

June 12, 2002 -- A Course In Miracles Study Group with Raj/Jesus

TEXT: First Edition page 603 Second Edition page 648

Chapter 31 – Walking with Christ

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: This is perfect. Just the right size. And it's no accident that you are the ones who are here. And I am including Paul and Sue in that.

We will continue where we left off last week and read one paragraph and then pass it on. And if as we're reading, something really sticks in your mind or sticks in your craw, don't hesitate to interrupt and ask about it.

So we will start with section two of chapter 31 called:

RAJ READING: *Walking with Christ* (T-#603/648)

READER: *Walking with Christ* (T-#603/648)

*An ancient lesson is not overcome by the opposing of the new and old. It is not vanquished that the truth be known, nor fought against to lose to truth's appeal. There is no battle that must be prepared; no time to be expended, and no plans that need be laid for bringing in the new. There **is** an ancient battle being waged against the truth, but truth does not respond. Who could be hurt in such a war, unless he hurts himself? He has no enemy in truth. And can he be assailed by dreams? (T-#603/648)*

READER: *Let us review again what seems to stand between you and the truth of what you are. For there are steps in its relinquishment. The first is a decision that you make. But afterwards, the truth is given you. You would establish truth. And by your wish you set two choices to be made, each time you think you must decide on anything. Neither is true. Nor are they different. Yet must we see them both, before you can look past them to the one alternative that **is** a different choice. But not in dreams you made, that this might be obscured to you. (T-#603/648)*

RAJ: Before we continue...

RAJ READING: *Let us review again what seems to stand between you and the truth of what you are. For there are steps in its relinquishment. The first is a decision that you make. But afterwards, the truth is given you. You would establish truth. (T-#603/648)*

RAJ: In other words, left to your own devices **you** would establish truth.

RAJ READING: *And by your wish you set two choices to be made,... (T-#603/648)*

RAJ: By your wish to be able to establish truth.

RAJ READING: *And by your wish you set two choices to be made, each time you think... (T-#603/648)*

RAJ: Keyword "think."

RAJ READING: *...each time you think you must decide on anything. Neither is true. (T-#603/648)*

RAJ: In other words, whenever you **think** you must decide on anything, you set two choices and neither one of them is going to be true.

RAJ READING: *Nor are they different. (T-#603/648)*

RAJ: Whenever you decide, whenever you decide what truth is, whenever you **think** for the purpose of deciding anything, you can always count on it that the purpose of the decision is to cover your ass. In other words, the purpose of your decision is to make yourself safe. Is a defense, in other words.

So...

RAJ READING: *You would establish truth. And by your wish you set two choices to be made, each time you think you must decide on anything. Neither is true. Nor are they different. (T-#603/648)*

RAJ: They're not different because they have the same goal and that is defense.

RAJ READING: *Yet must we see them both, before you can look past them to the one alternative that **is** a different choice. But not in dreams you made, that this might be obscured to you. (T-#603/648)*

RAJ: Okay. We'll let you go next. Did she show you where?

SEEKER: She just went like that. [probably someone pointed to where to read next]

RAJ READING: *What you would choose between... (T-#603/648)*

READER: *What you would choose between is not a choice and gives but the illusion it is free, for it will have one outcome either way. Thus is it really not a choice at all. The leader and the follower emerge as separate roles, each seeming to possess advantages you would not want to lose. So in their fusion there appears to be the hope of satisfaction and of peace. You see yourself divided into both these roles, forever split between the two. And every friend or enemy becomes a means to help you save yourself from this. (T-#603/648)*

READER: Perhaps you call it love. Perhaps you think that it is murder justified at last. You hate the one you gave the leader's role when you would have it, and you hate as well his not assuming it at times you want to let the follower in you arise, and give away the role of leadership. And this is what you made your brother for, and learned to think that this his purpose is. (T-#603/649)

RAJ: Ah. And learned to *think* that this his purpose is.

Continue.

READER: Unless he serves it, he has not fulfilled the function that was given him by you. And thus he merits death, because he has no purpose and no usefulness to you. (T-#603/649)

READER: And what of him? What does he want of you? (T-#604/649)

RAJ: And who is him?

SEEKER (reader): Your Brother.

RAJ: Yes.

READER: What could he want, but what you want of him? Herein is life as easily as death, for what you choose you choose as well for him. Two calls you make to him, as he to you. Between these two *is* choice, because from them there is a different outcome. If he be the leader or the follower to you it matters not, for you have chosen death. But if he calls for death or calls for life, for hate or for forgiveness and for help, is not the same in outcome. Hear the one, and you are separate from him and are lost. But hear the other, and you join with him and in your answer is salvation found. The voice you hear in him is but your own. What does he ask you for? And listen well! For he is asking what will come to you, because you see an image of yourself and hear your voice requesting what you want. (T-#604/649)

Before you answer, pause to think of this:

RAJ: Go ahead and pass it on.

READER: Before you answer, pause to think of this:

The answer that I give my brother is what I am asking for.

And what I learn of him is what I learn about myself.

Then let us wait an instant and be still, forgetting everything we thought we heard; remembering how much we do not know. This brother neither leads nor follows us, but walks beside us on the selfsame road. He is like us, as near or far away from what we want as we will let him be. We make no gains he does not make with us, and we fall back if he does not advance. Take not his hand in anger but in love, for in his progress do you count your own. And we go separately along the way unless you keep him safely by your side. (T-#604/649)

RAJ: As we continue reading this, I want to emphasize again the impossibility of being alone, the impossibility of independence, the impossibility of sovereignty in which no one else matters to you. This is impossible. And so as we're reading, I want you to read it with the awareness that you need your Brother. You need your Sister. You need your... *you need companions*. You need companions because you have adopted an unnatural attitude that says that somehow you can be happy and you can be whole all by yourself. This is a lie. You can't. And you also can't adopt an attitude of inclusion or an attitude of embrace; it will be meaningless if you don't feel *the need*.

It's very easy to behave in a friendly way. It's very easy to go to a social gathering and find ways to fit in and appear to be gregarious and friendly and inclusive, and yet not have touched anyone at all, and not have let yourself be touched at all. It's possible to go and be lonely before you got there, and be lonely while you were there, and be lonely after you left.

No one is going to get past the flawed experience of reality until they're willing to feel their neediness--their needing their fellowman. And until you feel the need, you won't know where the door is to open to let your fellowman in. You won't know where your door is if you're not feeling the need. So, as we continue, keep this in mind.

SEEKER: Raj, how is that connected to the idea of the two... of two choices and that there's a decision to be made? There's two choices and neither one of them is right. How is that related to... I can see where we give our Brother... either... we look at our Brother two ways--either as someone to be defended against, or someone who deserves our forgiveness. And that... that forgiveness is actually us forgiving ourselves. But I'm not sure about the first part... the first part of the [concept.]

RAJ: The two ways, neither of which is true, are when you would use your fellowman for positive or negative reasons.

When you would be friendly to make a gain, or when you are friendly because this one fits your concept of what a decent person is or what a lovable person is--when the fact is **you haven't connected with Who They Really Are** at all. All you are doing is responding to those criteria that tell you in *your* concept of things that this is a worthwhile person to know, or to get to know. On the other hand, if this person does not meet the criteria--**in other words, she's not** a blond--because you like brunettes--you automatically categorize her as one unworthy of your getting to know.

When you are using others to fulfill your purposes, for positive or negative reasons, you are making the same choice, which is **not to connect at all** with her, or with him, but to stay safely secluded in your **sieve** through which you determine who is worthy or unworthy of your love or attention.

Do you understand now?

SEEKER: Yes.

RAJ: Okay.

Let us continue.

READER: *Because he is your equal in God's Love, you will be saved from all appearances and answer to the Christ Who calls to you. (T-#604/650)*

RAJ: Ah.

RAJ READING: *...you will be saved from all appearances... (T-#604/650)*

RAJ: You will be saved from the appearances that you have been using as criteria.

SEEKER: And when will we be saved?

RAJ: Very simply, when you recognize that he is your equal. *Because he is your equal in God's Love.*

SEEKER: Then there is no greater or lesser than he is your equal.

RAJ: Exactly.

SEEKER: No judging to be desirable and non-desirable.

RAJ: That is correct.

Continue.

READER: *Be still and listen. Think not ancient thoughts. Forget the dismal lessons that you learned about this Son of God who calls to you. Christ calls to all with equal tenderness, seeing no leaders and no followers, and hearing but one answer to them all. Because He hears one Voice, He cannot hear a different answer from the one He gave when God appointed Him His only Son. (T-#604/650)*

RAJ: So this Brother who is your equal is not just your equal, let us say, on the way Home. He is not just your equal as a fellow human being. But he is equal as the **Christ**. Which tells you that **you** right here right now are the Christ, that you are the fullness of what the Father set into motion that looks like you, and you had been that from the beginning. And this could never be altered, except in the imagination.

And so when the **Course** asks you, or **suggests** to you, that when you look at your fellowman you recognize the Christ, it isn't to say, "That one is ahead of you. That one is better than you." But it calls upon you to recognize that what you see about your Brother is the Truth about you so that you might conceive of yourself more Truly, and thus lift the potential for the relationship much higher than, as someone else has said, your poor thought models would allow.

Continue.

READER: *Be very still an instant. Come without all thought of what you ever learned before, and put aside all images you made. The old will fall away before the new without your opposition or intent. (T-#604/650)*

RAJ: Hmm. Read that sentence again.

READER: *The old will fall away before the new without your opposition or intent. (T-#604/650)*

RAJ: Interesting. Without any willfulness expressed on your part, positively or negatively.

RAJ READING: *The old will fall away before the new without your opposition or intent. (T-#604/650)*

RAJ: Continue.

READER: *There will be no attack upon the things you thought were precious and in need of care. There will be no assault upon your wish to hear a call that never has been made. (T-#604/650)*

RAJ: What might that be? A call that never has been made that you might hear?

SEEKER (reader): You're asking me?

RAJ: I am.

SEEKER: Well...

RAJ: And you are free to say, "I do not know."

SEEKER: Well, I'll give it my best. I believe it means, first of all, that I... that, first of all, it's my wish to see whatever I'm seeing. And so if I hear a call that never has been made, that would be my wish to see something that would give me the justification for defense or attack. Is that correct?

RAJ: Indeed. A call that has never been made might be when it appears that someone has thought poorly of you, or become unjustifiably angry with you, that colors your subsequent perceptions of them so that when they are not saying anything derogatory, you tend to hear it derogatorily, because that is what you expect to hear. And by translation, you might say, that is what you **wish** to hear, because that is what you are convinced about, about them.

But as the healing of relationships occur, the process brings no assault upon your wish to hear a call that **never has been made. It won't argue with you. It won't try to coerce you. It will melt you. It will melt your resistance. It will melt your commitment to the way you had been seeing things. But it won't argue with you. It won't fight with you about the way you had been seeing things and how wrong it was and how false it was.**

When there is the willingness to see the Christ in each other, because somewhere you have heard and then you have come to feel that the essential being of your fellowman is the very Presence of God, and therefore the Christ, *that* opens the door for spontaneous dissolving of the wishes you had to see them differently.

Sometimes you wish to see **another untruly because they seem to have something you don't have and you're jealous, and so you get angry at them for your lack, and you hold them in that vision. It is your wish to see them as terrible, because you think you can't have what they have. And the problem isn't with what they have, but with your belief that you are not the Christ, that you are not as worthy as they are, and that therefore God has short-changed you. But rather than being mad at God, you get mad at them and hold it against them. I'm not singling you out and I'm not illustrating an actual example that's true in your life.**

But the key here is that as the willingness to recognize the Christ in your fellowman occurs, the means by which you held a distance between them, between yourself and them, melts spontaneously without coercion being applied. And you know what? That always feels like being loved. When your thought is transformed without coercion and without making you feel stupid, when it happens for no good reason and you have come into a new point of view that blesses you and blesses them, you always feel loved. You will always feel honored, you might say, honored by the process. And that tells you something of the Nature of God. And it tells you something of the Nature of Awakening. At every point you will find that it confirms your dignity, confirms your value, in a way that doesn't escape your attention.

Continue.

READER: *Nothing will hurt you in this holy place, to which you come to listen silently and learn the truth of what you really want. No more than this will you be asked to learn. But as you hear it, you will understand you need but come away without the thoughts you did not want, and that were never true. (T-#604/650)*

RAJ: Indeed.

READER: *Forgive your brother all appearances, that are but ancient lessons you have taught yourself about the sinfulness in you. Hear but his call for mercy and release from all the fearful images he holds of what he is and of what you must be. He is afraid to walk with you, and thinks perhaps a bit behind, a bit ahead would be a safer place for him to be. Can you make progress if you think the same, advancing only when he would step back, and falling back when he would go ahead? For so do you forget the journey's goal, which is but to decide to walk with him, so neither leads nor follows. Thus it is a way you go together, not alone. And in this choice is learning's outcome changed, for Christ has been reborn to both of you. (T-#605/650)*

RAJ: Wow. Such a sentence.

RAJ READING: *And in this choice is learning's outcome changed, for Christ has been reborn to both of you. (T-#605/650)*

RAJ: So, how has the Christ been reborn to both of you? It is reborn to both of you when you choose to walk together. This is very important. It can't be reborn to you as long as you are maintaining any degree of separation, of distance. It can't be reborn as long as you are practicing defense, self-protection. And so if you would find the Christ reborn in you as your conscious experience of yourself, you're going to have to find a way to dare to be innocent with your Brother, or your Sister. I do not mean innocent of bad behavior. I mean being present with them innocently. Being with them without preconceptions. Being with them without ancient hatreds. Being with them without holding the past between yourself and them.

The Christ can't be reborn in both of you until you feel the need for each other and let it happen-- meaning let the need be felt. And then proceed together, giving each other the benefit of the doubt constantly. Caring enough to hang in there through whatever might come up in the process of both of your finding out even more clearly how completely you are the Christ.

But, you see, it's interesting, you can't be the Christ independently. There is no way to stand up and say, "I am the Christ."

ANOTHER SEEKER: I alone.

RAJ: Exactly. I alone.

The only way your Christhood can be your Conscious Experience of Being is when you allow for the possibility of the Christhood of your Brother, and, even more, stand in confirmation of that Truth about your Brother. You won't feel it until you dare to be defenseless with a Brother who you were convinced was your opponent or your enemy. Or even just someone you didn't know too well, but didn't care get to know any better either. Whatever is being used to keep a distance will block that birth in your conscious awareness of what it means to be the Christ.

Because, you know, what it means to be the Christ isn't at all special. It isn't glorious. It's experienced at a much more fundamental level. It's experienced as the ability to be unafraid with your Brother, as the ability to be genuinely present with, and on behalf of, your Brother. Being the Christ is experienced not as a high, but rather as a deep calm out of which an unimaginable Love can come forth and be expressed, no matter what has gone on before, no matter what even might be going on in the moment that this extension of Christhood is being made.

Sometimes when you see and feel the Christ in another, that other one may not yet be feeling it, and may not be behaving consistently with the peace and the calm and the genuineness and the love that's coming forth from you and which you have no doubt whatsoever is the same fundamental Truth about them. But because the Christ in you has been awakened, their behavior doesn't push the buttons that it used to when you were not coming from that place of the Christ reborn in you. And so whether it's seen by them as something that allows them instantaneously to give them permission to give themselves permission to feel the Christ of themselves, you are a benign presence--a benign but meaningful presence--that, you might say, fertilizes the territory, nurtures the territory in which the other one is feeling uncomfortable, and makes it viable, makes it liable to the discovery of their Christhood for themselves.

Let us continue.

READER: *An instant spent without your old ideas of who your great companion is and what he should be asking for, will be enough to let this happen. And you will perceive his purpose... (T-#605/650)*

RAJ: Ah. So simple. An instant. Not an hour. Not a month. An instant spent what? Absent your old ideas. Absent your old concepts. An instant of having abandoned your convictions about who your great companion is and what he should be asking for, will be enough to let this happen.

Continue.

READER: *And you will perceive his purpose is the same as yours. He asks for what you want, and needs the same as you. It takes, perhaps, a different form in him, but it is not the form you answer to. He asks and you receive, for you have come with but one purpose; that you both may learn you love each other with a brother's love. And as a brother, must his Father be the same as yours, as he is like yourself. (T-#605/650)*

READER: *Together is your joint inheritance remembered and accepted by you both. Alone it is denied to both of you. Is it not clear that while you still insist on leading or on following, you think you walk alone, with no one by your side? This is the road to nowhere, for the light cannot be given while you walk alone, and so you cannot see which way you go. And thus there is confusion, and a sense of endless doubting as you stagger back and forward in the darkness and alone. Yet these are but appearances of what the journey is, and how it must be made. For next to you is One Who holds the light before you, so that every step is made in certainty and sureness of the road. A blindfold can indeed obscure your sight, but cannot make the way itself grow dark. And He Who travels with you **has** the light. (T-#605/651)*

RAJ: It would be well to write that on a piece of paper and hang it on your refrigerator door.

RAJ READING: *...He Who travels with you **has** the light. (T-#605/651)*

RAJ: That's not what you believe. That's not what you are conditioned to think. That's not what everyone's bad behavior which occurs as a result of their being ignorant of the fact that they have the Light, teaches you. And so it is well to have a reminder that you can see every day. You might even put it on the wall across from your toilet so that you will be sure to encounter it at least once a day.

So that you can remind yourself that there is something more going on in your fellowman than his conditionings and his firm convictions that he has come to based upon inadequate information about you, or about people in his life. So that you might be reminded that no matter how another presents himself or herself, the presentation is probably not coming from a place of groundedness in What Is True about them, and therefore you would be foolish to treat their presentation as though it were true, even if they're firmly convinced of it.

Because until someone begins to dare to have a vision different from the status quo, there is no way for a clearer light to penetrate the beliefs and the conditionings; there is no way for **you** to be an agent for change in another's life. So you must be willing to take the unusual, and perhaps radical, stance that not only is your Brother the Christ, and your Sister the Christ, but he or she has the Light. What Light? What Light does he or she have?

SEEKER: The Christ Light.

RAJ: And what difference would that make to you?

ANOTHER SEEKER: If you were the only Christ, I mean if there was not some other Christ to be looking at, boy, that would be pretty dull. You know, that would be an empty thing.

I mean even if these gurus, these self-professed gurus that say... that are talking about how "they are the ones that know" and everybody else had better listen to them, they must be having a pretty bad time of it,

because they don't get to enjoy all this reflection that could be coming back to them. I think about that a lot, you know.

RAJ: That is exactly the point that the Light your Brother has is the Light that illuminates you. The Light they have is the Light that blesses you and helps *you* realize your Christhood. The Light they have is the Light that shines the way for you.

ANOTHER SEEKER: Whether they recognize it or not.

RAJ: That is absolutely correct.

PREVIOUS SEEKER: 'Cause there could really be such a thing as lack if somebody had it and somebody else didn't.

RAJ: That is correct.

SEEKER: And that's the whole imbalance that we're dealing with is that there could be something or someone that didn't have the Truth about it, even though it may be shrouded by an ignorance currently held.

RAJ: That is correct.

SEEKER: To see through the ignorance is seeing through the veil, isn't it?

RAJ: Exactly.

SEEKER: And not believe it. That's the hard thing is if they're believing it and throwing it up. And it can look real interesting even. And that's been holding us all in check here--playing with that.

RAJ: Yes.

You see no matter how you perceive yourselves, no matter how ugly your determinations have become **about yourself, you still can't stop being the Christ.** You cannot alter what God has set in place as you. You cannot alter it from His Intent. And so, in spite of the imaginations everyone gets involved in, all of you continue to be the Light for each other.

And so, even in your ignorances, you bring into play exactly the things that illuminate the points at which you're ready to grow. And so when someone is in a particularly morose or critical or depressed state, and they express themselves in an ugly manner, you have the option to take what they're saying as though it's the gospel truth and respond to them as though they actually are their behavior. And, in so doing, not grow at all yourself and remain stuck in the same place they are.

Or you have the opportunity to recognize that they are shining the Light on a capacity you have to express more love and compassion than you ever thought you could bring to bear upon an ugly situation. That you have the capacity not to react from the hip, from habit. It provides you with the opportunity to discover your capacity to stand with them in their dark moment, without confirming their dark moment to them. And by virtue of not confirming it to them, providing them with a face-to-face provision of the fact that there is another way to **look at what they're looking at**, whether they opt for it at that moment or not.

You see, every single fight, every single argument, every single testy relationship is really two Christs being the Christ with each other, even though both of them are seeing themselves and what is happening through a twisted dark glass, you might say. But because they are the Christ, and because they have the Light, and because that Light *is shining* on both of them, you might say from opposite directions, there is always the opportunity for a breakthrough **in one's perception to discover the opportunity to be the Christ That You Are.** And that's why you must always approach your relationships from the standpoint of there being a need *to feel* needy, that you need your Brother. Because if you need your Brother, your Brother needs you.

And if your Brother needs you like you need your Brother, then his or her obtuse behavior is a call for **that which isn't being experienced at the moment.** And if you know you need your Brother as much as your Brother needs you, then you know at the moment that what is called for is the willingness to hang in there with him, or with her, with an unwillingness to judge on the basis of incomplete information, on the basis of an assessment of him or her that is anything less than that **they're the Christ, that they are at that moment the Direct Expression of God, just as you are.**

Until there is an experience of this need, there won't be the willingness to help, to be there for them, stand there for them, witness for them, even when they're arguing against your witnessing for them. It is so important because, in the choice to go together, learning's outcome is changed, **for the Christ has been reborn to both of you.** It's so important to discover that a realization of the Truth in your own mind will not whisk you off into the Kingdom of Heaven. You can't come Home alone. You can't come Home without connecting with your Brother, and not only remembering God, but remembering Who You Are and Who They Are, the Christ.

SEEKER: May I say something?

RAJ: You may.

SEEKER: That statement you just made about it's not going to... realizing the Truth, or something like that, is not going to whisk you off into Heaven, it made me think about the fact that maybe that's why a lot of us have waited, have hedged on however waking up happens because it's not a high. I mean you don't get high from just the acceptance of your Brother and this thing you call a deep calm that comes from it. And it's just coming to

me now that that experience is something that we so often, you know, fall away from because we go about the **experience of continuing these highs and lows that we're so used to that don't give us that deep calm.** But they make us somehow feel like something is going on.

RAJ: Hmm. Or seeking for a further **high. Or a...**

SEEKER: Yeah.

RAJ: **...more potent truth.**

SEEKER: Yes.

RAJ: Or a better guru. Or a better teaching.

SEEKER: **So it's easy to decide, "Well, it's just not worth it to me," whatever is going on with that other person, or the dilemma possibly where there's a thought, "Well, I can make a choice here." I can choose to say, "Well, it's just not worth it to me," and then what I'm really proving is that I'm really not worth it. [small laugh] And that's... that's the kind of hidden thing that's going on that we just stay just blinded, just blindsided to.**

RAJ: **And...**

SEEKER: **And it always seems like it's somebody else.**

RAJ: **And when you... when the message that you're not worth it registers with you, then you get mad at them for uncovering this to you.**

SEEKER: **Right. Because it's very humiliating. And it dare not be exposed.**

RAJ: Which still keeps you distracted from the discovery that there is a different way for you to look at this. And that you have the choice to look with love. And you have a choice to consider **the possibility that there's more to this other one than you are giving him or her credit for.** And that this Something More to them is God-derived, and not derived from their prior experience, from their upbringing, from the conditions of the world, or from their simple human beingness. That the Something More is derived from God, just as yours is.

You know, it is impossible for you to treat another differently from how you treat yourself. And so what you do not allow for another, you do not allow for yourself. On the other hand, what you are firmly convinced about for yourself, you will fight tooth and nail to convince another is true for them.

SEEKER: **And so often it is worthlessness.**

RAJ: **So often...**

SEEKER: **It's worthlessness.**

RAJ: **What is?**

SEEKER: **What you're proving. Yeah. [Truth?] acts to yourself.**

RAJ: **It is worthlessness. But also the truth you have become aware of about yourself, you will hold them to as well, because you do not want them to believe anything less about themselves...**

SEEKER: **Right.**

RAJ: **...than you know is true about them. So you cannot believe that you are being mean to someone else, but being kind to yourself.**

SEEKER: **Umm hmmm.**

RAJ: **That you would never treat yourself the way you're treating them. It's absolute.**

SEEKER: **Right.**

RAJ: **However you treat your Brother you are, you do treat yourself that way. And if you will not let them off the hook for something, it is because you will not let yourself off the hook for that same thing under other circumstances. And you will not let them off the hook if you're going to be held accountable because that's not fair.**

So, how do you get out of the bind of holding another to your best and worst concepts of yourself? By **conceiving the possibility that there's more to you and them than your poor thought models will allow, and that the more there is of both of you is God-derived, and therefore has an entirely different set of criteria than those you've been using. You see? Once that is entertained as a possibility, a pretty desirable possibility by all standards, it becomes easier to be a little bit curious and ask God, "How do You see us? What is it You are being here according to an entirely different set of criteria than the ones I've been using?" And that's prayer. And then caring enough about yourself and your fellowman to listen for the influx of inspired new awareness that involve the criteria God is using.**

Okay, I will open it up to you.

SEEKER: **So it's the need that establishes the desire for the connection with the other one. And there... and the desire for the connection with the other, with the communion with the other, is the dynamic by which we recognize Who We Really Are. And without the need, there's no trigger to do that. We stay with the old criteria without the need.**

RAJ: **That is correct. However, as you described it, you left off the initial factor. And that is, because you never were separate from your Brother really, you, in having adopted an attitude that you could be separate and**

who have come to believe that you are separate, must of necessity feel a lack. Because it's your Birthright to be feeling the Unity, and you have denied It and believed your denial.

So it is **because** you are inseparable that you feel, and you must feel, a need for each other, if you have adopted autonomy. And in feeling the need, it opens the door for connection to occur and for both of you to remember Who You Are. The reason you must feel the need is because your inseparability is the fact that has never changed.

And in order to come back into your Sanity where that Unity is consciously experienced, you must go through what the independent autonomous one finds intolerable, and that is feeling a need for another, which means failure at being successfully autonomous. So, the fact that you are inseparable from one another is the reason that one, who has successfully fooled himself or herself into believing that he or she is independent and autonomous, **must feel in order to have the Christ reborn, to have the... well, to be very frank with you, to have the element of Real Love come into play once again.** Love--undefended, unpretentious, uncontrolling togetherness that occurs because one would withhold absolutely nothing of himself or herself from anything else.

SEEKER: So this need that we speak of, it comes from the root of **the fact that we're all one.**

RAJ: Exactly.

SEEKER: But as one steeped in his own delusion of sovereignty and autonomy, I might interpret that as the desire for communication, the desire for companionship, the desire for help. Is that the misinterpretation or the...

[and here it ends abruptly]

Transcribed by Edwin Jonkvorst Completed, edited and checked by Janis

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TEXT: First Edition page 619 Second Edition page 666

Chapter 31 -- Choose Once Again

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: We will jump right in, starting with the section, "Choose Once Again."

And for those who haven't been here before, what we're doing is reading one paragraph and then passing the microphone on to the next person. And I will jump in and offer remarks from time to time. And if you have questions about what has been read, speak up. It's a group participation Gathering. So let's start here. And for those who haven't been here before, if you will kiss the mic, hold it about this far from your mouth.

READER: *Choose Once Again (T-#619/666)*

Temptation has one lesson it would teach, in all its forms, wherever it occurs. (T-#619/666)

RAJ: Excuse me.

Considering what we have discussed in the last four or five get-togethers, what would you say the word "temptation" means? Or shall I say, what was the first temptation?

SEEKER: Separation?

ANOTHER SEEKER: How about believing that we were separated? Taking the ego standpoint, or looking at things from an ego standpoint.

RAJ: Well what had to happen in order for separation to seem to have occur?

ANOTHER SEEKER: Mutual agreement.

RAJ: Indeed.

ANOTHER SEEKER: I don't think the microphone's on.

RAJ: Yes. The speakers aren't on.

SEEKER: Oh, okay.

RAJ: But the microphone is. Yes.

You might say that the tempter was the first Son of God who turned to a second Son or Daughter of God and said, "Suppose the meaning of this tree is such-and-such. Wouldn't it be interesting to look at everything, at all trees with *this* meaning given to them, instead of what God has made it as instead of what we're seeing it as?" And when the second Son or Daughter of God said, "This sounds like an interesting activity. I'll join you in it, and we will conduct ourselves as though this is the truth about trees.", *that* is when the experience of separation occurred. That is when they moved into a fantasy, a daydream. You see? And their daydream distracted them from Reality As Reality Is.

Continue.

ANOTHER SEEKER: If I may?

RAJ: Yes.

SEEKER: Was it when we became aware of free will, that through that realization that's when we mutually agreed with someone?

RAJ: Let's put it this way. What is called "free will" didn't come into play until two decided to have a point of view different from the Father's. That, then, seemed to create the illusion of a will different from the Father's, which was free of the Father, and therefore free to imagine any delusion it wanted.

READER: *Temptation has one lesson it would teach, in all its forms, wherever it occurs. It would persuade the holy Son of God he is a body, born in what must die, unable to escape its frailty, and bound by what it orders him to feel. It sets the limits on what he can do; its power is the only strength he has; his grasp cannot exceed its tiny reach. Would you be this, if Christ appeared to you in all His glory, asking you but this:*

Choose once again if you would take your place among the saviors of the world, or would remain in hell, and hold your brothers there.

(T-#619/666)

RAJ: You see, a choice was made to indulge in a mutual fantasy. And so, in order to reverse the effects of that choice, a new choice has to be made. The last line of your paragraph is:

READER: *For He has come, and He is asking this. (T-#619/666)*

RAJ READING: ***Choose once again if you would take your place among the saviors of the world, or would remain in hell, and hold your brothers there. (T-#619/666)***

RAJ: So that is what all of you are being asked to do. Which really means you're being asked to regain your Sanity, to embrace it, to snap out of the daydream, to be willing to abandon the "excitement" (in quotes), the thrill of always being out-of-sync with God. And as I said before, all of you have been awake. You didn't start out somewhere down at the bottom of the scale going through stages of evolution to finally arrive at a spiritual selfhood.

If you're not experiencing Reality, or the Kingdom of Heaven, as it is, then at some point you as one who was fully awake and, I will say, fully-Christed, made a choice together with another Christ, and the choice took you into a fantasy, a daydream, an *illusory* experience of Reality, and lost your Sane Experience of Reality.

Now, the moment that happened, what has come to be called the Holy Spirit became defined, I will put it that way. And I have said before that the Holy Spirit is your Divinity held in trust while you dally with the daydream, while you dally with this illusory experience of being an ego.

Now, the call is coming to you, it has always been coming to you from that of you called the Holy Spirit, which could never stop being What God Is Expressing as you. It is calling and has been calling to you, but also I am calling to you. I am calling to you through the *Course*. I am calling to you through many forms of media, and I am also calling to you from the withinness of you so that you can hear me as directly as Paul is hearing me. And I and your Guides are calling you to wake up, to come Home, to abandon preoccupation with the daydream. You are being called to choose again.

Okay. Let's continue.

EARLIER SEEKER: Question.

RAJ: Yes.

SEEKER: Once the two came to agreement, then that established what was previously called "the world," and then...

RAJ: Well, it established... it "established" (in quotes) 'cause it couldn't really do it,...

SEEKER: Yes.

RAJ: ...but it "established" the Kingdom of Heaven as "the world" instead.

SEEKER: Right. And then you can... then individuals could choose to participate in that, not necessarily paired up with some other person. I mean they could be in agreement with the group that had already established the illusion.

RAJ: You could say that. Yes.

SEEKER: Right.

RAJ: As all of you are aware, it is an interesting experience. And it is an experience that is available. You know, even in your experience here, touching a hot stove is an interesting experience, but why do it? You see?

Okay. Continue.

READER: *How do you make the choice? How easily is this explained? You always choose between your weakness and the strength of Christ in you. And what you choose is what you think is real. Simply... (T-#620/666)*

RAJ: Excuse me.

Let's reverse that. And what you think is real is what you choose. So if it is hard for you to believe that you are the Son or Daughter of God, that you are the Christ, that you are exactly as God created you, or exactly as God Is *Being You at this moment*, if you don't believe that and you do believe that you're just a physical body that came from a sperm and an egg, you will go with your belief. You will choose what you believe. And so, waking up is a matter of *changing* what you believe.

Waking up amounts to considering the possibility that you are the unbelievable, that you are what you can't yet believe. And you must be willing to embrace that possibility and explore it with vigor and enthusiasm, if for no other reason than there is the possibility that that might be an even more interesting experience than the dream you're dreaming.

Continue.

READER: *Simply by never using weakness to direct your actions, you have given it no power. (T-#620/666)*

RAJ: And I'm going to interrupt again.

Almost the same thing as saying the only thing the ego cannot defend itself against is disregard. When you stop coming from the place of your definition of yourself that you and someone else have mutually-agreed-upon as the definition of you, the definition begins to cease governing the way you experience yourself and the Kingdom of Heaven which you're calling "the world." And it begins to change spontaneously because the mutually-agreed-upon definition is not being reinforced.

Continue.

READER: *And the light of Christ in you is given charge of everything you do. For you have brought your weakness unto Him, and He has given you His strength instead. (T-#620/666)*

RAJ: It could as easily say that you have brought your weakness unto the Holy Spirit, or you have brought your weakness unto God, or you have brought your weakness unto your Guide. The point is that you have reached out beyond your current definition of yourself. You have abandoned self-reliance on your current definition of yourself, and you have abandoned isolation by reaching out.

Continue.

READER: *Trials are but lessons that you failed to learn presented once again, so where you made a faulty choice before you now can make a better one, and thus escape all pain that what you chose before has brought to you. (T-#620/666)*

RAJ: Yes. Now, before you continue.

Trials, difficulties, stresses, anxieties, et cetera, are but lessons that you **failed to learn**. Well there's really only one lesson to be learned, no matter what form these trials take. If you in your dream are experiencing **trials, no matter what the form is, and you try to deal with the trials within the dream, you're doing absolutely nothing**. Even if you succeed in rearranging things so that that trial no longer happens, you still have learned nothing.

Because the only *learning* that you can arrive at, no matter what the trials are, is that the trials are a result of a mutual agreement that you've given commitment to, and you're neglecting to pay attention to the Kingdom of Heaven. In other words, like a student in a classroom who's looking out the window thinking about what he's going to do after school and is not hearing what's going on in the classroom, who imagines what he would like to do, and then thinks about the fact that, oh, his mother's probably going say "No," and she always says "No," and he really doesn't like his mother, and so on, you see, is manufacturing in his daydream a distress. And for him to try to resolve the distress about his mother by thinking better thoughts about her, still doesn't get him to the point where he is noticing what's going on in the classroom. You see?

So, the only learning that can come from the distresses, no matter what they're called or what their meanings are, the only learning that can occur from them is, "Oh, I'm not paying attention to God. Oh, I'm not paying attention to What's Really Going On. Oh, I'm no longer being curious to see the Kingdom of Heaven right here." And then shifting your attention. Then learning occurs.

Continue.

READER: In every difficulty, all distress, and each perplexity Christ calls to you and gently says, "My brother, choose again." He would not leave one source of pain unhealed, nor any image left to veil the truth. He would remove all misery from you whom God created altar unto joy. He would not leave you comfortless, alone in dreams of hell, but would release your mind from everything that hides His face from you. His holiness is yours because He is the only Power that is real in you. His strength is yours because He is the Self That God created as His only Son. (T-#620/666)

[Editor's Note: The teal colored sentence above is not in the first edition.]

RAJ: Yes. I present myself to you with no illusions about what I am. And I present myself to you, knowing that you are like me, that we are, I'm going to say, identifiably family, that we can recognize ourselves in each other as families can.

And because I approach you without reinforcing mutually-agreed-upon definitions that you've been suffering from, my Presence with you either as I am with you right now, or as I am speaking to you from the withinness of you, I am a dynamic, you might say, that not only doesn't reinforce the mutually-agreed-upon definition, but also provides illumination of you as You Really Are at an experiential level, whether you were expecting it or not. And this makes it easier for you to be curious in a direction other than the definitions you have been operating under. And it opens up your curiosity in a manner that allows inspiration and insight to more easily occur.

SEEKER: Experiential level?

RAJ: Microphone.

SEEKER: Experiential level of What We Really Are?

RAJ: Indeed.

SEEKER: Can you just maybe elaborate a little on that? I'm kind of having some experiences that I can relate to that.

RAJ: I just want you to trust those experiences without confirmation. Part of waking up is learning to invest trust in insights and illuminations that are occurring within you, because in the investment of trust, you are *joining... you are joining from a place in you that involves commitment* to something other than the already existing definitions that have been governing you, and that is essential.

Confirmation is sometimes weakening because you might say, "Well, Jesus said such-and-such that... and so now I can just believe it without trusting it."

SEEKER: Keep my concepts away from this experience. Don't try to lay concepts over this experience I'm having. Just...

RAJ: Absolutely.

SEEKER: ...experience it. Exactly. I see.

RAJ: Your concepts are all forms of the definitions you are familiar with.

Continue.

READER: The images you make cannot prevail against what God Himself would have you be. Be never fearful of temptation, then, but see it as it is; another chance to choose again, and let Christ's strength prevail in every circumstance and every place you raised an image of yourself before. (T-#620/667)

RAJ: Yes. Now...

RAJ READING: ...let Christ's strength prevail... (T-#620/667)

RAJ: You know what? That means yielding to Christ's Will. It means yielding up your imaginary free will and yielding to the Christ, the Christ Who is inserting nothing other than What God Is Being right there as the Christ, introducing nothing foreign to What God Is Being right there as the Christ, and therefore providing you

with the opportunity to be inspired with an experience of yourself where nothing has been introduced but What God Is Being there.

So, this is why trust is required, because you don't know what to do if you're not exercising your will. And if you're not practicing your will, and you are yielding to something beyond your present sense of yourself, this takes trust. And this is absolutely essential to awakening, that you are willing to join with another, not in the process of forming a new definition at odds with What God Is Being, but in terms of being in harmony with, not being at odds with, What Reality Really Is, with What God's Perspective Truly Is.

Okay, continue.

READER: *For what appears to hide the face of Christ is powerless before His majesty, and disappears before His holy sight. The saviors of the world, who see like Him, are merely those who choose His strength instead of their own weakness, seen apart from Him. They will redeem the world, for they are joined in all the power of the Will of God. And what they will is only what He wills. (T-#620/667)*

RAJ: You see? How can you arrive at a point of willing only for What God Wills if you haven't abandoned what you call your right to express free will, a so-called God-given right? It's a real sneaky part of the mutually-agreed-upon definitions that you govern yourself under, according to. Your *right* to free will is derived from God, you say. You are here to co-create with God in the sense of independently behaving in harmony with God, you see, without ever communing with God, without ever connecting with God, without ever yielding to God.

So, the experience you will have as you are consciously choosing to wake up will be an experience of risk. It will seem that way to you because you have so greatly valued your free will and the idea that in expressing your free will you come into the fullest of your character and the fullest representation of you as an independent creation of God. And not to practice this free will is experienced as a great loss, and also a great risk, because there is no way to practice control. But this "risk" must be moved through with the same sort of confidence that you express when you ride through a scary funhouse. It is scary but you have trust that you will come out the other end, and a unscathed.

So, in this sense it's not easy because the mutually-agreed-upon definitions have caused you to value the very thing that keeps you from being Sane, the very thing that keeps you from joining with those whose Sanity will reflect yours back to you and heal you.

Okay. Next.

EARLIER SEEKER: I have a question about... it's quite clear to me about the Will of the Father, the Will of Christ, being the only Will there is, the only True Will that there is. And oftentimes, I can hear Guidance, and usually that comes almost without me asking sometimes. The question will barely be formed in my mind when the answer suddenly appears. And I know by the feeling of it what it is, whose will it is.

However, there are other times when, for lack of a better expression, I'm freaked out by something or emotional about something, and then all I can do is consciously say, "Father, what is Your Will?" I've been able to, thanks to these sessions on Wednesday night of the *Course*, I've at least come to that juncture of being able to go, "I know I'm freaked out so and I know I'm not getting the answer automatically," so I'm saying, "Father, how do You see this?" And then I wait. And does that... do I just wait? I mean stay... become immobilized and just... until something clears? Is that... is that the prescribed behavior here?

I must say that when that has happened, oftentimes, in 24 hours, things do... and an answer does come, but it's not a snap. It's not something that just [poof sound] appears. There is a delay here.

RAJ: The delay is caused by the fact that you're freaked out. You're freaked out because circumstances have suggested to your conditioned thinking that you are in danger of some sort, or you are at a point of experiencing loss of some sort, and habit causes you to immediately do whatever it takes to take control. When you're freaked out, you must know that you have become a control freak. You have shifted into an apparently justified call for control. And that *willfulness* blocks your being able to hear. At those times, persistence in hearing the Voice for Truth is the only answer, whether it takes 24 hours, or whether it takes 3 minutes. But anything less won't result in anything other than a rearrangement of the dream.

SEEKER: Yes. I've been there ruminating, "Oh, what about if I do this? What if I do that?" And it becomes obvious to me that you can't solve the problem at that level.

RAJ: Exactly.

SEEKER: Or you can't face the challenge. There's really no problem. It's just the trial. So I've recognized that. And to date it's not like, you know, there was a loss of anything by delaying. You know, the old expression, "Time is money," or, you know, "Poop or get off the pot." You know, that kind of thing. That has not presented itself strangely enough. It's never been a life or death situation to have to make up my mind. There's always time to let the air clear of my own concepts.

RAJ: There's always time to do that. The suggestion is that there isn't time, and that's why you panic.

SEEKER: Exactly. Yes. Yes. That there isn't time because... and that's... it's a strange thing. There really is time, but it's like oftentimes the time is evaporated by the feeling that I've been wronged, so it's, you know, so it's kind of like a knee-jerk reaction that makes the... makes it seem like, "Well, I'm justified in doing this."

RAJ: Yes.

SEEKER: And there, and of course, if I had jumped at the... at whatever it was that I had... the concept suggested, then it would have been a terrible situation. I mean, it would have been a big mistake.

RAJ: It would have reinforced the dream.

SEEKER: Exactly. But, I mean even in consequences in the dream, it would have been sorry.

RAJ: But you see, if you kick against Reality, which will not budge the harder you kick, the sorer your toe will be. The amount of willfulness *you bring* into play in the denial of God or the denial of Reality, the more uncomfortable the experience will be.

SEEKER: Yes.

RAJ: But it's because of the amount of willfulness you're bringing into play, not the circumstance you are conditioned to think you're kicking against.

SEEKER: Yes. I see.

RAJ: Okay.

READER: *Learn, then, the happy habit of response to all temptation to perceive yourself as weak and miserable with these words:*

I am as God created me.

His Son can suffer nothing.

And I am His Son.

Thus is Christ's strength invited to prevail, replacing all your weakness with the strength that comes from God and that can never fail. And thus are miracles as natural as fear and agony appeared to be before the choice for holiness was made. For in that choice are false distinctions gone, illusory alternatives laid by, and nothing left to interfere with truth. (T-#620/667)

RAJ: The choice for holiness, the choice for wholeness, the choice that no longer supports, or nourishes, or affirms, or confirms separation, tininess, littleness. So, the answer is always, when you're freaking out, and now you know that when you're freaking out you have become a control freak, the answer to that lies not in the practice of control or the better practice of control, but of turning your attention to Me, or God, or the Holy Spirit, acknowledging what you have learned you are, in other words, you are as God created you, and His Son can suffer nothing, and You are His Son, and invite in that which supports that fact in you at an experiential level. That's the way you do it, by breaking the isolation.

Okay.

SEEKER: Just one more comment, and that is, having worked with people who are ill, who are in great pain, this would be a phenomenal proposal to them. In other words, to say to them that they are the Son and Daughter of God and can suffer nothing.

RAJ: It would be *unbelievable*.

SEEKER: Exactly. Exactly.

RAJ: Yes.

SEEKER: Exactly.

RAJ: But are you going to keep your mouth closed and not express the unbelievable, so that they remain stuck in their belief because no one dared to provide an alternative point of view, especially one that is True, and therefore carries with it the weight of Truth, you might say, that is capable of transforming.

SEEKER: Well I think I... what I've found was to... that to drop gentle hints. For instance, "Well I have this pain and this ailment, and my mother has it, and my father had it, and my brother had it, and therefore, I have it. And I will always have it." Dih-dah-dih-dah. And I've come back and I've said, "Well, I've seen this before, and it can be overcome. I've seen it overcome. I've helped people overcome it. They have overcome it. It can be overcome.", rather than state this. Because, initially, when I was learning the *Course*, I've stated this and seen people walk out the door. So I've chosen through experience to drop subtle hints. To say things in ways that get people questioning their own concepts.

RAJ: Indeed.

SEEKER: As opposed to hitting them with a two-by-four.

RAJ: Indeed. That is the way I work, as well.

SEEKER: [laughing] Yes, it is, isn't it? [audience laughter] And thank you.

READER: *You are as God created you, and so is every living thing you look upon, regardless of the images you see. (T-#620/667)*

RAJ: Excuse me.

Regardless of the images you see because you have chosen to look at mutually-agreed-upon *definitions* of things, rather than the things themselves.

Continue.

READER: *What you behold as sickness and as pain, as weakness and as suffering and loss, is but temptation to perceive yourself defenseless and in hell. (T-#620/667)*

RAJ: Right in the middle of the Kingdom of Heaven.

Continue.

READER: *Yield not to this, and you will see all pain, in every form, wherever it occurs, but disappear as mists before the sun. A miracle has come to heal God's Son, and close the door upon his dreams of weakness,*

opening the way to his salvation and release. Choose once again what you would have him be, remembering that every choice you make establishes your own identity as you will see it and believe it is. (T-#620/667)

RAJ: From here on, I want you to read this to gather its meaning as words **you** would say. Because if you stop and think about it, this section is classifying you as saviors of the world. You may have no difficulty in thinking of me as your savior, but the call is for you to treat each other as I treat you. And as we continue **through the end here, you will find that it's easy to relate these words to me, but what I am asking and what I am saying from here to the end of this section need to become what **you** say to each other.**

You see, choose once again what you would have him be--your Brother--**because up 'til now what you would have him be is what the two of you have mutually-agreed-upon that you are going to be to each other. So...**

RAJ READING: Choose once again what you would have him be, remembering that every choice you make establishes your own identity as you will see it and believe it is. (T-#620/667)

RAJ: So, you see, I am teaching you Who You Are, Who You Truly Are because I'm not interested in introducing into the mix anything that is going to darken, or mystify, or alter in any way, my experience of Who I am. And so I reflect you as God Is Being You to yourselves, because that is what insures my remaining awake. And as **you** do this to each other, it is what insures your waking up.

Now you will notice in the next paragraph it starts out:

RAJ READING: Deny me not the little gift I ask,... (T-#621/667)

RAJ: Well, again, that makes sense if you attribute the statement to me. But, this must become **your** attitude when you are relating to each other so that **you** are coming from a place of Clarity and Love that implies and communicates to whoever you are speaking to:

RAJ READING: Deny me not the little gift I ask, when in exchange I lay before your feet the peace of God,... (T-#621/667)

RAJ: Whether it's a gentle prodding, like you were saying a moment ago, or whether it's a bold statement that is God-infused, you might say.

Okay. Let's continue with this paragraph. If you'll start at the beginning of it.

READER: Deny me not the little gift I ask, when in exchange I lay before your feet the peace of God, and power to bring this peace to everyone who wanders in the world uncertain, lonely, and in constant fear. For it is given you to join with him, and through the Christ in you unveil his eyes, and let him look upon the Christ in him. (T-#621/667)

RAJ: You see? Obviously I am saying this to you to help improve your poor thought models about yourselves.

But you must turn around and Love your Brother enough, whether it's George Bush or not, and extend this same invitation, this same confidence in What They Are. Not everyone will be as an extreme a case as George Bush, but he cannot be excluded, nor can anyone else whom you might have extremely strong negative feelings about.

You must realize that as long as you are thinking and conveying negative attitudes and opinions and definitions of someone else, or about someone else, in the world, these are the very dynamics that you are introducing into your experience of yourself. And this blocks you absolutely from having any clearer experience of yourself than you're willing to allow another to have from the beneficence of your love. You see?

It doesn't mean that you don't recognize when something is incompatible, or that something that doesn't embody intelligence or embody the Love of Being. But it means that you will go to God to find out What The Truth Is about the situation, or the individual who is embodying unprincipled activities, rather than formulating your own new awful definitions about that person which will end up defining you as well.

You see [laughing], you will do and have what you believe. So be careful what you believe about George Bush, or whoever else is on your list. You must be willing to embrace at times what is unbelievable **to you** in order to get past the bondage involved in the already-existing mutually-agreed-upon definitions.

EARLIER SEEKER: I have a question.

RAJ: Microphone.

SEEKER: So we have this special person that's... that we're wanting to judge. Do you just put him out of your mind and let it be, you know, blank about him? Or I mean...

RAJ: Is that Love? How can you Love something that isn't there? How can you be involved with something you have put out of sight and out of mind?

SEEKER: So you got to go all the way with it, or you're not doing anything?

RAJ: No. You're not only... you are... you aren't doing nothing, you are confirming and reaffirming the dream. You are reconfirming isolation, separation. There is something very active going on there. It is not a passive ignorance. It's an active exclusion, isn't it? It's an active exclusion from actually engaging in loving that one, in one form or another.

SEEKER: So is that like...

RAJ: And the key is...

SEEKER: ...the best opportunities you got? I mean the people that you have or the situations that you find that you're judging the most? Is that the... is that your best opportunity to change your mind?

RAJ: Well, whether they're the best opportunity or not, they are the ones, or your definitions about them, are the ones that are blocking *you* from waking up, from being savior to the world.

You see, it was just said, "For it is given you to join with him." It's given you. The capacity is yours, and it's given you by my having acknowledged it out loud with you.

RAJ READING: *...it is given you to join with him, and through the Christ in you unveil his eyes, and let him look upon the Christ in him. (T-#621/667)*

RAJ: Well, that capacity is given you. It's yours. If you are deciding not to use it, then you are confirming and further establishing your inability to see the Christ in him, and you are... you are neglecting to be the presence that allows him the opportunity to see the Christ in him.

SEEKER: So if I'm seeing this thing as a special problem, that person or situation is not special...

RAJ: It's not a special problem. It's a stupid problem.

SEEKER: Right. And it's my...

RAJ: To be sitting in the classroom thinking about what's going to go on after school, and what problems might show up, or what you might encounter because you know how people are going to react, this is a stupid problem because it amounts to nothing more than not paying attention to what *is* going on. Do you see what I'm saying? In the classroom, what wonderful information might be being extended by the teacher, or by involvement with the other students. All of this is being lost in favor of a stupid preoccupation with nothing!

SEEKER: Well, that's kind of what I was thinking when I was thinking just sort of, you know, put this aside and don't... don't create a struggle.

RAJ: But you talked about putting a Brother aside!

SEEKER: Maybe I need to put the concept of my Brother aside.

RAJ: Oh, you think so?

SEEKER: Just... I mean not like I'm going sit here and necessarily try to see this person as the Christ.

RAJ: Oh, but you're going to be thinking something. You can't just put a concept aside. You are incapable of having a void. So when you talk about setting the concept aside and not replacing it with an active Conscious Expression of Love, or a Conscious Acknowledgement of What Is True about that one, then you are... you are, you might say, you are like Superman encasing that one in a lead box. You are imprisoning that one. There is an active *ignorance* of him, and that is hate.

SEEKER: Okay, so I'm going to need some help when these situations arise to be more clear on what I'm doing and what's the right thing to think in this situation.

RAJ: You will get the help if there is commitment on your part, if there is willingness to persist in the face of not being clear, a willingness to persist in not playing into your habitual way of thinking, and asking God, "What is the Truth here? What is the Truth here?" And persisting because you know that until you see the Truth there, you are as locked into the dream as the one you are judging.

SEEKER: That's what motivated me to ask the question, realizing that, and also understanding that I'm not really able to make that shift every time like I would like to.

RAJ: Indeed. Practice, practice, practice.

SEEKER: Lots of opportunity to practice.

RAJ: If you're in the middle of the Kingdom of Heaven calling it "the world," then absolutely everything you are confronted with is opportunity for practice at desiring to see What Everything Truly Is.

Okay. Okay.

READER: *My brothers in salvation, do not fail to hear my voice and listen to my words. (T-#621/668)*

RAJ: Ken, could you hold it closer to your mouth?

SEEKER: Yes. I'll repeat the sentence?

RAJ: Yes.

READER: *My brothers in salvation, do not fail to hear my voice and listen to my words. I ask for nothing but your own release. There is no place for hell within a world whose loveliness can yet be so intense and so inclusive it is but a step from there to Heaven. (T-#621/668)*

RAJ: I'm going to interrupt here.

Keeping in mind that these are words you need to be saying, or the meaning of the words you need to be *feeling* when you're engaging with your Brother, it could sound like arrogance.

RAJ READING: *My brothers in salvation, do not...* (T-#621/668)

RAJ: This is you speaking.

RAJ READING: *My brothers in salvation, do not fail to hear my voice and listen to my words. (T-#621/668)*

RAJ: Now, what's the point here? Is it that you're now in a position to make demands on your Brother, or is it to convey to you that your presence joined with the Christ is significant, meaningful and transformational? That you're not a Casper Milquetoast. You're not a wimpy weakling. You're not a benign absence of threat. But you're the actual Presence of that which transforms because you have *let* that which transforms *in* to you.

You are here to be a significant other to your Brothers and Sisters, not just an unchallenging, pleasant nitwit to live with. You see? You need to know that whether you're thinking well of your Brother or thinking

poorly of your Brother, you are having an effect. You do not exist in isolation. You cannot have a single thought by yourself. You are being meaningful for good or bad right now. So realize that you are of consequence right now.

And in your willingness to say, “Well, I’m not trying to change anybody and I’m not trying to make anybody be a certain way. I prescribe to ‘Live and Let Live’ philosophy, and therefore nobody can come back at me and be mad at me.” Well, there’s no way for you to be an inconsequential, ineffective presence.

You are having impact. And you are either contributing to the ongoing establishment of the dream, or there’s only one other thing you can be, and that is that which helps to break down the mutually-agreed-upon definitions that *make* the Kingdom of Heaven look like “the world,” and contributing to the awakening of everyone who’s suffering needlessly from these stupid mutually-agreed-upon definitions that deny Reality.

So, don’t think as you read this, these final paragraphs, that these express authority and power you will have over others. They’re to be reminders that you already have power that at the moment you’re using mostly poorly. And in the realization that you have power, in other words, you are not able to exist without affecting your Brother, make a conscious choice to express the power of the Presence of You on behalf of Reality, and on behalf of that which will awaken your Brother, and therefore you as well.

Okay. Let’s start that paragraph over.

READER: *My brothers in salvation, do not fail to hear my voice and listen to my words. I ask for nothing but your own release. There is no place for hell within a world whose loveliness can yet be so intense and so inclusive it is but a step from there to Heaven. To your tired eyes I bring a vision of a different world, so new and clean and fresh you will forget the pain and sorrow that you saw before. Yet this a vision is which you must share with everyone you see, for otherwise you will behold it not. (T-#621/668)*

RAJ: A key point. What you’re unwilling to share with your Brother, you will not see. And conversely, what you do see, you won’t be able to wait to share with your Brother. You always share what you see.

SEEKER: So when I eventually awake to the happy dream, then I will see What They Really Are?

RAJ: Absolutely.

SEEKER: And the only thing I’ve been wanting to do...

RAJ: But I want to point out to you that awakening comes in... how can I put it? Awakening... revelation, you might say, comes in packages that aren’t any bigger than you can tolerate. Your willingness, your commitment to follow through on hearing what the Father’s Will is, or the Father’s Perspective is, that commitment and that willingness to trust into what is unknown to you at the moment governs how big the package is that you will receive, even though the totality of being awake is being given you at every moment and is your prior experience.

So, my point is that as you get each succeeding glimpse, you have something to share. So don’t think about the ultimate. “When I’m totally awake, I will have something to share.” Because you have things to share almost on a daily basis.

Continue.

SEEKER: Thank you, Raj.

READER: *To give this gift is how to make it yours. And God ordained, in loving kindness, that it be for you. (T-#621/668)*

RAJ: Okay.

READER: *Let us be glad that we can walk the world, and find so many chances to perceive another situation where God’s gift can once again be recognized as ours! And thus will all the vestiges of hell, the secret sins and hidden hates be gone. And all the loveliness which they concealed appear like lawns of Heaven to our sight, to lift us high above the thorny roads we travelled on before the Christ appeared. Hear me, my brothers, hear and join with me. God has ordained I cannot call in vain, and in His certainty I rest content. For you **will** hear, and you **will** choose again. And in this choice is everyone made free. (T-#621/668)*

RAJ: Yes. Continue.

READER: *I thank You, Father, for these holy ones who are my brothers as they are Your Sons. My faith in them is Yours. I am as sure that they will come to me as You are sure of what they are, and will forever be. They will accept the gift I offer them, because You gave it me on their behalf. And as I would but do Your holy Will, so will they choose. And I give thanks for them. Salvation’s song will echo through the world with every choice they make. For we are one in purpose, and the end of hell is near. (T-#621/668)*

RAJ: You might think it wonderful to have such conviction. But if you think of it that way, it means that you are still... it is still unbelievable to you that you could have that conviction that they will accept the gift you offer them.

But you know what? We’re talking about is, first of all, inviting God, inviting the Holy Spirit, inviting Me, inviting your Guide, to disclose to you, to reveal to you in the withinness of yourself where it can be deeply felt What The Truth Is. And when you do that and you see and feel the Truth of it, you can approach your Brother with that kind of confidence. Not confidence that you have some personal power to be his savior, but confidence that the simple unified Truth that you are experiencing is so utterly True that it is True about your Brother. And there is no question in your mind. And there is no question in your mind that he will receive it and recognize it because you did. And you will have no doubt that he has the capacity to receive it and experience it because you

did. And before you did, you were one of the sorry bastards along with him. And that's how come you know that if you could let it in and you are experiencing it, he will.

Continue.

READER: *In joyous welcome is my hand outstretched to every brother who would join with me in reaching past temptation, and who looks with fixed determination toward the light that shines beyond in perfect constancy. (T-#622/668)*

RAJ: Ahh. That's another way of putting it besides commitment and persistence. Fixed determination.

Continue.

READER: *Give me my own, for they belong to You. And can You fail in what is but Your Will? I give You thanks for what my brothers are. And as each one elects... (T-#622/668)*

RAJ: Ah.

RAJ READING: *I give You thanks for what my brothers are. (T-#622/668)*

RAJ: Not for what they are presenting themselves to be. Not what I have been conditioned to think they are.

RAJ READING: *I give You thanks for what my brothers are. (T-#622/668)*

RAJ: And you can give thanks when you can forgive your Brothers that you cannot like enough benefit of the doubt that you can set aside your hatred for them, and talk to God about them, and truly want to know What The Truth Is about them. Your despising everything that they seem to stand for, and your enjoying the experience of despising him or her, constitutes your choice of what you want to give your attention to, and it absolutely keeps you from really being curious enough to ask God what's the Truth about them. Because if He would tell you what the Truth about them is, you would have to give up this great satisfaction you are getting from hating him so well. You see? And so you do not receive the gift of the Father's Perspective, and therefore you don't have it available to embrace your Brother with, and in embracing him, release yourself. You see?

Continue.

READER: *And as each one elects to join with me, the song of thanks from earth to Heaven grows from tiny scattered threads of melody to one inclusive chorus from a world redeemed from hell, and giving thanks to You. (T-#622/668)*

RAJ: And let's stop there for a moment.

You might say in the beginning, it's tiny scattered threads of melody. Have you ever noticed how difficult it is to sing a hymn in church when there are only three other people in the church singing? But when the church is full, it is the easiest thing in the world to let your voice sing out.

So, when it seems to be only tiny scattered threads of melody, and it seems like your voice is standing out like a sore and unwelcome thumb, don't let that discourage you. Because each of you that does it, each of you who does it, because of the Love with which it is done, and because of the purity with which it is done, is a transformational Presence that reaches others and increases quote "the congregation" unquote. And that's how it can come to be "one inclusive chorus." But you have to be willing to persist when there isn't the support of a thousand other voices glorifying God in the most practical of ways. You see? That's where the persistence and the steadfastness comes in.

Okay. Continue.

READER: *And now we say "Amen." For Christ has come to dwell in the abode You set for Him before time was, in calm eternity. The journey closes, ending at the place where it began. (T-#622/669)*

RAJ: Now there you go. The journey ends where it began, which is at Home. And if any of you still are not clear, you started out this, I'm going to call it an escapade from Home. You have all been awake. You were initially and forever the Direct Expression of God, the Christ fully, fully awakened, until you chose to have it indulge in a daydream.

And so your journey Home is a journey from back from where you left. And it's very valuable to be aware of this because what you think you're moving toward is not something you have to achieve. It's something you have to let yourself back into. It's a Natural, Eternal State of Your Being. And what you're doing is letting yourself back into it. It's like the daydreamer in the schoolroom letting his attention come back to the schoolroom, a place he never left.

So, this is not unachievable. If you really... if you really totally gave up and collapsed every expression of willfulness that you might ever utilize, and succumbed to never being willful again, you would immediately [finger snap] come back into your Right Mind. It's not an achievement. It's a fundamental fact that never changed, that you will find you will fall into when you stop trying to hold yourself up as a separate, independent entity.

Continue.

READER: *No trace of it remains. Not one illusion is accorded faith, and not one spot of darkness still remains to hide the face of Christ from anyone. (T-#622/669)*

RAJ: I'm going to interrupt again.

Not one mutually-agreed-upon definition is accorded attention or faith and not one spot of darkness that was a result of those mutually-agreed-upon definitions still remains to hide the face of Christ from anyone.

Continue.

SEEKER: Thy Will be done.

READER: *Thy Will is done, complete and perfectly,... (T-#622/669)*

RAJ: Which it was from the beginning and never stopped being. His Will is done, complete and perfectly.

READER: *...and all creation recognizes You, and knows You as the only Source it has. Clear in Your likeness does the Light shine forth from everything that lives and moves in You. For we have reached where all of us are one, and we are home, where You would have us be. (T-#622/669)*

RAJ: I know this. And you are coming to know the meaning of these words, “on your behalf and your Brother’s behalf.” I know these things, and I attend to you, I am present with you, absolutely clear about these things that I might convey to you an absolute clarity about them so that you can dare to risk the chance that there is a God, and that you can dare to risk the chance that if you let go of control, and so that you can dare to risk the chance that if you abandon your mutually-agreed-upon definitions, everything will not go to hell, but everything will be illuminated as Heaven.

And this is what I am embracing you in the request to join with me in, by daring to embrace it for yourselves, daring to embrace my confidence in you for yourselves, so that the unbelievable becomes believable, and you can thereby do what I am doing for you for your Brothers and Sisters, so that you will dare to be involved, whether it seems easy or not, rather than stepping away from the awful opportunity your Brother provides you with to witness for God on his behalf.

Now, I started with the last chapter so that you might have a context in which to appreciate the book from the beginning. And next week we will start with Chapter 1.

SEEKER: Thank you.

RAJ: You are welcome.

EARLIER SEEKER: May I ask a question? What would happen if everybody loved George Bush? [some audience amusement]

RAJ: Miracles.

Don’t just limit it to him. You can include Saddam Hussein. You can include any other individuals it’s difficult to embrace.

What has the clear Expression of the Power of Love, what effect has the clear Expression of the Power of Love had in your lives when they have appeared from time to time? What effect has it had on you? Find those times and remember so that you recognize the power of the Gift of Love that you do have to give *if* you will **refrain from energizing your right to free will and the capacity to enjoy delicious hate. You see? Don’t waste much time trying to figure out what would happen. Do it and find out. Do it and be surprised. Because whoever you release, releases you. And that’s the only way you get back Home. The first choice was to leave Home by virtue of two mutually-agreeing-upon definitions of things different from What The Father Was Being.**

When you choose again, it’s something you choose *with* another. It constitutes a joining with another for the Purpose of Expressing Love, rather than the unlovely and unloving characteristics of meanings given to the Creations of God that are at odds with What God Created, and therefore are at odds with God.

Does that answer your question?

SEEKER: Fully.

RAJ: Very well. We will call it a night.

SEEKER: Thank you.

RAJ: You are welcome.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 7th 2002

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. Well, after having started this book with the last chapter, we will go to the beginning, having a basis for understanding the book from the beginning.

And we'll start here. Ordinarily we read one paragraph at a time, and pass the book on, but since that page is so short, if you'll just read the whole page starting there.

****INTRODUCTION ¹***

This is a course in miracles. It is a required course. Only the time you take it is voluntary. Free will does not mean that you can establish the curriculum. It means only that you can elect what you want to take at a given time. The course does not aim at teaching the meaning of love, for that is beyond what can be taught. It does aim, however, at removing the blocks to the awareness of love's presence, which is your natural inheritance. The opposite of love is fear, but what is all-encompassing can have no opposite.

This course can therefore be summed up very simply in this way:

*Nothing real can be threatened.
Nothing unreal exists.*

Herein lies the peace of God.

****[Note: Quotes from A Course In Miracles]***

Thank you. I am not going to comment on that but will allow it just to sit with each of you.

You will find that the meaning of the word “miracles” in the book, *A Course in Miracles*, does not mean the practice of spiritual control over your experience that results in the correction of the human condition through spiritual power. It is not an

act of great wonder, like walking on water or raising the dead or healing the sick, although those are the things you are likely to see. But those are not what constitute the miracle.

The miracle has to do with what we've been talking about while we were reading Chapter 31. The miracle is the shift in consciousness that occurs when you abandon the agreed-upon definitions, and you assume nothing, and you listen deeply within after having inquired of God or the Holy Spirit or your Guide, to know what is the truth here or the truth in a particular situation and letting the clarity of the true answer in. This causes a shift, an inner shift, a shift of perception. And as the perception shifts, your experience shifts **and you notice that there's been a healing** or you notice that a relationship has been inspired with love once again, where it seemed to have been absent, and so on.

So as we begin the first section here:

Chapter 1 THE MEANING OF MIRACLES

... and the ...

Principles of Miracles

I want you to keep this in mind: That a miracle is a shift in consciousness, in *your* consciousness that occurs as a result of being defenseless against, having no defenses **against the experience of God's point of view. This can happen on purpose as a result of becoming still, as a result of meditating, as a result of consciously setting aside your best ideas, your best opinions, and so on, and consciously listening for clarity. Or it can happen spontaneously in what would be called an unguarded moment, which again is one of those moments when there is no defense present, and then you have a sudden inspiration, a sudden insight, a sudden shift of perception. And it is that shift of perception that changes the way you see things that is the miracle.**

So, let us begin with Principle Number 1.

[Principle #1] There is no order of difficulty in miracles. One is not "harder" or "bigger" than another. They are all the same. All expressions of love are maximal.

Ah-h ... so a miracle is a shift of perception in which you see something truly, and the seeing of it as it is constitutes Love expressed. And Love is always maximal. Love is always uninhibited.

A miracle is a light bulb going on. **It's an, "Aha!" that occurs within you. An, "Aha!"** that is a response to an experience of clarification that reveals the divinity of **something in your world so that it transforms your perception of the thing you're looking at.** And it also links it as an inner experience with God, so that you know

there's an absolute relationship there, and that the thing you are looking at about which you have a transformed perception has no capacity to be there except as the expression of God—and that therefore it is holy.

Okay. Continue.

[Principle #2] Miracles as such do not matter. The only thing that matters is their Source, Which is far beyond evaluation.

In other words, the transformation that **you** experience occurring in your world because of your transformed vision is not what is significant, that Lazarus came forth from the tomb was not what was significant. What was significant was that Love revealed that he never died and simply uncovered that fact, so that no one was having a lingering illusion going on in their mind blinding them to his presence. What was significant was that it did in fact demonstrate that there is a God, and it demonstrated that Lazarus was not separate from Him. And my Love of the Father and of Lazarus was all it took in order for the illusion of death to fade from **everyone's mind and therefore, from their vision** so that they saw him.

Continue.

[Principle #3] Miracles occur naturally as expressions of love. The real miracle is the love that inspires them. In this sense everything that comes from love is a miracle.

Indeed. You know that I'm constantly encouraging you to not join with each other in your mutually-agreed-upon definitions of everything. And the reason is, because when you are caught up in this mutual agreement, you have blocked yourself from **what I'm going to call the ever-present communication of God to you. You're in an** ongoing state of ignoring that communication. And that communication to you is a communication of Love because that is what God is. And when that Love is **not** resisted or ignored by you, it fills you and blesses you, transforming your vision, which therefore causes your world to look more like the Kingdom of Heaven, **because that's what it's been all along.**

I invite Paul to let me respond to everything, which really means I invite him to be joined with me constantly so that there will not only be miracles at gatherings, and **so that he won't suffer the frustration of feeling separate between gatherings, and** mostly because doing so gives him practice at being normal, divinely normal, which will speed up his remembrance of being Awake so that he might own it once again. And the same thing applies to all of you.

To be stuck in the mutual agreements turns your existence into a uselessness, and you miss the Joy of what is confronting you. You miss the Joy of the Kingdom of Heaven **that you're right in the middle of. And you miss the experience of your** integrity because of what you Are and can never stop being—the Presence of God in **expression.**

When you are joined, all that you can be is Love. And all that can follow that are miracles.

Okay. Continue.

[Principle #4] All miracles mean life, and God is the Giver of life. His Voice will direct you very specifically.

Oh, I'm going to interrupt you.

All miracles mean *life*! . . . not an approximation of life . . . not 50% of life . . . not just a little bit of life . . . not a rugged experience of life . . . but *life*!

All miracles mean life, and God is the Giver of life.

Again, it's what I was just saying, that when the shift in your awareness occurs and you see something as it truly is, you recognize its inseparability from God, which is, as I said, another way of recognizing or knowing, having an experience of its holiness. And when I say "holiness," I mean it is something that inspires awe. It isn't just something extra wonderful.

Okay. Continue.

You will be told all you need to know.

His Voice will direct you very specifically, just as I do with Paul. And you will be told all you need to know. Wow, what a support. What a thing to miss out on just for the thrill of being able to make your own decisions without having to check in with Daddy.

Continue.

[Principle #5] Miracles are habits, and should be involuntary. They should not be under conscious control. Consciously selected miracles can be misguided.

Indeed. And so this is one reason for often asking God or your Guide or the Holy Spirit, "What do I need to know here?" . . . without assuming that you know what you need to know or that you know what really needs to be addressed.

When you genuinely and undefendedly listen within for God to reveal His perspective, you don't know what in your consciousness is going to shift, which is part of the wonderfulness of it, except that if you've been used to enjoying a sense of control and a pride at having control, then the feeling is that if you let the shift happen wherever it will, that it deprives you of something. It deprives you of being able to say afterwards, "I made that happen."

Miracles are never under your control because the shift in consciousness only occurs when you are *yielding* to the **Father's will**, when you are *listening* beyond your habitual thought processes.

I'm going to read the next one.

[Principle #6] Miracles are natural. When they do not occur something has gone wrong.

Well, first of all, that means that **miracles aren't special** and **miracles won't make you special**. Miracles are, you might say, automatic. The shifts in perception, the shifts in consciousness naturally and spontaneously occur when you have an unguarded moment, an undefended moment. It is really that simple.

And when they do not occur and it says, "something has gone wrong," it means that **they're not occurring because you're putting your mind to a use that is not natural to it**. And you're attempting to be something that's not natural to you—an independent authorizer—instead of the willing observer of what God is being, so that you might be able to be the acknowledgement of what God is being and thereby glorify God. And by virtue of that experience of the revelation of God to you, having who you Are truly revealed to you as well.

Continue.

[Principle #7] Miracles are everyone's right, but purification is necessary first.

Yes, yes, yes. Pur-if-i-ca-tion. Um-m, how many lifetimes have you been pur-i-fy-ing yourselves? [audience laughter] And how many of you know that it's going to yet be a long time before you're purified because that's what your spiritual book says, and because there are—as in this book—365 lessons. "Wow! Well it's at least going to take 365 days for my purification. So I won't look for it on the second day. I won't allow it because I've got to have my Pur-if-i-ca-tion."

Purification is necessary. What does purification mean? It just means letting go of **that which isn't a part of you**. **When you have a glass of pure water, you have a glass** of water that has nothing extraneous—to what water is—in it. Well, all you need to do to purify yourself or your mind, is to abandon thinking . . . is to stop thinking and start listening, to stop being an authority and asking for help from some place other than your experience. You see?

Purification is what happens when you reach out to God, and therefore your **presence isn't so filled with your** definition of yourself. **It's that simple**. So, when you see that . . .

. . . but purification is necessary first.

... don't think, "Oh, my God! I won't be able to do it" or, "I know it will take a long time!"

Don't let that word scare you. It just means ... it means taking off the thing you need the least. That's all. Letting go of the thing that isn't useful. Letting go of what gets in the way of your experience of what you could never have stopped being—which is the Presence of God—though, you might say that you are the capacity to recognize, and therefore acknowledge God and what God is Being, in other words, Creation and thereby glorify God, which is an act of gratitude. Because when you see the truth, you are filled with gratitude for it being true. Not true as opposed to false, but sheer truth, simple truth, elicits gratitude. And in that gratitude, you are infilled with what God is Being and you Wake up, meaning you see things as they Are. You see the Kingdom of Heaven where you had been looking and saying, "It's just the world."

Okay.

[Principle #8] Miracles are healing because they supply a lack; they are performed by those who temporarily have more for those who temporarily have less.

Isn't that interesting? They're supplied by those who temporarily have more, except that the one who temporarily has more from his standpoint has less, because there's purification. And so there's less of his definition of himself in the way. There's less of an authority present. There's less of an independent, causative agent present. And the supply of the lack to the one who temporarily has less is actually going to one who thinks he has more, because he still thinks he's in charge. You see what I'm saying?

He still has himself on his mind as an authority, as someone to be in control, as someone to practice defense against a polarized world that will get him if he's not prepared. He's encumbered with definitions and concepts about himself and about the world, which means he apparently has more there where he is than what God is Being. You see? So it's a paradox.

Miracles are healing because they supply a lack; they are performed by those who temporarily have more ...

... but actually have less, personally speaking ...

... for those who temporarily have less.

... but have more encumbrances, personally speaking. You see?

Waking up is really a discovery that you're a lot less than you thought you were. In fact, that everything that you thought you were isn't part of you at all. But, even though losing that may seem to be a significant loss, it's just a matter of discarding

the thing you need the least. And what's left *uncovered*, what's left revealed by the absence of the encumbrances, the extras, is the Christ—You in your actuality, You in your reality, You in your innocence, You in your purity that was never soiled, no matter what you thought, You in your inviolability that's incapable of being threatened and You inseparable from the Whole, outside of which there is nothing that could oppose you because there is no outside to Wholeness.

Continue.

****I thought I understood it until I saw you before you were baptized . . . that you were teaching, and so you were having less than the people that you were teaching?***

****[Note: Students – commenting or asking a question.]***

Anyone who is truly teaching because they have the Vision of God have less personality, have less ego, you might say, and they are giving to those who seem to still have a lot of ego. You see?

So, by your standards from your present frame of view, you can understand that one who is standing with God has more than you have—more that matters—but really has less than you have because he or she is not encumbered by the ego beliefs and structures and concepts and mutual agreements and laws that the commitment to those agreements are held to. You see?

Okay.

[Principle #9] Miracles are a kind of exchange.

Ah, why do you think that is?

Give me a minute.

Anyone else, either?

Exchanging old ideas for new?

You said exchanging old ideas for new?

It's just the way that it works.

Joining.

Joining. Thank you.

Indeed. Love is always an involvement. Love is always the recognition of the reality of another—a brother, a sister, a tree, a dog, a cat, a bird. It's an exchange because there's a recognition of what is Real in each other. You see? It can't happen in a

vacuum. You can't be the Presence of Love all by yourself. A miracle cannot occur without involvement. How can Love find expression if there is no object of your affection? So miracles are a kind of exchange. "A kind of exchange?" Yes. It's a kind of exchange because it's not really an exchange at all it's really a recognition of Oneness. You recognize yourself in your brother.

And that's what you... when we're in touch with our Guidance, that's the Communion, that's the Oneness.

That's right.

And that's what we're to do with each other, is find the Oneness. And we do. And we know when we're right on the beam with each other.

That's right.

And it's a good thing.

Continue.

Like all expressions of love, which are always miraculous in the true sense, the exchange reverses the physical laws.

Because it's Spirit?

They bring more love both to the giver and the receiver.

[Raj Repeat] They bring more love both to the giver and the receiver.

It reverses what you would call physical laws because in the giving away, the giver doesn't lose.

You benefited when your friend Lazarus was raised from the dead. Lazarus benefited. And that's what we're talking about.

That's correct. That's correct . . . Just a moment . . . You will sometimes hear it said that someone who is a psychic or who has a spiritual gift, if they make the gift it will shorten their human life. You see? It takes something which is expressing oneness and unity and blessing and saying that in making that gift, it depletes the giver. You see? And it doesn't. And it is very important to see this.

All miracles mean *Life*! Not its opposite, a form of which would be called depletion that opposes the nature of physical law, which is that if Paul gives you a dollar, you are a dollar richer and he is a dollar poorer. If he gives you his car, you now have the car and he doesn't. You see? Now what were you going to say?

You were obviously moved by the Father to connect your Love. You said your Love was all it took to raise Lazarus . . . I mean that wasn't coming from any sense of lack in you, like you missed your friend.

No. Remember I said it was my love for God and my love for Lazarus. My love for God . . . my attentiveness was to God first. That provided me with His Vision. And His Vision was an experience of the fact that Lazarus was not dead. And that realization couldn't help but be extended to Lazarus as he appeared to be to everyone else, because that's what the *knowing* was about. That's *who* the knowing or the clarity was about.

And so, it wasn't because I missed him. It was because in not having any other perspective than the Father's, there was nothing else for me to see or experience but Lazarus' uninterrupted Life, which blessed him because he was not at a point of gathering his vision about himself from his Father. So my clear vision provided the environment in which Lazarus could recognize the truth about himself as well, so that Lazarus came forth. I did not have to go in there and bring him out, which I could have done. I could have helped him further in the realization by going in and bringing him out. But he *recognized* my vision of him and he came forth even though he was still wrapped up. It did not inhibit him from moving out, behaving or being in a way inconsistent with being dead. [laughter in voice] You see?

Missing someone states an already existing attitude or sense of loss, and there's no way there could be a miracle from a sense of loss.

That's why whenever you are wanting to be a healing presence for another, you cannot start with the way they appear to be at the moment. Because if you do that, you're lost yourself, or your loss [laugh] . . . your loss is established for you. So no, never agree with the appearance and never agree with what a brother or a sister says to you about their condition. You go to God, "What is the truth here?" And, as well as listening for words—all of you—I encourage you to be open to an experience of the truth about them.

I can see how the thread is weaving into everything with Gift. And I was contemplating on what Raj said at the Leiston Abbey—which I mentioned to Paul earlier today—about the purpose of sex, which was to identify the other's Wholeness to them. And it occurred to me that every interaction that we have to expand on, that is to identify the other's Wholeness to them. And that, if that be the case, then there is nothing lacking in that moment between us. And it said here that we temporarily give to those who temporarily have less, those who temporarily have more, but the established bond, or the established realization, is that we have it. We're coming from a place of having, not a place of not having.

Anyway, I mean I can see how this is really bringing all this . . . I mean it's not just in a certain situation. It applies to everything! When we interact with each other, we are there to be . . . to identify the other's Wholeness. And

that's . . . that's not money, marbles, to everything from what I'm getting from this.

That is absolutely correct. Yes.

And it's really thrilling because what it does is it establishes trust, a deep knowing, a joy, safety. If I give, I know that I have and that you have, and there's no loss or there's no maneuvering for a position, "Am I gonna get a deal?" or "I'm going to have an advantage over you." I mean, all that is gone.

Of course.

Anyway, I just wanted to share that. Thank you.

Yes. That, of course, will throw a great monkey wrench in business. We won't go there today.

Next.

[Principle #10] The use of miracles as spectacles to induce belief is a misunderstanding of their purpose.

Yes. You see belief isn't what's wanted anyway. You are suffering from *beliefs*. You *believe* it's just the world. You *believe* you are a mortal. You *believe* that physical bodies ultimately decay and die. These are all *beliefs* which you frighten or comfort yourselves with. But all of your beliefs are what are distracting you from the experience of Reality, from the experience of what you really Are and what your brother or your sister really Is.

So, I'm not going around rendering great miracles to get you to believe something, because that's shifting one belief for another belief. Belief is irrelevant. Experience is relevant. And experience comes when you manage to one degree or another to set your beliefs aside. And it's an inside job.

That's why you can't just keep raising the dead.

Microphone.

I was just thinking when you were talking earlier, but you didn't keep raising more and more dead. You raised Lazarus, or that happened, and that was enough. It didn't need to keep happening, like you were trying to prove something.

There were a couple of other indications . . . I mean a couple of other situations where I did.

But not dramatically.

But mind you it wasn't for . . .

Proving it.

It wasn't for . . . it wasn't for the purpose of raising the dead. It was always for the purpose of glorifying God. It was always for the purpose of, I will say, ***impressing*** others with an ***awareness of God***, ***not*** my capacity to perform miracles. Always it was to inspire the clearer consciousness of the actuality of God, because only that could change the lives of the observers. You see?

Okay.

[Principle #11] Prayer is the medium of miracles. It is a means of communication of the created with the Creator. Through prayer love is received, and through miracles love is expressed.

There you go. Prayer is not asking something of God, but opening up to God so that you might be filled with whatever He would reveal to you. Prayer, as I've said before, is really a matter of saying "Yes" to God, not making demands of God.

And when you say "Help," when you reach out to God, when you temporarily abandon self-reliance, when you abandon relying upon the self you think you are and you say "Help" to God, you are saying, "You are welcome in here, God. You are welcome to come in to me. I am saying 'Yes' to You. Not 'Yes' to what I want from You. I am saying 'Yes' to You."

And the shift of awareness, the shift of consciousness occurs, and your experience and perception of the situation, or your brother or sister, changes and healing transpires. Love is expressed. Love is impelled by your recognition of the truth of your brother. So your receipt of what the Father gives that causes the shift of perception causes a spontaneous impulse of Love from you to your brother in the clear acknowledgement of the truth about him that has just been revealed to you. You see, that's what it means.

[Principle #12] Miracles are thoughts. Thoughts can represent the lower or bodily level of experience, or the higher or spiritual level of experience. One makes the physical, and the other creates the spiritual.

Thoughts can represent the beliefs and concepts associated with the mutually-agreed-upon definitions that all of you have committed yourselves to, and it makes the Kingdom of Heaven look like nothing more than "the world."

When, on the other hand, you abandon the mutually-agreed-upon definitions and you relinquish your commitment or manage somehow to weaken your commitment ***to it by reaching out beyond it, I'm going to say, it apparently creates the spiritual.*** In actuality, it ***reveals*** the Kingdom of Heaven that has always been there. It uncovers and reveals the spiritual. I want you to be clear on that because this is not meant to imply that you are going to acquire a capacity to create. That is very

appealing to your ego, which you are not free of at the moment, and we do not want to reinforce your ego.

Continue.

[Principle #13] Miracles are both beginnings and endings, and so they alter the temporal order. They are always affirmations of rebirth, which seem to go back but really go forward. They undo the past in the present, and thus release the future.

That might seem complicated but it is simplified in the last sentence.

They undo the past in the present, and thus release the future.

And what that means is, it releases the future from the framework of your mutually-agreed-upon definitions that you otherwise would have held the future to. Beginnings and endings, in the same sense that for every door that closes, a door **opens. It's the ending of a belief and the beginning of clarity. It's the ending of being** subject to the distress of being out of your mind and the pleasure of experiencing your Sanity. You see?

So it's about beginnings and endings. Endings of things that weren't real, and beginnings of things that always have been Real, but which you had been ignoring. And so, the beginnings are really a return to what you knew before you joined in this exciting experience of mutually-agreed-upon definitions and the distortions of the Kingdom of Heaven that they subjected you to.

Continue.

[Principle #14] Miracles bear witness to truth.

Stop there.

Wow. That means they're meaningful.

Miracles bear witness to truth.

You see Lazarus came forth. The truth that it bore witness to, was that life is deathless. But the most significant truth of all was that it demonstrated to those there that there really is a God, because these people knew me like you know each other. And they did not have the belief that I, like them, had a capacity to raise the dead—**they knew it wasn't a talent I** had, because I was just like them. Lazarus and his sisters were lifelong friends—we grew up together.

So, the miracle points to something bigger, they ***bear witness to the truth.***

Continue.

They are convincing because they arise from conviction.

And how is conviction arrived at? It's arrived at by having set aside any personal capacity you might think you have to accomplish something, and **saying, "Father, help. Father, show me the truth here."** And when you do that and stay out of the way and don't block the influx, the shift of perception occurs. And what you find yourself experiencing, you can only describe as something that you know from the tips of your toes. It is a knowing that is unalterable, because truth **recognized** as truth is a recognition also of its unalterability. And so, you find yourself spontaneously experiencing **conviction** about the truth that you **know**.

So, miracles **arise from conviction**. Not conviction that you've drummed up with great emotion. Not conviction that you have generated by being intense or creating a sense of the strength of your physical presence. But conviction that comes from actual experience, which is available to every single one of you if you will just let God reveal the truth to you, by being curious in the most mundane daily situations, about the most mundane things.

Continue.

Without conviction they deteriorate into magic, which is mindless and therefore destructive; or rather, the uncreative use of mind.

Yes. And all that means is, what happens when you're engaged in the practice of and the modification of the updating of your mutually-agreed-upon definitions. It is a...

Like shamans. That shamanism stuff, too.

Yes. However, don't misunderstand. There are those who truly are shaman because they truly are listening beyond their best judgments and their best concepts. And it is because of them that the word "shaman" came into existence. It is meant to identify conscious Christs.

But, if conviction is not arrived at through the experience of revelation, then, as it says, the miracle of it deteriorates into magic. And so, there are what are called shamans, who think they caught the gist of a holy experience and without the conviction that accompanied the actual recognition of the Holiness of something, they began to practice a way of looking at things, a way of thinking about things, but it is all coming from the head.

Same with the gurus and the Baba's.

Sure.

I remember that they had to be registered finally. And then they [laugh]... they had to go and register.

Yes.

And the Geishas in Japan, too.

Yes. So...

Without conviction they deteriorate into magic, which is mindless and therefore destructive; or rather, the uncreative use of mind.

Which is actually . . . the uncreative use of mind is the non-use of mind. When you are using your mind to indulge in a daydream, you are using your mind to ignore **what's really going on.** *That* is the uncreative use of mind.

And that's what most of us are doing most of the time.

Yes. But discovering that you have another choice.

This is a perfect breaking point. This is a long section, and we will continue with this next week. This is good.

Thanks.

You are welcome.

****Quotes from A Course In Miracles***

****Students – commenting or asking a question.***

A Course In Miracles (reference pages)
INTRODUCTION
Chapter 1 – THE MEANING OF MIRACLES
Section – PRINCIPLES OF MIRACLES
First Edition – p. 0 / Second Edition – p. 2

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 28th 2002

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Now, before we begin I would like to make a simple point. We are in the process of reading a rather interesting book—a book whose intent is to be transformational. But I want everyone to know that the greatest disservice you can do to yourselves is to try to find a book or a teaching or a thought system, that is so precise and consistent and tight in its explanation of things that you might feel that all you had to do was to learn how to be as precise as the book is, or to live the principles of the thought system precisely in order to Wake up. Why? Because in doing that you would neglect to be open to the conscious experience of the Living Presence of God and the Movement of Creation Itself.

This is a very important point. It's ultimately important. Whatever you read in this book should, if nothing else, be causing you to become open to the intimate and immediate experience of God, which I promise you is not going to conform to *any* thought system, because what God is being is forever new. Those who would look for a thought system, precise and consistent in the layout of its principles, who grab onto it, are in an act of self-protection against the actual experience of God, because they are looking for something unchangeable, something absolutely dependably **unchanging. And that's not what the experience of Creation is. And to become open to the *Living* experience of the *Living* God is going to be, as far as the ego is concerned, an insecure experience. Undependable because unpredictable.**

Now, we've been reading about miracles and we've been finding out that miracles are a sudden shift of perception, which occurs when you are not reinforcing your current mindsets, your current mutually-agreed-upon definitions, and in a sense, are not reinforcing your defenses. And in the absence of those defenses, [snaps fingers] a **light bulb can go on, an "Aha!" can occur, a realization that constitutes a shift of perception that changes the way you are seeing and experiencing everything.**

A miracle isn't something you arrive at through reason or the intellect. It is as though a new way of seeing things is inserted into your awareness, which transforms your awareness. And it's unexpected.

Now, if anyone thinks they know *what* a miracle is going to look like or *how* it ought to appear, it's going to be a long time before they experience one. Because when the actual miracle occurs they'll say, "That wasn't a miracle," or their confidence as to what a miracle is, will cause them not even to see it when it occurs.

You have to be willing to let yourself become vulnerable, undefended, unprotected if anything new is going to penetrate your preconceptions. It's simple.

So, with that in mind, let's begin with Principle #33.

And I'm going to invite everyone not to fiddle with this end of the microphone, since it got turned off halfway through the gathering last meeting. [audience dismay] So hold the mic up here and don't fiddle down here.

**[Principle #33] Miracles honor you because you are lovable. They dispel illusions about yourself and perceive the light in you. They thus atone for your errors by freeing you from your nightmares. By releasing your mind from the imprisonment of your illusions, they restore your sanity.*

**[Note: Quotes from A Course In Miracles]*

That pretty well restates everything that we have been learning so far.

Miracles honor you because you are lovable.

The interesting thing is that miracles reveal your lovableness to you. And in uncovering your lovableness to you, they honor you. In a way that statement is sort of like saying, "water is wet." Miracles honor you because you are lovable. Miracles honor you because they uncover what you really Are, when you didn't know that's what you really Were. That's what dispels the illusions about yourself.

Let us go on to the next Principle.

[Principle #34] Miracles restore the mind to its fullness. By atoning for lack they establish perfect protection. The spirit's strength leaves no room for intrusions.

[Repeats] The spirit's strength . . .

Spirit is substance. Substance is spirit. The substance of everything you see in this room is spirit. The substance of you is spirit. The substance of your very Being is spirit.

Miracles restore the mind to its fullness.

They reveal its indivisibility. They reveal its innocence. They reveal its all-inclusiveness.

By uncovering the absence of lack, they establish perfect protection. Not in the sense of encircling you with tanks and enemy aircraft guns and a better wall of defense, but they **establish perfect protection by uncovering to you that you're naturally invulnerable**—that vulnerability is nonexistent. So they establish perfect protection by uncovering the fact that you are not in need of protection, because there is nothing unlike you to be defended against.

And the spirit's strength . . . the strength of the substance of your Being leaves no room for intrusions. When the miracle establishes in you the truth of you as your conscious experience, there simply is no room for the intrusion of anything *and* there is the conscious realization that there is nothing unlike you that can intrude upon you. And so you can be at perfect peace.

Continue.

[Principle #35] Miracles are expressions of love, but they may not always have observable effects.

They may not always have observable effects, but they will always have effects. Love **is always transformational, but the transformation isn't always visible.** When the miracle is a shift of perception about the Kingdom of Heaven, that you are calling **"the world," then you are going to find what you would call visible evidence of a miracle.** You will find visible, tangible transformation—the disappearance of the evidence of disease or injury, the disappearance of a blight on a complete forest, the closing of the holes in the ozone, the purification of your water systems without a mechanical process being employed.

Because no matter how screwed up your world appears to have become through **thoughtlessness, Creation hasn't for a moment been altered.** And when a shift in perception occurs, the changes to Creation that it looked like man created, will no longer appear to be present to be disturbed by. And it can happen instantaneously. **You can't have a sudden shift of perception without perception being changed.** So be careful not to argue against, for any reason, the manifest, evident, tangible **embodiment, we'll say, of the Kingdom of Heaven where "the world" seemed to be.** This is very important.

****May I ask a question about the practicability of manifesting? For instance, if there's . . . right now I'm confronted with a soft spot in my driveway, okay, that I'm talking about digging up and reworking. Okay. Is it practical for me to expect a miracle—for me to wake up one morning and go out there and the driveway to be totally repaired all by itself?***

****[Note: Students – commenting or asking a question.]***

It's very practical to have that expectation. But, you're not here to designate what the miracle is going to be.

Ah, I see. I see. I see. So . . .

The miracle may be someone coming up to your door saying, "I've lost my . . . I have a family. I'm not able to find work. Do you have anything I can help you with?"

I see. So my job is to see God expressing Love in the form of Creation. And then as I experience that in what I see all around me, things begin to happen.

That is correct.

And I don't . . . I don't choose if it's my teeth, or a driveway, or whatever, that are healed.

That is correct.

I see. I see.

You cannot be the manifestor of a miracle.

However, something that all of you hate to look at are your needs. You are insulted by being needy. And so you do everything you can—create employment for yourselves, create a roof over your head—so that your needs are apparently met and **you don't have to be conscious of the fact that the needs are still present. Do you see what I'm saying? You cover up the fact that you need things by arranging your experience so that you're not confronted by the need. In** other words, you need to eat, so you get a job so you can buy the groceries so you can eat, and you eat well every day and you become unconscious of the fact that you ***need*** to eat.

The ego insists upon your being unconscious of your needs, because if you were conscious of your needs, you would know that you needed help in order for them to be met and you would reach out to God.

What was the dynamics with Virginia as far as her healing was concerned?

There was a need. There was discomfort. There was decay in her teeth. And she could not ignore it. And she decided not to go to the dentist, which some people **would say was ignoring the situation. But that isn't all she did. She prayed. She had** no idea how the answer might come, but she prayed humbly, **and she didn't fret** about it. She prayed and she let it be. And she prayed and let it be. And in the absence of manipulation, but the presence of her awareness of the need so that she continued to ask, the need was met—or up to this point, partially met. And I encourage you to expect more.

I'm trying to.

Indeed.

Now my point is that although you cannot determine *what* the miracle will be, if you will pay attention to your needs, you will find your needs always bringing your attention to the point where Movement is going to occur. And in honoring the need and acknowledging it, and knowing that there can be no unmet need, your attention is where the miracle is about to happen, if I may put it that way. And by having your attention there, without conscious intent to make something happen, to know exactly what it is you need to ask for help about, you bring yourself into alignment for a miracle, which you will discover shortly is referred to as miracle-readiness.

In places where they're starving, like Africa, Asia, there's definitely the need and those folks definitely have their attention on that need. But they . . . there's not expectation and consciousness. Is that why that situation continues?

The problem is that they think that they are physical beings living in a physical world where abundance and lack are determined by physical forces—weather conditions, conditions of the land, and politics. And they have convinced themselves that these are the factors that govern their situation and their lack. And they have a mutually-agreed-upon definition that they're all binding each other with by continuing to energize it through reaffirming it specifically by mutually complaining about the injustice of it and never for a moment saying, “God, help.”

It's more, “Why is God doing this to me?” which doesn't help at all.

That is right. And the “Why is God doing this to me?” is part of the liturgy of the mutually-agreed-upon definitions that they are committed to.

Thank you.

Did you have a question?

In my own activity that I conduct, would it be . . . Remember I used to have a prayer list and I used to work off of that. I always prayed to Jesus. But is that . . . some way should I integrate acknowledging my needs as part of what I do, as part of when I become still and conscious and open up to guidance and awareness? Should I make that a part of that activity? Consciously going through, like I know I need this and . . .

It would be an excellent thing to do. If you did it well, you would find that a lot of what you think are your needs are wants, or are things that you have determined are what will answer the problem. Needs themselves are very basic—like not hurting . . . not being hungry . . . not being ill . . . not suffering . . . like having an object of your affection is a need . . . being able to extend affection is a need.

You will usually be able to find out what your needs are by paying attention to where **you're uncomfortable**. **Because where you're uncomfortable are the places where you're blocking** or resisting being conscious of the truth, because you have a preference of your own. So your needs—your need not to hurt—when you pay attention to it, brings you to a realization of what you need in order not to hurt. And when you find where you are uncomfortable, and you ask for help—without trying to figure out the answer for yourself—the Father or the Holy Spirit or your Guide or myself will help you realize what will answer the need so that you can choose again. Choose again, instead of what you had committed to.

So, if someone were to ask you right now, “What do you need?” you would list off all the things that you don't have. But you wouldn't list all the things that you do have. You would not see them as a need because you have them. And yet there is need there that is met.

And so, I guess what I'm trying to convey to you is that you are always needy. As I also said, that is humiliating to the ego. But in the realization that you are needy, you realize that you cannot afford to be alone. And if you can't afford to be alone, then your bottom line need is to reach out and say, “Help.” Why? Because at the bottom line that's what breaks the isolation, and at the bottom line that is what begins to disintegrate the dream—the illusion of separation.

It's very difficult to be haughty when you're needy. Humility is recognizing that you're needy and not objecting to it, not resisting it.

“In my defenselessness my safety lies.” In my neediness my fulfillment lies. In my humility God can reach me. In the absence of arrogance, the Father's will for me cannot help but register with me. And when it registers with me and I Wake up, I will realize that being Awake does not annihilate or do away with my neediness, and does not raise me up into a position equal with God as a co-creator. But rather what it does is it makes me realize that I of myself can do nothing.

And the way I become co-creator with God is by letting Him move through me. **It's only in this way that you can discover that the Presence of God moving as Creation is not an arrogant act, is not a willful act. It's not an act of power. It's just God Being.** And every aspect of the Infinite Being of God is full of integrity just because God is indivisible. And His Movement of Creation is inseparable from you because you are no longer claiming some personal, private position in some imagined divine organization chart.

Okay.

Are you needy? I mean as a . . .

Absolutely. I have said to Paul that he must stand as the door. You will find references in the Bible where it says, **“Lift up your heads all ye gates, and lift up your**

heads all ye doors.” Paul stands as the door, you might say, letting me through. I am standing as the door letting God through. I am not standing here in some position of authority. I’m standing here in an act of obedience and cooperation without the insertion of any personal willfulness on my part, and letting God be Love expressed, extended, embracing, including you and everything that exists.

Over here.

Is that where we each experience Joy in the Movement of Love?

Absolutely. And you all have those experiences now and then. It is not necessary for you to become absolutely totally defenseless in order for God’s Love to find expression through you and bless your fellowman. It’s just that it doesn’t happen very often because there’s an immediate reassertion of your right to be yourself on *your* own, on *your* terms, for your purposes against someone else.

I’m certainly familiar with that.

I am not picking on you here.

I understand.

Yes.

Thank you. Thank you very much

You are welcome.

Let us continue.

[Miracle Principle #36] Miracles are examples of right thinking, aligning your perceptions with truth as God created it.

This is pretty obvious at this point, isn’t it? And it happens [snaps fingers] spontaneously, not by design, not as a result of effort on your part. It happens in the absence of effort. It happens in the moment of defenselessness. It even happens in a moment of preoccupation with something outside yourself. You see?

Let us continue.

[Miracle Principle #37] A miracle is a correction introduced into false thinking by me. It acts as a catalyst, breaking up erroneous perception and reorganizing it properly. This places you under the Atonement principle, where perception is healed. Until this has occurred, knowledge of the Divine Order is impossible.

Well, let me make something perfectly clear. One of the most valuable elements that can precipitate your ability to let the penetration of the miracle occur, is the

experience of need recognized together with the acceptance of your incapacity to meet the need while the need yet remains to be met—while the need still needs to be met. In other words, in the recognition of the need and an acknowledgement that **you can't meet the need, the need does not disappear. It remains pressing upon you** the requirement for change to occur.

But when you acknowledge the presence of the need—stop denying it, stop glossing it over and acknowledge the need, you might say, feel the pain—and then fully realize that this is something you cannot deal with and you accept that incapacity, the arrogance **of thinking you do have the capacity to deal with it fades and now you're** in a state of humility. And in the state of humility, the absence of arrogance, the Father can reach you, I can reach you, the Holy Spirit can reach you and uncover what is needed for correction, through a shift of perception which you are quite capable of making—a **shift that you're quite capable of making and one, which you** do make because the revelation of it is so clearly true to you. And then the pain is gone. The distress is gone. The experience of need unmet is replaced by need met, but not need annihilated.

Are you beginning to glimpse what I'm getting at? When need is met, it doesn't mean you're no longer needy. It simply means that you as the direct Expression of God can **only be the full Expression of God when you're not attempting to be the expression of your will, of your best sense of yourself, of who you've been taught you** ought to be, and so on. As the direct Expression of God, all that you are is derived from God. And when you yield to that, you find all your needs met. The only need that you thought you had that isn't met is that in the act of yielding to God, you are **not moved into a place of independence from God where now you're able to be** independent perfectly. And so the need is met without the need going away.

Arrogance . . . so arrogance is blocking this connection. And I come up against it and I can't quite see it. And I, of course, ask for help, but I don't really hear this fluttering of angel wings and all at once filled with good feelings and connections, so I, you know, maybe I can't even get in touch with, you know, a real good solid connection.

So I'll listen to a tape and then maybe, you know, sometimes there'll be like rage creep in and I just have to just go and follow my breath and calm myself down. Is this, I mean when this is going on, is this appropriate way to work with this? Just like tenaciously stay after my peace the best that I can find it—listening to a tape when I can't hear you inside—every time I remember, remember and go back, and I mean just stay at it. When it's not working just stay at it the best I can.

That is correct.

And I am receiving help, even though it's not exactly in the terms that I would . . . there's help all the time that I'm doing this. There's support.

Always.

Always.

In fact when you are headed in the wrong direction with great determination, you are helped to get to the most difficult place the fastest. In other words, you are helped for your illusion to be as uncomfortable as possible as quickly as possible so that you will get to the point of choosing again more quickly.

Yeah. Yeah, that's it, isn't it? The puppet strings are short.

That is correct.

When you really allow yourself to feel the need, you will naturally find within you the determination to sit with the need, rather than gloss it over, and give your attention to the answer to the need without distraction, no matter how long it takes.

Steadfast.

Indeed. Most of you say, "Well, I don't really have time to give that kind of attention to this or that." And then you find yourself suddenly flat on your back in bed, apparently ill. Now you say, "I can't do anything else. I'm unable to get up and go to work. I'm unable to attend to all of these other things that I gave priority to. And you know what? Considering how I feel, my getting clear about myself is about the most important thing I can think of. My becoming clear about what my needs really are, is something I'm not going to begin to be distracted from, because at the bottom line I need not to be faced with the apparent option of ceasing to exist." Of dying, in other words. Ah, so here's a need that's ever present.

Your wants and your needs are getting clarified.

That's right. And mostly they'll be getting clarified because you're not able to justify all of the usual distractions that keep you from being aware of your need.

Now your need not to die is a misunderstanding. It's a distortion of your need to be aware that your Life is unalterable. It's unalterable. It's eternal. It's unintermittible. Why or how? Because, ***God*** is being you, you're not being yourself. ***God*** is being you.

A sperm and an egg setting into motion a body is not what is keeping you in existence, or making you. And most often when one arrives at basic moments like **this where one's need is looked at squarely, when that happens one tends to ask God** for help. One tends to reach out. One tends to break the isolation.

And when there is humility in that, when your personal helplessness is felt and **accepted, you don't cease to exist. You don't disappear. You are inspired by the** infilling of the Spirit of God. And boy, are you grateful. And you cry. You cry because **it's all so simple and you see it.** You cry because there is joy. You cry

because there is relief. And miraculously you get better. And the better you get, the more you say, “Now I can get back to the things that took precedence over my being aware of my need,” instead of staying in that holy place of need and need met being inseparable.

I'm getting a lot of help to stay there without needing to get put in my deathbed. I mean there's . . . I just see now a lot of what's been going on the last week is just getting a lot of help.

Indeed.

Not letting me get it. I don't have to go to my deathbed to get that serious about it. To get . . . just caring about getting back in touch.

That is wonderfully true.

Yeah.

And all of these things I am saying are for you, but they are for all of you as well.

This is me, Paul. Did you complete your . . . Who is reading?

I did and more. [talking to next reader] So you're reading right there.

Had you completed that? Okay.

[Miracle Principle #38] The Holy Spirit is the mechanism of miracles. He recognizes both God's creations and your illusions. He separates the true from the false by His ability to perceive totally rather than selectively.

Indeed. You know the saying is you can't solve the problem from the level of the problem. And yet that's all the ego does. By asking for help, you open yourself up to the Holy Spirit. And what did I say the Holy Spirit was? The Holy is your Divinity held in trust while you dally with the ego.

That's the table being what the table really is now. Right?

Microphone.

The Holy Spirit is the table being what the table is really now beyond my perception of it, and the glass being what the glass is right now beyond my perception of it.

Well, the table and the glass being what they divinely Are right now, they are being right now regardless of the Holy Spirit. They are what they are because God is what is being It. The Holy Spirit is that which recognizes what it really is as God is being It, and recognizes how you are perceiving it, and then begins to close the gap

between your misperception of it and what it really Is by introducing the sudden shift of perception in your mind.

The Holy Spirit's doing my job while I'm asleep.

The Holy Spirit is your divinity.

I mean, to recognize that Which Is Real, that's what the Holy Spirit is . . . that's that activity.

That is correct.

And that's my job. That's what I'm suppose to be doing is acknowledging What's Real in everything.

Absolutely. But you can't do it without asking for help. You can't do it without reaching outside of the boundaries of your current definition of yourself, and therefore the boundaries of your current capabilities as you have defined them or believe them to be.

Mind you, the table, the glass, the chairs, it's all Reality going on as it divinely is right now, but there is a gap between what It is and the way you're experiencing it, because of the conscious choice to determine on your own what a thing means and stand in mutual agreement with another as to that definition. That's why I keep saying, the simplest way to break the illusion is to have curiosity. Curiosity to see what a thing really Is, because that's what disentangles you—disengages you from your commitment.

Okay.

[Miracle Principle #39] The miracle dissolves error because the Holy Spirit identifies error as false or unreal. This is the same as saying that by perceiving light, darkness automatically disappears.

Yes. What is unreal has no presence. What's unreal is imagined, but has no actual presence, any more than darkness is the presence of something measurable. Light is the presence of something measurable. Darkness is the absence of something measurable. So, in the shift of perception that occurs that causes something that is **unreal to be seen as actually unreal, it's obvious to you that's there's nothing there to occasion reaction, or defense, or even any distraction from Reality.**

It isn't that it uncovers what is unreal so that then you can dispose of what is unreal. It is not like the difference between the tares and the wheat, which are two different kinds of Real things that are indistinguishable from each other until a certain point in their development. Your commitment to your determination to see things biased by **your** will causes you to see aspects of the Kingdom of Heaven as different from what they are to you. But when the involuntary shift of perception occurs where the

unrealness of your creation, of your biased perception of Reality is uncovered to you **as not real, you're free of the misperception. You're simply free of the misperception. And there's nothing there to deal with or dispose of, because where you were looking and seeing a distortion of Reality, Reality now is uncovered and it gets your attention. You see?**

[Miracle Principle #40] The miracle acknowledges everyone as your brother and mine. It is a way of perceiving the universal mark of God.

This we have already elaborated on for quite a few weeks. We will continue on to the next.

[Miracle Principle #41] Wholeness is the perceptual content of miracles. They thus correct, or atone for, the faulty perception of lack.

[Repeats] Wholeness is the perceptual content of miracles.

When the shift of perception occurs and you see something as it truly is, you **discover that it's far more than the simple object you thought it was, whether it's a wall, or whether it's a toe, because you recognize the Presence of God in it. You recognize** God as the source and the substance of it.

The simplest thing then becomes awesome, literally, and as I have said before you realize that the substance of it is Love and that it is radiating Love—radiating Love that embraces you. And you also realize that this Love is the very substance of you, and that you and it are engaged in what you might call a mutual appreciation society, in a relationship of mutual Love. A Love, which is not exclusively owned by either one of you, but is itself the clear experience and the deep knowing that You and It are One. This is wholeness. And it is a blissful experience beyond anything you might imagine.

I tell you this so that you might realize that when you're being curious to see what a thing really is, because you realize that you don't know what it really is, and you express this curiosity, you are priming yourself for an awesome experience. Not just an intellectual "Aha!"

I have a little bit of confusion here about wholeness and neediness. If we're always needy, then there's the feeling that you're not whole, that something's missing. So am I mixing terminology here?

When the choice was made to have a point of view different from the Father's—just for the heck of it, just for the fun of it—you abandoned a union in which the experience of wholeness that I just described was the experience of Being. The fact that you weren't God but that God was all there was of you was not an experience of neediness, because there was no thought of having a different perception of Being. But nevertheless you were not God. You were God's Expression of Himself.

Neediness and wholeness were indistinguishable and indescribable because there was no will but the Father's in effect.

In Reality we would not even need to talk about your being the Expression of God and therefore being in need of Him, because in the absence of a separate will being exercised, your wholeness, the Allness of God constituting you, was inseparable from the fact that you are His Expression. In other words, the need was inseparable from the inviolable experience of wholeness. Are you with me so far?

When you say the need is part of the wholeness, you still have a need.

If you are the Expression of God, then that means God is your Source. And that means that you are not *self*-assertive. You cannot be *self*-realized. You are . . .

So that's the need.

That's the need.

To be joined. And then that's where the wholeness comes from.

Exactly.

I'm with ya. Now . . .

And when that wholeness is being experienced, there is no experience available to describe through the use of the words "neediness" and "wholeness."

I gotcha. Now it sounds like we went from color, living color to black-and-white. Even what we see in the sense of all that . . . were there some of us who went, "Whoa! I don't want to be in black-and-white," and they immediately switched back into the . . .

Oh, yes.

We didn't do that. [laughing] [audience laughter] What a dummy!

[audience comments which were too hard to hear]

And be stuck in stupid rest.

But you are still safe. You are still safe even though you're scaring yourselves to death. You're still safe.

Well when I momentarily switched back from black-and-white to color, you know, just at that moment of experience that I asked for and got, it frightened me to be there. It was like too much. I couldn't handle it. I had, you know, I mean [laughing] it scared the hell out of me.

Indeed.

So all this is about getting comfortable with being there.

Indeed.

Thank you.

And the miracles, the shifts of perception, which I introduce or the Holy Spirit introduces, are always as much as you can bear without being overwhelmed. Because the road back into your Sanity must occur in the context of Love if you are to dare taking each step.

I want to make sure I've got this right because you're giving us another way of looking at neediness. We tend to associate neediness with lack. The starving children in Africa are very needy because they lack food.

Indeed.

You seem to be saying that it's important for us to have needs because by having needs then those needs are filled.

No, it's not important for you to have needs. You have them whether you're acknowledging them or not.

Yes. Well, and if we do have them, that must mean it's important.

Yes.

In order . . . and we have them in order that they may be filled? And that neediness being filled is the Movement of Love?

It is. Because in their being filled by the Movement of Love, rather than your personal, separate, private skill at manipulating the world, leads you into an experience, an awareness of God being part of the need met.

Okay, I'd like to put this on a practical level. I have this need to house my family and my landlord asks me that I pay rent every month.

Yes.

Okay. Now I work in a way where I make my living off what people give me out of the goodness of their heart. I'm a clown. I make balloons. I give them to the kids. People put money in my bucket. My family, we live on a day-to-day basis with what comes in and we've gotten pretty good at doing that. And we enjoy it.

And every time I've been in a tough spot with like needing the rent, to not knowing where rent is going to come from, I pray and God always comes through. Sometimes maybe a couple of days later than I wanted, but the money always shows up. Not always as much as I wanted but always as much as I need. And so even though I've taken this big step to trust that the money will always appear without knowing where it's coming from each time, and it always does appear, it's still a very awkward place to be. There are times when it seems very wearying.

It's only awkward when the pull of the status quo, of the mutually-agreed-upon ways of things working that everyone else is embodying in their lives tempts you or invites you to abandon trust for the apparent security of controlling your good into your experience.

It's a big temptation.

It is.

But I'm much happier now than when I did it all on my own by getting a big paycheck.

Yes. It constantly keeps alive in you the awareness that there is a God and you have a partnership. And in that partnership your safety lies.

And so you are also breaking the agreement, the mutually-agreed-upon definitions, and not acting independently and thus being part of the leaven that leavens the whole lump—the whole mental condition which really is better called the whole mental conditioning that everyone is suffering from. It's not easy because there is little support from it. There is little support for it from your peers. And it is also difficult because your habit, your prior participation in the mutually-agreed-upon definitions has not dissolved completely. But you get help in persisting in this apparently radical stance.

So I should be thankful that I have this financial need each month?

Yes, because it keeps God square in your face.

Yes, it does. [laughing] Okay. Yes. Alright. Thank you.

You are welcome.

I find it curious that our friend over here who's so serious is a professional clown. [laughing] [audience laughter]

I have a little different take on this. Maybe I'm seeing my part or what's before me is not struggling with this dialogue about neediness and wholeness and not being caught up on a deathbed or paying the

rent, but I can find bliss in being curious about what a leaf is. And that's going to also leaven the whole lump. Correct?

To whatever degree you look at a leaf and find the Presence of God revealed to you, yes.

Bliss.

Yes.

Wholeness.

Yes. But, don't neglect the needs. Don't let the blissful experience of what a leaf really is cause you to neglect a hungry child, or an angry or grieving wife, or an unresolved hatred that's eating away inside you.

Or homeless clown.

Yeah. I'm just hearing all this dialogue about it and I see this like a . . . this invitation to engage all of these concepts and struggle with all this. And I remember you sitting up there saying, you know, just . . . it's right here in this leaf. And Buddha under the Bodha tree, and I mean everywhere. Everywhere there's this opportunity to join with this and see more than what we thought there was and to experience bliss outside of this concept of starving children.

But he didn't sit under the tree forever after the realization. He became involved.

He was transformed.

He was transformed and became involved with his fellowman.

Right. Where he wasn't . . . traditionally his position [was] he wasn't involved.

That is correct.

Right.

And he could have chosen to sit under that tree in bliss indefinitely and be stuck, as you said, in stupid rest. And that is not what it's about.

And not be stuck in stupid trauma either.

That is correct. If there are children starving in Africa, and starving adults, starving tribes, starving communities, and it is because they have their mutually-agreed-upon definitions of the situations and circumstances. And part of the mutually-agreed-upon definition is that it's bigger than they are and they can't do anything about it.

Now any one of them could reach out to God and experience the miracle of a sudden shift of perception that allows him to be a blessing in terms of breaking up the current mutually-agreed-upon definition that is binding everyone.

But, it's not appropriate for you . . . or you . . . any of you, to sit here and say, "That's going on over there and I don't need to be involved." If you can't do anything about it because you don't have the means to gather food together and take it over . . . give it to them . . . you can at least be conscious of the need so that each night before you go to sleep you can ask the Holy Spirit, and you can ask the Guides of each one of those people, to help inspire them to hear the answer to their need which they *are* feeling and to realize that it is unnecessary for them to be bound to it.

Their need is my need.

Their need is their need, and your need is to be willing to be the conscious Presence of Love that embraces them in the desire for realization to occur that at the moment they can't conceive could happen.

Every night before Paul goes to sleep, he says a prayer. He asks for those who are the Guides and the Supporters, you might say, of those who have asked for healing . . . where the words he says are, "May we please have a healing session for everyone who has asked for healing, even if it was only expressed as hope with little faith." Even if it was only expressed as hope with little faith, because Paul can ask *with faith*, you can ask *with faith* for those who have little faith, but still hope. You see?

I can't willfully determine to get my enlightenment from a leaf. I mean I have to be lead to this place where this bliss is going to come from. I mean I can't, like you said, I can't decide about the miracle, or I can't decide about that place. That's given to me. Not from something I can choose.

Yes. Why are you talking about the leaf when I was just talking about . . .

It's just not my choice, whether it's a . . . I mean I can't choose to make the starving child displace either. I can't . . . I mean it's . . . what I'm saying is it's not . . . it's not my choice where that joining and bliss is going to come from. Whether it's, you know, the bodha tree, or the child, or the angry wife, or the starving clown. I mean, it's where it comes to me is not something I can choose.

You know where the need is, and the need is where the miracle is present to occur, and so you can ask for the miracle where the need is.

Yeah. Yeah. It's obvious.

You do not know what the miracle is going to look like, but you have the capacity to care and ask for the miracle where the need is.

There is a need in America for all Americans to be able to sleep peacefully and fly peacefully and be without anxiety. But you know what? There are other countries in the world who are living each day under the same threat compounded 5,000 times and they deserve your prayer for them as well as your prayer for the Holy Spirit to help uncover to you your capacity to feel your peace, and not be threatened by what **can't actually harm you.**

You can't break the isolation without having an object of your affection and without expressing affection toward that object. And then let your attentiveness be to the needs so that you may then be open to the realization of how the needs can be met, and not leave your brother until the need is met, anymore than you end up leaving **yourself on your sickbed until you're no longer dying—because you're willing to stay** with the need until the meaning of the need is revealed to you.

Is this the source of invention?

No, inventions are of the intellect. Miracles are of Love.

There is much to sit with tonight . . . abide with. Do not let my discussion about need be perceived as a heavy subject. The experience of need is an experience of a point at which need met is ready and waiting to emerge in your conscious awareness. Need is where an unconsciousness of your wholeness is ***the particular*** unconsciousness of wholeness that you are ready to release and have replaced by greater clarity. Need is where the miracle is pressing against a very thin spot in your current defenses.

You have many needs that you are not conscious of, but they are not needs that you are at this moment capable of penetrating or seeing through. Where you are uncomfortable is where your ego has gotten real weak and the miracle is just under the surface. So I have been talking about something positive, affirming, and you **don't need to be afraid of looking at your needs. Looking at the needs of your fellowman** will cause you to behave compassionately if your willingness to look at their needs arises out of Love. And that is what is needed.

With that I will say, "Good evening."

[Audience] Thank you.

You are welcome.

***Quotes from A Course In Miracles**

***Students – commenting or asking a question.**

*A Course In Miracles (reference pages)
Chapter 1 – THE MEANING OF MIRACLES
Section – PRINCIPLES OF MIRACLES (Miracle #33)
First Edition – p. 3 / Second Edition – p. 5*

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*A Course In Miracles (reference pages)
Chapter 1 – THE MEANING OF MIRACLES
Section – PRINCIPLES OF MIRACLES (Miracle 43)
First Edition – p. 4 / Second Edition – p. 6*

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: I want you to notice your Mind and your Being at the moment. And I **want you to pay attention to what you've done. You stepped out of your** daily activity to come over here. In effect, you set aside the things you are normally concerned with, involved with. And then you socialized for a bit. And then we began by having a quiet time, and during the quiet time you stepped out of the social realm and chose to become quiet, contemplative, in one form or another, **and** you did it with the intention of being ready to listen, give your attention to the contents of the **Course** and to me. Again I want you to just pay attention to the atmosphere within you at this moment—what is present and what is absent that is normally present most of the rest of the time.

The reason **I'm bringing this up is you can do all of this without coming** over here. You can go into the bedroom or the bathroom or someplace **where you know you won't be interrupted for a few a minutes, and you can** sit down, disengage from the current activities and the concerns, and you can choose for those few minutes to become as quiet as possible with the intent to be ready to listen. And you can ask me anything you want, and I will answer you, whether you hear it or not. I want you to know that I **will** answer you whether you have managed to be able to hear me yet or not. Always I answer.

I encourage you to find it valuable at odd times when you're at home or at the office, wherever, to go through exactly the process you've gone through this evening, because it is the way you prepare yourself for being able to hear. You must, through whatever means you find helpful, become still. And then you must express a desire to know something, to have an answer, **to have a clarity revealed. And then be still and listen. It's not any harder to do at home than it has been to do it here tonight. And it's worth doing at least once a day, if you're not already in touch with your guidance, just to** get into the habit of becoming, of being willing to set aside your conscious intent to attend to your concerns, and instead let your intent be to reach **out, to invite, and to let in whatever is needed. Don't work at it any more** than you worked at it tonight.

If you aren't in touch with your guidance solidly, the frequent process that I have just described will enhance the quality of your attentiveness, the quality of your quietness, and therefore your ability to hear. If you wish to connect with your Guide rather than me, by all means let that be where you give your attention, because your Guide is just as awake as I am. And your Guide will answer you as I would answer you. We all have your best interest at heart. And our intent is to convey to you what the Father would have you know, not what we think you ought to know, but what the Father would have you know so that your connection with the Father may begin to be established as your Conscious Experience. And we all know how to do this equally well.

Okay. We will begin with Miracle Principle 42. And let us begin.

READER: [Miracle Principle #42] *A major contribution of miracles is their strength in releasing you from your false sense of isolation, deprivation and lack.*

RAJ: It's inevitable when you experience the sudden shift of perception that you can't account for, that you realize that if you can't account for it and you didn't provide it to yourself, it must have come from somewhere. And therefore, the event of the penetration of your awareness of something you are not accountable for is inescapable proof that you are not alone **and** that the one (or ones) you are with relate to you in a way that is utterly beneficial, and therefore utterly trustworthy. Not trustworthy because I've told you it's trustworthy, but because the experience of it demonstrates itself to be trustworthy, so it breaks the isolation.

Continue.

READER: [Miracle Principle #43] *Miracles arise from a miraculous state of mind, or a state of miracle-readiness.*

RAJ: Well, I'm going to ask a question. Who would like to describe to me something that is definitely **not** a state of miracle-readiness?

SEEKER: When we're in the throes of a mutually-agreed-upon concept.

RAJ: Pretty smart.

SEEKER: [audience laughter] Uh oh, that scares me. [more laughter]

RAJ: That's the quote "right answer." Yes. But I want a personal... tell me a way that **you**, tell me something that you have done that constitutes a state of the absence of miracle-readiness.

SEEKER: Oh. Oh. That's easy. [laughter] Worrying about things that seem that... that are going awry. In other words, being totally engrossed in worry

and fear and saying, “Oh, it’s all coming apart. This is going all wrong. Oh, woe is me. How did I ever get into this? I’m a real jerk.”

RAJ: Well, I think you used up all the reasons. [audience laughter, Raj laughing] **You’re correct. A state of mind that is not** miracle-ready is one that is confident that the worst will happen, or that something less than the best will happen, that the situation is hopeless, and so on. Yes.

So a state of miracle-readiness would be?

SEEKER: Enjoying your object of affection.

RAJ: Yes.

ANOTHER SEEKER: I think a state of mind that is **not** miracle-ready is **when I think that I’m alone and in a hostile universe.**

RAJ: Yes.

SEEKER: **The opposite of which is remembering that I’m at One with God and every... which is the miracle state of Mind.**

RAJ: Yes.

Anyone else?

ANOTHER SEEKER: **When someone, and I’ve noticed myself actually many times during the day feel so confident that all my defenses are all in order, I’m ready to defend all my... my little fort and I’m able to. And if something goes awry, either I’ve failed myself or else I just wasn’t strong enough.**

RAJ: These are examples of a mind **not** miracle-ready.

SEEKER: That was it.

RAJ: Yes. Now what would be an example of miracle-readiness?

SEEKER: I think a oneness, a willingness to release. A very frank willingness to release my sense of my own will as being all that there is. And **to listen to perhaps... for the Truth.**

RAJ: For the unexpected.

SEEKER: Just listen.

RAJ: Yes, **for** the unexpected.

SEEKER: Yes.

RAJ: Yes.

Another way of putting it is that a miracle-ready state of mind is one in which faithlessness is not being practiced. And I do want to point out that faith **does not** have to be practiced in order for one to be miracle-ready. One simply has to be neglecting to practice faithlessness. And faithlessness is when you say, “Everything is going wrong and it’s not going to change,” or “My situation is awful and I’m stuck.” You see?

ANOTHER SEEKER: I was just going to say having curiosity, wondering how your need is going to be met next, but not **knowing how that might... and being curious to see how it’s going to happen.** That’s kind of a miracle-readiness.

RAJ: That is correct.

Anyone else?

ANOTHER SEEKER: Practicing to recognize Spirit rather than the body can just immediately make the person that **you want to... the moment** before you had all these concepts about, it can just flip it, and suddenly all **there is, is just this sense of love for this beautiful person. It’s just so amazing.** And I don’t know why I don’t do that more often. [small laugh]

RAJ: Anyone else? Just a moment.

ANOTHER SEEKER: Lately it feels like... I’m just watching my screen... that I’m willing to wait, to like even just stand somewhere and not know whether I should walk into the store, whether I should turn right, whether I should turn left. And the other day it kind of felt like when I was a little kid and when you go in somewhere and it’s really your parents that are in charge and so you just kind of like wait to be told like, “Okay, go sit there. Okay, do this. Do that.” Right? Instead of just thinking I know and rushing in with my plan, even if it’s to get a cup of coffee. Like just everything sort of slows down.

RAJ: So you might say that a miracle-ready mind is one which is attentive, without designs in place. Attention is a form of curiosity. And when you **know what you’re going to do, you’re not paying attention.**

SEEKER: Ah, yeah.

PREVIOUS SEEKER: Adults unfortunately have taken on this stance that was expected of them to take on that you’re supposed to...

RAJ: You thought I asked you...

SEEKER: ...know by the time you’re a certain age...

RAJ: That’s right.

SEEKER: ...what you're doing.

RAJ: [That's] what you are taught. Yes.

SEEKER: And I wasn't ever very good at that and so my father still treats me like I'm seventeen, because I'm acting like that to him, you know. So I have to forgive him for that a lot.

RAJ: The majority of the tension that everyone feels comes from that fact that they are behaving as though they know when they don't. And they know they don't and so they...

SEEKER: They hope you don't notice. [audience laughter]

RAJ: That is correct. And the likelihood that you're... the fact that you're being a fake is likely to be discovered, that causes ongoing tension.

So why not accept what you've known all along? The one thing you've known is that you don't know. Trying to know, and you stop behaving as though you do know, and you find your peace with.... What happens? That's when you become attentive, because you abandoned your plans. You abandoned the techniques that you use to appear to know when you don't know. **And that's when you become receptive. That's when your mind is available for the penetration of Truth to occur, or insight to occur, or a sudden shift of perception to occur.**

SEEKER: I think that a lot of people have felt that they **didn't fit in because they weren't following the adult stance of knowing. And that was a mistake. That's a mistake too because not fitting...**

RAJ: **But that's the mutually-agreed-upon definitions.** If you have mutually agreed to the definitions and meanings of things, then you must not break that contract, else you'll be on the outside and everyone will let you know that you're not in the group anymore and that you are not accepted. **And** that what you have become by virtue of not honoring the mutual agreement is unacceptable, despicable, insane,...

SEEKER: Irresponsible.

RAJ: That you are no longer worthy of respect. And these are the ways that those who are abiding by the mutually-agreed-upon definitions try to cause you to feel shame in order to coerce you back in to the group. But, mind you, as long as you're in the group, as long as you're committed to the mutually-agreed-upon definitions, *you're not paying attention.*

SEEKER: Recently I had a résumé go online and the girl who was helping me do this and I were discussing whether or not, I mean how do we get around the age factor. Because something such as that where they're just

looking at a piece of paper and they're studying whether you're worthy of a position, and then not knowing you and not knowing your vitality or your ability, you know, by virtue of where you really are at that point in your life, not by the numbers, but by... again by virtue of what you are in fact. And so there was no way to get around, you know, the numbers 'cause you can't really lie, ...really, you know, do it either. So it's a very interesting position to be in for me because I've never tried this angle before of online résumé. So it really kind of opened my eyes up to the fact that I really am at the mercy of the Will of the Father. More so now than ever before I recognize that and it's *not* an imposition on me. I realize that... I really did surrender at that moment of recognition that I can trust because... not because it's an interesting spiritual practice, [there's] nothing left for me to do.

RAJ: It's an essential practice.

SEEKER: It's essential. Yes.

RAJ: Exactly. Yes.

SEEKER: And that I really can't get around it anymore, even if I wanted to play at the game of manipulation, manipulating my good into my experience. It's no fun anymore, to whatever degree I had been doing it. It's nice to get there.

RAJ: So to not be miracle-ready would be to devote yourself to assumptions.

SEEKER: But nobody will hire you because of your age.

RAJ: Exactly. Exactly.

To be miracle-ready then means to abandon all assumptions, to set all assumptions aside for a moment even, and say, "Aside from all of my assumptions, Father, what is the Truth here? Or aside from all of my assumptions of what will work and what won't work, what's my, what's the appropriate next step for me?" You see? You must be willing for a moment to abandon your habitual assumptions, because, again, your assumptions are an active form of practicing faithlessness. Faithlessness isn't just hopelessness. Faithlessness is aggressive. Faithlessness is assertive. There's nothing passive about faithlessness. And it's the... in other words, it's willful.

SEEKER: It's exhausting.

RAJ: Yes, it is.

So to set aside faithlessness means to set aside willfulness, to set aside your confidences in good or bad. If you are confident as to how a healing is going

to occur, your confidence may well blind you to the way the healing is really going to happen the way God is unfolding it. You see? So confidence, positive or negative, constitute a shield that protects you against the direct spontaneous experience of the Experience of God, which is going to be utterly original, unexpected. But always not shocking. It will always be comprehensible to you. The influx of insight, the sudden shift of perception **won't be a shift into the unbelievable. It won't be a shift into incomprehensible.** That would be an experience of chaos for you. It will always be a shift into that which is so utterly comprehensible and so utterly **simple that you will say, "Why didn't I see that before?" You see what I'm saying?**

SEEKER: I was asking you recently to help me to see my Brothers and Sisters as the Christ That They Are. And I don't know if this is part of how you are helping me, but I had a dream and in that dream.... I mean a sleeping... I went to sleep and had a dream. And in that dream I experienced someone I know in a way that I wasn't expecting and it was really a dramatic feeling that went along with it. Normally I don't pay that much attention to my dreams but I just wondered if that was an answer, part of the answer you... that I was receiving.

RAJ: Yes, indeed.

SEEKER: 'Cause in that experience I really did... I experienced that person in a way that they have not shown up in the human condition around...

RAJ: In quote "in real life" unquote.

SEEKER: Right, quote. ...at all. It was very different. And it was rather shocking in a way. And it hasn't left me since. And I hope that I can actually begin to see everyone like that.

RAJ: Now, before having the dream, whenever you thought of this person, you thought of him the way he has always been.

SEEKER: The way he behaved.

RAJ: Exactly.

SEEKER: Yes.

RAJ: And when you do that, you are practicing faithlessness. You are experiencing a spontaneous confidence in your perception of him, your **current...**

SEEKER: And I didn't want to do that anymore.

RAJ: Right.

SEEKER: I knew it was not the way... I knew it was hurting *me* to do that.

RAJ: Yes.

I just want you to [understand whatever] perceptions are of another that are not being gathered on the spot connection with that person constitutes **a practiced resistance to seeing him with fresh eyes. And there's no innocence in that. I do not mean that there is guilt in that, but there's no innocence in it.** In other words, when I speak of looking with innocent eyes, I mean to **look with eyes that aren't being colored by anything**—your past experience of him, that fact that you happen to be thinking of him at quote **“that time of the month”** unquote **when everything looks bad, or whatever.** You see what I mean?

Looking with innocence means being willing for a moment to look with **curiosity to see the unexpected, to see what you haven't been seeing, and specifically to see what God would have you see.** If you are not looking with curiosity, you are looking with some confidence at what you *choose* to see. **And whatever it is you are choosing to see, whether it's pleasant or unpleasant, does not constitute being attentive to the unknown, the unexpected.** You see?

SEEKER: Um hmm.

RAJ: And this is the way *you* keep others bound to the mutually-agreed-upon definitions. Not just you. Every single one of you. Because you may all see yourselves as starting to crawl out of the crab barrel and, you know, abandon the status quo.

SEEKER: Like we're free.

RAJ: Yes. And yet as you climb out, you continue to see that guy as a bastard, or that woman as a whatever, and because she always has been and **I.... You see? And you continue to hold others to the rules of the mutually-agreed-upon.**

SEEKER: Well, like they're different from you, something wrong right away.

RAJ: That's correct. So just be aware that as the Bobos comic strip says, **“I've seen the enemy and....”**

SEEKER: I have been knowing that I need, my mind needs to be changed in this way for a while now. I just was surprised. And this is part of why I shared this **that it came about in a dream, because again I don't normally,** you know, pay a lot of attention to my dreams. You know, I think most of **it's pretty wild and crazy.**

RAJ: If things need to change, instead of trying to change your mind, just start practicing curiosity. That in itself will be the change that breaks the habit. You break the habit by doing something new, not by working on the habit. You see what I'm saying?

SEEKER: Um hmmm.

RAJ: Okay. Let's continue.

EARLIER SEEKER: Sometimes I'm in the state that where I say, "I don't know what anything is for. I am totally lost and confused." Is that a state of miracle-readiness? Or do you have to move into the next stage which now thankfully I am doing where I say, "I am lost and totally confused. I don't know what anything is for." And I look up and say, "God, help."

RAJ: It all depends on how honest the statement is. If it's a truly honest statement, you say it and it's not part of a ploy. It's not part of a manipulation. It's not a justification for being pissed off. It's not a justification for being frustrated. It's a simple honest acknowledgment of the truth that you are willing to abide with and be with without the acknowledgment being a step toward a goal you're seeking.

SEEKER: It's... oftentimes it's not a good feeling. Do you know what I mean? It's not like a pleasing feeling, or feeling of fulfillment, or.... It's a feeling of emptiness, a feeling of like being at the bottom of the barrel type feeling.

RAJ: Yes. But if you are in effect saying, "I'm at the bottom of the barrel. I'm acknowledging I'm at the bottom of the barrel. I don't like being at the bottom of the barrel." Even if you aren't trying to get out of the... even if you have abandoned trying to get out of the barrel but are sitting in the bottom of the barrel grousing about it, you haven't *accepted* being at the bottom of the barrel. When you accept being at the bottom of the barrel, that indeed you don't know, and you stop fighting against it, and you let yourself be at peace in it, that's when the bottom of the barrel drops out.

SEEKER: So it's like sometimes...

RAJ: Insight occurs.

SEEKER: It's like sometimes I feel, not only in this instance do I not know what anything is for and I'm lost and confused, but my God, there's a realization it's *always* been like this. My whole life has been like this. And how many other lifetimes have been like this? Wow, what a... I have been really spinning my wheels all this time. Wow.

RAJ: Yes. The other thing is that when... well, first of all, being at the bottom of the barrel is just a definition. Your bottom of the barrel is not **someone else's bottom of the barrel.** And what makes it the bottom of the barrel for you is that you are in a [situation/circumstance] that you have done everything to avoid being in.

SEEKER: That's why you go to school. [laughing]

RAJ: The bottom of the barrel is in the middle of the Kingdom of Heaven. And when you stop resisting being in the bottom of the barrel, new definition can occur to you so that you can begin to see the God in the things that you had been avoiding, because you had been taught to avoid them. The bottom of the barrel is always your leading edge. What you have been taught constitutes success is everything that will keep you from the bottom of the barrel, and therefore will keep you from the threshold of enlightenment.

SEEKER: But it... does the leading edge, does the bottom of the barrel always have to be so unpleasant, so distasteful, such a feeling of hell?

RAJ: It all depends on how disgusting you have been taught that that place is.

SEEKER: Well, it's kind of like you've been conditioned, that we've all been taught that the bottom of the barrel and disgusting are like synonymous.

RAJ: Indeed.

SEEKER: So does the leading edge at some point shift to be a feeling of freedom **and release, and wow, you know, it's okay to be here?**

RAJ: Again, it depends on what the threshold of discovery is violating. And if a threshold of discovery is violating something that you have been severely taught is the road to hell, or the epitome of un-respectability, then that threshold will be uncomfortable. But once you move through it, you experience the freedom that you are asking about right now.

SEEKER: So maybe being at the bottom of the barrel long enough, you kind of get used to it and say, **"This isn't so bad after all,"** or, **"I like it here."** [laughing]

RAJ: Well, let's put it this way. Some thresholds are like your moving up here and having raccoons that were a pain in the "you-know-what." They were a pain in the "you-know-what" because of the definitions and meanings you were giving the situation. And your being present where they were in your experience long enough, being present with them long enough, provided you with the opportunity, was another way to look at this. But

until you look at it differently, you were miserable, and **they** were pesky. And once you saw that there was another way to look at this, because you were around it long enough to have a slow shift of perception, rather than a sudden shift of perception, and you made the shift based off being pesky. **They didn't go away, but they stopped being pesky. So that was a gentle form of being at the bottom of the barrel.**

There are other forms of being at the bottom of the barrel that are more **dramatic and the “Aha!” is more abrupt, an... of perception. But understand** that every crossing of a threshold is going to constitute a violation of a concept that you have been holding with commitment. How difficult that crossing of the threshold is for you depends upon how strenuously you resist moving over the threshold.

SEEKER: Thank you.

RAJ: Miracle-readiness involves a willingness to look at the unlovable, the unforgivable, the disgusting, with a willingness to see with new eyes, a curiosity to see what on earth of the Kingdom of Heaven **this particular thing is, instead of what you've been conditioned to believe it is. That's** miracle-readiness.

If there's only one thing that confronts you because there's only one thing going on and it's the Kingdom of Heaven, or Reality, with a capital “R”, or Creation Itself, the Presence of God manifest, then there truly is nothing else for you to do than to look at it with curiosity, positive curiosity, not fear, and an inquisitiveness to see just how on earth this could possibly be the Kingdom of Heaven, or some Aspect of the Kingdom of Heaven. Let there be a little genuine curiosity to hear an answer that violates whatever it is you're so confident about that makes what you're looking at appear to obviously *not* be the Kingdom of Heaven. That's an example of miracle-readiness. You see?

So it's a practice. You all practice not being miracle-ready by your commitment to how you think things are. And it's, as I said, it's very assertive and aggressive. Okay. Miracle-readiness is the abandoning of that, even momentarily. That's why sudden shifts of consciousness or of perception occur. They occur many times because in a moment you were momentarily distracted from your commitments. You were for a moment inattentive to the reinforcement of your beliefs. And in that little moment, there was a chink in your armor, in your defense, and it could get through. **That's why I said you don't have to practice faith-full-ness. All you have to do is for a moment stop practice faith-less-ness.**

That doesn't mean that the act of faithfulness that you described is not meaningful. But it must be understood that it's not essential to the experience of the miracle. What the one thing that is essential is the momentary abandonment of the practice of faithlessness. *That* is essential. Okay.

ANOTHER SEEKER: Can I say one thing about miracle-readiness?

RAJ: Sure.

SEEKER: Well, you talked about when we first started about how being still and listening and then the experience of fellowship with you and my Guide, Father, that experience, to me, **seemed to be a miracle. And that's when I felt the faith. That's when I have glimpses of how I really am. That's when I'm curious. That's what prepares me, I think, for miracle-readiness** more than anything else is stopping, being still, listening.

RAJ: Indeed. **Indeed that's another way of describing exactly what we have been speaking about.**

EARLIER SEEKER: **It's seems to me that the abandoning of faithlessness** and the act of faith-full-ness are in essence the same thing. Because you only abandon your faithlessness to what? Trust or desperation. Desperation, I guess, being hitting the bottom of the barrel, and from then on, I would imagine, climbing out of the barrel. Or going through the bottom of the barrel is the trust. I guess I see them as the same thing.

RAJ: Well, another way of putting it is that the human condition is the result of trying to climb out of the barrel.

SEEKER: Yes.

RAJ: **That's the practicing of faithlessness. To allow oneself to be at the bottom of the barrel is the abandonment of the practice of faithlessness.**

SEEKER: And redefining the bottom of the barrel.

RAJ: Well, but be careful that you are not providing the new definition.

SEEKER: Or allowing God to redefine.

RAJ: Exactly. Which happens spontaneously when you abandon attempting to get out of the barrel. Yes. So indeed the faith-full-ness **isn't a form of** confidence in something yet to happen, but is an expression of trust in allowing yourself to be fully present in the bottom of the barrel without any further attempt to get out. And without using the apparent awfulness of being at the bottom of the barrel as a way of pointing to someone else and **saying, "See what you have made of me." That is... in other words, you don't**

use being at the bottom of the barrel for any purpose, else you're still not paying attention. You're busy carrying out some act of will for some self-seeking purpose.

So faithfulness involves allowing yourself to abide with peace in the bottom of the barrel. Abiding in peace at the bottom of the barrel constitutes the relinquishment of self-assertion, or willfulness. In the absence of willfulness, humility is the state of mind. In the state of mind of humility, **penetration of the Father's Will can occur, and transformation follows. The miracle occurs.**

So I'm describing a fine point. Faithfulness does not mean faithfulness in something, in a goal, or faithfulness in what God will be, or faithfulness in **what you have been told the nature of things is. It's a faithfulness in the value of no longer asserting self-will.**

SEEKER: I see it as allowing that the Universe has my best interest at heart.

RAJ: This is very good. But, the miracle can occur whether that conscious acknowledgment occurs or not.

SEEKER: And thank God for that.

RAJ: Yes. So I am not contradicting you, but I do want it to be clear that the **person who doesn't... to whom it doesn't occur to think that is not lost.**

SEEKER: Yes.

RAJ: **He doesn't have to know that it's the Nature of the Universe to have** his best interest at heart. But in the fighting against being where he is and in the presence of humility, that realization can occur to him, or the experience of the miracle can occur that in itself reveals what you just said.

SEEKER: Yes, and after a few of such experiences you build upon that from just a lack of faithlessness to an overt faith-full-ness.

RAJ: That is correct. That is correct.

SEEKER: The faith works spiral I referred to.

RAJ: And then what happens is that your thresholds, you move over your thresholds, or through the bottoms of your barrels, more gracefully.

SEEKER: Yes. Thanks.

RAJ: You are welcome.

Okay. Number 44.

READER: [Miracle Principle #44] *The miracle is an expression of an inner awareness of Christ and the acceptance of His Atonement.*

RAJ: Now the question is does one have to have an inner awareness of Christ before he can experience the miracle? The answer is no.

But there is one essential thing. Whether one even knows of the existence of the Christ or not, if one is at the bottom of his barrel and gives up the attempt to get out of the barrel, and in the experience of his discomfort reaches out to the unknown, whether he calls it God, or whether he just reaches out to a generalized point that in his mind he feels must have been responsible for the Creation of the Universe, the fact that he reaches outside of any supposed capacity he thinks he has to solve the problem does **express an awareness of something to reach out to that's bigger than him.** And that is enough to do the trick. And when the experience comes of healing and regeneration and insight that allows his life to turn around, **whether he yet knows that it's the Christ that was responsible, and whether he yet knows that his improved sense of himself is an improved awareness of himself as the Christ, whether he's aware of this or not, he's aware** perhaps wordlessly and without concepts of an essential Divinity to everything that he was unaware of before.

Now the fact is that one domino had to fall before other dominoes could fall. And it is because **I, while we'll say incarnated, while in the** same experience you are in, chose consciously not to embellish the Presence of God that my Being is by adding to it a lot of personality and adding to it a willingness to join in mutually-agreed-upon definitions. In my **unwillingness, let's put it this way,** in my unwillingness to pretend that there was more present where I was, was being, while in the same experience that every one of you are in, that constituted the toppling of the first domino. And therefore, any other dominoes that fall—do not take this wrong—have me to thank. In other words, someone started the ball rolling, someone started the dominoes falling.

And so the experience of the domino, that they are, falling is a **demonstration of my connection with him, or her. And it's also a** demonstration of the Atonement, whether that individual has any words or concepts of the sort that we're talking about right now.

What you've got to understand is that we're not learning about A Course in Miracles. What if you went somewhere in the Amazon where there were a **tribe of Indians who you couldn't communicate with at all because you didn't know their language, are you at a loss to be the Christ? Are you at a loss to be the presence that triggers illumination?**

Again though, let's say you go there and you do know the language and they know nothing of the principles of the **Course**, is it necessary for you to, first of all, teach them Christianity so that they might understand what the words in the **Course** are relating to, or referring to, before you can start teaching the words of the **Course**? **And is that what it's about? No.**

What **this** is about, what we're reading here is about learning to become miracle-ready, we'll say. Which means learning with the least amount of folderol and language and concepts to accept a basic premise that you **didn't create yourself and Something did, and that you can't be responsible** for yourself and Something is. And to cause you to have enough curiosity to devalue what you think and believe and are committed to enough to be curious to know **if there's another point of view which you desire to know of** from Whatever This Is that is responsible for you so that you might stand at the threshold of the unknown and begin to have a natural relationship with God.

And if you are doing that, then you can relate wordlessly with your Brother, **or you can relate without the necessity of, let's say, creating new mutually-**agreed-upon definitions of what this book means before they can wake up or be blessed by an immediate and intimate Experience of God themselves, whatever that means to them. You see? Okay.

Let's continue.

READER: [Miracle Principle #45] *A miracle is never lost. It may touch many people you have not even met, and produce undreamed of changes in situations of which you are not even aware.*

RAJ: Yes. This really doesn't need to be discussed. It simply says the Truth. That is a simple fact. I will say one thing. Even if you experience the miracle and three weeks later you have re-entrenched yourselves in the position you took before the miracle happened, the benefit to everyone is not undone. The realization which you may have covered up once again nevertheless blessed everyone because minds are joined.

Okay.

READER: [Miracle Principle #46] *The Holy Spirit is the highest communication medium. Miracles do not involve this type of communication, because they are **temporary** communication devices. When you return to your original form of communication with God by direct revelation, the need for miracles is over.*

RAJ: Miracles are shifts of perception which I introduce when you [are] defenseless. Well, I very often introduce them when you are defensive, but

when you are defensive they cannot penetrate. The introduction of miracles is forever constant, I will put it that way, but they promote shifts of consciousness.... **How shall I put it? They promote shifts of consciousness that are not greater than you can bear, that are not greater than you can stand in receipt of without having to change so radically that you wouldn't recognize yourself anymore. They are not meant to wake you up in one great miracle act. They honor you where you are by stretching you as much as you can bear to be stretched until you can bear to be stretched more. That is all I will say at the moment about this.**

Yes, you may.

EARLIER SEEKER: It says that the Holy Spirit is the highest communication device and the miracle...

RAJ: Medium.

SEEKER: Medium rather. And miracles are temporary forms. Does that mean that when we're in the revelatory experience that it talks about in the last sentence that that is the Holy Spirit working with us constantly? Do you see where I... what I mean? There's a little confusion there for me.

RAJ: Revelation comes directly from God.

SEEKER: Okay.

RAJ: Not...

SEEKER: So it says, "The Holy Spirit is the highest communication medium. Miracles do not involve this type of communication." So apparently there's three different communications that we're talking about here. The miracle, direct communication from God which is direct revelation, and then there's another highest communication medium. See, so there's a confusion there. If... so God by direct revelation seems to me would be a higher form of communication than the Holy Spirit's highest communication medium. Do you see what I'm getting at?

RAJ: Yes, I do.

SEEKER: Okay.

RAJ: And you must remember that I have said the Holy Spirit is your very own Divinity held in trust while you dally with the ego.

SEEKER: Oh. Okay.

RAJ: The communication of the Holy Spirit is the conveyance to you of the remembrance of Who You Are. The miracle promotes shifts of perception that reveal to you the Nature of Being and promote your defenseless

involvement with your Brothers and Sisters so that you as the Expression of Love might find the willingness to abandon your stance as a defense mechanism against a hostile world and brothers who are out to get everything they can from you at your expense. As you make this shift from a defense mechanism to one [who] is willing to look with innocent eyes, and therefore **be** Love embodied, **you** become defenseless against the remembrance of Who You Are. And in that defenselessness, Who You Divinely Are, in other words, the Holy Spirit, can introduce the deep remembrance of Who You Are so that that becomes embodied, re-embodied as your Identity.

SEEKER: Fully remembered.

RAJ: No. It is gradual. But the more defenseless you become, the less of a defense mechanism you enact in your experience, the more innocent you become, the softer you become, the more receptive you become. And you could say that this provides an ambiance in your Being that allows the Holy Spirit to illuminate to you What You Divinely Are in a manner that you can reincorporate and own as you. And so less of What You Divinely Are remains disowned. That is the simplest way I can put it at the moment.

SEEKER: Then at some point as this owning/ownership takes place, is **there a critical mass or something that's reached? Or is that just a mystery** on how that takes place?

RAJ: **Yes, that's a good way of putting it. There is a point at which the rest** of the journey is precipitated suddenly, but that comes as you have repeated experience of miracles that cause there to be a little greater confidence in the fact that the Universe is intent upon blessing you so that you move over your thresholds more gracefully.

SEEKER: Can you reveal to us if many of us in this generation or in this time are due to make this shift while still in body? Or do we all have to kick? [small laugh]

RAJ: I certainly hope so. I have the greatest confidence. And I am being facetious here. The fact is the answer to your question is yes.

SEEKER: And this is like the first time in history that this is going to take **place, because I remember you saying before that it's so much easier...**

RAJ: **Well, let's put it this way. It's the only time in history it's going to** happen.

EARLIER SEEKER: Is he being ser-... **No, not you, him.**

PREVIOUS SEEKER: **No, I'm curious.**

EARLIER SEEKER AGAIN: I mean it reminded me of when you said that to Mark like you already knew it.

PREVIOUS SEEKER: Well, actually, you know it's almost like there's an egoic thing about oh yeah, we're gonna do it. This is the generation. And that's the thing I was trying to dispel.

EARLIER SEEKER AGAIN: Well, maybe there's some more egoic things there. Maybe there's a stronger urge to believe it's not possible. I'm only guessing here. But it's just like we started out this whole conversation talking about, you know, what was the very beginning thing we were talking about? It relates to this. And now I'm not even sure what that is. [laughing] But it connects. I can feel it. [laughing] I can feel it. My mind went blank; that's what happened. But it was what we've.... Yeah.

RAJ: The simple fact is that there is a precipitous movement already happening. Just don't become preoccupied with it, because what will cause the precipitousness of it to accelerate is the actual practice of attentiveness that each of you brings into play today.

And you know what? Don't any of you waste your time being attentive so that you can bring about the end of the illusion for all mankind, because then you will be busy on your commitment to your project. And the only thing that will do it is going to be a curiosity to know What God Is Being right where this petal on the rose is, right where the rose is, right where your Sister is next to you, right where your Brother is next to you, and abandoning your old habitual ways of dealing with each other in the here and now. You're going to have to do the work. You see what I'm saying?

You're going to have care enough to look with fresh eyes at everybody so that you are miracle-ready. Why? So that the end of the illusion can come for all of mankind? No. So that you might remember *your* Divine Function. So that you might no longer suffer from insanity. So that you might find every conscious moment a moment of joy and bliss, because you deserve nothing less. And you will have nothing less when you stop presenting more than What God Is Being right where you are.

EARLIER SEEKER AGAIN: So being faithless would be to look at your Brother and believe what he's thinking about himself.

RAJ: Yes. Or believing what you are thinking about him.

EARLIER SEEKER AGAIN: Yes. Either way. Because I was just thinking how we break the habit. And that's what you mean by doing the work.

RAJ: **That's what I mean.** And persisting no matter how much they might resist. And persisting no matter how hard it seems to you for you to overcome your commitment to seeing him as less than What God Is Being.

You would be amazed at how many people are upset because I said that Hitler is awake. **"Well, he can't possibly have paid enough. He cannot possibly have suffered enough to atone for the awfulness of what he did."**

And each of you have people in your experience that you look at and say, "I will not be their friend because they did me dirt. And until I feel that they have paid enough for it, I refuse to love them." In other words, I refuse to fulfill my Function as the Presence of Love. And in that act separate yourself from your full experience of your Divinity and your inseparableness from God and your capacity to be awake. So all of you still hold someone responsible for something and you are demanding justice. And until justice is gotten, you will refuse to be the Divine One That You Are and fulfill your Function as Love. You will refuse to hang in with them insisting upon being willing to have the Father infuse you with the inspiration it takes to find your capacity to love them renewed, which would bless them and which would bless you, because you're no longer standing on your jugular vein, if I may put it this way, through which your capacity to be the Son or Daughter of God flows. You get it?

ANOTHER EARLIER SEEKER: So in feeling this infusing though, like it kind of feels out of control. **Like I feel like it's just going to render me ridiculous or something. I mean there's a like a membrane that I feel like I'm... that I come up against in feeling like a great love. And I just feel like if I just let it go I'll just like... it's not like...**

RAJ: You're much better to keep it under control. Um hmm.

SEEKER: [laughing] I know. I know it sounds so stupid. But it's like I'm afraid.

RAJ: I understand.

SEEKER: Yeah. You know there's just a fear...

RAJ: I'm not minimizing it.

SEEKER: No, it's okay.

RAJ: **That's why the shift of perception, even the sudden shift of perception, doesn't take you further than you can bear. You are all conditioned to believe that control is needed or chaos will result. But what you don't understand is that the state you're in when you are keeping everything**

under control is what is called the human condition that you're all suffering from. You're all... you're in the chaos.

So what happens is that little punctures in the wall of the membrane that all of this Love is behind occur so that you can be bathed in little bits of it that **don't overwhelm you and that convey to you experientially that the** experience of this Love flowing is safe, is nurturing to you, is stabilizing to you, and actually ends up blessing everyone, so that you relax a little bit more, and more punctures can occur.

But I promise you one thing. We can't override your will. We can encourage you to lessen the intensity with which you exercise it. You will never be **overwhelmed with your Divinity. But, it's absolutely essential that someone** encourage you firmly and consistently and repetitively to dare to entrust **yourself to the Love that's behind the membrane. Else you would go on** indefinitely keeping yourself protected against it, and therefore against your Conscious Experience of your Wholeness and the Harmony and the Beauty and the Bliss of the Totality of Being, of All of Creation.

When that uncontrollable, humungous Presence of Love... it may come out in a gush, but the stream will slow down once it's not having to move against the pressure of your resistance, and there will be such Order and such Harmony that it will be awesome. Or let's put it this way. It would be awesome if it weren't for the fact that in the experience of it, you'll say, "Ah. Yeah. This is me. This is who I've always been. I'm at Home. I'm not at odds with myself anymore. I'm not at odds with my world anymore. Everywhere I look I see me. Everywhere I look I see my Wholeness. My Brothers and my Sisters and all of God's Creation really is some part of me. It's the Infinitude of the Totality of What I Am because I am the Totality of What God Is, because in God expressing Himself He held nothing back. And so All Of What God Is is What I Am."

Well, it really isn't chaos that you're afraid of. It is really the fear of the loss of control. Because control is what the ego sense of self has used to ensure that its insane frame of mind cannot be violated.

So miracle-mindedness, or miracle-readiness, is a state in which you become curious about and you invite experiences that go beyond the boundaries **that your ego has set. As I've said before, it's asking for help.** And you can ask for help in the midst of great distress, or you can ask for **help in the midst of peace while you're sitting in the garden saying, "God, what is... what must be the incredible** beauty and Divine Meaning of this ladybug I see crawling on the rosebush? What is it? What is the more that has to be *infinitely* more than I'm perceiving about this ladybug?"

Okay.

You might think we're never going to get through these fifty miracles principles. [audience laughter] But we are going to call it a night for **tonight. And we will continue next week, 48, 49, 50, and we'll see whether we can finish those up in one evening.**

I love you.

EARLIER SEEKER: Thank you for tonight.

RAJ: Okay.

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Raj/ACIM Study Group – September 11, 2002

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

RAJ: Good evening.

AUDIENCE: Good evening.

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

Okay.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

That's it in a nutshell.

Let's continue on.

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

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

Okay.

ANOTHER SEEKER: May I ask a question?

RAJ: You may.

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

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

SEEKER: Okay.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Michael.

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

RAJ: Continue.

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

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

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

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

SEEKER: ...so I can be here?

RAJ: Yes.

SEEKER: Okay. Thank you.

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

Any other...

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

READER: *Revelation, Time and Miracles*

RAJ: Section II.

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

RAJ: Indeed. Yes.

SEEKER: Okay.

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

RAJ: I'm going to interrupt you here.

SEEKER: Okay.

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

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

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

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

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

Continue:

SEEKER: So let's see. We said:

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

RAJ: Let's stop there.

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

Continue.

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

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

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

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

Continue.

No, let her finish the next sentence.

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

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

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

Okay. Yes, Michael.

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

RAJ: Please ask the question again.

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

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

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

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

SEEKER: Yes.

RAJ: Okay.

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

RAJ: And I am going to interrupt you.

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

Continue.

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

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

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

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

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

ANOTHER SEEKER: Raj.

RAJ: Just a moment.

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

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

Continue.

SEEKER: Raj.

RAJ: Yes.

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

RAJ: Was there something that?

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

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

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

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

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

RAJ: Indeed.

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

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

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

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

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

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

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

Does that answer your question?

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

RAJ: You are welcome.

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

RAJ: Absolutely.

SEEKER: Years ago I had a near death experience.

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

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

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

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

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

RAJ: Indeed.

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

RAJ: Indeed.

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

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

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

SEEKER: Thank you.

RAJ: You're welcome.

Would you pass it to Chris?

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

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

Okay.

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

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

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

Okay, continue.

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

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

Continue.

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

RAJ: Ahhh!

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

RAJ: Indeed. The me is the Christ.

I'm going to read the next sentence.

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

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

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

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

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

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

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

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

Okay.

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

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

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

It's not...

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

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

PAUL: This is Raj.

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

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

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

Okay. Continue.

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

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

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

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

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

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

Thank you.

AUDIENCE: Thank you.

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*A Course In Miracles (reference pages)
Chapter 1 – THE MEANING OF MIRACLES
Section – REVELATION, TIME AND MIRACLES
And Section – ATONEMENT AND MIRACLES
First Edition – p. 5 / Second Edition – p. 7*

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: Last week we didn't quite finish the paragraph. At the end of it, it says:

RAJ READING: *There is nothing about me that you cannot attain.*

RAJ: And I made it quite clear that it is not a matter of attaining something that you do not now have, or that you are not yet, because you in your **Totality are always totally present, whether you're ignoring part of yourself or not. And it's important to understand this so that you or your ego does not project a picture in front of you of a great distance to go full of difficulty before you can attain enlightenment.**

Enlightenment isn't knowledge that you will acquire. Enlightenment is you being in your Right Mind. It is you not being unconscious of any aspect of your Infinite Self, an Infinite Self that is present and is what you are experiencing through squinted eyes, and therefore through a partial perception of What You Are at this very moment in your Totality.

RAJ READING: *I have nothing that does not come from God.*

RAJ: And I would say **you** who have nothing that does not come God, although you **seem** to have extra frills that you have added to yourself imaginatively through the use of imagination.

RAJ READING: *The difference between us now is that I have nothing else. This leaves me in a state which is only potential in you.*

RAJ: And I will say **it's potential and actual at the same time. It's only potential in you at the moment because you are conscientiously engaged in interposing definitions of everything which you prefer to What God Is Actually Being there, because you get an ego hit from being apparently and deludedly capable of having a private creation of your own. The hit you get from this very real seeming fantasy that you can create something is what addicts you to your attachment to illusion rather than desiring to know What Is Real. What I want you to know is that the shift from potential to**

actual is a simple shift facilitated by a curiosity to experience the Reality of **everything you're experiencing. So you will hear me** harping on the simplicity of awakening, the simplicity of shifting from potential to actual. **In a way it's the simplicity of a miracle, which is a sudden shift of perception.**

Okay. Let us continue with the next paragraph.

READER: *"No man cometh unto the Father but by me" does not mean that I am in any way separate or different from you except in time, and time does not really exist. The statement is more meaningful in terms of a vertical rather than a horizontal axis.*

RAJ: Which we discussed last week.

Continue.

READER: *You stand below me and I stand below God. In the process of "rising up," I am higher because without me the distance between God and man would be too great for you to encompass. I bridge the distance as an elder brother to you on the one hand, and as a Son of God on the other. My devotion to my brothers has placed me in charge of the Sonship, which I render complete because I share it.*

RAJ: I'm going to stop you there.

RAJ READING: *...which I render complete because I share it.*

RAJ: Keep in mind that ultimately it is your job to also render it complete by sharing it. In other words, as you let in the clearer experience of Reality, **as you let the Father's Love in because you desire to extend it, you, for lack of better words, complete the circuit.** The key lies in the willingness to share it. You see?

You will never be in charge of the Sonship, but beginning to have a devotion to your Brothers and sharing it, is like bringing both poles of a battery into play, where there is power, where there is a completed circuit.

Continue.

SEEKER: Okay, I'm a little unclear so for all of us people who are unclear, what's the "it" exactly that you're...?

RAJ: The "it" is my devotion to my Brothers.

SEEKER: So I shared my devotion?

RAJ: Indeed, I extend it.

SEEKER: Not yours.

RAJ: Pardon.

SEEKER: Not yours. Mine. So, like that's something that I think people get really confused. They share *your* devotion and not theirs.

RAJ: Ah. Ultimately your devotion to your Brothers is expressed by your turning to the Father **and asking, "What is appropriate for me to be in this circumstance or this situation? Show me what to do."** And the Father shows you what to do and Love finds expression in you that is extended to your **Brothers, uncovering your Brothers' innocence, and yours as well.** But, as I've said before, you have to have an object of your affection. And that is what your devotion to your Brothers is. It's you having an object of your affection.

SEEKER: Okay.

ANOTHER SEEKER: You're in charge of the Sonship, is that something like what's described in the *Urantia Book* in Michael in charge of the Sonship?

RAJ: You could say that. Yes. I am in charge of the Sonship in the sense that it is my Function to facilitate the Sonship coming back into full Conscious Awareness of its Divinity so that no part of the Sonship seems to be separated off from another not experiencing its Unity and inseparability.

SEEKER: I'm appreciating how I'm beginning to experience you being there for us.

RAJ: Then you are beginning to understand *your* real value to your Brothers. Exactly.

You have an example so that you may, shall I say, reproduce the example. **You do not have the example so that you can say, "Wow. I am significantly loved and blessed, and I know that my Brother is significantly loved and blessed by Jesus as well," and then go along your way doing your things** without having a conscious, committed, intimate relationship with your Brother where *you* extend it because you have a devotion to him, or her. You see?

This isn't about everyone realizing how wonderful I am, or how significantly blessed you are because I exist and haven't shirked the opportunity to be devoted to you. That's not what it's about. It's about *you* having that experience and realizing that indeed this is *your* Function as well—to be devoted to your Brothers and Sisters, to begin to be involved in a brand-new way, not at the level of manipulation for self-protection, but at a level of relating to your Brother for the sole purpose of mentoring, being a blessing to your Brother or Sister.

If you are Love embodied because that is what the Father is embodying as you, then your Function is to be consciously experiencing **being Love**. **It's an interesting thing, when you let Love, when you let the Father's Love** through you so that it illuminates the Truth about your Brother, the illumination that illuminates your Brother casts back on you.

And if you are not devoted to your Brother and you are not extending Love, the darkness that is there is the darkness that is where you are. Once you all get this, you will with diligence and commitment and seriousness and reverence address your Brother consciously in a mentoring fashion. And you will catch yourself and squelch any old habits that attempt to surface that would have you stand in judgment of your Brother, because in doing **that, you withdraw the Light from him and from you**. What I'm trying to convey here is that you cannot have the Love of God register with you until **you have extended it to your Brother. And don't think you can**.

You can't have a private blessing. Privacy is the derivation of the human condition which all of you profess to want to escape. And because you **have... because you are escaping from privacy, it seems logical to you that** you can wake up privately, that waking up is just a new but glorified way of **being independent. And it's not true**.

Let's continue.

READER: *This may appear to contradict the statement "I and my Father are one," but there are two parts to the statement in recognition that the Father is greater.*

RAJ: Ah yes, humbling words.

I'm going to put it this way. If you will imagine that you're a puppet hanging from the strings that the Father is holding, you will know exactly where you stand in Reality. But when you **let** yourself be the puppet of God, the **Expression of God, and you're not attempting to introduce any original** movements as a puppet without strings, then you will find that your cooperation with the way the Father is moving you amounts to what is called co-creation. When you are yielding to What The Father Is Being right where you are, you are joined with the Father in His **Being** of you. And His Being of you, **be-ing** of you, is always relative to every Aspect of the Infinity **of Creation, which means that you're yielding to His Being All There Is of** you will bring you into a full Conscious Awareness **of** Creation Infinitely **and** your absolute inseparability from It—an Experience of Wholeness.

ANOTHER SEEKER: I can see where this could be an area of a lot of confusion, and even resentment, in that the confusion lies in authorship. **For example, here I am living my life and I say that I'm following this**

feeling inside me that I need to go and do this, or accomplish, or whatever it is, a career, or a relationship, or whatever we do, and the confusion about the authorship of that, of saying, “Well, it’s God moving me into it.” And the other area of resentment is we are so... I mean... I’ve heard this statement before, but when I first heard it, ooooh. I’m a puppet on string? I mean the very thought is just... how I should I say it, almost as if aliens took my body over, or I’m no longer in control, or.... You see what I mean?

RAJ: Indeed.

SEEKER: And I am coalescing to these concepts, but nevertheless when I hear them I still feel that confusion of saying, “How can I be sure who/where the authorship comes from?” And the second thing, of course, is the whole concept of being in control.

RAJ: Indeed.

SEEKER: I just wanted to make that statement.

RAJ: Yes. It is exactly the reason I use the illustration of the puppet, because it cuts to the chase. It addresses the specific issue that every one of you needs to look at.

“Our Father who art in Heaven,” you say. And if you go to church you say it every Sunday.

“Hallowed be Thy Name.”

“Thy Kingdom come.” Oh, that’s wonderful isn’t it? The thought of it, “Thy Kingdom come.”

“Thy Will be done in earth as it is in Heaven.” You say that, but you never stop to really think about what it means.

“*Thy Will be done, not mine.*” Thy Will—if that doesn’t mean being a puppet, what does it mean? If yielding to the Father’s Will is your Function, then what are you but a puppet of the Father?

You don’t mind using the words, “Well, I’m an Expression of God.” But an Expression of God is *God* expressing Himself. It isn’t something separate from God expressing *itself*. You see?

SEEKER: And you are a puppet, too?

RAJ: Absolutely. At this moment I am yielding to the Father, Paul is yielding to me, Paul is yielding to the Father.

He doesn’t have the fullness of the experience of it yet, but the more he’s willing to allow this to happen, the sooner there will be a spontaneous

remembering of when he wasn't adding frills, when he wasn't trying to do independent movements as a puppet without strings. And as you can see, what causes him to do it is that he cares about *you*. He has an object of his affection.

Today he had a very, very, strenuous, emotional day—almost overwhelming. But being willing to be devoted to you took higher priority tonight than hitting the sack, or submerging himself in a movie on TV. So, he could have tried to engage in independent movements. He also could have found that upon his willingness to be devoted to you and turning to me, he could have found, and you could have found, that I might have said there will be no meeting tonight because under the **circumstances it doesn't** fulfill purpose.

You see, when you yield, you don't know *what* will happen, one way or the other. What you can count on happening here is that when he yields to me, when Paul yields to me, and I am yielding to the Father, everyone will be blessed, because that's the Nature of Love.

Does that answer your question?

SEEKER: Yes.

ANOTHER SEEKER: In dealing with what you were just talking about, I've often used the construct that by yielding into the Father's Will, what I'm doing is yielding into a larger me, which takes away some of the fear part of that whole issue of yielding into the Father's Will, being the Father's puppet essentially. And my question to you is...

RAJ: But where did that image come from or that concept come from?

SEEKER: It came from knowing that I'm much larger than I allow myself to see.

RAJ: But where did that knowing come from?

SEEKER: Mmm. It came from somewhere inside.

RAJ: Before or after you got in touch with your Guide?

SEEKER: Mmm. It may have been before. I'm not... I can't place the time.

RAJ: The knowing came after. After you consciously let in help. Let in, allow for joining.

SEEKER: Oh, I see what you're saying. Yes. Because I was wrestling with the issue before that and didn't know what to do with it.

RAJ: Before that it would just have been an idea, not a knowing.

SEEKER: Right.

RAJ: But you feel it. And the feeling comes when someone joins with you who is aware of his bigness, if I may put it that way. Continue.

SEEKER: And I guess my question is am I avoiding, by using that construct, am I avoiding some little step here in terms of yielding fully to the Father. **Because it's helpful, it's comforting to think of it in that way. Yet, there's... I'm not seeing how large I am, and so if I yield, then I become larger, and I recognize the comfort and the security of that. But I'm wondering if that isn't at the same time holding back and saying, "Okay, Father, here I am totally naked. I accept I'm your puppet and let's go from there."**

RAJ: Well, the larger you is still a puppet.

SEEKER: Mmm. [laughing] [audience laughter] Bingo. [laughing] Okay.

RAJ: You see the Father is greater, and always will be greater.

You are not your source, and never will be. But when you are no longer claiming a sense of self separate from and independent from your Source, then your Source will be your constituting Presence. God will be the Presence, and the only Presence, right where you are.

And it is not possible for you to grasp experientially at this point the fact that you can still be you, and Paul can still be Paul, and you can experience each other distinctly while at the same time experiencing the fact that you are inseparably one. But that **is** what the fact will be. That **is** what the experience will be.

Then you might say the two of you will do the dance God is dancing, and you will appear to cooperate with each other, you will appear to move intelligently with each other, you will **be** with each other in exquisitely **beautiful ways, but not because you're expressing any independence from each other at all, or from God.**

I know, the ego says, "Well, then you're just going to be some sort of automaton or robot." But you know what? As long as you buy into that and as long as you have the intent of expressing an independent will, thereby "proving" (in quotes) that you have independent existence, you will continue to experience the human condition, which, as I said earlier, you all profess you want to escape.

I have done it and I have not come back to you and said, "I am miserable," and your Guides have not said to you they are miserable. And the way they relate to you, because it blesses you, demonstrates the fact that there is not

misery in them, because if there were, it would be reflected and embodied in their guidance, and it would become your experience as well. Okay.

ANOTHER SEEKER: So no person that's awake is asking you any questions. No Guide asks you any questions.

RAJ: No. No. We all together know (k-n-o-w). We all together *know* that we know. And we rejoice, we joy in the knowing. We joy in the communion of our knowing.

SEEKER: So in the dance no one ever misses a step.

RAJ: That is correct.

Let us continue.

READER: *Revelations are indirectly inspired by me because I am close to the Holy Spirit, and alert to the revelation-readiness of my brothers. I can thus bring down to them more than they can draw down to themselves. The Holy Spirit mediates higher to lower communication, keeping the direct channel from God to you open for revelation. Revelation is not reciprocal. It proceeds from God to you, but not from you to God.*

RAJ: And it never will. Revelation will never be reciprocal. It will always proceed from God to you. And it will never be from you to God.

You see that's where you goof up when it comes to prayer, because you say here I am, an independent mind, and you stand over somewhere in infinity and you say, "Hey, God, I'm over here. Hey, God, may I have your attention please." The communication doesn't actually work in that direction.

Prayer, as I've said before, is you saying, "Father, what is Your Will?" It isn't saying, "Please give me this. Please make my marriage... please save my marriage. Hey, God, I'm over here. Here's what I need. Here's what I want."

You say, "Father, what do I need?" and then you shut up and listen and be receptive and stop resisting. How do you resist? By saying, "I should be able to figure this out for myself," or "I should be able to determine the manner in which God will answer me." Prayer is saying "Help," listening, being receptive, letting in, so that revelation can occur, and you can more clearly be the Conscious Presence of God being All There Is right there where you are.

When you are awake, revelation, God expressing Himself, God expressing His Will, God *being* All, will be your Conscious Experience of Being You. Not of you being all, but of you being God consciously being All There Is. Your Conscious Experience of Being will be **God's** Conscious Experience of

Being All. Revelation will not then seem to come *to* you. It will be your Conscious Experience of Being. Period.

ANOTHER SEEKER: So we stop for a moment to pray, “Father, what is Your Will?” and then we listen.

RAJ: Indeed.

SEEKER: If we’ve gone through those steps, is it possible *not* to hear the response?

RAJ: Only... Yes, it is possible *not* to hear the response if there is still willfulness present. If you say I want to hear God’s Will so that I can make a killing in the stock market, or so that I can really do my wife a special favor and gain her favor, or so that you can supposedly do something independently with the gift the Father has given you, you will not hear the answer.

SEEKER: It’s just a lot of people seem to be asking and taking the time to listen, but even fewer have a conscious experience of hearing the response.

On Sunday Robbie asked if... why she wasn’t able to hear, or “I can’t hear,” and your reply was “Yes, you do,” which she accepted readily. “Oh, yeah, I guess I do.”

People ask me about that and they say, “Well, I don’t hear God’s Voice.” And I don’t understand how it’s possible *not to* when you put yourself in that position.

RAJ: First of all, you don’t know what God’s Voice sounds like. And that in itself causes you not to hear It because It’s new. And so that’s why it’s important to persist in asking and listening, because there is always a response. Your Guides are available to you constantly. Your Guides speak to you often. And you don’t hear, first of all, because usually you’re not listening. You’re taking care of everything yourself. But, once you learn that you have Guidance available to you, then you begin to listen as though there is going to be a response.

You’ve got to be willing to abide in the listening mode, so that you can begin to make sense out of that space, so that the characteristics of silence, as opposed to your busyness of thinking, can begin to register with you as something other than just emptiness. The key is persistence. It’s as simple as that.

Understand that every time you ask, you are responded to. Understand that your Guide has ways to find effective means for registering with you. But, understand that beginning to listen is the breaking up of long-standing

habit of active independence; an independence which is geared for being **sustained by not allowing anything to interfere with it. So don't be surprised if you don't hear quickly.**

And persist in the gentle desire to hear. When you ask a question, it helps to **ask it softly. Don't yell it out into the universe. Don't say it with vehemence. Don't say it with determination. It's almost like homoeopathy—the less** there is of the substance, the more powerful it becomes. The gentler and quieter your question, the easier it will be to hear because you are bringing less willfulness into the act of asking.

SEEKER: So then even in the act of asking, we're yielding to God's Will.

RAJ: That is correct.

SEEKER: Thanks.

RAJ: You are welcome.

Let us continue.

READER: *The miracle minimizes the need for time. In the longitudinal or horizontal plane the recognition of the equality of the members of the Sonship appears to involve almost endless time.*

RAJ: Well, let's just think about it for a moment. If you're looking in a horizontal plane, and let's say in the horizontal plane you could see the tops of the heads of all of the Brotherhood, it would extend to infinity. And for you to manage to connect with each one of them would take an eternity to move to the other end of infinity, so to speak, and to just say "Hi" to each one.

Continue.

READER: *However, the miracle entails a sudden shift from horizontal to vertical perception. This introduces an interval from which the giver and receiver both emerge farther along in time than they would otherwise have been.*

RAJ: I will stop you there.

We talked about this a couple of weeks ago that if you are in a valley and you cannot see **which way it's going to twist and turn, you seem to be at the** mercy of time and space because it will take time to move through the space of the valley to arrive at a point where you can see whether or not the distance you have travelled is actually helping you get to your destination. Whereas if you were to climb to the top of the mountain and had the larger view, you could from there see whether indeed that trail was going to get

you to your destination, or whether the opposite direction would get you there quicker. And so by having the vertical viewpoint, it saves you time.

ANOTHER SEEKER: Is this principle represented by the axis mandali in shamanism, is that what that's talking about?

RAJ: Say that again.

SEEKER: In shamanism the idea of the horizontal axis and the vertical axis intersecting each other, is that what that principle is talking about, the same thing we're talking about here?

RAJ: You could say that. Yes. However, this example of horizontal and vertical should not be relied upon in terms of physical definition. What it represents is what happens when you have a problem that needs resolving, **or something that doesn't work well, and suddenly one day [snap of the fingers] a light bulb goes on, [snap of the fingers] an "Aha!" occurs, and suddenly you see a solution to the problem. It is as though you were suddenly experiencing an overview. You were able to look at it from a point outside of the problem itself, or outside of the limitations you were experiencing when you were looking at the situation. The "Aha!" you have may take a while to express or explain to someone else. But the experience of the "Aha!" took place [snap of the fingers] in an instant of time.**

Now, when you desire of God to know the Truth about a Brother or about a situation, and your reason for asking is because you have made that one an object of your affection and you care and you are expressing a devotion, and you want to be a mentor in this situation, you will find yourself because of your quietly expressed desire, your gently expressed desire, you will find yourself infilled with a new perspective, a sudden shift of perception that **will reveal your Brother or Sister to you in a new light, as I've said before.** His or her Divinity will be obvious to you, along with the realization of yours as well.

There will be an intimacy whether you expressed the miracle, the sudden shift of perception, or not. And the potential is there for your Brother or Sister to experience instantaneous and sudden transformation as well in a moment, in the twinkling of an eye. And the situation will be harmonized/resolved instantly which otherwise might have taken days or **weeks or months of therapy, or of reasoning one's way through the maze.** You see?

There are no private thoughts. There are not only no private thoughts, there are no private experiences. There is no private Love.

SEEKER: I see something that... habitually I look for meaning in symbols and concepts, and now I see even more clearly that this is talking about my **experience that I'm having. And** I just clutter the experience and clutter the clarity by trying to relate it to some mystical symbol, or some concept I got out of a book, or et cetera, et cetera.

RAJ: Absolutely. Besides in the sudden influx of shifted perception, you may find new symbols to use in talking or sharing with others that will be more effective than the old symbols were for triggering a new idea. Or you may, as I have done tonight, use an old symbol for a new reason, like all of **you are puppets. And you're all familiar with Pinocchio** and being a puppet without strings. So let symbols serve the revelation, rather than trying to start with the symbol and have revelation work through it. Okay.

Continue.

READER: *The miracle thus has the unique property of abolishing time to the extent that it renders the interval of time it spans unnecessary. There is no relationship between the time a miracle takes and the time it covers. The miracle substitutes for learning that might have taken thousands of years. It does so by the underlying recognition of perfect equality of giver and receiver on which the miracle rests. The miracle shortens time by collapsing it, thus eliminating certain intervals within it. It does this, however, within the larger temporal sequence.*

RAJ: Every single time you have the experience of the miracle, of a sudden shift of perception, that causes you by virtue of an unplanned clarity to be in a place that you otherwise know it would have taken a great deal of time for you to get to through reasoning and working on yourself, et cetera, every **time you have that kind of experience, it tells you that you don't have to** depend on time for anything. In other words, it helps weaken your reliance on time as the solution to your problems.

And it relieves you of the idea that it must necessarily take you a long time to accomplish a lot. Because to whatever degree you have a commitment to it taking a long time because you believe it must take a long time, you are providing resistance [snap of the fingers] to an instantaneous healing, to a [snap of the fingers] sudden shift of perception, to the miracle. You see?

So every time you have this experience of the miracle, it weakens your reliance on time, your faith in time, and your bondage to time. And this in itself helps precipitate the further breakdown of the idea that you exist in time and that time governs your progress. And this is wonderful.

Alright, let us continue into section III:

RAJ READING: *Atonement and Miracles*

RAJ: That's okay. Someone has asked me to comment on quote "the larger temporal sequence" unquote. You know what? That simply means that the miracle occurs within your present frame of reference. In other words, Love meets the human need. It meets you right where you are, while you still believe you are not awake, while you still believe you are a body. It meets you right where you are without frightening you to death by your having an experience of such radical transformation that it would be nonsensical to you.

And so you seem to have experiences of collapsed time within a still ongoing experience of time, but as I said that in itself begins to weaken your faith in time, your commitment to it, and your bondage to it. And in that weakening of the apparent validity of time, you will arrive at a point where time will cease and everything will still make sense to you. So it does it **within the larger temporal sequence, because that's the only way your** return to Sanity can happen without increasing your insanity because great fear has been brought into play. And so it is a kindness. Okay.

Continue.

READER: *I am in charge of the process of Atonement, which I undertook to begin. When you offer a miracle to any of my brothers, you do it to **yourself** and me. The reason you come before me is that I do not need miracles for my own Atonement, but I stand at the end in case you fail temporarily. My part in the Atonement is the cancelling out of all errors that you could not otherwise correct.*

RAJ: And it's simply that as an older Brother, you might say, someone who has been down the road already, I can see the pitfalls that you cannot see, and because I care and because I am devoted to you, I will point out the **pitfalls that you can't see before you fall into them, so that now you will be** able to recognize them and point them out to another Brother whom you have become devoted to and are willing to mentor.

ANOTHER SEEKER: Just for a point of clarity, when we speak of errors **here, we're not talking like I put in the drainage system wrong** [audience laughter] or I made a bad investment **in the stock market. We're talking about the error of...**

RAJ: Errors of perception.

SEEKER: Of, well, the error of not being miracle-ready. **Is that...**

RAJ: That is one of them. Yes.

SEEKER: Is that what that... So in other words, if temporarily I'm not miracle-ready, then you step in. That's the kind of errors that we're talking about, correct? Okay.

RAJ: That is correct.

SEEKER: I'm just for some reason this evening I'm able to perceive my ego's interpretation of what you're saying and yet see the other meaning as well, so that why I'm commenting. Also for reaffirmation as well.

RAJ: Indeed. Yes.

ANOTHER SEEKER: Well, you say you can help us because you walked the road before, but that was two thousand years ago and the world's a lot different since then and the problems are...

RAJ: Oh, it isn't the world. It isn't the world. It's the mind and the mind is the same. The ego frame of reference is the same today as it was yesterday as it was two thousand years ago, and the way out of the ego frame of reference will always be the same. Today the ego has high-tech means of screwing you out of your Birthright that it didn't have two thousand years ago, but it's still the same mental error. It's still the same mental aberration.

Let us say that a hundred years ago you wanted to scam your brother who... you live in Europe and your brother has moved to the States and has become wealthy, and you want to scam him for some of his money. Well, you must sit down and write a letter, and you must post it, it must go on a ship to the Americas, and it must reach its destination perhaps two months later. You must wait for your brother to respond. It'll take another two months to come back. Today you can accomplish the same scam in perhaps an hour over the Internet. But the process of scamming is identical to what it was. The dynamic of scamming is identical today to what it was a hundred years ago, or two thousand years ago.

You see, the one thing that can't change is Mind with a capital "M". And therefore, in the human condition, the one thing that can't change is mind with a small "m". And awakening is the undoing of the mind with a small "m"—the ego. You get the picture. Okay.

READER: *When you have been restored to the recognition of your original state, you naturally become part of the Atonement yourself. As you share my unwillingness to accept error in yourself and others, you must join the great crusade to correct it; listen to my voice, learn to undo error and act to correct it. The power to work miracles belongs to you. I will provide the opportunities to do them, but you must be ready and willing.*

RAJ: And I'm going to interrupt here.

Let us say a situation is occurring which requires correction and there are **two of you present who are asking God, "What is appropriate here?"** In other words, the two are willing to listen to my voice, willing to learn to undo the error, and willing to act to correct it. And one of them finds that the action to correct it involves extensive one-on-one communication with a Brother taking hours of time. And the other having listened and having been willing to learn what was appropriate and is willing to act, finds that it is not appropriate to be involved in that way. That can seem to be confusing if one is looking for consistency; that, in other words, **this** kind of a situation calls for **this kind of appropriate response. But the one who's** being still may be holding a tone that makes it easier for the one engaged in **the ongoing interaction to be successful. We're not talking about coming to** an awareness of a correct action that will always be that action, or will even be that action for another one involved at the same time in the same circumstance.

The only other thing I want to say at this point is that your devotion to your Brother or Sister, your willingness to have an object of your affection **doesn't just involve a willingness to let Love through and to become imbued yourself with a clearer experience of your Brother's Divinity. It does involve** what I called mentoring. It does mean involvement.

It does mean being willing to act in terms of witnessing for your Brother, or **witnessing for your Sister. Witnessing on your Brother's behalf may mean speaking up and disagreeing vehemently with actions he's engaged in that** are governed by his own limited perception and misunderstanding of what **the Truth is. It may involve not arguing with him about what he's doing** wrong, but instead talking about what is true, what is right, what will work, **rather than focusing on what isn't working. But mentoring means being** involved in a way that has a beneficial outcome. It is not about sitting there and bathing him or her in your beneficent love without involvement.

I want all of you to let the word "mentor" and "mentoring" stay with you during this coming week. All of you would love to have a mentor. Why are you here tonight? Extend that to your Brother. Be willing to look at your Brother this coming week with a concept of yourself as a potential mentor, rather than a harried housewife, or a tired mother, or a busy businesswoman **who's got to stay aware of brass tacks and not mess around** with any nonsense. Remember that every encounter you have can be a **mentoring** encounter. And then try and embody that to the best of your ability. And remember that mentoring does not mean enabling your

Brother to not be disturbed because you're behaving outside of his concept of what's right. That's not mentoring.

Continue.

READER: *Doing them will bring conviction in the ability, because conviction comes through accomplishment.*

RAJ: Them being miracles.

SEEKER (reader): Yes.

RAJ: Continue.

READER: *Doing them will bring conviction in the ability, because conviction comes through accomplishment. The ability is the potential, the achievement is its expression, and the Atonement, which is the natural profession of the children of God, is the purpose.*

RAJ: I want you to look at the word “profession” as expression. What is Atonement? It is the expression of forgiveness. And what that means is that Atonement is the Expression of Love expressing the Truth that is absent all judgment. Do not look at the word there, do not look at the word “profession” there as an activity.

“Oh, what profession are you in?”

“Oh, I’m into Atonement.”

You want to know what Atonement is? It’s what’s embodied in the words “praising God.” And when you look at your Brother or Sister acknowledging the Truth of them that’s been revealed to you, you’re praising God. And there is no judgment present. No criticism. No ego ploys. You are glorifying God. That’s what Atonement is.

That’s what a mentor does as I’m using the word tonight. A mentor glorifies God where someone else is seeing something less than God where He is. A mentor inspires new vision, new Self-awareness. A mentor inspires the experience of innocence where it seemed that innocence had been lost forever.

The ability to work miracles is the potential of one who is willing to approach his Brother consciously from a mentoring place. The achievement of the miracle is its expression. And the Atonement is the purpose. Because you know what? When you succeed in glorifying God where it seemed that God was absent, the one in that place where it seemed that God was absent cannot help but glorify God himself and extend the glorification of God further. And another domino falls.

This is where we will end for tonight. This is all good news.

ANOTHER SEEKER: So mentoring is what you're talking about when you were talking about witnessing.

RAJ: Yes. Which brings a new element into the picture regarding witnessing, because one could say that witnessing was simply the recounting of what is true, but mentoring involves in its definition the element of actual caring. One can witness to the Truth like an expression of a laundry list, which can be quite impersonal and uninvolved and not bring into **play the conscious act of caring. And so that is one of the reasons I'm using the word "mentor."**

SEEKER: And the mentor is an ongoing or long-term relationship.

RAJ: Humanly speaking that is correct. And ultimately speaking it's a forever way of *being* together.

SEEKER: Brilliant use of symbolism.

RAJ: Indeed.

SEEKER: Yeah.

RAJ: But I am not bound by it. And three weeks from now I may well use something else even more triggering. Yes.

SEEKER: So you don't cling to the old rugged cross. [some audience laughter]

RAJ: You are quite correct. [audience laughter]

ANOTHER SEEKER: Raj, not too long ago I had an experience too of them just like you talked about. My day started out I invited the Holy Spirit to be with me during my day, and I had two experiences just **like you're talking about. And it was... it was incredible. And my whole day was like that. But I started by inviting the Holy Spirit to be with me that day, and it was just like what you're talking about. People stopped in their tracks and for a moment were transformed and I know that. And it was... I felt great doing it.**

RAJ: Indeed.

SEEKER: And they did. So I know what you're saying. I experienced that.

RAJ: You end up spontaneously engaged in random acts of kindness, unpremeditated acts of kindness. What a wonderful thing to be engaged in.

SEEKER: It was. And it was like we experienced something *Real*. That's how I can describe it.

RAJ: Exactly.

SEEKER: It felt *Real*. And it was wonderful. And it's a great... I wish I could be that every moment.

RAJ: Well, just gently persist. Gently persist. Okay.

I thank you for being with me.

AUDIENCE: Thank you.

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A Course In Miracles (reference pages)
Chapter 1 – THE MEANING OF MIRACLES
Section – ATONEMENT AND MIRACLES
First Edition – p. 6 / Second Edition – p. 9

RAJ: Before we begin I want to say something specifically to everyone who is hearing my voice at the moment. I love you. [pause] I love you. [pause] Now, I did not say this to make a point, but, don't take this love that I have embraced you with and, shall I say, deposit it in your heart like you would deposit money in a savings account to hold on to and to feel privately. When you are loved and you feel it, the purpose of the experience, you might say, the **meaning** of the experience is to inspire you to extend love yourself. So you don't want to hold on to it and save it and savor it for yourself. If you let the inspiration that comes from it cause you to extend it to another, that is what will keep it alive, that is what... it will keep it with you, that is what will enliven it in you and thereby enliven **you**. Share it. Let it be something that causes you to embrace your Brother or your Sister. Okay.

We will start with paragraph two and we will start over on the couch. And we will pass the mic in this direction.

SEEKER (reader): Alright.

READER: ***"Heaven and earth shall pass away" means that they will not continue to exist as separate states. My word,...***

RAJ: No, let's stop there.

RAJ READING: ***"Heaven and earth shall pass away" means that they will not continue to exist as separate states.***

RAJ: Well, we've been talking at quite some length about the fact that the only thing you're ever confronted with is Reality, the Kingdom of Heaven. And the fact that you are interpreting the Kingdom of Heaven as earth does not mean that you have created a second or alternate reality. You're just misinterpreting the only Reality there is and causing it to be experienced by yourself as something unlike the Kingdom of Heaven.

So as you wake up, what you have called Heaven and earth won't pass away. The only thing that will pass away is the misperception of Reality that you had been entertaining. They will not continue to exist as separate states. Everything that you had been seeing incorrectly, misinterpreted, will in effect apparently become one with What It Really Is. Everything that you

are seeing presently through a glass darkly will seem to merge with Reality **as** Reality Itself. And so they will not continue to exist as apparently separate states. Again the reason is that there never were two to begin with.

I want to stress this because it is so easy, as I've said before, to say, "The world is an illusion." Well, the kingdom as you are perceiving it is an illusion, but the illusion is that you are seeing Reality as though it were something else. It is very important to understand this point, because if you are not careful in calling the world an illusion, you will be likely to deny the world. You will be likely to withdraw your attention from it, instead of keeping your attention right there with the curiosity to see What It Really Is.

Continue.

READER: *My word, which is the resurrection and the life, shall not pass away because life is eternal.*

RAJ: Now why would my word—**my word**—be the resurrection and the life? Because my word is Truth expressed. My word is Love embodied. My word which isn't a personal possession of mine, my word is the Voice for Truth. That which expresses the Father's Will. That which does not play into or reinforce illusions, and therefore weakens them. My word is that which when extended to you uncovers in you the Truth about you and doesn't reinforce your false sense of yourself, so that your false sense of yourself becomes weakened as that which is Real in you becomes strengthened by virtue of the fact that I am addressing the Real You, the only you there is, the Divine One That You Are.

Your word can be the resurrection and the life. The resurrection and the life—that which lifts up the poor concepts you have of yourselves and reveals a truer picture of What You Are. So it resurrects you and uncovers the Eternal Life that must be present right where you are in order for you to have a fantastic idea that you exist independently, self-authorized, separate, and alone.

In order for you to have a false concept, in order for **you** to have a misperception, there must be something essentially Real about you in the first place. Because I promise you, if all you are is the current perception you have of yourself, then **you** are an illusion. And the simple fact is that you aren't. Right as you sit here, right as you hear my voice, right now the Real One That You Are is listening, is present, and is in actuality the **only** thing present.

My word is the resurrection and the life, and my word shall not pass away because why? Life is eternal. What You Are is inviolable, unalterable, and

eternal. And as you begin to recognize this about yourself, as I've said before, you can't help but realize that it's the Truth about your neighbor and your brother and your sister; everyone you come in contact with. And as you begin to **feel** that fact about everyone, your behavior, your attitude, your words will begin to change, and will begin to automatically substantiate and reinforce the Truth about them. And in that way, your word will become the resurrection and the life.

Unfortunately the words "the resurrection and the life" have taken on religious connotations so that they sound at once severe and lofty, but somehow beyond the human experience. And so it's hard to feel connected to what those words mean. **And** it's very easy to think that it's only **my** word that is the resurrection and the life. But when any of you are feeling God's Truth about your fellowman, your words become the resurrection and the life, because they become that which uncovers and illuminates Reality, the fact that there is more to everything than what you're experiencing. It's love extended to your Brother illuminating What Is Real, and not reinforcing fear, and not reinforcing false concepts.

It's not that your words become something magnificent, but they become so genuine, and so simple, and so grounded, and so real, that the Truth of them feels inescapable to those who hear your words. And because they're inescapable, their hearing the words causes them to change.

That's the way in which **my** word or **your** word is the resurrection and the life. The meaning is really very down to earth.

Okay, let's continue.

READER: *You are the work of God, and His work is wholly lovable and wholly loving. This is how a man must think of himself in his heart, because this is what he is.*

RAJ: Wow. How much simpler can you get?

RAJ READING: *This is how a man must think of himself in his heart,...*

RAJ: Why? Because that's how he'll get ten gold stars? Or because that will refine his soul? Or so that he can become worthy of entering the Kingdom of Heaven? No. Because this is What He Is. This is What You Are. It's simply a matter of becoming consistent with What's Already True.

Okay, let's continue.

READER: *The forgiven are the means of the Atonement. Being filled with spirit, they forgive in return. Those who are released must join in releasing their brothers, for this is the plan of the Atonement.*

RAJ: And those who are released **will** join in releasing their Brothers. It's a spontaneous response. If you're suddenly filled with joy, everyone else will know it; not because you **must** share it with others, [laughing] but because it's very difficult to keep it a secret. Have you ever seen someone who has discovered that a surprise they were planning for someone else is actually going to work, the plan they had is actually going to work and they find out that it's going to work right in front of the person it's supposed to be a surprise for? And how difficult it is, actually how impossible it is for the person who is going to be surprised not to notice that something unusual is going on, and begin to ask about it?

Those who are released **will** join in releasing their Brothers for this is the plan of the Atonement, for this is the Way It Works. You see, the plan of the Atonement is... [laughing] the plan of the Atonement is that what works, works. You get it? The plan isn't some special plot or design for a special circumstance. The plan of the Atonement is that the Way Things Are elicit the experience of the Way Things Are. The plan of the Atonement is that when you begin to engage in the Atonement you come into alignment with the Way Things Work, divinely speaking. And when you come into alignment with the Way Things Work, things begin to work that way; not because it's a plan, but because Truth embodies Itself, Love embodies Itself. The way Being be's becomes obvious when you let yourself into the Atonement.

So when you let yourself feel forgiven because someone has uncovered your innocence to you, you cannot help but feel joy. And you cannot help but release your Brother or Sister from grievances you have held against them, because it's obvious to you that without having done anything to deserve it, you are innocent, guiltless. And your guiltlessness honors you fully, illuminates you in your perfection fully.

And because you know you did nothing to earn it, you paid no penance, but the Truth About You has been illumined within you to you and you feel it, you know inescapably that this is utterly true about those you were holding grievances against. In discovering your innocence, you feel Whole. And you realize that any grievance you have been holding against another for something they took away from you, you realize that the grievance is invalid, because in this experience of your innocent Wholeness, it's clear to you that they took nothing away from you, and therefore no grievance is justified. The grievance is silly.

So when you let the Atonement in, things begin to work the Way They Work. The plan of the Atonement is implemented.

RAJ READING: *Those who are released must...*

RAJ: Will.

RAJ READING: *...join in releasing their brothers, for this is the plan of the Atonement.*

RAJ: And the plan of the Atonement is a spontaneous happening. It is the Way Things Work Divinely, happening and being experienced consciously by you as a spontaneous event; not the result of a devised plan. You see what I'm saying now?

Okay. Let us continue.

READER: *Miracles are the way in which minds that serve the Holy Spirit unite with me for the salvation or release of all of God's creations.*

RAJ: Indeed.

Let's continue.

READER: *I am the only one who can perform miracles indiscriminately, because I am the Atonement. You have a role in the Atonement which I will dictate to you. Ask me which miracles you should perform. This spares you needless effort, because you will be acting under direct communication.*

RAJ: You will also not be influenced by preexisting concepts of how things work, or what a miracle ought to be, or who it ought to happen to. You are not likely to be misguided by the habits of your limited self perceptions.

Continue.

READER: *The impersonal nature of the miracle is an essential ingredient, because it enables me to direct its application, and under my guidance miracles lead to the highly personal experience of revelation.*

RAJ: Now, the impersonal nature of the miracle. What? Here would be a **personal** nature of a miracle: that would be where you said, "Oh, that poor soul needs help. I select that poor soul to be the recipient of the Father's Love." A miracle of a personal nature would be a miracle that you authorize.

When you are the medium of a miracle then you are the one extending it, but not the one who decided where it was to be extended. Therefore, you cannot experience any sense of authorship. **Now** you become involved in a miracle which you can claim no personal responsibility for. And to be involved in a miracle that you're not responsible for is what an **impersonal** miracle feels like.

It's one where you are involved but you can't take credit for it. This is one of the reasons there aren't a lot of miracles [audience laughter], because it

leaves the ego entirely out of the picture. The ego says, "Can't get no satisfaction."

RAJ READING: *The impersonal nature of the miracle is an essential ingredient,...*

RAJ: One of the reasons it is essential is because it is... because a miracle can't happen until you **join** with something other than yourself. A miracle can't happen until you stop insisting upon being an independent authorizer, which is exactly the cause of what you call the human condition—all the suffering and all the excitement. But awakening begins when you arrive at a point of reaching out beyond your best judgments and your best theories, and so on, and you ask for help. You reach out and open up to join with something else.

So it's an essential ingredient of the miracle. Why?

RAJ READING: *...because it enables me to direct its application,...*

RAJ: Because it enables a **joint** effort, a **mutual** commitment.

RAJ READING: *...and under my guidance miracles lead to the highly personal experience of revelation.*

RAJ: Revelation being the direct communication of God with you, and you alone, except that in the experience of that quote "private communication" unquote you become joined with the whole Brotherhood and privacy ceases.

Continue.

READER: *A guide does not control but he does direct, leaving it up to you to follow.*

RAJ: Yes. Willingness, cooperation on your part. Things that do not happen in isolation. In isolation there is never willingness. There is only will-fullness. And certainly you would never follow anything. You would be the leader.

RAJ READING: *A guide does not control but he does direct, leaving it up to you to follow.*

RAJ: In other words, the joining has to be an expression of willingness on your part, together with an investment on your part of commitment for **your** reasons. You will **never** be able to be dragged into the Kingdom of Heaven. You will have to walk into it consciously for your own reasons. But in order to find the way there, you're going to have to ask for help, because

you cannot find what willfulness blocks you from experiencing. It's that simple.

SEEKER: In the preceding sentence it says, "under my guidance miracles lead to the highly personal experience of revelation." Does that mean that the person who... through whom the miracle passes experiences the revelation, the recipient experiences the revelation, or both joined experience the revelation?

RAJ: All of the above.

SEEKER: Thank you.

RAJ: Or any of the above.

SEEKER: I understand.

RAJ: Continue.

ANOTHER SEEKER: Could I ask a question?

RAJ: Of course.

SEEKER: That experience that I had with the drunk man, where I was I felt like I was asking you for direction, would that be a miracle? I mean I experienced revelation in that.

RAJ: Absolutely.

SEEKER: And I did have willingness. And I do understand what you mean about the commitment, because, like in the moment where I asked you for the direction, what I should do with this person that I was afraid of that was across from me, I heard that if I didn't believe what he believed about himself that he couldn't hurt me. And I felt this willingness to **completely** believe that, which surprised me a little bit. But it felt supernatural.

RAJ: It's called a sudden shift of perception.

SEEKER: Yes. [laughing] And I felt like I just had to wholly commit to that, and then as you like spoke to me and I sat there with him, and I knew as soon as I saw him come up the street that we were going to do something together. And I did not want to and I told you that. And [laughing] it was like one of those big "oh, shit" moments. It was the snarling drunk guy that was coming up the street and I knew that he was going to sit right across from me, and he did. And he wasn't snarling really at me.

But I had a little bookmark of Jesus coming out of the tomb and Mary Magdalene sitting at your feet, right, and when I looked at the picture, it gave me like instant peace. And so that's when I, you know, asked you for

direction and that's what you told me, is not to be afraid, and that if I was willing to stay there that you could give me a new experience, but that if I left, that I would not have that experience.

And actually I was afraid to leave because I figured he would follow me. [laughing] So I thought, well, you know, I've got to do this, and I wasn't, you know, there were other people around and stuff.

And then you continued to explain to me that, you know, despite his appearance, he wasn't what he seemed and that, you know, that like my own son that other people are afraid of who has a funny appearance sometimes, that I know he's just my child, and that you wanted me to see him as just your... a child, you know.

And so as I sat there you just gave me this totally different experience of this person. And he began to actually speak coherent sentences and explain himself, even though he wasn't even talking to me. I mean he was just talking. And then he calmed down, and then he sat there for a while. And then when they called me for my table and I got up and left, he got up and left. So as soon as I had sat down, he sat down. As soon as I got up and left, he got up and left.

But I was moved to tears by the presence of him. And it took me like a year to figure out that what you were doing, it's like the resurrection and the life, which I figured out tonight.

RAJ: Yes.

SEEKER: You were showing me that he was the risen Christ, and it was the picture. But I didn't get that for a whole year later. So it's kind of... so that's what the miracle is, kind of.

RAJ: It is indeed. It is indeed.

SEEKER: Let's see. I lost my place.

RAJ READING: ***"Lead us..."***

SEEKER: Okay.

READER: ***"Lead us not into temptation" means "Recognize your errors and choose to abandon them by following my guidance."***

RAJ: And if you read it one way, "recognize your errors," it could sound like it's a call for an ongoing internal witch hunt to uncover every single error that might be lurking there. But you could say recognize your error and choose to abandon it, if you mean your choice to think alone. Recognize the error of choosing to think independently of the Father, and choose to

abandon it by following my Guidance, by yielding to something outside yourself, and thus break the isolation.

You see, then it doesn't become a matter of yielding to my authority. It amounts to abandoning the very thing that is keeping you from experiencing fulfillment. And it's not all the different things you are thinking incorrectly. It is the very fact that you are choosing to think at all. Do you see?

Okay, let's continue.

READER: *Error cannot really threaten truth, which can always withstand it. Only the error is actually vulnerable.*

RAJ: Well, now, if only the error is actually vulnerable, then whenever you are feeling vulnerable, it can't be you that's feeling vulnerable, because you're not an error, you're not an illusion. So when you are feeling vulnerable, you can dare to not honor the apparent call for action to protect yourself, which is defense. You can dare to say, "Ahhh. Something Real must be happening here because my ego is afraid, so I choose to give my attention to whatever this Something Real is that's scaring my ego so badly. I choose to align myself with the Truth that's uncovering some falsity about my ego that's scaring my ego to death." Interesting choice of words, "scaring my ego to death."

By aligning yourself with the Truth that is causing your ego to feel vulnerable, you do not strengthen the ego in that moment of its weakness, and it can fade more easily and you will become free of its grasp and its call for **you** to act defensively on its behalf. Aligning yourself with Whatever It Is that is frightening your ego, will bring you your peace.

Continue.

READER: *You are free to establish your kingdom where you see fit, but the right choice is inevitable if you remember this: **Spirit is in a state of grace forever. Your reality is only spirit. Therefore you are in a state of grace forever.***

RAJ: Oh, wow. [small laugh] That is what you discovered; that you are in a State of Grace when you neglect to feed the wild animal, when you neglect to feed and nurture the ego by witnessing on its behalf and defending it. ***In defenselessness your safety lies.*** And that becomes obvious when you choose for your peace at exactly the moment that the ego is screaming the loudest that defense and attack are called for.

Grace. You know what grace is? Unearned fulfillment. Unearned bliss. Undeserved joy. Unearned innocence. That's grace. And it's your Birthright. It's your Birthright.

Let's continue.

READER: *Atonement undoes all errors in this respect, and thus uproots the source of fear.*

RAJ: By not feeding it.

Continue.

READER: *Whenever you experience God's reassurances as threat, it is always because you are defending misplaced or misdirected loyalty.*

RAJ: In other words, you are witnessing for the ego. The ego experiences God's reassurance as threat.

Continue.

RAJ READING: *When you project this to others you imprison them, but only to the extent to which you reinforce errors they have already made. This makes them vulnerable to the distortions of others, since their own perception of themselves is distorted. The miracle worker can only bless them, and this undoes their distortions and frees them from prison.*

RAJ: If your misperceptions make others vulnerable to their own misperceptions, then your clear experience of What They Divinely Are makes What They Divinely Are vulnerable to clarification. Vulnerable means susceptible to... I'm going to say susceptible to a clarity, whether the clarity is a clarity about falsehood or a clarity about Truth.

Remember that all of you are presenting your best concept of yourself to the world. All of you are not presenting the Total Truth about yourselves to the world. But the Divine One That You Are is present right now as you present a more limited form of who you are to the world. I am addressing the Divine One That You Are. And you could say that the Divine One That You Are that sits there right now that you are not experiencing consciously becomes vulnerable to the reinforcement that I am providing that allows for a sudden shift of perception to occur.

You can be vulnerable to good, in other words. Don't think of vulnerability as a negative. Vulnerability means that you're not well defended against what's coming toward you. You see? And in effect everything that I'm doing with all of you is to help you feel undefended against the Conscious Experience of the Truth About You.

Continue.

READER: *You respond to what you perceive, and as you perceive so shall you behave.*

RAJ: This is an absolute fact. You respond to what you perceive. And if you're not perceiving What's Really Going On, then you respond in a way that is inconsistent with Reality, and you will bump your knee or your shins or stub your toe against Reality. But if you are experiencing the Truth, then you could say you are perceiving Reality and you will respond to it as What It Is, and, as I said earlier, the Way Things Work begin to be what works in your life.

Read the sentence over.

READER: *You respond to what you perceive, and as you perceive so shall you behave.*

RAJ: Indeed.

READER: *The Golden Rule asks you to do unto others as you would have them do unto you. This means that the perception of both must be accurate. The Golden Rule is the rule for appropriate behavior. You cannot behave appropriately unless you perceive correctly. Since you and your neighbor are equal members of one family, as you perceive both so you will do to both.*

RAJ READING: *...as you perceive both so you will do to both.*

RAJ: Who are "both" do you think? They are you and your neighbor.

As I said, when you are willing to let the Father's View register with you about your Brother, and you see your Brother... and a miracle occurs, a shift in perception occurs so you see your Brother truly, you learn that the Truth About Them is the Truth About Yourself. And so your perception about them that you have extended to them becomes your perception of yourself. You are not a benefactor better than your Brother extending to your Brother something he doesn't have. You are both equal, and you are both equal in your Conscious Experience of What You Both Really Are.

Yes.

ANOTHER SEEKER: When I hear you and when I read the **Course** I sometimes find myself just falling in line with what you're saying and just falling in line with what the **Course** is saying. And on the other hand, I see myself as so full of defense and so full of attack, that it's just driving me crazy. It's like there's... I'm on a fence and I've got one foot in ego-land and

the other foot in the **Course**, as what the **Course** is telling me about myself. And I'm quite upset right now as you can see.

RAJ: Well, do you realize that there used to be a time when you couldn't tell the difference at all?

SEEKER: I do remember that. [laughing]

RAJ: Yes. So you are in a greatly improved place, because now you can tell the difference between the tares and the wheat.

SEEKER: The difference is driving me crazy.

RAJ: But the difference allows you to make the choice more easily and more accurately. So what you're really faced with is not confusion, because of the stark contrast. It's a clarity that calls for commitment from you that you're reluctant to make, and **that's** what's distressing you. Now I encourage you to see the blessing in the contrast that now is so blatant in your mind. And then realize that what you're being asked to give up is valueless, because it's keeping you in misery.

SEEKER: Because it is keeping me in misery. Enough said.

RAJ: Yes. And don't let the ego distract you by getting you to focus your attention on your unwillingness to make commitment, and what a slob that must mean you are.

SEEKER: Wow.

RAJ: Because that will keep... that can keep you busy for years. That can keep you from making the choice.

So what I suggest to you is that you notice the difference, because of the contrast that's so clear to you now, and that you also notice when the ego would have you become self-demeaning, and just notice it but don't react to it. Like doing a meditation and you realize that you've started to think, and you just notice it without reacting and you come back to whatever the focus is of your meditation. Notice the ego's ploy, don't react to it, and bring your attention back to what is going to uncover to you the Way Things Work and the fact that they work that way spontaneously when you let go of control.

Again, the ego will say, "Can't get no satisfaction."

SEEKER: You got that right.

RAJ: But when it's satisfied, you're miserable.

SEEKER: Yes, I've been there, done that.

RAJ: So let the ego not be satisfied, because that's the way out of your misery. And if you can't do it successfully 100% of the time, I'm going to say if you can't manage do it successfully 15% of the time, it's no justification for being hard on yourself. You see?

SEEKER: Yes.

RAJ: Okay.

SEEKER: Thank you, Raj.

READER: ***You should look out from the perception of your own holiness to the holiness of others.***

RAJ: And the reason you should is because that's your Birthright, that's what's normal, that's what's natural to you. It's not **you should** look out from the perception of your own holiness. It's not a command. You should look out from the perception of your own holiness to the holiness of others, because that's the Truth about you and about them. And anything else you engage in is an embellishment, is what I referred to earlier about as the frills you add to a costume or to your presence. Okay.

READER: ***Miracles arise from a mind that is ready for them. By being united this mind goes out to everyone, even without the awareness of the miracle worker himself.***

RAJ: What does it mean by "being united"?

SEEKER (reader): Being united with the Brotherhood.

RAJ: And let's be real specific. Being united with One Who Is Awake.

Having been willing to break the willful isolation and to have said, "I want to **be** with someone. I want to exist **with** someone, instead of by myself. I want to cooperate with someone, instead of always doing things alone. And I want to cooperate with someone...." Let me put it this way. "If indeed there is a Reality beyond what I'm currently experiencing, or **more** of Reality than I'm currently experiencing, then I want to be with and I want to cooperate with and I want to join with One who sees it and can help uncover it to me. I choose to be willing to yield to One who knows more. I am willing to acknowledge that I don't know at all. I'm willing to be the underdog and say, 'I need help,' and mean it and not be insulted by it."

Now read that sentence again.

READER: ***By being united this mind goes out to everyone, even without the awareness of the miracle worker himself.***

RAJ: Indeed.

READER: *The impersonal nature of miracles is because the Atonement itself is one, uniting all creations with their Creator. As an expression of what you truly are, the miracle places the mind in a state of grace. The mind then naturally welcomes the Host within and the stranger without.*

RAJ: Indeed.

READER: *When you bring in the stranger, he becomes your brother.*

RAJ: This is the good news. This is quote "The Way It Works" unquote. And this is the way it works spontaneously.

Continue.

READER: *That the miracle may have effects on your brothers that you may not recognize is not your concern.*

RAJ: And the only time it would concern you is if you were wanting to be able to take credit for it; if you wanted this to be a **personal** miracle, or a miracle at your personal hand.

Continue.

READER: *The miracle will always bless you.*

RAJ: Ah, yes. But you won't discover that until you extend the miracle. And you cannot extend a miracle so that you can get a blessing. It's not give to get. It's give because that's your Function. And when you are fulfilling your Function, you feel Whole. And that's what you get, is the experience of feeling Whole. You get fulfillment when unselfishness is practiced. When you're not on your mind anymore, then you fulfilled will be on your mind.

Continue.

Oh, I'm sorry. Question over here.

ANOTHER SEEKER: I just wanted to ask if, many years ago before I knew anything about the **Course** or miracles or that sort of thing, when I functioned as a nurse...

RAJ: Well, let me say this. The Way Things Work is the way things have **always** worked, whether there was a **Course** or not. Yes. Continue.

SEEKER: There were...

RAJ: I'm really saying that for everyone else. [audience laughter] [Raj laughing]

SEEKER: There were several times when working as a nurse that I felt like what you're describing here but I didn't have a word for it. I just felt like I

all of a sudden knew what the right thing to do was, only it didn't come from me.

RAJ: Yes.

SEEKER: It came from Guidance. And the most... I was watching to see what was going to happen every bit as much as anybody else because I didn't... it wasn't coming from me. And I understand about that feeling Wholeness, because I can vividly remember every time that happened.

RAJ: Yes.

SEEKER: So many of them. And so that is what you're talking about.

RAJ: That is exactly what I'm talking about.

SEEKER: Those are really quite wonderful.

RAJ: Yes.

READER: ***Miracles you are not asked to perform have not lost their value. They are still expressions of your own state of grace, but the action aspect of the miracle should be controlled by me because of my complete awareness of the whole plan.***

RAJ: Now what this is saying is that miracles that you perform that I did not ask you to perform have not lost their value. They are still expressions of your own state of grace. But the action aspect of the miracle should be controlled by me because of my complete awareness of the whole plan.

Continue.

READER: ***The impersonal nature of miracle-mindedness ensures your grace, but only I am in a position to know where they can be bestowed.***

RAJ: As you allow me to select the place for miracles to happen, you will as if by osmosis begin to feel why the selection was made. But it is only through a continued yielding to my Guidance where the opportunity for this experience to occur can happen over and over and over again, only in this way can you learn how to distinguish where the miracle is to be extended. So I encourage you not to decide where a miracle is needed very often, because that will deprive you of the opportunity to wordlessly and thoughtlessly feel, begin to feel and thereby learn when and where a miracle is to occur.

ANOTHER SEEKER: Decision and spontaneity would be exclusive of each other. I couldn't have the miracle be spontaneous if I was making any kind of a decision about it.

RAJ: That is correct. A miracle would not be impersonal if a personal decision were employed.

ANOTHER SEEKER: So therefore does it follow that when you are... when a miracle happens spontaneously, it comes from you?

RAJ: No. But it will have come from one of the Brotherhood who is likewise not interposing a personal sense of authority, or self, into the process. In other words, one of the Brotherhood Who Is Awake, and who himself or herself is yielding to the Father's Will. Does that answer your question?

SEEKER: I can't even imagine a miracle coming through my own decision. I may not... I think just meandering into it with a decision negates the possibility of a miracle happening.

RAJ: This is excellent.

SEEKER: Do you see what I mean?

RAJ: That is Sanity.

SEEKER: Well, I mean it's... I mean being in the healing arts, every time something happens where somebody spontaneously has a remission, I mean it's as big a surprise to me...

RAJ: Indeed.

SEEKER: ...as it is to them.

And they look at me like, "Wow, you really did something!" You know.

"No, I didn't."

"Oh yes you did."

"Oh no I didn't."

RAJ: Exactly. And yet you know you were involved.

SEEKER: In some way. It was like I was the conduit through which it flowed, but that's it. It's just like the road is the highway which the car moves in.

RAJ: Yes.

SEEKER: But not anything more than that.

So when you're talking about, "when you decide," that to me isn't even plausible. So what do you mean when you say, "when **you decide** where a miracle is to happen"?

RAJ: If you have a loved one who is ill, or who has suffered an injury, you will pray for them. You will ask for a miracle.

SEEKER: I see.

RAJ: You will provide a guideline, you might say, for where the miracle is to occur...

SEEKER: I see.

RAJ: ...and who deserves it.

SEEKER: I see. I see.

RAJ: You can ask for what you want, but I would end your prayer with, "Nevertheless, Father, Thy Will be done."

SEEKER: You can't always get what you want. If you try real, real hard, you get what you need.

RAJ: [Raj laughing] [Seeker laughing]

ANOTHER SEEKER: I have a question?

RAJ: Yes.

SEEKER: Okay, so from the past weeks I'm getting the idea of seeing a need in my Brother and responding, but that response has to be spontaneous. It can't be a decision—I mean the subtle distinction in our experience from where we are now between a decision and a realization.

RAJ: Well, what is your response to your Brother's need? Your response is to be, "Father,...." You momentarily step aside from the Brother in need. You turn to the Father.

"Father, what is the Truth here?"

"Father, what is needed here?"

"Holy Spirit, is there anything I am to do?"

"Father, what is my appropriate response?"

You can ask any of these questions. You turn to God and inquire, wanting to know the Truth, wanting to know the Truth that will heal, wanting your mind to be infilled with purity and clarity. Then you are miracle-ready. And then you will learn what to say or what to do. **Then** the response will be revealed to you.

SEEKER: You and the Awakened Brotherhood don't have a moment of stopping and asking. I mean you just know each moment, because you're not in a process of shifting out of decision-making.

RAJ: Exactly.

SEEKER: Sometimes that happens to me where there'll be time where I know step to step what to do without needing to stop and, you know, specifically ask. It's all just apparent for a while.

RAJ: That is correct. Okay.

Continue.

READER: ***Miracles are selective only in the sense that they are directed towards those who can use them for themselves.***

RAJ: Mmm. This is a very key point. It's like if you have a telephone, you're likely to get a telephone call. Does that make sense? When Paul is willing to listen, I speak to him and he hears me. When Paul is not choosing to listen, I speak to him and he doesn't hear me. So, when there is a willingness to hear, you are likely to hear something.

RAJ READING: ***Miracles are selective only in the sense that they are directed towards those who can use them for themselves.***

RAJ: You might say, those who are receptive to the experience.

Continue.

READER: ***Since this makes it inevitable that they will extend them to others, a strong chain of Atonement is welded.***

RAJ: You see, it's called a... just a moment... it's called conservation of energy. What works, the Way Things Work is always utterly simple, but it always has maximum results. If you are receptive, if you are listening, you are likely to hear. When you hear, you are likely to be moved. A shift of perception is likely to occur. And when that happens, you are naturally inclined not keep your mouth shut about it, and you are inclined to share it. And so the Way Things Work uses a minimum of energy with a maximum of benefit, and it's utterly simple.

So...

RAJ READING: ***Since this makes it inevitable that they will extend them to others,...***

RAJ: And the others will respond in the same way and extend it on.

RAJ READING: ***...a strong chain of Atonement is welded.***

RAJ: It's utter simple common sense. And the Way Things Work Divinely is utter simple common sense. It's not otherworldly. It's not miraculous. And it's because it's such utter simple common sense that it's easy for each of you to abandon your commitments to your misperceptions. You see what I'm saying? What I'm saying is that none of this is set up difficultly. Okay.

Continue.

READER: *However, this selectivity takes no account of the magnitude of the miracle itself, because the concept of size exists on a plane that is itself unreal.*

RAJ: Yes.

ANOTHER SEEKER: May I ask a....

Is that like what Judy was talking about? She had this encounter with a drunk, and it seemed like just a little thing but the repercussions of that encounter may reverberate through the Universe. Is that...

RAJ: Indeed.

SEEKER: Is that what we mean by... so we see it as, "well, that was no big deal," but the ramifications could be... could change the world. So is that what this talks about as far as size is concerned?

RAJ: That is exactly correct.

SEEKER: Thank you.

RAJ: And let me just say that if you're not seeing the Kingdom of Heaven because you're sitting in the middle of it with your eyes all squinched up, it obviously isn't going to take much to wake up, in the sense that opening your eyes up is not a laborious act. So the act of opening up your eyes will not seem miraculous even though it will transform your entire experience of being. Period.

You might say, it will change you forever. But the magnitude of the act of opening up your eyes is inconsequential.

Continue.

READER: *Since the miracle aims at restoring the awareness of reality, it would not be useful if it were bound by laws that govern the error it aims to correct.*

RAJ: Indeed. Simple again. The rules, the structures of your misperceptions are as illusory as your misperceptions and cannot govern the event of the miracle or its outcome.

You have a question?

ANOTHER SEEKER: So I can't **choose** to love someone. I can't make a decision to love someone. That has to happen spontaneously.

RAJ: Loving someone is not a miracle. It's a Function. It's your Function. You cannot choose or decide what a miracle is going to be, or where it needs to happen. **You must choose to love**, because not loving is an act of Self-denial and self-hate that you will unavoidably suffer from. The only way you will love is to choose to be Love.

When you are awake, it will not be a choice. But right now when you are engaged, all of you, when you are engaged in having a private separate experience, separated experience of being where the Meaning of Love has been lost to you, you **do** have to make a choice. Just like you have to make a choice between the voice for fear, or the Voice for God. You have to make choices, and then make commitment to those choices, so that you undo established habits that keep you blinded to your Function and keep you blinded to Who You Are, and keep you blinded to the fact that you're sitting right in the middle of the Kingdom of Heaven calling it quote "the world," the place where the **human** condition is experienced.

SEEKER: When the choice seems to be a struggle, then there's reason for joy because we know we're close to breaking through some habit or barrier that's been there for a while, like Ken was describing and...

RAJ: Yes. It means that you are engaging in that which is truly weakening to the ego and your bondage to it. Yes.

SEEKER: Commitment and consistently requesting help from you and my Guide and the Father, those are the best ways to approach that problem.

RAJ: Absolutely. Yes.

Okay. Yes.

ANOTHER SEEKER: You just mentioned structures that we believe in. I see that as the way we define in our minds everything out there and how we should behave toward it.

RAJ: That is correct.

SEEKER: And where I'm going is I want to know the best way out of that. Is that just not to know? I've been reading Glenda Greene's book, so just not really to know anything and just keep trying to get in touch with our own heart, the Real part of us.

RAJ: You must be willing to invalidate what you think you know so that there is an empty space in which the Father can insert the Truth. And the best way to make the space invitingly empty is to say, "Father, what is the Truth here?" When you do that, you are providing a space that you're not filling up before the Father can fill it up.

SEEKER: [small laugh] Okay.

RAJ: Now this has nothing to do with saying, "I am really stupid." It's not a statement about yourself at all, other than that you are choosing to join with someone other than yourself and partner with that other one from here on.

SEEKER: Right. Good.

RAJ: Yes.

SEEKER: Thank you.

RAJ: You are welcome.

This is where we will end tonight.

I want to say once again—Virginia, let me see the whites of your eyes [audience laughter]—that I love all of you. Pass it on.

AUDIENCE: Thank you.

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A Course In Miracles (reference pages)
Chapter 1 – THE MEANING OF MIRACLES
Section – THE ESCAPE FROM DARKNESS
First Edition – p. 8 / Second Edition – p. 11

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: We will step right in and we'll let Judy read first. And if everyone will remember to hold the microphone up near the top. Thank you.

READER: *The Escape from Darkness*

The escape from darkness involves two stages: First, the recognition that darkness cannot hide.

RAJ: Let's stop right there.

Suddenly we're talking about darkness and escaping without any preamble, but it is intelligent because darkness is the place from which you begin your journey Home.

But what is darkness? Darkness is the place where you hide... darkness is the place where you hide your most fearful secret from yourself and everyone else. And what you've hidden there is what you discover when you arrive at the bottom of the barrel in your life experience. It's called darkness because it is the place you have chosen to ignore. It is the place where you have refused to bring your attention and, you could say, therefore, the **Light** of you.

And what is this most fearful secret that you hide from yourself and everyone else? It is that you're not in charge of anything. It is that you don't have the answer. It is, most succinctly put, the awareness that you are truly incompetent. Now it happens that this is the utter Truth. You, on your own, separated from your Source, are absolutely incompetent.

Now the barrel that you finally end up finding yourself at the bottom of, is filled with all of the techniques you have developed to cover up the fact that you are incompetent. You have filled it up with wild imaginations as to your ability and your skill and your capacity to think intelligently and reasonably, and therefore demonstrate that you do have control, that you are competent. The reason you all ultimately end up at the end of the... at the bottom of the barrel is because you can't really pull off the lie. You can't really **prove** your competence.

And as time goes by, as your life passes by, you could say, you lose the rev for proving your capacity. You lose the vigor that you had so easily brought to proving your competency and making your mark in the world. And you have had successive experiences that have demonstrated to you that no matter how hard you've tried, you haven't succeeded at really demonstrating your competency. Mind you, all of what you filled the barrel with to cover up your incompetency involved mutually-agreed-upon definitions with others, who were also engaged in filling their barrel with their competencies and their skills. And the reason there was so much sparring that went on, so much warring that went on, was because part of what was involved in demonstrating your competency was in proving your superiority to **others** who were trying to demonstrate their competency. You see?

Well, sooner or later, and it's better if it's sooner, you come to the point where the war gets tiring, the lack of fulfillment of expectations dampens your spirit, **your will** to be independent. And a little bit of honesty begins to percolate into your awareness. You decide that struggle isn't worth it. And as you let go of the struggle and sink toward the bottom of the barrel deeper into the darkness, you finally come to the point where you recognize that you're powerless, that you are incompetent, that you can't control anything.

And since you have come to the bottom of the barrel through all of the ego structures you have created, the ego looks at your realization and says, "You're a failure." It says, "There's no reason to live." And if you stay in the ego perspective for very long as you are observing the Truth about you, the ego will distract you from succumbing to the Truth about yourself and accepting it. And it will say, "There's one last thing you can do to demonstrate that you have control, even though you're a total failure. And that is you can do yourself in by your own hand. You can kill yourself, instead of dying naturally into the blessing..." It [the ego] doesn't say this, but the blessing that awaits you in your acceptance of the Truth of this deep dark secret that you on your own are totally incompetent.

This last act that the ego suggests is a last attempt at control—which you have to be willing to dishonor, because when you arrive at the point of feeling the fact that you are not competent on your own, and you accept it and don't fight against it by engaging in a final act of suicide, you discover an incredible thing. Peace. Why? Because now you don't have to go to all the effort you had been going to present this false front of competency. There is great peace in being able to say, "I can't do this. I can't do that. I can't live up to your expectations. I can't live up to the expectations I have placed upon myself that I accepted from my parents. I can't be something

I'm not. I don't even **want** to be something I'm not any longer." This constitutes a great release.

And in that release comes a joy welling up together with an awareness about yourself that in your incompetency as a separated independent individuality, you're quite Holy, you're quite Whole. This is the Truth that was hidden in the darkness, hidden out of sight in that place you chose to ignore. And this is the beginning of Awakening. This is the beginning of the return to your Sanity, your Whole-Mindedness, you might say; not fractured by insane attempts to prove that you are independent and competent in your independence.

Let's continue.

SEEKER: May I ask [a question]?

I missed the part about how your ego justifies suicide as avoiding recognizing your incompetency. In other words, having come up against suicide, it's... the feeling for me was, "All was lost. I was a total failure."

RAJ: Yes.

SEEKER: Just like when you're at the bottom of the barrel.

RAJ: You **were** at the bottom of the barrel.

SEEKER: Right. Right. And I was saved from that.

RAJ: Yes.

SEEKER: That act. The interesting thing that I recognize is that suicide is... I don't know what the statistics are, but it's a very low percentage of the people in the world commit suicide.

RAJ: Indeed.

SEEKER: And so that's almost like saying that people don't feel like failures, **or** they're too afraid to take their own lives. Do you see what I mean? If that's... when you say the ego—and the ego is not original—it tries this with **everyone**. Okay, because I don't know... I mean I'm guessing that most people have entertained the question of suicide at one time or another.

RAJ: Yes. Mind you, I said, "If you stay too long in the ego's frame of reference observing this Truth, the ego will...."

SEEKER: So, you're saying that if you recognize your incompetency from the ego frame of reference for too long of a period, this suicide thing is the way... what the ego suggests to you to cut it short.

RAJ: Exactly.

SEEKER: To stop it.

RAJ: Exactly.

SEEKER: So that it can preserve itself.

RAJ: Exactly.

ANOTHER SEEKER: [in the background] Be in control.

PREVIOUS SEEKER: So the ego actually knows that there's life beyond death, that it is not extinguishing itself. Or is it kind of like a Kamikaze thing?

RAJ: No, no, no. It's that the ego recognizes that you're getting close to honesty.

PREVIOUS SEEKER AGAIN: I see. And it would rather extinguish itself than have you....

ANOTHER SEEKER: [in the background] [maintain??] control.

RAJ: No, no. It is an act that keeps it alive.

PREVIOUS SEEKER AGAIN: I see. So the ego knows that death is not... there's nothing final about death. It even recognizes that. Or else it would be asking for its own extinction.

RAJ: No. It has nothing to do with the ego recognizing anything about life or death. It has to do with the fact that the ego's existence depends upon the secret remaining a secret.

SEEKER: So we'd rather sacrifice everything rather than give that secret up?

RAJ: It elicits a consummate **act** of independence as a means of securing its existence. It is **its** nonexistence that it will not tolerate.

SEEKER: I see.

RAJ: But it has no sense of life or death, of the here or the hereafter.

SEEKER: So again it's just another.... it's just another insane thing.

RAJ: Exactly.

SEEKER: It's just another insane... I mean, "I'll extinguish myself rather than give up control and face the Truth."

RAJ: No. It isn't even a matter of the focus being on extinguishing oneself. It is a focus on an overt **act** as though **action** based on ignorance constitutes life.

SEEKER: I see. I see. I see. It never gets to thinking, "What about what happens after?" It just... it is gonna....

RAJ: The ego has no capacity **to think**, per se.

SEEKER: I see.

RAJ: It doesn't reason. It is a....

SEEKER: Program.

RAJ: It is a defense mechanism.

SEEKER: I see.

RAJ: And it defends itself. That's **all** it ever does.

SEEKER: I see. Okay. Thank you.

RAJ: You are welcome.

Yes.

ANOTHER SEEKER: I guess I was thinking that we all commit suicide. I mean, we all, that's what we've been doing—we haven't been dying normally.

RAJ: In a...

SEEKER: In a sense.

RAJ: In a broader sense, that is correct.

SEEKER: So I could see that as giving up. You know, being disgusted and just giving up and not thinking in terms of trying to keep taking care of yourself and going on with life.

But, anyway, never mind.

RAJ: Every death is a suicide. It is a decision not to face life.

But what we're talking about here is what darkness is. And that it is the place where you have hidden the Truth About You that will undo all of your mutually-agreed-upon definitions and the bondages associated with them, **and** which will serve as the stepping stone to the return of your Sanity.

Simply dying from an illness, or old age, or whatever description you want to give it, is not the same thing as coming to this place where you've hidden the Truth About Yourself from yourself.

Continue.

EARLIER SEEKER (reader): Where did I leave off? I'm incompetent.

RAJ READING: *This step....*

SEEKER: Oh, I see. Okay.

READER: *This step usually entails fear. Second, the recognition that there is nothing you want to hide even if you could. This step brings escape from fear.*

RAJ: Yes. You see, when you arrive at that point of recognizing that you're incompetent, and you're looking at it from the ego's vantage point, it is experienced with fear. But then, as it begins to dawn on you that you really can't solve the problem yourself—whatever it is, or you really can't pay the bill because you really don't have the money—a realization occurs that you can't get blood from a turnip, or you can't get water from a rock. And therefore, if you don't have the answer, it isn't necessary for you to have the answer. And you have been suffering from a self-imposed requirement that you **always** have the answer to everything—which you don't **ever** have. You see?

So when you realize that the realization that you're incompetent, that you don't have the answer, **is itself the answer**, and that it means that you're **not supposed** to have the answer, **then** you can see that there can be no penalty for not having an answer that you were incapable of having. And you realize, "My God, all this time I've been trying to do something that's impossible." In that realization, you can abandon trying to do the impossible, because it's clear to you that **it is** impossible.

So it says, second, there is...

RAJ READING: *...the recognition that there is nothing you want to hide even if you could.*

RAJ: You no longer want to hide your incompetence, because it's a jewel of a blessing to you.

RAJ READING: *This step brings escape from fear.*

RAJ: Again, because it's utterly clear to you that there can be no penalty for your not being able to do something that you were **never created** to be able to do.

Continue.

READER: *When you have become willing to hide nothing, you will not only be willing to enter into communion but will also understand peace and joy.*

RAJ: Yes. You cannot stay long in the realization of your incompetence without discovering that in your peace and your joy and your newfound awareness of your Holiness, you still exist. In other words, the world and you did not come to an end.

What you have experienced as **need**, which you now realize you are incompetent to meet and that you were never meant to meet on your own, you find yourself wondering, "How is this need going to be met?"—not, "How am I going to figure out how this need is going to be met?"—but, "**How** is this need going to be met?" It's just a simple response and it constitutes prayer, because you're asking the question but you're not asking it of yourself. And when that happens, the Holy Spirit responds, your Guide responds. Communion occurs. Realization happens. Isolation has been broken.

This is one of the reasons that I'm constantly pointing you in the direction of paying attention to your needs—not so that you can figure out how to solve them—but because needs are the threshold of clarification. Needs are the threshold of further enlightenment when you recognize their existence and honor them by not ignoring them and ask for help without quote "leaning unto your own understanding" unquote.

Okay.

ANOTHER SEEKER: The less drastic path to Awakening that involves more willingness and less plummeting to the bottom of the barrel, I'm seeing this is the same process of realizing my incompetence, and in that I'm seeing that that's where I can see my Innocence. Because I really can't do anything so I am innocent; I'm not responsible. And that connects me to the curiosity, when seeing this exact same activity going on, only not bringing me to the brink of suicide, and not looking really whole. Happening in an everyday activity and not being unbearable.

RAJ: Yes, it is certainly possible to do this more gracefully by consciously choosing for it, instead of letting circumstances force you into the corner where it's so dark and the Truth About You awaits you. You can **invite** the Consciousness of the Truth About You. Yes.

SEEKER: The key is to have help from the Awakened Ones.

RAJ: Indeed.

But Life Itself is Divine. And the Divinity of It is what constantly insinuates itself into your conscious awareness and causes all of your attempts to be competent to fail, and ultimately bring great discouragement to you. It is the Divinity of Being that brings discouragement to the false sense of self that's trying to proclaim its competence. So what drives you to the bottom of the barrel is Reality exerting Itself, you might say, **being** What's Real. It is your Divinity disallowing you to be comfortably insane. So no matter how you arrive at the jewel that was hidden in the darkness, no matter how you arrive at it, whether it seems to be circumstances or a spiritual desire to wake up, it's still the Divinity of Being which brings you to that point.

SEEKER: The Way Things Work.

RAJ: Exactly. Yes.

SEEKER: Just simply not resisting that is why it's not excruciating.

RAJ: That is exactly correct. Yes.

Okay.

READER: *Holiness can never be really hidden in darkness, but you can deceive yourself about it. This deception makes you fearful because you realize in your heart it **is** a deception, and you exert enormous efforts to establish its reality.*

RAJ: Indeed. You understand the meaning of that.

SEEKER (reader): Yes.

READER: *The miracle sets reality where it belongs. Reality belongs only to spirit, and the miracle acknowledges only truth.*

RAJ: Ah. And the miracle acknowledges only Truth right where the ego was saying failure lay; right where the ego said catastrophe awaited you.

SEEKER (reader): The darkness.

RAJ: Yes.

Go on.

READER: *It thus dispels illusions about yourself, and puts you in communion with yourself and God.*

RAJ: Exactly.

READER: *The miracle joins in the Atonement by placing the mind in the service of the Holy Spirit.*

RAJ: Instead of in the service of the ego. Instead of in the service of that which would cause you to once again try to climb to the top of the barrel. Continue.

READER: *This establishes the proper function of the mind and corrects its errors, which are merely lacks of love.*

RAJ: Indeed. Do you see that all of your attempts to be competent, all of your attempts to prove your competency, all of your attempts to be in control, all of them are expressions of lack of love. Because all of them are in the service of your denying your Conscious Awareness of Yourself—Who You Really Are. It is an act of aggression against Yourself. Ultimately it's an act of aggression against God, because what's being covered up in the darkness *is* the Presence of God *being* All There Is of you. Now it doesn't mean that God is being abused, because all of this is going on in the imagination. It's not really happening. And no matter how long you have spent attempting to get to the top of the barrel and stay there, you never for a moment had any competency *or any existence* as a separated entity capable of rising to the top of the barrel and staying there.

SEEKER (reader): So that's why, in the world, no one ever really stays at the top of the barrel, whether it be a movie star, or an athletic hero, or a CEO [Chief Executive Officer of a company], or on and on and on.

RAJ: That is correct.

SEEKER: And then once like, for instance, with boxers or football players, there's always comebacks—trying to come back, make a comeback to the top of the barrel.

RAJ: Indeed.

And then there are those who were successful, apparently, who got bored with their success and moved to another venue, another arena of...

SEEKER: Proving their competency.

RAJ: Exactly. Of excelling, *because* it never truly satisfies.

ANOTHER SEEKER: [in the background] Because it's lonely at the top. Yeah. [barely audible]

RAJ: It is. Someone said the phrase is, "It's lonely at the top." It's actually lonely from the moment you have established a mutually-agreed-upon definition with someone else to be independent. So it's, you might say, lonely from the bottom up. As long as there is an attempt to move vertically, it is lonely, no matter where you are between the bottom and the top of the

barrel. It's lonely by definition because you have said, in so many words, "I'd rather see it my way. I choose to fool myself into believing that I can be independent and have an independent viewpoint." That's the definition of being alone. Therefore, everything that follows will be imbued with loneliness.

ANOTHER SEEKER: Some people that make it to the top find their bottom of the barrel there and turn within and move in an intelligent direction from there.

RAJ: Indeed.

SEEKER: What I wanted to ask you was....

RAJ: Mainly because when they arrive at the top and they recognize that it is the top, they see that it truly is the topmost point that they have been fighting for and working for, and they find that they are still unfulfilled. It's a very depressing realization because it means that all of the sacrifice and all of the work that they did was for nothing, and **therefore** they've spent their whole life on the wrong track. And there they are, at the top, which is the bottom of the barrel. They had no competency to create what they had been fooled into believing could be created and did await them.

SEEKER: I wanted to ask you about....

RAJ: In other words, as a total success, they were complete failures.

SEEKER: The imagination that we're living in, and there's been these hints dropped—a lot of conversation about time being an illusion, and you said there wasn't any evolution, and I remember you saying, "the cavemen, if there was such a thing"—am I living in this imaginary world pretending that there was this fast history of evolution, etc. I mean ancient... a lot of times in the **Course** it talks about ancient in a seeming almost sarcastic way. I mean is this all just an illusion? History.

RAJ: You are living in the middle of the Kingdom of Heaven. You are living in the middle of Eternity. There's no time occurring right now, right here. **But** through the use of your imagination, you are seeing and experiencing time and the conceptualization of infinity as being on a timeline that is infinite, with an infinite future and an infinite past. And so you are experiencing a **misperception** of Eternity, right here, right now, in the middle of Eternity.

SEEKER: So the T. Rex [Tyrannosaurus Rex] bones they dug up are our image that we're holding in our mind of this enlightened being that's passed on. I mean I don't... I can't really conceptualize not having history from where I am now. But I'm beginning to see that it's not going to work, as I'm

moving forward, to keep thinking of things in the past, of this vast past that's brought us to this point. That's....

RAJ: Well, it is impossible for you to conceive of the Meaning of the word "Eternity." The closest you could come to it would be Wholeness—infinitely all-inclusive Wholeness in the now. The reason you must let go of the past, and the reason you must stop anticipating the future, is because until you let go of that conceptualized timeline, you will be unable to experience the eternal presences of T. Rexes, and anything else that it seems existed in the past but no longer exist. I've said before that by releasing the future and the past from your consideration, and letting your awareness be brought to the moment you're in, and then letting that moment be snuffed out, *that's* where the transition into the Conscious Experience of Eternity occurs.

SEEKER: Eternity is kind of being found in the stillness, in the void.

RAJ: Yes, but also I want you to grasp that Reality is not off at a distance. Right now, right here in this room, you're experiencing Eternity. Right now, right here in this room, you are experiencing the Kingdom of Heaven. But you are experiencing it through a sieve. You are experiencing it through a filter—a highly complex filter of definitions which you have applied to the Kingdom of Heaven and Eternity, including this concept of life being a timeline moving from the past to the future.

What I want you to understand is that Reality, Eternity, the Divinity of everything, the Divinity of you, all of this is just a shift of perception away *right here*. And it will be a shift of perception about everything that is *right here*—[tap on the glass of the table] the glass top table, the chair, your hands, the microphone, the red color of the word on your shirt, the color itself. This is why I say be curious about every single thing you're experiencing, because in a moment of defenselessness, in a moment of looking with innocent eyes innocent of preconceptions, it can all change. Not that *it* will change, but what you're allowing it *to be* in your experience will change and more truly represent Reality.

But let the curiosity be present here and now, because it's not off in the future that you're going wake up. It's going to be in the moment that you look defenselessly at the orchid, or the glass of water—like, "What in the world does that mean? What in the world is that?" You see? And then shutting up and allowing the answer to be revealed. More than that. Letting the answer be revealed by the very thing you've asked the question about. You don't have to ask your Guide, "What's the Meaning of that orchid?" Ask the orchid. Be open to it because it has the full means of conveying to you what its Meaning is. That is its gift—to convey its Meaning.

SEEKER: Thank you.

RAJ: Let's continue.

READER: *This establishes the proper function of the mind and corrects its errors, which are merely lacks of love.*

RAJ: We will back up one sentence.

RAJ READING: *The miracle...*

READER: *The miracle joins in the Atonement by placing the mind in the service of the Holy Spirit. This establishes the proper function of the mind and corrects its errors, which are merely lacks of love. Your mind can...*

RAJ: Oh, that's another important point.

RAJ READING: *This establishes the proper function of the mind and corrects its errors,...*

RAJ: It doesn't say **you** have to correct its errors. The errors are corrected spontaneously as Truth dawns in your awareness. As you see the Truth, what isn't true becomes obvious. And once what isn't true is obvious to you, you naturally no longer invest any trust or commitment to them. And correction is complete just because you were paying attention; not because **you** managed to find some way on your own to correct the error. You see? Do you see what I'm trying to say? I'm trying to say that everything that exists that is Real is insisting upon your return to Sanity. Your return to Sanity, Whole-Mindedness, is inevitable. And everything that is going on is geared toward supporting your letting yourself into that deep, dark corner where the Truth About You is hidden.

You say, "My mind is all screwed up. I've got to straighten out my mind so that I can move forward on my spiritual path." Or "I've got to straighten out my mind so I can have healing." [single audience laugh] See, that's part of the exercise of control. And the spiritual exercise of control for spiritual benefit is one of the most noble means of getting to the top of the barrel. [mild audience laughter]

If your mind is all screwed up, all you have to do is stop trying to unscrew it and say "Help" to God. You don't have to be able to get into the right frame of mind to have a healing of your mind. You've got to ask for help. You see?

So you don't have to be at a certain level of perfection before the benefits of What You Perfectly And Divinely Are can register with you. That's why in your worst moments miracles can happen, because it's not up to you to manage your mind in such a way as to create a healing. The only management of your mind that you have to employ is to say "Help," instead

of trying to do it yourself. That's the only discipline that you can actually bring to bear on the problem of being, in order to get out of the problem.

SEEKER: I can't stop it.

RAJ: Pardon?

SEEKER: I can't stop it. My mind. I can't stop it.

RAJ: That is correct.

SEEKER: And that's why this next sentence is so fascinating.

READER: *Your mind can be possessed by illusions,...*

SEEKER: Sometimes I really feel like, I mean, run by my life. In other words, it runs me. Because there's the next thing to do, and the next thing, and I'm always in a hurry to do this thing, and that thing, and that thing, and the mind's spinning about thinking and planning. And I can't stop it. I mean I use the best techniques and studied with the, you know, studied the masters and all these techniques of meditation. I can't stop it. Can't do it.

RAJ: There's your realization.

SEEKER: Hallelujah. [some laughing in the audience]

RAJ: Now succumb to it. Yield to it. Don't resist it any longer. Accept it.

SEEKER: How about tomorrow? I'll do that tomorrow. [more laughing in the audience]

RAJ: Exactly.

READER: *Your mind can be possessed by illusions, but spirit is eternally free. If a mind perceives without love, it perceives an empty shell and is unaware of the spirit within.*

RAJ: In other words, if a mind perceives without Love, it perceives... it perceives a soap bubble. It perceives a boundary. It perceives only limits and is unaware of the Spirit within. I have said before that the ego is like the sphere of a soap bubble—fragile, thin, insubstantial, but very visible, very definite. Your present sense of yourself is this space inside the bubble. And you in your Totality are the space inside the bubble **and all** of the space outside the bubble.

But if a mind perceives without love, it perceives an empty shell. It doesn't perceive that it's a full shell, because it's preoccupied with the finiteness of the boundary, and either protecting itself against it, or enlarging the boundary.

RAJ READING: *But...*

Continue.

READER: *But the Atonement restores spirit to its proper place. The mind that serves spirit is invulnerable.*

RAJ: Because it is boundary-less. It has no outside and it has no inside. There is no means of conflict.

SEEKER: There's no walls to defend.

RAJ: Exactly. Without the bubble.

SEEKER: There's nothing to defend against.

RAJ: And again, if the bubble represents the ego, the bubble itself is a defense mechanism. It is the only element, and I use that term very loosely, it is the only element in existence that implies, or suggests, the need for defense, the existence of defense. When the bubble pops, there is nowhere to be found, anything which gives meaning to the word "defense."

SEEKER: And the bubble can't be put back together again, as far as us.

RAJ: That is correct. The bubble isn't even really there.

ANOTHER SEEKER: Just for purposes of illustration.

RAJ: Just for purposes of illustration. [pause] What do you mean?

SEEKER: I mean that's the reason that you use that example.

RAJ: Yes, I use that example for that purpose.

SEEKER: When I read this after talking about the past, and it said, "without love, you see an empty shell instead of the Spirit," and then I got it how my definitions make me look at the dinosaur bones instead of experiencing the Living Christ that is really what's there; the empty shell of a dead body instead of the Living Christ that's really there.

RAJ: Indeed.

SEEKER: And then I also could see how I have this network of definitions that wraps that empty shell around every Living Christ, all of the Living Love that's all around me, but that's not what I'm seeing. I'm seeing it all as an empty shell.

RAJ: Exactly. Yes. Yes.

SEEKER: For purposes of illustration.

RAJ: Continue.

READER: *Darkness is lack of light as sin is lack of love. It has no unique properties of its own.*

RAJ: Isn't that interesting? The subject is darkness—but you can see that darkness is lack of light, or the absence of light—but isn't it interesting that sin is lack of love? Sin therefore is not a presence, is it? It's just an absence of something. And if sin is not a presence, then you cannot be guilty of sin.

You may **suffer** from withholding Love, because extending Love is your Function. You may suffer from **that**, because it is impossible for you to be in a state of Self-denial and be comfortable. But you cannot suffer for **sins**, because there is **no presence** of something that can be identified as sin, anymore than there is a presence of something called darkness.

So, this is a very valuable thing to contemplate. **All sin is a lack of love.** If you are suffering, it is not because you are being penalized for your sins. It is because you are **neglecting** to fulfill **your** Function, which is to be Love. You are withholding the only True Self-Expression you can engage in, and that cannot be comfortable. But because that is what you're suffering from, you can correct it.

If your suffering were the result of your sins, you would have no means of getting out from underneath that suffering. But it's the fact that sin is nothing more and nothing less than lack of love, it is **because** sin is nothing more and nothing less than the lack of love that you cannot possibly be bound to suffering. And a new decision on your part to let Love flow through you, **will** release you from the suffering.

Continue.

SEEKER: May I?

And this not fulfilling your Function, or withholding Love, is the root cause of **all** suffering. All suffering.

RAJ: Absolutely.

SEEKER: Okay. There's not any suffering, whether it be from disease, or guilt, or... that does not come from this not fulfilling of one's Function.

RAJ: That is correct.

SEEKER: So the human condition is that.

RAJ: Is the experience of withholding the Love That You Are.

SEEKER: So business is a suffering place. [laughing] Your place of business is your place of suffering. [laughing]

ANOTHER SEEKER: But we have a choice.

PREVIOUS SEEKER: That's true, yes. But I mean in the purely economic sense of supply-and-demand, competition, win and lose. In that sense. Yes, we have a choice of making the place of business a place to extend Love.

ANOTHER SEEKER AGAIN: Or a choice for Love.

PREVIOUS SEEKER: Right. Exactly

RAJ: So...

RAJ READING: *Darkness is lack of light as sin is lack of love.*

RAJ: Continue.

READER: *It has no unique properties of its own. It is an example of the "scarcity" belief, from which only error can proceed. Truth is always abundant. Those who perceive and acknowledge that they have everything have no needs of any kind. The purpose of the Atonement is to restore everything to you; or rather, to restore it to your awareness.*

RAJ: Ah. Because it never went anywhere and you never stopped being Whole-Minded. So all that happens is that it is restored to your awareness because you're no longer consciously and conscientiously ignoring it, keeping it hidden.

Continue.

READER: *You were given everything when you were created, just as everyone was.*

RAJ: Now, why do you suppose it was put that way? Why not just say, "You were given everything when you were created." Why add, "just as everyone was"?

SEEKER: The story of the whole book—joining with our Brothers.

ANOTHER SEEKER: I have it and you don't. Ha ha.

RAJ: Just a moment.

Because having it is nothing special—you weren't left out, and no one else was left out.

The whole reason for mutually-agreed-upon definitions is for the purpose of demonstrating competency as we have been talking about, so that you

might rise to the top of the barrel, which obviously not everyone can be at, and so that you might feel a purpose to life and the fulfillment of it. The result is a loss of compassion for, and involvement with, your Brothers, your fellowman. Equality, involvement, witnessing for your Brother—these things are disallowed when you are claiming independent ability to be competent.

RAJ READING: *You were given everything when you were created, just as everyone was.*

RAJ: You could say that levels the playing field. And if you all have everything, then no one has to struggle at the expense of another to get, or to experience having.

RAJ READING: *You were given everything when you were created, just as everyone was.*

RAJ: That statement triggers a Unity, a unifying energy in your mind which is essential to abandoning the barrel existence. No one stands above or out from anyone else. And because you all have everything, you all share everything equally. And in that sharing, you bless each other equally, infinitely.

Continue.

READER: *The emptiness engendered by fear must be replaced by forgiveness. That is what the Bible means by “There is no death,” and why I could demonstrate that death does not exist.*

RAJ: Now what emptiness is this referring to?

SEEKER (reader): I don't understand.

RAJ: It's the emptiness which the ego suggests is in the deep, dark corner at the bottom of the barrel.

ANOTHER SEEKER: Incompetence.

RAJ: Incompetence is one being empty of competence.

ANOTHER SEEKER AGAIN: Yeah.

RAJ: Empty of success.

RAJ READING: *The emptiness engendered by fear must be replaced by forgiveness.*

RAJ: Now what does that mean? It means the withdrawal of the ego's definition of what's in that dark corner. And in the forgiveness of your preconception about it, your abandonment of your preconception about it,

you can begin to recognize that the fact that you don't have the answer and that you don't have control, is truly **the answer** that you need to yield into so that the acknowledgement of it might bless you with relief and peace and joy and spontaneous clarity that allows for the correction of the **need** that brought you to your point of desperation.

RAJ READING: *That is what the Bible means by "There is no death,"...*

RAJ: Well, this, you could say, is my way in the **Course** of pointing out that the ego, left to its devices, would call for suicide. **If** forgiveness doesn't occur, and you don't embrace the horrible answer that you are incompetent, and the blessing of the realization that because you're incompetent you must never have been **meant** to be competent, and therefore it is useless to try any longer to do the impossible. You see? And in that recognition and embrace that it's useless to do what's impossible, you are ripe for communion to occur, for connection to occur to replace the isolation that you had fought so dearly for, so that you could get to the top of the barrel on your own and make your mark and prove that you really are something.

SEEKER (reader): And the way that we do that is by asking for help.

RAJ: Indeed.

SEEKER (reader): Why is it that we **are in need**?

RAJ: [small laugh] Why are you in need?

ANOTHER SEEKER: [inaudible]

RAJ: When you are looking at **God** and saying, "That isn't God," you are denying your Source. And when you deny your Source, it is like strangling yourself. You **need** your Source. You **need** the Conscious Experience of your Connection, because there is **no way** to exist without it.

SEEKER (reader): So it's not because we separated from God.

RAJ: Absolutely not.

SEEKER (reader): Even when we are fully Awake with God, we're still going to be in need. Okay.

RAJ: Absolutely correct.

SEEKER (reader): So when....

RAJ: Except that when you yield to the fact that Being Itself is a state of need, and you **yield** to the Father, and you experience your Oneness with the Father, and you don't cease to be needy because you can't ever become

not needy, your defenselessness in the Presence of God allows you to be filled by the Presence of God. Now actually it allows the Conscious Awareness that you have always been filled by the Presence of God to register with you. And now—in your Experience of Wholeness—enlightenment, fulfillment, need, and fulfillment of the need are inseparable and simultaneous. And because you're experiencing utter Fulfillment, and no sense of lack, there is no experience of need to succumb to, or think that you have to overcome.

But it is important for you to understand, as you are letting go of the ego frame of reference and the ego definitions, that you will never arrive at a point of not being in need. And you must **yield** to that Truth, knowing that it's the Truth, so that you don't bring any vestige of ego, or attempt to bring any vestige of ego, along with you saved in your hip pocket so that when you arrive at the point where there's no need, you can **really** assert control. You see? I see that you see.

SEEKER (reader): Thank you.

RAJ: Continue.

READER: *I came to fulfill the law by reinterpreting it. The law itself, if properly understood, offers only protection.*

RAJ: And another way of referring to the law is quote "The Way Things Work" unquote. The Way Things Work meaning as God has set, and is setting, everything into motion at every moment.

READER: *It is those who have not yet changed their minds who brought the "hell-fire" concept into it. I assure you that I will witness for anyone who lets me, and to whatever extent he permits it.*

RAJ: Ah.

SEEKER (reader): That's good news.

RAJ: I will witness for every one who lets me, **and** to whatever extent **he** permits it. You must give permission. You can't be dragged into the Kingdom of Heaven. You must **invite** clarification. You must **invite** the companionship, and you must let it in.

Continue.

READER: *Your witnessing demonstrates your belief, and thus strengthens it. Those who witness for me are expressing, through their miracles, that they have abandoned the belief in deprivation in favor of the abundance they have learned belongs to them.*

RAJ: Yes. Nothing more needs to be said about that.

Don't be afraid of the darkness—the darkness within you. It seems a scary place. The ego needs for you to be frightened of the place where you've hidden the Truth About Yourself. But don't be frightened of it. And don't be afraid to go there. And don't be afraid to let yourself be present in it, because the darkness is not a presence. It's just a place where you are consciously refusing to let the Light of your Awareness shine on the Essential Truth that is your salvation. And the Essential Truth that is your salvation that the ego insists upon covering up is that you have no personal, private, independent competence of any kind.

And with that utter clarity, we will end for tonight.

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Raj/ACIM Study Group – October 10, 2002

A Course In Miracles (reference pages)
Chapter 1 – THE MEANING OF MIRACLES
Section – WHOLENESS AND SPIRIT
First Edition – p. 9 / Second Edition – p. 12

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: Before we begin tonight, we spoke about some rather significant things last week, and I'm wondering whether anyone went home and thought about it and had some "yes, buts," or some further questions. And so I want you to have time to address those, if there are any.

SEEKER: So I asked the flower what it is and it says it's thirsty. It says my leaves are dusty. And I get it a drink of water and I don't spill any. And I dust its leaves and I don't break any. Something is going on there and it's not competence. When you said that we were incompetent, it rang so true, but I walk, I drive. There's this apparent activity of successful living. Can you tell me what that experience is?

RAJ: Let me ask you, first of all, whether as you're having this experience, you are conscious of being joined?

SEEKER: That's what came to me, was that this was activity that I wasn't doing alone. So a **lot** of what we're **all** experiencing is somewhat undistorted experience of the Kingdom of Heaven?

RAJ: Oh, that is correct. You are not experiencing **total** distortion.

What I want everyone to be clear on is that this subject of incompetence is not something for the ego to take and say, "Oh, yeah. Yeah. I'm incompetent. I accept that. And I realize that everything I'm doing doesn't express any competence I have. Yep. Got that under my belt."

You see what I'm saying? When one arrives at the clarity that he or she is incompetent, he or she inevitably reaches out so as not to be alone, and joining occurs. And **then** you find, as long as you are joined, that your activities do reflect intelligence and competence apparently. But it's very clear to you in the joined state where you are **asking** what is appropriate, and where you are experiencing what is appropriate, and embodying it in your actions, that none of what is happening is happening by any authority of yours. The only authority you have expressed is... lies in the statement, "Thy Will be done."

So, we are talking about not only recognizing your incompetence, but what naturally follows if you believe what that really means, because you can't stay in the state of incompetence long without asking for help. It's impossible. So all I'm saying is that if you're driving along, or you're conducting activities, you might say, daily activities, and there's no clear sense of being joined and of being guided, then what we talked about last week hasn't registered with you yet in its full meaning.

SEEKER: For a long time I've kept Reality at bay and maybe what you called a void or the silence. And then, you know, there would be outburst as the pressure had built up. But I started communicating more consistently with you, and with my Guide, and you know, the circle expanded a little bit. And then what you said about Reality being Divine, and to ask the flower its Meaning, and that all of life is Divine and is conspiring to keep us from being comfortably in our ignorance. I opened up and what I found was that quickly the void filled up. And there was companionship from, not just from you, and not just from my Guide, but from everything around me, and the silence started to be filled up with harmony. And that was a... it was good to realize I'm in a friendly universe.

RAJ: Yes, indeed.

Just as a fine tuning of this point regarding the flower, when you are in communion with the flower, you certainly will know what its needs are. In other words, whether it is thirsty, whether it needs fertilizer, and so on. But that does not express its Meaning. Its Meaning is Eternal. And when you are Awake, you will recognize and not be deluded by... you will recognize that it doesn't need water and it doesn't need fertilizer because it is an Eternal Idea in the Mind of God.

And so, as a fine tuning, as I say, when you're communing, you will be able to hear what the apparent needs are, but I want you to go further than that in asking the flower its Meaning, so that you are asking to experience its **Divine** Meaning, its capital "M" Meaning—the **Intent** set into motion by the Father that appears as the flower that will forever be its Meaning. You see what I'm saying?

SEEKER: Yes.

RAJ: And it's the same... it's the same with your fellowman, because when you are listening for the Truth about him or her, you are listening for the Ultimate Reality, the Divine Meaning that is changeless, but at the same time you will be able to recognize the human need and meet it, even though that is not part of the Eternal Meaning.

SEEKER: That's what the **Course** means when it says we have to correct things the way we see them now in order to not see them that way at all. We correct on the level that we think we're experiencing at in order to not see levels at all.

RAJ: Oh, certainly the correction will be at the level where the mistake is occurring. But **you're** not going to correct them. You're going to **let** them be corrected. And the correction will come in the realization that follows your asking, "What is the Truth here?"

Okay. Any other [questions]?

Sure.

ANOTHER SEEKER: There's someone who is, that I know of that, who is close to me; in fact it's a family member who I believed to be for a second time and recently at the bottom of his barrel. And he's not asking for help that I know of directly, like of another person. I'm not even really sure how he's dealing with it. But when does one know, other than I guess you're going to say just to listen? I've tried to listen in regard to this. But because it's a close family member, it's sort of hard to feel comfortable with doing nothing. But I believe that's how I'm being directed right now.

You spoke to me about this when it was occurring some time ago. And at that time you mentioned, "Well, he's gone really down under." He got way down there. But at that time he was starting to come up again—meaning that he was starting to not listen to that voice that was giving him the final option. So, I'm trying not to be concerned about it because I know that doesn't help. But at the same time I can be honest in saying I'm not really sure if I've heard correctly in regard to there being nothing more for me to do other than what I've already done.

RAJ: You have been hearing absolutely correctly. And you must understand that because Reality is the only thing going on, even though you look at it and call it "the world," everything will conspire to stand in support of this family member's realization and healing. And therefore, you will know when it is time. And circumstances will provide you with the opportunity, without your trying to create the opportunity. Even, you might say, in the illusion, Divine Order still operates, **because** the illusion is only a distortion, or a distorted perception, of Reality, with a capital "R"—God being All. You see?

SEEKER: Yes.

RAJ: Okay.

SEEKER: So, the more relaxed ***I am*** about it, that's the best way I can be of help now.

RAJ: Yes, because that is what will allow you to be undistracted when the Divine Impulse to act occurs.

SEEKER: And I am under the impression that he would not appreciate hearing anything I have to say right now, at all.

RAJ: Not at the moment. That is correct.

SEEKER: Right. Because of his definitions of how he sees me.

RAJ: No. Because he is absorbed in his own issues.

SEEKER: I see.

RAJ: It wouldn't matter who it came from at this time.

SEEKER: Okay.

RAJ: Okay.

Any other questions with reference to last week's discussion?

ANOTHER SEEKER: I want to talk about raccoons. [laughing] [audience laughter]

Today in modern psychology, there's a new buzz word going around called "flow." And actually several authors have written about it. And what it talks about... obviously there's a... in this paradigm shift that we're involved in, a lot of people are saying that all the depression, all of the dissatisfaction, all of the unfulfillment is upsetting a lot of people so that the old paradigm of psychology no longer seems to be working. So this term "flow" now has come in where it's linked with happiness—looking forward to going to your job, being happy with your life, feeling like you're in the flow—to put it... to expand on the catch phrase.

The question that I have, and athletes have the same thing you know, like certain athletes know that they're going to win that race that day, because they're just in an altered state of mind, so to speak. The dynamic there... and, of course, some psychologists are more in the spiritual, in the spiritual bent, where they're saying there is a Divine Connection going on. Okay.

But this catch phrase, "being in the flow," is so bandied about. I'm wondering if you can be in the flow and not be conscious of being connected with your Guide, or with God, or with.... You see what I mean? Or is there always some subliminal realization that something else is going on? Do you see what I'm getting at? Is it not... is it another ego dynamic that we're

talking about? Or is there an actual thing that these people are experiencing where they're, at some level, they're recognizing that they're not alone, that there is Divine Guidance happening, and **that's** what's responsible for their superlative experience?

RAJ: The latter. Yes.

SEEKER: So it's not like what we're doing here. But at some level they recognize that's it's just not them being responsible for being in the flow. Is that what you mean by...

RAJ: That is correct.

SEEKER: Okay. So I take it...

RAJ: What is different about that from being here?

SEEKER: Well, in other words, the difference I see is that we acknowledge that we're... that this level of incompetence—ego incompetence, okay—is there. Okay? And that we need help. "Help." Where these guys, they train hard, they.... You know what I mean? And then one day they wake up and they go, "I can feel it. I'm in the flow. I'm going to win this event." That's what I mean. It's just that we're conscious of the mechanism that's going on. Or at least we're see-... you know, we have the ability to be conscious.

RAJ: Yes.

SEEKER: Whether we practice it, or not, is another thing. Where these guys aren't...

RAJ: And what I'm after is not only to be conscious of the mechanism, but for each of you to actually engage in it, like the athlete you're talking about. **He's** really doing it. And it has nothing to do with understanding the mechanism. Understanding the mechanism has nothing to do with actually engaging **in it**; it's just a thought **about** engaging in it.

SEEKER: I see.

RAJ: So, the athlete that engages in it, if you want to put it this way, is further ahead than those of you who understand the mechanism but haven't **engaged it**.

SEEKER: I see. I see. Okay, thank you.

RAJ: The Truth has nothing to do with words. It has nothing to do with grasping concepts. It has nothing to do with understanding mechanisms.

SEEKER: It's experiential.

RAJ: It's what happens when you abandon yourself to the void. It's what happens when you abandon yourself to the unknown, and allow yourself to be there willingly, without reluctance. **Then** you feel the flow and you find yourself in it, and your behavior expresses **it**—not your idea about it, not your **thought** about it, not your understanding of it. And the fact is that the point of it all is to get the hang of being in the flow where you find that you don't have to mess around with words and concepts and ideas anymore.

SEEKER: You can feel the flow.

RAJ: Because the point is not to have the experience so that then you can abandon the experience and intellectualize with everybody about the experience. It is to succumb to the experience.

SEEKER: And this is akin to the creative process great artists are able to get into. They get into an altered state by abandoning their personality, and then they're taken over by something, and then they create.

RAJ: They get in the movement. Yes.

SEEKER: So that's another aspect.

RAJ: And yet their getting into the movement is highly focused with oils, or watercolor, or whatever a medium might be. But then it has nothing to do with when they're cooking their dinner.

SEEKER: Yes.

RAJ: You see? And we're talking about being all-inclusive.

SEEKER: Yes. Thank you.

RAJ: You are welcome.

ANOTHER SEEKER: So you're saying we should just let go?

RAJ: Well, at the bottom line, All There Is, is God.

And whatever you **think** you are that would let go, doesn't even really exist. And this is a very important point. **If** the Ultimate Conscious Experience of Being is for there to be no Conscious Experience of Being other than What God Is Being, then whatever conscious experience of being you're having at the moment that's different, isn't Real, and the one that's having it, doesn't exist. Because it's just a concept of yourself that you are focusing on and identifying as you.

The reason this is important is that, although we tread a fine line, sort of straddling Reality and unreality, the fact is, that because God is All and the one who thinks he's waking up doesn't exist, it is important not to value too

highly the processes of awakening that you're going through. Do you see what I mean? It would be well for you to take time each day to contemplate the fact that the Reality is that God Is All, and therefore God is All There Is to you. And that's a done deal. In other words, the Ultimate you're going to arrive at is already the Ultimate right now. The accomplishment, you might say, has already been accomplished. And all that you're doing in your process of awakening is letting yourself into the Conscious Experience of the fact that it's *always* been the fact. It's *always* been the Truth. You've *always* been the exact, perfect, Holy Expression of God.

And again the Expression of God is *God* expressed. Do you get it? The Expression of God is not *you* expressed by God. [pointing to people in the audience] God, God, God, God, God, God, God, [tapping on the glass upon the table] the table, the glass—*it's God*.

That's why it's called a journey without distance. Because all you're going to do is in a moment of defenselessness realize that you never were what you thought you were and you never were an entity going through a process of purification to arrive at some evolutionary end point. "Evolutionary" meaning that you started out as something and become more, and more, and more, until at the end, what is there is hardly recognizable compared to the beginning of the journey. You are *not* going through an evolutionary process. You are simply coming out of insanity. You're simply coming out of misunderstanding. And it's *you*, the absolutely Divine Presence of God, coming out of a *misunderstanding* of What You Are and What The World Is—which, as I've said over and over, is the Kingdom of Heaven.

If you grasp this, you will not value your process of awakening so much that you miss waking up. You see? Because the one who's apparently in a process of waking up is part of the illusion. Now, because the one who is in a process of waking up is really the only one there is—in other words, God did not create His Self-expression that's you, and then *you* through your imagination created a *second* creation. If anyone is deluded, it's the Son of God—the Divine One That You Are right now—because you are right now the very one God created, the very one God Is *Being* in this very moment as His Self-expression. You, in your misinterpretation of yourself, identifying yourself by means of definitions you have created, will seem to be in a process of letting go of what has nothing to do with you—the Divine You That You Are. And so this is where walking the fine line occurs, because Clarity, or Sanity, regarding yourself is going to be experienced right where you are at the moment in terms of the definition you're holding of yourself in the moment, *and* the undoing of it.

But mind you, even though there seems to be this process of letting go of distorted perceptions of yourself, you can become preoccupied with that process. And that's what... that is why it's important to remember that the Ultimate About You is present right now—never was altered, even though you have imagined it was, and you believe your imagination—so that you might understand that although there will seem to be a process, the process isn't necessary. The process isn't the focal point. And that will speed up the return of your Sanity.

SEEKER: Wow.

ANOTHER SEEKER: So what's the focal point then?

RAJ: The fact that the Ultimate is already the fact. The end of the journey is where you are experiencing this sense of a journey that is no journey at all.

ANOTHER SEEKER: So all of this you're not talking...

RAJ: I'm sorry.

The question was, "So what is the focal point?" And that's what I was responding to.

Continue.

SEEKER: So, in all of this, you are not responding to Michael, the man sitting over there on the chair, and you are not responding to Judy, the woman sitting over there on the couch, and you're not responding to Ryan, the man sitting here, all coming as individuals.

RAJ: Nor is the chair you're sitting on "wood," or the couch she's sitting on "fabric." It's all God and it is **Meaning** that expresses incredible Divine Intelligence and Love and Truth and Life, even though it seems to be inanimate, and so on. **All** of this that could be defined as you were defining it, is not the way I'm experiencing it.

SEEKER: And so what seems like all of us coming from disparate places tonight and for different reasons, that's all the illusion, and we are the One Mind Son of God, present right here, right now, for ever and ever, waiting to wake up to the fact that the...

RAJ: That you're already there. [audience laughter]

SEEKER: ...many is the illusion, and that we are One right now.

RAJ: Exactly.

SEEKER: And right here.

RAJ: Exactly.

SEEKER: And we all love each other to a very deep and incredible degree.

RAJ: Indeed.

ANOTHER SEEKER: [in the background] And that doesn't blow us away.

RAJ: So...

PREVIOUS SEEKER: So Michael can't wake up without everybody else waking up. It's not an individual thing. It's the wholeness awakening.

RAJ: I'm going to put it this way. There are those of the Brotherhood who are Awake, **but** the simplest way I can put it is that our being Awake is not **completed** until **you are** Awake.

SEEKER: Because it is not separate from the Oneness that is here present with us now.

RAJ: That is correct.

But until you are consciously experiencing it, you cannot join in the communion that is Unity. And so part of **our** Conscious Experience of Union is held up from being experienced because you are distracted by your processes, and your commitment to your perceptions. And so, you could say, we are not experiencing our Wholeness completely, because part of our Wholeness being experienced is your experiencing **yours/ours**. Yours which is inseparably part of ours. Yours which is inseparable from you experiencing yourself and all of us together as ours.

There are those who would say that if you're Awake, if one is Awake, why would he bother with you? Well, because you are part of me. You are part of the infiniteness of me. And as long as that part of the infiniteness of me is insisting on isolating himself to his own private, personal interpretations of things, I can't enjoy full conscious communion with him. And so, you could say, well, it's self-serving for me to help. But it's not a selfish self-serving. It's because although **you** don't recognize your Unity with me, **I** do. And you are embraced, consciously embraced by every one of Us Who Are Awake; not just me. You are consciously embraced—supportively, but not manipulatively—in your, you might say, being distracted from your distraction long enough to let something else register with you, because that's where the communion can occur. And that's where the beginning of Unity occurs.

Now we had better get into the book. And we might as well start with you.

[Editor's Note: The section heading is: **Wholeness and Spirit**]

READER: *The miracle is much like the body in that both are learning aids for facilitating a state in which they become unnecessary.*

RAJ: Yes. And we're going to stop right there. [some audience laughter]

They become unnecessary as learning-tools. If you were looking at God and saying, "That isn't God," then **that** which you are looking at and denying the Truth of becomes the point where clarification needs to occur. Therefore, that which you are calling "not God" becomes a learning-tool. And once the learning has occurred and it is recognized for what it is, it ceases to be a learning-tool. But it doesn't disappear.

SEEKER: So there is no sacrifice involved?

RAJ: That is correct.

SEEKER: I don't have to wake up and lose my family and friends and all the people I love and everything that has ever meant anything to me.

RAJ: Or what you call your body.

SEEKER: Right.

RAJ: Exactly. Exactly. The fact is you won't **lose** anything. You will have it more completely.

Continue.

READER: *When spirit's original state of direct communication is reached, neither the body nor the miracle serves any purpose. While you believe you are in a body, however, you can choose between loveless and miraculous channels of expression. You can make an empty shell, but you cannot express nothing at all. You can wait, delay, paralyze yourself, or reduce your creativity almost to nothing.*

RAJ: Just a moment.

And you may do it by becoming preoccupied with your **process** of awakening.

Continue.

READER: *But you cannot abolish it. You can destroy your medium of communication, but not your potential. You did not create yourself.*

RAJ: And it's because you did not create yourself that you do not have the capacity to un-create yourself. And it is because you did not create yourself that you do not have the capacity to successfully think that you have created yourself and can creatively modify that creation indefinitely.

Continue.

SEEKER: May I [say something]?

RAJ: Yes.

SEEKER: And then, therefore, I take it that we can't screw it up either.

RAJ: Of course not.

SEEKER: We can delay it. We can delay it, but we can't screw it up.

RAJ: You can sidetrack yourself, as in a daydream in a school classroom, but you can't make the classroom go away, and you can't make the education that is occurring there stop. That is right.

SEEKER: Hallelujah.

RAJ: But you can miss the learning for a while.

ANOTHER SEEKER: [in the background] That's stupid rest.

RAJ: Continue.

READER: *The basic decision of the miracle-minded is not to wait on time any longer than is necessary. Time can waste as well as be wasted. The miracle worker, therefore, accepts the time-control factor gladly. He recognizes that every collapse of time brings everyone closer to the ultimate release from time, in which the Son and the Father are one.*

RAJ: This is important.

RAJ READING: He recognizes that every collapse of time that he experiences individually by virtue of the miracle, brings **everyone else** as well, closer to the ultimate release from time. Just as there are no private thoughts, there is no private enlightenment.

Continue.

READER: *Equality does not imply equality **now**. When everyone recognizes that he has everything, individual contributions to the Sonship will no longer be necessary.*

RAJ: What do you think that means?

RAJ READING: *...individual contributions to the Sonship will no longer be necessary.*

SEEKER (reader): There never have been individual contributions to the Sonship.

RAJ: Yes, there have. Every time... every time you have allowed a miracle to occur and you have become clearer, you have made a contribution to the Sonship, because what I'm going to call the absence of illumination which seems to be present in the Sonship who is having dreams becomes more illuminated. And so you have made a contribution, an individual contribution to the increased Conscious Experience of Oneness of the Whole Sonship.

SEEKER: 'Cause I let my Light shine. I get it. I...

RAJ: Yeah, that's right.

SEEKER: Then when I was working with what I was talking about...

RAJ: But it's interesting... it's interesting to be aware that the individual contribution you give in that instance is not because you initiated it, but because you set aside your sense of authoritative-self and **let** God be **you** more clearly.

SEEKER: Yeah. Being clueless brought me there, but I had to let go of being clueless as, you know, that's not something I can hang on to and go into that experience.

RAJ: That's correct.

SEEKER: And when I was asking I got the... which I'm finding that you are very willing to work with concepts, and work with me in concepts, whereas I'm finding that my Guide is not very willing to work with me conceptually. But, and I don't know where it came from, but I got the idea that what we're talking about was Zen. That when I was joining with the flower, or with the wood that I was working on...

RAJ: I can understand why your Guide doesn't. And I'm not going to join you right now in conceptualizing it as being like Zen. [some audience laughter] Stop it.

SEEKER: That was a concept?

RAJ: Of course.

SEEKER: But it's talking and somebody had an experience.

RAJ: Ah. Somebody had an experience.

SEEKER: And then they conceptualized it.

RAJ: Yes.

SEEKER: And then somebody wrote it down. And somebody fixed their motorcycle using that concept. [some audience laughter]

RAJ: Yes. And...

SEEKER: And get over it.

RAJ: But let's... but talk to me about the one who had the experience. And talk to me about the experience. And talk to me about **you're** having the experience. And to hell with the letters "z-e-n," or a concept. We've been talking for a number of weeks based on what we're reading in ***A Course In Miracles***. Tonight I told you that the athlete who actually let's himself into the experience is further along than you are, further along than what we've been **talking** about. What we're talking about, we're talking about for the purpose of leading you to a point of curiosity great enough to **let** yourself abandon yourself to the Flow, to the Movement. And so to hell with the word "Zen." To hell with the words, "a course in miracles." If it doesn't register with you that we're at the bottom line talking about your abandoning your present sense of yourself and not getting hung up on the process by which this sense of yourself apparently yields to What You Truly Are,...

PAUL: I'm sorry this is me, Paul. I lost it. [pause] He's continuing.

RAJ: ...you will not begin to be engaged in the movement, the transformational movement of coming back into your Right Mind.

SEEKER: I won't be engaged in it?

RAJ: No, because you'll be too self-satisfied.

SEEKER: Well, it felt good when I, you know, had this experience of harmony and I saw life as good. And, you know, I mean this week that felt good.

RAJ: Okay. Put simply, until you realize that it's all about an experience, and you're willing to abandon making a great deal out of your process, you won't **yield** into the experience, you won't **engage** in the experience, and therefore you will not take... you will not take the first essential step which constitutes the return of your Sanity.

SEEKER: Damn. All them big books I read screwed me right up.

RAJ: What you let them **do** to you, what you **made** them do to you, screwed you up. If they had managed to inspire you to abandon any sense of self-confidence that you thought you had, then you would not be screwed up, because you would have let yourself into that place where God can register with you and reveal to you that He is All There Is of you, and that you are not anything of what you had been imagining you were.

SEEKER: And that happened, too. I mean that happened, too. That was part of the experience of some places in some books.

RAJ: Yes. But what the books did to you that wasn't helpful is the use *you* put the books to.

SEEKER: Yeah. The metaphysical models and the conceptualizing everything.

RAJ: Indeed.

ANOTHER SEEKER: So we should let go to the Flow, realizing that All There Is is God, and we're in Heaven, and there is nothing bad that can happen to us. But that gets pretty hard 'cause sometimes things look pretty scary and that knocks us right out of this Flow.

RAJ: It can *tempt* you to get out of the Flow.

SEEKER: So even when it's scary, we should push right ahead and say...

RAJ: No. You should.... Pushing ahead is willfulness.

SEEKER: [laughing] Just let it come on. Come on, bring it on?

RAJ: No. Because what's scaring you is not What The It Really Is, but your misperception of It. And so you've got to stop right there where the scariness is occurring and reach beyond your spontaneous definitions based on your past experience to say, "Father, what is the Meaning here? Father, how do I see the Wholeness of Being identified here where *I* am afraid that *lack* or *loss* is going to occur?" You must persist in substantiating the connection. Because when you become afraid, scared, it means you have already withdrawn into a private perception.

SEEKER: Scared is just a sign that we're out of the Flow.

RAJ: And out of the communion. And out of your connectedness, your connected experience of the Allness of God. And therefore, not connected where the uncovering of the Movement of God that *has* to be happening there, can be revealed to you *as* What It Really Is. Yes, it gets scary. But it only gets scary to your ego.

SEEKER: Because we can't be harmed at all in Truth because of Where We Are and What We Are.

RAJ: But it's scary to your ego because it means that it can't be in control. And you are not honoring your ego, and that scares your ego, because the one thing, as I've said, that the ego cannot defend itself against is disregard. So, yes. Yes, it can seem to get scary. That's not inevitable. But when it does,

it means that you have been willing to distance yourself from the communion and look at it all by yourself. And you've got to reverse that.

SEEKER: But that's what we think everybody else here is doing. Because we think there is an "everybody else" here, and so it's hard to take the step acknowledging that there is no "everybody else" here, but only the Son of God.

RAJ: The Infinite One That I Am.

SEEKER: The Infinite One That I Am.

RAJ: Yes.

SEEKER: Expressing as...

RAJ: And so the ego throws out this fantastic suggestion that **you** may be able to experience clarity and be in your peace in this situation, but that doesn't mean that everyone else will. And everyone else still has their mutually-agreed-upon definitions of everything with which they try to govern **you**, and that will put you at risk. And therefore, it may not be wise for you to continue to yield to the Flow, because it will cause you to be vulnerable.

Now, the fact is that conflict cannot be experienced in Unity Consciousness. Conflict can only be experienced by one who is choosing to look at things by himself. And so the one who is afraid that he could be at a disadvantage—even if he is clear, because others aren't—is seeing the inevitable conflict, or is experiencing the inevitable inner conflicted-ness that is inseparable from having been willing to look at things privately. And therefore, has lost his peace, which is the fundamental element of Unity Consciousness in which, if he had chosen to stay there, he would find himself able to be utterly appropriate, whether others seemed to have seen the Truth or not, **and** that resolution will occur and vulnerability will not. But that takes trust. And that takes willingness. And it takes Someone Who Is Awake to tell you what is happening so that you can recognize it, and dare to trust, where you couldn't have mustered up the courage to do it based on the insufficient information you currently had. Okay.

Let's continue.

READER: ***When the Atonement has been completed, all talents will be shared by all the Sons of God. God is not partial. All His children have His total Love, and all His gifts are freely given to everyone alike.***

RAJ: It is the Father's good pleasure to give you the Kingdom—**All** of Himself.

Continue.

READER: *"Except ye become as little children" means that unless you fully recognize your complete dependence on God...*

RAJ: Oh, there it is. [audience laughter] There's the deep, dark secret that's hidden in the darkness. There it is bold as life. "Except ye become as little children" means that unless you fully recognize—**fully**—fully without reserve—**fully** recognize **your complete** dependence on God.

Continue.

READER: *...you cannot know the real power of the Son in his true relationship with the Father.*

RAJ: And **I** won't tell you, and **no one** will tell you what that means ahead of time, [small laugh] because your ego will grab hold of it and see it as its ultimate potential if it shuts up until you get to that realization. And to whatever degree your ego can be slipped into your back pocket so that it can get into the Kingdom of Heaven, you will not get there, because you will not fully recognize your **complete** dependence on God. And that's why I mentioned last week that once you realize your complete dependence on God, and joining occurs fully, you will **still** be completely dependant on God because you were never created as an independent anything.

ANOTHER SEEKER: Hallelujah.

RAJ: That's how absolute this is.

ANOTHER SEEKER: Always be a part of God.

RAJ: Now...

RAJ READING: *"Except ye become as little children" means that unless you fully recognize your complete dependence on God, you cannot know the real power of the Son in his true relationship with the Father.*

RAJ: That's as far as one can go in encouraging you, because your ego says that to be completely dependant means to have no power. But this is telling you that when you do acknowledge your complete dependence, your total personal incompetence, you **will** know the real power of the Son in his true relationship with the Father. It is **not** going to be a loss of any kind.

Continue.

READER: *The specialness of God's Sons does not stem from exclusion but from inclusion.*

RAJ: Indeed.

READER: *All my brothers are special. If they believe they are deprived of anything, their perception becomes distorted. When this occurs the whole family of God, or the Sonship, is impaired in its relationships.*

RAJ: The **whole** family.

If just two, because one can't do it by himself, if just **two** move into distorted perception, the Whole Sonship becomes impaired in its relationships. Impaired only this far, in that those two who mutually joined in a definition at odds with What The Father Was Being are unavailable to the rest, and out of all of the Sonship there are two whose relationship is impaired with the rest. But everyone, all of the Brotherhood—and I put this in quote[s]—"suffers an impairment of relationship when just two decide to become independent and behave as though they are and ignore the rest of the Brotherhood." It does not cause all of the rest of the Brotherhood that has **not** indulged in these mutual definitions to have impaired relationships with each other.

SEEKER: Is it ever been that there's no one not Awake?

RAJ: Of course. You might say in the beginning.

SEEKER: Ancient times.

RAJ: No. It would be better to think that it was in this very moment. You're not having an **accumulated** experience of ignorance. You're having a **current** experience of ignorance. [audience laughter] It's at this very moment [audience laughter] that you're choosing to not be Awake.

So there, see there's another concept. Tonight I'm not going to go with you there anymore than your Guide will. Stop conceptualizing. You can see that it gets you into trouble. Because you can paint a picture of ancient times, oh, my God, and the dinosaur bones. [audience laughter] And the caveman if there really was a caveman.

SEEKER: I just get so excited.

RAJ: But the point is that when you draw this very creative picture of time, ancient pillars and...

SEEKER: You're better at it than I am.

RAJ: Indeed. [audience laughter.] Indeed. And submerged civilizations...

SEEKER: Wow.

RAJ: ...with the fish swimming around.

ANOTHER SEEKER: Atlantis.

RAJ: And you create these marvelous images.

Well, for one thing, you can come to the conclusion that because your ignorance was so long in developing, it must be going to take an equally long time for it to be gotten out of. But the fact is that it was at this very moment that you created a picture of the past. And it's in this very moment that you're choosing not to be Awake. And it's in this very moment that you are already the Ultimate Divine Being that God Is Being right there where I see you. That **is** what is here at this very moment.

So stop conceptualizing. Stop making it hard for yourself by having these incredible pictures. And begin to be curious in this moment to see the Ultimate that's going on right now. I said last week, you are experiencing Eternity right now. There is **nothing else** to be experienced. And you are experiencing Reality at this moment. There is nothing else to be experienced. It's **not** off in the future. And it's not unavailable in the moment. But you've got to start being curious. As I've said before, you've got to be willing to look with innocent eyes—eyes that are not looking through preconceptions where you see what you expect to see.

PREVIOUS SEEKER: I had some experiences this week of letting my Light shine.

RAJ: Yes. But don't slip back into the old habits. Do your best not to get into concepts.

SEEKER: That's been what's the conversation's been going on.

RAJ: Indeed. Okay.

ANOTHER SEEKER: We have the Brotherhood. We have Awakened Brothers. We have unawakened Brothers. And all of them also are fully present right here, right now.

RAJ: Absolutely.

SEEKER: Because there is no other place, there is no off in China for all those Brothers to be, except in our conceptualization, because those Brothers also are **right here, right now**, with us **as** present as each of the bodies I see sitting here in this particular expression of the Sonship.

RAJ: That is correct. And every single one of them is completely aware of everything that is happening here, right now, and also aware of what is happening at other places in the Universe that have nothing to do with **A Course In Miracles**, or anything to do with those who are in a process of awakening. There is nothing unavailable to the mind that is not insisting

upon having a separate, private perception of things. All that is going on is being experienced simultaneously. You are correct.

EARLIER SEEKER: Or a concept.

RAJ: **No**. It is not a concept. [lots of audience laughter]. Turn it into a concept and [snap of the fingers] lose the learning.

SEEKER: Indeed. [audience laughter]

RAJ: Now continue.

READER: *Ultimately, every member of the family of God must return.*

RAJ: Because they never left. [single audience laugh] They... ultimately everyone is **bound** to realize where they are.

EARLIER SEEKER: Without a map.

RAJ: Indeed.

Continue.

READER: *The miracle calls him to return because it blesses and honors him, even though he may be absent in spirit.*

RAJ: Yes.

READER: *“God is not mocked” is not a warning but a reassurance. God **would** be mocked if any of His creations lacked holiness.*

RAJ: Or lacked Ultimate-ness. Or lacked what He had created, what He had expressed of Himself right there, which was All of Himself.

Continue.

READER: *The creation is whole, and the mark of wholeness is holiness. Miracles are affirmations of Sonship, which is a state of completion and abundance.*

RAJ: Pretty simple. Miracles are un-coverings of What You Already Are. And What You Already Are is complete and abundant. Miracles are like glimpses that afford you a truer sense of yourself, which naturally leads to further glimpses.

Continue.

READER: *Whatever is true is eternal, and cannot change or be changed. Spirit is therefore unalterable because it is already perfect, but the mind can elect what it chooses to serve. The only limit put on its choice is that it cannot serve two masters. If it elects to do so, the mind can become the*

medium by which spirit creates along the line of its own creation. If it does not freely elect to do so, it retains its creative potential but places itself under tyrannous rather than Authoritative control.

RAJ: Yes. Because if it chooses for the voice for fear—there are only two voices—the Voice for Truth and the voice for fear—if it chooses for the voice for fear, then everything that follows will be one form of defense or another. And defense is always attack. And so it becomes tyrannical in its attempts to control life so that the threat it perceives doesn't harm it. In the process, it harms others, apparently.

Continue. It says it right here.

READER: *As a result it imprisons, because such are the dictates of tyrants.*

RAJ: Yes. However, it only imprisons those who have also mutually agreed to these terms.

I don't agree to them, so whenever any of you gets tyrannical, I just smile. It doesn't strike fear in my heart, because I haven't joined you in your mutually-agreed-upon definition that causes you to see everything in a polarized state, that causes you to see Unity as polarity. And which automatically calls for defense.

Continue.

READER: *To change your mind means to place it at the disposal of true Authority.*

RAJ: Yes. To change your mind initially appears to be you abandoning your mind, because you think that **thinking** is the indication of the presence of a mind. You think that if there is a **mind** present, or if **mind** is functioning, it is functioning as **thinking**. But it isn't true.

To change your mind means to choose again. You have only two choices. To listen to and obey the voice for fear, or to listen to and obey the Voice for Truth. This does mean abandoning your thinking. But when you have abandoned your thinking, you find you are still conscious. And when you're not thinking, there is no voice for fear speaking, ever. And in the silence you can hear the Voice for Truth and place your mind at the disposal of it.

Continue.

READER: *The miracle is a sign that the mind has chosen to be led by me in Christ's service.*

RAJ: Oh, darn it. There's that word "led" again. [audience laughter] Led like sheep. Don't you have a lot of derogatory phrases relative to being led? Led around by the nose.

Well, if you're not led by me, if you are not led by an Awakened Brother in Christ's service, then you're still choosing to hold onto a supposed capacity that you **think** you have to be authoritative on your own. And the fact is that you're being duped. Because if you're not listening to me, if you're not listening to the Voice for Truth, you are listening to the voice for fear and you're **not** succeeding in being a self on your own that has a capacity to think on its own and be creative on its own.

You have only two choices. To be led around by the Voice for Truth, or to be led around by the voice for fear. Either way you're going to be **led**. I don't mean you specifically. The only thing is that when you're led around by the voice for fear, the voice for fear lets you believe that you're doing it yourself. And doesn't that feel good?

Continue.

READER: *The abundance of Christ is the natural result of choosing to follow Him. All shallow roots must be uprooted, because they are not deep enough to sustain you. The illusion that shallow roots can be deepened, and thus made to hold, is one of the distortions on which the reverse of the Golden Rule rests. As these false underpinnings are given up, the equilibrium is temporarily experienced as unstable.*

RAJ: Yes. You all had that experience.

Continue.

READER: *However, nothing is less stable than an upside-down orientation. Nor can anything that holds it upside down be conducive to increased stability.*

SEEKER: So the Golden Rule is do unto others as you would have them do unto you. And the reverse of the Golden Rule is do it to others before they do it to you? Is that...

RAJ: That is a fair rendition, yes.

SEEKER: Okay.

RAJ: Do it to others before they do what you **think** they're going to do to you. Powerful, isn't it?

SEEKER: It's big business.

RAJ: You create a picture of another through the use of your imagination without checking in with God first to see if that's the Truth. And then you act toward them, based on the picture **you** have created. And you do to them whatever you pictured them doing to you. Yes.

It's upside-down thinking to think that you have any authority separate and apart from your Source, any capacity for creativity on your own, any apparent capacity to actually be reasonable, or to express reason that is valuable. It is upside-down thinking to **think** that you are an original thinker. It is upside-down thinking to think that you can be a leader. It's all the insulting things that you really are—helpless, incompetent, incapable, unable, and unreal...

PAUL: I'm sorry. Just that I... that's me, Paul, [who] said I'm sorry. Just a moment.

RAJ: ...and unreal—in the sense of being a presence which is refining itself and engaged in actual real processes of awakening. You see? It's so insulting. But it's all true. And if the Truth of it can register with you, it will cause you to withdraw your intensity and your investment and your commitment to furthering all of the things that are not insulting to you, which the ego tells you is true about you, and actually beginning to reach out and say "Help." Knowing that in the act of genuinely saying "Help," you provide the environment and the occasion for a miracle, a sudden shift in perception. And any one of those miracles can be the first domino that causes a spontaneous and total awakening [snap of the fingers] **now** into the awareness of What You Truly Are and were, the moment before when the domino... when the first domino fell. And that it's only a blink of an eye, time wise, between your ignorance and your Ultimate Total Clarity. I can't say it any more clearly than that.

And with that good news we will end for the evening.

AUDIENCE: Thank you.

RAJ: You are welcome.

You will be Awake before we get to the end of this book [a lot of laughter by everyone] at this rate.

SEEKER: Is that a promise? [a lot of laughter by everyone] Who said that, Paul or Raj?

RAJ: Not Paul.

SEEKER: Is that a promise?

ANOTHER SEEKER: We are kind of taking our time.

ANOTHER SEEKER: We'll be dead before we get to the end of this book.
[more laughter]

ANOTHER SEEKER: 'Cause I always heard that we couldn't take it all at once. Like this business of a half of a blink, well, I... boy, that's everything to me. But then I've heard other comments that it wouldn't be fair to us if we got it *that fast*. You know, we couldn't take it.

RAJ: It will happen... it will happen at the fastest rate it can without your experiencing a loss of identity in the process, because there is only One You, and that identicalness, you might say, that inseparable Oneness of You must remain intact as your experience of what you are grows into Wholeness. And if you can bear it, you might say, it can happen in an instant.

SEEKER: What's the likelihood of that at this point in time?

RAJ: It doesn't matter. That isn't where your attention should be.

SEEKER: I know. I know that. I just thought I might get lucky. [laughter]
[with the mic now] I just thought I might get lucky. [laughing]

RAJ: I understand.

SEEKER: Well, because you surprise me all the time, you know. Every time I think I've got it figured out, you know, where you're coming from, then you throw a curveball in, you know. So I might as well...

RAJ: That's because it doesn't work to conceptualize and think you have it pegged.

SEEKER: Right. Right.

RAJ: The minute you think you have it pegged, you have yourself like a butterfly mounted on an exhibit board. You are pegged, and you are stabilized, and you are *stuck*, and you are immobilized.

SEEKER: Or I can't take it all at once, so I better not expect it to happen in half a blink.

RAJ: Indeed. Indeed.

SEEKER: Well, I'm happy to hear that.

RAJ: Okay.

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Raj/ACIM Study Group – October 17, 2002

A Course In Miracles (reference pages)
Chapter 1 – THE MEANING OF MIRACLES
Section – THE ILLUSION OF NEEDS
And Section – DISTORTIONS OF MIRACLE IMPULSES
First Edition – p. 11 / Second Edition – p. 13

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: Welcome, and welcome to everyone who is joining us on the internet.
We will start right here.

READER: *The Illusion of Needs*

You who want peace can find it only by complete forgiveness. No learning is acquired by anyone unless he wants to learn it and believes in some way that he needs it.

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

RAJ READING: ***You who want peace can find it only by complete forgiveness.***

RAJ: So obviously something held as unforgiven in your consciousness is what deprives you of your peace. What is something that is unforgiven? You often think that it is something someone else has done that has caused you to be upset with them and you have yet to forgive them for what they did.

But I will tell you that what needs to be forgiven is that of the Presence of God which you have decided to define as something other than God. And that could be a leaf, or a rock. It could be something, anything, that you say, "Oh, [taps on the table] it's just matter." The moment you say, "Oh, it is just matter," you have decided not to see God there.

If you're going to see God there, you will say, "Oh, [taps on the table] Spirit," and you will be curious to experience the fullness of Spirit that is embodied there. But as long as you say, "Oh, [taps on the table] it's just matter," you've denied What It Is, you are holding it to be something different, and you have separated yourself from the Conscious Experience of God. And so forgiveness needs to be given to whatever it is that you have defined as something other than God.

And forgiveness amounts to the abandonment of your commitment to your personal definition of the Presence of God as something other than the

Presence of God. Forgiveness is the abandonment of the definitions **you** have given to everything. The Presence of God doesn't need to be given a definition. It simply needs to be embraced and experienced. So whatever you have given a definition to needs to be forgiven. Not for what it did. It needs to be abandoned, the definition needs to be abandoned by you so that there is a space within you for What It Really Is to register with you.

RAJ READING: *You who want peace can find it only by complete forgiveness.*

RAJ: By being completely willing not to energize and be convinced of any definition you have made-up and applied to the Presence of God that makes the Presence of God appear to you to be something other than God. You see?

RAJ READING: *No learning is acquired by anyone unless he wants to learn it and believes in some way that he needs it.*

RAJ: Well, I'll tell you something. You guys learn a whole lot by virtue of being very creative in the definitions you give to everything, and then memorizing your definition and making commitment to it. That's learning.

RAJ READING: *No learning is acquired by anyone unless he wants to learn it and believes in some way that he needs it.*

RAJ: And I'll tell you that literally, waking up, coming back into your Right Mind is not really a process of learning. It's a process of unlearning. You don't need to learn about Reality. The Experience of Reality is utterly natural to you. And you'll find that it's what's present as your Conscious Experience of Being when you willingly abandon your cherished definitions of everything, and each other, and yourselves.

Continue.

Okay.

SEEKER: Could you explain the relationship of a miracle to forgiveness?

RAJ: Well, a miracle is a sudden shift of perception which occurs in an undefended moment. An undefended moment is a moment which isn't full of your consciously defining something. However, you can experience an influx of insight voluntarily. A miracle happens involuntarily.

And you can choose to look at the Sweet Peas, or the glass on the table, and desire to experience What It Truly Is, with a willingness to invalidate **any** definition whatsoever you might have of it, and have the influx of clarity come. And that wouldn't be defined as a miracle.

SEEKER: Right. It's forgiveness.

RAJ: Yes.

READER: *While lack does not exist in the creation of God, it is very apparent in what you have made. It is, in fact, the essential difference between them. Lack implies that you would be better off in a state somehow different from the one you are in.*

RAJ: Isn't it interesting? The minute you take, let us say, the Sweet Pea and you say, "Oh, it's part of the plant kingdom. It arrived in my experience through a process of evolution; a physical evolution through chance and natural selection. It's part of the physical universe which originated with the big bang. And God has nothing to do with it." Well, you know what? The moment you define anything in your experience as something other than God, you have deprived yourself of the Conscious Experience of What It Is and you're in a state of need.

Now, although you might enjoy the Sweet Peas as what you have defined them to be, it's like there's a hole in you. There's an emptiness in you, because the Experience of What It Divinely Is should be naturally and unavoidably available to you, and it's not, because you've got that space filled with your definition. And so there is an emptiness that you cannot identify. You can't identify what's missing **because** you're in an act of denying What It Is.

So this state of need impels you to improve your situation. It impels you to get out of the need. And it tells you to look for the fulfillment of that emptiness in the world of your own definitions. And that's why you're constantly trying to improve yourself, and that's why you're constantly trying to improve your world, and so on, and so forth. When the only thing that will remove the need is for you to abandon your definitions and leave... leave an empty space where your definition had been so that the Presence of God that was always there might register with you.

The dissatisfaction which accompanies lack causes you to look in the wrong place for fulfillment. It implies that you would be better off in a state somehow different from the one you are in. And this is why I keep homing in on the fact that the only thing confronting you, the only thing in your face is the Kingdom of Heaven, and right here, right now, right with the Sweet Peas, right with the glass table top, the carpeting, your fingernails, whatever. Right **there** is, right here is where your attention needs to be given with the curiosity to see the **more** of What Reality Is than your **definition** is allowing you to see. The answer is **not** a state somehow

different from the one you are in, or a place different from the one you are in.

Continue.

READER: *Until the “separation,” which is the meaning of the “fall,” nothing was lacking. There were no needs at all. Needs arise only when you deprive yourself.*

RAJ: And the only thing, the only thing you can deprive yourself of is the Conscious Experience of God, because there isn't anything else **available** for you to deny.

Continue.

READER: *You act according to the particular order of needs you establish.*

RAJ: **You** establish. Yes.

READER: *This, in turn, depends on your perception of what you are.*

RAJ: Yes. And if you perceive yourself to be an independent authorizer, you will have all that comes from a conscious intent to be separate and on your own, with lots to forgive—meaning lots to abandon, lots to stop investing your commitment to/in.

Continue. There it is, next sentence.

READER: *A sense of separation from God is the only lack you really need correct. This sense of separation would never have arisen if you had not distorted your perception of truth, and had thus perceived yourself as lacking. The idea of order of needs arose because, having made this fundamental error, you had already fragmented yourself into levels with different needs. As you integrate you become one, and your needs become one accordingly. Unified needs lead to unified action, because this produces a lack of conflict.*

SEEKER: So there's two things here I would like clarification on. One is it says, “as you integrate.” Okay, what does it mean by “integrate”?

RAJ: As you become less fragmented. As you have fewer parts of you warring with each other within yourself. You can have arguments in your mind, can't you? Well, how many of you are there? [some mild audience amusement] Just one. But as long as you can have arguments, as long as a number of points of view can be entertained and discussed, you are experiencing fragmentation.

SEEKER: So, oftentimes when I'm doing things, I'll say... I'll feel like I'm struggling with what I'm doing and I'll say, “Why does everything seem so

difficult? Why does everything seem so difficult to do?" Is that, is that akin to being in conflict with oneself?

RAJ: Indeed.

You're not here to have questions or answers. You only have questions and you only try to answer them yourself when you are experiencing an unconsciousness of Truth, an unconsciousness of Reality, an unconsciousness of the Kingdom of Heaven that's the only thing going on.

That's why **Unity** occurs when you are willing to yield to the Holy Spirit. Because when you're willing to yield to the Holy Spirit, you are withdrawing investment of energy and faith and trust in the various parts of you that can argue with each other, and that can have various perceptions of reality. You're one person. You're one. Let's just put it that way. You're one. You are single.

And you can look at this person and say, "I love him," and you can look at someone else and say "I can't stand his guts." Well, there's conflict right there. And someone else, you'll say, "Hmm, they're a pretty good friend." And another one, "They're a friend, but I wouldn't trust my life to them." And **you** place value judgements of varying kinds on various people, or various environments, and so on. And what this is expressing is an inconsistency within you of your capacity to be Love at all times. You see? And this is called fragmentation. And depending upon the amount of love you are willing to extend and embrace another with, will govern how you experience that individual. And it will be conflicted.

Now, but the point is this. That you, as God Is Being you, are the Presence of Love, which constantly **looks** with Love, and consistently **sees** the Christ and the Truth in everything your eyes fall upon. Now how do you get from a fragmented/conflicted lover to the state of being that God is manifesting there as you? You do it by finding another Source for evaluating everything than your own fragmented mind, which is the Holy Spirit, or your Guide, or Anyone Who Is Awake. And then you lean **heavily** on their judgement. And you stay with it so that you might get the feel of it, so that you might remember that this state of being, this state of mind is your natural state of mind and represents you most truly, so that you never abandon it again for an evaluated love. You see?

SEEKER: So this is what it refers to when it says, "unified needs lead to unified action"?

RAJ: Indeed.

SEEKER: So the unified need is we recognize that the only real need that we have is the separation from God.

RAJ: Say that again.

SEEKER: Okay. In the first sentence, it said, "A sense of separation from God is the only lack you really need to correct."

RAJ: Yes.

SEEKER: And so that... this unified... that is the unified... that's when your needs are unified, then you recognize that you have... that that's the only thing that you're lacking.

RAJ: Yes, that your only need is to be...

SEEKER: Joined again.

RAJ: ...joined with God.

SEEKER: Yes. And this unified action that it speaks of is when you say, like for instance in the struggle example I used of Holy Spirit, or my Guide, or God, "How do you... how should I do this? You tell me how this should be done."

RAJ: Indeed. Indeed. Indeed. And then you act upon the revelation. You act upon the insight, the clarification.

SEEKER: Just like you would say, "Father, how would you have me see this person?"

RAJ: Exactly.

SEEKER: Yes.

RAJ: "How do I protect myself?" That's an expression of a conflicted need. And the way you protect yourself is through defense, which is a conflicted action, which will generate conflict. You see?

A unified need, the acknowledgement that you need God's Perspective, that you need not to be functioning anymore at odds with God because the conflict is too uncomfortable, *that* promotes a unified response, a unified answer, a unity in your experience. And that's the only way it's going to come. There are no alternatives.

The only alternative there seems to be is the one you're employing, and it's hell, isn't it? It's not that pleasant. It's a constant struggle, whether it's a harsh one or a gentle one. It's still a struggle.

Okay.

READER: *The idea of orders of need, which follows from the original error that one can be separated from God, requires correction at its own level before the error of perceiving levels at all can be corrected. You cannot behave effectively while you function on different levels. However, while you do, correction must be introduced vertically from the bottom up.*

RAJ: Ah, yes. And here we are back in the barrel. And it works from the bottom up.

The starting place is the bottom, as we've discussed a couple of weeks ago. When you hit the bottom of the barrel, that is where you have the best chance of a breakthrough, because that's where you feel the least competent.

But I'll tell you something else. When you get to the bottom of the barrel, ***if you yield***, the bottom will fall out, and you will find yourself not in the barrel. And there will be no need to work yourself up from the bottom to the top of the barrel. And this is important to understand.

It says:

RAJ READING: *You cannot behave effectively while you function on different levels. However, while you do, correction must be introduced vertically from the bottom up.*

RAJ: This was said so that you might understand that the starting point is at the bottom. That is its main purpose—this image of bottom and top, from the bottom up.

RAJ READING: *This is because you think you live in space, where concepts such as “up” and “down” are meaningful.*

RAJ: The problem is being in the barrel in the first place. And whether you're at the top, or the bottom, is important to you while you value your definitions of reality more than the True Meaning of Reality. And the answer lies in escape, if you will, from the barrel. And if you get to the bottom of the barrel where you have no more energy available to you to try to succeed as an independent entity, and you truly give up, you will fall through the bottom of the barrel and be out of it.

And what I'm stating demonstrates the next sentence.

RAJ READING: *Ultimately, space is as meaningless as time. Both are merely beliefs.*

RAJ: Let's continue.

READER: *The real purpose of this world is to use it to correct your unbelief.*

RAJ: Okay. We talked last week about learning-tools. The minute you take one small part of the Kingdom of Heaven and define it as something other than the Kingdom of Heaven, that thing becomes a learning-tool, because that thing stands there representing a requirement upon you to revisit its Real Meaning so that you might not be confused and conflicted within yourself. Whatever you take of God and give another definition to becomes a learning-tool for you, because it is something which you have to bring your attention to with a conscious desire to see it for What It Is in order to return to your Sanity. It's always the things that you have **denied** the Reality of by giving your own unreal definition to, that becomes the place where **correction** is required. Thus, it becomes a learning-tool. And once correction has occurred, it ceases to have that function as a learning-tool, because it is no longer a place where you're making an error of judgment. You see?

The real purpose of this world—and this world right now as far as you're all concerned is exactly what you're defining it as, even though it's actually the Kingdom of Heaven—the real purpose of this world is to use it to correct your unbelief. "I don't believe it's God. I believe it's a physical world that started from a big bang." Well, that's your belief. That's your belief. **Your belief** causes you **not** to be able to believe What It Truly Is, and thus your belief is an unbelief. Does that make sense?

So as long as you're looking at the Kingdom of Heaven and calling it "the world," it becomes a learning-tool because it sits there calling for correction. The Kingdom of Heaven sits there calling for correction of your mind.

And once you let your mind be changed by abandoning your interpretation, or your definition, and you let the Kingdom of Heaven register with you, which **is** What It Is, then it's no longer a learning-tool. It doesn't serve that purpose anymore. But it doesn't disappear. You see it for What It Is—the Kingdom of Heaven. And you rejoice. And you're not preoccupied with it anymore, because you aren't in a state of conflict. And you're not in need of protection or defense, so you don't have to watch it to see what it's going to do to you next. And in the freedom from not having to be on guard, you might say, you can get on with enjoying Reality, enjoying communion with all of the Brotherhood simultaneously, experiencing bliss, because you're no longer engaged in surviving the odds, in surviving from the terror that awaits you around the corner, and so on. You see?

Continue.

READER: *You can never control the effects of fear yourself, because you made fear, and you believe in what you made. In attitude, then, though not in content, you resemble your Creator, Who has perfect faith in His creations **because** He created them. Belief produces the acceptance of existence. That is why you can believe what no one else thinks is true. It is true for you because it was made by you.*

RAJ: I'm going to make a fine distinction here.

RAJ READING: *Belief produces the acceptance of existence.*

RAJ: *Knowing* produces the acceptance of *Being*. I am indicating thereby that the word "existence" refers to what you are experiencing in a separated state. The word "existence" has an opposite—nonexistence. The word "Being" does not have an opposite.

Now, as you invite clarity, as you invite clarification, as you are willing to say, "Not my will, but Thine be done," and then listen for it, and then be congruent with it, your beliefs improve. And you experience the results of your improved belief, but the goal is not an "ultimate belief." The goal is to completely **abandon** belief in favor of the Direct Experience of Knowing that is present as your Conscious Experience of Being when ***you are not thinking***.

And so the void that one arrives in as a result of abandoning thinking is pregnant with Reality, is pregnant with Infinity, is pregnant with Eternity, is pregnant with the Conscious Experience of Everything from God's Point Of View. And that is the Conscious Experience of, "It is the Father's good pleasure to give you the Kingdom."

You can believe what no one else thinks is true and it is true for you because it was made by you, but that doesn't mean it's desirable.

Let's continue.

READER: *All aspects of fear are untrue because they do not exist at the creative level, and therefore do not exist at all. To whatever extent you are willing to submit your beliefs to this test, to that extent are your perceptions corrected. In sorting out the false from the true, the miracle proceeds along these lines:*

*Perfect love casts out fear.
If fear exists,
Then there is not perfect love.*

But,

*Only perfect love exists.
If there is fear,
It produces a state that does not exist.*

*Believe this and you will be free. Only God can establish this solution, and this faith **is** His gift.*

RAJ: So the answer to the dilemma of the human condition only God can establish. Whew, such simplicity. Let it sink in. It's not up to you. You can't do it. You never were supposed to be able to do it. And you can't do the impossible. Accept it.

And let go of the false sense responsibility that somehow **you are** supposed to be able to do the impossible. That is the **suggestion** that the ego provides you with. It's the taunt. It's the tease. It's the bait. "Of course, you can do the impossible. God gave you a mind of your own. God gave you the ability to think. God gave you the ability to reason. There must have been a reason that he gave you this." Well, God didn't give you a mind. God didn't even create you separate from Himself.

You **are** Mind—you're not a body with a mind. You're a **Mind in which** there is the experience of body, and glass-topped table [taps on table], and Sweat Peas, and trees, and fingernails, and everything—a universe. You **are** Mind—you don't have a mind. You **are** Consciousness—you don't have a consciousness. You are Mind. You aren't something **separate from** Mind that **can use** Mind for purposes of your own. You are Mind.

Only God can establish the solution. So the only task you have in front of you is to yield to God. That's the only intelligent act that you can engage in as long as you are in an illusory experience which has been caused by your decision to act on your own, or to attempt to act on your own, or to fool yourself into **believing** that you can. Again, this is where the utter simplicity of the answer lies.

I keep saying to Paul, "Let me respond to everything." You might say, "Well, obviously Paul hasn't managed to do that yet. What chance do I have?" Well, I'll tell you something. It's the only answer. And so whether Paul has managed to do it or not, get on with it yourselves, and maybe you will do it before Paul does. But when you do it, it will make it easier for Paul, and when Paul does it, it will make it easier for you. But there isn't any other option. And the option is utterly simple.

Stop trying to be something. Give up! Because when you give up, the capital "S" Something that you are, That Which You Divinely Are will fill you up. Your memory will return of What You Divinely Are, and you will

come into the fullness of your Being and the Joy of Being. And the only difference there will be is that you will not be able to say, "I'm a self-made, wonderful being. I'm a self-made, incredibly divine being." But when you **are** an incredibly wonderful Divine Being, it doesn't make any difference whether you're able to claim personal responsibility for it or not, because you're Sane once again.

RAJ READING: *Only God can establish this solution, and this faith is His gift.*

RAJ: Let's continue.

SEEKER: May I ask a question?

RAJ: You may.

SEEKER: These last two sentences I find are confusing to me. It says, "Believe this and you will be free." And then it says, "Only God can establish this solution." So, what I'm getting out of this is the solution is to believe this fact.

RAJ: That **only** Perfect Love exists.

SEEKER: Yes.

RAJ: If there is fear, it produces a state that **does not** exist.

SEEKER: Right. If you believe that, you will be free.

RAJ: Exactly.

SEEKER: However, it says, "Only God can establish this solution." So, what it's saying is that God has already established that only Perfect Love exists?

RAJ: Exactly.

SEEKER: Okay.

And then it says, "This faith is His gift to you." So, is what it's saying is that if you open to God, then you take in the faith which allows you to have the belief.

RAJ: That is correct.

SEEKER: Good. Okay. Thank you.

RAJ: Because you cannot generate the faith from...

SEEKER: What you see.

RAJ: ...a stance of independence.

SEEKER: Right. From what you see in the world. What you see in the world conflicts constantly with what this says.

RAJ: Exactly. Exactly.

SEEKER: So you just have to **yield**, and the **yielding** allows the faith to come in.

RAJ: That is correct. Yes.

SEEKER: I see.

RAJ: Let's continue.

READER: *Distortions of Miracle Impulses*

Your distorted perceptions produce a dense cover over miracle impulses, making it hard for them to reach your own awareness.

RAJ: Oh wow, miracle impulses. Miracle impulses. I said before that the Holy Spirit is your Divinity held in trust while you dally with the ego. In other words, the Holy Spirit is that part of your Self which you have denied in favor of a tiny definition of yourself that you wish to limit yourself to. Now, the fact that you can never be less than Whole means that the Wholeness of You that has been denied will constantly be asserting Itself against the boundary you are using to hold it back. You see? And this constant insinuation into your conscious awareness of the Wholeness of You is a miracle impulse.

And miracle impulses are constant. Because in spite of the limited area out of the Totality of your Being that you are using to define yourself with, you are Whole all the time. Your limited definition of yourself and your commitment to it, makes it hard for miracle impulses to reach your awareness. That's why it's so helpful to, at least occasionally, be willing to become still, and set them aside, and be curious beyond whatever the limits are of your present sense of yourself. Because that curiosity is an **invitation** for That Of Yourself which you have denied to come **into** the territory that you have roped off and said, "Only that which is inside of this rope is me."

Continue.

READER: ***The confusion of miracle impulses with physical impulses is a major perceptual distortion. Physical impulses are misdirected miracle impulses. All real pleasure comes from doing God's Will.***

RAJ: Now, although it isn't said here, we are talking about pleasurable physical impulses are misdirected miracle impulses. Whether it's orgasm, whether it's sexuality, whether it's a hug, whether it's a smile directed

toward another—these are conscious attempts to bring into your awareness the unseparated Wholeness of Yourself that you have denied, that you are holding away from yourself.

SEEKER (reader): Do pleasurable physical impulses help us or hinder us towards our own being in the present moment with...

RAJ: It all depends on the motive. If the pleasurable impulse is for self-satisfaction, it doesn't help you.

SEEKER: Could it hinder you, taken from that aspect?

RAJ: Absolutely, because it's selfish. Because although it might be extended toward another, it is not **as a gift** to another.

SEEKER: It's narcissistic, to use, you know, a pop psychology term.

RAJ: That is correct.

It also, because it lacks consideration for another, is a form of abuse, whether it's mild or intense. An act that is pleasurable for you may be done so as to influence another, or control another. Again, a form of abuse. And it's all aimed at you. So, absolutely, the giving of, the expressing of a pleasurable impulse can be to your disadvantage.

SEEKER: Maybe the opposite of that would be our inviting another one to join us with a moment of mutual joy, or pleasure. Would that be a positive use of it, or a constructive...

RAJ: That would be a positive use of it, but you don't need to go that far. It doesn't have to be dependant on what another does. It has to do with, again, **the motive**—whether it's **to get**, or **to give**. And as long as the Expression of Love physically is in the form, **truly the form of a gift**, where the **reason** you are giving it is because you love, where the **reason** you are giving it is because you honor the one you are giving it to, that's all the further you have to take it in order for it to be beneficial for you in terms of your awakening and not keeping you in the dream.

And it really does amount to a matter of growing up. A child stands always ready to receive. But when the child grows up, he stands (she stands) as a servant to give.

SEEKER: But when...

RAJ: To give genuinely **as** a gift with no strings, a gift that is not given in order to get. You see?

SEEKER: Yes.

RAJ: Continue.

READER: *This is because **not** doing it is a...*

RAJ: No. I'm sorry. Start with, "All real pleasure," the sentence before.

READER: *All real pleasure comes from doing God's Will.*

RAJ: Yes.

Continue.

READER: *This is because **not** doing it is a denial of Self.*

SEEKER (reader): Capital "S".

RAJ: Yes.

READER: *Denial of Self results in illusions, while correction of the error brings release from it. Do not deceive yourself into believing that you can relate in peace to God or to your brothers with anything external.*

RAJ: Indeed. Is anyone not clear on that?

Continue.

READER: *Child of God, you were created to create the good, the beautiful and the holy. Do not forget this.*

RAJ: Oh, phew. A breath of fresh air. Something pleasant to read. This is certainly encouraging, isn't it?

RAJ READING: *Child of God, you were created to create the good, the beautiful and the holy. Do not forget this.*

RAJ: And then don't forget how to do it.

Or let's put it this way: don't forget how **not** to do it. And how not to do it is to indulge in making definitions, committing to them, acting upon them, and then requiring everyone else to act upon them, where you are relating to everyone and everything **without joining** with One Who Is Awake, or with the Holy Spirit, or with the Father, with a curiosity to see things As They Are so that you might love them truly.

And again I have to bring home the point. When you succeed in being still, when you succeed in abandoning thinking, even if it's momentary or for five minutes or ten minutes, during that period of time in the absence of the busyness of your mind, God's Mind registers with you. Maybe not in Its Totality, maybe only as much as you will allow, which might not be very much. But the experience will be a radically different experience, especially

in that it will be absent of fear entirely—which is not an insignificant difference.

Continue.

READER: *The Love of God, for a little while, must still be expressed through one body to another, because vision is still so dim.*

RAJ: Yes. You're going to have to express it to each other. Why? Well, because the minute you looked at your Brother and Sister and you defined them, gave them a definition of your own, you turned them into a learning-tool. [audience laughter] So you've got to start where the correction is needed.

You see, you... is this making more sense?

AUDIENCE: Yes.

RAJ: Yes.

Continue.

READER: *You can use your body best to help you enlarge your perception so you can achieve real vision, of which the physical eye is incapable.*

RAJ: Yes. There's just no way to sidestep this. There's just **no way** to somehow jump from inappropriately expressed miracle impulses to the full blown Conscious Experience of the Mind of God as your own **without undoing** the very things that took you away from your clear Presence as the Mind of God. And so you **must** make the correction where the correction is needed. It can't be avoided. Because you can't get back into Sanity while there are still bits of insanity present. And so where you withdrew love, because you preferred to have a slightly twisted perception of your Sister, you've got to slightly **untwist** that perception. You've got to undo it. And there's no way to sidestep it.

And you say, "Well, she is such a bitch. She is **not** worth it." Well, there's your definition! You mean to tell me that there really is some place where it is worth it to you to **block** the Presence of Love that **you are**? That's what you're saying. Stop it.

RAJ READING: *You can use your body best to help you enlarge your perception so you can achieve real vision, of which the physical eye is incapable. Learning to do this is the body's only true usefulness.*

RAJ: Just a moment.

And I will say learning to do this is the body's only true usefulness at the moment. When you are no longer holding your Brother, or your Sister, or

your whole world, *hostage to the definitions you have superimposed upon them*, then the body will not need to be used for any purpose relative to regaining your Sanity, because your Sanity will have been regained, and now you won't use your body anymore than you will use any part of the Universe. You will instead stand in awe of the Glory of the Infiniteness of Creation that God Is Being, and your *Whole Being* will be *glorifying God*, rather than *any* single part of the Infinite Manifestation of God.

Yes.

SEEKER: The difficulty is getting from here to there. The way out is to express our love, which from the point where we think of ourselves as bodies we need to express *through* the body, but that's also our greatest fear, because somebody who just jumps out and starts hugging strangers and going out of their way to being loving is the insane one within this world we've constructed.

RAJ: Indeed. But hugs are not the only means—a smile, a twinkle in your eye, a wave, body language that is not defensive. There are many ways to use the body. Even the use of words is a use of the body. And when the motive is Love and the extension of It, and you were *listening* to know *how* to be Love, you will always on the spot know how to be appropriate in any given circumstance so that the one you extend Love to is not overwhelmed by sudden hugs. Whereas someone else will be given a sudden hug because it will fit perfectly.

Continue.

SEEKER: Yes. I understand that. But sometimes the impulse when it's appropriate to give a hug is met within myself with resistance because of the conditioning of the environment which I *think* I find myself in.

RAJ: Indeed.

SEEKER: And it seems to be getting more difficult to—well, I'm not sure that's right—to be the Expression of Love as the environment more becomes what my Brothers want to share are their feelings of terror, and their anxieties of war, and their worries of the financial markets, and all of the anxieties coming into the world. It seems to be, I guess maybe it always has been a face off between fear and love.

RAJ: Always. There are no other options.

SEEKER: But it's scary to step across the line, or it appears like it should be scary.

RAJ: That's no excuse not to step across the line, however. It never has been. Either at the bottom line you're going to block your very own Function, your very own Divine Function, and continue to be miserable, **or** you're going to find a way to **be** What You Are and express it in the world, and care enough about your fellowman to listen carefully for how to extend it so that it has the best chance of being received without any perception of threat being felt by the one extended to.

SEEKER: And if Guidance asks to do something which seems scary or impossible, we should remember Who It Is that is asking us to do this.

RAJ: You must indeed. And **if** it is too scary, you must go back to the Source and ask, "**Why** must I do it? **How** can I do it without being frightened?" You see? But you don't throw in the towel. And as a general rule, you don't do something that is overwhelmingly scary to you. It is not intelligent. And it's not generally required.

SEEKER: Well, it's not the overwhelmingly scary things that are a problem. Those are, you know, we tend to keep those far away. It's the stuff that comes right up to the line.

RAJ: Indeed.

SEEKER: And each time maybe, you know, the line is a little further along to the side of love. But each time we approach the line, we're dealing with the fear again.

RAJ: That is correct. And each time you do it, it allows for the next time to not be quite so fearful.

SEEKER: Yes.

RAJ: Because you've learned that the fear that you felt was unjustified, even though you couldn't see it before hand. And as you begin to have multiple experiences of the invalidity of the fear that you felt controlled by, the easier it becomes to withhold a spontaneous investment of faith in fear when it presents itself. In other words, the easier it is to be fear **less**, because you have found that the suggestion of fear was just that—only a suggestion, as a hypnotist uses suggestion.

SEEKER: That sounds an awful lot like saying then moving toward our fears is the way out of our fears.

RAJ: The problem there is that one could go into his head and say, "Okay, I'm going to find all my fears and move toward them," and then you're in charge and off beam. If you just pay attention to life, life will present you with the fear that is your next threshold to discover is not a valid boundary.

SEEKER: So don't move towards anything. Just take what comes without fear, realizing that you are forever within your Father's Loving Embrace.

RAJ: Well, take what comes, and where it elicits fear, you may know you are at a threshold that you're ready to move over, instead of be bound by. You don't overcome fear fearlessly. You overcome fear by not validating it and persisting in spite of it. You persist without energizing it.

SEEKER: Well, I usually, I notice I'm usually pretty scared when I'm being fearless.

RAJ: Indeed. I see what you mean. It is a fearless...

SEEKER: I notice the scare but I move on because I'm being, you know, for whatever inspiration moves me beyond that.

RAJ: Indeed. That isn't correctly identified as being fearless. It is correctly identified as being courageous. When you do something fearlessly, there is no experience of being scared at all, because you are truly fearless—fear is not present. So when you are not being governed by fear that is being felt, because you are inspired by a connection with Love, or a connection with Truth, to move through it, that is courageous.

SEEKER: And does courage lead to fearlessness?

RAJ: Courage expressed, because there is Divine Inspiration for moving past fear, provides you with a real experience of the fact that the fear that you felt held back by was not valid. **That** experience, which is not at all intellectual, but is now a knowing, puts you in a new place relative to the next boundary that you're going to move through that allows you to move through it with **less** fear, even though fear will still be present. So it doesn't lead to fearlessness. It leads to a mental clarity, we'll say, that recognizes fear to be not only "not your ally," but useless. And as that begins to dawn on you through successive experiences, it helps bring you to a place where fear does not present itself to you, and you meet needs fearlessly. Not as a result of courage, but because now you are freed up to respond to needs with love and intelligence that is not diluted by, or undermined by, fear and doubt.

You see?

SEEKER: Because the fear is a misperception of the situation through the definitions I have given things that are not their true definition.

RAJ: Exactly.

SEEKER: I think I got it.

RAJ: Therefore, the fear is not valid and is not essential to your survival.

SEEKER: So any response where... any response **as if** the fear was valid will likely be an incorrect response.

RAJ: Exactly.

And when fear is no longer seen by you to be valuable in any way, you will meet every situation, as I said, with more intelligence, more love, and the ability to be utterly appropriate will be much easier.

And I'm telling you all, right now, that this experience of not being confronted by fear is available to you without your having to wake up too much. This is not a monumental feat to arrive at this experience. It's not way down the road in terms of your spiritual growth.

You want to know what the key is? You feel fear when you feel personally responsible. When you begin to consciously ask for help, because you refuse to take personal responsibility, and you begin to get the help, and you establish that habit of joining, and experience the quote "success of being in this fashion," you will find fear dropping out of the picture, because you've found something more useful than fear—Real Help.

What will happen is that it is as though your threshold of fear will become less, and less, and less, so that it takes something humongous to get a little bit of reaction from you. And this is available to all of you in this world, in this workaday world, today.

And the key is not trying to do everything all by yourself, not jumping at the chance to take personal responsibility, but jumping at the chance, jumping at the opportunity to join with me, with the Holy Spirit, with the Father so that you might know how to be utterly appropriate. And the more you do this and the more you hear answers, the more you experience the influx of clarity that makes a difference, the more you will begin to trust **your relationship** with the Father, or the Holy Spirit, or me, and the less you will value the supposed benefit of being independent and responsible all by yourself. Community, communion, relationship, and commitment to them, is the beginning of the answer, is the beginning of the solution. The breaking of the isolation.

And once again Paul feels that we've had a somber evening [some audience laughter]—heavy duty, no fun—**but** there was this one high point.

RAJ READING: *Child of God, you were created to create the good, the beautiful and the holy. Do not forget this.*

RAJ: The somber information, the serious information that I shared was simply an amplification of those two sentences. So I was talking about happy things and how to have happiness. And Paul will have to forgive his perception of what happened this evening.

I love you all and I look forward to next week.

AUDIENCE: Thank you.

RAJ: You are welcome.

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A Course In Miracles (reference pages)
Chapter 1 – THE MEANING OF MIRACLES
Section – DISTORTIONS OF MIRACLE IMPULSES
And Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – THE ORIGINS OF SEPARATION
First Edition – p. 12 / Second Edition – p. 15

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And good evening to everyone listening on the internet as well.

Okay. Start right in.

READER: *Fantasy is a distorted form of vision.*

RAJ: Yes.

READER: *Fantasies of any kind are distortions, because they always involve twisting perception into unreality.*

RAJ: Yes. I'm going to interrupt you now.

RAJ READING: *Fantasy is a distorted form of vision.*

RAJ: In other words, it's a distorted form of Something Real. It isn't a separate independent phenomenon. This is important to understand. It's as I've said before, you can't have a counterfeit of nothing.

RAJ READING: *Fantasy is a distorted form of vision.*

RAJ: And Vision is Real.

RAJ READING: *Fantasies of any kind are distortions, because they always involve twisting perception into unreality.*

RAJ: In other words, they always involve twisting the experience of Something Real in a manner that causes it to be perceived as different from What It Really Is. Therefore, you cannot look at anything and say, "This doesn't exist." All you can say is, "The way I'm perceiving it is not valid." And when this is clear, you will understand why I keep saying to give your attention to where you are, give your attention to anything you see, with curiosity to see more than the bias you have applied to Reality causing you to see what you *think* you see, instead of What Is Really There.

The moment you say, "This is an illusion. This does not exist," it is logical to assume that to give any further attention to it, is a waste of time. And as a

result, you withdraw your attention from the very place that Vision would reveal to you the Kingdom of Heaven. This is so important to understand, so that you don't become ungrounded in your metaphysics. So that you don't become ungrounded in your spirituality. So that you don't become ungrounded in your miracle-readiness. Because if you're denying the place where the miracle is going to occur for you, you can't hardly say you're miracle-ready. So it's your brother, it's your sister, it's your husband, your wife, your child, your friend, as I keep saying, the glass top on the table, the leaf, the blossom—**each** is the threshold of your abandonment of the bias you have given to the way you're looking at them, and the opportunity to have Vision restored, so that you can see What Is Really There.

Continue.

READER: *Actions that stem from distortions are literally the reactions of those who know not what they do.*

RAJ: Yes. When you have a misunderstanding and act on the basis of it, your actions bear no relation to Reality.

Continue.

READER: *Fantasy is an attempt to control reality according to false needs.*

RAJ: Yes. But where did the false needs come from? The false needs came **after** the initiation of the fantasy, because until you formulated this fantasy, you were in complete connection with and unity with All of Reality. It wasn't until the fantasy, the bias, was applied, and you stopped seeing Reality and experiencing your Oneness with it, that a sense of **isolation** came into the picture; a sense of **aloneness**, a sense of tininess in the face of infinity. And it wasn't until then that fear entered and a call for defense to protect yourself against the humongous allness of everything that wasn't you any longer. You see? And so then, you began to practice control of everything you saw, to keep you safe, which constituted an even greater **denial** of Reality, because now you've not only separated yourself from it, you are seeing it as your enemy and actively defending yourself against it.

Continue.

READER: *Twist reality in any way and you are perceiving destructively.*

RAJ: Now it's important to understand here that this isn't a judgment on you. "You are perceiving destructively. Shame on you." That's not what it's about.

When you twist Reality in any way...

RAJ READING: *Twist reality in any way and you are perceiving destructively.*

RAJ: You are perceiving in a way that doesn't work. You are perceiving in a way that doesn't allow you to be in harmony with Reality. You're perceiving in a way that causes you to be defended against what in the final analysis is All The Rest Of You, and so you are in a constant state of Self-denial.

Destructive... it's not destructive in the sense that anything can be destroyed, because what God has created is unalterable, but it's destructive in the sense that what it accomplishes is not relieving... it contributes nothing to your being Sane.

Continue.

READER: *Fantasies are a means of making false associations and attempting to obtain pleasure from them. But although you can perceive false associations, you can never make them real except to yourself. You believe in what you make. If you offer miracles, you will be equally strong in your belief in them. The strength of your conviction will then sustain the belief of the miracle receiver.*

RAJ: Yes. But likewise, the strength of your conviction will also sustain the belief of the receiver of your twisted perception of them. So you must be careful how you think about your Brother. You have a responsibility. You have a responsibility because what you **think** has its effect, and you cannot get away from that. So obviously, you have a choice. You can offer fantasy, or, you can offer miracles.

Make the choice. And let that be your motto everyday this next week. Make the choice for whether you're going to offer fantasy or miracles. And if you're going to offer miracles, you're going to have to abandon your best judgments, your best reasoning, your best thinking, and ask God, "What's going on here? What do I need to say? Who is this that I'm looking at?" So that you might experience insight and see more clearly yourself. So that you might **offer that** Vision. And the strength of your conviction in that Vision, will sustain the belief of the one receiving the Clarity in your mind.

Continue.

READER: *Reality is "lost" through...*

RAJ: Fantasies become. The sentence before.

READER: *The strength of your conviction will then sustain the belief of the miracle receiver.*

RAJ: Continue.

READER: *Reality is “lost” through usurpation,...*

RAJ: Wow.

The next sentence in the second version, the second edition, is:

RAJ READING: *Fantasies become totally unnecessary as the wholly satisfying nature of reality becomes apparent to both giver and receiver.*

[Editor’s Note: Raj read the above sentence twice.]

RAJ: Now continue.

READER: *Reality is “lost” through usurpation, which produces tyranny. As long as a single “slave” remains to walk the earth, your release is not complete.*

RAJ: And as I told you before, as long as a single one of you is not Totally Awake, **our** release, my release, the release of Those Who Are Awake, is **not** complete. And that is why we stand on your behalf, and stand **with** you, and stand ready to be in support of your ever-increasing Clarity.

Continue.

READER: *Complete restoration of the Sonship is the only goal of the miracle-minded.*

RAJ: Yes.

It is really important for me to emphasize the fact that every one of Us Who Is Awake is devoted to your Awakening. And when the idea is expressed that Those Who Are Awake have too many wonderful things to do to be occupied with you poor souls, don’t let that sink in, don’t let that register with you, and reject it outright.

SEEKER: That’s never a thought of yours, of the Ones That Are Awake, and that they feel sorry for us.

RAJ: Never.

SEEKER: Never. I didn’t think [it was].

RAJ: Never.

But there is an emptiness that we feel, because you don’t see us. You don’t recognize our Presence. And those who have never heard what I’m sharing, experience no hope at having that—our Presence—confirmed in their lives, and don’t even reach out. So there is an emptiness that we are intent upon filling, or illuminating the fullness of, but it’s not with sadness, and there is never any lesser opinion of **you** than we have of ourselves. Indeed.

Continue.

READER: *This is a course in mind training. All learning involves attention and study at some level. Some of the later parts of the course rest too heavily on these earlier sections not to require their careful study. You will also need them for preparation. Without this, you may become much too fearful of what is to come to make constructive use of it. However, as you study these earlier sections, you will begin to see some of the implications that will be amplified later on.*

RAJ: That's perfectly clear. Not heavily loaded with spirituality. And not requiring much comment. It simply lets you know that there is much to look forward to, and that you are embarking on something that is far from a flight of fancy, that is significant, that you will be changing and growing, and that it's appropriate for it to be graceful, rather than frightening or difficult.

Okay. Continue.

READER: *A solid foundation is necessary because of the confusion between fear and awe to which I have already referred, and which is often made. I have said that awe is inappropriate in connection with the Sons of God, because you should not experience awe in the presence of your equals.*

RAJ: And *I* am your equal, and your Guides are your equals. And as long as you hold me, or any of the Brotherhood Who Are Awake, in an awe-full attitude, it constitutes a means of keeping yourself separate and unequal.

And you know what? You can't enjoy being with a superior. You can't relax in the presence of a superior. And even if the so-called superior is behaving in an utterly-simple loving way with you, you will attribute to it characteristics that are also awe-full. Feelings of not deserving it, but being grateful for it, will creep into the picture, and the relationship will lose its Reality. You see?

You need to know that our relationship is Real, that it's valid, that it is a connection heart-to-heart, and that the only thing that makes it special is that it uncovers to you that you deserve it, which makes it totally un-special, but not insignificant.

Continue.

READER: *However, it was also emphasized that awe is proper in the presence of your Creator. I have been careful to clarify my role in the Atonement without either over- or understating it. I am also trying to do the same with yours. I have stressed that awe is not an appropriate*

reaction to me because of our inherent equality. Some of the later steps in this course, however, involve a more direct approach to God Himself. It would be unwise to start on these steps without careful preparation, or awe will be confused with fear, and the experience will be more traumatic than beatific. Healing is of God in the end. The means are being carefully explained to you. Revelation may occasionally reveal the end to you, but to reach it the means are needed.

RAJ: So now you've been given a little bit of a hint that later on a more direct approach to God is in the cards for you. It implies that that could be overwhelming, and therefore each step of the way has value in reducing your fear of your good. But nevertheless, it's the Father's good pleasure to give you the Kingdom, and He's gifting you with it every single moment. And so, I want you to realize that a Connection with God can happen at any moment that you're undefended against it. And it doesn't have to be way down the road. And so, I ask you to be willing to allow for that to happen. And don't say, "Oh. Well, we haven't gotten to the place in the **Course** where we're supposed to have a directer approach [a more direct approach], or a Direct Experience of God." God is Love and you don't need to be afraid of it.

God is appearing to you right now. You might say I'm appearing to you right now. But Heaven help you if there's anything added to the mix, such as "a little bit of **me**." Because I am reflecting the Father, and Paul is reflecting the Father consciously, and so you're in Communion with the Father right now. How frightening is it?

Okay. So, remember that when you look at your Brother, whether your Brother is consciously allowing the Christ expression, which is the Christ **allowing God expression**, realize that this is, at the bottom line or at the bottom of the barrel, What Your Brother Truly Is, so that you're not fooled by the presentation of ignorance that your Brother or Sister is presenting.

Let us continue.

RAJ READING: **Chapter 2**

RAJ: We're making headway. [audience laughter]

RAJ READING: **THE SEPARATION AND THE ATONEMENT**

RAJ: That's like beginning at the beginning.

RAJ READING: **I. The Origins of Separation**

RAJ: How it came to pass.

Continue.

RAJ READING: *To extend is a fundamental aspect of God which He gave to His Son.*

RAJ: Meaning each of you.

Continue.

READER: *In the creation, God extended Himself to His creations and imbued them with the same loving Will to create. You have not only been fully created, but have also been created perfect.*

RAJ: That's the Ultimate Truth. That's the Fundamental Fact. And there's no way to change it.

Continue.

READER: *There is no emptiness in you.*

RAJ: And I would add that, in fact, there is no emptiness in the Brotherhood as a fact that we need to fill, or that we feel as a limitation upon the Wholeness of the Brotherhood. And the fact that you are hearing me right now demonstrates the fact that any emptiness that seems to exist is not a fact set in place by God, and therefore isn't a fact at all.

RAJ READING: *You have not only been fully created, but have also been created perfect.*

Continue.

READER: *Because of your likeness to your Creator you are creative. No child of God can lose this ability because it is inherent in what he is, but he can use it inappropriately by projecting. The inappropriate use of extension, or projection, occurs when you believe that some emptiness or lack exists in you, and that you can fill it with your own ideas instead of truth. This process involves the following steps:*

READER: *First, you believe that what God created can be changed by your own mind.*

RAJ: Ah. By providing a little twist. By squinting your eyes. Of course, you can't change what you're looking at. And if you poke your eyeball, you can make strange lights appear around everything, even though no one else sees the lights, but you can become fascinated with it, and thus provide yourself with an interesting experience, but **not** an Experience of Reality.

Continue.

READER: *Second, you believe that what is perfect can be rendered imperfect or lacking.*

RAJ: Continue.

READER: *Third, you believe that you can distort the creations of God, including yourself.*

Fourth, you believe that you can create yourself, and that the direction of your own creation is up to you.

RAJ: Fantastic—and completely false.

Now I want to point out one additional thing. You really can't accomplish this all by yourself. You can have a false idea, you can have a strange idea, but it doesn't become anything more than that until you join with another who agrees with your fantastic idea. It's in the joining with another with commitment to a fantasy that fantasy begins to, or that fantasy achieves a so-called "state of reality."

Let us continue.

READER: *These related distortions represent a picture of what actually occurred in the separation, or the "detour into fear." None of this existed before the separation, nor does it actually exist now.*

RAJ: I'm going to interrupt you.

The separation was something that two engaged in by mutual agreement to a fantasy. And the fantasy became a mutually-agreed-upon definition.

Continue.

READER: *Everything God created is like Him. Extension, as undertaken by God, is similar to the inner radiance that the children of the Father inherit from Him.*

RAJ: As I said some time ago, if you are experiencing joy, even without expressing a word, others can't help but notice it. It radiates.

Continue.

READER: *Its real source is internal. This is as true of the Son as of the Father. In this sense the creation includes both the creation of the Son by God, and the Son's creations when his mind is healed.*

RAJ: And when the Son's mind is healed, the creations that he extends are the Presence of God that he is not blocking from finding its way through him. Again, the Son never becomes an actually independent extender of anything. And that's why I have used the illustration of everyone being a puppet, either of the Voice for Truth, or, the voice for fear—the puppet of God, or, the puppet of the ego.

In an undefended moment in which revelation occurs and you experience bliss, everyone else can tell, because you extended it spontaneously; you might say automatically. You didn't say, "Oh, well, I'm going to extend a little bit of bliss here. I'm going to send a lot of it there. And I'm going to send more of it there." There's no thought to it. There's no conscious direction of the extension. When you're feeling joy, you're feeling joy. When you're feeling bliss, you're feeling bliss. And that **exudes** from you spontaneously, and that's your extension. But not an extension of anything you privately, personally originated.

Continue.

READER: *This requires God's endowment of the Son with free will, because all loving creation is freely given in one continuous line, in which all aspects are of the same order.*

RAJ: And what is that order? It's the Order of God, you might say. It's the Order of the Originator of the Extension, which is God.

And as it illuminates and exudes from every Aspect of What God Is, every Aspect is apparently extending, making the same Gift. And the Gift is Love. And so, this Extension of Love, that you could say goes on and on and on infinitely, expresses the Order, the Character, the Nature, you might say the Scent or Aroma of the Love That God Is. And this Nature and Order and Aroma that finds extension without being altered in any way, because no part of the Sonship is trying to introduce any private little bias to it, keeps the Original Intent unaltered. And so every Aspect of the Creation of God becomes a participant in expressing God.

And the fact is, that's What All Of You Are at this every instant, even though you're momentarily preoccupied with personal needs, and personal crises, and personal concerns, etc.

Well, the ego says, "Huh. Some free will that is! God has endowed you with free will to **do nothing** but reflect Him? [small laugh] Don't be fooled. That's not free will. But He did give you free will. You really do have the capacity to think and be, independently from What God Is." But the fact is that you didn't originate yourself, and because of that, you never have authority over what you're going to be in Reality.

And so the only choice you have is to either be the Reflection of God, **or**, to imagine, to indulge in a fantasy that you have some capacity to be independent. And all that amounts to is that you force yourself to become unconscious of your Function.

So, at the bottom line, you only have two choices. You have the choice to be **Conscious** of Reality, or, temporarily unconscious of it. That's the ultimate of your exercise of free will—to **embrace** or **resist** the Movement of God. To allow it to consume you and **be you**, so that you might involuntarily illuminate everyone and everything in your presence with the experience of bliss, or, block it and share with everyone your resistance to it.

SEEKER: I'd like to ask for a little clarification. I think it's pretty easy for all of us to understand that we did not create ourselves. It's afterwards that things get a little bit foggy. Because we each have our lives and the circumstances in our lives and the decisions we've made along the path that have led us to the point where we are where we think we are.

RAJ: All of which is fantasy.

SEEKER: And from the perspective of the fantasy, it appears as if we did create the situation, that we did create the place we find ourselves in this point in our existence. A doctor isn't in medical practice because he didn't choose to go to school. He **did** choose to go to school and become a doctor, and looks at himself as the author of his decision to be where he finds himself in this life.

RAJ: Exactly. But once again, he couldn't succeed in that if there were not others willing to join in the that mutually-agreed-upon definition of status and office. The fact is that there are many people who do not extend respect to physicians at all, because they do not see the medical practice as wholistic, as natural, and so they don't join in the mutually-agreed-upon definition. And therefore, the physician **does not** have the position he thinks he's gained with that part of society.

You see what I'm saying?

SEEKER: Yes. But it works for all of us, whether it's something that appears lofty in our society such as a physician, or whether just a housewife who has the nice home she wants and all the accoutrements so it looks good for a party, or...

RAJ: This is true.

SEEKER: ...the guy who's a clown bending balloons. It's all the same.

RAJ: Again, she must have friends in society that have joined in mutual agreement as to those status symbols. It still doesn't make it Real. It still just makes it, let's say, "a group insanity."

SEEKER: So then we are creators of our insane fantasy? So we're successful in that aspect then?

RAJ: You are successful to the degree that you and someone else, or you and many someone elses, have made commitment to the validation of those definitions. But that can't be counted as any kind of real success because the conclusion isn't valid. It's just a mutually-agreed-upon consensus opinion.

SEEKER: So even in the positions we find ourselves, we did not create for ourselves the circumstances to put us in these positions? Or these positions just simply don't exist, so it's fantasy on top of fantasy?

RAJ: You created them. But if you haven't created Something That Is Real, you haven't created anything. If you haven't created anything, you haven't created anything. And therefore, you haven't been a creator. But that's the difficult part for the ego. That's the difficult part in the process of awakening, because it requires a recognition that what you thought you had created, you didn't succeed in creating. And then abandoning that sense of authorship, and then asking in so many words, "What the hell is really going on?" And becoming inquisitive. So, don't get hung up on, "Well, we must have really created an illusion. We were creative in some way." Because if nothing actually was created, then the sense of being a creator is false.

And Sanity is part of the realization that one's status as a housewife in a beautiful home, or a physician doing miraculous things, can only seem to be a valid perception *if* there are enough people believing it. And that doesn't make it Real.

ANOTHER SEEKER: We've also read here that when we're healed, it says, "The Son's creations..." Let me back up. "This is as true of the Son as of the Father. In this sense the creation includes both the creation of the Son by God, and the Son's creations when his mind is healed."

RAJ: Yes.

SEEKER: So when our minds are healed, we then can create. Is this what I'm...

RAJ: No. I did address that. When your minds are healed, then your Experience of God's Extension As You, illuminates you, fills you up, and it shows all over you—not by conscious choice, not by an individual authorization coming from you—but because it overflowed you. You see?

SEEKER: I see. So this would be like a spontaneous feeling of love, or happiness, or joy, or bliss, or revelation, or something of this nature. It's not like inventing a chair, or a...

RAJ: Or being in a part of Infinity where God was moving, you might say, and God moving looked like you moving a mountain, or picking up a chair and relocating it, and being an integral, inseparable part of the Glory of the Movement of God.

SEEKER: And what about something like invention? Like Edison inventing a light bulb, or something like that? Something that the world had never seen before. Is that... you know, needless to say, we would say, "Well, that's creation." He created something that wasn't ever, you know,...

RAJ: But you see that is a process of becoming more complete and moving out of a state of less completeness. The invention of the light bulb brought light where it hadn't been before. It brought light where there was darkness, you might say. But in the Infinite Presence of What God Is Being, there is no lack and so the Movement of Creation is not a means of filling a void. It's not improvement. It's not forward movement. It's more like the hymn goes, "from glory unto glory." And that's about the best I can put it into words at the moment.

SEEKER: So if there were no separation, there would be no need for light bulbs?

RAJ: [small amused laugh] That is correct.

SEEKER: Okay.

RAJ: In moments of illumination, an experience that awaits you is for a darkened room to be illuminated by the Light of You, literally the Body of Light that you are, and the Light that is the Substance of everything in the room. You right here in this quote "incarnation" unquote without having ascended. The Energy that you see as the form of your body is pure Light, even though you can't see it at the moment. I can see it. This room is illuminated far more brightly than the lights display at the moment, just from the Light of You. Right now it's shining. It isn't out. You haven't snuffed it, even though you are not seeing it. That's the **more** of you that's right here now to be experienced if you'll be curious. It's happening right now.

But you all have a nice little mutually-agreed definition of yourselves that is that you're just, you know, human beings doing the best you can, struggling along, and trying to refine your souls and spiritualize yourselves.

And you're managing to be pretty far out. I mean you're talking with Jesus. And this is excellent because to whatever degree you let yourself be far out and yet still remain grounded, you make it possible to let go even more, and have experiences of Light illumination.

And when you pray, when you ask the Father to show you something, ask Him to show you a lot. Don't ask for just a little bit. Ask Him to reveal the maximum that you can bear. Ask Him to reveal the last thing in the world you would expect to experience.

Okay. Microphone.

ANOTHER SEEKER: The invention of the light bulb, or sailing ships, or coats, aren't those all gifts from Awakened Beings through our consciousness? Aren't those Expressions of Love?

RAJ: They are fuller experiences of your Wholeness, fuller experiences of your Birthright of Freedom, fuller experiences of your right to comfort. They are not so much gifts, as they are the little bit more of good that you were willing to be undefended against; a little bit more *right* to dignity and comfort than you had mutually agreed upon before.

SEEKER: They're coming from outside of the agreed definitions though.

RAJ: Of course.

SEEKER: They're coming from Wholeness. They're coming from...

RAJ: They are coming from the Father's good pleasure to give you All Of What He Is. And they come through the sieve of your current mutually-agreed-upon definitions. It's like you're in a dark room, and there's a door in the room, and outside the room is the world and the sunlight, but the door fits the jamb perfectly, and there's no light bulb in the room, and so the room is totally dark. And then there's an earth tremor, and the room shifts, and this little crack of light across the bottom of the door comes through. And you get down and you look at it, and you stand in awe of it. "Wow! This must be a gift from beyond. I've never seen anything like it before. It's an incredible experience!" But it's just a little bit of the Totality of the World and all of the Light that extends infinitely that's outside the door.

No one said, "Let's give them a little bit of Light." The Light was being gifted in its entirety all along. You see? So it's always just as much of your good as you're willing to let in. And so coats and sailing ships and light bulbs seemed to develop, so that lighter coats kept you as warm as the heavy ones, and better means of stitching them together made them last longer, and so on. It's just a matter of your letting in more of what you felt you deserved than you did before.

SEEKER: So more of The Way Things Are, versus, angels whispering in our ears?

RAJ: Yes. And remember this. I haven't just talked about, let's say, technological improvements, or improvements in fabrics that could be used in the coat, or, let us say, the development of automobiles and airplanes that made ships obsolete as means of transporting you from one place to another. I haven't talked just about the form, because the form isn't really where the movement is.

The movement is in your increasing experience of your Integrity, of your Birthright. That's where the movement is. That's where the quote "development" is. That's where the growth is. It isn't in the inventions. The inventions always have accompanied, let us say, your belief that you didn't always have to be in the dark, or your clearer understanding that you didn't always have to be in the dark, and your clearer understanding that you didn't have to be limited to the transmission of a message that takes three months to get where it's going and another three months to bring an answer back to you.

So what all of the inventions and all of the developments of objects are, are just representations of the amount of your Birthright that you have been willing to embrace. That's where it's happening. **That** is the happening.

SEEKER: I like that.

RAJ: That's a practical response.

SEEKER: Yeah.

RAJ: Continue.

READER: *The Garden of Eden, or the pre-separation condition, was a state of mind in which nothing was needed. When Adam listened to the "lies of the serpent," all he heard was untruth. You do not have to continue to believe what is not true unless you choose to do so.*

RAJ: Now that's a very significant statement.

RAJ READING: *When Adam listened to the "lies of the serpent," all he heard was untruth.*

RAJ: He was not tempted. He recognized it for what it was—a lie. So he didn't become subject to... [inaudible audience background talk]... he did not become subject to the illusion that would have followed **if** he thought he was hearing truth and accepted it and joined.

Continue.

READER: *All that can literally disappear in the twinkling of an eye because it is merely a misperception.*

RAJ: Let's, let's... I want to emphasize another word here.

RAJ READING: *You do not have to continue to believe what is not true unless you choose to do so. All that can literally disappear in the twinkling of an eye because it is merely a misperception.*

RAJ: Meaning **all that** which isn't True that you had been believing, can disappear in the twinkling of an eye **because** it is merely a misperception. It's not an actuality.

Someone the other day said that they were experiencing a fever—Amena—and that she thought that her body was in a process of casting off something unnecessary to it. Well, she's caught in a mutually-agreed-upon definition about body and how it functions, and doesn't realize that if she envisions a process by which a certain thing is being accomplished, that she will be stuck with the fever until that time period has passed and what needed to be accomplished could be accomplished, **and** that the process would move forward on the basis of the manner in which **matter** operates. It left her with no capacity to be receptive to an instantaneous healing, because she saw a physical process occurring.

When the fact is that there's not one single physical thing there where she sees body. It's just the Visibility and Tangibility of her Individuality, which is Mind. It's **her** Individuality rendered perceptible. But what is perceptible about it, is still of the same Nature and Character as that which it is identifying, which is pure Mind. And not only that. It's incapable of harboring anything that it would need to go through a process to release.

Therefore, the existence of the fever and the thing that need[s] to be released, that this so-called body is going through a process of releasing, is all a fantasy. And if she realizes that it is a fantasy, then in the twinkling of an eye, it can literally disappear because it's merely a misperception. You see?

Continue.

READER: *What is seen in dreams seems to be very real. Yet the Bible says that a deep sleep fell upon Adam, and nowhere is there reference to his waking up.*

RAJ: Yes.

RAJ READING: *What is seen in dreams seems to be very real.*

RAJ: Well, all there are to dreams are limited embraces of the Totality of Reality. Important point. Dreams are not an experience of something different from Reality. Dreams are just highly-focused, limited perceptions

of the Totality which is Reality. And what is seen in dreams seems to be very real because you make commitment to only seeing a little bit at a time. But it's your **commitment** to the limited vision that makes it seem real. It's your capacity to be focused that makes it real.

In other words, you couldn't seem to have an illusion if there wasn't Something Real engaged in observing it, and lending to it (the fantasy) "reality," you might say—but I'm putting that word "reality" in quotes—by virtue of the Something Real In You that is capable of bringing focused, committed attention to what you choose to give your attention to. So you make the illusion seem real by virtue of bringing your Very Real Divine Capacity to bear upon focusing your attention on a very limited part of Reality and holding it there, and believing that the limitation is real.

You get it?

Yes.

SEEKER: So Adam listened to the lies of the serpent, and in the face of Reality he didn't believe it because it was obvious that it was all lies. I presume also that Eve listened to the lies of the serpent and was equally unpersuaded because in the face of Reality the lies are apparent.

RAJ: No, this is not correct.

SEEKER: No. [mild audience amusement]

RAJ: She did see truth in it, but even so, it did not create an illusion. She then...

SEEKER: It was when they shared.

RAJ: ...sidled up to Adam; said, "Honey, would you consider, just consider looking at it this way?" [mild audience amusement] And he said, "Oh, well, what can it hurt?" And then there were two joined in the bias, in the fantasy.

SEEKER: And that's the deep sleep that Adam fell into?

RAJ: Yes. And Eve.

ANOTHER SEEKER: [without mic] And they're Awake now. [mild audience amusement]

RAJ: Someone said, "And they're Awake now." It's irrelevant. I'm not going to go into that at the moment.

Okay, let us continue.

READER: *The world has not yet experienced any comprehensive reawakening or rebirth. Such a rebirth is impossible as long as you continue to project or miscreate.*

RAJ: Okay. So we've come to a point here where, without much emphasis, you've been given a clue as to how to break the dream. As long as you continue to project, or miscreate, such a rebirth is impossible. But as soon as you **stop** projecting and miscreating, such a rebirth is not only possible, but inevitable.

Now you know what? That could really please your ego. But it is your Soul that responds with joy at hearing that, because you are being reminded at a deep level what your Function is. And the experience of that feels good. And I want you not to confuse it for an ego response.

RAJ READING: *It still remains within you, however, to extend as God extended His Spirit to you.*

RAJ: Your Function has never been lost to you. It has not shriveled up and blown away. You have not lost the capacity. Each one of you is still fully functional as God created you. You are as fully functional as God Is **Being** you in this moment. You should stop using the word "created." God did not create you some time in the past. God Is **Being** you in this instant. "Behold I make all things new." It still remains within you to extend **as** God extended His Spirit to you.

Now here's the zinger again about the free will.

RAJ READING: *In reality this is your only choice, because your free will was given you for your joy in creating the perfect.*

RAJ: By letting God be All There Is to you so that right where you are, **God** is finding expression; not a puny, little personality called Fred, or John, or Mary, or whatever. You see?

Wow!

And this is where we will break for tonight.

I have enjoyed being with you.

AUDIENCE: Thank you.

RAJ: And you're probably going to get tired of hearing this. I haven't said it a lot but as time goes on, I will be reminding you. Paul is not the special medium through which you can hear me. Whether you're here in this room, or whether you're listening from places around the globe on the Internet, **I** am inseparable from each one of you, just as **you** are inseparable from All

of Us Who Are Awake. So don't walk out of here anxious to come back next week to hear more from me. Walk out of here curious to see if I have anything to say to you on the way home. So that maybe next Thursday you're going to be so busy listening to me at home that you won't have time to come to the Gathering. Got it?

SEEKER: Got it. Yes.

RAJ: Nevertheless I will enjoy communing with you here, *or*, at home.

Okay. Good night.

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A Course In Miracles (reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – THE ORIGINS OF SEPARATION
And Section – THE ATONEMENT AS DEFENSE
First Edition – p. 15 / Second Edition – p. 18

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: I am aware that since the last Gathering some of you have had fun, oh, let us say, considering the shortcomings of women, if indeed Eve is their role model. And by the same token, jabs have been pointed at men for their gullibility. [single audience laugh]

But before we go on, I want to back up for perspective. In the Bible, there are three accounts of creation. One in *The New Testament* and two in *The Old Testament*.

The one in *The New Testament* is the simplest, the most straightforward, the one that is so simple that it bypasses everyone's grasp of the totality of its meaning. It says, "In the beginning was the Word, and the Word was with God, and the Word was God." [John 1:1]

In the first chapter of Genesis, that very simple rendition of creation is fleshed out wherein it says, "And God said, 'Let there be light.'" Let there be this. Let there be that. Let there be plants. And let there be cattle. And let there be whales. And so on. And then God charged all of what He created to be fruitful and multiply. And then it says that on the seventh day—because in order to flesh it out a structure had to be provided, a storyline, you might say, even though creation could not have taken time to occur—and on the seventh day God rested. There was completion. And then it says, "And God saw everything that He had made, and behold it was very good." Which really means "and it was VERY GOOD." And I have said before that a clearer understanding of that statement can be found in these words, "And God saw everything that He had made, and behold it was verily (or really) God."

So, in the beginning was the Word. And God said, "Let there be." And the Word was with God. And God saw everything that He had made. And the Word was God. And behold it was verily God. Creation is finished. Creation is complete. And creation is the Movement of the Mind of God which God

sees and recognizes Himself in. It is all about God, from first to last. It is all God.

So, where is this Adam and Eve? Well, in the second chapter of Genesis it says, "But there went up a mist from the ground." Well, let me ask you this. If you are at a movie and you see the image on the screen begin to waver and shift and become mystified and unclear, and then resolve itself in a new scene, you naturally assume that you have shifted into a different reality. It is easy to assume that. And I encourage you to assume that, when you read after creation has been completed, "and a mist went up from the ground."

And then there is a key sentence. It says, "And there was no man to till the ground." Well, you know what? The way it's written sounds like the lead in to what follows, but it's really the conclusion to what has already been written. Creation **does not** include a man to till the ground. It does not include a man to make his mark in the world. It does not include a man to exert authority and change creation. It does not include a man to give definition to everything, because God has already defined it completely, **and** charged it to be fruitful and multiply, to flourish.

So, according to this second creation, God creates man from the earth and breathes into it life. And then, He causes a deep sleep to occur, because Adam is lonely and needs a helpmate. Ah! Is this beginning to sound familiar? Because we're beginning to describe the realm of mutually-agreed-upon definitions. And without a helpmate, how can there be a mutually-agreed-upon definition, right? And so, He takes a rib out of Adam's chest and from that makes woman.

And the rest is history, literally, because history is a record of time that in Eternity is an illusion. And everything that follows from there on throughout the Bible is a record of illusion. It is all based upon the trials and tribulations of being a man, or a woman, to till the soil and to suffer through and survive the quote "human condition."

The moment that mist arose in the story, everything became an example of life, of creation, being experienced through a glass darkly, through the distortion of mutually-agreed-upon definitions, and a, I'm going to say, a conscious ignorance—**ignoring** of Reality that doesn't require a man to till the soil, that doesn't require a woman to slave and sweat over a stove and **labor**. So, be careful when you have fun at the expense of women, or when you have fun at the expense of men, because there ain't no such creatures.

You see, you might have been **tempted** to believe that "The Fall" occurred **after** Eve tempted Adam, that the illusion began **after** Eve tempted Adam

and he agreed to join her. ***But the illusion started where the mist rose from the ground.*** And it's an important thing to understand.

If you don't understand it, you can buy into the idea that you are all descendants, one way or another, of Adam and Eve, since they are the first ones capable of being parents. And even if you hadn't thought of it that way, in the more immediate present, you do see yourselves as descendants of your parents, who are descendants of their parents, who are descendants of their parents, and then you don't usually think much further back than that. But you can't be the descendants of your parents because you are the Direct Expression of God. And you embody All That God Is—Mind experiencing Itself and recognizing Itself in the experience. This is very key and I didn't want to let it escape your attention.

You see, waking up isn't about getting back into the Garden of Eden. It's about getting back ***before*** the Garden of Eden, ***before*** the mist arose from the ground, ***before*** the whole story of an existence separate from God began, or seemed to begin.

Before we start reading, I want to mention something that we discussed earlier: that you have no private thoughts. It's relatively easy to engage in the uncomplimentary assessment of women as beguilers, temptresses. In fact, if you're a man, you can make a point of looking for the best temptress you can find. But what I want to point out to you is that because none of you have any private thoughts, because you truly aren't separate from anything, every thought you have is beguiling. Every thought you have is tempting. I prefer using the word "tempting" now.

Every thought you have is ***an invitation*** that goes out from you like a messenger looking for that which confirms it. It invites a joining in agreement—every single thought—whether it's a hateful thought, whether it's a loving thought, whether it's a thought that finds its basis in the version of creation found in the second chapter of Genesis, or whether it's a thought that finds its basis in the first chapter.

And so everyone who is ***thinking*** is engaging in beguiling, ***or***, is engaging in making an invitation to acknowledge the Truth. Your thoughts are either seductive, or they are illuminative. Either they seduce another, or they promote the illumination of another. I'm not saying this to convict anyone of anything, but to point out something that happens unconsciously if you're not aware that you're not the offspring of Adam and Eve; if you're not aware that no such form of creation ever took place at the Hand of God.

No matter what great religious books you read, you will find attempts to account for existence. And so you will find a creation story. The clearest

account of creation is in these words, “In the beginning was the Word, and the Word was with God, and the Word was God.” So, that means the Word wasn’t **you**. And that means that **you are** the Word That Is God. It means that you are God in action, in presence, in being, right now. And that’s what waking up is the discovery of.

Now we will go to the book.

We have a question.

SEEKER: I noticed in the two creations that the name of the deity changes. First creation, like an older name for God—Elohim, or the wind, or something like that. And the second creation where Adam and the mist is happening is called the Lord God, more of a Yahweh kind of a guy. Is that, is my perception correct on that?

RAJ: That is correct. Yes.

SEEKER: Is there a significance to that?

RAJ: Only that it represents the fact that there’s a different source for each of the creations.

SEEKER: The first one is an older story.

RAJ: The first one is the truest story. It doesn’t have anything to do with time.

SEEKER: Thank you.

RAJ: You are welcome.

READER: *All fear is ultimately reducible to the basic misperception that you have the ability to usurp the power of God. Of course, you neither can nor have been able to do this.*

RAJ: In other words, whatever everyone thinks happened after the mist arose from the ground did not change creation **as** it is represented in the first chapter. What you think you have done has never happened. It’s as simple as that.

Continue.

READER: *Here is the real basis for your escape from fear.*

RAJ: Ah. Why? Because it means that you cannot possibly be **in** the frame of mind, the mutually-agreed-upon joint frame of mind wherein mutually-agreed-upon definitions have occurred and seemed to have caused a different experience of Reality than What It Really Is.

Continue.

READER: *The escape is brought about by your acceptance of the Atonement, which enables you to realize that your errors never really occurred.*

RAJ: You see?

Continue.

READER: *Only after the deep sleep fell upon Adam could he experience nightmares. If a light is suddenly turned on while someone is dreaming a fearful dream, he may initially interpret the light itself as part of his dream and be afraid of it. However, when he awakens, the light is correctly perceived as the release from the dream, which is then no longer accorded reality.*

RAJ: Now this uses an example of light as opposed to darkness when you do your dreaming. But what I want to point out to you is that, again, [taps on the table] the glass-topped table, the carpet, your fingernails—these are all Reality seen through a glass darkly, and therefore can be misinterpreted. **But** because What They Truly Are has never stopped being the Presence and Expression of God, they serve just as much as light as that which can trigger your awaking up from the dream, and thus seeing them As They Truly Are.

Continue.

READER: *This release does not depend on illusions. The knowledge that illuminates not only sets you free, but also shows you clearly that you **are** free.*

RAJ: **And** that you always have been.

And in the discovery that you always have been, there is absolutely no occasion for entertaining guilt for all this time that you seemed to have wasted in an illusion, because the Clarity of being Awake shows you that you never were **in** a dream. **And** because you never were in a dream, and because you always were present in Reality as Who You Really Are, the memory of who **you** in your Right Mind were being all along is returned to you, even though you weren't paying any attention to it for all that time because you were preoccupied and committed to your definition of everything.

Continue.

READER: *Whatever lies you may believe are of no concern to the miracle, which can heal any of them with equal ease.*

RAJ: So whatever lies you believe can't actually, can't **actually** block you from waking up; can't actually cause you to be undeserving of Knowing and Experiencing the Truth. And therefore, it can't hold off your realization of the Truth in any way.

Continue.

READER: *It makes no distinctions among misperceptions.*

RAJ: Miracles do not. Indeed.

Continue.

READER: *Its sole concern is to distinguish between truth on the one hand, and error on the other. Some miracles may seem to be of greater magnitude than others. But remember the first principle in this course; there is no order of difficulty in miracles.*

RAJ: And there is no order of magnitude of illusions. A mistake is a mistake. A misperception is a misperception. That's all.

Continue.

READER: *In reality you are perfectly unaffected by all expressions of lack of love. These can be from yourself and others, from yourself to others, or from others to you. Peace is an attribute **in** you. You cannot find it outside. Illness is some form of external searching. Health is inner peace.*

RAJ: Yes. Inner peace is what you experience when you stop sending out messengers of fear; when you stop sending out messengers of hate; when you stop sending out messengers of jealousy; when you stop sending out messages of arrogance.

And when you **choose** to become still and you experience your peace, as I've said before, you find yourself beginning to be filled with the experience of being loved, and the result is Joy. And **now** you're engaged in sending out messengers of Joy which will return to you with confirmation of that which is joyous.

Continue.

READER: *It enables you to remain unshaken by lack of love from without and capable, through your acceptance of miracles, of correcting the conditions proceeding from lack of love in others.*

RAJ: Indeed. When another sends out a messenger of hate, or fear, to you, and finds you non-responsive because you've chosen to be in your peace where you find joy, it does not bring back confirmation of what it is looking for from you. But **your** expression of joy right in the face of that, your

experience of joy that is sending out messengers of joy, has the opportunity to find a joyful response in the one who had been sending out a messenger of hate or fear. And your messenger of joy is an active agent for change, because it has its origin in the Movement of God Himself that you have let in.

Messengers of fear are not agents of change. You might say that they are agents of paralysis, agents of immobilization; but not agents of, not initiators of action, of response. The messengers of fear simply block, simply immobilize. This is why the messengers for fear have no power.

Okay, let's continue.

READER: *The Atonement as Defense*

You can do anything I ask. I have asked you to perform miracles, and have made it clear that miracles are natural, corrective, healing and universal.

RAJ: Ah. And miracles are sudden shifts of perception that happen when you're not being "man who tills the soil;" "man who makes his mark on the world." Miracles happen when you let yourself be the place where God shines through, when you let God be All There Is right where you are.

Continue.

READER: ***There is nothing they cannot do, but they cannot be performed in the spirit of doubt or fear. When you are afraid of anything, you are acknowledging its power to hurt you. Remember that where your heart is, there is your treasure also. You believe in what you value. If you are afraid, you will inevitably value wrongly, and by endowing all thoughts with equal power will inevitably destroy peace.***

RAJ: Now because of the difference in the second edition, I'm going to read that so that everyone has it both ways.

RAJ READING: ***If you are afraid, you are valuing wrongly. Your understanding will then inevitably value wrongly, and by endowing all thoughts with equal power will inevitably destroy peace.***

RAJ: Continue.

READER: ***That is why the Bible speaks of "the peace of God which passeth understanding."***

RAJ: Indeed.

Understanding comes from thinking and the use of reason and logic. And that's why I make a distinction between the word, "understanding" and

“knowing.” **Knowing** is understanding that has come from experience without a single thought occurring. When any of you has felt God’s Love, you were in a position of never doubting the existence of God again; not because you could reason it; not because you could explain it; but because the experience was an undeniable Knowing. You could call it an understanding, because it is a Knowing so deep. But it is not something that has arisen out of thinking, or logic, or reason.

It isn’t understanding any of you want. It’s the Experience of Knowing, because Knowing is undeniable and it cannot be argued away. But what logic and reason have created **can** be argued away through an even more skillful use of reason and logic, whether there is any truth to it or not.

Continue.

READER: *This peace is totally incapable of being shaken by errors of any kind. It denies the ability of anything not of God to affect you.*

RAJ: Indeed.

READER: *This is the proper use of denial. It is not used to hide anything, but to correct error. It brings all error into the light, and since error and darkness are the same, it corrects error automatically.*

RAJ: Indeed. In other words, it uncovers misunderstanding. It uncovers misperception for what it is, which causes it to be seen as completely valueless. And what you don’t find value in, you make no commitment to, you don’t entertain, you don’t hold onto.

Continue.

READER: *True denial is a powerful protective device. You can and should deny any belief that error can hurt you. This kind of denial is not a concealment but a correction.*

RAJ: You see, if someone says something to you, “2 plus 2 is 5,” and you **know** 2 and 2 is 4, you say, “That’s not true! 2 and 2 equals 5—that’s not true.” Stating it is not the first step of negotiation, or an argument. You see? It’s just a statement of the truth. It is a correction.

Continue.

READER: *Your right mind depends on it. Denial of error is a strong defense of truth, but denial of truth results in miscreation, the projections of the ego.*

RAJ: It results in miscreation. Once again that simply means a distorted perception; **not** a new creation that is false.

SEEKER: Is it true then that in time we may grow weary of that ego behavior?

RAJ: Absolutely.

SEEKER: And we may eventually **want** to be rid of it and **want** what I hear you describing to us?

RAJ: You're already weary of it [seeker laughs] which is why you're listening. Yes.

READER: *In the service of the right mind the denial of error frees the mind, and re-establishes the freedom of the will.*

RAJ: Again, when you are confronted with illusion, when you are confronted with error, when you are confronted by misperception, and it is aggressively presented, you need to deny it. Once again though, your denial of it is not the first step of a contest, or a war, but a clear acknowledgement that it's **not** true because truth **is** such-and-such and such-and-such that **you know**. That sends a messenger out looking for confirmation, and it **will** find confirmation—transformational confirmation.

Continue.

READER: *When the will is really free it cannot miscreate, because it recognizes only truth.*

RAJ: Yes. When the will says to God, "**Thy** Will be done," it's really free, even though the ego sees that as a loss of freedom.

SEEKER: And reacts fearfully. And then if I agree with that, then I've allowed myself to be grabbed once again.

RAJ: Exactly.

SEEKER: And then, which in turn, can leave me quite weary again. After a while, it's like insanity. It's like repeating the same mistake over and over again hoping for a better result. [laughs] [audience laughs]

RAJ: It isn't **like** insanity; it **is** insanity. Exactly.

RAJ READING: *When the will is really free it cannot miscreate, because it recognizes only truth.*

RAJ: It recognizes only Truth because that is what it has willed to see by saying, "God, Thy Will be done."

Of course, this involves shifting from the second account of creation in Genesis 2, back to the first account in Genesis 1. Because when you say, "Thy Will, not mine, be done," you're saying, "I choose not to be 'man to till

the soil.' I choose not to identify myself that way. I refuse to identify myself that way because that is **not** the truth about me." And so you abandon the authority that being able to till the soil seems to give to you.

You see?

ANOTHER SEEKER: Now that sounds like, I'm not saying it is, but it sounds like we don't (you don't) have to work for a living. You don't have to till the soil. You don't have to make your mark in the world. So you don't have to really...

RAJ: Well, I tell you what. You just try to sit down, and be still, and yield to the Father's Will, and see if you can remain unmoving. See if you can avoid breaking into dance, if you will, because of the Joy that fills you, and the Movement of God, and the Rhythm of God, and the Beat of God, and the Movement of Creation that **is** what you're the Presence of, because God Is Being All There Is of you right now. And just see if you can **keep from** doing something.

SEEKER: But it's not toiling, you know.

RAJ: Of course not. It's a natural, effortless Flow of the Movement of Fulfillment making all things new. It's just that what you're doing isn't done for your private purposes. And it isn't done for your gain. It's a **gift**.

SEEKER: And it doesn't have to be repetitive, or boring, or any of that.

RAJ: It never will be repetitive or boring.

SEEKER: Because I mean this is talked, what you're speaking about is a whole paradigm shift.

RAJ: Yes!

SEEKER: But I mean...

RAJ: From "Chapter 2" to "Chapter 1."

SEEKER: Right.

It almost sounds like anarchy in a way. I mean it **is** anarchy in a way. You're upsetting the whole apple cart of the way things are.

RAJ: You're upsetting the mutually-agreed-upon **definitions** of how things are, and returning to How Things Really Are. Absolutely.

SEEKER: Because it's almost like the definition of "work" excludes the word "fun."

RAJ: The definition. Yes.

SEEKER: I mean, if it's fun, it's play. If it's work, it's no fun. [laughs]

RAJ: Indeed.

And the greatest works of art are the ones that came out of Joy; **not** suffering, as it is proclaimed. The greatest works of art and the greatest things that have been done were the result of Joy allowed, embraced, and embodied.

SEEKER: So this is good news. We don't have to work any more. [laughs]
Yea!

RAJ: You do not have to **be** in order to survive. That's what work is.

SEEKER: You mean existing for the sake, the saying, "I have to do this in order to survive."

RAJ: Exactly.

SEEKER: I can have fun and survive, too.

RAJ: You're damn right.

SEEKER: Alright. Good news.

ANOTHER SEEKER: I just want to talk a little about personal experience, the way this **feels** as an experience.

I'm going along and I'm having my "Chapter 2" experience. And then I **deny**, I deny that. And then I guess what I'm feeling is, for a little bit, I'm going into what you could call "the void," or, you know, just sitting there kind of waiting, I guess waiting for the messenger to get back. But then that fulfillment starts, after a little period of maybe like just reorienting myself, getting my balance back after I've denied all the ruckus. And I sit there and there's quiet. There's not anything to experience. I might have to concentrate on my breath, or, you know, make an effort to not go back into the thinking and the confirming the lie.

RAJ: And the body sensations of fear, and so on.

SEEKER: Exactly. Just paying attention to something that's really going on at a primal level that's not all loaded with stimulation.

RAJ: Significance.

SEEKER: Yes. Significance, exactly. Something to—how did you say it?—to bring about a consummate act.

RAJ: Yes.

SEEKER: And so then I just sit there without anything going on for a little bit before the messenger gets back. That's what I'm experiencing. And I used to sit there for like a long time waiting for the messenger to get back 'cause I wasn't as...

RAJ: Oh, let's be clear here. When you become still, what you're doing is making room for God.

SEEKER: Exactly.

RAJ: And then there is an infilling that occurs. First is the experience of peace. And then is the experience of feeling loved. And then an accompanying Joy. Those influxes of the Presence of God experienced by you, are themselves the impulse of the messengers that are being sent out.

SEEKER: Yeah.

RAJ: And they are the messengers that will return to you with confirmation. Just being in the quietness does not send a messenger out. You're not in the quietness waiting for a messenger to return. You are in the quietness waiting upon God, waiting upon the Holy Spirit, to infill you, because it is their Purpose to uncover to you What Is True About You, which you can only recognize within yourself when you have abandoned assertive, authoritative, aggressive thinking.

You see?

SEEKER: Aggressively denied it. I mean that's the place I can apply my will; just a will not to think that thought; to stop the thought.

RAJ: To will not to think a thought is an attack on a thought. But to choose for your peace and disregard the thought, constitutes a withdrawal of your attention.

SEEKER: I know exactly what you're getting at.

RAJ: And therefore, a denial of it.

SEEKER: Paying attention to my breath, versus, attacking the thought.

RAJ: Indeed. You got it.

ANOTHER SEEKER: I feel like I'm in a "Chapter 2" experience trying to avoid a Chapter 11. [laughs] [Raj laughs]

SEEKER: Are we on, is it number three? [to someone else] Thank you.

RAJ: Yes.

SEEKER: Okay.

READER: *You can defend truth as well as error. The means are easier to understand after the value of the goal is firmly established.*

RAJ: The value of the goal. And what is the value of the goal that would cause you to defend Truth rather than error? The goal has to be simple. It has to be Love. And if your goal is to Love, then it is Truth that you will naturally want to defend, because error is the disturbing element that undermines the Experience of Love if it is defended and committed to.

Continue.

READER: *It is a question of what it is **for**. Everyone defends his treasure, and will do so automatically.*

RAJ: Yes. Do you treasure harmony? Do you treasure friendship? Or do you treasure not being wrong? Or do you treasure being right? Do you treasure that which unifies, or that which separates and seems to provide the opportunity for being the winner of one-upmanship? You see?

And...

RAJ READING: *Everyone defends his treasure, and will do so automatically.*

RAJ: In other words, you don't have to **will** to do it. If you treasure something, you **automatically** defend it. It's wonderful, because the moment you value Love, the moment you value Truth, you will automatically defend it. You will spontaneously stand on its behalf, involuntarily. It's not a struggle. You might say the struggle comes in **changing** what you're treasuring.

Continue.

READER: *The real questions are, what do you treasure, and how much do you treasure it?*

RAJ: And **why** do you treasure it? You always treasure it for what it's going to do for you. You always treasure something for what it's going to do for you.

So you know what? I would like you to take time this coming week to ask yourself **what Love can do for you**. I'm not going to ask you to report back to me next week. But why would you treasure Love? You might be surprised that you don't have a large number of responses to the question. But it's worth exploring. It's worth contemplating. **What do you want Love to do for you?**

And then take a look at whether or not Love can really do what you're asking it to do for you, because if it can't, then what you are asking it to do needs to be abandoned. It's a futile road. And sometimes as you whittle away the things in you, the inclination in you to try to obtain something that's not available—in other words, to get Love to do something for you that Love is incapable of doing—sometimes in the whittling away of those wasted intents, you seem to come down to only one or two things, and that can feel rather empty.

But when you come down to one or two or three things, you can recognize the consistency between them, you can recognize the similarity. And once you see those similarities, you have the capacity to recognize other areas where Love can benefit you. And then the answer to the question, the answers grow in number.

RAJ READING: *The real questions are, what do you treasure, and how much do you treasure it?*

RAJ: And I added, "And why?"

Continue.

READER: *Once you have learned to consider these questions and to bring them into all your actions, you will have little difficulty in clarifying the means.*

RAJ: Yes. And part of the reason for the fact that you will have little difficulty is because of the... because you will be spontaneously inviting them into your experience. This is the part that doesn't take work. The coming forth of the Clarity will happen automatically, spontaneously, without labor, because it's a "Chapter 1" Experience.

Continue.

READER: *The means are available whenever you ask. You can, however, save time if you do not protract this step unduly.*

RAJ: Wasn't that a tactful and kind way to say it?

Go on.

READER: *The correct focus will shorten it immeasurably.*

RAJ: Indeed. And the correct focus, again, is not on the denial of the thing you want to get rid of. You deny the thing you want to get rid of by withdrawing your attention from it. And in doing that, you stop energizing it in your experience, and it withers for lack of **your** attention. You see? As someone once said, "It comes to you for life, and you give it all the life it

ever had." So, withdraw your attention from it. Stop giving it life by ***neglecting*** to do something, rather than fighting off the devil.

Continue.

READER: *The Atonement is the only defense that cannot be used destructively because it is not a device you made.*

RAJ: And because it's not a device you made, it's not a device that is there to serve your private goals. The things you make are made to serve your private goals. And your private goals are the goals of one separate from the Whole. And those goals are always to preserve the separation.

You see?

So it's wonderful.

RAJ READING: *The Atonement is the only defense that cannot be used destructively because it is not a device you made.*

RAJ: But that means that you have to allow the Atonement to bless you. You have to allow the Atonement to do its work for its reasons, because you're choosing to abandon your reasons—your personal, private reasons.

Continue.

READER: *The Atonement **principle** was in effect long before the Atonement began. The principle was love and the Atonement was an **act of love**.*

RAJ: Aha! An act of love. An act of love.

Now this could almost sound like a "Chapter 2" thing. You know, an act of tilling the soil; an act of making your mark on the world. But the only thing is that an Act of Love is only an Act of Love if it's a Gift. Love is never a means of getting. That's why it can't be misused. A "Chapter 2" act is an act of getting. A "Chapter 1" act is a gift. An unpremeditated gift without strings. A gift without expectations attached to it. A gift that is given purely as an extension of oneself, because you no longer have a goal to do anything other than the Function ***God gave you*** by embodying Himself as Himself right where you are.

Is intercourse an act of love? It is referred to as an act of love. Well, it might be, and it might not be.

Is drinking a glass of water an act of love? It might be, and it might not be.

Continue.

READER: *Acts were not necessary before the separation,...*

RAJ: In "Chapter 1."

READER: *...because belief in space and time did not exist. It was only after the separation that the Atonement and the conditions necessary for its fulfillment were planned. Then a defense so splendid was needed that it could not be misused, although it could be refused. Refusal could not, however, turn it into a weapon of attack, which is the inherent characteristic of other defenses. The Atonement thus becomes the only defense that is not a two-edged sword. It can only heal.*

RAJ: Those are incredible words.

SEEKER (reader): Yeah.

RAJ: The Truth is incredible.

So the real question this week in everything you do is, it needs to be, "Am I going to give expression to the Voice for Truth, or the voice for fear?"

If you're going to give expression to the Voice for Truth, you **will not** engage in self-defense, because that's not a gift. And it's not Love. And it sends no messengers out for confirmation of that which causes your gift to be an agent for change and transformation and healing in the world.

If you feel inclined to become defended, and thus engage in retaliatory attack, you will find yourself bound to a "Chapter 2" experience—the struggle of the human condition. And you will be saying that you are descendants of Adam and Eve, and that such a world as existed after the mist arose is real, and it's your domain, and it's your environment.

But if you want to break that illusion, you've got to make the choice for the Voice for Truth. You've got to make the choice for Love, which means becoming undefended, because you can't make a gift from a standpoint of defense. A defensive hand is a fist, and there's no way to give away what is inside your hand when it is closed up in a fist. It's that simple. And there's no way that your hand can be a weapon when it's extended in an open position. Oh, I realize that it can be used to slap with, but you understand my point.

Continue.

READER: *The Atonement was built into the space-time belief to set a limit on the need for the belief itself, and ultimately to make learning complete. The Atonement is the final lesson. Learning itself, like the classrooms in which it occurs, is temporary. The ability to learn has no value when change is no longer necessary. The eternally creative have nothing to learn. You can learn to improve your perceptions, and can become a*

better and better learner. This will bring you into closer and closer accord with the Sonship; but the Sonship itself is a perfect Creation and perfection is not a matter of degree.

RAJ: This is why it is a good idea not to engage in evaluating your skill as a learner, and not to make commitment to the process of learning. Learning is unavoidable. **But** don't make commitment to learning. Be willing to abandon learning [snap of the fingers] at any moment. Because to the degree that you have not locked yourself into a learning process, you are a prime target for an inspiration, and an insight, and a direct penetration of your Divinity, because it's in the unguarded moments that this happens. So don't place too high a value on learning. Place your value on being receptive, and then to the best of your ability, be defenseless against the influx of that which you haven't entertained before, of that which you haven't **allowed** to be in your presence before.

Continue.

READER: *Only while there is a belief in differences is learning meaningful.*

RAJ: Indeed.

Continue.

READER: *Evolution is a process in which you seem to proceed from one degree to the next.*

RAJ: Important word not to let escape your attention—the word “**seem**.” Evolution is a process in which you SEEM to proceed from one degree to the next.

Continue.

READER: *You correct your previous missteps by stepping forward. This process is actually incomprehensible in temporal terms, because you return as you go forward.*

RAJ: And this is because each step toward Home is an undoing of a step you took away from Home. And so it is indeed a return.

Continue.

READER: *The Atonement is the device by which you can free yourself from the past as you go ahead. It undoes your past errors, thus making it unnecessary for you to keep retracing your steps without advancing to your return. In this sense the Atonement saves time, but like the miracle it*

serves, does not abolish it. As long as there is need for Atonement, there is need for time.

RAJ: And as long as there is time, or seems to be time, there is need for the Atonement. As long as you seem to be able to justify not extending Love, the call for expressing Love will confront you; the call for returning to your Function will confront you. As long as you don't get the message, you will have ***time to get*** the message. And once you get the message, you won't need time to get the message, and time will no longer be an experience.

Continue.

Microphone.

SEEKER: So last week we were talking about light bulbs and sailing ships, and you clarified that that was us just embracing God's Willingness to give us the Kingdom through our sieve. And it'd be reasonable to look at evolution as that same process of embracing our Wholeness through our sieve?

RAJ: There is a correspondence there. Yes. And at the bottom line, the learning in that is, that it is valueless to employ a sieve at all.

Continue.

READER: ***But the Atonement as a completed plan has a unique relationship to time. Until the Atonement is complete, its various phases will proceed in time, but the whole Atonement stands at time's end. At that point the bridge of return has been built.***

RAJ: Indeed.

You see, it's just a matter of a return from a misperception to a correct perception. It's arriving at a point where you abandon commitment to the so-called "fun" of looking at everything with just a little bit of skew added to it. You see?

It's like the new frames for glasses that have the memory of their shape built into them so that when you twist them, they immediately pop back into their original shape. What You Divinely Are, and which you can't alter in any way, is the same as this built-in memory in these frames of the glasses. And so, no matter how much you twist yourself and contort yourself to look funny or different from yourself, What You Are is implanted there and when either you get tired from the effort to hold the contorted position, or you just decide to stop, [snap of the fingers] the return to your normal shape, the return to what you never could stop being, is spontaneous and automatic and effortless. You see?

So the last step is in the plan from the beginning. The shape of those glasses is in them from the beginning, even before they were twisted. And when the twist is released, without effort, without work, without labor, without toil, you will find yourself experiencing Yourself Truly and Everything Else Truly. It's inevitable. It doesn't take work. You don't have to refine yourself. It's not an evolutionary process.

And you will find that the hardest work you ever did, was trying **not** to be Who You Are. Becoming Who You Are happens spontaneously when the **effort** that you were applying upon yourself to be different simply ceases; when you stop wanting to be "man who tills the soil" and "make your mark" and have authority. When you abandon that, "Chapter 1" comes to view. The simplicity of it. The wholeness of it. The bliss of it. The purity of it. The Right Mindedness of it. And the conscious harmony with every Aspect of Creation Infinitely is yours, is returned to you. And what opens that door, what promotes the spontaneous shift, is the embrace and embodiment of the Atonement Principle, which is Love, and embodying it in Acts of Love, rather than acts of defense.

And on that we will call it a night.

AUDIENCE: Thank you.

RAJ: Thank you. I enjoy being with you.

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A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – THE ATONEMENT AS DEFENSE
And Section – THE ALTAR OF GOD
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RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: I welcome all of you, as well as those who are joining us on the Internet.

And I'm going to ask a question. Can anyone think of a way if you're in a room all by yourself... let's start over. If you are in a room all by yourself, can you think of a way to express affection?

SEEKER: I would say just feel it, or believe that it's just a real thing. And then just go with that. Just have belief in it. Believe that affection is something that's good and that comes from the Divine Source. And have trust in that.

RAJ: But how would you express it?

SEEKER: I suppose by feeling it, by... I would feel affection for myself being there in that room. I suppose affection for the room itself, or for whatever I could see.

RAJ: Anyone else?

ANOTHER SEEKER: I'm finding that I can't feel alone in a room anymore. It's not something that I feel anymore. I feel like I'm always accompanied.

RAJ: But the question was, "How would you express affection?"

SEEKER: How can you be in a room alone? [some audience laughter]

[pause] If you express affection in a room that you're experiencing yourself alone in, you're doing it in your imagination, just like the experience of being alone in the room.

RAJ: So, you are in a room that no one else is in. You are alone in a room, but you're not alone. How do you express affection?

SEEKER: With you, a lot of the time.

RAJ: That is Love.

How do you express *affection*?

ANOTHER SEEKER: How 'bout since really we are Mind but we're not Awake yet, and we experience thinking still. And I have a feeling that you're maybe driving at the fact that not to entertain thoughts about any other that wouldn't support the highest good about that other, no matter what. No matter what the temptation might be to think of others, because we're all experiencing something, you know, in terms of relationships with each other that sometimes goes smoothly and sometimes don't.

And if you're in a room alone, you're probably somehow experiencing either thinking, or a meditative state where you're trying not to think. And in that, thoughts are going to be coming and going, more than likely. And when they might arise in the form of anything that doesn't support the best in a Brother or Sister, no matter what you're experiencing, you know, and so-called "illusion," the struggle of life, you know, the unawakened state, and the temptation to buy into fear-driven motivation that might, you know, arise out of difficulties or conflicts that, whether they're yours, or, you know, thoughts coming from you from another, not to be tempted to believe anything that wouldn't suggest what would be reminiscent or representational of the Christ. Because that's what **we** would want to have being known about our self. So how could you expect to have that if you weren't willing to extend that?

RAJ: And how would you extend it in a room all by yourself?

SEEKER: Yeah. Well, again it... I'm talking about Mind, because I don't know any other way you mean if you're by yourself.

If you are by yourself, he's saying.

ANOTHER SEEKER: [in the background] It won't work.

RAJ: Yes.

PREVIOUS SEEKER: Yes.

RAJ: If you are by yourself.

SEEKER: Yes.

EARLIER SEEKER: [in the background] You can't express affection.

PREVIOUS SEEKER: Well, I believe in our Mind we hold thoughts, you know. And to exercise utilizing the Mind, good use of the Mind, you know, proper use of the Mind, would not be to think and, you know, of another in any way that did not support the Truth about them. And you've given us enough information to know that the Truth about everyone is that they are

the Christ, ***no matter*** what it looks like, or no matter what their behavior might suggest otherwise. So...

EARLIER SEEKER: [in the background] It's all a matter if they're in the room or not.

PREVIOUS SEEKER: So no matter if they're in the room with you or not, whoever it might be that you might be having relationships with, you are connected to them, even though they don't seem to be in the room with you.

So when you say "in the room by yourself," Mark is saying that's impossible, right? But in fact we experience ourselves that way, and we experience the thing of separation, which is what the Atonement was there to heal, which we haven't caught up with yet.

RAJ: I will say something that everyone else won't have an understanding of. But tonight you sound just like Matt. Do you catch the similarity?

SEEKER: Right. So are you meaning that... yeah, I know what you mean by that. So, but I'm trying to express something, and I think you know what I'm trying to say, Raj. Don't you?

RAJ: Oh, I do indeed.

SEEKER: But you're telling me now that I'm not saying it very well [audience laughter] because of what you just said, you know.

RAJ: I will come back to this.

SEEKER: It sounds like a correction.

RAJ: You will understand.

SEEKER: I'm willing to be corrected.

RAJ: You will understand more in just a moment.

[to someone else] You had your hand up? Wait for the microphone.

ANOTHER SEEKER: Okay. My first impulse was singing came to mind. [Someone in the background said, "Yes."] And that's all. [laughing] I don't have any way to analyze it. But that's what came to my mind was just singing as an expression of affection.

RAJ: [to someone else] And did... you had your hand up?

ANOTHER SEEKER: That's it. That's simple. I love to be alone in the room, because then I can express my affection for what I'm feeling. I sing. I dance. It's simple for me. And sometimes it's easier to express affection alone in that room.

RAJ: Well, without any judgment in what I'm going to say, I will say, is there any wonder that Atonement hasn't occurred? [some audience laughter]

Does anyone remember from last week what the Atonement principle is?

ANOTHER SEEKER: Correction of errors.

RAJ: No.

The Atonement principle is Love. And Atonement is an **Act** of Love—an ACT. Not a thought, but an **act**.

So affection is love **acted out**, you might say. And there's no way to act out love when you are in isolation. And there is no way to engage in an **Act** of Love in your Mind. In your Mind, you are **being** Love. Do you see the difference?

Again, Atonement is meaningless without involvement. One-on-one, one-to-another, back and forth in acts of affection.

EARLIER SEEKER: [in the background] So are you saying that we leave the room?

RAJ: Whoops.

SEEKER: [with the mic now] So you're saying that you should leave the room.

ANOTHER SEEKER: [in the background] Or bring someone in.

EARLIER SEEKER: Or bring some, or let... yeah. Yeah. Yeah.

RAJ: Ah! Indeed. Yes.

SEEKER: Or leave the isolation.

RAJ: Yes.

SEEKER: Right.

RAJ: Open the door and invite someone in, or go out where others are, **where** you can engage in **acts** of affection, where you can engage in an Act of Love.

There's something that Paul learned early on as part of the teaching of Christian Science which he continues to use, or remind himself of, at the beginning of every Gathering, or every conversation, with Raj. It says this: "Thy Will be done."

What follows is an explanation of the meaning of that sentence in the Lord's Prayer.

"Thy Will be done. Let the reign r-e-i-g-n) of Divine Truth, Life and Love be established in me and rule out of me all self-will. And may Thy Word enrich the affections of all mankind and govern them."

So the first part of that statement says it's an invitation that each one of you can make—an invitation, you might say, to let the Atonement principle in.

"Let the reign of Divine Truth, Life and Love..."—not the ego's sense of truth, life, truth, and love—"...**be** established in me and rule out of me all self-will."—all that is the ego.

But in a way that would be selfish only to consider yourself. To make it whole, the last part needs to be added. "And may Thy Word enrich the affections..."—of everyone else—"...of all mankind and govern them."

So, what we're doing here whenever we gather together is going through a process of enriching our affections, so that in so doing you are in a position to bless all mankind.

So, I will keep saying it over and over and over, as long as it takes for you to really grasp the fact that none of what we're talking about is a head-trip. It's not intellectual. It's got to be translated into actions, one-to-another.

Yes, in the privacy of your room, you can be the Presence of Love that blesses others. But **if** when you're **with** others, you haven't learned how to be the Presence of Love, it won't mean diddly shit. It's very easy when you're in the privacy of your room, and you're not confronted with a Brother and whatever his behavior might be at the moment, to listen for the Voice for Truth within, to learn What Is True About Your Brother, and hold him or her in that esteem. But it's when you're face-to-face with your Brother, or your Sister, that the **call** for being the Presence of Love in terms of **your behavior** comes into play. And **that's where the world changes**. You see?

So, let's not get too lofty. Let's not get so lofty and spiritual and metaphysical and intellectual that we forget where all of this is at; where it is that the transformation will occur. It's in the willingness to have your vision transformed right while your Brother, or Sister, is in your face, so that you can **behave** expressing real **acts** of love, that affection is embodied. And that's where you see the effect of the miracle.

So, let's start in the book. And we'll start here.

READER: *The Atonement is a total commitment.*

RAJ: Okay. I will put it this way. In it's fulfilled form, it is total commitment. Your acts of love become uninterruptedly constant.

Continue.

READER: *You may still think this is associated with loss, a mistake all the separated Sons of God make in one way or another. It is hard to believe a defense that cannot attack is the best defense.*

RAJ: Now, let's remember that this section that we're reading is called, "The Atonement as Defense." So that's why we're talking about defense here.

Continue.

READER: *This is what is meant by "the meek shall inherit the earth." They will literally take it over because of their strength.*

RAJ: It's sort of like "Silly Putty." If you've ever had "Silly Putty," you can roll it into a ball and then you can set it on a flat surface, and because it doesn't have much of the memory of form that I was talking about last week with the glasses that have frames that the memory of its shape is an integral part of it. When you twist it [the frames], it [the frames] comes back into its shape because it doesn't forget. "Silly Putty" has no memory. And so you form it into a ball and you set it there, and you come back the next day and it's flattened out like a pancake.

"The meek will inherit the earth" in that way. In their defenselessness, in their willingness to, I'm going to say, employ the Atonement as the governing principle of their life, they will simply relax so completely, you might say, that they cover the earth, embracing it totally.

Continue.

READER: *A two-way defense is inherently weak precisely because it has two edges, and can be turned against you very unexpectedly. This possibility cannot be...*

RAJ: Let me interrupt.

SEEKER reader): Okay.

RAJ: Whenever you have two edges, two points of view, it constitutes prime soil for argument, and disagreement, and attempts to influence. But that which has no defense whatsoever, can't be attacked and can't see attack. It can't be harmed.

It's like being the loop side of two pieces of Velcro with all of its loops cut. It doesn't matter how many other strips come by that are the hooks, there's

no way to engage the loops that have been cut, and therefore there can't be any tension, there can't be any dissonance between the two.

Continue.

READER: *This possibility cannot be controlled except by miracles.*

RAJ: That is the possibility of having two opposing sides that can engage with each other with some potential for success at manipulation or control.

Start that sentence over. This possibility.

READER: *This possibility cannot be controlled except by miracles.*

RAJ: The sudden shift of perception that causes you to be able to **be** the Presence of Love and **see** with Love, and therefore **act** with Love, so that your behavior is an expression of affection.

Continue.

READER: *The miracle turns the defense of Atonement to your real protection, and as you become more and more secure you assume your natural talent of protecting others, knowing yourself as both a brother and a Son.*

RAJ: So, Atonement is a defense against what? Just think about it for a moment. [pause]

When you... I did use the word "against." But when you think of the word "defense," you naturally think of it as defense **against** something. But you can stand in defense of Truth. You can stand in **defense of** Love. When the temptation comes for you to become reactive and angry, or jealous, or hateful, or whatever, you can stand in defense of Love, and choose for **It**, and engage with **It**, and let It fill you with enriched affection that you are able to express, instead of becoming the mouthpiece for the ego. You see?

So Atonement stands in defense of What's Real. It does not stand defended against what is unreal. And because it stands in defense of What **Is** Real, it doesn't occasion conflict. If you stand in defense against what is unreal, you will have conflict.

If your prayer is, "Thy Will be done. Let the reign of Divine Truth, Divine Life, and Divine Love **be** established in me," what are you doing? You are standing in defense of Divine Truth, Life and Love. And you are standing in defense of your capacity to experience and honor it, and nothing else.

"Let it be established in me." Of course, it's already established in you, because you're nothing less than God Expressed, and All That God Is, is already established in you right at this moment. But you're saying, your

prayer is acknowledging that and saying, "**Let it be** established in me." It's like let it be established in me **to me**, so that I'm more fully aware of it than I have been.

Let it be established in me and rule out of me my inclination to use self-will; my inclination to think; my inclination to reason; my inclination to become angry; my inclination to interpret everything according to my present sense of things, regardless of What God Is Being There. You see?

"Let it be established in me and **rule out of me all** self-will." Why? So that my affections might be enriched, and therefore be transformational, rather than my willy-nilly running down my habitual road of reaction, and willfulness, and the right I think I have to interpret everything the way I want to interpret it. You see?

So Atonement is not a defense against something. It stands in defense **of** Reality. It's a choice each of you has to consciously make and then **act out**. You have to let it take form in action, which is affection. Again, no matter how loving, how **truly** connected with the Father you might be so that you are perceiving truly about everything and everyone, if you cannot engage face-to-face with a Brother **with affection**, there is no Atonement.

So, now you know where it's at. And because you do, your participation in the Atonement will be easier for you, because you won't sit in a room by yourself **being** the Presence of Love, thinking that's all there is to it, and **neglecting** to bring it **into your actions**. Once you begin to bring it into your actions, and your desire is to act it out more and more consistently, the world is going to see more evidence of Atonement.

And this book that we're reading and what's in it, has been around long enough for there to be more evidence of Atonement. I am not chastising anyone. I'm saying that what is needed for transformation is present, and the means of embodying it—good choice of words—the means of **embodying** it are present. [walking around the room to each person] Right there. Right there. **Embody**. Body. Body. Two together expressing affection. Embodiment. And I'm not talking about sex. Body. Body. Embodiment. Body. Body. It's not an illusion. Love it. Use it. Body. Affection. Affection. Not a slap, but a caress. Caring. You know, take the time to touch, to care, to express thoughtfulness **with** your bodies. With your bodies. With your bodies. **Embody it**.

Take the time to mean it. It can't be done at a distance. **Acts** of Love. Acts of getting close enough, defenselessly enough, that hearts can touch, because the goal **is** for **hearts** to touch. You see?

The words here don't mean anything until you catch the spirit of it, of them, and extend them to each other. And where it needs to be expressed and embodied most is where a hatred seems to be active, whether it's a brand-new hatred, or an ancient hatred. And like I pointed out last week, an ancient hatred is a **current** ignorance clothed in the idea that it's ancient. [laughs]

You're all watching, everyone on the globe is watching aggressive sparring going on—the embodiments of ancient hatreds by a brand-new people. There's nothing ancient about it, except that the current generation has been told by the one just behind it, how they should currently think. And they have justified the current thinking on what the generation before thought, and the generation before thought, and the generation before thought. And yet, what's being embodied in the world today is nothing less than a brand-new generation, and one that's just behind it, and **maybe** a few left over from the one just behind that, acting out a **current** willfulness; not a current love.

"I hate your guts because your great, great, great, great, great grandfather did something horrible to my great, great, great, great, great grandfather. And I won't forgive you for what he did." So we have an obvious circumstance where enrichment of affection is called for.

Now if you don't like what you see going on in the world, then stop doing it in your individual experience, because **that, you can do** something about. And the acts of affection that you engage in will become the leaven that leavens the **whole** lump.

Again, affection is an act of love. An act of love is an **embodiment** of Love. And you will have to use your bodies, and not just your mind. Let your bodies become the brush that paints loveliness upon your relationships. Let your bodies be the brushes that paint healing in your relationships. And remember that if your bodies are **not** being used, you will **not** have the concrete evidence of Atonement, no matter how blissed-out you are all alone in your room being "the presence of love."

Do you know that I love you, all of you? And so I talk straight with you so that you won't suffer from confusion, and won't think you're doing everything that needs to be done when you're only doing **half** of what needs to be done.

Was there a hand?

SEEKER: Are you talking like Mother Theresa? Or more sublime than that? Or more sublime working towards like Mother Theresa?

RAJ: I'm not sure how much more sublime one can get than Mother Theresa.

SEEKER: So we should make that as our goal?

RAJ: No. That's a concept. So if you're going to make that your goal, then you're probably going to have to find as many videos of Mother Theresa as you can, because you can't go and observe her directly and see what it was that she did, and how did it look, and so that you can maybe get a feeling for what it was she was about.

SEEKER: Well, I mean the full immersion of herself into her world—caring for the sick, caring for the down-trodden, almost... well, to what we rate as a very high degree, which is why we hold her in high esteem and high regard.

RAJ: Yes.

SEEKER: I guess that goes back to the first sentence: The Atonement is total commitment.

RAJ: Yes. Total commitment to what?

SEEKER: To the giving of acts of love.

RAJ: But what is it that you have to be committed to in order to be in a position to engage in acts of love?

SEEKER: Interaction. Relationship.

RAJ: No.

Each of you, without your connection with God, ***do not know*** how to Love. You don't know What Love Is.

So, because I've used a phrase that is a part of the teaching of Christian Science, I'm going to use another statement that Mary Baker Eddy used. She said, "Follow me only in so far as ***I*** follow Christ." Now what does that mean? It means, how are you going to know whether she's following Christ unless ***you*** go within yourself ***like*** she did, or like she was doing when she was here, let us say. You won't know whether she's following Christ if you are not following her example and going within and asking the Christ, "What is the Truth? What should I do? What's the next appropriate step?"

So, if you're going to follow somebody, like Mother Theresa, you'd better do what she did, and that was she talked with God all day long. Her ***commitment*** was to let ***God*** shine through—not a human being, not an ego—so that her ***human*** being became ***illuminated with God***.

The Atonement is a total commitment. Yes. And Atonement... **and** Atonement means an Act of Love. So Atonement means commitment to Eternal Acts of Love.

So, you've got to love your Brother and your Sister enough to not honor who they are presenting themselves as, **but** with them in mind specifically, one-on-one, go within and ask God, "What is the Truth here about my friend? Reveal to me the Divine Presence that has to be here in order for me to see something less because my vision isn't complete."

You must use each other **as your reason** for turning to God, so that in turning to God you are blessed with Vision that causes your experience of your Brother or Sister who drove you to God [audience amused] and be able to give back the Gift that God has given you. And now we have an Act of Love that came from God, that was started by your willingness to have an object of your affection. And use that object of your affection, even if he or she has been a real bitch or bastard, to use that one as a reason for asking to see the Truth and turning to God, so that you might have the influx of the Gift of Vision that is imbued with Love, and which, because it has infilled you, causes you to send out Messengers of Love spontaneously, without a single thought of premeditation, that will go out to your Brother or Sister, who is your reason to turn to God, who you are caring enough to ask God about, and bring back to you confirmation of the Loveliness, the Divinity, the Innocence, the Perfection of your Brother or Sister.

Do you see? Now you understand what I mean.

SEEKER: Yes.

RAJ: The commitment to your Brother or Sister to engage in an Act of Love means that you are going to turn to God to **learn** of your Brother or Sister.

SEEKER: And not decide what the Act of Love is before it occurs.

RAJ: Absolutely. Because until you are connected with God, you don't have the foggiest idea of What Love Is. Because you and everyone else are operating on the basis of your mutually-agreed-upon **definitions** of love, and those mutually-agreed-upon definitions of love have **nothing** to do with doing something for someone else. They have only to do with getting something yourself—security where it doesn't exist to be had; safety where it doesn't exist to be had; success where it doesn't exist to be had.

Right?

SEEKER: So just allow these Acts of Love to manifest wherever we find ourselves in our own lives at all times.

RAJ: Yes. Making sure, having a deep commitment to not engage in those Acts of Love frivolously, haphazardly, offhandedly. There must be a deep commitment to connecting securely and solidly with the Holy Spirit, or with Me, or with your Guide, or with God, so that you can *feel* the utter appropriateness of whatever the act turns out to be; so that you can *feel* the Divinity of it; *not* the *rightness* of it.

SEEKER: Giving up our own accountability for the Act of Love.

RAJ: Absolutely. Because that which feels accountable is not the Divine One You Are, but the ego. Absolutely.

SEEKER: So we're back to just letting go. Letting God.

RAJ: Right.

SEEKER: Not fighting the impulses.

RAJ: That's right.

ANOTHER SEEKER: When it says here, "the miracle turns the defense of Atonement to your real protection," is what that means, by following Guidance, then you're not hooked by the ego, and that is your real protection?

RAJ: Exactly.

SEEKER: And then it says, "and as you become more and more secure, you assume your natural talent of protecting others," that's witnessing?

RAJ: That's witnessing. And that's engaging in affection.

SEEKER: Affection.

RAJ: Acts of Love.

SEEKER: And so by doing that, you're also bringing the energy there which helps protect them from getting hooked by their ego.

RAJ: Exactly.

SEEKER: Thank you.

RAJ: And it also [laughing] protects them *from you*.

SEEKER: From trying to Mother Theresa them.

RAJ: That's right. [audience laughter] That's right.

ANOTHER SEEKER: Last week you talked about the treasures, and what we value, what we treasured, and how much we treasured it. And then you

threw in the “why.” That’s what this is about. That’s the connectedness to the Atonement, to the affection. That’s why.

RAJ: That is a good way of putting it. Yes.

SEEKER: And it was amazing to me as I worked with that over and over again, how I found I consistently would go to something I could get out of it. It just amazed me that I was still so rooted in the idea of getting. And when you put it like you did, it just bring me right up to the startling-ness of that, over and over again. How it would start to come in as some cozy little concept, and then when you got it right down, there it was—trying to get something again.

And when you first asked that about reaching out in the room, what came to me the first thing, was really clear, was like reach for my cell phone, which I thought was a smart-assed answer, but it really was the only answer. You’ve got to reach out to somebody else.

And when I’m sitting there and feeling comfortable, connected to the Love that you and what I get connected with provides, you’ve been over and over clarifying that that’s... that’s not where it ends.

RAJ: Indeed.

SEEKER: This is really good stuff.

RAJ: Well, it’s Reality. And Reality is good stuff. The Way It Works is good stuff, even though, as it says, to the ego it seems to be a loss.

Let us continue.

READER: *The Altar of God*

The Atonement can be accepted within you only by the releasing of the inner light.

RAJ: We really have discussed this. The question is, “Where are you going to get the inner Light?”

Continue.

READER: *Since the separation, defenses have been used almost entirely to defend **against** the Atonement, and thus maintain the separation. This is generally seen as a need to protect the body. The many body fantasies in which minds engage arise from the distorted belief that the body can be used as a means for attaining “atonement.”*

RAJ: Yes.

Now, do you think that’s what I was describing? No.

The body cannot be used as a means for attaining the Atonement. The Atonement principle is Love, and Atonement is an **Act** of Love arising out of the Living Presence of the principle in you. Thus, the body does **not** become a means of **attaining** the Atonement, but as a **means** of **expressing** it, as a means of **giving** it.

Do you see the difference?

Continue.

READER: *Perceiving the body as a temple is only the first step in correcting this distortion, because it alters only part of it. It **does** recognize that Atonement in physical terms is impossible. The next step, however, is to realize that a temple is not a structure at all. Its true holiness lies at the inner altar around which the structure is built. The emphasis on beautiful structures is a sign of the fear of Atonement, and an unwillingness to reach the altar itself.*

RAJ: Now this is a metaphor. And you need to know it. And once you see the metaphor, it will be utterly clear.

RAJ READING: *The emphasis on beautiful structures...*

RAJ: Well, when you read those words, "beautiful structures," and you have just been talking about temples, immediately gothic cathedrals, modern cathedrals, stained-glass windows, exquisite pipe organ pipes come to mind. When it's like, hmmm, how can that be a sign of the fear of Atonement? But, if the body—and I'm not going to come around and tap everyone's knee again—it's a temple. Well, it makes a lot more sense if you say the emphasis on beautiful bodies is a sign of the fear of Atonement, and an unwillingness to reach the Altar itself. It's easier to see that a preoccupation with presenting a good human form is a good way of covering up your heart. If you're connected to your heart, you will be the Presence of Love unshaven, hair unkempt; not caring at all about a beautiful structure, a beautiful presentation. You see?

The next sentence says:

RAJ READING: *The real beauty of the temple cannot be seen with the physical eye.*

RAJ: So preoccupation with the form, preoccupation with the exterior, is indeed the way you cover up and make safe, make safely **hidden** the Love That You Are, the Love that it is your Function to be embodying.

Continue.

READER: *Spiritual sight, on the other hand, cannot see the structure at all because it is perfect vision. It can, however, see the altar with perfect clarity.*

RAJ: I'm going to alter that slightly. It may see the structure, but that is not where its attention is drawn. Its attention is drawn to the reason it's there, which is to embrace the Altar.

Let me put it this way. It's a rainy day. You've agreed to meet someone on the corner of an intersection. The corner has no awnings. The buildings have no awnings. And so you're standing there under your umbrella. And your friend comes hurriedly walking down the street, sees you on the corner, is glad to know that you are dry, but other than that, could care less about the umbrella, because **you** are who your friend came to see. In effect, your friend wouldn't see the umbrella, because the umbrella isn't what he came to meet.

Likewise, spiritual sight comes to be in communion with the Altar in the temple, and therefore doesn't notice the temple, because the temple isn't what it came to see. You see?

Continue.

READER: *For perfect effectiveness the Atonement belongs at the center of the inner altar, where it undoes the separation and restores the wholeness of the mind. Before the separation the mind was invulnerable to fear, because fear did not exist. T-#18/21)*

RAJ: Interesting. Because fear did not exist, it was invulnerable to fear. How can you be invulnerable to something that doesn't exist?

RAJ READING: *Before the separation the mind was invulnerable to fear, because fear did not exist. T-#18/21)*

RAJ: It is put this way so that you might grasp that invulnerability regained, will not be some ultimate form of defense that nothing can stand up to successfully. The invulnerability that your willingness to become defenseless will uncover to you, will be an invulnerability that doesn't require **power** to keep you safe.

We must talk about invulnerability, because from your present frame of reference, you feel vulnerable. And you feel that the vulnerability is part of the human condition and is unavoidable. From the ego's vantage point, invulnerability must be the result of a good defense, of armaments, of moats, and castle walls, and so on. And so it's natural to assume that as you move forward in your Awakening, your Divine Invulnerability will be some form of ultimate defense, but it isn't.

You are invulnerable, because in the absence of the choice for defense, that which you appeared to need defense against, undergoes an alteration in your mind, a sudden shift of perception, that allows you to see What Is Truly There and be infilled with **appreciation** for What Is Truly There, and thus engage in the Atonement, which will transform the world. And you will come to an experiential appreciation of the meaning of the statement, "In my defenselessness my safety lies."

In my defenselessness, my invulnerability lies. In my defenselessness, I am refusing to be in a polarized state of mind. And in the absence of polarities, I am unable to see conflict. And in my inability to see conflict, the Presence of God can become obvious to me. And I can rejoice at the Saint, who I thought was my irritating brother.

And you know what? When you're not seeing an irritating brother there because you truly are seeing the Saint that he is, the Presence of God that he is, your bristles, your hackles, your quills, lay down. And **you** are no longer threatening to your Brother. And the genuineness of your benignness can be **recognized** by your Brother, so that he can say, "Wow. I never thought he would relax so that we could just relate with each other." And he will dare to relate with you in a new way, because you dared to let your affections be enriched.

Spiritual Sight cannot see the structure at all because it is Perfect Vision. Spiritual Sight is.

RAJ READING: *It can, however, see the altar with perfect clarity.*

RAJ: And seeing the Altar in your Brother, seeing your Brother's heart allows you to watch with him a moment, be with him a moment, while he thinks he is on his way to the crucifixion. The Bible says, I said, "Could you not watch with me?" You need to stand with each other. You need to be with others affectionately—with warmth, with defenselessness. And the only thing that will allow you to do that is if you're willing to look at your Brother with Someone Who Is Awake, who can illuminate to you the loveliness of the bitch, or the loveliness of the bastard, and the lovableness of them both, and illuminate your capacity to love them right then and there, so that it is **embodied**.

We will let things rest there for tonight—a wonderful resting place.

I thank you for wanting to have your affections enriched. It makes it a downright pleasure to be with you.

AUDIENCE: Thank you.

RAJ: You are welcome.

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A Course in Miracles Study Group with Raj, November 7th 2002
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November 21, 2002 -- A Course In Miracles Study Group with Raj/Jesus

Discussion Today

Everyone will have to participate in the fact that it's all about Gift.

When fear enters the picture.

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: I am going to take a moment here, perhaps many moments. I am going to speak on Paul's behalf and for Paul at the moment, because he knows that if he spoke to you, he would lose his cool. He wishes to apologize to everyone for the delay this evening. **But** the fact is that he is experiencing a great deal of fear, and has been for the last week to week-and-a-half, and it is making it difficult for him to hear me and let what I am saying flow smoothly and freely. Part of my talking here is to help him feel being on the beam with me and to relax so that the flow can smooth out, and so that he can find himself disentangled from the fear.

Very simply, the fear revolves around a significant decrease in the flow of financial support, which his ego insists on turning in on him. You see, I will not go where his ego wants to take this. Needless to say, it has caused him to feel increasingly responsible **personally** for that which he cannot be responsible. And this has been overwhelming.

It is important for all of you to know that he really is no different from you. And when fear enters the picture, it is still necessary for him, as it is necessary for every one of you, to make a conscious choice as to whether he is going to listen to the voice for fear, or to the Voice for Truth. If he had listened to the voice for fear tonight he would have come out and said he's at the end of his rope and **cannot** be present for the Gathering this evening. That was not his choice, however, even though he was, and still is, far from the Place of Peace that he finds normal under these circumstances.

Although he feels like he is no example whatsoever, I am saying that in front of you, he is being an example of what one must do when fear runs rampant through you and every fiber of your body says **hide**. And what it means is hide from the Truth that would be the answer. It means hide in and feel the fear, and send out messengers of fear to find confirmation of the justification for fear. A different choice has to be made, even though it isn't what one **feels** naturally and spontaneously like doing. One has to choose for Love. One has to choose for Truth. And one has to choose for extending it right in the face of the fear; not **against** the fear, but **instead of** the fear.

You can't battle fear. All you can ever do is have another point to give your attention to and persist in giving your attention there--the Voice for Truth, the God within you, the Holy Spirit, your capacity to be the Presence of Love and persist in the face of fear, whether the circumstances that have occasioned the fear, or that seem to justify the fear, have changed or not.

What I'm saying is as good as anything we could be reading from the book tonight, and in fact is supported by what is in the book.

[pause] I have assured Paul that he is not blocking me at this moment. I simply am not saying anything. [long pause]

Paul wishes to convey a commitment to you, and everyone, who finds value in the work, the activity, that he and I are engaged in. And that commitment is that no matter what happens, he's not going to stop listening to me and he is not going to stop finding a way, or allowing for a way, for it to be extended. Nothing will stop him from that. That is his commitment. You might think it's a commitment to me, but it's a commitment to you. That is the way it has worked. That is the way it will work. That is **only** way it will work.

And although it might mean that things are not easy, he is in complete agreement with me that there will never be a charge placed on any aspect of the extension of his union with me. And his commitment to that is not an intellectual commitment. He **knows** that this is the only way it will work. And he is in **harmony** with the fact that that's the only way it will work. Not that that's the only way it will work for him, but that's the only way it will work for everyone.

Everyone will have to participate in the fact that it's all about Gift. It's all about giving. It's all about extending. It's the Father's good pleasure to give you, extend to you, the Kingdom--**All** That Is. If that's the way the Father works, that's the way **Being** works. If that's the way Being/existing works, that's the way each of you works. That is the Nature of your Being.

When one tries to act on one's own, one spontaneously behaves defensively. And one gets into the mode of **getting**, acquiring, possessing. And then **protecting** one's possessions. The exact **opposite** of Gift. The exact **opposite** of Extension. The exact **opposite** of Love. The exact **opposite** of Caring.

I am talking about this tonight because this is what needs to be addressed. Not because those of you here do not reciprocate. Not because those of you who are here are not giving. Not because you're not supporting

enough. This isn't directed **at you**. But I am addressing a **general attitude**, because my words will reach further than just you. It addresses a basic attitude that is immobilizing to the experience of the influx of Wholeness for absolutely everyone who isn't Awake.

And I'm not addressing the problem; I'm addressing the solution. I'm giving voice to the answer; the answer for everyone. Because the simple fact is that as each of you take the **essential step** of **shifting** from getting to giving, you do two things. You become, first of all, an agent for change in the world, and contribute significantly thereby to the **Evidence** of Atonement in the world. And the second thing is that that change which you become the agent of, is a result of **your** fulfilling your Function to glorify God by **being like Him**, instead of trying so hard to be **different from Him**. And this brings you back into the fulfillment of your Function.

And this is what the **Course** is about. This is what **Awakening** is about in practical nitty-gritty down-to-earth terms, where what's down-to-earth becomes transformed before your eyes, and you begin to see the Evidence of Heaven where your sense of separation had created a **distorted** experience called "the world and universe that has nothing to do with God at all."

This, we--Paul and I--will continue to give voice to, come hell or high water, **because** it is the only answer, and **because** it is the only thing that will **dissolve** the experience **of** hell and high water.

And you know what? I've said it before this evening, but I'm going to say it again. Don't think that because you are consciously engaged in an apparent process of Awakening which is an endeavor that is to your credit, [it] is going to be easy. Do not misunderstand. I am not saying it is going to be, or it has to be, **hard**. But the very practical fact is that you are used to being governed by your ego and its perceptions. And you have valued them. You have built a security system based on those ego perceptions. And you have great commitment to ensuring your safety through the maintenance of that security system. And in your process of Awakening, that security system will be dismantled.

And **you** will dismantle it peace by peace. That's interesting, isn't it? P-e-a-c-e by p-e-a-c-e. Little by little, you will increase your Peace by dismantling another p-i-e-c-e of **your** defense system, your defense mechanism, which is **what** the ego is. And as you do it, you will find moments where you are dismantling a part of your defense system that you have felt was particularly essential to your safety, and fear will rear its head. Not for the first time, but for the millionth time. And it has reared its head so many times that you are very familiar with every aspect of and every detail of that fear, and every justification for it, so that when it rears its head, it's easy to feel the fear **fully**, even though the dismantling you have engaged in has **actually weakened** it.

And you will have to do what Paul is doing this evening. And that is continue with the dismantling **in spite of** the fear, **because** you know that in the dismantling of the defense system, you **will feel** your inviolability, your innocence, and your absolute safety that **requires** no defense system. And because there is somewhere **in you** that **you know** that you are absolutely and utterly safe, no matter what. And therefore, it is becoming more and more apparent to you that what is called for when fear raises its head is to **not** energize it by giving your attention to it and being distracted from the dismantling of the defense system.

That is what I mean when I say that it isn't easy. But you must **understand** that just because it isn't easy, doesn't mean what you're doing is **wrong**. It doesn't mean that **you** must be dismantling it **wrong**. It doesn't mean that you must not really be engaged in Awakening, else everything would be smooth and hunky-dory. If you understand this, you will be able to face the **suggestion** that fear is justified and that there is reason to disengage from dismantling the defense system. And you will persist, whether it is **comfortable**, or not. You will **persist**, whether it is comfortable or not. Go into this with your eyes wide open. I'm disillusioning you now. I am removing illusions that you might carry with you in this apparent process of Awakening, of coming back into **your** Right Mind.

"Onward Christian soldiers." Well, that's not what I'm talking about. We're not doing battle with the ego. You are learning to recognize what it actually takes to become free of an illegitimate imposition upon you that has kept you from experiencing your Birthright. And that illegitimate imposition upon you is a defense mechanism, a defense system, a barrier, a wall, encircling you that protects you **against** experiencing God actually. The wall isn't real. And it's **not** your Birthright to be imprisoned inside the wall that encircles you. So persist, when the rules that say, "don't tear down that wall," try to cause you to stop energizing and validating the wall, and distract you from persisting in your intent to move through it. And the only way to move through it without finding it resisting you, is that by disregarding it, and persisting in wanting to have the Experience of Truth in which the illusion of a wall not only can't stand, but must be shown to be nonexistent so that you may fall through it effortlessly.

[Editor's Note: In the above paragraph, it would seem more appropriate in terms of the meaning of the sentence to instead say: So persist, when the rules that say, "don't tear down that wall," try to cause you to **keep** energizing and validating the wall, and distract you from persisting in your intent to move through it.]

I'm walking Paul through his wall right now. And you will find that when you insist upon getting past the wall of immobilizing fear that gets hold of **you** from time to time, you will have Help. You will have Support. You will have inner clarifications available to you of the sort Paul is getting right now to help you recognize what you **don't** need to be responsive to, so that you don't make it more difficult for yourself by energizing the wall more

through harboring the fear; giving it a place of safety in you to reside by feeling it in all the different ways it's possible to feel it. You see?

Fear is not natural to your mind. ***Fear is not natural to your mind.*** Therefore, to whatever degree you honor fear, you are behaving in an extremely abnormal way. You are using your ***mind*** in a totally abnormal way. ***You've got to make the choice not to use your mind that way.*** And choose not to use your mind in that way with persistence ***until*** the invitation to fear has subsided in you, and that which is not natural to your mind, seems no longer to be presenting itself as part of your mind.

Once it is no longer presenting itself as part of your mind, your Mind is available to fully represent God, to fully represent your Clarity and your Peace, to fully represent your capacity to be appropriate in every moment, and to be an agent for change, to shift into ***giving***, into extending, which the wall of fear absolutely prohibited you from ***being*** and doing. And the world is blessed by your willingness to bless it. And ***you*** are blessed by your willingness to bless the world, instead of protecting yourself against the world.

Now, you and Paul will find that he and I have participated in being a living example of what's on the next couple of pages of the ***Course*** which we would have covered if we had read them. This has been very healing for Paul ***and*** for every single one of you.

For those of you on the Internet who may not know where the next two pages are, for those of you who are reading the first edition, it starts on page 18, the second paragraph. And for those using the second edition, it starts on page 21, paragraph 2. We will not actually read from the ***Course*** this evening, but at the next evening we will start with those two pages.

And because next Thursday is Thanksgiving Day, we will not be having the Thursday evening Gathering. And we will resume two weeks from tonight.

Paul feels that the tone of voice has been somber this evening. He misses the lilt. ***But*** it has been perfect under the circumstances. I have shared what I have shared out of Love. And Paul has let me share what I have shared as an Act of Love, because even in the face of his fear, he refused to succumb to the very strong invitation to engage in defense and not hold the Gathering at all. And I thank him for that. And he has grown. And I thank you all for being part of it, sharing it with us.

I love you all. And when Paul's mouth moves and forms those words, they are a statement about him as well. ***He*** loves you all.

Paul is not feeling buoyant yet, but he is not consumed with fear, and is experiencing significant, if not total, Peace.

And we will call it a night. Thank you.

AUDIENCE: Thank you.

Transcribed by Miguel

Completed, edited and checked by Janis

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Raj/ACIM Study Group – December 5, 2002

A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – THE ALTAR OF GOD
First Edition – p. 18 / Second Edition – p. 21

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And good evening to everyone on the Internet as well.

The chapter we're on is called "The Altar of God."

And the last time we were discussing this chapter, we discussed the tendency when one has attempted to function independent of the Father, to become preoccupied with the beauty of the temple that the Altar is in. And that in so doing, one causes the Altar to recede in one's mind until it becomes forgotten.

But there is another thing you all do with the temple that isn't so beautiful, and that is that because you have your back turned to the Altar, and because you are experiencing separateness, aloneness, which isn't natural to you to be feeling, the **unnaturalness** that you **feel**, you identify as fear. **And** then, out of fear, you transform the temple into a fortress, a defense, a defense against whatever's out there that is responsible for your being afraid. You see? And if you find the fortress not protecting you well, you strengthen it. You develop it. You find a bigger and better way to be safe. And all the time, your back is turned to the Altar.

Now, you must understand that the Altar is the Presence of God that is the very Presence of You. And there is an Effulgence to it, an Illumination to it. A Glow, if you will. And the Glow is what you might call the temple that surrounds the Illumination of the Presence of God that is the actual center **and** circumference of you.

When you **imagine** that you can step back from the Light that is you and observe it, you find that you can also imagine a capacity to turn your back on it and notice the Glow without seeing the Altar, without seeing the Source of the Glow. And then you can become preoccupied with it, because it is the only thing in your view. And so you can beautify it, or you can strengthen it, or you can do whatever your imagination can come up with, **except** that because your back is turned on your Essential Being, and you cannot avoid but feel the unnaturalness of that stance, everything you do,

whether it's beautifying the temple or creating a fortress out of it, will be done out of fear, and as a defense.

Now, your body is the Visibility and Tangibility of your Individuality. Your Individuality is Spirit; not matter; not solid form. Therefore, the Visibility and Tangibility of you has to also be utter Spirit; not tangible matter.

But the moment you begin to use the temple as a **means of defense**, you **densify** it, as I've said before. You **tighten** it up. Indeed, I know that almost all of you, at this particular time, with all of the invitations you have through the media to feel fear, are experiencing physical tension, are experiencing queasiness in the pit of your stomach, are generally not feeling at ease in your body. And the reason is **because** you are preparing it to defend yourself.

Now, I'm going to ask you a trick question. Which came first, the invitation to fear, **or**, the physical sensation of fear? I'm not going to have you answer that question. Some of you are likely to say, "I was feeling uneasy before I got any indication from my world that there was a need for it." And others of you will say, "I wasn't feeling anything until I started watching the news." Well, what came first **wasn't** the call for fear, **or**, the uneasy feeling within you. **What came first was turning your back on the Altar.** If this is clear to you, then you will be able to understand easily and clearly that the answer to the call for fear **and** the physical sensation of uneasiness, is to give your attention back to the Altar, so that you don't engage in defense beautifully, **or** by having a strong fortress.

"Oh, let's defend ourselves through reason and compassion. Let's defend ourselves through prayer. Let's defend ourselves through a positive attitude. Let's defend ourselves by consciously embracing our enemy with love." You see, that's a beautiful way of defending yourself, but it's still defense.

You've got to stop keeping your back to the Altar. You've got to abandon looking at effects, and turn within to the place where your Peace is available to you. And you must choose for your Peace first, before you look out there, so that when you access your Peace, you may **feel** the Presence of God's Love that is there growing brighter and illuminating you with the **Gift** of Love, so that all you are impelled to do, or **be, is** the uncomplicated Presence of Love that **sees** What God Would Have You See where you had seen an enemy that you needed to defend yourself against. And **that** is the only thing that is going to transform whatever situation you're confronted by that seems to be a justifiable call for fear.

Now I want you to understand also that as long as you engage in the habit of using your body as a shield, as a fortress, as a presence of that which has the capacity to exert force, you will find yourself experiencing your body trying to accommodate your intent to use it as a defense. And you will be uncomfortable. You will become ill. You will find dis-eases, simply because your decision to **act** and be a forceful presence for your defense causes you to use the Glow of the Altar as a means of being unconscious of the Altar. **And** your ever-present **Sanity**, with a capital "S", does not allow you to become more powerful as an independent agent for change without your experiencing an **equal** amount of distress.

Your Sanity, the ever-present Balance of **Being**, causes every single one of you, when you are attempting to act **at odds** with Being, to be met with an equal force in the opposite direction, you might say. In other words, if you tried to stretch into a position, or a shape, that God didn't give you the ability to move into, your attempt will be met with an awareness that you can't do it. And it will also be met with an awareness of the **unnaturalness** of it, because even though you tried to **act** and think insanely, you haven't been given the capacity to do it.

And so you say, "I am going to protect myself against my enemy. And I am going to use my body, because it's the only thing I have to use, as the fortress and the weapon. And I am going to do whatever I have to do to protect myself, no matter how aggressive my enemy gets." And the more intense you become, the more at odds with the nature of the temple of the Glow of the Altar, you become. **And** you squeeze the Life, you squeeze the Glow, you squeeze the Light out of it. Not that you can **actually** do that, but **you squeeze it out of your range of vision**. And ultimately, you may find that your so-called "enemy" has killed you, when actually **you** have turned the Light out by insisting on attempting to solve the problem that you have misperceived as existing by getting rid of it, and using the Glow of your Being as the means of doing it. **And the only result you can seem to have is to find yourself snuffed out.**

So when you attack your enemy, you're attacking yourself, because the whole scenario has arisen out of a fantastic imagination that you could actually turn your back on the Light of your Being, the Altar that is in the very center of you, and engage in anything, beautiful or ugly, **loving** or hateful, **healing** or killing, without being connected with your Source. And so the enemy you see, because you have your back to the Altar, seems to kill you because that is the scenario you have set in place by becoming **defended against** this imaginary entity.

Now it doesn't have to be Saddam Hussein. It can be your child. It can be your lover. It can be your mate. It can be an employer, or an employee. You're getting constant invitations to feel vulnerable these days. And it's very easy for whatever vulnerability you activate within yourself to rub off, or color, your experience of everyone else. And anyone and everyone can become the object of your suspicion and very creative, imaginative ideas about just how they are being terrible and operating to your detriment.

So this is really a time to remember what your Function is, which is to be the Presence of Love. And to remember that the Atonement **Principle**, because Atonement is what this is all about, the Atonement Principle is Love, and the Atonement is an **Act** of Love.

And as long as your attention is on the temple, I'll put it this way, as long as your attention is on the **Glow** from the Altar, and whether you make it into a temple or a fortress, you're ultimately going to have to realize that the answer to any form of defense is to turn around so that your back isn't to the Altar. And so that you can see the Altar, and in your imagined distance from it, **feel** yourself being loved by the Love That Is Really You, That Is Really **God** Being The Presence That Is You, so that your decision to stand apart from It and observe It might melt in the Presence Of That Love. And you will find yourself slipping back into **being** It, rather than standing apart from It and observing It, and apparently giving yourself a vantage point where you can turn your back on It and look **out there** and see a world that you must be defended against.

Maybe it isn't another country. Maybe it isn't a mate, or a child, or a parent, or an employer, or an employee. Maybe it's your body that you are finding yourself needing to defend yourself against, because **it** is not behaving properly and threatening your life. You see? Maybe **it** is what is causing you to be vulnerable to the worst.

You see, even the Glow from the Altar that you look at, which is really the temple, but which you **look at** with your back turned to the Altar, can become that which you have to defend yourself against. And so, here you are, using your body as a defense **against It**, further **compounding** the densifying of Pure Light, Pure Glow, the Pure Energy of Spirit that **never was** matter, and never was governed by the laws of matter, the laws of physics.

So, with that in mind, let's begin. Again, it's the second paragraph on page 21, for those who are in the second edition. And for those who are in the first edition, it's page 18, the second paragraph.

Okay.

READER: *For perfect effectiveness the Atonement belongs at the center of the inner altar, where it undoes the separation and restores the wholeness of the mind.*

RAJ: Now, it is already there. For perfect effectiveness, it is already there. The point is that that's where you need to bring your attention. Your attention needs to be **brought to** the center of your Being, the inner quietness.

Continue.

READER: *Before the separation the mind was invulnerable to fear, because fear did not exist.*

RAJ: And after the separation, the mind is invulnerable to fear, because fear **does not** exist.

So, it's not like the separation happened a long time ago and now you're stuck in it. All you have to do is be willing to not be separate any more. And the moment you make that joining with the Presence of God in the middle of you, then you will find you're invulnerable, and that there is no fear, and that there never was. So again, it's not something that happened in the past. It's a change of mind that occurred which can be unchanged at any moment.

Continue.

READER: *Both the separation and the fear are miscreations that must be undone for the restoration of the temple, and for the opening of the altar to receive the Atonement. This heals the separation by placing within you the one effective defense against all separation thoughts and making you perfectly invulnerable.*

RAJ: The one effective defense against all separation thoughts is to abandon your imagined capacity to **stand separate** and objectively view the Subjective Experience of **Being** Love Itself. The only effective defense against an illusion is to stop indulging in the illusion. And because you can't actually become something you are not, you **never did** become something that had that capacity. And so that fact that you have never changed one iota for one second from What God Created You To Be **is** the answer that's already in place in the middle of you because it was **never** undone.

Okay.

SEEKER (reader): I have a question about when you were talking about turning our backs to the Altar. Every time we do that, is that always an attack on the body?

RAJ: It's always an attack on God, you might say. It's always an attack on your Essential Being. And because you are using your body in order to... ummm...

SEEKER: Wake up.

RAJ: No.

Because you are using your body as the **means** of attacking God, you are causing it to try to do something that it cannot actually do. When you do that, it doesn't change your body. Your body doesn't actually become diseased. And your body cannot ultimately die, because the Glow will always be there. And it will forever be the Illumination of Light, and not matter. But you can **seem** to create an experience of density in your body that you could call an attack on your body. **But** remember that in order to become preoccupied with the Glow, you must **already** have turned your back to the Altar.

SEEKER: Hence my question. And it's not valuable to look at it that way. That it is an attack on the body, but it kind of... that's what I thought when you said that.

RAJ: Well, let me put it this way. When you take your fist and attack the wall by punching it, which one do you think hurts?

SEEKER: Your hand. [laughing]

RAJ: Yeah. Not the wall.

So when you use your body as a means of attack, you find it suffering. **But** the moment you turn around and give your attention to the Altar, and you abandon the attack-mode so that you might be infilled with the Father's Love that illuminates that It, the Father's Love, is the very Presence of your Being, then all injury that seemed to occur in your little fantasy disappears.

You see?

SEEKER: I see.

RAJ: And the Glow doesn't go away, but it isn't the center of your attention any more.

Okay.

SEEKER: Thank you.

RAJ: Continue.

READER: *The acceptance of the Atonement by everyone is only a matter of time. This may appear to contradict free will because of the inevitability*

of the final decision, but this is not so. You can temporize and you are capable of enormous procrastination, but you cannot depart entirely from your Creator, Who set the limits on your ability to miscreate.

RAJ: Yes. Now...

ANOTHER SEEKER: [in the background] You can't avoid it. [audience laughter]

ANOTHER SEEKER: [inaudible] [more audience laughter] [Raj laughing]

ANOTHER SEEKER: That horrible word. [audience laughter]

RAJ: You see, in order to act at odds with the Father, you must attempt to stretch the Father, or compress the Father, or in some way twist What The Father Is, because you are given no other material to work with but What God Is Being.

And so you might imagine that God is a giant rubber band that is Eternal and Inviolable, and therefore cannot be damaged or broken, but which, because it is a rubber band, can be stretched. And so, you attach one end of it to an immovable rock, and you start stretching it. Well, you can't stop it from being What It Is, and you can't make it become something else, but what you find ***happening*** is that as you walk further and further away from the rock, it becomes more and more difficult because you are trying with more and more force to accomplish something that is impossible—to stretch God out of shape.

So, you could say that you have free will to try to stretch God, or twist Him into something He isn't, but because He can't be twisted into something He isn't, you will inevitably come to the realization that what you're attempting to do is impossible. ***And*** with ***understanding***, and with ***comprehension***, and with ***willingness***, you'll stop trying to do the impossible.

So, the end is inevitable. Free will means that you have the ***right*** to cooperate with The Way Things Work. But it also means that you have to cooperate with The Way Things Work because it's your choice. The ultimate choice that you're faced with is that you have decided to co-operate with The Way Things Work. And the word "co-operate" is very close in meaning to the word "co-creation."

Continue.

READER: ***An imprisoned will engenders a situation which, in the extreme, becomes altogether intolerable.***

RAJ: That's the really stretched rubber band.

READER: *Tolerance for pain may be high, but it is not without limit.*

RAJ: You see, you never totally lose your Sanity, and so when something becomes **obviously** unreasonable, you **have** the capacity to **recognize** it.

Continue.

READER: *Eventually everyone begins to recognize, however dimly, that there **must** be a better way. As this recognition becomes more firmly established, it becomes a turning-point.*

RAJ: Yes.

READER: *This ultimately reawakens spiritual vision, simultaneously weakening the investment in physical sight.*

RAJ: And I'm going to put it this way. Spiritual Vision arises out of the decision to turn toward the Altar. **Physical** vision results from the decision to turn your back on the Altar. The **decision** to turn your back to the Altar is an abandonment of Wisdom. And the **decision** to turn back toward the Altar is an Expression of Wisdom.

READER: *The alternating investment in the two levels of perception is usually experienced as conflict, which can become very acute. But the outcome is as certain as God.*

RAJ: And the more acute a situation gets, the closer you are, I'm going to put it this way, to having your will broken—your **will** to operate at odds with God. And so the more **acute** the situation is, you might say the more miracle-ready you are. Because the Sanity in you that you cannot get rid of, even though you can try to ignore it, stands ready in that state of acuteness to register with you.

It stands ready for you to **recognize** once again, so that you say, "Ah! I get it! I've been making it difficult for myself by doing it the way **I** wanted to do it without being curious to know What **Really** Works. And so I'm going to ask for Help. I'm going to turn **around** where I **can see** the Altar. I am going to re-embrace that in me which holds the answer which I rejected at some point."

You see, Wisdom is something more than just an intellectual "Aha!" It's something that comes from very deep within you, because it's part of your innate Sanity. And so you **feel** it.

Continue.

READER: *Spiritual vision literally cannot see error, and merely looks for Atonement. All solutions the physical eye seeks dissolve. Spiritual vision*

looks within and recognizes immediately that the altar has been defiled and needs to be repaired and protected. Perfectly aware of the right defense it passes over all others, looking past error to truth.

RAJ: Yes.

You see, the whole reason that one doesn't turn toward the Altar is because one is preoccupied with the error, **and** defense against it, out of **self-righteousness**. You see? And so one is **committed** to exposing the error, and demonstrating its horribleness, and proving that it must be annihilated—instead of stopping a moment, and going within, and becoming still, which is the equivalent of turning **around** so that your back isn't to the Altar, and letting in the Perspective that is **naturally** and eternally yours, so that you **can** with Love reassess your choice of how to perceive what you're seeing. And make a new choice colored by, supported by, and illuminated by, the Love That You Are, that you have become reacquainted with once again, by virtue of abandoning your commitment to the **error** and **its eradication**, and instead yielding into the Love in the center of your Being that is the Presence of God **and His** Perspective. And **that's** what heals.

Continue.

READER: *Because of the strength of its vision, it brings the mind into its service.*

RAJ: Ah, yes! You thought, you **all** have thought that your mind is the authorizer. That it's not there to be in service to anything. It is something for everyone else and everything else to be in service to.

"Let's move this mountain. Let's clear this forest. Let's transform the land. Let's do what will damage the ozone layer, just because we want to do it. After all, we won't be here to suffer the consequences. Let's make our mark on the earth. Let's make our mark on each other. Let's coerce each other into being what we want them to be, or stop them from being what we don't want them to be."

And so everything must become subject and in service to the **mind** that has conceived the idea of how things ought to be. But that's **not** the Function of the Mind. And as long as one insists upon employing it that way, **one is at odds with The Way Things Work**. And you are going to exist in an ongoing state of suffering, which will be more, or less, intense depending upon whether **you** are more, or less, in harmony with The Way Things Work.

It is insulting to the ego to let the **Mind** be in service to the Atonement, to be in service to the Father's Will, to be in service to Love.

Continue.

SEEKER: May I ask a question with regards to what you said just now?

RAJ: Yes.

SEEKER: When you said, you know, the mind says, "let's move the mountain, and make people do this," or whatever, it seems to me that the underlying driving force in this world seems to be seeking money, the accumulation of wealth.

RAJ: No. Let's be clearer than that.

SEEKER: Okay.

RAJ: The driving force in the world isn't that. The driving force in *those* who are **conceptualizing** how things are to be in the world is that.

SEEKER: Yes. Yes.

RAJ: The world is the Manifestation of God. Never more. Never less. So be careful how you use your words.

Because, likewise, the body can't function at odds with you, because it doesn't have a capacity to act on its own. But when you say, "My body is killing me," or "My body is letting me down," you create an image that simply isn't true. And if you **believe** that image, then **undoing** that belief becomes the first step before you can actually get down to the realization that **you** are using your body as a defense, trying to make **it** function in a way it wasn't meant to, by following instructions **you** are giving to it that **you** weren't meant to give to it. You see? And once that realization occurs, you can address the problem by changing your mind.

Continue, though.

SEEKER: The... it... would it be...

RAJ: The current mindset in the world is.

SEEKER: The current mindset in the world is to accumulate wealth. This to me seems like...

RAJ: The current mindset in the world is to accumulate power.

SEEKER: Power.

RAJ: And wealth seems to be one of the most effective... ummm... one of the most effective means of **influencing others** to **allow** power to be exercised over them.

Continue.

SEEKER: Even people who have great wealth still seem to be motivated to—not all, but many—to accumulate more power, and more power, and more power, and more power. So, is this another way of saying defense? Having power, therefore you can defend against whatever you perceive to be a threat?

RAJ: Absolutely. Now that doesn't have to be the only motivation for wealth.

SEEKER: The reason I'm delving into this is because it seems that while the majority of people in the world are in the mode of thinking that we need to accumulate more power to protect ourselves, or whatever, then it really slows down any way of shifting into another way of being.

RAJ: Absolutely.

SEEKER: Here's an example. For instance, we know that governments are basically corrupt in the world, but yet, but yet we... it's not like we're incensed by it any longer, or we say, "Well, let's get rid of those guys and bring in some honest people." It's almost we accept it because we're trying to do the same thing, or the majority of people are trying to do the same thing, and that is accumulate power. So how can I fault those who are accumulating power more successfully, apparently, than I am, because I'm trying to do the same thing? So therefore, I'm going to **accept** the way things are and just get the money and run, so to speak, which seems like that's where the world would... the world in... I mean in terms of the illusion, is stuck right now.

RAJ: That's where the current mindset is. Exactly.

SEEKER: Exactly.

RAJ: Yes.

SEEKER: Exactly.

RAJ: Ah.

SEEKER: So...

RAJ: But so what. It may be currently immobilized, but not incapable of movement. And so, someone, somewhere, like maybe you, or anyone else in this room, can abandon that game, abandon that mindset, and start **being** the Presence of Love, the gifter, instead of the getter. And let everything that is done with money be done for reasons other than self-protection. Let what is done with money embrace and **gift** with no strings. Let everything that is done with money **bless**, not **you**, but those to whom you would extend your Love. Not **your** Love, but the Love that arises in you when you

have turned your... when you have turned **around** toward the Altar and been **filled** by the Love that is in It.

Now, you might say, "Well, that's going to be a hard row to hoe, because I'm going against the whole world!"

Well, you've got to remember the only one whose misperceptions are distressing you are yours. And when **you** turn around, your distress will dissolve. And you'll see that you're not going against the stream, you're not going against the world's mindset, because you don't need them to change in order for your distress to dissolve. And you don't need them to see it your way in order for your Wholeness to be experienced by you. **But by being** Love, you will be part of the leaven that leavens the whole lump, and allows someone else to say (who still thinks they're caught in the world), "Ah! Well, he did it. And she did it. And I understand that over in Idaho there's a whole group of people who did it. It's not as hard as... it is not as hard. I don't think it's going to be as hard as Michael did, when he did it." You start the domino falling.

SEEKER: So it's like when you're filled up by turning around the other way and being filled by the Love that's coming from the Altar, then when you're filled up, you cannot but give.

RAJ: That is correct.

SEEKER: Which is the only legitimate reason for giving—because you are filled.

RAJ: Exactly! Because you **can't hold it all!**

SEEKER: And there's no reason to want to hold it all.

RAJ: That's correct.

Continue.

READER: *This re-establishes the power of the mind and makes it increasingly unable to tolerate delay, realizing that it only adds unnecessary pain. As a result, the mind becomes increasingly sensitive to what it would once have regarded as very minor intrusions of discomfort.*

RAJ: Yes. Oh, and that increased sensitivity. [reader laughs] It makes it so easy to get pissed off at everyone else's ignorance, which makes it very easy for you to become defended again, and turn your back on the Altar.

"My God, these are my friends. I had no idea they didn't grasp what they said they were grasping. I had no idea how far back in the dark ages they actually were!" You see? As you see more clearly, things that hadn't

bothered you before, didn't **register** with you before. And as you become clearer, it's easier to see how unclear others still are, which means that you didn't assess them well before you became enlightened. And you were really associating with, oh, people you shouldn't have been associating with. And you also find yourself with the feeling that, because you thought they knew better, and now you see that they don't know better, they must have been misrepresenting themselves, and therefore are not worthy of your putting up with their ignorance.

There are many ways the ego can come in, in the face of greater Clarity and a greater willingness to Love, to show you just how unworthy those who you liked, are of the Pure Love that you now have to give, because they had misled you. So you must be very careful that as your greater capacity to be the Presence of Love because you've opened yourself up to it...

PAUL: I'm sorry. I lost it.

RAJ: You must be very careful that because of your increased capacity to be the Presence of Love because you opened up to it, does not become sidetracked by judgments resulting from seeing that your buddies, your friends, your kindred spirits, are more ignorant than you thought they were.

Hey, if they're more ignorant than you thought they were, and you see that they're really committed to their ignorances, my God, here they were ones you thought were on their spiritual path and more enlightened, and they're less enlightened than you thought, what must this mean about the whole world? The whole world must be in a bigger mess than I thought, and it's going to be impossible to be an agent for change.

That's what the ego does when you are infilled with the willingness to be the Presence of Love more fully. And so, **you find** yourself faced with the requirement to examine your commitment to be the Presence of Love, to find out if **this** is now the new level of what it will take to cause you to abandon being the Presence of Love, because it's either hopeless, or it's not worth it, or they're not worth it. You see? Greater clarity and the willingness to be the fuller Presence of Love **will** uncover to you just how much Love is needed.

And the temptation will be to turn your back on the Altar, and be bothered, disgusted, depressed, by how great the ignorance is. And then, once again, all by yourself, unconnected from your Source, **feel** like giving up and **forgetting** that all you have to do is turn around again and **make commitment** to the Light in the middle of the Altar, which ultimately you're going to find out is You yourself.

Okay. Continue.

READER: *The children of God are entitled to the perfect comfort that comes from perfect trust.*

RAJ: You're entitled to it. It's a Birthright. It doesn't have to be earned. It's *yours*.

Continue.

READER: *Until they achieve this, they waste themselves and their true creative powers on useless attempts to make themselves more comfortable by inappropriate means.*

RAJ: Yes. By creating a better, more beautiful temple, or creating a better, bigger, stronger fortress, or trying as a separate private force to make good happen. These are all attempts to make themselves more comfortable by inappropriate means.

Continue.

READER: *But the real means are already provided, and do not involve any effort at all on their part.*

RAJ: "Oh, no!" the ego says. [some audience laughter] "It doesn't involve any effort? Well, where can willfulness come into play? When can intent come into play? Where can purposefulness come into play?" You see? Well, purposefulness can't come into play, but Purpose can. And it's already present. And it's already the very Presence of You. You see?

Continue.

READER: *The Atonement is the only gift that is worthy of being offered at the altar of God, because of the value of the altar itself. It was created perfect and is entirely worthy of receiving perfection.*

RAJ: Yes.

READER: *God and His creations are completely dependent on each other. He depends on them **because** He created them perfect.*

RAJ: You see? [laughing] If He hadn't created them perfect, He wouldn't dare depend on them. [mild audience laughter]

RAJ READING: *He depends on them **because** He created them perfect.*

RAJ: Continue.

SEEKER: Can I make a comment?

RAJ: Yes.

SEEKER: A few years ago at a Gathering, someone asked you how you awakened, and you said, "By getting in touch with my innermost feelings." And, it seems to me that you were looking at the Altar. And correct me if I'm wrong. I certainly don't want to lapse into an intellectual, you know, discourse. I want to try and stay with what we're seeing tonight.

RAJ: Indeed. You're correct.

SEEKER: So you were being honest with yourself?

RAJ: I was being honest with my capital "S" Self.

SEEKER: And you just...

RAJ: Not honest with my ego. That's for sure.

SEEKER: What did you do next? In other words, how did you stay with what you saw without turning your back? Is that a question that's a little bit, you know, misleading to, you know,... umm... in denial?

RAJ: I made commitment to it. And nothing less. Nothing else.

SEEKER: Just simply that.

RAJ: Yes. That is the only option you have available to you.

SEEKER: And you maintained your integrity all through that?

RAJ: Well, my Integrity maintained me. [seeker laughs] **Your** Integrity will maintain you. You don't have any private integrity to keep you on an even keel through this process. You see? You have... you have an **inherent** Integrity that is the Flame, the Light, the Illuminate Love, that's in the center of the Altar. That's your Integrity. And it will see you through as long as you keep your vision there; as long as that is where you give your attention.

SEEKER: My ego says that's impossible.

RAJ: Of course, it does. But it always lies. So just because your ego says, "It's impossible," hey, consider the source. And, if your ego is incapable of anything except lies, then it must be telling you that it is utterly possible.

SEEKER: It's not telling me Who and What I Am.

RAJ: Never.

SEEKER: And what everyone in this room is.

RAJ: Never.

[to another seeker] Yes.

ANOTHER SEEKER: This past couple of weeks have been very intense, and very much what this whole night has been about. And I just, I want to ask you, is that what's happening to me?

RAJ: Yes.

SEEKER: I'm not imagining, or making something out of something. I've been extremely peaceful, and been able to walk into situations that I joined the other person in arguments and long-standing years and years of fighting, and I was able to sit there and be completely in my Peace, and not feel overwhelmed by what was going on, and still love that other person, and walk away still in my Peace. Is that... was that **this** experience?

RAJ: Exactly.

SEEKER: It was.

RAJ: Yes. It was not you experiencing being irresponsible or being insane.

SEEKER: And it **did** make a huge difference in that situation.

RAJ: Absolutely.

SEEKER: It really did move some other people, too.

RAJ: It did indeed.

SEEKER: Okay.

And I've kept... that feeling didn't go away. And I don't ever want it to go away. I really, I understand this. That's the first time I've ever understood anything at one of these things. That's just so cool.

Thank you.

RAJ: You are welcome.

SEEKER (reader): Where was I?

[Raj started reading about 5 sentences back.]

RAJ READING: ...**and do not involve any effort at all on their part.**

[Raj then started at the beginning of the sentence.]

RAJ READING: **But the real means are already provided, and do not involve any effort at all on their part.**

SEEKER (reader): Is that from the first edition?

RAJ: Just a moment. [pause] I'm sorry.

You were at:

RAJ READING: *He depends on them **because** He created them perfect.*

READER: *He gave them His peace so they could not be shaken and could not be deceived. Whenever you are afraid you **are** deceived, and your mind cannot serve the Holy Spirit.*

RAJ: And last week, the last meeting, Paul demonstrated his willingness, in the presence of fear, of continuing to give his attention to the Altar, and **persisting**, no matter how much his ego was clamoring for his attention and his allegiance. And that is what each one of you must do, because it's the answer.

Continue.

READER: *This starves you by denying you your daily bread. God is lonely without His Sons, and they are lonely without Him.*

RAJ: What on earth could that mean? How could God be lonely?

SEEKER (reader): Because of the separation.

RAJ: I have used the word that... the word "sad." I have indicated that those of Us Who Are Awake are **sad** at not being in full communion with all of you. And yet, you might say, that's inconsistent for One Who Is "supposedly" Awake.

If you have a 100-watt light bulb, and you have a dimmer switch, and you have it turned down so that only 50 watts is being used, the light is less full. It is dimmer. And because the light was **created** to function at 100 watts at full illumination, when its full potential isn't being used, something is missing. And there's an experience of the something-ness missing.

And so when so many are caught in a fantasy-dream and are blocking themselves from full communion with all of Us Who Are Awake, the difference between Fullness and the degree of communion that exists now **is felt**. It feels like something. **And** it is clear to those of Us Who Are Awake that the feeling represents something not natural. And so, there is an involuntary and spontaneous desire to help dissolve, to get rid of, this inequity, this imbalance, so that the **Feeling** of Wholeness which is our Birthright—**ours**—those of Us Who Are Awake **and yours**—it is our Birthright to be all together experiencing that Fullness and Wholeness.

And so to say that "God is lonely," or for me to say that "we are sad," is simply a means of conveying that we can feel your absence. We can **feel**

your **unconsciousness** of us. And so it is as though there is a hole, even though **you** are totally available to us. If **you** are not totally available, even though we are totally available to you, until you are totally available to us and experiencing yourselves **and us** fully, the experience of the Meaning of the word "Natural" is missing. You see? And so, we long to be with you fully, as your Essential Being longs to be with us fully. You see?

ANOTHER SEEKER: Could you tell us what "daily bread" is? It says, "daily bread," in this paragraph.

RAJ: [laughing] Your daily bread is the Gift of God that God makes of Himself called Creation, called Mind being aware of Its Infinity, and experiencing every subtle nuance of What It Is Infinitely **in** every Aspect of What It Is Being Infinitely, including You. Your daily bread is the unending Gift of Being that God gives You by **being** You, anew, forever.

And that daily bread, that Eternal Sustenance, if you will, that is God expressing Himself forever fully as You, is what you find will **infill you** when you stop having your back to the Altar, and turn around to give your attention and interest to, so that you might be infilled with It. And, then, as I said, find that your vantage point apart from the Altar is something you don't want to energize any more. So that you are, like a **back**-in-the-body experience, it's like a **back**-into-the-Spirit experience where you are snapped back in, and the Light is **You**, and You are the Light. And You are the Light That **God** Is Being right there. You see?

SEEKER: In certain cultures there is a word, like in Hawaiian, "Mana;" in Chinese, "chi;" in Vedic or Indian philosophy, "Prana;" which is considered an ambient energy that's everywhere, that we can absorb, and we feed on it. It's very subtle energy. Is this an interpretation of that same concept?

RAJ: Those are interpretations of what I am saying. The problem is that in many ways Prana, and Mana, and so on, nurture the physical body that is still seen as matter. And that is not what we are talking about.

Okay.

So...

RAJ READING: *God is lonely without His Sons, and they are lonely without Him.*

RAJ: And, of course, you all know that you're lonely. You're miserable. [some audience laughter] I mean, you're not... **you know** you're not experiencing your Joy, even though you're generally happy.

Okay. Continue.

READER: *God is lonely without His Sons, and they are lonely without Him. They must learn to look upon the world as a means of healing the separation. The Atonement is the guarantee that they will ultimately succeed.*

RAJ READING: *They must learn to look upon the world as a means of healing the separation.*

RAJ: Let that statement ring in your mind. I encourage you to write it down and put it on your refrigerator to see for this coming week. ***The world that you are living in is the means of healing the separation.*** It is the place where you must bring your willingness to see God.

And it is a step that cannot be sidestepped. You ***cannot*** wake up without blessing ***this*** world first. So stop calling it an illusion. Stop thinking that there's some way to jump ahead, you know, and avoid looking at anything and everything that you're experiencing with the desire to see it through God's Eyes, so that it becomes blessed by ***your willingness*** to return to your Original Function of being the Presence of Love without ever again holding out for another option; a backup.

SEEKER (reader): Raj.

RAJ: Yes.

SEEKER: Is this what the ***Course*** means when it says that when... somewhere in the ***Course*** I think I remember reading it said, "when you look into the eyes of your brother, you're looking into the eyes of your savior"?

RAJ: Looking into the eyes of your Brother and remembering God. Yes.

SEEKER: Thank you very much.

RAJ: You're welcome.

As I said earlier, the only thing that you are provided with that you can attempt to distort into something else is the Presence of God. The ***only material given to you*** to imagine that you can manipulate is the Infinite Presence of God. So look at your brother; look at the leaf; look at the tree; look at the water; look at the carpet; the glass, whatever; the burned candle wick—with an interest and curiosity to see God there, ***to have God revealed.***

You know, you don't have an ugly material world to overcome. You have a perception of the world that you need to abandon. You have a perception of the Kingdom of Heaven that you need to abandon. And I will keep saying that so that you will grasp that we're not talking about a project of major proportions. It all lies in a change of mind; a sudden shift of perception; a

miracle. And the miracle isn't complicated or difficult. It's as simple as a **shift** of attention. Whether it happens to you tonight, or this week, or a month from now, it doesn't change the fact that all we're talking about is [snap of the fingers] a light bulb going on, an "Aha!" A **shift** of perspective. Not an overcoming of a lie, of an illusion.

SEEKER: Does forgiveness aid us in this?

RAJ: Well, what do you think?

SEEKER: Duhhhh. [laughing] [audience laughter]

RAJ: What are you doing when you look at the candle wick that is black because it's already been lit before, and you're curious to see God there, you're curious to see the Divinity that has to be there? Aren't you abandoning whatever thoughts you have about it being a material candle that probably was made for celebration of Christmas; and the flame, you know, burns the wick but the wax makes the wick last longer; and it's pretty; and but, you know, eventually it's all going to burn down and disappear, deteriorate, and so on? Aren't you forgiving **it your** perception that you're casting upon it when you look at it and say, "Wow. Maybe there's actual Divine Meaning there; an experience, an inner Experience of Pure Love. And I want to be undefended enough to feel the Love and to feel what the **Meaning** of Love is right there in that particular configuration." That is forgiving it your misperceptions, or whatever your... whatever you think your current, **correct** perceptions are. You see?

That's forgiveness. Being willing to abandon the perceptions you would hold it to based upon your education, and all the peculiar little beliefs that you have made commitment to that surround it. Yes. Forgiveness is involved. And forgiveness is simply saying, "I'd like to see What's **Really** There." That's not hard. That's a pleasant occupation.

SEEKER: Just a little willingness.

RAJ: Yes. Not only a willingness to open up, but a willingness to conceive the possibility that there's more there than matter, more there than an illusion, and that What's There will speak of Wholeness, and Bliss, and Fullness. Not just of Its Wholeness and Fullness and Bliss, but yours as well. Yes.

Okay. This is a wonderful place to stop for the evening.

And it's good to be back together.

SEEKER: It certainly is.

AUDIENCE: [in the background] [inaudible]

RAJ: You are welcome.

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A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – HEALING AS RELEASE FROM FEAR
First Edition – p. 19 / Second Edition – p. 23

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: It is good to have all of you here. And I welcome everyone who is also listening on the Internet.

Last week we were talking about the Altar and that the problems that are experienced are a result of having one's back turned to the Altar, and becoming distracted by the Glow, the Effulgence, that surrounds the Altar. And then, because one is in a consciously disconnected... in a conscious disconnectedness with his Divinity, the Altar, there is an experience of fear—an inevitable, unavoidable experience of fear, anxiety, concern, vulnerability. And that one then begins to manipulate the Glow as a defense.

It is inevitable that all of you will find that as you turn back to the Altar where the opportunity of becoming connected once again with the very Essence of You, which is the Flame, if you will, the Illumination of Love that's in the center of the Altar, that *healing* will be the result. *Healing* will be what you will have increasing evidence of.

And so it's utterly natural that the next chapter is entitled:

RAJ READING: *Healing as Release from Fear*

RAJ: Remember that fear is occasioned by having consciously disconnected yourself from your capital "S" Self, the Altar, which is the Presence of God. And remember also, that to try to defend yourself, or save yourself, from what you find yourself fearing, you must **not** try to manipulate the Glow more efficiently. You must **turn around toward** the Altar. So let's keep this in mind as we proceed through this next section.

We'll start right here.

READER: *Our emphasis is now on healing. The miracle is the means, the Atonement is the principle, and healing is the result.*

RAJ: *Healing is the result.* Let's not forget that.

It's too easy to get into a metaphysical mishmash of confusion where one can say, "I am waking up and I don't have evidence of healing, **but** evidence of healing is not the point." It isn't the point, but if you don't have the evidence of it, you don't have Evidence of Atonement. ***Healing is the result.*** Expect it. Demand it. And if you aren't experiencing it yet, persist in turning back to the Altar, giving your attention to It so that you might be infilled with the capital "L" Love That You Are, that helps remind you that it's senseless for you to be standing apart from It observing It. And so that you might have a **back**-into-the-Love experience, like a back-into-the-body experience.

Continue.

READER: *To speak of "a miracle of healing" is to combine two orders of reality inappropriately. Healing is not a miracle. The Atonement, or the final miracle, is a remedy and any type of healing is a result. The kind of error to which Atonement is applied is irrelevant. All healing is essentially the release from fear.*

RAJ: Say that again.

READER: *All healing is essentially the release from fear.*

RAJ: Again more slowly.

READER: *All healing is essentially the release from fear.*

RAJ: Indeed.

Continue.

READER: *To undertake this you cannot be fearful yourself. You do not understand healing because of your own fear.*

RAJ: Now you will not understand healing as long as you have your back to the Altar.

But the moment you turn **toward** the Altar and you are not giving your attention to your fearful establishment of defense, you will find yourself feeling loved **by** the Light of the Altar, which is **your** Essential Being and **is** the Presence of God In You As You. And as that Love infills you, fear will leave, and the **evidence** of fear will leave, and perfection is what you will find yourself experiencing. And you will understand what has happened.

But it is not as though the understanding is what brought about the healing. And you will know that as well. You will know that the Love you have been embraced by from the Altar, is the very Love That You Are. And in the absence of any sense of separation from It, you will **feel** the Wholeness of

your Being that has always been available **for you** to experience. And what you will understand is ***Love is the Answer***. What you will understand is that giving your **attention** to the Love That You Are, the Altar in the center of you, **rather** than to that which you would defend yourself against, demonstrates the fact that what you were afraid of was an illusion. This I call a **Knowing** rather than an understanding. It's the Truth experienced by you consciously—not over and against anything—but as the **only** thing That Is Real. And right now when you are feeling defended in any aspect, Truth is still the only thing That Is Real about you.

Continue.

READER: *A major step in the Atonement plan is to undo error at all levels. Sickness or “not-right-mindedness” is the result of level confusion,...*

RAJ: Let's stop right there.

Sickness has here been defined as “not-right-mindedness.” It hasn't been defined as not-right-physicalness, or not-right-relationships, or not-right-governmental-leaders. Sickness is defined as “not-right-mindedness.”

Continue. Sickness.

READER: *Sickness or “not-right-mindedness” is the result of level confusion, because it always entails the belief that what is amiss on one level can adversely affect another.*

RAJ: You see, here it is in simple language. When you turn your back on the Altar and you consciously dissociate yourself from your connection with your Source, you become preoccupied, as I said, with the Glow, with the **evidence** of the Presence of the Altar. And fear is immediately present.

You don't know what it is you are fearful of, because you don't know **why** you're afraid. You don't realize that you're afraid because you've turned your back on your very Being. Now, you're looking at the **effect** of the Presence of the Altar—the Glow. **And** you decide to use the Glow to defend yourself with. And you can defend it with beauty, or you can defend it, as I said last week, as an armament, as armor.

And... just a moment... and what are you going to use to beautify or strengthen armament? To beautify, to provide a beautiful façade that constitutes a distraction from the Essential You, or to strengthen a fortress? Well, the only thing for you to do anything with, the only thing you are ever **confronted with** is Reality, the Kingdom of Heaven, the Infinite Manifestation of God. And so you will have to take some of the Infinite Manifestation of God to strengthen your fortress. Or you will have to take some of the Infinite Manifestation of God to create more exquisite

distracting beauty. In other words, you will start using **effects**, manifestations, to strengthen the manifestation of your defense; the evidence of your defense.

This is called **level confusion**. It's confusion because you have two choices. The **real choice** of turning around and facing the Altar and feeling into the Presence of Love that is at its center, Which Is **God** Being All There Is Of You. **Or**, you have the option to keep your back to It **and** use more of the Manifestation of God to keep you safe against **other** Aspects of the Infinite Manifestation of God that you are going to defend yourself against. You see what I'm saying?

Continue.

READER: *We have referred to miracles as the means of correcting level confusion, for all mistakes must be corrected at the level on which they occur. Only the mind is capable of error.*

RAJ: And what causes it to experience error is by giving its attention in the wrong place.

Continue.

READER: *The body can act wrongly only when it is responding to misthought.*

RAJ: And we'll say that the Glow, the Effulgence, around the Altar, can only respond to, let us say, the manipulations that a Son of God applies to it when the Son of God has forgotten that he is the Son of God and that to use some part of God as a defense against some other part of God is utter foolishness.

Continue.

READER: *The body cannot create,...*

RAJ: The Infinite Manifestation of God cannot create. Yes.

Let's not confine this just to what you call the physical body. It's to **all** evidence of existence. All Evidence of Being. Creation Itself.

Continue.

READER: *...and the belief that it can, a fundamental error, produces all physical symptoms. Physical illness represents a belief in magic. The whole distortion that made magic rests on the belief that there is a creative ability in matter which the mind cannot control.*

RAJ: Indeed.

SEEKER (reader): Interesting.

RAJ: When you look at Creation with your back to the Altar, and therefore disconnected from the Father's Perspective about Creation, because Creation is **alive**, because it is **manifesting life**, it appears to be able to be aggressive, and therefore a formidable enemy to protect yourself against. It doesn't just sit there in a static state, **because** it's the Evidence of God Himself. And so, one can come to the conclusion that the foe is aggressive, intelligent, and able to direct its attention toward you negatively—which is why, you assume, you must be ready to defend yourself against this active, aggressive foe. And yet, the only Life the foe seems to have is the Life that Creation Itself is **perfectly** expressing in a **God**-directed Way.

Continue.

READER: *This error can take two forms; it can be believed that the mind can miscreate in the body, or that the body can miscreate in the mind.*

RAJ: Yes.

READER: *When it is understood that the mind, the only level of creation, cannot create beyond itself, neither type of confusion need occur.*

RAJ: That is correct.

There isn't anything but Mind. And that is why I keep saying that everything you are seeing is an **Idea** in the Mind of God. And that **all** Ideas are perfectly Tangible and Experiential/Experienceable to the Mind which formed them. But just because they are Tangible to the Mind that forms them, doesn't mean they are matter. **They are Pure Spirit.**

ANOTHER SEEKER: In that first form of error where the mind miscreates the body. Okay?

RAJ: Yes.

SEEKER: I'm not quite clear on the disease, or illness, or sickness, can be created by... it... I mean for instance, if you worry, if there's worry or defensiveness, or I mean I think everybody has had the experience of making themselves sick with worry. So, is that not the mind causing disturbance in the body?

RAJ: Absolutely.

SEEKER: Okay.

So what does this mean where it says the mind miscreates the... the mind... the first error is that the mind miscreates the body? Is that not a miscreation in the body? For instance, you know, having an upsettiness so

bad that you create an ulcer, or a tumor, or something like that. Isn't that a miscreation in the body?

RAJ: Of course.

SEEKER: So I thought that that was an error. It says, "The error can take two forms. It can be believed that the mind can miscreate the body."

RAJ: Yes.

SEEKER: So what you're saying is that that manifestation is an error? Or is it saying...

RAJ: Absolutely. It is **not** the Truth. It is a misperception.

SEEKER: Okay. I see what you're saying. I see.

So it actually is happening. But it's because of an error that the mind is...

RAJ: The mind actually... the mind **believes** it's actually happening.

SEEKER: But in Reality, it's not?

RAJ: That's correct.

That is the only way you could experience an instantaneous healing.

SEEKER: I see what you're saying. It is the recognition that it doesn't exist. That that's not happening.

RAJ: The miracle is a sudden shift of perception.

SEEKER: Right.

RAJ: One cannot possibly have a sudden shift of perception without seeing a **sudden shift** in the manifestation of his experience; a **shift** that cannot be accommodated by the laws of physics.

SEEKER: Well, so, in other words, you see what you believe.

RAJ: Exactly.

SEEKER: Then that, then that to me, it's like then what is Reality?

RAJ: Ah.

SEEKER: I mean if you see what you believe. [laughs]

RAJ: That's the best question you could ask. [seeker laughs] And when you ask that question and don't try to figure it out yourself, you are in effect turning toward the Altar.

SEEKER: Okay. Okay.

So, not having the answer to that question, that's okay? I can relax?
[laughs] [audience laughs]

RAJ: Not having the answer to that question can't help but trigger curiosity the next time you experience a discomfort. It can't help but trigger curiosity even if there is no complaint, **because** it means that what you are experiencing right there as your body at this moment is **not** the Ultimate Truth; is actually flawed. Your **perception** and **experience** of it is flawed by the fact that you are not giving your attention **to it WITH GOD**, so that **God** might reveal to you What He Is **Being** right there.

No miscreation ever becomes Real. You see what you believe, but the corker of it is that you **believe** what you see. That locks you in until you have the curiosity to see What It Really Is. It will take something to distract you from your conviction, from the conviction of your belief. And what it will take is **curiosity**.

SEEKER: May I? I'd like to have one more quick [question].

So, say, I haven't seen someone, a friend, in a long time. And they have misperceived themselves as being ill. And I haven't heard about it or anything. And then I see them and I go, "Oh, my God! They don't look well at all." That is obviously...

RAJ: Thank God, I didn't do that with Lazarus. And he looked pretty bad.
[much audience laughter]

SEEKER: So that... so what's happening there is it is a mutually-agreed-upon concept. What's happening there.

RAJ: Of course.

SEEKER: In other words, I didn't know they were sick. So how did I see them as sick? It was... there's a communication taking part on a whole different... another level, other than speech. Or it's like I didn't know they were going to be looking sick, but as soon as I look at them, they don't even have to say anything, and I'm perceiving that. And that's because all minds are joined? And...

RAJ: And the fact that you already have mutually-agreed-upon definitions to various kinds of appearances.

SEEKER: So, because they are feeling bad, they present this image, and then automatically I buy into it?

RAJ: Unfortunately, you do it automatically. Yes.

You have another option.

SEEKER: Yes.

RAJ: And that's what you all have to realize. [snap of the fingers] On the spot, you have another option...

SEEKER: Okay. Thank you.

RAJ: ...so that ***you don't join them further in confirming what they are believing about themselves.***

And as long as you are joining with them and confirming it, you are incapable of being an agent for change, or the precipitator of a miracle.

And mind you, what you believe about them is whatever you believe about yourself.

ANOTHER SEEKER: I was just reminded of a song. The title of it is, "One Belief Away." And that that's why a miracle is always spontaneous, because if we realized it was the mutual... that this is where the mutual agreement fits in. You know, when we release that belief. A simple thought. We're one belief away from a miracle every moment. That that's... the potential is so great every moment, that I could think even in this room tonight.

RAJ: Exactly.

SEEKER: Because.

RAJ: Yes.

ANOTHER SEEKER: To make this simple again. We have this whirlwind of body misperceiving mind, mind misperceiving body, mutual agreements, ya diddy ya. And all the time, ***all*** of Reality is in the Altar, and all I need to do is turn and look at that. Simply.

RAJ: Yes. And all the time, Reality, ***unperturbed*** by all of these imaginings, awaits your discovery of it As It Is.

SEEKER: And then the activity of the Atonement becomes obvious to me by looking at the Altar. The way to change the world becomes obvious to me ***simply*** by looking at the Altar.

RAJ: Yes.

Because when you are looking at the Altar, its Illumination ***illuminates you***, and renders your committed beliefs invalid effortlessly. And once they are seen as invalid, they are seen as not useful. And ***none of you*** holds on to anything that you don't find useful. You don't even have to throw away an un-useful belief once it is recognized to be not useful. It is ***abandoned effortlessly***.

Be aware that ***you see what you believe***. And so, you believe you're vulnerable. And you get tense; experience chronic anxiety. You say that ***your body*** tenses up, but ***you*** are tensing it up. That's where level confusion comes in. You say, "My body is doing something. ***It*** is tensing up." But it is not. ***You***, experiencing anxiety, ***tense*** your body up to give it more ***density***, to ***fool yourself*** into believing that it is more impervious by virtue of the tension, the tightness. And then, because you believe that ***your body*** is doing this, you then begin to ***believe*** what you are seeing, and you see your body as an enemy which you must bring under control. You see? Then you say, "My body has an actual disease, an ulcer, or a cancer." See, that's when you are ***believing*** what you are seeing. And that will lock you in to the experience of cancer and whatever your associated beliefs are about it.

I will tell you all something. You could have much more creative beliefs about cancer. Your creative beliefs about cancer could involve the restructuring and rebuilding of a lost limb. That will give you something to contemplate. A different set of beliefs about it would have a different effect.

So, it is dangerous to believe what you see, and say, "My mind has created an actual disease." It's still as illusory and intangible as the confused thought that caused ***you*** to use your body in that way. You see?

So, indeed, you must dare to look at whatever the dis-ease is and recognize, be ***willing*** to recognize that it ***is*** an illusion caused by seeing what you have believed in your mind first, and then believing the result, as though it's separate and different from your mind. Because until you realize that only ***mind*** has the capacity to be creative, you won't be able to get free of believing what you're seeing, and changing your mind by being willing to turn around to the Altar and say, "God, what is this ***really?*** What is this thing I call 'body' ***really?*** What is this thing I call 'world and universe' ***really?***" If it's the Effulgence, the Manifestation of ***God being*** the Movement of Creation constantly, then you are all in store for the wonderful experience of having it revealed to you as What It Really Is.

If you realize that the cancer, or whatever it might be, whatever dis-ease it might be, ***is*** nothing more than a ***mental distortion*** that was caused by the adopting of certain ideas, and a ***commitment*** to those ideas, you will then have the means of being miracle-ready, because you won't fight the cancer, or the dis-ease. You will turn around to God and say, "What's the Real Meaning?" And you will ask it with a conscious desire to have your ***belief*** replaced with the Conscious Experience of What It Really Is, the ***Direct*** Experience of What It Really Is. You see?

Yes.

ANOTHER SEEKER: Okay. The body is a very cherished and long-held idea, as are sicknesses and the cause of sicknesses. Yet, the Bible talks of you walking along with the multitudes and healing the people there.

RAJ: Instantaneously, by the way.

SEEKER: Instantaneously. So you are seeing, when you see them, you see what you believe so you don't see them as sick. Yet somehow this belief is able to **shine** from out of your mind and into theirs so that they can adopt the belief that you presented as well, and experience the instantaneous healing.

RAJ: There's one key point. ***They had to be willing.*** Miriam was not willing, and so she remained lame.

SEEKER: So the healing was only to those who came to you for seeking healing?

RAJ: Exactly.

SEEKER: And in doing so, it was easier for them to accept your vision as their own?

RAJ: They had to have their eyes turned toward the Altar as well. Otherwise, all I would be doing would be creating a further illusion.

SEEKER: So it was a... so the healings are choreographed.

RAJ: You might say that they are choreographed by the desire and willingness of the one wanting to be healed.

SEEKER: Which would be ***you*** as well as the blind man joined in that desire.

RAJ: Indeed.

SEEKER: Okay.

RAJ: Yes. As I've said before, your good cannot be inflicted upon you. And knowing that is a step of empowerment for each of you. You say, "Oh, my God! You mean it's all up to me?" Well, I'll tell you something. If it was up to someone else, you would be at their mercy. What if they didn't **choose** to service you today? "Oh, I'm busy today. Come back tomorrow." [audience amused] You see?

SEEKER: But when you say, "It's up to ***you***," the You That You Are is more than this body we think we are, which is part of the problem, which is part of the wrong-mindedness.

RAJ: Yes.

SEEKER: Because the you... the Me that I am or the I Am that I am is inclusive of **all of us** here.

RAJ: That is correct.

SEEKER: So Virginia's healing is also my healing.

RAJ: Absolutely.

SEEKER: And I guess I can see that shining by the effect that her... that witnessing her healing has upon me or anyone else's.

RAJ: And even those who haven't seen it and don't know it has happened.

SEEKER: Because it'll be there when their awareness is ready to.

RAJ: Whether they like it or not, the density of the dream has lessened with every little insight that any **one** experiences. And any instantaneous healing that occurs that cannot be attributed to any physical cause, **causes** such a shift in the experience and the mind of the one who had the healing, that it touches everyone else as well. And it becomes easier for that to happen for everyone else. But it can't **make** anyone accept the Truth.

ANOTHER SEEKER: The thing that was not necessarily confusing me, but, when I was thinking about the correction of the mistake at the level that it's occurring on, I was getting this little, uh, you know, here's a chance to go back in and mess with it on my own, kind of a thing, which instantly I knew that wasn't right. But that was sort of what was going on. It's like is this an option for me to go back in and mess with this stuff on my own? And now I see, from what you were saying, that all that's going to be is the lesson. And I take that mistake at the level it appears to be and that's what I turn to God. That's when I turn to the Altar. And that's just the lesson for today. All it is, is a trigger. The action is still the same.

RAJ: Yes.

Let's say that with your back to the Altar, you have taken on the persona of a warrior. And so you have your armor, and you have your behavior as a warrior, as a **retaliator against** the **attack** coming from the world. And then, you get a little bit of illumination, and you try to incorporate it into your experience, and so you say, "Ah! Maybe the answer is not to be so warlike, but to express love. Oh. Okay. Well, then I'm going to dismantle my fortress. And I am going to make it lovelier. I'm going to make it less aggressive appearing, more **benign** appearing, more attractive so people won't be afraid of me. And I will behave in a new way that is **loving**, because something in me tells me that loving kindness is more powerful than hate and attack." And so this person makes the appearance more lovely, but his

back is **still** to the Altar. You see? It is ultimately still a defense **against** being in one's Right Mind. It's still succumbing to the idea that the world separate from God actually does exist, but needs to be treated in a new way.

SEEKER: Feng Shui.

RAJ: Pardon.

SEEKER: Feng Shui, or whatever, you know. I mean redecorate your life.

RAJ: Indeed. Indeed.

SEEKER: Make it more user-friendlier.

RAJ: And so one joins with others in a new set of mutually-agreed-upon definitions of **behavior**. And so you have, let us say, the United States, or western civilization, and they join together on a basis of justice, on a basis of respect for human rights. And they believe that their integrity and their high-minded values are a more worthy power or force in the world, which can cause those who don't yet understand it, to knuckle under and **get it**, whether they've asked for it or not.

Whereas, if they turned to the Altar, they would be filled with the Experience of Love that would illuminate them and their behavior. And there would be no occasion to force others to recognize Love. But by being the Presence of Love which has no ulterior motive to it, it would tend to melt the fear that would cause terrorism, or that would cause retaliation. The behavior would be different, but the actual healing element would be the benign Love at the center of it, radiating out and embracing everything, without having a card up its sleeve, without having an ulterior motive of coercion. You see?

SEEKER: The redecorating your life, and Feng Shui, and making everything nice though seems...

RAJ: Or redecorating the world according to high principles.

SEEKER: But it seems better than overwhelming force using all our options. I mean that's a long way from Feng Shui. That's... but you're saying there's no difference between having an overwhelming force using all our options, and just trying to tidy the place up a little bit and make it a little more... same stuff.

RAJ: Ignorance is ignorance, whether it is expressed beautifully or harshly. Get this clear and you will attend to what will actually heal, what will **actually** transform.

And you won't spontaneously give support to those who are **rearranging** the world from "high principles." Do you see what I'm saying? And without support they won't be able to remain quote "in power" unquote.

Let's continue.

READER: *Only the mind can create because spirit has already been created, and the body is a learning device of the mind. Learning devices are not lessons in themselves.*

RAJ: I'm going to repeat something here that I have said in the past. Whenever you look at the Presence of God and say that it's something **other than** the Presence of God, that particular Presence of God becomes a learning-device for you. When you look at the Presence of God and say, "That's not the Presence of God," the fact that it **is** the Presence of God and can't stop being the Presence of God, will constitute, I'm going to call, an ever-present **assertion** in your experience of What It Really Is, because it **can't stop** being What It Is. And your **denial** of What It Is, is going to cause a **friction**, you might say, a discomfort in you, because you can't be out of your Mind and be comfortable. And so, Whatever Of Reality you look at and you say, "It's unreal," will become a learning-tool; not because that's its actual function, but because What It Really Is cannot escape you.

And so, What It Really Is will constantly nudge you, bug you, irritate you—not because it's trying to be irritable—but because it will constantly insist upon registering with you as What It Is. And so, it will grab your attention, and hold your attention until you bless it by saying, "What are you **really**? In spite of what I **believe** you are, what are you **really**?" And once What It Is registers with you, you experience It As It Is for What It Is, and it is no longer a learning-tool, because there is no learning for you to experience about it.

Here's another way of putting it. When you look at some Aspect of the Presence of God and say, "It isn't God," you have created ignorance of What It Is within yourself, **and thereby** an opportunity to learn. And therefore, that thing becomes a learning-device.

I want this brought out so that you don't demean your bodies by calling it a learning-device that will disappear when you don't need to learn anything anymore. It's a learning-device because it isn't what you have determined it is, and What It **Really** Is, with a capital "R", not only awaits your discovery, but **insists upon** being recognized by you, because It's God declaring **Himself** as **Himself**. And for you to **recognize It**, is something you ultimately have no choice about, even though you can **resist** recognizing It

for What It Is for a period of time through a private, personal use of will. You see?

SEEKER: The whole Holy Spirit is a learning-tool. I mean all of our Nature that we're denying being held in trust, that whole thing is a learning-tool?

RAJ: Absolutely. Absolutely.

SEEKER: Okay.

RAJ: Continue.

READER: *Their purpose is merely to facilitate learning. The worst a faulty use of a learning device can do is to fail to facilitate learning. It has no power in itself to introduce actual learning errors. The body, if properly understood, shares the invulnerability of the Atonement to two-edged application.*

RAJ: Yes. In other words, it's not available to be used positively **or** negatively, not truly.

Continue.

READER: *This is not because the body is a miracle, but because it is not inherently open to misinterpretation.*

RAJ: It's utterly simple. It's utterly simple and doesn't require interpretation. It only requires that you allow yourself to be present **with it** with a willingness to experience it as It Truly Is. In other words, to experience the Presence of God there with the **Meaning** God is expressing of Himself right there.

Continue.

READER: *The body is merely part of your experience in the physical world. Its abilities can be and frequently are overevaluated.*

RAJ: Well, yes, they are, because just like the Glow, the Effulgence around the Altar, if you are distracted from the Altar, and all you can see is the Glow, then you give it much more value and much more meaning than it actually has. All it is, is the Glow. The Glow indicating the Presence of a Source of **Light**. The **Light** is what's significant.

READER: *However, it is almost impossible to deny its existence in this world. Those who do so are engaging in a particularly unworthy form of denial. The term "unworthy" here implies only that it is not necessary to protect the mind by denying the unmindful.*

RAJ: Yes.

READER: *If one denies this unfortunate aspect of the mind's power, one is also denying the power itself.*

RAJ: Continue.

READER: *All material means that you accept as remedies for bodily ills are restatements of magic principles.*

RAJ: And let's look at this another way. Let us say that with your back to the Altar, you have built a fortress, and you have built it with rock and mortar. And you find that it will not withstand the ravages of time, much less a bold assault on it. And so, you decide that it needs to have some steel reinforcement. In other words, the **remedy** for the weakness of the structure is to be achieved by using a stronger physical structure to support it. That's the use of magic. You **try to correct the problem** by using a **stronger belief** in strength, rather than solving the problem itself, which is that you have your back to the Altar.

Continue.

READER: *This is the first step in believing that the body makes its own illness. It is a second misstep to heal it through non-creative agents. It does not follow, however, that the use of such agents for corrective purposes is evil.*

RAJ: Now this, the rest of this paragraph is extremely important. And I'm going to let you read it without interrupting.

READER: *Sometimes the illness has a sufficiently strong hold over the mind to render a person temporarily inaccessible to the Atonement. In this case it may be wise to utilize a compromise approach to mind and body, in which something from the outside is temporarily given healing belief. This is because the last thing that can help the non-right-minded, or the sick, is an increase in fear. They are already in a fear-weakened state. If they are prematurely exposed to a miracle, they may be precipitated into panic. This is likely to occur when upside-down perception has induced the belief that miracles are frightening.*

RAJ: Indeed. This is perhaps one of the most **practical** statements you will find anywhere in the **Course**. It's grounding, and means that no one has to go off the deep end, no one has to actually face more danger or more sense of danger than they can bear in order to experience healing, in order to experience relief, in order to experience clarification.

Divine Love always appears to you in the language of your present awareness. It does **not** require you to stand taller than you feel capable of. The Holy Spirit, your Divinity held in trust while you dally with the ego, has

the means of disclosing to you that which will reduce fear and promote healing, even if it's not the Ultimate Truth. This is also very important for you to understand.

There are times that I have been accused of not being consistent from a conversation with one person at one time, and a conversation with someone else at another time, **apparently** talking about the same subject. But the fact is that the Truth was presented to each of them in language that allowed for the greatest inner movement to occur, because it didn't raise their level of fear, but reduced it.

Let's continue.

READER: *The value of the Atonement does not lie in the manner in which it is expressed. In fact, if it is used truly, it will inevitably be expressed in whatever way is most helpful to the receiver. This means that a miracle, to attain its full efficacy, must be expressed in a language that the recipient can understand without fear.*

RAJ: I'm going to stop you there.

And **how** are you going to know what that is, without going through a full psychological evaluation of the person you're speaking to? You're going to have to assume that **you** don't know. You are going to have to even **acknowledge** that you don't know. And you're going to have to be willing to allow for the fact that **you** personally don't **need** to know, so that you might abandon all attempts to know on your own, **and take the time** to become still within yourself and ask, "What do I need to say? What is the appropriate response? What would You say, Father?" Or ask the Holy Spirit, or ask your Guide, or ask Me. And then, because you **don't know** what the appropriate response should be, you share the response you get.

And what you get in one circumstance might be, "Sit down, close your mouth, and be still for a moment," which might not sound gentle, or loving, or pacifying. But for that individual it will be perfect, because that individual is feeling very scattered, very disconnected, very unstable, and **needs** direction at that very moment; clear, simple direction **to follow** so that that individual can become disentangled from all of the confusion. Oh, somebody else might look at that and say, "Oh, you're being very **controlling**. How can that be healing?" You see? When the fact is, that it's not control at all. It's the presentation of that which meets the need for someone who at the moment doesn't have the inner strength and discipline to provide those simple directions for themselves.

So **sometimes** what you end up saying won't sound sweet. And other times where the circumstances might seem to be quite the same and you are

dealing with an unruly individual, what you might find yourself saying is, "I love you," and walking up and giving a hug, even though the individual has been displaying aggressive physical characteristics. And that will be what helps that one to soften, settle down, become quiet, and accomplish or end up doing what the words, "sit down, shut up," [mean]. You see?

And this takes trust. But *if* you don't dare to inquire, if you don't dare to turn to the Altar and make your connection there, then firmness or softness expressed is just a manipulation arising out of ignorance and one's best assumption of what will work. And without the unction of Love, there will be no transformation. You will **not be** a real agent for change.

Continue.

READER: *This does not necessarily mean that this is the highest level of communication of which he is capable. It does mean, however, that it is the highest level of communication of which he is capable **now**. The whole aim of the miracle is to raise the level of communication, not to lower it by increasing fear.*

RAJ: Now, watch the ego, because the ego will come in there and say, "Oh, here's a way to improve your presence while your back is to the Altar. Now you have a little tidbit of information. The whole aim of the miracle is to raise the level of communication. Ah! Ah! I can grasp that. We're going to raise the level of communication." And now you set out to "bless" your Brothers with your best idea of raising the level of communication, when what will actually raise the level of communication is not the words that you end up saying, but **the Love from which those words arise**. And the only way Love will give rise to words, is if you have abandoned your independence and turned toward the Altar and said, "Help. What is appropriate here? What fulfills capital "P" Purpose? What will uncover God more clearly right here?"

The only way any of you can be effective teachers, effective agents for change is when you realize that you... none of you have a personal capacity **on your own** to do good. Period. That as long as you claim the **right** of independence from God, with the very strong belief that God has created you to be independent, you're just going to be rearranging the world. And you are going to further and extenuate the ignorance that you're already all suffering from.

To be an effective teacher is to not attempt to be a teacher at all, but to be a humble servant; from the ego's standpoint a humiliated servant. Humility is a state in which there is no tension. Humility is a state in which the capacity to be forceful doesn't exist. Humility is where willfulness has been

laid aside for **willingness**—willingness to say, “Thy Will be done.” Why? Not so that you can be controlled, but so that in the absence of **your** trying to be **controlling**, the Divine Way Things Work can register with you, and you can be **in harmony** with it, and thus be a presence who is constantly glorifying God by **not** glorifying anything else. In the absence of the attempt to glorify anything else, **God** is the only thing that can show up.

Microphone.

SEEKER: When we first started talking about the body, it’s talking about the beautiful temple, and then you talked about reinforcing the armament with steel, and it’s... is that the same activity, pretty much? I mean whether we’re making it a beautiful temple or whether we’re reinforcing it with steel, it’s the same activity.

RAJ: As long as it’s being done with your back to the Altar, it can’t be anything else.

SEEKER: Exactly. So it’s just sort of giving us different options of the way that we turn our back to the Altar.

RAJ: **And** in all cases, it will be a form of defense.

And if you get more holy and more spiritual so that you are creating a beautiful temple, it’s because you have found others to join with in the **belief** that such activity will protect you against something. It will protect you against violence. It will protect you against your ego. By thinking loving thoughts and expressing loving thoughts, it will protect you against the baser motives that are natural to human beings. And it might even cause...
[pause]

PAUL: I’m sorry. This is me, Paul. Oh.

RAJ: ...an evolutionary shift where mankind will start to move in a new direction, physically, of course, as part of the physical universe, as part of actual physical evolution. You see?

This is still occurring in the realm of ignorance. It’s still occurring without having **even** thought of, or brought up, the idea that there is a **relationship** between you and God, and there is a **connection** for you to be experiencing. And that when **you turn around** toward God and open up to that experience, that that’s going to bring you back into your Right Mind, where evolutionary jumps are nonsense, and where **behaving** nicely doesn’t mean a heck of a lot more than behaving badly, except that it’s a little bit more **comfortable** for you in your ignorance.

I will tell you something. If everyone on this planet managed to find a mutually-agreed-upon way to work together harmoniously, everyone would be very grateful. And if given the opportunity to have ten thousand years to experience it, they would find ultimately that it would be an empty experience, because the connection with the Altar would not have occurred yet, even though everyone worked together beautifully. And Awakening, the Evidence of Atonement would still be awaiting everyone. So at least tonight, everyone is a little bit clearer about what Atonement *isn't*. And that's wonderful.

ANOTHER SEEKER: Raj, something that you don't... that has occurred to me about what you're saying here this evening about what you did when you washed the feet of [the disciples] indicating that we must be servants to each other, that ego can't wash the feet of another with love.

RAJ: No. But it can *feign* love and wash the feet of others.

Yes. You are right. You are here to serve others, but you won't be able to serve each other transformationally until *you yourselves* ask *God how* to serve each other transformationally. It's that simple.

SEEKER: What I meant when I brought this up is the *feeling* that comes when I turn to God and *we* do this together. It's the Love.

RAJ: Indeed.

SEEKER: Of that expression, "I'm here to serve you."

RAJ: That is truly benign, and therefore provides the best opportunity for the one you are serving to feel non-threatened, and for his or her fear to be reduced, and for confusion to fade, and for intelligence to come to the fore, and for learning to actually occur. Yes.

SEEKER: So it really becomes "*We*," and no longer "*I*"?

RAJ: Absolutely.

Yes.

ANOTHER SEEKER: The experience of these shifts going on in me, and the balance of... I can... the miracle scaring me. It's like right over here. I mean it's like right at the edge of it. It's like if I was any more miracle going on, it would frighten me. And yet I can... you know. And I got it. I read in the book. And you say it. And we share our experiences. I mean that's a lot... the *feelings* that come with this Love that comes through us. Like Wow! It catches your attention. Almost frightens you. I mean we're all like right there on the edge of all we can stand. Shifting *as fast* as we can right now.

RAJ: Indeed. Indeed.

SEEKER: Judging everything less.

RAJ: Yes.

SEEKER: More and more looks at the Altar. It's working.

ANOTHER SEEKER: [in the background] It takes trust. [with the mic] We can't do any of this without trust.

RAJ: Right.

And trust comes from leaning into the miracle, and letting it transform you, and convey your safety, so that you relax a little bit more. There's a little less fear. And you can let in.

SEEKER: I have been privileged to be experiencing this of late.

RAJ: Indeed.

SEEKER: And it's just totally amazing!

RAJ: Just don't be too amazed. [seeker laughs] That's a wonderful block to more. Amazed, to stand *in amazement* is to say, in so many words, "This is *unbelievable*." And that's a nice way to keep the unbelievable that's *beyond* what you've experienced from being let in and *being* believable.

SEEKER: That brings up a good point, because it's the next level of recognition of all these definitions or these habits of describing things.

RAJ: Yes.

SEEKER: I mean that's a very, very good point. [laughs] Unbelievable. That declares it exactly what it is, which is not something I want to entertain.

RAJ: Right.

SEEKER: Anyway.

RAJ: Yes.

We will call it an evening. We actually got through a whole section.
[audience laughter]

[Raj rereads the heading of the section which has just been covered this evening.]

RAJ READING: *Healing as Release from Fear*

RAJ: And release from fear occurs as you turn away from that which is fearsome and engages your ego responses, and turning toward the Altar, so

that you might **reconnect** with the Father's Love that's at the center of the Altar **being** All There Is of you. And by turning toward It, you provide yourself with the opportunity of **remembering** your Self. And in remembering your Self and embracing It, you become the Presence that transforms, **and** you come back into your Right Mind. Maybe only little by little. But the only reason it's little by little, is because more will scare you shitless. [mild audience laughter]

I love you all.

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A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – THE FUNCTION OF THE MIRACLE WORKER
First Edition – p. 21 / Second Edition – p. 24

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone on the Internet as well. And for those of you who might have just logged in, nothing is wrong with your computer. The chat page is not functioning tonight. And the picture is not functioning tonight, just the sound. So you won't be able to distract yourselves with chatter. That is not the reason. The reason is that Chris is not with us this evening, and he ordinarily takes care of that.

Now, before we begin in the **Text**, I want to ask everyone a question. How many of you think that you are comfortable tonight, and that you feel safe tonight, and you feel strong tonight, because at this very moment you are engaged in participation in mutually-agreed-upon definitions? And this doesn't apply to those of you who are sitting here in this room, but to everyone who is listening in their own homes. How many of you realize that you are feeling comfortable, safe, and actually strong, because at this very moment you're engaged in mutually-agreed-upon definitions? It's not a question I'm going to ask you to respond to. But for the most part, you go through your days, and perhaps you don't even engage with others particularly, and you have a happy day. And nothing in particular has happened that you could designate as a practice of being involved in mutually-agreed-upon definitions.

Now this time I am going to ask you to give a show of hands. How many of you have gone to another country where the people in that country were not hostile, but they were not particularly friendly toward Americans, and you felt in the minority? How many have had that experience? And was it a comfortable experience? Right. No, it wasn't. And why wasn't it comfortable? Because, with **those people**, you didn't have any mutually-agreed-upon definitions.

Now, let's say, how many of you have had occasion to drive through a neighborhood in a city, where the people living in that neighborhood were not of the same race, or were living their life in a style that was rough, where argumentativeness and just rough living, as a general rule, was the

style, and did you feel comfortable? Again, it was because you didn't have any mutually-agreed-upon definitions with those people. So you can see that when you're feeling comfortable, and when you're feeling personally strong and not vulnerable, it is for the most part **because you are**, you **know** unconsciously without even thinking about it that **you are with those who are of like mind**. And that really means they are those who are employing the same definitions that you are. And so you are engaged in mutually-agreed-upon definitions, even though until last June when we started going through the **Course**, you probably never gave much thought to the phrase, "mutually-agreed-upon definitions," at all.

Now, how many of you have had the experience of having a circle of friends, and for one reason or another, the friends began to see things differently from you, and you find that the mutually-agreed-upon definitions that made the relationship the friendship) work, were absent? How many of you have had that experience and found that your sense of your worth was challenged? Or, your inclination to **doubt yourself** came into play where you felt vulnerable, again where you were in the minority and the majority's opinion was different, or even at odds with yours? In a situation like this, you find that your sense of your integrity had been derived from something that wasn't solid, something that wasn't stable, because it could be challenged by the whim or the instability of those around you, and their inability to stay consistently with the agreed-upon definitions that made the relationships work. You see?

It's important to realize the degree to which you are unconsciously governed by mutually-agreed-upon definitions. And it's important for you to realize how much your sense of your own integrity is **derived from** those mutually-agreed-upon definitions, even though **you think** that your integrity is being felt **by you** because it is something absolute, that has nothing to do with anyone else. When this happens, you find that your sense of integrity **does** have something to do with everyone else. As long as they're in agreement with your having integrity, you feel good. And if the **majority** think you **lack** integrity, your feeling of inner stability and strength suffers. And you're even willing to say, "Well, maybe they're all right. They can't **all** be wrong. Therefore, maybe I need to take another look and see where I have fallen short." You see?

As long your experience of your integrity is being derived from others' agreements about your having integrity, you **are not** experiencing your Integrity. Because you **do** have Integrity that is derived from the **Source** of your Being, which isn't everyone else's current ego-perception of you.

And part of waking up is getting in touch with that Integrity. And I won't say that part of your getting in touch with that Integrity is involved in turning around to the Altar. **All** of your getting in touch with your Experience of your Integrity has to do with turning again within to the Altar within you, where the Flame of your Essential Being is burning, because **God** has lit it and **keeps** it lit at every moment. And that's why your Integrity is unchangeable. And that's where you will find it not changing. And that's where you will find yourself able to **feel** it without it being blown about, disturbed, by everyone else's opinions, thoughts, comments, gossip to the contrary. You see?

The hard part of Awakening is, and the hard part of facing the Truth is, in realizing that you are getting your sense of your well-being from the wrong places. But if you don't find out that you are getting it from the wrong places, you will go along blindly and unconscious of the Integrity of your Being that's **unwavering** and that is **constantly** available to you to experience. You see?

You're not here, none of you are here, to please anyone else. You could say you are here to please God, but it's more than that. **You are here to glorify God.** You are here to **represent** God, because that's your Function. You don't have a function to represent yourself, because you don't have a self that isn't God-derived. And as long as you think you do, you will constantly be in a process of negotiating agreed-upon definitions, or new agreed-upon definitions, with all of the other egos around you who are tending to their own integrity that is **self**-derived, rather than God-derived.

Again, for clarity, **self**-derived integrity is **other**-derived integrity. Understand that clearly, because without acknowledged agreement of everyone else as to your integrity, you will find yourself at a loss, **without** any sense of integrity. And you will scramble mightily to change the minds of the others who express that you lack integrity. Or if you don't choose to change their mind, you will choose to acquiesce to them. Just for peace. Just for the sake of not being in the middle of turmoil. And there's still no integrity there. It's misery. Self-derived integrity is really **other**-derived integrity. And you're the puppet of the mutual agreement of the majority. And you're lucky if the majority thinks well of you. At least, humanly speaking, you are lucky if the majority agree with you. You're still up shit creek if the majority agree with you and that's why you feel your integrity, because **you're not in touch** with the Essential Substance and Divinity of your Being that's unvarying and unyielding.

Okay. Section Five.

RAJ READING: *The Function of the Miracle Worker*

RAJ: Well, do you suppose that the miracle worker is, or can possibly be, one who is preoccupied with mutually-agreed-upon definitions of his integrity, or her integrity? I just want to throw that in there as we enter into a consideration of the miracle worker.

So let's start here.

SEEKER: May I ask a question?

RAJ: You are the official question-asker. [some audience laughter]

SEEKER: Is that which is referred to as the Altar in the *Course in Miracles*, that which is referred to as the thought-adjuster in *The Urantia Book*?

RAJ: No, indeed. The Altar is the Living, Active Presence of God being All There Is of You. And God is not a thought-adjuster. If there is any thought-adjuster, it's the Holy Spirit.

SEEKER: Or maybe my Guide?

RAJ: Well, your Guide and the Holy Spirit have the same Function. And everyone who is Awake who works with you has that Function—to help *you* give permission to have a new idea that is a closer approximation of the Truth.

A thought-adjuster cannot actually make an adjustment, like a chiropractor. A thought-adjuster, or the Holy Spirit, can make it *inviting* to you, can make it *desirable* to you to make a shift, to allow a shift, to abandon a bad definition, or to abandon your *commitment* to a definition that doesn't embody Truth. But that's all a thought-adjuster can do. It's like grease the way so that you might *even slip*, but you can't be pushed. You can't be coerced. You can't be forced. You can be finessed.

Okay.

READER: *The Function of the Miracle Worker*

Before miracle workers are ready to undertake their function in this world, it is essential that they fully understand the fear of release. Otherwise...

RAJ: Oh, I wonder what that would be the release from? Might it be the release from the mutually-agreed-upon definitions that gave you such a sense of wonderful security and well-being? And why would you fear that? Why would you fear the release from that?

SEEKER (reader): I'm used to it. I'm familiar with it.

RAJ: Yes. But might you not also find yourself standing all alone? With everybody else **not** understanding you?

SEEKER: Just me, the Altar, and my thought-adjuster? [slight audience laughter]

RAJ: That's a pretty scary thing when you have gathered your sense of your well-being from everyone else's good thoughts about you, because that's where your sense of strength had come from.

None of you are used to the Experience of Strength that is derived from being perfectly in sync with The Way Things Work, perfectly in sync with the Father, perfectly in sync with that which is fundamentally Divine about you, in sync with your Function.

So, it is a fearful thing to be released from everyone's well wishes for you, everyone else's positive assessment of you—positive because you weren't challenging their point of view by functioning in any way unique, or in any way at odds with their assessment of the behavior that makes them feel safe and strong. You see? You're afraid because you end up on the **outside** of the group—ostracized—not included, in other words. In the minority. And again, anyone who has been in the middle of a group and you are in the minority, and that group does not think particularly kindly of the group you are from, you feel alone, tiny, vulnerable. And if, on top of this, they all speak a language you can't understand, and they're all speaking that language around you, it's easy to become paranoid and suspicious. "What are they saying about **me**?" Because... because your sense of your security, safety, and inner strength, and integrity, has been, in the past, derived from mutually-agreed-upon definitions that you were not out of sync with.

Continue.

Oh.

ANOTHER SEEKER: Can I ask one question first?

RAJ: Yes.

SEEKER: I just, the idea of being out of the group, out of sync, if that's all you know, and you've never experienced your Brothers being one with you, and you with one with God, it's such a huge leap to go from... even being afraid can be safer than making that leap, because I don't know what that feels like. It's something that I want. It's something I think about. But it's such an incredible mindset different, that the fear almost looks good. Or you can kind of cope with it.

RAJ: Indeed. Or, in addition to abiding in the fear, ultimately deciding to crawl back into the crab barrel and not even attempt the shift at all. Yes.

To be in sync with yourself is inseparable from an incredible, awesome Experience of Peace, Invulnerability, and Joy. That's the Fact. And so, what do I do? I finesse all of you by letting you know that over, and over, and over again, so that you might begin to consider the possibility that what I'm saying is True. And that therefore, there just might be justification for letting go and doing this fearful thing.

That's why it says here:

RAJ READING: *Before miracle workers are ready to undertake their function in this world, it is essential that they fully understand the fear of release.*

RAJ: And I think most everyone reads that and says, "That's interesting. What does it mean?" And now you have a clearer idea of what it can mean from your very own experience of being in the minority, and having to, if you cannot leave that setting, having to arrive at a point where regardless of what others are thinking, regardless of whether they like you, **you** are valid and you are valuable. You have to hang in there and shift, one way or another, to a level of comfort within you that isn't derived from others whose minds you can't change, because you don't speak their language, and they don't want to converse with you in yours. You see.

Yes.

ANOTHER SEEKER: Raj, you've said this in a very gentle way. But what I've discovered is what the **fear** is about goes even deeper than that. And that's the surface, or the underlying, hostility that we're afraid of facing **when** we don't agree with everyone's mutual definitions. Because when the boat is rocked a little bit, out comes the hostility. I mean, it ripples forth. And I think there is a... that has to learn to be dealt with also.

RAJ: Yes. That **fear** has to be dealt with.

SEEKER: Of what's underneath that. [laughs]

RAJ: Of course, that's part of the already-established, mutually-agreed-upon definitions. The first rule is **don't rock the boat. Don't push my limits.** And underneath that is a sub-rule that says, **if you do rock my boat, you're going to pay for it.**

SEEKER: You're going to have hell to pay.

RAJ: Exactly. And, so, that is a **fear** that has been **trained** into you **by** the structure of the mutually-agreed-upon definitions.

But, we're not talking about being so unique that you utterly don't fit in. To be in touch with your Integrity, to have turned around to the Altar to gather the Facts of your Being from the Flame in the middle of the Altar that is the Energy and Spirit of God **being** All There Is of you right now, you end up not so much going against the grain of the mutually-agreed-upon definitions. You end up being in a way that doesn't provide challenge, but does provide illumination of new potentialities and new possibilities that can engage the attention of those who are themselves bound by and miserable in the middle of the mutually-agreed-upon definitions.

You will really only run into attack, let us say, retaliation, from those who feel that they have some God-given right to exercise control over you. But the majority of people in your daily life do not feel that they have that right, and so they look more with curiosity, than anything else. It's those who, well, are family, who think they are living in agreed-upon definitions of what a family is, and what rights family members have, et cetera, who will perhaps attempt to exert authority against you. Or it could be an employer.

But truly, the only place you're going to run into retaliation is from those who feel they have a right to tell you how to be. And that's not the majority of the world. And for the majority of the world, your being in sync with your Divine Function will be more a presence of interesting potentials than threat to those you engage with. In the first place, you will be being in a more benign way, because **you aren't** trying to cram **your** particular new point of view down their throats. Because that's not what you do when you're in touch with your Function.

Continue. Start at the beginning of the first sentence.

READER: *Before miracle workers are ready to undertake their function in this world, it is essential that they fully understand the fear of release. Otherwise they may unwittingly foster the belief that release is imprisonment, a belief that is already very prevalent.*

RAJ: And let me just say that when you are ostracized and standing alone, that is like being imprisoned.

SEEKER reader): I remember you using the phrase, "in the aloneness of your Being." Now it's more clear what you were talking about.

RAJ: And in the aloneness of your Being, of your **Being** with a capital "B", you are, you experience the All-Oneness of It, the Wholeness of It, when you don't resist It.

Hunger for appreciation and acknowledgement from others, keeps you small, because feeling appreciated is something you cannot have without

everyone else giving it to you. To feel loved is something you can't have without everyone else giving it to you. And yet, you are the Expression at this moment and every moment, the ongoing, uninterrupted, brand-new Expression of God, which is an Expression of Love. Your very **Being** is Love. Your very Being is imbued with the Love the Father is imbuing it with. And literally, the only Real Experience you have available to you **is** the Experience of Being Loved and of Being Love. Of being **Loved** as well as being Love.

Continue.

READER: *This misperception arises in turn from the belief that harm can be limited to the body. That is because of the underlying fear that the mind can hurt itself. None of these errors is meaningful, because the miscreations of the mind do not really exist. This recognition...*

RAJ: Are not the mutually-agreed-upon definitions miscreations of the mind?

SEEKER reader): Yes.

RAJ: Yes.

Continue.

READER: *This recognition is a far better protective device than any form of level confusion, because it introduces correction at the level of the error.*

RAJ: Indeed.

READER: *It is essential to remember that only the mind...*

RAJ: **Where** it introduces correction at the level of the error.

What I have said to you tonight brings your attention to your inclination to address the problem of your Divinity by either **not** embracing and embodying it and thus breaking the trust of the mutually-agreed-upon definitions, **or** trying to change everyone else's mind so that they can **recognize**, let us say, your Divinity. That is not where you address the problem. You see? That doesn't introduce correction where the problem lies.

You introduce correction at that point where you are seeking your comfort, and security, and safety, and integrity from everyone else. That's where the mistake is made. And that's where the **correction** must be made. And so the correction involves not giving a damn what everyone else thinks. Not as an opposition to them, but as a relinquishment of faith in their perspective. A

relinquishment of **your** faith in their ability to give you peace, safety, security, and integrity. **And turning around** to the Altar.

Go on.

READER: *It is essential to remember that only the mind can create, and that correction belongs at the thought level.*

RAJ: At the thought level **and** the result of thought—which is a determination, a decision. And then a commitment to the decision. But again, the correction has to be introduced where the mistake is made. And the mistake is made at the level of thought.

Continue.

READER: *To amplify an earlier statement, spirit is already perfect and therefore does not require correction.*

RAJ: The Flame in the Altar is already perfect. And the Flame in the Altar is **You**. The Flame in the Altar is **God** Being You **there**. The Flame in the Altar is God Being God there.

Continue.

SEEKER reader): If I may? Then I'm seeing that the Altar is more of what's referred to as survival in *The Urantia Book*.

RAJ: No. Survival... survival means nothing without its opposite. And the Altar is Life Itself—Immutable, Unalterable Life without an opposite.

Continue.

READER: *The body does not exist except as a learning device for the mind. This learning device is not subject to errors of its own, because it cannot create. It is obvious, then, that inducing the mind to give up its miscreations is the only application of creative ability that is truly meaningful.*

RAJ: Wow. Yes.

It is obvious then that **finessing** the mind to give up its miscreations is the only application of creative ability that is truly meaningful. It's the **only** one that will work. Inducing the mind is to present an idea so **attractive**, that the mind it is addressed to, finds it almost impossible not to explore.

But the **impulse** to explore it, the **intent** to explore it, has to come **to you for your reasons**. Else it's not you taking the step; it's not you making the shift. It's someone else coming up behind you and picking you up and moving you to a new spot. And if **you** didn't end up at that new spot willingly, you

will get back to the old spot as quickly as you can with great, self-righteous indignation.

ANOTHER SEEKER: Can you make those shifts of correction within the context of the ego? Or do you have to go face the Altar, as you say, and do it from the Holy Spirit?

RAJ: Let me put it this way. When you are induced by an utterly brilliant idea that gets your attention, and you give your attention **to it**, you are turning toward the Altar. When you turn, when you give your attention with intrigue toward a new idea that is at odds with the status quo, the mutually-agreed-upon definitions, **you are** turning away from them and turning toward the Altar.

SEEKER: Is that my agenda, or the Holy Spirit's agenda?

RAJ: It's the Holy Spirit's agenda to make turning around inviting.

It's **your** agenda to turn around and explore/fulfill your curiosity.

And you must realize that no matter how much you might identify yourself as your ego, **you are not** the ego-sense of yourself that you have so strongly identified with. You've never stopped being the Presence of God, the Christ. And so That Which finds Itself curious to give Its attention to the Truth and fulfill Its curiosity is the Divine One That You Are, **already** in the process of Coming Home by having been successfully enticed into looking at things a different way, having been finessed into abandoning your commitment to the way you've always seen things. You see?

SEEKER: Yeah. And what I'm learning now is when you... to really change your perceptions of someone is actually to see them without error. I mean, no penalty, no foul. It's not like I see them doing something wrong, and then forgiving them. It's like you just don't see it.

RAJ: That's correct.

ANOTHER SEEKER: It looks like here's the first place where you introduced the idea, "the body does not exist." Would you insert the phrase, "as you perceive it," after that?

RAJ: Actually it has been in the previous couple of sections.

SEEKER: Oh, I missed that. But it's standing out right here.

RAJ: But...

RAJ READING: *The body does not exist except as a learning device for the mind.*

RAJ: I brought out that the body is like the Effulgence, or **Glow**, around the Altar.

SEEKER: I missed that.

RAJ: And when one turns one's back on the Altar, and one does not **see** that the **Glow** is from the Altar, and one denies Its Divinity, that very thing becomes a learning-device.

SEEKER: I know.

RAJ: Whatever of the Infinite Presence of God you are denying becomes a learning-device, because it becomes the specific opportunity to **remember** God. And once you have remembered God and seen it for What It Truly Is, it ceases to be a learning-device, because you aren't suffering from ignorance needing to be corrected.

SEEKER: Thank you.

RAJ: Continue.

READER: *Magic is the mindless or the miscreative use of mind. Physical medications are forms of "spells," but if you are afraid to use the mind to heal, you should not attempt to do so. The very fact that you are afraid makes your mind vulnerable to miscreation. You are therefore likely to misunderstand any healing that might occur, and because egocentricity and fear usually occur together, you may be unable to accept the real Source of the healing. Under these conditions, it is safer for you to rely temporarily on physical healing devices, because you cannot misperceive them as your own creations. As long as your sense of vulnerability persists, you should not attempt to perform miracles.*

RAJ: Whew. The scariest part of a miracle is that it proves there is a **God**—something none of you really wants to find out for sure. It's much easier to **believe** that there is a God, and hope there is a God, and give lip-service to this God that you believe in and have hope about, than it is to have the **actual Experience of God**.

For any of a number of reasons, but the most significant reason you don't want to know that there **really** is a God is because you will know unequivocally that you're **not** in charge. That you have no **authority** of your own. That you therefore do not have any of the characteristics of strength and integrity that have been defined by the mutually-agreed-upon definitions, and to which you have brought full commitment.

You are afraid that if there really is a God, and you are incapable of defending yourself because you have no authority, that ***you will die***, because survival ***requires*** you to be able to defend yourself.

And the problem here is that you are looking at the approach to God as though you really are the mortal you believe you are. And as the one who participated in "The Fall" by saying, "My will be done, not Thine," and therefore, there will be punishment.

But all of this conflicted, penalty-ridden ***fear*** of facing God arises out of the fact that ***when you are not experiencing God***, All That God Is will ***appear*** to be ***polarized***. Therefore, capable of providing you with some good, but also with a lot of bad—***omnipotent bad***. When the fact is that when ***you yield*** to God, and you ***dare*** to let God to be glorified ***in you*** by not presenting any other presence than What God Is Being there, there will be ***no experience*** of vulnerability, ***no experience*** of judgment, ***no experience*** of penalty having to be paid.

The only reason the approach to God appears to be fraught with distress is because you are still looking through your distress glasses. Because you're still identified with your commitment to the mutually-agreed-upon definitions. And you're still committed to the value that everyone around you that you are joined in these mutually-agreed-upon definitions with, are what provide you with your strength and integrity. You have more trust in everyone else's opinions, than you do ***risking*** the chance that maybe there really is a God. And this God is Love. And you are His Offspring. You are ***Him***. You are ***God*** Expressed. And therefore, incapable of experiencing polarity. And therefore, safe. And therefore, Pure. And therefore, the Presence of Integrity. And therefore, invulnerable, because there is no other Presence.

Continue.

READER: *I have already said that miracles are expressions of miracle-mindedness, and miracle-mindedness means right-mindedness. The right-minded neither exalt nor...*

RAJ: And right-mindedness is the opposite of illness/sickness, because sickness is nothing more than wrong-mindedness.

Continue.

READER: *The right-minded neither exalt nor depreciate the mind of the miracle worker or the miracle receiver. However, as a correction, the miracle need not await the right-mindedness of the receiver. In fact, its purpose is to restore him **to** his right mind. It is essential, however, that*

the miracle worker be in his right mind, however briefly, or he will be unable to re-establish right-mindedness in someone else.

RAJ: So, the miracle worker is not an authorizer of the miracle. Where did I see that?

RAJ READING: *It is essential, however, that the miracle worker be in his right mind, however briefly...*

RAJ: In his Right Mind, however briefly.

RAJ READING: *...or he will be unable to re-establish right-mindedness in someone else.*

RAJ: What I mean to say is that the only one who **would like** to be able to say to this disease or that disease, "Get thee hence," and have it be gone, is an ego. Only an ego wants the **power** to **banish** disease. Wanting to be a miracle worker and to be able to banish disease is not an expression of right-mindedness. It's an expression of **willfulness** for excellent reasons. And of course, the meaning of the word "excellent reasons" is arrived at through mutually-agreed-upon definitions.

The miracle happens when the miracle worker, who happens to just be a guy like you, or a gal like you, happens to get out of the way for a moment. Happens to be in a place where he, or she, isn't reaffirming the mutually-agreed-upon definitions, and there is an opportunity for the Holy Spirit to connect. And then, if you bring your attention to it, to the connection, and allow the connection to occur, that's the meaning of turning toward the Altar. And then, God's Love, through the Holy Spirit, and through you, blesses someone else, and healing occurs.

And then if that moment of right-mindedness suddenly abruptly stops, and you're just like you, and you, and you, again, you say, "My God! What happened? It's a miracle!" And what you mean is that something has happened that you don't understand the happening of. And you stand as much in awe of it as everyone else. Do you see what I'm saying?

The miracle worker is what you end up **being** when you've allowed yourself to be out of the way, not trying to be anything in particular. And in that moment of the absence of assertive self-will, the Father can be glorified in you, **because** you're not interfering with your Real Function, which is to glorify God, to let God be All That Is There where you see and experience yourself.

ANOTHER SEEKER: So for that one moment you see that person as Perfect and Whole as God created him.

RAJ: Indeed.

SEEKER: And in that moment in your right-mindedness, he gets that message, he connects with that, and he sees himself as Perfect and Whole. And because that happens, you can only receive what you give, you see yourself as Perfect and Whole.

RAJ: Indeed. Indeed. Exactly.

READER: *The healer who relies on his own readiness is endangering his understanding.*

RAJ: Let that sink in.

With what measuring stick are you going to assess **your** readiness? It isn't about **you** being **ready** to be a healer. It's more about you **letting God** use you, or the Holy Spirit to use you. Your readiness is epitomized in the phrase, "Thy Will be done." Readiness is when there is enough humility to get out of the way as a healer. You see?

Your willfulness is the opaqueness that **doesn't let** God through. The more humility infuses itself into you, and the more allowing you are of it, the less opaque your Mind becomes and the more Light that can shine through.

Continue.

READER: *You are perfectly safe as long as you are completely unconcerned about your readiness,...*

RAJ: Not **mostly** unconcerned. Not unconcerned a little bit. **Completely** unconcerned. It's irrelevant.

Start the sentence again.

READER: *You are perfectly safe as long as you are completely unconcerned about your readiness, but maintain a consistent trust in mine.*

RAJ: Now this is what Paul does every time he sits down for a Gathering like this. Sometimes we can't start for quite a while because he's concerned about his readiness. He has himself on his mind. He knows that he must get past that, and that is what he attends to by giving his attention more fully to me **and** entrusting himself to me.

Continue.

READER: *If your miracle working inclinations are not functioning properly, it is always because fear has intruded on your right-mindedness*

and has turned it upside down. All forms of not-right-mindedness are the result of refusal to accept the Atonement for yourself.

RAJ: And what is the Atonement?

ANOTHER SEEKER: An Act of Love.

RAJ: Yes. The Act of Love.

And as we've said, the only way an act of capital "L" Love can occur is when **you** desire to have the Father's Love come through you. Not through you **as you**, but through you as the Father's Love still, and extending it. Especially extending it to one who seems **to you** your ego-sense) to be unworthy of it. And in that willingness, that one is blessed, and you are blessed.

Continue.

READER: *If you do accept it, you are in a position to recognize that those who need healing are simply those who have not realized that right-mindedness **is** healing.*

RAJ: **Is** healing. Yes.

Continue.

READER: ***The sole responsibility of the miracle worker is to accept the Atonement for himself.***

RAJ: Now this can be a little tricky, because the only way you can accept the Atonement **for yourself** is to extend it to your Brother. You cannot sit in a room all by yourself and be bathed in the Light of God so that you, and you alone, can soak up the Rays and be blessed and tanned beautifully.

The way you receive the Atonement is by finding an object of your affection, because it's your Function to be the Presence of Love, and then say, "Father, show this one to me. Let me see Your Vision. Infill me with the **True** Perception of him, or her, so that I might always behave in a way that honors his Divinity. And so that I might never again behave toward him, or her, on the basis of mutually-agreed-upon definitions, or the avoidance of penalties for breaking those definitions."

Continue.

Our official questioner has a question. [some audience laughter]

ANOTHER SEEKER: Why did you spend a lot of time alone in the wilderness and up on the mountains and in Gethsemane? Why did you spend so much time alone when you were here?

RAJ: If you want to look at it in terms of time, out of thirty-three years, those accounted for a very small part of my life.

But you know what? You do have to go on fasts. You have to be willing to fast from the mutually-agreed-upon definitions. And is that not a withdrawal from the group that you have chosen to be identified with who has those mutually-agreed-upon definitions? Does not Paul, when he sits down at the beginning of each Gathering, in effect, withdraw from you? What that actually means is that he withdraws from being concerned about what you might think about him if he turns toward the Altar.

SEEKER: We have to go through the aloneness of our Being to get to that place where we join with.

RAJ: Where you're already One with everything.

SEEKER: Yeah.

RAJ: Yes.

SEEKER: Yeah. Thank you.

ANOTHER SEEKER: [in the background] Even you had to do that.

RAJ: That is correct.

READER: ***This means you recognize that mind is the only creative level, and that its errors are healed by the Atonement. Once you accept this, your mind can only heal. By denying your mind any destructive potential and reinstating its purely constructive powers, you place yourself in a position to undo the level confusion of others. The message you then give to them is the truth that their minds are similarly constructive, and their miscreations cannot hurt them. By affirming this you release the mind from overevaluating its own learning device, and restore the mind to its true position as the learner.***

RAJ: If you travel a lot and take a lot of vacations, and in the process of doing this, you find a hideaway that is exquisite and something that no one should miss, you do not hesitate to tell your friends about it. And they cannot help but see the light in you of your enthusiasm, and feel the invitation—not your invitation—but the invitation of the beauty and the exquisiteness and the wonderfulness of this place.

When you abandon the mutually-agreed-upon definitions because you have become curious to look in a new direction that you have been finessed into checking out, and you abandon the mutually-agreed-upon definitions, and have a new experience, as I've said before, you can't help but share it. But more than anything, you realize that you've experienced a bit of the

Kingdom of Heaven without having done anything to deserve it. Discovery does not happen as the result of personal effort. It only happens because you are paying attention, and you are willing to look where you haven't looked before.

So, if you have a taste of the Kingdom of Heaven and it causes you to have a whole new perspective, and you didn't deserve it, and the experience has shown you that it takes no skill to have the experience, only a certain undefendedness, no matter what a terrible person you were before it happened, it becomes obvious to you that your friend, your neighbor, your sister, your mother, your son, whoever, can have the same experience, too, because it doesn't have to be deserved. Absolutely everyone is **susceptible to** this kind of experience without qualifications.

Wow. Now, all of a sudden you're seeing them in a new way. You're seeing that they don't have to measure up to some standard in order to have insight. And that, because you had the experience, and therefore were evidently deserving of having the experience, then, in spite of the way you've been looking at your neighbor, and how negatively you've been judging him or her to be, they deserve it, too. And in that clarification, you find that you've abandoned your judgment, because suddenly you realize that your judgment meant nothing. And now you can stand with them on their behalf, without even saying a word, you can stand with them on behalf of their having the very same wonderful revelation, because you had it without deserving it, and **they deserve** to have it without deserving it also.

And there is **Love** in you that you embrace them with. You see? The message you then give to them is the Truth that their Minds are similarly constructive. You know, the bitch or bastard that you saw a few minutes ago, now you're saying, "Their Mind is similarly constructive, like mine is!" You see? And there's joy!

And I'll tell you, your presence is inspiring to everyone, because you are more benign yourself. You can't help but embrace them with the Love that you found yourself embraced **by**. You have a vision about them that they might not be having about themselves.

So, this section is called "**The Function of the Miracle Worker**." And we've all found out that the miracle worker **isn't you**, but that it's who you end up **being** when you don't have yourself on your mind as a something at all. And who you turn out to be, the miracle worker, **is that** because you have dared, with help, to abandon your fear of facing God, abandoning your fear of no longer committing to the mutually-agreed-upon definitions. You have abandoned your allegiance to everyone else's opinion of you, so that you might stand alone in the void. Because in the void, you can be curious to

know What Everything Is separate and apart from the mess of existence in the middle of mutually-agreed-upon definitions.

Now, this is not something other-worldly. And it's not something impossible. It's not something difficult. Every time any of you ask me a question, Paul turns toward me—not his own best judgments—and listens, and hears, and shares the answer. That's all the more other-worldly it is.

And every time any one of you simply chooses to become still within yourself and say, "Father, help me to see the Truth," you are **turning toward** the Altar. You are **relinquishing** your allegiance to all of the agreed-upon definitions that have been given to everything, so that another way of seeing this might be **presented to you**—not be figured out by you. And the answer... the answers come. They come every day. Most of the time you don't hear them, but sometimes you do. And that's all the more other-worldly it is. That's all the more difficult it is.

And the point is to do this, and do it, and do it, and do it, more frequently, more frequently, more frequently, until you're not doing anything else, so that you might always experience being in perfect harmony with It. Ultimately, the experience of being perfectly in harmony **with It** will, for lack of better words, go through a blur. The distinction between you cooperating with It as something different from you that you're cooperating with, will blur, and you will experience yourself as It—not as an observer of It.

So, it's a wonderful adventure. And it's not complicated. And it only has to do with your bringing your willingness **to invite** a new Perspective that **you** haven't created, and that others around you who are still dreaming dreams haven't created for you either.

It can come as easily as your saying throughout the day, "What should I do now that will be in harmony with the Father's Will for me?"

It's time to eat. [Editor's Note: The following is an example simulated dialogue with one's Guide.]

What's the most appropriate thing for me to do regarding eating?

Oh, I'm to go out to dinner tonight?

Okay. What place best expresses fulfillment of God's Purpose?

A French restaurant?

But that's not reasonable. My wallet says no.

Mmm. You say do it anyway?

Is this really my Guide, or is this my ego?

Oh. You're my Guide, and I am hearing you clearly.

But it doesn't make sense.

Oh, it's because Sense, what fulfills the Father's Purpose, goes beyond my definition of what makes sense. And so you're encouraging me to risk the chance that being unwise, as far as I'm concerned, and going to a restaurant that costs more than I can afford might actually be appropriate? You are. You are saying that.

You see? You keep inquiring. And you must always know that you can refuse, if what you're told stretches you too much. You can refuse. You can be stubborn and say, "Explain more." But the point is to be ***constantly*** turned toward the Altar, ***constantly*** wanting to know what fulfills the Father's Purpose here.

Oh, you say I am worth even more than the French restaurant. But it fulfills the Father's Purpose for it to just be the French restaurant tonight. You say this isn't going to put me into a financial jeopardy.

Oh.

You say that I am hearing you perfectly clearly, and it fulfills Purpose for me to go out to eat tonight to the French restaurant, and enjoy myself.

Okay.

Now, I'm not going to go on, and on, because, of course, now one has to get ready, and get into the car, and say:

Okay. Shall I take the freeway? Or shall I... which way shall I go?

So that you are ***staying in touch*** the whole way.

Now, it takes trust. And the ***blessing*** is greater than anything you can imagine. And I will tell you this. ***When you listen deeply*** and in effect turn toward the Altar, your coming into harmony with the Father's Will, ***will not***

bring **any of you** to **any** kind of ruin, financial or otherwise. And by God, be glad that Guidance is given you that doesn't hold you to your poor, teeny thought-models of what is acceptable and appropriate for someone of your station, or status, or financial makeup.

Next Thursday is the day after Christmas, and we will not have a Gathering next Thursday evening. We will resume the follow Thursday; the first Thursday of what you call a "new year." Same old Eternity. [audience laughter]

And I really encourage all of you, during the next two weeks, to try to find some **delight** in being open to that which hasn't been included in the mutually-agreed-upon definitions that you've been binding yourselves by, by withdrawing your allegiance to them enough to have some curiosity to say, "Father, I really would like to experience the Truth." And it doesn't have to be Ultimate Truth. It can be, "What's the Truth here? How can I be utterly on the beam about which blouse to wear?" You see? Ultimate... Ultimacy can be found in simplicity. Don't make it complicated for yourselves.

Over the next two weeks, dare to enjoy all of the opportunities you will be provided with in order for you to be miracle-ready. Because I will tell you that those are the things that are being prepared for you every moment, of every day, of **every** year. And to be miracle-ready means to be willing in the most unexpected places to extend Love. Miracles, the Revelation of What Is Real, are constantly being presented to you by the Experience of **Being** Itself, because **Being** is God In Action. But with the allegiances you have to your mutually-agreed-upon definitions, you usually only leave a little crack for the miracle to come through. So, this Christmas, don't just let a baby through. Don't just let a little miracle through. You see? Be willing to let big miracles happen, because big miracles are being **given**. Don't be stingy this Christmas. Don't be teeny this Christmas. Don't let through just a little bit of Love. Ask for Love in Its Fullness to find an avenue through you.

I love you.

Okay.

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A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – THE FUNCTION OF THE MIRACLE WORKER
First Edition – p. 22 / Second Edition – p. 26

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: To everyone.

How many of you have had the experience of being asleep and dreaming and having someone come in and touch you on the shoulder or shake you gently, and experience that as an element of your dream where someone in your dream took you by the shoulder and shook it? In other words, if you've had that experience, something happening outside of the dream is experienced, but is immediately translated **into** the dream itself, which keeps you from recognizing the option to have a shift of consciousness from the dream to real life.

The reason I'm using this example is that I could have begun by saying, "Welcome to everyone from the rainy, blustery Pacific Northwest." And most of you, those of you who aren't here would have said, "Oh, it's nice to have a little perspective on what's going on where everyone in the living room is experiencing." And none of you probably would have thought, "Wait a minute. Raj is speaking to us from the Kingdom of Heaven. And he isn't really welcoming us **from** our current perception of the Kingdom of Heaven, which we call the Pacific Northwest, or any other part of the planet."

And so, what I want you to realize is that I am speaking to you from the Conscious Experience of Reality. I am speaking to you **from** Reality. **And** the fact is that every single one of you is **right here** with me in the middle of Reality dreaming a dream, but **hearing me from** the Kingdom of Heaven yourselves. That doesn't mean you're someplace **other** than where you're experiencing yourself at the moment. What it means is that what you're experiencing at the moment and calling planet Earth, and certain weather conditions, **is** the Kingdom of Heaven perceived that way. You're already at Home. You're having your **dream from Home**. There isn't any place to go. There's just the constant opportunity to **get the point**, to have the flash of insight that says, "This Voice I'm hearing, the shake on the shoulder, is **coming from a different level of perception** than the one I'm **currently**

employing," so that then you can rouse yourself, and ***greet Reality*** right where you are and ***see it*** for What It Is.

Again, I'm speaking from Home. ***You're hearing me*** from Home. And this reminder is a trigger to you to stop assuming that the way you're perceiving everything at the moment is true, reliable, dependable. Period. There's ***more*** to it.

And in hearing ***my Voice, you are hearing*** an ***event*** that is Real, with a capital "R", and ***is*** occurring independent of and separate from the definitions of everything that you are currently giving everything. ***And you are hearing my Voice from a place outside the dream. You are hearing my Voice from a place outside of*** your mutually-agreed-upon definitions of everything. You might say, you have ***Real*** ears. And your ***Real ears*** are ***hearing my Voice***.

And even though the experience is being translated into the current terms of your perceptions of the Kingdom of Heaven, it isn't changing the fact that the Divine You is hearing my Voice ***from*** Home ***and*** my Voice is being extended ***to you*** from Home. And there's no further to go. All that needs to happen is a moment in which you relinquish your commitment to the way you're seeing everything. When you're sleeping and having a dream, and it's time to wake up, the alarm clock goes off or someone shakes your shoulder, it's time to make a commitment to something ***other*** than what's attracting your attention, the dream you're having, so that you might step, for lack of better words, into a ***different order*** of Reality.

The chair you're sitting in, the bed you're lying on, the room you're in—all of it is some Aspect of the Kingdom of Heaven, and ***you*** are in the middle of it, preoccupied though you may be. But this event of our being together and your hearing my Voice and my recognizing you, is ***absolutely, totally*** Divine and Real, with a capital "R". And ***What Is Real About You*** is what is hearing ***What Is Real About Me***. And to some degree, this mutual experience of communion is everyone's, including mine, everyone's Experience of the Presence of God ***being*** All There Is to everything.

So, Reality isn't afar off. It's happening at this instant. And it ***is*** what you are experiencing, no matter ***how*** it's being interpreted. And Awakening is simply a matter of abandoning the interpretation so that it doesn't get in the way of the ***clear*** Experience of What Is Real.

When you are listening to my words as Paul speaks them, you are turning your attention toward the Altar. Why? Because ***Paul*** has turned ***his*** attention toward the Altar, so that he might experience his Brother, me, reflecting the Father.

Okay, let's begin.

READER: *It should be emphasized again that the body does not learn any more than it creates. As a learning device it merely follows the learner, but if it is falsely endowed with self-initiative, it becomes a serious obstruction to the very learning it should facilitate.*

RAJ: When you talk about it having self-initiative, it means, "Oh. You know, my body just isn't cooperating with me today. My body just isn't doing what I want it to." That kind of a thought endows it with a capacity, a **supposed** capacity to be something on its own. And your poor use of words creates **for you** a **picture** that you then **believe** and make commitment to. And how do you make commitment to it? You **may** become **afraid** of your body. You may engage **fear, because** it's not cooperating with you. Because if it's not cooperating with you, it can **act** to your detriment.

So **your fear** is the demonstration of the fact that you **believed** your poor use of language and the picture it created. And by **reacting** to the **picture** you've employed, but thinking you're reacting to your body, you have made **commitment** to your **belief**, and you suffer from your belief.

The moment you become afraid and defended against your body, afraid **of** and defended against your body, **your body** begins to cooperate with **your decision about it**. And it begins to tense up, to densify even more, and to begin to provide **further** complaints that increase your fear, increase your defense, and thus increase even more the density with which you hold your body. You see?

Your body has no capacity to act on its own whatsoever, because it's just the Visibility and Tangibility of your Individuality. It's the Visibility and Tangibility **of You**.

Continue.

[Editor's Note: The following sentence was not read: **Only the mind is capable of illumination.**]

READER: *Spirit is already illuminated and the body in itself is too dense. The mind, however,...*

RAJ: Why is it too dense? Because through your fear and your commitment to your fear, you densify it further, and further, and further.

Do not assume that this statement means that the body on its own in itself is dense. There is no body on its own that of itself can be anything. All it is, is Visibility and Tangibility—the **Glow** caused by the Altar.

Continue.

READER: *The mind, however, can bring its illumination to the body by recognizing that it is not the learner, and is therefore unamenable to learning.*

RAJ: Ah.

RAJ READING: *The mind, however, can bring its illumination to the body...*

RAJ: Why? Because that's the Source of the illumination of the Visibility and Tangibility of your Individuality. It isn't that your Mind, or the Mind, can or cannot, will or might not, bring its illumination to the body. That is just the way it is. Your Individuality **is** what is rendered Visible and Tangible as the body, which ultimately you will discover is a Body of Light, a Glow, as I've been saying.

Continue.

READER: *The body is, however, easily brought into alignment with a mind that has learned to look beyond it toward the light.*

RAJ: Yes. And the image I have been using has not been to look beyond the Glow, but rather to turn around so your back isn't toward the Altar where the **Light** is—the Light of **your** Essential Being, which is the Presence of God.

Continue.

READER: *Corrective learning always begins with the awakening of spirit...*

RAJ: Well, let's stop right there.

Corrective learning. Wow!

I am sure all of you treat that word "corrective" like a grace note in music. You play it and get off of it as fast as you can. Or, you think of it as a mechanical effect brought about by a splint, or something of that sort, where correction occurs and it's no big deal.

But I want you to take the word "corrective" and the word "correction" seriously, because it is exactly like being corrected as a child. **Correction means** that something occurs which causes you to **actually change the way you behave**. **Corrective learning** is learning that causes **you** to **behave differently**, in an **improved** manner.

RAJ READING: *Corrective learning always begins with the awakening of spirit...*

RAJ: And I'm going to use the word, "Spiritual Sight." The influx of revelation. The influx of a new perspective that actually causes you to see things differently, because it connects you with an Experience of the Divine. Not just the Experience of God, The Divine, but also the Experience of *your Self* as Divine.

RAJ READING: *...and...*

RAJ: Therefore.

RAJ READING: *...the turning away from the belief in physical sight.*

RAJ: Whenever you have what I'm going to call "Insight," an event of *Spiritual* Sight, it moves you to a new level of clarity about yourself and everything else, in a context of a Divinity that is All-Inclusive so that you *feel* not only specifically Real, with a capital "R", but you feel grounded in a Reality that is far more Infinite than what you had been embracing in your conscious awareness up to that point.

Continue.

SEEKER (reader): Where was I? Should I start at, "This often"?

RAJ: Yes.

READER: *This often entails fear, because you are afraid of what your spiritual sight will show you.*

RAJ: That's another way of saying that it creates a spontaneous feeling of guilt. If there is a *Light* that has been turned on that is... that even slightly smacks of Divinity, you automatically feel as though your guilt... that your flaws are going to be uncovered, that your *lack* of Divinity is going to be exposed, and your *guilt* is going to be demonstrated by the Illumination of Divine Light.

Continue.

READER: *I said before that the Holy Spirit cannot see error, and is capable only of looking beyond it to the defense of Atonement. There is no doubt that this may produce discomfort, yet the discomfort is not the final outcome of the perception. When the Holy Spirit is permitted to look upon the defilement of the altar, He also looks immediately toward the Atonement.*

RAJ: Ah. He doesn't become fixated on the problem. He doesn't become fixated upon the flaw. He recognizes that the flaw is a misperception. And so, He goes beyond it. He goes to *what* it is a misperception *of* and illuminates that. And illuminates that *in you*. And therefore, you *are not*

judged guilty. You are *judged not guilty*, because the Reality that you had a misperception about is uncovered to you, confirming your Innocence.

Now this is important, because when you look at a Brother, or a Sister, or even when you tend to look at yourself, you are likely to see the flaw, and get hung up on the flaw, instead of asking, "What is this flaw a misperception of? What is this flaw a lie about? **What** is it a misinterpretation of?" so that you can move beyond it to recognize the Truth, that is ultimately the Truth about yourself and your Brother. And *that*... that is the fertile soil for healing.

Continue.

READER: *Nothing He perceives can induce fear. Everything that results from spiritual awareness is merely channelized toward correction.*

RAJ: It is merely channelized toward **correction**. What a wonderful thing to be aware of. When the Holy Spirit looks at you, its whole Function is to bring you into an understanding and experience of yourself that goes beyond your current misperception, so that your **misperception** is **corrected**, and you can **be** in a new way.

And I have said before that the Holy Spirit is **your** Divinity held in trust while you dally with the ego. Do you see how whole-izing that awareness is? Because it's **your** Divinity that is **willing** to look beyond your current misperception to uncover the Truth that it's a misperception of, so that **you might** come into a truer experience of yourself: and **correction** can successfully occur.

You often think of the word "correction" as chastisement. But **correction** is, to be changed, to be made new. That's what correction is. It's not punishment. It's healing.

RAJ READING: *Everything that results from spiritual awareness is merely channelized toward correction.*

Continue.

READER: *Discomfort is aroused only to bring the need for correction into awareness.*

RAJ: Yes. And discomfort occurs because of the unchangeable Sanity of your Being, so that when you are attempting to act at odds with your Being, **you get feedback**. Without the feedback, you could become totally insane, without hope for healing.

No one makes you uncomfortable. God does not set up circumstances for you to be uncomfortable. The Holy Spirit doesn't make you uncomfortable. **I** do not make you uncomfortable. None of us need to.

It's like if you take your finger and bend it backwards, the harder you press, the more uncomfortable it is, because you're trying to make it do something that it doesn't do, that it's not **made** to do, that it **can't** do. No one has to set the experience up for you. It's just The Way Things Work.

If you try to be **at odds** with your Being, **you will be uncomfortable**. **Discomfort** will be aroused, because of the simple Sanity of your Being.

RAJ READING: *Discomfort is aroused only to bring the need for correction into awareness.*

RAJ: Which means to bring into your awareness that it's sensible to **stop pressing your finger back** in a position it doesn't go in, so that you stop. You don't say, "Oh. My goodness. My finger is giving me a hard time. I wonder what... is this karma? [audience amused] Umm. Maybe I'm picking up on someone hating me." No. It's nothing so far fetched. It's much more immediate than that.

If you are uncomfortable, it means that you are acting/behaving in some way at odds with the Wonderfully Divine Way Your Being Works, with the Wonderfully Perfect Way that God's Expression expresses.

Let us continue.

READER: *The fear of healing arises in the end from an unwillingness to accept unequivocally that healing is necessary.*

RAJ: Now, one might say, "Well, gee whiz, if something is wrong, who wouldn't think that healing is necessary?" But part of the problem is that some things you don't know **are wrong**. When you find yourself experiencing fear, you **don't know** that the experience of fear itself is wrong. Why? Because you say that, "What so-and-so out there is doing, is causing me to be afraid justifiably." You see?

You get up in the morning and some mornings you say, "God, do I have to get out of bed?" Except that you're not really asking God. Because if you really asked God, you would get an answer that would **inspire** you out of bed. And when you ask that question, you don't realize that there's something **wrong** with asking that question; that **correction** is needed. You've had **months** of getting up in the morning and not experiencing anything superb. "So what's the point this morning?" You think you don't have an alternative. So you don't know that correction is needed. And when you don't know that correction is **needed**, you'll just have another day like

the day before. If you don't know that there's another way to look at this, you'll just keep looking at it the way you've been looking at it.

Continue.

READER: *What the physical eye sees is not corrective, nor can error be corrected by any device that can be seen physically.*

RAJ: Okay.

This refers to the physical eye as opposed to Spiritual Sight, Insight. It refers to what you see when you are not joined with the Father, or the Holy Spirit, or your Guide, or Me, before you look.

What you call your physical eyes see only what **you** believe that you can see; only what you have **determined there is** for you to see. And so, you look at a leaf, or a table, and it doesn't occur to you that it's **Spirit**. And that because it's the Energy of Spirit, the Presence of God, it is **Light**. And therefore, there is **Light** emanating from it. And there is **Light** as the Substance of it. And not only that, the Light is Living Love, so it is loving you, as I've said before; embracing you with an incredible Infinite, Divine Love. And so, because you haven't thought that that might be the possibility, your physical eyes **see** only what you believe **there is** there to see.

Now, I will tell you this. As Spiritual Sight, as the perception of things As They Really Are increases, because you are choosing to look at everything **with** your Guide, or with the Father, desiring to experience Their Perspective, your eyes, what you call your physical eyes, will begin to see Spirit. And you will also begin to realize that your very eyeballs, what you have called your eyeballs, are not matter, but are Spirit as well, and that they simply identify Consciousness in one aspect.

So when it says:

RAJ READING: *What the physical eye sees is not corrective, nor can error be corrected by any device that can be seen physically.*

RAJ: It means that the physical eye—your eyeball that's not connected to Insight, but only your mutually-agreed-upon-definitions and your memory—that what it sees cannot be corrective. Of course, it can't be corrective. It's feeding back to you the past. It's feeding back to you **memory**. It's boxed in. It isn't open to see outside of the box determined by your very specific definitions that you've already given to everything. And of course, from that standpoint from within the box, error cannot be corrected by any **device** that can be seen physically.

And I'll tell you something else. When Spiritual Sight infills you with the Experience of What A Thing **Really** Is, meaning the Substance of Spirit which is Love loving you, **now** everything you see **is** capable of being corrective, because **Love**, loving **you**, **corrects** your misperception—not only about what you were looking at, but about yourself because your lovability is inescapable to you. These are important distinctions here.

Continue.

ANOTHER SEEKER: [in the background] I have a question.

RAJ: We have a question.

SEEKER: The other day you were talking about this, and it's about magic and the remedies for the body ills. And down here it says something like give temporary belief, temporary given... oh, here it is... temporary given healing belief, this is because the last thing that can help the not-right-minded...

PAUL: I'm sorry. This is me, Paul. I'm having a hard time understanding what you're saying.

SEEKER: We were talking about this the other day. And at that point it said... [pause]... it said... I'm just going to paraphrase it instead of reading it. It might make it clearer.

PAUL: Okay.

SEEKER: It just said go ahead and take your vitamins. Go ahead and take your medicine. The last thing you need is to get really freaked out. But there's no correction in that. It's just... we're not getting anything corrected by... we're just not freaking out more. That's all.

I mean at that point I was thinking, well, you know, temporary belief that these things are healing me. But the only correction is going to come from facing the Altar. The only thing that it was telling us back then is if you really feel like you need to go to work, or you really feel like you need to keep doing these things, just keep doing it so that you don't get more afraid.

RAJ: Exactly. You do it to reduce fear. Because in the absence of fear, it's much **easier** to hear; it's much **easier** to turn toward the Altar.

SEEKER: They are already in a fear-weakened state, you know.

RAJ: Exactly.

Somebody said, "Is it correcting something?"

The tablet you take, or whatever, doesn't actually cause **correction** to occur. But it might... it might reduce your fear enough, or the pain enough, that you have peace of mind sufficient to then turn to Something beyond your present sense of things and your present sense of limitations to **inquire of**, to ask for help **from**. And that's the equivalent of turning toward the Altar. And in that place of reduced fear, you can dare to stand in the void, and **let** yourself be infilled by Divine Love, by what is **there** to come forth. And **that** will always be corrective. And what is corrective can never become uncorrected. What is corrected is corrected forever.

Okay.

READER: *As long as you believe in what your physical sight tells you,...*

RAJ: Okay.

Here's a little bit of the double talk that can get you confused.

RAJ READING: *As long as you believe in what your physical sight tells you,...*

RAJ: That's like saying, as I said, "Oh, my body isn't cooperating with me today," as though **it** could do something. Your physical sight can't tell you anything. **You tell it** what it's providing you with. You give the definitions to what your physical sight is presenting to you.

[Editor's Note: The complete sentence in the book reads as follows: ***As long as you believe in what your physical sight tells you, your attempts at correction will be misdirected.***]

So, it should say: ***As long as you believe in what YOU ARE DETERMINING your physical sight IS TELLING YOU, your attempts at correction will be misdirected.***

And that's magic. That's the definition of magic.

Continue.

READER: *The real vision is obscured, because you cannot endure to see your own defiled altar.*

RAJ: Yes. Strong words. It's another way of saying that you don't want to dare to look squarely at the fact that you have chosen to look away from your Essential Self, your Essential Being; that you have chosen to dishonor It by turning your back upon It, so that **you might** employ your imagination to imagine things that God never dreamed of, and **would** never dream of.

Not being able to endure seeing your own defiled Altar means that you are unwilling to be honest with yourself, or you are unwilling to be honest with

yourself **easily**, so that you might say, "Yes, I did this really foolish thing. I did this really impractical thing. I did this thing that I can't really do. And you know what? I believed that I did it." You don't want to take a look at and take responsibility for having done something unintelligent. Why? Because from your separated vantage point, the only appropriate result of doing that would be to have a penalty applied to you.

And yet, it's only when you are willing to look squarely at the fact that you have done something, not something **wrong**, but that you have done something that you couldn't actually do, and you **believed** that you did something you couldn't actually do, it becomes clear to you that you never actually accomplished it. And therefore, you're not guilty of anything. **And** what you thought happened, isn't what happened at all. And what **really** did happen while you were having this **distorted** experience of What Was Really Happening, is now available for you to see for What It Really Was, for its **incredible** Beauty, for its **incredible** Perfection, because Something Real was going on the whole time that you were bending [it] out of shape so it looked like something else **to you**, but it never actually was altered in any way.

And when the misperception and the memory of the misperception **evaporates**, because you've been willing to look squarely at what you've done, or what you never could have actually done, then you become clear. And you are relieved not only of the memory of the misperception, but you are relieved of being vulnerable to judgment, guilt and penalty.

Continue.

READER: *But since the altar has been defiled, your state becomes doubly dangerous unless it **is** perceived.*

RAJ: Yes. Unless it **is** perceived.

You think it's dangerous to own up to what you did, but it's doubly dangerous to believe that you **actually did it**. Do you see that?

Microphone.

ANOTHER SEEKER: I'm not quite clear. And let me put it this way. What are we... what are we afraid of that we actually did? Most people don't even know they did anything. They think they're... I mean...

RAJ: That is correct.

SEEKER: Until I came to this, I didn't think... I thought everything that was in the world was the way things were. And that's it. And...

RAJ: Yes, but no one is happy. No one is at peace. Everyone is suffering in one way or another.

SEEKER: Right.

RAJ: Either in their relationships, or in their personal relationships, or in their perceptions of themselves, et cetera, et cetera. And they are suffering thinking this is life. And so they don't challenge the suffering.

SEEKER: And so, do we actually think that part of it's our fault?

RAJ: Of course.

SEEKER: So that's where we... what we think we... we're doing something wrong and that's why we're getting this negative stuff coming back at us.

RAJ: You see, no matter how insane you can behave, you cannot override your Fundamental Divine Sanity, with a capital "S". It knows / **you know** that there was a point at which you said, "Father, I'd rather do it myself." You all know that. You all know that you chose to try an experiment, and to do things quote "on your own" unquote. You can't forget that, even though you might not remember the specifics **of it** because now you're... [small laugh] now you're preoccupied with defending yourself against the horrible **effect** of that decision. But **you know what you did**, because you're still lying on a grassy knoll in the middle of the Kingdom of Heaven **never** having left. You see?

SEEKER: So when you say, "you know what you did," it's on a subconscious level?

RAJ: Well, yeah, that's a nice cop-out. [said in funny voice] "It's on a subconscious level."

SEEKER: I didn't say it that way. [laughs] [audience laughter]

RAJ: What it is, it's **held out of sight by you** 'cause you don't want to look at it. It's not on some unavailable **lower level**. [audience laughter]

SEEKER: Well, we know it **now**, because we come together every week and recognize... I mean the book is telling us about it.

RAJ: Yes.

SEEKER: So we're going, "Oh. Oh. Oh. Oh. Gosh. Gee. Wow." But, you know, I mean you're saying...

RAJ: And what's... all that's happening is that the book is helping you, **gently** helping you to find ways to look at what you did without eliciting emotion and fear and guilt. It's finessing you to be willing to look at what

you have been **adamantly** holding out of sight. Because now that you're in this god-awful frame of mind, you're in a state of survival. And survival is defense against what can **get you**. And so, you defend yourself against seeing what you did, because it's inevitable that judgment, guilt and penalty will be forthcoming, because **that's** what your current frame of mind has decided is the way things are.

So, you are being finessed into taking a look at what you did and being able to say, "Oh. I did this **and** it's not the way I was made to be. And therefore, I couldn't actually have succeeded in doing it. Therefore, I am deluded." So here's a bit of the honesty that's hard to look at, but has to be looked at or **correction** can't occur. So you recognize, even just intellectually, that you **are** deluded.

If you are deluded, you are deluded about something. And once you say, "Okay. I conceive of the possibility that I, at this moment, might be deluded." In doing that, you are then put in a position of being able to be curious to say, "What is it I'm deluded about?" Ah! The minute that you say, "What is it that I'm deluded about?" you're having to step outside of the box of mutually-agreed-upon definitions. And whether you know it or not, you've asked God a question. You've reached outside of what you currently believe you know.

SEEKER: Does a small child have a recognition of this as well? I mean is it innate that we recognize this?

RAJ: It is. It's utterly natural because it's inseparable from your capital "S" Sanity.

So, you see, the very way in which you've been asking your questions demonstrates the doubly dangerous aspect of not wanting to look at the way in which the Altar was defiled, because you're holding the fact that you defiled it absolutely out of sight. And so you think no correction is called for. And so you do not seek what would be **corrective**. You see? It's the blind leading the blind, except that **you** are both of them.

Okay.

READER: *Healing is an ability that developed after the separation, before which it was unnecessary. Like all aspects of the belief in space and time, it is temporary.*

RAJ: That simply means that once you wake up, the word "healing" will not exist anymore because Perfection will be the Forever State of your Conscious Experience. So it will be unnecessary.

Continue.

READER: *However, as long as time persists, healing is needed as a means of protection. This is because healing rests on charity, and charity is a way of perceiving the perfection of another even if you cannot perceive it in yourself.*

RAJ: Oh, Boy! Now we're getting down to the meat and potatoes. And this is part of what you don't want to look at. This is part of the reason that you keep the fact that you've defiled the Altar well hidden from yourself. Because when you bring it out into the open, it's going to call for something from you—[whispered] **charity**. [regular voice] You're going to have to give something that isn't deserved. Or you're going to have to give something that you shouldn't have to give because your Brother should have handled his, or her, life a little bit better so that she, or he, didn't need charity. And you can even fool yourself into believing that you're really being the Christ by **refusing** to give them charity and making them become self-responsible. Whew!

RAJ READING: *...healing rests on charity, and charity is a way of perceiving the perfection of another even if you cannot perceive it in yourself.*

RAJ: You might have thought it would say that it was a way of perceiving the Perfection of another even if that other cannot perceive it in himself. But at the bottom line, it means that you've got to give something to another that you haven't been willing to give to yourself, because you won't receive it for yourself until it's **given** away.

Sounds harsh maybe. But, of course, that's the way it would look coming from the ego frame of reference. To give something away that... to give something to another that you haven't given to yourself is utterly simple if you don't make a mountain out of a molehill. If you don't make a big deal out of it, it's easy to be thoughtful. It really is. But, of course, in order to be thoughtful, you'll have to get past the judgments you've been holding about that other one that say to you, "It's not principled for me to do this. He doesn't deserve it, she doesn't deserve it, until he, or she, changes." And what are you doing? You're not holding them to themselves; you're holding them to **your definition** of them.

And although it doesn't say it right here, charity **is** a way of perceiving the Perfection of another, even if he cannot perceive it in himself. It is a Gift.

Continue.

READER: *Most of the loftier concepts of which you are capable now are time-dependent. Charity is really a weaker reflection of a much more*

powerful love-encompassment that is far beyond any form of charity you can conceive of as yet.

RAJ: Does everyone understand that? I see some nodding. And can I see some shaking? Is there anyone shaking their head? Okay.

ANOTHER SEEKER: Can I offer just as a curiosity?

RAJ: Yes.

SEEKER: Is it true that it means that ultimately we are living in a State of Grace at all times? It means that God's Love is constantly uninterrupted, like a bestowal of a Gift of His Love constantly.

RAJ: Indeed.

Charity. If charity is something that you cannot give if you haven't asked the Father, or the Holy Spirit, or your Guide, One Who Is Awake, to share with you His Vision, His True Vision. And when that Vision is provided to you, as I've said before, it is so moving that you spontaneously extend it to your Brother. And what you are extending is bigger than anything you could have extended through a process of thought and reasoning, no matter how lofty those thoughts and reasonings were, because it's a Gift from God. And when you extend it to your Brother, you are embraced with it as well.

If you ***feel it*** but don't extend it, you have not provided the opportunity for ***correction*** to occur, and therefore correction will not happen in you, even though the feeling of Love might be a quite blissful experience for you. Do you see what I am saying?

Charity is a weaker reflection because your willingness to extend it, is a willingness to extend something you don't yet grasp the significance of, the hugeness of. And so your extension of it is done on faith, rather than from conviction. You see? And it's in that sense that it's a weaker reflection than your lofty reasonings and ideas might be which you have great confidence in, even though there's no way for you to experience them as huge and all-inclusive because they are not. They are intellectual.

Continue.

READER: ***Charity is essential to right-mindedness in the limited sense in which it can now be attained.***

RAJ: Yes.

Continue.

READER: ***Charity is a way of looking at another as if he had already gone far beyond his actual accomplishments in time.***

RAJ: Indeed.

If you don't have available to you anything greater than your current perception of things, your current mindsets, **change** cannot occur. Correction cannot occur. Healing cannot occur. Redemption cannot occur.

Charity is a way of looking at another as a result of going beyond your best assessment of your Brother. And the simple fact is that in your willingness to let yourself be infilled with the experience of a Brother that goes beyond your best assessment of him, **you receive**, by virtue of the influx, justification for looking at **yourself** beyond those very same limits. Because I promise you, you don't extend to your Brother any better judgments than you extend to yourself.

Continue.

READER: *Since his own thinking is faulty he cannot see the Atonement for himself, or he would have no need of charity.*

RAJ: Indeed.

Continue.

READER: *The charity that is accorded him is both an acknowledgment that he needs help, and a recognition that he will accept it.*

RAJ: Okay. The last part of that sentence is key.

RAJ READING: *...and a recognition that he will accept it.*

[Raj now reads the sentence from the beginning.]

RAJ READING: *The charity that is accorded him is both an acknowledgment that he needs help, and a recognition that he will accept it.*

RAJ: Now this might sound as though there is some degree of mental coercion here, and that is **not** what is meant. Because your experience of your Brother that has been revealed to you, and provided you the opportunity to extend it to him, which is what charity is, you also **know** as part of the whole package of the Gift you are extending, that it is natural and inevitable that he will recognize it for himself because it is the Truth about him, and he cannot forever remain unconscious of it. More than that, it's the awareness that his capacity to recognize it is full blown in the moment that the Gift is being made, and that it is impossible for him not to be blessed by the Gift that has been given in the moment that it is being given.

That doesn't mean that your Brother may not reject it, but it does mean that it's harder for him to reject it successfully. And it means that the Gift having been made, makes it **easier** for him to receive it.

You will find in the experience of the influx of the Gift that you are going to give, will be a confidence in the outcome of the Gift. And there will be no aspect of the Gift that will say, or intimate, or insinuate, "he'll never get it." His getting it is part and parcel of the extension of the Gift. And so you can expect to see a miracle.

Continue.

ANOTHER SEEKER: Can I make a comment?

RAJ: Microphone.

Virginia. [probably indicating to Virginia to give the microphone to someone else]

SEEKER: Raj, in light of what you just said, when the Gift is given, it's becoming my experience that the attitude that prevails is that you are honoring the Dignity of your Brother. His worth.

RAJ: Absolutely. A Dignity derived from the Fact that God is All There Is to him.

SEEKER: I really feel that's important aspect of the feeling of honoring his Dignity, whatever is being presented.

RAJ: Yes. But, you do not want to approach it intellectually. You do not want to think, "I am confirming his Dignity."

That confirmation happens spontaneously in the movement of your having turned toward the Altar, having stood in receipt of the Father's Point of View that illuminates your mind about your Brother, causing you to spontaneously and **thoughtlessly**, without any thought process or thoughtful evaluation, embracing your Brother **fully** in the Clarity you're experiencing. **That** stands in full support of his Dignity.

Afterwards, you might talk about how you realized that what you were doing stood in full support of his Dignity. But I just don't want you to get hung up on **thinking about it**, or bringing **thoughts** about it into the process. Because inner illumination happens when you get out of the way, and are not disallowing it. And that Movement of Illumination has a life of its own that does it all.

SEEKER: It's a feeling.

RAJ: It is a feeling that is.

SEEKER: It derives from the feeling so it wouldn't be a thought.

RAJ: That's correct. Yes.

SEEKER: Well, I just want to confirm that *feeling* is honoring their Dignity.

RAJ: Indeed.

SEEKER: That's what I'm...

RAJ: Indeed.

ANOTHER SEEKER: May I? So we're relying on the spontaneity of the moment.

RAJ: Well, when you're not relying on yourself, spontaneity is what happens. So, no, you're not relying on something else called "spontaneity." When you stop blocking the Movement, it spontaneously happens because the Movement of God *is* Spontaneity Itself.

SEEKER: So this is different than being triggered by something and saying... and turning to the Altar and saying, "Father, how should I see this?" Or, "What is called for here?" And then listening. And then hearing what the proper response is. And then responding in that way. This is a different process that we're speaking of.

RAJ: It is...

SEEKER: The same thing.

RAJ: It is exactly that process.

SEEKER: Because see in the other one, there's thought involved. You're saying, "Uh oh. I'm triggered here." And I'm not going to fall into the ego's way of looking at it, so I'm going to turn to the Altar and just be quiet until I hear... and ask the Father, "Father, how should I respond here?" And then...

RAJ: How else could you approach the healing of a Brother?

SEEKER: Well, I'll give you an example. Tonight a fellow came up to me and paid me for the yoga class. And spontaneously I said, "If you can't afford this class, you just come. We're not going to be concerned with money here." And I have no idea where that came from. I mean it's like the guy's employed, you know, and he pulled out a twenty dollar bill. And it was just... it came... I don't know where it came from. It just came out. And afterwards I thought, "Where did that come from? What was that about?" There was no thinking about turning to the Altar and... it just came out of me.

So there's two different processes that I'm experiencing here.

Other times I run into a situation where I go "Yuck." And I go wait a minute. And I go, "Father, how should I see this?" And then I can feel an infilling of Peace. And then either a response happens, or it doesn't. It's not like something has to be done. Sometimes nothing has to be done.

RAJ: Tonight you were in a state of undefendedness, and the movement occurred spontaneously. Yes.

SEEKER: All right. And the other time I'm defended and I have to...

RAJ: But the undefendedness is the same as facing the Altar.

SEEKER: I see.

RAJ: You see, the more willful you become, you might imagine that you're standing on a circular piece of wood that has ball bearings underneath it so that the circular piece of wood can turn in a circular motion. And, when you are not being willful, you are facing the Altar. But when you become willful, the ball bearings begin to turn and your back starts turning toward the Altar. The more willful you are, the more your back is toward the Altar. And, of course, there is no opportunity for spontaneity.

SEEKER: So in the second example, I'm defended and that's what makes me go "yuck." And then so I turn to the Altar purposefully to release the defensiveness, and then I wait for the answer.

RAJ: Exactly.

SEEKER: There it goes. Okay. Thank you.

RAJ: Or if you are undefended, even momentarily, without any choice on your part to turn toward the Altar, you turn toward the Altar. And you are *in* a mode of receptivity. You are available, even though you're not thinking of it consciously. Yes.

SEEKER: And that's where charity is not necessary 'cause then when you're infilled completely by Love from the Altar, it just spontaneously comes out of you. And there's... it's not just... you don't think of it as charity. It's just... it's just an...

RAJ: What we're talking about has nothing to do with thinking at all. It doesn't have anything to do about thinking about dignity. It isn't about thinking about charity. **But** the extension of the **Gift** that you are infilled with because you were undefended **is** charity. And it **is given** to one that the ego would say is unworthy of the Gift, or one that the intellect would say is a gift beyond that one's capacity to receive. But it's all charity. And it's not about **thinking** about charity at all.

SEEKER: Okay. Thank you.

READER: *Both of these perceptions clearly imply their dependence on time, making it apparent that charity still lies within the limitations of this world.*

RAJ: It's an accommodation, in other words, to the current mindsets, the current conditionings. But it's Love appearing in the language in which it can be recognized. It's still Real, even though the way it is appearing is an accommodation, we'll say, to the current ignorances.

Continue.

READER: *I said before that only revelation transcends time.*

RAJ: Indeed.

READER: *The miracle, as an expression of charity, can only shorten it.*

RAJ: Exactly. And the miracle will appear to occur *in time*. Let me put it this way. It will appear to occur in your dream without waking you up totally. But each time the miracle occurs, like the shake on the shoulder, it's possible that that shake is the one [snap of the fingers] that will get your attention away from your commitment to the dream enough to open up your eyes, and wonder where you are. And then realize where you are, and be so glad. You're Awake.

Continue.

READER: *It must be understood, however, that whenever you offer a miracle to another, you are shortening the suffering of both of you.*

RAJ: Indeed. In other words, you must realize that something has actually happened, that **correction** of some sort has occurred. And this is another reason that it's important not to think that you can be healed without the evidence of healing, or that you can become more Awake without having **evidence** of not being as asleep.

Continue.

READER: *This corrects retroactively as well as progressively.*

RAJ: Yes. That's what I meant when I said earlier that when you discover that what you thought you had done in your independence from the Father, you never did succeed in doing, and therefore you're not guilty of it, you will then become privy to What Really Was Going On all the time that you thought you were successfully distorting it into something else **for which** you probably will end up being guilty. So, as someone else said, "It expunges the material record." In other words, retroactively. It undoes your

misperceptions. It undoes the misperceptions which you were committed to that kept you from seeing Reality/Creation occurring in your past. And What Was Really Occurring becomes immediately available to you unclouded by the misperceptions that you have held in memory.

Microphone.

ANOTHER SEEKER: This is how the dream disappears.

RAJ: Yes. You said, "And so it all dissolves."

SEEKER: They... it all dissolves from...

RAJ: *But* it doesn't dissolve. It's like having on a pair of glasses that have red lenses and looking at the page in your book here and seeing red paper. And you take the glasses off and you say, "Oh, my goodness! The paper isn't red anymore. It changed to white." No. It didn't. It never was red. It was in the perception. So, what dissolves is the misperception. The illusion doesn't dissolve because the illusion never was quote "physically present" unquote.

The only thing that is ever physically present is the Energy of Spirit identifying perfectly Creation as God Is Being It. That's the only thing that is ever quote "physically present" unquote. I say it that way so that you might understand that what you're calling "physical" isn't physical. It's purely Spiritual *right now*. It's *purely* the Energy of Spirit, which is the Presence of Love loving, and identified as that which causes God to be recognizable to Himself, and therefore to you.

So a material world isn't going to dissolve. The scales are going to fall from *your* eyes that caused you to *see* a material world right where the Kingdom of Heaven was, and filled with the Energy of Spirit, which is Love, identifying the Mind of God Infinitely and exquisitely and perfectly in identifiable form—meaning identifiable to the Mind that formed them, without ever ceasing to be the Energy of Spirit configured in a way that is recognizable and experienceable.

You have a dream at night and you wake up in the morning right in the middle of a dream. Did the dream dissolve? No. It wasn't a *presence* to dissolve.

Yes, you're getting it.

SEEKER: Because I, in reflecting in my life when I dream, when I wake up I can't remember what I dreamed. So if that's happening on a small scale here, [small laugh] this will be the big scale.

RAJ: Indeed.

SEEKER: Okay.

RAJ: Indeed. You're getting it.

Well, this is where we will end for tonight. And we will meet again next Thursday.

And I will accommodate you, even though it's still the same old Eternity, and say to all of you, "Happy New Year."

AUDIENCE: [laughing] Happy New Year to you, too. Thank you.

RAJ: You are welcome.

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A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – FEAR AND CONFLICT
First Edition – p. 25 / Second Edition – p. 29

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome.

The subject of the section we're in is "Fear and Conflict." And I just want to refresh everyone's mind about what we spoke of last week, and that is that when you turned your back to the Altar, when you looked outside of yourself rather than within, that act of turning your back on the Altar caused a **disconnection from** your Essential Being and your Sanity, with a capital "S". And that act itself was what caused every succeeding experience to be colored by fear.

Having conveniently forgotten that you turned your back on the Altar, you think that your fear is occasioned by what you are seeing. And so then, in order to get rid of the fear, you engage in trying to change the world out there, to change what you are seeing, when that won't negate the fear at all. The only thing that will negate the fear is what **caused** it. And what caused it was to turn your back on the Altar. So, let's keep this in mind as we proceed.

And we will start here.

READER: ***Fear is always a sign of strain, arising whenever what you want conflicts with what you do.***

RAJ: Anybody not clear on what that means? I'm sure everyone has experienced the conflict between what they want and what they **do**. And many times you sacrifice your integrity by doing what you think you need to do, let us say, to survive, and then you live with the disturbance within you.

Continue.

READER: ***This situation arises in two ways: First, you can choose to do conflicting things, either simultaneously or successively. This produces conflicted behavior, which is intolerable to you because the part of the mind that wants to do something else is outraged. Second, you can behave***

as you think you should, but without entirely wanting to do so. This produces consistent behavior, but entails great strain.

RAJ: I'm not commenting here because this is utterly and simply, clear English.

Continue.

READER: *In both cases, the mind and the behavior are out of accord, resulting in a situation in which you are doing what you do not wholly want to do. This arouses a sense of coercion that usually produces rage, and projection is likely to follow.*

RAJ: Mind you, at the bottom line, what you are doing that is not consistent with what you want is being done because you have chosen to do it. That simple fact needs to be very clear. You haven't done it because of circumstances, even though you might project **your** decision and your action out there in order not to have to take responsibility for it.

But the fact is that you have said, you have defined the situation in such a way that you say to yourself, "I have no choice but to do what I don't want to do, and so I am going to do what I don't want to do." And many times, what you choose to do is not principled. And so, you're going against your very own **principles** and you feel **coerced**. Naturally you feel coerced by **the circumstances** to **act** inconsistently with your own integrity. And then, once you blame your circumstances, **that** is where you let your fear erupt and be expressed.

But you must not forget that the reason you are behaving the way you are behaving is because you have defined the situation such that, you say, "I have no other choice. My circumstances require me to be unprincipled. My circumstances require me to break the law. My circumstances require me to behave, let us say, in an ugly way because I am so frustrated by my circumstances." When the fact is that you are frustrated because you have defined the situation, and believed your definition, and said you have no other choice than to behave in a way that is upsetting to you.

If you remember that it's your definition and your choice, and that there are other definitions of what's going on available to you, **then** you will be empowered to make a change, and not be required to blame circumstances.

Continue.

READER: *Whenever there is fear, it is because you have not made up your mind. Your mind is therefore split, and your behavior inevitably becomes erratic.*

RAJ: That's called sitting on the fence.

Continue.

READER: *Correcting at the behavioral level can shift the error from the first to the second type, but will not obliterate the fear.*

RAJ: Why? Because the only thing that will obliterate the fear is to stop looking at everything all by yourself and giving it all the definitions you're giving it. Again, the only thing that will correct the fear is turning back to the Altar.

Continue.

READER: *It is possible to reach a state in which you bring your mind under my guidance...*

RAJ: Oh no! There it is again. *Bring your thoughts under my Guidance.* It's getting monotonous, isn't it? But what is getting monotonous is pure simplicity. It's reminding you that the answer isn't complicated. And when you reach for my Guidance, you are, in effect, turning back to the Altar. You are choosing **not** to be independent. You are choosing to join. Joining occurs as a result of your connection with the Altar in the middle of you.

Continue. Start the sentence over.

READER: *It is possible to reach a state in which you bring your mind under my guidance without conscious effort, but this implies a willingness that you have not developed as yet. The Holy Spirit cannot ask more than you are willing to do. The strength to do comes from your undivided decision. There is no strain in doing God's Will as soon as you recognize that it is also your own.*

RAJ: Now, the recognition that it is also your own, might not come until your distress caused by your insistence to look at everything by yourself has become so uncomfortable that you arrive at a point where you experience the meaning of the words, "There must be another way." You might not have the slightest idea what the other way is. But, when you arrive at that point, you face the option of abandoning your convictions and your willfulness, and **reach out for help**, which again is turning toward the Altar to break the isolation. There must be another way and you don't know what it is, but you know that you cannot persist in your commitment to looking at everything by yourself.

Continue.

READER: *The lesson here is quite simple, but particularly apt to be overlooked. I will therefore repeat it, urging you to listen. Only your mind can produce fear.*

RAJ: Let's emphasize the word "**your**." Only **your** mind can produce fear.

Continue.

READER: *It does so whenever it is conflicted in what it wants, producing inevitable strain because wanting and doing are discordant. This can be corrected only by accepting a unified goal.*

RAJ: Yes.

Continue.

READER: *The first corrective step in undoing the error is to know first that the conflict is an expression of fear.*

RAJ: Now this applies to **any** conflict of any kind.

Continue.

READER: *Say to yourself that you must somehow have chosen not to love, or the fear could not have arisen. Then the whole process of correction becomes nothing more than a series of pragmatic steps in the larger process of accepting the Atonement as the remedy. These steps may be summarized in this way:*

1. Know first that this is fear.

2. Fear arises from lack of love.

3. The only remedy for lack of love is perfect love.

4. Perfect love is the Atonement.

RAJ: And the Atonement is only available to you as an experience when you are willing to abandon what you are seeing as the world out there, and going within into the silence, and asking for help of God, of the Holy Spirit, of Me, of your Guide. It is one simple answer.

The biggest aspect of it is that you must be willing to set aside what seemed so all-fired important to you to be afraid of, to set aside all of the thoughts you have about it, to set aside all of the hurt feelings that you have about it, and to let your mind become still so that when you say "help" and you reach out and break the **disconnection**, you can hear and feel the response, the embrace, the Clarity, the Love that will infill you and re-inspire you to Love.

Continue.

READER: *I have emphasized that the miracle, or the expression of Atonement, is always a sign of respect **from** the worthy **to** the worthy.*

RAJ: Now, I would suggest that you not start this with you and someone else quote "in the world," but that you start this with yourself and with your Guide; yourself and with Me; yourself and with the Holy Spirit; yourself and with God. There will be less argument, less resistance from you if you will do this.

And the response you get will acknowledge your worthiness, and inspire the experience of your worthiness **in you**, and will then prepare you to turn to your Brother or Sister looking for, sending out the messengers for, that will come back to you and confirm to you your Brother's or Sister's worthiness, which will then set into motion the circumstances, the dynamics, that will allow your Brother or Sister to be inspired experientially with an experience of their own worth, and thereby have the capacity to recognize and acknowledge in you, your worth.

Continue.

READER: *The recognition of this worth is re-established by the Atonement. It is obvious, then, that when you are afraid, you have placed yourself in a position where you need Atonement.*

RAJ: That position is with your back to the Altar.

Continue.

READER: *You have done something loveless, having chosen without love. This is precisely the situation for which the Atonement was offered. The need for the remedy inspired its establishment.*

RAJ: Even more than that, the fact that it is impossible for you to become something you **are not**, established the fact that you must, sooner or later, remember that fact, so that everything that follows your having turned your back on the Altar, will serve to be that which will lead you to turn around once again. It's inevitable because What God Has Made cannot be undone.

Continue.

READER: *The need for the remedy inspired its establishment. As long as you recognize only the need for the remedy, you will remain fearful. However, as soon as you accept the remedy, you have abolished the fear. This is how true healing occurs.*

RAJ: Yes.

Pardon.

SEEKER: [in the background] Let's speak to that one moment.

RAJ: Someone has asked me to speak to that.

RAJ READING: *As long as you recognize only the need for the remedy, you will remain fearful. However, as soon as you accept the remedy, you have abolished the fear.*

RAJ: How many of you have had the experience of having a serious, frightening, upsetting, disturbing problem, and you do turn to God, or you do turn to your Guide or the Holy Spirit, and you pour out your heart, and you tell them what your problem is, and you go on, and on, and on, describing just how bad the situation is, what the dynamics are, what your best perception of the situation is, and you don't shut up long enough to hear the answer because **you** are so preoccupied with the problem and all of its multiplicity of dynamics? That's it in a nutshell. As long as you recognize only the need, as long as you will let only the need fill your mind even when you're asking for help, you will not be in a **receptive** mode to hear the answer.

So, be aware of the need, express the need briefly, and then **shut up** and **listen**. And listen as long as it takes to hear the answer. And if it doesn't come tonight, then your next free moment or your next free hour continue, and persist listening for the answer without rehearsing, and rehearsing, and rehearsing the problem. Devote yourself to the joining with the Father, or the Holy Spirit, **expecting** the answer.

Microphone.

SEEKER: With that in mind, the recommendation that you just gave to start with yourself rather than other individuals.

RAJ: Start with yourself and the Holy Spirit.

SEEKER: And the Holy Spirit.

RAJ: Rather than yourself and your fellowman.

SEEKER: I see. Right.

Whereas so much of conflict can come from a result of relationship. Someone else pushing your button. Holy Spirit using your Brother to push your button. And you're trying to understand it, or one is trying to understand it. The need is there, but the complexity... I'm not sure I'm being clear. When in relationship, conflict can be more prevalent, appropriately dealt with, or brought to surface. To back away **from that** and just look at your own fears. The fear of attack. The fear of lack of love.

RAJ: No! No! No! I didn't say to bring your attention to yourself and your psychology. I told you to bring your attention to the Father, bring your attention to the Holy Spirit. Bring your attention to someone **other** than the one you're having problem with. In other words, bring your attention to someone whom you do not have to be defended against so that you might become defenseless.

SEEKER: It's that separation, that dividing.

RAJ: Pardon.

SEEKER: That being in conflict. The stopping and saying, "I need to turn to my Guide."

RAJ: Exactly.

SEEKER: And not engage in the rhetoric, as you explain it. It's that fear of attack which I know the **Course**... or the experience of **perceived** attack that I believe makes this simple thing not easy.

RAJ: That is correct. **But** perceived attack is the only way you can see any part of the Kingdom of Heaven when you are looking at it all by yourself.

SEEKER: Because if you are facing the Altar, in touch, then you will not **misperceive** the misperceived attack.

RAJ: You will not misperceive an attack where there is none. And you will see What Is Really There. And the **Vision** of What Is Really There that is provided to you, will cause you to behave with Love in that direction, which is the Atonement.

SEEKER: I'm working with the perceived attack.

RAJ: That's the problem.

SEEKER: I'm trying to separate from that. Is there any...

RAJ: You separate from it by withdrawing your attention from it, and redirecting your attention to the Altar within, to the Holy Spirit, to Me. You arrive at a point where you say to yourself, "It is less important to me to defend myself against the attack than to be in communion with a Brother whose Spirit and Presence will fill me with the experience of my Invulnerability, the experience of my Divinity, the experience of my utter safety, so that I might **completely** abandon the use of fear. And so that I might completely abandon any inclination to attack in defense of myself." You see? So that then you might be in a spontaneous, inspired frame of mind to behave in a new way with this one you **had seen** as attacking you.

And if indeed this Brother or Sister who you had seen as attacking you, if indeed he or she was behaving out of fear as well, your benign Presence and the Gift of Love that you bring to him or her, will lay the groundwork for them to feel safe enough to abandon their fear as well, and have the situation transformed.

SEEKER: And that's Reality. That is the purpose of the moment.

RAJ: That is correct.

SEEKER: Is that correct?

RAJ: That is correct.

It is utterly simple. It only seems difficult because you are so convinced of the way you are perceiving things, having *forgotten* that everything you perceive will be perceived improperly *as long* as you are looking at it all alone, having your back to the Altar. So, no apparent threat that you experience is valid. It is the inevitable result of having said, "Father, I'd rather look at it myself. Father, I would rather look at it *all by myself*. Father, I'd rather look at and determine for myself what it is." You see?

SEEKER: I understand. Thank you.

RAJ: You are welcome.

ANOTHER SEEKER: That's a big statement that shocks the sensibilities: *No apparent threat is valid.*

RAJ: Thank God someone is saying it.

SEEKER: So in any situation where I think I'm being attacked, I'm wrong? In any situation...

RAJ: Lets put it this way. In any situation where you think *hate* is being expressed, you are wrong. As the *Course* says, everything that's happening is either Love, or a call for Love. So when you see attack, what you... What Is Really Going On is a call for Love.

What Is Really Going On is a *request* for someone to see that the fear that is motivating the attack is invalid, and the desire to feel and know that it is invalid. The *behavior* seems to call for defense, but what will solve the problem of the apparent attack is a Presence of fearlessness, a Presence of Peace, the Presence of Love that conveys one way or another that the behavior is not frightening. And therefore, your Brother is not frightening, even though he is behaving in a way that is attempting to engender fear.

SEEKER: So the proper response to an apparent threat is to deny the validity of that apparent threat.

RAJ: Indeed. You deny it and you go within and ask to be filled with the appropriate response... the appropriate response to the call for Love. In other words, the form of Love that will completely obliterate the fear that has engendered an aggressive act, a show of hate.

Anyone who is expressing hate is experiencing a severe lack of self-appreciation, of self-worth, a complete lack of his or her being lovable. And the attack is a completely distorted way of saying, "Look at me. I am better than I think I am. I am better than I think the world thinks I am. I do not deserve to be suffering like this." But those kinds of intelligent words aren't what come out. What comes out is hateful words expressed toward you, distress with you, slanders on your character.

But if you are able to stand there recognizing, because you've turned toward the Altar, that this is a call for Love, and you are at the very least unmoved by the behavior, still in your peace, you have conveyed silently something extremely important to the person in such a great state of fear that he would ask for help through an act of hate. And that is that who he is, and how he is feeling, and how he is behaving, is not disturbing to you, and therefore maybe, because you aren't confirming his awfulness to him, **maybe** there's another way to look at himself in which he isn't awful. And the moment [snap of the fingers] a glimmer of that occurs within him, he is able to abandon his commitment to his conviction that he has justification for fear, and communication can open. And when you continue to be the Presence of calm Intelligence and Love, and he feels your benign-ness, he is able to relax and, you might say, warm up to you.

So, does that answer your question?

SEEKER: Yes.

RAJ: Okay.

ANOTHER SEEKER: So, taking this just a little bit further, so okay, we're like we're doing it with the Holy Spirit, and we're doing it one-on-one with people who want to attack us. Let's say you're in a group of people and they are attacking one another, or that's what it's looking like to me, so I have to go and turn toward the Altar and try to, you know, be in my Peace. Right? [laughing] That's really hard to do.

And even when I do that, sometimes it really feels like I'm not making any difference, or contributing in any way to these people that I care about a lot, who I'm seeing having distress with one another.

RAJ: Well, one way in which you are helping is that out of the group of people, there is one fewer of that group contributing to the insanity. And by

your withdrawal of your participation, it's that much more difficult for everyone else to ***maintain*** the chaos.

Now, you don't do this so that you can have control and make a healing happen. You do it because you are remembering your Function, even if everyone else has not remembered theirs. It's that simple.

SEEKER: It's a really different way to be with people than we've been with people, though. I mean I feel like it's kind of like to be like with you first, and like receiving your tone, kind of. And, but, sometimes to people it looks like you don't give a shit, or, you know, you're withdrawing, or, you know, you're not playing with them the way you used to, or...

RAJ: That is correct. And you must...

SEEKER: [laughing] And then they really try to get you in.

RAJ: Yes. And you must... you must understand what's happening and let them go through their withdrawal pains, if you want to call it that—the experience of not having you as their drug of choice that continues their misperceptions.

SEEKER: I guess I... I guess it brings up a lot of feelings of inadequacy of how to answer the call for Love, I guess.

RAJ: That's because everyone who is engaged in attacking each other is feeling a sense of potential power in converting and changing the other. And what you are doing is not being done for the purpose of changing anyone. And so, because you've just stepped out of that arena of the exertion of power for the purpose of changing each other, it feels like you have moved into a place of powerlessness.

But you have moved into a place of what I'm going to call Infinite Groundedness. And as each one of you makes that choice to be in that place of Infinite Groundedness, you provide what I'm going to call a leverage against the dream that far exceeds the little bit of willingness that you were able to bring to the process. Because what you find yourself joined with ***is*** Infinite.

SEEKER: I think sometimes I have wanted them to change, though.

RAJ: Pardon.

SEEKER: I think sometimes I have wanted them to change, and that's probably what I'm wrestling with it. Right? It's kind of like you turn toward the Altar and you feel that kind of Groundedness and Infinite... like you're saying. And then you turn back and see all this chaos. So, try to muck

around in it, change them, say a few good things. That doesn't work. You know, it's kind of this...

RAJ: And since you're moving out of an arena in which changing each other is the modus operandi, it's easy to think that turning to the Altar is a new and better way to change everyone.

SEEKER: [laughs] Right.

RAJ: And when that doesn't happen, you wonder what has gone wrong.

Remember, the more who are Awake, the more difficult it is for those who are asleep to continue dreaming dreams. And so it might not seem immediately rewarding in the larger picture to have made the choice for your Peace, to have returned to your Function, and to do it because it simply **is** your Divine Function, and not because of some power it gives you to be a force for good in the illusion. You see?

Okay.

ANOTHER SEEKER: Raj, turning to the Altar also means surrendering in that moment. And in surrendering, we join. And then by joining...

RAJ: Well, joining **is** you surrendering your autonomy. Yes.

SEEKER: Okay. Okay. Right. But I mean, they are one and the same?

RAJ: Yes.

SEEKER: And in the **Course** it also says, and this really hit me hard, is that anything that we perceive lacking in any situation is what we haven't brought to the situation. And so that goes along with what we're talking about here. And so joining, or turning to the Altar, means that not only do we surrender, but that we trust that God is in charge of the situation.

RAJ: Surrender doesn't occur without trust.

SEEKER: Okay. All right. That's a good point because they have to be all combined here.

RAJ: Indeed.

SEEKER: And I also remember you stating that if—and I think it was last week—but I wasn't here to hear it, but I heard it, but I read it—that if we would allow you to control, to guide us in all that is meaningful, you will take care of all that is meaningless.

RAJ: Yes.

SEEKER: So that would apply in this kind of a situation.

RAJ: Of course.

SEEKER: And so trusting that the Holy Spirit is in charge also means that the Holy Spirit is in charge in the other person, too.

RAJ: Of course.

SEEKER: Well, I'm just clarifying how this works.

RAJ: Indeed.

SEEKER: So it's very important to trust. Surrender.

RAJ: Yes. That is the element of charity that was discussed last week. Because charity acknowledges that another is further ahead than where their **behavior** indicates they are.

SEEKER: Ah. You are appealing to the best in them. Or you're addressing the highest in them.

RAJ: You are acknowledging the highest in them. When you acknowledge that the Holy Spirit is in charge of them as well, you are acknowledging something that is apparently beyond their present sense of themselves, and beyond what their behavior is indicating their point of growth is. So yes.

Now mind you, we're not talking about an intellectual acknowledgement of the Holy Spirit being in charge. Because when you turn to the Altar and you are infilled with the Father's Love, **you know** that the Holy Spirit is in charge of them, that the Father's Love is embracing them as well. What you find yourself knowing about yourself, you know is utterly True about your Brother, and so you are acknowledging a point they don't seem to have grown to yet. And that is charity.

SEEKER: So what they observe is you in your Peace, in your unruffled attitude, and in your confidence in them.

RAJ: Yes.

SEEKER: And then you take care of all that's meaningless.

RAJ: That is correct.

SEEKER: Okay. Thank you.

RAJ: And you won't know what is meaningless until you've taken these steps.

Okay.

ANOTHER SEEKER: Okay, I took some of the things you said last week and kind of twisted them all around. But it seems to be really working for me. So I was thinking that what I'm doing here is taking the world of form, these things I'm seeing with my eyes, and I'm substituting those things for What's Real. And by thinking that that's what's real—this person attacking me, all this stuff—I'm giving life to it with my mind.

Now have I wandered down off the track again?

RAJ: No. That is quite correct.

SEEKER: Okay. So...

RAJ: What you've given life to is your misperception.

SEEKER: Yeah.

RAJ: Yes.

SEEKER: Right, by believing this hideous person is being an idiot.

Because I've been stopping some of that and noticing some of these people are really nice after all. [laughing] So it's really working for me. And I can see from what you're saying that I really need to spend more time asking to see What **Is** Real. I'm kind of stuck. Part of me is really, really glad to just let go, and know that what I'm not seeing What's Real. But then, like you said, I want to see something really great happen. And sometimes nothing really happens, and it's like, "Oh, well." I don't know what my question is. Never mind.

RAJ: Well, it's a wonderful starting point to say, "what I'm seeing isn't Real," because that makes it clear to you that you don't know What It Is.

SEEKER: Exactly.

RAJ: And if you don't know What It Is, you can't help but have a curiosity begin to form as to What It Is. And so, sooner or later, you are going to arrive at the point where that curiosity has grown enough for it to be felt by you, and you'll say, "Oh, well okay. I got a certain amount of relief from existing in a world that I was seeing that isn't Real. And I have a certain amount of peace from no longer reacting to it. But I'm sort of in a limbo here. I'm not being terribly disturbed by anything anymore, but everything is still rather meaningless. And if it isn't Real, if the way I'm seeing it is not True, then what **is** really going on?" And that's where the invitation for an infilling from a Source beyond your best judgments occurs, and you are no longer isolated. And that's where the shift in perception begins to happen; the miracle. So take it all the way.

SEEKER: Yeah. I'll work on that part, 'cause the other part has been kind of fun.

RAJ: Play with that part. Don't work on it. Have fun with that part.

SEEKER: I'm too serious.

RAJ: Have fun with both parts. Do them lightly, but do them.

SEEKER: [laughs] Yes sir. Thank you.

RAJ: You are welcome.

Okay, let's... one more question.

ANOTHER SEEKER: I just want to try and bring this all full circle for me. Fear originates in **my** mind, as you said the emphasis being upon **your** mind here.

RAJ: Yes.

SEEKER: That is where fear originates.

RAJ: Yes.

SEEKER: Now, and feeling fearful is never valid, and seeing threat is never valid.

Now, I usually think I see threat when I presume that my Brother is acting fearful. So I think I see fear in my Brother and I interpret that as threat to myself, but the fear **cannot** be in my Brother because the fear is within **my** mind. And by assuming that my Brother is acting fearfully, instead of acting as a result of his Guidance of the Holy Spirit, is what makes the invalid image of threat seem real to me?

RAJ: No. Your Brother may well be feeling fear. And his behavior may well be stemming from the fear he is experiencing, because he has **his** back to the Altar. Whether or not **his** behavior based on **his** fear creates fear **in you**, depends on whether you have **your** back to the Altar.

SEEKER: And not acknowledging that he and I are both just puppets, and there is no will that opposes God that would be threatening to me?

RAJ: What I want everyone to be careful of is theoretical or intellectual acknowledgements.

You can make that educated acknowledgement about your Brother, but it will lack the unction of Love that comes from having turned toward the Altar yourself, and having been infilled with the Father's Love yourself that constitutes the Gift that you will spontaneously extend to your Brother,

because you can't contain it yourself. And thereby, you might say, declare that the two of you are incapable of being governed by fear. You see what I'm saying?

SEEKER: At this point, yes. I think we'll go further when we have a chance.

RAJ: Your employment of fear cannot cause your Brother to behave in an attack mode. Your Brothers and Sisters are not the puppet of your misperception.

SEEKER: And there is no will in opposition to God's.

RAJ: That is absolutely correct.

SEEKER: And when I presume threat, I'm thinking that **there is** a will in opposition to God's that is obviously guiding my Brother in his threat towards me.

RAJ: And you wouldn't do that if **you** were not asserting a will of your own by not being connected to the Altar.

SEEKER: Yes. And so again, feeling threat or seeing fear should be utilized as a reminder that I have turned away from the Altar. And if I utilize the reminder to turn back to the Altar, the feeling of threat and the fear will disappear into the vaporous nothingness that it ever was.

RAJ: Yes. **And** you will look at your Brother who may still be behaving on the basis of his severe fear, and you will know how to be the presence that alleviates it.

SEEKER: Respond appropriately because I did turn to the Altar to see what would be appropriate.

RAJ: Exactly. Exactly.

SEEKER: Thank you.

RAJ: It's very important to understand that **no one** and **no thing in your world** becomes the puppet of your misperceptions. So when someone else is behaving poorly, you cannot say, "Well. It's my fault. I'm perceiving it." No.

When you turn to the Altar and you are warmed by the Glow of Love that is the Father's Love being the very Fire of **You**—because ultimately the Fire in the Altar, the Light in the Altar, is your Essential Being—in turning to that, it doesn't eradicate your Brother's ignorance. And you will still see a call for Love. But you will **see it** as a call for Love, and you will respond with Love. And the response with Love is what will be transformational, is what will be the trigger for the miracle.

So your Brothers and Sisters are never ***acting out your*** dream. You are not responsible for your Brother's poor behavior. But ***your poor response*** to his poor behavior is ***your responsibility*** to correct. Because your poor response will confirm his poor response. And it will be the blind leading the blind and falling into the ditch.

SEEKER: So if I react fearful to my perception of his fearful threat to me, then what we have just done is created a mutually-agreed-upon definition.

RAJ: Exactly.

SEEKER: I got it.

RAJ: And then you will defend yourselves against each other, and confirm that mutually-agreed-upon definition even more completely.

SEEKER: Yes.

RAJ: You have it.

Okay, let's continue.

Oh.

ANOTHER SEEKER: Okay, we've got I'm going to assume that, if we could, we chose to always face the Altar and we are calling for this infilling Love and Peace. And we're going through our day, and a Brother comes up with what we perceive as an attack, and we're hooked. We're turned from the Altar. That's the dynamics.

RAJ: Yes.

SEEKER: Could we talk...

RAJ: That's one of the possibilities. Yes.

SEEKER: Okay. But, you know, providing that we all have a little willingness, and we all want to do what we're asked to do, and we're.... okay so we're mind set, body set, you know. We're going through our day peaceful, and all of a sudden "bam!" You know, we're hooked. And we're obviously jerked from the Altar. Help us at that moment.

RAJ: Remember you jerk yourself away from the Altar.

SEEKER: Well, okay. All right. Yes. Is that... but we have the willingness. We have the intent. We have the knowing. And we're still pulled. Okay.

RAJ: That's okay.

SEEKER: Or we're hooked or something. But what I'm trying to say...

RAJ: It is a well established habit.

SEEKER: I understand.

RAJ: Yes.

SEEKER: But most of us are hooked faster than we can count to ten.

RAJ: Yes.

SEEKER: Okay. Before we can realize it, because of our ignorance, or our habit, or whatever you...

RAJ: Yes [??].

SEEKER: So, and we don't have time to sit down and listen right at that moment. We could take time if we didn't get hooked, you know. So help us with that moment. That the willingness has not gone away. The wanting has not gone away. The behavior has not gone away. It's that we're hooked! So is there some insight you can give to us to say, "Respond I love you." Or respond, you know, is there a way we can see it another way faster than we are now?

RAJ: Only through practice.

It's like doing a meditation and you say your mantra, and somewhere along the line you start thinking a thought. And at some point you realize, "Oh, I'm not saying my mantra." And you go back to your mantra. You let the thought go 'til after your meditation and you get back to your mantra. The more you meditate, the less frequently thoughts arise, and when they do arise, the more quickly you recognize that you've lost the mantra and return to it. Through practice, the length of time it takes from when you are suddenly caught off-guard to the point where you recognize that you are caught off-guard, that will shorten.

There's no way to get around the fact that the call for a change in your experience will require you to stop and take a moment, or take a few moments, to choose for your Peace again. There is some point in the vigorous interchange where you are actually going to have to stop participating in it, even if you have to say, "Excuse me. I've got to go to the lavatory."

SEEKER: That's the shortening.

RAJ: Yes.

SEEKER: The engagement. We may continue the engagement. We're going to recognize it sooner. We shouldn't start from the expectation that we're going to recognize it and therefore it's not going to happen.

RAJ: Yes. You're going to have to break the pattern somehow. And another way it might be is that you will say right to the person you're in this vigorous interchange with, "Wait a minute. I've lost my perspective here. Just a moment, because I don't choose to proceed in this fashion because it's not getting us to the solution."

ANOTHER SEEKER: [in the background] That'll mess up a good fight.
[audience laughter]

RAJ: Someone said, "Ah, that'll mess up a good fight." [audience laughter]
Ah, yes.

ANOTHER SEEKER: [in the background] May I just say one more thing?

RAJ: You will have to... you **will** have to. I don't mean... you will have to almost physically **take** the moment to stop what you're engaged in, to become still enough to make a new choice, and proceed with what is really going to contribute to resolution.

EARLIER SEEKER: [in the background] I was trying to do it before I got hooked, but getting hooked and then not pursuing it seems a little more valuable.

RAJ: Oh. Say it one more time.

SEEKER: [with the mic now] Okay. I was trying to not get hooked. But what you've said is I'm going to get hooked, but I don't have to maintain that hookedness. That's where the diminished effort... the destructive will diminish.

RAJ: That's correct.

SEEKER: Okay. I think that's very important that...

RAJ: Yes.

SEEKER: We come as...

RAJ: If you are used to thinking, which all of you are, when you start meditating, when you start learning meditation, you find that it's very hard to not think for any length of time, just because that's the prevailing habit. But in your persistence in meditating, you arrive at a point where you have longer and longer periods of silence—something you never dreamed was a possible experience.

SEEKER: I think... yeah. Thank you.

RAJ: In the process of learning, you can't afford to criticize yourself for thinking. Thinking is going to happen because it's the prevailing habit.

Getting hooked is going to happen because defense is the prevailing habit. It's the inevitable habit of **being** when your back is turned toward the Altar, and the Kingdom of Heaven looks as though **it** has no Source and is all happenstance. And because it's happenstance, it's not dependable. And because it's not dependable, it's potentially threatening to your well-being. Therefore, existence **is** an ongoing state of defense. You see?

So it's the prevailing habit. And as you begin to break it, it's going to hook you. So you say, "Okay." And then you take each time you're hooked as the opportunity to choose once again, instead of just playing it out to the bitter end. And then you **take** whatever moments it takes to actually shift gears. And you do it because you know, and you will know more and more clearly as you do this, because you know that in not playing out the old habit of defense, you actually come to resolutions. It's **productive**, you might say. And it's therefore totally reasonable to engage in what is productive where everyone benefits.

Okay.

ANOTHER SEEKER: Raj, I want to point out something that as I've experienced. And that is if I meditate, I have noticed if and after, if an attack comes, it doesn't penetrate. It's like there's an invisible shield. But if I hesitate too long and **think** about what I think I'm perceiving, then, oh, I'm hooked. But there is a moment there where there is a shield.

RAJ: Indeed.

SEEKER: Where it bounces off.

RAJ: It's similar to if you've had a lack of sleep, your temper is shorter than when you're well rested. Yes.

SEEKER: So I found that is really vitally important in helping break these habits.

RAJ: And so, the practice of meditation on a regular basis can enhance your restedness, your...

SEEKER: The pause.

RAJ: ...your centeredness, so that the shield, as it were, the decreased inclination to react can be enjoyed more. Yes.

SEEKER: Yeah. I think that's really important. A really important point. Thanks.

RAJ: It is a valuable tool. Yes.

SEEKER: Thank you.

RAJ: Taking five or ten minutes to be with your Guide has the same wonderful benefit.

Okay. Let us continue.

READER: *Everyone experiences fear. Yet it would take very little right-thinking to realize why fear occurs. Few appreciate the real power of the mind, and no one remains fully aware of it all the time. However, if you hope to spare yourself from fear there are some things you must realize, and realize fully. The mind is very powerful, and never loses its creative force. It never sleeps. Every instant it is creating. It is hard to recognize that thought and belief combine into a power surge that can literally move mountains.*

RAJ: Now let's stop there.

RAJ READING: *The mind is very powerful, and never loses its creative force.*

RAJ: What I want you not to get hooked on is the word "creative," because creative is so closely aligned with Creation, and all of you, your egos, love the idea of becoming co-creators with God.

As you read this:

RAJ READING: *The mind is very powerful, and never loses its creative force.*

RAJ: Think of "creative" in terms of there being a manifestation. So, you become fearful and your heart begins to race. Ah! Something physical. Something measurable. Your Mind **has** had an effect that is measurable. There has been a manifestation of the fear.

I'll tell you something though. **Fear** cannot create for its defense. Let's put it this way. The use of fear in your mind for the purpose of defense, cannot cause a gun or a knife to manifest on the table in front of you for you to protect yourself with. So, creativeness, creation, which would be the case if a gun or a knife appeared on the table that hadn't been there before, creation of that sort is **not** what this is referring to.

Understand that your Mind is always having an effect. What you're thinking is always having an effect.

And, when you choose for your Peace and you let it in and you feel it, your heart beat slows down. Your blood pressure drops. Physically your body begins to function more efficiently. There is an effect. In that sense it is creative. We're talking about that there is always a Manifestation of your Mind.

Continue.

READER: *It appears at first glance that to believe such power about yourself is arrogant, but that is not the real reason you do not believe it. You prefer to believe that your thoughts cannot exert real influence because you are actually afraid of them. This may allay awareness of the guilt, but at the cost of perceiving the mind as impotent. If you believe that what you think is ineffectual you may cease to be afraid of it, but you are hardly likely to respect it. There **are** no idle thoughts. All thinking produces form at some level.*

RAJ: Indeed. It produces form by *affecting* form.

RAJ READING: *If you believe that what you think is ineffectual you may cease to be afraid of it, but you are hardly likely to respect it.*

RAJ: I will tell you that one of the reasons that Paul is reluctant to let me respond to everything, is because he is afraid that if he does, everything that he will be about will be profoundly meaningful and have its effects. And there is something in him that does not... in his ego perception, that does not want to influence others. He is afraid that the result of joining with me completely, which in effect is the same as turning toward the Altar and making commitment to it completely, is going to result in something that will be—you see, he doesn't even want to hear the words—something that will be profoundly meaningful. And those are not the words I want to use.

Nevertheless, he is afraid of being of what it would mean to be the focal point for that kind of meaningfulness. So in effect, he is afraid of joining with me completely because it would constitute a joining with all of you completely that would have a profound effect, which would naturally be an Experience of the Atonement and would therefore be utterly beneficial for everyone involved. But then, as his ego perceives it, that would be a matter of being extremely influential. And he is not totally aware of the devotion which is part of his mutually-agreed-upon definitions to everyone's right to make their own discoveries for themselves without help.

And yet, inconsistent as it is, he is willing to do it from time to time, for an hour and a half every Thursday night, and perhaps six hours two days in a row once a month, knowing that there is blessing involved. But I will tell you... and I am sharing this with you because this isn't so different from everyone's fear, and one of the reasons every single one of you choose to remain tiny and never really know the Truth. Because discussing what the truth might be and debating it and rolling all of the possibilities over in your mind is so invigorating, and saves you from having to be significant yourselves. He doesn't mind doing it occasionally, but he knows that if he

makes commitment to me, to the Altar, totally, it will be like going from one cylinder on a 16-cylinder engine to all sixteen cylinders. [audience amused]
So I use him as an example for his elucidation as well as yours.

You really do all use fear as a way of avoiding being the significant Presence of God that you are, if you would just let God in completely. And that's what the Atonement is about.

Yes. Microphone.

SEEKER: Just for the benefit of all of us about being at the Altar all the time, or Paul making commitment, or any of us making commitment, isn't it a lie though that we would be the focal point? Isn't it that really the Kingdom would be the focal point? We'd just be the space where it happens.

RAJ: That is correct.

SEEKER: 'Cause that's the fear. It's going to be all about me, or I'm going to get it, or I don't know, you know. But it's personal.

RAJ: That is correct.

SEEKER: And that the devotion itself undoes that whole personal issue. It's just not where my focus would be anymore.

RAJ: That is correct. Again, it's because the personal sense each of you has of yourself is the prevailing habit that you will be emerging from. And so your feelings about your tininess tend to be carried over in your imagination about the Experience of being Whole. All of you have your little places you get hooked. The necessity is to persist anyway. And that Paul does.

And this is where we will end for tonight. Thank you.

AUDIENCE: Thank you. Thank you very much.

RAJ: You are welcome.

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A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – FEAR AND CONFLICT
First Edition – p. 25 / Second Edition – p. 29

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome.

The subject of the section we're in is "Fear and Conflict." And I just want to refresh everyone's mind about what we spoke of last week, and that is that when you turned your back to the Altar, when you looked outside of yourself rather than within, that act of turning your back on the Altar caused a **disconnection from** your Essential Being and your Sanity, with a capital "S". And that act itself was what caused every succeeding experience to be colored by fear.

Having conveniently forgotten that you turned your back on the Altar, you think that your fear is occasioned by what you are seeing. And so then, in order to get rid of the fear, you engage in trying to change the world out there, to change what you are seeing, when that won't negate the fear at all. The only thing that will negate the fear is what **caused** it. And what caused it was to turn your back on the Altar. So, let's keep this in mind as we proceed.

And we will start here.

READER: ***Fear is always a sign of strain, arising whenever what you want conflicts with what you do.***

RAJ: Anybody not clear on what that means? I'm sure everyone has experienced the conflict between what they want and what they **do**. And many times you sacrifice your integrity by doing what you think you need to do, let us say, to survive, and then you live with the disturbance within you.

Continue.

READER: ***This situation arises in two ways: First, you can choose to do conflicting things, either simultaneously or successively. This produces conflicted behavior, which is intolerable to you because the part of the mind that wants to do something else is outraged. Second, you can behave***

as you think you should, but without entirely wanting to do so. This produces consistent behavior, but entails great strain.

RAJ: I'm not commenting here because this is utterly and simply, clear English.

Continue.

READER: *In both cases, the mind and the behavior are out of accord, resulting in a situation in which you are doing what you do not wholly want to do. This arouses a sense of coercion that usually produces rage, and projection is likely to follow.*

RAJ: Mind you, at the bottom line, what you are doing that is not consistent with what you want is being done because you have chosen to do it. That simple fact needs to be very clear. You haven't done it because of circumstances, even though you might project **your** decision and your action out there in order not to have to take responsibility for it.

But the fact is that you have said, you have defined the situation in such a way that you say to yourself, "I have no choice but to do what I don't want to do, and so I am going to do what I don't want to do." And many times, what you choose to do is not principled. And so, you're going against your very own **principles** and you feel **coerced**. Naturally you feel coerced by **the circumstances** to **act** inconsistently with your own integrity. And then, once you blame your circumstances, **that** is where you let your fear erupt and be expressed.

But you must not forget that the reason you are behaving the way you are behaving is because you have defined the situation such that, you say, "I have no other choice. My circumstances require me to be unprincipled. My circumstances require me to break the law. My circumstances require me to behave, let us say, in an ugly way because I am so frustrated by my circumstances." When the fact is that you are frustrated because you have defined the situation, and believed your definition, and said you have no other choice than to behave in a way that is upsetting to you.

If you remember that it's your definition and your choice, and that there are other definitions of what's going on available to you, **then** you will be empowered to make a change, and not be required to blame circumstances.

Continue.

READER: *Whenever there is fear, it is because you have not made up your mind. Your mind is therefore split, and your behavior inevitably becomes erratic.*

RAJ: That's called sitting on the fence.

Continue.

READER: *Correcting at the behavioral level can shift the error from the first to the second type, but will not obliterate the fear.*

RAJ: Why? Because the only thing that will obliterate the fear is to stop looking at everything all by yourself and giving it all the definitions you're giving it. Again, the only thing that will correct the fear is turning back to the Altar.

Continue.

READER: *It is possible to reach a state in which you bring your mind under my guidance...*

RAJ: Oh no! There it is again. *Bring your thoughts under my Guidance.* It's getting monotonous, isn't it? But what is getting monotonous is pure simplicity. It's reminding you that the answer isn't complicated. And when you reach for my Guidance, you are, in effect, turning back to the Altar. You are choosing **not** to be independent. You are choosing to join. Joining occurs as a result of your connection with the Altar in the middle of you.

Continue. Start the sentence over.

READER: *It is possible to reach a state in which you bring your mind under my guidance without conscious effort, but this implies a willingness that you have not developed as yet. The Holy Spirit cannot ask more than you are willing to do. The strength to do comes from your undivided decision. There is no strain in doing God's Will as soon as you recognize that it is also your own.*

RAJ: Now, the recognition that it is also your own, might not come until your distress caused by your insistence to look at everything by yourself has become so uncomfortable that you arrive at a point where you experience the meaning of the words, "There must be another way." You might not have the slightest idea what the other way is. But, when you arrive at that point, you face the option of abandoning your convictions and your willfulness, and **reach out for help**, which again is turning toward the Altar to break the isolation. There must be another way and you don't know what it is, but you know that you cannot persist in your commitment to looking at everything by yourself.

Continue.

READER: *The lesson here is quite simple, but particularly apt to be overlooked. I will therefore repeat it, urging you to listen. Only your mind can produce fear.*

RAJ: Let's emphasize the word "**your**." Only **your** mind can produce fear.

Continue.

READER: *It does so whenever it is conflicted in what it wants, producing inevitable strain because wanting and doing are discordant. This can be corrected only by accepting a unified goal.*

RAJ: Yes.

Continue.

READER: *The first corrective step in undoing the error is to know first that the conflict is an expression of fear.*

RAJ: Now this applies to **any** conflict of any kind.

Continue.

READER: *Say to yourself that you must somehow have chosen not to love, or the fear could not have arisen. Then the whole process of correction becomes nothing more than a series of pragmatic steps in the larger process of accepting the Atonement as the remedy. These steps may be summarized in this way:*

1. Know first that this is fear.

2. Fear arises from lack of love.

3. The only remedy for lack of love is perfect love.

4. Perfect love is the Atonement.

RAJ: And the Atonement is only available to you as an experience when you are willing to abandon what you are seeing as the world out there, and going within into the silence, and asking for help of God, of the Holy Spirit, of Me, of your Guide. It is one simple answer.

The biggest aspect of it is that you must be willing to set aside what seemed so all-fired important to you to be afraid of, to set aside all of the thoughts you have about it, to set aside all of the hurt feelings that you have about it, and to let your mind become still so that when you say "help" and you reach out and break the **disconnection**, you can hear and feel the response, the embrace, the Clarity, the Love that will infill you and re-inspire you to Love.

Continue.

READER: *I have emphasized that the miracle, or the expression of Atonement, is always a sign of respect **from** the worthy **to** the worthy.*

RAJ: Now, I would suggest that you not start this with you and someone else quote "in the world," but that you start this with yourself and with your Guide; yourself and with Me; yourself and with the Holy Spirit; yourself and with God. There will be less argument, less resistance from you if you will do this.

And the response you get will acknowledge your worthiness, and inspire the experience of your worthiness **in you**, and will then prepare you to turn to your Brother or Sister looking for, sending out the messengers for, that will come back to you and confirm to you your Brother's or Sister's worthiness, which will then set into motion the circumstances, the dynamics, that will allow your Brother or Sister to be inspired experientially with an experience of their own worth, and thereby have the capacity to recognize and acknowledge in you, your worth.

Continue.

READER: *The recognition of this worth is re-established by the Atonement. It is obvious, then, that when you are afraid, you have placed yourself in a position where you need Atonement.*

RAJ: That position is with your back to the Altar.

Continue.

READER: *You have done something loveless, having chosen without love. This is precisely the situation for which the Atonement was offered. The need for the remedy inspired its establishment.*

RAJ: Even more than that, the fact that it is impossible for you to become something you **are not**, established the fact that you must, sooner or later, remember that fact, so that everything that follows your having turned your back on the Altar, will serve to be that which will lead you to turn around once again. It's inevitable because What God Has Made cannot be undone.

Continue.

READER: *The need for the remedy inspired its establishment. As long as you recognize only the need for the remedy, you will remain fearful. However, as soon as you accept the remedy, you have abolished the fear. This is how true healing occurs.*

RAJ: Yes.

Pardon.

SEEKER: [in the background] Let's speak to that one moment.

RAJ: Someone has asked me to speak to that.

RAJ READING: *As long as you recognize only the need for the remedy, you will remain fearful. However, as soon as you accept the remedy, you have abolished the fear.*

RAJ: How many of you have had the experience of having a serious, frightening, upsetting, disturbing problem, and you do turn to God, or you do turn to your Guide or the Holy Spirit, and you pour out your heart, and you tell them what your problem is, and you go on, and on, and on, describing just how bad the situation is, what the dynamics are, what your best perception of the situation is, and you don't shut up long enough to hear the answer because **you** are so preoccupied with the problem and all of its multiplicity of dynamics? That's it in a nutshell. As long as you recognize only the need, as long as you will let only the need fill your mind even when you're asking for help, you will not be in a **receptive** mode to hear the answer.

So, be aware of the need, express the need briefly, and then **shut up** and **listen**. And listen as long as it takes to hear the answer. And if it doesn't come tonight, then your next free moment or your next free hour continue, and persist listening for the answer without rehearsing, and rehearsing, and rehearsing the problem. Devote yourself to the joining with the Father, or the Holy Spirit, **expecting** the answer.

Microphone.

SEEKER: With that in mind, the recommendation that you just gave to start with yourself rather than other individuals.

RAJ: Start with yourself and the Holy Spirit.

SEEKER: And the Holy Spirit.

RAJ: Rather than yourself and your fellowman.

SEEKER: I see. Right.

Whereas so much of conflict can come from a result of relationship. Someone else pushing your button. Holy Spirit using your Brother to push your button. And you're trying to understand it, or one is trying to understand it. The need is there, but the complexity... I'm not sure I'm being clear. When in relationship, conflict can be more prevalent, appropriately dealt with, or brought to surface. To back away **from that** and just look at your own fears. The fear of attack. The fear of lack of love.

RAJ: No! No! No! I didn't say to bring your attention to yourself and your psychology. I told you to bring your attention to the Father, bring your attention to the Holy Spirit. Bring your attention to someone **other** than the one you're having problem with. In other words, bring your attention to someone whom you do not have to be defended against so that you might become defenseless.

SEEKER: It's that separation, that dividing.

RAJ: Pardon.

SEEKER: That being in conflict. The stopping and saying, "I need to turn to my Guide."

RAJ: Exactly.

SEEKER: And not engage in the rhetoric, as you explain it. It's that fear of attack which I know the **Course**... or the experience of **perceived** attack that I believe makes this simple thing not easy.

RAJ: That is correct. **But** perceived attack is the only way you can see any part of the Kingdom of Heaven when you are looking at it all by yourself.

SEEKER: Because if you are facing the Altar, in touch, then you will not **misperceive** the misperceived attack.

RAJ: You will not misperceive an attack where there is none. And you will see What Is Really There. And the **Vision** of What Is Really There that is provided to you, will cause you to behave with Love in that direction, which is the Atonement.

SEEKER: I'm working with the perceived attack.

RAJ: That's the problem.

SEEKER: I'm trying to separate from that. Is there any...

RAJ: You separate from it by withdrawing your attention from it, and redirecting your attention to the Altar within, to the Holy Spirit, to Me. You arrive at a point where you say to yourself, "It is less important to me to defend myself against the attack than to be in communion with a Brother whose Spirit and Presence will fill me with the experience of my Invulnerability, the experience of my Divinity, the experience of my utter safety, so that I might **completely** abandon the use of fear. And so that I might completely abandon any inclination to attack in defense of myself." You see? So that then you might be in a spontaneous, inspired frame of mind to behave in a new way with this one you **had seen** as attacking you.

And if indeed this Brother or Sister who you had seen as attacking you, if indeed he or she was behaving out of fear as well, your benign Presence and the Gift of Love that you bring to him or her, will lay the groundwork for them to feel safe enough to abandon their fear as well, and have the situation transformed.

SEEKER: And that's Reality. That is the purpose of the moment.

RAJ: That is correct.

SEEKER: Is that correct?

RAJ: That is correct.

It is utterly simple. It only seems difficult because you are so convinced of the way you are perceiving things, having *forgotten* that everything you perceive will be perceived improperly *as long* as you are looking at it all alone, having your back to the Altar. So, no apparent threat that you experience is valid. It is the inevitable result of having said, "Father, I'd rather look at it myself. Father, I would rather look at it *all by myself*. Father, I'd rather look at and determine for myself what it is." You see?

SEEKER: I understand. Thank you.

RAJ: You are welcome.

ANOTHER SEEKER: That's a big statement that shocks the sensibilities: *No apparent threat is valid.*

RAJ: Thank God someone is saying it.

SEEKER: So in any situation where I think I'm being attacked, I'm wrong? In any situation...

RAJ: Lets put it this way. In any situation where you think *hate* is being expressed, you are wrong. As the *Course* says, everything that's happening is either Love, or a call for Love. So when you see attack, what you... What Is Really Going On is a call for Love.

What Is Really Going On is a *request* for someone to see that the fear that is motivating the attack is invalid, and the desire to feel and know that it is invalid. The *behavior* seems to call for defense, but what will solve the problem of the apparent attack is a Presence of fearlessness, a Presence of Peace, the Presence of Love that conveys one way or another that the behavior is not frightening. And therefore, your Brother is not frightening, even though he is behaving in a way that is attempting to engender fear.

SEEKER: So the proper response to an apparent threat is to deny the validity of that apparent threat.

RAJ: Indeed. You deny it and you go within and ask to be filled with the appropriate response... the appropriate response to the call for Love. In other words, the form of Love that will completely obliterate the fear that has engendered an aggressive act, a show of hate.

Anyone who is expressing hate is experiencing a severe lack of self-appreciation, of self-worth, a complete lack of his or her being lovable. And the attack is a completely distorted way of saying, "Look at me. I am better than I think I am. I am better than I think the world thinks I am. I do not deserve to be suffering like this." But those kinds of intelligent words aren't what come out. What comes out is hateful words expressed toward you, distress with you, slanders on your character.

But if you are able to stand there recognizing, because you've turned toward the Altar, that this is a call for Love, and you are at the very least unmoved by the behavior, still in your peace, you have conveyed silently something extremely important to the person in such a great state of fear that he would ask for help through an act of hate. And that is that who he is, and how he is feeling, and how he is behaving, is not disturbing to you, and therefore maybe, because you aren't confirming his awfulness to him, **maybe** there's another way to look at himself in which he isn't awful. And the moment [snap of the fingers] a glimmer of that occurs within him, he is able to abandon his commitment to his conviction that he has justification for fear, and communication can open. And when you continue to be the Presence of calm Intelligence and Love, and he feels your benign-ness, he is able to relax and, you might say, warm up to you.

So, does that answer your question?

SEEKER: Yes.

RAJ: Okay.

ANOTHER SEEKER: So, taking this just a little bit further, so okay, we're like we're doing it with the Holy Spirit, and we're doing it one-on-one with people who want to attack us. Let's say you're in a group of people and they are attacking one another, or that's what it's looking like to me, so I have to go and turn toward the Altar and try to, you know, be in my Peace. Right? [laughing] That's really hard to do.

And even when I do that, sometimes it really feels like I'm not making any difference, or contributing in any way to these people that I care about a lot, who I'm seeing having distress with one another.

RAJ: Well, one way in which you are helping is that out of the group of people, there is one fewer of that group contributing to the insanity. And by

your withdrawal of your participation, it's that much more difficult for everyone else to ***maintain*** the chaos.

Now, you don't do this so that you can have control and make a healing happen. You do it because you are remembering your Function, even if everyone else has not remembered theirs. It's that simple.

SEEKER: It's a really different way to be with people than we've been with people, though. I mean I feel like it's kind of like to be like with you first, and like receiving your tone, kind of. And, but, sometimes to people it looks like you don't give a shit, or, you know, you're withdrawing, or, you know, you're not playing with them the way you used to, or...

RAJ: That is correct. And you must...

SEEKER: [laughing] And then they really try to get you in.

RAJ: Yes. And you must... you must understand what's happening and let them go through their withdrawal pains, if you want to call it that—the experience of not having you as their drug of choice that continues their misperceptions.

SEEKER: I guess I... I guess it brings up a lot of feelings of inadequacy of how to answer the call for Love, I guess.

RAJ: That's because everyone who is engaged in attacking each other is feeling a sense of potential power in converting and changing the other. And what you are doing is not being done for the purpose of changing anyone. And so, because you've just stepped out of that arena of the exertion of power for the purpose of changing each other, it feels like you have moved into a place of powerlessness.

But you have moved into a place of what I'm going to call Infinite Groundedness. And as each one of you makes that choice to be in that place of Infinite Groundedness, you provide what I'm going to call a leverage against the dream that far exceeds the little bit of willingness that you were able to bring to the process. Because what you find yourself joined with ***is*** Infinite.

SEEKER: I think sometimes I have wanted them to change, though.

RAJ: Pardon.

SEEKER: I think sometimes I have wanted them to change, and that's probably what I'm wrestling with it. Right? It's kind of like you turn toward the Altar and you feel that kind of Groundedness and Infinite... like you're saying. And then you turn back and see all this chaos. So, try to muck

around in it, change them, say a few good things. That doesn't work. You know, it's kind of this...

RAJ: And since you're moving out of an arena in which changing each other is the modus operandi, it's easy to think that turning to the Altar is a new and better way to change everyone.

SEEKER: [laughs] Right.

RAJ: And when that doesn't happen, you wonder what has gone wrong.

Remember, the more who are Awake, the more difficult it is for those who are asleep to continue dreaming dreams. And so it might not seem immediately rewarding in the larger picture to have made the choice for your Peace, to have returned to your Function, and to do it because it simply **is** your Divine Function, and not because of some power it gives you to be a force for good in the illusion. You see?

Okay.

ANOTHER SEEKER: Raj, turning to the Altar also means surrendering in that moment. And in surrendering, we join. And then by joining...

RAJ: Well, joining **is** you surrendering your autonomy. Yes.

SEEKER: Okay. Okay. Right. But I mean, they are one and the same?

RAJ: Yes.

SEEKER: And in the **Course** it also says, and this really hit me hard, is that anything that we perceive lacking in any situation is what we haven't brought to the situation. And so that goes along with what we're talking about here. And so joining, or turning to the Altar, means that not only do we surrender, but that we trust that God is in charge of the situation.

RAJ: Surrender doesn't occur without trust.

SEEKER: Okay. All right. That's a good point because they have to be all combined here.

RAJ: Indeed.

SEEKER: And I also remember you stating that if—and I think it was last week—but I wasn't here to hear it, but I heard it, but I read it—that if we would allow you to control, to guide us in all that is meaningful, you will take care of all that is meaningless.

RAJ: Yes.

SEEKER: So that would apply in this kind of a situation.

RAJ: Of course.

SEEKER: And so trusting that the Holy Spirit is in charge also means that the Holy Spirit is in charge in the other person, too.

RAJ: Of course.

SEEKER: Well, I'm just clarifying how this works.

RAJ: Indeed.

SEEKER: So it's very important to trust. Surrender.

RAJ: Yes. That is the element of charity that was discussed last week. Because charity acknowledges that another is further ahead than where their **behavior** indicates they are.

SEEKER: Ah. You are appealing to the best in them. Or you're addressing the highest in them.

RAJ: You are acknowledging the highest in them. When you acknowledge that the Holy Spirit is in charge of them as well, you are acknowledging something that is apparently beyond their present sense of themselves, and beyond what their behavior is indicating their point of growth is. So yes.

Now mind you, we're not talking about an intellectual acknowledgement of the Holy Spirit being in charge. Because when you turn to the Altar and you are infilled with the Father's Love, **you know** that the Holy Spirit is in charge of them, that the Father's Love is embracing them as well. What you find yourself knowing about yourself, you know is utterly True about your Brother, and so you are acknowledging a point they don't seem to have grown to yet. And that is charity.

SEEKER: So what they observe is you in your Peace, in your unruffled attitude, and in your confidence in them.

RAJ: Yes.

SEEKER: And then you take care of all that's meaningless.

RAJ: That is correct.

SEEKER: Okay. Thank you.

RAJ: And you won't know what is meaningless until you've taken these steps.

Okay.

ANOTHER SEEKER: Okay, I took some of the things you said last week and kind of twisted them all around. But it seems to be really working for me. So I was thinking that what I'm doing here is taking the world of form, these things I'm seeing with my eyes, and I'm substituting those things for What's Real. And by thinking that that's what's real—this person attacking me, all this stuff—I'm giving life to it with my mind.

Now have I wandered down off the track again?

RAJ: No. That is quite correct.

SEEKER: Okay. So...

RAJ: What you've given life to is your misperception.

SEEKER: Yeah.

RAJ: Yes.

SEEKER: Right, by believing this hideous person is being an idiot.

Because I've been stopping some of that and noticing some of these people are really nice after all. [laughing] So it's really working for me. And I can see from what you're saying that I really need to spend more time asking to see What **Is** Real. I'm kind of stuck. Part of me is really, really glad to just let go, and know that what I'm not seeing What's Real. But then, like you said, I want to see something really great happen. And sometimes nothing really happens, and it's like, "Oh, well." I don't know what my question is. Never mind.

RAJ: Well, it's a wonderful starting point to say, "what I'm seeing isn't Real," because that makes it clear to you that you don't know What It Is.

SEEKER: Exactly.

RAJ: And if you don't know What It Is, you can't help but have a curiosity begin to form as to What It Is. And so, sooner or later, you are going to arrive at the point where that curiosity has grown enough for it to be felt by you, and you'll say, "Oh, well okay. I got a certain amount of relief from existing in a world that I was seeing that isn't Real. And I have a certain amount of peace from no longer reacting to it. But I'm sort of in a limbo here. I'm not being terribly disturbed by anything anymore, but everything is still rather meaningless. And if it isn't Real, if the way I'm seeing it is not True, then what **is** really going on?" And that's where the invitation for an infilling from a Source beyond your best judgments occurs, and you are no longer isolated. And that's where the shift in perception begins to happen; the miracle. So take it all the way.

SEEKER: Yeah. I'll work on that part, 'cause the other part has been kind of fun.

RAJ: Play with that part. Don't work on it. Have fun with that part.

SEEKER: I'm too serious.

RAJ: Have fun with both parts. Do them lightly, but do them.

SEEKER: [laughs] Yes sir. Thank you.

RAJ: You are welcome.

Okay, let's... one more question.

ANOTHER SEEKER: I just want to try and bring this all full circle for me. Fear originates in **my** mind, as you said the emphasis being upon **your** mind here.

RAJ: Yes.

SEEKER: That is where fear originates.

RAJ: Yes.

SEEKER: Now, and feeling fearful is never valid, and seeing threat is never valid.

Now, I usually think I see threat when I presume that my Brother is acting fearful. So I think I see fear in my Brother and I interpret that as threat to myself, but the fear **cannot** be in my Brother because the fear is within **my** mind. And by assuming that my Brother is acting fearfully, instead of acting as a result of his Guidance of the Holy Spirit, is what makes the invalid image of threat seem real to me?

RAJ: No. Your Brother may well be feeling fear. And his behavior may well be stemming from the fear he is experiencing, because he has **his** back to the Altar. Whether or not **his** behavior based on **his** fear creates fear **in you**, depends on whether you have **your** back to the Altar.

SEEKER: And not acknowledging that he and I are both just puppets, and there is no will that opposes God that would be threatening to me?

RAJ: What I want everyone to be careful of is theoretical or intellectual acknowledgements.

You can make that educated acknowledgement about your Brother, but it will lack the unction of Love that comes from having turned toward the Altar yourself, and having been infilled with the Father's Love yourself that constitutes the Gift that you will spontaneously extend to your Brother,

because you can't contain it yourself. And thereby, you might say, declare that the two of you are incapable of being governed by fear. You see what I'm saying?

SEEKER: At this point, yes. I think we'll go further when we have a chance.

RAJ: Your employment of fear cannot cause your Brother to behave in an attack mode. Your Brothers and Sisters are not the puppet of your misperception.

SEEKER: And there is no will in opposition to God's.

RAJ: That is absolutely correct.

SEEKER: And when I presume threat, I'm thinking that **there is** a will in opposition to God's that is obviously guiding my Brother in his threat towards me.

RAJ: And you wouldn't do that if **you** were not asserting a will of your own by not being connected to the Altar.

SEEKER: Yes. And so again, feeling threat or seeing fear should be utilized as a reminder that I have turned away from the Altar. And if I utilize the reminder to turn back to the Altar, the feeling of threat and the fear will disappear into the vaporous nothingness that it ever was.

RAJ: Yes. **And** you will look at your Brother who may still be behaving on the basis of his severe fear, and you will know how to be the presence that alleviates it.

SEEKER: Respond appropriately because I did turn to the Altar to see what would be appropriate.

RAJ: Exactly. Exactly.

SEEKER: Thank you.

RAJ: It's very important to understand that **no one** and **no thing in your world** becomes the puppet of your misperceptions. So when someone else is behaving poorly, you cannot say, "Well. It's my fault. I'm perceiving it." No.

When you turn to the Altar and you are warmed by the Glow of Love that is the Father's Love being the very Fire of **You**—because ultimately the Fire in the Altar, the Light in the Altar, is your Essential Being—in turning to that, it doesn't eradicate your Brother's ignorance. And you will still see a call for Love. But you will **see it** as a call for Love, and you will respond with Love. And the response with Love is what will be transformational, is what will be the trigger for the miracle.

So your Brothers and Sisters are never ***acting out your*** dream. You are not responsible for your Brother's poor behavior. But ***your poor response*** to his poor behavior is ***your responsibility*** to correct. Because your poor response will confirm his poor response. And it will be the blind leading the blind and falling into the ditch.

SEEKER: So if I react fearful to my perception of his fearful threat to me, then what we have just done is created a mutually-agreed-upon definition.

RAJ: Exactly.

SEEKER: I got it.

RAJ: And then you will defend yourselves against each other, and confirm that mutually-agreed-upon definition even more completely.

SEEKER: Yes.

RAJ: You have it.

Okay, let's continue.

Oh.

ANOTHER SEEKER: Okay, we've got I'm going to assume that, if we could, we chose to always face the Altar and we are calling for this infilling Love and Peace. And we're going through our day, and a Brother comes up with what we perceive as an attack, and we're hooked. We're turned from the Altar. That's the dynamics.

RAJ: Yes.

SEEKER: Could we talk...

RAJ: That's one of the possibilities. Yes.

SEEKER: Okay. But, you know, providing that we all have a little willingness, and we all want to do what we're asked to do, and we're.... okay so we're mind set, body set, you know. We're going through our day peaceful, and all of a sudden "bam!" You know, we're hooked. And we're obviously jerked from the Altar. Help us at that moment.

RAJ: Remember you jerk yourself away from the Altar.

SEEKER: Well, okay. All right. Yes. Is that... but we have the willingness. We have the intent. We have the knowing. And we're still pulled. Okay.

RAJ: That's okay.

SEEKER: Or we're hooked or something. But what I'm trying to say...

RAJ: It is a well established habit.

SEEKER: I understand.

RAJ: Yes.

SEEKER: But most of us are hooked faster than we can count to ten.

RAJ: Yes.

SEEKER: Okay. Before we can realize it, because of our ignorance, or our habit, or whatever you...

RAJ: Yes [??].

SEEKER: So, and we don't have time to sit down and listen right at that moment. We could take time if we didn't get hooked, you know. So help us with that moment. That the willingness has not gone away. The wanting has not gone away. The behavior has not gone away. It's that we're hooked! So is there some insight you can give to us to say, "Respond I love you." Or respond, you know, is there a way we can see it another way faster than we are now?

RAJ: Only through practice.

It's like doing a meditation and you say your mantra, and somewhere along the line you start thinking a thought. And at some point you realize, "Oh, I'm not saying my mantra." And you go back to your mantra. You let the thought go 'til after your meditation and you get back to your mantra. The more you meditate, the less frequently thoughts arise, and when they do arise, the more quickly you recognize that you've lost the mantra and return to it. Through practice, the length of time it takes from when you are suddenly caught off-guard to the point where you recognize that you are caught off-guard, that will shorten.

There's no way to get around the fact that the call for a change in your experience will require you to stop and take a moment, or take a few moments, to choose for your Peace again. There is some point in the vigorous interchange where you are actually going to have to stop participating in it, even if you have to say, "Excuse me. I've got to go to the lavatory."

SEEKER: That's the shortening.

RAJ: Yes.

SEEKER: The engagement. We may continue the engagement. We're going to recognize it sooner. We shouldn't start from the expectation that we're going to recognize it and therefore it's not going to happen.

RAJ: Yes. You're going to have to break the pattern somehow. And another way it might be is that you will say right to the person you're in this vigorous interchange with, "Wait a minute. I've lost my perspective here. Just a moment, because I don't choose to proceed in this fashion because it's not getting us to the solution."

ANOTHER SEEKER: [in the background] That'll mess up a good fight.
[audience laughter]

RAJ: Someone said, "Ah, that'll mess up a good fight." [audience laughter]
Ah, yes.

ANOTHER SEEKER: [in the background] May I just say one more thing?

RAJ: You will have to... you **will** have to. I don't mean... you will have to almost physically **take** the moment to stop what you're engaged in, to become still enough to make a new choice, and proceed with what is really going to contribute to resolution.

EARLIER SEEKER: [in the background] I was trying to do it before I got hooked, but getting hooked and then not pursuing it seems a little more valuable.

RAJ: Oh. Say it one more time.

SEEKER: [with the mic now] Okay. I was trying to not get hooked. But what you've said is I'm going to get hooked, but I don't have to maintain that hookedness. That's where the diminished effort... the destructive will diminish.

RAJ: That's correct.

SEEKER: Okay. I think that's very important that...

RAJ: Yes.

SEEKER: We come as...

RAJ: If you are used to thinking, which all of you are, when you start meditating, when you start learning meditation, you find that it's very hard to not think for any length of time, just because that's the prevailing habit. But in your persistence in meditating, you arrive at a point where you have longer and longer periods of silence—something you never dreamed was a possible experience.

SEEKER: I think... yeah. Thank you.

RAJ: In the process of learning, you can't afford to criticize yourself for thinking. Thinking is going to happen because it's the prevailing habit.

Getting hooked is going to happen because defense is the prevailing habit. It's the inevitable habit of **being** when your back is turned toward the Altar, and the Kingdom of Heaven looks as though **it** has no Source and is all happenstance. And because it's happenstance, it's not dependable. And because it's not dependable, it's potentially threatening to your well-being. Therefore, existence **is** an ongoing state of defense. You see?

So it's the prevailing habit. And as you begin to break it, it's going to hook you. So you say, "Okay." And then you take each time you're hooked as the opportunity to choose once again, instead of just playing it out to the bitter end. And then you **take** whatever moments it takes to actually shift gears. And you do it because you know, and you will know more and more clearly as you do this, because you know that in not playing out the old habit of defense, you actually come to resolutions. It's **productive**, you might say. And it's therefore totally reasonable to engage in what is productive where everyone benefits.

Okay.

ANOTHER SEEKER: Raj, I want to point out something that as I've experienced. And that is if I meditate, I have noticed if and after, if an attack comes, it doesn't penetrate. It's like there's an invisible shield. But if I hesitate too long and **think** about what I think I'm perceiving, then, oh, I'm hooked. But there is a moment there where there is a shield.

RAJ: Indeed.

SEEKER: Where it bounces off.

RAJ: It's similar to if you've had a lack of sleep, your temper is shorter than when you're well rested. Yes.

SEEKER: So I found that is really vitally important in helping break these habits.

RAJ: And so, the practice of meditation on a regular basis can enhance your restedness, your...

SEEKER: The pause.

RAJ: ...your centeredness, so that the shield, as it were, the decreased inclination to react can be enjoyed more. Yes.

SEEKER: Yeah. I think that's really important. A really important point. Thanks.

RAJ: It is a valuable tool. Yes.

SEEKER: Thank you.

RAJ: Taking five or ten minutes to be with your Guide has the same wonderful benefit.

Okay. Let us continue.

READER: *Everyone experiences fear. Yet it would take very little right-thinking to realize why fear occurs. Few appreciate the real power of the mind, and no one remains fully aware of it all the time. However, if you hope to spare yourself from fear there are some things you must realize, and realize fully. The mind is very powerful, and never loses its creative force. It never sleeps. Every instant it is creating. It is hard to recognize that thought and belief combine into a power surge that can literally move mountains.*

RAJ: Now let's stop there.

RAJ READING: *The mind is very powerful, and never loses its creative force.*

RAJ: What I want you not to get hooked on is the word "creative," because creative is so closely aligned with Creation, and all of you, your egos, love the idea of becoming co-creators with God.

As you read this:

RAJ READING: *The mind is very powerful, and never loses its creative force.*

RAJ: Think of "creative" in terms of there being a manifestation. So, you become fearful and your heart begins to race. Ah! Something physical. Something measurable. Your Mind **has** had an effect that is measurable. There has been a manifestation of the fear.

I'll tell you something though. **Fear** cannot create for its defense. Let's put it this way. The use of fear in your mind for the purpose of defense, cannot cause a gun or a knife to manifest on the table in front of you for you to protect yourself with. So, creativeness, creation, which would be the case if a gun or a knife appeared on the table that hadn't been there before, creation of that sort is **not** what this is referring to.

Understand that your Mind is always having an effect. What you're thinking is always having an effect.

And, when you choose for your Peace and you let it in and you feel it, your heart beat slows down. Your blood pressure drops. Physically your body begins to function more efficiently. There is an effect. In that sense it is creative. We're talking about that there is always a Manifestation of your Mind.

Continue.

READER: *It appears at first glance that to believe such power about yourself is arrogant, but that is not the real reason you do not believe it. You prefer to believe that your thoughts cannot exert real influence because you are actually afraid of them. This may allay awareness of the guilt, but at the cost of perceiving the mind as impotent. If you believe that what you think is ineffectual you may cease to be afraid of it, but you are hardly likely to respect it. There **are** no idle thoughts. All thinking produces form at some level.*

RAJ: Indeed. It produces form by *affecting* form.

RAJ READING: *If you believe that what you think is ineffectual you may cease to be afraid of it, but you are hardly likely to respect it.*

RAJ: I will tell you that one of the reasons that Paul is reluctant to let me respond to everything, is because he is afraid that if he does, everything that he will be about will be profoundly meaningful and have its effects. And there is something in him that does not... in his ego perception, that does not want to influence others. He is afraid that the result of joining with me completely, which in effect is the same as turning toward the Altar and making commitment to it completely, is going to result in something that will be—you see, he doesn't even want to hear the words—something that will be profoundly meaningful. And those are not the words I want to use.

Nevertheless, he is afraid of being of what it would mean to be the focal point for that kind of meaningfulness. So in effect, he is afraid of joining with me completely because it would constitute a joining with all of you completely that would have a profound effect, which would naturally be an Experience of the Atonement and would therefore be utterly beneficial for everyone involved. But then, as his ego perceives it, that would be a matter of being extremely influential. And he is not totally aware of the devotion which is part of his mutually-agreed-upon definitions to everyone's right to make their own discoveries for themselves without help.

And yet, inconsistent as it is, he is willing to do it from time to time, for an hour and a half every Thursday night, and perhaps six hours two days in a row once a month, knowing that there is blessing involved. But I will tell you... and I am sharing this with you because this isn't so different from everyone's fear, and one of the reasons every single one of you choose to remain tiny and never really know the Truth. Because discussing what the truth might be and debating it and rolling all of the possibilities over in your mind is so invigorating, and saves you from having to be significant yourselves. He doesn't mind doing it occasionally, but he knows that if he

makes commitment to me, to the Altar, totally, it will be like going from one cylinder on a 16-cylinder engine to all sixteen cylinders. [audience amused]
So I use him as an example for his elucidation as well as yours.

You really do all use fear as a way of avoiding being the significant Presence of God that you are, if you would just let God in completely. And that's what the Atonement is about.

Yes. Microphone.

SEEKER: Just for the benefit of all of us about being at the Altar all the time, or Paul making commitment, or any of us making commitment, isn't it a lie though that we would be the focal point? Isn't it that really the Kingdom would be the focal point? We'd just be the space where it happens.

RAJ: That is correct.

SEEKER: 'Cause that's the fear. It's going to be all about me, or I'm going to get it, or I don't know, you know. But it's personal.

RAJ: That is correct.

SEEKER: And that the devotion itself undoes that whole personal issue. It's just not where my focus would be anymore.

RAJ: That is correct. Again, it's because the personal sense each of you has of yourself is the prevailing habit that you will be emerging from. And so your feelings about your tininess tend to be carried over in your imagination about the Experience of being Whole. All of you have your little places you get hooked. The necessity is to persist anyway. And that Paul does.

And this is where we will end for tonight. Thank you.

AUDIENCE: Thank you. Thank you very much.

RAJ: You are welcome.

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A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section –CAUSE AND EFFECT
First Edition – p. 27 / Second Edition – p. 31

RAJ: Good Evening.

AUDIENCE: Good Evening

RAJ: And welcome to everyone who is joining us on the Internet.

This evening we're beginning for those in the Second Edition on page 31, Section VII:

RAJ READING: *Cause and Effect*

RAJ: And for those who are in the First Edition, it is on page 27.

For those of you who are new, we are going... we go around the room and each person reads one paragraph, and then passes the microphone on to the next person. Anyone who would prefer not to read, just freely pass the microphone on to the next person.

SEEKER: Thank you, Raj.

RAJ: You are welcome.

READER: *You may still complain about fear, but you nevertheless persist in making yourself fearful.*

RAJ: Let's... this is a good point to stop at.

ANOTHER SEEKER: A whole sentence. [audience laughter]

RAJ: I understand that some of you have cast lots to see who, in the evening, will get to read the most sentences without being interrupted. [audience laughter] That leaves you out, Michael. [audience laughter]

RAJ READING: *...you nevertheless persist in making yourself fearful.*

RAJ: I just want to point out that even when you think you're not afraid, you are. If your back is turned toward the Altar, if you have said in so many words to the Father, "I would rather look at this by myself and determine what it is I am looking at," then you have engaged in what has been called "The Fall." You have separated yourself from the Father to have a point of view of your own.

And the moment that intention is acted upon and you do engage in having an independent viewpoint, you immediately **feel** the dissonance of having divided yourself off from the Wholeness of your Self, and you get feedback. It's called your capital "S" Sanity. Your Sanity says to you, "You're in dangerous territory. You're in dangerous territory." Or it says to you, "You are choosing to look at things in an unnatural way. It is not wise to act unnaturally. It is not wise to act unnaturally." And this warning, this ever-present awareness that you have stepped out of what is natural to you, and that it therefore constitutes less than Sanity, you **feel** as an undercurrent of uneasiness.

And it should feel uneasy to you. If it felt totally comfortable to you, it would mean that you could actually become insane. If you can act at odds with the Source of your Being, and succeed at it, and be comfortable with it, it would mean that you had **actually** severed yourself from your Source, which you can't do.

So, from that point on, once you are looking at everything from an **independent** vantage point, there is this undercurrent of uneasiness. And it's a brand-new experience. It's not natural. And the uneasy experience, the uneasy energy that you feel, rather than reminding you to return to what is normal to you, can begin to seem to you to be something to overcome. And you can begin to think that **existence** is a matter of successfully overcoming this feeling which you know isn't natural to you. And so you engage in attacking the **feeling**. You engage in trying to overcome the **feeling**, rather than recognizing that it is a signal to go back Home, **or** that it is an ever-present signal that you **are not** at Home and that it is essential for you to be careful not to be sucked into any distraction **from** returning Home. In other words, that you must be careful not to forget what the undercurrent is calling for, and **forget** to go Home.

So, everything that follows that act of independence is experienced as fear and a feeling of vulnerability. So, until you all awaken, until you all come Home again, please understand that every moment of your existence is imbued with fear.

Now, we talked a few weeks ago about the fact that if you go to a foreign country, or you go into an area where the majority of the people there are not of your nationality and you're in the minority, and they all have a different way of looking at things, you find yourself feeling uncomfortable—the reason being that you have no agreed-upon definitions with that group of people. And this tells you that when you **are** feeling comfortable, part of the comfort comes from having established agreed-upon definitions with everybody that you're associating with. And as a result of that, you feel able

to relax and not be on the defense. But that isn't because fear is absent. It's because you have found a substitute for fear—mutually-agreed-upon definitions that all of you are willing to abide by, and thereby, not rock each other's boats. You see?

But that's not peace, really. And that's not an experience of the absence of fear. And it's important for you to understand that.

So...

RAJ READING: *You may still complain about fear, but you nevertheless persist in making yourself fearful.*

ANOTHER SEEKER: That's the distinction between fulfillment and satisfaction you made a while back? Mutually-agreed-upon definitions you have satisfaction, and when you get and turn to the Altar and get in touch with One that's awake, that's the fulfillment?

RAJ: That is correct. Yes.

READER: *I have already indicated that you cannot ask me to release you from fear. I know it does not exist, ...*

RAJ: *I know it does not exist.*

READER: *...but you do not. If I intervened between your thoughts and their results, I would be tampering with a basic law of cause and effect; the most fundamental law there is. I would hardly help you if I depreciated the power of your own thinking.*

RAJ: Yes. If someone relieves you of the discovery that your thoughts absolutely govern the way you experience Reality, you would become dis-empowered, and you would not find the occasion for recognizing the authority you exercise over **your** particular biased experience of Reality, the Kingdom of Heaven. And if you do not find the absolute relationship between **your** thoughts and your experience, you, first of all, will feel that you exist without any authority. And that therefore, you are like a leaf in the wind to be blown about hither, thither, and yond by whatever currents there are. And you will become depressed. And you will become even more dysfunctional. And you will become even more afraid.

You **have to** find out the absolute relationship between your thoughts and your experience; the **authority you do have**. Why? First of all, so that you can feel your power, even though it's an ego power. You must discover your power so that you can demonstrate to yourself by a more constructive use of your mind that you can have a more constructive and harmonious experience. In this way, you learn that you **are not** subject to chance, or

fate, or the way the wind is blowing, but you are subject **only to** the thoughts, the ideas, the definitions, the meanings that you are choosing to give everything.

Now, **when you learn this**, and how absolute the relationship is, and that therefore you are never the innocent victim of any circumstance, or anyone you know, **you** have experience that allows you to look at God and say, "If God is Infinite Intelligence, and if God, if the **Mind** of God is the **Cause** of Existence, the **Cause** of **Being** for everything that be's, and if—no, not "and if"—**then** I have **now** the ability to acknowledge the possibility that the Thoughts of God absolutely govern Creation. And because God is indivisible and undivided, there can be no conflict in His Thought. And therefore, there cannot be any conflict in Creation. Therefore, since I have been learning that the call is to turn around to the Altar and yield to God, I can do it without being afraid that God is a whimsical God and that I will become subject to whatever whimsical thing He might choose for me that might place me at a disadvantage. I don't have to be afraid that He's a wrathful God. I know from my experience of the absolute connection between my thoughts and my experience, that **God** coming from an indivisible and undivided place is an absolutely secure Presence **for me** to **yield** into completely."

Conversely, if you do not see the absolute connection, the **absolute authoritative** connection between your thoughts and your experience, and you **feel** vulnerable to life itself, you **will not** be able to bring yourself to yield willingly and completely into God. Because your God will be to you a reflection of the way you're seeing life, and you **will** see Him as whimsical, even divided within Himself, and sometimes angry at you, and sometimes loving of you. And you **will not** be able to find the courage to yield to God.

Now, I've also pointed out before that even though you have chosen to look at things independently, and you have created your own definitions for everything, you cannot stop being the Son or Daughter of God that you are. You can't stop **being** What God Is Being right there where you are. You **do** have intelligence, and you are able to have thoughts. And your thoughts ultimately do have power and authority. But you won't find out the Truth of that power and authority until you've **abandoned** it by yielding to God and making the connection once again with your Source so that your thoughts might be derived from the Father, and therein have authority, but not an independent authority.

Your capacity to think, your capacity to experience ideas, is a Divine Capacity. But when you are experiencing that Divine Capacity from a vantage point **you** have chosen in which you have decided to relinquish

your connection to the Father's Point of View so that you might have one of your own, that authority becomes distorted. And because you are, as I said before, automatically in a state of fear when you turn your back to your Source, all of your ideas and all of your thoughts will be, will arise out of fear and will always be an act of defense.

Now, this is not an indictment on you. It's something that every single one of the Sons and Daughters of God is capable of. Because you are capable of it, you are not doing something wrong that is punishable. It is like you, humanly speaking, having the capacity to put your hand under the faucet of hot water. It's something that's not practical to do, but the water that's coming out of your faucet normally won't harm you. It will just hurt; burn like hell. The point is... [crackling, popping noise and audience laughter]

So, the fact that you're in a state of fear because you chose to experiment with looking at the Kingdom of Heaven independent of the Father's Point of View, is not something wrong. It's not something you will be punished for. And you're not actually being punished for it right now. But you have chosen for a way of being in the Kingdom of Heaven that is unnatural, and so it will be uncomfortable. So don't feel indicted. Don't feel bad. Just understand what you're doing, so that you can make an intelligent choice to stop doing it.

ANOTHER SEEKER: I want to try to see this in some practical terms, because I think we're all working on, at least I am, I'm learning to notice the Movement of God. And I'm learning to **yield** to this Movement when I see where it's going, because I figure it's a lot easier on me to yield to it and go where it's going, rather than resist it when it's still going to go where it's going, whether I resist or not.

RAJ: I just want to interject that there is also value in yielding to it whether you can see where it's going or not. That is another aspect to be included.

SEEKER: Well, and that's ultimately it. Because we **think** we see where it's going, but yielding usually shows us it's going somewhere completely different, because if we saw where it was going, we probably would not even think of resisting it, or think we were **able** to resist it.

RAJ: Yes.

SEEKER: But it gets hard to yield at... sometimes the yielding is very painful.

RAJ: No. It's the resistance to the flow that's painful.

SEEKER: But I think back to your manifestation, and at the end of the passion play, the Movement of God is pretty evident in that case. And even

through **yielding** because they were powerless to do anything else, Mary (your mother), and Mary (your disciple), and John (your disciple) would look up on the cross and see you, and **feel** that you're being torn away from them. And they can trust in the Movement of God at that point, but that doesn't change the pain or the tearing. Now that's an extreme example. But in our lives there are things we grow comfortable with, and the movement of change sometimes seems very painful.

RAJ: Yes. Indeed.

SEEKER: There's supposed to be a remedy for that now.

RAJ: Indeed.

The reason for the pain is the desire to hold onto the familiar, to hold onto the current form of **good** that is existing, when it is changing. And that is why I said that the discomfort comes from resisting the change.

The **remedy** is to let go of the definition of good that has, let us say, remained in the picture, endured for a long enough time for you to feel comfortable with it and begin to think that there won't be further unfoldment; more change. It's at exactly those moments that the remedy is to turn back to the Altar. It's a reminder.

"Father, what is going on here?"

"My Guide, what... what is the Reality that is going on here? How do I behave appropriately to the Movement that is occurring that was unanticipated, and which I really would rather not have occur? How do I stay in touch with the Movement gracefully?"

And **then** you listen and you expect an answer. Why? Because you want to be dead center in the Movement of Fulfillment that God Is Being. Why? Because you want to fulfill your Function, which is to glorify God, to be the full-blown Presence of His Will **right there** in what apparently is nothing more than a human circumstance, at least as far as the ego is concerned.

You hold onto what you're familiar with because you feel that it's loss will constitute a loss, rather than a gain.

"Oh, but I like it down here in the valley."

"No. We're going to go up to the mountaintop."

"But it's moist, and it's verdant. And it's... and there is a river. And it is enjoyable. And it's going to be hard work to climb to the top of the mountain!"

"It will be worth it."

"Aw, I don't know. Please. Can we do it tomorrow?"

But when you **yield**, and you say "yes," and you go to the top of the mountain, you find that the view is more expansive. You find that you have **more** than you had, because the valley is still available to you, but more has been added to it.

You are afraid of loss, and yet the gain of more than you already have will require you to let go of the little you have, to let go of your tight clutch on it that is so tight that nothing else can be embraced. You **have** to be willing to let it go so that more can be added **to it**.

SEEKER: Amen.

ANOTHER SEEKER: Question.

RAJ: Go ahead.

SEEKER: A while back you made a distinction, and I think I'm seeing it now as a... you... when... when I'm thinking alone, that's cause and effect. And three weeks ago, you said that that effect would be it could make my blood pressure rise, but I couldn't manifest a gun, or a knife, which would be creation. A few years ago, you used the phrase, "cause and event," and that's the Father's Thoughts... that... the Cause and Event.

RAJ: The Movement of God is the Cause **and** the Event.

SEEKER: And my thoughts, isolated, just make me uptight and fearful and squirmy.

RAJ: Yes.

SEEKER: No creation.

RAJ: And then, you have a **caricature** of cause and a caricature of **event** that is called **effect**.

SEEKER: Yeah. In less than a decade that became clear to me. Thank you.

RAJ: You are welcome.

RAJ: That is an improvement for you.

SEEKER: Yes. Yes.

ANOTHER SEEKER: [in the background] Before you go on, can I ask a pointed question about these mutually...

[with the mic now] Good evening, Raj. Thank you.

We were talking earlier this evening about mutually-agreed-upon definitions, and I'm giving this a lot of consideration because of the brevity of what this really means. Whenever we open our mouth in agreement with anything, are we really being conscious of what we're agreeing to? And what I'm wondering is how do...

RAJ: Or, sometimes, when you **are not** opening your mouth, what might you be agreeing to.

SEEKER: Right.

Now my question here is I know we are to join with the [Father] and to ask the Father's Point of View with whatever it is we are finding in front of us.

RAJ: And why do you do that?

[aside] I'll let you continue.

You do that so that your **act** might arise out of Love, rather than out of fear.

SEEKER: Ah. Okay.

RAJ: Continue.

SEEKER: That... that... yes.

What I'm trying to ascertain here is the definitions that have densified everything. What are these definitions? What are these agreements we've made? I mean in our everyday conversation, if I **really** contemplate this, it's really overwhelming.

RAJ: Yes. It is.

SEEKER: I mean it's **really** overwhelming because everything is a lie, based on what we're learning.

RAJ: Yes, but it's a lie about the Truth.

SEEKER: Yeah. No, I agree.

RAJ: And if you give your attention to the lie, and study it, and see how humungous it is, it can be overwhelming. The point is not to examine the lie, anymore than it would be for you all now to go home after this evening and examine just how completely your life is governed by fear, even though you didn't know it. That's not the point.

The point is to grasp and understand the fact that until your attention has returned to the Father, and you are inquiring of the Father to know what anything means, you **will be** in fear. **But** you have the solution. **You know** to turn to the Father to inquire as to what the Truth is, so that you might

experience **Real** Peace. And so that you might find yourself knowing exactly how to look, how to speak, how to be appropriately in the Flow of What God Is Being, and thus become an agent for change **in** the dream.

SEEKER: I see. I got... I see what you're saying. This is why we can't have **any** agendas during... starting with each day.

RAJ: Exactly.

That doesn't mean that there aren't things that will need to be done, like eating, or going to work, or whatever, but you don't want to do any of those things out of the habit of fear. You want to do them joined with One Who Is Awake so that you are constantly alert for what any of these activities have to do with Reality, and how they are fitting into What's Really Going On in the Kingdom of Heaven right there where you're eating and going to work, and so on.

SEEKER: The reason I brought this up is I don't find that I follow through anymore with what I think I'm going to do.

RAJ: I understand.

SEEKER: I mean I have a light outline, let's put it that way, [laughing] but I can't... the word "discipline" is no longer applicable.

RAJ: Yes. Yes.

When you are letting the Father lead, you **will be** where you need to be, and you **will do** what you need to do. And that, the fact that it is not predictable and that you cannot **make it** happen the way your ego thinks it **ought** to happen, means that you are now in a place where life is becoming delightful.

Now your ego will argue against that. It will say you're being irresponsible, that you are going to fail, that disaster will result.

SEEKER: Right. That you're going to make waves and nobody's going to like you.

RAJ: Or that because you're not acting according to the mutually-agreed-upon definitions that are in place, you will... you will find yourself at odds with quote "the system."

SEEKER: The rules.

RAJ: The rules. Yes.

SEEKER: Okay. I want to get clear on what...

RAJ: And that is not what happens.

SEEKER: I want to get clear on mutually-agreed-upon definitions 'cause it seems to be a vague term to me. What does that mean? Only in the moment can we see that, I'm assuming.

RAJ: Well, that... that is... we've been talking about the mutually-agreed-upon definitions since we started going through the **Course**. And as we continue, I will uncover them further.

SEEKER: Right.

RAJ: But as I mentioned, all of you feel relatively comfortable here with each other this evening. That is a result of a mutually-agreed-upon definition. You all have a code of conduct. You have a code of conduct with each other here that you don't have with the people you work with. You have a way to behave. You have words that you can use. You have things you can talk about with each other that you can't with another group of friends. And you have, therefore, what you might call codes of conduct with new people you've met, as opposed to acquaintances that you have, as opposed to friends that you've had for a long time. You conduct yourself differently with them.

You grasp the idea of a code of conduct. That is another way of speaking of mutually-agreed-upon definitions.

SEEKER: I got it. Thank you.

RAJ: So you have **many** agreed-upon definitions, depending upon the circle you're moving in, or the circles you move in, in your life. It's not just one. But whatever they are, if you're willing to look at it straight, any of them that you look at are not genuine. You get it? They're not genuine because they vacillate. They are different from situation to situation. What's genuine would remain the same no matter what circle of friends you were, or circle of associates you were, dealing with. You see?

SEEKER: Yeah. I see that.

RAJ: So all of you, daily, live your lives presenting an appropriate picture for the setting you're in. And if it works, it works because there are mutually-agreed-upon definitions there already in place. None of you might have ever sat down and discussed what they were, but by trial and error, you found out where the boundaries were. What you could...

SEEKER: What works and what doesn't.

RAJ: Exactly.

And so you non-verbally taught each other what the mutually-agreed-upon definitions were. And the whole point of the **Course**, the whole point of

everything I'm doing with you, is to help bring you to a place of genuineness. A place of genuineness that comes from reuniting with your Source, and not acting at odds with it. And therefore, not acting at odds with your Essential Being, which is constituted of nothing more, nor less, than All Of What God Is Being right there where you are.

Let us continue.

ANOTHER SEEKER (reader): [being funny] Wha-feedo! Wha! Wha! Oh!

Wrong code of conduct. [audience laughter]

[begins reading in wrong place]

READER: *It is much more helpful to remind you...*

SEEKER (reader): Excuse me.

READER: *I would hardly help you if I depreciated the power of your own thinking. This would be in direct opposition to the purpose of this course. It is much more helpful to remind you that you do not guard your thoughts carefully enough. You may feel that at this point it would take a miracle to enable you to do this, which is perfectly true. You are not used to miracle-minded thinking, but you can be trained to think that way. All miracle workers need that kind of training.*

RAJ: Wow. This sounds pretty great, doesn't it?

RAJ READING: *All miracle workers need that kind of training.*

RAJ: Mmm. Let's keep our feet on the ground. **You** need that kind of training so that **you** won't suffer any more from fear. So that **you** might bask in, relax in, the Joy that is inherent in the Movement of Being.

When **you choose not** to engender fear in yourself, and you do say, "Father, what is really going on here? Help me to see What Is True so that I can move and act appropriately," when you do that... [pause]

PAUL: Just a moment. I lost it. [pause]

RAJ: When you do that, you abandon your independence, and you get back in the Flow of the Movement. **And** you become a miracle worker. What I mean by that is that you become an agent for change. Your Presence no longer supports the continuance of the dream for many others. It lessens it. And your Presence becomes a dynamic focus of energy that blesses and heals others.

And you know what? It's a side effect. And that's what I'm trying to get across here. This isn't about becoming miracle workers. It's about learning

how not to be at odds with the Source of your Being, so that you come back into the clearer Experience of Who and What You Are, so that you are not acting on the basis of fear, and therefore, not engendering fear. And because you are not supporting the ongoingness of the dream, you spontaneously and effortlessly become that which undoes the dream. Not because you've **decided** to undo the dream, but because you have withdrawn participation **in it**, and you have **joined** with the Father, so that **His** Will is finding expression through you, and **that** is what is transformational.

So, you may know that as you move forward in your Awakening, you will... you will be identifiable as miracle workers. But you let everyone else give you that definition, and don't get caught up in giving it to yourself.

Continue.

SEEKER: Is miracle-minded thinking, when challenged, turning to the Altar and saying, "Father, how do You see this?" Is that what is meant by miracle-minded thinking? I think of a miracle as a Love, a feeling of Love, as opposed to a thinking thing. That's why I ask.

RAJ: Well, the miracle is a sudden shift of perception. Miracle-minded **thinking** is, indeed, whatever thoughts you use to justify turning toward the Altar, so that you allow yourself to become subject to It. And once becoming subject to It, you find the experience of being loved that you can't hold in, and so it gets... it spills over and blesses everyone else as well.

And in the process, because you've abandoned the voice for fear as your teacher, you find that you've also abandoned the **perceptions** that were inseparable from it. And new perception is given. And so there's a sudden **shift** of perception. And there is healing for you and blessing for everyone the spillover reaches.

Okay.

ANOTHER SEEKER: You said our motives could be sloppy a few weeks ago. You said, you know, we could be doing it for a reasonable unreasonable reason. You said we could do it for a selfish reason apparently. That's miracle-mindedness. I mean...

RAJ: As a matter of fact, whatever causes you to justify turning toward the Altar, whether it's clear or unclear thinking, identifies miracle-mindedness, and it primes you **for** the miracle. Yes.

SEEKER: That's... that commitment can be wrapped up in any kind of clumsy wrapper, habit.

RAJ: Indeed.

SEEKER: An alarm clock. Whatever we... [pause] just do it, however you can.

RAJ: Indeed.

It could be a New Year's resolution that you followed through on. A New Year's resolution is a stupid reason to yield to the Father, but if it works, it's a good reason.

Clarification. What would not be a stupid reason? It would be you in touch with yourself enough to know that you're not happy, or to know that you are afraid, or to know that you're hurting, and realizing that you don't want to be experiencing that, and that there has to be some alternative to it. A good reason is not wanting to suffer, and therefore finding justification to reach out beyond your best definitions and your best thoughts, and saying, "Help." Or, seeing that a Brother is in pain, or is sad, or is hurting, suffering, and caring enough to reach out to the Father to say, "Help," for your Brother.

Those are good reasons because they come from an honest connection, a genuine connection with yourself in the moment **and** the ever-present awareness that it's your Birthright to be experiencing something other than suffering, and opting for whatever it is by asking for help from a Source outside **your** best thinking. You see the difference?

SEEKER: It's spontaneous.

RAJ: But if a New Year's resolution gets you to do it, [finger snap] doesn't make a bit of difference.

Okay.

READER: ***I cannot let you leave your mind unguarded, or you will not be able to help me. Miracle working entails a full realization of the power of thought in order to avoid miscreation.***

RAJ: Actually you're going to get to read for quite a while, because we have already talked about this in some detail.

Continue.

READER: ***Otherwise a miracle will be necessary to set the mind itself straight,...***

RAJ: Oh. I will interrupt here. [audience laughter]

SEEKER (reader): That's a half a sentence.

RAJ: Read the rest of the sentence. [amused]

SEEKER (reader): No, it's...[audience laughter]

RAJ: Read the rest of the sentence.

READER: *Otherwise a miracle will be necessary to set the mind itself straight, a circular process that would not foster the time collapse for which the miracle was intended.*

RAJ: Yes. The purpose of the miracle isn't to set your mind straight, but to cause a shift of perception. It's... it's like with your car. The miracle, the purpose of the miracle is to set your car in the right direction. The function of the miracle is not to fix the engine. The purpose of the miracle is not to set **your mind** straight, but to undo the false perceptions entertained in your mind. You see what I'm saying? So if the miracle is one of constantly setting your mind straight, getting to miracle-mindedness and the manifestation of miracles will never be arrived at.

Continue.

READER: *The miracle worker must have genuine respect for true cause and effect as a necessary condition for the miracle to occur.*

RAJ: Indeed.

READER: *Both miracles and fear come from thoughts. If you are not free to choose one, you would also not be free to choose the other. By choosing the miracle you **have** rejected fear, if only temporarily. You have been fearful of everyone and everything. You are afraid of God, of me and of yourself. You have misperceived or miscreated us, and believe in what you have made. You would not have done this if you were not afraid of your own thoughts. The fearful **must** miscreate, because they misperceive creation.*

RAJ: Is that not interesting?

RAJ READING: *The fearful **must** miscreate, because they misperceive creation.*

RAJ: In misperceiving creation, your **acts** arise out of ignorance, and so they will reflect your ignorance. What I want to emphasize here is that the miscreation constitutes a **modification** of Creation Itself, **not** a new creation. Like the increased heart rate, the ulcers, and so on. It's a **modification** of What Is Real.

Continue.

READER: *The fearful **must** miscreate, because they misperceive creation. When you miscreate you are in pain. The cause and effect principle now becomes a real expediter, though only temporarily. Actually, "Cause" is a term properly belonging to God, and His "Effect" is His Son. This entails a set of Cause and Effect relationships totally different from those you introduce into miscreation. The fundamental conflict in this world, then, is between creation and miscreation.*

RAJ: And we could say: Creation and **modification** of Creation.

READER: *All fear is implicit in the second, and all love in the first. The conflict is therefore one between love and fear.*

RAJ: Indeed.

So, the process of Awakening is one in which you learn to Love again. And you don't know how to Love because you are in fear, and therefore always on defense. And so, in order to learn how to Love, you must turn away from what you have been relying upon to give meaning to everything, which are the mutually-agreed-upon definitions. And since that is where your total focus has been, it is going to seem to you that you're going to have to turn to a point completely outside anything you are familiar with, even though you are turning back toward Home, and laying the groundwork for the "Aha," [finger snap] the light bulb that will go on in your Mind, illuminating that your Mind is Whole, and never became less than Whole, even though your act of independence caused your attention to become focused only, we might say, in a very narrow bandwidth of the capacity of your Mind.

So, it's all about Love. And Love can't be explained to you. You can only be pointed in the direction where the experience awaits you, which is the direction I am consistently pointing all of you in, and which became even more clearly expressed at the last meeting, that it had to do with involvement with each other. And that it involved getting off the fence and no longer thinking that you had a safe place where you could hide by not determining something as needing correction, or not needing correction. And that it's necessary to get off the fence and **be** hot or cold, but not in some neutral, safe spot.

That's not always comfortable. But you know what? Whatever level of comfort you all have arrived at through finding a group that all have the same mutually-agreed-upon definitions so that you don't have to be nervous and you can feel safe, **that** has **never** illuminated to you What Love Is. And because it has never illuminated to you What Love Is, you haven't been able to move to the point of casting your vote and being the Presence of Love in the process of **discovering** What It Is, because you faced the

uncomfortable situation that required you to get off the fence and vote. Do you see what I'm saying?

Your comfort zone, your personal ego comfort zone is not the place where Insight and Inspiration will occur. That's where the so-called "safe zone" is, where God does not find expression. And **you** continue to be stuck, ignorant of What Love Is, ignorant of feeling the Love you are loved by, because the center and circumference of You is entirely the Totality of God, and thereby not having the experience of **being** Love and experiencing the refreshment that comes from fulfilling your Function and discovering what that Function is, not as a definition, but as an **Act**.

ANOTHER SEEKER: [in the background] I have a question.

RAJ: Yes. Microphone.

SEEKER: [with mic now] That... that concept troubled me the last time I was here. And, uh, because I cast my vote a lot, and it's coming from judgment. But and on the other half, I'm saying when I look at a situation, I really don't know what to do about it, or what the best outcome is.

RAJ: Yes. When I talked about casting your vote, I didn't mean... umm...

SEEKER: My opinion.

RAJ: That's right.

SEEKER: Well, so... so what I... so what you do, you have to turn to the Altar and **ask** the question.

RAJ: Exactly.

SEEKER: And get the answer. And then you don't sit on the answer.

RAJ: That's right.

SEEKER: You participate.

RAJ: That's right. **You act**. You **embody** it in behavior.

SEEKER: You mean I can't just sit around and, "oh, that's a nice thought"?

RAJ: Indeed.

You put your neck on the line. At least that's the way the ego would look at it. But you know what? The ego calls it putting your neck on the line because you are being genuine from your Soul, with a capital "S." And **you** and what you feel become **joined**. What you **feel** doesn't remain hidden while you share what you think. Your thought and your action becomes one, and that constitutes within you an experience of indivisibleness.

And I'll tell you that that indivisibleness **feels** like power. And it **feels** normal. And you **feel** integrated. And therefore, you **feel** your Integrity. The power you feel isn't a power **over** anything. It is... it is what purity feels like.

If you have a glass of water from which all impurities have been removed, there are no little spaces in the water, no little holes filled by the impurities where the water is not able to touch itself. When the impurities are removed, every molecule of water is in **total** connection with every other part of the water.

That is Unity. That is Integrity. And well, **in it**, it is absolutely impossible to experience fear. That's why it feels like strength. That's why it feels like power. **And** that is part of the Experience of What Love Is.

When what you know, when what you find yourself knowing as a result of turning to the Altar, is acted upon, you could say that your knowing and your will have joined for the purpose of expressing Integrity, Indivisibility, Wholeness. Your will has become the servant of what the Father has revealed to you. It therefore has become the servant of the Father, and not an ego from a separated vantage point. And yet, there is no experience of willfulness in it. It's just an experience of being a Presence, an utterly True Presence where everything that is True About You is being embodied in that act. Do you see what I'm saying?

I can't give you the feeling. I can give you a **hint** of the feeling. And I can try to inspire you to let yourself have that experience. And of course, letting yourself have the experience means getting off the fence, getting involved, and not letting pain and suffering continue without objection, either in yourself or in a Brother. Involvement, in other words.

Okay.

ANOTHER SEEKER: The water all touching itself, that's what you referred to when you used the phrase, "Infinite Groundedness."

RAJ: Exactly.

SEEKER: The things that I'm realizing, they're spontaneous. But... and I related spontaneous to a[n] amount of time. But I'm seeing now that spontaneous is not contrived and genuine, in that it can take some time to soak in. A spontaneous realization can take a decade to soak in.

RAJ: Well, yeah. But why not say it could take three months? Why put that word in the air? That... that can become your new definition. It could take three seconds. You can... you can afford to not feel guilty if it doesn't happen instantaneously, but don't mess around with giving unreasonably

long periods of time to yourself to get it. Because you may, with the power of your thought, cause it to take ten years, because that's when New Year's Day for you was set. You see? And...

SEEKER: The value was for me to see that it was genuineness, and not a length of time.

RAJ: Yes.

SEEKER: That.. and the time, the time is getting shorter between being curious about the phrases, and the fullness of the meaning coming.

RAJ: Yes.

But understand, and let's... let's go back here.

RAJ READING: *Otherwise a miracle will be necessary to set the mind itself straight, a circular process that would not foster the time collapse for which the miracle was intended.*

RAJ: Now you must understand that right now as you're talking about a process of Awakening, for lack of better words, I use this image. You are lying on a grassy knoll in the middle of the Kingdom of Heaven dreaming a dream of human existence. You're already there. You're already Home. And you're already the fully endowed Presence of God called the Christ. **Your dream** says that existence happens slowly in time.

The only reason there can be an instantaneous healing, where physical evidence one moment is replaced with new physical evidence a moment later, is evidence of a time collapse. And the only reason it can change is because the injury was an illusion; was the result of some very specific authoritative thoughts that you held as fact for yourself that caused a distorted experience of what **could not** at any moment have become distorted.

You create distortion by modifying Reality in your experience, and then you say, "It could take ten years for me to get past the experience of this distortion." You see? And you therefore, you thereby, add to the... you add to the **difficulty** of there being a time collapse.

SEEKER: Then the other side of that is when Paul had a sore hand and he was going to you for healing. And he became impatient after a week, and you encouraged him to persist. And after three months the hand stopped hurting. And he realized, well, that was... so impatience isn't a part of this either.

RAJ: Absolutely.

SEEKER: I mean that was another side of that same lesson.

RAJ: That is correct.

SEEKER: And that was part of what I was learning. That was...

RAJ: That was willfulness as well.

SEEKER: Exactly. And I'm just learning now that the spontaneous awakening comes as fast as I let it come. And I'm thankful for it coming over a period of a few weeks or a few months.

RAJ: That is correct

SEEKER: And I'm ready for the instant shifts.

RAJ: Yes.

We are going to stop here for this evening.

Things are becoming really interesting, aren't they?

AUDIENCE: [agreement]

RAJ: The **Course** is not meant to be difficult to understand. And from page to page, it stands in support of your having and experiencing discovery and an increasing enthusiasm for watching misperceptions break down, dissolve, and disappear, leaving right there in its place the undistorted view of What God Is Being. And this isn't something meant for a future time, but for now. And the mental climate on your globe is such that these things can be shared in a way that does support your increasing vital interest and curiosity to wake up now.

So we will end there for this evening.

AUDIENCE: Thank you, Raj.

RAJ: Thank you.

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Discussion Today

Learning *when* to say “Yes” and *when* to say “No.” Learning *what* to say “Yes” to and *what* to say “No” to.

RAJ: Good Evening.

AUDIENCE: Good Evening.

RAJ: Before we begin, I just want to remind all of you of something. It's easy to forget when times seem to be stressful, or situations on the home front seem to be stressful, and you get up in the morning and you are instantly on guard, or prepared for what may come, you're inclined, because of the spiritual path you're on, to do your best to look at everything with a balanced eye and to cope with everything to the best of your ability, **forgetting that any anxiety you're feeling is a choice. And what will help you to remember that it's a choice** rather than a given circumstance is that if you will choose to become still and meditate, you will find yourself moving into a Place of Peace. And having moved into the Place of Peace, you say, “Wow! I forgot that my peace is independent of any situation or circumstance.” It's so easy to forget it because circumstances seem to grab your attention *before* you think to choose for your peace.

Once having chosen for your peace, you are in a position to look at the circumstances with innocent eyes, with an ability to respond to the circumstances with a “Yes” or a “No” from a centered place of real balance. And at *this* time, *it's essential* to remember this, so that you make the choice for your peace before you look at and attempt to deal with the situations or circumstances.

I just wanted to remind you of that. It is so easy to access your peace, but it's easier to forget to.

SEEKER: So we access our peace. We're in this centered place and we're looking at this problem that concerns us, from this Place of Peace are there times when war is justified or even necessary?

RAJ: There are times when the word “No” must be used and *embodied*, used and *actualized*, used and expressed into manifestation. It doesn't become a war unless somebody objects to the assertion of the meaning of the word “No.”

SEEKER: When we wake up and we choose for our peace, at what point does, I'm going to say the past, prior to asking for our peace, prior to waking up, the circumstances of “No” being said, the circumstances of being in relationship during a difficult time, will the claiming of peace, choosing for peace change the circumstances as we had left them? Meaning that someone's not understanding the word “No,” or someone... there is dispute. What is the change from the state of peace that changes the circumstance as it was left prior to claiming your peace the night before, the day before, the months before?

So we wake up, we choose for peace, but the circumstances may not have changed, but the way we see it may have changed. Could you clarify what will be different? If I'm being clear.

RAJ: I'm going to ask you to try to rephrase the question. It is confusing to Paul and it, the confusion, has his attention.

SEEKER: Making it very simple. We go to bed in either... in some level of dispute, whether it's internationally, or in conflict with self, or with relationship one-on-one. We wake up in the morning, maybe with chatter of and the fear of waking up to this same difficult situation. As you've said, we choose then for peace, and walk into the circumstance again. What has changed? What will be different? Or is it just the way we see it? Will we have changed our minds? Will we...

RAJ: Well, simply, the thing that will have changed from the night before is that where the night before, you were not in your peace, now in the morning after having arisen, you have chosen for your peace and you are in it. That's the fundamental change. Now comes “the work,” if you will, because in your peace you are primed for experiencing balance in your perspective. What causes fear is the busyness of your imagination coupled with your thinking. In the silence of peace, your imagination and your thinking are not introducing distraction and confusion.

In the silence of your peace, your capacity to know what needs to be known is increased. And, literally, you are able to see what is called for, which means what *you* are called upon to *be* in the circumstance. If you are called to say “No,” if you are called to withdraw support for unintelligent, unloving, unprincipled, unkind behavior, then you must get off the fence and cast your vote. *Embody* your part to play. When you do that, it will call for agreement, but it may get disagreement. If it gets disagreement, you cannot afford to let this have any effect on the vote you have cast. You cannot let it dissuade you from standing on the side of humanity as opposed to inhumanity--globally, nationally, or in your one-on-one relationships.

Depending upon the *intensity* of the disagreement you receive, certain responses will be appropriate. If the disagreement is violent, if the disagreement constitutes an intent to harm, then your saying “No” must be firm enough, must be felt by you strongly enough from the tips of your toes to let it be an absolute “No” that does not allow for negotiation, but calls for obedience. That does not call for discussion but requires obedience, because the harmful behavior *cannot* be justified *any* further. It cannot be *allowed* any further. The power of “No” is what we're talking about here.

If you say “No” and it doesn't come from the tips of your toes, if you are not *feeling it fully*, if commitment to it, if identification with it is not total, the egos of those around you will recognize it and know

that *you are open for negotiation*, and they will not respect the “No” and but will engage you in negotiation while continuing to behave inappropriately. You must learn to say “No” and “Yes” with your Whole Being. Anything less and you are playing a game. And those you say “Yes” or “No” to weakly (w-e-a-k-l-y) will *know* that you have opened the door for argument, negotiation, discussion, anything but resolve because your “Yes” and your “No” didn’t call for resolve.

You all get yourselves into ongoing, *strenuous*, negotiative--if that is a word--relationships by being neither hot nor cold, being neither “Yes” or “No.”

And you know what? Most of you find that to be an interesting and vigorous form of existing, as though the *vigor* of the negotiation is what constitutes the fullness of life, as though you’re really doing something, when all along you’re *avoiding* doing something, and ultimately suffering the results of being neither hot nor cold.

It is dangerous to your experience of Divine Life, of Life full of the Integrity of God, when you use your spirituality as a way of doing nothing. It is very dangerous to say, “Oh, it’s all a perception *anyway*. Therefore, there’s no *reason* for me to make any requirement on my Brother or my Sister to be humane, to be principled, to be loving, because it’s all a matter of perception.”

You know what? The *Course* is a course in mind-training. What do you think mind-training is? It’s learning to use discipline with and in your mind. Using discipline means you say “No” and you say “Yes” to certain things. And I’ve made it clear that without that discipline, you are unavailable to me to help in the process of awakening.

Discipline: Learning *when* to say “Yes” and *when* to say “No.” Learning *what* to say “Yes” to and *what* to say “No” to.

If you have a horse that has been trained, or a dog like a seeing-eye dog that has been trained, these animals have learned how to *not* do what is irrelevant to their function. And so, in an emergency the guide dog *doesn’t go wild in the excitement of the commotion*. It says “No” to its *inclination* to react and says “Yes” to giving its full attention to its owner to see that its owner is gotten out of the situation quickly and safely.

Do not let irrational metaphysical or spiritual logic cause you to become lukewarm and immobilize you when action is called for. How foolish you will feel if after the situation that called for your clarity is over, you *discover that if you hadn’t moved into this safety zone of being non-committal, you participated in a result that could have been avoided--a negative result*. Now if you are going to have to let your mind be trained to distinguish between essential and non-essential things in order to wake up, then grasp the transfer value of it so that you do not remain mute, immobile, immobilized and ineffective, where the call had been for you to be hot or cold, to *be the Presence of God that says “No” to that which is unlike God and to say “Yes” to that which supports fundamental quality of life*, fundamental humanity, fundamental--I’ll use the catch phrase--human rights, and honors them enough to bring them into fuller view.

If your mind is going to need to be trained, the minds of others are going to need to be trained. And someone is going to have to have enough guts to provide the training, which means standing in the face of objection to your “No” and saying “Yes” and here is why... , “Yes” and the reason is..., and continuing to provide the clarifying and transformational perspective as *I do* over and over and over again until the one objecting to it *grasps it*, until the light bulb goes on.

But let’s not be spiritually... no, let us *not* be spiritual *imbeciles and not restrain* the willful expression of hate and harm by anyone, whether it’s an abusive husband, or an abusive wife, or an abusive child, or an abusive parent, or an abusive head of state. You say “No” and obedience must come into play to the extent that *acts* of hate, *acts* of harm, and the development of better and better ways to harm others is *obediently stopped* without negotiation, discussion, or argument.

There is no intelligence and there is no Love in allowing *harm* to be engaged in. If the individual is not in a frame of mind to learn something new and insists on continuing to act hatefully, you stop the actions in whatever way works. Once you have their attention and they are distracted from engaging in acts of harm, reason with them, reason with them, reason with them from your peace and re-educate. Re-educate by *presenting intelligence in such a wonderfully desirable way that it’s hard to object to*.

Now, you might say, “Well, that would mean I’m acting as their friend.” Yes, that’s true. You act as their friend by forcibly stopping acts of harm. In other words, going completely against their will, which would make you seem not to be a friend because you’re not considering all the reasons and justifications they’re using to back up their behavior.

But, once having stopped it, you do not treat them as though they are hateful; you treat them as though they are one who is capable of recognizing the *value* of humaneness, and you educate them over, and over, and over, and over again; not as a form of brainwashing, but as an *act* of Love coming from Love, so that the light bulbs can come on in their mind and they finally say, “Oh. I see. I’m sorry. And I won’t ever do it again.” And transformation occurs because the *full* spectrum of Love has been provided--*the “No” and the “Yes.”*

But, again, don’t be *immobilized* into a lukewarm space of noncommittal un-involvement. Because you are here for a reason. It’s to glorify God which means to embody God. Not just sort of list in the bliss of wonderful thoughts that *never* get brought out into manifestation and embodied in the world with such love by

you, the one embodying it, that others cannot help to find it of interest and express their curiosity, and want to know more about it, and thereby be changed by it.

Does that answer your question?

SEEKER: Yes, and if I may, at **what point does the perceived attack become an issue of... when I feel attacked, it is my issue, but when I need to take a stand against an attack or an aggression or a type of behavior, at what point will I know that it is not an illusion--it is an attack to which I must say "No"?**

RAJ: The moment you get into your peace. The next morning when you get up and you make the choice **for your peace, you will know that it's not an attack. It's a call for Love awkwardly and inappropriately embodied.** You will recognize that the inappropriate and awkward embodiment of Love being called for needs to be **contained, but not because it's attack, but because that's what Love does when an inappropriate call for Love is sent out.**

SEEKER: So the inappropriate call for Love, if **not seen clearly...**

RAJ: By?

SEEKER: **By me, or one who is perceiving it...**

RAJ: As a call for Love.

SEEKER: As a call for Love, will perceive it as an attack.

RAJ: That is correct.

SEEKER: **And that is why attacks are our own issues because we're not able to see it as a call for Love.**

RAJ: And the reason you cannot see it as a call for Love is because you are not in your peace, and when you are not in your peace, you yourself are in an ongoing state of defense. And so you will **see** behavior as an attack.

Yes, even good behavior, apparently good behavior, will be seen as something to be suspicious of.

What's behind their niceness? What are they really wanting? There is a lack of trust about *friendly* behavior as well.

SEEKER: When we are not in our peace.

RAJ: That is correct. ***Which is all the time.*** You were not here last week, but you are always in fear until you turn back to the Altar and give your commitment there, because the moment you have chosen **not** to see **with** the Father, and you have chosen to **see on your own**, you are inevitably and unalterably and unequivocally in a state of fear, and therefore, a constant readiness for defense.

SEEKER: Thank you.

RAJ: You are welcome.

ANOTHER SEEKER: **I'm wondering about illness.** I just found out that a very close friend is also **undergoing cancer problems. It seems to me a lot of what we're seeing relates to illness.**

RAJ: Absolutely. Absolutely.

SEEKER: **Then this, in my mind, to say "No" to this, "You are an idea of God. You are absolutely perfect, and this is a call for Love, not fear."**

RAJ: That is correct.

SEEKER: Because I know my friend would like to have been here tonight. This is her second bout with cancer, so I'm scared. **It's so scary. Thank you.**

RAJ: It is scary until you are able to **feel** your peace so that the true perspective may be available to you felt to the tips of your toes, so that you might see the absurdity of the **suggestion** that you can be subject to something called cancer that somehow is real and can pose a **real threat.** **In your peace and with the Father's Perspective, you will see that it is *just* a suggestion; the same sort as any hypnotist who says, "You have an apple stuck to your nose."**

ANOTHER SEEKER: [not clear, no mike] _____

RAJ: It is a suggestion. **And when it is seen as a suggestion, it then becomes easy to say "No" to your inclination to react in fear and abandon your peace and your capacity to be the Presence of Love that dissolves any tiny bit of manifestation that suggests that the threat is real.**

You see, the healing doesn't come, and the resolution in a conflict with another doesn't come until the meaning of the word "No" is embodied fully. Not as a defense, but as a realization that the seeming substance of the harmful or hateful behavior is unreal, and doesn't require strength, but does require *you* to be unequivocally *pure* in your expression of the meaning of "No" so that there are no weak spots for the ego to engage.

When you say "No" and mean it from the tips of your toes, it doesn't come out as an act of aggression. In other words, it doesn't come out as an act of opposition. It just comes out, even when spoken softly and with peace, as an *undeniable* declaration of *total inner unity*, even humanly speaking.

But you know what? When you encounter someone who says "No" with complete integrity, you know that you're in touch with someone who's in touch with the universe. You know that you're in touch with someone who's grounded in something greater than some personal strength.

So the "No" you say from your peace is *not* a counter-attack. This is important to understand. It's an expression of pure integrity that is undeniable.

Yes.

ANOTHER SEEKER: May I add a clarification? When a call for Love is perceived, I can't see...

RAJ: Is recognized.

SEEKER: Is recognized.

RAJ: I say that because...

SEEKER: Yes.

RAJ: ...it is attack that is perceived.

SEEKER: Yes.

RAJ: The Truth you can recognize.

SEEKER: When would I be saying "No" or "Yes" to the call for Love as opposed to our war situation which is, "No, you can't do these things or we will enforce our 'No'"?

Taking it from the global or the international to the individual, one-on-one, what would you be saying "No" to if it is recognized as a call for Love? I'm having trouble...

RAJ: The moment you recognize it as a call for Love, you will respond.

SEEKER: But as a "Yes" or "No."

RAJ: You will respond with what addresses the need and sometimes it will be a "No."

No, I will not participate in a game of... I will not engage in a pissing contest. I will not engage in argument. I will not engage in negotiating what degree of hurt is going to be acceptable. I will not negotiate whether I deserve to be hurt. I will not participate, you see, but here's what I will do.

SEEKER: Thank you.

RAJ: If you will cease to act in hateful or harmful ways, I will sit down with you, and we can discuss *without argument* how to be together, whether we want to be together, in a friendly manner.

You are welcome.

ANOTHER SEEKER: Swear not by the mountain. Swear not by the temple. Swear not by the *Course in Miracles*. Let your yays be yays, and your nays be nays. Cut the crap. Put your ass on the line. The discipline and the commitment bring me to this Place of Peace, and then my "Yes" and my "No" is the Atonement.

RAJ: Exactly. Next week we will switch places. [audience laughter]

SEEKER: You know, you're just so good at that, lovingly expressing it so that it invites you in. You're just really good at that.

RAJ: *And* you are all being invited to do the same thing. Circumstances make the invitation a little more pointed. [Slight audience laughter] Circumstances in the world are calling for *you* to be the Presence of Love; not in nice flowery thoughts, but in practical expression, practical embodiment. *There is NO healing without the world being transformed whether you want to call the world an illusion or not.*

Transformation and healing is NOT a head trip. Transformation and healing is going to be evidenced in the ever-improving ways you relate with your Brother, and in the embodiment of your intent to leave no stone unturned in the process of uncovering joy in existing and in existing with each other, and where all of you are agents, you might say, for the contribution of the uncovering of the Kingdom of Heaven right where you thought "the world" was.

I've said before, and it's important to know, until you can say "No," you can't really say "Yes." Until you find your authority to say "No," your "Yes" means nothing. When you can't say "No," you become the subject of terrorism, the subject of dictatorship, because all you're allowed to do is to say "Yes." And so your "Yes" makes you a mealy-mouthed wimp--a *nothing*. It causes you to behave as though you are not the Presence of God embodied, because you're not glorifying God. You are covering up the fact that you exist for a reason, a *divine* reason, an utterly valuable reason, a reason that reeks with dignity, a reason that has as its purpose the glorification of all that is ultimately meaningful and good.

Until you can say "No," your "Yes" is meaningless because there's no *integrity* to it. And there's no integrity to it because you don't feel your very own Presence. One who can only say "Yes" is never expressing himself or herself, but is always expressing the will of the one who gave you the direction or the order to which you said "Yes." Do you get that? Not being able to say "No" is a sure way to keep yourself in the dream, and it will constitute an absolute block to waking up, because it means that you haven't arrived at a point of using any self-discipline yet.

Of course, one who doesn't have a right to say "No" obviously doesn't have enough substance to bring about a decisiveness, or *enough* decisiveness, to make a commitment to "Yes" or "No." When you don't know you have the right to say "No," and you never use the word and you never mean the word, you are confirming, confirming, confirming, confirming the dream.

So I say it's time to get some guts. And I say it's time to get some guts to announce to you that *you have guts*, that you have what it takes to become *decisive* in *determining* the difference between Truth and what is untrue, between a call for Love and what is not a call for Love.

Again it is very dangerous to say, "It's all a matter of opinion, or it's all a matter of perception."

Of course, if you're going to engage your guts and become decisive, you're obviously going to have gotten off a fence that you were on, and you're going to *be involved*. You're going to let your voice be heard. Not so that you can express power, but so that in *doing* it you *disengage* from the very elements that keep the dream going, that keep everyone sleeping. Sleeping is an indecisive place, isn't it? You don't accomplish anything in your sleep. You don't get anything done. Nothing becomes embodied. Sleeping is being zoned out.

A Course in Miracles is not about being zoned out. Waking up is not about being zoned out. It's about being more conscious. Conscious of more than your limited ego perceptions have been including. More than your habit of relying on memory and your past concepts have allowed you to experience. So, it's time to put your shoulder to the wheel, get your ass in gear. It's time to stop playing metaphysical ego games, or spiritual ego games, and get down to the business of your connection with the Father. Why? So that you can do the scary thing of discovering What Is Real and What Is True so that you might stand behind it with every fiber of your being and embody it so that it *shows up in the world*.

Now, this can be a most enjoyable experience. It can be done at any time. And the enjoyableness of *the expansiveness* will be yours. But you're at a point where there's a very strong call for Love going on in the world. It looks like an expression of hate that needs to be dealt with, and so you find yourself uncomfortable. Well, I will happily use this situation as an opportunity to light a fire under your derrières so that you might go ahead and do this enjoyable thing. I'm about finished talking about this subject and so I want to bring in the fact that what we're talking about is supposed to be an enjoyable thing. But, you have a current stress going on in the world that is a good enough reason for giving the focus and the discipline to your mind, so that you *do* get off the fence and you *do* find out What Is *True*, and you *do* dare to embody it. There's a need for it to be embodied, but remember what I'm inviting you to engage in is simply what has been your function all along. And if the stressful situation weren't here, we would be talking about it as though it were a totally enjoyable thing.

So, remember, using discipline, training your mind so that you can distinguish between Truth and illusion, so that you can withdraw your support from illusion and lend yourself fully and committedly to What Is The Truth so that you are not in the limbo of indecision and confusion, or the apparent safety of non-commitment. *You lay the groundwork for the very transformation that you're all looking for and that you all find encouragement to believe in when you study the Course.*

The *Course* is all about embodying God. Aren't you glad you have a wonderful *nudge* in your experience?

ANOTHER SEEKER: I don't know if it's appropriate right now so I'm asking if it is or not, to share a story that keeps coming to me about a time we were traveling and there was a call to say "No" suddenly. So I'm asking Raj if it's appropriate to share it. It's about the night we were on our way traveling and we had gotten off the ferry at midnight in Seattle.

RAJ: Indeed.

SEEKER: It just kept repeating itself in my mind tonight. And it was such a powerful moment and it was certainly unpremeditated. We had left late and we were going down to the airport to stay overnight, and we had caught maybe the midnight ferry into Seattle. And as we got off the ferry, one of us, whoever was driving, had pulled onto the sidewalk to look both ways before we got onto the main road, and as we turned to the left, there had suddenly come a car that had jumped the middle divider and had landed on the sidewalk and was traveling toward our door at about 40 mph, and all of a sudden there was nothing to do. We were like frozen in the moment and suddenly this welled up in me, the windows were up, no one could hear us, but what welled up in me all of sudden was a **"NO!"** And the moment that that came out, the car jumped off the sidewalk and went... well, it didn't exactly go straight. It went way over in the other direction, but it altered its course immediately although there was no physical contact or evidence that could have possibly changed the situation. But it was a sudden inner conviction that this was not to be and it did alter it in a split second.

RAJ: Yes.

SEEKER: So that was one of the miracles that I've encountered when you just know that you have to say "No."

RAJ: Yes. The "No" was not an expression of fear like *"Oh, no!"* It was a declaration of fact. That's the simplest way it can be put. And when you say "No" from your peace, from the tips of your toes, you are stating a fact, not a topic for negotiation.

ANOTHER SEEKER: When such *decisiveness* is stated as a fact and not a topic for negotiation, it sounds like it could divide an awful lot of houses where two people are saying "No" to different things and each coming from their integrity. My son and I disagree about this current stressful situation. We each feel strongly and have gotten off the fence to say "No," but we disagree as to which is the out-of-control and harmful government.

RAJ: I understand. Mind you, we're not talking about coming from personal integrity. We're not talking about clear expressions of each one's best-expressed *ego*-orientation. What I'm talking about is coming from your peace and giving expression to the Truth that you find revealed to you *there*.

SEEKER: So the "No" you are speaking of would change *both* governments?

RAJ: The "No" I am speaking of is not actually being addressed to governments. The "No" you will find yourself expressing is an unwillingness, an absolute unwillingness to join in substantiating the illusion.

The "No" isn't *against* governments. The "No" isn't *against* individuals. The "No" is a statement of refusal to participate and support and thereby substantiate inhumanity, anything less than love, which transforms human relationships and therefore constitutes a blessing for all concerned.

SEEKER: But it doesn't seem that simple from this perspective because, within our view from the world, the harm and the harmfulness can be done by Saddam Hussein and what he's doing to his people, and how their

human rights are being oppressed, if we believe what our media and government leaders tell us. Some would say **that is the harm that needs to be stopped. And others will say, “Well, no. The harm is when we send in our airplanes to bomb those people there living in Iraq. That’s where the harm is.”**

And now maybe there’s a path in between those two that works out, but it isn’t looking that way in the world situation. It’s almost like we’re picking between which is the greater harm, or the lesser harm.

RAJ: There are times when that is the case in the human experience.

SEEKER: Well, that was my original question. Thank you.

RAJ: You are welcome.

If a seriously disturbed man is holding a family hostage at gunpoint and threatening harm to them, and very likely to harm them because he is so upset, it is appropriate to bring the threat of harm to a stop immediately. If you have a sharpshooter who can disable the man without killing him, you would use the sharpshooter. **If you do not have a sharpshooter, but someone that has a clear shot that’s likely to kill the man, you use that man, that man’s gun and his capability. But you do what is necessary to bring the state of harm to an abrupt end.** If your police force had an empath who could connect with the deranged fellow with the gun and cause him to forget to want to harm, then you would use that person and no harm would come to anyone.

ANOTHER SEEKER: I think that’s a TV show.

SEEKER (previous): I think I’ve lost my perspective.

RAJ: My point is this: You do *whatever* works and you do it with the least amount of harm possible, but **you don’t neglect to act and bring the state of harm to a halt.**

SEEKER: So make the hard decisions.

RAJ: Get off the fence. Cast your vote. Not as an ego, not expressing your best opinion, but *after* having become still, *after* having turned toward the Altar, *after* having heard the clearest Word of God you can hear and that you can feel, and then embodying it, embodying it, embodying it.

If a person steps out in the street and a truck is bearing down on them that they don’t see, and you’re standing right on the curb, do you stand there and say, “Oh. Wait a minute now. This is all an illusion. The truck is Spirit. The man is Spirit. No harm can come to him.”? Or do you run out and grab him or push him and yourself out of the path of the oncoming truck, and do what will cause no harm to occur?

If touching a hot iron to your arm will burn you, you don’t do it. You don’t do it until you have arrived at a point in your spiritual growth where touching it to you arm will *not* hurt you. So in the *process* of your being ever more *perfect* in your being the transformational Presence of Love, you always remain practical. And you do not neglect from *acting practically*, while at the same time you hold yourself open for the increasing transformation of your mind that allows you to be *practical* with less and less harm, if I may put it that way, being involved in the process.

I’ve talked about this before but I will finish up tonight by pointing out that there has to be a balance between radical idealism and practical realism. And you do not become so radically ideal that you abandon being *practically* real. You explore and open yourself up expansively into radical idealism while *requiring* that radical idealism to find *expression* in a new and ever-improving *practical* realism. And nothing, *nothing* will inhibit waking up *more than thinking you can move into radical idealism and that’s all there is to it*, because you **will think you are getting somewhere when you’re getting nowhere. And you will *not* be a transformational agent for change in the world because *you won’t be engaging in the act*-- that’s the key word “*act*”--of Love which constitutes the Atonement. The Atonement is not a thought of Love. It’s an *act* of Love. Nothing like the human experience to bring the Truth to life and to make a difficult book easier to understand.**

Well, no one can say we indulged in airy-fairy talk tonight. And yet all of it has been absolutely relevant to the **Course and the undisturbable connection between God and His Creation which at the moment you’re calling just the world and the universe and a bunch of egos running around like chickens with their head cut off.**

I love you all, but I’ll say “No” to you. And you can Love every Brother on this planet, but you’ve got to be able to say “No.” And avoiding saying “No” will just keep the distress going longer. Enough said.

Transcribed by Sun Rose

Completed, edited and checked by Janis

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Raj/ACIM Study Group – February 20, 2003

A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section –CAUSE AND EFFECT
First Edition – p. 28 / Second Edition – p. 32

RAJ: Good evening and again welcome to everyone who has joined with us on the Internet. Okay. Will you read the first sentence only.

READER: *It has already been said that you believe you cannot control fear because you yourself made it, and your belief in it seems to render it out of your control.*

RAJ: Okay. I'm going to suggest that when you're reading the **Course**, you not treat these words as though they are a topic of consideration. So when we're talking about fear, we're not talking about a generic fear. We're talking about an inner dynamic that every single one of you experiences. If you will keep this in mind, it will make the words you're reading more relevant. We're not just talking about fear generally speaking.

Now, at the bottom line fear, as I've said before, is the uneasiness that you inevitably and unavoidably feel when you have decided to determine what everything means for yourself, by yourself. Which means that you have in effect separated yourself from the Father. You've separated yourself from the ground of your Being, and the effect is ungroundedness. Instead of recognizing that the uneasiness that you're feeling is the result of an attempt to look at everything by yourself and knowing immediately that the answer to the uneasiness is to abandon the declaration of independence that you have asserted, you make the assumption that your uneasiness is caused by everything you're seeing, by your environment, by circumstances, by those in your experience. And it seems then that your task is to make peace with all of these objects and things that are foreign to you.

Now, the mistake you make is in assuming that peace will be the result of agreements, that peace will be the result of mutually-agreed-upon definitions, that peace will be the result of cooperation between separate and different parts and in the process of forming definitions which will be mutually-agreed-upon, and thereby seem to provide the appearance of peace and the apparent lack of need for fear. You all end up feeling each other out in order to find the place where there's the least amount of resistance, the least amount of dissonance.

And so, your mutually-agreed-upon definition ends up not reflecting the integrity, the innate integrity of each member of the group, but rather the laziest, least strenuous...

PAUL: Just a moment.

RAJ: ...elements that are characteristic of the group as a whole. In other words, it's the way the group arrives at consensus while no member of the group declares himself or herself, and every member of the group stays in the safe zone without any need for commitment to anything definite.

Mutually-agreed-upon definitions are by definition *indefinite*. Again, mutually-agreed-upon definitions are indefinite *by* definition. They represent the lowest common denominator of the group, because that's what you get when you don't step on each other's egos. I'll tell you something. Wars are the result of the attempt of the group to squelch anyone who begins to be definite and introduce a call for definiteness.

So, now anyone who might have an insight or a recognition of the value of not being uncommitted, of not being indefinite, who speaks up and makes waves, disturbs the status quo. That one is attacked. That one is immediately met with all form of arguments which have as their goal to cause this one to settle down and abandon any call for definiteness and to come back into what I have called a false sense of peace.

And so everyone in the group watches this and realizes that there is something to fear. And the something to fear is being the oddball. The something to fear is standing out in the group. Does that make sense to everyone? Okay.

Now what I want you to realize is that the effort of the group to squelch any original or focused idea...

PAUL: I'm sorry. I'm going... just a moment.

RAJ: What I want you to see most clearly is that as everyone observes this happen and learns to keep still, they are operating under a system of terrorism. You are hearing a lot about terrorism and you tend still to think of it as a generic term; something to think about. And you need to feel inside yourself what terrorism means. Well, many of you would say you've never been in a circumstance where you're terrorized. But I want you to consider what we've talked about in that last two or three weeks and what you have felt when I have talked about casting your vote, not being uninvolved, not being uncommitted.

I have been calling you out of this stupid safe zone that you all thought you have had available to you. I have called upon you to go within, turn toward

the Altar, ask to Know the Truth, to let yourself be filled with it so that you might Experience Knowing What The Truth Is at an experiential level so that you might be able to cast your vote and **act, act** not think, but **act** on what you know, to embody it in the world. In other words, to make it visible.

Any of you who have given any thought, any consideration to what I've said, have found yourself feeling more vulnerable by virtue of casting a vote and for your vote not to be some secret you are holding in a holy atmosphere, h-o-l-y, a holy atmosphere in your mind. If you're going to **act**, if you are going to **embody** in the world the Truth that you Know, it's going to be visible. It's going to be noticeable. Your vote will have been cast and it will be **public**.

And when you get down to the point of realizing that **this** is what Atonement is about, I know that every single one of you have experienced some fear around doing that. Because you will what? Stick out like a sore thumb.

The tendency is to think that when I say "cast your vote," I am asking you to be **for** or **against** something. To be for or against something, you've got to have your back to the Altar. And your for-or-against definitions have to relate to everything you see without the Father's Perspective available to you.

There's a third alternative. You can either be for or against something, or you can be **with** God, **with** the Father. Now we're not talking about for or against. And when you're standing with the Father, everything you be will never be able to be successfully defined as attack, even though those with their backs still to their Altars will see your definiteness as a judgment upon them.

Awakening is fulfilling and satisfying, but it's not fun. The reason it's not fun is because you're approaching being Sane from an insane perspective, and you are therefore unable to truly judge the divine dynamics of your Sanity. Truly you're not able to judge them truly. And so you automatically think you're being asked to be for or against something, when it's all about being **with** God in Unity.

In the realm of mutually-agreed-upon definitions, the majority rules. But **one with God** is a majority. And that majority makes, and this is not a play on words, makes all the difference in the world. And your world will change because you have come into a place of alignment within yourself relative to God, and this experience does not include within itself fear or vulnerability.

The reason I said, "this is not fun," is because it requires you to make commitment to something other than the lowest common denominator of the group. And the group has been your god. And you're not used to being in a way other than honoring the god called group consensus. You have to arrive at a point of being willing to make commitment to Truth, commitment to Love. A Truth and a Love that at the moment you don't comprehend the Real Meaning of. And so you have to lean into what is for you the unknown. You have to lean into what for you is a void, and become defenseless so that you might be infilled with insight and revelation. So that ***you actually change*** and stop operating on the old basis of mutually-agreed-upon definitions, meaning the group consensus.

You're afraid to cast your vote because you think that casting your vote means being for or against something. And what I want to register with you tonight is that being willing to cast your vote, as I'm speaking of it, means being willing to stand ***with*** the Father, In Whom All Creation Exists.

It has already been said that you believe you cannot control fear. Why? Because you yourself made it and your belief in it seems to render it out of your control. See, your ***belief*** in it. The attributes, the definitions, the meanings ***you*** have given it, cause it to seem to be out of your control.

Continue.

SEEKER: May I ask a...

RAJ: Not yet.

READER: ***Yet any attempt to resolve the error through attempting the mastery of fear is useless. In fact, it asserts the power of fear by the very assumption that it need be mastered. The true resolution rests entirely on mastery through love. In the interim, however, the sense of conflict is inevitable,...***

RAJ: You see. It's not going to be easy. It's not going to be fun.

Continue.

READER: ***...since you have placed yourself in a position where you believe in the power of what does not exist.***

RAJ: Exactly.

SEEKER: I'm gonna bring this to a personal level. I'm having fun. Does that mean that I'm in a doldrum of stupid rest, or have I reached some sense of what the "happy dream" is?

RAJ: Let me ask this: Is the "happy dream" a private dream?

SEEKER: No, I don't think so. I don't think it's a private dream. I think it's the way you see the world and so what you're doing is you're seeing everything in the world being in perfect accord with God's Plan.

RAJ: And are you seeing a suffering world?

SEEKER: I'm seeing confusion, but I'm seeing progress. And I don't see suffering in my world, in what I'm seeing. I mean, I see it, I read about it in the newspapers, but in my experience I'm not experiencing seeing suffering. I'm seeing people doing the best they can and moving forward in God's Plan. I lose it once in a while.

RAJ: Either you are creating a cocoon for yourself that you are unwilling to look outside of, or you are giving benign definitions to suffering that calls for correction. You read about it in the newspaper or on the news. Is that not going on in your world?

SEEKER: To be perfectly honest, I think there's great exaggeration. And I think that in the press, that's the way they sell newspapers. So, for instance,...

RAJ: You think there are no people starving?

SEEKER: Oh, absolutely. I do.

RAJ: Is that not suffering?

SEEKER: That is. That is.

RAJ: Does that not call for correction?

SEEKER: Yes, it does.

RAJ: Does that not call for involvement?

SEEKER: Yes, it does. So this "happy dream" that the *Course* talks about can never be achieved until everyone is in the "happy dream." Is that correct?

RAJ: The happy dream is children not starving. The happy dream is harmony between countries, between governments, between people. The happy dream is a world that someone from another planet could discover and recognize that there is Intelligence governing. That Love, the Meaning of Love has been discovered and embodied.

It will not look like a world where injury and hurt and starvation and suffering of all kinds is going on but everyone is walking around with a smile on their face experiencing this intangible something that they're

calling the happy dream. The happy dream is going to look like a world in harmony where no form of suffering is even seeming to occur.

SEEKER: How did you wake up? Did you see the happy dream? Do you see what I'm getting at here? I understood that what happens is you enter the happy dream and then you exist in the happy dream until God's Plan, okay, causes you to wake up, to become enlightened. So as long as there's any suffering in the world, you can't be in the happy dream, therefore no one can wake up. You see the conundrum that I'm getting here. So therefore no one has ever awakened because as long as one of the Brotherhood is suffering, then no one can awaken. That's what I'm hearing. And that's my problem.

RAJ: Until everyone is awake, the Brotherhood as a whole is not totally awake, and in that sense, I am not totally awake because there are those of my Brothers and Sisters who are insisting on their dreams.

SEEKER: So you're not having any fun either.

RAJ: I will tell you that once you begin to recognize the Divine Character and Nature of embodying God in **acts** in your world, whether such intent and action is easy for you or not because of your prior state of mind, your separated state of mind, you begin to enjoy casting your vote and you begin to feel the joy of the Brotherhood that is awake as they rejoice in every act of embodying the Father's Will that every single one of you engages in, no matter how tiny it is.

When I say it's not fun, I am saying it so that you will understand that the fear you feel when you dare to cast your vote is an integral part of shifting out of the mutually-agreed-upon definitions, out of the group consensus, and that that is not justification from refraining from casting your vote.

SEEKER: But don't you reach a point somewhere along the line where you just don't care? You don't care if it rocks the boat. You don't care if it... you just want to do the right thing, so to speak, and cast the vote and say this is what I stand for and the chips fall where they may. And it becomes less of a fearful thing through the practice.

RAJ: That is correct.

SEEKER: Okay.

RAJ: But, mind you, the happy dream is not going to be an inner bliss that you experience through giving some ethereal definition to the suffering that is going on so that you somehow arrive at the insane idea that the suffering that's going on isn't really suffering but some part of the development and refinement of the souls who appear to be suffering that is absolutely

essential to their waking up and therefore is fulfilling God's purpose and it doesn't need to be addressed. It doesn't call for correction. It doesn't call for you or you or anyone else to somehow get food into their mouth, or somehow hug that little girl or that little boy, dirty little girl and dirty little boy living in a hovel who has tears streaming down his or her face and comforting him or comforting her, and **embodying** Love and **embodying** the elements of the happy dream so that the situation can be transformed because Truth and Love has been illuminated to them by your actions. And as their tears are wiped away and as there are fewer and fewer occasions for them to have tears, the happy dream is coming into view. But the happy dream is not private and isn't something you can engage in all by yourself. Does that answer your question?

SEEKER: Well, I was having a lot more fun before you answered my question, I'll tell ya that. See there's a thing about... that I'm feeling is that I'm feeling like I'm right where I'm supposed to be, doing what I'm supposed to be doing, and I feel guided to do that.

RAJ: You are and you're here and you're hearing me say what I'm saying.

SEEKER: Right, but then there's another thing, for instance, is that where I think that what you focus on expands and so if I'm spending my time, okay, thinking about all the people that are starving and suffering in the world and how I should be out helping them.

RAJ: Okay, remember though, we're not talking about generic suffering, all the people in the world who are suffering. You see suffering and there is suffering going on in your immediate vicinity.

SEEKER: Right.

RAJ: And you can find those places where you can embody God. You see?

SEEKER: It's like saying, "Love the world." Well, that's incomprehensible to me. But I can love the guy standing in front of me who's wasting everyone's time in line because he's fumbling around or not organized or whatever, and I can say I'm not gonna, you know, become irate about this. I'm going to, you know, "Father, you know, help me see this in another way," or you know. Or smile at somebody and say hello when you know they're down.

RAJ: Absolutely.

SEEKER: What's on your plate in front of you.

RAJ: That is correct.

SEEKER: So, but when you see transformation occur, that's a heart lifting thing to see that.

RAJ: Yes.

SEEKER: And so that makes me happy.

RAJ: Yes.

SEEKER: So I relish it.

RAJ: Yes.

SEEKER: And so...

RAJ: And it should inspire you to enlarge your circle so that you are thinking about the starving children in Africa or...

SEEKER: We can have some fun, right? I'm not being cocky here or anything. But what I'm getting at is taking things too seriously really gets depressing. Do you see what I'm getting at? And can really... it's difficult to be in that state of mind and impart a hugging, loving attitude towards the next person who needs a little goose.

RAJ: But this is where it's needed. This is where the call is. What can I say? It's time to sober up. It's time to abandon the value of giddy fun, irrelevant fun. It's time to find a way to engage with each other in a way that is truly helpful and truly transforms, and in the process of doing that, being provided with the experience of your true Function which will bring you joy, not fun. And joy is far deeper and far more infinite than fun.

AUDIENCE: [audience laughter] [too faint to hear what was said]

SEEKER: Well, I've certainly had enough so I'll pass the mic. I'm gonna let it settle.

ANOTHER SEEKER: You said one word that caught my ear. You said when one stands out, war, if I understood you correctly of course, you said war starts when an individual deviates from the agreed-upon definitions. And you went on to say it is the seeing it as God would have us see it, see it with God as one, which not necessarily says "Yes" or "No." In today's world...

RAJ: No, no, no. Let's remain clear as we move along. It will necessarily mean saying a "Yes" or a "No" but not as for or against. The "Yes" or "No" when it arises out of your union with God...

SEEKER: That would be a "Yes."

RAJ: That will be a "Yes" or it will be a "No," but it will not be a "Yes" for or against some group, and it will not be a "No" for or against a group. In other

words, the "Yes" or the "No" will not be part of a conflict. It will be a simple acknowledgment of fact like, "No, two plus two is not five. Yes, two plus two is four."

SEEKER: Okay. But if the question of the individual who's causing the war says, "I have independence. I will do what I want with my world and the rest of the world can take a flying leap." So now we have a group, we have an individual who sees it another way by defined definition that the world should be at peace, and that's gonna cause a war. Or at least we're told by someone else in the group that says, "I see it differently and therefore I'm going to war."

RAJ: Yes.

SEEKER: And then you compound that by war is justified when people are being harmed. I'm confused.

RAJ: When I am speaking of casting your vote, I am not speaking of asserting a "Yes" or a "No" from an unjoined place. The group consensus is a given element of the unjoined place. Therefore, everything that goes on is a tension that shifts according to the majority consensus of the group. When someone stands up with an original idea or with a new definition that he wants to introduce for agreement, that one is immediately met with resistance and that's where wars get started. When an individual who has been part of a group consensus decides to give his attention to the Altar once again, to connect with the Father, desiring to be filled with Truth and what Love *is* so that he might embody it, that one introduces a new idea not from an unjoined place. And that one's introduction of the idea will not arouse great resistance because it will be done with Love, and it will be done in language that can be understood by those involved in group consensus so that shift of perception can occur without arousing the ire of the egos that had been governing the group consensus. Does that clarify things for you?

SEEKER: No. Would it be too outrageous to ask for us to take some examples and say this is an example of and this is not an example of? For example, could we take the U. as a group? Could we take the Iraq situation and identify the perspective of this what you're describing, and then take the U. position and then take the French position which is all different. And where in this real-life circumstance are we seeing the examples that you're illustrating and we're trying to get through? Maybe that is not a way to approach it, but it's an idea.

RAJ: I will tell you that you're not seeing examples of what I'm talking about.

SEEKER: Maybe you could tell us why then, because that's what we're being asked to do today is to either, you know, support our country and the dominance...

RAJ: Who is asking that of you?

SEEKER: Our government.

RAJ: Okay.

SEEKER: Okay.

RAJ: I'm not.

SEEKER: I agree, but that seems when you said war, that's what got me thinking about...

RAJ: I understand.

SEEKER: Wrongly but thinking.

RAJ: I am addressing in this fashion a very small part of the population of your planet, **and** every single one of you is to one degree or another part of, a member, you might say, of a group that lives by mutually-agreed-upon definitions. And one of the mutually-agreed-upon definitions that you live by is that you are the result of a physical event when a sperm and an egg joined and that you are one of the creatures on this planet that is the result of a big bang, a purely physical event. And you don't know, significantly know that this is a **definition** and not the Truth, and that you are in fact the very Presence of God embodied and that the Father's Perspective is your natural inheritance that you could never lose. And so what am I doing? I am continually nudging and finessing you into considering things differently, and finding ways to do it that cause you to be curious enough to let something new in and perhaps become preoccupied with a whole new range of ideas, thoughts, perspectives, that will pave the way for future growth to happen even more easily and more spontaneously.

I am in every word I say speaking to egos in a way that does not reinforce your egohood, and so I don't appear to be a threat. I don't appear to be against you. And yet I'm absolutely saying, "No, I will not join you in reinforcing your ego sense of self."

So you have an example of what I'm talking about. It's just that I am speaking to the Divine One That You Are in such a way that it does not arouse the ire of the ego that you think you are and thus defeat my purpose, which is to uncover your real purpose to you so that you might come back into your Right Mind. You see, I can even say that without getting your ego to say, "What! I'm not in my right mind? Who the hell are you? You

arrogant so-and-so!" [audience laughter] My reason, my motive, where I'm coming from, which is my union with the Father, causes me to be able to say things that promote change without frightening, without frightening you. And so, when you turn toward the Altar and join with the Father, you will find yourself able to be in a way with your Brothers and Sisters, the group with the mutually-agreed-upon definitions, in a way that will not appear to be threatening, and will spawn or inspire curiosity about things that it had been defended against in the past.

Now, there are no private thoughts. Another phrase to think about. No, there are no private thoughts. As a matter of fact there simply are no private thoughts.

And so, as each one of you turns toward the Altar and listens first so that what comes forth through you embodies not only the transformational Truth, but the nurturing Love that allows for the ideas to be heard without instilling fear, that is what I'm talking about when I say "cast your vote." You see, I'm not casting my vote against you stupid egos. [audience laughter] Your egohood isn't my concern. Doing something about it is not my concern. There is no such egohood so I'm not going to attack it. But I'm also not going to use my words in a way that reinforce a sense of egohood. They are well-chosen so as to cause you to be interested in something different from reinforcing your egos, and finding some, to you, intelligent and constructive reason for doing it so that you have more interest in doing that than reinforcing your egos.

In the beginning if I spoke about Paul, he became self-conscious. Now I can talk about Paul and he doesn't become self-conscious. Now I can talk to you about your not being an ego without engaging the ego that you think you are. So you have come a ways, you see.

Now because there are no private thoughts, as you join with the Father and as you are willing to do what Paul is doing right now, embodying the Father, you will find that not only your immediate acts in your immediate neighborhood will trigger transformation. Your willingness to make commitment to not being divided within yourself, your willingness to not claim a *right* to have your own private beneficent thoughts constitutes a joining, a union with the Father that makes what appears to be your specific contribution more than the contribution could possibly be if it really was just your tiny contribution. And it becomes the leaven that leavens the whole lump; the little bit that has a broad transformational effect in the world. Why? Not because of what you have decided, not because of how focused you can be in presenting the idea, but because you're not conflicted within yourself.

When you are not conflicted within yourself, it means that you have abandoned your so-called right to act independently. And in the absence of the introduction of the static of claiming a mind of your own and rights of your own, you are able to experience yourself as What God Is Being right where you are. The Holy Self That You Are becomes your Experience. Not with halos around your head and not with choirs of angels singing, but with simple Purity of Singleness of Purpose. Purpose set in motion by the Father that you're willing to embody without embellishing and without feeling that you've been deprived of something essential by not being able to add your own little bias to it, or even having a totally different contribution to give. You see? It has power to change the dream, to improve the dream so that it becomes the happy dream because of the Purity, the Singleness of what you're willing to allow yourself to be because you're yielding to God. Does that answer your question?

SEEKER: Much clearer. When I feel your words about me individually and my relationship to God, it makes sense. When I get myself into a group and we're talking about war, and it just becomes, you know, it's not applicable. It is applicable but it has to start from here.

RAJ: That's right.

SEEKER: And I felt your last suggestion was great. Thank you.

RAJ: You are welcome.

Let's go to Robbie first.

ANOTHER SEEKER: When I was trying to understand this, took a long time to understand it, but you've been talking about this since right after September eleventh. And how I've been able to understand it is I get flooded with all of these other pictures of the same situation but on a smaller scale and closer. And when there's an integrity to it, it will run through every single one of those examples and it'll fit in every single example because it's universal. I'm not able to really say it very well, but it should fit every single circumstance. And it does and that's how you can tell that you've got it, you've honed in on it.

RAJ: Exactly.

SEEKER: Is that right?

RAJ: That is correct.

SEEKER: Okay.

RAJ: Mark.

ANOTHER SEEKER: You've told me more than once I'm not a sperm and an egg. Is DNA part of the mutually-agreed-upon definitions?

RAJ: No.

SEEKER: It's the way things work?

RAJ: No. Nothing that you see is the way things work. The way things work, and things working because God Is Being Creation, look like that. It's going to look like something. And no matter how great the magnification of the microscope with which you look at the Visibility and Tangibility of God, you're going to find order and it's going to look like something. But what it looks like isn't what makes it work like it works. God working, God *being* the Movement of Creation looks like something. And it's because of *What God Is Being* that it looks like it looks.

And part of the problem everyone is having in your scientific community is that you are looking at it as though you're trying to arrive at God but they would say the ultimate meaning of what they're studying. They are trying to arrive at the ultimate meaning by studying what they have defined to be matter, and so they're all studying their mutually-agreed-upon definition which is that this is some result of a big bang, a physical event that had nothing to do with God. If they would look at it as though they were seeing the Visibility and Tangibility of God, Mind, they would begin to discover radically new things.

SEEKER: There are mutually-agreed-upon definitions about DNA.

RAJ: Indeed.

SEEKER: But DNA...

RAJ: One of which is that it's matter...

SEEKER: Right. Right.

RAJ: ...instead of Spirit. That it identifies some self-existent substance rather the Look Of What God Is Being.

SEEKER: DNA is Love.

RAJ: All Substance is Love.

SEEKER: Right. Yeah. One thing I did notice...

RAJ: All Substance is Spirit.

SEEKER: ...you said the suffering wasn't some generic suffering. That it was specific to your experience, what's on your plate. That's the words you used.

And we all here listening and I just want to help everybody remember that the Foundation [NWFFACIM] is suffering...

RAJ: [laughing]

SEEKER: ...because that seems to be on my plate.

RAJ: You know what? Suffering is need unmet. Very simply. So look where there is need and find a way to meet it. Not through your best judgments. Not through your best definitions. Not through any separated vantage point. But by recognizing the need and saying, "God, what's the Truth here? God, what do I need to see not about this illusion, but what do I need to see about the Reality that this illusion is about? And what do I need to know and feel in order to address the need so that the need disappears and is replaced by need met?" Which means no need.

SEEKER: Should I read?

ANOTHER SEEKER: Good evening, Raj.

RAJ: Good evening.

SEEKER: As I'm sitting here listening to what you're saying about groups within groups within groups and we're all immersed in definitions and how are we to be in this sea of definitions, which I see, which I'm beginning to, that it occurred to me that it's just reverberating reactions, constantly reverberating reactions to everything. That if we are joined with the Father we are embodying Meaning, so we're coming into any situation with the Embodiment of Meaning which is the answer.

RAJ: Yes.

SEEKER: And so whatever we're looking at or whatever's coming across our field of vision, we see the answer.

RAJ: And.

SEEKER: In other words, we don't make decisions anymore.

RAJ: That is correct.

SEEKER: Because the answer, we see what the answer is or the need in the moment for that particular moment because we're joined.

SEEKER (previous): If you embody it, you are the answer.

SEEKER (previous): Right, but what I'm trying to say here is we're in a state of observation, not in a state of reaction.

RAJ: Observation can be from a distance. It is better to say that you are in a state of awareness, of alert consciousness from which it is easy for you to act with utter appropriateness in ways that allow for shifting to occur without increasing fear on the part of the one doing the shifting. So you see, one can observe without being involved, and so I do not want that word "observation" to be employed very often.

SEEKER: What I'm trying to say is if you have a blank mind, meaning you don't have a lot of definitions and judgments, you're trying to be in wherever you are without any definitions. You're looking, you're trying to look with clear eyes, you know. [laughing]

RAJ: That's right.

SEEKER: Yeah. You're trying to just see what is really going on here. I mean...

RAJ: You're saying, "Father, show me what is really going on."

SEEKER: Show me what is going on. But you've made your, and I don't know if this is the correct word "private," but when you go within, your connection, and then you're moving from then on in a continuous state of asking because you're feeling your way through the situation. Not trying to think.

RAJ: That is correct.

SEEKER: Or join with the definitions. So everything, you're not connected by definition anymore.

RAJ: That is correct. You are not connected *by definitions*. Correct.

SEEKER: So just that being, that state of being, everyone feels the disconnect of you from that, which is what I think you were saying "when you stand out."

RAJ: Others will feel your disconnect but at the same time they will feel your connection with the answer. They will feel your connection with capital "M" Meaning. And you will be involved and extending the gift that peaks their curiosity and doesn't threaten them.

SEEKER: This takes a lot of practice anyway, 'cause I'm at...

RAJ: It does. And practice comes from involvement.

SEEKER: Involvement. In other words, I know I blow it on a lot. But I'm repeating and I'm not running away from it now so that I'll get the feel of it more and more and I become more sensitive to what is needed.

RAJ: Yes.

SEEKER: I mean you gotta start somewhere even if it's in judgment. At least you will get the feedback so that you can refine and refine and refine.

RAJ: That is correct.

SEEKER: I think I see what you're saying. Thanks.

RAJ: You are welcome.

ANOTHER SEEKER: Okay, I'd like to take this back to the **Course** directly and see if I can make it apply to the generic suffering, or specifically some of what you mentioned that seems to be out of my pervue, such as starving in Africa, or AIDS in Africa, or starving in Korea, or the pending war in Iraq versus the tyranny in Iraq. And do it in a way that doesn't put me in Michael's pseudo-happy-dream that isn't shared by every citizen of the planet. [audience laughing]

RAJ: We love you, Michael.

SEEKER: I love you, Michael. [laughing]

And in the **Course** there seems to be a contradiction or a very difficult point that you highlighted there and that. And I thought of immediately two lessons in the Workbook. One of which, Lesson 38, "There is nothing my holiness cannot do." And conversely when you talked about choosing to turn towards the Altar rather than being for or against, my thought was to the Lesson that said, "God did not create that plane crash so it cannot be real." God did not create that famine so it cannot be real. God did not create that war and so it can't be real. God did not create that tyranny and so it cannot be real.

Which seems to be the place Michael was coming from. And that is a Lesson in the **Course**, but I'm sure somehow it ties into also, "There is nothing my holiness cannot do," and there is a merger of the two between action and belief.

RAJ: Absolutely. And there better be the merger.

Now, what I've shared tonight needs not to be used as a way of moving into a safe zone where you're having a much clearer picture of how it works and therefore you can go home this week and mull over what I've said and enjoy it like a tasty morsel that you roll around on your mental tongue. And maybe for the next seven days you don't have to pay attention to what you're seeing in the newspaper or what you're seeing on the TV and having a vote to cast about it. I didn't say having an opinion about it. But caring

enough to ask within until you are infilled with a clarity so that you know what your vote is.

And then especially if it's not a vote that you like, daring to commit to it anyway and doing the hard work of having to act in harmony with God's Will, whether you like it or not. That's what's hard. You've got to get your hands dirty and you've got to deal with things that you don't like because there are things that are wrong going on that need to be corrected.

And you know what? I'm going to leave you tonight with something to consider. Judgment is called for in your process of yielding to the Father, in your process of waking up. There's a great tendency to look at things that are going on and say, like I've said before, "it's an illusion," or "that's just their perception," and never arrive at a point of saying, "This works and this doesn't. This reflects God and this doesn't."

You have to make a distinction between the tares and the wheat and you have to cast your vote. You have to learn to recognize What Is Real and what is unreal, and commit to What Is Real and withdraw your commitment from what is not. And you can't stay in a safe noncommittal place where you're saying, "that's just your opinion," or "that's just your perception," or "that's just their perception, it's not real anyway," and refrain from making the distinction between What Is True and what is not, and committing to What Is and withdrawing your commitment from what is not.

Again, we're talking about becoming involved. Not talking about having an opinion. You're going to have to ask the Father, "Is this Real or not?" You're going to have to make distinctions or you are forever going to be stuck in the mutually-agreed-upon definitions.

Your mutually-agreed-upon definitions **are not true**. And until you are willing to look at them squarely to find out whether they are or not, so that you can see that they **are not**, you won't know how to make the correction. And if you don't make the correction, it goes on uncorrected and you're still in the dream.

One way or another you're going to get off the fence, and I am not going to let you forget that that's what you're here for. And it means involvement. It means caring enough to discern What Is True and what is not so that you can withdraw your investment of energy and attention from what is not true. Because until you invest your energy in What Is True, you will **not** be embodying God and you will **not** get to a happy dream.

If we ever get to the next section [audience laughter], you will see that it's called "The Meaning of the Last Judgment."

So, hey people, it's time to discover how good the meat and potatoes of the **Course** are. But you're going to have to chew in order to digest it. You're going to have to put forth the effort, and stop wishing for parfaits and pudding and nice soft sweet stuff. You see? Okay.

Now Michael, this can be fun. It can be, but it won't be. [audience laughter]

SEEKER (previous): Is that just for Michael? [audience laughter]

RAJ: I have selected Michael to be the **only one**. [audience laughter] No, this applies to everyone. See, I use meat and potatoes and I know there are many who savor and thoroughly delight in a good meat and potatoes meal, even though it's more difficult to digest than pudding and parfaits and ice cream. And I'm saying that the effort needed to be put forth in order to be involved, in order to not be on the fence, in order to **embody**, to act out into manifestation the clearer manifestation of God, is as satisfying as meat and potatoes is. But, if you're delicate and you think spirituality is about delicate but beautiful things, you know, floating around in pinkness and lavender, meat and potatoes is not going to sound desirable to you. I'm telling you that the meat and potatoes of waking up is satisfying. The work, the effort you have to put forth to care enough for your Brother and Sister to become involved, to get off the fence and **act** in ways that change the world, so that any video camera scanning the scene will see Harmony and Peace and Beauty and Love expressed, is worth it, is satisfying.

So sit with that for a week soberly, groundedly. And don't let fun be a distraction from the joy that will become available to you when you care enough to make the Gift of Love. Okay.

We did get through one paragraph, but you all moved through and out of a lot of muck that had been weighing you down.

I love you all.

Okay.

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*A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section –CAUSE AND EFFECT
First Edition – p. 28 / Second Edition – p. 32*

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone as well who is joining us on the internet.

The things we have been speaking about over the last few weeks in many ways have caused some polarization to occur rather than peace. And it's important for this not to continue.

I'll ask a question. What is a miracle?

SEEKER: A sudden shift of perception.

RAJ: And when you say the sudden shift of perception is from peace to fear?

SEEKER: No.

RAJ: Good. A miracle is a shift of perception in which mutually-agreed-upon definitions, or beliefs, have dissolved leaving in their place the Experience of Peace, the Experience of Love, and the capacity to extend love that nurtures and promotes further sudden shifts of perception.

We've been talking about correction. Since you are all emerging from an ego frame of reference, it's very easy for the word "correction" to be misunderstood. You have what are called "houses of correction," don't you? These are places where punishment is brought to bear upon those who were found guilty. But can that be what correction means as we're talking about it? The recognition that there's a need for correction is interpreted by the ego, the voice for fear, as a call for punishment. Justice, in other words. But the Voice for Truth expresses the call for correction, and it's calling for healing. It's calling for a sudden shift of perception.

So please understand that when we're talking about correction, we're talking about that which promotes healing. That which promotes healing is that which is an act in the world of embodying that which in every way promotes transformation, regeneration and redemption, whether it's physical, whether it's mental, emotional, whether it's between individuals or between nations. And so even if the acts that embody what will promote

healing are firm, unyielding, unequivocal, they are done in a way that promotes healing more than it promotes harm.

And an example I have used in the past is a surgeon who has to perform surgery. He causes injury by making an incision, but he knows how to do that with the least amount of injury or detriment to his patient. And he does it because that is what will save that person's life. Healing is the motive and the method embodies it. ***Healing is the motive and the method embodies it.*** He says "No" to cancer. He (the physician) says "No" to peritonitis, if there's been a burst appendix. And he does whatever is necessary to bring the body back into harmony and peace with itself.

So when you say "No," it is not a means of meting out punishment. It is not a means of attaining justice. It's only real meaning can be to promote healing through means that promote healing.

That is all I wanted to say to begin with, and we will go directly into the ***Text*** here.

READER: ***Nothing and everything cannot coexist. To believe in one is to deny the other. Fear is really nothing and love is everything. Whenever light enters darkness, the darkness is abolished. What you believe is true for you. In this sense the separation has occurred, and to deny it is merely to use denial inappropriately.***

RAJ: Okay. We're going to stop right there. A very important point.

RAJ READING: ***What you believe is true for you.***

RAJ: I don't think it can be any more clearly stated that what covers up the Truth from you is what you believe. Your beliefs, whether good or bad, preoccupy your attention, coloring What Is Actually There so that you don't see it. A sudden shift of perception is when your attentiveness to your belief breaks down suddenly and What Is Really Present has a chance of registering with you so that you see truly. And in that true seeing, you are not only able, you're more than happy to release the ***belief*** that you were committed to, in order to continue to experience the joy of seeing What Is True.

Continue.

READER: ***However, to concentrate on error is only a further error. The initial corrective procedure is to recognize temporarily that there is a problem, but only as an indication that immediate correction is needed.***

RAJ: There's our word "correction" again. Yes.

Now it's very important you're having a consistent opportunity not to hone in on the problem. A problem is constantly being presented to you as being a problem. And you must all remember that that is simply a call for you to recognize that, yes, there is a problem, and that it calls for correction, so that you can shift your attention to ***listening*** for what will ***correct*** the problem.

And you know what? You won't really be open, genuinely open to experience the influx of Light and Clarity, the influx of what will correct the problem, if your motive isn't Love. And that means that you must be willing to look at your so-called enemy—the one, let us say, who you have to temporarily or momentarily recognize as the problem—and embrace him with love. Now this doesn't mean that you become lovey-dovey. It means that you care enough about that Christ, that One who is the Son of God, you care enough about him to want to know what will promote a sudden shift of perception, what will promote his willingness to abandon his justification for being a problem. If you don't remember that, then you will listen with a bias. You will listen for an influx of the Father's Will with a bias, and the bias will be that you will be expecting to hear something that will bring about justice. In other words, punishment. And it's essential not to become sidetracked that way, because healing is truly needed here.

Yes.

ANOTHER SEEKER: What if it's a problem that seems to be beyond my purview to do anything about? There are many problems in the world that aren't my problem. There are people dying of AIDS in Africa and I feel bad for them, but that's not my problem. There's nothing I can do about that. There are people dying of hunger all over the world, but that's not my problem. If I see a hungry man, I'll be sure to feed him. But... but what am I to do with these problems I'm inundated with that aren't my problem, that seem to be beyond my scope and my power as the one of six billion I am here in the world?

RAJ: Good question.

ANOTHER SEEKER: Can I offer something that suddenly came to me?

RAJ: You may indeed

SEEKER: Well if we give our mind to the Holy Spirit, the Holy Spirit directs our attention to what needs healing. And also I noticed in our work that only those who I can bless, and only those who have a blessing for me, show up in my experience. There is great order to my life when I do a fundamental acknowledgment, and that is to let the Holy Spirit govern each moment of my day.

RAJ: Indeed. We spoke last week about the fact that minds are joined and there are no private thoughts, and therefore when you do listen and you are guided, the very fact of listening, regardless of what you hear, makes it easier for everyone else to listen as well. The very act of turning toward the Altar, the very fact of inquiring of the Holy Spirit, or the Father, or Me, constitutes an act that **every**one is a participant in, whether they realize it or not. And your simple act of turning to the Father with inquiry, with curiosity, to know what will bring about healing, blesses absolutely everyone. It's the leaven that leavens the whole lump.

Now notice that I didn't suggest that you join with all of your starving brothers in your mind, and try from your mind to their mind to bless them. It's the act of not attempting to do anything from your separate sense of self, it's the act of joining with One Who Is Awake, or with the Father, that constitutes the Real blessing, and blesses absolutely **all** of the Brotherhood, not just those on your planet. That's why it's the leaven that leavens the whole lump. And then you do what you are led to do, whether it's something local in your immediate vicinity, or whether it's something on a larger scale.

But you know what? Your sense of community in your own mind has to include more than the township you live in. Your sense of community truly needs to be global. If your sense of community is global where you are consciously wanting healing, the sudden shift of perception that constitutes the miracle for **all** of your Brothers everywhere, you will find that this will color or affect every aspect of your day. Your behavior will be different.

And I might say that the way you move your little finger when you're not even thinking about your little finger will have a global or a universal affect, much like the commercial that used to be on your TV's where a butterfly in Japan has an affect in an entirely different part of your globe just by flapping its wings. But even more than that, as citizens of your world, as members of a global Brotherhood, and your conscious caring that every one of you experience the very best will begin to be reflected in the governments that represent you.

I'm addressing anyone from any country living under any government. When there is an intent to bless, when there is an intent to heal, when there is an intent to experience the happy dream, those who represent you will begin to represent **that**. But you know what? You have to express it. You have to embody it in words. You have to become, as I have said, involved.

What I am intending to do here is to get the ball rolling, set this into motion with each of you, so that you might care enough not to get caught up in any current sense of justice that might be... that you might be invited to

participate in. But rather, for you to become consciously involved in healing, which absolutely does require saying “No” to that which doesn’t represent the happy dream, to that which doesn’t represent harmony, to that which promotes harm.

What you might be given to do might feel quite inconsequential, not in the least bit earthshaking. But the little amount of force that the flapping of a butterfly wing involves does indeed have its affect globally. All I’m trying to do is to help you bring your attention to where it needs to be in order to promote the sudden shifts of consciousness.

SEEKER: Thank you

RAJ: You are welcome.

Let us continue.

READER: ***This establishes a state of mind in which the Atonement can be accepted without delay.***

RAJ: What does the temporary recognition that there’s a problem.... Read that again.

READER: ***The initial corrective procedure is to recognize temporarily that there is a problem, but only as an indication that immediate correction is needed. This establishes a state of mind in which the Atonement can be accepted without delay. It should be emphasized, however, that ultimately no compromise is possible between everything and nothing. Time is...***

RAJ: Now that means that there can be no compromise between your beliefs and What Is Real. There can be no compromise between your mutually-agreed-upon definitions about what a thing is and What It Actually Is. They won’t merge. They won’t blend. They won’t meld. Your belief will ultimately simply be abandoned.

Continue.

READER: ***Time is essentially a device by which all compromise in this respect can be given up.***

RAJ: Ah! Time is not there for the resolution of a problem. It’s there for the purpose of compromise being given up. Compromise being given up means coming to the point where you give full commitment, full commitment to one thing—Truth, in which there is no suggestion or insinuation of anything to compromise about.

Continue.

READER: *It only seems to be abolished by degrees, because time itself involves intervals that do not exist. Miscreation made this necessary as a corrective device. The statement "For God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life" needs only one slight correction to be meaningful in this context; "He gave it to His only begotten Son."*

RAJ READING: ... *"He gave it to His only begotten Son."*

RAJ: What did he give? He gave...

SEEKER (Reader): The world.

RAJ: And what is the world? It's more than just the world. It's the Kingdom of Heaven. God has given you All That He Is. God has given you Creation. Because He (What He Is) is fully embodied in you as you. And isn't it interesting that your believing **that** and making commitment to it brings you everlasting life? As long as you are having some belief other than that, some belief of your own creation, you cause yourself to become blinded to your Everlasting Life, your Eternality, your Indestructibility, your Permanence, just because you've chosen to honor a belief of your own making, and you've joined with someone else in it in a mutually-agreed-upon definition.

Continue.

SEEKER (Reader): Can I ask or just expand on this one point? I think it's interesting here. It says, "Atonement can be accepted without delay," and Atonement's an Act of Love. Could you just comment on accepting what would apparently be a task? Is that... am I seeing that right? The Atonement would be a task, an Act of Love. It's like accept your job.

RAJ: Well, the Atonement is an Act of Love. That's a good way of putting it. I would say that's your Function. That is your Purpose. And you could say, yes, that is your job. Yes, I accept it. That's utter wisdom, yes, and simple wisdom, but one that you feel doesn't have the priority that defending yourself in a conflicted world does.

SEEKER (Reader): No, unfortunately you're right.

ANOTHER SEEKER: Raj, you said earlier, that our big problem is our mutually-agreed-upon definitions. And it just flashed on me that in order to dissolve those, we must see everything that is going on as a call for love.

RAJ: And therefore an opportunity for you to be at your post, on the job, being the Presence of Love.

SEEKER: Right. Which would eliminate all the definitions of what we think we are seeing if we choose only to see whatever we think is happening as a call for love. That will eliminate all the definitions, wouldn't it?

RAJ: It would. Yes. All of your definitions have been put into place as a means of defense. And it's impossible to love and defend yourself simultaneously.

SEEKER: It would shift the whole impetus.

RAJ: Absolutely. And each one of you that does it, contributes to the total shift *immeasurably* if it's done with commitment.

SEEKER: I want to be *very* clear on this.

RAJ: Indeed.

SEEKER: Because we have encyclopedia full of definitions. [small chuckle]

RAJ: That is correct. That's why I talk about being willing to look at everything with innocent eyes, meaning innocent of any distortions caused by preexisting mindsets, mutually-agreed-upon definitions, cherished beliefs. There must be a willingness to look at everything with curiosity because there is more there than what you are seeing, and the more that's there is literally the Presence of God visible. And why not be curious to see that?

SEEKER: This would certainly eliminate fear.

RAJ: Of course. But you won't find the fear eliminated until you dare to love. And you know what? We need more people being willing to dare to love, to risk the chance that becoming defenseless will reveal to them their invulnerability. But your conditioning says, "Lay down your defenses and you will be vulnerable." But you *can't* love until you are willing to lay down your defenses.

We can put it another way because that sounds as though it would be a test that you might fail at. You can just dare to love and not worry about having to lay down your defenses. You can have an object of your affection, or you can have a principle that's of value to you in your mind that says: "What I want for the world is healing. What I want for my Brother is the happy dream. And I'm asking the Father to reveal to me what I can do to contribute to my Brother's experience of a happy dream. What can I do to contribute to the sudden shift of perception that constitutes the miracle?" And you can leave the abandonment of self-defense on the back burner without even giving any thought to it. And your impulse to care and to embody caring can move you right past any reluctance to releasing your

defenses that you would experience if you were sitting there saying, "How am I going to release my defenses?" You see?

SEEKER: Something that helped me years ago come to this point that you're emphasizing is I took the attitude that, "There are no strangers quote 'out there,' there's only family or friends that I haven't met," which really helped me to eliminate the anxiety of encounter.

RAJ: Indeed

SEEKER: And I think if we could kind of adopt that type of attitude, we'd be halfway there at least as far as worrying about what they are going to think or not think, or things like that.

RAJ: That is another way of saying what I have been saying this evening. Yes. Exactly.

SEEKER: It's served me very well so far.

RAJ: And if there is someone who is afraid of you, you will care enough to find ways to reduce their fear, by being involved with them even though they are afraid of you, and finding ongoing ways to provide them with evidence that they don't need to be afraid of you.

SEEKER: That's a very good point.

RAJ: Behave like a friend and provide the evidence that you're a friend that proves that they don't need to be afraid of you. But that means being involved with someone who is afraid of you and behaving as though they have reason to be afraid of you.

SEEKER: This would be recognizing their call for love...

RAJ: That is correct

SEEKER: ...instead of interpreting them as attack.

RAJ: That is correct. Yes.

READER: ***It should especially be noted that God has only one Son. If all His creations are His Sons, every one must be an integral part of the whole Sonship. The Sonship in its oneness transcends the sum of its parts. However, this is obscured as long as any of its parts is missing. That is why the conflict cannot ultimately be resolved until all the parts of the Sonship have returned.***

RAJ: And, and of course, my being with you in this way is to provide an invitation to you to return, to provide you with an embodied expression of my love and of the love of the whole Brotherhood, of all of the Brotherhood

who are awake, so that you might know that there is a place to come to where your welcome is already prepared for you, so that you might feel justified in turning toward Home. In effect I am reducing your fear of coming Home. I am reducing your fear of me. I am being with you the way you need to be with those who are afraid of you, those who feel that you are their enemy.

Continue.

READER: ***Only then can the meaning of wholeness in the true sense be understood. Any part of the Sonship can believe in error or incompleteness if he so chooses. However, if he does so, he is believing in the existence of nothingness. The correction of this error is the Atonement.***

RAJ: There you go.

RAJ READING: ***Any part of the Sonship can believe in error or incompleteness...***

RAJ: It's not a sin. To believe in incompleteness is what has been called "the fall." But there it is right there.

RAJ READING: ***Any part of the Sonship can believe in error or incompleteness if he so chooses.***

RAJ: It's not a mortal sin. It's not something that causes you to be subject to ultimate punishment if you come back Home. You see? You can do it. You can do it if you want to. What it means though is that you're believing in the existence of nothingness. That's why it's not a sin and that's why you can't be punished. You can't be punished for believing something that isn't true, and thinking that something is happening that isn't happening, or thinking you have done something that you haven't done. The correction of this error is the Atonement—the sudden shift of perception that causes you to be able to engage in an Act of Love toward your Brother and embody God in the world, thus causing the world to become a truer representation of creation that's called the happy dream.

My goodness we've gotten through two paragraphs. [audience laughter]

EARLIER SEEKER: Has any Brother forgotten twice? Has any Brother, you know, come back Home and left again?

RAJ: Only you.

I'm joking. [audience laughter] No.

SEEKER: Once is enough.

RAJ: Once provides all the learning that is needed.

READER: *I have already briefly spoken about readiness, but some additional points might be helpful here. Readiness is only the prerequisite for accomplishment.*

RAJ: It's only the *prerequisite* for accomplishment. Yes

READER: *The two should not be confused. As soon as a state of readiness occurs, there is usually some degree of desire to accomplish, but it is by no means necessarily undivided.*

RAJ: And there's the key. The moment it's undivided, the accomplishment is done. The moment the desire is undivided, indecision (confusion) disappears. A shift has occurred and it's done. So the key is in the absence of division.

Continue.

READER: *The state does not imply more than a potential for a change of mind.*

RAJ: That is the state of readiness. Indeed, to be miracle-ready can sometimes be thought of as the destination. You see? But it's just the first step. And then there must be the mind training, the mental self-discipline brought into play that allows you to become focused. Your attention becoming undivided, undistracted. And the moment it is not... the moment it is no longer divided, the miracle-readiness transitions into miracle accomplished.

Continue.

READER: *Confidence cannot develop fully until mastery has been accomplished.*

RAJ: Mastery meaning becoming single-minded, undivided attention, undivided desire.

Continue.

READER: *We have already attempted to correct the fundamental error that fear can be mastered, and have emphasized that the only real mastery is through love. Readiness is only the beginning of confidence. You may think this implies that an enormous amount of time is necessary between readiness and mastery, but let me remind you that time and space are under my control.*

RAJ: Confidence. You think of confidence as something you bolster up, you rev it up. You actually use your bodies—many of you workout, many of you exercise, many of you jog—and you do this to get your body into shape. And

part of the reason is that the more cohesive your body feels, the more you think you can feel confident in the actions you engage in with your body.

But confidence here is the state of undivided single-mindedness; when you have a desire that is undivided, undistracted by anything. Confidence is knowing that $2+2 = 4$. This confidence doesn't require force. It's a knowing of an unalterable fact that you have absolutely no question about in your mind. You see? That's confidence. Confidence isn't bravado. You see? It's not forcefulness. It's unchangeable, peaceful, awareness of an unalterable fact. Confidence when experienced shows you that there is no need for defense of anything. And usually you associate confidence with a capacity to defend yourself well. So I want you to consider this meaning for the word "confidence."

ANOTHER SEEKER: It says, "But let me remind you that time and space are under my control." Does that imply that... that are long as we are ready and are in the process of becoming masterful with the mind, that... that through the Grace of God at any moment, it can click.

RAJ: Absolutely

SEEKER: So that there is a jump, an immediate shift and we're awake.

RAJ: What is called a time collapse. You may not be suddenly totally awake, but there will be a sudden shift of perception.

SEEKER: So that you're more awake.

RAJ: Yes.

SEEKER: Relatively speaking.

RAJ: That is correct. Exactly.

EARLIER SEEKER: Does this fit right in with you having control of everything that doesn't matter? Is that...

RAJ: Yes, it does.

SEEKER: Time and space doesn't matter.

RAJ: Of course, that is correct.

EARLIER SEEKER: I keep having this niggling question which is a little like his—unresolved. How do you apply what has just been said in this paragraph to what many would call "the incorrigibles." I still am confused.

PREVIOUS SEEKER: You should listen to Susan Tuttle. She had this incredible answer.

PREVIOUS SEEKER: I still am confused.

Okay, I'll be more specific. Let's say there are those who appear one's friends, and yet, there's a gap. There is a constant ongoing lack of rapport manifested. I'm sure everyone has had that experience in an ongoing difficulty in which you see on the horizon the potential for healing, but yet it just keeps missing.

RAJ: Well in a way, you could liken that scenario to the one on the world stage at the present time. One must say "No" to the incorrigible behavior, while at the same time being available to be the Presence of Love which invites a change of mind on the part of the one being incorrigible, desiring for healing to be the goal, knowing all along that the one seeming to be incorrigible is a fellow Christ, a Brother, a Sister, the direct and unalterable Expression of God, no matter how they're seeing themselves, and being willing to be that point of love that comes forth as education. Education being the provision of the example of your benign-ness.

ANOTHER SEEKER: Would or could you be specific in terms of who is being incorrigible—the one that is threatening war, or the one that is the objective of that? And wherein lies the perspective that we might become clearer to see? When three countries in the world support one, and the rest of the country is saying "No, we have to deal with the incorrigible in another way..."

RAJ: Let me just throw this out. That's three more than I had willing to witness for me at the time of the crucifixion. The number willing to support does not necessarily determine the correctness of the one being supported.

SEEKER: Thereby we probably have two incorrigibles with extreme.

RAJ: No. If it is not clear to you where a call for correction exists in this case, I encourage you to listen again. I encourage you to listen within again, more deeply. Whether the steps being taken are occurring awkwardly or not, whether they are happening for the very best reasons or not, ***they are essential steps.***

Is that clear enough for you?

SEEKER: Yes. I believe...

RAJ: Now... now this is one of the reasons that I pointed out earlier this evening and wanted to get out into the air, so to speak, the fact that the reasons for steps of correction must be healing, and not punishment. This is the place where adjustment needs to occur in the global family.

Paul is reluctant to let me speak for fear of being on the hot seat, so to speak.

We will go to Trish's question, and I will finagle what I have to say behind Paul's back.

EARLIER SEEKER: Raj, I got a glimpse of what I think you're saying here about education. What I'm not seeing on the world scene is the reasons for the hostilities, which I feel really need to be surfaced, rather than...

RAJ: What hostilities are you talking of?

SEEKER: The hostilities between the governments. What's promoting or provoking war in the first place. The issues that are not being addressed, such as poverty, the imbalance of the world's wealth, greed, inhumanity, inhumanness. These issues. And the inquiry of religious fanaticism hiding behind... because of deep inner seated jealousies, ancient jealousies, hiding behind God to exercise these hatreds. This is the education I feel that needs to be re-educated, even to the point of maybe helicopters with pamphlets. [laughing] There are things I feel that can be done and now, rather than this constant focus and preoccupation as whether we should go to war, whether we should not go to war. This is not, to me, this is not where the focus needs to be.

RAJ: At the moment that is where the focus needs to be. The focus needs to be on the meaning of the word "No." And it needs to be focused **exactly** where it's being focused.

SEEKER: Well, but this other...

RAJ: Once, as I have said before, once you have **restrained** unrestrained expressions of harm,...

SEEKER: I see. Yeah, I see what you're saying.

RAJ: ...then education can begin.

SEEKER: Okay.

RAJ: It is a shame that it has gotten to the point where there is unrestrained expression of harm. Education should have come into play much sooner.

SEEKER: Long before this.

But they go hand in hand. I mean this is the intent of restraint, and then education.

RAJ: At the bottom line that is correct. That is at the bottom line what this uncivilized, civilized world is attempting to embody right now. But just as with any tax bill, or appropriations bill, that goes through your Congress, there are little agendas tacked on. And the little agendas will need ultimately to be dropped off so that the fundamental humane acts of love that constitute being truly civilized are the alpha and omega of the action that's engaged in, without the private little leveraging agendas that get tacked onto it for personal gain, or national gain, and so on.

SEEKER: So it's first things first.

RAJ: Yes. First thing you have to do is get their attention. The first thing I have to do is get your attention. And you're not an enemy. Until one's... until the attention is gotten, communication can't occur. And until communication can occur, resolution and healing cannot occur. And if the reason for communication is love, then the manner in which communication is engaged in will in all respects conform to the end goal, which is the mutual experience of love. Friendship.

And you know what? In order for that to happen, as you all know, each of you has to become defenseless, so that you might be able to be genuine with each other, so that you can speak from your heart of hearts, and so that you might voice the discrepancies that you see that you have been experiencing. Not as a form of attack, but as a point for the two of you to become mutually clearer about where there can be healing.

SEEKER: You surface the truth of the issues.

RAJ: Indeed. But you know what the truth of the issue is, at the bottom line? Everybody wants to be loved. Everyone wants to be respected. Everyone wants to be able to **feel** love for everyone else. Everyone wants to feel safe in giving **and** receiving love, and in being respected. That's it at the bottom line. And if you are all the direct Expression of God, and therefore the Christ—plain, pure and simple then you are all worthy of respect and love and kindness, and nothing less.

There is a United States in order for there to be a united world that even goes beyond the meaning of united states. Everyone is going to have to **desire** for there to be peace, and desire it enough to behave in a way that inspires others to let down their defenses, in order to find that in the absence of their defenses they don't get attacked and that they **are** safe. And when the desire that all of you embody for your Brothers globally to feel safe, and where there can be open communion one with another around the globe, when that desire becomes undivided, that's when [snap of the fingers] it happens. That is when it's done. That's when the first domino

falls, and the second and the third and the fourth and the fifth, and on, and on.

Are you getting it?

EARLIER SEEKER: Yeah.

RAJ: Yes.

ANOTHER SEEKER: Okay over these last three weeks we've been working really hard to pin you down.

RAJ: Working really hard?

SEEKER: To pin you down on the issues that are facing us. You have told us several times that Hitler is now awake.

RAJ: Indeed

SEEKER: When Hitler was embodied he was responsible for an awful lot of inhumanity.

RAJ: Not all by himself

SEEKER: No, not all by himself, but as a symbol he represents and was the leader, at least of the fascist movement. And at the time the free world said, "**No**, we are not going to have this." And the free world said "No" with such ferocity that it went down in history as World War II. And many people died during this war, and there were many atrocities during this war. Did the ferocity of the free world, did the ferocity of the free world saying "No," did that play a role in Hitler's awakening? And was it the most healing thing for the world to do at the time under those circumstances?

RAJ: It's a dangerous question you ask. It played a role in his awakening only in the sense that the Holy Spirit can use **every** event on behalf of the one waking up. But let's not think that the world, or the United States and a few allies saying an unequivocal "No" to Saddam Hussein will have the beneficent effect of promoting his awakening, and therefore perhaps further justify saying "No" vehemently.

You know what I do want you to... I want everyone who's hearing what I am saying to know? Everyone... many are surprised that Hitler is awake after such a short passage of time since the atrocities he engaged in. It's possible for Saddam Hussein to wake up tomorrow and not some years after his death. It's possible for each one of you to wake up tomorrow. Keep that in mind because it keeps perspective. Because at the same time you say "No" with physical force, you will know and you will be open to the possibility of

a sudden shift of perception—a spontaneous, sudden shift of perception on his part. And there is a need for a sudden shift of perception on his part.

The ferocity of the “No” that you spoke of in World War II was an example of, we will say, relatively speaking, a global desire that came close to a point of being undivided. And when a desire for that which represents Truth and God and Life becomes undivided, as I said, the desire becomes fulfilled spontaneously. Which is another reason that I have been addressing everyone’s willingness, or the need for everyone to be willing to become involved to the point of saying “**No**” where “No” needs to be said, and “**Yes**” where “Yes” needs to be said.

So that whether you join the infantry and go to the front, or whether you’re at home, your un-private thoughts, your un-private commitment—because there are no private thoughts—do join on behalf of **healing**. Again not punishment, **healing**. And you know what? The potential for redemption.

If someone has a highly communicable disease, you quarantine him. Why? Well because at the bottom line you’re unaware of your invulnerability as a Child of God. If **you** knew that you could not be subject to something that God didn’t create, you would not quarantine the person with this disease. That wouldn’t correct the problem. But it would determine how you behaved relative to him. As long as you don’t know how to be in the presence of the communicable disease without catching it, you quarantine him, or her, and then you take steps to heal. So, is this making sense?

You do what you have to do under the circumstances at your present point of growth, your present point of awakening, while at the same time turning toward the Altar to be open to even clearer views of Reality As God Is Being It, so that **that** might become embodied in the **Gift** of Love that constitutes the **Act** of Love that is the Atonement.

So right now everyone is engaged in acts of confinement of a problem that are in many ways gross, not very spiritual, because you don’t yet have the spiritual means to do it otherwise. So you do it the way you have to do it, while at the same time remembering what I brought out at the beginning this evening. That correction means healing, not punishment. So that you might not forget that your focus of attention needs to be on healing, transformation, regeneration, redemption. If healing is the goal, then every aspect of the means of arriving at the healing will reflect and embody that goal.

EARLIER SEEKER: Even war? If it has to come to that? If you hold the idea that the intent is for healing and transformation, not for punishment?

RAJ: Even the forceful confinement or restraining of a continuing intent to bring harm, yes. If you wish to call that war, you may.

SEEKER: I'm trying to be very clear on supporting what needs to be done with the right attitude.

RAJ: What I want to point out is that the more individuals on your globe who will become involved and take a stand "Yes" or "No"—"Yes" for that which reflects and identifies God, and "No" to that which does not—the more on your globe that would take a position, cast their vote, the less and less likely it would be that a single missile would be fired, or shot would be fired. But if that kind of resolve cannot be arrived at in the mind of mankind, then **absolutely** missiles will have to be launched, bullets will have to be fired, and the confinement will have to be accomplished. You cannot look at something that does not reflect God and is aggressively opposite to Love, and say, "I will not say 'No' to this until I can do it from a supreme level of divine spirituality." You've got to say "No" in whatever way works.

SEEKER: I think you've really cleared up a lot of confusion around this, this evening, and I thank you, at least for myself.

EARLIER SEEKER: Well, I'm not quiet at peace with this because I notice that whatever goes on, on the big scene usually does show up personally. And I certainly have been met with the last few months, a year or so, with an ongoing message that certainly I felt was broadcast as a dinner bell before, let's say, the pending threat of war has shown up. And that message which I can't say that I've gotten a handle on, or have healed is this. That our main enslavement or preoccupation is with two things, and this is what my Guide said, that keeps us in a box, each one of us in the box.

And those two messages are the temptation around mutual agreements, are righteousness and personal power. And I feel if I had healed that within the point of my awareness, I may not be seeing on the world stage what I see today. And even so, I'm keen to it, and anytime when the air of, let's say, where my interest is drawn to what is right, or righteousness. Everyone on the war scene feels like their a good guy in a bad world. And that to me still stands as the dilemma.

And I'm sure that's why we have this whole book, and the time to work out this dilemma of how... at least I am still working on how do I talk away, argue away, in my own awareness the issue of righteousness, and out of the valuing of righteousness that I would attempt to exercise personal power. That to me has been where I've been working within, you know, behind the

scenes to reckon with those two issues as I feel is the basis of the correction. So I'll be quiet.

RAJ: I can answer this relatively briefly. Righteousness and personal power are selfish. They're always with the focus on the self, the self feeling righteous, the self wanting personal power. It is very simply the nature of the ego, which is incapable of extension, which is incapable of embrace, which is incapable of putting another's interest before its own.

Don't you find it interesting that the Atonement is an Act of Love, and not something else? It's the specific thing which breaks the dream. It's the specific thing that undoes the illusions. Because an Act of Love is not selfish. It doesn't relate to one's self. It requires involvement or joining. And more than the joining that happens between one person and another, it's the primary joining that one has to engage in with ***the Father*** in order to be infilled with What Love Really Is, and the inspiration of it that causes it to spontaneously bubble forth and embrace another, thus breaking the isolation.

Again that's the point of what I wanted to convey tonight. ***Correction means healing***, not punishment, ***where correction is needed***. And it involves each one's willingness to provide the correction where it's needed, not with any sense of righteousness, not with any sense of personal power, but as a communication of benign-ness and ***friendship***.

And you know what? Every single country in this world has friends that it needs to reestablish its friendship with. You get that? Not enemies that they have to establish friendships with, but old friends, forever friends, that they have forgotten their friendship with and need to reestablish those friendships that could never actually end. And that's it in a nutshell. And just to be utterly clear. If one of the friends, by virtue of both friends forgetting that they were friends, has become so frightened that there is low trust and that one continues to be unfriendly when overtures of friendliness are extended, the one who has become clear enough to care, to extend friendship once again, must refrain from becoming reactive to the lack of trust, and ***persist*** in extending friendship apparently over time, over a period of time, with persistence, so that, for lack of better words, a history of friendship and benign-ness has been embodied, acted out, in the world. And do this for however long it takes for the more frightened friend to lay down his fear. And that must be the goal.

If the frightened friend is inclined to express his fear in harmful acts, steps must be taken to keep those harmful acts from becoming actualized. Why? So that harm does not occur to either one while the reestablishing of an ancient friendship occurs.

Does that answer your question?

SEEKER: Yes, thank you.

RAJ: The next section which we will begin on next week is called "The Meaning of the Last Judgement." Good timing.

I love you.

Two things. I know this sounds trite. Love one another as I have loved you. Second thing, I encourage all of you to revisit last week's Gathering, because in it you will find that I described exactly how to deal with Saddam Hussein, and I did it by describing at some length how I deal with you.

Okay, I look forward to being with you next week.

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A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section – THE MEANING OF THE LAST JUDGMENT
First Edition – p. 29 / Second Edition – p. 33

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: We will go directly to the book. And again for those in the second edition, we're on page 33 section VIII, "The Meaning of the Last Judgment." And for those in the first edition it's on page 29. Go ahead.

READER: *The Meaning of the Last Judgment*

One of the ways in which you can correct the magic-miracle confusion is to remember that you did not create yourself.

RAJ: Ah. That's because when you engage in what would be called magic, it amounts to you thinking that you exist in your own right, on your own, independent, and that in that state you have a capacity to make things happen. In other words, **you** are god, you are the creator. And whatever you believe that you create is only an effect of magic, and it's an illusion.

The miracle, on the other hand, is the result of your not standing separate, not thinking that you exist in your own right separate and independent, and having no capacity whatsoever to act on your own. In other words, you are not God, but God is all there is of you. And in this perspective and in this state of mind, your very Being is expressing the meaning of the statement "Thy Will be done, Father." And you're in a State of Listening, in a State of Union, in a State of Communion with God, which is your natural State of Being. It's the only State of Being you have.

From there, because of your union and because of your yielding to the Father's Will, His Will becomes yours. And you act out the Presence of God. You embody God. You give expression to God. And when you begin to do that as you are waking up, the result is what is called a miracle—a sudden shift of perception in you that, as I've said before, causes you to behave in a new way, embody in a new way, no longer embodying magic or illusion. So, if you can all dare to consider the possibility that not only did you not create yourself, but your parents didn't create you either, and that if there's anything there at all right where you are, it's God being All There Is of you, then confusion will leave, and what is embodied will be cohesive, will be unified, perfect, lovely, harmonizing. Everything you do will fit into the

Wholeness of Creation as an integral part of the Wholeness of Creation. And you will see the happy dream begin to be manifested in the world.

Again, the key lies in daring to consider the possibility that you are not self-created, and that you are not what you have come to the conclusion that you are based upon your ability to think and reason and come to conclusions. You are not self-created. Your existence is entirely God-derived.

Continue.

READER: *You are apt to forget this when you become egocentric, and this puts you in a position where a belief in magic is virtually inevitable.*

RAJ: In fact, it's not only inevitable, it's going to seem to you to be absolutely necessary in order for you to survive.

Continue.

READER: *Your will to create was given you by your Creator, Who was expressing the same Will in His creation. Since creative ability rests in the mind, everything you create is necessarily a matter of will. It also follows that whatever you alone make is real in your own sight, though not in the Mind of God. This basic distinction leads directly into the real meaning of the Last Judgment.*

RAJ: Since creative ability rests in the mind and we've talked before about the fact that there are no idle thoughts, every thought you have has an effect, whether Real or not.

Everything you create is necessarily a matter of will. And I'd like to make a little distinction here. When you are behaving as though you are self-created, the word "will," the word "willfulness" is what describes the mode of your creativity. When you are joined with the Father and not claiming a right to any independent act of will, the word "willingness" is the best expression of the way in which you create, because you are **willing** to let the Father embody Himself in you as you, and let that find expression in your every act. So it's a different kind of will.

Another distinction that needs to be made is that willfulness always embodies your fear and acts out defense. Whereas when you are joined with the Father and claiming no separate right to act on your own, your acts embody, embrace inclusion, Love, and constitute the extension of healing.

Let us continue.

READER: *The Last Judgment is one of the most threatening ideas in your thinking. This is because you do not understand it. Judgment is not an*

attribute of God. It was brought into being only after the separation, when it became one of the many learning devices to be built into the overall plan.

RAJ: The overall plan of reawakening. Indeed.

READER: *Just as the separation occurred over millions of years, the Last Judgment will extend over a similarly long period, and perhaps an even longer one.*

RAJ: Now, I'm going to interrupt here because that can sound very discouraging. But I'm going to mention this. Once you awaken, you will make true judgments all the time, because that is natural to you. To recognize What Is True and nothing else, constitutes the very Nature of Being, with a capital "B", your True Being. And just as a habit isn't dropped lightly and requires of you persistence as a new habit develops, you will find yourself consciously practicing judgment—meaning the recognition of What Is Of Value and nothing else. You will do that with persistence. But not because you're any longer overcoming an inclination to go back to the old habit. It will seem to go on for a great deal of time. That's what it means, "until time leaves your awareness, until time is abolished."

So don't be discouraged. Hitler is awake **now**. I am awake **now**. All of your Guides are awake **now**. Awakening can happen **now**. So do not be discouraged by this. It is not meant to discourage you.

Continue.

READER (said this): The length of the Last Judgment, however, can...

READER (if reading the first edition, 14th printing): *Its length, however, can...*

READER (if reading the second edition): *Its length can, however,...*

READER: *...be greatly shortened by miracles, the device for shortening but not abolishing time. If a sufficient number become truly miracle-minded, this shortening process can be virtually immeasurable. It is essential, however, that you free yourself from fear quickly, because you must emerge from the conflict if you are to bring peace to other minds.*

RAJ: And in the second edition it says:

RAJ READING: *It is essential, however, that you free yourself from fear quickly, because you must emerge from the conflict if you are to bring peace to other minds.*

RAJ: Now that's your job. To bring peace. To bring peace to other minds.

Relinquishing fear, abandoning it, is easy. And everyone who has meditated has demonstrated this to themselves. Abandoning fear is easy if you don't value it. So, abandoning fear so that you find yourself in your peace is something any of you can do at any moment during any day, and you can do it as often as you choose. That's not difficult. That is not going to take millions of years to accomplish. And so you have the capacity, all of you, today to access your peace and be available to bring peace to other minds.

Interesting, isn't it, that it's your job to bring peace? You could say that it's your job to wage peace, instead of war. And I'll just take a moment to be utterly clear here.

Waging peace, bringing peace to the minds of others is accomplished by saying "No" to everything that is unlike peace. It isn't just a sweet, smiling peaceful face and gentle demeanor. It is a gentle spirit capable of unequivocally saying "No" to that which doesn't represent peace, to that which doesn't embody peace. And then in peace providing an irresistible invitation to your Brother to join you in that peace and in the attitude of Love that insures that peace will be embodied further.

I could put it this way. Teachers of Peace are not wimps. Teachers of Peace are able to stand in the face of calls for Love that appear to be attack, without being swayed by the presentation, but with the capability to unswervingly say "No," an absolute "No" to that which doesn't support peace, so that the educational Expression of Love and Intelligence can occur and transform.

Let's continue.

READER: *The Last Judgment is generally thought of as a procedure undertaken by God. Actually it will be undertaken by my brothers with my help.*

RAJ: And I'll tell you right now, that that's what we're doing here every Thursday evening. And that's what happens every time any one of you joins with Me or with your Guide. I am helping you discern between What Is Real and what is not, so that you can choose for What Is and abandon what is not, withdraw your investment in what is not.

Continue.

READER: *It is a final healing rather than a meting out of punishment, however much you may think that punishment is deserved. Punishment is a concept totally opposed to right-mindedness, and the aim of the Last Judgment is to restore right-mindedness to you. The Last Judgment might be called a process of right evaluation.*

RAJ: Read that sentence again.

READER: *The Last Judgment might be called a process of right evaluation.*

RAJ: And so actually, the word "last" doesn't mean quite what you thought it did.

Continue.

READER: *It simply means that everyone will finally come to understand what is worthy and what is not.*

RAJ: Yes. In other words, you will spontaneously and easily make the distinction between What Is Worthy and what is not. You will be able to distinguish the tares from the wheat.

Continue.

READER: *After this, the ability to choose can be directed rationally.*

RAJ: Now you hear people throwing around the idea of distinguishing the tares from the wheat. And you wait until the tares and the wheat are full grown because that's when you can finally recognize the difference. When they're young, they all look the same. And so, if you try to separate it then, you will throw out the good with the bad.

You have distinguish between the tares and the wheat, and then what? You have to separate the tares from the wheat. An **act** occurs. A decision that governs your actions occurs. And in this case, the action is your withdrawal of your investment of faith in what has no value, even if everyone else mutually agrees that what you are abandoning is of value still.

Continue.

READER: *Until this distinction is made, however, the vacillations between free and imprisoned will cannot but continue.*

RAJ: Important point. Until this distinction is made vacillations between free will and imprisoned will, will continue. You will still be confused and what you embody will manifest that confusion.

Essential to awakening is the making of distinctions. This is so important, especially in the present time when "New Age" thought says, "Everyone is creating their own world. And it's not appropriate to interfere with someone else's point of view." It is a laissez-faire attitude, an "anything goes" attitude where no distinction between What Is Of Value and what is not is being made. And the result of that is, for lack of better words, the breakdown of the moral fiber of society. "Nothing's right or wrong."

Thinking makes it so. Whatever you make up, hey, that's your right. Whatever I make up, hey, that's my right." But there is... there is a Groundedness of Being, and the Groundedness of Being is Truth, What Is True. And if you're not making any distinction between What Is True and what you made-up, you're lost.

And so, in the recognition that awakening requires that distinction be made, you are going to seem to step on the toes of egos who want the right to believe anything and to say, "If you don't think it's right, that's just your opinion. It doesn't count. It doesn't matter." It does matter.

Now, how are you going to know What Is True? How are you going to make the distinction? You're going to have to ask somebody who knows the difference. You're going to have to become a student. You're going to have to say, "You know, I'm willing to believe that I don't know What The Truth Is at the moment, and I want someone who does truly know What The Truth Is to help **me** make the distinction." And that is exactly what every one of your Guides is for—to help you redefine by distinguishing correctly between illusions that you think are real, and Realities that are Real. Because, you know what? You're not experiencing total illusion. You're experiencing Reality mixed in with a lot of misunderstandings, a lot of mutually-agreed-upon definitions that, in the end, were made as a defense against knowing the Truth.

So again, awakening isn't for wimps. It isn't going to be for the namby-pamby. It's going to be for those who are willing to take on the task of making distinctions where everyone else doesn't want to make distinctions. Is that making sense?

Now, that might seem scary if you think it's your job to convince everyone else of Truth. You know what? When you ask to know What The Truth Is of your Guide, of the Holy Spirit, of the Father, and Truth is uncovered to you, it's a relief. There's peace with it. You are relieved of the fear you were experiencing because you didn't know What The Truth Is. And, as I've said before, you feel safe. And you know what happens when you're feeling safe and you're not confused? You don't behave in an unloving way toward your Brother, or your Sister. Just like you don't find me behaving in an unlovely or an unkind way with you

And so your Presence as you express the Truth is one which makes it quite possible for the one you're sharing it with to hear it with fresh ears, and not be put off by you. Truth that is revealed to you, the Divine One that You Are, is not something you will hit everyone else over the head with. There will be no contest to it. So it isn't a scary thing if you engage in it.

When you see others “get a hold of the Truth and lay it on ya” [audience laugh], and you feel the discomfort of that, you might think that if you got hold of Truth, you’d do the same thing. And you know you don’t want to do that. And so you might say, “I don’t want to know What The Truth Is because I don’t want... I don’t want to end up beating everybody over the head with it.” So, I encourage you to dare to explore listening for the Truth so it might be revealed to you, so that it might affect the way you behave in the world, and you become an agent for change without arousing fear and resistance in your Brothers and Sisters.

Continue.

READER: *The first step toward freedom involves a sorting out of the false from the true. This is a process of separation in the constructive sense, and reflects the true meaning of the Apocalypse.*

RAJ: Do you know what? There’s only three things God won’t let you have. Only three things He won’t let you have—sin, disease, and death. The Apocalypse is the sorting out of those three things so they are sorted out of your experience.

Of course, you have named, you’ve given definitions to, you have created for yourself illusions of **lots** of diseases, **lots** of sins, and **lots of ways** to die. But that really doesn’t complicate anything at all, ‘cause there are only three things—sin, disease, and death—no matter by how many names you call it. So again, awakening isn’t as hard as you might be imagining.

Continue.

READER: *Everyone will ultimately look upon his own creations and choose to preserve only what is good, just as God Himself looked upon what He had created and knew that it was good.*

RAJ: You see, when you look on the results of your thoughts that were good, and you see that they are good, you see that they are truly good, you see that they are eternally good, you’re placing a benediction on them just as the Father did. “And God saw everything that He had made, and behold, it was very good.” That’s a benediction. That’s Love. That’s an Acknowledgment of Truth.

So do you see that the making of the distinction between What’s Of Value and what isn’t, constitutes a choice that you make where what is valueless is obviously valueless, and you let go of your valuing of it, and it’s gone. And What Is Of Value you recognize as Good, as of the Nature of God, and of the Nature of the Real You. And so, making the distinction allows you to clearly glorify God.

And so it's not **you** sitting in your ivory tower making distinctions. "That's good. That's bad. You're in. You're out. I like you. I don't like you." You see? It's a holier thing than making distinctions between right and wrong and self-righteously declaring it. It's a holy thing to make the distinction so that what is not of value no longer receives your attention because clearly it is meaningless to you.

Continue.

READER: *At this point, the mind can begin to look with love on its own creations because of their worthiness. At the same time the mind will inevitably disown its miscreations which, without belief, will no longer exist.*

RAJ: Yes. Continue.

READER: *The term "Last Judgment" is frightening not only because it has been projected onto God, but also because of the association of "last" with death. This is an outstanding example of upside-down perception. If the meaning of the Last Judgment is objectively examined, it is quite apparent that it is really the doorway to life.*

RAJ: Yes. Remember last week we were talking about the word "correction." And that from the ego's standpoint, the word "correction" means judgment. It means punishment.

But correction as we are using it here means healing. So the Last Judgment unclearly interpreted would see you being subject to correction and punishment. But, to be provided with the clarity to make the distinction between What Is Of Value and what is not, your being able to make the distinction means that you become dis-illusioned. You see? And you are left with clarity, and so it's the beginning of being awake. And so it's healing, not punishment. You see?

Continue.

SEEKER: No one who is... No one who... it is quite apparent that it is really the doorway to life. Okay.

READER: *No one who lives in fear is really alive.*

RAJ: Yes. And I just want to insert here that at the present time on your globe the majority of you are living in fear. And it's not your Birthright. And it's not to be really alive. And so, whatever it takes to say "No" to that which seems to create fear is essential.

Continue.

ANOTHER SEEKER: May I ask a question?

RAJ: Yes, you may.

SEEKER: You said that the majority of us here on this planet are living in fear. Does that mean that there are some people who are fearless on this planet? I've never met one. That's why I'm curious.

RAJ: There are many who are living in a great deal less fear than others. And I'm inviting all of you to join those who are so disposed at the present time, so that the weight for... (the w-e-i-g-h-t)... the weight for Truth can become more focused, more single, more pure. And thus help to bring peace to other minds.

SEEKER: And this is accomplished primarily by corrective thinking? Is that...

RAJ: That is correct.

SEEKER: And we're doing that right now. So what we're doing here is becoming less and less fearful.

RAJ: I hope that you are.

SEEKER: Alright, I'm just wondering if there's any shortcuts? That's... that's why...

RAJ: You don't need shortcuts to be the Presence of Love. You should wish for Eternity to be able to be the Presence of Love. You should wish not to be able to get it over with quickly. It's your Function to be this with each other forever.

SEEKER: So as one becomes more and more loving, then automatically they become less and less fearful.

RAJ: Of course, because Love and fear can't occupy the same space. And you become more and more loving by joining with the Father so that you might know exactly what embodies Love under the particular circumstances, rather than your going through steps to embody a **concept** of love that you have held, perhaps for all of your life or for a number of years.

Because a concept of love does not have the bubbly in it of actual Living Love. It's just a rehash. It's like an old bottle of... it's like an old glass of champagne. You need to be constantly opening a new bottle of champagne. You need to constantly be opening the Presence of Love that the Father would extend through you **now**, and **now**, and **now**, without any preconception as to how that's going to appear. As I've said before,

sometimes it will be a caress. Sometimes it will be a strong arm holding down an obstreperous and careless individual. So you can't dare to second guess what is called for based on your best past perceptions or your best concept of what love is.

Continue.

READER: *Your own last judgment cannot be directed toward yourself, because you are not your own creation.*

RAJ: Isn't that wonderful? So the Last Judgment isn't... hasn't shifted from God condemning you to **you** condemning you, because it's not about you at all. It's about misplaced value. It's about discerning where you have misplaced value. It's not where you look and discover what a sorry asshole you've been. [audience laughter] It's a joyful experience of recognizing things you were believing that aren't true that you were suffering from needlessly, and that you can now be free of suffering from because it's such obvious nonsense. And because it's so clearly obvious, you're not attracted to it anymore. It's relief. And it's joy.

Continue.

READER: *You can, however, apply it meaningfully and at any time to everything you have made, and retain in your memory only what is creative and good.*

RAJ: Now you can apply it meaningfully at any time, but I'm going to say at any time that you join with someone who knows the Truth, and you've asked, "Please show me the difference," and then willingly accept the difference, willingly look at things anew without insisting upon hanging onto an old pet perception, or an old or past loved concept.

So the more consistently you're in touch with your Guide or the Holy Spirit, the more consistently your misperceptions will be uncovered to you. Not with any judgment on you, but with simple distinction so that you're able to say, "Wow! That's meaningless." And in that recognition, be free of it forever. And be the happier for it.

Continue.

READER: *This is what your right-mindedness cannot but dictate. The purpose of time is solely to "give you time" to achieve this judgment. It is your own perfect judgment of your own perfect creations. When everything you retain is lovable, there is no reason for fear to remain with you. This is your part in the Atonement.*

RAJ: Whew!

RAJ READING: *This is your part in the Atonement.*

RAJ: What's is the Atonement? An Act of Love. So, when you do this, you make a gift to everyone and everything, because your mind becomes single, without distractions, without confusions. And in that singleness, in that single-mindedness, in that purity of the awareness of What Truth Is, in the awareness of What Truth Is, you spontaneously and effortlessly and without conscious design become a beacon of Light, a Presence of Love that blesses absolutely everyone. Not just on your globe, but the whole Brotherhood—those who are awake as well as those who are still dreaming dreams.

So, when you do this... well, there's no reason for delay. And that means you've got to start doing it right where you are. Right where the calls for Love are coming from that appear as hate and attack. And right there with those who are apparently loving as well, and those who are not making waves or creating dissonance. Because you're not totally free of illusion about either one of them—those who are lovely and lovable, and those who are calling for Love and appear to be hateful and a problem.

Yes. Somebody had a hand?

ANOTHER SEEKER: Some years ago if I remember correctly in my study of the **Course** under your direction, you were making the distinction between discernment and judgment. That being when you see an apple and an orange, you're discerning that there is a difference, but you're not judging one to be better or other than the other.

RAJ: Exactly.

SEEKER: Of late in our discussions here on Thursday night, it seems to have been a greater distinction to make a "Yes" a "No." Make a choice for the correct, the good, the way the Father would see it.

RAJ: Well let's put it this way. You have a bowl of oranges and you have a bowl of lemons, and you want to make orange juice. Are you going to pick the lemons?

SEEKER: No.

RAJ: Right. You're going to say "No" to the lemons. Not because lemons are bad, but because lemons don't make orange juice. You have to make a distinction between what fits and what doesn't, what works and what doesn't.

SEEKER: My question would be that because that was some years ago, I don't remember... but now we're hitting the nail a little harder on the head.

We're making a greater distinction, a greater discernment. Does that have, even though they're the same words as they probably meant, does that have any indication as to the body waking up more, calling for more action? Is it any distinction between a more awake state of man? Because now we've made the distinction between judgment and discernment, now we're making the distinction between judgment as to what we choose, what the Father would choose. I'm just curious as to the... if that is an indicator because it is over a period of time. And time is why we are given it to... what is it?... "give you time to achieve this judgment." Just in my own opening up.

RAJ: Yes. It is a very good question. The call for judgment has increased because everyone is closer to waking up. And therefore, it's not only easier to make the distinctions, it's more necessary to make the distinctions.

SEEKER: And choose.

RAJ: And choose. Exactly.

SEEKER: So the old judgment, the word "judgment" as opposed to discernment, is a different judgment, if I would...

RAJ: That is correct.

SEEKER: ...today than it was five, maybe ten years ago.

RAJ: The old judgment was an evaluation of worth. The old judgment was an evaluation of the worth of an objective thing, another individual. As in a court of law, you have been judged and found guilty and now, because you are a bad person, you must pay the penalty.

What we're talking about here is making a distinction between each one's faulty definitions of what is of value and what is not, and his true definitions of What Is Of Value and what is not. We're talking about something within each individual.

And so, if you say Saddam Hussein is an evil man, you are making a judgment about the man. But the judgment we're talking about is what occurs when you say, "Saddam Hussein is an evil man," and then you catch yourself, and you ask yourself whether that *thought* that you are entertaining is of value or not, whether it is a worthy thought or not, whether it represents the Truth or not, whether it embodies What God Is Being or not, so that you may choose not to embody that thought. So that you choose not to embrace it. So that you say "No" to the thought and are open to discover What Is True about that man *from the Father*.

Now if someone is behaving badly, if someone is behaving poorly, you say "No" to the poor behavior, because you know since he is the direct Expression of God that he is capable of behaving better. And it's your intent to inspire better behavior because you know he's capable of it. Your action toward him arises out of truly an ultimate... an ultimately true awareness of him, so that your behavior doesn't condemn him, but uplifts him by encouragement and inspiration that comes out of the Love you feel because you are apprehending him truly. All you need is the ability to make the distinction between the two examples that I just gave. You see? And you have to remember that your reason for being in relationships is healing, not punishment. You see? So that the means you use embody the vision, the goal, that you would achieve.

SEEKER: May I go further?

RAJ: You may.

SEEKER: Could it be that the purpose being... I don't know the word... exemplified... would be the calling forth of people globally to the Iraq situation in expressing, calling forth, challenging the greater body in making a "Yes/No" decision as to war as a response to this behavior. Could... because the change from judgment to discernment back to judgment, if you will, was over time, could this also be as we called it twelve years ago, the Gulf Crisis as the rebirthing of something new in the Middle East? Could this be the next step of coming together globally to look at this as a global response to... what might previously have been a behavior that would have called for direct war, like in World War II or something? What I'm saying is are we seeing a progress and a coming together over this issue, and might that be greater to the Truth than good or bad behavior?

RAJ: It is a good question. It is a call. It is a global call. It is a global roll call, if you will, inviting people, inviting everyone to discover the part they can play by being involved together in standing with What Is Of Value, and standing against what is not of value. Not against with force, but against in the awareness that what is valueless is meaningless.

There is a global call for unity of intent to demand the Expression of Intelligence and Love and Respect for every single individuality and nothing less. Even though this will seem to infringe on free will, which everyone is... not everyone, but too many are intent upon valuing, free will that is, to the point where no distinction is being made between the allowability of free will that harms and free will that heals.

It is time for mankind to discover its global capacity to speak on behalf of global humaneness. It is time for mankind to globally discover its integrity,

and that it has a capacity to exert its integrity on behalf of the integrity of every man, woman, and child on the globe, and thereby experience a unity that transcends national ego interests. And that this is what the call is for, is evidence of progress made. The world, mankind, is in a new place.

I want to point something out. Many of you have jobs and you also have relationships outside of your jobs. And you go to work and you have a skill that you're able to express and embody well. But at home, we'll say, you don't have as many skills as would be helpful, and so what you embody and express, if it were put under a magnifying glass, would seem to provide many opportunities for judgment and for discrediting you. And I mean every single one of you. Is the fact that in some areas of your life you don't have great skills... does the fact that in areas of your life you don't have great skill, and therefore behave poorly, does that constitute justification for calling the good work that you are able to do skillfully in your job into question? Be careful that you don't allow yourself to succumb to the invitation to discredit an essential act of integrity, because in some other areas, the person expressing the integrity may not have expressed integrity. And I'm going to leave it at that.

You all are opening up a lot and becoming significantly less defended against what, just a short time ago, you would have been unwilling to embrace. You are becoming more significantly grounded and stable. And it's giving you the ability to recognize that every aspect of awakening is intelligent, is reasonable. And that even though it calls for you to embrace what would have been unthinkable in the not too distant past, is now thinkable. And that means shift is happening.

Okay. I love you all. Good night.

AUDIENCE: Good night.

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October 12, 2003--A Course In Miracles Study Group with Raj/Jesus

Discussion Today

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the internet.

I would like to start with some comments. The last time we gathered, we ended with a discussion about, let us say, the rate of **speed with which I was moving and the fact that there wasn't enough time for everything to settle in**, to be dealt with. And so I indicated that today we would take time for you to address portions of the book that we moved over quickly that there is lack of clarity about for you and that you wish to have clarity about.

I want to say something. We call this an ACIM Study Group and we have been for over a year discussing and moving through the *Course*. **But you know what? I'm not really here trying to illuminate the words in a book. This isn't about quote "a course of study" unquote. At the bottom line, the *Course* is all about *you*. It's not about the *Course*.**

My Function here is not to illuminate the *Course* but to illuminate you--Who You Divinely Are--to yourself, or shall I say, your Self, with a capital "S", to you. **You are the focal point because you are the ones having the dream, the nightmare. The book isn't having a dream. And the purpose of the book is to cause you to experience your Self more clearly.** The purpose of the book is to give you language and concepts that will undo the sense of yourself which you carry with you and reinforce and embody and actify, if I may put it that way, and undo it. The book is not the focal point. Your Real Self **is** and your, what you would call as an ego, your potential is the focal point. Divine potential, not ego potential.

So far, as we have read, I have been bringing the attention back to you, using it to help you see how you utilize your mind, and the starting point that you are using.

Last week, the last meeting I pointed out there are two different operating systems. One of the them is Real in You, and one is the one you have made-up. Everything that we have read up to this point has helped to provide language and concepts **that will allow you to grasp this. But you know what? We're at a point of transition here, you might say, out of the theoretical into the practical where it stops being something you're studying about; ideas that you're able to put together, classify, categorize, put into your memory banks, and then draw from, like legal boiler plate, phrases, statements that can be pulled out of a memory bank and put together in fresh new ways, intriguing ways, surprising ways.**

It's not about gathering anything from memory banks, and it's not about putting anything into memory banks. It's not about finding something new to incorporate into your mutually-agreed-upon definitions, refining them and perfecting them and making them be more spiritual while still functioning from an operating system which is purely imaginary and has nothing to do with Reality.

Your boiler plate, your definitions, and the way you have put everything together to give you a sense of what everything is about so you may feel secure, is what you are about to be willing to abandon, if indeed you want to wake up, if indeed you want to regain your Sanity. In abandoning this, it feels like abandoning your security. But you know what? Your security has always been derived from your ability to give quick responses because you can access your memory quickly and efficiently so that you have a rebuttal, you have an idea that **overrides the idea that has been expressed. That's not really security. It's just a good defense system.**

When you move into the other Operating System, you move into a place where your immediate response to anything is, **"I don't know what the answer is,"** and where you abandon the attempt to have the quick answer, the quick rebuttal that supercedes whatever came before it. Switching to the other Operating System is a matter of moving into the, I'm going to say, forever unknown and letting yourself be there in your Peace with the inevitable curiosity that will accompany it. **You may not know what the answer is, but you know there's a question. You know there's a need. And in the silence of not attempting to provide the quick rebuttal, the quick answer, you find insight, revelation occurring. You find yourself knowing in that moment what to do, what to say, how to phrase it, how to intone it. And you know what? Your behavior will always be a blessing. But you know something else? What you have found yourself expressing that constituted a blessing doesn't become a bit of information to store in your memory banks, because that is not the way the new Operating System works. It doesn't have any memory banks.**

The new Operating System where you have gone to the Place of Excellence in You and you have said, **"Thy Will be done, not mine,"** means that you forever stand at unknowing attention with curiosity, openness so that your appropriateness in every given moment is fresh and original and expresses the Living Will of God in the Now.

As you make the conscious and conscientious effort to **shift to the other Operating System, what I'm going to call the new Operating System, the Holy Spirit**, as you make conscious and conscientious effort to do that more and more consistently and find yourself being able to be utterly appropriate in the moment, always

with a blessing accompanying it, you will begin to find security in never knowing anything beforehand. A new experience of security will occur, and it will reinforce itself without your having to try to have to reinforce it. It will reinforce itself, not because you are consistently expressing a clear will, but because you are consistently being willful-less.

None of you realizes the degree to which the tone of your voice and your choice of words is governing your ignorance, is governing and securing your ignorance, your dream.

So, **you** have been my focus all along--not the **Course**. The **Course** is being used as a means of providing language that will allow you to somewhat gracefully shift from the current operating system to the Real Operating System in You. That's what it's all about.

Now, who has questions about what we've been discussing in the **Course** that you would like clarification on? And if you will give us the page numbers.

SEEKER: This would be on page 93.

RAJ: Of the sparkly book.

SEEKER: That's correct.

RAJ: Okay, this is for those who are in the first or second edition, this would be on the second page of chapter five.

SEEKER: Okay. Here it talks about giving; the whole idea of giving is losing and how...

RAJ: Which paragraph are you looking at?

SEEKER: It's the whole, it's "Healing as Joining." It's in that entire paragraph. For instance, in the last sentence it says:

SEEKER READING: *If you can accept the concept that the world IS one of ideas, the whole belief in the false association which the ego makes between giving and LOSING is gone. (H-#101)*

SEEKER: Do you see that, that last sentence there?

RAJ: Indeed.

SEEKER: Okay. The whole concept of this paragraph is about the whole idea of scarcity, I think, versus abundance. In other words, it makes the... it presents the concept that if you share a... if you give someone a thing... okay, it looks like you lose the thing and the other person gains it. But if you give a person an idea, it does not diminish your holding the idea but actually increases, makes it bigger. The other person has the idea and you have the idea, and the more people that believe in the idea the stronger the idea becomes.

RAJ: Indeed.

SEEKER: Here is what the... and now I want to take this concept and put it into my everyday life. So here's the question. Let's talk about... and of course scarcity in the lives of myself and others is often about money. The whole question of money. So my question that immediately came up for me was if you believe in this particular concept, if you believe in the idea of this particular concept, then would it be possible for you to experience a lack in your life as far as materiality is concerned?

RAJ: If you believe in this particular concept meaning?

SEEKER: The concept of giving is and sharing is increasing as opposed to giving as losing. You follow me?

RAJ: Yes.

SEEKER: Okay. So the thing that immediately came up for me was that if I'm totally 100% in belief of this idea, would I experience scarcity, lack, need in my life? In other words, is what... for instance, if I do experience scarcity, lack, and lack of whatever it is I feel I need to continue, is it because I'm not fully invested in this whole idea that this paragraph puts across? Does that make sense what I'm getting at?

RAJ: I am going to ask you to say it again more succinctly.

SEEKER: Okay. You want me to repeat the idea again? Okay. Let me see if I can find the exact sentence that... okay.

SEEKER READING: *If you think about it, you will see that, while this kind of thinking is totally alien to having THINGS,... (H-#101)*

SEEKER: That is, the idea of "when you give you lose."

SEEKER READING: *...even to the lower mind it is quite comprehensible in connection with IDEAS. If you share a physical possession, you DO divide its ownership. If you share an idea, however, you do NOT lessen it. ALL of it is still yours, although all of it has been given away. Further, if the person to whom you give it accepts it as HIS, he reinforces it in YOUR mind, and thus INCREASES it. (H-#101)*

SEEKER: So in the world of ideas, it's quite obvious. In the world of things, it's hard to see. So my question is if I fully invest, if I'm 100% vested in this idea of "giving is increasing," then could scarcity, lack of anything be experienced in my particular experience?

RAJ: You would indeed find your needs being met. I'm going to ask you to become even more specific. What kind of things are you talking about giving?

SEEKER: Well, money is a perfect example. In my own life, I operate at a deficit. And so, instead of saying, well, the folks out there in yoga-land in this particular neighborhood aren't just getting it, they don't see

the value of what I'm doing, I'm a bad teacher, you know, all of the ego bullshit that will come up that will condemn me or my Brother for as why this is in a deficit situation. So I'm in the process of trying to re-look at the situation, change my perspective. And this particular paragraph, you know, is that what I have to do? Do I have to change my mind in order to change what is in my experience?

RAJ: You do indeed.

SEEKER: How would I do that?

RAJ: You have to arrive at a point where you have to decide whether there is anything, *anything* that can justify your withholding your Gift. As long as there is *anything* that can justify your withholding your Gift, your Gift is not complete. There can be no joy in the sharing of It. And that will be reflected back to you as insufficiency of some sort, providing you the opportunity to solidify and unify your commitment to your **Function to be that which extends what is valuable, what meets the need, whatever it is the Father's Will that you be the expression of.**

SEEKER: In my experience, what I'm experiencing right now is I do all that I can. It's taken priority in my life to extend the Gift to... for people who say they can't pay, to say, "You can have it for free. You don't have to pay. It's my pleasure to give it to you." I see it as more important than the fee for the class is watching people progress in the practice. That seems to give me the most joy because I recognize that at the level that I'm at right now, I'm never going to be able to, or at least I can't foresee getting enough from this financially to make me wealthy, or in any way well off. So, there's that. Then the... I don't see myself withholding anything from the people who I teach, at this point. And I don't, I thought I was beyond the idea of making it about money.

So I keep... what I'm saying is there's still confusion. What is it that I'm specifically not doing or feeling or seeing that continues to deny me to be able to move comfortably monetarily in the situation, or feel that I'm... In other words, what am I doing that's not working? If it's not them, it's gotta be me. And that... I always look at me as being the problem. So where is the problem?

RAJ: Sometimes the problem is with them. And sometimes you are there to be the one to provide the illumination, the clarification of the fact that sharing is a two-way street. Sharing is a mutual thing. And so you're going to have to listen in the moment as to how to be with a particular individual or a particular group as to what you are going to say, and how you are going to illuminate what is still covered in their mind about the mutuality of Gift. Because, mind you, they are coming still from the place you are emerging from, perhaps even more solidly than you, and so it doesn't make sense to them. And so education, illumination needs to happen. And you're going to have to listen on the spot as to what it is that will need to be said.

SEEKER: There is also some guilt that I have in this situation because, like Paul and Susan, they don't... there is no fee for... they give and it's up to you, us to determine what that Gift is worth, or how much we're moved to give, or so it's all on a volunteer basis.

But yet I in my particular practice say well, if you come to this class, it's this amount of money. If you come, you know, you pay twelve classes. There is a fee. It makes it easy for everyone. It's ten dollars, or nine dollars, or whatever, twelve dollars.

RAJ: It makes it easy for everyone because it doesn't challenge the current operating system, and it doesn't promote a shift to the other Operating System.

SEEKER: Right. Exactly. So my guilt comes up with I'm not doing *that*. So my question is, is that my next step? Is to make it a donation basis in my particular practice? I mean am I... am I... is that my fear? My withholding my...

RAJ: It is, and understand that a certain amount of education is going to have to accompany the shift.

SEEKER: You mean of me or of them?

RAJ: Of them, of those who you are teaching. Yes.

SEEKER: So is it time to do that? Or is it like I have to get more comfortable with the concept?

RAJ: Well, let's put it this way. **The ego is never going to get more comfortable with the concept.**

[Michael and scattered audience laughing] And there is no time like the present to break the habit, to break the pattern, to make an excursion into the new Operating System, the new Premise.

SEEKER: The last thing that comes up for me around this whole idea of abundance is the whole idea of conservation. Conservation from... on the individual level as far as recycling is concerned. In other words, saving your waste paper and taking it to the recycling center, driving an automobile that doesn't burn a lot of gas, and limiting your trips to only those that are necessary, and on and on and on and on. How does that fit into the whole idea of abundance and not buy into the whole idea of limited resources and scarcity and pollution and et cetera?

RAJ: [laughing] To be intelligent doesn't constitute a practice of limitation or scarcity. To organize your waste so that it can be processed efficiently and recycled, not out of lack, but out of honoring the abundance that you have, the abundance that you have that you're throwing away. **This does not constitute scarcity.**

To limit your trips to conserve on fuel does not make sense. To be able to increase your ability to make trips without losing is intelligent. And so the means to make as many trips as you wish and not pollute is intelligent. Conservation, thrift is the means by which you block the experience of abundance.

SEEKER: I'm not getting it. It's like you just said two different things. In one sense you said conservation makes sense, and is intelligent...

RAJ: In what sense?

SEEKER: Pardon me?

RAJ: Feed back to me in what sense.

SEEKER: In the sense of recycling, for instance.

RAJ: I didn't say that had anything to do with thrift. I said it had to do with the intelligent use of abundance that you have that you're throwing away.

SEEKER: Okay. But then for instance, to buy a gas hog and...

RAJ: The aluminum, the glass, and so on, that is a resource; an already existing asset, you might say. To handle it intelligently so that it remains an asset doesn't constitute thrift. It constitutes simple wisdom.

SEEKER: What about, for instance, like consumerism where you just go out and buy stuff. You buy, buy, buy. And you say, "Well, why not? Everything is abundant." And then it just gets thrown away, or...

RAJ: What is the motivation for the buying?

SEEKER: Well, obviously...

RAJ: If it's to fulfill a need or fulfill a purpose, a function, if you are buying to be able to do something to be able to make the Gift...

SEEKER: Ahh.

RAJ: ...but if you are buying to keep up with the Joneses, or if you are buying so as to appear to be successful when you're not, or if you are buying to feel important, now you're clearly in the ego, and this is not what we're talking about.

SEEKER: How about the question of like luxury? For instance, you know, buying a big beautiful, comfortable car that just really, you know, gets five miles to the gallon versus having a compact economical car because you feel that it's easier on the environment?

RAJ: The question is what purpose is the vehicle going to serve?

SEEKER: Well, in one sense it serves the purpose of making me comfortable, and making me feel like I'm in the lap of luxury versus the whole idea of feeling...

RAJ: Let's stop right there. Quote "the lap of luxury" unquote. That is pure ego bullshit. It's a concept. Lap of luxury.

SEEKER: Well, I think...

RAJ: Now, to have a car so that you feel like you're in the "lap of luxury" is way off base. To be comfortable, to be surrounded by that which is beautiful, is a divine thing. And you know what? There's a whole area of freedom and enjoyment that is being missed out on because, for example, the Volkswagen could be designed so that it is beautiful inside with cherry wood and leather and comfortable seats so that everything about it is as enjoyable as you associate what is enjoyable about a BMW or a Rolls Royce.

What is the purpose that it serves? You may need a car that is a larger car, because part of the Gift you make involves driving other people, as well as yourself, where the room is needed. Does what you have serve the Gift you're giving? Or does it serve a personal satisfaction? Does what you have embody and further fulfill the Gift that you have to give. You see?

SEEKER: Yes. I don't want to get too far off track. I just want to ask one more question. Could you in this paragraph it talks about Soul. And I've looked through the material and cannot find a definition. It talks about higher mind and it talks about Soul. The higher mind follows the Soul. Could you give us a definition, a working definition of Soul?

RAJ: Soul means Individuality. Individuality means indivisibility. Individuality means indivisible and therefore undivided. And I have also given you a definition of Soul and that definition is, the capacity to sense and feel what is divinely Real. It is what you would call the Divine Mind's Capacity to Feel the capital "M" Meaning of Everything.

Therefore the word "Individuality" means you. And you are the Function of glorifying God by recognizing God in each and every thing. You're very Being is the Function of recognizing God in everything, acknowledging God in everything, feeling What God Is Being in everything. And you witnessing to God are inseparable from God.

The most clearly I can put it in words is that you recognizing God in everything is God Himself recognizing Himself in everything. Okay.

SEEKER: Thank you.

RAJ: You are welcome.

What page?

ANOTHER SEEKER: Thank you.

RAJ: What page are you...

SEEKER: In the same area. Refining this more into a for me which is kind of a personal dilemma, the idea of surrendering. What's been coming up for me is...

RAJ: When I finish the sentence,...

SEEKER: I'm sorry.

RAJ: Surrendering...

SEEKER: Surrendering the ego into that place which seems like a void, risking letting go of everything with the promise that a greater or a complete fulfillment awaits us. And what...

RAJ: **Fortunately you don't have to do that in one giant leap. Because as with the Prodigal Son, the moment you start Home the Father comes out to meet you. The moment you start Home the Holy Spirit that is your Real Mind is present to meet you right where you are to facilitate the rest of your journey Home.**

Continue.

SEEKER: That's nice to hear, but in my own personal experience, when I get close to that place of surrendering into that silence, in meditation, for example, my ego is scratching and clawing and insinuating stuff like, "Okay if you want to become one who is awake, then you're no longer going to get to have any physical and emotional intimacy with anyone. And it's already pretty sparse. And so are you sure that's where you want to go?" And...

RAJ: It tempts you.

SEEKER: These kinds of things, and my Higher Self is saying, "Yes, but I remember having the experience of that state of mind for a while earlier in life and I didn't feel like I was missing anything."

RAJ: Indeed.

SEEKER: But now where I'm at because I'm not in a relationship, I miss being close and intimate and having a heart connection with someone, you know. So there's this dichotomy going on in me and...

RAJ: And it's going on in everyone.

SEEKER: And I think most of us beings who are associating our bodies and emotions as males are wanting probably more intimacy than the female gender seems to want to have. I don't know. It just seems to me like that's a common perception anyway.

RAJ: Well, come on. Be honest. Even when you're getting more, it's still not a happy life, is it?

SEEKER: That's correct. There's a price to pay.

RAJ: What I mean is when you're getting more, the fundamental problematic nature of existence still confronts you.

SEEKER: Yes.

RAJ: The promise though is that if you shift operating systems, you will still have intimacy except that now it will be able to be *infinitely* intimate. But you also have the promise of losing the problematic nature of existence. The question is are you miserable enough yet to have the willingness to try something new? Or are you not adventurous enough yet because you can tolerate the misery?

SEEKER: That's exactly... I'm glad you brought that up because I've been thinking like, you know, I'm in this lukewarm state and God make me miserable enough so that I can give up like I did before.

RAJ: God can't make you any more miserable than you are.

SEEKER: Because I'm not miserable enough evidently to go into complete surrender and say I'm through with trying to do this on my own and just give in into God.

RAJ: At least you're honest enough to acknowledge that. And there's nothing...

SEEKER: And if I could be more miserable, maybe I would give up. I don't know.

RAJ: You have been more miserable than this and you didn't give up.

SEEKER: Well, once I did.

RAJ: So what's the answer? I can't cause misery for you to make you change your mind. I can't do anything to get you to change your mind. All I can do is to inform you of your option, of your opportunity. So maybe it would be helpful for you to know that until you change your mind, you're stuck. Just very simply.

SEEKER: And I'm not likely to go lay on a bed of nails or something just so I can be more miserable than I am.

RAJ: No, because you would pick a bed of nails that would be tolerable. The nails wouldn't be so far apart that it would be intolerable. You see, it's all a game. It's all a game. All of you are all playing a game. And even your misery that you create for yourself is always just as much as you can tolerate. And I'm going to tell you something. You create illness for yourself that is terminal, and you know what? Even that is tolerable to you. ***Even that is tolerable to you.*** So the threat of death is not sufficient to cause you to change your mind. Interesting, huh? So at the bottom line the reason for your changing your mind is not going to be the depth of your misery. It's going to come from some place else. And it's going to come from a place of conscious intelligence within you that finally says, "You know what? I'm going to abandon this foolish game and I'm going to head for Home just because."

SEEKER: It's good to hear that Awakened Ones have an even fuller experience of what we in the ego state consider pretty fulfilling.

RAJ: "We in the ego state." You're not in an ego state! You're *acting* out an ego state.

SEEKER: Well, okay. I guess I didn't state it right.

RAJ: No, you stated it the way everybody states it and it's a way you keep yourself fuzzy. You're not in an ego state and you don't have an ego. You are the Christ behaving in a consciously selected way and then believing the choice of behavior that you've chosen to practice. You say, "Those who are awake blah, blah, blah." And I'm telling you that *you* at this moment, which I have referred to as the Place of Excellence in you who you think you are at the moment, is fully in possession of its faculties as the Christ right now, right there where you are. At the moment because you're in denial of it, it's called the Holy Spirit. But the Holy Spirit is your very Being, your very Divinity. It is your Divine Perspective which is being constantly derived from the Movement of God, your Source.

Now, this section that we're looking at is called "Healing as Joining." If you want to wake up, if you want to finally be rid of the misery of the quote "human condition" unquote, you're going to choose to join with One Who Is Awake. You're going to turn to the Altar to gather the Facts of Being from the Father through the Holy Spirit, or your Guide which serves the same Function as the Holy Spirit. And you'll persist in that until it's more and more consistent, and more and more continuous. And that's the way you're going to shift operating systems. And if you decide to be fuzzy and not make up your mind quite yet, go ahead and do it. Don't make up your mind quite yet, but be aware You Are The Ultimate right now, the Christed One, the Son of God, choosing in this moment to behave as though you are less than that and then choosing to believe what your behavior expresses, thereby *apparently* forgetting Who You Are.

Now, a word to everyone. Everyone incarnated, I'm going to put it that way, everyone that you might run into on the face of your planet is to one degree or another engaged in this and suffering from the engagement, just as you are. And the call is for you to witness for the excellence in your Brother instead of agreeing with him, or instead of formulating your own definition of him and agreeing with *that* definition which has nothing to do with that which is excellent in him.

Stop looking at others and saying, "He's ancient. He's old. He's poor. He's stubborn. She's difficult." Stop doing it because it blinds you to the excellence in them, and it prohibits you from behaving in a way that illuminates and uncovers the excellence in them *to them*. And it keeps everyone in a constant state of defense against these poor images which you are utilizing in your mind and verifying, confirming and reestablishing over and over and over again in a constant state of misery.

You've got to start changing your habits. Stop. Change the way you are using your minds. You must start witnessing for the excellence in your Brothers and Sisters whether they see it or not. Now, what if you are witnessing for the best or the excellent in your Brothers and Sisters, a Brother or a Sister, and that one does not catch the flavor or the vision with which you are embracing them and they behave in a manner that is hateful or harmful, well, what do you do? Do you say, "This one is not worthy of my acknowledging the excellence in them and I need to protect myself against their hateful behavior that is directed toward me"? No.

You must be willing to do two things. You must be willing not to abandon your role, your Function as the Christ which is to feel and acknowledge God in each and every thing because that is the Function of your very presence, your existence, your existing. And at the same time that you refuse to abandon the vision of What They Divinely Are, you also, in very practical terms, refuse to join them in the dance that they would try to initiate with you of negative action and reaction; negative action on their part and reaction in you. You refuse to join in reaction and you say "No" to the behavior.

It's very important for you in your day-to-day relationships with people to respond from the Integrity you find you have in the Place of Excellence within You, and refuse to respond to the dance that you're invited to participate in, *and* make a call for correction in the behavior, the hateful behavior. A call for correction.

SEEKER: Thank you, Raj. You've given me, and I think most of us, a full plate. I feel like I would like to pass the mic to whoever else has a question.

RAJ: Okay.

ANOTHER SEEKER: What's been up for me since this last meeting...

RAJ: Oh, what page is this with reference to?

SEEKER: In that chapter switching operating systems. And my point being you once told me that when a Brother, when I see bad behavior happening, inappropriate behavior which is abusive, in order to effectively be the answer to the call for help, we have to shift into the correct operating system and we do that by asking God for help. And at the same time...

RAJ: I'm going to interrupt for just a moment.

Every single one of you does basically know the difference between right and wrong, between what works and what doesn't work, whether you are divinely inspired at the moment or not. You know what hurts and what doesn't hurt. You know what's beautiful and what isn't beautiful. Who of you has any difficulty going into a jewelry store, let us say, on Rodeo Drive in Beverly Hills and looking at the jewelry there and recognizing that it's beautiful, as opposed to the jewelry that you might see in Penney's in their little jewelry department? Who has any difficulty looking at royal or imperial jewelry or art and has any difficulty recognizing exquisite beauty? You all know the difference between beauty and ugliness.

You all know the difference between what hurts and what doesn't. And so if you see something going on that is hurtful, don't hesitate to say "No" to it on the basis of your simple innate ability to recognize the difference between what is right and what is wrong, what hurts and what doesn't hurt.

Now, if someone pulls a gun out and points it at you and they are in a frenzy and unstable, are you going to stand there trying to get centered and trying to hear the Voice for Truth, the Holy Spirit in you, to come up with exactly the perfect answer? Not if you're wise. Not if you're practical. You'll get out of the range of that gun [snap of the fingers] as quickly as you can and that will be your way of saying "No." You will *object* spontaneously.

Now, if you have time to listen so that you can hear what would be the ultimately appropriate way to deal with this, do it. Not all abusive circumstances call for an instantaneously, immediate response.

But I'll tell you something. It's a shame to let abuse continue that you recognize as abuse because you're waiting for the perfect answer. Do you hear what I'm saying? That is spiritual stupidity. If something is going on that is abusive, don't hesitate to blurt out your "No," your objection. Otherwise, your attempt to be spiritually perfect becomes nothing more than a delay in the provision of *relief* from abuse.

Now hopefully you are changing operating systems. Hopefully as a result of changing operating systems, **you're more consistently in touch with Guidance so that Guidance is available to you on the spot. But for God's sake, and I mean *for God's sake*, for the sake of that which is God in each and every one of you, don't delay in objecting to abuse in order to get centered and connected with your Divine Source and feeling the movement of being on the beam so that you can hear with utter clarity how to be the Presence of Love in this situation so that there is blessing for all involved. Perhaps there's another punch to the face that occurs while you're doing that. Perhaps there's another *dig* that someone has applied to a so-called friend.**

And you know what? You know what is perhaps the ultimate insult to your Brother, the Christ, who seems to be confronted with abuse? It's you saying, "Maybe he or she needs this experience in order to wake up. Maybe I should just bite my tongue and say and do nothing. After all this may be the part of the human condition, this may be the very experience that will turn the tide for them and cause them to shift. And so I will stand in support of hate because in this instance hate may be just the ticket for this person. The results of hate may be just the ticket for this person." Do you see how distorted your spirituality can become?

"Well, you know what? Maybe sin, disease and death really has some divine purpose. After all, they wouldn't be having the experience for no reason at all." And then it's said, "Well, remember, Raj, you said the Holy Spirit can turn everything to your advantage." Well, thank God the Holy Spirit can, because it means there is an answer to an unjustifiable experience of suffering and limitation and lack. But don't take what isn't real, don't take what is hateful, don't take what is unloving and say, "Maybe this is just the thing it will take for the Holy Spirit to turn it to their advantage." That in itself is hate.

But you have provide to healing and wholeness. First section, "Healing as Joining." And the next section, "The Mind of the Atonement." Wow! All of these have to do with integrity, integration, unification, the coming back into the Experience of Individuality which is Indivisibility. And Indivisibility is not your personal indivisibility, but it's the Indivisibility of God's Ideas universally joined, in other words.

Therefore whatever causes you to delay in witnessing for the excellence in your Brother, I'm going to be very bold here, is sin. It is the exact opposite of Truth. It is the exact opposite of your Function. And when you deny yourself your Function, you are caught in quote "the human condition," your dream. And there's no way that you can say looking at another, "Maybe he or she needs this hateful experience because it might just be the thing that will move them over the threshold." That is not your Function. That is not you witnessing to the Place of Excellence in your Brother, witnessing to the Presence of God in your Brother. And it does nothing but delay transformation.

Now, I will let you continue.

SEEKER: Well, I'm aware of what you have just said. What I was concerned about was not putting the tips on the arrows when they fly and being in a place in my mind where...

RAJ: You know what? When they fly from where?

SEEKER: Whatever direction they're coming.

RAJ: From you?

SEEKER: No.

RAJ: Towards you?

SEEKER: Towards me.

RAJ: Yes. What does that mean, "not putting tips on the arrows"?

SEEKER: It means not reacting.

RAJ: What does "not reacting" mean?

SEEKER: Getting emotionally upset which is being in judgment. The reason I brought this up is because I have had a hard time in the past standing up for myself because I would react. So I know that there is another place I have to shift to in order to be more objective about what I'm seeing, but yet from a calm place and not from a reactive place.

RAJ: Your capacity to say “No” with the Power of the Universe behind it might be a roar emerging from your throat that sounds like an insane eruption of vocal noises that one could look at and say, “Wow! She’s really in a state of reaction.” But because it came out of your mouth from the tips of your toes, because you knew with utter clarity that what was happening was inappropriate and there was a call for correction, would cause the correction to occur.

What you’re talking about will cause delay in the necessary objection.

SEEKER: Yeah, I know. I’ve experienced that.

RAJ: I’m going to tell you something else. Many times when you stand up for yourselves, all of you, and you’re shaking and you are uneasy, you are unsettled, and you express your objection without control and without dignity, but you express it well so that it is heard, whether it’s accepted or not, it’s heard, all that’s happening is that you are speaking from an Integrity in you that you’re not used to acknowledging. And that you are used to soft pedaling or pushing down and it takes that much energy for you to speak from your Integrity and get it past your lips.

And then you say, “Boy, I have to get pretty angry in order to speak up for myself.” No. And then you say, “Wow, I was being emotional and that isn’t spiritually correct. That is ego. Emotions are ego stuff.” And you talk away what was perhaps one of the few times that you spoke from your Integrity, even though it took so much courage to do it because you don’t feel it that much that it came out awkwardly. Do you see what I’m saying? And then your ego will misinterpret it as anger and emotion. The ego will interpret it as an ego reaction. Isn’t that funny? The pot calling the kettle black. The ego will say, “That was an ego reaction, Trish. Shame on you. Now next time you get in your centered place.”

SEEKER: That’s so true.

RAJ: “And you get your act together because until you do that you have no right and no real place of divine authority from which to express yourself.”

So, do you understand that what I’m talking about has to do with operating from the new Operating System?

SEEKER: Yes, I do. That’s why I’m asking this question.

RAJ: Okay. I’m not just asking you. I’m saying that to everyone here and everyone who’s listening on the internet.

SEEKER: It seems that we have concepts... I’ll speak for myself. I may have a concept about how this Operating System is supposed to operate.

RAJ: Oh, absolutely. Your egos will immediately provide you with a structure within which to consider this new Operating System. So that then you can say, “Well, step one, get calm. Step two, lean into my Guidance. Step three,...” You know, except that there will be, you know, a thousand and one steps and all the time that you’re taking those steps, abuse is occurring, objection isn’t being made. And all the time that you’re doing that, you’re feeling so good about yourself because you are doing it the right way. And because you’re doing it the right way, there will be a blessing for you. Hopefully the person’s who’s getting killed in the process will get a blessing, too.

I’ll tell you. I’ll give you all a hint. Join with your Brother first, and then reach for the Holy Spirit. Don’t reach for the Holy Spirit and wait to join with your Brother in witnessing for the excellence in him or her. And mind you, sometimes joining with your Brother or your Sister means objecting to hateful behavior that they are expressing toward you. Don’t justify hate. There is no spiritual principle that justifies justifying hate.

SEEKER: The argument has come up that, well, I don’t want to confront anyone.

RAJ: Oh, of course.

SEEKER: And confrontation has always meant to me something negative.

RAJ: Can’t you get a proxy?

SEEKER: [laughing]

RAJ: Is there a proxy anywhere in the group that will...? Maybe somebody else will do it.

Hopefully when you have a need, somebody won’t say the same thing and not reach out a hand that could save you. Do unto others as you would have them do unto you.

I keep saying it. Involvement, involvement, involvement. Involvement isn’t done by a proxy. It’s not done with loving thoughts from a distance. It means standing there with your Brother or Sister, getting into the nitty-gritty where the need is and bringing correction to it because you care enough to witness for the best in your Brother or Sister.

SEEKER: That brings a lot of flak with it.

RAJ: You don’t think I get flak? [some audience laughter] A lot of people hate me, Michael. [audience laughter]

SEEKER (Michael): I’ve never see it.

SEEKER (previous): So we have permission then to stir up the shit.

RAJ: No, you don’t.

SEEKER: No?

RAJ: Where you gonna go to find the shit to stir?

SEEKER: I don't have to go to look for it.

RAJ: Your attention is on the wrong place. Don't have your attention on stirring shit. Have your attention on *being* the Presence of Love that cares enough about your Brother or Sister to cast your vote publicly out there, up front, so that hurt and harm cannot continue unobjected to.

SEEKER: I totally appreciate your clarifying this. In principle I'm in agreement with that, of course.

RAJ: No one has the right to hurt their Brother or Sister until they're stopped. It isn't as though there's some innate right you all have to do anything you want until you're corrected. You can't say, "Well, you know, he's just expressing himself. He's just exploring new territory of self expression as he runs by and snatches the purse off the old ladies' arm."

SEEKER: Raj, I think to encapsulate it, the whole thing here, is either people get angry and say nothing, can't say anything, or they get hurt and can't say nothing. And these are the two emotions...

RAJ: Who are these... who is? The person objecting or the person...

SEEKER: I'll speak for myself. The person objecting, or the person to whom the abuse is targeted.

RAJ: Start over now.

SEEKER: It has been my experience in my life whenever I have perceived abuse, I couldn't stand up for myself in the moment it was happening. I couldn't find my voice because I was emotionally hurting.

RAJ: Indeed.

SEEKER: And so...

RAJ: How wonderful it would have been for you if there had been Brothers and Sisters standing around you who felt that it was their function to say "No" to the abuser, to witness for you. And to witness for the abuser by causing the abuser to stop doing what didn't reflect their true nature, as well. That is a shame that that was your experience. And what I'm talking about is what will *correct* that experience for everyone in the future.

SEEKER: Right. Unfortunately...

RAJ: And you know what? Maybe you had some incredible insights as a result of the whole horrible experience.

SEEKER: I did.

RAJ: But that is not justification for not helping someone else. It's by the grace of God, the Holy Spirit, that it was turned to your advantage.

SEEKER: Absolutely.

RAJ: So is there anything remaining unclear in your mind at this moment? You were asking a question.

SEEKER: I was only concerned about being in the place where I can speak up in a way that's helpful when I see abuse or inappropriate behavior taking place. That is joining with or being in, from the right Operating System. And you said even if you don't think you're coming from the right operating system, just open your mouth and do what you see that will be helpful. Because...

RAJ: Raise objection.

SEEKER: Yeah. Because I care.

RAJ: Exactly. What other intelligent choice do you have?

SEEKER: None.

RAJ: Good.

SEEKER: I only brought this up because I know there are many who are like myself used to be who can't for some reason get involved or say something.

RAJ: Does anyone have any question on this subject?

ANOTHER SEEKER: This is something exactly what I've been struggling with since last summer when I just blew up at my boss and I did everything you just said, that I justified it until it made no sense to myself, and actually I was acting on my Integrity. So I remembered that and that was really significant to me and I've begun trying to stand up when I see something that I think needs to be challenged. And [I've] been watching myself to make sure that I'm not coming from emotion or ego. If there's enough time I can stop and ask, "Oh, what do I say here?" And I do, it does feel exactly like you said. It's coming from the tips of your toes, and your entire body feels the truth of what you're saying and you can't hold it in.

And I think if you... that's where I don't feel the judgment I'm that I used to feel against the person whom I saw the behavior. It seems like I'm released from judging them and all of a sudden I feel like I'm on their side. Of course, they don't feel like that usually, but that's okay. Finally it is okay. And I care enough about them to say, "Whoa. Hello. Wake up here. Whoa. Whoa. Whoa. You're making a big mistake." Just try to find some way to do it. And sometimes it comes out real awkward, but with practice it starts getting easier and easier and then calmer and the most amazing, creative things come out of your mouth.

RAJ: Part of it is because the more you do it, the less inertia is present. When it first comes out and feels like an explosion, most of the dynamic is the overcoming of inertia within you; your own reluctance to let your Integrity have expression just because it's really there.

SEEKER: Kind of like all of the suppressed things behind it too, like a cork in a bottle. All of a sudden the cork gets released and by God, you're going to have your say finally and somebody's going to listen. So, and then once you do that, you don't want to go back, put the cork back in the bottle.

RAJ: That is correct.

SEEKER: And it's very uncomfortable sometimes and then my ego gets a hold of it and says, "Oh, so you think you're the corrector, huh? You can go around and tell everybody how to be. You're not right and you're not right." But then that...

RAJ: That's stirring shit. But I am not talking about quote "being the corrector of people." We're not talking about being some sort of authority, having some sort of position that you're carrying out. What we're talking about is being the Presence of Love responding from your capacity to be Love that cares enough about another to speak up and object to what is unjust or what is hateful. Do you see the difference?

SEEKER: Oh, absolutely.

RAJ: Okay.

SEEKER: That's all I have to say. Thank you.

RAJ: You are welcome.

A full get-together. I'm glad we have shared together today. And I look forward to being with you next Saturday and Sunday.

Thank you for letting me be the corrective Presence of Truth. Whether correction has occurred or not, you have provided me with the opportunity to be the corrective Presence of Truth. Now you be that all week.

Okay.

Partially transcribed by Sun Rose Completed, edited and checked by Janis

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Raj/ACIM Study Group – March 13, 2003

A Course In Miracles reference pages)
Chapter 2 – THE SEPARATION AND THE ATONEMENT
Section –SPECIAL PRINCIPLES OF MIRACLE WORKERS
First Edition – p. 23 / Second Edition – p. 27

This section in my original dictation to Helen came now. In other words, it followed what we finished reading last week. And as I said when we skipped it, you will find that it has much more meaning at this point than if we had read it in the sequence you find it in the second and first editions.

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is also joining us on the internet. We will begin this evening with a section entitled, "Special Principles of Miracle Worker's" found on page 27 in the second edition and on page 23 of the first edition.

This section in my original dictation to Helen came now. In other words, it followed what we finished reading last week. And as I said when we skipped it, you will find that it has much more meaning at this point than if we had read it in the sequence you find it in the second and first editions.

Now before we begin, I want to present two ideas. What if... what if there's only one Altar? We've been talking about turning toward the Altar, going within and turning toward the Altar. And I would be willing to bet that all of you thought you were turning to an Altar somewhere in the center of you, and that therefore, there were as many Altars as there were individuals turning within. What if there's only one Altar? And the Altar you're turning to when you go within is that one Altar.

It's sort of like the illustration of the diamond that I've used in the past where each of you could be considered facets of the diamond. If you are looking out from the diamond, you can see that there are other facets adjoining you that seem quite independent of you, having a distinct shape of their own, and so on, all capable of refracting the light. But communication is difficult because you have to bridge the line separating the facets. And you have to somehow communicate around the outer surface of the diamond. But if as the facet you look toward the interior of the diamond, you find that the whole diamond is you. And you find that every other facet, every other individuality as a facet looking toward the interior finds that the whole diamond is what constitutes them, including you. There's only one interior. And in that interior, you are all One, having, you might say, a little bit of the surface area of the diamond specifically

identifying you. And in a way you can extrapolate from this the meaning of being specific and universal at the same time, because you are all universal and specific simultaneously.

So now if you're all turning toward the same Altar because there's only one Altar, the very fact that you're turning toward the Altar means you're turning toward each other. You see that? The very act of turning toward the Altar means that you are all moving into the space where you are One. Now I know that after listening to me for some length of time or any length of time, you know that turning toward the Altar is what you are doing when you turn toward your Guide, or toward the Holy Spirit, or toward the Father, asking for guidance. But now you have the added perspective that all the rest of you are available to each other, to you along with your Guide, and along with the Holy Spirit.

And that space, if you will, the interior of the diamond where the One Altar is, is where you're already One, where you're already available to each other to perceive as the Christs That You Are. It's where communion with each other can occur. So I just wanted to add that little bit of information so that you might be able to contemplate it and abide with it.

It doesn't matter where any individuality is on your globe. It doesn't matter where any individuality is in the Whole of Creation. All of those individualities are available to you as some aspect of the Infinitude Of Your Being when you are turning toward the Altar. And that's where Real Communion can occur. That's where you can see each other as you are and connect with each other on that basis. And you will find that when you connect with each other from there, you will appear to communicate with each other in the world. So once again, this isn't a matter of withdrawing from the world and going into some private mental space where you have a private conversation mentally with your Brothers and Sisters. It's going to look like something. Mind, every aspect of capital "M" Mind is a Conscious Experience, and is therefore a manifested experience. There is Visibility and Tangibility to It and it's called Creation.

And so going within to gather from the Father His Perspective of your Brother or Sister so that you might experience a miracle, a sudden shift of perception, that allows you to Love your Brother from the gifted perspective that you find yourself filled up with is healing.

Now the second thing I wanted to talk about is this. When you are facing away from the Altar, you experience what I'm going to call the Fourth Dimensional Conscious Experience of Being as though it is a three-dimensional-only universe. Cause arises from the Fourth Dimensional Conscious Experience of Being and is infinitely manifest. But if you deprive

yourself of the Father's Perspective which is Fourth-Dimensional—in other words, Whole, All-Inclusive—you experience the Infinitude of Creation as though it's external to you and as though it's self-existent. And as I said last week and the week before, when your back is to the Altar, everything you see is seen through the lens of fear. And so this three-dimensional universe that you see appears to be fearsome and you become locked into a defensive stance toward it. You are suffering from ignorance of What It Is. And in the ignorance of What It Is, you give it definition yourself. But all your definitions amount to are beliefs. And the minute you create a belief, you also create quote "the believer" unquote. There is no believer. There's only the Son of God, the Daughter of God. But the moment you create a belief, you necessarily create a believer, and then you begin to think that's who you are—the believer of what you're believing.

Now, I'm bringing this up for a very important reason and that is, that when correction occurs, which means healing, it is absolutely essential for the belief be separated from the Christ that seems to be suffering from the belief.

And so we will pick the obvious example, I will pick two obvious examples of how correction can occur. You have an individuality by the name of Saddam Hussein. You also have an individuality by the name of George W. Bush. There are other individuals on the stage at the moment. And depending upon your point of view, the two individuals I have named are considered evil men. But, if you're going to see **correction** occur, healing occur, you're going to have to separate the belief that they are evil men, or the belief of evilness, from the individuality known as George Bush and the individuality known as Saddam Hussein. If you do not make that distinction, we were talking about distinction last week, if you do not make that distinction, then you will proceed to get rid of evil men. And there's no correction in that. And who's the deluded one? You!

Now that doesn't mean that correction doesn't need to occur. But understand that the way correction occurs is when you distinguish between the Christ and whatever belief that Christ happens to have succumbed to that is causing his perspective to be fearful and defensive, and who finds force to be the only way to survive.

Now this applies equally to cancer, or any disease, or any sin that any of you might be suffering from, or any of your friends might be. Don't say, "Oh, that poor soul!" Say, "There's no poor soul there. There's the Christ." What they're suffering from is a belief. The belief is nothing more than magic. And the effects of that magic are nothing more than illusion. They are not

real and they have nothing whatsoever to do with that individuality who is the Christ.

Now this you can do intellectually—consciously and intellectually. Having done it, you can then without bias go within to ask God, “What needs to be known here? What is the healing element here that will transform the appearance of a Christ suffering from ignorance? How can I approach this Christ with peace and with Love that will illuminate the Christ of that one, reminding him or her of the Truth about himself or herself?”

And it won’t be quite so difficult as it is if you say, “He’s an evil bastard. God, help me to forgive him for his awfulness!” You see? You’re the one projecting the awfulness onto him. You’re adding that. That’s a job to overcome to have God to help you overcome the awfulness of his evilness, which is a definition you’ve provided.

It’s much easier to recognize that the belief and the believer are both illusions. And that right where a believer believing a belief that he’s suffering from seems to be is the unalterable, unchangeable, eternal Christ. If you recognize that even just intellectually, you will find that you have the means to approach and address this one in your mind with genuine Love and genuine caring. And in extending that to him or her, you know what you do? You claim that as being the Truth about you, and you will not be so ready to succumb to your beliefs without separating them from yourself, and recognizing that no matter what beliefs you are believing, you are neither the believer or the belief. You are the Christ, the direct and present Expression of God that cannot in any way be altered in the slightest from What God Is Being right where you are. It is this separation that allows for healing.

You see, it’s very easy to look at others, especially in the “New Age” and say, “Well, he’s created it for himself.” You see? You’re saying that all that’s there is a believer believing a belief. You see? No possibility of healing there. And if you approach that one as though he is a believer having a belief that he needs to get rid of so he believes something new that’s more spiritual, you’re still dealing with a believer. You’ve never cut through to the spiritual fact of him that he’s the Christ, absolutely incapable of ever having become a believer with a belief that he’s suffering from.

Now I don’t mean for this to sound intellectually complicated, but if you get this, it will be much easier for you to be miracle ready. And it’s closer to being miracle-minded, and it lays the way for a sudden shift of perception to occur [snap of the fingers] much more easily. You see?

If you want to experience a time collapse where there's instantaneous healing, you're going to have to approach the one needing healing, whether it's yourself or another, with some way to cut through the confusion that keeps the bondage in place. And when you realize that what will cut through it is the recognition that the belief that this other one is suffering from is being entertained by a non-existent presence called a believer, who is actually the Christ temporarily unconscious of his Christhood, then you will forget about the belief. You will forget about whether that one has created itself... created it for himself and deserves the consequences he or she is experiencing, and you will address your attention to the Christ that is there. And what happens? You negate the belief, the believer, and the suffering, the consequences, and there's [snap of the fingers] a time collapse and you have what is called an instantaneous healing, or which you call a sudden shift of perception. What cuts through it is the capacity to recognize another's Innocence, primitive Innocence, primordial Innocence. Innocence from the beginning that could never be altered.

You hear that there is an evil axis in your world. Oooh! And you have the leaders of the three countries that constitute the evil axis and they are evil. Wow! Well, you better get it straight right now. All three of them are the Christ. All three of them are the direct expression and embodiment of God, or Allah, or whatever name is used to identify the Original and Omnipotent Creator of Existence. They are all right now the Christ. And they are innocent. Their innocence is part of the very embodiment of them that God is embodying at every moment just like He is embodying it in you in every moment.

And so, you have to be practical, and you have to disallow acts of harm. Sort of the same way you would restrain someone who was delirious and flailing, but you would not believe that you were restraining evil. You would just be restraining behavior arising out of misunderstanding, out of beliefs that were acquired while one's back was to the Altar, while one wasn't listening for God to reveal His Perception, His Perspective, His Vision of His Creation, as it truly is.

So you restrain those whose inarticulate and awkward expression of existence would bring harm, while not believing for a moment that they are evil. You separate the belief and the believer from the individuality. You acknowledge Who and What the Individuality can only Be and you Love that. And you let God fill you with the means to convey, to embody, to express the Love that God instills in you. Not that you figure out with your best judgment will probably be the thing that will help. You embody what you're infilled with to share so that a sudden shift of perception can occur and healing, an experience of time collapsed, can occur, so that it doesn't

take years to change, or years to refine your soul to a better, purer place. So that was the second thing I wanted to share.

So let's go to the book.

Question.

SEEKER: As we see with these new eyes facing the Altar and seeing the Christ, we are also seeing ourselves as the Expression of the Father. When I see and make the distinction in another who is afar—George W. Bush, Saddam Hussein—where is the healing? Is it just one more person seeing the Truth? How do we observe a healing?

RAJ: How do we?

SEEKER: Observe the healing from afar. I only say that in perspective in that we're not going to wake up the next morning and see a change in behavior.

RAJ: To Love there is no distance

SEEKER: Okay. But with my partner I can see something more clearly maybe than I can with the individuals you've...

RAJ: Well let me put it this way. Tests have been made, and it has been shown that a plant that is on a table in your own house that you give loving attention to, that if you just sit there and look at it, appreciating it, it responds. And if that plant is taken thirty miles or a hundred miles away, and you sit in your house and think exactly the same loving thoughts about it, it responds as though it were in your house.

Don't you... don't you believe for a moment that your Expression of Love toward Christ George Bush, or Christ Saddam Hussein, isn't felt. We've talked before about the fact that there are no private thoughts.

We've talked about waging peace. You know what? I don't know if anyone thought about it, but you can't wage peace as a defense. It is like talking about dry water. You've got to find in you some way to recognize that Saddam Hussein is at this very moment the undefiled, unaltered, direct Expression of God, and that anything else is an overlay that either he is putting like a cloak over himself or that you are putting like a cloak over him. And then take the cloak off. That's your task: to find a way to take the cloak off so that you can actually Love, and then turn to God and say, "God, fill me with the Love so that it fills me so full it overflows and blesses everyone."

This isn't you using your mind to make something happen. This is you letting God use your mind to make something happen. And that's why you

turn toward the Altar, because you don't know how to use your mind to make something happen. Why? Because the you, you think you are at the moment is a three-dimensional object, and the third dimension is not where cause arises. That's why you turn toward the Altar so that God can move through you, so that God can use your mind to find expression quote "in the dream," and thereby dissolve the dream. Does that answer your question?

SEEKER: Yes. Thank you.

RAJ: You are welcome.

Okay. Actually we always start here. Let's start in the back.

READER: *Special Principles of Miracle Workers*

(1) The miracle abolishes the need for...

RAJ: I'm sorry. This is... if you'll as you read them, this is Principle Number One.

READER: [Principle Number] *(1) The miracle abolishes the need for lower-order concerns.*

RAJ: And just for clarity, "lower-order" would refer to the three-dimensional frame of reference and the Kingdom of Heaven as it appears to be seen through the three-dimensional frame, lens, let's say.

Continue.

READER: *Since it is an out-of-pattern time interval,...*

RAJ: The miracle, that is.

READER: *...the ordinary considerations of time and space do not apply.*

RAJ: Which is why there can be a collapse of time.

READER: *When you perform a miracle, I will arrange both time and space to adjust to it.*

RAJ: And how do you perform a miracle? By letting God use your mind to embody His Purpose. Not because you have said, "I am going to make a miracle." You see? Okay.

READER: [Principle Number] *(2) A clear distinction between what is created and what is made is essential. All forms of healing rest on this fundamental correction in level perception.*

[Editor's Note: Below Raj says: When I actually dictated this to Helen in Principle Number Two I said, "All forms of correction," and then in parentheses, "(healing) rest on this fundamental correction in level perception."]

RAJ: Okay. And for additional clarity, a clear distinction between What Is Created and what is made is essential. What Is Created is What God Has Created. What is made are the modifications to What God Has Created that we've talked about during the last two weeks. What you make, what you seem to be able to create, is nothing more than a modification of What Actually Exists, and your modification isn't even eternal.

Okay. Microphone.

ANOTHER SEEKER: I asked a while back about DNA. So if there's these two people standing there talking and all of the words and the vibrating of the air, and all of that's God's Love. It's all Spirit. And in their minds there's this perception, mutual agreements about language, and the conversation's made in the midst of Creation.

RAJ: That is true.

SEEKER: So... and I get this, about a million years we were talking about, you know, the last judgment. Isn't... since the development of a tooth and a claw coming from a sense of lack, isn't what's going on even though DNA is Spirit, isn't there intent? Isn't a claw made? Isn't a tooth made versus created?

RAJ: No. What's made is the use it's put to. So shall birds and sheep and frogs have toenails just like you? How boring. And how exquisite the design if you look at each varied form as though it were a work of art that is there for appreciation because it is so exquisite. When you misperceive or give a strange definition to some part of Creation, you do tend to cover up your capacity to discern and feel the Meaning expressed as a tooth, or a claw, or a toenail. And I promise you all, that there is nothing that is not glorious once you manage to abandon the confidence you have in the definitions you have given to claw and tooth and toenail.

SEEKER: You've got to look at the Altar to see.

RAJ: That is correct. You have to look at the Altar to see them.

Continue.

READER: [The third Special Principles of a Miracle Worker.] ***(3) Never confuse right- and wrong-mindedness. Responding to any form of error with anything except a desire to heal is an expression of this confusion.***

RAJ: Exactly. It couldn't be stated any more clearly. Wrong-mindedness is constituted of whatever goes on in your mind when your back is toward the Altar and you have deprived yourself of the Father's Perspective. And right-mindedness is what you spontaneously experience when you stop valuing your private perspective, and genuinely, and humbly, and defenselessly, ask for the Father's Perspective.

When I actually dictated this to Helen, in Principle Number Two I said, "All forms of correction," and then in parentheses, "(healing) rest on this fundamental correction in level perception."

Correction in its true meaning is healing. And when you turn to the Father and you are filled with right-mindedness, every thought directed to George Bush, every thought directed toward Saddam Hussein, and every thought you direct toward your ugly self, will have as its intent healing, because it's being extended to the Christ that the Father's Perspective has revealed to you as them, and as yourself. Amazing stuff.

Continue.

READER: [Principle Number] ***(4) The miracle is always a denial of this error and an affirmation of the truth. Only right-mindedness can correct in a way that has any real effect.***

RAJ: And that is because right-mindedness originates from the level of Cause, the Father's Mind, the Fourth-Dimensional Conscious Experience of Being.

Continue.

READER: ***Pragmatically, what has no real effect has no real existence. Its effect, then, is emptiness. Being without substantial content, it lends itself to projection.***

RAJ: Okay.

RAJ READING: ***Pragmatically, what has no real effect has no real existence. Its effect, then, is emptiness.***

RAJ: Well, what about so-and-so who insulted you? What about so-and-so who treated you raunchy? What about so-and-so who made your life miserable? What about so-and-so who caused you great grief?

Well first of all, you see, if you're going to hold a grievance, it means that you think they actually could have done something that actually did hurt you. But I'm telling you that if you want to become free of the hurt that you say you have experienced, you are going to have to make this distinction between the Christ who was standing there all the time you were being

treated grievously, and you're going to have to separate the claim that their presence seemed to make that there was a believer with a belief that he or she was suffering from that caused him or her to behave in a way that harmed you. Because if you cannot separate the innocent Christ from the false presentation, if you can't separate the false presentation from the Christ, you're not going to be able to see that what you thought they did to you and what they thought they were doing to you, had to be magic and had to be an illusion. And until you can see that, you can't see that the suffering you have been experiencing is likewise an effect of magic and an illusion that you have bought into by believing that someone actually did some real magic.

Do you understand what I'm saying? In your ability to make distinction between the Christ and the false sense of self that seemed to be overlaid on the Christ, until you can make that distinction, or when you make that distinction, you have laid the groundwork for that one to feel safe enough to allow a sudden shift of perception and you have set yourself up for instantaneous release from the so-called damage that you were suffering from. And so you experience instantaneous healing as well.

Question.

ANOTHER SEEKER: So when you are saying "No" like we're saying "No" to Saddam, you are saying "No" to the belief and the believer.

RAJ: That is correct.

SEEKER: You're saying "No" because... and in any situation that you need to say "No," that's what... you're saying "No" to the thing that is the alteration of the Truth.

RAJ: Exactly.

SEEKER: Not the person.

RAJ: Exactly.

SEEKER: Okay.

RAJ: And just saying "No" isn't enough. You say "No" to the so-called believer and the beliefs that have made the believer behave unlovingly. But, you do that as a part of the process of separating the believer and belief from the Christ **and then** you be the Presence of Love toward the Christ. And if that seems to involve a process of re-education, if it seems to involve an ongoing process of extending Love, of embodying Love, toward that Christ, and because it's Love finding that it comes out in a way that inspires

the Christ that that one is to come out of the closet, then you are... then you're being an agent for change.

So it's not just a matter of saying "No." It's saying "No" and "Yes." "No" to the idea that there's an evil person. Separating the evilness from the Christ that it's been associated with, and then giving full attention, Brotherly attention, caring attention, persistent attention, to the Christ that is standing there, knowing, as I've said before, that the Christ that is standing there is quite capable of comprehending and feeling what is whole, and what is true, and what is healthy, and what is loving.

SEEKER: So it would be like if you are in an argument, like in a group, and the group is misbehaving, and it's... you're... and you're a part of that. You all of a sudden realize, "Wait a minute! What are we doing here?!" And you speak up and say, "No, I'm not going to play this any more. We need to rethink this." And then hold... hold on to that belief and refuse to participate in the game. And by doing that, that's what will help.

RAJ: It will as long as you're not... do not think you're talking to a bunch of contrary egos when you say, "We need to rethink this." You may be saying "No" to the contrary egos, but when you say, "We need to rethink this," you've got to know you're speaking to the Christ of each one of them, to that which is of excellence in the middle of each one of them, you see, so that in saying that you are honoring them. Something which is very difficult for anyone to ignore. To be honored is something usually all of you usually respond to well. You see?

SEEKER: Okay.

RAJ: You aren't even saying "No" to them. You're saying "No" to an illusion that everyone has succumbed to thinking is real. You're saying "No" to what is senseless.

SEEKER: Like a cultural belief that... you don't even know where that came from but you've gone along with it because that's the way it always is, then all of a sudden something wakes you up to, "Wait a minute!"

RAJ: Indeed.

SEEKER: Okay.

RAJ: Yes.

ANOTHER SEEKER: If you don't follow up the "No" with the "Yes," then the person would still likely associate themselves with the part that made the "No."

RAJ: That is correct.

SEEKER: Okay.

RAJ: Yes. The "No" and the "Yes" better be simultaneously present, else the "No" is nothing more than a defense. It's that simple.

Let us continue.

READER: [Principle Number] ***(5) The level-adjustment power of the miracle induces the right perception for healing.***

RAJ: Which is exactly what we've just been saying.

READER: ***Until this has occurred healing cannot be understood. Forgiveness is an empty gesture unless it entails correction.***

RAJ: Indeed. Which is healing.

READER: ***Without this it is essentially judgmental, rather than healing.***

RAJ: Yes. Like we were talking about last week where it's a judgment ***against*** something. Whereas Judgment is the distinction between What Is Real and what is not, and choosing for the Real. Making the distinction between What Is Of Value and what is valueless, and choosing for What Is Value because what has become obviously valueless to you is something not any part of you would hang on to any longer because you see that it serves you in no way. Okay.

ANOTHER SEEKER: I have a question about forgiveness. And basically you said, it's the judgment followed by the healing. First you discern, and then you offer a healing.

RAJ: Forgiveness is really the withdrawal of judgment upon your Brother.

SEEKER: I don't mean that kind of judgment. I meant judgment as far as discernment.

RAJ: Ask your question again.

SEEKER: Okay. Forgiveness is the process where first you discern What's Real and what's not real, and then you offer a healing. Correct?

RAJ: Yes. Yes. You make the distinction between What Is Real and unreal, and then you address What Is Real in the individual.

SEEKER: Mmm hmmm. Which is offering a healing.

RAJ: Exactly. And that is an excellent way of describing forgiveness. Yes.

SEEKER: Okay. And here's the thought that followed for me is that if you are not in physical presence of the person that you're forgiving, and since

there are no private thoughts, can you then send a healing when you turn towards the Altar?

RAJ: You can't help but send the healing

SEEKER: Right. But you don't have to be in physical vicinity?

RAJ: Absolutely not.

SEEKER: Okay.

RAJ: And that doesn't constitute a personal power. It doesn't constitute a means of control.

SEEKER: Right.

RAJ: The extension of Love is spontaneous because it fills you and overflows. You can't contain it. And so not only the one you're thinking about, but everyone else is blessed as well. And you've got to let Love do its work on *its* terms in the way that addresses the ignorance of the one being Loved perfectly, in a way that allows for the sudden shift of perception that can get in through the back door, catching that one off guard so that there's [finger snap] a sudden "Aha!"

I've said before that the ego is nothing but a defense mechanism. And so any time you inflict Love on anyone for their good, you can count on it that they will be well-defended immediately to object to the intrusion, to object to what they perceive to be an invasion of their privacy, and an overriding over their free will. And mind you, your free will is very important to all of you, although it's becoming less.

And so, you see, that's another reason it's important for you not to think you know what Love is going to appear as so that you can direct it in that way. Because Love has to find the back door, has to find the place where there's a weak defense so that it can sneak in, bringing Light where it was dark, and that person experiences a light bulb going on.

You've got to let Love do *its* work in *its* way and on *its* terms. And you've got to trust that the Father's Love is sufficient to the need.

But you know what? You can't say, "Father, please Love him. Father, he needs Your Love." You've got to become involved, and you've got to say, "Father, show me how to Love him." Because the Love has to be a gift in a relationship. It has to be the manifestation of caring. It has to be the manifestation of joining in Brotherhood for reasons of Brotherhood.

This globe, this planet is not going to arrive at peace and harmony until the reasons everyone relates to each other are reasons of Love and

Brotherhood, to express and embody Brotherhood, so that everyone does well because everyone cares about everyone else. Not because they managed in the game of one-up-man-ship. You see?

Okay. Let us continue.

EARLIER SEEKER: Can I ask one quick question?

RAJ: Yes.

SEEKER: In... um...

RAJ: That wasn't quick enough. [audience laughter]

SEEKER: [laughing] In the job that I'm doing now, this seems like this is a very important thing to use, to practice. And I... am I correct?

RAJ: You are correct. And it is also a place where you will find it much easier to practice it than any other place you've been before.

SEEKER: Yes. Right on. It hits the nail on the head. Thanks.

RAJ: You are welcome.

READER: [Principle Number] ***(6) Miracle-minded forgiveness is only correction. It has no element of judgment at all. The statement "Father forgive them for they know not what they do" in no way evaluates what they do. It is an appeal to God to heal their minds.***

RAJ: Yes. You see the... what they do, what they've done, what their reasons were, whether their suffering is deserved or not, all of that is irrelevant to the correction. The correction is the result of loving enough to ask that their belief and their sense of being the believer of the belief be illuminated for the illusions they are so that that one can come into a fuller Conscious Experience of their Christhood and their God-given Sanity.

Continue.

READER: ***There is no reference to the outcome of the error. That does not matter.***

RAJ: How can there be an outcome to an error? How can there become... how can there be an outcome to something that didn't happen? And I mean that in the sense that if God didn't authorize it, nothing happened. And if God ***did*** authorize it, it's obviously an aspect of the Kingdom of Heaven that is perfect and awesome.

Now, if someone is attempting to do something that they cannot do, like inflict harm, the fact that they are attempting to do it means they are suffering some form of insanity, and that does require correction. You can't

say, "He's not doing anything. What he thinks he's doing is an illusion. Therefore, there's nothing I need to do."

If you see somebody walking into a wall over and over, and a foot to the left of him is an open doorway, you don't say, "Oh. Well just let him do it. He's not hurting anything." But he's not managing to get where he's trying to go. So you go over and you say, "Hey! Move over a foot to your left." Phoom! He walks through the wall. It doesn't matter why he was ignorant enough to keep walking into the wall. It doesn't matter... none of it matters. All that matters is correction is called for so that he experiences his freedom, and his freedom to go where he's wanting to go, and his freedom from an unnecessary block to his getting there. You see?

Continue.

READER: [Principle Number] *(7) The injunction "Be of one mind" is the statement for revelation-readiness.*

RAJ: And we've talked about singleness of mind, singleness of purpose, and that when you become unconfused and undistracted and your intent is pure because there's nothing extraneous to it, at the moment that that intent is pure it is done. The intent is done. Time does not stand in the way of the manifestation of that intent. That is what this means.

Continue.

READER: *My request "Do this in remembrance of me" is the appeal for cooperation from miracle workers. The two statements are not in the same order of reality. Only the latter involves an awareness of time, since to remember is to recall the past in the present. Time is under my direction, but timelessness belongs to God. In time we exist for and with each other. In timelessness we coexist with God.*

RAJ: Indeed. In time we exist, mind you, not just with each other, but **for** and with each other. In timelessness, we coexist with God. If you want to get to the timeless coexistence with God, you've got to fulfill the function of consciously being not only with, but **for**, present on behalf of each other. That's the way you break the isolation. That's the way you break the sense of the presence of a believer having to believe something because the Experience of What Everything Is, is temporarily unavailable to you because you've turned your back on the Altar.

The simple answer is Love. The simple answer is Love. And for the last five or six weeks we've been very specifically speaking about how to release fear. Why? So that nothing blocks your ability to stand in receipt of the Father's Love and extend it to your Brother, thus breaking the illusion of separation

and causing you to be extremely susceptible to waking up. You will not be able to get to the timeless coexistence with God until you're willing to be present **now**, existing for and with each other.

Microphone over here.

ANOTHER SEEKER: I'm really asking for the words to express this. It seems for a while I have been witness to many working hard at unsuccessful relationships. And so when I hear what you just said, "that we exist in time **for** each other," the first thing that comes to mind are all those who are having unsuccessful relationships. Meaning relationships with those who do not wish to make commitments in any kind of a relationship, who stand firm...

RAJ: No, I beg your pardon.

SEEKER: ...in the claim of independence...

RAJ: I beg your pardon.

SEEKER: ...as far as I see it.

RAJ: There is a willingness to make commitment to relationships, but on the condition that the one they're in relationship with, or that they make commitment to, is going to be there for them. In other words, if I want to be in a relationship with you so that I can get what you have for me because we're supposed to be here for each other, I want you to be here for me. That's not... that's got it backwards.

I'm here for you whether you're here for me or not. I am here for all of you whether you're here for me or not. And I will continue to be here for you until you recognize that I'm here for you and arrive at a point of saying, "Wow! How incredible! And he doesn't ask for anything back as a condition for being here for me, although he does want something." I do want something from you, but that's not a... my getting it is not a condition of my being here for you.

When you want to be in a relationship so that you have the opportunity to be there for someone else, it causes you to be very, very attractive. So attractive that you will find those who want to get coming to your doorstep, those who want to get without giving. And so you will have to be alert not to be used, and you will have to discern, make a distinction between those who want to be in a relationship with you in order to get, and those who want to be in a relationship with you because they find you desirable and who want to give you, be there for you, and then choose well. Choose for What Is Valuable. And choose not for that which is valueless.

The key in every case to unsuccessful relationships is when one or both of the partners have moved to a selfish getting standpoint and insist upon operating from there. And that's the bottom line of the distress on your globe at the moment. And it is calling for Brotherly Love to be expressed in ways that allow for the innate dignity of those behaving like ignorant bastards to be illuminated and magnified, so that those behaving badly can feel like it's safe to act with respect. The resolution will occur when everyone wins. Everyone wins.

Now, there are really only seven Special Principles of Miracle Workers. The eighth one here appears in a part of the original **Course** that no longer appears in the **Course** at all, but it was felt to be worth keeping and so it was, like pin the tail on the donkey, added here. [audience amusement]

[Editor's Note: In the above paragraph, the "original **Course**" refers to the **Urtext** version of the **Course**. The missing section referred to is, "True Rehabilitation," and it is in the **Urtext Text**, the **HLC Text**, and the "Sparkly Book." The section, "True Rehabilitation," does not appear in the published first and second editions of the **Course** (except the last paragraph of the section, see below). Note also that Raj will discuss the "True Rehabilitation" section on September 7, 2003 when he is reading from the "Sparkly Book."]

I am not going to say that we're not going to read it because it wasn't said here. We're going to read it because it does fit. And you'll find.... Well, let's read it.

Who has the microphone? Continue.

ANOTHER SEEKER: My privilege.

READER: [Number] **(8) You can do much on behalf of your own healing and that of others if, in a situation calling for help, you think of it this way:**

I am here only to be truly helpful.

I am here to represent Him Who sent me.

I do not have to worry about what to say or what to do, because He Who sent me will direct me.

I am content to be wherever He wishes, knowing He goes there with me.

I will be healed as I let Him teach me to heal.

RAJ: Indeed. Now, it can't help but be clearer to you than ever before that this is not a wonderful string of words with positive ideas for you to run through your mind. These words are literal. These words are literal.

You are here only to be truly helpful, because that's your divine Function. You are here to represent Him, with a capital "H", Who sent you. Well, you don't really have any other choice than to be the direct Expression of God embodying God. You can indulge in magic thoughts and fool yourself into believing that you are here to represent yourself. But it doesn't make it true. You are the direct Expression of God, and nothing else.

RAJ READING: *I do not have to worry about what to say or what to do, because He Who sent me will direct me.*

RAJ: And that's not in the by-and-by, you know. We're talking about listening, turning toward the Altar **now**, and hearing the Father's Voice now, hearing your Guide's Voice now, hearing the Holy Spirit's direction **now** really in a real event here today. You see? Not airy-fairy wonderful, pink cloud, fluffy ideas.

RAJ READING: *I am content...*

RAJ READING: *I am content to be wherever He wishes...*

RAJ: [laughing] It is sort of amusing, isn't it? It's really foolish not to be content with where... with being wherever the Father is being you. [laughing a lot] Do you have any other choice than to be where He is being you?

RAJ READING: *I am content to be wherever He wishes, knowing He goes there with me.*

RAJ: You could say: Knowing He goes me there. [audience laughing] Which means you're not alone.

RAJ READING: *I will be healed as I let Him teach me to heal.*

RAJ: Yes. You see, this is all literal. It's all wonderfully literal. It's meat and potatoes. Not pie in the sky after you die.

Yes.

SEEKER: So if I refuse to do anything at all when I'm with my Brother or Sister except one thing, and that is to see the Christ standing right smack dab before me, then that's like what you've been saying and what I've been understanding. A very real and very clear distinction behind... between what I see and how they're behaving. Is that right?

RAJ: Between what you see?

SEEKER: Between the Christ that I see and how they're behaving, which is nine times... ninety-nine times out of a hundred, probably with all of their, you know, historical reactions and beliefs, and so forth, and so on, that's really not representative of the Christ That They Are.

RAJ: And what is the question?

SEEKER: It's like a reaffirmation that I'm giving back to you of what you've been saying to us.

RAJ: Yes. That is correct.

SEEKER: And from like an experiential point of view, if I remove myself like from my thinking part, and I just refuse to see anything but the Christ in them from an experiential point...

RAJ: You refuse to see anything but whatever it is God reveals to you. I don't even want you to start doing a string of words. You know, "I only want to see the Christ there."

You can say very practically, "I am able to recognize, because at the bottom line I know it's true about me, that I am more than my thoughts. And I am more than my beliefs, because my beliefs can change, but I don't. Therefore, because I am not my beliefs, my beliefs and their results cannot identify me. Because I see that about myself, I can look at my Brother and reason clearly that he is not his beliefs, and he doesn't deserve the suffering he is experiencing from his beliefs, therefore, I see them separate. I am able to make a distinction between the two, and on the basis of that distinction I choose to ask God how to be with the unchangeable Christ that is there, so that he might be released from suffering beliefs that he thinks he's the believer of, together with his freedom from his belief that he's the believer of them." You see?

SEEKER: Yes, and I would definitely like to be with What's Real with me and be with What's Real with my Brother and Sister.

RAJ: Yes. And then having acknowledged what I just said, you turn to the Father and say, "Fill me with Love. Fill me with Your Vision. Fill me with Your Perspective, so that I might be overflowing with it, and my Brother is blessed, the Christ that is standing there. Show me how to be with him. And if his sudden shift of perception isn't instantaneous, help me to keep my attention on the Christ That He Is, while we be together in an educational... a lovingly educational, healing process."

SEEKER: I'll stay with that clear distinction with my own awareness and my own willingness to stay with that clear distinction between Christ in my Brother and Sister and their... and their behavior.

RAJ: Indeed.

SEEKER: I'll have Guidance, won't I?

RAJ: Yes, you will.

SEEKER: And it'll be so much... it'll be a heck of a lot easier for me to be appropriate with their behavior without me lapsing into a state of blah, blah, blah, fear of what's up... you know, whatever I might be inclined to...

RAJ: And there will be a lot more quietness on your globe, because there will be a lot less grapevine gossip and malicious gossip, and any kind of gossip going on. And when you do open your mouths, something beautiful and of substance will emerge.

And as Paul can tell you, when he opens his mouth and shares what he is hearing, there's no way to feel egotistical about it. And it's as natural as apple pie, and so it doesn't seem like you're doing anything great. But it is meaningful, and it does have substance. And the result will not be a sort of cotton candy, insubstantial bliss that everyone is in because they're speaking meaningfully and there is harmony. If something has substance to it, it has significant meaning to it. And significant meaning is experienced as vital. And there is a great deal of joy that is experienced in the vitality of the substantiality of the ideas finding expression.

So there's nothing else to say tonight.

SEEKER: Well, can you...

RAJ: I have enjoyed being with you.

SEEKER: So have I, of course.

RAJ: Okay.

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Raj/ACIM Study Group – March 27, 2003

A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – ATONEMENT WITHOUT SACRIFICE
First Edition – p. 32 / Second Edition – p. 37

RAJ: Good evening. And as always I welcome everyone who is also joining us on the internet.

READER: *The statement “Vengeance is Mine, sayeth the Lord” is a misperception by which one assigns his own “evil” past to God. The “evil” past has nothing to do with God. He did not create it and He does not maintain it. God does not believe in retribution. His Mind does not create that way. He does not hold your “evil” deeds against you. Is it likely that He would hold them against me? Be very sure that you recognize how utterly impossible this assumption is, and how entirely it arises from projection. This kind of error is responsible for a host of related errors, including the belief that God rejected Adam and forced him out of the Garden of Eden.*

RAJ: You see the idea that God penalizes you for something you are entirely incapable of actually doing can cause one to come to this ridiculous conclusion that God rejected Adam, and therefore you as well. And so you presently are cast out. You're in this dream of existence because of what Adam did. It's a tricky ploy of the ego because it distracts you from the easy capacity to realize that you're quote “on the outside” unquote because of a choice you are currently making and not because of anything God has done.

Let me ask you this. If you are doing a mathematical equation and you introduce an incorrect element into the equation, you come up with the wrong answer. Now, if this equation is related to an experiment in chemistry, your incorrect answer could result in, let us say, an explosion occurring. And you could come to the insane conclusion that the explosion was your punishment for introducing an incorrect element into the equation as though the **principle** of mathematics was just waiting to nail you, when it has nothing to do with judgment placed upon you. When you introduce an incorrect element into an equation, you naturally come up with an incorrect answer. It's not a punishment. It's just evidence that you have made a mistake.

If you aren't experiencing the Kingdom of Heaven right now **as** the Kingdom of Heaven, and you are instead thinking it's the world and

universe, it's not because God kicked you out by virtue of kicking Adam out of the Garden of Eden, the Kingdom of Heaven, but because at this moment you're introducing a mutually-agreed-upon definition that is at odds with Reality that you're committed to. That's all. It causes you to see in a flawed manner. No one has laid that on you but yourself. And the simple fact is that your commitment to a mutually-agreed-upon definition that is flawed isn't changing the Kingdom of Heaven at all. So, you haven't accomplished the impossible which would be to actually change the Kingdom of Heaven by introducing a flawed perception. You see?

SEEKER: So in the Old Testament it talks about the God of Abraham being a jealous and a wrathful and a vengeful God. He also instructs the Israelites to go out and slay the Canaanites so He can... they can take over their land, et cetera. And so the general theme of the Old Testament, if I recall it correctly, is based...

RAJ: An eye for an eye and a tooth for a tooth.

SEEKER: Exactly. Exactly. So, two questions are: Did the Old Testament serve a purpose in its time and then it was replaced by the Gospel of Love? Or was it erroneous from the beginning and should be negated entirely?

RAJ: I have said before that rules are for those who have forgotten how to Love. The ten commandments were rules. And they were, if I may put it this way, the best rules that could be embraced by the mindset at that time that would provide longevity to the individuals who needed to arrive at a point of remembering Love. So they were absolutely and completely valuable at the time. Does that answer your question?

SEEKER: Yes, it does. Thank you.

RAJ: For those who still do not remember how to Love, those rules called the ten commandments are still valuable in helping you to, I'm going to say, mechanically by virtue of rules achieving a certain semblance of peace and harmony so that in the absence of living out of pure survival, there is the opportunity, the space, if you will, the relative safety that allows you to go within, to become still, to become unprotected, undefended, so that you can turn toward the Altar.

Now, again so we don't become ungrounded. If you have introduced a flawed perception into your experience of the Kingdom of Heaven that isn't actually changing the Kingdom of Heaven in any way, but is most definitely altering your experience of it, you cannot say that the result of the flawed perception doesn't matter because it hasn't actually changed anything about the Kingdom of Heaven, it hasn't altered God or His Creation in any

way, therefore, you are not guilty of anything that God would punish you for, and therefore, everything is all right.

If there's a flawed perception in the equation, **correction** of it needs to occur. Why? So that **you** are no longer misperceiving the Kingdom of Heaven and behaving as though you are and can be the Christ unconsciously. It's a matter of coming back into your own Sanity. Also, it's a matter of knowing the Truth so that there is no sense of suffering that you or anyone else seems to be experiencing. Correction of the misperception must occur, else you're not awake yet.

So again I want to bring home the point that until correction has occurred, you are not in a position to say, "None of this is real. None of the misperceptions that I have had have actually changed God or Reality in any way, and therefore, I am not subject to punishment from God because I haven't actually succeeded in doing anything wrong, and therefore, I need do nothing. I can just continue introducing the misperception into my life, and it's okay." You cannot do that. If you could, there would be no **Course In Miracles**. If you could, there would have been no need for me to show up two thousand years ago. The whole point of this is that correction needs to be made and it's time to get about the task of making the correction.

If correction didn't need to be made, then tell me what benefit it would be to look at somebody who's acting hatefully and say, "Well, that's a call for Love. I recognize it. That's a call for Love," and then you go on about your business. "I mean who needs to do anything about it? Yeah, it's a call for Love. But you know, he's not really hurting anything in his misbehaving. Yeah. Yeah. I got this. A lot of calls for Love showing up all over the place. Isn't that fascinating? Mmmm." And you pick up your cup of tea and have another sip and notice how beautiful the day is and what a nice breeze there is and a... You see what I'm saying? A call for Love calls for **Love to be embodied**, so that what was inhibiting the one calling for Love from expressing and embodying Love himself can dissolve and free that one up to embody Love, instead of a call for Love, instead of needing Love to be able to extend Love.

So let's be very clear. It's all about correction occurring. And until correction has occurred, you're still in the dream. And if you don't even think correction is called for, you're stuck in the dream. And your stuckness contributes to the stuckness of your Brothers and Sisters as well because you don't do any of this by yourself.

Yes?

ANOTHER SEEKER: There has been a question regarding what the embodiment of the Love should or should not look like. Could you please elaborate on that?

RAJ: [laughing] Should or shouldn't. Here we get into rules and the effects of rules known ahead of time before the Act of Love occurs. The Atonement is an Act of Love, right? And the Atonement is an Act of Love that not one of you will know anything about until you let yourself into that place where God infills you with the inspiration that overflows from you and spontaneously blesses your Brother. Afterwards, you can say, "This **is** what it looked like." But you cannot say beforehand what it **should** look like. And I will make this very clear. You better... you better be ready and willing for what it does look like to be a surprise to you, and perhaps be completely unlike anything you expected. Do you know why? Because if that's not the way you approach it, you are going to have some bias as to what it will look like and that it really won't be at all surprising to **you** because you're so full of love already that you know that it's not going to look certain ways. And right there you have twisted or biased your listening, your attentiveness, and whatever does come through will have to twist itself way through your bias. And if it doesn't fit your bias, you won't recognize it and your opportunity to engage in an Act of Love, the Atonement, simply won't happen.

Now, I said in the **Course**, you are the salvation of the world and I'm going to ask you, how well have you done this past week being the salvation of the world? I'm not going to ask for an answer. [audience laughter] But I ask the question because the majority of you forgot to think about that. I'm not saying that you forgot to think about turning toward the Altar, but I am saying that you didn't remember the fullness of what it means to turn toward the Altar. What it means is that you become the salvation of the world.

Fear in you might say, "Well that's a pretty tall order." But in the absence of fear, it's seen as Fulfillment of Purpose. It's seen as the greatness of your Essential Being, the maximal fullness of the gift you have to bring. You are the salvation of the world. At the least you can see that your willingness to abandon your well-established definitions of everything puts you in a position of your seeing your world with less bias. And if you were able to be completely free of your agreed-upon-definitions and biases, you would be able to see the world and universe as the Kingdom of Heaven that it actually is. You would be able to see totally clearly. So in that sense you can grasp just how completely **you** govern what you're experiencing. In that sense you can see that you are the salvation of the world you're seeing. Do you see that?

So, what you could miss out on is the fact that when you are seeing the world through the eyes of salvation, perfectly in other words, you have withdrawn from the mutually-agreed-upon definitions that constitute the joining that is mutual dreaming and you have lessened the dream. And you also have become I'm going to call it a maximal agent for change because everything that comes from you is pure Love that answers the call for Love from others with Love, which lays the groundwork for everyone that you're in touch with to have an experience of more safety that allows them to trust more and for everyone in the Brotherhood who is still dreaming dreams that you are not in one-on-one contact that you know of. **Everyone** is blessed as well. And so your simple clarity in which the world you see is saved, is seen without bias, demonstrates the fact that you are the salvation of the world, and it blesses everyone else as well. So it's more than just you having a clearer picture of everything.

Okay, let's continue.

READER: *It is also why you may believe from time to time that I am misdirecting you. I have made every effort to use words that are almost impossible to distort, but it is always possible to twist symbols around if you wish.*

RAJ: Ain't that the truth! I want you to realize that it's your **habit**, every single one of you, it's your **habit** to twist symbols around because that's how you maintain the mutually-agreed-upon definitions.

So it's not only always possible to twist symbols around if you wish, you wish to do it all the time. And what I'm engaged in with you and what the **Course** is engaged in with you is to inspire you to try abandoning twisting the symbols around, and daring to look at things with fresh eyes, even if it's just for a moment, even if it's just a momentary wish not to twist the symbols. Okay?

I just want you to understand that it's not only always possible to twist symbols around if you wish, at the present time you wish to twist them all the time. You're breaking that habit, but don't believe that you've left the habit behind yet. This is part of the **correction** that's needed of **being** in a new way, which means perceiving in a new way and behaving on the basis of the new perception in a new way. Not by design. "Oh, we ought to be like this. We should be like that." But whatever way it is, when you're filled with the inspiration of Clarity and Truth and Love that infills you when you turn toward the Altar, and embodying that, whatever it is, whether it's a surprise to you or not.

Okay.

READER: *Sacrifice is a notion totally unknown to God. It arises solely from fear, and frightened people can be vicious. Sacrificing in any way is a violation of my injunction that you should be merciful even as your Father in Heaven is merciful. It has been hard for many Christians to realize that this applies to themselves. Good teachers never terrorize their students. To terrorize is to attack, and this results in rejection of what the teacher offers. The result is learning failure.*

RAJ: Is anyone unclear about that? God doesn't terrorize you. I don't terrorize you. And here we're specifically talking about terrorizing with the threat of sacrifice. Remember that we're talking about one of the last fears that will present itself to you, that being that God is a whimsical, flip-flop God who can be loving and hateful, who can provide relief as well as suffering for your own good, for your own growth. The suggestion that you will have to sacrifice is a form of terrorizing. God's Law for you is Fulfillment, not sacrifice. **God's Law for you is Fulfillment**, not sacrifice. It is the Father's good pleasure to **give you the Kingdom**, the whole ball of wax. All that He is being He gives to you as You.

That's like the laws of mathematics. They're not there so that if you break them, you will be penalized. It's just the way things work—**the perfect way** things work. It's God's Law that Fulfillment is your Birthright. If God is going to enforce anything, it's going to be the **Experience** of that Fulfillment. So you could say God is on your side, so much on your side that you can't **really** succeed at getting on another side yourself where you're on your own deciding what things will be and what they won't be, what they are and what they aren't, and making up your own rules.

Continue.

READER: *I have been correctly referred to as “the lamb of God who taketh away the sins of the world,” but those who represent the lamb as blood-stained do not understand the meaning of the symbol. Correctly understood, it is a very simple symbol that speaks of my innocence. The lion and the lamb lying down together symbolize that strength and innocence are not in conflict, but naturally live in peace.*

RAJ: Okay. I am the lamb of God who taketh away the sins of the world. Sounds pretty special. Wow! Or the ego could make it sound pretty special. But you know what? It's more a State of Being than an individuality with a role. When you choose for your peace and you go within and you find that your peace is available to you, you find freedom from fear. And freedom from fear is a direct experience of **your** innocence, your purity. It is **your** experience of being the lamb of God who taketh away the sins of the world by virtue of your not magnifying the sins of the world, but rather having

turned from your own private, distorted perceptions which have scared you to death, and turning toward God by choosing for peace when your ego has said there's no justification for it and it's unavailable to you.

The next sentence says:

RAJ READING: *The lion and the lamb lying down together symbolize that strength and innocence are not in conflict, but naturally live in peace.*

RAJ: When you choose for your peace and you move into it, you find that you are at once strong and innocent. The experience of innocence and therefore guiltlessness means that you are undivided and indivisible. And that which is indivisible has no weaknesses. It has pure integrity, and pure integrity is like, for lack of better words, structural strength. It's like a very well-built car that has structural integrity that doesn't rattle or shake or shimmy, and you *feel* its *integrity* when you drive it.

So, please, don't attribute great significance to *me* being the lamb of God who taketh away the sins of the world. You each hold within you the capacity *and the obligation* to be the lamb of God who taketh away the sins of the world you're seeing, so that you are the salvation of the world you're seeing, and thereby an agent for change that transforms anyone else who is still dreaming dreams.

Continue.

READER: *"Blessed are the pure in heart for they shall see God" is another way of saying the same thing. A pure mind knows the truth and this is its strength. It does not confuse destruction with innocence because it associates innocence with strength, not with weakness.*

RAJ: And you know what? It associates it not through a process of thinking but as a direct, inner experience. Why do I say this? Because I want to keep you focused on the *experience* of turning toward the Altar, the *experience* of hearing the Voice for Truth, the Presence of God infilling you so that your behavior is a spontaneous outcome of that influx, rather than a result of a consciously directed, thought-out choice.

Okay.

SEEKER: So the behavior then can take on a number of different forms and be appropriate if we have turned towards the Altar first and we're inspired.

RAJ: Absolutely. Are your fingerprints identical to anyone else in the world? No.

SEEKER: No.

RAJ: That's how original the Expression of God is.

SEEKER: That could be a mistake to look at a form and say that was not an inspired Act of God because it should not look like such-and-such.

RAJ: That is quite correct because you know what? **You** could just happen to be the one that someone else looks at and says, "That is not a legitimate form there." Absolutely.

No one else can make your gift. No one else can make the Gift of the Presence Of God That God Is Being right there where you are. Therefore, your Presence **has to be** unique. God never stops to repeat Himself. "Behold, I make all things new."

SEEKER: How do you recognize a call for Love? I mean what comes to me when I say that is you can't recognize a call for Love by looking out there and seeing a certain form. How I would recognize a call for Love is again to turn towards the Altar and ask and feel whether that is a call for Love. Is that correct?

RAJ: No. That is a careless abandonment of common sense. All of you know what a call for Love is because it hurts. Because you don't feel good when it's happening. It's real simple. And sometimes some of you try to gloss it over, talk it away. But you need to learn to trust your innate capacity to recognize a call for Love because it doesn't feel good.

SEEKER: Makes a lot of sense.

RAJ: Indeed. You see, God hasn't made it difficult to wake up. It's **natural** to be awake. And everything about waking up is as simple as what I just said.

Okay. Continue.

READER: ***Innocence is incapable of sacrificing anything, because the innocent mind has everything and strives only to protect its wholeness.***

RAJ: Now, let me just interrupt. How does it protect its wholeness? By not being tempted to entertain any other experience than the experience of wholeness. It protects its wholeness by giving its full attention to its wholeness in the same way that one protects Truth. One protects Truth not by defending it against something else, but by loving it wholly. By loving **it** and giving your attention to **it** more than you're willing to give it to anything else. You protect Truth, you protect innocence by being totally committed to it. You see?

Continue.

READER: *It cannot project. It can only honor other minds, because honor is the natural greeting of the truly loved to others who are like them. The lamb “taketh away the sins of the world” in the sense that the state of innocence, or grace, is one in which the meaning of the Atonement is perfectly apparent. The Atonement is entirely unambiguous.*

RAJ: And it’s unambiguous because it’s so utterly simple. Love is Love. Love felt is Love that can’t help but illuminate you and thus illuminate the world.

Continue.

READER: *It is perfectly clear because it exists in light. Only the attempts to shroud it in darkness have made it inaccessible to those who do not choose to see.*

RAJ: Continue.

READER: *The Atonement itself radiates nothing but truth. It therefore epitomizes harmlessness and sheds only blessing. It could not do this if it arose from anything but perfect innocence. Innocence is wisdom because it is unaware of evil, and evil does not exist. It is, however, perfectly aware of everything that is true. The resurrection demonstrated that nothing can destroy truth. Good can withstand any form of evil, as light abolishes forms of darkness. The Atonement is therefore the perfect lesson.*

RAJ: Yes. Say that again.

READER: *The Atonement is therefore the perfect lesson.*

RAJ: And it’s utterly simple. The Atonement is, I’m going to say, the inspired Act of Love. How much simpler could you get? That’s all it takes to wake up. The willingness to engage in, to be the channel for the inspired Act of Love emanating from the Father—the **forever** commitment to that. That’s all the more complicated it is. I want you to keep this in mind. It’s the perfect lesson, because it’s the lesson that undoes all illusion. And it’s the perfect lesson because it’s so utterly simple.

Continue.

READER: *It is the final demonstration that all the other lessons I taught are true. If you can accept this one generalization now, there will be no need to learn from many smaller lessons. You are released from all errors if you believe this.*

RAJ: Indeed. Continue.

You have a question?

EARLIER SEEKER: I had a discussion with a gentleman today and he was very depressed. And the reason was is he sees the environment being compromised by the withdrawal from conservation measures. He sees peace being compromised because of war. He sees the Vice President of the United States being awarded huge sums of money...

RAJ: I'm going to say something.

SEEKER: Yep.

RAJ: This is part of the misperception. He sees peace being compromised because of war.

SEEKER: Yes.

RAJ: What he sees is peace being called for and resisted. It is **not** peace being compromised. Peace called for and not responded to would be peace compromised. Continue with the question.

SEEKER: Okay. Generally, I guess, if you look at the condition of the world as it is today it looks a lot worse than it did yesterday or the day before.

RAJ: Transformation always looks like that because it upsets the status quo **while** transformation occurs.

SEEKER: Okay. But relatively speaking, to this gentleman as well as many others, the world looks like it's in the state of degeneration with global warming, etc., etc. And every time you pick up the newspaper, there's another incredible affront to what many people would call good common sense, and, you know, righteousness, et cetera. So the question is how does one, short of burying your head in the sand, keep lighthearted or have a positive attitude when there are so many things that seem to be challenging goodness?

RAJ: By getting off the fence. By becoming involved. By beginning to actively embody all the Truth you've been so wonderfully studying and feeling such uplift from when there didn't seem to be a call for you to consciously and specifically embody it.

It's one thing to easily and merrily go along your way and say, "God is Love. And God loves me and God loves the whole world. All is well. All is well." It's one thing to do that when there aren't challenges. But when there are challenges, it becomes a requirement to do it, not as a nice idea, but because in the presence of the invitation to abandon your peace and engage in fear, you must **not** allow yourself to forget your Function. You don't... you don't... you don't maintain your peace in airy-fairy platitudes. You accept the call for Love. **You accept the call for Love** because it calls to you, and

you get to work, and you find it important enough to be that Place where God can be embodied. You could look at it this way. You could look at as though you have all been healers held in trust for the occasion where healing was called for.

Now, if I said to you that you were all ordained by God to be healers, your egos would like that, and you at a deeper level might find that inspiring. But remember you are the salvation of the world. ***That's your Function.*** And so the call for Love is calling for you to fulfill your Function. And you've got to abandon the desire to have a dreamy state in which to be the Presence of Love, an idyllic state in which to be the Presence of Love. Because the Presence of Love is called for where Love seems to have been lost and people are behaving as though they are not loved and Love is not available to them and it's your Function to show them otherwise. So, what can I say? It's time... it's time to roll up your sleeves and answer the call and stop wishing for some better circumstance in which to be the Presence of Love. Once you begin to feel your Function as the Presence of Love embodying in the world, the stresses of the call for Love will stop distracting you from the pleasure of ***being the place*** where Love is embodied and where those calling for Love can find safety and security so that they can dare to feel Love and be able to extend it.

Hey, if you want to be able to be the Presence of Love in the middle of peace, come on Home to the Kingdom of Heaven. Come on Home and be with Us who are awake, because there you can have the pleasant experience of being the Presence of Love.

Where the Presence of Love is needed is where the call for Love is being made. And that's where all of you are standing in ***receipt of*** the call for Love. Having been called out of ***inactive*** duty as healers to be in ***active*** duty. "Whoa! That looks like it might be a little bit... require a little bit of effort. That's going to change my routine, I'll tell you." But, you know what? The routine you've been in is the one that has promoted the dream.

And the effort you're going to have to put forth is one which if you put it forth, will disclose to you a capacity and a strength to be the Presence of Love that you didn't realize that you had, and you will find it to be effortless, not more effort. And that's the way a new habit will emerge, a new way of ***being*** all the time because it's not only your Birthright, it's your Function and it's your Joy. At the bottom line, it is your Joy. You don't see it yet, but it's awaiting you. But it's going to take conscious, conscientious attention. You see? And that won't be a wonderful dreamy experience. It'll be a vital, fulfilling experience. Not ego-fulfilling, but fulfilling because for you it will be the Experience of the Presence of God in You that shines away

any ego satisfaction that you might have thought you would have from such an experience. One which lets God stand forth and demonstrates to you What You Are as What God Is Choosing For You To Be, which is where your full satisfaction and full joy of being lies.

SEEKER: Can I bring this... perhaps it would be easier for us to understand if I brought it to an actual situation. A lot of people have gone out and demonstrated for peace. And a lot of people have gone out and demonstrated for war. So let's take one side. Okay, a lot of people go out and demonstrate for peace, and the newspaper reporters ask President Bush, what does he think about all the people all over the world demonstrating for peace? And his response was, "Well, I think it's great that people have the ability or the freedom to go out and demonstrate. But actually I really don't care, because I'm going to do what I'm going to do." And for those people who are out demonstrating for peace, they can look at that and become tremendously exasperated as him not being representative of their... of the majority or whatever. So, the answer then is to replace the exasperation with, "I really love George Bush but he's just got a little bit of a misperception right now and I'm going to love him through it." Is that what you're saying?

RAJ: Well, that statement is something that did **not** come from having turned toward the Altar and listened for What To Be relative to the question, relative to the distress.

SEEKER: What? You mean the last statement I made about loving George Bush?

RAJ: That I love George Bush, but blah, blah, blah. Yes. You can't... you can't... you can't know ahead of time what you'll be saying.

SEEKER: Right. But I mean when you're exasperated, it's a difficult...

RAJ: You've lost your peace.

SEEKER: Yes. And it's a difficult thing to turn to the Altar and hear anything except...

RAJ: Only because you value your aggravation more than the great benefit...

SEEKER: Right.

RAJ: ...of your peace.

SEEKER: So let me rephrase it then. How do you get past that? How do you get past the exasperation [audience laughter] so you can hear what the appropriate response to George Bush, or to his statement, or to the

environmental problems, or all the myriad of problems that we're faced with now at this point in time, this interesting time that we live in?

RAJ: Well therein lies the work.

SEEKER: So it's just a matter of being still until it passes?

RAJ: No! [audience amusement] You become still... you become still until you know the answer.

SEEKER: That's what I'm saying, until the exasperation passes so you can get clear enough to be able to hear.

RAJ: Yes.

SEEKER: I didn't mean until the world passes away and we're in the Kingdom. [more audience amusement]

RAJ: That is correct.

SEEKER: Well thank you.

RAJ: You are welcome.

ANOTHER SEEKER: Raj, in response to Michael's question, it occurred to me today I kind of had a revelation that, and in accordance to what you're saying tonight, in order to be the Presence of Love, we have to first of all, when the call for Love presents itself recognize it's coming from misperceptions. These are definitions we've given everything. So the definitions have to be addressed. I mean, for example, today I realized we're not at war, we're at transformation, and that the answer is moving because the Movement of God is the only thing going on. So war is a definition that the media has given to describe the corrective action that is being taken. Now, that gave me a whole different feeling, that realization.

RAJ: Indeed.

SEEKER: And so, my point being is we've got to address these definitions. When we're in conversation with people and they are upset because they're drowning in definitions of what they think they're seeing, we have... that's our opportunity to clarify what it... was really going on, to be helpful in clarifying what is really going on.

RAJ: Yes. However, having had this realization today and the capacity to restate it in those words doesn't mean that that will be sufficient to the day tomorrow. So don't expect that now you'll have a wonderfully concise way of expressing it that you will be able to use indefinitely, that will naturally be beneficial to everyone who hears it. What I want you to do is to continue

to stand at the threshold of clarification so that tomorrow you have whatever is given to you to know to share.

What is marvelous about what you have just shared is not what you have shared, is not what you have shared, but the freshness of it. The illumination of you having experienced a light bulb going on.

SEEKER: Yeah. That's... what the... but the message was...

RAJ: Today's light bulb will not illuminate tomorrow. That's what I want to... that's what I want you...

SEEKER: Okay. So, in other words, we have... we can't drag the previous definition of the illumination into tomorrow's experience, or the next moment's experience. It has to be illumination, illumination, illumination.

RAJ: Exactly! Experience, experience, experience. Not idea, idea, idea.

SEEKER: Okay. I got it.

RAJ: Okay.

SEEKER: Thank you.

RAJ: You see, the marvelousness of our being together is not what I'm saying but the freshness of the Gift that Paul is making by standing at the threshold. And next week, if we were to talk about these very pages we've been reading from tonight, I would not repeat myself.

The Gift lies in the spontaneity and the freshness of the Presence of Truth and Clarity in each and every moment that comes forth when one is **not** in one's head and when one's thinking is not generating one's words. That's the Act of Love.

SEEKER: I am amazed sometimes when I look back at what I said because I wasn't thinking about it when it was said.

RAJ: Indeed.

SEEKER: I mean it just kind of rolled. If I start to think, then I get all... then I go into reaction.

RAJ: Everyone does. Indeed.

SEEKER: I think I...

RAJ: So when you look back and experience amazement, what you're really being amazed at is the fact that there really is a God.

SEEKER: Yeah.

RAJ: And it was your Experience of *Being* at that moment, and therefore ultimately it was *you* being more truly What *You Are* than you can possibly be when you're thinking.

SEEKER: What I also experience when those moments, thank God, are happening for me, is that I feel so grounded. It's like I am... nothing can shake me.

RAJ: That is the strength of innocence. But it's not an authority or power over anything.

SEEKER: No, it's just...

RAJ: It's just the utter immovability of everything that's true about you. The utter unchangeability of everything that's true about you. And every time you experience that, you make that Gift because your behavior with your Brothers at that moment is entirely different from the way it is when you're behaving as a result of thinking.

SEEKER: Concepts.

RAJ: Exactly.

ANOTHER SEEKER: I just have a comment.

RAJ: Indeed.

SEEKER: When you're talking about how we benefit from the joy, I know that's true. I've experienced that. And what I'm finding is that whenever I approach someone, I really love that person and that's what I see, and because of that, that's like the basis of it. That's how I get more joy and it grows stronger and it... I guess most of what I say is that it's that approach of loving somebody that... that I see first, and if I get upset, I quickly remind myself, "Wrong. Love that person." And just loving a person always brings you right back. That's the goal. That's our job. Just love each other.

RAJ: Okay. Now this is sort of like the ten commandments. Love each other and remind yourself to love each other. And of course, the patterned behavior you're describing "to remember to do this, remember to do this," is great for those who have forgotten how to Love. It isn't really love yet. It's a good, intelligent practice.

SEEKER: It's developing a habit.

RAJ: Yes. But what I want you to develop the habit of is, I'm going to say, in addition to remembering to love your neighbor, to find even more value in turning toward the Altar so that God might give you the Vision of your Brother that is a Vision of Love that will spontaneously result in behavior

that will identify God's Vision and Purpose, rather than a practical and intelligent and humanly beneficial practice.

SEEKER: I understand. And when I do, do that, I don't ever feel alone. I feel God's right with me.

RAJ: Indeed.

SEEKER: I don't like going without God.

RAJ: And that's really where the Joy, that's where the real Joy is. You get good **feelings** from remembering to Love your Brother and doing it and seeing that it has a better result than misbehaving with your Brother. But the Joy comes from the undeniable Experience of God's Presence in the whole thing. That's... that's what I'm homing in on here is the experience. And I'm homing in on your rolling up your sleeves and engaging in the work of answering the call for Love where the call for Love is being made, rather than saying, "Well there must be something wrong because everything seems so much more stressful. I really would like to be the Presence of Love under less... when the call for Love is less strenuous." But you know what? Where the call is most strenuous is the place where it is most needed and it is the place where when the Love is gifted, the **most** transformation can occur.

SEEKER: I find it extremely easy, well not extremely. I find it... I find it very easy here in the northwest to see people under stress and yet it's so easy for me to look beyond that, because when you're in stress you have a tendency to lash out at people and not really be at your best. But for some reason, up here, it's just so much easier for me to see right through that, to see the person is hurting.

RAJ: Your stress level is lower. They're not different, but you are. And that's what's making it easier. You're experiencing less stress, therefore automatic defense is not coming into play, and with less defense you are **available** for the Father's Perspective to register with you.

SEEKER: That's good.

RAJ: Yes.

Okay, so, next week, I will probably ask you again, "You are the salvation of the world. How did you do this last week?" I probably won't make you answer, but don't depend upon it. The point is I just want to set your mind in an attitude that includes your Function so that you might bring it in conscious play every day.

SEEKER: We have nothing else to do.

RAJ: Nothing real, anyway. [audience laughter] Indeed.

I love you all.

AUDIENCE: Thank you, Raj.

RAJ: And I hope you all have a better week. Not one in which there are fewer calls for Love, or less strenuous calls for Love, but one in which you willingly face the calls for Love with the willingness to let the answer to the calls for Love come **through you** because you really do want to fulfill your Function as the savior of the world, saviors of the world. Because you really do want to be healers. I use that word because almost every one of you likes that idea. And so you can transfer it to the words I've used which are, "you are the saviors of the world." You don't like that one as much because it seems to involve some great responsibility. Well, it's not ego-type greatness, but it is great because whether you see the Integrity and the Presence of the Kingdom of Heaven, or not, is up to you. And it will be a profound experience for all of you to be experiencing the world and universe as the Kingdom of Heaven.

So you have not a daunting task in front of you, but a wonderful task that it's your **Birthright** to experience and which you have the innate capacity to embody. But we're down to the **embodiment time**. We're out of the head trip time. We're out of the wonderful ideas in **A Course in Miracles** and into the practical transformational experiential meaning of those words.

I will look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – ATONEMENT WITHOUT SACRIFICE
And Section – MIRACLES AS TRUE PERCEPTION
First Edition – p. 34 / Second Edition – p. 38

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is also joining us on the internet.

Last week I mentioned that each of you is the salvation of the world and that I might ask you how you did in that respect this week. I'm not going to do that. [a little audience laughter] You're off the hook.

But you might ask, "How can I be the salvation of the world? What am I supposed to do?" And the simple answer is you might pray for the world. You might pray for key figures, let us say, in situations occurring in the world. You might pray for a particular part of your body that doesn't seem to be reflecting God or God's Purpose. And then we might ask, "Well, how do you pray? What is the right way to pray?" And actually we've been talking about it for some weeks now.

True prayer is when you abandon what you think you want, what you think you need, when you abandon the thoughts you have about your wants and needs and go within and turn toward the Altar. To what? Inquire of God What The Truth Is. And then listen without interjecting anything in the process. **Listen.**

If it's the Father's good pleasure to give you the Kingdom, which means withhold nothing from you, then you can count on it that any genuine inquiry you extend to God will be answered. The fact is that the answer is always being given. But by virtue of bringing your attention to the point of listening for the answer opens **your mind** to the receipt of the answer.

Now, when you get the answer, when clarification occurs, you can say, "Oh wow! This is a wonderful bit of information." Having received the answer doesn't automatically mean that you embrace the answer and let it change you. So ultimately true prayer, and I said this a number of years ago, is saying "Yes" to God. It's not asking for something. It's not asking God to change a situation or do something for **you**. It's to listen unconditionally, undefendedly within in the quietness of your Being. In other words, turning toward the Altar and desiring to know the Truth. Listening, standing in

receipt of it, and then saying "Yes." In other words, **agreeing**. Because when you make agreement, you make a commitment. You make commitment.

So, prayer is saying "Yes" to God. What I want to have be unmistakable to every single one of you is that when you say "Yes" to God having inquired, having listened, and having heard, you abandon independence and you join with God, and as I've said before, **One** with God is a majority. When there is only one Will finding expression in your partnership with God and it's God's Will, there is power. You become an agent for change. It's not a personal, private power. But it's the Power of God being unequivocally Himself in all of His Integrity that finds no resistance to its embodiment in you, and so it becomes embodied. It's spontaneous. It's automatic. It's actual.

And so the Brother you wanted to know the Truth about, the kidney, or the heart, or the circulatory system that you wanted to know the Truth about, you know the Truth about and healing results.

Do not... do **not** under any circumstances think that realization of the Truth is something that will only happen in your mind. When it happens in your mind and your mind is not imbued with a sense of personal, private independent authority, the Authority of God is what is embodied. And therefore, God is not blocked from expression. I would encourage all of you at least once a day to sit down to love your world, to want to know the **Truth** about it so that you might say "Yes" to God and have the embodiment of His Will objectively manifested in the world. Because when you bring your undivided **willingness** to Him, **that is what happens**. His Will becomes embodied, and **healing** occurs. What is healing? Healing is the **revealing** of God's Intent in His Creation, where it had been escaping your attention because you had given your own definitions to it.

So, when the ego suggests to you, "What can you do? You're just one among billions?", now you know that you have the capacity to be an agent for change by saying "Yes" to God.

What happens when you turn toward the Altar? You have the Experience of Knowing the Truth, and you have the Experience of the Truth making you free. Ye shall know the Truth and the Truth shall make you free. Not that you will know **a** truth and rehearse it in your mind, but you will become still enough to inquire of God as to What Truth Is, and in the inspiration, in the infilling of Truth that occurs, you will find yourself knowing it and then you will say "**Yes**." And it will be embodied because **that's the way it works**.

Okay.

SEEKER: Good evening, Raj. Are there other dynamics that might... we might be called to share with the greater body? I speak specifically of life-force, chi coming accumulative to possibly serve the difficulties in the Middle East. A draining of energy, a loss of focus on an individual basis. As we turn to the Altar, can we be called unconsciously to be sharing our life-force, if you will, for healing? Is there a sensation of loss of maybe grounding, not peace, but grounding? Is there another dynamic that might be going on that we might be experiencing but not identifying correctly?

RAJ: Absolutely not. Your question suggests that you are a body.

SEEKER: Part of a body, the body of Christ.

RAJ: But when you speak of *your* energy, you are speaking of a private energy, an energy that's peculiar to you. There's only one Energy and it is Infinite. It is the Energy of *Spirit*, and the Energy of Spirit is Love. And Love is God. Love is Infinite. And that Energy can't be spent. You cannot be depleted. And when you're joined with the Father, you no longer have a sense of private, separate beingness that can be energized or depleted. You don't need to call the energy chi, or anything else. It's Love—plain, pure and simple. Love is the Substance of Everything. Everything you are experiencing is pure Energy, whether you call it glass, or carpet, or skin, it's Energy. It is Spirit, not matter. And the Substance of It is Love embodying *perfectly* what the Father is being right there in the Movement of Being Creation.

So, no. You will not find yourself becoming ungrounded at all, or depleted in any way, unless... unless you decide that having turned toward the Altar and having gotten filled up with quote "the Truth," you turn your back to the Altar and try to take it out to everyone you see who needs the Truth, without realizing that the reason they "*need the Truth*" is because *you* are looking at them on your *own*, still with your own definitions, and seeing them through the lens of fear, because you cannot have your back to the Altar without experiencing fear and without misinterpreting everything you see.

Many individuals play with the idea that turning to the Altar is like dipping a candle into wax in the process of making a candle. And you dip it in, and then you pull it out of the wax and let the new coating harden and the candle is more than it was before. And so they dip themselves in Love and Truth, and then they come out from it and they bring to those poor souls that they see, which they see because they're not looking with God. Then they will find themselves depleted and will need to go back for another dip. You see?

No. When you put leaven in bread and it performs its function, it doesn't wear itself out. And a little bit of leaven leavens the whole Brotherhood. A little bit of Love experienced unequivocally and without bias and admitted to, embraced, blesses the whole Brotherhood. And it doesn't deplete you at all because it's not a personal possession of a particular form occupying a certain amount of space. You see?

SEEKER: Thank you.

RAJ: You are welcome.

SEEKER: Could I just add a.... Many I've spoken with are experiencing a floating, overwhelming reaction to what's going on. Not knowing maybe the Truth, that's the problem. Is this sensation the turning away from the Altar? Is this kind of...

RAJ: It happens when you try to gather the facts of being from the way things appear when you have your back to the Altar. Yes.

SEEKER: So a sensation of turning your back to the Altar, the...

RAJ: That is correct.

SEEKER: Thank you.

RAJ: Yes, you must watch for the tendency to become infatuated with the awfulness of things. Your movies, your television programs have conditioned you to "enjoy" (in quotes) ***the stimulation of violence***—car crashes, explosions, wild hair-raising chases, cars flipping over and over, things that cannot even happen in real life. And there is an infatuation with ***stimulation***.

Right now you could say that there is a lot of quote "reality TV" unquote being broadcast on your televisions. And it is quite stimulating because it's "real." It's not pre-recorded. It's not staged. It's quote "real life" unquote. And it's a rather violent, and in that sense, visually stimulating experience. If you are going to try to gather the facts of being from what is presented, you are going to experience ungroundedness. You are going to find yourself blown emotionally one way and then another because you don't have an anchor. And the only way you're going to find an anchor is if you pull back from your infatuation and your tendency to find out what's going on, in other words, gather the facts of being from what you're seeing, so that in the quietness within you, you might inquire, "What is really going on here?", so that you're not stimulated by the definitions you've given to everything or that you've been ***taught*** to see.

What you will see on the TV is a call for Love, a call for the Conscious Experience of Truth **in you**. When you recognize that's what it is, then turn away from the TV and go within so that you might **know** the Truth, agree with It, make commitment to It and be out from that clarity within you.

Okay. We will begin in the **Text**.

READER: *The innocence of God is the true state of the mind of His Son. In this state your mind knows God, for God is not symbolic;...*

RAJ: If God was symbolic you could only think about God, or have an opinion about God. But in this state of mind, in this state your mind **knows** God. It's a direct experience. And not only that. The experience reveals to you that it is your natural state of being. So you have learned from **knowing** God that **You are the Presence of God** when you get your personal little sense of yourself out of the way and let Him be all there is right where you are.

Continue.

SEEKER: Should I read that sentence again?

RAJ: Yes.

READER: *In this state your mind knows God, for God is not symbolic; He is Fact. Knowing His Son as he is,...*

RAJ: Meaning that now that you've experienced yourself as you are and have had this insightful, inspirational revelation.

Go on.

READER: *Knowing His Son as he is, you realize that the Atonement, not sacrifice, is the only appropriate gift for God's altar, where nothing except perfection belongs.*

RAJ: Or can be.

Continue.

READER: *The understanding of the innocent is truth. That is why their altars are truly radiant.*

RAJ: Their Altars are truly radiant because they're not introducing anything that covers up and dims the radiance.

Continue.

READER: *Miracles as True Perception*

I have stated that the basic concepts referred to in this course are not matters of degree. Certain fundamental concepts cannot be understood in terms of opposites. It is impossible to conceive of light and darkness or everything and nothing as joint possibilities. They are all true or all false. It is essential that you realize your thinking will be erratic until a firm commitment to one or the other is made.

RAJ: And this is why I said that prayer is saying "Yes" to God. Until you say "Yes" to God, your thinking will be erratic, ungrounded, rudderless.

READER: *A firm commitment to darkness or nothingness, however, is impossible. No one has ever lived who has not experienced **some** light and **some** thing. No one, therefore, is able to deny truth totally, even if he thinks he can.*

RAJ: Now, if you're the direct Expression of God, the Son or Daughter of God, and you have chosen to have a daydream, you have chosen to use your imagination to conceive of something that God has not created. You can create for yourself a fantasy, a daydream, and in this daydream you can imagine that you are not connected with God. You can imagine that you are an independent free agent. But you know what? You couldn't have this fantasy without being the direct Expression of God. Something real about you has to be engaged in the fantasy, in creating the fantasy. So no matter how definite you become about seeing yourself as independent from God, you have to use your God-given ability to be conscious to do it. You see? So there's no way for you to become totally ignorant of God. There's no way for you to not be experiencing some of What Truth Is. You see?

ANOTHER SEEKER: Mm hmm.

RAJ: Continue.

READER: *Innocence is not a partial attribute. It is not real **until** it is total. The partly innocent are apt to be quite foolish at times. It is not until their innocence becomes a viewpoint with universal application that it becomes wisdom.*

RAJ: This is not to say that spurts of the experience of innocent are not valuable. It just means that you are apt to be quite foolish at times and at other times you are apt to be quite wise. And the moments of wisdom that you experience reveal to you more of What Is True of you so that it becomes easier for you to think of yourself in that more enlightened way and thus give more frequent permission.

Continue.

READER: *Innocent or true perception means that you never misperceive and always see truly. More simply, it means that you never see what does not exist, and always see what does.*

RAJ: Yes. I'm going to share with you a statement that will help to make things clearer here. The statement is that, "I, Jesus, beheld the perfect man where sinning mortal man appeared to mortals." In other words, where those whose backs were to the Altar were seeing sinning mortal men, the Sons and Daughters of God, but seeing them as sinning mortal men, he saw the perfect man because he (I) did not have my back to the Altar **and** this correct view of man healed the sick, was transformational.

I bring this out to tie it in with my opening statements as to **how** you can be the salvation of the world. When you see the Truth where erroneous delusional experiences seem to be going on, the result is healing. And it's your job to make the choice for that. It's your work to make the choice for that. It's your **nature** to do that naturally. And all I'm trying to do is help inspire you to come back into that which is natural to you, even though it seems to you like an effort.

How will you arrive at a point where you never see what does not exist and always see what does? Only by having come to a point where you choose only to see what does truly exist, turning to God for the vision, standing in receipt of it and saying "Yes" to it, making commitment to Truth.

It's interesting, you can't come back into your Right Mind until you're willing to see your world truly. You see that? You can't wake up without blessing the world. You can't see truly until you care enough about your fellowman to want to know the Truth about him so that you're no longer confused. Isn't that a wonderful way for salvation and Atonement to be set up? It's impossible for it to be an act of selfishness. Waking up requires that you join with your Brother on your Brother's behalf, witnessing for your Brother or Sister. And it's so simple. You could call it an exquisite, divine mechanism.

Continue.

READER: *When you lack confidence in what someone will do, you are attesting to your belief that he is not in his right mind.*

RAJ: Again, when you lack confidence in what someone will do, you are attesting to **your** belief that he is not in his Right Mind. You are making commitment to your belief, which means you are not even in relationship with him. You're having your own private experience in which you are **pretending** that you're having a relationship.

ANOTHER SEEKER: Is that because you assume something before it happens?

RAJ: Absolutely.

SEEKER: Okay. You're judging it before it even happens because you don't know.

RAJ: That is correct. But you're also choosing to come to a conclusion without ever connecting with your Brother. And in not connecting with your Brother, you're withholding yourself from a relationship. And it's only in relationship that caring can occur.

Continue.

READER: *This is hardly a miracle-based frame of reference.*

RAJ: Indeed. And that sentence should cause some laughter to come from you. [slight scattered audience laughter] This is **hardly** a miracle-based frame of reference.

Continue.

READER: *It also has the disastrous effect of denying the power of the miracle.*

RAJ: Yes. Because there's no joining. There's not enough **caring** to **connect** and having a real experience of relationship before coming to a conclusion. And because you are having confidence in what the other one will do based on **your own judgments**, you're not available to relate to him or her based on what the Father has revealed to you about him or her. And you do not have available to you the Love that the Father has for him or her to be inspired by yourself to the point of overflowing so that it's extended to your Brother or your Sister. And without that, there's no miracle.

Continue.

READER: *The miracle perceives everything as it is. If nothing but the truth exists, right-minded seeing cannot see anything but perfection.*

RAJ: Right. If nothing but the Truth exists. Well, nothing but the Truth **does** exist. I keep saying that you are confronted always and only by the Kingdom of Heaven because there's nothing else going on and therefore there is nothing else in your face. If you want to see the Kingdom of Heaven that's going on, you're going to have to abandon your commitment to the definition you've given to it, and inquire and be infilled, and then say "Yes" to the infilling. You have to actually do something to get past the definitions you've been employing.

Continue.

READER: *I have said that only what God creates or what you create with the same Will has any real existence. This, then, is all the innocent can see. They do not suffer from distorted perception.*

RAJ: Yes. And wouldn't it be wonderful if you were able to think about yourselves as innocents (c-e-n-t-s), in innocence, ones who are innocent. Well, not looking at you through your eyes, I see that you are all innocent. Because no matter what you think, you **really haven't** succeeded at being more or less than What God Is Being right where each one of you is right at this moment.

Love is the willingness to recognize that which is Real in each and every thing, that which is Divinely Real. Are you willing to see That Which Is Real in everyone you know? It requires a willingness to Love. Are you really willing to Love everyone you know?

ANOTHER SEEKER (Reader): I believe that I am. However, I just believe that I am, and here comes a "yes but." And this is my experience of my birthright and my experience of the birthright that everyone in this room and everyone who's listening, everyone in the world, **but** my own habits of thinking, my own reactions, my own fears, my own sense of judgment of the situation or any situation is a cloud. So... that's not good.

RAJ: And so all of you, all of you do have individuals in your life that you have reluctance to be willing to Love. Well, you need healing from that. So for **yourself**, for yourself be willing to ask the Father to show you the Truth about that one so that **you** aren't blocked from being able to extend and embody God's Love more clearly in the world.

"Oh, but I've been hurt too much by that one. And blah, blah, blah."
[audience amusement] But you know what? When you're blocking your capacity to embrace with Love, you are causing a hurt **in** yourself all by yourself and you need to be free of that.

You know what? Right where every single individual is, is a Divine One so beautiful and so perfect and so much the Embodiment of Love that you deserve to be experiencing it even if that one doesn't know it about himself or herself yet.

You know what? If you're going to be the salvation of the world, you've got to be willing to anchor God in the world by choosing to get past your unwillingness to see the Truth there. "Well, if I do that and I become defenseless, I'll just get hurt again." No. Being filled with Love and the Vision of the perfection of your Brother or Sister does not cause you to

become ungrounded, foolish, or stupid. And so, if your Brother or Sister continues to behave as though they are not the perfection you see, you will recognize it. And without judging them for it, you will not cooperate with their point of view. And so you will not get hurt again, and you will not find yourself used. And because you know the Truth, you will stick with it with commitment. And that commitment on behalf of your Brother or Sister will constitute a witnessing for them that **will** cause yielding to the Truth to occur in them. And if it takes a while, it won't bother you because it's your pleasure to give **them** the true perception of them over and over and over again until they finally get it.

Okay. Let's continue.

ANOTHER SEEKER: I have a statement. What I've noticed in my own life that has gotten in the way before of wanting to fully know and to fully love another person is all the little fears: fears of losing something, fears of the form of the relationship changing, fears of appearing foolish or thinking that you would appear foolish or that somehow you would be attacked, or all those... all those little fears that come from the sense of the little "I." The little, you know, person that's, you know, split off.

RAJ: The self it feels like you are when you have your back turned toward the Altar.

SEEKER: Yes. Correct. And I notice in my own life as I stop being afraid of losing something, as that becomes less important to me than being aligned with God...

RAJ: Yes.

SEEKER: ...as I stop being **afraid**, then it becomes irrelevant to me if the person chooses to walk away, or chooses to react however they react to my standing with the **Truth**. It's almost like I develop an endless **patience** that comes with the **Love** and not being afraid what the form may or may not look like as a result of what I put forth.

RAJ: Yes.

SEEKER: It's not being afraid any more. Not being afraid of things changing. Not being afraid of losing somebody.

RAJ: And being free of the fear, your capacity to on the spot respond with the clarity of God's Mind, will allow you to be utterly appropriate. And so, if someone is leaving and it's not appropriate for them to leave, you will be able to express the clarity of what the Father's **Will** is in that circumstance. In other words, to not be afraid of form changing, to not be afraid of someone abandoning you or leaving doesn't mean that you will say "yes" to

everything that happens. But in the absence of the fear, God's Grounded Clarity and your having a Divine Rudder will allow you to say "Good-bye" or "Wait a minute!"

SEEKER: Mm hmm. But it all comes from being aligned so you know how to respond.

RAJ: Exactly. Exactly.

READER: *You are afraid of God's Will because you have used your own mind, which He created in the likeness of His Own, to miscreate.*

RAJ: There you go. You see? The Son or Daughter of God has to be present and Real in order for you to miscreate a fantasy that you can commit yourself to and thereby enter into a state of apparent insanity. But all the time that which is energizing it is something utterly Real—the Son or Daughter of God That You Are.

Continue.

READER: *The mind can miscreate only when it believes it is not free. An "imprisoned" mind is not free because it is possessed, or held back, by itself.*

RAJ: Indeed. By *itself*.

Continue.

READER: *It is therefore limited, and the will is not free to assert itself. To be one is to be of one mind or will. When the Will of the Sonship and the Father are one, their perfect accord is Heaven.*

RAJ: Ah. There's your definition of Heaven. *When the Will of the Sonship and the Father are One, their perfect accord is Heaven.* And that perfect accord is what you experience as being embodied and so it is what you experience as a healed world, as a healed body, as harmony and peace on earth. That's not the ultimate, but that's an unavoidable step in the process of waking up. And it's why I keep homing in on the fact that [laughing] it is part of the insanity to think that you can become spiritually clear without having the manifestation of healing.

SEEKER: So if you don't have the manifestation of healing, then you weren't clear.

RAJ: That is absolutely correct. Absolutely correct. Write that down and put it on your refrigerator, because until you... until you accept *that*, your spirituality is ungrounded.

SEEKER: Okay. So in an example of a personal relationship with someone, if you see a call for Love and you ask to see the other truly, and then you respond, while you're turning towards the Altar you respond, there would have to be a **healing** manifested.

RAJ: That is correct.

SEEKER: So if you continue to see a call for Love, then you didn't get it.

RAJ: That is correct.

SEEKER: Okay. [laughing] Okay, I got that. [laughing]

RAJ: Yes.

ANOTHER SEEKER: Okay, so this is what I notice. First there's an upsettedness. So someone says something or does something or whatever, and you feel your button pushed. Okay then time goes, you know, so then you may, you know, what happens sometimes if it **really** gets pushed, you may just be in that hurt for a while. "Oh! I've been, you know. This is such an injustice, et cetera, et cetera." Then that passes and you say, "Oh, I see what happened. It's just... it's just an ego trick." And so you turn to the Father and you say, "Father, help me to see this the way You see it." And then you be quiet and nothing. There's no infilling. There's no answer to it. There's no response. There's no transformation there. So from there, there's two ways to go. You can just keep sitting there until it becomes impractical, I guess, to sit there any longer. Or you can wait until... until another time when you can go back and say, "Father, I still don't feel healed from that last situation. Help me to see, to see how You see it." And so this is the process, correct?

RAJ: Indeed.

SEEKER: You just keep... the perseverance just has to keep being there and you just keep going back again and again and again for thousands and thousands of years. [laughing] [audience laughter]

RAJ: For however long it takes!

SEEKER: [simultaneously] ...long it takes!

RAJ: It's like straightening teeth. You put the braces on and they keep pressuring for the movement into alignment. And the pressure is persistent. And as movement occurs, new pressure is applied for further movement. And so you must persist. You must persist in fulfilling your Reason for Being. And the only reason you seem to need to persist is because you're out of the habit of being the Presence of Love, and you're heavily into the habit of being the presence of judgment.

SEEKER: And so, you know, we've spoken about the bottom of the barrel, being at the bottom of the barrel. Well, this is a little different from being at the bottom of the barrel because what it is, is you recognize that other ways don't work. I mean you've been down that road ***so many*** times before, that it doesn't work to get involved in this ego-dynamic bullshit that just keeps spinning you out. So you have to be persistent. And you keep going back. And guess what, Raj? That's not fun. [single audience laugh]

RAJ: You and I have talked about that before.

SEEKER: That's a cooker. You're in the pressure cooker, and you just... I mean you're sizzling. You're just... you're there because you're neither... you're neither answered, or... or and you're not in your ego and you're not, you know what I mean? Maybe you are in your ego, but you recognize that you're... that's no way... that's nowhere to live your life.

RAJ: That's correct.

SEEKER: And yet you're not... you're not... you're like in nowhere land, in like...

RAJ: But the reason you're there is simple. It's because you're all stubborn. [some audience laughter]

SEEKER: So there's a surrender that needs to happen there, a letting go of the way you were. But the thing is...

RAJ: Surrender is absolutely essential. And what makes it seem to take time is your unwillingness to abandon your stubbornness. And many of you may think that you have very little of a stubborn streak in you and it's when you find out how long it takes to hear the Father's Voice that you discover the degree of stubbornness. But, you know what? The opportunity will keep presenting itself to you...

SEEKER: Oh, I know that.

RAJ: ...and wearing you down.

SEEKER: Right. The other thing, too, is, you know, you're always saying in your head, "Well, I'm willing. I certainly am willing!" But that's a head trip. [scattered audience laughter] You're not willing. It's gotta be in... deep... deep down inside. It's gotta be a shift that you can... that's palpable, that you can feel in your gut shifting. So uh...

RAJ: Michael, what can I say? [audience laughter]

SEEKER: I don't know. What can I say? [more audience laughter]

RAJ: You've got the point.

This book I'm holding in my hand, *A Course in Miracles*, is umpteen hundred pages of what you just talked about. [some audience laughter] And until each of you is willing to persist in yielding, that absolutely horrible word "yielding," until you actually do that, which isn't fun, you're still stuck no matter how *well* you can talk the *Course*. But I have to remind you that it's your nature to do this awful thing. It's your nature to yield. It's utterly natural to you and you aren't going against your nature by doing it. You're going against your ego conditioning, but you're not going against your nature. And so you have the support of the Universe behind you in doing it. And so you're assured of success.

SEEKER: If feeling helpless is the first step, then I've taken that one. That's for sure. I don't know what else to say. I mean I guess... I guess I'm on the right track. It's just that a... when you come to this point, it's just a... limbo. What can I say?

RAJ: Yes.

SEEKER: Oh, there no more limbo I realize, that was abolished recently but nevertheless that's what I feel. Like maybe I was...

RAJ: Feeling helpless, feeling incompetent is just the first step. The *reason* for that experience is to cause you to say "Help!", to reach out, *truly* reach out to God. The first step is the realization, "I of myself can do nothing." But you can get stuck there.

SEEKER: And then, you know, anger and frustration can come in, too. Just like a little kid.

RAJ: Absolutely.

SEEKER: You know.

RAJ: And sidetrack you for a little longer. But you get to that point which is essential and then you must take the next step and say, "Help!" You much reach out.

SEEKER: Okay. Thanks.

RAJ: There's another word that goes along with this. It's another one of those *awful* words, "repentance." All repentance means is that you're willing to change. But you will not arrive at a point of being willing to change until... until you realize that your stubbornness has done nothing but create permanent grief for you, and you want to choose again. You realize you can do nothing of yourself. You get over being mad about it and you ask for help. And then you say "Yes" to the help you receive. And that's repentance. It's just you coming back into your Right Mind. These aren't

really terrible words, and the meanings aren't terrible. It's just you becoming sane again.

ANOTHER SEEKER: So, I'm having a similar experience. What's happening for me is I've made my commitment, and I know there's no way out. And I do have enough... enough evidence that there is a God and that He's working in my life. And so when I want to value how quickly the change is happening, instead of doing that, I relax and I trust. And I'm finding that even though I might not be changing any faster than Michael, I'm not nearly as uncomfortable because I got faith that the change is happening in good time and I just sort of rest there. I mean, I'm not thinking that I'm getting results any faster, but I'm not uncomfortable.

RAJ: Okay.

ANOTHER SEEKER: You know, I'm listening to this and I'm resonating with myself and I know there's got to be a shift here somewhere where it becomes a matter of Love. I mean where... where... I'm hearing it's like it's a chore—we've got to do this. But it really isn't. This is a Love affair which takes precedent over everything in our lives.

RAJ: But you see, the Love affair, the subject of Love, can't really be talked about...

SEEKER: I know. [softly]

RAJ: ...until the experience of helplessness has been arrived at, and the element of stubbornness has been gotten past. One has to arrive at a point where struggling and pain and misery that have been brought about by stubbornness are no longer experienced as being valuable. And there's something *in you* that wants to make a different choice.

SEEKER: Does that... does that...

RAJ: That willingness or desire to make a different choice, you could say, is the first glimmering of self Love, with a capital "L".

SEEKER: Okay. Would the chore then still be the holdout that you still think you can do it your way?

RAJ: Absolutely.

SEEKER: Okay. So there's still a little...

RAJ: That's the stubbornness.

SEEKER: That's the stubbornness. Okay. I wanted to be clear on that.

RAJ: Yes. I want all of you to be very practical and very real. And I'm not hanging crepe here, but don't try to gloss over the work. Don't try to find different words to use that make it sound easier. Because abandoning old habits must be done ***consciously and conscientiously by choice***. And so I don't want you to get too flowery about it. I don't want you to be depressed about it either just because it's work. But if you know that there's work involved, you will arrive at a point where you love yourself enough to ***engage in the effort***. The effort to what? The effort to make distinctions between Truth and error, Good and evil, and make the choice for Truth and Good, and actually break old habits.

When you are able to distinguish between Truth and error and make the choice for Truth, you find that instead of being blown about like a will-of-the-wisp, you now have a rudder. And the amount of effort you have to put forth to stay on track when you have a rudder is far less than the amount of effort you have to put forth when you're being blown about like a will-of-the-wisp and are having to try stay on track without a rudder. And so, when you're willing to become practical enough and grounded enough to make these distinctions with commitment, you find that there's a new level of order and harmony that are accompanied by conscientiousness. Conscientiousness could be called effort or work. But you have a natural capacity to stand with the Truth, and that's what conscientiousness is.

So I encourage you to avoid words like "a Love affair" and "it's all about Love." I'm not putting you down, but I'm trying to save you time. Because if you're looking for something ***wonderful*** about it, you will tend to miss the wonder of the discovery of your capacity to be divinely conscientious, forever standing at the post, forever making the distinction, because it's natural to you to be doing nothing else but recognizing the Truth and protecting it. Protecting it by never again indulging in infatuation with error. You see what I'm saying? Okay.

SEEKER: I have a question. I've noticed that making distinctions and saying "Yes" to God means that you also have to be willing to change. And I think that that is the ***hook*** that sometimes comes that... where we practice faithlessness. And we think that change means that we're being led to something ***worse*** than what we have, I think is where the stubbornness comes in. I've noticed in my own life, being more willing to change, because sometimes saying "Yes" to God means, you know, a change in circumstance, or a change in behavior, or a change in response, whatever. It's like you have to be flexible. And to know...

RAJ: And sometimes it means staying right where you are and being in a new way.

SEEKER: Yes. That's right. But I think that's where the development of trust comes in because I've noticed that the more that I say "Yes" to God, the more that I'm willing to change and go with the flow, the more that I realize that I am being led to something better. And so with time, with the continued effort, I'm recognizing that I'm becoming stronger, that I'm more grounded. It's paying off. From experience I'm noticing it's paying off. And I could see how sometimes the... early on in the process, there's a lot more fear to making distinctions which would then lead to saying "Yes" which would then lead to... because of the change, because...

RAJ: That is correct.

SEEKER: ...because the ego likes to suggest that change means change for the worst.

RAJ: Exactly. Exactly.

Yes.

ANOTHER SEEKER: I'm sorry. I feel like I've been experiencing this and I've finally got past the big chunk of letting go and it's... and it's... it's like letting habits... the habits that don't get you anywhere. You think they're getting you somewhere, but they really don't go anywhere; dead end street. I finally somehow got the willingness to let some of that go and just say, "Okay. I'm all Yours. You show me what to do." I don't have to make any more decisions. I don't have to do anything except hone in, and then...

RAJ: Except that you have to say "Yes."

SEEKER: Yes.

RAJ: And make commitment to it and that is a decision. But that is something you will do anew daily.

SEEKER: I feel like that's happening.

RAJ: You are correct.

SEEKER: And it is a very wonderful feeling, and it encourages you to keep going. You want more and more. And it feels like everything is expanding and making more sense when it's less scary. Right?

RAJ: And, at the very same time, you are exercising less control than you ever have before without becoming stupid or truly foolish.

SEEKER: Quite the opposite actually.

RAJ: Yes. Exactly.

SEEKER: Thank you.

RAJ: Ye shall know the Truth and the Truth shall make you free, for God knows what. For what you don't want to imagine because what you would imagine will be far less than what the Father's gifting you with. And when in any given moment you ask the Father, "What is Truth?" and you experience Truth, as I said last week, don't assume that today's illumination will be sufficient to illuminate tomorrow. Because you want the direct Experience of Truth in its ever-freshness moment by moment by moment eternally.

So do understand that listening to the Father, listening for the Father's Will and saying "Yes" to it will mean that you will never be able to peg anything. You will never have it under your belt so that you will never have to listen again because you've got it. **Being** means forever getting it **fresh**. And just remember this. Forever getting it fresh is going to be evidenced as healing, as the salvation of the world, the uncovering of the Kingdom of Heaven where you had been seeing the world. And so it's with each other and with **all** of the Brotherhood that the Love of God comes into play and expression and embodiment, and the revelation of What Truth Is in every single relationship. And remember, you not only have relationships with each other, you have relationships with the flowers, and the trees and the animals, and everything.

RAJ: Is everyone enjoying the **Course**?

ANOTHER SEEKER: Absolutely.

RAJ: It is a wonderful trigger of the movement from head to heart, from having one's back to the Altar to turning toward the Altar, to wanting to know the Truth and inquiring as to What Truth Is. Not for uses you would put it to, but to know What God Is Being so that you might be let in on the secret, the very public **infinite manifestation of Creation** that you've been missing out on because you've insisted on using your own private definitions, thus making [laugh] the universal publicness of God's Being a secret kept from you!

The process will take effort in the sense that distinctions will need to be made. Commitments will have to be made. Persistence will have to occur. Dedication. You see? But having these is your Birthright. You could say it's programmed into you already. It's on your hard drive. You just haven't opened the programs up for a while. It's all there.

I love you. Remember to love each other enough to want to know the Truth about each other, and then turn to God for the revelation of it.

Okay. I look forward to seeing you next week.

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Raj/ACIM Study Group – April 10, 2003

*A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – MIRACLES AS TRUE PERCEPTION
First Edition – p. 35 / Second Edition – p. 39*

RAJ: Okay. Good evening.

AUDIENCE: Good evening.

RAJ: It is good to see all of you. Before we begin, there are a couple of announcements. The first is that there is a need for financial support. This particular month is one of the two months out of the year that the Foundation has to pay property taxes, which amount to \$2,500. And at the present moment, those funds are not present, and they're due on the last day of the month. Also, generally speaking, over the last three or four months, there has been a very noticeable increase in the amount of support that has been coming in, and it is allowing, how shall I say it, it is allowing the Foundation to pay its bills within the month that the bills arrive. And it is allowing the Foundation to pay Chris for the tremendous work he is doing to maintain the website and master the audiotapes and everything he does. But it is not sufficient to free him from having to find other employment, and so we continue to be faced with the loss of his help at any moment when he finds work. And I encourage everyone who finds the work that all of us are doing valuable and who wish to see it shared to help financially. For those of you who are new here and may not be aware of it, we do have a contribution bowl over on the table at the top of the stairs.

And the last announcement is that next Thursday there will be no Gathering, and we will resume the following Thursday. Okay.

What a week! What a week! Regardless of what any of you may think about the way everything has happened, you cannot escape being aware of joy being experienced and expressed by many, I will say, of the Iraqi people. Don't overlook that or minimize it because of what I will call your practice of faithlessness. Something more significant than just overthrowing Saddam Hussein's regime is happening.

Now, before we begin, I just want to have everyone look at the dynamics. The coalition forces have moved into Iraq in the south and moved north. The end result so far has been the liberation of the Iraqi people from a harsh, hateful dictatorship. Because of the instant availability of information through the media and the availability of information from

other than your usual sources, I mean by that the Al Jazeera TV Network, other countries' documentation of the happening, you know that whatever it is that's happening is being seen in many different ways. Correct? Obviously through different lenses. And the different lenses are what they are because of the mutually-agreed-upon definitions employed by those areas that are using those lenses and for the purposes of those in those areas. And the purposes in those areas are, as it is with everyone everywhere in every country, the maintenance of the status quo, self-protection in other words, and the preservation of even financial security.

Now, even among the Iraqi people, they are seeing this through different lenses. And it's in this respect that I want you to notice that you can find yourselves in exactly the same position.

Liberation is occurring. The end of oppression, or shall I say the current regime of oppression, the ending of it is occurring. In other words, the good of the Iraqi people is in their face. Like I've said to all of you, at every single moment the only thing confronting you is the Kingdom of Heaven no matter how you are choosing to define it, and therefore, see it.

There are others who are seeing their good as beneficial but perhaps ultimately threatening. Is it colonialism that is occurring, or is it really liberation? Can we trust our Good? You see? You all have that problem.

I keep saying, "Turn toward the Altar. Go within and ask to be talked to by the Father so that you might experience His perspective." And some of you smile joyfully and say, "Okay!" And others of you say, "You know this sounds really good, but I don't know if I dare to trust it because I'm not sure of the real nature of God."

We've been talking about this just in the last few weeks, that fact that it's easy to perceive God who is indivisible as sometimes whimsical—sometimes loving, sometimes hateful. Sometimes answering your prayers and sometimes not, without any particularly good reason, but just because. And so there is lack of trust of your Good.

Now, it's obvious to most everyone that when a dictatorship ends, when the rule of a dictatorship ends, it becomes utterly obvious that all government is self-government. Ah, and this is what I've been talking about, what all of us have been considering. And that is, "Oh dear! This is going to bring new responsibility if I am going to choose to listen to God and yield to God." Because why? Because you're going to end up being the salvation of the world. "Oh, my God! Such responsibility I will have! I will have to be conscientious and unswerving in my allegiance to protecting Truth by

loving it so completely that I let nothing else enter my mind to distract me from Truth and therefore, its spontaneous embodiment." You see?

There are those in Iraq who are afraid of this. "I don't know if we'll be able to do it. I don't know if I want to. I've become comfortable letting someone else take care of that for me." And for all of you, it's something else that takes care of that for you, and it's your ego. You see? And so there's the tendency to be lazy and sloppy and casual about it, about your Awakening, because the Good that's in front of your face appears to suggest that it's going to be more work for you. Things are going to be worse than they were when you were self-satisfied operating within the ego's frame of reference.

So, all of the dynamics of Awakening are illustrated in what's going on in Iraq. The presence of the availability of Freedom is being seen through many different lenses. And each one of you has many different lenses. It isn't just that one of you has a different lens from another, depending upon the circumstance. You are agreeable to Awakening and listening to the Father, and in another instance you're not. It frightens you.

But, as with the Iraqi people, it will be worth the effort to take on the task of being self-governed because it will mean their ability to be free. To be free to honestly be out from their best use of intelligence, and thus feel their integrity embodied in their land.

And this is what all of you are faced with, even though there's no apparent war going on.

Now, there's another aspect of this that will be helpful for you, because if, indeed, you are the salvation of the world, as we've talked about the last couple of weeks, it means that you will be the liberators. And again, regardless of the opinions and biases that you have or have been supplied to you by the media, the fact is that the liberators here have not been popular. "Ooh! Does that mean that if you're going to be the salvation of the world, you might not be popular?" Yes, it does. "Does it mean that you may have to stand and embody the Father's perspective, the Father's Will, in spite of the misinterpretations of it that will occur, and which will cause you to be belittled and slandered and disliked and spoken ill of?" Yes, it does.

It means that you're going to have to be dedicated to Truth whether it is clearly understood for what it is, or not. Why? Because you know there's nothing more important than that. You know that there is nothing more important, in terms of awakening for yourself and your Brothers, than for you to honor Truth totally from the tips of your toes. And you know what? Doing that isn't going to take courage, but daring to listen to the Father so that you're infilled with that which is to be embodied, as well as the energy

to do it. That is where the effort and the work and the conscientiousness is going to have to come into play.

SEEKER: And I've heard you say that's us embracing our Good.

RAJ: Indeed. Indeed. Now, mind you, being the salvation of the world is not the goal. It's a side effect. It's secondary to you coming back into your Right Mind because you have decided that you no longer want to be tormented and oppressed by the dictatorial regime of ignorance. Do you get that?

AUDIENCE: [murmurs of assent]

RAJ: Then when you do that, and you let the energy in, your faces and your bodies and your movements will be lit up the way the Iraqi people were who let their joy out, and everyone will be blessed.

None of what this book [***A Course In Miracles***] says and none of what we've been talking about means anything unless it brings about an actual change in you that causes you to embody something different from what you have been embodying and confirming and maintaining because you have inappropriately felt vulnerable, and therefore, everything you have been doing has been done for self-protection. And that's not a gift. That's something you're taking from everyone else and depleting everyone else, and what they're taking from you.

Now, as we continue on week to week, during the week, please remember that it's not about remembering what we've talked about, but it is about daring to begin to practice what we've been talking about by counting it as extremely important for each of you to be connecting with your Source, so that you no longer attempt to act independent of it and thereby continue to confirm your being subject to the totalitarian, cruel results of ignorance.

You could say that the ***Course*** is here at this particular time as a Liberator that has come into your experience. Your Guides, your Brothers who are fully awake, who stand at the ready with you every moment to convey to you the true Vision, are your Liberators. Liberation is at hand. It has been all along, but it's more obvious. Embodied. Embodied in your world is more evidence of Liberation and your Liberators.

Now what aspect of the Iraqi society are you going to fall into, relative to your Liberators? Are you going to see them for what they are and grab on to them and thank them and let gratitude pour from you, and let their presence cause you to dishonor the unjust laws that have bound you because you have committed yourself to mutually-agreed-upon definitions that don't express the Father's Will? Or are you going to weigh in the

balances what it's going to cost you? And what's the real motive of these liberators? Is it what they say?

I mean, after all, if your Guide is saying to you, "Let me respond to everything. Lean on me and let me respond to everything, so that in the absence of your expressing self-will, you might more quickly remember your innate capacity and ability to be the immediate expresser of the Father's Will."

You see, you could say, "Well, how do I know I'm not listening to an evil spirit. And that if I do this, and let Him or Her respond to everything, and I, in my personal sense of power back out of the picture, how do I know that I'm not going to be overtaken by this so-called Guide, this one who says He's awakened?" Do you see what I'm saying? This is the way the ego works.

You know what? You're going to have to risk the chance. Because even if you yield, you don't have to abandon your intelligence. You don't have to abandon your common sense. You don't have to become stupid. You will always have the capacity to call it to a stop. But you're going to have to, nevertheless, step over the line and make commitment to your Liberators, so that may show you how to be liberated within yourself as a matter of self-government.

And by self-government, I don't mean what **you** have called self-government which has meant being a really good ego. I mean self-government where distinctions are being made by you between Truth and error, and the choice being made for Truth. A distinction being made between Love and hate, and the choice being made for Love so that you protect Love by not indulging in anything else. By protecting Truth by not expressing anything else, not being fascinated by anything else. You see? Being single of mind, single of intent, where there's no confusion within you. That's where the self-government comes in, making the distinction and making the choice, and making the choice wholly (w-h-o-l-l-y), unequivocally and permanently.

I could go on and on. I would like for you all to, let's say, do a little of your own work and consider the dynamics of what has occurred this week, and how there is transfer value regarding it and regarding you in your processes of awakening and the ego dynamics you're having to deal with.

I cannot close my remarks without reiterating that to become immobilized and to take no action whatsoever until you can do it with utter spiritual perfection, even when you recognize the call for Love and the call for protecting the Truth of your Brothers...

PAUL: I'm sorry. This is me, Paul. I lost it.

RAJ: You have seen actions take place over the past number of weeks. You have seen the embodiment of Love. Do not minimize it by saying there must have been another way to do it. If another way to do it had been available, it would have been used. And everyone who has said there is another way to do it has not stated what it is, and so there was nothing to implement. And so, you will find that as you allow yourselves to be the salvation of the world, you will be guided to do what will work, whether it's the ultimate or not. And you must dare to take the actions that embody liberation, whether they are ultimately spiritual or not. Because I promise you: The Liberation is Real. Don't let yourselves be immobilized. I want to let what I've said set for now and to go directly into the [*A Course In Miracles*] book.

READER: *Nothing can prevail against a Son of God who commends his spirit into the Hands of his Father.*

RAJ: Oooh!

READER: *By doing this the mind awakens from its sleep and remembers its Creator.*

RAJ: Or maybe becomes subject to an evil spirit. [Audience laughter.] Tsk-tsk! Mmm! [Audience laughter.] And how are you going to know which it is?

ANOTHER SEEKER: You've got to try it.

RAJ: You've got to try it. That's right. You risk the chance. Else all you're doing is covering your ass and you're stuck. You're stuck with what you've got in your hand.

ANOTHER SEEKER: Trust is risk.

RAJ: Trust is... trust feels risky but only to those who have not trusted in a very long time and have forgotten the immediate influx of the Experience of Integrity and Invulnerability that comes from it. And so I'm here to remind you that that is what will be experienced. But no matter how much I say it, it's not going to prove it to you. The only thing that's going to prove it to you is for you to at least play around with it, experiment with it, if not attempt it with genuine commitment.

Continue.

ANOTHER SEEKER: Julie would like to ask a question.

RAJ: Very well.

ANOTHER SEEKER: What you were saying on a personal level, which I have to apply, you know, what's going on globally on a personal level for it to sink in, but it's definitely a wonderful mirror. And I think what I see... that my own little dictator does in my mind is it stands ready to criticize the attempt. The times that I practice and perhaps slip, it tries to use that to promote the faithlessness. It tries to use that as some kind of evidence that the effort isn't worthwhile.

RAJ: Indeed.

SEEKER: And I think what I really got, in the last couple of days especially, was that it's really okay to go through the rough and tumble effort, the process of getting there, because as we keep it up, it'll get smoother and smoother and easier and easier. And I think to not be dissuaded, not be led astray by the work, because it's practice. It's like in the short term it takes practice and it's not going to be perfect, but like you were saying, not to wait till we can do it perfectly before we even begin on the journey. To let it be okay to practice, and to keep putting [forth] the effort, and to not to let the times that it's not perfect [be] used as some kind of evidence that the work isn't taking place, or isn't growth, or that there isn't the end result, isn't leading it to a more positive place.

That's like the biggest breakthrough for me, I think, that I've had recently is to let the process happen and to let it be okay that it's not completely smooth. And to kind of keep the vision ahead that... and the trust that it's getting there.

RAJ: Yes. Yes. It's the practice that is the point. It is the persistence and the conscientiousness, whether [laugh], whether it's smooth and whether you're praised for it, or not. And whether your ego has shut up, or not. As I've said before, the only thing your ego can't defend itself against is disregard.

SEEKER: And every time we begin again, that's a disregard.

RAJ: Exactly.

SEEKER: Every time we get back up, and you know, like in Iraq, there are going to be those, because the rebuilding...

RAJ: In our what?

SEEKER: In Iraq.

RAJ: Oh. In Iraq.

SEEKER: I'm taking my personal example out global again. There's going to be... it's not going to be a smooth process, rebuilding and restoring the

freedom. They've gone without it for so long. There's going to be slips. There's going to be trials. There's going to be times that it's not going to be so smooth, and there're going to be those ever-ready to jump with criticism and say, "See. It doesn't work. See what. All that that happened was for nothing."

RAJ: And there's going to be a call for further witnessing on their behalf by those who have the vision and experience. So as the coalition is aware, you can't just go in and liberate them without backing it up with the support that it takes for a shift of perception to be embodied.

Yes.

ANOTHER SEEKER: As we practice faithfulness in ourselves, we have to keep giving it to others because it strengthens it in ourselves. And we have to see it through to the very end. There's never like a moment that we can become complacent and say, "okay, my work is done now," and just leave it, leave it alone. We've got to stick it out with them. I mean, this is the first step. The first step is this initial liberation. And then after that, it's clearing the way because there's still rubbish. There's still the wrong thinking. There's still the ease of slipping back into different patterns, and so we have to keep going, and going...

RAJ: Okay.

SEEKER: ...until it's no longer habit.

RAJ: I'm going to address something here that... There needs to be wisdom. What you do is you witness for your Brother or your Sister. And if your Brother or your Sister stands in receipt of it, you persist. I want you to remember that there are those who have incarnated at this time—which is the end of incarnations—for the purpose, the sole purpose of having one last fling in the ego frame of reference. And they are totally committed to it. And when you witness for them and hang in there with them, and they deny you persistently, and see you as an aggressor persistently, and see you as someone trying to, shall I say, colonialize them and change them into what they call "your perspective of reality," you must be wise.

I've used this analogy before. None of you have ever left the Kingdom of Heaven. You're in it right now. And in effect, you're lying on grassy knolls sleeping, having a dream. Those who are committed to their dreams, who are not beginning to rouse at all, we do not bother. No matter how rugged their dream, we do not bother. But the moment one of you begins to stir and we see the signs of consciousness returning, we are right there to help you by facilitating, by providing a point of focus in the world of consciousness, you might say, so that you have something to home in on as

you rouse yourself further. We cannot rouse you. You must understand that we cannot make you wake up and you cannot make anyone else wake up.

So, you must be willing to listen for the wisdom that comes from within to tell you when it is not appropriate to persist with a Brother who is absolutely committed to his dream. And you bring your attention to those who, like you, are beginning to wake up and who are curious and interested, who are having problems but are not insisting on their problems, and want to hear the Truth that will actually relieve them of their problems. Those who are in the process of Awakening, those who are stirring, who are becoming Conscious, with a capital "C," are the ones to bring the extension of Love to, because their Awakening, which will happen more easily than those who are committed to their dreams, will constitute their withdrawal from the mutually-agreed-upon definitions that constitute the dream everyone else is in, which is going to weaken the dream everyone else is in and cause them to spontaneously begin to stir as well.

Yes! You all have free will and that free will is absolute. The key lies in the fact that once your choice, once your expression of your free will is to know what the Father's Will is, you begin to wake up out of your dream. Once your commitment to your ability, so-called ability to authorize things on your own, once that has been called into question and you have a curiosity about something more than that, then movement of Awakening begins. And that is where those who are awake can meet you and where their Presence can be experienced by you.

So, there are some that you won't hang in with, not because of any judgment, but because you recognize their commitment to their dream and that they simply are not hearing anything that you are saying. And if they are not hearing anything that you are saying, then intelligence and wisdom says, "Give your attention where you can be heard, and where your Love does register, and where the Father's Will moving through you can be experienced by them." And by virtue of the experience, reminding them back in the dim halls of their memory, you might say, of their Divine Birthright. And that what they are getting a glimmer of, through you, is a glimmer of Who They Really Are so that the "Aha!," the light bulb can go on. The "Aha!" can occur. And they rejoin themselves.

Many women try to find men to be in relationship with in order to save them [the men]. They find flawed men with potential so that they can be their savior. Well, the salvation happens very seldom. And the women who attempt to do that often spend many years totally wasting their gift and being miserable in the process. Why? Because you can't override free will. God's power cannot override free will. It's very simple. Learn that fact so

that you might attend to what will promote awakening. Does anyone have a question about this?

ANOTHER SEEKER: Well, I have a couple.

RAJ: Of course you do.

SEEKER: Well, I was going to let it slide until you asked but, are you saying that the current administration is doing this because they have a higher sense of purpose? Or are you saying they're doing this and the Will of God gets done no matter? You don't have to answer that question.

RAJ: Of course not. You already know the answer.

SEEKER: Do you know why I'm asking the question?

RAJ: Of course I do.

SEEKER: Okay. Because there's a lot of people out there that feel that the current administration is not particularly a good one. And so when you say that they're rescuing or liberating the people of Iraq, that, I think, creates consternation. And the impression that I get...

RAJ: Isn't that wonderful? [audience laughter]

SEEKER: What?

RAJ: I'm not going to answer the question as you asked.

SEEKER: Oh.

RAJ: Because I'm not talking about these evaluations. Everyone is very alert on your globe right now and that's what's wonderful. And they are alert in your country and they are alert in your government. And they are alert in other countries and in other governments. And as a result of the absence of lazy, slipshod mental attitudes, more than what anybody planned on having happen will happen. And it will happen in ways that truly express democracy and Brotherly Love, in ways that surpass prior expressions of global Brotherly Love. Nobody's going to get away with anything.

SEEKER: Yeah. I totally see that. I mean I don't have any problem with that. I just want to delineate the fact that the current administration does not have this higher sense of purpose that you're talking about, because I don't see the consistency in the policies that they have across the board. So, in other words, what I'm saying is that the Will of God happens, period. It doesn't make any difference, you know, what intent we little ego... the little ego parts of us have. The Will of God happens, regardless. In other words, the Holy Spirit prevails. And so that's where I see the greater good coming

from this. And that's what I'm trying to... in other words, I don't see you, Raj, saying... taking... In other words, it could be interpreted from what you just said that you feel that the current administration has this higher purpose that we're all missing—that we don't see—that motivates them. And what I'm saying is...

RAJ: You want to know something?

SEEKER: What?

RAJ: You're right.

SEEKER: Oh.

RAJ: I'm saying that the coalition has a moral vision that has escaped everyone else. I am also saying that as with any other governmental act that occurs, other agendas are getting attached to them that are profiteering and not expressing the same moral vision. But I am saying, yes, that those involved in the coalition have not moved here because of the agendas, but because there has been a deep moral recognition that they were not afraid to act upon. And that is all the further I will get into politics.

SEEKER: I'm just trying to find... I'm not trying to get in pol-... I'm just trying to discover what you're saying and your particular views of what's going on. I mean I could care less as far as what's going on in the world. What I'm trying to do is to understand what **you're** saying so that everyone out there in radio-land doesn't go: "Oh, well. Raj is a Republican." You see what I'm getting at?

RAJ: I'm not even a Christian! How could I be a Republican? [audience laughter]

SEEKER: Well, not all Republicans are Christians. [continued audience hilarity]

The second question...

RAJ: Wait a minute before you ask the second question.

ANOTHER SEEKER: Michael, somehow I want to answer, to give you a response that's come up in me right now. And that response is...

RAJ: Point it [the microphone] at your mouth.

SEEKER: Hello. [Testing microphone.] I agonize every time I move out into that objective point of view. My cells hurt. The only thing that I can see in my day, whatever crosses my path, it has to be a subjective experience, and I have to ask, "What is the meaning of this for me?" It wouldn't matter whether it's the war in Iraq or somebody at the grocery store. I have to ask

every moment and I ask of my Guide, "What meaning does this have for me?"

All I know is that yesterday when I went down and turned on the TV, I needed to look at somebody being joyful, because I felt so miserable yesterday. And that lifted my spirits. And so I want to get out of the historical view of things because I'm interested in transcending time. And the best way that I can transcend time is look for Meaning. The alternative to time is the experience of Meaning, and for me, history is not Meaning. So I have to respond not so much to you, but to a popular point of view, a certain path, that many say the way to Awaken is through an objective, uninvolved point of view. I can't awake like that. So, that's my response.

RAJ: Yes.

ANOTHER SEEKER: I want to go off on a completely different tangent because I had a little trouble this week in looking at my agreed-upon definitions and realizing that that's my whole life, everywhere I look, that's where I'm doing. And I was listening to one of your tapes and you were talking about the picture that Glenda Green did. And you told the person that was asking about that, not to get too, you know, hung up on the picture because you wanted her to see *you*. And that got me thinking...

RAJ: And not the image.

SEEKER: And not the image. And that got me thinking. I think maybe you were helping me a little here: "If you're going to look, look for an experience."

RAJ: Indeed.

SEEKER: As opposed to... because I'm seeing myself. I always thought the way to win was how I *looked*. I mean I got a lot of stuff by the way I used to look. And then as I got older and I lost a lot of that stuff, I mean my looks, life changed drastically, and I was pretty upset about that. Well, we talked about that. Anyway, now I'm really having to give that all up: How I look, or how somebody else looks. I don't want *that* to govern my thinking anymore. Because I would bypass so many beautiful people because they were fat, they were tall. They were this, they were in rags. They were begging. They were... and I just skipped by 'em!

RAJ: I will tell you that, in the beginning, Paul made me available to people for private conversations. And over the first six months or so, all of the conversations occurred over the phone. And Paul's experience of these people was, you might say, through my eyes. He had never seen them. There was no image for him, and it is not that he had a different kind of

image, but he experienced them as lovable because I treated them as though they were lovable. He experienced them as being capable of experiencing healing or transformation because that is the way I was treating them. And that is what would happen. And so when we had our first Gathering and he had the opportunity to meet these people, it was a little bit of a shock because, as you said, some were tall, some were short. Some were fat, some were thin. And those were not the criteria that he had been experiencing them with. And so, you are expressing a Truth here: that what you, if no one is a body, if you are not a body, and you are still free to be as God created thee...

SEEKER: Yes.

RAJ: ...then you are—what you *really* are—is an *experience* awaiting everyone who comes into contact with you...

SEEKER: Ah.

RAJ: ...and the same with everyone else for you. And if you get stuck with the *appearance*, you'll miss the *experience*. And you're still isolated and alone, and seeing a world and universe, instead of the Kingdom of Heaven and your Brother or Sister—the Christ. So, yes, we're talking about having an *experience*.

SEEKER: And that's what I should look for because I'm...

RAJ: That's what you should have curiosity to see.

SEEKER: Got it. Yeah.

RAJ: It's to look for... Mmm... "I'm going to... I'm going to look for it! I'm going to look for it!" No. It's like: "Wow! Is there more for me to see? I wanna see it! Wow!" Let there be curiosity. Let it be light. Let it be interested. Just be interested.

SEEKER: Right. Instead of trying to make myself do a different thing. Once more using my head.

RAJ: Yes.

SEEKER: Yeah.

RAJ: Yes. Okay.

SEEKER: Thank you.

RAJ: You are welcome. I haven't forgotten your second question. [audience laughter]

SEEKER (previous): We were talking about the news media earlier as Susan brought up. And in my experience, in my teaching and practice, I notice that a lot of people have been spun out by this situation. And no wonder. If you turn on the TV or the radio, or pick up a newspaper, it is 90% of everything that being talked about in those media. Now, my question to you is: What's the best way to interact with the media, because depending on who you're listening to, you're getting a very slanted... usually a slanted viewpoint. Very little objectivity from what I can tell, either one way or the other. So, do we just turn everything off? Just don't watch TV. Don't listen to the radio. Don't pick up a newspaper. Or do you immerse yourself? Where's the... is there a golden mean here? Or is it always just turning to the Father and asking, "Father, which station to watch?" And you know, et cetera. I mean how does that... what's the best way to handle that situation?

RAJ: If ignorance is what you're all suffering from, then don't do what promotes further ignorance by isolating yourself from the media and from anything that brings you news of the world. Dare to be informed, but just don't become *fixated* on the delivery of the information. And, in this day and age, because there is the availability, I encourage you to gather your information from a broad range of sources that clearly show the difference, the different lenses, the different perspectives. But remember that you're not going to be able to gather the Facts, the capital "F " Facts of capital "B" Being from the media at all. What you're going to see are the current beliefs, the current perspectives, even though they are reporting on... even though the event they are reporting is a Movement of Liberation that is divinely authorized, they are going to be reporting it through the lens of their beliefs.

Now, gather your information so that you have a general and broad picture of what the beliefs are. And then, turn off the media and go within to ask the Father: What needs to be known here? What do you need to see? What is your part to play? What is the clarity that you need to be embodying? And how do you become free of your own bias? Because you want to be the clearest channel of the Truth that you can be.

Did we get to the second sentence [of *A Course In Miracles*]? [audience laughter]

ANOTHER SEEKER: No.

RAJ READING: *Nothing...*

ANOTHER SEEKER: Do you want me to start it? You want me to start over?

RAJ: I will read it.

SEEKER: Okay.

RAJ READING: *Nothing can prevail against a Son of God who commends his spirit into the Hands of his Father. By doing this the mind awakens from its sleep and remembers its Creator.*

This is the Truth, no matter what doubts your egos and your conditioned thinking throws in the way. It is the Truth, and I encourage you during the next two weeks (since we are not meeting next Thursday) to commend your Soul, your Spirit, to the Father. And don't imagine that you have to dive off into the deep end of the experience, the deep end of the pool. It's all right for you to get into the kiddies' wading pool and splash in what the **experience** feels like of commending your Spirit unto the Father. But begin to actually inquire, "What do I need to know here?" Do it. Do it. Do it.

You know what? I look forward to the day that I no longer hear students of the **Course** talking about what the words mean, and I start hearing them talk about the transformation they're experiencing because they've done it, done it, done it! They've risked the chance and commended their Spirit unto the Father and let the Father's Will find expression through them, because they were so undefended against it that it infilled them and overflowed them and blessed their Brothers. That's what we need to start having embodied in the world about the **Course**. Not which version is the right version. Ugh! Because no matter what version you pick up, it's going to point you in the direction of commending your Spirit into the hands of your Father, so that by doing this the mind awakens from its sleep and remembers its Creator. And this is the good news. This is your Liberator! And your Liberator will bring Joy to your face and your body and your world. So let's remember what it's all about. Or maybe even if you've been a student of the **Course** for twenty years, maybe you're just discovering tonight, from hearing what I'm saying, that this is what it's all about, so that you have an opportunity to live it in a brand-new and truly transformational way.

So, we may have only gone through three sentences [audience laughter], but it has been a very fruitful and wonderful evening. Thank you.

AUDIENCE: Thank you.

RAJ: Okay.

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*A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – MIRACLES AS TRUE PERCEPTION
And Section – PERCEPTION VERSUS KNOWLEDGE
First Edition – p. 35 / Second Edition – p. 39*

RAJ: Good Evening.

AUDIENCE: Good Evening.

RAJ: The last time we were together we were speaking about liberation and the fact that accompanying liberation is always **joy**. How many of you go through your day experiencing joy uninterruptedly? Then if you are not experiencing joy as you tackle each task or attend to each thing that needs to be done, it means that you are functioning under the control of a regime that has as its fundamental tool to keep you in line **fear**. And this state of being is what you call life!

If you remembered the experience of joy, you wouldn't be tolerating the regime that is controlling you. You get it? You wouldn't be tolerating it. You wouldn't be going through your day saying: "Well, this is life. I'm doing pretty well. What can I expect?" Well, that question is a statement of ignorance, isn't it? You can expect joy.

Joy can be the context in which every event of your day occurs. Even if you have to dig a ditch, joy can accompany it. Now my point is to simply make utterly clear that when you are not experiencing joy accompanying every moment of your day, then you are indeed in bondage, and you can either cry in your milk about the horrible situation you're in, or you can become immediately, and with focus, curious to find the way out, to find your way out from under the bondage, to regain your freedom. So I'm encouraging you, as you enter this next week, to bring with you everywhere you go a very definite sense of curiosity. Don't be so laid back. Don't be so willing to be pretty comfortable.

Be curious to have the light go on in your mind, so that you can feel the influx of joy that it's your Birthright to be experiencing so that it can spontaneously extend from **you** and bless everyone else. In other words, be a little more conscious this week. Be a little more awake to what you don't know.

And this brings me to the second thing I want to share. We've been talking about going within, turning toward the Altar, asking of the Father, or of

your Guide, "What is the Truth?" Now the one thing I haven't talked about is when you do that, leave the **Course In Miracles** behind. Leave your parents teaching behind. Leave what you've learned from your experience behind. Turn toward the Altar, ask your question, and be wide open to the unexpected. Everything you've learned so far has not caused you to be awake yet. So don't expect the Father's Voice or your Guide's Voice to sound like the **Course** or to sound like anything you've heard before. You're going to hear something **new** obviously. And if you aren't hearing something new, then what's the point of asking and listening?

Don't expect what you're going to hear to fit a **pattern** that you're already familiar with. You need to dare... you need to dare to listen without expectations of any kind as to **what** you're going to hear, **how** it's going to be expressed, **what** it's going to sound like. And I promise you one thing: what you hear will always be perfect for you. And so the answer that two of you... the answer to a question that two of you ask of your Guides is not going to be identical, but it's going to be perfect for you.

So, don't say, "Oh well, this doesn't sound like Raj," or "This doesn't sound like the **Course**." Well, my God, if it doesn't sound like either one of them, maybe, maybe it's something new! Maybe it's exactly the thing you need to hear that will push you over the edge, so to speak, into freefall, a new experience. So when you listen, don't listen with preconceptions. Listen with an innocent mind, innocent of preconceptions. Expect, if you're going to expect something, something you're not familiar with. And if you're not listening for something you're **not** familiar with, you're wasting your time.

Don't hold the Father's Expression of His Will to you to conform to anything you're already familiar with. That will put you in a position of what could be called full open reception. And this is very important. Many times when you listen, you'll get a **feeling** for what's coming, and if the feeling doesn't conform to your expectation, you'll block it and you won't hear anything. **You want to hear something different** from what you already know, 'cause what you already know hasn't cut it yet. Afterwards, if you want, you can always compare, argue, notice differences. And this is healthy because then you can ask new questions without any expectations as to what the answer ought to be and hear further things that are new that will move you out of self-satisfaction with a small "s" and move you into your Birthright.

In a way, the **Course** is like a message some earlier prisoner wrote on your cell wall. "I'm going to be released tomorrow," it says. And you look at it and you say, "Released? Released from what? I wonder what that means?"

And of course, now your mind is open for a new idea to register with you that there is something more than living within your prison wall. You see?

"Oh, I'll bet it's going to be a new message that I get to write on the wall." No! The message is that there's somewhere **other** to be than inside the prison. You see? But if you think that what's going to come is going to be like what already came and that it's just going to be a new message for you to write on the wall, there will be no release, no liberation. You see?

So you've got to listen with **totally fresh ears** because the answers will come in totally fresh language with meanings that haven't dawned on you yet.

Okay. Let's start up on this side, and... okay.

READER: *The Son of God is part of the Holy Trinity, but the Trinity Itself is one.*

RAJ: Wow! There we go right off the bat. What would you say if I told you that there's no Holy Trinity? "Oh, but it says it in the **Course!**" [audience laughter] Wow! Now, I've said before that when you chose to make up your own definitions, when you chose to quote "think for yourself" unquote independent of the Father and in so doing denied your Identity, denied what you were as the direct Expression and Presence of God, you couldn't alter What You Divinely Are and so the part of you that you denied remained in place unaltered, but ignored by you. And at that moment, the Holy Spirit came into existence. And I've said that the Holy Spirit is your Divinity held in trust while you dally with the ego.

Now this reference to the Holy Trinity is not only an accommodation to Christian theology. It does express the way creation appears when you've turned your back on the Father and have defined everything in your own terms. Because there is the Father, there is the Son—you, each one of you—as an ignorant travesty, you might say, of What You Truly Are, **and** the ignored Presence **of** What You Truly Are which is the Holy Spirit. What You Truly Are serves the Father. And the difficulty in waking up is that you don't want to yield to the Father. You want to express your own will.

And so the Holy Spirit, your Divinity, is always functioning in a nurturing, nudging, supporting way to cause you to stop using such narrow vision when what's confronting you is Infinity, Reality. And it's always serving the Father. And by serving the Father on your behalf because **You are It**, It is constantly engaged in promoting your movement back into your Wholeness. And this is why it can be said that the Holy Spirit can turn every situation to your advantage.

Now, when you come back Home and **you** let yourself be **God Expressed**, you let God be **All**, the only thing going on where you are on God's terms, then you become His Sane Son, His Sane Daughter, His Sane Expression, and there will no longer be the Holy Spirit. There will be **Mind** with a capital "M" and Its Idea. There will be the Creator and His Creation. And as I've said before, **Mind** moves and recognizes Itself, and that recognition consummates the total Movement of Being that is Creation.

In other words, there isn't cause and effect. There's Cause and Event. And the Event is **Cause seen and recognized**. Mind moves, recognizes Its Self, and that constitutes Self-consciousness. Mind Moving, Mind Being Conscious **is** the Event so the two are one.

Father and the Son are One as an Experience so the time will come when there will no longer be a Trinity and your experience of Being will be God's Experience of Being All There Is, of Being All with no aspect of Its Infinity unavailable to you and where you experience your utter Oneness with it all, which would mean experiencing your utter Oneness with each other and experiencing your utter Oneness with what you call the Universe, **All of Creation, consciously**.

So there's an example right there of being willing to listen without forcing what you're going to hear to conform to the **Course**, or any other teaching, or any other learning that you have adopted for yourself. It won't deny what you've read, but it will take you beyond it. And by damn it, **you need to get beyond it, all of it**, 'cause the all of it that you are currently experiencing isn't what it takes to wake up.

Look at this with delight, like being an explorer. **Listen** with full open consciousness placing no limits whatsoever on what you're going to hear. Be willing to let it be nonsensical even. One night Paul sat down to talk to me and I suggested he talk to his Supply. Well, this was a little far out for him. So he addressed his Supply and his Supply answered and Paul cut the conversation short. This was too much. Another time he had a conversation with me and when it was over, it didn't make any sense to him **at all**. And he was sure he hadn't listened well. And the next morning he got up and read it over, made perfect sense. And he wondered how on earth it couldn't have made sense the night before. You see? Be full open in your listening.

Okay. Continue.

READER: There is no confusion within Its Levels, because They are of one Mind and one Will. This single purpose creates perfect integration and establishes the peace of God. Yet this vision can be perceived only by the

truly innocent. Because their hearts are pure, the innocent defend true perception instead of defending themselves against it.

RAJ: And you remember, we've been talking about defending something by giving it your attention and not allowing yourself to be distracted from it by anything. That's the way you defend Truth. That's the way you defend True Perception, by giving yourself over to it completely. You don't defend Truth by attacking error. You see?

Continue.

READER: *Understanding the lesson of the Atonement they are without the wish to attack, and therefore they see truly.*

RAJ: Okay. A little pop quiz. Understanding the lesson of the Atonement. What is the meaning of Atonement?

One person [in the audience] said, "A shift of perception." That's a miracle. And someone else [in the audience] said, "An inspired Act of Love." Yes. The Atonement is an Act of Love.

So understanding the meaning of the Act of Love, they are without the wish to attack. ***They value Love embodied in action more*** than anything else. And so they're without the wish to attack, and therefore they see truly.

Continue.

READER: *This is what the Bible means when it says, "When He shall appear (or be perceived) we shall be like Him, for we shall see Him as He is."*

RAJ: And this is sort of like: Which came first? The chicken or the egg?

Is it that we shall see Him as He is because we are ***like Him***.

Or is it that: We shall be like Him for we shall see ***Him*** as He is.

The two are actually inseparable. When you care enough to look at a Brother with innocent eyes, again with the willingness to see what you've never seen there before, you will have revealed to you the Father's View of him, and you will know that it's the Truth about you, too. And vice versa. If you ask to know the Truth about you, or any little incremental clearer glimpse of your Divinity that you have about yourself, you will immediately know it's True about your Brother, and you will see him as ***he*** is. They are two sides of one coin, if you will.

Continue.

READER: *The way to correct distortions is to withdraw your faith in them and invest it only in what is true.*

RAJ: That's called protecting True Perception, protecting Truth.

Continue.

READER: *You cannot make untruth true. If you are willing to accept what is true in everything you perceive, you let it be true for you.*

RAJ: Now, the key word is "let." You **let** it be true for you. You don't make it be true for you, because you are **letting** the **Father's** Perspective, if I may use that word, be Real for you. You are abandoning your determined definition about a thing and **letting** the Father's View be the only one you choose to entertain.

Continue.

READER: *Truth overcomes all error, and those who live in error and emptiness can never find lasting solace.*

RAJ: Now Truth overcomes error not through a fight, but by being the nonexistence of the error, being the nonsense of the error. So Truth overcomes it because what is valueless becomes **obviously** valueless. And you always abandon what has no value. So there's no struggle there in the overcoming of error.

Continue.

SEEKER (reader): I just want to add a little note. And the miracle is the little shift in perception that returns us back to the Atonement. So whenever we're seeing error, to be open to the miracle which shifts us back to that Experience of Love where we can see the Truth.

RAJ: It shifts you back to the Truth where you can spontaneously feel the Love that is appropriate to it and that Love gets extended. Yes.

Continue.

READER: *If you perceive truly you are cancelling out misperceptions in yourself and in others simultaneously.*

RAJ: Ah, again very important. You cannot have a private revelation. You can't have a private insight. You can't become clearer without the whole Sonship being freed to some degree from the ignorance that has kept it from feeling and experiencing Its Unity.

Continue.

READER: *Because you see them as they are, you offer them your acceptance of their truth so they can accept it for themselves.*

RAJ: And I just, because of the New-Age lingo where everyone speaks about everyone having **their** truth as though each one has a private different perception that is truth, true, this [the section read] really means because you see them as they are, you offer them your acceptance of **the Truth about them** that is so obvious to you. Not a Truth that's their possession, but the Reality of them that you're no longer confused about so they can accept it for themselves.

Continue.

READER: *This is the healing that the miracle induces.*

RAJ: Indeed.

SEEKER: Is this why we can't wake up alone because we need another one to see our Truth when we haven't seen it?

RAJ: Well, what are you being healed of? You're being healed of the idea that you **can** be alone. And so absolutely, you can't wake up alone because being asleep is the problem of **being** alone. And the way you break that problem, the way you destroy that illusion, is by breaking the isolation. Absolutely.

Okay.

READER: *Perception versus Knowledge*

We have been emphasizing perception, and have said very little about knowledge as yet. This is because perception must be straightened out before you can know anything.

RAJ: And actually the word "know" is the key word: before you can **know** anything.

Continue.

READER: *To know is to be certain. Uncertainty means that you do not know. Knowledge is power because it is certain, and certainty is strength.*

RAJ: So Knowledge is the clear experience of unequivocal Truth.

READER: *Perception is temporary. As an attribute of the belief in space and time, it is subject to either fear or love. Misperceptions produce fear and true perceptions foster love, but neither brings certainty because all perception varies. That is why it is not knowledge. True perception is the*

basis for knowledge, but knowing is the affirmation of truth and beyond all perceptions.

RAJ: Indeed. Now, again, I'd like to make a clarification. You think of knowledge as an acquired body of information. And that is not what is meant here. ***Knowledge is what you specifically know when Truth is not hidden from you.*** And it isn't something that you deposit in your memory banks. You do ***not*** move along experiencing truth now, and another truth now, and another truth now, and store these bits of information in memory to draw upon.

Come with me for a moment on an inner visual journey. You are awake and all of Infinity and all of Creation that fills It is consciously present in your awareness. No part of It is beyond your Presence of Mind. Now, you ***can*** move through it if you wish, as though you were going through space, and just for purpose of illustration, we'll say that you start out from Planet Earth. And as you leave Planet Earth, you are specifically, and with more focus, aware of all that it is and all that is Truth about it. And as you move toward Mars, your attention begins to shift toward your destination. And more and more specifically, you become aware of Mars, and less and less are you, specifically, with a high degree of focus, aware of Earth, even though everything about it is still present as part of your consciousness. When you arrive at Mars, you can be aware of the Truth, the meaning of every little grain of sand. If you shift your attention [finger snap] just like that back to Earth, you can do the same thing with the grains of sand on the beach.

Now, my point is this: That knowledge is the direct present Experience of Truth when it is needed, even though you are never unconscious of the Truth of any aspect of the Infinitude of Creation. You do not need to store the ***Knowing*** of Truth away for future use. You can Know the Truth at any moment by asking what Truth is. And at any moment you can Know the Truth without ***ever*** having to search your memory banks. And that's my point.

My point is: Do not study this ***Course***, do not desire to know the Truth so that you can engage in a lifelong habit of storing bits of information away for future use. Ye shall Know the Truth, and the Truth shall make you free. And you will Know the Truth by being fully present in the moment with the specifics of Creation that are in your face at the moment so that the direct Experience of the Truth ***of it*** can be experienced and thereby be the nonexistence of any confusion about it. And you might say, the next time you're back at this place, you will be present in the moment ***with it***, so that you might ***experience*** the Truth of it, ***Know*** the Truth of it, and thereby you

could say have Knowledge of it, but it's a **Living** Knowledge, not a stored knowledge. I want you to catch the feeling of being in the Flow of Knowing always, and beginning to be willing to abandon the high regard you give to, and the use you put to, memory.

Okay. Continue.

READER: *All your difficulties stem from the fact that you do not recognize yourself, your brother or God. To recognize means to "know again," implying that you knew before.*

RAJ: In other words: re-cognize, to cognize again.

Continue.

READER: *You can see in many ways because perception involves interpretation, and this means that it is not whole or consistent. The miracle, being a way of perceiving, is not knowledge. It is the right answer to a question, but you do not question when you know. Questioning illusions is the first step in undoing them. The miracle, or the right answer, corrects them. Since perceptions change, their dependence on time is obvious. How you perceive at any given time determines what you do, and actions must occur in time. Knowledge is timeless, because certainty is not questionable. You know when you have ceased to ask questions.*

RAJ: You **know** when you have ceased to ask questions.

ANOTHER SEEKER: Question? [much amusement] Truth and knowledge are subjective experiences?

RAJ: All being is subjective. **All** being is subjective.

You will find that I use the word "Knowing" a lot. And I use it in the way that "Knowledge" is used here. Knowing is a direct Experience of Truth.

There is a sneaky style that the ego is employing in this day and age, a way of avoiding looking at what needs to be looked at. If a statement is made, the person bound by their ego says, "Well, that's just your perception," meaning "I don't have to pay any attention to it."

But you know what? There's something more than perception available to you. And, if you had listened so that you **know the Truth** and you express it, and another person says, "That's just your perception," avoid getting entangled with them in arguing about whether it's a perception or whether it's knowledge. Because the point is that the answer lies beyond perception. And whoever the Truth has been spoken to needs to abandon the avoidance technique of saying, "**That's** just your perception," and replace it with a

desire to know what the immutable Truth is, the unchanging Truth is, because there is something Real going on. And to live in perceptions is insanity. Okay.

ANOTHER SEEKER: I have a question.

RAJ: Go ahead.

SEEKER: Truth and knowledge, when we abandon it and identify with perceptions, we are in fact going from a fourth-dimensional experience back to a third-dimensional where we're looking out there, outside of our subjective experience, and we in that moment do not know the Truth. Is that correct?

RAJ: That is correct.

SEEKER: Okay.

RAJ: You are ignorant of the Truth about something that is Real. And so the focus needs to come back to the fact that there's always something **Real** about which you're having a misperception and a willingness to abandon the misperception because there's a desire to protect Truth by being conscious **only of It**. And abiding by that commitment, you abandon the perception and become open, if you have innocent ears or innocent eyes, to the direct Experience of Truth or Knowledge or Knowing with a capital "K." Okay.

SEEKER: Which is back in the subjective experience...

RAJ: Absolutely.

SEEKER: ...and which accompanies, which you know when you're there because you feel a complete sense of Love and Peace with it, with the Knowing.

RAJ: Yes. Except that it doesn't **feel** subjective. Subjective... the word "subjective" suggests somehow intangible and perhaps unreal. But the **experience** is a direct Experience of Truth and therefore, the direct Experience of the **Reality** of it. And so, in many ways it will feel like what you call objective, but infinitely more so.

Okay.

READER: *The questioning mind perceives itself in time, and therefore looks for future answers. The closed mind believes the future and the present will be the same. This establishes a seemingly stable state that is usually an attempt to counteract an underlying fear that the future will be worse than the present. This fear inhibits the tendency to question at all.*

RAJ: Indeed. Nothing difficult to understand there.

READER: *True vision is the natural perception of spiritual sight, but it is still a correction rather than a fact. Spiritual sight is symbolic, and therefore not a device for knowing. It is, however, a means of right perception, which brings it into the proper domain of the miracle. A “vision of God” would be a miracle rather than a revelation. The fact that perception is involved at all removes the experience from the realm of knowledge. That is why visions, however holy, do not last.*

RAJ: Indeed. Spiritual sight is a gift that sets the mind in the right direction that causes one, let us say, to turn around toward the Altar, to desire to know something more than is known, and to feel the impulse to turn to where the answer can be received.

ANOTHER SEEKER: Please clarify just a little bit there. That spot you’re talking about.

RAJ: I mean the Altar.

SEEKER: Yeah, but it brings you into a state of mind where clar-... say that again please. I think I’m almost there.

RAJ: Spiritual vision is always accompanied with an Experience of Meaning, an Experience of **Holiness**, an experience of that which is obviously not a normal part of your daily life. As a result, it not only causes you to become curious, it causes you to know where to **look** to have the curiosity satisfied. Because when you’re uninspired and in the ego place and you have a question, you always look to memory. You always look in the wrong place to find the answer. But **spiritual vision** has an accompaniment to it that by virtue of its **Divinity**, its obvious Divinity, causes you to become curious about **Divine Things**, which causes you to turn toward a **Divine Source**. You might call it **God**, but the fact is that even in calling it God, you’re turning back toward the Altar. You’re turning to where the answer can come from that satisfies the question.

SEEKER: These are my first experiences of the freedom and the joy.

RAJ: What are?

SEEKER: These visions. This place where I have an inkling, and it’s different and it’s the freedom and then the little bit of joy. And that’s where the indignation for the bondage is coming ‘cause I know now that there’s these little experiences, I know that there’s a way out and the absurdity of being held by nothing that makes any sense. I’ve touched these spots some.

RAJ: I'm glad you referred to them as a first slight taste of joy, because Joy in Its fullness comes when the answer is given and **Knowing** is being experienced and then **Joy uninhibited** courses through your very Being. So I guess what I'm trying to say is don't become satisfied with the first few tastes of joy, the intimation of Real Joy that comes from the spiritual insights. That's not the ultimate guys. **Keep looking** to where the answer is that satisfies the question.

SEEKER: In that unexpected place.

RAJ: Yes. Even if as the answer comes forth you experience **feeling** more and more joy, stay the course until you arrive at the fullness of Joy that comes from Knowing and not a perception, a hint of joy. You see? Okay.

ANOTHER SEEKER: May I ask you...

RAJ: We have a question here.

SEEKER: I take it then that it's not necessary to be fully awake to have Knowledge, to have a...

RAJ: Absolutely not.

SEEKER: So and Knowledge is like, you say things like: "I don't know how I knew it, but I just knew it. I could feel it all the way down to the tips of my toes. I just knew it." Is that...

RAJ: No. When you Know something, you don't talk about **having** Known it. You just **be** in the Knowing of it and you be in a new way, but you don't talk about Knowing.

SEEKER: So like when it goes...

RAJ: It's like looking at Ken over there and saying, "Wow! My eyes are sure doing a good job of seeing." You see what I'm saying. You say, "Hi, Ken."

SEEKER: But if you usually wear glasses and then you look at Ken and you can see him in perfect focus and then you realize that you don't have your glasses on, and then everything goes fuzzy again, you go: "Wow! I could see him perfectly clear without my glasses." That's the kind of thing I was referring to.

RAJ: No. When Knowing occurs, the Experience of Knowing takes precedence over any levels of perception you had prior.

SEEKER: So you can't reflect on it though? I mean you can't look back and say, "I knew it."

RAJ: Knowing is a now, a present experience and it causes one to find the past to be irrelevant, and gives you a direct experience of the fact that there is no past or future and that any past or future you conceived of was an illusion, and therefore not worth *any* comment or conversation whatsoever in light of the fullness of *Knowing* which you can't help but let govern the way you're *being* in the moment. It moves you out of time.

SEEKER: So you recognize the illusion of time?

RAJ: Oh, absolutely.

SEEKER: Okay, then a question about vision. I had an experience where it was like my field of vision parted and then I could look past my normal way of seeing, and I saw everything phosphorescing or colors streaming, colored energy streaming off of everything I looked at, and then that disappeared. Is that what you meant when it talks about vision and why vision can't last? Or doesn't last.

RAJ: Oh, that is perception. Perception can't last, no matter how *inspired* it is. But once again, it points you in the right direction. You know from the experience that there's more to everything than...

SEEKER: Exactly. That was the value of it.

RAJ: And so now your level of curiosity is heightened because of experience, instead of because someone else told you about it and it sounded like an interesting experience to have. You see?

SEEKER: The other aspect of a vision like that, whatever you want to call it, experience, was that it was almost unbearable. It was overpowering. And so you were saying you know it's out there, but by the same token, you still feel like, "Gee, I don't know if I could handle that all the time." So that just shows you you're not ready for it. You see what I mean? Then you can get caught in the thing, well...

RAJ: It shows you how comfortable you are in your prison.

SEEKER: Right. Right. But how it might be frightening if you were out of your prison. So I guess that's why we keep the door closed.

RAJ: Yes. Or if there's no door on the door frame, you keep well away from the door frame.

SEEKER: With that experience of being frightened by the ever more of becoming, how does one... what do you do? Take baby steps? It's the...

RAJ: You will take the biggest steps you can take. Even if they are very tiny, they will be the biggest you can take. Suffering is always a wonderful *nudge*

to taking bigger steps or edging toward the door frame that doesn't have a door on it.

SEEKER: Right. But you see, where the experience is certainly inspiring, it can also act as you saying to yourself: "Well, gee. I don't know if I can take that. I don't know if I want to... if I want to do that or not because..."

RAJ: Indeed. But you know what? You have less and less excuse for *doing* that because of the time we have spent together and your study of the *Course*. And so you have the capacity to look at it and say, "This is too significant for me, *but* I recognize that it's my Birthright to be experiencing it. I recognize that it's *really* Natural to me. I know that it is unnatural for me *not* to be experiencing it. And I know that the suffering that I am experiencing by virtue of not allowing it, is not worth as much to me as it used to be." And so you are being moved into a state of miracle-readiness; a place of less defendedness, a place where you're willing to be a little more vulnerable.

And this brings us back to what I started out speaking about this evening that if you're not experiencing Joy, it's because you're under the domination of a regime that it's illegitimate for you to be bound by. And you *need* to... you *need* to *dare* to invite and *let in* what you don't know yet. And you need to do it more consciously with more purpose. And you can dare to do it with courage, because now you know after listening to me and listening to me and listening to me that at least you can say, "The *possibility is* that if I persist, I will find my true state of normalcy. And my satisfaction will come from the full experience of this that appears to me to be overwhelming. And I will no longer be satisfied with a halfway tolerable level of pain, sickness, grief, sorrow, illness." You see?

SEEKER: Yes. Out of curiosity, when you fully let yourself into an experience like that, I take it then it's not that you have to get used to the bright lights. It's more of "Ah, this is what it's supposed... this is... I knew..." In other words, it's a familiarity. You feel like: "Ah, I'm home again. This is the way it's supposed to be." Is that... is it different for everyone?

RAJ: The actuality of it is that it does take some getting used to. It is like going through reorientation.

SEEKER: So bring your sunglasses.

RAJ: Bring your sunglasses. Yes. Bring your willingness to not know what anything means, so that the Real Meaning has space in you to register with you. I must say, "Don't be surprised if it *feels* unnatural."

SEEKER: Initially.

RAJ: Exactly. Freedom to the Iraqis does not feel natural at the moment. What it means and **how to be free** has not fully registered. And what it means to **you** to be truly free, **you don't know**. So, again, to be very practical with you: Don't be surprised if the experience of your Divinity is upsetting in the sense that it will **unsettle** the confidences that you have had in the illusion which you've been very comfortable with.

But once again at the same time that you're experiencing an unsettling, you are also experiencing that the unsettling is caused by Something utterly Divine which provides you with the impulse to persist in turning to the right place to have your ignorance satisfied by being replaced with that **of which** it was the ignorance.

SEEKER: Is it ever so unsettling that you go: "Whoa! I'm not gonna to do this!" And you just withdraw way deeply back into the dream.

RAJ: It can.

SEEKER: It can do that.

RAJ: If I had told Paul on our first conversation that my name was Jesus, he would have backed off, known that he had gone crazy, and we would not have had a second conversation.

SEEKER: But the curiosity then is piqued and you can never forget it.

RAJ: That's correct. But you can fight it for a while—maybe even for a long time.

SEEKER: Let's hope not.

RAJ: Right. The Holy Spirit is conspiring to shorten the time. Your Divinity held in trust is conspiring on your behalf to shorten the time that you are ignorant. [laugh]

And everything that I'm doing has one goal: To bring about **a little bit of willingness** to be open and let it in. A little bit of willingness to let time collapse by letting your confidences in your mutually-agreed-upon definitions...

PAUL: I'm sorry. This is me Paul. Was that a complete sentence?

ANOTHER SEEKER: Yes, it was.

ANOTHER SEEKER: No.

RAJ: ...to collapse. [audience laughter]

Okay.

ANOTHER SEEKER: Can I ask a question?

RAJ: No. We will end at this point for tonight. I've enjoyed being with all of you as always.

AUDIENCE: Thank you.

RAJ: And I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – PERCEPTION VERSUS KNOWLEDGE
First Edition – p. 36 / Second Edition – p. 40

RAJ: Good Evening. So we're on the chapter entitled, "**Perception Versus Knowledge**." And the way the word "perception" is used in the **Course**, it really means "misperception." Perception is the way you see something when you're looking at it without God, whether what you're looking at is being defined by you as good or bad.

And as I said last week, Knowledge is the direct perception, you might say, of Truth, the direct Experience of Truth. You, each one of you are the salvation of the world. Ye shall know the Truth and the Truth shall make you free. That doesn't mean that you will have an idea about the Truth, but you shall experience directly the Truth about anything you're experiencing. When you're engaged in your function of being the salvation of the world, you are glorifying God. And you could say that in glorifying God, you are calling God forth in whatever it is you're experiencing, instead of muddling along in your mutually-agreed-upon definitions of what that thing is.

You're here to undo the dream. It is not your function to glide along in the middle of the dream untouched by the dream. You're here to undo the dream. Which means that if you see a friend, or a co-worker, or anyone, who appears not be well, you don't say, "Poor dear, she needs to be home in bed." Instead, it's your **job** to correct that perception you're having. And at the least to realize that's not her Birthright. That is not innately natural to her. That is an illegitimate imposition upon her of an illusion which it's not her Birthright to be experiencing at all.

Of course, now that will be drawing from your memory, but it's an excellent first step to redirect the tendency, you might say, the natural tendency to respond, "Oh, poor dear, she needs to be home in bed." Which does nothing to correct the dream. And it also does nothing to **direct your** thought and your mind in toward the desire to know of God: "What is the Truth here? What is the Truth about this Divine One who couldn't possibly for an instant have ceased to be the Divine One that God Is Being right there?"

That's how you turn toward the Altar, but in order to turn toward the Altar you have to realize when you're **not** turned toward it, when you are turned away. And all of your **habits** of thinking about others have arisen out of having your back to the Altar. You're here to bless each other all day long

every day by desiring to glorify God right there in each other, no matter how cranky or ill or unpleasant another is behaving. **You** want to break the habit of **thoughtlessly** moving down a well-worn path of ignorance and confirming it further, making the rut deeper.

So you're not here to be in passive bliss while illusion goes on unchanged and unchallenged. You're here to be an agent for change. Why? Because God gave you that special task? No. But because it is your Function to be glorifying God in everything you see. And it just so happens that glorifying God in everything you see, **blesse**s and **heal**s and puts the weight on the right side, the side of Truth. And reminds you to listen more deeply and to desire when you look at this other one to see the fullness of God right there because you don't want to labor under an illusion. And you don't want **them** to labor under an illusion.

You are the Light of the World, if the Light is what you want to see and if the Light is what you insist upon letting in right where darkness and obscureness seems to prevail. Another reason you do it is because it's the way for you to wake up. It's the way you undo **your** decision to see things by yourself, on your own, in your own inimitable unique way.

The one, "poor dear who needs to be home in bed," can't possibly be the Glory of God. The perception you have of them cannot be a recognition of the Glory of God. And you know what? The picture you project upon her is the one that governs you. And the Truth that you let in blesses her and blesses you as well. Whatever you think you know about someone else is what you think you know about yourself. And whatever you **truly** Know in the sense that the **Course** is speaking of Knowledge, whatever **direct Experience of Truth** you have is unavoidably the direct Experience of the Truth about you.

Now you can't have a direct Experience of the Truth about you all by yourself, because that's still private. You, if you want to know the Truth about yourself, need to seek the Truth about your Brother. It's a fact that what you need, you need to give. And so, of course, we're coming back to this word "involvement." Involvement meaning not being private, not being isolated. And you know what? If it's your desire to see the fullness of God in your Brother or your pet or your plant or your home, and you don't see immediate transformation, you don't see immediate evidence of healing so that the fullness of God is what is being given back to you, you persist. And you don't worry about their willingness or unwillingness. You persist because they need someone to see for them the Truth in them, because they can't do it alone. You persist. You persist. You persist. And you don't fret about delays and you don't wonder if you're not doing it well enough. You

persist until whatever resistance **you** have is melted and the direct Experience of Truth can flood you, and for lack of better words, **convince** you so that you utterly Know the Truth.

Let's talk about something else. The moment you decided to look at things all by yourself, "but, Father, I'd rather see it my way," and you imagined that you could do it and you imagined that you did do it, it left you with an impression that you had a mind of your own. And you believe it. And as a result, when you look at your Brother and Sister, and they, "poor dears, look like they need to be home in bed," you make the natural assumption that they have a mind of their own. And then you can metaphysically mess yourself up by saying: "Well, they have a mind of their own and they brought it on themselves. And what can I do to overcome the mind of their own that they're insisting on embodying?" And that's a trap, because you don't have a mind of your own, except in your imagination, and that doesn't mean that you have a mind of your own.

When it dawns on you that you don't have a mind of your own and they don't, even intellectually as a thought and not a knowing, when it dawns on you that you don't have a mind of your own and they don't have a mind of their own, then you know that there's nothing to overcome. And there is no one there with a right to see things the way they want to see them. That's part of the illusion, too.

And so, as part of being the salvation of the world as far as being an agent for change is concerned, as far as being that Presence which **corrects** illusion, you must not only recognize that they are suffering from an illegitimate imposition, you must recognize that they don't actually have a **mind** to make-up their illusion and embody it, that they themselves **still** exist, just as you do right now, in your pristine state of God Presencing Himself/Herself right where you are, in which there's no mind to have its illusions or its perceptions.

You need to exonerate your Brother and Sister, not only from the belief that they're suffering from, but the suggestion that they are capable of **believing**, of **having a perception** actually of something God didn't make, or of having a perception on their own. Ridiculous words. **You can't have a perception on your own** because no such "you" exists. So in glorifying God, you are exonerating the so-called one capable of being willful and having private disturbed perceptions of Reality. You exonerate them from this in the realization that they don't even have such a mind that's going to take ages to change. They don't have a mind that you have to convince. They don't have a mind that you have to struggle with, because if there's anything right there where they are, all there is, is God Presencing Himself or Herself.

Now I am giving you ideas that prime you for being less resistance to the influx of the Experience of **Knowing** the Truth. But realize you have the capacity to provide **direction** to your **thoughts** and provide that direction so that, as I said, you don't just flow with the illusion and thus fail to fulfill your function of correcting the illusion. Why? So that there is no further apparent evidence of anything but the Presence of God there. This **Course** is not about learning how not to be bothered by the illusion while being in it. It is about correction.

Does that mean you have authority and some new level of control? No. What it means is that you have a capacity to reflect nothing other than God, to be the Presence of nothing other than the Father's Point of View and thereby magnify what God Is Being. Another way of saying **glorifying God** right there where you thought you saw an illusion and you thought you saw somebody else seeing an illusion about themselves. And which, if you weren't careful, you would give them the right to do because you thought they had a mind of their own just like you.

Let that mind be **in you**. "Let **that** mind be **in you** that was also in Christ Jesus," it was said. That's what it's about is letting the only Mind there is, the Presence of Mind that is God being Conscious of His Infinite Creation. Let **that** be in you because that is all there is **of** you and **to** you. You see? That's coming back Home.

That is not an exercise of personal authority. And it is not an exercise of the power of thought. It's the spontaneous and natural evidence of abandoning authority you think you have and the private position you think you have. That constitutes a lowered defense, a softened shell, a weakened privacy so that the Presence of God that is what is **right there** where each of you sits can be your Conscious Experience of Being putting you in a state of Knowing the Truth.

You don't know the Truth to make something happen. When you **Know** the Truth, when you're having a direct Experience of Truth, you no longer see anything to have something done to. And that's what makes you free, not that you have **known** the Truth so well that it **changed** something wrong into something right. The direct Experience of Truth is the Reality of a thing revealed to you because you weren't blocking the experience of it with a dearly loved concept or perception or definition.

SEEKER: Raj, could I ask a question please?

RAJ: No. Let us begin. Remember it.

READER: *The Bible tells you to know yourself, or to be certain.*

RAJ: Uh huh. Now, some people **try** to be certain. Some people **practice** certainty. They sort of screw up enough courage and guts to be definite. You see? And they call that being certain. Do you understand?

SEEKER (reader): I'm working on it.

RAJ: Someone says, "Such-and-such-a-thing is true."

And you say to them, "Are you certain?"

And they say, "I'm pretty certain."

"Now just a moment."

"**Yes! I'm** certain!"

That is an adopted certainty. That's a certainty that arises out of a faith one has in his own perceptions.

SEEKER: Right. Okay, then I understand.

RAJ: Yes, but to Know yourself is to be in the unobstructed direct Experience of Truth in which there is nothing but It, nothing but Truth. And **that** is certainty because there is nothing else to defer to or to be distracted by.

Continue.

READER: ***Certainty is always of God.***

RAJ: Yes. The certainty of **you** is God Presencing Himself/Herself right where you are. Everything else is **un**-certainty. Any other sense of yourself that you entertain separate and apart from God's Being of You, is really uncertainty, even if you feel you have a great deal of confidence in yourself. It's not certainty.

Continue.

READER: ***When you love someone you have perceived him as he is, and this makes it possible for you to know him. Until you first perceive him as he is you cannot know him. While you ask questions about him you are clearly implying that you do not know God.***

RAJ: You're clearly implying that you do not know God. And what that means is that you don't have the expectation when you're looking at your Brother or your Sister of seeing the Presence of God. It is not your spontaneous intent to see the Wholeness of God and the Glory of God right there.

Continue.

READER: *Certainty does not require action. When you say you are acting on the basis of knowledge, you are really confusing knowledge with perception. Knowledge provides the strength for creative thinking, but not for right doing.*

RAJ: Hmmm. This is because **Knowledge** shows God's Work as already done.

Continue.

READER: *Perception, miracles and doing are closely related. Knowledge is the result of revelation and induces only thought. Even in its most spiritualized form perception involves the body. Knowledge comes from the altar within and is timeless because it is certain. To perceive the truth is not the same as to know it.*

RAJ: Exactly. Perception is variable. One moment you can perceive Truth, and the next moment you can perceive error. But when you **Know** the Truth as a direct Experience of Truth, there is no variableness to it. It is **certain**.

Okay.

ANOTHER SEEKER: [apparently someone wanted to ask a question]

RAJ: I'm going to hold comments down because of the time and so that we can cover as much as possible.

READER: *Right perception is necessary before God can communicate directly to His altars, ...*

SEEKER (reader): To His Altars?

RAJ: To His Altars.

SEEKER: Hmmm. I didn't quite understand multiple Altars is why I was wondering about that.

RAJ READING: *...which He established in His Sons.*

RAJ: Plural.

SEEKER: Okay.

READER: *There He can communicate His certainty, and His knowledge will bring peace without question.*

RAJ: Now why is right perception necessary? Because **right** perception is the ability to distinguish between Truth and illusion, to recognize where an illusion is operating, to recognize where an illegitimate imposition seems to be holding a Sister or a Brother in bondage. Because without being able to

discern the difference between right and wrong, you cannot make the choice for right. And in making the choice for right, turning toward the Altar, if you cannot tell the difference, you will not know that there is a call for correction. You see?

READER: *God is not a stranger to His Sons, and His Sons are not strangers to each other. Knowledge preceded both perception and time, and will ultimately replace them.*

RAJ: It is you coming back into your **Right Mind** which, because it **Knows** the Truth, experiences nothing unlike it to distract you from it.

Continue.

READER: *That is the real meaning of “Alpha and Omega, the beginning and the end,” and “Before Abraham was I am.” Perception can and must be stabilized, but knowledge is stable.*

RAJ: Yes. And so, at this point, what you’re all engaged in is a process of stabilizing perception, learning to recognize when something is going on that is illegitimate, meaning not God-ordained. And in being able to recognize that, not vacillating from positive to negative to willing cooperation with an illusion to taking steps to correct it. You are learning to **not** be fooled, not to be sucked in on a daily basis from hour to hour. Where never again, when you see someone who doesn’t look well, do you say, “Poor dear, she really needs to be home in bed.” You find yourself catching that thought and correcting that thought by **at least** acknowledging: “This is not her Birthright, **and** it’s illegitimate, **and** she doesn’t even really have a mind of her own with which to create that illusion and bind herself with. All that is there is the Presence of God Presencing Himself/Herself.”

That kind of a statement, even though it’s drawn from memory because you heard me say it or you’ve realized it in the past, that kind of thought is discernment and constitutes a mental discipline that allows you then to say, “Father, I would **Know** the Truth about her. Father, show me Your Fullness in her.” And then you listen. That’s turning toward the Altar.

Continue.

READER: *“Fear God and keep His commandments” becomes “Know God and accept His certainty.”*

RAJ: Yes. To know God, you have to have your attention turned toward God. What God is has to be more important than what you think you are and what you think your Brothers are, and what you think your obligations to your Brothers are, as well as to the mutually-agreed-upon definitions that the two of you, or more, have made commitment to. And the minute

you are willing to abandon those, the minute you are willing not to give the value to them that you have in the past, you can **shift** your attention to God so that you might be filled with the direct Experience of Truth. In other words, an Experience of Knowing that constitutes Knowledge. But again, as I said last week, not knowledge as a bit of information to be stored away in memory to be used again in the future. It is a **Living** Knowledge that can only be gathered in the moment of the Conscious Experience of what Truth is. And it's therefore always new.

The Experience of God is always new.

Okay.

READER: *If you attack error in another, you will hurt yourself. You cannot know your brother when you attack him. Attack is always made upon a stranger.*

RAJ: Why? Because you trust a Brother. You know a Brother. You feel your **kinship**. Attack is always made upon an **estranger**, someone you are **estranged** from. And yet it's your Brother whom you have estranged yourself from. And it is this lapse of memory that he is your Brother and who seems to be left when you have forgotten who he is that you attack.

Continue.

READER: *You are making him a stranger by misperceiving him, and so you cannot know him. It is because you have made him a stranger that you are afraid of him.*

RAJ: And the best way to make a Brother out of a stranger is to remember your Father and look for your Father in him. Because if you can find your Father in **him**, then you have found your Brother and you cannot be estranged. And then the messengers that you send out to him will return to you confirming his Brotherhood and God has been glorified. And correction has occurred. **Healing** has occurred.

Continue.

READER: *Perceive him correctly so that you can know him.*

RAJ: Yes. And I've restated it a number of times. When you look at your Brother or Sister and say, "This is not the Truth about them. This is an illegitimate imposition upon them. It is not his or her Birthright. And not only that, he or she doesn't even actually have a mind that can create this imposition and bind her." That is all at the level of perception. It is still at the level of perception, but it is a **truer** perception that sets a **tone** in your

mind that allows you then to ask God to reveal to you the Truth so that you **can Know** him or her.

Continue.

READER: *There are no strangers in God's creation. To create as He created you can create only what you know, and therefore accept as yours.*

RAJ: Ahhh. And the only way you can create only what you Know is when you have asked God for the direct Experience of Truth, which for, lack of better words, you could call God's Truth. And then you find yourself creating the Conscious Experience of What **God** Is Being there, which isn't an actual creation at all of your own, but is the direct Experience of God Being All There Is right there. And healing has occurred. Correction has occurred. And there doesn't seem, any longer, to even be the suggestion of something unlike God.

And the one who, you know, "the poor dear who ought to be home in bed" is obviously in exactly the place she needs to be to carry on the joyous activity that she came there for with happiness and health and perfection because correction has occurred. Again, it hasn't been a process by which you come into your peace while she's still miserable. That's not correction. That's not the **evidence** of Knowing.

Continue.

READER: *God knows His children with perfect certainty. He created them by knowing them. He recognizes them perfectly. When they do not recognize each other, they do not recognize Him.*

RAJ: And He recognizes them perfectly because He recognizes Himself in them. And you will recognize them perfectly when you see nothing else but Him in them. And when you see **Him** in them, you will Know **Him** in you.

We will end there. I want to point out something to you. When you are willing to turn to the Altar to learn of God what the Truth is so that you can give voice to God's Truth, and you do it for your Brother which is the only legitimate reason for doing it, it is an Act of Love. And that's the real event. Not the communication, but the extension and the receipt of the Act of Love.

You have watched Paul this evening make that choice under circumstances that **he** felt were disturbing. And he was willing to persist in abandoning any value that he gave to being upset. And he did it for you. He preferred to see the Glory of God right here, over an experience of self-righteous indignation. And I know all of you are grateful and I know all of you are

blessed. I would have you learn from this, more than anything we've talked about tonight.

Because your Brother, your Sister, is worth more as an object of your affection than any ego reaction that might entice you to stay in a state of misery in which no correction can occur, in which no healing can occur, in which no relief can occur for you. And so it might not always be easy to get past the desire to relish in the discomfort, the wonderful discomfort of self-righteous indignation. But do it. Doing it **is** the leaven that leavens the whole lump, the little bit that affects all. When he does that **I** can say, "I love you all." But he would not have been able to give **voice** to that Truth if he had insisted upon **relishing** his delicious discomfort. You see?

Our next Thursday evening Gathering will be a week from Sunday at 2 o'clock. We are going to change the day and the time in order to make it easier for more people who would like to attend to participate. I look forward to seeing you then.

And in the meantime realize that there are no private thoughts. And when you see something that you know **doesn't** embody and reflect the Glory of God, challenge it in your mind, even if you are simply saying: "That is **not** the Truth about her. That is a lie about him. **I** do not join in it." And then say, "Father, I would like to experience the Wholeness of You right there where I seem to be seeing something that I know is illegitimate." Even though the word "know" there is not yet a direct Experience of the Truth and **be** the little bit of leaven that leavens the whole lump.

A little bit of leaven blesses everyone, blesses the Whole. But you know what more than anything? You're gonna find yourselves not as dragged down and depressed as you are by the constant rehearsal of: "Wow, she doesn't look so hot today. Boy, he's really a grouch today. Boy, I could have done without running into her." You depress yourselves by careless [laughing]... **careless thoughts**. Careless thoughts. And because there are no private thoughts, your careless thoughts can seem to reinforce the dream.

Be the leaven. Be the leaven this next week and a half.

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A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – ERROR AND THE EGO
First Edition – p. 37 / Second Edition – p. 41

RAJ: Okay. Good afternoon.

AUDIENCE: Good afternoon.

RAJ: With apologies to everyone on the internet, the stream went down. And so I hope that everyone will not mind the foibles of high technology. For those who might not have heard me say it because of the breakdown of the streaming, today those who are on the internet who have a question about what's being discussed from the **Course** can post the question and Chris will relay it to me. And in the first edition it's on page 37 [second edition page 41]. Okay.

Without any preamble, we will leap right into the **Text**. And we'll start right here.

READER: *Error and the Ego*

The abilities you now possess are only shadows of your real strength. All of your present functions are divided and open to question and doubt. This is because you are not certain how you will use them, and are therefore incapable of knowledge. You are also incapable of knowledge because you can still perceive lovelessly.

RAJ: And let's remember that the word "Knowledge" refers to what I have described as **Knowing** with a capital "K"—the **direct** Experience of Truth. Not the direct idea of Truth, but the direct Experience of Truth which is to be experiencing the Father's point of view; letting that Mind be in you which is the Father's Mind and claiming no right to a mind of your own.

Continue.

READER: *Perception did not exist until the separation introduced degrees, aspects and intervals. Spirit has no levels, and all conflict arises from the concept of levels. Only the Levels of the Trinity are capable of Unity. The levels created by the separation cannot but conflict. This is because they are meaningless to each other.*

RAJ: You see the minute you decided to try to have a point of view of your own, to see things your way and you turned your back on the Father, turned

your back to the Altar and took what you thought would be an independent stance, it caused you to introduce into your experience a perspective unlike the Father's.

This perspective, was, nevertheless, a perspective **on** Reality, because you didn't have anything but Reality to experience. When you introduced therefore a biased perception, a **twisted** or altered perception of Reality, you created an illusory... a distorted experience of it. Now, if you look at your distorted experience and **believe it**, you are in error. And everything you are seeing is erroneous.

Literally, waking up is coming back into your Right Mind where you're not claiming a private perspective of your own, and where you stop introducing this bias or twist on Reality. The illusions that you choose to believe, because they are not real, are meaningless because only what is **Real** is Meaning-**full**—with a capital "M."

Let's continue.

READER: *Consciousness, the level of perception, was the first split introduced into the mind after the separation, making the mind a perceiver rather than a creator.*

RAJ: Now I'm going to interrupt here. Mind, with a capital "M," is conscious. Consciousness is not an illusion. And this is important to understand. What this is referring to is the personal private mind each of you thinks you have when you've turned your back on the Altar. The level of perception is what consciousness **is** when you have dissociated yourself from the Father. We could describe it as **human** consciousness versus **Divine** Consciousness. Here it's referring to the human consciousness. It says, "Consciousness, the level of perception, was the first split introduced into the mind after the separation, making the mind a **perceiver** rather than a creator."

Continue.

SEEKER: Is it possible to be conscious at two levels at the same time simultaneously?

RAJ: No, it is not. Because either your back is toward the Altar or your back is away—you have turned toward the Altar. They are exclusive. That doesn't mean that you can't have **moments** of clarity, moments of revelation, and then seem to turn back once again to your habitual way of perceiving and reacting to what you perceive.

SEEKER: So it is a matter of where you focus your attention.

RAJ: That is correct.

READER: *Consciousness is correctly identified as the domain of the ego. The ego is a wrong-minded attempt to perceive yourself as you wish to be, rather than as you are. Yet you can know yourself only as you are, because that is all you can be sure of.*

RAJ: And here the word “know” might be better understood if it had a capital “K.” Yet you **can Know** yourself only as you are because that is **all** you can be sure of.

Continue.

READER: *Everything else **is** open to question.*

RAJ: And **that’s** what’s important! Until you’re awake, you need to look at even these beautiful lilacs and be open to question. What is the true Meaning? What is **really** going on there that is so beautiful to the eye and so delicious to the nose. You need to let everything be open to question so that your mutually-agreed-upon definitions don’t get in the way of **discovering** the **more** of what is really there than what you’re currently seeing.

I wish to see the **Wholeness of God** right there where the lilacs are. That’s how you keep it open to question. You keep... what you do is, you question your mutually-agreed-upon definitions by reaching beyond them. You cast **doubt** upon what you’re so **sure** of with the desire to have **Truth** replace your perception. Okay.

READER: *The ego is the questioning aspect of the post-separation self, which was made rather than created.*

RAJ: And you could say “made-up.” Fantasy, imagination.

Continue.

READER: *It is capable of asking questions but not of perceiving meaningful answers, because these would involve knowledge and cannot be perceived.*

RAJ: Indeed. And, in fact, if all of you were honest with yourselves, even in your prayers, your asking of the question, your making the request, becomes more important than the answer. And you state, restate, and justify, and explain, your question endlessly, rather than saying, “I would like to know the Truth about this Father,” and shutting up and **listening** until you get the answer.

Continue.

READER: *The mind is therefore confused, because only One-mindedness can be without confusion. A separated or divided mind **must** be confused.*

RAJ: Now this could sound like an indictment on your very state of existence, but it is important to accept this as the Truth. A separated or divided mind **must** be confused. And since you are not awake, you must accept the fact that you are experiencing confusion. If you do not arrive at a point where you're able to consider that the truth, you will not recognize that there is a call for correction. And so this isn't an indictment on you. It's the provision of a bit of information which is essential to your acknowledging that something is missing from your experience. And that that lack needs to be fulfilled; it needs to be corrected. And until you recognize that, you won't call anything into question. You will constantly confirm and reconfirm and reconfirm your current definitions. And you will do your best to live your life under the terms of those definitions.

So, to recognize intellectually that everything you are experiencing is really an inadequate experience of Reality and that there is **more** to Reality than you are experiencing, and **then** becoming inquisitive to see the more that's there, to experience God in the lilacs, to experience the meaning of Love and Beauty and Truth that God is embodying and it looks like lilacs. **That** is what will open you up to a certain receptivity that can be filled, infilled by God, helping bring **you** back into your Right Mind.

So, a separated or divided mind **must** be confused. And because you are not awake you **are confused**, but not **lost**. And you could say you have been **lost** as long as you didn't know you were confused, because if you didn't know you were confused, you didn't know there was a call for correction. And you thought it's just the way everything was, and therefore you were stuck.

So this is good news—essential news. And it ties in with what we've discussed about the necessity to be able to discern between Truth and error, Truth and illusion. You see? You have to be able to discern the difference, make the distinction, because without the ability to make the distinction, you're stuck in whatever your current mutually-agreed-upon definitions are.

Okay. Continue.

ANOTHER SEEKER: May I ask a question?

RAJ: You may.

SEEKER: So, the discernment... first the question, "What's the lilac?" And then that discernment is that going along with what you used to say is acknowledging what's Real, and that's right there with the Atonement...

RAJ: Absolutely.

SEEKER: ...and then that's the first steps of moving into creativity, out of perception.

RAJ: Indeed.

SEEKER: The doorway.

RAJ: That is correct. It's also been called the "little willingness."

SEEKER: It's a batch file. You do the one thing and it all executes.

RAJ: Indeed.

AUDIENCE VOICE: _____

RAJ: Yes.

AUDIENCE VOICE: _____

RAJ: Okay. Go ahead Michael.

ANOTHER SEEKER: I caught you saying that you must learn the discernment between Truth and illusion.

RAJ: Yes.

SEEKER: And this is learned by constantly turning back to the Altar and asking the Father?

RAJ: Absolutely.

SEEKER: And that's how the discernment... that's really to me, that's not indicative of *me* becoming able to discern. It's constantly giving my will over to the Father. So, by continuing this practice on and on, you come to the point where *you're* able to discern.

RAJ: You come to a point where you could say you find yourself Knowing with the Father.

SEEKER: So it's like a joining.

RAJ: It is.

SEEKER: Eventually you begin joining with the Father so that it begins permeating the veil, so to speak.

RAJ: Exactly. And then, then the act of an independent one joining with the Father begins to fade and yield to the Father being all there is of you, and it's no longer a you joining with the Father, or a you being creative, or a you having *achieved* true creativity because that still suggests a separation.

SEEKER: It's more like a dissolving into.

RAJ: That is correct, although that does not constitute a loss of the experience of Individuality, and we will not go into that at this time. But there is Conscious Individuality that is not in any way separate from God.

Okay. Yes.

CHRIS: Douglas from Australia asks, we've been discussing sickness and the body in the TGP Forum and he wonders, could you help him deal with the discomfort in his mind he feels between knowing (or trying to know) sickness is not real and as a paramedic having to deal daily with the seeming reality of both sickness and the body?

RAJ: Ah. Yes. Well, your job, Douglas, is like mine. I am constantly, even at this moment, dealing with people who are experiencing sickness of the body or the mind, or suffering from mistakes or accidents, and so on. But the point is not that your confrontation with these dynamics makes them real, but that they provide you with the ongoing opportunity to cut through the presentation, the appearance, by virtue of your willingness to go within and to ask for the Father's point of view, "What is the divine Truth of this individual right now?" And you know what? You may find that as a paramedic, you will never end up with anyone needing to actually be delivered to a hospital because they will have been healed on the way.

Do not see these things as *challenges*, but rather ongoing opportunities for *you* to relinquish *your* definition and the generally-accepted definitions of such circumstances, so that you might be the agent for change that heals, where transformation, regeneration and redemption occur on the spot. In the meantime if transformation, regeneration and redemption do not occur instantaneously, you value and appreciate your having the opportunity to take every step possible, let us say, through physical means to allow for regeneration and healing to occur, whether that requires surgery, the setting of bones, or whatever. The point is do not fret yourself over the presentation that seems to say that Reality must be other-worldly and doesn't apply here.

I know that in spite of the confusion all of you are experiencing, it isn't true. It isn't real. It isn't a challenge to me. It's simply the ongoing opportunity to reflect back to you the Truth, because I have gone to the Father to ask of the Truth about you. And if you seem not to get it right away, I do not ask myself how I'm failing because you didn't see it instantaneously. And I hang in there with you as you adjust to the best of your ability and as quickly as you're able to allow yourself to let go of self-control and yield to the authority and omnipotence of the Father so you can *let* the Father be *all* there is of you. And you are not holding on to a right to a private perception of yourself and thus blinding yourself to your awakening, to your already existing and living perfection. Okay.

READER: *A separated or divided mind **must** be confused. It is necessarily uncertain about what it is.*

RAJ: *Because it isn't anything at all.* It's an imagination. It can't be certain of what it is because there ain't no such critter!

READER: *It has to be in conflict because it is out of accord with itself. This makes its aspects strangers to each other, and this is the essence of the fear-prone condition, in which attack is always possible. You have every reason to feel afraid as you perceive yourself.*

RAJ: Why? Because you're so horrible? No. Because you're not looking with the Father. You're looking at everything from a state of isolation. What is **fearful** is the **dissonance** you feel because of this totally unnatural adopted perspective that you are choosing to believe is true. And in feeling disconnected from the Father, from your essential capital "I" Integrity, you cannot help but feel uneasy. I've talked before about the fact that this uneasiness is your immovable, unchangeable Sanity letting you know you're off the beam. Why? Not so that you can feel guilty for it, but so that you can get back on the beam.

As you perceive yourself, or as you perceive **anything by yourself**, you cannot help but be experiencing it in a state of fear, because looking at it by yourself is not only unnatural, it's actually impossible. And the attempt to do the impossible has a **feeling** to it, and uncomfortable feeling. It tells you that you are doing something **utterly unnatural** that you **cannot actually succeed at**.

Continue.

READER: *This is why you cannot escape from fear until you realize that you did not and could not create yourself.*

RAJ: There you go. And therefore this **you** that is feeling afraid, or this you that seems to be bound by its definition, **doesn't even exist**. Now that's the bottom line of your healing, whatever the healing is that's needed. Because if you **can't** do it and it hasn't been done, then you are not bound.

And whatever you felt bound by can and **must vanish** without any process to it, without refining your soul and living a few more lifetimes inching your way up the spiritual ladder. There ain't no such you to go anywhere. That's the bottom line.

Continue.

READER: *You can never make your misperceptions true, and your creation is beyond your own error. That is why you must eventually choose to heal the separation.*

RAJ: Indeed. And it's really, if you think about what's being said and what we've been talking about, it's really very basic and very simple. When you're uncomfortable, you're on the wrong track. And it means, get back on the right track. It means you're trying to do something that's impossible. Stop wasting your time. That's all it means. And so, when you find yourself suffering, whether it's mild or whether it's severe, it simply means turn back toward the Altar. Inquire of God to know what the Truth is, rather than valuing and validating your own definitions, and the definitions that you have agreed to with everyone else.

Isn't it obvious that if this which is experiencing misperceptions, having its own **private** perspective, were real, were valid, it wouldn't have to gather around itself a bunch of others to get mutual agreement in order to secure the truth of what he's believing because there are numbers of others who agree.

The awakened Sonship does not indulge in mutual agreements with each other. You might say that the Sonship mutually agrees with the **Father** and **yields** to the Father. But as I've said, once yielding to the Father occurs, there's no longer any sense of separate identity, of one in agreement with God. And Unity, Oneness, is the Truth known that has no opposite, and therefore nothing **experienced** needing correction. And that can come in glimpses. And when it does, you have instantaneous healing. And Douglas, you can look forward to having the experience of instantaneous healing occur as you're driving that person to a hospital for care.

Continue.

READER: *Right-mindedness is not to be confused with the knowing mind, because it is applicable only to right perception. You can be right-minded or wrong-minded, and even this is subject to degrees, clearly demonstrating that knowledge is not involved.*

RAJ: Or you could say, Clearly demonstrating that Knowing with a capital "K" is not involved. I am not correcting what is here; I'm implementing an understanding of the meaning.

Continue.

READER: *The term "right-mindedness" is properly used as the correction for "wrong-mindedness," and applies to the state of mind that induces accurate perception.*

RAJ: Yes. You see *right*-mindedness is a stepping-stone to the direct Experience of Truth, but you have to be able to make the distinction between right-mindedness and wrong-mindedness. And that's why I encouraged you last week that when you see someone during your day who appears not to be well, don't just let it pass by and say, "Oh, poor dear, she needs to be home in bed." Or "Boy, I'm glad I'm not in her shoes today." Or whatever. Correct it! Recognize immediately that this is illegitimate. It's not the Truth. That's right-mindedness.

And then, ask to know what the Truth is. This doesn't mean that you have to stop in the middle of your activities and take a half hour to listen and wait for the answer and interrupt the flow of your day. But it means, don't let these little moments, these little opportunities to recognize the call for correction, don't miss those opportunities. And take advantage of them, because, as I've said, every time you do that and express that right-mindedness, it's the little bit of leaven that leavens the whole. And then as you proceed on with your activities, you can still be listening. Because, ultimately, what you want is not just right-mindedness.

The acknowledgement, "Well, that's illegitimate about her. I don't join in the idea that I'm being invited to join with. That's not the Truth about her." And then go on to do your things and say, "Father, I would like to experience the Truth about her." You see?

Yes.

ANOTHER SEEKER: Raj, is it appropriate also to ask for blessing for that one in travail?

RAJ: You may, of course.

SEEKER: Well, the reason I'm asking is I encounter, from time to time, accidents along the freeway. And I encountered one the other day that was pretty severe. In other words, the person was on the ground. And as I was approaching it, my thought was to ask for a blessing for whatever was transpiring then.

RAJ: Certainly. Yes. But I want you all to do more than that. I want you to invite the direct experience—experience within yourself—of what the Truth about that one is. I want *you* bringing everything that we're talking about and reading about here into the level of experience, and not just a surface acknowledgment of an *idea* of Truth.

You can say, "Father, please help them." But *then* say, "Father, please help *me* to have a direct Experience of the Truth about them." You see?

SEEKER: Does that mean that you would experience the pain and suffering also that they're going through? I mean you're asking...

RAJ: That's not the Truth.

SEEKER: Okay. That's not the Truth. Then what you're asking for is to experience their wholeness along with your own.

RAJ: Yes. You are asking for an Experience of **Truth**, with a capital "T." Not the truth of the human condition.

SEEKER: That's what I want to be clear about that.

RAJ: The human condition is an illusion.

SEEKER: Right.

RAJ: The accident, the injury, the suffering that appears to be going on there is an illusion. It's an illegitimate imposition on that Christ, that Divine One. And you want to know what the Truth is about that Divine One.

When you ask to know the Truth, you're never asking to know the truth about the human condition. "Well, what is the condition of my liver? What's the truth about the condition of..." "Well, you have a perforated liver." Well, how much help is that?

You don't want to know what the truth of a thing is according to the well-established mutually-agreed-upon definitions of everything. You don't really believe that that's what I've been talking about when I say ask to know what the Truth is here. Because we're talking about correcting illusion. We're talking about correcting the un-God-like evidences of a human condition, so that we might know the **Truth** of the Divine Condition and have a direct experience of it so that it is a Knowing of the Truth, because Truth known is the conscious experience of **nothing** present to be corrected. **And** this is the important part because I hear a lot of students of the **Course** and of metaphysics and so on saying the truth of the situation is that there's nothing needing to be corrected. And they leave it there without correction occurring!

SEEKER: Right.

RAJ: When you ask for the Father to provide you with the direct Experience of the Truth about that one, **your** experience of it has the direct effect of causing transformation, regeneration and redemption to **actually occur** so that you are no longer presented with the evidence of anything needing correction, which means no more blood gushing out of a wound onto the ground, no more opening in the skin, perfect flawless form identifying the Presence of that individuality perfectly, flawlessly.

SEEKER: Then I'm understanding you're saying then [that] is healing in the manner in which you did when you were here 2,000 years ago. Now we will be doing the same.

RAJ: Yes.

SEEKER: This is how it was happening.

RAJ: That is how it was happening. And it was not, therefore, by virtue of some personal authority *I* had different from any of you, or any of my disciples, or anyone in the communities we were in. It had to do with the fact that when you're not joining with the mutually-agreed-upon definitions of the crowd, of the neighborhood, of the community, of those in your synagogue, or your church, or your political group, *and* you are asking the **Father** what the Truth is, you are turning to the Altar, relying on something other than even your best knowledge.

The experience is provided because you're joining with the Father. And there's an experience to it that you call **Knowing** the Truth. Not something you do mechanically. "I'm going to the Truth for a while. And the Truth is God is all, and I am His Son, and therefore I must have been created perfect because He is perfect." And you go through a logical process in your mind. You could call that knowing the Truth. That's not what I'm talking about.

When *you* turn toward the Altar and you are willing to abandon your best judgments, your best definitions, when you're willing to dismember yourself, give up your membership in the group that is making the mutually-agreed-upon definitions, and lean into the Father's point of view, then you will be infilled with the Father's point of view. And then you will find that you **Know** the Truth from the tips of your toes, from the bottom of the depths of your Being, and it's unalterable and unequivocal, and there's nothing unlike it. And that is when the transformation, regeneration, redemption occurs.

And remember that the word "redemption" means bringing back to its original form, or its original state. So **redemption** of a broken limb, redemption of an injury, redemption of a sick body is for it to be brought back into its original state of being the visibility and tangibility of your individuality. And your individuality is God expressed right there as you. And so, the transformation, regeneration and redemption is a way of describing God being glorified in slow motion, as though it were happening in time. Do you see what I'm saying?

SEEKER: Yes. What I'm hearing you say is that once we do this, we reach within, we turn to the Altar, we go into our hearts and ask with no pre-

thought about anything, but ask, really ask, then we're **convicted** in that moment of the Truth we join...

RAJ: By the Truth. Yes.

SEEKER: And then we expect a miracle. I mean...

RAJ: No! The miracle is already done.

SEEKER: Well, okay, but to see the transformation...

RAJ: Forget about expecting a miracle. You can have the attitude of expecting a miracle in the recognition or willingness to see that if you'll turn toward the Altar, transformation, regeneration...

SEEKER: Oh. Okay.

RAJ: ...and redemption will occur.

SEEKER: We know that ahead of time.

RAJ: Right.

SEEKER: Okay.

RAJ: You could say that expect an attitude of expecting a miracle is right-mindedness.

SEEKER: Oh. Okay. So being in that state already...

RAJ: Being in that state already means that there will be a willingness on your part to turn toward the Altar.

SEEKER: Right.

RAJ: And desire to have an Experience of Truth that is described as **Knowing the Truth** because the Truth has been revealed to **you** because you have **desired** to have the revelation. And you've desired to have the revelation and you will **allow** the revelation to occur because you are willing to abandon your allegiance to your best definitions and your pet theories, and as I've said, the pleasure of the sociability that you experience with everyone who's in agreement with the mutually-agreed-upon definitions. In other words, sometimes it causes you to have to let go of a circle of friends because there has to be a shift of allegiance from making other people happy to God.

SEEKER: I appreciate your emphasizing and taking time with this very important point.

RAJ: You are welcome. Yes.

ANOTHER SEEKER: To take this one step further, if we can... how *literal* at the human level will the miracle manifest if one person driving down the freeway sees an accident, asks for the Father, shuts up, asks to see it as the Father would have it... have us see it... wait for the answer. Could one expect to drive off the freeway, go to the hospital, and see the person whole? I'm...

RAJ: One might.

SEEKER: ...trying to...

RAJ: One might see the person actually sit up and stand up there beside the car in which they had the accident.

SEEKER: Does it take more than one person asking to see it to create the miracle?

RAJ: No. It does not.

SEEKER: If no one asks, does the human condition continue? I'm not trying to be provocative...

RAJ: No!

SEEKER: ...whatever...

RAJ: If no one realizes that there's a call for correction, if everyone thinks this is just the way life is and no one asks, then they will stay committed to their current definition. "This is just the way life is." That phrase is a definition. If you think this is just the way life is, you will be bound by that phrase, the meaning of those words. You're saying there's nothing more. Nothing more than this is possible.

SEEKER: But if it's the Father's Will that that be the situation just because...

RAJ: Absolutely not! Because, mind you, that the one who's sitting there saying, "There's nothing more to life than just this. This is just life."

SEEKER: Is this the victim, the person... There are no victims. Is this the individual who's in the accident?

RAJ: No, I am speaking of the person driving by. The person driving by says, "Uh, that's life." Or "Uh, that's death. That's just the way things are." If nobody asks, if nobody recognizes that this is a perception rather than a knowing... in other words that it's a misperception of Reality...

PAUL: I'm sorry. I lost it.

RAJ: If one doesn't recognize that this is a misperception of Reality, one won't ask to see more of what Reality truly is. And without asking for more, that one stays in his isolated separated frame of reference and he's bound by it. And unless the individual who was in the accident, who's lying on the ground, asks God himself, there won't be any change for him.

You need to ask for your Brothers. You need to ask to know the Truth about them **for** them. Not only because it will bless them, but because your caring enough to do that means that you're willing to abandon your separate independent point of view that keeps you asleep.

SEEKER: To take one step further for clarification...

RAJ: Yes.

SEEKER: ...if I am to go home and ask to see my partner as perfect and whole, and she is to also do that, if there's still a need for an operation because the doctors think it's needed, have we failed to ask or hear what the Father said? If we ask with a **lot of willingness**—not just a little—I mean just how healing can we... how much willingness do we need to create the suggestion you've been giving, you know. Who wouldn't do it?

AUDIENCE VOICE: _____

SEEKER: Sure.

ANOTHER SEEKER: Did you want to answer this?

RAJ: Is it a relevant addition to his question?

SEEKER: It is. It's something that happened to me. I watched a really violent movie last week, "American History." And there's a scene that when I was going to bed that night was replaying in my mind. It was disturbing to me. Even though you don't see the outcome in the film, the outcome of what happens to this person's head, but you know it's really awful. Right. And so, as I was laying there, it was disturbing me so much, and it felt like, you know, I was tuning in with you and we were talking about it. And I felt like you were showing me that if I was in... no, Raj, that... that I was talking to you, Raj. That if I was in that situation, and that even if that person's head had been, you know, destroyed by another person's foot right in front of me, that there was a way that I could be in that situation that was so... it was like his head was **whole**, whatever it looked like, and if I was just willing to be there with it, it like... it would all be different. And I felt like I had a completely different **feeling** inside of me, like it was completely restored. But it was the perception that was restored. It wasn't his head. You know. In other words, his head was **Whole, Whole, Whole**. You know?

RAJ: Yes.

SEEKER: And it was you saying I could get with that despite the whole, horrible drama that was unfolding where people were upset and hurting each other and violent with one another. And it gave me like this tremendous peace to be able to go to sleep.

And I don't know if I was just hearing what I wanted to hear, or if it was like a teaching, like a _____ kind of thing.

RAJ: Oh, it was definitely a teaching. Yes.

Now whatever the situation is, whether the situation seems to call for surgery, or whether it's a relationship difficulty, whatever it is, always keep in mind that the potential is for an instantaneous correction, an instantaneous healing, I mean in a fraction of a second.

SEEKER: Potential.

RAJ: This is the potential. Yes.

SEEKER: Okay.

RAJ: This is the real, actual potential. You may never have come across somebody who has experienced an instantaneous healing, **but they happen!** And so it doesn't matter whether it's a broken bone, a tooth that's half gone, it doesn't matter. Instantaneously a correction can occur. **Really.** Down here where you are today, or where you think you are, right here in the middle of the Kingdom of Heaven today, the potential is for all the Sons and Daughters of God that are here to have instantaneous breakthroughs **into** the conscious experience of their Divinity that will be experienced on the spot as redemption. And I don't mean spiritual redemption, or psychological redemption. I mean redemption of bones, redemption of teeth, redemption of hair, redemption of the bringing back to the spiritual original of what God is being there right where that one is.

Now, you ask, how long should you be willing to persist if you don't see instantaneous healing? Well, try persisting as long as I have. And what I mean by that is that's a very long time as you count time. But you know what? What better thing do you have to do?

Infinite patience brings immediate results. When there is no impatience present any longer, then what you are doing, you do because it's what you're Being. And you could say that the **doing** that took perseverance, you now do just because there's nothing else more important, nothing else you'd rather do than to be intent upon glorifying God in everything you see, and glorifying God by desiring to see God there, instead of what your well-

developed definitions tell you are there. They're not just yours. Your scientists think in terms of mathematical equations, numbers, digits. And so their definition of **form**, which is really the substance of **Spirit**, reflect the sieve, the filter, that they're looking at **It** through and that has become part of your definition of things; that your body is matter; that everything you see is matter; that matter is subject to decay and change and that it is vulnerable and blah blah blah. And so you take them as authority **and** you agree with them. And that's part of your mutually-agreed-upon definition.

But if you're willing to look at every form and consider the possibility that its substance is pure energy and that the energy is Spirit—capital "S" Spirit, one of the definitions of **God**—that will open up the windows of Heaven to you because then you can become curious to know what it really is with an expectation that what you will discover will be wonderful. And it's easy to be willing to discover wonderful things. You don't resist discovering wonderful things. And the way I'm talking right now is right-mindedness. It doesn't **accomplish** the goal, but it sets you in the right direction and allows curiosity to be present, so that you can dare to abandon your acquired best definitions that have given you a feeling of security, and turn toward the Altar, the UNknown, what you're not sure of yet, so that you can ask to be infilled with what you don't know yet **and** have the experience, the direct Experience of Truth. And so you persist. You persist because that's the only way to wake up. That's the only way to come back into your Right Mind. That's the only way to undo the separation that you believe you accomplished, but never did.

ANOTHER SEEKER: To hear or see the Truth, know the Truth as the Father would have us in a specific situation, and have a willingness that's more than just a little willingness, and not confounding it by keep defining it and saying, "Father, this is the way it...", you know. But just continue with the prayer, to hold it. You holding the thought, "Let me see it as You would have me see it." By holding the fact...

RAJ: Now...

SEEKER: Be patient.

RAJ: ...let me just say this: Don't continue with that thought over and over and over. You've got to express the thought and shut up. And...

SEEKER: And listen forever.

RAJ: And listen. Yes.

SEEKER: But...

RAJ: And maybe occasionally renew the question but let there be longer periods of willing attentiveness to the answer.

SEEKER: Okay.

RAJ: Now there is one other aspect here. If you don't seem to have instantaneous healing, then be willing to hear from your Guidance that it's appropriate for the nearest approximation of transformation, regeneration, redemption to occur, which might involve surgery at this point. Because that's the **closest** within the mutually-agreed-upon definition of what everything is that everyone has been able to get to where there can be a manifestation of transformation, regeneration, redemption.

Now, if in the surgery, some part of the body is removed, redemption is still necessary.

SEEKER: And possible.

RAJ: Well, what's necessary must be possible. And so when awakening occurs, let me just put it this way, everything that might seem to have been taken away through processes that were lesser approximations of wholeness and completeness, or lesser attempts to arrive at healing through surgery or whatever, those things that were missing will be there, will be returned. The redemption of what identifies your Presence, your individuality perfectly, will be **whole**. The redemption will be complete. And so if there was a finger that was lost or a leg that was lost, it will be present. And you don't have to wait until you **die** to find them returned to you.

I was going to say, "My God! Be willing to **expect** a miracle!"

And that's what it... let your definition of miracle include that kind of embodiment of God's perfection in a moment, in an instant, and not as something that must take lifetimes to refine your soul to come back into the full experience of.

SEEKER: So the process of removal that allows life at the human level could be the miracle, even though that is not the way we would want to see it.

RAJ: That is correct. If you must read to connect with the Truth that will **heal** and your vision is so poor that you can't read, then get glasses and say thank you for the glasses that allow you to read so that you can read the Truth that will promote the transformation that will heal your eyes. Getting the glasses is not redemption but it allows for redemption to occur.

SEEKER: So turning to the Altar, asking to see it, and being at peace with the removal of surgery could be the Father's answer to my... Let me see it as you would have me see it. The peace. The level of peace.

RAJ: There's a statement: Divine Love always has met and always will meet every human need. The simple fact is that because you never left the Kingdom of Heaven and you never stopped being the Christ, you never stopped being the place where God is Presence-ing Himself, the Truth about you, your Wholeness, the Truth about you that you are loved, the Truth about you that you were never abandoned, remains the Truth, you might say, right in the middle of your dream.

And so, because it is the nature and function of your Being to fulfill itself perfectly, you will find the means within the dream for your needs to be met **as** you come back Home. And so, you say, "Father, I've asked to be infilled with the direct Experience of Your Presence in her or in him. And humanly speaking, there's a need that needs to be addressed because she's bleeding to death, or such-and-such a thing is keeping normal functions from occurring, and there is a need for correction at some level. I'm not seeing it in terms of instantaneous healing. Should we take steps, humanly speaking, to secure the ongoingness of her life so that, together, we can continue to ask and have the experience of complete redemption, which would mean the reappearance of what seems to be lost surgically?"

SEEKER: Normal functioning.

RAJ: Yes!

SEEKER: Without the reproduction _____.

RAJ: That's right.

SEEKER: Thank you very much.

RAJ: You are welcome.

ANOTHER SEEKER: A long time ago, Raj, you said to me when I was beginning to make my transformation to a practitioner of the healing arts, to be the transparency and not to take the responsibility. And so whenever I feel like I really want this to happen, I really **want** this healing to happen, I recognize it that it's me taking responsibility and that I need to let that go so that whatever **truly should happen**, in the Divine Sense, can take place.

RAJ: That's right because any **intent** you have that you become intense about becomes an opaqueness, a lack of transparency, that disallows for God's Love to flow through you because you wish to be the servant of the Father's Will. You cannot be **willful** about another's healing. You must be **willing** to allow it. And, in order for that to happen, you have to get out of the way as an ego having a want.

SEEKER: Stop it.

RAJ: Pardon?

SEEKER: It will stop it.

RAJ: Yes. Because, at the bottom line, what the ego wants is it wants to have healing at *its* hand. When you want it, you want it to be evident that *you* accomplished it.

SEEKER: The credit.

RAJ: Exactly. And that's where the opaqueness is. Okay.

READER: *It is miracle-minded because it heals misperception, and this is indeed a miracle in view of how you perceive yourself.*

RAJ: Right-mindedness *is* miracle-minded because it heals misperception. It heals misperception because its *result* is that you become infilled with the direct Experience of Truth and this is indeed a miracle in view of how you perceive yourself.

So, the interesting thing is that the correct perception of yourself at the moment is that there's no *you* to have a perception at all and that your *assertion* that you *do* exist as something capable of having perceptions of Reality is a pure illusion, a mistake, a confusion calling for correction. And so, at the bottom line, what we've been talking about *today* points to the need to open up to your Source so that that which really constitutes your Presence, which is God, might find *room* in your Conscious Experience of Being to be the illuminating Presence of your mind and reveal Himself in You as *You*, and thus open you up to the Experience of Reality, of the Kingdom of Heaven, of unalterable perfection, and cause you to wake up.

Mind you, in the process, in the experience of the Kingdom of Heaven that's currently being called the human experience rather than the Kingdom of Heaven, you will appear to be an agent for change, and your Brothers and Sisters will be healed. And you will find yourself healed. But the improvement of the human condition is not the goal. The improvement of the human condition is *always* the manifestation of God *occurring* demonstrating that God is with you as an experience of being Loved. And *that* experience of *God loving you* illuminates for *you* your Divinity again at an experiential level of Knowing, which transforms your mind and opens the door for more and more influx of the Conscious Experience of Truth.

And so, in a way, it's a self-fulfilling movement of awakening. And this is just the beginning of this section. There's more good stuff coming. But we will end here for today. Thank you.

AUDIENCE: Thank you.

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Raj/ACIM Study Group – May 18, 2003

A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – ERROR AND THE EGO
First Edition – p. 38 / Second Edition – p. 42

RAJ: Good afternoon and welcome to everyone who's joining us on the internet as well. And, again, today, if there are questions from the internet, some of them will be addressed.

Let's go right into the book. And actually we will probably only read the first paragraph and use it as a springboard. Would you do the honors?

READER: *Perception always involves some misuse of mind, because it brings the mind into areas of uncertainty. The mind is very active. When it chooses to be separated it chooses to perceive. Until then it wills only to know. Afterwards it can only choose ambiguously, and the only way out of ambiguity is clear perception. The mind returns to its proper function only when it wills to know. This places it in the service of spirit, where perception is changed. The mind chooses to divide itself when it chooses to make its own levels. But it could not entirely separate itself from spirit, because it is from spirit that it derives its whole power to make or create. Even in miscreation the mind is affirming its Source, or it would merely cease to be. This is impossible, because the mind belongs to spirit which God created and which is therefore eternal. (T-#38/42)*

[Editor's Note: The teal colored words in the above paragraph were not spoken by the reader. They are in the Second Edition, but not in the First Edition.]

RAJ: Perhaps the most important sentence in there says: "***But it could not entirely separate itself from spirit, because it is from spirit that it derives its whole power to make or create.***" And let's be sure we understand the distinction between make and create.

Last week I suggested that the word "up" should be added to "make." "Make-up," to make-up something, an imagination. To make is what the mind does when it has separated itself from the Father and experiences, or seems to experience itself as independent, then it **makes** things. But the making doesn't constitute Creation. Now the point is that not a single one of you has ever stopped being the direct Expression of God.

Your apparent capacity to believe yourself to **be** independent, to be **unrelated** to God by virtue of being at the end of a chain of evolution that started with a big bang and all you are is the result of a joining of a sperm and an egg, that is a made-up view of yourselves. And everything you do on that basis constitutes a making of things, and as I said, does not constitute Creation at all.

Now, it is still the Son of God **making** things as opposed to the Son of God **creating** things. You have not **become** an ego. You have not become what you think you are. And any power you have to draw a breath as a human being separate from God is derived from the fact that at this very moment you are the Son of God, the direct Expression of God, God embodied. This is very important for you to understand because it's in this way that you can understand what I mean when I say you're having a dream on a grassy knoll in the Kingdom of Heaven. At this moment you are exactly as you were created by the Father. This is why an ego does not have to refine its soul to get back Home. You're **already** at Home. You're **already** the Son of God pretending you're not and **believing** the pretension. If that's clear to you, your awakening will be much simpler.

Even in miscreation, the mind is affirming its capital "S" Source. You see that? Right now, you are, no matter how you see yourself, affirming and being the Expression of God, but you're doing it unconsciously. And as a result of doing it unconsciously, you're goofing up all over the place. You are mis-creating, and you are misunderstanding Creation.

The mortal dream of existence is what you experience when you make **of** the Kingdom of Heaven something other than it **is** in your mind, and then believe and devote yourself to your belief. But it's still the Son of God confronted with and seeing the Kingdom of Heaven with all the power and all of the glory of your Divine Being active, but occurring **unknown to you** while you are devoted to your **perception** of it all. Period.

The experience is an uneasy experience. It is an unpleasant experience. It's an experience in which there are these things called sin, disease and death. "But, oh, you accept the challenge of trying to overcome them" instead of coming back Home where they don't exist at all because they were only ever imaginary.

It is the Father's good pleasure to give you the Kingdom. That statement only means something if you're in the mortal dream, the made-up concept of existence and the made-up sense of yourself as being separate because, divinely speaking, Creation is the undivided and inseparable manifestation of All That God Is, which includes you, and so Creation is the extension of you as well.

But if you have taken a stance of independence and you're choosing to see things the way you want to see them, then the infinite embodiment of What-You-Are/God-Is becomes something you stand in receipt of. The very Presence of your Being becomes something separate from you that ***can't*** become separate from you, and therefore, it can only be understood as ***God's Gift to you.***

But, you know what? The way the ego works, the way being is experienced when you have claimed independence from the Father is that the Gift, all of Creation, is also seen as independent of the Father. Independent in this sense: The very scientific physical sense that the Universe has nothing to do with God at all. It's purely physical and started from a big bang. And everything about it is the natural evolution of matter and the way matter works. ***Now*** the Gift has become separated from the Giver. You see that?

Just as the one seeing the Gift separated from the Giver sees himself as separate from his Source, thinking that he is the source of himself and therefore has free will to be in whatever way he wishes without accountability to any other part of Creation, and it's called the capacity to be original and introduce something new into the human condition. And then, this supposed capacity to be so independent that one can be so original that something valuably new can be introduced into the human condition becomes a source of pride.

Now, when you conceive of yourself as self-created, as independent from God, as I said, it's an uneasy and uncomfortable experience. No one enjoys it and everyone does want to escape from it. Everyone wants to become free from suffering. And the manifestation of that independent stance is called dis-ease, lack of ease.

But when one accepts the independence as valid and finds himself experiencing dis-ease, lack of ease, discomfort, stress, and so on, and takes these on as a challenge to assert his authority or her authority as an independent authorizer and convinces himself or herself that in so doing, it gives him or her greater credibility so that it becomes a goal of great meaning and one makes ***commitment*** to quote "making his mark in the world," what he has made and therefore takes ***pleasure*** in the suffering experience and the overcoming of it, that's not dis-ease. That is sin. When one takes ***pleasure***, finds gratification, finds ***meaning*** in the dream and the overcoming of it by independent means, that is sin.

And I'm going to be very frank with you. The fact that you're not awake means that you are all ***enjoying*** the ***challenge*** of bringing your own unique independent viewpoint to bear upon life so as to overcome these problems. You are in sin. And so, in this sense, the traditional church, the traditional

religious teaching that says, “you are all sinners,” is true. But the way I have expressed it comes from another direction. It doesn’t mean you’re guilty and it has nothing to do with punishment. It has to do with engaging in an activity that is erroneous that you believe is valid and which you are taking ***pleasure in*** engaging with.

The ***healing*** of dis-ease and the healing of sin are different. Why? Because you don’t enjoy dis-ease. And many times dis-ease is healed without your having to have any conscious awareness of what the specific belief was that was manifest in the form of the disease. But sin can only be healed when the specific pleasure that you are taking in it is uncovered so that you may see what you are doing, and consciously abandon it. And until it is seen and consciously abandoned, sin will not spontaneously and miraculously disappear. This is very important to understand.

In a moment. [said to someone who wanted to ask a question]

Again, I am not using the word “sin” with the traditional connotations. All it is, is the commitment to an erroneous belief that is done with pleasure and satisfaction that strokes one’s ego, thereby apparently strengthening it. To ***know*** that this is what it is, means that you do ***not*** have to worry about retribution, about ultimate penalties, because you’re already experiencing ignorance of Home. You’re already experiencing ignorance of your connection with the Father. There’s no further penalty, and it’s not a penalty laid upon you. It’s just that if you’re not paying attention, you’re likely to stub your toe. So that’s all the extent... that is the extent of punishment, you might say, and it doesn’t come from any outside source, like the Father.

Understanding this will make it easier for you to awaken because you will not be existing in a state of fear of the Father’s wrath ***because you have sinned***. You see? And so you do not need to be distracted by ***fear*** in the process of dealing with sin.

Yes, Michael?

SEEKER: You indicated that if you’re in... if you’re not awake, then you’re living in sin. Is it possible that say that you’re at the bottom of the barrel and you’re as surrendered as you can be at the bottom of the barrel, is it possible at that point to still not be awake but yet not be in sin because you’re not enjoying anything at that point. Like you don’t want any more.

RAJ: No, you see, it’s not the state of ***not*** enjoying anything at that point that undoes anything. It’s the state of not enjoying anything and giving up...

SEEKER: Right. Right.

RAJ: ...and yielding to the Father.

SEEKER: So what I'm getting from this then is that if you're not awake, there's still a part of you that's not fully surrendered.

RAJ: That is correct.

SEEKER: So that even though we've all been through the situation where we **feel** like we're totally surrendered, there is a part of us that's not totally surrendered. I mean I believe that each one of us has hit the bottom of the barrel at one time or another, but yet, here we are. We just .. I mean, we were at the bottom of the barrel but now we feel that we're not at the bottom of the barrel, even though, in reality, we're really nowhere.

RAJ: [laugh] That's correct. Yes. You will find that you come to the bottom of the barrel and you yield and there is transformation and there is regeneration. And that doesn't mean that you've risen in the barrel. And there is a level of peace and a level of respite from struggle. And then,...

SEEKER: That's seems to...

RAJ: ...the bottom of the barrel drops lower and you find that the barrel was a deeper barrel than you thought.

SEEKER: And you feel better about yourself.

RAJ: Mmm?

SEEKER: In other words, when I've hit the bottom of the barrel and then things seem to clear up,...

RAJ: Yes.

SEEKER: ...and then I feel better about it...

RAJ: That is correct.

SEEKER: ...and then I don't feel as surrendered as I was before, because I feel like, "Oh, I've really made progress." And that kind of **reinforces** me not to surrender further. Do you see what I mean?

RAJ: That... Yes.

SEEKER: Because I feel better about myself.

RAJ: Yes. And it's natural to come to a new level of peace and self-appreciation in the yielding. But then **subtler levels of willfulness, subtler levels of mutually-agreed-upon beliefs** have to be uncovered. And so the bottom of the barrel drops further and you become, for lack of better words,

more *delicately attuned* to the *subtleties* of the ego that you couldn't even perceive at what I will call *grosser* levels of ego structures.

And when the bottom drops out again, you think, "Oh boy, and here I had thought I had made so much progress, and evidently I haven't made any progress at all." But *that* is an illusion. You *have* made progress. And *now* there's *further* progress to be made, further *yielding* which *now you are prepared* to engage in, or better prepared to engage in, because you've already yielded up so much control and learned how *valuable* it has been *not* to be in control that there's less resistance to abandoning even *subtler* levels of control that you heretofore were unaware you were utilizing.

SEEKER: Each time the bottom of the barrel drops down a little bit further, does that mean that your suffering has to be turned up more or is it less or is that all dependent on how you handle it? In other words, what you choose as far as your way to perceive it?

RAJ: Well, suffering is always equal to the amount of resistance to God you are introducing into the picture.

SEEKER: So it's a real time thing? The more you resist, the more painful it feels. It's not like there's a...

RAJ: Of course.

SEEKER: It's not like two steps forward, one step back, or one step forward, two steps back. It all depends on what's going on...

RAJ: Of course.

SEEKER: ...in the moment. I see. Thank you.

RAJ: Now obviously if when you have claimed independence from the Father you have narrowed your focus of attention down because you've abandon the infinite view, every step of awakening, you could say, is going to involve greater, fuller, more glorious views, I'll say, of Reality. *That part* sounds very desirable to you. The part you may not be aware that you will want to avoid is the apparent responsibility to *embrace it consciously* because it appears to you that it requires you to be *more* conscientiously conscious than you've ever been before. And that terrible word "*work*" looms its head. "Oh, if this is awakening and it's natural to my being, it shouldn't seem like *work*!"

Well, what's natural to you does seem like work if you have managed to push the wholeness of you out of the picture and the wholeness of your capacity to be aware out of your experience in favor of a much smaller dimension of everything, and so it does look like more work. It does look

like not having any free time to just let go and relax because there's ***so much to be conscious of***. And there's a tendency to want to fall back into... mmmm... fuzziness.

Now, awakening is a process of learning. I mean ***you're going to be changed from the way you're experiencing yourselves***. You're going to know things that you had forgotten. And in that sense you're going to re-learn them. You're going to ***reincorporate*** them into ***your Conscious Experience of Being***. And in the reincorporating, you will seem to change. Learning means change.

Now those of you ***here*** at least have been engaged consciously in what you have called an awakening process and so you have been studying yourselves, you might say, you have been examining your motives. You have been examining your beliefs. You've been examining your concepts to see whether they're serving you. And then you have been willing to consider the possibility that none of your concepts and beliefs serve you well at all and therefore you are willing to reach ***beyond them*** to the Father for His Guidance.

And so, all the way along this apparent process of awakening, ***you*** have been faced with the correction of your ignorances by virtue of their being replaced with what I'm going to call clearer and clearer experiences of Truth. You, yourselves, privately, individually, I'm going to say, have looked for those places in you which call for correction, and if you have made any valid progress, you have been ***willing*** to uncover not only your beliefs that promote dis-ease, but the false ***pleasures*** in illusion that you have been committed to for the purpose of self-satisfying ego-building. And so you have all engaged in uncovering sin in yourselves.

If you have made progress, it is because you have ***allowed*** what you would have kept secret to be uncovered to you so that you might see it clearly, so that you might make the distinction between illusion and Truth so that in the clarity of the distinction, you can abandon your commitment to illusion. Right?

Okay. For the most part since we have been going through the ***Course*** and for the most part as most students of the ***Course*** have studied it, they have and you have, taken this as a course of study about voluntary individual growth as though the answer to all problems is an entirely private individual affair and that your doing ***that*** will be sufficient to change the world. And, as a result, you've ended up still being private, still being separate from the world. And yet, we've discussed the fact that ***you are the salvation of the world***.

Today is sort of like a... when you take chemistry, you have three days a week of class work and then two days a week of lab work so today's a little bit of lab work. Okay.

We've talked about involvement, haven't we? We've talked about being present **with** and **for** your Brother. We've talked about turning back to the Altar so that you might be **infilled** with the Father's perspective which it's your Birthright to be experiencing because the Father's Mind is **your** Right Mind. And what? The fact that in order for what the Father reveals to you to have meaning will occur only when your desire to know the Truth is on your brother's behalf. ***You can't get the goodies from the Father for yourself privately!*** It's simple. It's un-reversible. It's unchangeable.

If you want the blessing of the Father's point of view, you've got to ask for it for someone else. You have to have an object of your affection and you're not a sufficient object of your affection. Because if you could be the sufficient object of your affection to experience the Father's Will and wake up, you could leave everybody behind and **still** be separate from everyone because there had been no caring, no extension of Love, no involvement, no unity. And I'll tell you, Unity with God does **not** mean an **absence** of Unity with your Brothers and Sisters. ***You can't have Unity with God and leave your Brothers and Sisters out.*** It's like talking about dry water. There ain't no such **thing!**

Now, when your Brother or Sister is ill, experiencing dis-ease, your turning toward the Altar, your refusal to accept what your conditionings cause your eyes to see in a Brother and your decision to turn toward the Altar to learn of God what the Truth is, not about that person's problem or their particular dis-ease, but the Truth about **them** as the Son or Daughter of God. As you **do** that, healing can occur.

But if that individual is suffering from sin, you're put in a new position, a different kind of position. When you turn to the Father to learn the Truth about them, the Truth about them will be the truth that will help them release their fascination with and devotion to the **pleasure** that they're getting out of indulging in believing an illusion. And you will have to be a teacher. ***You*** will have to ***uncover the sin.*** ***You*** will have to ***not*** keep your mouth shut and say, "I'll let them work it out for themselves." In effect, you're saying "Oh, I'll let them suffer a little longer, even though if I spoke up and uncovered it, it could lead to their instantaneous recovery, or at least more rapid recovery, because what they're keeping hidden from themselves will be brought out at least for them to accept or consciously reject again."

Awakening is a process of education. And so, your having an object of your affection, a Brother or a Sister, and your caring enough about them to turn toward the Altar to learn of God what is the Truth about them, will provide you with what it takes to be **bold enough** to not join in keeping the sin **hidden**, keeping the sin secret, keeping the **pleasure**, the false pleasure in something that is binding them still hidden, still covered up.

I'm constantly uncovering to you your illusions. And so it's obvious to you that illusions and devotions to illusions can be uncovered without insulting you, even though at times I know I bother you.

Now as I said as we've been going through the **Course**, we've been talking about these principles as they relate to you individually and your own inner work. But you exist in a Brotherhood and you're not an island. And your devotion to your Brother, your Love for him and your Love for your Sister requires that you involve yourself with courage. And when the Father reveals to you what needs to be uncovered and impulses you to engage with your Brother on behalf of his release, it will require you to abandon the inclination to let each one work out his salvation on his own and speak up and **involve** yourself. **Involve yourself** and cast your vote on behalf of Truth, which is the Truth about them that **can and will undo** their bondage to their devotion to the pleasure they **think** they're getting from, I'm going to say, independence and the further establishing of it.

Now, if you look at yourselves, if you look at yourselves **honestly**, you will be aware of all the arguments **you** have used to avoid looking at the Truth; all the excuses you have, all the justifications and the arguments you have employed. And so you must be practical enough to understand that you are going to meet resistance in the uncovering of that which another wishes to keep secret and who feels that the uncovering of the secret will jeopardize them, damage them, injure them, rather than release them. And you must be willing nevertheless to care enough to voice the Truth without indicting that one.

Now, another aspect of this that you must understand so that you're not surprised. I've spoken before about the crab barrel theory where a crab tries to crawl out of the crab barrel and the other crabs grab it back and that's why there don't need to be any covers on crab barrels. First of all, the mutually-agreed-upon definitions that you abide by have arisen out of a mindset, an imagination, that you can be independent and that you **are** independent and therefore you are a person, private person with a boundary. And this **person** is flawed. And you all mutually agree between yourselves that you are flawed and you all mutually agree that you will use

each other's flaws which you all know about to keep each other in line. Right? That's just the rule of the human condition.

Now, when **you** have been willing to abandon a personal sense of yourself, when you have been willing to say, "I desire to see things outside of the box of my personal sense of things. I intend to yield to the Father. I am willing to let the Father in." And you let that infilling occur, and you begin to have **your** illusions revealed to you, and you set them aside and you **grow** and you exercise less and less control, you move into, for lack of better words, an arena where the word "personal" doesn't apply to you because there's less and less boundary to it and it's more and more infinite, more and more all-inclusive.

And the simple fact is that by the time you arrive at a point where you're **able** to yield to God and **feel** the infilling of enlightenment and greater clarity to the point where you **can** distinguish between Truth and illusion and make the choice, and none of this activity in you has anything to do with personal authority or personal control, you are able then to know when to speak in an educational way to a Brother or Sister to **uncover** the **secret** that great pleasure is being taken in.

And when you do, the response is likely to be to call **you** back into a personal sense of **yourself**. In other words, they're likely say, "Well, that's just **your** opinion," belittling the clarity. But it isn't just belittling the clarity and the more infinite view. It is a ploy to re-engage **you** in a habit newly released by you of responding to everything from a personal level, a personal sense of yourself. And because your familiarity with those responses isn't far enough in the past for you to not be hooked by at all, it is possible for you to be hooked and then abandon the more infinite view in order to **defend** yourself.

Another response could be: "Well, you're just afraid. You're actually acting paranoid. You're seeing awful things everywhere." In other words: "You're crazy. Your mind is not functioning well. **You** are at fault for what you are seeing." And again, you see what it does? It calls a personal integrity into question. And if any of you have seen [the movie] "Back to the Future," you know that the main character could not resist responding unintelligently to the suggestion that he was a chicken.

The suggestion that you're an ego, when you are not coming from an ego place, is something that you are subject to reacting to because your habit of acting as an ego is not far enough in your past for you to be free of the knee-jerk response to a personal ego... a personal attack in the sense of re-igniting in you the dynamics of being an ego and the need to defend yourself.

Now, I could give you more examples, but it is important for you to understand that regardless of the variation in the examples, all of the varied things, because those who know you will use what they perceive to be your weaknesses, and they won't be the same for each person.

But the point is that when you have been willing to do the work to abandon your own egos, to not validate them, to not resist them, but to turn your attention undividedly to the Altar desiring to know of God what the Truth is and becoming undefended enough to let the Truth infill you, you become more stable. Your experience of peace is more grounded. Your feeling of invulnerability is more secure.

And because you are not bouncing off of your own ego reactions, it can then be a surprise when you extend Love to another to have **them** try to reengage **you** in your old habits of ego reactions. And you need to be practical enough to know that it's inevitable that that's going to happen, so that you're not surprised and not sidetracked from being able to be an agent for change because you **can** make the distinction between what is illusion and what is Truth.

And because you **can** make the choice for Truth and make commitment to it and **voice** it to your Brother or Sister, so that you say, "No, I will **not** join you in that. Yes, I will join you in this. Will you join me in the Truth about you? Will you bear with me long enough to hear what will release you from the suffering you're experiencing?"

Oh, but another ploy is, "Well, **you're** the one who's causing me my suffering." And of course what they mean is, "You're uncovering what I need to keep secret, because my keeping it **secret** is what keeps me safe." And they will say, "What you're doing is not love." And what you have to be clear about is that keeping silent and letting the secret remain covered, **that** is what is not love. But again, this means involvement; this means what the other person would call butting into their business. And it means when you are dealing with sin, meaning the pleasure in keeping a secret, the pleasure in engaging in and embodying a lie which you will not let anybody else see, but which you revel in doing.

It means that their accusative response pointing the finger at you and saying, "you're not being love and therefore you can't **possibly** be hearing God and this is all your ego," that when they do that, you'll take it. And you will stand there in the face of their distress without flinching and without abandoning the Truth that **you** know that they **need** to know so that their suffering can stop. And you teach them. And you say, "No, here is the Truth." You care enough to hang in there and re-educate, because that's the only thing that will correct sin. You see what I'm saying?

This is not a private work. Your clear correct perception or your clear correct experience of Truth ***can heal disease and death instantaneously*** as ***I*** did, but sin requires education. And education requires ***involvement***. One-on-one involvement.

You must understand that in order for the private personal ego sense of itself to survive, it must defend itself against its non-existence being uncovered. And therefore, it will aggressively protect itself. And it will protect itself by unscrupulous means. It will ***not*** protect itself intelligently, reasonably, kindly, but always by unscrupulous means.

Now, am I saying this that you might know that you are faced with a deadly enemy, or at least is nothing less than malicious and therefore you ought to be afraid? No. Because it's still nothing. But you must understand the way it works so that you are ***unequivocal with it***, because it will attack your integrity, either directly in your mind or out of the mouths of others, and cause you to doubt yourself because it's only when you doubt yourself that it can reign freely. It's purpose is to keep you from remembering Who You Are because when you remember Who You Are, it will cease to seem to be anything.

Now you must understand this, not so that you might see just how ***starkly*** the opposites are opposed to each other, because these are not opposites. It's Something and nothing! Those are not opposites. It's God and nothing. But you must understand that because the ego is imagined and ***is not*** real, it cannot gather anything to substantiate its existence that has substance. And it, therefore, operates with what? It operates with the discomfort, the bell that rings when the truck is backing up.

The warning bell, your innate Sanity that tells you that: "When you're not connected with the Father, you are in territory that you need to be alert to so you ***don't*** accept it as real and you get back Home as soon as possible because you're attempting to do something impossible."

It [the ego] takes that uneasiness and says: "It has nothing to do with your remembering Who You Are. It has to do with the condition of existence. And you know what? You have the capacity to overcome it by strengthening yourself and feeling your integrity and your personal power. And so I will help you enhance your sense of personal power in your privateness in order to overcome this uneasiness."

Which can't go away because it's your innate Sanity saying: "You're playing with impossibilities here. You are playing with what would cause you to not be fully conscious." And your innate Sanity provides you with the warning so that you might stop.

Okay. If you understand that this is the way the ego works, **and** that it **succeeds only by** making you feel **personally** vulnerable as a tiny personality. It will even try to convince you that all you **are** is a personality and that everything you're seeing is **your** creation. And if you're seeing something you don't like, it's your mis-creation, et cetera. And it undermines your capacity to **see** that there's an **absolute difference** between what is Real and what is illusory. So absolute that what is Real is the Only And All That There Is, and what is unreal is non-existent.

So when we're talking about glorifying God in everything you see, we're talking about something that's far from passive. Something that's far from private and uninvolved. Something where you call a spade a spade. Something where you don't mince words. And where the education, the loving persistent expression of what Truth is, is presented. And a clear-cut expression that, "**this isn't** true, this isn't appropriate, this **does not** serve you, this **is** illusion," gets voiced because it's part of the educational process of **making** the distinction. And it provides a requirement for the individual who wants to believe that anything goes and that there is no black and white, it provides **them** with the inability to believe that unchallenged.

The lie has to be challenged. I'm challenging the lie **every** time I speak with you. And the **Course** is challenging the lie in the world whenever anyone reads it. It says, "There is another way to look at this." And it's not just a **point** of view. It is not just **the perspective of the author**. There is a God. There are absolutes. And there is nothing else.

There is black and white, and white cancels out black so there's only white. But there's not fuzziness. There's not ambiguousness. And to the degree that you do not make the distinction between Truth and illusion, and protect Truth by proclaiming **It** out loud and loving your Brother enough to join in an educational process, you will be promoting ongoing nebulosity and you will not be glorifying God. You can't keep your mouth shut. And you must call a lie a lie and you must call the Truth true. And you must, if you're going to be an agent for change, and if you're going to be the salvation of the world, you must declare yourself declaring God.

And now I've brought you face to face with the dirty word "work!" I've brought you face to face with the fact that as **you** open up to more, it's going to seem like there is **more** responsibility, **more** to be conscious of. "God, do I have to be **that** alert? Do I have to be **that** conscious? Do I have to be so on the ball that [snap of the fingers] in the moment something happens, I can reflect God back? Don't I get a rest?" What you mean is, "Don't I get time to be fuzzy and unconscious?", as though being conscious and the presence as an active agent for change is not natural to you and is not easy for you.

Because it is natural for you, it is easy for you, but you've been practicing, let us say, that you can be conscious at warp speed, but you've been practicing traveling at only 5,000 miles an hour where you didn't have to pay as much attention and you could see the sights "at your leisure, Ohhhh." You see?

Warp speed is natural to you. And you will find that it's natural to you when you're willing to come out of the closet, when you're willing to get off the couch, out of your easy chair, out of your mentally fuzzy thinking and actually be conscious **with** God for yourself and your Brother so that none of capital "C" Creation escapes your notice. And so that the wholeness of **you** doesn't escape your notice.

You know what? You've got to stop giving rights to the human condition. You've got to stop giving **rights** to the human condition. "Ah, well, they're only human. You know, we're bound to have terrorists. You can't get rid of terrorists. Everybody has different points of view and there's always going to be terrorists." Bullshit! Stop being lackadaisical in your mind. Stop giving rights to the human condition.

The human condition is an illusion! It can't be given any rights because it doesn't exist. But to the degree that you're lazy and sloppy in your thinking and give it rights and you say, "Well, there's nothing you can do about that. Ah, you know what? The best thing to do is leave it alone, and it'll go away." No, it won't, because the ego is intent upon preserving itself and undermining and getting rid of that which will disclose its non-existence. Leave it alone and it will secure more and more ground by virtue of mutually-agreed-upon definitions of more and more people who are valuing their illusions.

And as long as it's going on over in the Middle East, or as long as it's going off some distance away from you, you can for a while say, "Just ignore it. It'll go away." But you know what? That's not the way the ego works. ***The ego is squeezing God out.*** Not successfully. But that is its motive because **only** in the absence of God can an illusory self **seem** to have any presence and existence. You see that?

You know what? Don't speak up and the human condition will expand until it's on your doorstep, in your face, aggressively undermining whatever peace you have been able to achieve by virtue of un-involvement because you were at a distance. And now you will be faced with the call that I've been giving you today, a call for **correction** that I've been giving you today. Not because there's a threat out there, but because you want to wake up. And you've said you want to wake up and you've said you want to be an agent for change. That you do want to glorify God. And you don't glorify

God passively by un-involvement and not magnifying the lie by pointing it out, uncovering it. It will arrive at your doorstep and then you will have to do what I'm saying today because it will be overwhelming. It will be in your face.

Now, I'm not suggesting that you're on the threshold of Armageddon. I'm not suggesting that you're on the threshold of a **great war**--inner or outer. I'm not describing anything any worse than is going on at this very instant. At this very instant you're not awake. You're the Sons and Daughters of God, whose Mind is your Right Mind. And the contents of that Infinite Mind are by Birthright yours, and you're not experiencing it. And you will not regain the experience of them through some private spiritual process of waking up.

Now I've said that the only thing the ego can't defend itself against is disregard. So, does that mean that as long as you disregard the ego, you can go along your merry way and everything will be hunky-dory? No, because you're not awake yet! Because there's something else to do besides not defend yourself against the ego by disregarding it. The something else is to want to wake up, to want to come back into your Sanity, to want **your Right Mind** which never abandoned **you**, but which you compartmentalized so that the majority of it was out of sight, so that It might be restored to you.

And what I've shared with you today will **help you deal with** the way the ego will attempt to distract **you** from your desire to come back into your Right Mind so that you won't be surprised and shocked that it's happening. And so that you won't be afraid of it when it's happens. As well as illuminating the fact that when your Brother or Sister is **caught** in the **pleasure** of an indulging in an illusion and wanting to keep that covered up, if you don't want the effects of what they're covering up to eventually encroach directly on you in your face, you'll uncover it with Love and with education. And you won't be afraid to say, "This is wrong," and, "This is right."

You know, you grew up. You were a child and you looked forward to the day you were twenty-one when you would be emancipated from your teachers and you would graduate into being **independent**. Not realizing that it wasn't independence at all but was a **shift** into a responsibility to be **cooperative with the whole**. **Yielding** to that which blesses the whole and that **at no point** was there the **freedom** to be like a wild cannonball careening without any order, or path, everywhere and anywhere it wanted to go with no intelligence to it whatsoever.

The belief was that when you got to be twenty-one, you wouldn't have to do any more learning. You would have learned enough to be able to function without any more information, directions, rules, crammed down your

throat that you would have to abide by. And so it's very difficult for many so-called adults to adjust to the fact that society and circumstances, and so on, place requirements on them. And they have to change, if they haven't been willing to cooperate with the way things work. And, well, the fact is learning goes on. And as long as learning of Truth goes on, change occurs in you, and you grow and you become something **new**.

Your desire not to be told what to do or how things work, your desire to be free of having to cooperate with the way things work, fuels your resistance to telling **other people** the Truth, telling other people that there's need for change. That this works and this doesn't work, and therefore, you need to start doing what works. Being the Voice for **Truth**.

"Well, I grew up. I got away from home. I'm making a living. I'm supporting myself. I'm paying my way. I'm not leaning on anyone. No one has a right to tell me anything." Not true.

And once it dawns on you that it's your job to witness for your Brother and Sister, to be there **with** them and **for** them on their behalf, and that they're there for you, they're there with you for the same reason, when that becomes clear to you, you will stop being afraid to open up your mouth and say, "Stop this now. This works. Do that." As long as everyone thinks they have the right not to have to learn anything new and **change**, you will continue to have evidences of chaos and confusion in your relationships, in your country, and internationally.

I said a little earlier that you would have your chance to ask questions. I'm not going to, because I want what I've said to sit there undiluted by comments and where the questions might lead us. And next week, at the beginning, if you have questions relative to what I've said today, we will take time for that because, to tell you the truth, I hope you do have questions. I hope it moves you to the consideration of uncomfortable things, which will cause you to have questions that will be less fuzzy than you might otherwise have had, and because of their focus will lead to answers that will be even more illuminating.

Do you know how much I love you?

AUDIENCE: Yes! We love you too!

RAJ: I look forward to being with you next week.

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*A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – ERROR AND THE EGO
First Edition – p. 38 / Second Edition – p. 43*

RAJ: Okay. Good afternoon.

AUDIENCE: Good afternoon.

RAJ: Welcome. And welcome to everyone who's joining us on the internet as well. I sort of gave everyone some homework last time. And, so, I will open it up to questions, arguments, whatever was prompted by our meaty discussion last week. I'm not surprised, Michael, that you have a question.

SEEKER: I want to thank you for Jim's healing. And not that I played a part in it, but I was surprised at some of the things I said to him.

RAJ: Heaven forbid that you played a part in it!

SEEKER: Oh, Heaven forbid! You know. But it was fun to watch as he got so irritated with what I was saying until he finally left the room because I couldn't agree with his dying. And so I just thank you.

RAJ: You are welcome. And I thank you for speaking up. I thank you for being involved.

There you go, Michael.

ANOTHER SEEKER: Good afternoon, Raj.

RAJ: Good afternoon.

SEEKER: It seems it's been a long time since we had a little talk. We talked last time about not keeping quiet when we see sin, in that we bring it to the attention of the other person, and which I guess you could say that that's rocking the boat because it flies in the face of mutually-agreed-upon concepts. There have been a couple... I have a couple of different positions that I work at...

RAJ: That must be uncomfortable.

SEEKER: Well, for a yoga teacher, it's not. But one of them was as a trainer at a local health club. And there was a head trainer there who I felt was totally coming from his ego in the way he was managing the staff there was not fostering growth, let's put it that way. What I'm trying to do here is I'm trying to get a feeling for what it's like to say "No." So what happened was, I

said, "No," to this fellow over a point of... At first I would say, "I don't think that's going to work." Or "Maybe there's a better way to do that." And got no result. And then, when I felt that I was being held back, I basically said, "No!" and lost that particular position at that club.

The reason I bring it to a personal level is because what happened was... it wasn't like I turned to the Altar and said, "Father, how should I handle this situation?" It came from me spontaneously. It was like a spontaneous "No!" There wasn't even an instant of thought. It just welled up and got out before I could contain it, because, had I thought about it, I might have stifled it. The question that I have is, was that an instant of saying "No," or was that an ego dynamic?

RAJ: That was an instant of your standing in your integrity. The "No" was not calculated to have an effect.

SEEKER: I was surprised at myself afterwards, actually.

RAJ: Indeed.

SEEKER: I felt like I had lost it, you know what I mean, lost my cool.

RAJ: But you did not.

SEEKER: Okay, which brings the next point. This is a ***Course In Miracles*** card. You know they have these little cards that you pull out of the box. And this might also help to clear it up. It says, and this is in the Text on page 156, according to this card, it says:

It is not up to you to change your brother, but merely to accept him as he is.

Any attempt you make to correct a brother means that you believe correction by you is possible, and this can only be the arrogance of the ego.

So, even though we're not to page 156, this kind of can create, created... this is something I keep on my refrigerator, so this kind of created some confusion to me in when is saying "No" or calling to your Brother's attention the proper thing to do, and when is it arrogance of the ego which is kind of related to the last... what we just talked about.

RAJ: Your saying "No" to your superior was not arrogance. Again, it was a simple, spontaneous utterance of honesty from your integrity.

SEEKER: Where... what I mean...

RAJ: You were not correcting him. You were stating your position.

SEEKER: I see. That's true. Yeah. That was the feeling of it.

RAJ: Now, you are not to correct a Brother. I think that if you'll listen to the discussion last week, that nothing was said about correcting a Brother. You correct the belief. You correct the misunderstanding. You correct the ignorance through education. If you were to correct a Brother, it would mean that you would say that he was wrong, when it's the belief that's wrong; the illusion that is being taken as real. That process is wrong, but that which is engaging in the process is not wrong.

A child in 4th grade is learning mathematics and he makes a mistake on his paper. And his teacher says, "No. That's incorrect. That's wrong." That's not making the child wrong, but it is uncovering an error that needs to be corrected. And then the teacher says, "Here's how to do it correctly, so that you come up with the right answer," and provides education. If the teacher says, "Oh, Johnny you're no good at math, and you never will be," now the teacher has made Johnny wrong.

SEEKER: Thank you. I understand. Thank you.

RAJ: You are welcome. Remember that this section is called "***Error and the Ego***." They're inseparable, but they're totally separable from every one of you because you're not the error, you're not the mistake.

In a corporation amongst the officers and supervisors and so on, there can be a problem that's causing a blockage in the flow of the business. And the possibility is through ignorance that somebody says, "Ah, he's the problem," making a particular manager, himself, the problem, when it's not the manager, but a misapplication of principles. You see? You don't correct a Brother. It's never about correcting a Brother.

If you misunderstand the statement that you read on that card, you will be convinced that's it's a good idea to keep your mouth shut.

SEEKER: Yes.

RAJ: Well, shall I take this book back? This book is a correction. Should I have kept my mouth shut? Should Helen not have listened? Should it never have been published? No.

Correction is called for if you are ignorant of the fact that you are operating under ignorance. A wife is cooking in the kitchen. The cat walks into the kitchen. The wife is working at the stove and the cat sits down right behind her, tail neatly laid out where it will be obviously stepped upon when she moves. Should you keep your mouth shut? Enlightenment is needed. Awareness of the situation needs to occur. Do you not want to interfere for fear of telling the wife something, or doing something that the cat should do

for itself? This isn't difficult. Correction is called for because none of you are awake. And the provision of correction of the belief, or the concept, or the mutually-agreed-upon definition that isn't serving you, needs to be uncovered because you care, because you don't want the cat to suffer from the wife's ignorance. You don't want the wife to have something to feel sorry for because she accidentally stepped on the cat's tail. And you have the overview that neither one of them has that can resolve the potential problem. That's Love.

The reason you turn toward the Altar and inquire to know what the Truth is, and inquire what is needed here that will effect the correction, means that you are turning to a place where the Truth may be known from a larger vantage point. And therefore, what you say to correct the situation or the potential harm will be able to be heard without suggesting that it's a stupid cat, or that the wife ought to be paying more attention than she is and not be so preoccupied with the boiling pasta. You see? The integrity of neither one of them needs to be called into question in the process of providing clarity that will spontaneously produce harmony.

Again, as we said last week, as we discuss these things, you need to pay attention to the resistance that arises in you to involving yourself in being the salvation of the world and protecting the Truth by declaring It, rather than remaining silent and allowing the illusion to persist longer, when it doesn't need to.

Why don't you want to open up your mouth? Why don't you want to be an agent for change?

SEEKER: Safety. Safety. We feel we put ourselves at risk. That's what I felt.

RAJ: Aha! So, it's a matter of wanting to save your ass.

SEEKER: Correct.

RAJ: That is the definition of sin. Because you don't have an ass to save—a private, personal one. But you believe you do, because you think you're separate. And you've got to protect the so-called integrity of this independent one.

And you do it with fervor. You do it with emotion. You have attachment [laughing] to your ass. [audience laughter] And that attachment to an illusion is sin. And so you must take a look at this.

SEEKER: So you're not trying to change us because we're changeless. You're just calling the illusion to our attention so that we have the opportunity to choose again.

RAJ: That's right. Like a teacher seeing Johnny gazing off in the distance through the window and she says, "Johnny!" She calls to get his attention back, not to say he's bad and not to say that what he's looking at is improper, but to bring his attention back to where he is.

SEEKER: Thank you.

RAJ: You are welcome. Yes.

ANOTHER SEEKER: More on that Raj. My experience is a lot of times we fail to speak up is because we're irritated by what it is we're seeing, and if we speak up from that frame of reference, we know we're going to get a bigger load back of crap. So, viewing the discrepancy from a different vantage point, which is wanting to be helpful, is gonna mean everything. It's the dynamic of what we're looking... how we're looking. It's the lens through what we're looking at everything. Because if you've judged your Brother, you can't face him.

RAJ: That's right. Judgment has nothing to do with the correction that we're talking about.

SEEKER: Right. But, most people cannot view error without judging it.

RAJ: That is correct. But that doesn't mean that you should abandon recognizing error.

SEEKER: No. No. I understand that. I'm just saying...

RAJ: I'm just adding that.

SEEKER: Yeah, because I'm just saying the big problem we... most of us have from speaking up is because we're not aware that we're irritated.

RAJ: And often the reason you're irritated is because the error you see in them that they're getting away with is something you're not able to get away with and you're jealous. You are not really interested in correction. I'm not speaking of you...

SEEKER: Yeah, I understand.

RAJ: ...specifically. You want the same right, and what you're mad at is you can't get away with it and they can. So there are a whole lot of elements here.

SEEKER: A whole lot of dynamics to go with that.

RAJ: So, if you're willing to see a call for Love that presents itself as negative behavior as a call for Love, rather than a call for correction that really means punishment. The word "correction" has gotten a little bit

distorted. There's a Department of Corrections, right? It's called jail. And so the word "correction" has a negative connotation as punishment. You see? And that's not what correction means as we're talking about it here. The call for Love is an illumination of a call for correction. Correction amounts to addressing the belief, the concept, the mutually-agreed-upon definition that is blocking one from experiencing What he truly divinely is. So you provide the information that corrects the misunderstanding, the ignorance.

SEEKER: You illuminate the Truth. Or you...

RAJ: Exactly. And it's called glorifying God. That's another way of describing it. So you must understand the practical aspect of glorifying God. It means opening up your mouth and expressing the Truth that shows the error to be erroneous, and therefore, not valuable, so that the one who was acting on the basis of error can easily say, "Well, I'm not going to do that any more!" And correction has occurred. You see?

ANOTHER SEEKER: Last summer when I was having trouble with my job, I couldn't stop speaking up. I just kept speaking up. It's interesting what you said, it's because of not... of being jealous that I couldn't get away with what he was doing? I'm confused.

RAJ: No. That is sometimes the case...

SEEKER: Oh.

RAJ: ...with people. Not in all cases.

SEEKER: Okay. Now I've forgotten my question. I was very angry when I said "No" to him.

RAJ: That was what you thought. You thought you were angry, but you were feeling the definiteness of the integrity of your Being, and it felt powerful. You made the assumption that anytime that you felt that powerful, it had to be the emotion of anger. And it wasn't.

SEEKER: Others gave me feedback that, "You shouldn't really do that. You shouldn't speak up. And you know, I just put up with it. And you know, what difference does it make?"

RAJ: Of course. The mutually-agreed-upon definition rule is: Don't rock the boat. Don't stand out.

SEEKER: But then that doesn't help correct the problem.

RAJ: Of course not!

SEEKER: It keeps it. It keeps it.

RAJ: Exactly!

SEEKER: And they're all still working there and nothing's changed, except for I'm happy. [laughing] [audience laugh]

RAJ: Indeed.

SEEKER: Okay.

RAJ: Okay.

SEEKER: Thank you.

ANOTHER SEEKER: My experience this last week, without... as I was called upon to go and meet a moment back east, the situation was a little uncomfortable, but then I meditated on that I'm there only to be helpful and to go with an attitude of Love. I was able to greet the person that I really didn't want to talk to and say some things that I felt needed to be said. And I'm hoping this made a difference, because it turned out I wasn't needed for what I thought I was going to be needed for. So, I'm asking if that, my experience this last week, was helpful?

RAJ: Absolutely.

SEEKER: Okay.

RAJ: You expressed intelligence. You expressed Love. You weren't mealy-mouthed. And you spoke about the Truth, instead of about someone's bad behavior and how bad that made them.

SEEKER: Thank you. I was trying to get a feel for this. Right. When you're on the firing line [laugh] and there wasn't too much time to get out a whole lot of stuff, I'm hoping I got the right points out that I felt in my heart needed to be made, and I know there's more to follow up.

RAJ: More than what you got out was a spirit of Brotherhood that you were embodying. And I'll tell you: That was more impactful than the specific words you said.

SEEKER: Excellent. Because it appeared to be an adversarial situation, like I was on one side of the fence, they were on the other, but I really didn't feel that from my vantage point.

RAJ: And that was actually no part of the interaction.

SEEKER: Thank you. I appreciate that.

RAJ: You are welcome.

SEEKER (previous): Just as a follow-up. When I was called on the carpet for my actions at the health club, one of the things that was really felt that I had done really inappropriately was that when I said "No," it was said in front of members, health club members. So it was like as an employee, you should do this all behind closed doors. And, you know, I can understand not wanting to make clients uncomfortable. But it wasn't like, I mean the moment...it was at the moment. In other words, the moment was there and it was spontaneous. So that it... And the owner said to me, "And you made a lot of people uncomfortable."

RAJ: Oh. Mmm hmmm.

SEEKER: So, I mean, you know, these other people, they didn't know what was going on. They didn't know what it was about. But it...

RAJ: That was a projection on the person's part who said, "You made everyone uncomfortable."

SEEKER: Right. Right.

RAJ: He was wanting to save his ass and not look bad. He didn't want his club to look bad. He didn't want to give the wrong impression, et cetera. But you see the nature of sin is that it wants to keep itself covered up, and so then it wants the correction to also be secret. You see?

SEEKER: Yeah. I get it.

RAJ: And that isn't the way correction works.

Yes.

CHRIS: There's a question on the internet from Carol that asks what love has to do with it since it's just another attraction for us like magnetism and gravity, and our brothers are so unlovable for the most part.

RAJ: Are so unlovable?

CHRIS: Yeah. For the most part.

RAJ: What does love have to do with replacing ignorance with understanding, illuminating an error to be an error rather than a Truth so that one doesn't labor under it any longer? It's love because it lifts another into a greater experience of harmony and out of the bondage of suffering that is the inevitable result of acting on the basis of ignorance.

Where's the love in telling the wife, "the cat's right behind you, don't step back"? It corrects an ignorance that she's experiencing at the moment that could lead to an uncomfortable situation for her and for the cat. And

perhaps she might be carrying the hot pot of pasta to the sink when she steps on the cat's tail and everything goes onto the floor with greater injury.

The replacement of ignorance with fuller conscious awareness of the circumstances, the replacement of error with Truth is Love because it releases you from suffering. It's that simple.

SEEKER: May I just... one last comment. The interesting quality about that confrontation was that afterwards I walked up to the head trainer and I said, "I have nothing personal... (this is like a few days later after the tempers, or the emotion, cleared) I have nothing against you personally, and I hope now that this is behind us (because I'd already been relieved of the position) that we can be friends."

And the distinct quality about it is, you know how sometimes you get angry at someone and you feel the hate against them personally? That was never there. It was never against the individual. That was the real different quality that I noticed. So many times I've gotten angry at people and I hate that son of a gun. And that was never there. I could see their ignorance in operation. It was almost like he's a manager, but he doesn't have the experience. And I could feel that and know that ten years from now as he got the experience, he would look back on that and say, "You know that son of a gun was right about what he had said." And he looked at me and said, "I didn't think you liked me." It was like a revelation to him because he took it as a personal attack, as opposed to just what he had done. His actions weren't appropriate as a manager in bringing together people like you would bring a small child along in their learning type of thing. And that was the distinctive quality about it. And I just wanted to say that.

RAJ: Indeed. Yes.

ANOTHER SEEKER: I suppose the more comfortable we are with ourselves and the more that we're able to love ourselves and others, that when we say "No" that it appears to be more graciously felt than clumsily where other people are kind of feeling, you know, like it's abrupt. I just think as we practice more and we become more into, you know, love and you know what I'm trying to say. We get better at it and more appropriate with each other where we don't shock each other

RAJ: Yes, but you'll also find when you are turning to the Altar first, what you end up knowing to share comes with a feeling that will find its way into your expression as well, so that you won't be as awkward as you would be if you were personally privately trying to correct someone else based upon the force of your own made up integrity and righteousness. You see?

SEEKER: Mmm. Mmm hmmm.

RAJ: Now, just because you see a call for Love, just because you see something that calls for correction, does not mean you're the one to do the correcting. You can't make that assumption. You have to go within and ask.

There are times, for example, when I'm responding to someone's question and it's something that Paul and I have discussed earlier, or that I've discussed with others in great detail, and he knows there's a whole lot more I could say. And when I'm through, he'll say, "Aren't you going to say anything about this? Or aren't you going to take it there?" And I say, "No." Because what I've said has been enough for the person I'm speaking to. And to go further would be overwhelming. You see?

So you must ask first. You don't want to become a zealot who's going to go out and be the salvation of the world without knowing where and when and when not to speak. You see? Because then you do not become a force for good. You become a force for force. You see? And that will draw resistance. And that will not transform. If you see a call for Love, if you see a call for correction, if something happens that bothers you, you go within and you ask, "What is the Truth here?" And then you also ask, "Am I to participate in any way in the correction of this? Or is what you have shared with me all that I need to be involved in at this moment?" You see?

SEEKER: Is there a time when you feel connected and close with God that you already know when you come from that place without turning and asking God?

RAJ: No. There's never a time that you are close enough to God that you will feel what is right to do without feeling Him over your shoulder. I want that to be very clear. It is too easy to become disconnected again by assuming that now you've got the hang of it and you're so in tune with God that you don't have to be sure the connection has been made. Let me put it this way: Until you're awake... until you're awake, make sure the connection has been made with God, or with your Guide, or with the Holy Spirit, and that you are listening to what One of them is saying and that you are responding to what One of them is saying.

SEEKER: So would you suggest then in **every** situation, in **every** contact with another person?

RAJ: Oh, I would indeed! I would dearly love...

SEEKER: You would.

RAJ: ...to have every single one of you embrace that. Why wouldn't you? I mean...

SEEKER: Because we all seem like we'd be stalled! [laughing]

RAJ: Ahh. And there might be less arguments, less fights, less wars, less unpleasantness, less suffering because there would be more silence. That's a very good point. You might find yourself stalled. Yes. You might.

And if you let yourself be stalled, if you will give yourself permission to be stalled, then because it's uncomfortable to be in the not-knowing place, you will listen more attentively. "Well, I can't afford to be stalled too long. Everybody's waiting for an answer." A response is needed. And if you are going to refuse to respond from your habitual mindsets, then you're going to **listen** a lot more attentively and you will get the answer much more quickly.

The whole point of this is to break your isolation, to break out of the cocoon that has you separated from everyone else.

If, as I said yesterday, you have the choice to be in the world from that Place of Excellence in you, why wouldn't you do it? Why would you opt for less than excellence that you know is going to screw something up somewhere. Where's the payoff? There isn't any.

So adopt a new way of Being on Purpose. Adopt a new way of Being on Purpose [softly] without being on a purpose of your own. Being on Purpose means yielding to capital "P" Purpose, the Father's Will, the Will of that Place of Excellence in you that is the Father.

We're talking about the word "correction" and we're talking about the fact that when it comes to sin, the pleasure people take in being ignorant and overcoming it, and the commitment they have to it because of the ego satisfaction...

PAUL: I lost it.

RAJ: The correction, if correction does not mean punishment but education, means that correction will come as an expression of the ideas that correct the problem that are presented in an attractive way. Good education teaches something new, something before unknown, in a way that is interesting.

So rather than sitting here and telling all of you your faults, I sit here and tell you about your potentials, if you will, your capacities and what new directions will do for you in terms of enhancing your experience, and confirming for you the benefit of continuing to move in the new direction that benefits you more. You see?

But, in order to find interesting ways to express the new ideas, you have to care enough about the person you're educating to do it.

When a teacher says to Johnny, “you’re no good at math, you’ll never be any good at math,” all that teacher is doing is saying, “**I** have arrived at a point where I don’t know how to inspire you to embrace greater capacity than you’re currently letting be expressed by you.” You see? He’s lost his love for the expansion of this child’s experience. So that’s where the love is in it, Carol, and all of you. Did anyone else have a...

SEEKER (previous): You used an example last week of the crabs in the barrel. And you said what will happen is you’ll say to someone, “I offer you this correction.” And they say, or look at what you’re doing when you do this and they say, “Well, that’s just your opinion.” And I think that’s exactly how you said it too! “That’s just your opinion.” And what’s the response to something like that? Because it’s like arguing... I mean, do you just say, “Well, you know, you can say that if you like,” and just turn around and walk away. Or do you just look at them with love and compassion or... because that’s a common defense. I’ve heard that so many times. When people say, “Well, we all have our own realities.” You know something like that.

How do you respond to something like that? Because the person is just blocking. They’re just in denial. It’s obvious.

RAJ: You’re just going to have to listen on the spot for the answer to that...

SEEKER: Obviously.

RAJ: ...because, and that is not a cop-out on my part...

SEEKER: No, I understand.

RAJ: ...because what will specifically cut through that will have to be revealed on the spot. Because two days later, if that person makes that same remark, it’ll be a different response that will cut through. I’ll tell you one thing: You don’t bother getting offended. Yes.

CHRIS: There’s a question from Mark on the Forum, says, “I turn to the Altar and ask but I’m still afraid of being judged by others in the illusion when comes time to share what I’ve heard.”

RAJ: Indeed. And you know what? You’re simply going to have to screw up enough courage to go ahead and share it in order to find out that it’s not going to create great negative reaction. You know, when you listen for the Voice for Truth within, the Voice for Truth is also the Voice for Love. And so, it finds a way to express Truth that is nurturing. And even though you—because of your habit of limiting your self-expression—find yourself called upon to say something you would not otherwise normally give yourself the freedom to say, you must dare to go ahead and express it. And Love, for the

most part, will prevail, so that you can find out that the axe will not fall, and that Love, for the most part, will prevail. And this will help you have more courage on successive occasions. But you must start to invest the trust in the Voice for Truth that you hear enough to voice it.

If you wish to play it safe, then voice it in circumstances where you feel less threat. Practice, let us say, in milder circumstances. But you must dare to risk the chance that there is a God. You must dare to risk the chance that it's the Voice for Truth and the Voice for Love and give it expression so that you may find that the world does not collapse around you.

When any of you are very resistant to what I'm saying, I never broadside you with the Truth. I finesse you gently, delicately. I curry your favor, you might say. Love curries your favor. Love curries, nurtures your friendship by not threatening you, but still managing to find a way to say what will provide clarity that you're needing.

So dare. Dare to risk the chance that Love will prevail. It's like you're afraid to jump in the lake because it might be cold. Well, jump in the lake. You'll survive. And the next time it won't be so hard to jump in the lake. And maybe it is cold, but you'll find out you survive and you can do it with a little bit more willingness each successive time. So the answer is risk the chance, Mark.

You don't think, in the beginning, that Paul felt like he might end up being the fool. You don't think that he might just be making it all up and the farce would be uncovered in front of everybody. But I didn't ask him to go in front of everybody at first. I just talked with Susan. And then I just talked with Susan and Paul's mother. And then with Susan and Paul's mother and a good friend who had a lot of curiosity questions. And then six months later, I said to him the words he will never forget: ***It is time to go public.*** Meaning let others, strangers ask questions. And so it was still one-on-one with more people.

And then there came a time when somebody said, "Can we have a Gathering? I have a bunch of friends who would love to get together and be able to ask questions." But by this time, the little thresholds of concern Paul had, and doubt and fear, had been passed over. Now it was a new threshold. It would be a group of strangers. But he had become solidly connected with me in this process and was able to stay with me.

And then, after a number of years while he had been doing this with his eyes closed, I said, "Okay, this time we're going to do it with your eyes open." And Paul was afraid that seeing everybody's faces, to be able to see whether they're scowling or smiling or nodding or shaking their heads

would be a distraction that he had been free of. But he opened his eyes and got past that.

So Love will nurture your ability to hear and to share in gentle progressive steps. Remember that. All of this is done in an atmosphere of Love. And turning every situation to your advantage and the advantage of everyone you become involved with, but you must dare to risk the chance by exposing, you might say, this capacity that others might call craziness.

And of course the ego says, "to abandon your own authority, your own self-determination is irresponsible and crazy." And yet, the fact that you are not joined, the fact that you are experiencing an illusion of separation, is creating for you what's called the human condition, and that is hell.

Okay. Any of the hanging thoughts or questions about what we discussed last week?

SEEKER (previous): Just one other incident that I'm still unsure about. And if I let the moment pass, I'll keep thinking about it. So here goes. There was another instance where I was teaching a yoga class at an organization and I was teaching at a certain fee, X say. And then one of the other teachers asked me to substitute for her, so I said, "Sure." And she was teaching at a lower fee which I told her, "You know, you should charge more because you're worth it." So when she asked me to substitute, I charged for the lower fee. Say why? Okay. Then the owners of that organization came and said to me, "We'd like you to take over her class on a permanent basis." And I said, "Well, I would be glad to do that, but I will not teach it... take it for the lower fee. You have to pay the higher fee." And they said to me, "Well, why?" And I said, "Well, if you look around on the peninsula, I'm the only male yoga teacher. And the reason is because all the female yoga teachers have a partner that helps support their family. But this is not a working wage, so I couldn't take this class without doing a disservice to every yoga teacher who wants to make a living out of teaching yoga." Okay. So they said, "Well, we'll think about it and see if we can find it in the budget." And then they said, "Well, we're going to get somebody else to teach that class." Then my... so but I felt like I was coming from integrity. But then, I thought the students who were in that class, okay, who were... we were really developing relationship between us, because even when I teach yoga, I teach the **Course**. And I thought, "I am actually depriving them of the ability to be able to interrelate with someone who teaches the **Course**." And then I said, "Well maybe I'm making too big a thing out of this principle thing about money and that kind of thing." Do you see what I mean?

RAJ: Yes.

SEEKER: So, so basically, when I did go to the Altar what I got back was, "Just keep your position and let the chips fall where they may." But yet, I had these second thoughts afterwards about severing relationship with all these students, who... when you're a teacher, you grow to love your students, as you know.

RAJ: When you say keep your position, what do you mean?

SEEKER: I mean as teaching this class, my position as, you know, continuing to teach that same...

RAJ: For what?

SEEKER: Pardon me?

RAJ: For the lower price?

SEEKER: For the lower price. Right. Exactly. Exactly. I mean I still go... teach there once a week. But, you know, it's like anything else, the more you practice, the better it is.

RAJ: So your Guidance said what you didn't expect: To do it for the lower price even though it violated a principle.

SEEKER: Ah, that's what I'm not sure of. The Guidance that I thought I got was that, "Just stick to where you're... to asking for the higher price and let the chips fall where they may." That's the feeling that I got from it, because, I thought, for the difference of a few dollars, why wouldn't they want to have me there? I mean I was drawing a large class.

RAJ: I understand. The simple fact is that all of the reasoning you went through was irrelevant. And when you asked and heard, that was what was relevant, whether you can explain why or not. Because you are where you belong and you are fitting where you fit into, what I'm going to call, the larger orderliness.

And if you had applied logic and reason to it and acted on the basis of that, you would not have been where you belonged. You must, all of you, start trusting your Guidance. Even if you mishear, you must practice, practice, practice, in order for the experience of hearing to be refined and clarified. And you were hearing correctly. I will confirm that to you.

Okay. Let's go to the book.

ANOTHER SEEKER: I wonder... I have a question...

RAJ: Yes.

SEEKER: Still on the issue of last week.

RAJ: Absolutely.

SEEKER: And specifically the one... the paragraph that we looked at. It seemed to relate. The thought was triggered by Michael's last comments. I was struck reading over that paragraph by the distinction made between perception and knowing. And it seems for all of the to-ing and fro-ing, the mental gymnastics gone through before one arrives at a response often is based upon perceptions.

RAJ: Absolutely.

SEEKER: And is contrasted it seems to be essentially a passive, receptive process taking information in on an ego level, but not accessing the Source of Knowledge or Knowing which is a connection in a Loving Place. Seems to be based entirely differently.

RAJ: Absolutely.

SEEKER: And that seems to be a key distinction: whether we approach the conditions of this existence by observation and perception, or by a prayer of Knowing and Love.

RAJ: Well put. Well put. Yes.

SEEKER: I heard that first reaction, the spontaneous "No." I mean that was a "Yes." I heard "Yes" when he said "No." And a few times in life I can remember, my goodness, that "No" was really an affirmation and...

RAJ: Yes. The "No" is a protection of Truth...

SEEKER: Yes. [softly]

RAJ: ...when it is a disagreement with error. When you say "No" and it means that you are refusing to cooperate with an erroneous premise or an erroneous action, that "No" is a positive statement in favor of Truth. Yes.

And also the to-ing and fro-ing that you were talking... the intellectual argument and reasoning process is laborious. You'll find out just how laborious when you truly make commitment to listening because Guidance is simple and clear and doesn't go through an argumentative process. It's very often just "Yes." If you want to say "Why?" after the answer is given and if you want to argue it, you're welcome to do that, but it's not necessary because the knowing of Truth that provides a smooth, harmonious experience is all that's needed. The simple "Yes" or the simple "No" that provides the harmonious experience is all that's needed. You've all, to one degree or another, loved the vigorousness of the argument in arriving at the conclusion when you could be experiencing a **whole lot** of peace and time to smell the roses.

Okay.

SEEKER: Thank you.

RAJ: You are welcome. Okay, so in the 2nd edition we're on page 43, paragraph 6, and in the 1st edition it's page 38, the last paragraph. Correct?

AUDIENCE VOICE: Yes.

RAJ: Okay. If you will.

READER: *The ability to perceive made the body possible, because you must perceive **something** and **with something**.*

RAJ: Hmm. Anybody find that statement disturbing? The ability to perceive made the body possible.

ANOTHER SEEKER: It implies there's no body.

RAJ: Someone said, "It implies there's no body." Okay.

ANOTHER SEEKER: I suppose the ability to perceive occurred when we chose the separation instead of the Oneness with our Guide, or with our Creator, and we needed something to replace it with, and so here came the body. The experience of perception, is that... am I perceiving that right? [laughter]

RAJ: Right here.

ANOTHER SEEKER: Well, I've been contemplating this paragraph and here's what I perceive about it. When I am perceiving, I'm thinking. And when I'm thinking, I'm in some form of judgment. And I've got to use something to establish a position and so I take what is the Life-force identified as me and densify it into an objective state, an object. I therefore need time and space in which to exist as an object and I have miscreated. I've used the body in an unnatural way. I have held it up as an object, instead of the flowing Presence of Love which involves no judgment. Something like that.

RAJ: Indeed. Indeed. Now, remember that "made" is the past tense of "make." And remember the difference between "making" and "creating." And I said that the word "up" needs to be added to the word "made." That which is "made" is "made-up." It's fantasy. But remember also that you cannot have a misperception—a made-up perception—of nothing. You can only have a misperception of something actual. Creation—what you call Creation—is the visibility and tangibility of God; the visibility that which renders God experienceable to God. Your body is the visibility and tangibility of your Individuality, that Place of Excellence in you, and so your

body is Real. But perception made the body as something that exists independent of its Source. When you separate Creation from Its Source—God—you end up with a perception of Creation that you currently call the world and universe. You see what I'm saying?

AUDIENCE: [some assent]

ANOTHER SEEKER: Through our senses.

RAJ: Through your senses. Yes. And you think that your senses are also physical and separate from any divine Aspect or divine Presence or divine Actuality, instead of their being the Senses of Soul.

So the ability to perceive made a perception of the visibility and tangibility of your Individuality as an independent material form called a body possible. Was that too complex? And so the visibility and tangibility of your Individuality which is inviolable and eternal became to you, by virtue of the use of perception, something unlike what it truly is: a thing that is born and dies, a temporary residence, a temporary residence for your soul, an impediment to your soul that limits you for a brief period of time and that you must just suffer through to the best of your ability. You see?

It made the misperception of the visibility and tangibility of God possible as a distorted experience of it that you call a material body that is the result of physical evolution, separate and apart from God. This really means the ability to perceive made a misperception possible. It does not mean that it made an illusion of body possible that has no existence whatsoever. Is anyone confused about what I'm saying?

ANOTHER SEEKER: So let's say you're a little soul in a sense walking along with God, Creator, and you want to experience forgiveness. When you're in the state of Beingness with the collective, so to speak, you know all there is about forgiveness, but you are not actually able to sense it with feeling. And so, if you incarnate, you are actually able to, in a sense, come down to our perception of creation, maybe experience forgiveness with a partner and in doing so you have a better perception of what forgiveness is.

RAJ: No. No. There's no place to come down to. And there's no way for you to be a little soul. Soul has a capital "S" and it's Infinite and all of what Soul/God is constitutes your Soul.

Now, right now in the middle of an apparent human condition called the world and universe, you are already home. It is Reality, the Kingdom of Heaven that you're in the middle of and experiencing through a glass darkly, through a distorted pair of glasses. So there's no place for you to come down to or incarnate into. You're forever identified. God is forever

identified and His Identification is called Creation, the visibility and tangibility that you're experiencing everywhere right now.

You're not a soul refining itself. You are Soul in the process of re-embracing what you already **are** as you're willing to let go of the idea, the belief, the mutually-agreed-upon definition that you are separate and tiny and can incarnate and be out of incarnation and jump back and forth. You see?

The ultimate is what is happening right now. You're already at your destination because you only left your destination, like Johnny in the schoolroom, by giving his attention someplace else and ignoring where he really is, while he's still **there** where he really is. Do you see what I'm saying? Waking up is a matter of bringing your attention back to where you really are, instead of dwelling in the land of imagination.

Now, you're not imagining that you have a body. I've said before that God unidentified, un-manifest God is non-existent God. You without manifestation would be non-existent. So that which identifies you is Real. That you call it a material body, that you call it an organism that's a result of a physical process is your misunderstanding of it, your misinterpretation of it. And your definition of it as being born and inevitably dying causes you, the Son of God, to behave as though you are a mortal who is going to live and die, and you slowly die yourself. You slowly behave as a dying one and you **act** it out. And you seem to have the evidence of it because you are the Son of God and you can create an illusion for yourself that seems quite real. But you know what happens? Once you or anyone else manages to go through the last act and take your last breath and you seem to disappear to everyone else, you find that you're still present.

SEEKER: So it's just the body you shake?

RAJ: And you find that you're still fully identified with form. And whatever you seem to die from, you will not have anymore. Whatever the disease, the injury, or whatever, will not be there and you'll realize, "Oh, my body wasn't physical at all. When I thought it was physical, it wasn't physical. I was **behaving it** as though it were. I was behaving **it** as though it were."

That's why healing can be instantaneous right now, because there's no physical process it has to go through in order to arrive at healing, because it's not physical at all right now. It's the visibility and tangibility of a Divine Idea in the Mind of God. And all of God's Ideas are experienceable to God as Real, visible, tangible. Real, but not physical, not material. Not self-created dust out of dust, atoms out of atoms, et cetera.

It's not an orderliness of an arrangement of physical form. It's a Divine Idea held together intact forever by the Mind that formed that Idea. And the Idea is as Eternal as Its Source.

SEEKER: Thank you for that clarity.

RAJ: You are welcome.

Now, the ability to perceive makes it possible for you to identify, or call, this tangibility of God a material body. You see? Perception makes that misperception possible.

And then you live on the basis of that misperception. Or should I say, you suffer and die under that misperception. And you call that normal and you say "okay" to it and you don't challenge it. Except, underneath, you know it's not true. And so you have people who study real hard and they become physicians and they do everything they can to overcome death. Why? Because they know it's an illegitimate imposition. They know it's not the Truth, but they don't turn to the Father to learn what the Truth is. They stay in their separated state of ignorance and to the best of their ability *within* the scope of ignorance, mind you, they attempt to overcome death. And you run to them when you feel that you're going to die to live. Why? Because you also haven't stopped being the direct Expression of God and you know that Life is eternal and that it needs to be challenged. And so you challenge it too by resisting it.

And the true resistance is, the true resistance that constitutes correction is when you abandon the ability to perceive by choosing no longer to see by yourself and you turn to God and you say, "What is the Truth here? I want to know the Real Truth, the Divinity of the thing, the Divinity of me, what You made me to be, what *You are being me as* at this moment." And then you open up to receive and when you receive, you say "Yes." You don't argue.

The ability to perceive made the misperception of that which identifies you possible. Because you must perceive something and with something. It's not possible to be conscious without having some thing to be conscious of. God moved. God is the Movement of Mind. God moved and God saw the Movement and God recognized Himself in the Movement. In the beginning was the Word, and the Word was with God, and the final essential point, Self-recognition, and the Word *was* God. So, in order to be conscious, you must be conscious of something, and you must recognize it for what it is.

Now, the great secret is that Mind Moving is an infinite Movement and it is an infinite Movement of Ideas. And that infinite Movement of Ideas is experienceable to the Mind that is Moving. And because Mind must be

aware of something in order to be Mind, it has to have that something to be aware of, and then when it recognizes Itself as the Movement, there is what you would call Integrity, Wholeness, cohesiveness, Sanity, you might say.

Now, that experience that you attribute to God is what constitutes your very Presence because you are the Presence of God. God is Presence-ing Himself right where you are, right where each one of you is. And all that God is, is Presence-ed where you are.

And I do not want you to hold on to this image factually, but if you have a hologram and you take one little piece of the hologram, you'll find that the whole picture is in that little piece. So wherever there seem to be individualities that you might think were small, all of what God is being right there is right there in you. The reason I don't want you to hold on to that image is because you are limitless. You are the Presence of God in His Wholeness. It is the Father's good pleasure to give you the Kingdom, to withhold nothing of What He Is from you. So God's Experience is your Birthright, which you are in the process of re-awakening to, reawakening to.

Now, when any of you chose to look at things all by yourself, as I said last week, you separated yourself from your Source and it caused the only thing available to you to experience, which was the Kingdom of Heaven, to seem to be separated from Its Source. And you're left with a **perception** of the Kingdom of Heaven that's called a material world and universe.

And yet, you've got to be conscious because in this process you can't stop being the Divine One that You Are, the very Presence of God.

And so you say, "Oh, I have a brain. I have this hunk of meat in my head and that's how I'm conscious. And I have eyeballs with which to see things that have nothing to do with my mind. And I have a world to experience that has nothing to do with God and has nothing to do with me. But I will spend my life learning how to be in the middle of all of this that is unlike me and has nothing to do with me and find some level of safety and happiness." And so you're in a state of ignorance. You are in a constant denial of what is actually happening. And a redefinition of the Kingdom of Heaven and the way things work has occurred. And it's an uncomfortable experience.

And so, the inevitable result is for you to say, "I am this form. I am a series of synapses and a hunk of meat in my skull. And I am in a material world." And yet all you've managed to do is take all the fundamental elements of Reality and just translate them into interconnected separate things, instead of an inseparable Wholeness that's fully conscious of Its Wholeness and

where no part of the Kingdom of Heaven is separate from you and separate from your conscious awareness. Where everything that is going on infinitely is available to you and experienced by you eternally with nothing escaping your attention. Does that answer your question?

SEEKER: Yes. Thank you very much.

RAJ: You are welcome.

ANOTHER SEEKER: I just have a comment.

RAJ: Yes.

SEEKER: When you were talking about the body, I believe that you gave us proof, or a good example, when you arose and you transfigured that we are to keep our body. And what I saw in the transfiguration is that the body is so symmetrical and so balanced, that it's Light.

RAJ: Indeed. You couldn't lose your body if you tried. So you don't keep it. You only keep what you can lose. [laughing] But for you to be unidentified is impossible. For you to be unidentifiable, for you to be unrecognizable to the Brotherhood is impossible. And even as a Body of Light, you will be uniquely recognizable.

And, remember Paul does not see it but I see the Body of Light that you are. All of you are already the Ultimate. Get this through your head. Let it sink in. All of you are already the Ultimate that you're working so hard to get back to. So you can stop working so hard at getting back to it and become less defended so that the experience of it can penetrate your very private world that you're trying so hard to maintain, because that's how you think you have integrity and that's how you can have respect and that's how you can be safe.

Yes. Yes.

ANOTHER SEEKER: Many years ago I had like a vision of the Body of Light. And I won't go into it, but I just remember, and I've heard someone speak of the adamantite particles. These Light particles say something constantly. As I remember in my vision, they speak of the individuality. They say who that individuality is constantly. Every particle that makes up an individuality speaks of that individuality. So I just thought just this moment, well, if we were relinquishing our speaking through our perceptions, we would allow, literally, these particles of Light which are Living Love to speak for us and as us, which they already are doing constantly. Just a vision.

RAJ: Yes. You could say that they glorify you as you glorify God.

Ann, you had a question? Okay.

ANOTHER SEEKER: As you were saying, or answering his question a minute ago, I had this... I really got what you were saying on a very deep level. And it was almost overwhelming, because I had this realization that there is no such thing as alone. I really got that. There is no such thing as alone. And you were talking about Mind recognizing Itself.

RAJ: Yes.

SEEKER: And that's Integrity. And we do that. We do that when we listen for the Father. We do that when we look at each other. We do that... it's like everywhere we look there is nothing but God expressing Itself. And I think where the distortion came from is that we looked at what is identified as God and we thought that looks like a separate something. That looks like a little piece split off. And then how is that little piece going to survive? And how's that little piece going to, you know, make it on its own? [laugh] And all there is...

RAJ: Well, you see, the reason these things are seen as separate is because first you said, "But, Father, I'd rather see it myself."

SEEKER: Right.

RAJ: "I'd rather see it my way!" And in that act of separation and denial of your Source, it caused all of Creation to seem to become separated from Its Source. And that's when, instead of an Infinite Unity, it became broken into an infinite separation of things, distinct and separate and apart from each other, that all must somehow manage to do the immensely, unnatural thing of cooperating with each other on the basis of agreements. And the natural harmony of the infinite Oneness of God's Self-Expression was lost. And any harmony that might be achieved through mutual agreements of separated parts would end up having to be something that was enforced, rather than utterly and absolutely and eternally natural.

SEEKER: Because they had to keep remembering the illusion.

RAJ: That is correct.

SEEKER: To keep making it real. To keep recreating it.

RAJ: To reinforce the illusion. Yes.

RAJ: Okay. Let us continue.

READER: *That is why perception involves an exchange or translation, which knowledge does not need. The interpretative function of perception,*

a distorted form of creation, then permits you to interpret the body as yourself in an attempt to escape from the conflict you have induced.

RAJ: Yes. Now, this is also important. The interpretative function of perception is a distorted form of Creation, not a new Creation. It's always an altered experience of Creation Itself. When you have made something, rather than created, you have not made something new. It is always a distorted form of Creation that the interpretative function creates.

Continue.

READER: ***Spirit, which knows, could not be reconciled with this loss of power, because it is incapable of darkness. This makes spirit almost inaccessible to the mind and entirely inaccessible to the body. Thereafter, spirit is perceived as a threat, because light abolishes darkness merely by showing you it is not there.***

RAJ: Indeed.

READER: ***Truth will always overcome error in this way.***

RAJ: How? By showing you it is not there. Not by having a war with it and causing it to knuckle under and yield. The battle is with something non-existent. And that's why you ask to know the Truth, because the Truth will disclose to you with utter clarity that what you were suffering from isn't real.

Continue.

READER: ***This cannot be an active process of correction because, as I have already emphasized, knowledge does not do anything.***

RAJ: Indeed. And you could read that to say, "Oh, correction isn't an active process, so maybe I don't have to say anything about a problem I see." No. Knowledge does not do anything except reveal what is true. And then, because you Love your Brother, you don't withhold the clarity that you're experiencing. You tell the wife, "the cat's right behind you, don't step back," because you care about your Brother.

Continue.

READER: ***It can be perceived as an attacker, but it cannot attack.***

RAJ: You understand that! [laugh] If Truth be told about something you want kept secret, then you will see Truth as an attacker, as something violating you because the thing you want to keep secret is something that you think keeps you safe.

Continue.

READER: *What you perceive as its attack is your own vague recognition that knowledge can always be remembered, never having been destroyed.*

RAJ: Yes. You might have been able to partition off one small part of the Infinite Mind that you Are and claim that that is all there is of you, but you can't get rid of the Infiniteness that you Are. And you know what? The reuniting of It in Its entirety is inevitable because the only thing that you are shielding yourself with from the rest of the infinitude of you is an imagination. And imaginations aren't real. And they cannot reinforce themselves. And either sooner or later you will get tired of the effort of reinforcing them, or you will get tired of the stress of living in that unnatural state. Or the Infiniteness of You outside the boundary you've created will manage to penetrate enough times for you to have experienced sufficient enough illumination for you to realize that there's a different experience available to you that you really prefer to have, and you turn toward It and say, "I allow you, I invite you, to register with me." That's turning to the Altar.

ANOTHER SEEKER: Can you make... I oftentimes go through my day and I forget to stay in touch. So I just kind of... I have a standing invitation always to kind of come and say, "Yoo hoo!" [audience laugh] Is that... [laughing] does that work?

RAJ: It does.

SEEKER: It feels like it works,...

RAJ: It does indeed.

SEEKER: ...'cause I get lots of little "Yoo hoos." [audience laughter]

RAJ: Yes. Yes. It is a good practice. Yes.

SEEKER: Well, like on my current job, I feel like that is...it feels...it's a completely different job than I've ever had. It's almost like a playground for this, to learn this. It's not like I'm going and making a living. The whole thing is it's not that I'm going and making a living and it's where I'm learning something completely different in an experiential way.

RAJ: Where you are allowing glimpses of the Kingdom of Heaven to occur right there in your workspace.

SEEKER: Mmm hmmm. And I feel constant...

RAJ: Good. Does everyone hear that?

AUDIENCE: Mmm hmmm.

RAJ: Everyone thinks of Heaven as in the sweet bye-and-bye after you die. And no one is looking for it right now because "as in Heaven so on earth" makes it sound like they are two places. The delightful part of everything we're talking about is the fact that right here where you say "on earth" there is nothing present but the Kingdom of Heaven. Here and now is where you should be curious to experience glimpses that can grow into more persistent visions, or experiences, of Reality that ultimately will break down the resistance you have been maintaining to the experience of your Wholeness.

SEEKER: And effortlessly.

RAJ: Yes. Exactly. And that is a good point to end for today. Okay.

AUDIENCE: Thank you, Raj.

RAJ: You are welcome. You are welcome.

AUDIENCE VOICE: We are so blessed!

RAJ: And I look forward to being with you next week. Okay.

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A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – ERROR AND THE EGO
And Section – BEYOND PERCEPTION
First Edition – p. 39 / Second Edition – p. 43

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome. And welcome to everyone who is also joining us on the internet. We will go right into the book. And if you will, what we do is each person reads a paragraph. Nobody has succeeded in reading a paragraph without my interrupting. But once you have finished the paragraph, then pass the microphone on to the next person.

READER: *God and His creations remain in surety, and therefore know that no miscreation exists. Truth cannot deal with errors that you want. I was a man who remembered spirit and its knowledge. As a man I did not attempt to counteract error with knowledge, but to correct error from the bottom up.*

RAJ: Okay. Ahh. It's like in the beginning, or everything in its original, unaltered state, even at this moment, remains in surety. God and His Creations even at this moment remain in surety and therefore know that no miscreation exists as a fact, even though you all seem to be suffering from miscreation.

Truth cannot deal with errors that you want. That's why your Good can't be inflicted upon you by those of us who are awake. What you want, you will seem to have. And you will seem to have it until you no longer want it. But as long as you want to pay attention to and value your own perceptions of the Kingdom of Heaven and as long as you want to call those perceptions a world and universe that started from a big bang and are purely physical, that is all you will see. It's very simple.

I was a man who remembered Spirit and Its Knowledge. And I'm going to play on the word "remembered" there. I was a man who re-membered Spirit, who re-joined Spirit, you might say, and Its Knowledge.

Well, we've been talking for some months now about re-memorizing, re-joining. In other words, abandoning the fascination you have with your concepts about what the Kingdom of Heaven is. The willingness to abandon mutually-agreed-upon definitions that you have with each other about what

everything is and turning toward the Altar, giving your attention to that Place of Excellence in you. And without bringing to that Place your best ideas, your best judgments, your best concepts, you allow yourself to be innocent, empty of preconceptions, with a desire to know of God of the Place of Excellence in you, what Truth is. That's how you rejoin. And we've also talked about a very important next part to that which is being willing only to be present with your Brother, your Sister, your world from that Place of Excellence, free of your preconceptions, treasured ideas, beliefs, and so on.

As a man, I did not attempt to counteract error with knowledge. In other words, you are not to go into that quiet place within you, you are not to turn to the Altar so that you may gather information of God and then turn your back on the Altar again and go out and deal with the world with this wonderful new ammunition that you got from God that's going to help you independently cope with a separated sense of life more efficiently, more successfully.

Do not attempt to counteract error with knowledge. As a man, I did not attempt to counteract error with knowledge, but to correct error from the bottom up. Wonder what that means, "from the bottom up"? How many of you have read that sentence and thought, "Wonder what that means, 'from the bottom up'?" To do it from the bottom up means to abandon the initial mistake, to undo the initial mis-step. And the initial mis-step was to turn your back on God and say, "I'd rather do it myself. I'd rather decide what this means. I'd like to give this event an entirely different meaning from the one You're giving it, God." In other words, the initial mis-step was that you decided to **think** for yourself, **perceive** for yourself.

And the way you undo error from the bottom up is to stop thinking for yourself. To stop valuing your independence. To stop insulating yourself from and against God.

Continue.

SEEKER: May I ask a... ?

RAJ: Not yet.

READER: ***I demonstrated both the powerlessness of the body and the power of the mind.***

RAJ: Okay. I demonstrated both the powerlessness of the body. I want you to understand that that statement doesn't mean I demonstrated the non-existence of the body. I demonstrated the powerlessness of the body and the power of the Mind. The body, that which all of you can see when you

look at each other, that which all of you can see when you look at the orchid or the leaf or the table, is the visibility and tangibility of an idea—an Idea held in the Mind of God. Its substance is Spirit—Pure, Divine Energy. Now, you turn your back on God and say, “I’d rather see it myself” and this independent stance and the uneasy undercurrent, or the uncomfortable undercurrent, that accompanies the choice to see things in a way that is not natural to you, causes everything to be seen opposite to what it is. And so, instead of Spirit you see substance as matter, purely physical, a presence of something that has nothing to do with God. And so you see your body as material. You see it as an organism, instead of an incredible symphony of... that is actually musical, of the Energy that is Light.

And not only that. You endow it with personality, character. “My body is acting up. My body is making a fuss today. My body is not my friend today. It’s my enemy.” You characterize it. And in the characterization, you attribute to it power that it does not have.

Now, when you re-member, re-member Spirit, when you re-join Spirit, you discover and demonstrate the powerlessness of the body because you come back into your Right Mind into a True Perspective because the body never did have power. So in re-membering Spirit I demonstrated both the powerlessness of the body and the power of the Mind—the divinely mental nature of all existence. Because the simple fact is that you’re not observing everything from your body. You’re observing everything from your Mind. And your body is just one of the infinitude of things that you experience in your Mind. Your Mind is the ground of your existence. It is the infinite Place from which infinity is experienced.

Continue.

READER: *By uniting my will with that of my Creator, I naturally remembered spirit and its real purpose.*

RAJ: Indeed. Turning to the Altar, abandoning your will in favor of the Father’s Will constitutes a uniting, a re-uniting of that which never ever actually became separate. And you naturally will remember, when you do that, Spirit—not matter—and Its real purpose. And the real purpose of Spirit is to give recognizability to the Movement of Mind that is God Being All.

Continue.

READER: *I cannot unite your will with God’s for you, but I can erase all misperceptions from your mind if you will bring it under my guidance.*

RAJ: Mmmm, mmmm, mmmm. An insulting idea. Bring your mind under my Guidance. Subject yourself to something other than your own authority, your own so-called authority, your own imagined authority. But, even though it's only imagined, it is something you value so highly that it's insulting to you, to your ego sense of yourself to have to abandon it as the central point from which you exist.

It's hard enough to co-operate with your brother or your sister or your husband or your wife, but to have to do it in an ultimate sort of way with someone who knows the Truth more clearly than you, and therefore can appear to you to be superior to you, is not an easy thing to willingly embrace. And yet, since last June, that's all we've been talking about.

And you know what? It constitutes a new way of being. It constitutes your making a fundamental shift. When you're having good days, fundamental shifts don't seem so important. When you're having really awful days, and you're experiencing misery, a fundamental shift looks pretty good—at least, reasonable.

But what I keep bringing out, and what the **Course** has been bringing out, is that when you are not joined with the Father and you are looking at everything from an independent vantage point, you are suffering. You are suffering the loss of the Peace that comes from the experience of being One with everything universally. You experience the loss of infinite communion with the Brotherhood, with all the Sons and Daughters of God. Waking up will constitute the loss of loneliness.

"Oh, well, I can stand loneliness. You know, I mean, I have a few friends. Whatever degree of loneliness I'm experiencing isn't bothering me too much." [laughing] Well, then experience it. Truth cannot deal with errors that you want.

I'm telling you that there's an alternative and I'm telling you that it's an alternative worth reaching for. It's an alternative worth claiming because it's your Birthright. I cannot unite your will with God's for you, but I can erase all misperceptions from your mind if you will bring it under my Guidance. Aren't you glad I... it didn't say under the Guidance of **all** the awakened Brotherhood? [a little audience laugh] At least you only have to deal with me. And I won't penalize you if you argue with me. And if you delay, if you procrastinate, I will not chastise you, punish you. But as long as you continue to return to me and continue to inquire as to what the Truth is, and continue to want to have any misperceptions you're suffering from erased, our Brotherhood and camaraderie will accomplish that.

The simple answer to the problem is ***break the isolation***. Abandon the independence. That is your whole problem. That is what creates what you call the human condition. And, so, do it with me, or do it with your Guide, because we're all awake. And we're all performing the same Function.

Continue.

READER: *Only your misperceptions stand in your way.*

RAJ: That's all! That's the only thing that stands in your way are your misperceptions. It's not that you're a bad person. It isn't that you've been so bad that you can't possibly be admitted back into the Kingdom of Heaven until you've been punished and suffered enough. The only thing that stands in your way are your misperceptions. Now you can't tell me that just because you're not little kids and that you're adults, that you have no curiosity to have a better perception of something, that you have no interest whatsoever in exploring and being open to surprises that benefit you.

Benefit you. That curiosity is still there with you. Don't defend yourself against the surprise of discovering Truth more clearly just because you'd rather be in charge yourself.

Continue.

READER: *Without them your choice is certain. Sane perception induces sane choosing.*

RAJ: Again, that sentence.

READER: *Sane perception induces sane choosing.*

RAJ: It's inevitable. It's natural. Sane perception, even though it's not Knowing, even though it's not Knowledge, induces sane choosing.

Continue.

READER: *I cannot choose for you, but I can help you make your own right choice. "Many are called but few are chosen" should be, "All are called but few choose to listen."*

RAJ: Yeah. Let's stop right there. All are called but few choose to listen. Listen is such an important word because listening breaks isolation, doesn't it? If you are listening, you're listening for something other than the idle chatter of your mind and your own ego. It's an invitation to hear something other than yourself. Such a simple thing. None of this at the bottom line is difficult. You already know how to listen. You just aren't choosing to. That's all.

Continue.

READER: *Therefore, they do not choose right. The “chosen ones” are merely those who choose right sooner. Right minds can do this now, and they will find rest unto their souls. God knows you only in peace, and this **is** your reality.*

RAJ: And this is your Reality already. This is your Reality. Okay.

ANOTHER SEEKER: May I?

RAJ: Yes, you may.

SEEKER: Miscreations, is that equal to misperception or mutually-agreed-upon concepts when it says, “miscreations”?

RAJ: Miscreation is like a nightmare. It’s a fantasy.

SEEKER: Right. But I’m going to use this phrase for clarification, “There’s no basis in matter.” In other words, I don’t look around and see a miscreation in the physical form, do I? It’s just all in my head. Is that... you see what I’m getting at?

RAJ: When it comes to disease, you are seeing miscreation in physical form.

SEEKER: I see.

RAJ: You are having a delusion. And others who see the same thing are joined in a mutual delusion of mutually-agreed-upon false definition.

And the moment that one realizes that the substance of all form is Spirit and is therefore not physical and not governed by what have become called the laws of matter, physics, instantaneous healing can occur because what you are seeing is not apparently held to a false structure of rules in your mind. And so what you had called physical form, when you have abandoned it to what it truly is, can shift form instantaneously, effortlessly, and comfortably, painlessly.

Continue.

SEEKER: Yes. If I said, “a weapon of mass destruction could be a miscreation,” is that going too far a field from the point that you’re trying to make? Do you see what I’m getting at? Or would you say there is such a thing as a miscreation that winds up being a weapon of mass destruction or a... you know.

RAJ: A weapon of mass destruction is nothing more than a form that everyone has mutually-agreed-upon to define as that which can bring great devastating harm to a great number of people or a great area of land. That’s still nothing more than an imagination, an idea that is being held by

everyone, and by holding it, everyone is confirming it and holding it in place. And I will tell you this. Only those who are agreed to that definition will suffer from, shall I say, the detonation or the implementation of a weapon of mass destruction. You can have SARS, you can have whooping cough, you can have measles running through the community but those who have not bought into the definition and understand that they are...

PAUL: Just a moment.

RAJ: ...that they're not subject to such a belief structure because they're subject to the Laws of God and who have even a rudimentary concept of their body as being the substance which is Spirit rather than matter, they won't get SARS or whooping cough or measles. Even those who might seem to experience the first stages of any of those dis-eases, who "catch it" and recognize that they're buying into it and refuse to, will find those first few symptoms immediately or rapidly disappearing. You only suffer from the rules that you have agreed upon and that you're committed to because there's no matter at all. My point is that no matter how strong the belief is, matter has never been created and will never be created. It will always be Spirit biased by a misconception that you're committed to. And you who are committed to it will be the only one experiencing it that way or the group of you who have mutually agreed to that definition and the rules and structures of that definition. You see?

SEEKER: Yes. Another point of confusion for me is that last sentence where it says, "God sees you only in peace." The confusion is surely God can see our delusions, but is it that He doesn't choose to see us, or He doesn't recognize that as being our true nature? How is that?

RAJ: It's the fact that Truth cannot deal with errors that you want. God cannot force you to see the Truth when you want to see something else.

SEEKER: But He sees us kicking and screaming?

RAJ: God is not unaware that you are distressed, but He also knows that your distress is unreal and that your Being is not threatened in any way by your thrilling and frightening imaginations.

SEEKER: Like a parent seeing its child be upset about the bogeyman.

RAJ: Indeed. And like a father of a human child, God loves you with a nurturing Love that is sufficient to convey to you the true state of Peace that is yours. But if, like the child, you are so fascinated by the excitement of the terror that you're unwilling to let go of it, no matter how much comforting is provided, it won't be felt until you, like the child, withdraw your

investment of energy in your reaction and your preoccupation with your imagination.

SEEKER: Thank you.

RAJ: You are welcome. Yes.

ANOTHER SEEKER: I was trying to think this through. You, as you move around, you know things. I'm trying to give up my definitions. Thursday on three different occasions I almost stepped in front of a car—I don't mean the same car—three times. So I was thinking, so what's up for me, even though I know that I and the car can be in the exact same spot at the same time and both of us go our ways, because we're both Spirit...

RAJ: Don't test that yet. [audience laughter]

SEEKER: That's probably a good idea. [laughing] But what's up now is trust, isn't it?

RAJ: Until you can sit at a counter or at a table and gently pass your hand through the table, don't step in front of a car.

SEEKER: Okay.

RAJ: Don't test a natural capacity that you have under stress of that sort. Discover the capacity in the simpleness of a test, you might say, that you engage in, in your dining room at your dining room table.

Continue.

SEEKER: Okay. So bottom line I guess what's up for me is am I really totally willing, which is what I want to be is to give up my definitions that the car can hurt me, or that this or that. That's what's up, right?

RAJ: No. How about what's up being just being more conscious.

SEEKER: I can't daydream so much?

RAJ: Being more present where you are.

SEEKER: Okay.

RAJ: Be present with the intersection. Be present with where the cars are in the parking lot so you're not surprised from lack of attention...

SEEKER: Okay.

RAJ: ...that there's a car bearing down upon you. You don't have to go for the Ultimate. Just be more conscious in every moment of your day.

SEEKER: Thank you.

RAJ: You're welcome. I would like to continue for right now.

READER: *Beyond Perception*

I have said that the abilities you possess are only shadows of your real strength, and that perception, which is inherently judgmental, was introduced only after the separation. No one has been sure of anything since.

RAJ: Yes. Now perception is what happens when you give an evaluation to an event in the Kingdom of Heaven, when you describe it in your own words and those words do not reflect what the Movement of God is there.

You're at work. A fellow employee walks by calmly. His whole stance conveys that he's not ill at ease, while everyone else is disturbed about some event that has occurred within the office politics, we'll say. So, here we have a Christ who has walked past. And you say, "I never have liked that guy. [an audience laugh] Look at him! Swaggering! Swaggering his peace. Showing how uninvolved he is. I really don't like that guy."

You see? That's a perception of a Christ, an unmoved Christ who's in his peace. And I'm going to say, for this example, that he knows better than to get upset. And so he's staying in his peace so that he can more effectively deal with what everyone else is reacting to.

Someone else seems always to do the right thing and is always kind, a good person, and those around him think he's flaunting his goodness and they can't stand him. You see my point? A perception is a description you apply to something in the middle of the Kingdom of Heaven that doesn't illuminate the Truth that it's something or someone in the middle of the Kingdom of Heaven.

ANOTHER SEEKER: So it illuminates your misperception, really.

RAJ: What does?

SEEKER: It shows you your misperception. Well, it doesn't show it to you, but it demonstrates your misperception.

RAJ: It demonstrates that you are perceiving, rather than Knowing. That you are seeing what you choose to believe, rather than having the direct Experience of What Is Really Divinely Going On.

SEEKER: Okay.

RAJ: And so in the sense, perception means misperception.

Continue.

READER: *I have also made it clear that the resurrection was the means for the return to knowledge, which was accomplished by the union of my will with the Father's.*

RAJ: And here, Knowledge, as I've used the word, means the same thing as Knowing, with a capital "K." Because when you have abandoned self-will to unite with the Will of the Father by desiring to know of the Father what Truth is, then you have available to you the Experience of Knowing the Truth, not having a perception of the Truth, but Knowing it from the tips of your toes, from the ends of the Universe.

Continue.

READER: *We can now establish a distinction that will clarify some of our subsequent statements.*

READER: *Since the separation, the words "create" and "make" have become confused. When you make something, you do so out of a specific sense of lack or need. Anything made for a specific purpose has no true generalizability. When you make something to fill a perceived lack, you are tacitly implying that you believe in separation.*

RAJ: Because, of course, when you're joined with the Father, it's impossible to experience anything such as lack.

READER: *The ego has invented many ingenious thought systems for this purpose. None of them is creative. Inventiveness is wasted effort even in its most ingenious form. The highly specific nature of invention is not worthy of the abstract creativity of God's creations.*

RAJ: Now, just as a little tidbit of information. When you turned away from the Father, when you turned away from the Altar and you became preoccupied with the form, the Infinite Form of Creation but minus the Father's Perspective, and form seemed to be transformed from Spirit into matter and Eternity seemed to be transformed into time and space, you found yourself apparently on the Earth with a moon orbiting around it and other planets orbiting around your sun. And all of this from God's Perspective, from a True Perspective, is simply part of the Infinitude of You. But, having turned away from the Altar and Spirit having been transformed into matter and Eternity into time and space, your Infinitude seemed to be separate from you—all physical objects.

And so, ingenious inventiveness had to be developed to find a way to get to the moon. And, additionally, in order to move yourself through space, you had to employ something called force, rocket engines, but nevertheless force, enough force to be able to overcome the gravity that holds you on the

Earth. When, truly speaking, if you hadn't turned from the Altar and Spirit had not been turned into matter apparently and Eternity had not been changed into time and space, all you would have to do would be to shift your attention from Earth to moon and you would be there because it's all in You. Earth, moon, planets, stars, galaxies are all resident in the Mind that you are, because Mind is the ground of your Being. The body is not the ground of your Being. You are observing everything with your Mind, even now while you think you are viewing it from your body.

Do you see what I'm getting at? The minute Spirit was translated into matter, you **all** became subject to what you subsequently decided were the laws of matter which you call physics and call a science. But at this moment none of you are bound by those laws, because those laws are imaginary. And force is not needed to get from here to there, whether it's from home to work or from Earth to the moon. I bring this out so that you will not give as much credibility to the laws of physics, and so that you might come to understand the Power of Mind which involves no force whatsoever. It takes no energy to shift your attention from one idea to another, does it? Likewise, it takes no energy or force to be present, intimately present with the surface of the moon, and then instantaneously present with the surface of the Earth. The only thing that has to shift is attention—not matter.

ANOTHER SEEKER: Right now, in theatres, there's been a real concentration of movies around things like, you know, like "Spiderman," supernatural powers. "The Hulk" is coming out. "Matrix" which shows Neo as not being bound by physical laws any more. Is this in the human psyche? Is there a deep knowing of what...

RAJ: Well, of course there is, but it's not deep in the human psyche, because human is only a definition that has been given to the Divine One that is a Christ. So, deep **within you**—the only one there is of you—you know the Truth.

SEEKER: And so that's the fascination.

RAJ: And the disowned part of you is called the Holy Spirit, which is always taking every opportunity It can to turn your current limited perception into a better perception and thus turning every situation to your advantage. And so, yes. You're going to find more of these movies and more events occurring that will trigger the remembering, because the remembering is bringing forth the triggers.

SEEKER: So, it becomes a spiral in momentum. As the memories bring about the triggers, the triggers bring about more memory, et cetera.

RAJ: Indeed. It's Self-affirming. It's Self-affirming, with a capital "S." Yes. None of it is magic at all. And none of it is supernatural. It's just the Truth registering a little bit more openly. In a way you could say that you're in a time when closet Christs are beginning to come out of the closet. Discomfort with What One Truly Is, is not as strong as it was. And a great many are finding the courage to embrace what they deeply know from what they deeply are but have kept hidden from themselves.

And, as I've been saying for the last few weeks, the call here is for those of you who are aware of this to make a choice for glorifying God by embodying God in the world, in words and in deeds. I'm saying, "Come out of the closet! Declare Yourself." Okay.

READER: *Knowing, as we have already observed, does not lead to doing.*

RAJ: And why? Because Knowing is the awareness that everything is already done. Not done in the past. When you Know What God Is Being—and I'm using the word "Being" as a verb—when one Knows as a direct Experience What God Is Being, one Knows that there is nothing needing to be done to It. And if there's anything needing to be done, it is in this sense that you stay on the leading edge of the wave of the Movement of Creation so that as the quote "Behold, I make all things new" unquote continues eternally, you are present for the fullness of What God Is Being as the Knowing of it, so that the Experience of Knowing is ever fresh.

In this sense, Knowledge can never be applied to the past. Knowledge cannot be acquired and saved. Knowledge is the direct Now Experience of the Movement that God Is Being and that you are inseparable from.

Continue.

READER: *The confusion between your real creation and what you have made of yourself is so profound that it has become literally impossible for you to know anything.*

RAJ: And what makes it confusing is the **vehemence** with which you are **committed** to what you have made, and your unwillingness to disown it, your unwillingness to abandon your maker-hood, the unwillingness to abandon the credit you think you deserve and have gotten for the skill with which you made whatever was made. It's a self-love that stands in the way. And it is a love of a self that has existence **only** in your imagination.

Continue.

READER: *Knowledge is always stable, and it is quite evident that you are not.*

RAJ: Continue.

READER: *Nevertheless, you are perfectly stable as God created you.*

RAJ: Nevertheless, you are perfectly stable as God created you. In other words, you recognize that you are experiencing instability, but it hasn't changed What You Truly Are. Your belief hasn't changed what God created right there and is Being right there where you are. Therefore, in spite of the instability you're experiencing, you are perfectly stable as God Created You, or as God Is Being You at this instant.

Continue.

READER: *In this sense, when your behavior is unstable, you are disagreeing with God's Idea of your creation.*

RAJ: Continue.

READER: *You can do this if you choose, but you would hardly want to do it if you were in your right mind.*

RAJ: Yes. Truth cannot deal with errors that you want. So, if you want an error, you can do so if you choose. You have complete permission. But you would hardly want to do it if you were in your Right Mind. "Oh, Daddy, won't you please make me do it? Won't you kick my butt and bring me into line?" No. No. Each of you has to choose for your Sanity yourself.

Your insanity hasn't altered the Truth about you in any way. But you've chosen to be willful, and you have to abandon the willfulness yourself. It's simple. Unfortunately it means you can't be enticed back. You can't be coerced. You can be invited, but manipulation... no one of us who is awake will [laughing] attempt to manipulate your mind and coerce you because if we do that, your egos will recognize the coercion and will turn the dynamic into its gain. And it will say, "Okay, I'll take ten steps in this direction, but not without making a bargain with you, or not without holding you responsible for any distress I might experience on the way." And so there's no willingness there. It just emphasizes the game-playing and further establishes the ego dynamic.

Nevertheless, if you want to be committed to an illusion, do it. Do it. Sure. But you would hardly want to do it if you were in your Right Mind.

Yes?

ANOTHER SEEKER: Can you help me to better distinguish when I'm not listening? Is it just the experience of that subtle loss of peace?

RAJ: Ai! [laughing] Yes. Subtle and not so subtle.

SEEKER: Right.

RAJ: But you can put a note on your refrigerator, or around the house, that just says, "Is it I or We?"

SEEKER: Can you explain that?

RAJ: Meaning at the moment that you look at the note that says, "Is it I or We?", it will cause you to question whether or not at that moment you're engaged in whatever you're doing by yourself or in communion with your Guide or the Holy Spirit. Is what is happening a joint activity, whether you're vacuuming or whether you're driving the car, or are you apparently doing it all by yourself at the moment? That will tell you right away and will serve to give you a reminder throughout the day to remember to do it with your Guide.

SEEKER: Is it just remembering to ask?

RAJ: Is what just remembering to ask?

SEEKER: Knowing that you're actually listening. Is there an experience of it? Or is it just the fact that you say, "Okay, I'm willing to do it together"?

RAJ: Well, let's put it this way. If you're listening and not hearing, the listening isn't fulfilled. If you are wanting not to be alone and you are reaching out to the Holy Spirit or to your Guide or to Me, and you're not feeling the presence of anything but your everyday experience of yourself, then listening isn't fulfilled yet. When it's fulfilled, you know you're not alone, whether you're vacuuming or not. And you pay attention. You find that your movement is led, how you move back and forth. It could almost become a dance to you because you're not doing it alone. You are letting your Guide be involved so that what you are doing is altered from the way you do it all by yourself. And there is a feeling of camaraderie, a Conscious Experience of Someone being present with you. So make the little signs, "Is it I or We?", just to remind you to join if you're not joined.

Listening... be careful that you don't listen... you're doing the vacuuming and you're listening, you know, so that your attention is not just on what you're doing but open to something else, and just continue to do your vacuuming. You want to listen and hear, listen and feel the response. And then stay in touch so that the connection is ongoing.

SEEKER: I'm sure I've felt that before, but I think I want to get a little bit more grounded in knowing the difference, knowing for sure when it is that I'm experiencing and when I'm wondering. [laugh]

RAJ: Well, when you feel Loved, when you are having an Experience of Being Loved, you know you're not alone. If you're not experiencing that right now, then joining is not occurring right now. You know the difference. Just be really honest with yourself.

SEEKER: Okay. So if I'm not hearing, just persist. [laughing]

RAJ: Absolutely. Absolutely.

I just want to repeat this. The highly specific nature of invention is not worthy of the abstract creativity of God's creations. So be willing to abandon any commitment that you all have to being inventive, to being creative, creative problem solving. [audience laughter] That's a nice buzzword, isn't it? Creative problem solving. And are you any good at it? You're worse off if you think that you are than those who don't think that they are, because that means that you think you've got some skill at being the creative, inventive problem-solver.

You have people attempting to creatively, ingeniously, ingeniously and inventively, find ways to manipulate the matter that your body is made-up with, made-up of, into health. And these are called drug companies.

When the fact is that what will correct error from the bottom up is the recognition that you don't have a material body. That form, ***the form that you recognize as your body, is pure Spirit. The Substance of pure Spirit is Love, Divine Love, the Father's Love.*** It's therefore not bound by the laws of physics, inertia, that which calls for time in order for change to occur. ***And in abandoning the form that you recognize as your body to Spirit, it becomes subject to spontaneous reconfiguration that doesn't require any conscious direction from you to become what it ought to be. The minute you release it from the agreed-upon structures of the perception of substance as matter, it will spontaneously reconfigure to identify what it is.*** Or you will find yourself no longer biased, experiencing a biased perception of what had been Spirit all along. And that is not inventive or ingenious or creative as a personal accomplishment. Do you see what I'm saying?

Healing is not limited to the laws of physics. Arriving on the moon is not limited by the laws of physics. You mentioned "Matrix" and in the first "Matrix," one of the statements made to Neo was, "You think you're breathing air?!" The sense of air being breathed was a concept that was being provided. And breathing air wasn't what was going on at all. Likewise a material universe isn't what's going on. And it's not what you're in the middle of. It's all Spirit, which is incapable of being sluggish, which is incapable of being limited in its movement because the Energy is constantly

available to identify the ongoing Movement of Creation that is accomplished in the Mind of God as the Movement of Ideas. That's what going on!

Okay. Continue.

READER: *The fundamental question you continually ask yourself cannot properly be directed to yourself at all. You keep asking what it is you are. This implies that the answer is not only one you know, but is also one that is up to you to supply. Yet you cannot perceive yourself correctly. You have no image to be perceived. The word "image" is always perception-related, and not a part of knowledge. Images are symbolic and stand for something else. The idea of "changing your image" recognizes the power of perception, but also implies that there is nothing stable to know.*

RAJ: Yes. Have any of you ever run up against the boundary of your mind? Have you?

ANOTHER SEEKER: Yes. Yes.

RAJ: Geographically, where was it?

SEEKER: Well, it was...

RAJ: [laughing]

SEEKER: ...about four blocks... No! No! It was when I had a vision that totally didn't fit any of my mutually-agreed-upon concepts and just, as the expression goes, blew my mind. I had no way to explain it physically or in any other way that was not, for lack of a better word, supernatural.

RAJ: Well, let me ask you it this way. Is your mind rectangular? Is it cubic? Is it an oval?

SEEKER: It feels like a little dark box. [laughing]

RAJ: [laughing]

SEEKER: I'm being evasive, but I understand what you mean.

RAJ: Indeed. You are Mind. And Mind has no limits. Mind is, and always has been, boundaryless. That means there can only be One Mind, doesn't it? You're not a what. You're a Presence—the Presence of Mind, the Presence of that in which all Conscious Experience is occurring infinitely.

When you make a definition, you create an artificial boundary, an imagined boundary. And then when you confine your attention within that boundary, you seem to lose the infinite view, the infinite connection, you might say.

But you only accomplish this by ignoring the rest, not by actually creating a boundary.

The Function of Mind is to Know.

Let's continue.

READER: *Knowing is not open to interpretation. You may try to "interpret" meaning, but this is always open to error because it refers to the **perception** of meaning.*

RAJ: In other words, it refers to a **definition** of the word "meaning" rather than referring to that of which you're trying to find the meaning.

Continue.

READER: *Such incongruities are the result of attempts to regard yourself as separated and un-separated at the same time. It is impossible to make so fundamental a confusion without increasing your overall confusion still further. Your mind may have become very ingenious, but as always happens when method and content are separated, it is utilized in a futile attempt to escape from an inescapable impasse.*

RAJ: Yes. Every attempt you make to improve a human condition without arriving... as though the human condition were real will always cause you to remain enmeshed in the human condition. Is that clear? You're trying to do the impossible.

ANOTHER SEEKER: Why can't she step in front of a car?

RAJ: Mark, **why can't** she step in front of the car? You tell me.

SEEKER: You met her at the place where meaningful and not meaningful come together and by her listening to you, you helped her out of her misperception, and you're in charge of cars and time and all of that. And I put all that together from reading this book and it's quite confusing. [great audience amusement]

RAJ: **I am not** in charge of cars. [more audience laughter]

ANOTHER SEEKER: This is where instability reigns. It always is based on the need. Need. Needs met.

ANOTHER SEEKER: I understand need.

ANOTHER SEEKER: The need to know. Needs met. Once we keep grounded in that, we won't be so _____...

RAJ: I cannot be in charge of myself much less **cars**.

SEEKER (previous): What about time and space? I mean, it says you're in charge of time and space and in charge of everything that has no meaning. [audience amusement] I have this documented too. [audience laughter]

RAJ: [amused] Would you accept that? Would you accept such a job? [much audience laughter and random clapping] ***To be in charge of all that is meaningless.*** [extreme audience hilarity]

ANOTHER SEEKER: And to include time and space in that category?

RAJ: [said gently] I cannot override free will. [more firmly] I am not in charge of this dastardly miscreation that each of you has miscreated and made commitment to, because what you have created doesn't exist. But I can meet you, my Brother, ***as*** my Brother, and be the Presence of Love with you that causes you to remember what it feels like not to be alone, and thus distract you from what is meaningless that has been binding you.

And you know, because Love is Love, as you and I walk you out of your misperceptions, I counsel you wisely not to stop breathing even though you think you're breathing air, because until you know that there is no air to breathe and you don't need it and what is happening called breathing air is something other than what you believe it is, my telling you to stop breathing would create for you a very frightening experience. Because there would have been no provision of understanding what's really going on and called quote "breathing air" unquote.

And so I will tell you how not to frighten yourself any more than you're already frightened because a long time ago you turned away from the Altar. And I will bring you back to the Altar. I will ***refresh*** you with the Truth about You in a way that ***reduces*** your fear and allows you to find the courage you didn't know you had. The courage that doesn't require force to move, to move with.

Forget about being in charge of cars and being in charge of all that is meaningless. I accepted the job. But that's not where my work is. My work is with you, with each of you as Brothers and Sisters, as Divine Beings, as Divine Ones, as the Presence of God. And as long as you believe with all your might that being in front of an oncoming car will kill you, I will advise you not to step in front of one. And when you finally understand why you ***can't*** be harmed, then you can walk wherever you want—in front of cars, horses, rabid dogs, off the edge of buildings, into a propeller, whatever.

ANOTHER SEEKER: Not as an I. I mean that's there. The doorway is the big I and the We.

RAJ: [laughing] That is for sure.

SEEKER: So, We We We all the way home. [some audience laughter]

RAJ: Indeed.

SEEKER: I got that.

RAJ: Indeed.

Continue.

READER: *Ingenuity is totally divorced from knowledge, because knowledge does not require ingenuity. Ingenious thinking is not the truth that shall set you free, but you are free of the need to engage in it when you are willing to let it go.*

RAJ: Ahh! Oh! You should all feel greatly relieved because there's no effort called for. There's no effort called for in coming back into your Right Mind. Ingenious thinking is effortful, but it's not the Truth that shall set you free. And I'm going to say, you will be free of the need to engage in it when you're willing to let it go. That's all. You just have to be willing to let it go. Let go of the apparently satisfying exercise of ingenious creativity where you, not We, where you can make a difference in the world. Any difference you make in the world as a result of ingenuity will be nothing more than a variation on an age-old theme that has for ages constituted the re-establishment of and the continuation of the human condition.

When you're willing to abandon the need to be ingenious and you abandon the "I" attitude adopting the "We" attitude as an actual experience of joining, there will be wonders that you can't imagine. But they won't be the result of ingenuity. They will be the result of your no longer blocking the Movement of God that embodies the meaning of the words, "Behold, I make all things new." And you have a week to let that sink in.

I am *enjoying* myself!

AUDIENCE VOICE: I'm enjoying myself too.

RAJ: I am enjoying the experience of you hearing me. I'm enjoying the experience of your hearing me and your knowing that you're hearing me. Many times you hear me, but you don't know that we connected. I am enjoying the *conscious* camaraderie, the *conscious* connection with you. Not with you and you and you and you. I am enjoying—the "you" isn't the most important part of what I'm saying—I am enjoying the *conscious* connection because You are Consciousness. You are Mind. I am enjoying the connection that is the *real* connection that has nothing to do with personal little I's, capital letter "I," egos, little you, you, you, you, you. Do you see what I'm saying?

I am the universal smile at this moment. [audience laughter]

And I look forward to every single moment with you between now and next weekend, [audience laughter] as well as next Sunday. We will call it a day.

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A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – BEYOND PERCEPTION
First Edition – p. 40 / Second Edition – p. 45

RAJ: Okay. Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to all of you who are joining us on the internet as well. For those of you here, as well as those are on the internet, this is not a closed group and you are welcome to and invited to invite your friends who you think might be interested to participate. Just because we're into the book doesn't mean that no one new can start. Okay. Well, let's go right into the book.

READER: *Prayer is a way of asking for something. It is the medium of miracles. But the only meaningful prayer is for forgiveness, because those who have been forgiven have everything. Once forgiveness has been accepted, prayer in the usual sense becomes utterly meaningless. The prayer for forgiveness is nothing more than a request that you may be able to recognize what you already have. In electing perception instead of knowledge, you placed yourself in a position where you could resemble your Father only by perceiving miraculously.*

RAJ: Note the word "resemble." You placed yourself in a position where you could **resemble** your Father. But the fact is that you're not here to resemble the Father. You're here to be the Father expressed.

Continue.

READER: *You have lost the knowledge that you yourself are a miracle of God. Creation is your Source and your only real function.*

RAJ: That pretty well summarizes everything we've been talking about in terms of turning toward the Altar. Forgiving means to give something for something. And in turning to the Altar, you're saying, "I'm willing to give my predisposition to interpret things the way I want to interpret them for Your View, Father, for Truth as You Are Being It."

Because at the bottom line, all of you in some way feel guilty, and mind you, that feeling of discomfort is like the bell on the garbage truck when it's in reverse, saying, "This is a more dangerous circumstance than when I'm moving forward." It would seem to you that punishment would naturally be

forthcoming for your disobedience, if you will. And so it's comforting and practical to suggest to you that you need to ask for forgiveness. That sets your mind in the right direction. But, [laughing] because of the polarized nature of your attitude when you're separate, it's easy for you to imagine that the Father would say, "No! I won't forgive you. You have been too disobedient and you deserve to suffer a little before I extend My forgiveness." And so, it's necessary to go a step further and understand that forgiveness is really embodied in your willingness to abandon your perceptions and your confidences in the way things work in favor of having the Father's View, the Father's Perspective revealed to you, which naturally brings you back into your Divine Function of Being the Presence of God expressing Himself right where you are and claiming no right to a private and personal authority.

I've said before that prayer is saying "Yes" to God, not asking God for something. Which is another way of saying, "Prayer is yielding to God." And once you've yielded to God, prayer in the usual sense becomes utterly meaningless.

And the last sentence there. Creation is your Source and your only Real Function." You simply aren't here to have a perception of what that is, an evaluation of what that is, an opinion about what that is. You see? Everything is so much simpler than the way you've been doing it.

Let's continue.

SEEKER: May I ask a question on that paragraph?

RAJ: Yes, you may.

SEEKER: It's on the last sentence where it says, Creation is my Function. I'm still a little hazy on what that would be like since I'm perceiving and trying to be ingenious and intellectual all the time.

RAJ: Well, it means none of that!

SEEKER: I realize that. So therefore I don't even have a feel for what it's... and since it's my only Function, I think I ought to look into it. [laugh]
[slight audience laugh]

RAJ: That recognition is the dawning of wisdom. Yes.

SEEKER: It's a start.

RAJ: Yes. First of all, it's an Experience of perfect Peace. Perfect Peace is you experiencing no self-consciousness, you experiencing no fear, you experiencing no vulnerability, you not caring whether others have judgments of you, on you. And in that space, if I may put it that way, you

find yourself being completely undefended. In being completely undefended, there is no inclination to assert yourself in any way.

And it's like floating on your back in a river where no energy needs to be extended for survival or to achieve a goal. And when you find yourself floating in a river, you find nothing static about your life because the current of the river is moving you and you are letting yourself be at one with it. In practical terms that means that you will find yourself functioning quote "in the world" unquote, busy, active, but not busy or active achieving personal goals, things you have made-up to accomplish. And when that happens, you will find yourself by virtue of having abandoned yourself to the Movement of Being reflecting the Father's Will, embodying the Father's Will. And thus, everything you find yourself doing will have Real Meaning, with a capital "M," that for lack of better words, will glorify God quote "in the world" unquote, embodying His purpose and blessing everyone. That's the beginning of the experience and that's the nature of the experience. That's the end of the answer.

SEEKER: So you know that doesn't sound like the common ordinary run-of-the-mill definition of creating. You know, like we think of someone who's a creative artist or you know, "Gee, that person is really creative. Look at what they did to their garden." But it sounds like what you're talking about is where you actually have no idea or ideas in your head that you claim that come from thinking and planning. It's more like, "Oh, that's interesting. Look how that worked out. Gee, I wonder what's going to happen next? Well, I wonder how that's going to resolve itself?" So, it's kind of that internal dialogue as opposed to the ones that we're normally... is that...

RAJ: That's exactly correct. It's where everything that you do is inspired, not reasoned out. And, as you say, it is only afterwards when you look and see what has happened that you will marvel at it. You will find yourself in the beginning saying often, "Man, I would never have thought of that!" Or "I would never have been that expansive. I would never have been that free in expressing what was expressed." And so you will find that Creation has occurred and it has not been separate from you in any way. But it will not have had anything to do with the thinker, the planner, the imaginer, the smart ass, the one who was inventive. And you know, it's when you let that happen and you see the perfection of what happens that you begin to realize how much energy you wasted, how much trepidation you experienced when you were trying to be ingenious yourself.

And at the bottom line, you will experience the fact that there is a God and that nothing is up to you, and nothing ever was up to you to do all by yourself.

If you were to do this rather persistently, you might be surprised to find that it wasn't until well after the fact, it wasn't until some "time" (in quotes) had passed that you realized that all of this happened in the absence of fear. That you were and had been experiencing utter Peace. And then you will say, "Ah, what a difference from the way I used to do it and the way I used to feel and the debilitating effect of the undercurrent of anxiety."

Peace doesn't come up and hit you in the face. But when you discover you have been being for six months without fear, then you understand experientially what Peace is, and how wonderful it is and that it really is your Birthright. And this realization helps to devalue any inclination you have to continue to operate independently as an authorizer in your own right.

Being part of the Movement of Creation by not behaving in any way separate from It causes You and the Creator to be indistinguishable. And you find your very Being to Itself Be the Movement of Creation, an experience in which is pure satisfaction, even though it is utterly obvious to you that you haven't had one little speck of an idea of your own being implemented.

This is why what I'm talking about is so unsatisfying and unappealing to the ego. You all get quite a hit from having your back to the Altar and imagining that everything is there for you to deal with on your own and to define and to manipulate and to protect yourself against. So, [laughing] there's no way I can appeal to your egos in order to help you or get you to wake up because that's the one thing you have to give *for* the Father's Point of View. That's the one thing you have to give up in order to have a replacement of something Meaningful. And there's the forgiveness. Okay.

SEEKER: A follow-up one?

RAJ: Yes.

SEEKER: How does intuition fit into this scheme? Because a lot of people will say, "well, you know, I have a feeling," but so often it's a projection. You know, it's like when I was in Hawaii, I kept running into people who wanted to start a healing center. And every new person, "I'm going to start a healing center." And after a year of listening to people talk about... I began to recognize that what they were looking for was healing for themselves. And then they would project it out there into the world. So, many people have intuition, or think that they have intuition, and I can't help but feel that intuition in some... it's like, you know, you do recognize that there's a lack, you know what I mean, in your life. There's something missing. So how does intuition fit into...

RAJ: I would put it this way. Intuition is inspiration not looked into deeply enough. Real Intuition is an Experience of Knowing something True, and that is different from projection. And the word is used carelessly. But intuition is like the leading edge of the experience of inspiration. And instead of acting quickly on intuition, one should abide with it and go deeper into it—in-tu-it—in to it—to intuit it more deeply so that the fullness of the inspiration can flow into manifestation or embodiment. Does that answer your question?

SEEKER: Yes, thank you.

RAJ: You are welcome.

CHRIS: Raj.

RAJ: Yes.

CHRIS: We have a question from Amena.

RAJ: Yes.

CHRIS: Amena on the internet would like to know is the process of creating art and music where there is no planning and where it just emerges from that inspiration, is [that] a moment of God-expressing?

RAJ: Indeed. It is when one tries to be creative *to order* that it stops being inspiration. If someone says, "My living room is done in blues and greens, and I would like a painting that would harmonize with and complement the color scheme of my living room," that's when an artist ceases to be an artist. When he tries to be artistic to order, to fulfill a request. Because the Movement of God considers nothing except the blossoming, forthcoming of Love in utter Originality and nothing other than Love is taken into consideration.

Now I want to refine that because you can sit a monkey down at a piano and the monkey will behave without plans, and what will emerge will not be beautiful or harmonious. And so thoughtless action is not the same as doing something without a personal plan. Let me put it this way. Inspiration is a Movement that is allowed by you, by any one of you, and when it is allowed, that Movement finds expression in form, and that is different from thoughtless, unplanned action.

So just letting go and behaving randomly and without concern—and ultimately without Love—will not result in art or beauty or that which blesses everyone. So because of the tendency of much metaphysical and new age thought in this present day, I need to make that distinction so that no one thinks I'm saying that if you just behave without plans, you will be

doing God's Will. It's not true. The only way you will be doing God's Will is when you have turned toward God, desiring to know the Truth, desiring to Experience the Movement of Love so that your every breath, your every movement reflects that into expression.

Okay. Continue.

READER: *The statement "God created man in his own image and likeness" needs reinterpretation. "Image" can be understood as "thought," and "likeness" as "of a like quality." God did create spirit in His Own Thought and of a quality like to His Own. There is nothing else.*

RAJ: I'm going to interrupt here. We spoke in the last two weeks about the fact that Mind, God moves. And the Movement is a Movement of Ideas and those Ideas are perfectly recognizable to that which formed the Ideas. And in their recognizability, they are visible and tangible, but not material. All of it is pure Spirit.

Continue.

READER: *Perception, on the other hand, is impossible without a belief in "more" and "less." At every level it involves selectivity. Perception is a continual process of accepting and rejecting, organizing and reorganizing, shifting and changing. Evaluation is an essential part of perception, because judgments are necessary in order to select.*

RAJ: Yes. In order to perceive, in order to accept or reject, organize and reorganize, there has to be something separate from the Movement of Creation to observe it. And therefore be in a position to analyze it. And so, of course, one must have turned one's back from the Altar in order to create the imaginary environment in which one could be an independent observer, and then proceed to evaluate. Part of what is very dissatisfying to the ego in the process of awakening is that in yielding to the river, floating on your back, expending no energy whatsoever for survival or the achievement of goals, one has abandoned the so-called right to make evaluations. You can't even say, "Well, I'd like to be closer to the edge of the river." Or "I'd like to be in a quieter part of the river." Or "I'd like to be in a faster part of the river."

One has arrived at a point of saying, "Thy Will be done. I will fit in." Those are the terrible words. ***I will fit in.*** I yield to the Movement of Creation and hold myself separate from it no longer. And in doing that, abandoning this apparent right to be separate, you find yourself at One ***with*** It, and It Being The Wholeness Of You.

Mind spake and Form appeared. That's a brief description of Creation. Or, Mind speaks and Form appears. But understand that this Form is not matter. Mind speaks and recognizes Itself in that Act or Action. And it's all mental. It's all Mind. And the Substance of the Experience is Spirit, not matter.

Now, what I want to bring home at this moment is that nothing that you are experiencing right now is matter. Not the chairs you're sitting on. Not the bodies that are sitting on the chairs. Not the trees. Nothing that you are experiencing is matter. And, therefore, nothing that you are experiencing right now is bound by what you would call the laws of matter or physics.

Form follows Function. Mind spake and Form appeared. Mind spake and Function functioned and was recognizable and identifiable. The Movement of God, of Creation, is Be-ing—the verb Be-ing. It is Movement. It is Function. If Form follows Function, it serves Function. It renders Function visible and tangible. Not materially tangible, but experienceable. With what? The only thing there is, Mind. And that's what's going on right now for every single one of you. It's the only thing going on, period.

What does this mean? This means that if a sprinkler head is jammed by a little piece of metal that is supposed to shift and it's not shifting, that it seems that the function of the idea is blocked by a little piece of metal, matter, and if you think it is matter, you will stand there and grouse about having to get into the water while it's running to try to loosen it up, to get it to function. If you will realize in moments like that that there is no material sprinkler head there, that it is an idea which someone allowed to register in his or her mind and render it visible. And if you will at the same time remember that Form follows Function, then you will realize that there's no material piece of metal that has the ability to do anything other than render visible the Function of the sprinkler head, of the idea. And you can watch that sprinkler head begin to function properly because there is no matter there.

The Energy of Spirit looked at when your back is to the Altar, minus the Father's Perspective, appears to be able to function or not function, to allow or to block. And this could apply to the veins in your body, the arteries. The flesh of the arteries themselves that seem perhaps to be able to change shape and block the flow of blood. If you think it's matter, you're going to have to deal with it as matter. You're going to have to manipulate it. You're going to have to oppose its ability to do something that does not identify the function it has and the functions it allows. But the moment you are willing to challenge that and recognize at least as an idea that there's no matter to it and that what you see is simply the visibility of the Movement of an Idea

which God Is Being at that moment, you then will release the visibility from your belief that it is immovable matter, and you will be able to recognize that Spirit, that the Substance that is Spirit which is serving the Function that God has set in place can reconfigure, if you will, to identify the Function that it's rendering visible and tangible as a Conscious Experience, not as matter.

You really need to enjoy the opportunities you have daily for reassessing anything that you think of as matter, and challenge it with the idea that if it appears to be matter, that it must be pure Spirit. And pure Spirit is unable to act on its own. It can only render visible and tangible the Idea that God Is Expressing. This is very important.

There is another aspect I will go into and that is when we speak of energy, like light from the sun, or energy like electricity, you **cannot** say that electricity is the Energy of Spirit. It is a modified experience of Spirit. And it is a material experience of it. And the way you can know is that it has polarities. Spirit is not polarized. The Energy of Spirit which is Love is Pure, purely single. It therefore does not have the capacity to kill. The energy of the sun, light can seem to damage your skin, and, after all of these centuries of everyone thriving under the sun wearing no clothes whatsoever, now, suddenly, the sun can cause cancer. Interesting shift of belief. And everybody buys into it. This energy that can seem to cause cancer and damage things is **not** the Energy of Spirit. It's **not** the Energy of Love that is Light. And you need to be clear on that.

Whatever has polarities is something you are seeing independent of the Father. It is the way you are perceiving the only Energy there is when your back is to the Altar. And absolutely everything you see with your back to the Altar will be polarized. And why will it be polarized? It will be polarized because you're attempting to do something impossible. And you're believing that you're succeeding at it. And so you are in error, and that error will be reflected in absolutely every part of Creation that you're experiencing. It is like putting on a pair of polarized glasses. It doesn't change anything you're looking at, but it causes you to perceive everything different from what it is.

So, again, I encourage you all to have fun consciously approaching everything that you run into with the remembrance that there's not a bit of matter there. And because there's not a bit of matter there, what you're seeing is incapable of operating at odds with the Function that has brought forth, or the Movement of Creation that has brought forth, or the Idea of God that spontaneously brings into manifestation the visibility and

tangibility of the Idea. And therefore, this so-called material universe isn't a material universe and you cannot possibly be in bondage to it.

Form, remember this, ***Form follows Function***. Function the Movement of Mind elicits without interruption without delay, that which makes that Movement recognizable—visibility and tangibility. And the only thing the visibility and tangibility can do is identify the Movement of Creation, the Movement and Presence of God. Form never ends up being independent from that which it is identifying.

And the definition of matter is something which is independent of its Source, of its Creation. A statue carved 200 years ago, you go and look at today and experience as an object in its own right. And the one who carved it is irrelevant. You see. But that's not the nature of Creation. That which Authors All That Is, is always Authoring it. Creation is Current. And Creation in every single moment being inseparable from Its Source has only one thing it can do, render visible and tangible that Source now.

Why am I harping on this? Because you need to become free of your bondage to what you think Form is. So that a sprinkler head returns immediately to its function without repair. So that a heart straining at circulating the blood in your body can return instantly to identifying the Idea of which it is the visibility and tangibility, the Function that it is rendering visible. A Function that is a Current Idea in the Mind of God and which is incapable of actually becoming embodied as something that has polarities, as something that can work or not work. That can work well or work poorly. That can, if it works well, allow you to survive. And if it works poorly, kill you. You see? And I want you to have fun with this. What a delightful thing to become free of the bondage you have been experiencing to matter, which is nothing more than Spirit, an Idea, a nonmaterial Presence that you have chosen to look at with a peculiar bias that then keeps you bound. This is part of your emerging freedom. This is part of waking up.

Yes.

ANOTHER SEEKER: What I'm hearing you say today is there's some light bulbs going off here, that there's...

RAJ: I hope they're going on!

SEEKER: [laughing] You're right. It not just applies to our alive body, but this applies to inanimate objects too, because there is no such thing as an inanimate object.

RAJ: There's no such thing as an object that isn't energy.

SEEKER: That it... right.

RAJ: Yes.

SEEKER: What you're saying, so that if we look at it, really look at it the way we're supposed to be looking at it, it's making itself new, then...

RAJ: Absolutely.

SEEKER: ...that allows for that. So there is no such thing as deterioration.

RAJ: That is correct.

SEEKER: This is really something.

RAJ: And that is part of the bondage that you all deserve to be free of, and which you won't be free of as long as you continue to say, "That's matter."

SEEKER: I'm getting a glimpse of this because I remember I had a mechanical apparatus that I prayed would work and it did.

RAJ: Indeed.

SEEKER: So it wasn't mechanical. It was part of what you're... we are saying today, of God's Expression of the Idea which through Love re-energized or remade itself new.

RAJ: That's right. You see, when you look at a sprinkler head, you say, "Well, the spring is going to wear out sooner or later." And so you're bound. The minute you recognize, though, that that spring is an idea, a nonmaterial idea, you know that ideas aren't material. In the recognition that it's an idea and that what you see there is the visibility and tangibility of the idea, and that the visibility and tangibility of the idea can't... has no capacity to do anything other than identify the Function of the Idea, then you'll realize that the spring does not have to wear out. And in fact, the spring can't wear out, and it can't become detached, and it can't do anything other than render visible and tangible the Idea, the Function, the Movement of Creation that embodies the idea. Amazing things will happen when you release everything from your definition of it as matter.

Okay. Let us continue. Okay.

ANOTHER SEEKER: Just briefly. So this means a changed perception is where the miracle is. That is what the miracle is all about, a changed perception in a sprinkler head.

RAJ: Exactly. No, not a changed perception in the sprinkler head, but in the **observer** of the sprinkler head. Yes. Indeed.

ANOTHER SEEKER: So nothing will ever wear out?

ANOTHER SEEKER: Oh my goodness. This is overcoming death, in a sense. These are all these definitions. We've created deterioration. We've created it all by our word.

RAJ: Indeed. Planned obsolescence it's called. If everything is going to be eternal, I tell you one thing [laughing] and if everything is going to have to be somewhere eternally, you will not fill the Universe with junk anymore. [scattered audience laughter] And when something is made, it will be an ultimate thing that you will be happy with always, and not need to replace with something more stimulating than the last thing to keep you alive and happy with life. You see?

SEEKER: Resurrecting everything is gonna be more fun.

RAJ: Uncovering everything that is Real is going to be fun and let's let it begin **now**. Not a year from now. Not a week from now. Go out of here today, or before you leave here today, question everything you're looking at, because you think everything is material whether it's the roses, or the glass, or the fabric that your pants are made of. You think it's matter. And you've been taught what matter is. Well, now it's time for re-education. It's time for re-definition. Does the glass have scratches in it? It appears to, but that is not part of the Function or Intent of the glass table top, so that cannot be the Truth. And because it is not matter, and because the only thing it can do is identify its Purpose or its Function perfectly, and what you are experiencing as a piece of glass has no capacity to do otherwise, nor reason to do anything otherwise, you can expect the scratches to disappear.

And it doesn't matter if they don't disappear the first time you do this. Your habit of interpreting what that piece of glass is and how glass behaves is well seated. There's a deep groove in your mind. It's a habit. And I'm encouraging you to start breaking the habit. And the more you can look at a thing and say, "That's not matter. That's Spirit." And, as you drive home and you see the streetlight, "That's not matter. That's Spirit. That's an Idea." Well, you know that at some point it was an idea in somebody's mind who designs streetlights. Take it a step further and realize that if it exists at all, it's an Idea in the Mind of God, pure Spirit, and that which is the Movement of God which is the only Mind there is universally, has formed; was like its Source, Pure Idea recognizable to the Mind which formed it. And therefore, there's not a bit of matter to it.

If you engage in this often during your day, it will begin if not to create a new groove quickly, to weaken the resolve you have in your mind as far as your sureness that you know what everything is, and it will begin to undo the confidence that you have that it's all matter. None of it is matter.

Yes.

ANOTHER SEEKER: Yesterday I took apart an old Volkswagen engine in hopes of fixing it quickly, only to find that just about every part inside that engine is junk. [laughing] So, I'm gonna go home and stop working on it. [scattered audience laughter] I think I'm just gonna sit with it [a little more laughing] and just let it lie there. And I'll continue to just sit with it, probably, knowing me, [laughing] and it will probably continue to lie there scattered all over the table.

RAJ: Well, you will find that a time will come when you'll have to go out and buy new parts because you can't just continue to have it spread out on the table. I'm telling you how to begin how to break the habit. I'm not saying that you cannot have instantaneous healing of that engine...

SEEKER: I didn't mean to imply that, I'm just...

RAJ: I know.

SEEKER: ...adding a bit _____.

RAJ: But I am adding a clarification here, because as you proceed to undo the dream you have created, you're still going to have to be practical and see that the human need is met *until* the transformation, the miracle, the sudden shift of perception occurs more spontaneously and more frequently. And you will thank your lucky stars that the idea is still valid because you can go and find another part that is an expression of that same idea.

SEEKER: Exactly. I think that I have a better attitude...

RAJ: Yes.

SEEKER: ...about the whole thing. [laughing]

RAJ: Indeed. Indeed.

SEEKER: And it's not so much an insurmountable chore to me right now...

RAJ: Yes.

SEEKER: ...having heard you.

RAJ: Good.

SEEKER: Yes.

RAJ: Because you should enjoy this process.

SEEKER: Exactly! What kicked in my response to speak on the mike right now was your statement, "I want you to enjoy yourselves."

RAJ: Yes.

SEEKER: You know, until letting go and letting what is, I've heard you say many times before, what is Real in each and every thing...

RAJ: Yes.

SEEKER: ...just simply be. And...

RAJ: Indeed.

SEEKER: Thank you.

RAJ: You are welcome.

ANOTHER SEEKER: _____

RAJ: No, we must continue.

READER: *What happens to perceptions if there are no judgments and nothing but perfect equality? Perception becomes impossible.*

RAJ: Stop right there. These two sentences should be written out and put on your refrigerator door. What happens to perceptions if there are no judgments and nothing but perfect equality? It's simple. Perception becomes impossible. To have a perception of the Kingdom of Heaven different from what it really is becomes impossible. You don't need to work to change anything back into something else. You see that? But if you abandon judgments and in its wake there is nothing but perfect equality, perception becomes impossible.

Continue.

READER: *Truth can only be known.*

RAJ: Period.

READER: Period.

RAJ: Or Truth **only** can be known. That's the meaning.

Continue.

READER: *All of it is equally true, and knowing any part of it is to know all of it. Only perception involves partial awareness. Knowledge transcends the laws governing perception, because partial knowledge is impossible. It is all one and has no separate parts. You who are really one with it need but know yourself and your knowledge is complete. To know God's miracle is to know Him.*

RAJ: And you are His miracle.

ANOTHER SEEKER: Can I ask a very brief question?

RAJ: Yes.

SEEKER: So whenever we see a work of art or a piece of music and recognize the Truth in it, at least to some extent the individuals involved in that in their following their inspiration had stopped seeing what they were working with as matter and saw it as Spirit. Otherwise the Truth and the value couldn't have been being expressed there.

RAJ: That is correct.

SEEKER: And then you were describing seeing the sprinkler as whole, you were really talking about what maybe could be called an extremely high form of art.

RAJ: You could say that. Yes. Indeed. Yes.

READER: ***Forgiveness is the healing of the perception of separation. Correct perception of your brother is necessary, because minds have chosen to see themselves as separate.***

RAJ: In other words, you start out, since it's a given that everyone has chosen to see himself as separate, it is essential to begin with correct perception, even though perception isn't ultimate. Correct perception of your Brother is necessary because minds have chosen to see themselves as separate.

Continue.

READER: ***Spirit knows God completely. That is its miraculous power. The fact that each one has this power completely is a condition entirely alien to the world's thinking. The world believes that if anyone has everything, there is nothing left.***

RAJ: That's because they think everything is matter.

Continue.

READER: ***But God's miracles are as total as His Thoughts because they are His Thoughts.***

RAJ: Indeed.

READER: ***As long as perception lasts prayer has a place. Since perception rests on lack, those who perceive have not totally accepted the Atonement and given themselves over to truth.***

RAJ: Oh! There it is again! Given themselves over to Truth. Yielding to Truth, abandoning self-made authority, imagined self-made authority. Oh!

Becoming a puppet of God. Oh! Since perception rests on lack, those who perceive have not totally accepted the Atonement and given themselves over to truth. There's the forgiveness. How about giving yourself, giving your separated present sense of yourself over to God so that it might be replaced with the Truth about you.

That's the ultimate exchange, isn't it? That you would abandon your definition of yourself and all the rights you think it has and all the power, and all the potential for success that you think it has, and giving it up **for** the Father's Perspective about You, giving it up for the purpose of glorifying God rather than yourself. For the purpose of letting GOD BE ALL THERE IS OF YOU because that's ALL there ever has been of You.

Continue.

READER: *Perception is based on a separated state, so that anyone who perceives at all needs healing.*

RAJ: Yes. Anyone who perceives at all is in need of healing. Every single one of you are in need of healing. Does that make you awful? No. But hey! It means that there are glorious things for you to discover that you're missing out on. So forget about being down on yourself because you need healing, because you're in a state of ignorance, and let your curiosity lead you to the discovery of what's True about Yourself. Let it lead you to the acknowledgement that the streetlight is all Spirit, not matter, and therefore eternal.

Continue.

READER: *Communion, not prayer, is the natural state of those who know.*

RAJ: And there is another way of describing what I spoke of as floating on your back on the river. Communion is being present with the Movement without asserting any authority of your own that you imagine that you have. Communion is an innocent allowing of yourself to be present with, and in no way separate from, God. Continue.

READER: *God and His miracle are inseparable.*

RAJ: And again remember that you have been described as His miracle.

Continue.

READER: *How beautiful indeed are the Thoughts of God who live in His Light!*

RAJ: Oh. You're a Thought of God. And how beautiful indeed **are** the Thoughts of God who live in **His** Light, rather than in the darkness of your

own imagined private authority and ability to succeed at overcoming the duality and the conflict that you've created by turning your back on the Altar without having to turn your face toward the Altar.

Continue.

READER: *Your worth is beyond perception because it is beyond doubt. Do not perceive yourself in different lights. Know yourself in the One Light where the miracle that is you is perfectly clear.*

RAJ: Wow! How inspiring! How wonderful! And you've all gotten the point. And I think you've gotten it without a sense of labor, and you will be able to leave today challenging the materiality of your world with delight rather than awful seriousness.

I know I'm beginning to sound repetitious, but, for lack of better words, the energy of our communion together, and I'm not excluding anyone listening or joining us on the internet, the energy of our joining together is, I'm going to put it this way, less and less dense, and therefore, again for lack of better words, more and more enjoyable.

And though it is impossible for me to feel bad, I can only convey to you what I need to convey to you by saying, it really ***feels good*** to be with you in this way. And it has been a most pleasant experience. And I want to say, thank you. And I look forward to being with you next week.

AUDIENCE: Thank you.

RAJ: You are welcome. Okay.

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Raj/ACIM Study Group – June 15, 2003

A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – JUDGMENT AND THE AUTHORITY PROBLEM
First Edition – p. 41 / Second Edition – p. 46

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: It's good to have you here. And I welcome everyone on the internet as well. Before we begin, I would just like to touch on a couple of things that we discussed last week.

Remember that an Idea leaves not Its Source. Therefore the visibility and tangibility of that Idea, in other words, the recognizability of It by the Mind that formed It, is not something different or separate from the Source. It is the Idea Itself. It is such an ingrained habit to think that creation is something separate from its creator, like a clay pot is something different from the one who threw it, the one who formed it. It is such an ingrained habit that there's a tendency to think when I spoke last week about the spring in the sprinkler head as though that spring is an idea that was in the mind of the one who conceived of it but that the spring in the sprinkler head is itself matter. Or the same with the signal light at the intersection.

But what I want you to understand is that when I'm talking about the spring and the signal light at the intersection, or the leaf, or the glass-topped table, I am saying that you are seeing right there an Idea. It never left Its Source. It isn't a **manifestation** of an Idea. It is the Idea Itself directly experienced. It is pure Spirit.

Likewise, there could be a tendency to think when I spoke of the arteries that had become misshapen so that they blocked the flow of blood that it was important to recognize that the artery is pure Spirit so that it wouldn't interfere with the blood that kept your material body functioning. You see what I'm saying? It's easy to be selective still and to say, "Okay, I'm going to see my arteries as Spirit, but at the same time think that this will allow the blood in your body to circulate more freely, allowing for less stress and therefore keeping your material body from dying." You see what I'm saying? The blood, the arteries, the veins, the corpuscles, all of it is an Idea that never left Its Source and therefore is an Idea still. And therefore is pure Spirit.

When you hear the word "manifestation" translate it into the meaning visibility and tangibility or the experience of recognizability. Manifestation is not something separate from the Idea. It **is** the Idea recognized. Don't leave any part of your experience of the world and universe outside of God by thinking that in any respect any part of it is material and is influenceable by knowing the Truth or influenceable by calling it Spirit. It is Spirit and nothing else.

Well, the thought can come up, "Well, why would God create a sprinkler head if grass is eternal? Why would it need to be watered? That's a human idea, a human concept, and therefore in Reality there couldn't be a sprinkler head. That has to be part of the human dream." Well, I'm telling you that you're thinking too much. You don't know what it means yet.

And that's exactly why I'm inviting you all to look at everything with innocent eyes, with freshness and without your pre-existing definitions. You don't know just how infinitely and wonderfully and uniquely and originally the Wholeness of Eternal Being is manifest, is rendered visible, is rendered recognizable. So stop making snap judgments or assumptions that say, "Well, this couldn't be part of Reality because blah, blah, blah, blah, blah." And be willing to assume that the blah, blah, blah, blah, blah that you follow the statement with, "this couldn't be part of the Kingdom of Heaven," is the means you utilize to keep yourself locked into and limited by your love of giving definitions to everything, your love of determining by yourself what this part or that part or the other part of the Kingdom of Heaven **is**, and giving preference to your definition over the Reality of it.

Now the second thing I want to comment on is that during the week, the question was presented, "How much of Reality spills over into our dream or your dream of Reality?" Again, this suggests a split that isn't there, as though you're having some sort of autonomous dream that is entirely different and separate from Reality, when the fact is that your dream, every part of your dream is based in Reality. Your dream is nothing more than an altered perception of Reality. It is Reality perceived with a bias. You have not succeeded in going someplace, like to sleep, and having a dream that is entirely separate and apart from Reality.

What I am referring to as the dream is nothing more than a biased perception of Reality. It's Reality you're seeing **unclearly**. So Reality doesn't spill over into your dream. It's what every single one of you is using as the basis for a biased, slanted, distorted perception that you're claiming is real.

So, what does this mean? It means you don't have to wake up from the dream before you can see Reality. Reality is what is in your face as I've said over and over. Reality is what is confronting you at every instant, whether

you call it a rose, or the glass-topped table, or the fabric of your pants, or the hair on your head. Reality is what is confronting you. How you are perceiving it, or misperceiving it, is what constitutes the illusion, the dream.

And because that's so, you don't have to wake up before you can see Reality. You can start with what's right in front of your face and say, "That's not matter. That's Spirit. That isn't a manifestation of some act of Creation. That is an Idea that God is having at this instant. And that Idea never left Its Source. And therefore, aside from my current perceptions, misperceptions of what it is, I choose to become undefended against experiencing this Idea that never left Its Source and never became matter, and is pure Spirit, and is embodying the Will of God, the Nature of God, the Love of God, at this very instant. I choose no longer to defend myself against experiencing that by having an opinion or a definition of my own."

The expression of that desire to Experience the Truth of that rose, or whatever it might be, is the way you open up to God. It's the way you turn toward the Altar. And it's the way you manage to let God register with you and yield to Him.

Okay. Let's go into the book. Page 46 [in the second edition; page 41 in the first edition].

READER: *Judgment and the Authority Problem*

We have already discussed the Last Judgment, but in insufficient detail. After the Last Judgment there will be no more.

RAJ: No more judgments.

Continue.

READER: *Judgment is symbolic because beyond perception there is no judgment. When the Bible says "Judge not that ye be not judged," it means that if you judge the reality of others you will be unable to avoid judging your own.*

RAJ: It's a very simple fact the same measuring stick you use to judge others, you judge yourself by absolutely. You do not have a different measuring stick for yourself—a better one, a more lenient one—than you have for others.

READER: *The choice to judge rather than to know is the cause of the loss of peace.*

RAJ: To know what? To Know the Truth, to have the direct Experience of What The Father Is Being there where the rose is.

Continue.

READER: *Judgment is the process on which perception but not knowledge rests. I have discussed this before in terms of the selectivity of perception, pointing out that evaluation is its obvious prerequisite. Judgment always involves rejection. It never emphasizes only the positive aspects of what is judged, whether in you or in others. What has been perceived and rejected, or judged and found wanting, remains in your mind because it has been perceived. One of the illusions from which you suffer is the belief that what you judged against has no effect. This cannot be true unless you also believe that what you judged against does not exist. You evidently do not believe this, or you would not have judged against it. In the end it does not matter whether your judgment is right or wrong. Either way you are placing your belief in the unreal. This cannot be avoided in any type of judgment, because it implies the belief that reality is yours to select **from**.*

RAJ: Indeed. The minute you look at that rose or the minute you look at the spring in the sprinkler head and you determine that it's matter, you determine that it has had its source in a material evolution or a mechanical process of manufacture and you make commitment to that idea, that belief, you're choosing for the unreal. You're anchoring the unreal. And you are creating a temporary inability on your part in your mind to perceive What It Really Is.

Now, when you say that the rose is alive and the spring in the sprinkler head is not, and that therefore the rose is a more valuable material object, you've made a judgment. If you say that the white rose to you is more beautiful than the red rose, you've made a judgment. But you know what? No matter how many judgments you make **between** objects in this so-called material world, it's meaningless because you haven't made the **one** distinction that is essential to your salvation. And that distinction is not between objects, but it is the distinction in your mind that you have made that says, "What I have determined a thing to be is what it is. And I choose to value it, rather than the other choice that I have available to me which is to inquire What It Really Is as God Is Being It."

The moment you provide a definition for any thing, an explanation, an understanding of it that wasn't derived from Its Source which is God, you have made a distinction and a judgment, a **value** judgment, and that judgment has separated you from the Experience of Reality. That's the only distinction that needs to be made because that distinction is the one which will allow you to make the choice for Reality and get out of the bondage of the mutually-agreed-upon definitions that constituted your choice to be able to apparently be an authorizer in your own right.

Let's continue.

READER: *You have no idea of the tremendous release and deep peace that comes from meeting yourself and your brothers totally without judgment. When you recognize what you are and what your brothers are, you will realize that judging them in any way is without meaning. In fact, their meaning is lost to you precisely **because** you are judging them.*

RAJ: And I would use a capital "M" there for Meaning. In fact, their capital "M" Meaning, their Divine Meaning, their Real Meaning, is lost to you precisely **because** you are judging them.

Continue.

READER: *All uncertainty comes from the belief that you are under the coercion of judgment. You do not need judgment to organize your life, and you certainly do not need it to organize yourself. In the presence of knowledge all judgment is automatically suspended, and this is the process that enables recognition to replace perception.*

RAJ: Yes, it does. It also deprives you of the hit that you get from thinking that **you** can be the originator of an idea, the originator of a meaningful definition. It deflates the ego. [pause] It deflates the ego.

Continue.

SEEKER: Raj, can I make a comment or two?

RAJ: Not yet.

READER: *You are very fearful of everything you have perceived but have refused to accept. You believe that, because you have refused to accept it, you have lost control over it. This is why you see it in nightmares, or in pleasant disguises in what seem to be your happier dreams. Nothing that you have refused to accept can be brought into awareness. It is not dangerous in itself, but you have made it seem dangerous to you.*

RAJ: Yes. Nothing that you have refused to accept can be brought into awareness. Your decisions, your use of your mind is absolute. So, what you have refused to accept, you will not experience.

Now, you could say there are lots of things you have refused to accept. And psychology helps you go on an internal search to find out what those things are that you have refused to accept so that you can embrace them. But that's like going through all of your definitions, mutually-agreed-upon definitions of things, like roses are more valuable than the spring in the sprinkler head, and helping you to stop making the judgment, help you to

somehow re-embrace the spring in the sprinkler head as much as you do the rose.

But you know what? If you manage to do that and you go on this internal hunt for all of the things you have refused to look at, and you manage to re-embrace them all without making judgments one over the other, you still haven't addressed the one fundamental thing that you've rejected, which was that all of this, all of these things about which you have mutually-agreed-upon definitions, are the visibility and tangibility of God. You have rejected the God-ness of them. And so, no matter how much you work at reducing the judgments you have for or against the various things about which you have made-up definitions that you are committed to, you still haven't done anything valuable.

The one thing, you might say the cornerstone that the builders rejected, the builders of mutually-agreed-upon definitions, is that ***All Is God***, that ***All Is Spirit***. And that includes you, and your Function is to be that consciousness which recognizes God in everything you see. Your Function is to be that which glorifies God by recognizing the Divinity of absolutely everyone and everything, including yourself. So when you reject the cornerstone, when you make the one simple rejection of the God-ness of everything and then look at everything minus God and give your definitions to it all, no matter how many definitions you've given to it and no matter how much work you do to bring your assessment of all those things you've defined into perfect balance and into perfect equilibrium where you love and appreciate them all equally, you are still flat out in the dream. You are still flat out unconscious of the God-ness of it. You haven't brought God back into the picture. And yet, as I said earlier, you are using ***All That God Is*** as the basis for creating the definitions you want to give to All That God Is. So you're using Reality to your own ends, while ignoring what Reality is and where you fit into it. And rather than witnessing to God, you are choosing to witness to definitions ***you*** have given to everything.

In other words, you are trying to enjoy a position of authorship that was never given to you, and therefore you can't have, even though you can imagine you have it and make commitment to that imagination and thereby create a ***belief*** that you ***believe***.

When the word "belief" is used, it's not a very strong word. When you hear of a person's beliefs, you recognize immediately by the choice of words that they are not anchored in anything eternal, because beliefs change. But when you say, "***I believe*** this," you give more substance to it in your mind. And what you believe becomes important and you want everyone else to

honor what you believe. In fact, you want everyone else to **believe** what you believe so that you can feel as though your belief really is meaningful.

Nothing that you have refused to accept, including the Allness Of God and the God-ness Of All, can be brought into your awareness. Your refusal is absolute and will govern your perception until you modify your refusal.

What you have refused to accept is not dangerous in itself. God is not dangerous. Reality is not dangerous. The Divinity of Everything is not dangerous. The Substance of Love that Everything is constituted of is a Love that embraces you and that you can **feel** loved by. That is not dangerous. **But** you have made It seem dangerous to you. And you've made It seem dangerous to you because if you embrace It, It will take away this supposed authority that you think you have which is the basis you use for self-respect. And so you've made yielding to the way things really are a threat to your respectability, to your credibility, to everything that's important to you. You see?

That's how you've **made** God a fearful thing and Reality a fearful thing. You think you derive energy for existing from being a clever, ingenious, creative presence creating out of the Stuff Of God what **you** would have the Stuff Of God be defined as. And this you will lose if you yield to God, if you dare to really want to see the Divinity of the rose, the capital "M" Meaning, the Divine Meaning that God is embodying there, or of the spring in the sprinkler head.

Continue.

READER: *When you feel tired, it is because you have judged yourself as capable of being tired.*

RAJ: Oh, and of course, the only thing... Spirit can't be tired, so if you're tired that means that you're a hunk of matter. Only matter can wear down. Only matter can wear out. Only matter can become exhausted.

Continue.

READER: *When you laugh at someone, it is because you have judged him as unworthy. When you laugh at yourself you must laugh at others, if only because you cannot tolerate the idea of being more unworthy than they are. All this makes you feel tired because it is essentially disheartening.*

RAJ: And part of this tiredness accumulates through the years, and you begin when you're 40 to be more tired than you were at 20. And at 50, more tired. And at 60, Ohhh. And why? Because what's really happened is that in your commitment to your mutually-agreed-upon **God-less** definitions, you have disheartened yourself. You have disheartened yourself. And when you

become disheartened, less and less feels worthwhile to engage in. And so, without challenging it, you acquiesce to the disheartening and you slowly give up.

Continue.

READER: *You are not really capable of being tired, but you are very capable of wearying yourself. The strain of constant judgment is virtually intolerable.*

RAJ: I'm going to interrupt there. "Virtually intolerable" has new meaning this day in terms of "virtual reality." It's a **virtual** intolerance. It's not real. It becomes **virtually** intolerable. The strain of constant judgment is **virtually** intolerable, just as all of Creation that you're looking at and calling matter is **virtually** unreal.

Continue.

READER: *It is curious that an ability so debilitating would be so deeply cherished. Yet if you wish to be the author of reality,*

RAJ: Oh, there it is. *If you wish to be the author of reality.* You might have thought that judgment and the authority problem would have something to do with, you know, your mother, or your husband, or your wife, or your father, or your boss, exerting authority over you and the authority problem you're running into as a result of the contest of wills between human beings. But the authority problem is what I've talked about before as the original sin, the **origin**-al sin, the false belief about one's origin. The original sin is not the first sin. It is the sin, the belief, the misperception of your origin. It's the **origin**-al sin. It's the **origin**-al false belief. And the authority problem is that problem. When you think that God is not the origin of you, but that you are the origin of yourself and you're a self-made man, and when you have your mutually-agreed-upon definitions and you all agree that the universe came from a big bang and had nothing to do with God and is not spiritual, you are asserting an authority that has its basis in a misunderstanding about **your** origin. So the authority problem and the origin-al misunderstanding are one and the same thing.

So we're not going to find out how to win in a contest of wills here and learn how to express authority well so that it blesses everyone. We're talking about challenging the wish to be the author of reality yourself, so that in the willingness to abandon the wish to be the author, you can turn toward the Author, with a capital "A," and say, "I want to Know the Truth about All That Is, including me."

Continue. Start that sentence over.

READER: *Yet if you wish to be the author of reality, you will insist on holding on to judgment.*

RAJ: It's the only way that you can continue to seem to be an author, an ego, a separate entity.

Continue.

READER: *You will also regard judgment with fear, believing that it will someday be used against you.*

RAJ: Oh, and it's more than a belief. It's a confidence. You **know** that someday it will be used against you. You know that some day authority, **someone else's** authority, **something else's** authority will supersede yours. You are absolutely confident about it.

Continue.

READER: *This belief can exist only to the extent that you believe in the efficacy of judgment as a weapon of defense for your own authority.*

RAJ: You see? Absolutely. The marvelously wonderfully insulting Truth is **that you don't have any authority**. You don't **need** any authority, because it's not your function to have authority. It's your Function to be that which recognizes the Authority Of God in the Movement of Being that constitutes Creation **as** the same Mind that is God recognizing Himself **in** the Movement of Creation as the Source and Condition and Visibility and Tangibility of Creation. It's your Function to let God's Mind be in you so that you have no other consciousness of anything than that which God is having of His Infinite Being.

When God sees what He has made and recognizes Himself in it, He's glorifying Himself, and that Conscious Experience is the definition of Sanity. And that Experience is **your** Function. It's **your** Birthright. It's you in **your** Right Mind, not as a private little separate part having its own mind that can be in its right mind. It's you letting the Mind Of God be, I will say, in your mind so that your puny little mind takes on its full stature, its Sanity, and you become God recognizing Himself in the Movement of Creation.

I know you cannot conceive of what I'm saying without interpreting what I've said as you being swallowed up in some kind of Infiniteness in which there is no sense of identity, and that is **not** what I am saying, and that is **not** what the experience is. Because I will tell you this. When that experience is allowed by you and your mind is transformed, you will still relate to each other as well as all of the Brotherhood, and you will relate to each other with more beauty, and more harmony, and more kindness, and

more thoughtfulness, and more involvement. And every aspect of your involvement with each other, with your world, with the universe, will be something that you cherish because it is so rich and so full of Meaning.

Let's continue.

READER: *God offers only mercy. Your words should reflect only mercy, because that is what you have received and that is what you should give. Justice is a temporary expedient, or an attempt to teach you the meaning of mercy. It is judgmental only because you are capable of injustice.*

RAJ: God offers only mercy, the unending opportunity for you to realize that all that you are attempting to do and think that you are succeeding in doing that has arisen from a loveless foundation, you haven't done. And therefore, there is no call for judgment on you. And you are not guilty for what you could not actually accomplish. You cannot even be judged for trying to do the impossible.

You are still the Son and Daughter of God. You are still the full, whole Expression of the Father that He has **never** stopped expressing. If you can't become less than that even if you believe you have, there's no recourse for the Father except to say, "'Tain't so. It's okay, Child. 'Tain't so." And to Love you so that you might not judge yourself and detain yourself from coming Home again, from re-embracing what you have judged as frightening or threatening, meaning the Divinity of You, the God-ness of You.

So God offers only mercy. God offers only the Love that reveals to you that no matter what you think you've done, you have done nothing wrong. You haven't succeeded at creating a lie. You haven't succeeded at actually manifesting an illusion. To have caused yourself to experience a misperception is not a sin. And misperceptions can be replaced with Truth easily.

Now God offers you... God offers only mercy. Your words should reflect only mercy because that is what you have received. And that is what you should give. And you will experience this mercy if you will turn toward the Father and say, "Thy Will, not mine be done. I may not be able to abandon my willfulness completely in this instant, but I do, Father, want to experience more and more of What You're Being right where that rose is. What You're Being right where that spring in the sprinkler head is. What You're Being right where my obstinate boss is. What You're Being right where my sick cat is being." You see? And when you do that, you will be answered and you will feel the mercy of it and you will feel loved. And it will be easy for you to extend it. And that's the beginning of the end of independence, of private authority, and it's the beginning of awakening.

Justice is a temporary expedient, or an attempt, to teach you the meaning of mercy. God's Love saying to you that the loveless thing you're attempting to do, you can't succeed at doing because you don't have that capacity. It was never given to you. Can seem to you to be a deprivation that authority that you ought to have is being taken away from you. And this Act of Love, because you're in a judgmental state of mind, will be seen as judgmental, as something against you. But the only reason it will seem to be judgment is because you have opted to operate from within a framework where judgment is essential.

In order for you as a group of people to have mutually-agreed-upon **definitions**, judgments have had to have been used. That's the way you come upon definitions. And that's the way you come upon agreements. And so, when you're in that mutually-agreed-upon state of mind, you are expressing a capability to be unjust. When Love comes along and says, "You're not doing anything at all. You're not succeeding at doing anything loveless. You don't have any authority to act lovelessly. The concept of yourself, the definition of yourself that says 'you are a creator on your own' is false.", you say, "Oh! You're going to take away my identity? You're going to take away my authority? Why are you against me? Why do you want to undermine my respectability, my dignity, my very being?"

And the Father says, "Because that isn't your Being. ***I am your Being.*** You and I are One. And in that Oneness, you are Infinite. And in that Oneness, you are unending Love. And in that Oneness, the Glory Of All That Exists dawns upon you as the Glory of the Infinitude of your Being inseparable from Me. And I cannot agree with you when you say that this authority that you think you have is real. And I cannot agree with you when you say that if I take that away from you, you will be less than whole. Because when you let go of it, you will be Whole beyond conception. You will Be And Experience Wholeness beyond your most ingenious, imaginative definition."

Yes. Michael.

ANOTHER SEEKER: So the idea here is to lay judgment aside. And that becomes a process in that, for instance, I'm looking at the roses and I say, "Oh, that's a beautiful rose." Or I may even say, "Oh, look at the beautiful roses. I like the white ones better than the red ones." Where the alternative would be to say something like, "Oh, what a beautiful rose. Father, how do You see this rose?"

And what I'm getting at is there's two things. One is the process just looking at things and saying, "Father, how do You see this? Father, how do You see this? Father, how do You see this?" And the other thing that comes to mind is I'll see something and automatically it's judged. It's like... I mean I realize

that I'm doing it but it's so habitual that I make the judgment before I can even say, "Father, how do You see this?"

RAJ: Yes.

SEEKER: So there's two things. One is how do you live your life in the process of putting judgment aside on a minute-by-minute, second-by-second basis? And the second thing is when you see yourself, when you recognize that there's nothing that you don't judge all the time, do you just let that be and then the judgment comes in and reminds you to say, "Father, how are You seeing this?" How... what's the process?

RAJ: It's really not divided into two things. The fact is that unless you see something you haven't seen before when you see a thing, there is judgment, at least to the extent that you think you know what that thing is and have stopped looking at it with fresh eyes. So, that's the given. That's the fundamental that you have to work with.

Now, as a result of our communion, you know that you have an option and you can ask, "What is the Meaning of this? I realize that I probably don't grasp the Reality of what I'm looking at. Father, I'm curious now. I'm not fully committed to the judgment/definition I have placed upon this part of Creation." And you just do it more and more and more frequently, because when you realize that you're insane, you then know that you have another choice which is Sanity. And you want to be Sane. So, you choose for Sanity more and more and more consistently.

SEEKER: And then right here, it said when it talked about justice, it said that, "Justice is a temporary expedient, or an attempt to teach you the meaning of mercy." I'm not sure what person that's... Is that what we do or is that what the Real Meaning Of Justice is?

RAJ: That's the Real Meaning Of Justice.

SEEKER: So there is like Truth, Beauty, there is a Justice with a capital "J." There's a Justice, a Justice in the real sense.

RAJ: There is indeed. There is Divine Harmony which could be called Divine Law and Order. There is the Way Things Work, with a capital "W." The capital "W" **Way** Things Work which is just another way of saying there is a Way God Be's All That Is. And when one chooses to behave in a loveless way by acting independent of the Father, one runs into the dissonance of the way they're choosing to behave which is the way things don't work, and the capital "W" Way Things Work.

And always when the capital "W" Way Things Work dominates, it is obvious that the result is Just because it blesses everyone. And so, in that sense,

there is Justice. Yes. This Justice uncovers to you the Fact that the mistake you were making was not judgable. And therefore, there's no penalty because you couldn't actually succeed at doing what you thought you were doing. Therefore Justice becomes recognizable as the Father's Expression Of Mercy, not judgment. Justice uncovers the correction of your mind as an Expression Of Mercy, rather than an expression of judgment. That's very important.

Okay. Let us continue.

READER: *I have spoken of different symptoms, and at that level there is almost endless variation. There is, however, only one cause for all of them: the authority problem. This **is** "the root of all evil."*

RAJ: The origin-al sin.

Continue.

READER: *Every symptom the ego makes involves a contradiction in terms, because the mind is split between the ego and the Holy Spirit, so that whatever the ego makes is incomplete and contradictory. This untenable position is the result of the authority problem which, because it accepts the one inconceivable thought as its premise, can produce only ideas that are inconceivable.*

RAJ: Yes. And the one inconceivable thought is, "I'd rather do it myself. I'd rather see it my way." Such a thing is impossible. And therefore beyond conception, inconceivable. "**I**would like to look at things **without** You, God." [laughing] Impossible. Inconceivable.

Continue.

READER: *The issue of authority is really a question of authorship. When you have an authority problem, it is always because you believe you are the author of yourself and project your delusion onto others. You then perceive the situation as one in which others are literally fighting you for your authorship.*

RAJ: Yes.

READER: *This is the fundamental error of all those who believe they have usurped the power of God.*

RAJ: Which itself is the one inconceivable thought and the one thing that **can** be corrected.

Continue.

READER: *This belief is very frightening to them, but hardly troubles God. He is, however, eager to undo it,*

RAJ: In a merciful fashion by uncovering your mistake and showing you that your mistake never succeeded at having any effect whatsoever, and that therefore you were—and still are—utterly innocent as His Perfect Self-Expression.

Continue.

READER: *He is, however, eager to undo it, not to punish His children, but only because He knows that it makes them unhappy. God's creations are given their true Authorship, but you prefer to be anonymous when you choose to separate yourself from your Author.*

RAJ: Interesting thought, isn't it? That when you choose to stand on your own, you become anonymous.

SEEKER (reader): No name?

RAJ: No name. No Presence. No real Presence of your own. You become, you might say, invisible, a non-entity.

READER: *Being uncertain of your true Authorship, you believe that your creation was anonymous. This leaves you in a position where it sounds meaningful to believe that you created yourself. The dispute over authorship has left such uncertainty in your mind that it may even doubt whether you really exist at all.*

RAJ: And most of you have at one point or another questioned your own existence. That is sad. That is really sad. Because the one thing that is absolutely certain in all this Universe is that you exist. That's the one fundamental, unalterable Fact. And for you to arrive at a point where you might actually doubt your existence is such an extreme, such an extremely polarized state at the opposite end of the spectrum of Reality, that for you to be **feeling** that is sad. Sad because it's a useless and meaningless experience that you have fooled yourself into believing is real.

And to suffer that impossible experience brings out all of the compassion of the Brotherhood in support of your finding that feeling dissolving rapidly so that you become free of it. You have no idea, all of you who have had that experience, you have no idea the extent to which and the infinite amount, if I may put it that way, of compassion and support is extended to you. Great illumination embraces you. But, of course, you will not see what you have chosen not to see. And so, you do not always feel this compassionate, loving embrace. But it is there and it does slowly penetrate. And it does slowly lift you out of it to a point where you are willing to abandon some of your

commitment to the awfulness of your current sense of yourself and then your upliftment can happen much more rapidly.

Continue.

READER: *Only those who give over all desire to reject can know that their own rejection is impossible. You have not usurped the power of God, but you **have** lost it.*

RAJ: And you think you have usurped the Power of God.

Continue.

READER: *Fortunately, to lose something does not mean that it has gone. It merely means that you do not remember where it is.*

RAJ: Isn't that wonderful? A simple clarity. Fortunately, to lose something does not mean that it has gone. It merely means that you do not remember where it is. In that realization, it's easy to bring your curiosity into play and not get stuck in the lostness of it.

Continue.

READER: *Its existence does not depend on your ability to identify it, or even to place it.*

RAJ: Remember that "it" is referring to the Power of God.

Continue.

READER: *It is possible to look on reality without judgment and merely know that it is there.*

RAJ: It is possible. It is possible. It is possible to look on Reality without judgment. It really is.

Continue.

READER: *Peace is a natural heritage of spirit. Everyone is free to refuse to accept his inheritance, but he is not free to establish what his inheritance is.*

RAJ: Ah! So, you all have an inheritance. Wouldn't you love to know what it is? You're not free to choose what it is, but there is one. There's a Birthright that is here for you.

And all of your personal, private, prized authority blocks you from experiencing it. And all I'm doing is trying to inspire you to become curious about what your Birthright is so that you will value opening up to It more

than holding on to your mutually-agreed-upon definitions, your sense of personal authority.

Continue.

READER: *The problem everyone must decide is the fundamental question of authorship.*

RAJ: The one and only question really.

Continue.

READER: *All fear comes ultimately, and sometimes by way of very devious routes, from the denial of Authorship.*

RAJ: All fear, *all* fear no matter what it is, comes ultimately from the denial of Authorship, God's Authorship.

Continue.

READER: *The offense is never to God, but only to those who deny Him. To deny His Authorship is to deny yourself the reason for your peace, so that you see yourself only in segments. This strange perception **is** the authority problem.*

RAJ: This strange perception is the Authority Problem. That's all there is to the Authority Problem: a strange perception, a biased perception, an altered perception. Again, an altered perception of the only thing there is, period. Don't pride yourself in some capacity you think you have to alter or bias or twist the experience of Reality and call it names you choose to call it, and create ways to be within those definitions that give you a sense of authority independent of God. Don't pride yourself on this.

That's not what your mind is for and that's not your mind's Function and no matter how real you think the results of doing it are, they are not real. And your commitment to their reality constitutes a form of insanity. Is it not interesting that you've never heard of terminal insanity? Insanity can never come to an end result. It's more like... I'm going to put it this way. It's more like what the world looks like when you are looking at it while having a really constipated bowel movement. It takes more effort than you can imagine to be so unnatural as to create a misperception of Reality.

Paul wondered whether I really wanted to say that and I really did [audience laughter].

When you look at a baby having a really difficult B-M and his face turns red and his eyes squinch up, can you imagine what his world looks like to him at that moment? When you are going to the effort to try to be something

that you cannot be, it's a strain. It's hard work to do the impossible, and while you're doing it and looking at everything, looking at the Kingdom of Heaven through the strain of it, you see it [laughing] in what your ego calls fresh, new ways, but there's no pleasure in it. There is no Love in it. There's no Peace in it. And to forever be in the middle of the experience of a constipated bowel movement is not something for you to work at becoming comfortable with. It's something to let go of. It's something to abandon.

We are not going to read the last paragraph today. I want to leave it today just exactly where we've left it so that you might be with it.

I thank you very much and I look forward to being with all of you next week.

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A Course In Miracles (reference pages)
Chapter 3 – THE INNOCENT PERCEPTION
Section – JUDGMENT AND THE AUTHORITY PROBLEM
And Section – CREATING VERSUS SELF-IMAGE
First Edition – p. 44 / Second Edition – p. 49

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome everyone who's joining us on the internet. We will go right into the **Text** without delay.

READER: *There is no one who does not feel that he is imprisoned in some way. If this is the result of his own free will he must regard his will as not free, or the circular reasoning in this position would be quite apparent. Free will must lead to freedom. Judgment always imprisons because it separates segments of reality by the unstable scales of desire. Wishes are not facts. To wish is to imply that willing is not sufficient. Yet no one in his right mind believes that what is wished is as real as what is willed. Instead of "Seek ye first the Kingdom of Heaven" say, "Will ye first the Kingdom of Heaven," and you have said, "I know what I am and I accept my own inheritance."*

RAJ: A strong series of statements. To see the Truth of them, each one of you must dare to be honest with yourselves, else you will be inclined to say, "Oh, I don't feel imprisoned."

The limits you are all experiencing are the result of free will being expressed; the free will to give your own definitions to everything without getting their Meaning from That Which Created them in the first place in order for you to have something to make up a definition about.

You know what you're doing when you turn within and you say, "I'm willing. I'm willing to consider the possibility that the way I'm seeing everything is flawed. That what I think things are may not be what they are." And you ask to have an experience of the Real Meaning of each thing that goes beyond your current experience of it, what you're doing is you're saying: "Father, I want Your Vision. I want the Will that You are expressing right where this thing is to be established in me as my conscious experience and override and eliminate my current definitions, my current perceptions." And at the bottom line what you're saying is: "Father, I'm

asking for the Will You are expressing to render null and void and nonexistent any personal will I thought I had."

Now the only problem is that you associate your existence and your identity with **your** will. And so if you ask for your will to be replaced by the Father's Will, you think that you are asking for your very identity to be obliterated. And you must understand that that is **not** true. That is not what the result of your request will be. The result of your request will be that you will no longer experience being imprisoned because you will have abandoned, you will have let your personal private sense of will be deleted, if you will, from your experience and that is the very thing which has caused you to experience limitations or imprisonment.

As long as you are exercising willfulness by determining what a thing is to be in your own mind, you are depriving yourself of being inseparable from, at one with, the Movement of capital "B" Being, which is the Father Willing, Creating anew, Being All That Is new.

You will not be swallowed up in anything. Rather you will find yourself, as it were, standing where the fountain pours forth into expression and you will experience yourself Be-ing the Place where it pours forth through, which is what the Father experiences.

"Thy Will be done," is a request for you to no longer be subject to distorted perceptions of Reality or the Movement of Creation Itself. And so, ultimately, it doesn't constitute a loss of identity at all. It constitutes a coming back into what your true Real Identity is.

Instead of "Seek ye first the Kingdom of Heaven," say, "Will ye first the Kingdom of Heaven." And who are you saying it to? Yourself? No. What that means is you're returning authority to the only place where Authorship is. You're saying: "Father, I'm abandoning my so-called position of authority and all of my attempts to create the meaning of everything. And I yield to what you will. Will Ye first the Kingdom of Heaven and I'll stop willing the world and universe, the distorted perception of the Kingdom of Heaven." And when you say that, you have said, in effect: "Now I know what I am. I am all You are Be-ing right here where I am, Father. And I've returned the Authority to You, so that I might let this mask of personhood that I've been creating and maintaining slip from me so that I might see You right here where I am. And in returning Authorship to the only Authorship, the only Author there is, I realize that I am putting myself in a position of accepting my inheritance."

You see, you exist only for the purpose of standing in receipt of your inheritance. You don't have a private personal purpose of creating an

inheritance for your offspring, or for creating your own good or your own wealth. Your function is to forever stand in receipt of your inheritance which comes from the Father. And when you accept that inheritance, when you stand in receipt because you've abandoned any sense of personal private authorship of your own, it isn't that you still stand separate in receipt of All That Is. What happens is there is a shift of conscious experience in which you find yourself at one with, and inseparable from, the emergence of All That Is. And your inheritance isn't something you stand in receipt of. It is what constitutes You in Your Totality. It is an experience, a new experience, of Identity far superior than the identity you thought you created for yourself by being an independent author **willing** things to be what you said they were, rather than what God was Being. This is very important.

There is no one who does not feel that he is imprisoned in some way. That's nothing to feel bad about. It simply means there's a whole lot you don't know yet. It means there's a whole lot available to you. And so rather than making you feel bad, it should inspire you to be inquisitive, but to be inquisitive of God.

Before we go on to the next section, I will ask if there is anyone who has a question.

ANOTHER SEEKER: If I remember correctly, Raj, this is the first time we've come up against the word "wish." And so could you give us the difference between "wishing" and "willing"? "Willing" seems like a passive thing, and "wishing" is a more active thing, is that more active thing of the mind?

RAJ: "Wishing" is to want to have something you don't have. "Wishing" is brought into play for the purpose of having things be different than they unalterably are. "Wishing" is an expression of dissatisfaction.

In your sense of separation, you wish for everything to not be what God is being it as (and I'm aware that's not good English) because you want the right to define it yourself. And then you bring willfulness into play. You bring will into play to force yourself to believe the definition and to get everyone else to believe the definition with you, so the group consensus confirms it and seems to make it more real.

When it says, "to wish is to imply that willing is not sufficient," does not mean the same thing as to wish is to imply that **will** is not sufficient. To wish is to imply that willingness to yield to the Authorship of God is not sufficient. I wish it to be more or different, and **I will** for it to be different.

SEEKER: So whenever we're not surrendering to the Will of God, we are wishing.

RAJ: You sure are. You sure are. And you're also wishing for the hit of the experience of authority which isn't available to you on your own.

SEEKER: So, most people when they talking about manifesting, the ability to be able to manifest, they're talking about having their wishes fulfilled.

RAJ: That is true. And then they use their spiritual or metaphysical thought processes to supposedly will that thing into manifestation.

SEEKER: Like the power of positive thinking, that kind of stuff.

RAJ: Exactly. Prayer is not a wish and it's not a will. It's not an expression of will. Prayer is "Father, Thy Will be done, not mine."

You cannot comprehend the Fullness of fulfillment that you will experience when you abandon this so-called authority you think you have to manifest success and let in the Fullness of what the Father is Being as You. But I ask all of you to be curious to have the experience.

Okay, let's continue.

SEEKER: Thank you.

READER: *Creating versus the Self-Image*

Every system of thought must have a starting point. It begins with either a making or a creating, a difference we have already discussed. Their resemblance lies in their power as foundations. Their difference lies in what rests upon them. Both are cornerstones for systems of belief by which one lives. It is a mistake to believe that a thought system based on lies is weak. Nothing made by a child of God is without power. It is essential to realize this, because otherwise you will be unable to escape from the prison you have made.

RAJ: And as I've brought out before, you can't stop being the Sons or Daughters of God, therefore you are using the Substantiality, the Divine Substantiality of What You Are to create for yourselves misperceptions. You haven't lost your Divine status and become something different called a mortal, a human being, who has been born into a material universe for the purpose of refining your soul until you get until you get smart enough not to do it again.

You are the absolute and only Divine One that you will ever be, behaving as though you aren't that Divine Being and believing your behavior. It's because this is the fact that you can escape from your imprisonment. And

you can escape from it as quickly as you change your mind. It's not any more complicated than that.

Continue.

READER: *You cannot resolve the authority problem by depreciating the power of your mind. To do so is to deceive yourself, and this will hurt you because you really understand the strength of the mind. You also realize that you cannot weaken it, any more than you can weaken God. The "devil" is a frightening concept because he seems to be extremely powerful and extremely active. He is perceived...*

RAJ: And that's the key word: He is *perceived*.

Continue.

READER: *He is perceived as a force in combat with God, battling Him for possession of His creations. The devil deceives by lies, and builds kingdoms in which everything is in direct opposition to God. Yet he attracts men rather than repels them, and they are willing to "sell" him their souls in return for gifts of no real worth. This makes absolutely no sense.*

RAJ: Now I want to point out that this devil that of course is out there, is something separate from you, different from you, but it's out to get you, is simply a projection of what all of you are already engaged in. You are the devil, if you will. You are the Christ behaving as though you're not the Christ and believing your behavior. And everything you are engaged in is in opposition to Reality because you're enjoying the hit of defining everything yourself. So that's all there is to the devil. It isn't a powerful force. It's just a misuse of your mind.

It seems to entice you and it seems to cause you to be willing to abandon God, abandon your Soul, abandon your Self, in favor of the concept of yourself that you've created and the imagined satisfaction of developing this self-authority through willfulness to the point where it has power of its own. And yet this is all just an unrealistic imagining in your mind.

Continue.

READER: *We have discussed the fall or separation before, but its meaning must be clearly understood. The separation is a system of thought real enough in time, though not in eternity.*

RAJ: Let me interrupt you. The separation is a system of thought. That's all. It's a system of thought. It's a way of thinking about things. It's not an event. It's not even a result. The separation occurred and now you're

separate from God. Hopefully with some sort of gold tether but separate from God. No! All there is to the separation is the way of thinking that you have adopted in order to perceive things the way you want to perceive them.

Continue.

READER: *All beliefs are real to the believer. The fruit of only one tree was “forbidden” in the symbolic garden. But God could not have forbidden it, or it could not have been eaten. If God knows His children, and I assure you that He does, would He have put them in a position where their own destruction was possible? The “forbidden tree” was named the “tree of knowledge.” Yet God created knowledge and gave it freely to His creations. The symbolism here has been given many interpretations, but you may be sure that any interpretation that sees either God or His creations as capable of destroying Their Own purpose is in error.*

RAJ: That is very clear.

Continue.

READER: *Eating of the fruit of the tree of knowledge is a symbolic expression for usurping the ability for self-creating.*

RAJ: Okay. Eating of the fruit of the tree of knowledge is a symbolic expression for usurping the ability for self-creating, meaning that you have attempted to take on the capacity to be self-creative yourself. You’ve stolen authorship from God in effect.

Continue.

READER: *This is the only sense in which God and His creations are not co-creators. The belief that they are is implicit in the “self-concept,” or the tendency of the self to make an image of itself. Images are perceived, not known.*

RAJ: They are masks. They are costumes that characterize you. You go to a fair and there are artists there who will draw caricatures of you that capture the essence, but not the fullness, and usually bring a little bit of humor in, which means that it makes a little bit of fun of the flaws in you. Images are perceived, not known.

Continue.

READER: *Knowledge cannot deceive, but perception can. You can perceive yourself as self-creating, but you cannot do more than believe it. You cannot make it true. And, as I said before, when you finally perceive correctly you can only be glad that you cannot. Until then, however, the*

belief that you can is the foundation stone in your thought system, and all your defenses are used to attack ideas that might bring it to light. You still believe...

RAJ: Let's stop right there. And all your defenses are used to attack ideas that might bring it to light. Again the reason is because your sense of identity is derived from the imagined authority that you have brought into play so that you might succeed at replacing God by actually defining something and the definition becoming the new capital "M" Meaning of it. The defense comes up because you do not want to lose this cherished sense of identity, this caricature of identity.

Continue.

READER: ***You still believe you are an image of your own making. Your mind is split with the Holy Spirit on this point, ...***

RAJ: I'm going to interrupt, and when you continue I'd like you to go back to the beginning of that sentence. Your mind is split with the Holy Spirit on this point. Remember that I said the Holy Spirit is your Divinity held in trust while you dally with the ego. This is another way, that is another way of saying your mind is split with the Holy Spirit.

Continue.

READER: ***Your mind is split with the Holy Spirit on this point, and there is no resolution while you believe the one thing that is literally inconceivable. That is why you cannot create and are filled with fear about what you make.***

RAJ: Understand that when something is conceived, it is Created. When something is imagined, all you have is a belief as a result. You have what you made-up. What is conceived becomes Created. Creation is God conceiving infinitely according to His Nature and Being. And what God conceives and is experienced as Creation varies not one iota from the Nature and Character of God.

Your Function is to be the conscious experience of the conceiving which becomes Creation. The authority you are all trying so hard to have independently is an Authority that waits for you to join with It letting It be the Totality of You so that you find yourself standing always at the threshold between Conception and Creation, being All of Both with God, with God. And without any sense of tininess or privateness or differentness associated with it.

Continue.

READER: *The mind can make the belief in separation very real and very fearful, and this belief is the “devil.” It is powerful, active, destructive and clearly in opposition to God, because it literally denies His Fatherhood.*

RAJ: And there we are again. When you claim an existence separate from God, you are denying His Fatherhood. You are denying your Sonship.

A Father without a Son is not a Father and a Son without a Father is not a Son. Let me put it this way: If a Son could successfully separate himself from His Father, both would cease to exist.

Continue.

READER: *Look at your life and see what the devil has made. But realize that this making...*

RAJ: I'm going to interrupt one more time. Look at your life and see what the devil has made. “Ooo hoo, you see what the devil has made?” No. Look at your life and see what your practice of giving your own definitions to everything as being different from what God is Be-ing right there has made for you. Look what it has made-up for you. It has made-up for you a lot of curious, radically unique and distorted perceptions that constantly reinforce a sense of threat and danger and persecution and vulnerability for you. Look at what the devil has made. Look at the thought system you have been employing has made for you. When you realize that it's your very own thought system that has made it for you and that that's all that there is to the devil, you'll realize that there is no evil power out there that may be stronger than you. And you will also recognize that the solution to the problem is a simple change of mind from making things up yourself to letting God be the only One Who is making anything, actually which means that He is Creating them.

Again, waking up is transferring the mantle of authorship from your shoulders to the Real Author. And again, although that may seem to deprive you of something essential to your individuality, your sense of who you are, it will return you to Who You REALLY Are because you will be taking your place as Son and letting Father be Father. And in that joining you will lose all sense of difference from the Father and find that the Father is All there is of You. Your Identity will be infinitely enhanced and then when you look at your life or your experience, you will rejoice. You will exist in an ever-present conscious experience of Joy.

Continue.

READER: *But realize that this making will surely dissolve in the light of truth, because its foundation is a lie. Your creation by God is the only*

foundation that cannot be shaken, because the light is in it. Your starting point is truth, and you must return to your Beginning. Much has been seen since then, ...

RAJ: And you could say much has been made, or a lot of water has gone under the bridge with flotsam and jetsam of your imagination flowing by.

Continue.

READER: *Much has been seen since then, but nothing has really happened. Your Self is still in peace, even though your mind is in conflict. You have not yet gone back far enough, and that is why you become so fearful. As you approach the Beginning, you feel the fear of the destruction of your thought system...*

RAJ: And your sense of your identity.

Continue.

READER: *... upon you as if it were the fear of death. There is no death, but there is a belief in death.*

RAJ: And you must understand this so that when you are faced with this fear that arises as you get back near the Beginning, you will say, "I will proceed further anyway. Because all there is to this fear that is arising is nothing more than the death throes of what I have imagined myself to be and which I have invested emotion into."

So don't be surprised that it's there, but also, don't be deterred by it.

Pardon?

ANOTHER SEEKER: What does that mean, "as you approach the Beginning"?

RAJ: As you retrace your steps and you get back to, closer to, the point where you made that initial step away from Home and said, "I would rather see it my way." As you get back closer your Essential Being, your Real Self, because you are abandoning your insistence upon private personal authority, you will find fear increasing. That's why I said, when you get near the doors of the Kingdom of Heaven, you will find that the ego will create gargoyles around it to scare you off. And the point is: **Persist forward.** Know that that will happen, and when it happens, disregard it.

SEEKER: So "Beginning" just means where you begun to have a thought different from God.

RAJ: Exactly. The Beginning is where you started from on this fateful journey.

SEEKER: Thank you.

RAJ: You are welcome. Yes?

ANOTHER SEEKER: In regards to what you just said, I've been experiencing more peace recently, except for certain events that seem to take place that bring up issues, and I'm wondering, are those events taking place because the ego's putting up the gargoyles, as you said, or because that is what I have to experience on my journey back to the Beginning?

RAJ: Each undoing of a belief has its own little gargoyles, has its own little resistances, because you're breaking a habit. And when you break a habit, there's a certain discomfort because you have become comfortable with your habits. The abandoning of a habit is the abandoning of a certain level of comfort which you have held onto in order to avoid being out of control.

What's being referred to here as quote "as you approach the Beginning," we're not talking about the little breaking of habits that occurs along the way, but as you near the end of the undoing of old beliefs and old definitions, that point where the only thing left for you to do is to abandon control completely and forever. Okay.

SEEKER: Can I just review... Oh, before you move on, can I go back to the conceiving thing?

RAJ: Yes.

SEEKER: I sort of got stuck there because it seems like the paragraph didn't fit in with the rest of it. Is God the only One Who conceives and does He conceive through us? And that is inspiration?

RAJ: God is the only One Who conceives. The fact is that you're not separate from Him for Him to conceive through.

This "us" that's on its way home is an imaginary "us." It's You, the Divine One That You Are, believing that you are some sort of independent lost soul, lost from God, on a journey home. It's the Christ believing he or she isn't the Christ, returning to the realization that he or she is the Christ. And so this one apparently coming Home is the imaginary self. But the closer you get to Home, the less that imaginary self has value for you and the more you find yourself feeling your Divinity and your Nature as It is derived from God. And as that happens, you desire even more fully to have God reveal to you this Divine Nature of your Being. And so, as you move toward Home, and as you yield to what the Father reveals to you about You, you become more and more undefended against experiencing your Christhood.

But when you get Home, there is no experience of separation and you are not something for God to conceive through. You find yourself to be the Conscious Experience of the Movement of Conception/Creation.

Now, You **Are** Being That at this moment. That is What You Are at the moment, at this moment. You're just not paying any attention to it. You have, in effect, blocked it out because you preferred to toy with the idea of being able to be a private personal creator on your own. And you can't possibly do that unless somehow you block from yourself the fact that God is the only Author. So you must deny that in order to have a place, as insane as it is, to pretend authorship and to explore all of the interesting facets of it, and what it means for you and what it means about you and what power it gives you over things, including your brothers and sisters, and so on and so on. You see? You can't possibly explore that in a believable way unless you deny God's Authority and push It out of sight.

Nevertheless, You as the Presence of God are at this very moment Being the Movement of God that is Conception/Creation. And coming back into your Right Mind means becoming undefended to this Fullness of Your Being so that you are not denying it so successfully that you're somehow unconscious of it. You see? Okay.

You must be careful when we talk about the journey Home, because it implies that there is someone making a journey Home. And quite obviously, you have to bring into play an intent to go back Home. But the only thing that can successfully have the intent to return Home is some part of the Awakened One That You Are, that could never have been gotten rid of, asserting Itself instead of the willfulness that wants to assert itself independently.

ANOTHER SEEKER: _____

RAJ: It is your Sanity registering with you in the middle of your insanity. And so it would seem that there is an insane one getting more sane. But the fact is that it is the Whole One that each of you is, coming into a fuller experience of What It Is in Its Wholeness. So it can be confusing. That's why it's so important not to get too focused on this one who is returning Home and the dynamics of the trip.

SEEKER: It's just Be-ing Divine Movement. If we are, we are in action as Divine Movement.

RAJ: Yes. Either consciously or unconsciously. And if it's unconsciously...

SEEKER: Then we screw it up.

RAJ: If it is unconsciously, everything is already screwed up as far as your perceptions of the Only Thing To Perceive go. And the Only Thing To Perceive, or have a perception about, is the Kingdom of Heaven—Reality.

SEEKER: So going back to Michael's statement about positive thinking. What is that? Is that... could what positive...

RAJ: "Every day in every way, I'm getting better and better." It's a positive use of will, of willfulness, personal will. Yes. It doesn't really have anything to do with yielding to the only Author there is. And that yielding to the only Author there is, is the only thing that will uncover you better and better. You see?

It's time to abandon clear, correct thinking as the means for getting Home. And let this one clear thought be the bridge to getting Home, and that one clear thought is: Thy Will be done.

SEEKER: But doesn't sometimes "Thy Will be done" come out in positive feedback to somebody or a positive... if something awful is going on and you just sort of have this... you see that there is a purpose, or there's gotta be something and it comes out like positive thinking, or positive speaking. Oh, I'm sorry. Isn't that a natural...

RAJ: Love. When you are in touch with the Father, when you are the Expression of Love, of course the Truth that comes out of your mouth, the Love that comes out of your mouth, will always be affirmative.

SEEKER: That's what I was getting at.

RAJ: Yes.

SEEKER: And that answers it.

RAJ: But that's different from putting together...

SEEKER: By rote.

RAJ: ...a string of words that are positive and thinking that by rehearsing that string of words, you're going to get better.

SEEKER: Because that's phony.

RAJ: Because that doesn't let God in yet. That's still personal private authorship of the string of words. This whole book, ***A Course in Miracles***, is... are positive ideas. Positive meaningful ideas will always lead you in the direction of abandoning thoughts for the inspiration that God has for you. Truly meaningful words will help relieve you of the fear of abandoning control and submitting yourself to the Father's Will. But that's different than a practice of positive thinking. Is that clear?

SEEKER: Absolutely. Yes. Thank you.

RAJ: Yes. Continue.

READER: *The branch that bears no fruit will be cut off and will wither away. Be glad! The light will shine from the true Foundation of life, and your own thought system will stand corrected.*

RAJ: There it is. The branch that bears no fruit. In other words, the thought system that doesn't result in Creation, the thought system that makes rather than creates, will be cut off and will wither away. Be glad, rejoice! The Light will shine from the true capital "F" Foundation or the true Author of Life. And your own thought system will stand corrected. In other words, you will not disappear. You will remain with your thought system corrected so that now your thought system is derived from the influx of Truth that God is embodying at all times right where you are. So this has nothing to do with annihilation at all.

Okay, continue.

READER: *It cannot stand otherwise. You who fear salvation are choosing death. Life and death, light and darkness, knowledge and perception, are irreconcilable. To believe that they can be reconciled is to believe that God and His Son can not. Only the oneness of knowledge is free of conflict. Your kingdom is not of this world because it was given you from beyond this world.*

RAJ: Now just a moment: "**Your** Kingdom," this is not a Kingdom that you've created. "Your Kingdom" is the Kingdom that it's the Father's good pleasure to give you and always has been giving you. "Your Kingdom" is the One that is Your Inheritance. As long as you see yourself as separate from God, His Kingdom will seem to be something you stand in receipt of. But when you join with the Father, the Kingdom is experienced as Your Being.

Continue.

READER: *Only in this world is the idea of an authority problem meaningful.*

RAJ: Only in the world that you have made and made-up.

Continue.

READER: *The world is not left by death but by truth, and truth can be known by all those for whom the Kingdom was created, and for whom it waits.*

RAJ: And It waits for you because It Is You. It waits for you to re-embrace It. It waits for you to re-embrace your Self. And you re-embrace your Self by embracing the Father as the Father that makes You the Son or You the Offspring. And the moment you reestablish the Fatherhood of God by claiming the Daughtership or the Sonship of God, then the Father and the Son become One once again as your Conscious Experience. And that's what this is all about.

Wow! What more can we say? Well, about 675 more pages. But that is where we will end for today, with more of the good news. I love you all.

AUDIENCE: Thank you, Raj. We love you, too.

RAJ: And you know what? You're loving me. What You Really Are, even when you're down in the dumps, even when you're at the bottom of the barrel, even when you're pissed off at me, you're loving me because you haven't stopped being the Presence of what God is Be-ing, and what you therefore really are is still Loving me right in the midst of your, I'm going to say, virtual anger and distress. You are always all the Presence of Love.

Sometimes you wonder, "how can he listen to all of us wailing, either because of our misery or because of our upset with him?" Well, I hear it, but what I experience is the Love That You ARE. And the Love That You Are perfectly being at every moment, you could say, is the ongoing reassurance that you are providing me with that says what you're believing isn't harming you at all. You haven't been able to make your imaginations real. And so I know, because of the impeccable Love that each of you cannot stop Be-ing and that is Loving me, that you are assured of abandoning the wish, the wish you have to be personal private creators that ultimately are causing your wailing.

So I just want you to know how Complete and how Ultimate You Are at the moment. And that's why Awakening is literally a journey without distance. So don't get fascinated with the *journey* of Awakening. Okay.

AUDIENCE: Thank you.

RAJ: Microphone.

ANOTHER SEEKER: If we are loving you at the moment and you feel that, are we not also loving each other?

RAJ: Oh yes! You are bathed in Love—unbelievably and infinitely. You get a feel when people talk about passing on and moving toward a Light that is whiter than anything they have ever experienced. The Love with which you are all loving each other is the Energy of Spirit, and it is Light. And you stand in such illumination, you wouldn't believe it.

I'm telling you this so that when you are in your darkest moment, you might not take that darkest moment so seriously. And in not taking it quite so seriously cause yourself to be vulnerable to the Experience of Love, of the Love with which all of you are blessing each other, and the Love that I am extending to you. The dream, it just 'tain't so. And you need to have a glimpse of just how fragile the dream is, just how fragile the suffering is, and how easily it can crack apart and disappear. I look forward to being with you next week.

AUDIENCE: Thank you.

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Raj/ACIM Study Group – June 29, 2003

A Course In Miracles (reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Section – INTRODUCTION
First Edition – p. 47 / Second Edition – p. 52

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: Don't sigh Michael. And good afternoon to everyone who's joining us on the internet as well, and if those of you on the internet have a question specific to something we're discussing from the **Course**, feel free to post your question. Okay.

RAJ READING: ***THE ILLUSIONS OF THE EGO***

RAJ: All of you have rather sloppy definitions of the ego that tend to cause it to seem as though it is something that has a life of its own. And yet last week we found that the ego is nothing more than a thought system, a system of thoughts, something made-up, an infrastructure, you might say, of ideas strung together in a way that seem to give you a code for living and a means of understanding the Kingdom of Heaven without ever having to refer to the Father in order to understand the Real Meaning of the Kingdom of Heaven. And so using this thought system, you walk around **in** the middle of the Kingdom of Heaven calling it the world and universe which started with a big bang that is purely physical and **this** you call life.

Now, imagine, if you will, that sometime in the not too distant future you can go to the grocery store and you can buy packets, foil packets, little tiny foil packets of instant water. Freeze-dried water vapor, we'll say. And all you have to do, as with any other instant product, is bring it home and no matter that the packet is very tiny, you pour it into a glass and you add water.

You're supposed to smile. [brief scattered laughs] Does anyone get it? [a few more quick laughs]

Now, we'll bring it into focus. There isn't any such thing and can't be any such thing as dry water that can be put into a packet. But you can imagine kids pretending to have little packets of dry water, just little empty packets, and they pour it in and then they add water and they're amazed at how much you can make with just that little packet. Because their attention is on the packet and they're ignoring the fact that they are adding real water to

nothing and ending up with as much real water as they want. They are consciously ignoring the facts and sticking with their imagination that they have created dry water, dried instant water that they can make as much as they want from.

Now, the ego is like dry water. It's a bunch of nothing. But you all talk about the ego as though it's something. You say, "What an ego he is." You define other people by their egohood. You say, "Boy, my ego is on the rampage today." And at other times you acknowledge that you **are** an ego. And yet, the ego is nothing but a thought system, a collection of ideas. You think of the ego as being willful, and therefore having a persona that has the capacity to have an original intent and carry it out. And yet the fact is that it is nothing but a thought system, a collection of thoughts and ideas that you believe and have committed yourself to.

Now, the first step away from Home was the mad idea, you might say, "Father, I'd rather see it my way. I'd rather see All That Is according to definitions I give it." In that act, you didn't realize that you were also giving yourself a definition that was nothing but dry water. Nothing but nothing. You were saying, "I have a capacity to see things on my own. I have a capacity to see things the way I want to see them." And that was the beginning of what you call the ego.

But again, the ego is nothing but a packet **of** nothing. And the only way it can seem to become something is if you add the Real Thing to it. And so, what is the only Real Thing you can add to an idea of an ego as a thing? It is the Christ That You Are. It is What You Really Are. And so, as I said last week, you have developed beliefs and you have made commitment to them so now you believe them. You are the Christ pretending not to be the Christ and believing your belief.

This is very important, especially as we go into this section about the illusions of the ego. Because all there is to your ego is a bunch of nothing constituted of ideas not gathered from God but from the imagination. In other words, created out of nothing, and the result of that creation is still a bunch of nothing but with a bunch of complicated definitions that seem to have substance.

And the only thing that makes the ego seem to be able to act with purpose is that your capacity to be the expression of purpose which is Real has to be added to it, and then you have to consciously choose to ignore that you've added something Real to it so that you can think that the nothing that you made out of nothing has become something. Just like the kids thinking that they put in a packet of nothing, added water to it, and the nothing became water. And they ignore the fact that the water that is there was Real.

Is that clear to everyone?

So, while we're reading about the ego here, we're not reading about you. We're not reading about a thing. We're not reading about anything that has a capacity to have a conscious intent. And you must remember that all there is to it is a Christ imagining that he or she has a capacity to conceive of himself or herself as something separate from what God is Being. And, then borrowing from the Truth or the Reality of Himself or Herself that which is Real and adding It to the infrastructure of nothing causing it to seem to be something capable of conscious intent, of conscious will that can act, that can make, that can wish, and thus be a life force, if you will.

So again, any ego you think you are, or any ego you think you see, is nothing but the Divine One that God has Created pretending not to be the Presence of God, believing that he or she is not the Presence of God, and then consciously rejecting his or her Source and abiding in this imagination, this system of thoughts.

Once you understand this, you will see that the ego is nothing to deal with, it doesn't really exist, and that the solution to the problem of being an ego is to once again consciously remember your Source. Consciously remember the only Real Author there is and abandon any authority you thought you had so that you begin to realize that whatever is experienceable is Real by virtue of the Father's Will, and what you thought it was is really non-existent.

In doing this, in remembering your Source like we read last week, you remember God is your Father which makes You His Son which makes You Real. And in your acknowledgement of What You Truly Are, in your remembering What You Truly Are, the Father and the Son become One as a Conscious Experience and you wake up.

So I hope I've helped to make it clear that the ego is like a packet of dry water to which you must add something Real, which is the Divine One That You Are, the Christ That You Are, and that seems to give the ego life. But the Life is drawn from **what is Real** about You. This is very important. Even so, the life that the ego seems to have by virtue of your having added something Real to it, exists no more than the contents of the packet of nothing that were put into the glass before you added the real water to it.

So, again, the ego is nothing more than the Divine One That You Are believing that you are not What You Are and suffering from your belief. But it still doesn't make your existence as an ego real. Therefore, the solution lies in remembering that right now in the middle of your dream, you are a Divine One creating an illusion and believing it. And the only thing that is

necessary in order to wake up is not to challenge the ego that you seem to have created, but to remember Who You Are and to throw your allegiance on that side.

Okay, let us begin.

READER: *Chapter 4 THE ILLUSIONS OF THE EGO*

The Bible says that you should go with a brother twice as far as he asks. It certainly does not suggest that you set him back on his journey. Devotion to a brother cannot set you back either. It can lead only to mutual progress. The result of genuine devotion is inspiration, a word which properly understood is the opposite of fatigue. To be fatigued is to be dis-spirited, but to be inspired is to be in the spirit. To be egocentric is to be dis-spirited, but to be Self-centered in the right sense is to be inspired or in spirit. The truly inspired are enlightened and cannot abide in darkness.

RAJ: To be egocentric is to be dis-spirited. To identify with the ego is to be identified with the emptiness in the packet to which you added what was Real about you. To get a divorce from your Father by choosing to see things on your own is to put yourself in a place devoid of the Father, a place devoid of your Source, at least in your imagination, and in effect to become unplugged, and that is dis-spiriting. That causes you to lose your Spirit. To be dis-spirited is to be fatigued. You find your energy draining because you're identifying with something non-existent in a place that's empty of anything.

This is important. To be fatigued is to be dis-spirited. But to be inspired is to be in the Spirit. And so as long as you have your back to the Altar, you will feel weak and in a process of becoming constantly weaker. But when you turn toward the Altar to ask of the Father, "What does this mean? What does that mean? What do the petals on the rose mean? What did you intend by that petal on the rose?", then you open yourself up to be inspired, infilled. Infilled with the knowledge of what is Real rather than being, you might say, infilled with the emptiness of something that does not exist.

Continue.

SEEKER: It says here, "The truly inspired are enlightened and cannot abide in darkness." I think where that causes confusion for me is that at times in my life I have felt inspired, but I don't think I've ever been fully awake or enlightened.

RAJ: That is correct.

SEEKER: So what this is saying that I'm sure many people have felt inspired by many things, but that's not the same kind of inspired as this is talking about.

RAJ: No, that is not correct. True inspiration, the inspiration that is experienced because the penetration of Truth has occurred, that is Real. If you are calling listening to a speaker who jacks you up and who revs you up, if you call that inspiration, that is not inspiration, even though you might float out of there on a high.

SEEKER: Well, I find you inspiring at times. Am I... is that...

RAJ: Well, you'll also agree it's never because I've jacked up your ego.

SEEKER: That's true. I see the difference. Okay. I'll pass the mike now.

RAJ: Yes.

READER: ***You can speak from the spirit or from the ego, as you choose. If you speak from spirit you have chosen to "Be still and know that I am God."***

RAJ: And I'm going to interrupt there. It might be helpful to remember that it's God that is saying this and this would only need to be said to a Christ who has chosen to indulge in imagination and turn his back on the Father, and thus, as I said, steal authority from the Father in order to apparently engage it as an act of his own or her own.

And so the Father says, "Be still. Shut up. Silence your mind. Be still and know that **I** am God, not you. Be still and know that I am the Father and you are the Son because this is how you remember Who You Are which is the essential first step to coming back Home into your Right Mind. Be still and know that **I** am the Author. **I** am the Source. And when you stop trying to be an independent source of things and let yourself back into **Me**, you will find your Conscious Experience of Being, the Experience of Being the Source, the experience of being the threshold where Conception moves into Creation. You will find yourself having the full blown Conscious Experience of Being Me which is your Function. In other words, You and I are One, and **I** am that One."

It's important that this be understood so that you might realize that the process of awakening will constitute the complete, complete, complete relinquishment of any authority you might have on your own. And yet, that will not mean that you will cease to be conscious of yourself as the Father individualized, period.

And remember that I have said before that the Father individualized is Universal and specific simultaneously. And I will let that just set with you.

Let's continue.

READER: *These words are inspired because they reflect knowledge. If you speak from the ego you are disclaiming knowledge instead of affirming it, and are thus dis-spiriting yourself.*

RAJ: That's important. When you go through your day without ever experiencing or allowing for a conscious Idea of God, and without for a moment looking at anything that confronts you in your day without remembering that if anything is going on there at all, it must be God and therefore it must be more than what I'm experiencing at the moment and therefore I want to be curious about what it really is, you are in the act of dis-spiriting yourself. You are in the act of pushing yourself further and further into the hole, further and further into ignorance, further and further into the quote "the problem of being" unquote.

Now, am I trying to discourage you? No. I'm simply trying to show you that there's another choice available to you that is a significantly better choice so that you might at least play with it once in a while, so that you might engage the conscious awareness once in a while, and then, hopefully, more and more frequently.

Continue.

READER: *Do not embark on useless journeys, because they are indeed in vain. The ego may desire them, but spirit cannot embark on them because it is forever unwilling to depart from its Foundation.*

RAJ: The ego may desire them. Oh now, there it sounds like the ego has a capacity to actually desire something all by itself because it is something real. The Christ who is choosing to ignore his Christhood and thus is experiencing his Divinity in a fantastic imaginative way, and I use the word "fantastic" with a sense of fantasy, that one, and all of them are, has become hooked on the challenge of overcoming the discomfort of trying to be something he isn't. And so that Divine One which is referred to here as the ego, that Divine One brings Its Divine Capacity to commit to something to the overcoming of the discomfort of trying to be something It isn't by doing something with the problem it perceives rather than remembering Its Divinity and abandoning the game of imagination.

So, here's where the carelessness in language comes into play about the ego. You, the Divine Ones that You Are, have imagined, have imagined, and I know I'm being repetitive, have imagined out of whole cloth, out of nothing,

out of the ethers, if you will, something that cannot be. And this is an unnatural function to you because your Function is to be in the constant acknowledgement of the Movement of Creation that God is Being from Whom you are not separate.

So, you have imagined something out of whole cloth, out of nothing, and then you have chosen to make commitment to it. And you've made commitment to it with the Will of God in You, while claiming that you have no connection to God, and therefore, you have created a state of delusion. But it's the Christ, the Holy One, doing it. And that's what is called the ego. The ego may desire them, meaning useless journeys, but Spirit, the Divine One That You Are, cannot embark on them because It is forever unwilling to depart from Its Foundation, meaning Its Source.

The Divine One that you are, in spite of this imagination, has not stopped being the Son of God or the Daughter of God. And the fact is that you, even though you believe you have successfully created a world and universe through the use of your imagination, have not been able to create it. And waking up is the discovery that you made nothing that occurs because you come to a point where you're willing to abandon fantasy and the apparent hit that you get from trying to overcome the uncomfortableness that's inherent in believing something that isn't true.

Continue.

READER: *The journey to the cross should be the last “useless journey.” Do not dwell upon it, but dismiss it as accomplished. If you can accept it as your own last useless journey, you are also free to join my resurrection.*

RAJ: Now what do you think the journey to the cross would be? Well, the journey to the cross is the end result of your fantasy, the end result of your redefining the Kingdom of Heaven as the world and the universe and of yourself as a separate entity from God, having thereby put yourself in a position of being dis-spirited, having put yourself in a position where the nature of your existence is one of increasing exhaustion. You will ultimately come to the point where something will kill you, whether it's someone nailing nails into your hands on a cross made out of boards, or whether it's a disease, or whether it's an accident.

You will inevitably come to the end result of the choice you have made to define everything by yourself and the attempt to exist in a space that is empty of anything while believing it is full. If you can accept this experience of being that you are having because you turned your back on the Altar as a last useless attempt to be on your own, you will also be free to join my resurrection.

Continue.

READER: *Until you do so your life is indeed wasted. It merely re-enacts the separation, the loss of power, the futile attempts of the ego at reparation, and finally the crucifixion of the body, or death. Such repetitions are endless until they are voluntarily given up.*

RAJ: And this refers to lifetimes. And it even refers to what you might call lifetimes within a single lifetime, because many times a single life seems to be many in which you make the same mistake over and over and over again, because you choose over and over again to do something that doesn't work.

Continue.

READER: *Do not make the pathetic error of "clinging to the old rugged cross." The only message of the crucifixion is that you can overcome the cross.*

RAJ: But you don't overcome the cross by hacking it to bits with an axe. You don't overcome the cross by addressing the cross. You get off the cross by getting out of the illusion. You get out of the illusion by turning back... turning toward the Altar again. Turning toward God and willingly saying, "Thy Will be done. I know You are the Author. I know I don't have any authority. And the only authority that I've ever thought I had has continuously brought me to the experience of crucifixion. And you know what? I'm tired of it. And I'm not going to wait until the crucifixion this time to do something about it. While things are still pretty good, even though I'm not totally happy, I am going to turn back toward the Altar. I am going to start inquiring of God. I am going to start listening without interfering with hearing to what the Father has to say to me. I am going to let His Perspective register with me. I am going to let His Authority register with me as the Conscious Experience of What Everything Means as the Father is Being It."

Yes.

ANOTHER SEEKER: The last few words you just mentioned, I would like to know if, I'm going to say, anybody here does that? Do you know how to do that?

RAJ: Let me put it this way. Those who are here are leaning in that direction. The Divinity of each one of you is beginning to have enough ascendance in you to cause you in your ignorance to have a desire to have a new experience derived from the Father's Perspective. And so there is a willingness, an intent, to let that experience in. And that is increasing. But there's no one here doing it fully. And it doesn't matter. The point is that

the Divine One That You Are, each one of you, is, well, this is a poor choice of words, awakened in you.

Of course, the Divine One That You Are never went to sleep but the experience of the Divine One That You Are is more conscious for you now. And It is what gives you the motivation to press further toward Home. Your ego will never encourage you in that direction. And so, if you are moving in that direction, which I guarantee you that you are, it is because the Divine One That You Are has greater ascendancy in your awareness than it used to. And It is what you are aligning your present sense of yourself with. And this is providing the energy for quote "the trip Home" unquote. Does that answer your question?

SEEKER: Uh, no. [laughing] Yes. But it doesn't address the fact that, and I wasn't specific about that in the first place that um... how do you do it? What I hear you saying is curiosity. You know, I can be curious and then I can trip myself over being curious and then I can trip myself over "okay so the rowboat came by, but it didn't feel like the rowboat." So, you know, I mean curiosity can also be difficult for me. So how do you do it?

RAJ: You, well, you hit the nail on the head. Curiosity is indeed the key element. And you need to persist in staying with the curiosity with this specific proviso, *that you are addressing your curiosity to God so that God can answer*, so that a *connection* between you and the Father can be had. And then you simply abide persistently with the curiosity because you have to *allow* the inspiration to come. You have to *let* the Father in.

SEEKER: Thank you.

RAJ: You are welcome. Yes.

ANOTHER SEEKER: What's difficult to me when I read this is it's general still, as the *Course* presents to me a general road map, but when you start to take it into the details, when I start to take it into the details of my life, I have big questions because I think of, "Is this place better than that place? Is this activity better than that activity? Should I be, let's say, in the kitchen rather than in my crafts room where I really love to be, and maybe even become resentful that I can't be where I really want to be doing what I really want to do." So when you say willfulness, what exactly does one give up? Does he give up the talents that, let's say, in gardening or going shopping for a family member? In other words, how does this get practically realized? That's even a general question.

RAJ: There is no activity you can be engaged in, whether it's in the kitchen, the crafts room, the store, where you are not confronted with Creation. With the Presence of God, in other words. And so no matter what the

apparent activity is, it is at that moment the available threshold for you to recognize God in what is happening, to re-experience the connection of the absolute Divinity of whatever is going on. You think you are wanting to accomplish the finishing of a meal, or the finishing of a project, or the finishing of the grocery shopping, but the real goal is the Experience of God in whatever is happening in the moment.

PAUL: Just a moment.

SEEKER: Well, I have a little other part to this.

RAJ: Continue.

SEEKER: So let's say I embark on a new project and I join a new group of people who enjoy the same thing I enjoy. And I believe that I'm going to have some fun, or some fulfillment, or expand my talents. But I end up having a surprising experience that had nothing to do with the goal that I set out to do. I'm going to share an event that happened a few weeks ago. To my surprise when I thought I was moving in a direction of fulfillment, I found myself dealing with something completely different than I had set out to do. During the course of the event, I found someone pulling the chair out from under me, literally, and falling on my face on the floor and appearing to hear...

RAJ: I beg your pardon. Your rear end is not your face

SEEKER: Okay, I fell on my rear end and heard cracks and joints moving, and like, you know, suddenly realizing, "Oh, you know, I'm still experiencing myself as a body." So here I am considering that I'm going in one direction and I'm caught short to say, "Oh well, that's your learning!" So I'm at square one, you know, back to learning something that I didn't think I had to learn and I really didn't want to learn right now because I wanted to learn the other thing. So how do you explain those kind of situations?

RAJ: You really already know the answer because you took the ego's bait to engage in a social activity with a potential circle of like-minded friends out there and have the camaraderie that you're told should be available there. And yet, that morning, your Guidance said, "Don't go today." And you overrode it because the infrastructure of the thought system called the ego said, "There's a promise of something you don't have out there. And, you know, it would be good for you not to be so private. And it would be good for you to have, you know, a little social time, friendship, while you're also learning how to develop your skill more fully."

And you were completely ungrounded because you abandoned the Place where the Guidance came from. And, so you might say, you made a useless journey and got to the crucifixion part of the story real quick.

I understand that part of the infrastructure of the ego is that if you don't engage in easy-going gay repartee with your friends and neighbors, life will be empty, life will be boring. Well, look at the alternative. Peace would have been a lot better than the crucifixion you experienced. Also you have to be willing to get rid of or let go of the measuring stick that the ego uses. In other words, the so-called rules set into place by the infrastructure of all of the various ideas in the thought system that is called the ego. Maybe you are not out there in the world. And maybe you're not out there engaging in the community. But where are you getting the measuring stick that says, "You ought to be doing that. That's what everybody does. That's what **normal** people do."

But you know what? That isn't what your Guidance is saying. If you will stay with your Guidance, I promise you, all of you, it will take you into new patterns of behavior, new ways of Being in the world that don't match up with all the definitions that you have made-up in an attempt to give meaning to your life.

And you've got to start asking, "Do I really want to be in the world in the atmosphere and the Energy and the Nature and Character of what God is Being right here? Or do I want to continue missing what's really going on, including the feeling of a new way of Being, by continuing to reinforce the old definitions."

You've got to remember that we're talking about change. We're talking about correction occurring. We're talking about having a new experience of the Kingdom of Heaven that is, at the least, a closer approximation of what the Kingdom of Heaven is than the one you're currently employing with such great vigor and commitment.

But that means being willing to abandon the status quo, to not necessarily fit in with the mutually-agreed-upon definitions of your society, and taking your Impulse for Being from a place other than the mutually-agreed-upon definitions, meaning the Movement of God's Will for you right here while you're apparently quote "in the world." You must let your actions be impelled from a new place, not the old place which is nothing more than old habit patterns, ruts.

SEEKER: May I say something else, please?

RAJ: Yes.

SEEKER: Well, it also left me with the challenge that what, you know, what my talents are and what I have to give may be given up soon along with everything else. So that's a good... a great fear that I have. If I wake up I'm going to lose what I love to do.

RAJ: [sigh] Yes. Yes. [sigh]

Whatever you're experiencing right now is Something Real seen in a limited fashion. Unreality has never occurred! No ego has ever been brought into existence. Therefore Awakening will not cause you to lose anything, but to experience every single thing in greater fullness. Every little thing will be infinitely enhanced, together with an apparently increased capacity on the part of every one of you to embrace it all without confusion and without the confinements of time so that the real meaning of cooking, and the real meaning of a project you're engaged in, and the real meaning of shopping, all occur simultaneously.

You are not going to lose. You've already lost. You're already existing in a state of lack. The only direction there is, is up. The only direction there is, is expansion. Greater and greater inclusiveness of what is Real so that what you bring into play with the crafts you engage in, and what you bring into play with the cooking you engage in, and what one brings into play in whatever area of interest that involves creativity, et cetera, those things, the meaning of them and the embodiment of them will be increasingly enhanced to infinity.

You all must watch, like I said, for the gargoyles the ego puts up around your fulfillment, and not find ways to practice faithlessness, to employ doubt. As though the further along your path you get, the more clearly right and wrong activity will be illuminated, and therefore a greater starkness between whether you're doing something that's right or you're doing something that's wrong, something that you'll get a gold star for divinely and something you'll get a penalty for. Whatever it is you're doing, don't weigh it to see, "Am I doing the right thing or the wrong thing?" Whatever it is, take that instant, that instance and desire of God to know what the capital "M" Meaning of it is. Embrace the instant fully with the desire to move over whatever threshold of limitation is present with you so that you can see the more of God that's in it.

Don't take the bait, else the ego will rake you over the coals and keep you busy "being sure that you're not doing the wrong thing," or "making sure that you're doing the right thing even if you don't want to." And let every moment be the occasion for the willingness to recognize God Being You and the events you're in the middle of.

SEEKER: I know I'm hogging the mike this week, but there's one last little thing.

RAJ: That is the biggest mistake you could make. You see how quick the ego is. Where did that measuring stick come from? How much time is the right amount of time? How much is the right amount of time to take to talk with me, to be with me? "And well, yeah, I see your question might not elicit as good an answer as someone else's question." Tssk. Mmm. [a little audience laughter] "Maybe someone else's question would be more enlightening to everyone." Bullshit!

This instant is the opportunity to move over a threshold, for everyone to move over a threshold of limited perception into greater understanding. Because why? Communion is occurring. Involvement is occurring. Love is happening.

SEEKER: Okay. Well, there's even another little part to this thing and this is that it sent me on a completely different project of forgiving the person who pulled the chair out from under me in the first place, and even showing my face in the store where they work. So, I don't know, it just... it just brought me up to the point where I realized, you know, how angry I was with that person and wanting to teach them, you know, better manners, I guess you could say.

RAJ: Of course, you see, you're the one who didn't listen to Guidance. And so you're the one who went on a useless journey. And of course, now it's important to nail the one who nailed you to the cross. [scattered audience laughs]

Everything that happened from the point where you didn't listen to your Guidance was nonsense and not any part of it deserves your attention, except to exonerate it all by realizing that it isn't what the Father had in Mind. Therefore, it wasn't what was in the Father's Mind, and therefore, because it wasn't in the Father's Mind, what you experienced didn't happen, and the belief that it did is what constitutes the "useless" part of the phrase "useless journey."

So you must forgive it all, which means withdraw your judgments on every part of it because it didn't happen. And because what happened didn't arise out of the Authority of God, God did not author what you experienced. That fact is what you will come into the full experience of when you forgive the whole thing and any residual of injury [finger snap] will immediately vanish.

Because in spite of what your body seems to be saying, ***it didn't happen if God didn't create it.*** That sounds extreme. That sounds radical and it

sounds unintelligent. But somewhere along the line you're going to discover that everything that seems so real to you that you have ***made-up*** and imagined and made commitment to hasn't happened. It literally hasn't happened. God's Creation, what God Is Being has not been altered in any way at any time in Eternity. And it's that Fact, together with you remembering that You are the ***Son*** or ***Daughter*** of God, and not God, will uncover and cause to be manifest as your conscious experience of what is Real and your complete freedom from whatever manifestations you were experiencing of suffering and crucifixion. Instantaneous healing of the most ghastly forms of human experience are possible because they are water that has been made out of a packet of nothing.

ANOTHER SEEKER: I'd just like to ask at this point, isn't that what we would also consider free will? I mean isn't that what free will is? You were saying that she had Guidance not to go that day, but she did, so...

RAJ: So her behavior...

SEEKER: ...the consequences...

RAJ: ...her subsequent behavior was an expression of free will.

SEEKER: Right. The consequences of not taking the Guidance was the act of free will, and therefore, whatever happened, happened.

RAJ: Yes. When free will, when independence, is acted out, that's the useless journey which ultimately ends up in crucifixion.

SEEKER: Right.

RAJ: Yes.

SEEKER: And what you were talking about before when you are, let's say, immersed in a project, in shopping, in cooking, if you are really present and you were in the moment, isn't that when inspiration occurs so that whatever you're doing becomes inspired?

RAJ: Indeed.

SEEKER: So you don't have to give anything up. This...

SEEKER (previous): Well, I would like to add that the Holy Spirit turned it for me when I was down on the floor with my arm over my head praying finally. And I did hear my Guide say, "Now's a good time to practice what you heard last week in the meeting before." So I'm saying that things were turned in that moment but only because I recognized I needed help.

RAJ: Right. That was when you abandoned free will. Yes, there's an absolute Divine Order to Being, to Life. And I've used the illustration of a

tapestry before, where there's a thread that runs continuously from the beginning to the end of the carpet but it only surfaces where it becomes part of the exquisiteness of the design that the carpet is there to embody and express. And so if you are listening to Guidance, if you are listening to be on the beam, to be in the flow of fulfillment, you may, during the first quarter of next year, find yourself at the store more frequently than you were the first quarter of this year. And you may find that your engagement in your crafts will be even more frequent than they were this year. And then in the second quarter the thread may not come up to be seen at all.

Engaging in the activities is not for your personal satisfaction. Engaging in the activities is to be in the flow of what God... the infinite design of God that is unfolding.

And in the process of awakening, you come to a point of being willing to appreciate which thread is up while it's up and not fussing about the other color that isn't showing up and being in utter harmony with the design of God. You've got to be willing to allow for a larger picture than your current mutually-agreed-upon definitions allow you to see. And then you will have joy. And then you will have no useless journeys. And you will have, you will provide no occasion for the Holy Spirit to turn a part of a useless journey to your advantage.

Spend less time wondering, "Am I doing the right thing or the wrong thing? Is what I'm doing willful or is it not willful?", and **be** in that moment with what you are doing with the desire to see God in it and to feel the Movement of God in it so that you might be flowing perfectly with it. And when it's time to be through, you will find yourself moved out into the next Movement of Fulfillment.

The ego is all about measuring sticks. I used the word "infrastructure" today, the mutually-agreed-upon definitions which constitute rules, rules of perception. When you find yourself consumed with various kinds of measuring sticks, realize that the call is not for continuing to measure this against that, but to turn back to that Place in you where you can feel the Movement and feel being on the beam. Because your desire is to be in harmony with God. It is not your desire to be right versus wrong. You see?

Okay.

READER: *Until then you are free to crucify yourself as often as you choose. This is not the Gospel...*

RAJ: It's no skin off my teeth. [audience laughter] But it's also ultimately no skin off your teeth. It's a useless journey in which nothing is accomplished and so no matter how many times you do it, not even that is

judgeable, not even that is wrong. Until then, you are completely free to crucify yourself as often as you choose.

Continue.

READER: *This is not the Gospel I intended to offer you. We have another journey to undertake, and if you will read these lessons carefully they will help prepare you to undertake it.*

RAJ: There you go. It's not the only journey there is. The freedom to crucify yourself, the useless journey, is not the only choice you have. And I'm not here to talk about those journeys and I'm not here to teach you anything about them. I'm not here to help you evaluate them better and learn how to engage in them better and more successfully. We have other work to do, you might say, in the Realm of the Real, instead of the realm of fantasy, in the realm of each one of you as the Christ behaving as though you are not and believing your behavior.

I'm here to talk to you and illuminate to you the Real One That You Are that is using Its Presence poorly, and choosing to ignore the fact that you're using it poorly so that then you seem to be the victim of God knows what. Once you discover that all there is to the ego is the Christ behaving as though he or she is not the Christ and believing his or her behavior, you will never be threatened by the ego again. And that clarity will always keep in the foreground of your awareness what the way out of your problems and illusions is. It's a matter of being willing to re-member and re-acknowledge your Christhood, together with the ego-insulting fact that the Christ is the Expression of God deriving All That It Is from God. And therefore, the Christ is not author. The Christ is that which glorifies God by acknowledging nothing other than what God Is Being. And in glorifying God, the Christ discovers Its Utter Amazing Infinite Character and Nature and Beauty and Love because God and the Christ are One, and that One is God.

Paul wonders why again this week I'm going to say, "Wow!" He assumes that the Truth is old hat to me. Truth is always amazing. Truth is always that which arrests your attention and focuses it on the Fullness of Meaning.

Don't worry. When you're awake, just because Truth, just because Love, just because Harmony and Peace are as normal as apple pie doesn't mean that they ever lose their awesomeness.

I love you all and I look forward to being with you next week.

AUDIENCE: Thank you.

RAJ: You are welcome.

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A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
Section – RIGHT TEACHING AND RIGHT LEARNING
First Edition – p. 47 / Second Edition – p. 53
Sparkly Book – p. 66

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And good afternoon to everyone who is joining us on the internet.

RAJ READING: *Right Teaching and Right Learning*

RAJ: Well, we've talked before about the fact that all of you are always teaching. You might not think you are, but you are. A lot of the teaching you engage in is indirect; sneaky, in other words. You tend to set your limits with others with a tone of voice or a choice of words that say, "Mmm, you're overstepping your boundaries there," without saying "You're overstepping your boundaries there." You constantly teach each other how to behave *with you*, again, for the most part, indirectly.

We've been talking about the authority problem and the fact that it's just another version of the *origin* problem. That when you are denying the Author of You, your Father, and claiming a capacity to stand in your own right and see things in your own way as you choose, you take over authorship, you steal it away from God. Or at least you *pretend* to, and then you convince yourself that you're actually accomplishing it and then you believe yourself. And now, in this state of autonomy, you're put in the position, a *required* position of being a teacher of your particular way of seeing things because you need others to agree with it if there's to be any sort of harmony.

And so at the bottom line, when you have your back to the Altar and the Father is nowhere in *your* sight, you have to constantly be in a state of teaching, and re-teaching, and reconfirming the teaching, and influencing others in your experience. That's the state of being, you might say. The state of being of the human condition. Teaching becomes a means of control. And you all control each other into the best semblance of order you can achieve [small laugh] while all of you are still trying to be independent.

When Paul first reached out to me and we made the connection, I told him, not immediately but within weeks because he was in a financial problem, I said to him, "Your income comes from being centered." He had just finished a useless journey, as we talked last week, where he had attempted to express authority in a brand new way and develop a brand new idea that would control his world into a moneymaking, profitable and successful business venture. Unfortunately, as with most good plans of mice and men, it failed and he had, as we talked again about last week, his own crucifixion experience of total failure and being put in a position where he recognized that he had no personal power. And that's what it took in order for him to say "help" and reach out.

Now, it's interesting because as a result of my saying to him, "your income comes from being centered," which was another way of saying, "your fulfillment comes from turning back toward the Altar," I just didn't use those terms, he ventured into a brand new way of being where he **allowed** fulfillment to unfold, rather than manipulating it into his experience. And he found peace with that. So much so, that it became utterly natural and he didn't even think about it until one day, perhaps seven years ago, someone visiting said, "What's the biggest change that you've experienced having Raj in your life?" And he hadn't thought about it. But at that moment when he thought about it, he realized the biggest change was that he was living without fear. Here he is living without any control, living without exercising any control, making the Gift of Love that the two of us express together as a result of the joining. And so however much or however little was in the bank account was not a trigger for emotion, because he learned that his income comes from being centered, being in his peace, joining with me, and being out from that experience. This in spite of the fact that he still is reluctant to do it 100% of the time.

Now, I'm mentioning this because we're talking about the fact that when **learning** occurs, **change** occurs. And when change occurs, you start being in the world in a new way. Not according to the mutually-agreed-upon definitions that I have referred to as ego infrastructure. And when you do that, and you find the joy of it and you find the peace of it, you will still find others in your experience who want to teach you, convince you that the well-established infrastructure is still valid and you need to pay attention to it. And so teaching goes on, in Paul's case, in interesting ways.

Someone who requested materials, some of the **Raj Materials**, and had not received them because there weren't funds to be able to supply them with and Paul has learned that if there aren't, he doesn't try to do what is impossible and continues to make the Gift until it is possible. This person called and suggested that perhaps orders, requests for materials should be

filled for those who make contributions first. And then, if there are funds left, send them to those who don't make contributions.

Of course that is untenable, but it's an interesting way to try to reestablish the agreed-upon definition, the financial and business infrastructure. Now the time came when some of those requests could be filled. In fact, a large number of sets of tapes were sent. And, almost immediately there was a check in the mail; not humungous but substantial. Well, now here's another example of teaching. "I get, you get. The moment I get something from you, you'll get something from me." And it's a temptation. It says, "Here is the way the infrastructure works, at least with me." And it suggests that it will work that way for everyone else. And therefore, if there is a need for more, if it would be nice for there to be more inflow of funds so that more of the information that everyone wants could be sent out to them, all it requires is to get it out to them because they'll send it. They then will pay for it. But you know what? It completely sidetracks the fact that one's fulfillment comes from being centered and **not** from manipulation, even in the most indirect way that a quick response will create a quick payment. You see? You see how indirect? But the teaching is there.

Another suggestion is that those who make a gift by means of a credit card who say, "I would like to make a contribution monthly until I say otherwise," that if their credit card expires and therefore the withdrawal ceases occurring, that there should be someone to call them up and knowing that they want to make a contribution, bring to their attention that their card has expired and it has ceased. And again, we're in the realm of manipulation, manipulation of income in the guise of being friendly, in the guise of helping that individual succeed in doing what they want to do anyway. But when that happens, **if** that happened, the gift wouldn't come because there was an impulse in the giver to give, but because someone else had reminded them of their lapse of memory. It's very tempting, because all of you are familiar with the already established ego infrastructure, to slip back into it with a sort of spiritual slant to it, if you see what I mean, which means that in actuality you're abandoning spirituality and you're just functioning in the mutually-agreed-upon definitions with a slightly new set of words to describe what you're doing.

This is just an example of how you are all teaching in indirect ways, and even with the highest motives. The infrastructure that is firmly established says, "You get this for that. Tit for tat." It's a barter. It's a bargain. It's not a gift. **Love** is a Gift.

And as you turn toward the Altar and as you open yourself up for learning, what's the fundamental lesson going to be? Love. It's going to be how to

learn how to embody Love, and that is indeed going to require you to be from a new foundation, from your connection with your Source so that you are reflecting and glorifying God. Embodying God, embodying Truth, embodying Love quote "in the world" unquote, meaning right where everyone else is still stuck in the rut. Right where everyone else has a devotion to the very thing that they need to abandon, to let go of, and explore the possibility of living without. To explore the possibility of living without exercising authority, but rather yielding to God and His Authorship of everything that identifies your fulfillment.

Now, here's another way in which you teach each other, and that's your choice of words. You talk entirely differently with a new lover than you do with an old friend, and you convey different things with a new lover than you do with an old friend.

[laughing] Paul knows that his name is Paul and he knew that when his mother said, "Paul," she was talking to him. But he also knew that when she said, "Paul Norman Tuttle," ohhhh! That meant something different. Different choice of words, a different way of saying it.

Today, we're going to break the usual format of passing the microphone. I want you all to read along, but I'm going to read from the text as Bill Thetford typed it before any editing was done to it. And I'm doing it for a reason. We're on the subject of right teaching and right learning.

You will find as I read today that there are different words, and you will find that the difference is that the words in the 1st and 2nd edition have been couched in, what shall I say, the high style of a significant document that fits in a library of significant documents that have withstood the test of time. And yet, you know what? It isn't the order of the words and it isn't the preciseness of the words that makes the **Course** of value. What makes the **Course** of value is the fact that I was talking to someone. I was talking to Helen Schucman. And I was talking to Bill Thetford. It was a communication. Not a dictation of a script. Not a dictation of a book to withstand the test of time. What makes the **Course** of value is that it demonstrates that ***I am, and*** that ***I am*** in relationship to each of you ***just*** as I was with Helen and ***just*** as I was with Bill.

And the value is in the ***relationship***, and not in the words or how they're couched. And so, I want you to read along. I do not want you to become distracted by the differences you see. Just notice them, but pay attention to what I'm sharing. ***And pay attention to the fact that I was talking to two human beings who were willing to listen thereby establishing our Brotherhood now as a Living Thing—mine with them and mine with you—and that I won't talk to you, as you can tell right now, in a stilted fashion,***

but as a Brother talking to a Brother or a Sister, talking to another Christ who has forgotten that he or she is the Christ. Reminding you of it. Inspiring you to embrace it as a possibility and explore it. And to be with me as a Brother on equal footing as you rediscover Who You Are.

RAJ READING: *Right Teaching and Right Learning*

We have spoken of many different human symptoms, and at this level...

RAJ: Meaning the human level.

RAJ READING: *...there is almost endless variation. There is, however, only ONE cause of all of them. The authority problem IS “the root of all evil.” Money is but one of its many reflections, and is a reasonably representative example of the kind of thinking which stems from it.*

RAJ: There we go with the existing ego infrastructures regarding business. Money is but **one** of its many reflections—the root of all evil—and is a reasonably representative example of the kind of thinking which stems from it.

RAJ READING: *The idea of buying and selling implies precisely the kind of exchange that the Soul cannot understand at all, because its Supply is always abundant and all its demands are fully met.*

Every symptom which the ego has made involves a contradiction in terms.

RAJ: Be patient. We'll come to the part that's in the book. [audience laughter]

RAJ READING: *Every symptom which the ego has made involves a contradiction in terms. This is because the mind is split between the ego and the Soul, so that WHATEVER the ego makes is incomplete and contradictory. This untenable position is the result of the authority problem which, because it accepts the one inconceivable thought as its premise, can only produce ideas which are inconceivable. The term “profess” is used quite frequently in the Bible. To profess is to identify with an idea, and offer the idea to others to be their own.*

RAJ: There you go. Teaching. Influencing. And influencing for the purpose of affirming and establishing ego infrastructure; detailed complex little rules that govern how things work, and what to do if they aren't working that way, and having four or five backup plans to replace the existing one under a variety of different circumstances, et cetera. And, not only that, you have to teach all of this to someone else so that they know how to behave in order to be abiding by the agreed-upon definitions and have some sort of harmony.

So to profess is to identify with an idea, an infrastructure, and offer the idea to others to be their own. ***To be their own!*** Now, if that's not an imposition, I don't know what it is. And if that's not a practice of an exercise of control, I don't know what it is.

RAJ READING: ***The idea does not lessen; it becomes STRONGER.***

RAJ: Now you'll find what's in the ***Text***.

RAJ READING: ***A good teacher...***

RAJ: And I'm going to add this: humanly speaking

RAJ READING: ***A good teacher clarifies his own ideas, and strengthens them by teaching them.***

RAJ: And when I say "a good teacher," I means it in the best of terms.

RAJ READING: ***A good teacher clarifies his own ideas, and strengthens them by teaching them. Teacher and pupil are alike in the learning process. They are in the same order of learning, and unless they SHARE their lessons, they will lack conviction. A good teacher must believe in the ideas which he professes, but he must meet another condition; he must also believe in the students to whom he offers his ideas.***

RAJ: Now, humanly speaking, none of you really consistently brings into play the best of being a good teacher because, for the most part, you tend ***not*** to believe in the students to whom you're offering the ideas. You see them as lacking or negligent or ignorant or uncaring or insensitive or unwise, and therefore needing your wise counsel to be pumped down their throat so as to turn them into something worthy. That's not believing in your students. That's not called being a good teacher.

A good teacher looks at his Brother and sees the Christ there, sees the potential there, and keeps that potential in the foreground as he illuminates ideas. He sees the student as capable of understanding, even though he's currently ignorant. ***Capable*** of understanding math. ***Capable*** of understanding how to reach those fingers around to the right frets on the guitar so that the chord comes out on pitch and clear. He constantly sees the ultimate there as he helps illuminate the student's capacity to let it in and embrace it and own it.

Continuing.

RAJ READING: ***Many stand guard over their ideas because they want to protect their thought systems as they are, and learning means change. Change is always fearful to the separated ones, because they cannot conceive of it as a change towards HEALING the separation. They***

ALWAYS perceive it as a change towards further separation, because the separation was their first experience of change.

RAJ: When you first said, "Father, I'd rather see it my way," and undertook to imaginatively embrace an entirely different interpretation of some part of the Kingdom of Heaven, you experienced a change. And the first change you experienced was a loss of infiniteness. You experienced the tininess of the stance that you had taken in order to have an idea of your own and apply it to some part of the Kingdom of Heaven. That was a major change.

And as I've said before, the result of that was an uneasy feeling because that stance is unnatural to a Child of God, to an Expression of God, to the visibility and tangibility of God. And so, your ever-present Sanity provided a warning, an awareness that this was unnatural. And then you became afraid because you were alone, because you were tiny, because you were separate. And that brought up what you would call an instinct of self-preservation to maintain that isolated point of view and to overcome the fear.

So, that was your first experience of change, because change is not normal to the Divine State of Mind that is the Father's embodied in You.

Now I'm reading again:

RAJ READING: *You believe that, if you allow no change to enter into your ego, your Soul will find peace. This profound confusion is possible only if one maintains that the same thought system can stand on two foundations.*

RAJ: Meaning the human and the Divine foundation.

RAJ READING: *NOTHING can reach the Soul from the ego, and nothing FROM the Soul can strengthen the ego, or reduce the conflict within it.*

RAJ: Well, you say, "Not even a little bit?" No, not even a little bit. If you're not looking toward the Altar, you can't see the Altar. It's simple. If you're not looking at something, you can't see it. If you have your back to it, you can't see it. And whatever is going on there will not register with you. And so there is no transfer.

That's why I brought out last week that there is no such thing as an actually separate ego. There is only the Divine One that you are, the Christ that you are, pretending that you aren't the Christ and suffering from that belief. But everything that the ego seems to be accomplishing, even though it's just an empty packet of imaginative nothing, anything that it seems to accomplish is accomplished by the Divine One that you are by your bringing into play

what is Real about you, while consciously denying that the Divine One that you are is doing it.

So the ego is never going to really become educated and finally become divine. It's the Divine One that you are who wants to go Home. It's the Divine One that you are that feels the impetus to no longer tolerate suffering, because something in you knows that it's illegitimate for you. It is the Divine One in you, you could say, returning Home. Or you could say it's the Divine One in you that you are letting come forward more fully in your conscious experience of yourself.

I'm reading again:

RAJ READING: *The ego IS a contradiction.*

RAJ: In other words, the only thing that can exist in that imaginative nothing is imaginative conflict and nothing else.

RAJ READING: *Man's self...*

RAJ: With a small "s."

RAJ READING: *...and God's...*

RAJ: Capital "S."

RAJ READING: *...Self ARE in opposition.*

RAJ: "But, Father, I'd rather see it my way." That is in opposition to the Father. And everything that follows from your decision to see things your way is going to be conflicted.

I'm reading again:

RAJ READING: *They are opposed in creation, in will, and in outcome. They are fundamentally irreconcilable because the Soul cannot perceive and the ego cannot know. They are therefore NOT IN COMMUNICATION, and can never BE in communication.*

RAJ: So again, don't think that your ego is becoming enlightened and somehow being transformed so that it will be able to get back into the Kingdom of Heaven as an actual divine ego. The ego is nothing but an infrastructure of thoughts and ideas that are used to secure, even more firmly, independence.

Continuing.

RAJ READING: *Nevertheless, the ego can learn because its maker can be misguided, but CANNOT make the totally lifeless out of the life-given. The Soul need not be taught, but the ego MUST.*

RAJ: Because you are so closely identified with the ego, it will seem to you as though you and ego are making progress and are becoming enlightened.

But here's the beauty of it. What's really happening is that the Divine One that you are is not being obscured as completely and as skillfully, and the Divine One that you are, the Christ that you are right now is showing up more and more, and in the process the ego is dissolving. The infrastructures that have held together your so-called authority and your so-called power is yielding because there's a shift of attention and a shift of intention within you to find that Place of Excellence in you that is divine. And let It be magnified because you are choosing to Love It more than the mutually-agreed-upon definitions, the ego infrastructures, and the attempt to control because there's a promise of success.

Continuing.

RAJ READING: *The ultimate reason why learning is perceived as frightening is because learning DOES lead to the relinquishment (NOT destruction) of the ego to the Light of the Soul.*

RAJ: And this is a key point. Waking up is not a matter of destroying the ego. How can you destroy what is nothing but a collection of imaginative thoughts that never had any actual existence? The ultimate reason why learning is perceived as frightening is because learning does lead to the relinquishment (not destruction) of the ego to the Light—the capital “L” Light—of the Soul.

RAJ READING: *This is the change the ego MUST fear because it does not share my charity. My lesson was like yours, and because I learned it I can teach it. I never attack your egos...*

RAJ: You see, I don't try to destroy your egos. You don't waste your time on **nothing**. I don't waste my time on **nothing**. I don't try to get rid of what you think you made out of nothing more than empty packets to which you've added the Christ of you and you said, “Oh! There's a real ego!”, all the while choosing to ignore the fact that you added what was Real to **nothing** and filled the void with that which was Real and that's why it seems like there is something there.

RAJ READING: *I never attack your egos, but I DO try to teach you how their thought systems...*

RAJ: How their infrastructure.

RAJ READING: *...arose. When I remind you of your TRUE creation, your egos cannot BUT respond with fear.*

Teaching and learning are your greatest strengths now because you MUST change your mind and help others change theirs.

RAJ: Now don't let your little egos get too happy here. The only way real change will occur is when **you** say, "Father, what is the Truth here? Father, how does this work? Father, even if the way things really work goes against the mutually-agreed-upon definitions, the ruts that are so well-established, even if it's going to make me look like an oddball, I want to know how do things really work? How can I be in harmony with Reality, rather than the way I think things ought to be?"

Continuing.

RAJ READING: ***It is pointless to refuse to tolerate change because you believe you can demonstrate that, by doing so, the separation has not occurred.***

RAJ: You see? "Well, if I don't allow for change, everything will be perfectly stable. And if everything is perfectly stable, that will be a manifestation of the orderliness and harmony of God." You see?

But that's sort of like wanting to get in touch with your Guidance and knowing that your mind has to become still, and so you learn to meditate and you learn how to go into the silence. You learn how to experience your mind being still, and then you don't allow any Movement whatsoever. When the fact is that communion with your Guide, turning toward the Altar and inquiring of the Father what the Truth is, is going to mean there will be Movement in the stillness. But if you're going to hold everything to perfect silence, the disallowing for the Movement of God, the Movement of Love, the Movement of Truth, to register with you, you will not hear anything and you will not feel the Father's Love. And you will not learn anything new.

Continuing.

RAJ READING: ***The dreamer who doubts the reality of his dream while he is still dreaming is not really healing the level-split. You HAVE dreamed of a separated ego,...***

RAJ: In other words, you've made it up.

RAJ READING: ***...and you HAVE believed in a world which rests upon it. This is very real to you. You cannot undo this by doing nothing and NOT changing.***

RAJ: When you're suffering, you are experiencing a call for correction. You're experiencing a call for change. When you're going through a

crucifixion, having fallen flat on not your face but your derrière, you're experiencing a call for correction, a call for change.

And you know what? You know what I want to teach you today? Change is good. Change is something to be desired, because the change we're talking about will constitute the instantaneous relief and release from suffering because you're not reaffirming the mutually-agreed-upon definitions, the ego infrastructure that can be nothing other than conflicted and unpleasant.

This is utterly simple, isn't it? You cannot undo this by doing nothing and not changing. Truth is utterly simple.

Continuing.

RAJ READING: *If you are willing to renounce the role of guardian of your thought system and open it to me, I will correct it very gently and lead you home.*

RAJ: This is what I said to Helen. This is what I said to Bill. This is what I say to you. If you are willing to renounce the role of guardian of your thought system, what you made-up, everything that you've made-up, and open it to me, I will correct it very gently and lead you Home, because... this is not in the book, because I love you and you're my Brother and my Sister. You are fellow Christs and you and I deserve to be with each other in **full** recognition of Who We Are.

RAJ READING: *Every good teacher hopes to give his students so much of his own thinking that they will one day no longer need him.*

RAJ: Well, what's the best thinking that I can offer you. The best thinking that I can offer you is whatever encourages you to be willing to abandon the mutually-agreed-upon definitions and step into the void, where you think you don't know the answers because you didn't make them up, so that you might find that the answers are already there and you knew them from the beginning. Those are the best thoughts I can give to you.

Dare, dare to step into what your ego calls the unknown, but which to the Divine You has always been known, so that you might become once again conscious of what you have always known and wake up. And don't be afraid of the gargoyles that the ego throws up at you when you do that.

And don't be discouraged by the attempts of those around you who would, in their best and greatest caring, encourage you to once again re-embrace the mutually-agreed-upon definitions, the business infrastructures, the infrastructures of the psychology of relationships and how they work, how

they ought to work that somebody made up. Don't be discouraged when the invitation to come back into the old patterns is made.

Continuing.

RAJ READING: *This...*

RAJ: The hope that one's students will no longer need him.

RAJ READING: *...is the one real goal of the parent, teacher and therapist. This goal will not be achieved by those who believe that they will LOSE their child or pupil or patient if they succeed. It is IMPOSSIBLE to convince the ego of this because it goes against all of its own laws.*

RAJ: All of its own infrastructures.

RAJ READING: *But remember that laws...*

RAJ: These infrastructures.

RAJ READING: *...are set up to protect the continuity of the system in which the lawmaker BELIEVES.*

It is natural enough for the ego to try to protect itself, once you have made it, but it is NOT natural for YOU to want to obey its laws unless YOU believe in them. The ego cannot make this choice because of the nature of its origin.

RAJ: In other words, it doesn't have a capacity to make a choice at all because it's been made-up out of whole cloth, out of nothing. A little packet of nothing that you poured into space and then added a little or a lot of something Real, the Divine One that you are, and thus apparently activated these magic invisible crystals of nothing and made something that never existed before, and actually doesn't even exist now because the only thing enlivening it is a little bit of something Real you added to it while ignoring completely the fact that you added **to** it something that was Real.

RAJ READING: *The ego cannot make this choice because of the nature of its origin. YOU can...*

RAJ: Make this choice.

RAJ READING: *...because of the nature of YOURS.*

RAJ: Your origin is the Father.

RAJ READING: *Egos can clash in any situation, but Souls cannot clash at all. If you perceive a teacher as merely a "larger ego," you WILL be afraid, because to ENLARGE an ego IS to increase separation anxiety.*

RAJ: Now, listen to me.

RAJ READING: ***I will teach with you and live with you if you will think with me, but my goal will always be to absolve you finally from the NEED for a teacher.***

RAJ: These words are real meanings expressed by me to Helen and Bill and thereby demonstrate, or embody, quote "in the world" unquote my function with everyone. That's what makes this **Course** valuable. Not how the words are put together. Not whether they're put together so beautifully that they'll withstand the test of time in a library of great books. But because it conveys to you a Relationship that's Real, a Relationship that arises out of my Love for **You**, not puny little piss-ant egos, but the Christ that each one of You is right now! And it's escaping your notice.

And you deserve for it not to escape your notice. It's too wonderful not to be conscious of. So I'll give you a nudge and a support and a kick in the butt, but always with Love. Never in a way that will discourage you truly. So that you don't forget to be inquisitive and you don't forget to be open to the fuller Meaning of your Self. And I will do this until you remember Who You Are. And the moment you remember Who You Are, together we will rejoice. And I won't be your teacher. I will be your Brother, your full-fledged Brother whom you know intimately infinitely. And so together we will experience our union. We will recognize ourselves in each other.

And then, you might say, we will learn of God, because both of us will be fully available to the Movement of Creation in Its Infinite Meanings with none of it escaping our notice. And together we will be able to stand in awe of the incredibleness of the Movement of God that we're not separate from in any way.

Continuing.

RAJ READING: ***This is the OPPOSITE of the ego-oriented teacher's goal. He is concerned with the effect of HIS ego on OTHER egos, and therefore interprets their interaction...***

RAJ: What?

RAJ READING: ***...as a means of ego preservation.***

RAJ: You teach each other what you believe. Why? So that you can find mutual agreement with what you believe, and in finding mutual agreement you get confirmation of what you believe, and who you believe you are becomes strengthened in your mind and the one you have convinced has become your follower.

Continuing.

RAJ READING: *I would not be able to devote myself to teaching if I believed this, and YOU will not be a devoted teacher as long as YOU maintain it. I am constantly being perceived as a teacher either to be exalted or rejected, but I do not accept either perception for myself.*

RAJ: It may look like I'm a Teacher, but I'm your Brother. And I'm just being your Brother. I'm just loving you. And Love inspires that in you which is Divine to remember what it knows so that that in you which is Divine can come out of the closet, stand forth, and be experienced and owned and embodied.

Continuing.

RAJ READING: *Your worth is NOT established by your teaching OR your learning. Your worth was established by God.*

RAJ: Or we could say your worth is being established by God in every moment because You are the Ever New Living Presence of a Current and Living God. Creation is now, not off in the distant past. Your worth was established by God.

RAJ READING: *As long as you dispute this...*

RAJ: Hmmm. You say, "Well, why would I dispute that?" Well, you dispute it by not checking in with God, by not thinking about God, by not thinking with God, as you engage in the simplest of relationships in your day.

You dispute the fact that your worth was established by God in every attempt you make to establish it in the eyes of your brothers, instead of saying, "to hell with what they think," and letting your already existing worth shine forth for no good reason. Not to teach anybody anything. But because you have no pleasure other than letting the capital "M" Meaning embodied right where you are by God as an Expression of Himself to be the only thing present right where you are, and letting the chips fall where they may.

RAJ READING: *As long as you dispute this EVERYTHING you do will be fearful, particularly any situation which lends itself to the "superiority-inferiority" fallacy. Teachers must be patient, and repeat their lessons until they are learned.*

RAJ: But when there's Love, it isn't really called patience. It's just called caring enough to express the Truth until it registers, because you know that there's nothing better than having the Truth register and be known,

because the Truth sets you free from your illusions. Teachers must be patient and repeat their lessons until they are learned.

RAJ READING: *I am willing to do this because I have no right to set your learning limits for you.*

RAJ: You see? I'm not here to influence you. I'm not here to control you. In fact, if I tried to control you, it would bring your ego into play which is nothing more than a defense mechanism. So if I want you to make fast progress, I will not try to enforce anything on you at all. And that's the one thing your ego can't defend itself against. And it's the one thing that allows Truth to remain where it can be seen by the Divine One that you are, because the ego has gotten no trigger that says, "Throw up a smoke screen and cloud this Truth from sight."

Continuing:

RAJ READING: *Once again, NOTHING you do or think or wish or make is necessary to establish your worth.*

RAJ: And of course those are all the things the ego does. It do-s things, thinks things, wishes things, and makes/makes-up things. But nothing you do or think or wish or make is necessary to establish your worth.

RAJ READING: *This point is NOT debatable except in delusions. Your ego is NEVER at stake because God did NOT create it. Your Soul is never at stake because He DID. ANY confusion on this point is a delusion, and no form of devotion is possible as long as this delusion lasts.*

RAJ: Again, you can't have a delusion about nothing. You can only ever be deluded about something. You can only ever have a false belief about something. So when it's said, "this world is an illusion," it's a misperception of something that actually exists. It's a delusion you're experiencing about something Real.

Continuing.

RAJ READING: *The ego tries to exploit ALL situations into forms of praise for itself in order to overcome its doubts.*

RAJ: That's its whole function, is to confirm itself. And it has to do that because it doesn't really exist. And in order for it to seem to exist, it is on a forever quest to confirm itself by convincing others that it exists and getting their confirmation so as to strengthen its belief in itself. It's a tremendous amount of work creating these infrastructures, these mutually-agreed-upon definitions. And you have no idea how much energy you're expending

trying to keep them active, not only in your mind, but in everybody else's mind so that they can cooperate with it and confirm it.

And not only that. The more complex it gets, the harder it is for you to remember all the rules you've made up regarding who you are and how things should work. And as a result, things begin to fall apart at the seams because you are trying to keep too many balls juggling. The ego tries to exploit all situations into forms of praise or self-confirmation for itself in order to overcome its doubts.

RAJ READING: *It will be doubtful forever, or rather, as long as you believe in it.*

RAJ: Or, as long as you can keep those balls goin' around.

RAJ READING: *You who made it CANNOT trust it because you KNOW it is not real. The only SANE solution is not to try to change reality,...*

RAJ: Which is all that the ego has been trying to do.

RAJ READING: *...which is indeed a fearful attempt, but to see it as it IS. YOU are part of reality, which stands unchanged beyond the reach of your ego, but within easy reach of your Soul. When you are afraid, be still and KNOW that God is real and YOU are His beloved Son in whom He is well pleased. Do not let your ego dispute this, because the ego cannot know what is as far beyond its reach as you are.*

RAJ: You all are so significantly different from the ego definition you've made-up about yourself. All of you have had the opportunity to have a magnet and a piece of paper and some iron filings, and to have put the iron filings on the paper and put the magnet underneath it and to shake it a little bit and watch the iron filings gather together in a pattern that show the lines of the magnetic field. And you say, "Wow! Look at the magnetic field!" Well, you know what? You haven't seen the magnetic field yet. All you've seen is where the magnetic filing... where the filings have gathered. If you were really seeing the magnetic field, you would see the magnetic field extended above the paper and underneath the paper and as a three-dimensional shape, if you will, of energy that you still can't see.

The energy is so much more than the pattern that the filings let you see. Do you see what I'm saying? The Energy of Spirit is so much more than what you see. And what you see is not the Energy, but the visibility and tangibility of it.

So, please walk out of here today, or for those of you at home, turn off your computers and go out, and be open to, be desirous of experiencing, be less

defended against that of You which is so much more than the current definition that you're letting yourself see.

Beware of teachers who teach with **authority**. Beware of teachers whose intent is to force change in you. Beware of teachers whose teaching process invades you, and coerces you, because those teachers think they're egos. And what they're teaching can only confirm the ego infrastructures; the experience of existence that one has with his or her back to the Altar.

And then, beware of **being** one of those kinds of teachers. If you don't know what the Truth is from God, keep your mouth shut and don't teach anyone anything. There would be amazing growth if every one of you did that because immediately there would be silence. And there would be silence for such a long time that it would become intolerable to you because it is impossible for you to not be expressive.

But if you're going to be true to the willingness not to teach something God hasn't disclosed to you, you will find yourself, like someone who's not breathing, needing a breath. And you will come to the point where you will say, "God, I really do want to hear You! I really do want to know the Truth because I can't hold my breath any longer! I can't be silent any longer!"

And you will become defenseless, and the penetration will occur and inspiration will occur and you will have something to talk about and express. But you know what? It won't be to try to convince anybody. You know what? It might come out as a laugh that lasts three weeks. A laugh of such Joy that you would never want to stop laughing. And after three weeks, those around you will have begun to laugh, and they will have laughed and it will extend on out. Because you will have been teaching, and you might not even have noticed that you were teaching, because you were just being the Presence of God.

And I promise you something. We can get together for a millennia of Sunday afternoons and I will never run dry of ways to encourage you to look with innocence, to look with fresh eyes, to look for the unexpected, to look for that which goes beyond all of the mutually-agreed-upon definitions and the habits with which you've looked at everything that keep you from seeing with new eyes. I can do it! And you know what? I can do it happily. I will never get tired. That's what kind of teacher I am.

You know what? That's the kind of teacher you all are, if you'll just remember to bring that into play. And remember you're always teaching. Do you wanna be a **bad** teacher or a **good** teacher? Well, I want you to experience a connection with God where being a teacher of any kind becomes less important than being the place where God shines through

because that is such an inspiring and wonderful, and I'm going to say, mind-boggling experience.

I must say it again. WOW!

And I look forward to being with you next week. I actually look forward to your being with me a lot more during the week. Know that I'm with you. I'm just waiting.

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A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
Section – RIGHT TEACHING AND RIGHT LEARNING
First Edition – p. 49 / Second Edition – p. 55
Sparkly Book – p. 69

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And good afternoon to everyone who is joining us on the internet.

Today I will not be reading out of the first or second editions of the ***Course***, but will continue to read from the transcript of what I shared with Helen and Bill which Bill typed up. I encourage you to read along, and again, don't get hung up on the differences that you see.

The chapter we're on, the section we're on is called "Right Teaching and Right Learning." It helps in order to understand right teaching, to know what wrong teaching is.

And so let's consider this: When the point came where each of you decided, "Father, I'd rather see it my way. I'd rather define everything myself. I'd like to play with the experience of being an authorizer myself, ***all by*** myself.", at that moment, as I've said before, the first thing you noticed was that you were, for lack of better words, small, tiny. I even used the word "piss-ant mortal," and that's not puissant, that's p-i-s-s-a-n-t; not a water ant, not a sugar ant, not a red ant but a piss-ant—a piss-ant nothing. That was the first thing you noticed was that your bigness, your universality, your Infiniteness was missing.

And what was the first thing you felt? Uneasy because it was unnatural to the Divine One that you were. And a more accurate word for "uneasy" was the word "fear." You felt small, in other words, incomplete, and it was a fearful experience. What necessarily followed was that the only thing available for you to ***teach*** was fear, because fear was expressed in every single thought and utterance you had or made. What you necessarily had to teach everyone else was quote "make me whole" unquote, because being the Divine One that you are and not being able to abandon your capital "S" Self completely, you knew that was your Birthright and therefore your fundamental need.

And so it became your task to create equity, if you will. And equity could only be achieved by making others be responsible for your wholeness, your ease, your comfort, your abundance. And so, naturally, everything that followed became transactional. It became your lifelong task to see to it that others made you comfortable, happy, successful, abundant, whole.

Now, the simple fact is that only those others that you could reach in this way were those who likewise had decided to look at things in their own way. And so they made the same demands of you. And so everyone joined together in finding ways to hopefully bring about the greatest amount of equity without... [laugh] without losing even more than you had lost by virtue of abandoning the Father. And that's why existence is a struggle.

But I'm bringing this up because at the bottom line what all of you are teaching, if you are not in a process of awakening, **is** transactional. Getting for getting, or getting for giving. I give you this, you give me that, and what you must give me must be equal to what I think I am losing if I give you something.

Of course, fear does many things. It causes a sense of paranoia. It causes there to be lack of confidence, even though there might be justification for confidence. And so there is distrust. And as a result of distrust coupled with fear, one tends to, if he can get away with it, take advantage of his brother or sister and get more than the apparent cost of the loss of what is being extended to that brother or sister. And so everything becomes quite muddy.

Mind you, this doesn't just apply to money. It applies to the sharing or extension of Love, the sharing or extension of trust. It applies to human relationships. It truly finds its way into every corner of life experience. And this isn't right teaching. And the learning that occurs isn't right learning. The teaching and the learning accomplish one thing: the reinforcement of the human condition. The reinforcement of the empty experience of not being connected with one's Source, of not be fully consciously aware of What **You** Truly Are. It's the result of abandoning the Place of Excellence in You and then imagining that you haven't abandoned it. It's miserable.

And what's the way out? The way out is to shift from getting to giving. And to give from that Place of Excellence in You that up to this point you have chosen to block out of your mind, because, of course, you have more important things to do, like survive in this miserable experience and make something wonderful out of it all by yourself, which is impossible.

Right learning is never a matter of finding a way to be alone, separate from your Source, and experience fulfillment. It is not a matter of improving the human condition without ever discovering that what you're calling the

human condition is the Divine State of Being which you are blocking from your experience.

Now if fear and wrong teaching is coloring your every perception and therefore causes misperception to creep into every corner of your life, then obviously, if the shift from getting to giving is going to occur, then the attitude of gifting is going to have to reach every single itty-bitty corner of your life. The willingness to extend Love and consideration and genuine caring will have to extend to the smallest insect, the most poisonous insect, the most ferocious beast, the plants, the trees, the clod of dirt, the rock, your Brother and your Sister, and yourself.

In other words, it's not complicated. You're either doing one of two things. You're either in a state of fear engaged in getting, or you're in a state of Peace engaged in giving, behaving in a way always that makes your Brother whole, that makes your plants whole, that makes your world whole, that makes your business transactions identify your wholeness and the wholeness of another, without for a moment indulging in getting. Because you're willing to embrace as a fact the divine Truth that Wholeness is the nature of your Being because it's the Father's good pleasure to give you it all, the Kingdom. That's your Birthright.

Because this is not your habit, it's something that you must use some self-discipline for. And you must practice it on purpose in order for it to be a conscious experience for you, which, as time goes, accumulates for you a background, a history, if you will, of conscious experience of engaging in making your Brother, your Sister and your world whole until it becomes second nature to you. Because, you see, as this habit begins to replace the old habit of getting, you begin to remember, "Ah. This is what's normal. This **is** my Birthright. This **is** my Being. This is what I'm all about." And when that light bulb goes on in your awareness, it stops being a disciplined practice and it just becomes you being yourself in an entirely new way from an entirely new place.

But you won't get to that new place if you don't begin to consciously practice what, to you at the moment, seems to be unnatural. And to practice it with discipline, to practice it with commitment, and to be alert to the places where you are either bargaining for another to provide you with your wholeness, or you are dealing with another in a manner that gets more than the situation is worth and leaves your Brother at a disadvantage.

It feels risky when you're coming from the place where your coming to not leverage your well-being from your Brothers and your Sisters and your world. "Oh, we need fossil fuel so that we can drive our cars." And so it justifies raping the land and being unwise in the use of its resources. And

you create imbalance. You leave everything less than whole. You leave things depleted because there wasn't enough Love to give the attention needed to see that your behavior didn't **cost** the earth, or you, or anyone else, anything. Thus leaving everyone in a position to continue with ease to experience natural abundance. You see.

Fear, fear is the lesson that you all need to stop teaching. And Love is the lesson that you all need to start BEing. I didn't say loving, being loving is the lesson you need to start teaching, because being loving is a behavior. It is time for you to BE Love. And in order for you to BE LOVE, you have to turn your front toward the Altar instead of your back, and you need to inquire from a source other than all of the mutually-agreed-upon definitions that you and everyone have securely established. But remember this: To the degree that fear has been the reason for your actions, then your actions will confirm their source which is fear.

And I know, in many ways, all of you say, "Well, I'm not that uncomfortable. You know, things could be better but I'm not so uncomfortable that I really think I need to be as radical as you're talking about and shift from securing my best interests from my Brother and my world, and instead shift to extending my Brother's and Sister's and world's best interests to them, and let that be first. Because that's the way **I** move out of fear. That's the way I re-access my experience of What I Divinely Am. And that's the way I wake up from the whole illusion of lack, tininess, of being solitary, isolated and alone and lonely, constantly trying to overcome that loneliness. No, things aren't that bad for me to go to that extreme."

The simple fact is there is a different way to be than the way you are being. And I am here to talk with you about that different way of being. And not to confirm the way you have been being. And, indeed, that is what the **Course** is here to illuminate as well. But the whole reason of illuminating it is so that you might come to a place where within yourself you decide to behave in a different way. Not **think** in a different way in the privateness of your mind, but to be in the world, with the world, and with your Brothers and Sisters in a new way that doesn't always secure **your** safety, but one which has as its motive to secure your Brother's safety.

Because whatever you do to your Brother, you do to yourself. Whatever you extend to your Brother, you are embraced by. Because **you** are what **you** be. And you can't **be** anything all by yourself. You've tried that. You've been there, done that, but you haven't stopped yet. You see. I want you all to arrive at the point where you can say, "Ah, been there, done that. It's out of my life. I know I don't need to do that any more."

Okay. We'll go to the book.

RAJ READING: *God is NOT the author of fear. YOU are. You have chosen, therefore, to create unlike Him, and you have made fear for yourselves. You are not at peace because you are not fulfilling your function.*

RAJ: That's all. You're at odds with yourself. It isn't that you're not at peace because you've been disobedient and there's threat of punishment. The moment you act at odds with yourself, you try to do the impossible and it's uncomfortable, but it's not a punishment. As I've said before, it's just your innate capital "S" Sanity providing you with the experience that you're attempting to do the impossible and there's no fulfillment in it.

Continuing.

RAJ READING: *God gave you a very lofty responsibility which you are not meeting.*

RAJ: Well, don't let that overwhelm you. Your lofty responsibility is to be the Presence of Love which you **are**. He didn't give you piss-ant little egos a lofty responsibility. He didn't give who you **think** you are a lofty responsibility. And don't worry, who you think you are is not going to have to fulfill that lofty responsibility because you haven't for a moment **been** who you think you are. Who You Divinely Are has a natural spontaneous inclination and impulse to be the fullest that you can be from that Place of Excellence in You. And that's utterly natural. And yes, it can be called a lofty responsibility. God gave you a very lofty responsibility which you are not meeting.

RAJ READING: *You KNOW this, and you are afraid. In fact, your egos have chosen to be afraid INSTEAD of meeting it.*

RAJ: You see. "Well, I'm not really that uncomfortable. I'm not so uncomfortable that I would choose to do this radical thing that you're talking about." You see, your egos have chosen to be afraid instead of meeting it.

RAJ READING: *When you awaken, you will not be able to understand this because it is literally incredible.*

RAJ: But another thing is that not only will you not be able to understand it, you won't give it a second thought, because you will be so fully engaged in the Joy of reflecting God and letting God be all there is of **you** so that **every** single act, **every** single intent you have, is a universal blessing that illuminates universally. That's where you will be. That's what you will be experiencing. And you won't even be trying to understand how on earth it is you could have looked at things the way you did before.

RAJ READING: *DO NOT BELIEVE THE INCREDIBLE NOW. Any attempt to increase its believableness is merely to postpone the inevitable.*

The word "inevitable" is fearful to the ego, but joyous to the Soul. God IS inevitable, ...

RAJ: And I'll say, the Son of God **knowing** that he's the Son or Daughter of God, is inevitable.

RAJ READING: *God IS inevitable, and you CANNOT avoid Him any more than He can avoid YOU.*

RAJ: And this is me. You can only imagine that you can avoid God, or abandon God, or steal His Authority away from Him and express your own. Continuing.

RAJ READING: *The ego is afraid of the Soul's joy because, once you have experienced it, you will withdraw all protection from the ego, and become totally without the investment in fear.*

RAJ: I want to tell you something. When you decide to shift from getting to giving, to having your Brother demonstrate your wholeness for you to you and it is your pleasure to make him whole, not because that's what he wants, but because there's nothing more satisfying to do, it will bring up your fear of being vulnerable because you will be abandoning your practice of self- protection. But, if you will persist in caring enough to see to it that you never leave your Brother at a disadvantage, you will begin to experience peace because the peace you're giving your Brother by not demanding from him what he cannot truly give you is the peace you become enveloped by.

Continuing.

RAJ READING: *Your investment...*

RAJ: In fear.

RAJ READING: *...is great now because fear is a witness to the separation, and your ego rejoices when you witness to it. Leave it behind! Do not listen to it, and do not preserve it.*

RAJ: And this is where the self-discipline comes in. When the tendency is there to jew your Brother down on a deal, or take advantage of him on a deal, or to just engage in the deal to preserve your wholeness or to substantiate what you think you need to have in order to feel secure...

PAUL: Sorry. I lost it.

RAJ: You will find yourself encircled by, embraced by, and imbued with the conscious experience of your invulnerability and your safety. Why? Because you gave it away to another.

Continuing.

RAJ READING: *Listen only to God, ...*

RAJ: And that can mean something as simple as listening for the impulse to be Love. Listen to the impulse to come from the Place of Excellence in You.

Continuing.

RAJ READING: *Listen only to God, Who is as incapable of deception as are the Souls He created.*

RAJ: All of you are actually incapable of deception. And the you that you think you are that is capable of deception is purely imaginary. And the brothers or sisters you see that you believe are capable of deception are purely imaginary. Because neither you nor they have the capacity to be independent of your Source and so you haven't accomplished it.

And once you get this point that none of you have accomplished being sinners, you will understand why all of you in an instant can be exonerated and healed of any of the effects of deception that you think you either brought on someone else or that someone else brought on you. You have got to be open to the experience of instantaneous correction of anything that you have seen that has been to your disadvantage or injury. Because if you don't believe that there can be instantaneous correction for no good reason, not because justice has been served, not because a penalty had been paid, but just because it isn't the Truth of you or your Brother, until you see that, you will continue to justify extracting a tooth for a tooth and an eye for an eye. Get. Get. Get. Make your Brother responsible for your wholeness.

This is an axiom. And I'm continuing.

RAJ READING: *Release yourselves and release others.*

RAJ: If you release yourself, you release others. If you release others truly, you release yourself. And until you release each other from your mutually-agreed-upon definitions and your mutual agreements, you will not remember your wholeness and re-access your wholeness and will unnecessarily remain bound in the dream.

Again, continuing.

RAJ READING: *Release yourselves and release others. Do not present a false and unworthy picture of yourself to others, and do not accept such a picture of them yourselves.*

RAJ: See this is where a good teacher comes into play, because a good teacher is not only concerned with what he has to teach, but finds the student worthy and capable of embracing and embodying what's being taught.

RAJ READING: *The ego has built a shabby and unsheltering home for you because it cannot build otherwise.*

RAJ: And let's remember that what this really means is that the Christ that you are, the Divine One that you are, who has chosen to express autonomy, has built a shabby and unsheltering home for yourself because that's really the only thing you can do in a state of fear and in a sense of piss-ant tininess.

So, when it says the ego has built a shabby and unsheltering home for you, don't sit there self-righteously and say, "Yeah, my ego really doesn't like me. Yeah, my ego really is a bad guy." Well, that's a way of disowning your authority. You're doing it and you're saying, "I'm not doing it." And you convinced yourself you're not doing it. And you ultimately succeed, or think that you succeed, in saying that you're not doing it by saying, "I'm not the Christ. I'm not Holy. I'm just a human being. I'm a human being with a brain in my head with synapses and electrical currents. And what comes out of one's brain is an ego. All of the psychologists will tell me that. Oh, there are studies for years to tell me that I'm an ego."

So then, something comes along like metaphysics or the **Course**, and it says that you are not your ego. Oh. That's even better. Now you can really be mad at your ego. "Oh, my ego did this. My ego did that. Damn my ego." But you're still caught because you still have neglected to own Who You Are. You still are reluctant to say, "I am the Christ." And you're still reluctant to be out from that Place of Excellence in You which is your Christhood. And you still insist on operating on a get-get basis. You still continue to operate as though it's your Brother's responsibility to demonstrate your wholeness for you.

And so now, you're even more confused than ever. And your ego infrastructures have gotten even more complex because now there's you **and** your ego.

But you know what? It isn't You, the Christ yet. It isn't You, the One capable of utter, unsurpassable Excellence. "Oh, yeah. Well, things aren't that rough yet. I can exist a little bit longer without going that far." You see? And so

your ego continues to build, or you continue as an unacknowledged Christ that has to be then an acknowledged ego has built, a shabby and unsheltering home for you because it cannot build otherwise and things aren't tough enough yet for you to change." Tsk. Tsk. Hmm dear.

RAJ READING: *Do not try to make this impoverished house stand.*

RAJ: Give it up! [Aside:] That isn't what it says here [meaning in the book].

RAJ READING: *Do not try to make this impoverished house stand. ITS weakness is YOUR strength.*

RAJ: And that might be more clearly understood if we reverse it. *Your* strength, your *Divine* strength is its weakness.

RAJ READING: *Only God could make a home that is worthy of His creations, who have chosen to leave it empty by their own dispossession.*

RAJ: But the Home is still there. The Altar is still in the center of you. Your capacity to turn around toward that Place of Excellence to learn of the Father what the Truth is about everything because your Father is You, your Right Mind. Only that. That is all it takes. And only that is what it takes to repossess your Home.

Continuing.

RAJ READING: *Yet His...*

RAJ: God's.

RAJ READING: *...home will stand forever, ...*

RAJ: Because it's—this is me—because it's your very Being.

Continuing.

RAJ READING: *...and is ready for you when you choose to enter it.*

RAJ: Which means when you are ready to readmit to yourself that you're the Christ. That You are a Place of Excellence Being Excellent because you have no other real capacity.

Continuing.

RAJ READING: *Of this you can be wholly certain. God is as incapable of creating the perishable as the ego is of making the eternal.*

RAJ: That's how diametrically opposed things are. That's how black and white things are. And ultimately, the blackness and whiteness of it is that everything is either Real or unreal. And there ain't no in-between.

Continuing.

RAJ READING: *Of your egos you can do nothing to save yourselves or others, but of your Souls you can do everything for the salvation of both. Humility is a lesson for the ego, NOT for the Soul. The Soul is beyond humility because it recognizes its radiance, ...*

RAJ: It doesn't block it.

RAJ READING: *...and gladly sheds its light everywhere.*

RAJ: Now the Soul doesn't prance around the Universe saying, "Oh! Glory, glory! I'm spreading my Light everywhere and blessing everyone. Oh, glory, glory! Isn't this a wonderful experience! Ohhh! Bliss, bliss, bliss, bliss, bliss!"

The Soul is Light. Illumination is spontaneous, inevitable. It doesn't spread Its Light for a purpose—to get, get, get. It doesn't **be** illumination for everyone's benefit, or to make them happy so they'll be nice to the Soul that's spreading the Light.

The Soul is beyond humility because It recognizes Its Radiance, It recognizes Its Self in the Radiance, and gladly sheds Its Light everywhere. A better way than saying, "gladly sheds Its Light everywhere," is that It finds absolutely no justification for withholding it. In that sense, It gladly sheds Its Light. It doesn't even consider a possibility that there might be some corner of Infinity of the Universe that it might withhold Its Light, that It might withhold Itself.

Continuing.

RAJ READING: *The meek shall inherit the earth because their egos are humble, and this gives them better perception.*

RAJ: Well, humility is embodied in the abandoning of the determination to say, "Father, I would rather see things my way," and turning back toward the Altar. And naturally if you're turning back to where the Truth lies to be seen, you're going to have better perception, aren't you? Because you're going to be seeing Truth more clearly. You're going to be having the experience of what it is. And you're also going to be having the clearer not understanding or knowledge of Love, but the experience of being that point where Love bubbles forth into expression, again spontaneously and without a justification.

When you're not looking at something, you can't see it. When you are looking at it, you can. And so the meek shall inherit the earth because their egos are humble, willing to look where they can see. And what? The

inevitable happens. This gives them better perception. Simple. Uncomplicated.

Continuing.

RAJ READING: *The Kingdom of Heaven is the RIGHT of the Soul, whose beauty and dignity are far beyond doubt, beyond perception, and stand forever as the mark of the Love of God for His creations, ...*

RAJ: In other words, that Place of Excellence in You is the mark of the Love of God for You, for His Creations.

Continuing.

RAJ READING: *...who are wholly worthy of Him and ONLY of Him. Nothing else is sufficiently worthy to be a gift for a creation of God Himself.*

RAJ: So the gifts of fear that you're all giving each other out of habit and out of self-preservation is unworthy. It's an unworthy gift for a Creation of God—meaning You—and each other.

Continuing.

RAJ READING: *I will substitute for your ego...*

RAJ: That is if you want a substitute. "Oh, I know, things aren't tough enough yet. Things are going along fairly well. I know, I don't need you to substitute yet, but Jesus, I'll call on ya. I'm sure I'll call on ya if the goin' gets really rough. But, hey. Right now I don't wanna rock the boat. Okay? But I hear ya."

Again:

RAJ READING: *I will substitute for your ego if you wish, but NEVER for your Soul. A father can safely leave a child with an elder brother who has shown himself responsible, but this involves no confusion about the child's origin.*

RAJ: Meaning the one left in the older brother's care.

RAJ READING: *The brother...*

RAJ: The older brother.

RAJ READING: *...can protect the child's body and his ego, which are VERY closely related, but he does not confuse HIMSELF with the father...*

RAJ: Of the child.

RAJ READING: ... *because he does this, although the child may.*

RAJ: The child may, while he's in the older brother's care, look upon his older brother the same as he looks upon his Father.

RAJ READING: *I can be entrusted with your body and your ego simply because this enables you NOT to be concerned with them, and lets ME teach you their unimportance.*

RAJ: That's why I'm here for you. That's why your Guides are here for you. That's why the whole Brotherhood that is awake is present for you on your behalf so that you might set aside the habit of engaging the ego infrastructures, the mutually-agreed-upon definitions, and the fear that if you don't, you will die. So that you might be with Me consciously and experience a stable and continuous relationship that at the least demonstrates to you *experientially* that you're safe no matter what your ego definitions are, or what your ego fears are.

Continuing.

RAJ READING: *I could not understand their importance to YOU if I had not once been tempted to believe in them myself.*

RAJ: Well, you know what? It really is helpful if you believe that I really do exist and that I'm not just a figurehead of a major religion. And it really does help if in addition to believing that I exist, you are willing to believe that I'm available to you directly in your mind, and that it's my desire to commune with you directly, to have a *direct* relationship with you. So that if you wish, you may shift your allegiance, ever increasingly hopefully, from your ego to Me, so that I might let you lean upon Me, so that you might get the feel of the Movement of Being from a different vantage point than the one you've been engaged in, which has been one of fear and self-protection.

Continuing.

RAJ READING: *Let us undertake to learn this lesson together, so we can be free of them together. I need devoted teachers who share my aim of healing the mind.*

RAJ: I need devoted teachers, teachers of right teaching and right learning. I need teachers who are going to teach by BEING LOVE rather than teaching fear.

Now, another way of saying it that will put it more clearly is that I need devoted Be-ers. I need those who are willing to come from that Place of Excellence within themselves, in the beginning with Me so that you might get the feel for coming from that Place of Excellence in You, because this

allows you to be the Presence of Love, the embodiment of the Father's Will that constitutes the Light that illumines every little itty-bitty corner of life.

I need Teachers of Truth rather than teachers of illusion. But I don't need a concept of teachers. I don't need someone **being** a teacher. The word "teacher" is not the designator of a position. Truly, a teacher is one who is simply Being with Excellence as a Brother to his Brothers and Sisters, as a Sister to her Brothers and Sisters, as that which is inseparable from the earth, the plants, the birds, the universe, as something that has as its conscious intent the desire to make and keep everything in his experience whole because everything in his experience is worthy of it.

A teacher is one who is willing to extend Love, Truth, rather than fear and illusion.

I need you to be Who You Really Are. Why? Because that's the way you wake up. And when you wake up, the Brotherhood is more consciously whole because there isn't some part of the Brotherhood having committed themselves to fitful dreams and who are therefore not present with us, not joying their Birthright, and in effect, disallowing us from experiencing them as part of the wholeness of us as a conscious experience.

Don't get hung up on the word "teachers." I need devoted Be-ers of Love who share my aim of healing the mind.

RAJ READING: *The Soul...*

RAJ: Meaning your Soul.

RAJ READING: ... is far beyond the need of your protection OR mine. Remember this: In this world you NEED not have tribulation BECAUSE I have overcome the world. THAT is why you should be of good cheer.

RAJ: You know what? All of you are pretty confident that it's impossible to levitate. Somebody says, "Levitate." You say, "I can't levitate. I can't levitate. Levitation is impossible. I've heard it, but you know how rumors are and stories go, you know. I don't believe it's possible. I can't do it!" But the moment somebody, one or someone of your friends does it, you're going to say, "Well, if he can do it, I can do it, because he's not someone special." As soon as someone does the impossible, you know it's possible for you and you will embrace the possibility and you will accomplish the possibility.

So, it is helpful for you to know that I have stood exactly where you are with the same temptations to be teachers of fear, and to be in the get-get position, and to make others demonstrate my wholeness to me, and make

sure that I'm not shortchanged, and that equity prevails. I've been there. That whole perspective I moved out of.

Now, if you dare for a moment to think that I exist, that I **really** exist, and that I'm available to you, and then you acknowledge or are willing to believe that I've been exactly where you are and know exactly how you're feeling, and that I'm no longer in that place, then you have a justification for saying, "Well, if he did it, I can do it. Not only that, he did it and he says that it's now his function to stand with me as I do that and help me."

And again, the last sentence in this section:

RAJ READING: *THAT is why you should be of good cheer.*

RAJ: And you want to know something? I'm not the only one standing with you in this way.

And let me review with these words: Don't wait until it really gets tough before you say, "Hey, I'm willing to take a look at this radical way of being that Raj is talking about." Do it while you're not under stress. And then don't believe yourself when you say, "It's not really that bad yet." Don't believe yourself when you say that. Because it can be a Heaven of a lot better.

I love you. Talk to me this week. Talk to me tonight. Don't call Paul on the phone to talk to me. Sit down and shut up and say, "Raj," and wait for Me to respond. Feel for My response. And keep persisting because it's inevitable that we will connect. It's unavoidable because I love you, because I am Love, and because my only function is to extend it, to embrace you in it, and to illuminate the experience of it in you so that it's not just a nice thought.

And if I love you this way, God loves you this way because I am expressing the Father. And not great little Jesus prancing around outside his Father's House saying, "Oh, I love you. I love you. I love you. Oh, it's my purpose to love you and love you and love you." No. I am Love. And I'm not outside my Father's House. And the Love with which I love you is the Love the Father is embracing and embodying, embracing you with and embodying **as** you, and I am conveying to you that fact so that you might dare to abandon your commitment to fear and self-defense that keeps you locked in the dream.

Again I love you, and I look forward to being with you next week.

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A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
Section – THE EGO AND FALSE AUTONOMY
First Edition – p. 51 / Second Edition – p. 56
Sparkly Book – p. 70

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And again welcome to everyone who is joining us on the internet.

Once again, I will not be reading from either the first or second edition of the **Course**, but from the final transcript as it was typed by Bill Thetford. I'm doing this for a reason. And that is because I'm able to provide a constant reminder that the **Course** isn't just a document transcribed by someone who was willing to transcribe it. It was a communion between Me and Helen and Bill. And it represents the nature of my relationship with every single one of you, a current relationship whether [laughing]... whether it's been activated or not by virtue of your desiring to talk with me, commune with me, learn with me, and make the connection.

It's important for you to understand that my speaking with Helen was not a special dispensation but the natural, normal way things work. When you're aware of this, it makes it possible to experience the fact as you're reading the **Course** that the sharing of the **Course** and the communion was an Act of Love—a Living Act of Love; not just a mechanical repeating of words that needed to be put in print, but an active Living Love that I'm engaged in always with all of you.

To read the **Course**, to study it, isn't just about learning words and new meanings, and you diligently applying them to your mind and your lives. It's about the fact that the Christ is the Living Christ, Living and Loving **you** today, caring enough about you to go to great lengths to help **you** remember Who You Are and to be unafraid to wake up, to be unafraid to abandon the practice of control that keeps you blinded to the Truth about You and Reality.

I know there will be many who will be angry at what I'm going to say, but if all you did was pick up this book and in the first chapter realize that I was available to Helen and that I'm available to you and you set the book down and devoted yourself to establishing **your** connection with me, that's all you'd need.

In the meantime, this book is full of valuable information, which if you're not reading it for the purpose of absorbing the information as information, but you are reading it with the awareness that you are reading a communication that was occurring, it will reinforce your desire to have the same experience. And the Truth that's shared will help you to be less and less afraid of having that Experience of Communion with Me or the Holy Spirit or your Guide. That's why I'm doing it.

So the subject of this section is:

RAJ READING: *The Ego and False Autonomy*

RAJ: And we've been talking in the last couple of weeks about the fact that you have in effect stolen authority from God so that you could pretend to exercise it yourself on your own. You have attempted to establish autonomy. Well, obviously the autonomy has to be false, purely imaginary. The ego is false autonomy. It's a fantasy.

So, from the book, and you will find today that sometimes there are almost whole paragraphs that will not be found in the first and second editions. I encourage you not to say, "oh, I've lost my place," and scramble through the pages and completely lose your place. Just wait until the next sentence comes up.

No questions.

RAJ READING: *You have asked lately how the mind could ever have made the ego. This is a perfectly reasonable question; in fact, the best question you could ask. There is, however, no point in giving an historical answer because the past does not matter in human terms, and history would not exist if the same errors were not being repeated in the present.*

RAJ: There have been many occasions where in a Gathering someone would ask me about my childhood and I neglect to amplify on history. Why would you want to know about what my life was like 2,000 years ago when what my life ***is right now*** is available to you right now as an illustration of What ***You Truly Are*** right now? And it doesn't really matter why it was that you decided to try to see things in your own way. It only matters that right ***now*** you're insisting on seeing things in your own way and that "flaw," if you will, in the now needs to be undone in the now.

If you realize this, it will help you to understand that it really doesn't do much good to try to resolve past issues with each other, to go back and rehearse the past and try to figure out what went wrong. If you have a grievance with a brother now, handle the grievance now. Deal with what you are ***presently*** feeling. "Oh, well, I'm feeling something about the past."

But you're feeling it **now**. What is the feeling **now** when you are with this Brother that you have a grievance about because of something that happened in the past? You will find resolution much swifter if you deal with what you are feeling now. This is important.

Continuing.

RAJ READING: *Abstract thought applies to knowledge because knowledge is completely impersonal, and examples are irrelevant to its understanding.*

RAJ: Now Knowledge is another word for Knowing, with a capital "K". And Knowing is your perception... not perception but **Experience** of the Truth. And the Experience of Truth is a revelation from God. It's what you experience when you turn toward the Altar to inquire as to what the Truth of a thing is. Knowing is different from thinking.

Continuing.

RAJ READING: *Perception, however, is always specific, and therefore quite concrete.*

Each man makes one ego for himself, although it is subject to enormous variation because of its instability, and one for everyone he perceives, which is equally variable.

RAJ: If you happen to run into someone you haven't seen since you were teenagers, you have no means to connect with them except in terms of the way you last knew them. In fact you might remember quite well some unkind thing that was done, or a way of behavior that was peculiar to that person at that time, and your assumption will be that that is the way they are now, and you will relate to them first on the basis of how you last knew them.

Now, that is a perception that you have in your mind, a picture you have in your mind, and so in spite of the fact that over the years they may have grown and developed and be quite different, you will be relating to an ego you have made-up about that person. And you may have awkward moments as you are confronted with who that one is now and have to adjust your perception. You see. So, you have a picture of yourself, a concept of yourself, a definition of yourself, and you have a concept of everyone else. And then you deal with this someone else on the basis of your perception rather than a real connection with them. It's that simple.

Continuing, or repeating.

RAJ READING: *Each man makes one ego for himself, although it is subject to enormous variation because of its instability, and one for everyone he perceives, which is equally variable. Their interaction is a process which literally alters both, because they were not made either BY or WITH the unalterable.*

RAJ: Meaning that they were not built upon a direct connection with the Excellence of the other person from the Excellence within you.

RAJ READING: *It is particularly important to realize that this alteration can and does occur as readily when the interaction takes place IN THE MIND as when it involves physical presence.*

RAJ: How many of you have been in a tense situation with someone and you happen to go to the store and you see them, and you decide you don't want to run into them, but you're pretty sure that they saw you? And because they are the ones who owe you the apology, or are responsible in your mind for correcting the inequity that exists, you know that in their seeing you and in their not coming up to you that they were avoiding you. And then you finish your shopping and get in the car and leave and you begin to smolder inside because of how uncaring they were when they had the opportunity to correct the situation and didn't.

Now, let us say that that person didn't see you at all. And you're sitting there smoldering because, first of all, you have a **concept** of them that is upsetting to you, and then you have a **concept** about their behavior in this interaction that didn't even occur, and you're bouncing off **your** sense of yourself in this situation and **your** sense of them, and none of it touches Reality in any way. You are getting upset because you're playing the part of your ego and the part of their ego in your mind. And then you wonder why they're surprised when you do actually come face to face with them and you express your distress with them.

It's rather like going to bed at night and your wife or your husband has a dream about the other and wakes up in the morning and says, "I had the most awful dream last night about you. You did such-and-such and such-and-such and you were very insulting. How could you do that? You know, I'm really upset with you and I can't get it out of my mind." There you are playing the part of your ego and playing the part of the other's ego and upsetting yourself. And in expressing the upset as though it were based on something real, you put the other one at a loss to be able to respond because there's nothing real about it to respond to. And that brings a stress, a misunderstanding, a lack of communication into your real relationship with your Brother or your mate, or whoever it is that had the dream about you. You see?

And this is pretty much an example of life, the way you go through your day everyday. Because very few of you consistently relate from the Excellence in you to the Excellence in your Brother. And if you are not relating from the Excellence in you to the Excellence in your Brother, all that's going on is you bouncing off your concept of yourself and your Brother, and communication isn't occurring at all.

Continuing.

RAJ READING: *THINKING about another ego is as effective in changing relative perception as is physical interaction. There could be no better example of the fact that the ego is an idea, though not a reality-based thought.*

RAJ: Now this is true of all of you, but I was talking to Helen and Bill when I said this.

RAJ READING: *Your own present state is a good example of how the mind made the ego. You DO have knowledge at times, ...*

RAJ: In other words, True Perception, an Experience of Truth.

RAJ READING: *You DO have knowledge at times, but when you throw it away it is as if you never had it. This willfulness is so apparent that one need only perceive it to see that it DOES happen. If it can occur that way in the present, why is it surprising that it occurred that way in the past?*

RAJ: And I would add, and why would you try to go back to the past to correct it? Correct it now where it's currently happening. And how do you correct it? You correct it by not taking yourself seriously, this ego that you think you are, and not taking the picture you have of your Brother seriously as the ego you've created for them, and abandoning the court in which you bounce off of the two sides of the relationship all in your own head.

RAJ READING: *Psychology rests on the principle of the continuity of behavior. Surprise is a reasonable response to the unfamiliar, but hardly to something that has occurred with such persistence. I am using your present state of how the mind CAN work, provided you fully recognize that it NEED not work that way.*

RAJ: In other words, there's another way to look at what you're experiencing than through **your** definition of yourself and **your** definition of your Brother. Do you hear that? There's another way to do this than to bounce off **your** definition of yourself and **your** definition of your Brother.

Many times you're standing with a friend or a neighbor or an acquaintance, and you appear to be having a conversation and the whole time **you** are

bouncing off your definition of yourself and your definition of them and you're leaving them out entirely! And they are doing the same thing with you! And because there's no actual connection with the real Ones who are standing there in front of each other, ultimately the apparent communication becomes obviously poor communication, becomes an argument, becomes a misunderstanding, becomes hurt feelings. And you say the other one is to blame. And yet one of you never managed to stand there and abandon the self-definition that was being employed, or the definition of the other one that was being employed, so that one of you could come from the Place of Excellence in you with the intent to connect with the Excellence in the other one, regardless of whether the other one was able to see it, or experience it, or not.

RAJ READING: *Why are you surprised that something happened in the dim past when it is so clearly happening right now?*

You forget the love that animals have for their own offspring, and the need they feel to protect them. This is because they regard them as part of themselves. No-one disowns something he regards as a very real part of himself.

RAJ: Interesting. No one disowns something he regards as a very real part of himself, and yet the fact is that you've all disowned your Father. In your attempt to be an independent authorizer, to have the thrill of making something that has never been made before and the thrill of making your mark in the world, which as I've said before is nothing more than the Kingdom of Heaven with your definitions applied to it and your conscious ignoring of What It Really Is, you have disowned what is part of you. And in actuality you have disowned what is the Totality of You.

And you've done it for so long that you don't remember that you did it. And that's why I'm talking to you to remind you that you have abandoned your Source. And now you don't even think you have one other than your own capacity to define yourself to yourself, and even redefine yourself over and over into a better and better self.

And all the time that you are doing this having disowned your Source, you're in a state of self-ignorance, of self-denial that is uncomfortable. And you recognize that you're uncomfortable, but you think that's just the way life is. And so you don't challenge its legitimacy. And I'm here to express the Truth so that you realize there is a different way to look at this and you find a willingness in you to challenge the way you're seeing everything, the definitions you've given everything, and ultimately to challenge your supposed capacity to authorize and create anything. Because in doing that, in challenging it successfully, the discomfort of existence will disappear,

and the Peace and the Joy and the Happiness that ***you know*** it's your Birthright to be experiencing without it costing you anything, will ***be*** your experience.

Now that's a worthy reason for at least playing around with challenging the authority you think you have, to play around with the possibility that there's meaning to everything other than that meaning which you have given it. Because in that way, you open yourself up to breakthrough, to insight, to inspiration that will provide you with evidence that, indeed, there is more to everything than you're seeing. And whatever you've been doing to blind yourself to it is not worth continuing so that you have even more enthusiasm for playing with the possibility that you have no capacity whatsoever to be creative by yourself all alone.

Continuing.

RAJ READING: *Man reacts to his ego much as God does to His Souls;— with love, protection and great charity. The reaction of man to the self he made is not at all surprising. In fact it duplicates, in many ways, how he will one day react to his REAL creations, which are as timeless as he is. The question is not HOW man responds to his ego, but what he believes he IS.*

RAJ: Just let that sink in for a moment. The question is not HOW man responds to his ego, but what he believes he IS. Do you believe that you are an ego that you created, or do you believe that you are something far beyond anything you could imagine? Something you are not personally responsible for. Something that has been set in Its Place for Eternity, flawless, perfect, unchangeable, unthreatenable. Something that expresses the Glory of the Movement of Love that God Is.

Continuing.

RAJ READING: *Belief is an ego function, and as long as your origin is open to belief at all, you ARE regarding it from an ego viewpoint.*

RAJ: Somebody might say to you, "Well, who do you believe you are? Who do you believe you are?" And you tell them. Well, but then the question needs to be asked, "Okay, but who ***are*** you? Who is the one that is holding the belief?" And always the answer to that question is, as silly as it sounds, the you that you are that has a belief about who you are is the Christ, is the Ultimate right now, is the Presence of God Being All There Is To You right now.

But ***you*** prefer your belief. After all, you have taken many, many years to build that belief up and to impress everyone else with who you believe you

are. And you have even succeeded in making other people believe what you believe you are. And if this someone that you believe you are is a person of high regard in the community, of great respect in the world, well, are you going to easily be willing to say, "I'm not at all who I believe I am. I'm going to be willing to abandon who I think I am and I'm going to be willing to abandon who everyone else thinks I am. And I'm going to stop caring about what everyone else thinks I am." You're not going to easily abandon all the hard work you put into convincing yourself and everyone else [who] you are because you've got pride.

And yet, who you think you are is an ego definition, is a definition of an ego. And who everyone else thinks you are is a definition of an ego. And everyone else that you look at to get confirmation about who you are is in your mind an ego as well.

Because you know what? You don't have to convince the Excellence in Another of the Excellence in You. So it isn't the Christ in them that's confirming to you everything you've worked so hard to create as a definition of you. You only need that from other egos. And so, once again, all of your success in creating a self-definition that not only you believe, but you've gotten everyone else to believe, constitutes you bouncing off of your picture of yourself and your picture of everyone else. And you see that that's the belief of having a relationship when you're stuck in a little closet in your mind and you're never going outside of it to connect with the Real One that's there.

That's insanity, because what's insane about it is you think communication is actually going on. You think relationships are actually happening. You're dinging around in your own little closet and they're dinging around in their own little closet and as each... the two of you dings around privately **together**, it looks like there's an interaction. And I'm telling you, there isn't. You see? **Most of you still haven't met each other! Right now!** And you know what? I'm here to introduce you to each other. [audience laughter] I'm here to say, "Stop dinging around in your mind. Forget about being an ego and remember that there's a Place of Excellence in You—the Altar, the Presence of God, the Living Light of Love. It's the Presence of God and it's the Nature of You right now. And that's the Truth about everyone else in this room."

Connect with that. And let that be more important than the picture of yourself you've created. And then extend your attention to your Brother to that Place of Excellence in them.

Now you got the picture when I said, "You haven't even met each other." If all you've ever been relating to is a picture you have in your mind of your

Brother and you haven't met them, then if the only experience you're allowing of yourself is the picture you have of yourself, you haven't met yourself either.

And I'm telling you there is a Self there to meet! But you will not be able to meet it as long as you honor and revere and are committed to the picture of yourself that you've developed. Because as long as you're committed to that, what are you doing? You are having your back turned toward the Altar. You are choosing to not have in your range of vision the You That You Are, the Divine One That You Are, the Christ That You Are.

And I'll tell you something else. You can listen to what I'm saying. You can read the **Course**. You can read the **Bible**. It says, "Love your neighbor as yourself." And you can say, "Okay, I am going to honor the Excellence in my Brother." But you know what? You have a law that all of you practice and that law is this: ***I will not extend to my Brother what I will not extend to myself. I will not give to my Brother rights that I don't have.*** Why?

Because you refuse to make yourself jealous. And so you can't just adopt a habit or a behavior of thoughtfulness for the Excellence that your Brother is because it's gonna be a farce if you are not willing to acknowledge a Place of Excellence in You that **you** didn't create. All you can make is a **picture** of excellence, a pretty picture, being a good boy, being a good girl, doing all the right things, being impeccable. Ah! It's just a picture.

And as long as you're engaged in reinforcing that picture, you are ignoring the Place of Excellence in Yourself that has this wonderful benefit. This wonderful benefit is that It doesn't have to prove itself. It is Excellence by virtue of Its Existence.

Can you imagine the bliss of not having to prove yourself to anybody ever again? And to never have anyone doubt your Excellence? Think about it or feel what that would mean to you. And do you know what? When you finally give up making and reinforcing a picture of yourself in your mind and in everyone else's mind, and when you no longer have to maintain that picture, or maintain everyone else's allegiance to that picture, it feels like failure, collapse, death to the ego, because the whole effort is what has given you your feeling of worth.

When you arrive at the point where there's no longer any energy to be found in you for keeping up the façade, something happens. You abandon defense. You no longer have to **defend** your picture of yourself in your Brother's mind. And what begins to emerge from your mouth in this state of abject failure as an ego, is something called honesty. And it's not an ego being honest. It's something else being honest. It's something else saying, "First of all, I can't be something I'm not." It sounds like a negative

statement. "I can't be something I'm not. I can no longer be something I'm not." It doesn't mean, "Now I'm free to be anything I want to be." No. "I can't be something I'm not."

That first acknowledgement or statement of honesty expressed outwardly is recognizable to every single one of you as an expression of genuineness. And it doesn't arouse defense in you. You know what it really does? It makes you want to be closer to this point of genuineness, more open to this point of genuineness. Others recognize it as a desirable state of mind. And I'll tell you something. The more of you who are willing to let yourself get into that place and the more of you who are expressing what I'm going to call abject honesty, the more it will inspire others to want to find out how to be that too.

And you know what? In saying, "I cannot be what I'm not," you're being a Teacher of God. You are for the first time teaching something. And it will be met with reception. And that's the beginning of transformation. Others will behave as though there's something wonderful about you, and will even imply that you're teaching them something wonderful. And you'll say, "What? I'm not teaching anything. All I'm doing is realizing that I can't any longer teach what I'm not."

Irony. A Teacher doesn't try to teach something. A Real Teacher just Be's Genuine.

Continuing.

RAJ READING: *When teaching is no longer necessary, you will merely KNOW God.*

RAJ: In other words, you won't block the Presence of God in You. You will just let God **be** All There Is.

RAJ READING: *Belief that there IS another way is the loftiest idea of which ego thinking is capable. That is because it contains a hint of recognition that the ego is NOT the self.*

RAJ: Now this is something all of you need to know.

RAJ READING: *Undermining the ego's thought system MUST be perceived as painful, even though this is anything but true.*

RAJ: It must be perceived by the ego as painful, even though this is anything but true.

RAJ READING: *Babies scream in rage if you take away a knife or a scissors, even though they may well harm themselves if you do not. The speed-up has placed you in the same position.*

You are NOT prepared, and in this sense you ARE babies. You have no sense of real self-preservation, and are very likely to decide that you need precisely what would hurt you most.

RAJ: Like more self-defense. Like more defense of the picture of you in your Brother's eyes.

RAJ READING: ***Whether you know it now or not, however, you HAVE willed to cooperate in a concerted and very commendable effort to become both harmLESS and helpFUL, two attributes which MUST go together.***

RAJ: Now I was saying this to Helen and Bill. But you know what? As awkwardly as all of you may be embarking on the real steps of awakening, and regardless of how little Love sometimes gets expressed by you even though you have embarked on a conscientious desire to awaken, these words apply to you.

RAJ READING: ***...you HAVE willed to cooperate in a concerted and very commendable effort to become both harmLESS and helpFUL, two attributes which MUST go together. Your attitudes, even toward this, are necessarily conflicted because ALL attitudes are ego-based. This will not last.***

RAJ: I'm telling you just as I told them. This will not last. The conflict will not last.

RAJ READING: ***Be patient awhile, and remember that the outcome is as certain as God.***

RAJ: Continuing.

RAJ READING: ***Only those who have a real and lasting sense of abundance CAN be truly charitable.***

RAJ: If there isn't a real and lasting sense of wholeness, completeness, it will always be this for that, tit for tat. If you want something, you give me something. I will give you something if you will give me something. It's all getting. And at the bottom line, the process of getting has been established for self-protection so that you will not be vulnerable to abuse.

Again, charity is something that you find spontaneously arising out of you when you're coming from the Place of Excellence in You and relating to the Excellence in Another, having abandoned dinging around in your mind between your concept of yourself and your concept of them. It's when you're dinging around in your own mind having your own fantasy and playing both the part of you and the other that you are incapable of being charitable.

Continuing.

RAJ READING: *This is quite obvious when you consider the concepts involved. To the ego, to give anything implies that you will do without it. When you associate giving with sacrifice, then, you give only because you believe that you are somehow getting something better, so that you can do without the thing you give. "Giving to get" is an inescapable law of the ego, which ALWAYS evaluates itself in relation to other egos, ...*

RAJ: In other words, it's always dinging around between both roles. It's your sense of yourself bouncing off your sense of someone else.

Continuing.

RAJ READING: *... and is therefore continually preoccupied with the scarcity principle which gave rise to it.*

RAJ: The scarcity principle that gave rise to it was the experience you were left with when you said, "Father, I'd rather see it my way. I want to define everything. I respectfully (which really means disrespectfully) no longer defer to the Meaning You are giving all of Creation. And I'm going to give the meaning to it. And I'm going to believe the meaning **I** give to it. And so, my experience of knowing what everything is, Father, because I'm letting You infill me with Its Meaning so that I miss nothing of what exists, instead of that, I'm going to give meaning to everything."

And you lost the full Meaning. And you were left with whatever limited meaning you gave to it, and you're left with whatever satisfaction you're able to muster from this act of loss to feel pride in your very first act of independence.

Continuing.

RAJ READING: *This is the meaning of Freud's "reality principle," since Freud thought of the ego as very weak and deprived, capable of functioning ONLY as a thing in need.*

The "reality principle" of the ego is not real at all.

RAJ: It's purely imagined.

RAJ READING: *The ego is forced to perceive the "reality" of other egos...*

RAJ: Why?

RAJ READING: *... because it cannot establish the reality of ITSELF. In fact, its whole perception of other egos AS real is only an attempt to convince itself that IT is real. "Self esteem," in ego terms, means nothing*

more than that the ego has deluded itself into accepting its reality, and is therefore temporarily less predatory.

RAJ: And I'm going to bring this home a little further once more. Self-esteem, in ego terms, means nothing more than that the ego... I'm going to change it here, ...means nothing more than that the Christ that you are has deluded itself into accepting the reality it made-up and is therefore temporarily less predatory.

Remember there's no ego doing anything. There's always a Christ behaving as though it's not the Christ and denying its Christhood. The only reality that an ego seems to have is a reality that is borrowed from the Real One entertaining the belief, entertaining the picture, entertaining the concept. And so the Christ authorizes something, but says it isn't. That's all there is to the ego; the Christ behaving as though it's not the Christ and believing its belief. You see?

When you realize that, you realize that the correction to the problem, the correction to the illusion has only to do with your re-embracing Who You Are and not denying Who You Are. And the only way that you can re-embrace being the Son of God is by acknowledging the Existence of God. The only way you can be the Son or Daughter is if you have a Father. And so you have to reach out to the Father and say, "Thy Will, not mine, be done." That's the step. That, then, causes a Revelation of your Sonship, your Daughtership, puts things back in proper relationship. And when that relationship no longer finds in you any objection, the sense of difference between Father and Son fades, Father and Daughter fades, and it becomes Father. Do you disappear? No. Now you are the Father in Expression with nothing blocking the Father's Expression as Himself right where each one of you is.

And so the Experience of Being becomes more specific, more full. As I've said, everything that you're already aware of becomes more meaningful because nothing of What It Is in Its Totality is escaping your attention any longer.

Continuing or repeating.

RAJ READING: *"Self esteem," in ego terms, means nothing more than that the ego has deluded itself into accepting its reality, and is therefore temporarily less predatory. This ...*

RAJ: So-called.

RAJ READING: ... *“self esteem” is ALWAYS vulnerable to stress, a term which actually refers to a condition in which the delusion of the ego's reality is threatened.*

RAJ: It really is funny. The delusion of the ego's reality is threatened.

RAJ READING: *This produces either ego deflation or ego inflation, resulting in either withdrawal or attack.*

RAJ: And you know what? Even withdrawal is an attack. When you withdraw into self-pity, you're saying, “Look what you did to me. Look what you're doing to me. The way you're treating me is causing me to not want to be anything at all.” That's attack. Even withdrawal is attack

RAJ READING: *The ego ...*

RAJ: In other words, this picture that you have of yourself that you believe and you govern yourself according to.

RAJ READING: *... literally lives by comparisons.*

RAJ: Why does it live by comparisons? It lives by comparisons because it has no stable, ever-present grounding to rely upon because it has disowned that which is stable, uninterrupted, eternal.

RAJ READING: *This means that equality is beyond its grasp, and charity becomes impossible. The ego NEVER gives out of abundance ...*

RAJ: “I never do anything for nothing,” it says.

Again:

RAJ READING: *The ego NEVER gives out of abundance, because it was made as a SUBSTITUTE for it. That is why the concept of “getting” arose in the ego's thought system. All appetites are “getting” mechanisms, representing the ego's need to confirm itself.*

RAJ: Okay. Again, let's bring it home. All appetites are getting mechanisms representing your need to confirm yourself when you are in a constant act of denying Who You Really Are—the Christ.

Continuing.

RAJ READING: *This is as true of bodily appetites as it is of the so-called “higher” ego needs. Bodily appetites are NOT physical in origin.*

RAJ: Why? Because nothing's physical in origin.

RAJ READING: *The ego regards the body as its home and DOES try to satisfy itself through the body, but the IDEA that this is possible is a*

decision of the ego, which is completely confused about what is REALLY possible. This accounts for its erratic nature.

RAJ: See, it's the idea that this is possible that goes on when you're dinging around in your own mind and never connecting with what a Thing Really Is or Who Another Really Is or Who You Really Are. It's all happening in terms of ideas, *fantastic* ideas. And when I use the word "fantastic," it's always related to fantasy, never to awesome wonder.

Continuing.

RAJ READING: *The ego believes it is completely on its own, ...*

RAJ: This is me. It chooses to believe that. Its whole reason for creating itself was so that it could try to play with the experience of doing something on its own. The ego is a deluded state of independence.

Again, continuing.

RAJ READING: *The ego believes it is completely on its own, which is merely another way of describing how it originated.*

RAJ: It originated through an act of belief. You see? Can it be said any more clearly that the way you're looking at yourself and your world at this point is nothing more than a set of beliefs built upon an initial belief that you could do something on your own.

Therefore, awakening, correction, is always a matter, and only a matter, of abandoning your commitment to a belief, to, let us say, a *belief* that you're a body, to a *belief* that cancer can kill your body, to a *belief* that you are vulnerable to sickness and death. The *belief* that you are a mortal, a little physical body living on a physical planet in the middle of a physical universe that is nothing more than a process of physical evolution, and so on. But all of those beliefs are built upon *one fundamental belief*, and *that is that you are capable of acting on your own*. Therefore, the solution to every one of the problems you *believe* you have is in abandoning the primary belief that you have the capacity to be creative on your own.

And how do you do that? By saying not "uncle," but "Father, I yield to you. Father, I want to Know the Truth as You Are Being It. Father, I want to understand how it is that I am your Son, or your Daughter, so that I might understand how it is that I am nothing otherwise. So that I will find no invitation, no temptation, to explore the possibility of being something without You."

Continuing and repeating:

RAJ READING: *The ego believes it is completely on its own, which is merely another way of describing how it originated.*

RAJ: In other words, by believing that it's completely on its own.

RAJ READING: *This is such a fearful state that it can only turn to other egos and try to unite with them in a feeble attempt at identification, or attack them in an equally feeble show of strength. It is NOT free, however, to consider the validity of the premise itself because this premise is its FOUNDATION.*

RAJ: Belief, that isn't here, the word "belief."

Continuing.

RAJ READING: *The ego IS the belief of the mind that it is completely on its own. Its ceaseless attempts to gain the Soul's acknowledgment, and thus to establish its own existence, are utterly useless.*

RAJ: Another simple truth.

RAJ READING: *Its ceaseless attempts to gain the Soul's acknowledgment, and thus to establish its own existence, are utterly useless.*

RAJ: And the wonderful news is that all that's necessary to wake up, to come back into your Right Mind, is to stop doing what's useless. You aren't required to do more than you're doing. You're required to do less than you're doing.

"BORRRRING. Doesn't sound like much fun to me. Doesn't sound very exciting to me. Sounds like too much damn peace to me. What am I gonna do? Float around on pick clouds strumming a harp?" No.

Doing less than you're doing will first of all cause you to experience no more conflict, no more threat, no more fear. It will cause you to feel Peace. It will cause you to look at a thing without inserting your definition between you and that thing. And it means that all that you're already aware of, as I've said before, will become illuminated with Its Divinity. And **you** will experience it. And the Fullness of Being will consume you and put you in a constant, conscious state of appreciation and gratitude so that everything that you do glorifies God.

"Oh, there you go again. I'm gonna be floatin' in the clouds, strummin' the harp and singing praises. Borrrring." No.

When you see a beautiful rose, when you see something that is especially exquisite, you almost gasp with acknowledgement of its beauty. It's not boring. And because you recognize its beauty, you're able to be present with

it so much more than you're willing to be present with something that doesn't catch your attention and isn't as beautiful.

Constantly glorifying God is to constantly be in a state of awe, but not an awe that incapacitates you, not an awe that keeps you from engaging in communication, communion and being active together. To be constantly glorifying God means that you are no longer having to engage in defending your picture of yourself.

And it means no longer having to engage in teaching everyone else who you are so that they might believe it too, ***might believe it too*** and confirm your reality to yourself endlessly. Because this is an endless task you have taken on yourself because since this picture of you isn't real, you are going to have to forever teach it. And you are going to have to forever reinforce it. And you're going to have to forever defend it until you finally realize that you're doing something absolutely useless. And it's depriving you of the Joy of finding God in Everything and Experiencing Meaning that you cannot in any way comprehend from the standpoint of your even greatest imagination.

'Nough said for today.

"Ain't it wonderful?" are the words I will leave you with. I love you.

AUDIENCE: Thank you, Raj.

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A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
Section – THE EGO AND FALSE AUTONOMY
First Edition – p. 53 / Second Edition – p. 58
Sparkly Book – p. 73

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And good afternoon to everyone who is joining us on the internet as well. [dog barking loudly in distance] And our neighbor dog welcomes everyone. [audience laughter]

The big question that all of you have that plagues you throughout your life is, "**Who** am I?" And the second biggest question is "**What** am I?" And the third question is, "**Why** am I here?"

It should be becoming obvious to you why you have these questions. The simple fact is that if you have denied your Father, if you have denied your Source, you have denied that which gives you your Identity. Isn't that simple? And so of course you're going to say, "Who am I?"

The minute you said, "Father, I'd rather see it my way," and you dissociated yourself from your Father, you dissociated yourself from the Experience of Who You Are. And so everything that has followed that decision has occurred to one who has no identity, he doesn't know **who** he is, doesn't know **what** he is, and doesn't know why he is where he finds himself.

Many, many, many of you have the feeling of being a stranger in a strange land. You feel like you don't really belong here. But when you say you don't belong here, you mean in the world, in this life experience that's going on all around you. When the real place that you are, and I use the word "real" loosely, when the real place you are is in the middle of the definitions you have given to everything you're experiencing and the definition you have given yourself.

You are a stranger in a strange land. It's the land of nod. It's the land of imagination. It's the made-up world and the made-up self. And instinctively you know that such an experience of ignorance is not natural to you. And yet you persist endlessly trying to find the answer to the question, "Who am I?" And you try to find the answer by refining your definitions, refining your definition of who you are and trying to improve it and trying to

convince others of it so that they can give support to your newer and better belief about who you are, without realizing that the answer to the question lies in abandoning your definitions and reaching out to your Source again and connecting with your Source so that your Sonship, your Daughtership, can register with you once again. And in registering with you, providing you with the Experience of your Identity so that there's no question about **Who** You Are or **What** You Are.

Isn't that simple? It really is that simple.

Okay. I will start reading.

RAJ READING: *The Soul...*

RAJ: Capital "S" Soul.

RAJ READING: *...in its knowledge...*

RAJ: Or as I've said before Knowing with a capital "K".

RAJ READING: *...is unaware of the ego.*

Who you really are is unaware of who you think you are. It's like when you go to bed at night and you have a dream. You in the bed, the one and only real you, we'll say, has no knowledge of a you, you are experiencing in the context of a fantasy, a dream. You are lying there, breathing deeply, relaxed, getting rest.

So, again:

RAJ READING: *The Soul in its knowledge is unaware of the ego. It does not attack it; it merely cannot conceive of it at all. While the ego is equally unaware of the Soul, it DOES perceive itself as rejected by "something" which is greater than itself. This is why self-esteem in ego terms MUST be a delusion. The creations of God do not create myths, although the creative efforts of man CAN turn to mythology.*

RAJ: Or fantasy.

RAJ READING: *It can do so, however, only under one condition; what man then makes is no longer creative.*

RAJ: And what's the one condition? It can only happen under the condition that you have denied your Source and you have taken on the role of authorizer of the meaning of things, the definition of things. The only thing is that whatever you think you're doing when you have dissociated yourself from your Source, accomplishes absolutely nothing.

When you have a dream at night and you plant a garden and water it and it grows and you pick a flower, has a garden gotten watered? Has a flower grown? Could you have picked that flower? No, nothing has happened except as, let us say, an imaginative film strip.

I'm continuing.

RAJ READING: *Myths are entirely perceptions, ...*

RAJ: Not knowledge, not knowing.

RAJ READING: *... and are so ambiguous in form and so characteristically good and evil in nature that the most benevolent of them is not without fearful components, if only by innuendo.*

RAJ: If only by innuendo. Hmm. Well, let's put that into perspective. How many of you have awakened in the morning and before you move a muscle, you feel guilty. Not for any reason, but it's just there. That's by innuendo. It's just a feeling that's there for no apparent reason.

Now it's important to pay attention to these feelings. The feeling of being guilty for no good reason, for no reason at all, the feeling of not knowing **Who** You Are, the feeling of not knowing **What** You Are, and the feeling of not knowing why you exist or why you're here, these are clues. They're very helpful clues. They are your innate capital "S" Sanity, the Sanity of the Divine One That You Are penetrating this dream, this fantasy you have created out of applying new definitions to the Kingdom of Heaven and the Son of God or Daughter of God That You Are. It's your Sanity penetrating your dream reminding you that you're attempting to do something you cannot really do and to abandon the project. You see?

Continuing.

RAJ READING: *Myths and magic are closely associated in that myths are usually related to the ego origins, and magic to the powers which the ego ascribes to itself. Every mythological system includes some account of "the creation," and associates this with its particular perception of magic. The "battle for survival" ...*

RAJ: Which is a bit of magic because it expresses a capacity you think you have to survive this hostile environment you find yourself in.

RAJ READING: *... is nothing more than the ego's struggle to preserve itself...*

RAJ: And I'm interjecting here. Its struggle to preserve itself not in the hostile environment, but to preserve itself because it isn't real in the first

place and in order for it to seem to have persistence, its existence must be defended, reinforced.

Repeating.

RAJ READING: *The “battle for survival” is nothing more than the ego's struggle to preserve itself and its interpretation of its own beginning. This beginning is always associated with physical birth, ...*

RAJ: And I'm going to interject here. [laugh] This beginning is always associated with physical birth. It's never associated with your having said, “Father, I am not going to pay any attention to the way You Are Being Things. *I* am going to give everything new definitions of my choosing so that I can enjoy being the authorizer of something.” So this beginning is never associated with what really started it all.

RAJ READING: *This beginning is always associated with physical birth, because no-one maintains that the ego existed before that point in time. The religiously ego-oriented believe that the Soul existed before and will continue to exist afterwards, after a temporary lapse in ego life. Some actually believe that the Soul will be punished for this lapse, even though in reality, it could not possibly know anything about it.*

RAJ: That's like saying that when you go to sleep at night and have a dream and have a lapse of true self-awareness, that when you wake up in the morning you're likely to be punished for having had this lapse of true self-awareness and perhaps having an enjoyable fantasy.

Continuing.

RAJ READING: *The term “salvation” does NOT apply to the Soul, ...*

RAJ: Capital “S” Soul.

RAJ READING: *... which is not in danger, and does not need to be salvaged.*

RAJ: Interesting word “salvaged.” Salvation sounds so wonderful, but salvaged sounds like cutting torches and metal and, you know, tearing apart damaged ships and reducing them to their lowest common denominator and melting them down, et cetera. Something that occurs in a shipyard.

So what does salvation refer to when you think of it? You usually think of it as the salvation of who you think you are, that you will come into the experience of **your** salvation. But it's very important, as I keep reiterating, to remember that right at this very moment in spite of your imaginative definitions and your distorted experience of Reality, You Are The Presence of God, You Are God Self-Expressed, and you have never for an instant

stopped being that. **It** does not require salvation. And the ego will never ever be able to experience salvation because it's just an imagination. So your task is not to improve your ego, but to abandon it so that there can be a return to the direct Experience of What and Who You Divinely Are Which Is The Expression of God, the Son or Daughter of God, for lack of better words, Effect of a Source.

Well, that sounds very dangerous to the ego to be **an effect only**. Tsk tsk tsk. That's very insulting because of course part of your ego definition of yourself is that you have authority, that you can act and have a result to your acts that gives you notoriety, either good or bad, that creates for you in the world an identity that is respected or disrespected. But to be the effect only of something else, why that means you're a robot, that means you're a puppet.

But you know what? You are the Effect, the Manifestation of the Movement of Love. You are the Embodiment of Intelligence. You are the Manifestation, the Visibility and Tangibility of Life. You are the Presence of God. And that is not nothing. And that would only appear to be a state of puppethood to one who imagines that there is a way to be separate from one's Source. And so it conceives that if you're going to abandon being a puppet with no strings, in other words seeming to be able to be a self-authorized and active puppet, that instead of that you're going to become the inanimate, lifeless, collection of wood parts at the end of strings that something alive is going to manipulate. It still sees the possibility of the truth in terms of separateness. Either a puppet with no strings or a puppet with strings.

But when you acknowledge that you have a Source and you're not It, and you're willing to become defenseless against the Experience of that Source, you find out that that Source is the Father and that tells you immediately Who You Are, the Son or the Daughter, and now you have the Experience of Identity, True Identity. And then you find that the mind that you have been using to have imaginations and the mind that you've been using to give your full attention and commitment to those definitions, rather than the mind that you are that's having the definitions...

PAUL: This is me, Paul. I lost it. Just a moment.

RAJ: You find that this Mind that was having the definitions was what was Real about you and that this Mind that you thought was your private mind is the capital "M" Mind that is God without any privateness to It embracing All of the Infinity of What God Is Being. And so your Experience of **Mind** is enhanced totally. And you find that You and God are One. And that One is **God**. It's that simple.

And there is no divine puppet at the end of strings that God is manipulating. Your Mind and the Mind of God are One. Your Soul is the Soul that is God. Soul is Mind's Capacity to Feel the Meaning of All of Creation.

You don't **have** a Soul. From a separated standpoint that is the way you would interpret it, that you do have a soul, but the Truth is that You **Are** Soul. You Are, you might say, God's Capacity to Feel the Meaning of Creation, the Movement of Creation Infinitely. That's not an experience of puppethood. That's an Experience of Oneness with God.

Continuing.

RAJ READING: *The term "salvation" does NOT apply to the Soul, which is not in danger, and does not need to be salvaged. Salvation is nothing more than "right-mindedness," which is not the One-Mindedness of the Soul, but which must be accomplished before One-Mindedness can be restored.*

RAJ: Very simply you in your separate sense of yourself must arrive at a point where you will give deference to God, reaching outside of your tiny sense of yourself that you revere so fully and inviting the Experience of God in. This is the way right-mindedness is achieved. And right-mindedness has this advantage: It brings you into alignment with the Father's Will. It weakens the self-definitions that you have previously made commitment to. And it provides the opportunity for breakthrough, for revelation to occur in you, the revealing of your inseparability from God and the full Conscious Experience of Intelligence, Life, Love, Mind, Soul, Spirit, Truth.

Continuing.

RAJ READING: *Right-mindedness dictates the next step automatically...*

In other words, without your having to have a goal, without your having to be proactive about it, without your having to take some personal private action that can give the little ego you are a little bit of glory.

Again, and I'm going to insert the word "itself."

RAJ READING: *Right-mindedness [itself] dictates the next step automatically because right perception is uniformly without attack, ...*

RAJ: Which means without defense.

RAJ READING: *...so that wrong-mindedness is obliterated. The ego cannot survive without judgment, and is laid aside accordingly.*

RAJ: In other words, the ego cannot survive without judgment, therefore without judgment, it is laid aside accordingly. It just disappears.

Continuing.

RAJ READING: *The mind then has only ONE direction in which it can move. The direction which the mind will take is always automatic, because it cannot BUT be dictated by the thought system to which the mind adheres.*

RAJ: If your thought system is the one you have created giving definition to everything, then your mind will follow the dictates of those definitions. But if you have decided to yield to the Father, to be open to the Father and to let the Father in, then you will have moved into what you could call a new thought system, except it's a thought system that you're not originating. And your mind will follow automatically the characteristics and the nature of this new thought system. Which means that you will find yourself, like a snowball rolling down a mountainside of snow, or an avalanche thundering down the mountainside, that you will be moving inexorably to the most grounded place available to you, which is your Sanity, which is your Conscious Experience of Union with God.

Continuing.

RAJ READING: *Every thought system has internal consistency, and this provides the basis for the continuity of behavior. However, this is a matter of reliability, and not validity.*

RAJ: Reliable behavior. Oh, he's a good boy, or she's a good girl and you can depend upon her.

RAJ READING: *"Reliable behavior" is a meaningful perception, as far as ego thinking goes. However, "valid behavior" is an expression which is inherently contradictory, because validity is an END and behavior is a MEANS. These cannot be combined logically because, when an end has been attained, the means for its attainment are no longer meaningful.*

RAJ: And this is what is characteristic of imaginative thinking. It doesn't have to follow rules. It doesn't have to be intelligent. And unintelligent thoughts connected together can be embraced by you as being intelligent. Or a grouping of intelligent thoughts and unintelligent thoughts can be embraced by you. And you can say, "This is reasonable." It's like saying, "If I have unconditional Love, I can have multiple simultaneous relationships with others and it will work. No need for commitment. Or, I can have multiple simultaneous relationships with others with commitment and be a little more respectable." But the fact is that if you try to do it, it won't work. But you can in the freedom of your imagination create that concept and attempt to live it out and think that you're being intelligent, when at the

bottom line you have combined intelligence and unintelligence which don't mix.

Continuing.

RAJ READING: *A hypothesis is either false or true, to be accepted or rejected accordingly. If it is shown to be true it becomes a fact, after which no-one attempts to evaluate it unless its status AS fact is questioned.*

RAJ: Now this next sentence is key.

RAJ READING: *EVERY idea to which the ego has accorded the status of fact is questionable, because facts are in the realm of knowledge.*

RAJ: Or capital "K" Knowing.

That's why I've told you when you go through your day, do not assume that you know what a thing is, even if it's a beautiful thing. Because if you're not awake, you're not experiencing the totality of what you're looking at. And so you need to call into question any definition that you've given to anything, or that you've been provided with by teachers. You need to be willing to call it into question, at least to the extent to say, "What is the more of What God Is Being right there than what I'm seeing?"

And here's the reason stated very clearly.

RAJ READING: *EVERY idea to which the ego has accorded the status of fact is questionable, because facts are in the realm of knowledge.*

RAJ: Another way of saying that is that facts are non-existent in the ego frame of reference.

Continuing.

RAJ READING: *Confusing realms of discourse...*

RAJ: Confusing realms of discourse, which is another way of describing talking about that which you know nothing about because you haven't checked in to see what is Real.

Continuing.

RAJ READING: *...is a thinking error which philosophers have recognized for centuries. Psychologists...*

RAJ: And every single one of you as well.

RAJ READING: *...are generally quite deficient in this respect, as are many theologians.*

RAJ: In other words, absolutely everyone who has turned their back on their Source and denied It and therefore does not know who he or she is, is deficient in this respect.

Continuing.

RAJ READING: *Data from one realm of discourse do not mean anything in another because they can be understood only WITHIN the thought system of which they are a part. That is why psychologists are concentrating increasingly on the ego, in an attempt to unify their clearly unrelated data.*

RAJ: [laughing] You see it's very important to get mutual agreement, because without mutual agreement, flaws or beliefs or ignorances will never be embraced as anything other than what they are. So it's very important to become very focused in studying the illusion so that everybody will agree as to what the nature of the illusion is, even though everybody's calling that illusion something real.

So be careful of... shall I call it "group thinking." "Oh! I just love to be with like-minded people. Give me a group of metaphysical people to be with. Let me find people who value what I value." Well, be careful. Because what you're going to end up with is a bunch of mutual agreements that make you feel cozy and warm in the heart because everybody loves each other because everyone thinks the same way. Everyone values the things you value.

But **where is God** in that? If you haven't turned toward the Altar, if you haven't connected with your Source, you're just having a hunky-dory metaphysical illusion of togetherness. And you're still dreaming a dream. It would be better for you to be with other people who, like you, are valuing connecting with your Source, and who value you and everyone else giving expression to what you find yourself Knowing as a result with your connection with your Source. Because when you're connected with your Source, you have gone to the Place of Excellence in You. And you will be speaking to that Place of Excellence in Them. And they will be speaking from that Place of Excellence in Themselves when they speak to you. And mutual agreement will have nothing to do with the interaction. You see?

And you will feel not cozy and safe in this wonderful social setting of like-minded people. You will instead feel coming through you and coming from everyone else the current, fresh inspiration of God. And now you're talking about a meaningful experience! And you're talking about an experience which will not degenerate into nothing more than a bunch of mealy-mouthed individuals rehearsing the rhetoric of their mutually-agreed-upon definitions. Do you see what I'm saying?

Repeating.

RAJ READING: *That is why psychologists are concentrating increasingly on the ego, ...*

RAJ: They gotta find some one thing to focus on and that will narrow down the topic, that will narrow down the need for definitions so it will be easier to come to a single mutually-agreed-upon definition.

Again, repeating:

RAJ READING: *That is why psychologists are concentrating increasingly on the ego, in an attempt to unify their clearly unrelated data. It need hardly be said that an attempt to relate the unrelated CANNOT succeed.*

The more recent ecological emphases are but another ingenious way of trying to impose order on chaos.

RAJ: What chaos? The chaos of **not** Knowing **Who** You Are. The chaos of **not** Knowing **What** You Are. The chaos of **not** Knowing **Why** You're Here. The chaos of **not** knowing where to go to get the answer. Or, if you do know, refusing to do it.

Continuing.

RAJ READING: *We have already credited the ego with considerable ingenuity, though not with creativeness.*

RAJ: The Source of Creation is God and the Realm of Creation is God, or You in your Right Mind.

Continuing.

RAJ READING: *It should, however, be remembered that inventiveness is really wasted effort, even in its most ingenious forms.*

RAJ: Why? Because when you are denying your Source, all of your inventiveness, all of your ingenuity will be directed to establishing your definition of yourself and your definition of everything else in the minds of others so that they will confirm to you your fantasy as though it's true, and thereby secure your existence. In other words, give you a sense of identity that you cannot have when you don't know what your Source is. So all ingenuity and all inventiveness will without fail be directed toward your security, your safety, your invulnerability, your groundedness in an absolutely ungrounded state of fantasy.

Continuing.

RAJ READING: *We...*

RAJ: Those who are awake.

RAJ READING: *...do not have to explain ANYTHING.*

RAJ: We don't have to justify anything. We don't have to convince anyone of anything. We don't have to protect anything. What We Are Is God in the Act of Creation. And nothing else.

Continuing.

RAJ READING: *This is why we need not trouble ourselves with inventiveness. The highly specific nature of invention...*

RAJ: And I'm going to add: or ingenuity.

RAJ READING: *...is not worthy of the abstract creativity of God's creations.*

RAJ: Which We Are. Not just those of Us who are awake, but you as well.

Many of you can imagine that it would a wonderful thing to be able to go to the tropics and go out on the beach and maybe get a boogie board or a surfboard, and in the leisure of your day, go out to the waves and ride them in on your boogie board or your surfboard, to enjoy finding the crest of the wave, catching it, and flowing with it.

Well, in the leisure of your True Being, You ride the Wave of Creation Infinitely in all directions simultaneously without missing any tiny aspect of every leading edge of every Movement of Creation all at the same time. Such Conscious Experience, such Infinite Conscious Experience, such Fullness of Experience is what is yours when you're not denying your Source and thereby not denying Who You Are. You don't get absorbed into anything. All, infinitely speaking, becomes available to you as that which identifies You Truly to You. And therefore your flowing with, your riding the Wave of Creation constitutes the incredible Experience of Your Identity.

And no such question as, "**Who** am I?", will popup. No ridiculous question such as, "**What** am I?", will even touch the fringes of your Infinite Mind. And to wonder, "**Why** am I here?", would cause you to laugh with great peals of joy. Because you know that why you're here is to glorify Creation in Its Infinite Waves of Movement. Because You are Mind and its your Function to be Conscious. And You are Soul and so it is your Function to **Feel** the capital "M" Meaning of All That Is.

And, if you don't be careful, you might be likely to listen to my words at this very moment and imagine that I'm talking about some other-worldly spiritual experience. And I want to bring you right back to the here and now [knocking on the table] to the glass-topped table, to the beautiful roses, to

your fingernails, to your hair, to the other individuals who are in the room. And I want you to be willing to dare to assume that every single thing you're seeing is a Wave of the Movement of Creation with the Fullness of the Meaning God Is Being right there. And so what I'm talking about isn't other-worldly and you need to be watching for the clearer image, if you will, the clearer experience of the rose and the glass-topped table and your fingernails and your hair and the other people in the room.

Because remember the Mind that you are experiencing right now is the Divine Mind. It's the only Mind you will ever have, but you are using your Mind for the specific purpose of giving your attention only to the definitions and meanings you are applying to the Infinite Movement of Creation that is in your face. And so you say, "It's just a red rose. It's just a white rose. It's just a piece [knocking on the glass] of glass. It's just a not too attractive fingernail. It's thinning hair." You see? And you block the Experience of What It Really Is.

The Ultimate is in your face today. And the Mind you are using is the Mind That Is God. The Mind That Is God what? Being your Consciousness, being your Mind. And so the answer lies not in finding another place to be where you could just as easily say, "Why am I here?" It lies in using your Mind differently right here and right now. Because the moment you move into a different thought system, you will see the Kingdom of Heaven in completely different form than the form you're seeing the Kingdom of Heaven in at this moment when you are preoccupied with your definitions. Reality, the only thing that's confronting you, will look different to you when you shift to a different thought system from which to view the Kingdom of Heaven.

At least intellectually, do you grasp what I'm saying? Your belief system is a filter. And the filter sieves out, filters out certain aspects of Reality. And you take what's left and you say, "This is what is going on. This is what these little parts of infinity are and they are the totality." Change your filter, like changing your glasses from regular to polarized will give you a different view.

What is a miracle? A shift, a sudden shift of perception. A movement from one thought system to another system.

Now don't get smart-assed with me, and I'm saying this not to anyone in this room, but to all of those people who just love to **think**. Don't get smart-assed with me and say, "Well, a heck of a lot of good it does to move from one thought system to another thought system 'cause you're still in a thought system. You haven't woken up yet." Well, don't discount what I'm saying with such stupidity, please.

When you change from a thought system that is ignorant, that is a denial of your Source, that causes you not to know Who You Are because you can't have an identity if you're sourceless, when you make a shift from that to a **better** thought system that is more in alignment with the Truth, you are moving toward what the **Course** calls the happy dream.

The poor thought models that you're using right now do not allow for breaking out of the thought system. But you can move to a thought system that recognizes that indeed it is still not a matter of being awake, but if that thought system embraces within itself an infrastructure, I will say, that promotes invalidating the way you're currently seeing things and invites you to look with innocent eyes at everything you're seeing, because you've been told that what's there is truly the Kingdom of Heaven even though you're not seeing it, and you decide you want to see the more of the Kingdom of Heaven that's there, you're in a thought system which inherently undermines itself and promotes the experience of insight because you become undefended against insight. You become undefended against what you don't know yet. And hopefully, you actually begin to desire to have an experience of the unknown because this better thought system you're in tells you that the unknown is not fearful, is not fearsome, is not threatening.

And I will tell you something. You will move from thought system to thought system to thought system with improvements. Actually what will happen is that your current thought system is being undermined by everything I'm sharing with you. It's being undermined by your Soul directly with you as It insists upon reuniting yourself with your Self, with a capital "S". And so, you will find that a constant modification of your thought system will occur until the infrastructure of it becomes so freeing, rather than binding, that you will finally arrive at a point where you have the guts to abandon thought systems entirely and let go into the Father, let go into your Soul, let go into the Love That You Are. And let It consume you. Let It Be All There Is Of You. And that's when you'll wake up.

You will say "Uncle" to God. And God will fill you full because you will be presenting no resistance whatsoever and that is why it is said that, "God will take the last step." You see, it isn't the Kingdom of Heaven that you need to let yourself back into at the bottom line. What you need to do at the bottom line is to be so completely undefended that you **let God in** to replace who you thought you were. To **replace** who you thought you were. Not improve it. **Replace it.**

And here's another way of putting it that you'll be able to embrace more easily. What you will be doing is becoming defenseless enough, or so

completely void of defense, that your Self, your capital "S" Self will replace who you think you are. Maybe it's scary to think that God might replace who you are. So realize that it is Who You Truly Are that will replace who you think you are. They both mean the same thing.

But it's helpful, ultimately it's required for you to recognize that God will replace who you are, because until you say "Yes" to God, you will still be in some state of denial of your Source.

God and You are One. And That One Is God. Write that on your refrigerator. ***God and You are One. And God Is That One.***

And when you let that ***be*** the utter simple Truth, you will get your Identity back. You will get your Identity back and you will ***Know What You Are***. And instead of wondering why you are where you are, you will ***Know Where You Are***, in the Kingdom of Heaven in the Conscious Experience of Creation as It Moves.

Is this interesting, or what!?

I Love You All.

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A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
Section – LOVE WITHOUT CONFLICT
First Edition – p. 54 / Second Edition – p. 60
Sparkly Book – p. 75

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And again welcome to everyone who is joining us on the internet. For those who might be joining for the first time on the internet, I will not be reading from either the first or second edition of the **Course** but rather from the transcript as prepared by Bill Thetford. So when you find differences between what I'm reading and what you're reading in the first and second editions, you will understand why.

Okay. And the section is entitled:

RAJ READING: *Love without Conflict*

You have never understood what "the Kingdom of Heaven is within you" means. The reason you have not understood it is because it is NOT understandable to the ego, which interprets it as if something outside is inside, and this does not mean anything. The word "within" is unnecessary. The Kingdom of Heaven IS you.

RAJ: And I'm going to repeat that.

RAJ READING: *The Kingdom of Heaven IS you. What else BUT you did the Creator create, and what else BUT you is His Kingdom? This is the whole message of the Atonement, a message, which, in its totality, transcends the sum of its parts. Christmas is not a time; it is a state of mind.*

RAJ: And I'm going to add: Just as Being is.

Continuing.

RAJ READING: *The Christ Mind wills from the Soul, NOT from the ego, and the Christ Mind IS yours.*

RAJ: This pretty well summarizes what we talked about last week and what we've been talking about for some weeks now. And that is that the Mind that you are using to give definitions to everything is the Christ Mind and

the Mind that you are using to believe the definitions **you** are giving to everything instead of the full capital "M" Meaning that God Is Expressing In Everything, is the Christ Mind. It's the only Mind there is. And you either allow it to be the Absolute Fullness and Totality of You, or you imaginatively use it as though it's a tool with which you can be creative, like the Father, while ignoring the Father completely.

This is why the Kingdom of Heaven is you. Returning Home is you coming back into your Right Mind. It's not a place. It's you returning to Sanity.

Continuing.

RAJ READING: *You, too, have a kingdom which your Soul created. It...*

RAJ: Meaning your Soul.

RAJ READING: *...has NOT ceased to create because your ego has set you on the road of perception.*

RAJ: Or definitions.

RAJ READING: *Your Soul's creations are no more fatherless than YOU are. Your ego and your Soul will never be co-creators, but your Soul and YOUR Creator will ALWAYS be. Be confident that your creations are as safe as you are.*

RAJ: And I'm going to remind you again that the way in which you fully awakened are co-creators with God lies in the fact that when you are not presenting any suggestion of independent authorship, you, in so many words, sit on God's Shoulder while God Be's The Movement Of Creation. And you are the observing of the Movement of Creation. In other words, you are allowing your Mind to have nothing present in it but the Mind of God that is the Movement of Creation and your Function is to be the Conscious Awareness of that Movement of Creation in Its Totality with God simultaneously.

In this way, the Movement of Creation becomes yours. Not as a separate creator but as nothing less and nothing more than the Conscious, the full Conscious Experience of All of the Meaning of the Movement of Creation. You become co-creators by virtue of not introducing anything extraneous any longer to the Movement of Creation that God Is Being.

When it says, "Be confident that your creations are as safe as you are," it means that what has truly been Being, what has truly been Created all the time you have been dallying with the ego and you apparently have missed it because of your preoccupation with what you have made-up, all of that will become available to you once again as Eternal and as ever available to you

as your Conscious Experience. All of Reality that has been occurring while you have been dallying with the ego will become your Conscious Experience once again.

Continuing.

RAJ READING: *The Kingdom is perfectly united and perfectly protected, and the ego will NOT prevail against it,—Amen.*

That was written in that form because it is a good thing to use as a kind of a prayer in moments of temptation.

RAJ: Mmm. Moments of temptation? Like what? Well, like, “I’ve got a headache.” Or the suggestion is whispered in your ear by the ego that says, “Ooo, your financial picture is pretty tight and you know you have some demands coming up and you’re not going to be able to meet them and therefore it’s appropriate for you to indulge in fear.” Those are moments of temptation to become further distracted and further preoccupied with a consciousness of existence that has nothing to do with God and with your Birthright of Wholeness.

When that happens, it is helpful to remind yourself quote, “The Kingdom is perfectly united, and perfectly protected.” In other words, it isn’t being altered by my momentary perception of lack and the fear that it’s generating. My Wholeness is still Whole and Untouched, and the ego will not prevail against it.

Now, the ego is not going to not prevail against it because you’re making this declaration. The ego is not going to prevail against it because Reality is unalterable and the ego is purely imaginary, and therefore has no capacity to accomplish a thing.

Continuing. Regarding the prayer:

RAJ READING: *It is a Declaration of Independence.*

RAJ: Hmmm. Dangerous words, “declaration of independence,” because your ego state of mind is itself a declaration of independence from God. So this has to be referring to your Birthright of independence from being the puppet of an imaginary presence that you call the ego.

Making this declaration of independence, recognizing that you need not play into being governed by the suggestion that fear is justified, is not enough. The declaration of independence says, in so many words, “There is another way to look at this.” But that acknowledgement is not all that’s necessary. It is then necessary to turn to the Father, to turn to the Altar within, and say, “What **is** the Truth here? What is another way to look at

this that embodies the Father's Will so that I may know that I am safe and whole and that the ego's suggestion of fear is totally unjustified?" So the declaration of independence from the ego is the first step in turning toward the answer that completely nullifies whatever the suggestion is that the ego has put before you and enticed you with.

Continuing.

[Editor's Note: Raj did not read the next sentence: ***You will find it very helpful if you understand it fully.***]

RAJ READING: *In its characteristically upside-down way, the ego has taken the impulses from the superconscious and perceives them as if they arise in the unconscious.*

RAJ: What are the impulses from the superconscious? Simply the insight, the inspiration, that comes from the Father to you when you have turned toward the Altar. So:

RAJ READING: *In its characteristically upside-down way, the ego has taken the impulses from the superconscious and perceives them as if they arise in the unconscious. The ego judges what is to be accepted, and the impulses from the superconscious are unacceptable to it because they clearly point to the nonexistence of the ego itself. The ego therefore experiences threat, and not only censors but also reinterprets the data. However, as Freud correctly pointed out, what you have repressed can retain a very active life BEYOND your awareness.*

RAJ: This is a very important point because it's something you can depend on. If you repress the Allness of God and His Fatherhood, then... and if you repress that, you may know it has a life of its own that goes on beyond your willingness to recognize it. And it goes on, on your behalf constantly. That's good news.

Continuing.

RAJ READING: *Repression thus operates to conceal not only the baser impulses but also the most lofty ones from awareness because BOTH are threatening to the ego and, being concerned primarily with its own preservation in the face of threat, the ego perceives them AS THE SAME. The threat-value of the lofty is actually much greater to the ego because the pull of God Himself can hardly be equated with the pull of human appetites. By perceiving them AS the same, the ego attempts to save itself from being swept away, as it would surely BE in the presence of knowledge.*

RAJ: Or capital "K" Knowing.

RAJ READING: *The upper level of the unconscious thus contains the Call of God as well as the call of the body. That is why the basic conflict between Love and fear is unconscious; the ego cannot tolerate either, and represses both by resorting to inhibition. Society depends on inhibiting the latter,...*

RAJ: Meaning fear.

RAJ READING: *..., but SALVATION depends on DISinhibiting the former.*

RAJ: Meaning Love.

RAJ READING: *The reason you need MY help is because you have repressed your own Guide, and therefore need guidance. My role is to separate the true from the false in your unconscious, so it can break through the barriers the ego has set up, and shine into your minds. Against our united strength the ego CANNOT prevail.*

RAJ: Again, this is so very important and it's the reason that I'm reading from the transcript, because in the transcript it makes it clear that ***my communion with Helen and Bill was the point***, not the message. The message is important, but ***it is our joining, it is our communion, it is our mutual working together, that promotes the actual shift in consciousness that each of you needs to undergo***. And I am constantly reminding you in these Gatherings that I am available to each one of you directly, just as your Guides are, and that We are there for the purpose of joining, for the purpose of communion, because it's in that ending of isolation that the shift back into your Sanity is facilitated. It is the means of coming Home.

Continuing.

RAJ READING: *It should be apparent to you by now why the ego regards the Soul as its "enemy." The ego arose from the separation, and its continued existence depends on YOUR continuing belief in the separation.*

RAJ: You see?

RAJ READING: *Having reduced the Soul impulses to the unconscious, the ego has to offer you some sort of reward for maintaining this belief.*

RAJ: This mindset. This definition.

RAJ READING: *All it CAN offer is a sense of temporary existence, which begins with its OWN beginning and ends with its OWN ending. It tells you this life is YOUR existence because it IS its own.*

RAJ: And remember last week we were talking about the three questions you have, " **Who** am I?", " **What** am I?" and " **Why** am I here?" You have

those questions because the ego's existence is temporary. It's not real, but it's claiming to be. And because it itself is a denial of God, it is a denial of That which gives Real Identity to you. And so your sense of yourself is temporary, identity-less, without any Conscious Experience of what your true, real, meaningful Function is.

Continuing.

RAJ READING: *Against this sense of temporary existence the Soul offers you the knowledge...*

RAJ: The Knowing.

RAJ READING: *...of permanence and unshakable BEING. No-one who has experienced the revelation of THIS can ever fully believe in the ego again. How can its meager offering to you prevail against the glorious gift of God?*

RAJ: I'm adding the word "naturally" here.

RAJ READING: *[Naturally] You who identify WITH your egos cannot believe that God loves you. YOU...*

RAJ: Identifying with your egos.

RAJ READING: *...do not love what you have made, and what you made does not love YOU. Being made out of the denial of the Father, the ego has no allegiance to its own maker.*

RAJ: And again, to be clear here, being made out of the denial of the Father, the Christ That You Are is unconscious of the Father and therefore has no means of giving allegiance to Its own Maker—God.

You must remember that the ego isn't a thing in itself. It's a Christ choosing to give new definitions to everything, believing the definitions, and in the process losing the full Conscious Awareness of Its Christhood because it's preferring the definition of itself that it has created for itself. And in that state of affairs, the Christ That You Are has no allegiance to Its own Maker which is God. Again, it doesn't make any of this true. But this is the understanding of the dynamic that makes things seem the way they seem to be.

Continuing.

RAJ READING: *You cannot conceive of the real relationship which exists between God and His Souls because of the hatred you have for the self YOU have made. You project onto your OWN idea of yourself the will to*

separate, which conflicts with the love you feel for what you made BECAUSE you made it. No human love is without this ambivalence,...

RAJ: In other words, no love that you have for anything you made separate from God is without this ambivalence.

RAJ READING: *...and since no ego has experienced love WITHOUT ambivalence, the concept is beyond its understanding.*

RAJ: Because it's beyond its understanding, resolution of the "problem of being" cannot occur from within the ego's perceptions, the ego's quote "understanding" unquote. And that is why awakening requires your reaching beyond your best definitions, your best thoughts, your best principles, to Know what the Truth is that you didn't create.

Continuing.

RAJ READING: *Love will enter immediately into ANY mind which truly wants it, but it MUST want it truly. This means that it wants it WITHOUT ambivalence, and this kind of wanting is wholly without the ego's "drive to get." There is a kind of experience which is so different from anything the ego can offer that you will never recover. The word "recover" is used quite literally here,—you will never be able to cover or hide again. It is necessary to repeat here that your belief in darkness and in hiding IS why the Light cannot enter.*

RAJ: Remember that your beliefs are powerful for you because they are definitions you have created which you have invested confidence, trust and commitment in, and where you give your commitment is what you will have. And until you will for something different, it will not change.

At the bottom line beliefs are houses built upon sand, houses built out of straw. Beliefs are insubstantial and structurally unsound. Beliefs are imaginary. But when you create the belief and you make commitment to it, the laws that you apply to it are the laws by which you will govern your conscious awareness of things and you will disallow for the full Conscious Experience of What Is Real. And so, for you, you will be in a limited experience even though the Fullness of the Kingdom of Heaven is going on without interruption and without alteration.

Again:

RAJ READING: *Love will enter immediately into ANY mind which truly wants it, but it MUST want it truly.*

RAJ: And the experience of it is so different from anything the ego can offer that you will never re-cover, never be able to cover or hide again.

Continuing.

RAJ READING: *The Bible gives many references to the immeasurable gifts which are **FOR** you, but for which **YOU** must ask.*

RAJ: And the only reason you must ask for them is because you have denied them, you have blocked them out of your experience. You have said, "I don't want them. I want only what I have made-up for myself." You, in so many words, set them outside the door of your tiny limit of conscious awareness. And because **you** set them out there, **you** must invite them back in. **You** must undo your denial. **You** must undo your objection to Reality.

Continuing.

RAJ READING: *This is not a condition as the ego sets conditions. It is the glorious condition of what you **ARE**.*

RAJ: This is very important.

RAJ READING: *No force except your own will is strong enough or worthy enough to guide you. In this you are as free as God, and must remain so forever. You can never be bound except in honor, and that is always voluntary. Let us ask the Father in my name to keep you mindful of His Love for you and yours for Him.*

RAJ: You can reach out to the Father for His Love by yourself, but I invite you to do it **with** Me consciously so that you might have My support when your commitment is weak, when your willingness falters.

Continuing.

RAJ READING: *He has never failed to answer this request because it asks only for what He has already willed. Those who call truly are **ALWAYS** answered. Thou shalt have no other gods before Him because there **ARE** none.*

RAJ: And it's time for you to stop making gods out of your own definitions, out of the understandings that you have come to through your human reasoning based upon your being a mortal.

Continuing.

RAJ READING: *It has never really entered your mind to give up every idea you ever had that **OPPOSES** knowledge.*

RAJ: Or capital "K" Knowing. One of the reasons it has never really entered your mind to give up every idea you ever had that opposes Knowing is because you didn't know there was such a thing as Knowing. You didn't know that the Mind of God is your Mind to be experienced from God's

Perspective. You thought that you had a mind **like** God which God gave you as a creation separate from Him and that you were to honor and use this mind on your own. So it was natural not to ever have the idea enter your mind to give up all of your thoughts.

RAJ READING: *You retain thousands of little scraps of meanness which prevent the Holy One from entering.*

RAJ: And without going into gross levels of meanness, let's just say that an idea that you have to look at a thing and determine what it is by yourself without the Father, that's a mean idea. It's not an embracing idea. It's a very private separate selfish idea.

Continuing.

RAJ READING: *Light cannot penetrate through the walls you make to block it, and it is forever unwilling to destroy what you have made. No-one can see THROUGH a wall, but I can step around it. Watch your minds for the scraps of meanness, or you will be unable to ask me to do so. I can help you only as our Father created us. I will love you and honor you and maintain complete respect for what you have made, but I will neither honor it nor love it unless it is true.*

RAJ: And you know what? That makes me your best friend. But you can't pull shit on me. [some audience laughs] And when you do so out of habit and not out of conscious meanness, I will not join you in agreement about it. And I will clarify the discrepancy without calling your Integrity into question. I will do it by holding before you a clear sense of the fact that you not only have Integrity, you are Integrity Embodied because You're God Expressed.

And I will confirm that to you in ways that will help you to see that your devotion to a contrary belief is useless and meaningless, but not self-demeaning of you. Because by virtue of confronting you with your unchangeable Integrity, it's obvious to you that you thereby have an Integrity with which to disagree with an ignorance or a flaw in your thinking. You are strong enough. You are credible enough. You are Real enough to be able to deny a definition you gave to yourself or to your world without threatening or undermining your existence. And that is very important.

Continuing.

RAJ READING: *I will never forsake you, any more than God will, but I MUST wait as long as you choose to forsake yourself.*

RAJ: Now not only must I wait, I will gladly wait. I will gladly forever stand ready to help you the moment you decide for whatever reason that it's no longer worth it to you to try to create the world and universe out of whole cloth, out of pure imagination. And that it's not worth it to you to continue longer experiencing the frustration of no real fulfillment felt. So I must wait and I will wait.

Continuing.

RAJ READING: *Because I wait in love and not in impatience you will surely ask me truly. I will come in response to a single unequivocal call. Watch carefully and see what it is you are really asking for. Be very honest with yourself about this, for we must hide nothing from each other. If you will really try to do this, you have taken the first step toward preparing your mind for the Holy One to enter. We will prepare for this together, for once He has come you will be ready to help me make other minds ready for Him. How long will you deny Him His Kingdom?*

RAJ: Put another way, how long will you deny yourself the experience of the fact that You Are The Kingdom?

Continuing.

RAJ READING: *In your own unconscious,...*

RAJ: We could say in your own unconsciousness of God.

RAJ READING: *...deeply repressed by the ego, is the declaration of your release. GOD HAS GIVEN YOU EVERYTHING. This is the one fact that means the ego does not exist, and which therefore makes it profoundly afraid. In the ego's language, remember, "to have" and "to be" are different, but they are identical to the Soul. The Soul knows that you both HAVE everything and ARE everything. Any distinction in this respect is meaningful only when the idea of "getting," which implies a lack, has ALREADY been accepted.*

RAJ: In other words, when that thought becomes a definition of reality to you and you embrace it and make commitment to it, it becomes for you a fact.

Continuing.

RAJ READING: *That is why we made no distinction before between HAVING the Kingdom of God and BEING the Kingdom of God.*

The calm being of God's Kingdom, which in your sane mind is perfectly conscious,...

RAJ: *Perfectly* conscious.

RAJ READING: *...is ruthlessly banished from the part of the mind which the ego rules. The ego is desperate because it opposes literally invincible odds, whether you are asleep or awake. Consider how much vigilance you have been willing to exert to protect your ego, and how little you have been willing to expend to protect your higher mind. Who but the insane would undertake to believe what is not true, and then protect this belief at the COST of truth?*

RAJ: Well, who would? And the practical and helpful answer is you wouldn't if you knew better.

You see how that answer leaves your self-respect and integrity intact? If I said the answer was, "Well, only an idiot would do that!", well, now we'd have to spend some time undoing all of the feelings you have about being an idiot.

If you knew better, you wouldn't do it. And so the solution to that problem is for someone to tell you how to do it better. And you know what? That's what you get from your Guide. That's what you get from the Holy Spirit. It doesn't convict you of anything. It shows you that you are more than what you thought you were. You are more than the definition you have been applying to yourself. And it helps you feel from that greater definition or greater Truth about you, the strength, the impulse to abandon your definition so that you might not unknowingly be bound by an ignorance and might be freed by Knowing the Truth. Because you deserve to Know the Truth because You Are God's Expression. You are something more than the puny, measly definition of yourself that you have been applying to yourself.

It's very simple really. When you have made up a definition of yourself and you are no longer consciously embodying the Divine Meaning that the Father Has Expressed and that appears as You, then, as we've said before, you feel separate, alone, vulnerable, fearful. And everything that comes after that is a conscious means of defending yourself in this irrevocable state of vulnerability that you find yourself experiencing.

And therefore, love is never really love when you express it. It's always serving you as a defense. As a result, love is conflicted. Love that is used as a defense is a conflicted expression of something which in itself, if it weren't being used for defense, would uncover to you the fact that there isn't one single element of anything that is at odds with you, and therefore there is no need for self-defense of any sort.

And so this section that we've been reading makes this clear so that you might make a choice for *real* Love. The real capacity, first of all, to feel

God's Love for you because you have decided to become defenseless against God and let God in by invitation on your part. And then in the infilling of Love that you are filled by, extending it without conflict to your Brother and to your world and to your universe so that its extension is not an act of defense in any way.

Now, doing this is the first step, the pushing and the causing to fall of the first domino. Because when you Love from this Place of Unconflicted Love, it is **felt** by others. And whether they can put their finger on it or not, something has changed in their life. And they can't ever be quite as covered up again. And so you become an agent for change, if you will. Change of what? Change of the minds, the hearts, you might say, of your Brothers and Sisters.

The need is to get back to Unconflicted Love. It's your Birthright. And you know what else? It is your Joy to Experience because in the Experience of it you discover again that this is your Function, this is your Purpose. It is not why you are here. ***It is why you exist, period!*** And if it is your Function, that is Who You Are. ***Who You Are Is Love. What You Are Is Love.***

This is why you keep hearing the simplicity. Love one another. Do unto others as you would have them to do unto you. If you would like them to come from the Place of Excellence in Themselves, that which reflects God in them, then you come from the Place of Excellence in You, that Place Where God Is in You. Love one another. As I have loved you, love one another. Love is the answer. It's an age-old song, shall I say, an age-old melody, an age-old theme.

But unfortunately, it's been taken as an idea for little independent egos to embody and actualize **from** their little tiny egohood. And so you get zealots. You get little egos running around being loving, extending love to their neighbor, which literally is meant cramming it down their throat. It's been a matter of figuring out what love is. Well, love must be good behavior. It must be kindness. It must be thoughtfulness. And so you put together a package of behaviors that you all mutually agree are the **definition** of Love.

But again, nobody's thought to ***ask God what is Love***. Nobody has thought to turn to God and say, "You know what? The only thing I can do is to make-up a bunch of ideas about what Love is and create a package of definitions and a criteria of behaviors that then I can implement. But you know what? I don't get a feeling from that. I only get a result of, let's say, improved harmony with everyone. But I don't get a feeling with it. I don't get a feeling of connection with my Brother. There's just a sort of a physical harmony.

"And so God, because my definitions of Love and my implementation of my definitions of Love, because they aren't fulfilling, I'm willing to set them aside, Father, and ask You to provide me with the Experience Of Being Loved By You. I would like to have the experience of not being separate and apart where I have to make-up my own definitions and then convince everyone else of them and try and make them work in the world I see. Help me. Fill me up with the Experience Of Being Loved. And I, with all of my ability, will attempt to be defenseless enough to not block Your Entry into my conscious awareness. I invite You in and I realize that it's my responsibility to **let** You in because You never ever withdrew from me. I will even ask you to help me be more defenseless, more yielding."

SEEKER: Are we talking about defenselessness only to God?

RAJ: Someone here asked, "Are we talking about defenselessness only to God?" And the answer to that is "Yes" because until you become defenseless against God, Which is the Source of your Being and therefore that which gives you the Experience of Identity, you will still see yourself as separate from your Brothers and Sisters, and any expression of love that you make from that state of separateness is always going to involve, as I said earlier, certain elements of self-defense which means that its not really Love.

The only way any of you will find yourself able to extend Unconflicted Love is to become defenseless against the Father first, because it's the infilling of the Love That God Is that will uncover to you your Divine Function as the Son or Daughter of God. And it is in that experience of infilling that you have the Love of God, you might say, to pass on to your Brother and Sister. And that Love will be unconflicted and will embody no elements of defense, will be unconflicted in any way.

That is what has been bandied about as unconditional love. Again, note unconditional love has been a concept which little egos have been trying to implement and embody again without ever joining with the Father where the Living Love of God is available and which when you allow It into yourself and through you, becomes unconditional Love expressed to your Brother and Sister. You see?

Now the next section, which we will not go into today, is entitled, "The Escape From Fear." And I think that you can begin to see that the escape from fear is the result of inviting in and letting flow through you, unconflicted Love.

PAUL: This is me, Paul. Just a moment.

RAJ: While I have been speaking, I have been being with all of you sort of like a rotorooter facilitating deep changes, deep shifts within you. An Expression of My Love.

And so, without any further embellishment, we will end for today, except that I will let you know that next Sunday after I have spoken as I've spoken today, since there's been no opportunity for the last month or so for anyone to ask questions or make comments or objections, we will take a period of time after the discussion of the **Course** for you to bring up questions relative to what we've been discussing and pursue them more deeply, let us say.

And so I will say ***I Love You*** and I look forward to being with you all next week.

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A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Section – THIS NEED NOT BE
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
Section – THE ESCAPE FROM FEAR
First Edition – p. 57 / Second Edition – p. 62
Sparkly Book – p. 78

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the internet as well.

Again, I will be reading from the transcript in the finished form that Bill Thetford prepared it, and in the transcript this section is entitled:

RAJ READING: *The Escape from Fear*

If you cannot hear the Voice of God, it is because you do not choose to listen.

RAJ: In other words, it's not because you can't hear. It's not because it's not possible. It's not because it's really difficult. It's not because it takes some psychic talent. It's simply because you do not choose to listen. And what that really means is that there is something else you do choose to listen to, and what you choose to listen to are your best judgments, your lousy judgments, your opinions, your ungrounded thoughts. Sometimes you think that your problems are because you're listening to other people, but what that really means is that you're having a problem because you are listening to your best definition about other people. And when their behavior doesn't coincide with your definition of them, you feel distressed.

Continuing.

RAJ READING: ***The fact that you DO listen to the voice of your ego is demonstrated by your attitudes, your feelings and your behavior. Your attitudes are obviously conflicted, your feelings have a narrow range on the negative side but are never purely joyous, and your behavior is either strained or unpredictable. Yet this is what you WANT.***

RAJ: "Oh," you say, "No, it's not!"

But I'll tell you something, and I've said it before: You're always doing only what you want. If you're doing something you don't want to do, it's because

you're doing something you don't want to do and there's a payoff for you somewhere in the end of the process.

SEEKER: [faint] What's the payoff look like when you wake up?

RAJ: Whoops! We're going to save the questions until the end.

The payoff for doing something you don't want to do is often the guilt trip you're able to lay on someone else and say, "See what a mess you made out of my life? Now you're going to pay for it." So even when you're doing something you don't want to do, you're doing it because, for one reason or another, you do want to do it. And you're just not being honest with yourselves.

Does that make you a fool? It may be a foolish thing to do, but fools do things that they don't intend to do. And when you choose to do something you don't want to do because there's a payoff, it's very calculated. It's very conscious. It is with definite intent, and so, no, you are not a fool. You are being intelligently, and consciously, unintelligent. That's what it amounts to. But you're no fool.

Continuing.

RAJ READING: ***This is what you are fighting to keep and what you are vigilant to save. Your minds are filled with schemes to save the face of your egos, and you do not seek the Face of God.***

RAJ: That's not a judgment. It's a simple observation. The whole human condition is your experience of the Kingdom of Heaven when you are choosing not to look at it with God. It's that simple.

Continuing

RAJ READING: ***The glass in which the ego seeks to see its face is dark indeed. How can it maintain the trick of its existence except with mirrors?***

RAJ: The trick of its existence. What that means is: How on earth can that which doesn't exist seem to present an existence and get you to believe it without trickery? How can it maintain the trick of its existence except with mirrors? Continuing.

RAJ READING: ***But where YOU look to find yourself is up to you.***

RAJ: In other words, the power is in your hands. The power to be clear is in your mind. And if you realize that you are very consciously using your mind to deceive yourself, then it becomes obvious to you that you can consciously use your mind in a manner which promotes Divine Clarity—Your Birthright.

Continuing.

RAJ READING: *We have said that you cannot change your mind by changing your behavior, but we have also said, and many times before, that you CAN change your mind.*

Again you notice the simplicity here. You can get into whole thought systems about changing your behavior in order to facilitate changing your mind, and it can have a lot of structure to it and a lot of complications to it. But quote:

RAJ READING: *We have said that you cannot change your mind by changing your behavior, but we have also said, and many times before, that you CAN change your mind. When your mood tells you that you have chosen wrongly, and this is so whenever you are not joyous, then KNOW this need not be.*

RAJ: *This* need not be. This **need** not be. Mmm. Taint so! That's what "Taint so!" means. This need not be.

Continuing.

RAJ READING: *In every case you have thought wrongly about some Soul that God created, ...*

RAJ: And I'm going to insert: That doesn't apply just to someone else, but to yourself as well.

RAJ READING: *In every case you have thought wrongly about some Soul that God created, and are perceiving images your ego makes in a darkened glass.*

RAJ: In other words, a definition.

Continuing.

RAJ READING: *Think honestly what you have thought that God would NOT have thought, and what you have NOT thought that God would have you think. Search sincerely for what you have done and left undone accordingly, and then change your minds TO THINK WITH GOD'S.*

RAJ: "Oh, isn't this getting monotonous?" You might have thought when you started the **Course** that you were going to learn something complex, and indeed, some of you have treated it quite complexly. But at the bottom line, all it's about is the willingness to abandon the commitment you have to the definitions and understandings that you have given to everything. And to be willing to become curious to know what those things might be **beyond** your definitions. What they might be in the Mind of God. What they

are as God is Being it, Being them. Turning toward the Altar. Abandoning your very independent selfish stance and perception of Infinity, of All That Is, of the Kingdom of Heaven.

And so, what is it about? Is it about ideas in a book? No, it's about your mental behavior, if I may put it that way. Change your physical behavior and it will not change your mind. But change your mind and you will have changed your mind. You see?

Change the way you use your mind, and your perception will improve coming into closer and closer alignment with what a thing is that you have been perceiving until you're having the direct experience of what it really is and perception itself fades out of your Conscious Experience and all experience is the direct experience of the Presence of God, whether it looks like a rose, or a glass-topped table, or anything you're seeing.

Continuing or repeating:

RAJ READING: *Search sincerely for what you have done and left undone accordingly, and then change your minds TO THINK WITH GOD'S.*

This may seem hard to you, but it is much easier than trying to think AGAINST It. Your mind IS one with God's. Denying this and thinking otherwise has held your ego together, but has literally split your mind. As a loving brother, I am deeply concerned with your mind, ...

RAJ: Not your definitions. Not your behavior, your physical behavior. I am deeply concerned with your mind. And concerned means involved, attentive to, **not worried**. I'm not worried about your mind. I'm not worried about you. You are not a **concern** to me, but you are my brother. You are my sister. We are One. And when you're not experiencing the Oneness consciously, Our Brotherhood and Sisterhood is not occurring in Its Fullness. And so my attention comes to where this call for correction lies, so that I might facilitate the correction, and we might experience each other uninhibitedly. So:

RAJ READING: *As a loving brother, I am deeply concerned with your mind, and urge you to follow my example as you look at yourselves and at each other, and see in both the glorious creations of a glorious Father.*

When you are sad, KNOW THAT THIS NEED NOT BE.

RAJ: In other words: Taint so.

RAJ READING: *Depression ALWAYS arises ultimately from a sense of being deprived of something you want and do not have. KNOW you are*

deprived of nothing except by your own decisions, and then decide otherwise.

RAJ: Here we are again talking about the behavior of your mind, the use to which you put your mind. If the Father has withheld nothing of What He Is from you and you are experiencing less than that, it is because you have decided to give preference to a different point of view, a different perception of everything, than what the Father is extending to you. Which means that you are not in a state of lack of capability, but you're just using the capability to provide yourself with an experience that has limits to it which are not natural or normal. And therefore, in your already existing capacity to use your mind explicitly and specifically, you can make a new decision that doesn't block the Fullness of what God Is Expressing As You and As All That Is.

So right now when you all feign powerlessness, you are doing it with all the power of God. So you know, no matter how good an act you put on, you're never successful at being a Sad Sack. You're just not. A good actor maybe, but never what it is you're portraying.

You have the power to act out from the direct experience of the Divine One That You Are. And the fact is that you are using the power of the Divine One That You Are to present a picture of yourself that embodies far less than What You Divinely Are. But remember you're doing it with the Power of the Christ That You Are, and therefore, you can change the way you are using your mind at any moment.

Continuing.

RAJ READING: *When you are anxious, KNOW that all anxiety comes from the capriciousness of the ego, AND NEED NOT BE. You can be as vigilant AGAINST the ego's dictates as FOR them.*

When you feel guilty, KNOW that the ego has indeed violated the laws of God, but YOU have not. Leave the sins of the ego to me. That is what Atonement is for. But until you change your mind about those your ego has hurt, the Atonement cannot release you.

RAJ: In other words, you're released, not by the forgiveness of others, but by the change of **your** mind by **you**.

And forgiveness on your part means the withdrawal of judgment against another on your part.

Continuing.

RAJ READING: *As long as you feel guilty your ego is in command because only the ego CAN experience guilt.*

RAJ: And again to make this very clear: "As long as you feel guilty, your ego is in command" means that as long as you feel guilty, the Christ That You Are is pretending to be less than it is, consciously and on purpose, and is creating for itself an experience of dissonance that you call guilt. You see what a farce it is?

You are the Direct Expression of God. You are the Christ behaving as though you aren't and then choosing to forget that you are so that you **believe** what you're pretending. And you're doing it with all of the Power of the Christ That You Are. Now, if that isn't a farce, I don't know what it is. A farce is something that's not real. A farce is a pretension.

And you're all engaged in pretensions with yourselves, with yourselves and with each other. And you're all joining into the pretension and agreeing with it. And then you cry and commiserate with each other about how miserable life is. Whew!

And I hope you're catching the vision that it's all nonsense. It's so nonsensical that it isn't even something you need to be punished for. How can you be punished for doing something you can't do, and therefore, never did? And if you can't be punished for something you cannot do and never did, then you don't need to be afraid of turning to the Altar and asking God for anything, because there's no judgment that can become forthcoming from One Who is awake against something that could never be done, and therefore, never did happen. You see?

But let's also be very practical and grounded in Reality. If in your acting as though you're independent, as though you're not the Christ, and if in that acting out of that delusion, you behave in an inappropriate unloving way toward your brother or sister because fear is your constant companion in this imaginary state of being, ***your behavior must change***.

You **must** arrive at a point where you care enough about your brother or your sister and you stop relating to them from your fear and stop engaging in bad behavior toward them.

You can't just say that because you tried to do something that you can't do truly, and therefore, you never did it, and therefore, there's no judgment that's going to be coming to you from God, that in so many words, therefore, you cannot possibly ever have been a sinner, that therefore, you don't need to change your behavior toward your brother or sister because none of it's really happening anyway.

We talked last week about the necessity of arriving at a point where you're expressing unconflicted Love, which means Love that pours forth from you, not as a calculated means of manipulating your world or getting something or saving your ass, but as a natural flow of the influx of Love that you experience coming from God because you've become defenseless against God and let Him in to you and you have joined and broken the isolation.

Bad behavior toward each other ***must stop***. It must change to behavior that arises out of unconflicted Love.

Continuing.

[Editor's Note: Raj did not read: ***THIS NEED NOT BE.***]

RAJ READING: *Watch your mind for the temptations of the ego, and do not be deceived by it. KNOW it offers you nothing.*

RAJ: Now what does that mean? It means that when you are not seeing someone or something through the Impulse of Love received by you from the Father, whatever you are seeing is a distorted perception, a biased perception, an untrue perception of something that is divinely Real. And therefore, it becomes essential for you to realize that whatever your perception is in that unjoined state, that isolated from God state, offers you nothing. You need to know that. There simply is no value to be received from it, no matter how comfortable you've become with it.

It offers you nothing and when you realize that it offers you nothing, you'll stop doing it because you never do anything that you know is useless.

Continuing.

RAJ READING: *When you have given up this voluntary dis-spiriting, ...*

RAJ: In other words, this enervating of your energy, of your Spirit.

RAJ READING: *When you have given up this voluntary dis-spiriting, you will see how your mind can focus and rise above fatigue and heal. Yet you are not sufficiently vigilant AGAINST the demands of the ego to disengage yourself. THIS NEED NOT BE.*

RAJ: Why? Why keep saying, "This need not be"? So that you might realize you have a different choice available to you—an active, different choice. That you are not sufficiently vigilant against the demands of the ego to disengage yourself from it doesn't have to be. Just know that you have a different choice so that you have a new place to place your curiosity

Continuing.

RAJ READING: *The habit of engaging WITH God and His creations is easily made if you actively refuse to let your minds slip away.*

RAJ: That you look around at everything as you go through your day without experiencing any sense of its Holiness or Divinity or Awesomeness, the fact that you go through your day and don't see this is just a habit. It doesn't mean it's not there to perceive. It just means that you've slipped into a habit of not paying attention. And this need not be.

Again:

RAJ READING: *The habit of engaging WITH God and His creations...*

RAJ: Instead of separate from God and His Creations.

RAJ READING: *...is easily made if you actively refuse to let your minds slip away.*

RAJ: I'm adding this: If you actively refuse to go unconscious. "Oh, go unconscious. Oh, I'm just not seein' anything today. Just looks regular to me. Same old, same old. What can I do? It is what it is." No, it's not what it is! It is what you're not bothering to pay attention to, as well as what you're paying attention to. And the difference lies in how conscious and attentive you're willing to be. And in this case, when I use the word "willing" to be, I mean it not so much in a sense of acquiescence, but in the sense of conscious decision—a willingness to be conscious more fully.

Again:

RAJ READING: *The habit of engaging WITH God and His creations is easily made if you actively refuse to let your minds slip away. The problem is NOT one of concentration; it is the belief that no-one, including yourself, is WORTH consistent effort.*

RAJ: Well, now, here we're talking about the use you put your mind to consciously. If you really felt that the person sitting across from you, or that the tree that you're seeing out there, were the Presence of the Christ and the Direct Expression of God, the Active Presence of Creation occurring in front of you, [finger snap] you would pay attention real fast. If I said to you, "I'm going to appear in the middle of this room in three seconds," [finger snap] and you believed that, you would immediately become attentive with a degree of aliveness that you've never brought to anything before.

Bring that attention to the person who **is** sitting next to you, and to the roses that **are** in front of you. Now you're putting your mind to a new use. Everyone, including yourself, is worth the consistent effort of wanting to be fully conscious, as though doing that would bring you Face to Face with

God. Because at the bottom line that is what every moment of Conscious Experience brings to you.

This isn't just the world. It's the Presence of God Being All There Is. It's Holy. It's Divine. It is Awesome.

Continuing.

RAJ READING: *Side with me CONSISTENTLY against this deception, ...*

RAJ: This deception that no one, including yourself, is worth consistent effort.

RAJ READING: *...and do not permit this shabby belief to pull you back.*

RAJ: Or let us say, don't let this habit of lazy mindfulness put you to sleep again.

Continuing.

RAJ READING: *The disheartened are useless to themselves and to me, but only the ego can BE disheartened.*

RAJ: And I'm going to add: And you are not your ego. You are not the definition of yourself that you have made up, and you are not the definition of a mind that an entity separate from God has.

Continuing.

RAJ READING: *Have you REALLY considered how many opportunities you have to gladden yourselves, and how many of them you have refused?*

RAJ: And the answer is: No, you have no idea. It's so humungous that if you would look at it from the flip side of the coin, you would realize that you are faced with an infinite Gift Basket of the true experience of Reality. And you wouldn't waste a minute feeling bad because you had been missing it. You would soak it up. You would let it in.

Continuing.

RAJ READING: *There is no limit to the power of a Son of God, but he himself can limit the expression of his power as much as he chooses.*

RAJ: There you go. The Son of God can limit the expression of His Power as much as He chooses.

So this puny little ego that you think that you are and that you're so frustrated with and that you wish you could get past and you wish you could get rid of and you wish you weren't being controlled by, is nothing more nor less than the Christ That You Are acting like an ego.

So **own** it. **Own** what you're doing so that you don't complain about your ego and what it did to you. "The devil made me do it!" Mmm. No, the Christ, acting like the devil, did what it wanted to do. And ultimately, what it did was nothing. But as long as it thinks it did something when it did nothing, it's deluded.

And the only thing that will get rid of the delusion is for you to take your power back, which simply means: **Own what you're doing**. Say to yourself: I am the Christ behaving as though I'm a body. I am the Fullness of God acting like I'm a mortal. I am the Movement of Love that God is Being right where I am, acting like an asshole, mistreating my brothers and sisters.

And when you see that that's what you're doing, when you **really** see that's what you're doing and you own it, you will spontaneously make a decision to do something else. And I'm pointing out to you what you're doing to speed things up so that you can use your mind more intelligently and come to the realization that you are the Christ behaving as though you're not and believing it, and therefore, it's time for a new belief or an abandonment of belief all together, so that you will behave in a way consistent with what You Divinely Are.

And because of your current ignorance, you cannot gather the Fullness of the Meaning of What You Divinely Are. Your next step is obvious: You've got to ask God for help. You've got to turn to God and say, "Reveal to me what You're Being right where I am. Reveal to me what is here where I am as You see me, because my ability to see myself that way is God-derived and a God-derived Birthright and I no longer choose to ignore it."

Continuing.

RAJ READING: *Your mind and mine can unite in shining your ego away, and releasing the strength of God into everything you think and will and do.*

RAJ: Now why can your mind and mine unite in shining your ego away? Well, not because together we have power, but because **together** your commitment to isolation weakens. Simple. The moment we join, your commitment to isolation begins to dissolve. And everything that held together your private, tiny sense of yourself will begin to break down because it can't continue in the face of joining. You see? So, your mind and mine can unite in shining your ego away. And, I'm adding: thereby releasing the strength of God into everything you think and will and do.

RAJ READING: *Do not settle for anything LESS than this, and refuse to accept anything BUT this as your goal.*

RAJ: Well, there comes a little bit of mental self-discipline, a better use of your mind. Stay alert so you don't zonk out again through habit.

Continuing.

RAJ READING: *Watch your minds carefully for ANY beliefs that hinder its accomplishment, and step away from them. Judge how well you have done this by your own feelings, for this is the one RIGHT use of judgment.*

RAJ: In other words, if you pay attention to your feelings and you find yourself feeling bad, you may know that you have switched allegiance to the limited viewpoint, the ego perception. If you're feeling depressed, if you're feeling guilty, you may know that you've gone to sleep. It's time to wake up! It's not time to indulge sadness, guilt and fear of punishment. Don't muck around in it. It's a call to become alert again.

Again:

RAJ READING: *Judge how well you have done this by your own feelings, for this is the one RIGHT use of judgment. Judgment, like any other defense, can be used to attack or protect, to hurt or to heal. The ego SHOULD be brought to your judgment and found wanting there. Without your own allegiance, ...*

RAJ: Listen to this.

RAJ READING: *Without your own allegiance, protection and love, it cannot exist.*

RAJ: Why? Because you made it up in the first place! It's never been anything more than an imagination. And so, without your own allegiance, protection and love, it cannot exist.

RAJ READING: *Judge your ego truly...*

RAJ: And it doesn't say, "and it must disappear." It says:

RAJ READING: *Judge your ego truly and you MUST withdraw allegiance, protection and love from it.*

RAJ: It will be spontaneous.

RAJ READING: *You are mirrors of truth in which God Himself shines in perfect Light. To the ego's dark glass you need but say, "I will not look there because I KNOW these images are not true." Then let the Holy One shine on you in peace, knowing that this and ONLY this must be. His Mind shone on you in your creation...*

RAJ: God's Mind shone on you in your creation.

RAJ READING: ... *and brought YOUR mind into being.*

RAJ: Not as a separate thing.

RAJ READING: *His Mind still shines on you, and must shine THROUGH you.*

RAJ: In other words, Being your Mind.

RAJ READING: *Your ego cannot prevent HIM from shining on you, but it CAN prevent you from letting Him shine THROUGH you.*

RAJ: What a powerful, pivotal point you sit in. You can either block God or let God through. Hmmm. Well, or so it seems. Because you can't block God, but you can block from your awareness the Movement of God through you that continues no matter what. You can block it from *your own* awareness. And in effect, you're the only one suffering the loss.

The unfortunate thing is that your loss of feeling the Light of Love flowing through you causes you to be unable to see the Love in everyone and everything around you. And so you feel unloved and you behave accordingly. That's a very dark mirror. It's a very un-illuminated experience.

But I want you to see that when you begin to devalue the independence, it's not just you, your mind, your being, that will be filled with the experience of God's Love. It will illuminate your Brothers and Sisters and the Universe, all of Creation, to you again as the Substance of Love that God Is Being in every Aspect of Creation. And so, your whole Being filling with illumination will constitute an experience of all Existence, infinitely speaking, being illuminated to you as well, where's there's no way for you to feel alone or small. And it's your Birthright to be experiencing this.

Continuing.

RAJ READING: *The first coming of Christ is just another name for the creation, ...*

[Editor's Note: Raj did not read the rest of the sentence: *for Christ is the Son of God.*]

RAJ: God said, "I AM," and there you were, and there you were, and there you were, and there you were. God embodied Himself. And everything that... every Soul, every Spirit, every Individuation of His Soul, His Spirit, His Soul and Spirit He is, embodied all that He was, and there was the Christ. Christ You, Christ You, Christ You, Christ You. That was the First Coming: the Movement of Creation in which *you* became.

Continuing.

RAJ READING: *The SECOND coming of Christ means nothing more than the end of the ego's rule over part of the minds of men, and the healing of the mind.*

RAJ: It's you waking up. It's every single one who's valuing this independent existence letting go of it and re-embracing the Conscious Experience of Being the Christ—God manifest right there where each one of you is.

Continuing.

RAJ READING: *I was created like you in the first, ...*

RAJ: In other words, the Movement of Creation.

RAJ READING: *... and I have called you to join with me in the second.*

RAJ: So you don't need to wait for Me to come again. It's not about Me coming again. It's about **you** coming into **your** Right Mind and becoming the fully-fledged embodiment of the Christ That You Are and never stopped Being.

Continuing.

RAJ READING: *If you will think over your lives you will see how carefully the preparations were made. I am in charge of the Second Coming, and my judgment, which is used only for protection, cannot be wrong because it NEVER attacks. YOURS is so distorted that you believe I was mistaken in choosing you. I assure you this is a mistake of your egos. Do NOT mistake it for humility.*

Your egos are trying to convince you that THEY are real and I am not because if I am real, I am no more real than YOU are.

RAJ: In other words, I'm no more special than you are. You are as special as I am. You are as Real as I am.

Continuing

RAJ READING: *That knowledge, and I assure you that it IS knowledge, means that Christ must come into your minds and heal them. Although I am NOT attacking your egos, ...*

RAJ: I mean, after all, why would I attack something that is pure fantasy and has no real existence?

RAJ READING: *Although I am NOT attacking your egos, I AM working with your higher mind whether you are asleep or awake, just as your ego does with your lower mind. I am your vigilance in this because you are*

too confused to recognize your own hope. I was NOT mistaken. Your minds WILL elect to join with mine, and together we are invincible.

RAJ: You see, separate, independent, you are inherently vulnerable. It's an illusion, but you can have no other experience. In joining, in Oneness is invincibility.

Not invincibility against anything. Not invincibility as part of some bigger, more glorified tension or conflict, but invincibility that constitutes a perfectly stable, unalterable Purity, where the only Thing occurring is the Movement of the Will of God that's inseparable from yours and which you are experiencing as yours. That's invincibility.

RAJ READING: ***You will yet come together in my name and your sanity will be restored.***

RAJ: Why? Because the Christ behaving as though he isn't and believing his behavior, is still the Christ unalterably. And that which is unalterable will prevail.

Continuing.

RAJ READING: ***I raised the dead by KNOWING that life is an eternal attribute of everything that the living God created.***

RAJ: I raised the dead.

RAJ READING: ***Why do you believe it is harder for me to inspire the dispirited, ...***

RAJ: I mean, believe me, raising your awareness back to Its Divine Nature is far less work than raising the dead.

RAJ READING: ***Why do you believe it is harder for me to inspire the dispirited, or to stabilize the unstable? I do not believe that there is an order of difficulty in miracles; YOU do. I have called, and you will answer.***

RAJ: And I know there are times that your egos say, "Like hell I will!" Because you see my call as a demand. You see my call as a... or your ego sees my call as an exercise of control.

But my call is a call of a friend to a friend. My call is an Experience of Love embracing the Wonderfulness of You That Is You. And I'm going to keep calling because I Love You. And because for us to be experiencing disconnection doesn't feel good, is unnatural, and is an illusion calling for correction.

RAJ READING: *I have called, and you will answer. I KNOW that miracles are natural because they are expressions of love. My calling you is as natural as your answer, and as inevitable.*

RAJ: Does this sound like a Love song? Does this sound like an invitation? It emphasizes that you and I and all of the Brotherhood are to be in relationship. Not out of communication. We are to be **feeling** each other, **present** with each other. Not experiencing disconnection. This is an overture to you.

The Bible says that I said, "No man cometh unto the Father but by Me."

"Oh, hoity-toity-toity, huh? You can't get to the Father without coming by me." That isn't what it means.

Love is the only thing that is going to break through the definite wall of isolation you have built around yourselves that keeps you from experiencing What You Divinely Are and keeps you from experiencing the Kingdom of Heaven right where you're seeing the world and universe that originated with the big bang. And someone who is awake must Love you persistently, consistently. Because it is your connection with One who is awake that will promote the more rapid breakdown of the wall of defense that you have built up around yourself.

And so none of you will get to the Conscious Experience of the Father's Point of View without Love being extended to you. Love embracing you in spite of your rather autistic inclination to not be embraced, to wiggle out of the embrace, to not be touched, to be able to stay private.

No one can get to the Father until a certain degree of defenselessness replaces the commitment to isolation. That's what it means.

No one will get to the Father without coming by an Awakened One who is extending Love to you so eternally, you might say, that it finally registers with you that you cannot possibly maintain independence longer than my willingness to Love you.

Do you see that? Really, it's only on the outside chance that you might actually be able to outlast me that you could become a truly independent ego in your own right because you, separated, were able to best My Love, or best the Love of any of the Brotherhood Who Are Awake. Do you see that? The ego is suggesting to you that there is an outside chance that you can outlast My Love and thus best Me and thereby secure a real independent self-existent place in the universe that has nothing to do with God. 'Tain't so!

So your Guides, the Holy Spirit which is Your Divinity held in trust while you dally with the ego, Me, will outlast your resistance or the resistance of this imaginary self which you have made up in your mind and believe. So you will come back into your Right Mind **by Us**. And this overture of Love, this invitation to join and the offer that I give and each One of your Guides gives is that We will be vigilant for you if you will be with Us so that these seemingly definite habits can give up the ghost.

Why am I talking about the overture of Love here? Because what? What the value of this book is, is to communicate to you the existence of this Relationship I'm talking with you about, not the existence of words and facts and principles. There's no need to bicker over the words or the meanings and the different opinions everyone has about the meanings of the words because that's not where it's at. It's in the uncovering of the fact that no one is going to wake up without coming **by** One Who Is Awake Whose Love will **outlast** your attempt to resist the Love and succeed.

It's about a Relationship, an active Relationship of Love. As you go through your day, go through it being aware that I'm with you. And more than that. Be aware that I am there to converse with you, to feel with you, to be with you as a Companion consciously, with conversation in your mind, as are your Guides. You're getting it.

Every word I share with you is Love embodied, is Me caring. You don't even have to pay any attention to what the words mean. If I were to sit here and hum for an hour and a half, it would be done as an Expression of Love and a manifestation of communion of my being present with you, and **that** is what will break down the isolation. My words help to break down the trickery the ego uses to make you believe that it actually exists and that **it** is you. But it's the communion that breaks the isolation.

And as you go through your week, I want you to do your best to remember that I'm there. And even if there aren't words between us, I am with you and I am with you with such permanence that I can outlast your ego's attempt to best Me by outlasting and passing the limits of my capacity to Love. Remember that, the feeling of what I'm saying, so that you might remember at any given moment during the coming week that that's the way I am being with you and that I'm available to you even more fully. Let Me in. Be willing to make the smallest of cracks in the wall of your defense.

Okay.

I said last week that since there has been no opportunity for any dialogue between us for some weeks now, that we would take time today to talk about things we had discussed from the **Course** that maybe have been

difficult to swallow or are not making sense. Whatever. And so I will open up the Gathering to questions, which I see we have an abundance of.

Yes.

ANOTHER SEEKER: Hello, Raj.

RAJ: Good afternoon.

SEEKER: This is Ken.

RAJ: I know.

SEEKER: How in God's name did we ever manage to make up a thing such as the ego in the first place?

RAJ: Really very simply all you had to do was say to a Brother: "You know, the Father says that this is a such-and-such. But come over here and look at it with me. Doesn't it look like a horse to you?"

The other one says: "Come to think of it, yeah, it does."

"Well, let's call it a horse then. Forget about what the Father says. You know, I mean, obviously we have the ability to look at this and see something that the Father wasn't seeing."

The other one says: "Good idea. Let's try it out."

Now all of you have this capacity to be imaginative, but to use the imagination in order to create an alternate way of seeing Reality is not what it's about. Once two or more are gathered together in an imagination, mutually-agreed-upon definitions were developed. It's simple really.

And to address what you're really wanting to know: The illusion you created isn't really serious. It isn't really a severe disobedience. It's an airhead's fantasy. It's meaningless. Don't make the degree of devotion you bring to your current definitions of everything, don't let that be the measuring stick of how difficult it must be going to be to get out of this illusion.

Continue.

SEEKER: But surely there must have been a bell ringing in our heads somewhere that must have been saying: "Don't do this!"

RAJ: Yes, it's ringing right now.

SEEKER: Yes.

RAJ: It's feeling uneasy.

SEEKER: Exactly.

RAJ: The bell's ringing. You feel uneasy. You feel sad. You feel grief. You feel jealousy. You feel worthless. These are the bells.

You say, "Oh! Well, they just reflect the truth of me. I am worthless."

No! No! Hey, those are bells. They're saying: [drawn out drowsy voice] "You're drifting... you're drifting into... unconsciousness."

You see? Okay.

SEEKER: Should I pass the mike?

RAJ: Yes.

SEEKER: Thank you, Raj, very much.

RAJ: Hands. Right there.

ANOTHER SEEKER: Is this on? I'm kind of following what he was asking. I recognize what the **Course** is saying and also from some past, personal experience, that the suffering we seem to experience can just instantly change into joy and become like it never really existed at all.

But recently I'm currently evidently completely enveloped in ego consciousness. And it feels like a roller coaster ride of going from being swooning in love and romantic feelings to being completely down in the toilet of feeling worthless and sort of magnifying physical complaints that may or may not be... well, they're obviously not serious from the standpoint of Eternal Life but nevertheless we feel the pains. And so getting back to his questioning, why in the hell do we continue this?

I think everyone listening, we're all here wanting to wake up. And you know, if we could just say, "Okay, you know, I'm ready. Let's go for it." You know. But it doesn't seem like it's that easy. I mean give us a cup of coffee, or a kick in the butt, or something. [laughing] I don't know what it takes. But, oh boy. It is really tiring to go through this roller coaster ride. And I think we all want to be, you know, fulfilled and Love and not feel separate. Thank you.

RAJ: The problem is isolation. That's another way of saying the problem is separation. The isolation is the manifestation of a refusal to be involved, not with each other, **but with God**, or with the Holy Spirit, with the Altar within you. And you're going to be miserable and be on this roller coaster as long as you are doing everything but turning within.

You must address the real problem and the real problem is not in relationships. It isn't with anything that's going on between you and other things out there. And nothing is going to change until you start addressing

the real problem which is the disconnect from your Source. And there is a point at which the roller coaster ride will become so tiresome that you'll say and really mean: "Father, I want another way." And you will actually turn toward the Father and actually listen without all the while you're listening having a vested interest in having your current perception confirmed from your limited frame of reference.

And the moment you genuinely become defenseless and let something other than your current definitions into your awareness, the moment you do that, you will find the shift occurring, the sudden shift of awareness of perception that is a miracle.

That's the end of the answer.

SEEKER: Thank you. I'll meditate more and try to reconnect. I know I've been just as you described.

RAJ: You see, when you come to the Father because you have a problem and you want the Father to address the problem you're experiencing, it isn't addressing the real problem which is the disconnection ***from Him***. The crux of it all lies in the phrase: "Thy Will be done, not mine." It's the shift of allegiance that is the solution to the human condition. Do you see that?

SEEKER: Yeah. It's as if I've been wanting to use God to get what I want.

RAJ: Exactly. Instead of using God to get what God wants...

SEEKER: Right.

RAJ: ...for you, which is for you to know Who You Are ***as Him***, as All That He Is embodied. He wants that for you because that then gives you the eyes of the Father, you might say, to see All That Is as it Truly Is, including your Self.

Okay.

SEEKER: Thank you.

RAJ: You are welcome. You see, again, it's all about putting your mind to a different use than the one you've been giving. And you might say that you can't put your mind to a new use until a new operating system is downloaded. You want your current operating system to be fixed up. You see? It's being willing to go into that place where the current operating system is erased—scary, scary, scary—and the new operating system can be downloaded and implemented.

Not my will, but Thine be done. All of you will keep trying what seems to be working for you now until you give up, for whatever reason, and let something new in.

And I'm inviting you to let something new in because the incoming of it is inevitable. And you don't need to suffer every little step of the way. It's not your Birthright. You're worth too much to continue to behave as though you're worthless and suffer from it. But, you are going to have to break the isolation. That's the answer. And you will not break the isolation by getting a new relationship with somebody else, or fixing up the relationship you have, because relationships with each other aren't where the problem lies. It's the fact that you're out of relationship with your Source and the Source of everyone else. And that's why you're having problems with each other.

Okay. Hands. Right here.

ANOTHER SEEKER: Thank you, Raj. I'm so happy to be here. From time to time I read about near-death experiences on the internet and it seems the people that go through them, for the most part, have an incredible freedom of experience...

RAJ: Now I...

SEEKER: ...of Love.

RAJ: ...I want to be sure that you... that the question's related to...

SEEKER: Yes. It's relating, because it's their way of getting a taste of something greater and better and more wonderful and everything. But here we are, I guess you could say, we're all living in a near-death [laughing] experience, but not to the point of crises in...

RAJ: No. You're in a near-life experience.

SEEKER: A near-life. Okay.

RAJ: Not *quite* there.

SEEKER: [laughing] So what I'm asking is: Is there any way you can facilitate a heightened, a more heightened awareness with us?

RAJ: My God! What do you think I've been doing?!!

SEEKER: No, no! No, but [laugh] I...

RAJ: The most I can do is invite you be defenseless against having a greater experience, but I don't hold the keys to the power *you only* have to lower your defenses.

SEEKER: Can't we do this together? [audience laughter]

RAJ: No, you can't.

SEEKER: Okay. I mean, I'm asking...

RAJ: You can't... who do it together?

SEEKER: You and I. Or my Guidance and me.

RAJ: Only you have your hands on the switch. Only **your** decisions are creating the wall of defense. I cannot reach it. I can only invite you. I can only behave with you in a way that makes you feel safe enough to risk the chance to lower your defenses. But **you** have to lower the defense. You have to want it more than you want the defense. I stand with you. I stand beside you. I stand within your mind. And I am present with you to encourage you, but you have to **want** to lower the defense and let more in.

SEEKER: It's a matter of recognizing what the defenses are.

RAJ: Well, what the defenses are that are standing most prominently in the way will rear their ugly head the minute you genuinely invite me in, defenselessly invite me in, the moment you're willing to let yourself really be in the void in your mind without a backup plan, without an alternative. The moment you lay yourself on the line, so to speak. That's when you'll find what the defenses are that stand in the way.

What am I saying? Why am I saying this? So that you don't go on an intellectual hunt for what the defenses are. That'll keep you busy for another century.

SEEKER: Thank you.

RAJ: Okay. You are welcome. Hands. Right here.

ANOTHER SEEKER: I kind of have the need to know, being that we talk about the ego and we've experienced what it's like when we're being the ego, all the pain and suffering, and we talk about our connection with God and that's where our Source is. And it would help me to know what it looks like when we're awakened. I know it's not time or space. And to say that what would it be like to be with Awakened Beings in a typical day? I know it's not appropriate, but can you shed some Light as far as what it's like when we are awake?

RAJ: Not as this time.

SEEKER: Okay. So we're not ready yet.

RAJ: I really want to...

SEEKER: But that's my point... is that we're hearing pages and pages of ego stuff, pages and pages of turning to the Altar. Can you offer a little bit... what's it look like? What's our... what's the payoff? I know it's good. I know it is, but I don't know, maybe I'm more visual. I need to see it to keep it in my mind as when I'm not connecting. When I forget to connect, when I am working out of the mad, mutually-agreed-upon definitions. And I realized that you would say that and that's okay because that's something that I'll just take with me and you and we'll work on, or we'll... I'll open up to it with you. I just wonder... may... We'll be ready. I know you'll start talking about that...

[Apparently the microphone was turned off or the volume was turned very low; could not hear clearly.]

ANOTHER SEEKER: Yes, it is not admirable to have an image, let us say, of what everything looks like when you're awake. The [way of the straight and narrow, ???] the place where the attention needs to be that constitutes the Gate to Awakening, if you will, is to be present with what you experience as it is.

RAJ: Humanly speaking. And to be present on behalf of others relative to their needs. Because that's where the discomfort is. That's where you lack confidence. The experience of need is unsettling, isn't it? Whatever the form of need that you have is unsettling.

PAUL: No. It was off. I don't know how.

RAJ: And so the call is for you to be willing to not try to escape that uneasy, unsettling experience, but to be in it out of control.

Now when you're there, it becomes really easy to reach out to God because the place where you're out of control is the place where you're not exercising control. Your defenses are lower, and that's where you can say, "Father, intellectually, and perhaps I even feel it somewhat, I know that it's not my Birthright to be suffering and I know that I'm suffering because I'm not seeing truly here. I'm not seeing things as they are. Come in to me. Be with me. Talk to me. Uncover to me the Truth that I need to know. I know that it's my Birthright not to be suffering. Or I know it's my friend's Birthright not to be suffering. What's the answer here? What needs to be known that will demonstrate that the suffering is illegitimate, and therefore, doesn't have a leg to stand on and that will cause it to disintegrate and fall away leaving me or my friend in the state of Perfection and Peace and Wholeness that it's our Birthright to be experiencing?" That is where the attention needs to be.

You don't need a vision of the future. You need to be willing to be very much in the present and very much in touch with need because need is a call for correction. Need is not something to wallow in. Need is not something to react to. Need is simply one of those signs you're asking for. The bell that says, "Do something different." The need is just a call for correction, so you go to the Source of correction by reaching out to God right then and there.

And if you're not getting an answer, you may know that you're still practicing too much defense. So you've got to one way or another find a way to withdraw your investment in what you want, meaning your defense, and what you want, meaning the Clarity that will heal. In the middle of your need is where your opportunity to actually shift gears exists. You gotta go there and go into the void and let the sudden shift of perception occur. Now you can hold out for some sort of image to inspire you, which I promise you will never come, and use that as a means of becoming so frustrated with going for what you **want** instead of what's needed. Or you can go ahead and give your attention where I've told you, just now, it needs to be. And that's where you'll find breakthrough occurring and Movement occurring.

Because, again, the essence of all that we're talking about lies in your arriving at that place within yourself where it's hard to maintain the farce. And that's what you call a problem. And where you arrive at a willingness to dare to abandon the control that keeps the farce going and actually **want** something that's not already included in the definitions you've given to everything, and you become vulnerable enough, unprotected enough, to **let** the answer in. There's just no way to get past that point of inner honesty and inner decision and the risk that you feel you're facing when you abandon control. And then you must risk the chance. There is no way to get past that.

When you hear people say, "Oh! I just love the truth." Well, you probably aren't talking to someone who's experienced much of it. When you've talked to someone who's experienced much of it, that one will talk about the stress, the seeming risk, the courage it took to move across the threshold. And they will tell you that they found it to be transforming, and that the more frequently they experienced it, the more trust came into their lives. But they won't be giddy and sweet and effusive about: "Oh! I just love the truth. Oh! Here's something... that's a keeper. That's something to hold on to."

That's a sort of floating around on the periphery of what Truth's about, what the **Course** is about, what waking up is about. So forget about what it's

going to look like and get into the meat and potatoes of it. That's where I would have you bring your attention.

SEEKER: Thank you.

RAJ: You are welcome.

And I will leave it there for today. You ask good questions. You listen well.

And aren't you glad to know that any insistence that you have upon going for the gusto and succeeding in becoming a real independent ego will not work because it can't outlast Me.

I love you all.

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A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Section – THE EGO-BODY ILLUSION
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
First Edition – p. 59 / Second Edition – p. 65
Sparkly Book – p. 81

RAJ: Okay. Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And good afternoon to everyone who is joining us on the internet as well. Today we will continue with my reading from the transcript as prepared by Bill Thetford and the section begins, the subject of the section today is:

RAJ READING: *The Ego-Body Illusion*

RAJ: And before we even begin reading, let's just take a look at those words, "The Ego-Body Illusion." It's so commonplace for students of the **Course** to call the body and the world illusion, but the reason we have this subject is to pinpoint the fact that a relationship between the ego and the body is illusory. The relationship between the ego and the body is illusory.

I will begin.

RAJ READING: *ALL things work together for good. There are NO exceptions except in the ego's judgment. Control is a central factor in what the ego permits into consciousness,...*

RAJ: Again.

RAJ READING: *Control is a central factor in what the ego permits into consciousness, and one to which it devotes its maximum vigilance. This is NOT the way a balanced mind holds together.*

RAJ: And now we have an interesting, a very interesting sentence.

RAJ READING: *ITS control is unconscious.*

RAJ: A balanced mind's control is unconscious. Hmm. A balanced mind, one which is in equilibrium, is one which is not maintaining a sense of itself as separate, independent, self-authoritative. A balanced mind is a mind which has joined with, yielded to, and moves in harmony with God. When one is being in this manner, control is not consciously exercised. Why?

Because self-protection is uncalled for and control is only employed as a means of self-protection.

A balanced mind joined with the Father, in other words, you being from that Place of Excellence within yourself, not having to exercise control, and yielding to the Father, will find yourself being and doing, acting, behaving just as Paul is at this moment, without conscious ego-minded direction or authority. You find yourself simply being appropriate. And mind you, being appropriate doesn't mean everyone holding ***A Course In Miracles*** study groups as we are doing right now. Being appropriate is coming from that Place of Excellence while you're grocery shopping, or preparing dinner, or bowling, or gardening. Did you ever think of gardening with God? That sounds like the title of a new book. Or vacuuming with God? I'm not meaning to be funny here. I'm very serious.

So, repeating.

RAJ READING: *This...*

RAJ: Meaning control being a central factor.

RAJ READING: *...is NOT the way a balanced mind holds together. ITS control is unconscious. The ego is further off balance by keeping its primary MOTIVATION unconscious, and raising control rather than sensible judgment to predominance. The ego has every reason to do this, according to the thought system which gave rise to it, and which it serves.*

RAJ: And what is the ego's thought system? Self-preservation, because it's not real. And the only way it has half a chance of being considered real is by joining with another and creating a mutual agreement about itself, and then spending eternity reconfirming the mutual agreement.

Continuing.

RAJ READING: *Sane judgment would inevitably judge AGAINST the ego, and must be obliterated BY the ego in the interest of its self-preservation.*

A major source of the ego's off-balanced state is its lack of discrimination between impulses from God and from the body. Any thought system which makes this confusion MUST be insane. Yet this demented state is ESSENTIAL to the ego, which judges only in terms of threat or non-threat TO ITSELF. In one sense the ego's fear of the idea of God is at least logical, since this idea DOES dispel the ego.

RAJ: Now why does the **Idea** of God dispel the ego? Because the Idea of God draws one's attention to a Source beyond whatever mutually-agreed definitions egos have come to. The Idea of God involves, we'll say, a

dimension beyond the highly coveted state of independence that is essential to the ego's existence. So just the ***Idea*** of God interferes with the... hmmm, I'm going to say structural integrity of the mutually-agreed-upon definitions which are intended to hold together and make real something that doesn't exist—an ego.

Continuing.

RAJ READING: *Fear of dissolution from the Higher Source, then, makes SOME sense in ego-terms. But fear of the body, with which the ego identifies so closely, is more blatantly senseless.*

RAJ: And here we come to an interesting statement.

RAJ READING: *The body is the ego's home by its own election.*

RAJ: Like the ego went on a shopping trip with a realtor to find a new home and it elected this one. How could the ego have elected a home that didn't exist before it started looking for a home? I keep saying over and over again that the Body is the Visibility and Tangibility of your Individuality. And your Individuality is the Presence of God, God Expressed and Expressing Himself/Herself right there where you are. Your Body therefore is Divine and as Eternal as Its Maker and Its Intent is to identify You perfectly eternally. It is not an illusion. And this non-illusion the ***ego*** chose to identify as its home.

The way this happened was that when one Christ said, "But, Father, I'd rather see it my way," and imaginatively gave new definitions to everything in the Kingdom of Heaven and dissociated himself or herself from God, he/she was immediately faced with an experience of limits, of not being infinite. And in this act, all this Christ had available to itself was the ***specific*** identification of himself, having lost the universal experience of himself. And so it was natural to say this is where my existence is, with the body, the specific identification.

Now I want you to understand that when you are awake, all of Creation, all of the universe and all of Creation that goes beyond what you're aware of right now is your Home and is that which identifies your Being, your Body is all of Creation. But when you chose not to identify with your Father, you lost consciousness of your universality, your Universal All-Embracing Wholeness. But you couldn't lose that which specifically identifies you, and so this Conscious Awareness that had lost the Infinite View identified itself with the only thing remaining which was the specific identification. You are all Universal and Specific simultaneously, but you've lost the Universal context, the Universal Experience of Your Being.

Repeating.

RAJ READING: *The body is the ego's home by its own election.*

RAJ: Another way of saying that is that the body is the home of the Christ who has forgotten his Christhood. I want to keep reminding you that the reference to ego is not reference to some illusion behaving as though it's real. This is very confusing. You've got to remember that you've never stopped being the Christ That You Are. You've never stopped being exactly and always What God Is Being right where each one of you is. And so all there is to an ego is a Son or Daughter of God behaving as though he or she is **not** the Son or Daughter of God, but is, instead, an independent agent who has forgotten thereby his or her Divinity. So all references to the ego are references to the full-fledged Christ behaving as though he isn't and, as I've said, believing his behavior. So you could say the body is **your** home by **your** own election because you have elected to ignore the Father. You have elected to ignore your Source in favor of having this unusual, imaginative experience of independence.

Continuing.

RAJ READING: *It is the only...*

RAJ: The body.

RAJ READING: *It is the only identification with which the ego feels safe because the body's vulnerability is its own best argument that you CANNOT be of God.*

RAJ: Well, you've got to remember that the moment you lost the Infinite View, the moment you chose to look at everything independently and began behaving in an unnatural and insane way, all of your perceptions of the Kingdom of Heaven became colored by the experience of aloneness, and therefore fear, and therefore vulnerability, and therefore an experience of that which is eternal as though it were capable of posing actual threat to your existence, especially by deterioration.

Continuing.

RAJ READING: *This is the belief that the ego sponsors eagerly.*

RAJ: Mind you, as long as you're believing that you're not the Christ, you must devote yourself to maintaining the imaginative sense of yourself that you have created and maintain it at all costs. And so the ego eagerly sponsors ways of seeing that cause you to rely upon it and never reach beyond it to that which ultimately would undo it, uncover it as the illusion that it is.

Continuing.

RAJ READING: *Yet the ego hates the body because it does not accept the idea that the body is GOOD enough to be its home.*

RAJ: If the ego [laughing] were able to conceive that the body is good enough to be its home because it's **Divine**, well, that would be the end of the ego because the ego has never claimed Divinity. And that the body is a worthy residence for it would require it to embrace the Presence of God because **that** is the only thing that could make the body good enough to be its home.

So, continuing.

RAJ READING: *Here is where the mind becomes actually dazed.*

RAJ: The Mind becomes dazed. The Christ Mind becomes dazed.

RAJ READING: *Being told by the ego that it...*

RAJ: The Mind.

RAJ READING: *...is really part of the body and that the body is its protector, the mind is also constantly informed that the body can NOT protect it.*

RAJ: Why? Because the ego knows the body can't protect it. Why? Because you can't protect something that doesn't exist. And so the ego, as I've said, must constantly engage in a constant advertising blitz which puts forward out in the open the suggestion that it's real and calls for the agreement of everyone else and manipulates everyone else into agreement. It says it so much that it becomes accepted as a fact when it's not a fact at all.

Repeating.

RAJ READING: *Here is where the mind becomes actually dazed. Being told by the ego that it is...*

RAJ: The Mind is.

RAJ READING: *...really part of the body and that the body is its protector, the mind is also constantly informed...*

RAJ: By whom? The ego.

RAJ READING: *...that the body can NOT protect it. This, of course, is not only accurate but perfectly obvious.*

RAJ: Now it isn't that the body can't protect the ego because the body isn't real, the body is an illusion. It is that the body cannot protect the ego because the ego **is** an illusion and an illusion can't be protected.

Continuing.

RAJ READING: *Therefore the mind asks, "Where can I go for protection?"...*

RAJ: In other words, the unconscious Christ That You Are at the moment that you are experiencing yourself as asks, "Where can I go for protection?"

RAJ READING: *...to which the ego replies, "Turn to me." The mind, and not without cause, reminds the ego that it has itself insisted that it...*

RAJ: The ego.

RAJ READING: *...IS identified with the body, so there is no point in turning to it for protection. The ego has no real answer to this because there IS none, but it DOES have a typical solution.*

RAJ: One that I know you're all familiar with.

RAJ READING: *It obliterates the QUESTION from the mind's awareness.*

RAJ: So when the Christ of you has this niggling awareness that there is no safety in all the places it has been looking for safety and it asks, "Where can I go for protection?", that's when a wavering of allegiance to the mutually-agreed-upon definitions occurs. And there is an opportunity to reach beyond each one's own best judgments, which necessarily places your attention in a larger sphere than the separated sense of yourself.

So the ego obliterates the question from the Mind's awareness. And I will tell you that it does this by distracting you from the question.

Continuing.

RAJ READING: *Once unconscious, the question can and does produce uneasiness, ...*

RAJ: And I referred to that uneasiness as your Divine Sanity saying to you, "You're out of your mind. You're trying to function in a way you cannot function. It's time to come back into your Right Mind."

RAJ READING: *Once unconscious, the question can and does produce uneasiness, but it cannot be answered because it cannot be ASKED. This is the question which MUST be asked: "Where am I to go for protection?"*

RAJ: In other words, that needs to be a very real and serious question each of you needs to ask. It is your Birthright not to be experiencing fear,

vulnerability, debilitation, sin, sickness, death. And so you need to ask the question, "Where am I to go in order not to experience these things?"

Continuing.

RAJ READING: *Even the insane ask it unconsciously, but it requires real sanity to ask it consciously.*

RAJ: Well, you know, you hear a... oh, in fact each one of you at times has been a whimperer. "Oh, what am I to do? What can I do?" But it's a rhetorical question rather than a serious question. You're not asking it because you know there's an answer and you expect the answer to be revealed to you if you keep your attention on the desire to know the answer. Your question is a complaint! It's a **whine** that's supposed to be a means to an end in itself. It's a statement of your dilemma. "Oooohh." Which means it's not a request for the answer that will resolve the dilemma.

Continuing.

RAJ READING: *When the Bible says, "Seek and ye shall find," it does not mean that you should seek blindly and desperately for something you would not recognize. Meaningful seeking is consciously undertaken, consciously organized, and consciously directed. The goal must be formulated clearly...*

RAJ: And this is key.

RAJ READING: *...AND KEPT IN MIND. As a teacher with some experience, let me remind you that learning and WANTING to learn are inseparable. All learners learn best when they believe that what they are trying to learn is of VALUE to them. However, values in this world...*

RAJ: Meaning within the scope of the ego's mutually-agreed-upon definitions.

RAJ READING: *...are hierarchical, and not everything you may want to learn has lasting value.*

Indeed, many of the things you want to learn...

RAJ: Or shall I say, think you want to learn.

RAJ READING: *...are chosen BECAUSE their value will not last.*

RAJ: Commerce even capitalizes on that. It gets you to want something that's going to be updated in six months or improved in a year. That's the way the economy keeps going, by always getting that which won't last or that which won't forever be good enough.

Continuing.

RAJ READING: *The ego thinks it is an advantage not to commit itself to ANYTHING that is eternal because the eternal MUST come from God. Eternalness is the one function which the ego has tried to develop, but has systematically failed. It may surprise you to learn that had the ego wished to do so it could have made the eternal because, as a product of the mind,...*

RAJ: And mind you, it doesn't say as a product of the ego.

RAJ READING: *...as a product of the mind, it IS endowed with the power of its own creator.*

RAJ: Remember that the ego is the Christ pretending not to be the Christ and believing its behavior, but not ceasing to be the Christ. It still **can** make the eternal. An important point.

Continuing.

RAJ READING: *However, the DECISION to do this, rather than the ability to do it, is what the ego cannot tolerate. That is because the decision, from which the ability would naturally develop, would necessarily involve accurate perception, a state of clarity which the ego, fearful of being judged truly, MUST avoid.*

RAJ: You see, if you as an independent authorizer actually decided to create that which is eternal, you would have to embrace your Source. You would, if you were going to exercise a God-given ability, have to be acknowledging God in the act of exercising that ability, wouldn't you? You see? And that would undo the ego.

And that is why the Christ, choosing to behave and act as an independent authorizer, will not choose to create something Real. That's why **you** won't choose to create something Real. Because it would spoil the fun and the thrill of a constant ongoing experience of threat, which as I said yesterday, can't ever really overcome you or destroy you, and which, therefore you... hmmm... delight in having the most scary experience of, that you can evolve for yourself without actually driving you back Home into the Father's arms.

Smile everyone. Smile. It's funny. It's not serious. It's a joke. Living this way, being this way is a joke. Don't take it so seriously. Lighten up and realize that maybe this isn't what you want to do. [laughing] Maybe this, even though it's exciting, isn't holding for you the Fullness, the Wholeness, the Satisfaction, the Joy, the Awe, that it's your Birthright to be experiencing. You see?

Why can't you be punished for being such awful children? Because you're not doing anything. You're not succeeding at doing anything naughty. You can't be punished for having a fantasy in your own mind and suffering from it and yet getting pleasure out of it because it stimulates in you a great desire to overcome the suffering and continue the excitement. And all the time it's just fantasy.

So, you're not sinners. You're not sinners by default. You're not sinners at all. You're Christs. Each of you is the Christ ignoring your Christhood, but not affecting it in any way, and having an imaginative experience, all the time missing out on the part you're playing in the Movement of Creation. A full Conscious Experience of which will be available to you once you wake up again so that you will find you've lost nothing, no experience of the Movement of Creation that you must have been participating in because you never ever really got away from God. The experience of your participation in the Movement of Creation that you're not experiencing at this moment, will be available to you when you stop insisting on having this private experience.

So, don't be afraid to explore your Divinity. You weren't afraid to explore your insanity! Don't be afraid to begin to explore your Divinity. And don't delay it because you think that God is a wrathful God and is going to punish you, and perhaps send you into eternal damnation for having this weird little dream you've had. How ridiculous!

Repeating.

RAJ READING: *However, the DECISION...*

[Editor's Note: Raj replaces the words "**to do this**," as follows:]

RAJ: ...to create something eternal...

RAJ READING: *...rather than the ability to do it, is what the ego cannot tolerate. That is because the decision, from which the ability would naturally develop, would necessarily involve accurate perception, a state of clarity which the ego, fearful of being judged truly, MUST avoid.*

The results of this dilemma are peculiar, but no more so than the dilemma itself. The ego...

RAJ: Once again, the Christ That You Are pretending you're not, behaving as though you're not and believing your behavior.

RAJ READING: *...has reacted characteristically here as elsewhere because mental illness, which is ALWAYS a form of ego involvement, is not a matter of reliability as much as of validity. The ego compromises with the*

issue of the eternal, just as it does with all issues that touch on the real question in any way.

RAJ: What's the real question? "Where can I go for protection?" "Where can I go to not have an illusory, suffering experience?"

Repeating.

RAJ READING: *The ego compromises with the issue of the eternal, just as it does with all issues that touch on the real question in any way. By compromising in connection with all TANGENTIAL questions, it hopes to hide the real question AND KEEP IT OUT OF MIND.*

RAJ: A tangential question is a question that distracts you while not removing you entirely from the subject. It distracts you enough from being focused and determined to stay with the question until you get the answer.

RAJ READING: *The ego's characteristic busyness with nonessentials is for precisely that purpose.*

Consider the alchemist's age-old attempts to turn base metal into gold. The one question which the alchemist did not permit himself to ask was, "What FOR?" He could not ask this, because it would immediately become apparent that there was no sense in his efforts even if he succeeded. If gold became more plentiful its value would decrease, and his own purpose would be defeated. The ego has countenanced some strange compromises with the idea of the eternal, making many odd attempts to relate the concept to the UNimportant, in an effort to satisfy the mind without jeopardizing itself.

RAJ: In other words, to satisfy the Christ That You Are, the Mind That You Are without jeopardizing the ego. So the ego tantalizes you. It says, "Okay. We will countenance the idea of eternality and we'll countenance the idea of your Divinity and here's the way it works. The way it works is that you must understand that you are an evolving soul and that your purpose is to refine your soul. It's your purpose to involve yourself in means of education about spirituality. It's your task to read all the books you can find, and go through all the different thought systems you can find, and work on yourself. It may take lifetimes." And it chuckles behind your back, "It'll take thousands of lifetimes if he buys this. [laughing] He won't even think to look to God he's gonna be so busy refining his soul. This is great. [laughing]" You see?

So it takes something essentially Real and says, "Let's not talk about a direct Experience of Being Soul. Let's not talk about the fact that you don't have a soul but that You **Are** Soul. You **are** the Capacity to Feel the capital 'M' Meaning of What God Is Being in every little aspect of Creation. Let's

not talk about going for the Experience. No. Let's talk about you being **a** soul, you know, one of many souls which God has created, and each one of these souls is separate and independent from God and from each other. And you know what? Part of refining your soul so that you might finally develop into something worthy and truly Divine, so that you might experience your Eternality, is going to involve learning how to be with each other in more and more spiritual terms ***while you're still independent souls.***" You see?

And it chuckles again because it says [chuckling], "That's going to triple the amount of time it's going to take, because they're never going to be able to do it as long as they think they're separate." So the ego institutes a fabulous insurance plan guaranteeing its life as long as it can distract you from asking a real question and sticking with the question until you get the answer, until you arrive at the Experience of What You Truly Are.

Where can you go for protection? You can only find protection in the Conscious Awareness of the Truth About You that dispels illusions by virtue of the fact that Truth does dispel illusions. And the Truth About You is to be found right in the middle of you in a place that very few of you access unless you have become totally worn out by the struggle to improve yourself and you actually momentarily give up the struggle.

Why do you think they say, "It's always darkest before the dawn. Every cloud has a silver lining."? Because at the very depths of the ego's despair, at the very point where that which is genuinely you no longer has a willingness to invest energy and commitment to the mutually-agreed-upon definitions that aren't working, it's only when you arrive at that point of utter failure and you ***really*** give up the game, the manipulation, the illusion, you always find yourself filled up by God. A revelation occurs. Not necessarily as a flow of ideas, but as a feeling of inner illumination in which in spite of the dreadfulness of what has driven you to this point of failure, you are feeling Real Peace. And you are feeling really safe. And you know that the experience is not an illusion. You know that you're experiencing something really valid.

The saying is, "Man's extremity is God's opportunity." Well, when the Christ That You Are arrives at a point where it withdraws its willingness to invest its energy in what doesn't work and lets go of what doesn't work, what hadn't been working drops away from the Christ that had been holding it so close, and it no longer obscures that Christ from Himself or Herself. And that's why dawn comes. That's why the silver lining contradicts the darkness of the cloud. And usually this is a turning point in your lives.

Okay. Repeating.

RAJ READING: *The ego has countenanced some strange compromises with the idea of the eternal, making many odd attempts to relate the concept to the UNimportant, in an effort to satisfy the mind...*

RAJ: See, as long as it can keep you reading those books and refining your soul, it satisfies the mind that something real is occurring. And thus the mind is willing to abandon going for the specific question and the specific answer only.

So:

RAJ READING: *The ego has countenanced some strange compromises with the idea of the eternal, making many odd attempts to relate the concept to the UNimportant, in an effort to satisfy the mind without jeopardizing itself. Thus, it has permitted minds to devote themselves to the possibility of perpetual MOTION, but NOT to perpetual thoughts.*

Ideational preoccupations with problems set up to be incapable of solution are also favorite ego devices for impeding the strong-willed from making real learning progress.

RAJ: It's interesting, many times you become strong-willed on behalf of your awakening because you are hurting, because you are dissatisfied, and because you know there must be another way.

Continuing.

RAJ READING: *The problems of squaring the circle and carrying pi to infinity are good examples. A more recent ego attempt is particularly noteworthy.*

RAJ: Grin, grin, grin.

RAJ READING: *The idea of preserving the BODY by suspension, thus giving it the kind of limited immortality which the ego can tolerate, is among its more recent appeals to the mind. It is noticeable, however, that in all these diversionary tactics, the one question which is NEVER asked by those who pursue them is, "What FOR?"*

This is the question which YOU must learn to ask, in connection with EVERYTHING your mind wishes to undertake. What is the purpose? Whatever it is, you cannot doubt that it will channelize your efforts automatically.

RAJ: Automatically, automatically it will set into motion a movement in the direction.

Continuing.

RAJ READING: *When you make a decision of purpose, then, you have made a decision about your future effort, a decision which will remain in effect unless you change the DECISION.*

RAJ: A decision is a commitment, isn't it? A decision is more than a resolution. On New Year's Day, you may resolve to lose ten pounds or you may resolve to quit smoking. But until you **decide** to lose ten pounds or you **decide** to stop smoking, you won't lose 10 pounds and you won't stop smoking.

Continuing.

RAJ READING: *Psychologists are in a good position to realize that the ego is capable of making and accepting as real some very distorted associations.*

RAJ: And again, that means that... and this isn't necessarily true of psychologists but I'll read it as it says.

RAJ READING: *Psychologists are in a good position to realize...*

RAJ: That the Christ who is unconscious of its Christhood. [Editor's Note: Raj replaced the words "*the ego*"]

RAJ READING: *...is capable of making and accepting as real some very distorted associations.*

RAJ: I insist again that you remember that every time you read the word "ego," it means a Christ who believes he is **not** the Christ, who has chosen to behave as though he is not the Christ, and is now believing his behavior. It's you. It's You The Christ unconscious of your Christhood.

If you remember this, then every time you read the word "ego," you will know that it's talking about you, You A Christ who's forgotten Who He or She Divinely Is. And in remembering that, you will be unable to talk about the ego in a third person, in a detached way as though **it** is out there. "It is not me. It's different from me, but it's controlling me. And I can't do anything about it. It's too strong for me. It's this, or it's that."

And the other thing is that in remembering that it's You The Christ being unconscious of your Christhood but with the full Authority of your Christhood creating an illusory experience of limitation, it will inevitably empower you because it involves remembering Who You Divinely Are to use your Divine Power on your behalf, instead of to your detriment. It empowers you to let go of this silly waste of time that you've been so

preoccupied with. And it makes you realize that you can't possibly be a victim.

This is where we're going to stop for today because we're going to move into a slightly different subject, and I want what has been illuminated so far to sit with you so that you abide with it in its simplicity and in its clarity.

As you go through this coming week between now and the next time we gather, I want you to watch for, with a willingness to be amused at it rather than feeling guilty for it, I want you to watch to see how often you distract yourself from a focused intent to arrive at a specific answer so that you might instead consider things relative to the primary issue and indulge in distress, because the distraction by the relative issues relative to the main question tend to confirm to you that there really isn't an answer that you will arrive at if you give focused attention to the question with an expectation of having the answer.

I want you to watch how much of your time is spent during the next seven days suffering exquisitely. Not really hurting yourself but just being stuck in a delicate... delicate, exquisite, exquisite suffering. If you see yourself doing it, and you look at it honestly so that you see what you're doing, you will be able to laugh. You really will be able to laugh at it, which will promote its leaving you almost immediately and placing you in a frame of mind within yourself where there's a remembrance of the fact that you are something more than an ego. That you are a Christ, you are the Christ behaving in a manner totally inconsistent to the Christ That You Are, but because you are feeling more clearly that there is something excellent about you, you can bring yourself back to the real question and forget about indulging in the distractions so that you can stay focused for the specific answer that wipes the question, the problem, out of your experience. So just with a light heart observe yourselves during this coming week.

And as always I will be with you watching you as well and enjoying with you your discoveries. And will I look forward to being with you in this fashion again next week. Thank you.

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A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Section – THE REWARDS OF GOD
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
Section – THE EGO-BODY ILLUSION
And Section – THE CONSTANT STATE
First Edition – p. 61 / Second Edition – p. 67
Sparkly Book – p. 84

RAJ: Okay. Good afternoon.

AUDIENCE: Good afternoon.

RAJ: It's good to have you here. And welcome everyone as well who is joining us on the internet.

I'm going to continue reading from the transcript as completed by Bill Thetford. And the next two paragraphs were not only specifically directed to Helen and Bill, but you might say all psychologists, and there is transfer value here for every single person who reads it.

Beginning.

RAJ READING: *Psychologists are in a good position to realize that the ego is capable of making and accepting as real some very distorted associations. The confusion of sex with aggression, and the resulting behavior which is perceived as the same for both, serves as an example. This is "understandable" to the psychologist, and does not produce surprise. The lack of surprise, however, is NOT a sign of understanding. It is a symptom of the psychologist's ability to accept as reasonable a compromise which is clearly senseless; to attribute it to the mental illness of the patient, rather than his own; and to limit his questions about both the patient AND himself to the trivial. [no equivalent content in the first or second edition of the Text]*

Such relatively minor confusions of the ego are not among its more profound misassociations, although they do reflect them. Your egos have been blocking the more important questions which your minds SHOULD ask. You do not understand a patient... [no equivalent content in the first or second edition of the Text]

RAJ: Or you could say you do not understand a brother or a sister or a partner or a friend or a boss.

RAJ READING: *You do not understand a patient while you yourselves are willing to limit the questions you raise about HIS mind, because you are*

also accepting these limits for YOURS. [no equivalent content in the first or second edition of the Text]

RAJ: In other words, anyone who thinks just like you do, you don't question. You don't practice doubt. You don't ask, "Is there another way to look at this?" Because the way they think confirms the way you think and there you are, your mutually-agreed-upon definitions are confirmed, even though the mutually-agreed-upon definitions constitute a mental aberration, or what you might call a mental illness, because of the fact that the mutually-agreed-upon definitions are in contradiction to the Meanings Expressed By God in all of the things you have applied new definitions to.

So, repeating.

RAJ READING: *...you are also accepting these limits for YOURS. This makes you unable to heal him AND yourselves. Be always unwilling to adapt to ANY situation in which miracle-mindedness is unthinkable. That state in itself is enough to demonstrate that the perception is wrong. [no equivalent content in the first or second edition of the Text]*

RAJ: The next section is entitled:

RAJ READING: *The Constant State*

RAJ: And in the first and second edition it's entitled:

RAJ READING: *The Rewards of God (T-#61/67)*

RAJ READING: *The Constant State*

It cannot be emphasized too often that correcting perception is merely a temporary expedient.

RAJ: In other words, it's not an end goal. Correcting perception doesn't resolve your dream. Correcting perception doesn't wake you up.

Continuing.

RAJ READING: *It is necessary to do so...*

RAJ: Meaning correct perception.

RAJ READING: *...only because misperception is a block to knowledge,...*

RAJ: Or capital "K" Knowing.

RAJ READING: *...while accurate perception is a stepping-stone TOWARDS it.*

Again.

RAJ READING: *It cannot be emphasized too often that correcting perception is merely a temporary expedient. It is necessary to do so only because misperception is a block to knowledge, while accurate perception is a stepping-stone TOWARDS it. The whole value of right perception lies in the inevitable judgment which it entails that it IS unnecessary.*

RAJ: In other words, the value of right perception lies in the discovery you make upon experiencing correct perception, accurate perception, that having accurate perception is unnecessary. And the reason you have that realization is because in the presence of accurate perception, you see the valuelessness of the misperception you were harboring, and in that space, if I may put it that way, in the space of accurate perception you are subject to sudden insight, sudden inspiration, sudden revelation that constitutes a connection with God. An Experience of Truth that shows you that although right perception was valuable as a stepping stone, it wasn't the end goal and it wasn't the point. It was the experience of Knowing with a capital "K", the Impulse of Truth from God registering with you that was the point and that you see was the point.

Okay.

RAJ READING: *This...*

RAJ: Experience.

RAJ READING: *This removes the block entirely. You may ask how this is possible as long as you appear to be living in this world, and since this is a sensible question, it has a sensible answer. You must be careful, however, that you really understand the question. What IS the "you" who are living in this world?*

RAJ: Well, let's explore what this you is.

Continuing.

RAJ READING: *Immortality is a constant state. It is as true now as it ever was or ever will be, because it implies NO CHANGE AT ALL. It is not a continuum, nor is it understood by being compared to an opposite. Knowledge...*

RAJ: Or capital "K" Knowing.

RAJ READING: *...never involves comparisons. That is its essential difference from everything else the mind can grasp. "A little knowledge" is not dangerous except to the ego.*

RAJ: In other words, a little bit of the Experience of **Knowing** the Truth is not dangerous except to the ego.

RAJ READING: *Vaguely it senses threat, and being unable to realize that “a little knowledge” is a meaningless phrase since “all” and “a little” in this context are the same, the ego decides that since “all” is impossible, the fear does not lie there. “A little,” however, is a scarcity concept, and THIS the ego understands well. “A little,” then, is perceived as the real threat.*

The essential thing to remember is that the ego DOES NOT RECOGNIZE the real source of its perceived threat, and if YOU associate yourself with the ego, YOU do not perceive the whole situation as it is. Only your allegiance to it gives the ego ANY power over you.

RAJ: Now what’s coming up next is extremely important.

RAJ READING: *We have spoken of the ego as if it were a separate thing acting on its own.*

RAJ: And I spoke about this last week.

RAJ READING: *This was necessary to persuade you that you cannot dismiss it lightly, and must realize how much of your thinking is ego-directed. We cannot safely let it go at that, however, or you will regard yourselves as necessarily conflicted as long as you are here, or, more properly, as long as you BELIEVE that you are here.*

RAJ: And this should be underlined and printed in red and put on your refrigerator.

RAJ READING: *The ego is nothing more than a PART of your belief about yourselves.*

RAJ: You remember last week I spoke about the fact that never at any point had you ceased to be the direct Expression of God. That each one of you **is** the Christ pretending **not** to be the Christ, behaving as though you’re not the Christ and believing your behavior. And so you call yourselves egos and with the full power of the Christ That You Are, you construct experiences that are unpleasant because they don’t reflect your Divine Intelligence. But never at any time is there a thing called an ego doing anything at all. It’s always the Christ with an ego-mask on pretending to be what the mask represents. You see?

And so, repeating.

RAJ READING: *The ego is nothing more than a PART of your belief about yourselves.*

RAJ: The ego is nothing more than a part of the Christ’s belief about himself. You see? It’s always the Christ. It’s always the Christ. You’re always the Christ. You can’t stop Being What You Are. You can pretend. You can

fool yourselves. But you can't make it true. And so at every single moment, You are the Ultimate. At this very moment You are the Ultimate, the very Presence of God. And isn't it amazing? None of you can believe it. "Nice idea. Wonderful thought. But it just can't be so. I know who I am. I know I'm not what you're talking about."

Well, I will keep telling you that you **are** what I'm talking about until your confidence and your doubt begins to break down. I will keep talking until your confidence begins to break down and you begin to consider the possibility that maybe, in spite of your absolute confidence in your belief about yourself, you might be wrong and I might be right. So that you might let your Experience of Who You Are be regenerated, illuminated, and let Its Absolute Infinite Divinity begin to register with you. And so that you might look at your bodies and say, "The limitations I'm experiencing here, the age I seem to be experiencing here, the youth that my children seem to be experiencing there, can't be the Truth because I am Eternal, Changeless, Forever Embodying The Pristine Idea God Is Having right where I see myself and right where I see my children."

Again.

RAJ READING: *The ego is nothing more than a PART of your belief about yourselves. Your other life...*

RAJ: The Life of the Divine One That You Are. The Life that God is unfolding flawlessly and which it is a Joy for you to be experiencing.

RAJ READING: *...has continued without interruption, and has been and always will be totally unaffected by your attempts to disassociate.*

RAJ: In other words, by your attempts to say, "Father, I'd rather do it my way. Father, I'd rather see it my way. Father, I'd rather decide what things are."

RAJ READING: *The ratio of repression...*

RAJ: Meaning the ignoring of your Divinity.

RAJ READING: *...and dissociation...*

RAJ: Meaning your distancing yourself from God and your acknowledgement that God is your Source and that you are not your source.

RAJ READING: *...varies with the individual ego-illusion, but dissociation is always involved, or you would not believe that you ARE here.*

RAJ: Meaning in an experience that can't be called the Kingdom of Heaven, that can't be called Reality with a capital "R".

RAJ READING: *In learning to escape from the illusions you have made,...*

RAJ: Remember they are not illusions that you, a piss-ant little ego, has made. They are illusions which you, a fully Christed Presence of God, have made-up and given preference to.

RAJ READING: *In learning to escape from the illusions you have made, your great debt to each other is something you must never forget. It is exactly the same debt that you owe to me. Whenever you react egotistically towards each other, you are throwing away the graciousness of your indebtedness, and the holy perception it would produce.*

RAJ: What is the indebtedness you have to each other? At the bottom line it is the fact that each one of you is the Christ whether you are embodying it consciously or not. And because you haven't stopped being What You Divinely Are, you present to all of your Brothers and Sisters the ongoing, ever-present opportunity **to recognize the Christ right where you are**. You are all indebted to each other because you all provide each other with the constant opportunity to remember Home, to remember God, and thereby to remember Who You Are.

Continuing.

RAJ READING: *The term "holy" can be used here because, as you learn how much you ARE indebted to the whole Sonship, which INCLUDES me, you come as close to knowledge as perception ever can. The gap...*

RAJ: Between perception and Knowledge or Knowing.

RAJ READING: *...is then so small that knowledge can easily flow across it, and obliterate it forever.*

RAJ: Again that's why you're indebted to each other because you're constantly providing each other with the opportunity for that to happen.

Continuing.

RAJ READING: *You have very little trust in me as yet, but it will increase as you turn more and more often to me INSTEAD of your egos for guidance.*

RAJ: And of course, what that means is instead of you, the Christ, turning to the definition you have given yourself and all of the self-protecting, mutual agreements that have been developed by you in order not to be able to remember Home.

Again.

RAJ READING: *You have very little trust in me as yet, but it will increase as you turn more and more often to me **INSTEAD** of your egos for guidance.*

RAJ: Another way of saying that would be instead of your imaginations for guidance.

Continuing.

RAJ READING: *The results will convince you increasingly that your choice in turning to me is the only sane one you can make.*

RAJ: Well, if you haven't had the experience of turning to me and experiencing the result, then I will share with you that when you turn to me, when you genuinely, unresistantly ask anything of me, I will respond. I do respond. And I respond in a manner you can hear.

And in that experience, you find yourself experiencing yourself as **I** experience You. As a result, you feel your Innocence. You don't feel at all surprised that you're hearing from me. It doesn't feel at all unnatural. Although afterwards you will stand in wonder, and even ask yourself if you went crazy. But the Experience of Communion with me is one that feels utterly natural and normal with one exception; that you feel utterly Loved and you're not surprised. In other words, the experience doesn't feel unnatural to you. And at the time that it's occurring, you won't find yourself objecting to it. You won't find yourself arguing with it. You will not find yourself saying, "I am not worthy of this."

Repeating.

RAJ READING: *The results...*

RAJ: Which I just described.

RAJ READING: *...will convince you increasingly that your choice in turning to me is the only sane one you can make. No-one who has learned from experience that one choice brings peace and joy, while another brings chaos and disaster, needs much conditioning.*

RAJ: The simple fact is that you will need more, but you won't need a whole lot.

Continuing.

RAJ READING: *The ego...*

RAJ: Meaning your current best definition of yourself that you have convinced yourself of and that you have convinced many others of.

RAJ READING: *...cannot withstand the conditioning process...*

RAJ: Of repeated communion with me.

RAJ READING: *...because the process itself DEMONSTRATES that there is another way. Conditioning by rewards has always been more effective than conditioning by pain because pain is an ego-illusion, and can never induce more than a temporary effect. The rewards of God, however, are immediately recognized as eternal.*

RAJ: And I will tell you something. No matter how slight or how momentary or how brief an encounter you have with me, it will leave you forever changed. Not shockingly, but it will leave you changed because you will have had a demonstration that in spite of your attempt to be separate and alone, you aren't. And the experience is a demonstration of the fact that you aren't alone, that you never have been alone, and never will be. In other words, that Being, I'm going to put it this way, is a community experience, is an Experience of Brotherhood.

Continuing.

RAJ READING: *Since this recognition is made by you...*

RAJ: In other words, the Christ That You Are.

RAJ READING: *...and NOT the ego, the recognition ITSELF establishes that you and your ego CANNOT be identical.*

RAJ: That's one of the realizations that will change you forever because you can't undo that recognition.

Continuing.

RAJ READING: *You may believe that you have already accepted the difference, but you are by no means convinced as yet. The very fact that you are preoccupied with the idea of escaping FROM the ego shows this.*

RAJ: Keeping in mind that your ego isn't something separate from you, but that you are not the ego, that You are the Christ employing a mask or a definition of yourself that can't possibly change what's underneath the mask.

Remember this:

RAJ READING: *You CANNOT escape from the ego by humbling it or controlling it or punishing it. Remember that the ego and the Soul DO NOT KNOW each other. The separated mind cannot maintain the separation EXCEPT by dissociating.*

RAJ: Now, this may sound confusing. If you, the Christ, are pretending to be an ego, then it would seem that You, Soul, can know the ego, but the fact is that they are mutually exclusive. The ego cannot let itself know the Soul, cannot let itself know... I'm going to change that. The ego cannot let **you** know or access the fact that You Are Soul because that will constitute the demise of the ego. And so that's why it tells you, you are not Soul, with a capital "S", the Living Presence of God, but that you are **a** soul, a little creation of God, a little separate and apart thing that God made that has the attributes of God, but isn't God Presencing Himself Right Where You Are.

Continuing.

RAJ READING: *The separated mind cannot maintain the separation EXCEPT by dissociating.*

RAJ: By keeping Soul separate from it so that it cannot experience its demise.

RAJ READING: *Having done this, it utilizes repression against all truly natural impulses,...*

RAJ: And I'm going to say Divine Impulses.

RAJ READING: *...not because the EGO is a separate thing, but because you want to believe that YOU are.*

RAJ: You might say that's hard to believe. You never decided that you wanted to be separate. But the fact is that you have gotten hooked, as we've talked about many times, on the experience, the high, the hit that you get from attempting to be individually privately creative and to make your mark on the world, or to actually create something on your own that you can take credit for entirely. You thrive on the attempt to accomplish this. And you do it because the ego suggests to you that you can. And the ego suggests to you that you can so that you will be distracted from connecting with yourself **as** Soul.

Repeating.

RAJ READING: *Having done this, it...*

RAJ: The separated mind.

RAJ READING: *...utilizes repression against all truly natural impulses, not because the EGO is a separate thing, but because you want to believe that YOU are. The ego is a device for maintaining this belief, but it is still only YOUR willingness to use the device that enables it to endure.*

RAJ: Do you see what I've been meaning when I've said that you are at this moment the Christ pretending you aren't, behaving as though you aren't, and believing your behavior. There is no ego.

Repeating.

RAJ READING: *The ego is a device...*

RAJ: A tool, a means.

RAJ READING: *...for maintaining this belief...*

RAJ: That you can be separate.

RAJ READING: *...but it is still only YOUR willingness...*

RAJ: The willingness of the Christ That You Are.

RAJ READING: *...to use the device that enables it to endure.*

RAJ: And then, silly ones, you blame the ego. "The ego made me do it." And all the time, you have put on the mask, behaved as though you aren't yourself, and then tried to lay responsibility for the crazy actions that you've taken, on this masked figure. "Who was that masked man?" "I don't know. We better try and find out." You see? More subterfuge.

I mentioned last week that what I'm engaged in with all of you is an overture of Love, and here's a little more of it.

RAJ READING: *My trust in you is greater than yours in me at the moment, but it will not always be that way. Your mission is very simple. You have been chosen to live so as to demonstrate that you are NOT an ego. I repeat that I do not choose God's channels wrongly.*

RAJ: Now it could be very easy to say here that I was speaking exclusively to Helen and Bill and that this doesn't relate to you. But I'll tell you something. Anyone who is hearing my voice, whether it's right now through Paul or whether it's in the stillness within yourself, you are at a point of becoming undefended against your connection with the Whole of Being, your connection with those of the Brotherhood who are not confined by ego definitions.

You have arrived at a point where you're breaking the boundary and the isolation. In that sense, your intent that you have followed through on to the point of successful contact, if I may put it that way, has made it possible for Me or for your Guides or for the Holy Spirit to provide the invitation to you to persist further in this direction.

In that sense, I have chosen each one of you who has chosen to listen. And so, you're having been chosen doesn't make you special. It simply confirms where a newfound commitment lies in you. And it inevitably, that decision, that choice inevitably puts you in the position of realizing that part of waking up involves Loving your Brother as yourself, behaving in a new way with your Brother, seeing your Brother in a new way, being willing to use your Brother for the purpose of remembering the Christ in him, and therefore the Christ in you.

So continuing.

RAJ READING: *I repeat that I do not choose God's channels wrongly.*

RAJ: It was really a mutual choice. You and I did it together.

Continuing.

RAJ READING: *The Holy One shares my trust, and always approves my Atonement decisions because my will is never out of accord with His. I have told you before that I am in charge of the whole Atonement. This is ONLY because I completed my part in it as a man, and can now complete it through other men. My chosen receiving and sending channels...*

RAJ: Meaning any of you who hears My Voice and communes with Me.

RAJ READING: *...cannot fail because I will lend them MY strength as long as theirs is wanting.*

RAJ: The word "channels" has a somewhat bad rap these days. But what are you doing when you become defenseless against God? You let God shine **through you**. We've talked about your needing to have an object of your affection, some place to extend your Love to so that you might extend the Father's Love **through you to** the object of your affection, and thereby both of you stand in receipt of the Father's Love. Doesn't that make you a channel in that sense? If you are here to represent God, if you are here because you are the Expression of God, then you are channeling God.

Continuing.

RAJ READING: *I will go with you to the Holy One,...*

RAJ READING: *I will go with you to the Holy One, and through MY perception HE can bridge the little gap. Your gratitude to EACH OTHER is the only gift I want. I will bring it to God for you, knowing that to know your brother IS to know God. A little knowledge is an all-encompassing thing. If you are grateful to each other, you are grateful to God for what He created.*

RAJ: Now, don't be grateful to each other because you scratched his back and he scratched your back, and you made a good deal together. You made up a good agreement. That's not what we're talking about. Gratitude, gratitude for the Christ that your Brother must be regardless of how he's behaving, is the gratitude that will transform you and him.

Continuing here.

RAJ READING: *If you are grateful to each other, you are grateful to God for what He created. Through your gratitude you can come to know each other,...*

RAJ: And that truly, in the sense of Knowing as opposed to perceiving.

RAJ READING: *Through your gratitude you can come to know each other, and one moment of real recognition makes all men your brothers, because they are all of your Father.*

RAJ: There's an incredible learning when you find yourself feeling Loved by Me or Loved by God. And that is that you realize that you didn't do anything to become worthy of it. You know that you didn't change in any way to suddenly stand in the conscious receipt of being Loved by God. And in that moment you inescapably become aware of the fact that the same thing is true of your Brother or your Sister, that they are as deserving of it as you are because you know you're not any more special than them. And in that realization a truer sense of Brotherhood comes into play and a capacity on your part to truly be able to look beyond your definitions of them, or the definitions of themselves that they present to you, and see more deeply into their worthiness.

Continuing.

RAJ READING: *Love does not conquer all things, but it DOES set all things right.*

RAJ: You might say it puts all things into perspective so that everything fits perfectly and divinely.

Continuing.

RAJ READING: *Because you are all the Kingdom of God, I can lead you back to your own creations, which you do not yet know. What has been dissociated is still there.*

RAJ: In other words, the Movement of Creation that has been going on all this time that you have been dallying with the ego and playing with the idea of being an ego and suffering from the idea of being an ego, all of the Movement of Creation that you've been participating in remains unchanged

and awaiting your recognition and remembrance of It. And it will be returned as I said.

Continuing in my invitation to Love.

RAJ READING: *As you come closer to a brother you DO approach me, and as you withdraw from him, I become distant to you.*

RAJ: Notice I didn't say *from you*. I don't withdraw, but as you withdraw from him, I become distant to you. Because in effect, you withdraw from me.

RAJ READING: *Your giant step forward was to insist on a "collaborative venture."*

RAJ: This remark was specifically made to Helen and Bill, but I want to point out to you that the moment you, any one of you decides to abandon your isolation and you reach out to me and you make connection with me, it is because you have insisted on a collaborative venture. You have said, "I want to join. I do not want to be autonomous."

Continuing.

RAJ READING: *This does not go against the true spirit of meditation; it is inherent in it.*

RAJ: In other words, meditation is not an isolated experience. It is not meant to hold you in your already-existing isolation, but in a finer experience of peace in your isolation.

RAJ READING: *Meditation is a collaborative venture with God.*

RAJ: See how I'm promoting our Love affair here.

RAJ READING: *It CANNOT be undertaken successfully by those who disengage themselves from the Sonship,...*

RAJ: Or the Brotherhood.

RAJ READING: *...because they are disengaging themselves from me. God will come to you...*

RAJ: And I've said this over and over and it's the key point and it's the simplicity of it.

RAJ READING: *God will come to you ONLY as you will give Him to your brothers.*

RAJ: Only as you are willing to have an object of your affection and let that object of your affection not be the bastard who is confronting you, but the

Christ that you know has to underlie that definition he is applying to himself.

RAJ READING: *God will come to you ONLY as you will give Him to your brothers. Learn first of them,...*

RAJ: In other words, let your Brothers pleasant or nasty, kind or mean, aggressive or passive, be the ones, be the one whom you choose to extend the acknowledgement of Christhood to. Let them be the trigger for your refusing to respond from your ego, and rather respond from that Place of having turned toward the Altar, having joined with Me or with the Father so that you might extend a purer, more acceptable Love that arises out of a sense of Who The One You're Extending To Is Divinely.

RAJ READING: *Learn first of them, and you will be ready to hear God as you hear them.*

RAJ: In other words, don't go running off to God and leave your Brother out in the boonies and say, "I'll come back with you when I've got a clearer perception. It's a little bit too hard for me to deal with you right now. It will be easier for me to deal with God and I'm going to do that by myself. So I'll be back when I make the connection." You see?

You start with your Brother. Let your Brother be the reason you turn toward God. But not as a means of leaving your Brother, but rather as a means of coming into Clarity, Divine Clarity within yourself so that your Brother will be worth your attention and your commitment and so that you will reflect back to your Brother or your Sister the Divine Truth you know about the Christ That They Are in whatever manner it takes to cause them to feel safe enough to abandon the definition that they've given themselves and the effort they are confident they have to put forth to protect themselves in your presence.

Repeating.

RAJ READING: *Learn first of them, and you will be ready to hear God as you hear them. That is because the function of love is one.*

RAJ: Now, I'm asking you this question. You could ask me this question.

RAJ READING: *How can you teach someone the value of something he has deliberately thrown away?*

RAJ: And if your ego is really rearing its head, it would say, " **Why** would you bother to teach someone the value of something he has deliberately thrown away?"

Well, how do you teach someone the value of something he has deliberately thrown away?

RAJ READING: *He must have thrown it away because he did not value it. You can only show him how miserable he is without it,...*

RAJ: Without the thing he threw away.

RAJ READING: *...and bring it near very slowly,...*

RAJ: You don't cram it down his throat. You don't shove it in his face.

RAJ READING: *You can only show him how miserable he is without it,...*

RAJ: Meaning the correct perception that he's thrown away.

RAJ READING: *...and bring it near very slowly, so he can learn how his misery lessens as he approaches it.*

RAJ: If you don't approach slowly, you will frighten him and his fear will not lessen.

Continuing.

RAJ READING: *This conditions him to associate his misery with its absence, and to associate the opposite of misery with its presence. It gradually becomes desirable, as he changes his mind about its worth.*

RAJ: You see? This is my Love affair with you.

Continuing.

RAJ READING: *I am conditioning you to associate misery with the ego and joy with the Soul.*

RAJ: With a capital "S".

RAJ READING: *You have conditioned yourselves the other way around. A far greater reward, however, will break through any conditioning, if it is repeatedly offered whenever the old habit pattern is broken. You are still free to choose, but can you really WANT the rewards of the ego in the presence of the rewards of God?*

RAJ: Well, of course, the answer is "No."

But just as I am willing to persist with you for as long as it takes, you are invited to persist with each other for as long as it takes. Why? Because somewhere along the line, you will arrive at a point where you have more faith in your Brother than your Brother has in you, just as I have more faith in you than you have in me. Because I have more faith in you because I

know Who You Are—the Christ, my Brother, my Sister. Because I have more faith in you, because I know Who You Are, than you have faith in me, I persist in the face of your mistrust of me and your fear of abandoning the control that keeps you bound, even though you think it keeps you safe.

And so I persist with you, and as that begins to be obvious to you and make sense to you, you will begin to **feel**, not think, but you will begin to **feel** that this is your function as well with your Brother. And you will be able to feel the fact that no matter how much resistance you run into, and no matter how much delay they introduce into the process of their waking up, they're worth persisting with because they deserve to Know Who They Already Divinely Are. They deserve **not** the opportunity to refine themselves and become something that they aren't already. You see? They deserve to Experience What They Already Are and think they're not, believe they're not, and are committed to believing they're not. And even though you are not feeling Who **You** Truly Are fully, your commitment to helping them be less afraid of experiencing Who They Are Truly will confirm to you the safety of your persisting, and both of you will be blessed, and that's the way it works.

So I continue in my Love affair with you. And I invite you all to consider having a Love affair with your fellowman. A Love affair in which you bring to your fellowman an acknowledgement of his Christhood, and bless him with that acknowledgement by neglecting to respond to his ego assertions from your ego habits.

I love companioning with you.

Okay.

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Raj/ACIM Study Group – August 31, 2003

A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Section – CREATION AND COMMUNICATION
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
First Edition – p. 63 / Second Edition – p. 69
Sparkly Book – p. 88

RAJ: Okay. Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the internet. I'm going to put you on the spot. Two weeks ago I gave you a homework assignment. Does anyone remember what it was? The homework assignment was to notice during the coming week how many times and in what ways your egos distracted you from asking the one essential question. Does that ring any bells?

Does anyone remember what the one essential question was? Two gold stars for Mark. Yes sir.

SEEKER (Mark): Where do I go to find protection?

RAJ: Indeed. Did anyone explore that? And does anyone remember what they discovered as a result? Okay.

ANOTHER SEEKER: There is no place to go for protection.

RAJ: No. The question was did you notice how your ego distracted you from asking the question?

SEEKER: No, I didn't.

SEEKER (previous): I got busy doing things that had those words involved in them and circled around the concept and never directly embraced the question honestly waiting for an answer. I just stayed busy thinking about it and studying about it.

RAJ: What kind of thoughts did you... went through your mind?

SEEKER: What kind of activity that I could do to create that space or find that space, versus just accepting it from God, accepting that it's true, allowing that experience to come in God's terms.

RAJ: Can you think of any specific interactions with others where you did not go to where your safety was, but engaged in subterfuge and reaction and what the techniques were that you used?

SEEKER: Really when I get close to it, I want to undermine the activity, and I'll get mad. I'll get impatient and start looking for, you know, faults in other people that seem obvious to me, that I find those to be irritating. And the closer it gets, the more angry I get, the more frustrated I get with how other people aren't getting it. Approaching it does create...

RAJ: Approaching what?

SEEKER: Approaching just honestly sitting still and being quiet with the question there generates some kind of intense frustration and eventually it goes into anger.

RAJ: Contemplating what?

SEEKER: Asking the question and sitting still and waiting for the answer.

RAJ: What question?

SEEKER: Where can I go to find safety, to be protected? And I ask the question and really want an answer that's... I'm invited to become frustrated and enraged with children walking around making noise, somebody.... It just is I become hypersensitive and very judgmental 'cause I really... I really worked at it and asked the question and tried to, you know, be still, as I did that which, you know, is repetitive. I mean it wasn't like I did it once. But as I worked with that and I became more sincere with it, I found I began to be reactive. My behavior was harder to control. And I mean it rustled some stuff loose in there so, you know, I gave up pretty quick. A few days of trying. I had space to myself where my environment was a little different. I was out of town and so it was really... I was crying because I really wanted it. I mean I really wanted it and I got really sincere and asked the question. And as I became more sincere, it brought stuff up that I don't know that I could clearly say why or how. It's not like it makes any sense that a child making some noise would irritate me that much, but I just noticed I started to become real judgmental and hypersensitive and not the usual nice guy that's got everything all bolted down. Stirred up some stuff and I became... really wanted the answer.

RAJ: And it wasn't enlightenment that got stirred up.

SEEKER: No.

RAJ: No.

SEEKER: No.

RAJ: Does what Mark has shared remind any of you of any experiences you had during the last couple of weeks?

ANOTHER SEEKER: I'm thinking of that prayer that you gave us. The Kingdom which is me, which is us, is... now my mind is just going blank,... perfectly unified and perfectly protected and ego shall not prevail against it, 'cause that's what came up when I got really frightened one time. And it just came up over and over and over again when the fear would... it worked for two seconds and then it would be back again. And as long as I kept saying that. And then what came to me was this wonderful sensation that, you know, the Kingdom is unified. I mean unified with every thing. I'm not alone. There isn't any way that I can keep thinking of myself as separate.

RAJ: Yes. Anyone else?

ANOTHER SEEKER: I wrote that down, that question, but I think I forgot about it very quickly. But that week I had a couple of like real big fits [laughing] where I was really trying to arrange out there to get my safety and I was really trying to make somebody, you know, give it to me. And I didn't even remember that we had that because I got so embroiled in the fits. I think I felt extremely vulnerable. Just was grabbing at, okay, how about you, or how about money, how about this, you know, to make me feel safe.

RAJ: Each of you has spoken of particular situations or instances that caused you to become unglued, unsettled, uncomfortable. But what I want all of you to be aware of is that you are **constantly** ill at ease even when no specific circumstance has caused you to flare up or for your ego to flare up. You are **constantly** primed for blowups. You are **constantly** on edge poised to defend yourselves. I do not say this to you to disturb you. I say this to you so that you might understand that in your relative peace, you already **are** disturbed. You've just gotten used to it. And as a result, you don't bother to ask, "Where is my protection? Where is my safety? Where can I find my peace?"

Now Paul heard me ask the question as well and somehow thought that he was exempt from participating, and he was going to be very interested to see what everyone else had to say. And as a result he went through two weeks of constant opportunity to notice how his ego was distracting him from asking the essential question. As a result of his not recognizing his ongoing uneasiness, and thereby missing the point that his uneasiness was result of a choice he had made not to be joined.

He, like Mark and Judy, found himself finding fault with others. Pay with the reason he was miserable. And then poor Susan comes along and says, "I don't know if you realize it but you're really being cranky. You're really not on the beam. You're really not listening." And of course Paul had allowed himself already to get into a state of self-pity. And then when she

confronted him with the answer, he saw her as finding fault with him and maintained the distraction further by arguing with her and being unkind to her by suggesting that she was being thoughtless and insensitive, and you know, you don't beat the guy when he's already down, et cetera. Here, she was presenting to him what would allow him to get out of his funk and he saw it as even **more** reason to stay in his funk.

Now, the point is that as long as you are seeing yourself as an independent agent, as long as you're seeing yourself ***in your own right***, which ultimately means your own wrongness, you are experiencing vulnerability. You **are** experiencing vulnerability. No matter how numb you've become to it, you are experiencing vulnerability. And the only answer, the only resolution to that vulnerability is to stop maintaining your independent autonomous standpoint, the idea that you can exist quote "***in your own right***" unquote with your own **rights** that everyone else better recognize.

And of course, any action you take to get other people to recognize your rights is the way mutually-agreed-upon definitions are arrived at. Now if you can get everyone to agree with you that you have rights of your own and they agree to give them to you in exchange for your giving them their rights, you all are working together, consorting together, conniving together, to keep yourself from seeing where the answer lies, which is in not maintaining an autonomous stand, an independent stand.

I will tell you something and I'm telling Paul something. The more experience you have at being joined with Me or with the Holy Spirit, the more experience you get at being in Communion, the more you're going to find acts of independence to be increasingly uncomfortable. And so what used to not bother you so much, will now become extremely bothersome. And being unjoined will be an increasingly uncomfortable experience. In fact, I believe this is what we talked about last week. And this is the way you learn that there is no value in independent autonomous activity, or the attempt to engage in independent autonomous activity. The more uncomfortable it becomes, the less value you will find in it. The more apparent it will become that when you **are** joined, when you are seeking not to be alone and you are letting involvement occur with Me or with the Holy Spirit or with the Father, the more the peace and the stability and the experience of invulnerability that you have in that joined place will be obviously desirable.

And so in this process of strenuous back and forth flip-flopping you begin to learn that you want to choose again, that you want to choose something new, that it really is more valuable to be joined, not with other egos in mutually-agreed-upon definitions, but with Me or the Holy Spirit or the

Father in the Experience of Unity and Harmony and Wholeness. And then, because that's what you enjoy more than suffering, you will put your weight on the side of your Peace. And you will not value the stance that gives you suffering. And so this is the way you learn.

It all seems too simple perhaps. It deprives me of having fresh new ways to tell you how to wake up because at the bottom line you have only one problem and that is that you have chosen to dissociate yourself, to separate yourself from your Source and attempt to exist in that imaginary, foolish, insane state of mind. The only answer to all of your problems, to the problem of the human condition, is breaking the isolation, turning toward the Altar. That is the only solution because the only problem you're having is your committed conscious intent to try to imagine yourself as independent and bring that state of independence into actuality. As a result, I sound monotonous because I can't give you 113,000 *different* things you could do to wake up. ***There's only one.*** That does make it utterly simple.

Paul found that he was feeling vulnerable but he didn't want to look at why. He felt vulnerable. He felt unloved. He felt disrespected. He felt discounted. On and on and on. And, you know, rather than project out on anyone, he wanted to make himself smaller and more private and just be in the sense of ***justified*** misery. Like to hell with everyone else. "I'm just going to be privately miserable. I won't make waves for anyone. I'll be kind. You know, I won't make waves."

But of course his behavior changed. And those around him, like his wife, noticed that he was reclusive and uncommunicative. And so she boldly brought it to his attention. "What's wrong?"

"Ah, you don't want to hear about it. I don't want to talk about it."

"No, talk about it."

So he talked about it and ten words got out of his mouth and it was obvious to her what the problem was and she interrupted him. But now he was getting a little satisfaction out of somebody hearing his misery, right, and wanted more time at the podium. And so now she was thoughtlessly interrupting him when she had ***asked*** him, "What's wrong?" When she spoke up with the correction, what would correct the problem since there was no need to go on at length about the problem, he demanded the right to have it, or to be able to criticize her for being inconsistent. "Well, you asked me. At least give me the opportunity to answer you." You see?

You see the ego technique of self-protection, of self-protection of this imagined state of independence, will not allow for what will undo its intent

to be private, its intent to be **self**-directed and **self**-governed. And so it does everything it can to distract.

First, it distracted Paul privately. It said, "Yeah, you have a right to just sog. You have a right to just be quiet and not bother anybody." Okay, distraction number one.

Then Susan says, "Hey guy," in so many words, "What's going on? You're not acting like yourself." Ah! Now we have distraction number two. Now we're not going to talk about... we're not going to engage in sogging, we're going to engage in defending against the imposition someone else is providing that would keep you from sogging. And so now whoever it is that provides this, whether it's a crying baby, or a barking dog, or Susan confronting Paul with the answer, an attack on this bothersome element becomes a further distraction.

You see? You get sort of a zigzag course further and further away from the simple answer which is to turn toward the Altar, to break the isolation. All of the distractions are relative to the original problem. But they **all** are distractions to your finding the answer and employing the answer.

Now, what we've been talking about relates to what we are going to be reading about, so let us go to the book. The subject of this section is:

RAJ READING: *Creation and Communication*

It should be clear by now that, while the content of any particular ego-illusion does not matter, it is usually more helpful to correct it in a specific context. Ego-illusions are QUITE specific, although they frequently change, and although the mind is naturally abstract.

RAJ: Remember again that when it is referring to the Mind, it's referring to the Christ Mind, the Christ of each one of you who is imagining that he's not the Christ, behaving as though he's not the Christ, and believing his behavior.

RAJ READING: ***The mind nevertheless becomes concrete voluntarily as soon as it splits.***

RAJ: As soon as it says, "Father, I would rather **see** it my way. I'd rather **do** it my way. I'd rather be the one to say what everything means."

RAJ READING: ***However, only PART of it splits, so only PART of it is concrete. The concrete part is the same part that believes in the ego because the ego DEPENDS on the specific. It is the part that believes your existence means you are SEPARATE.***

Everything the ego perceives is a separate whole, without the relationships that imply BEING.

RAJ: It sees everything as a separate whole. It's like this plant here, the African violet, or the tree you see out in the yard. You think it is a discrete wholeness in it itself. But you know what? Well, let me say this. You also think of water as a thing in itself, a wholeness. You know that you need to water the tree. So you put the water in the ground and you know the tree will drink it up. But you know what? The tree doesn't have any way to get the water into its roots. There are organisms that live on the surface of the roots. They depend upon the tree for their existence as well as the water, and what they do with the water transfers the water to the roots, makes it possible for the roots to absorb the water. So, the tree isn't a whole on its own. It cannot exist without these organisms. And these organisms can't exist without the tree. And the tree and the organisms can't exist without the water. **Everything** is interdependent. Nothing is discrete and whole in itself. You know what? You need absolutely **everything** that exists. And everything that exists, whether it's the African violet or the tree outside, needs you.

Nothing, absolutely nothing exists independently. The ego suggests that if something is truly independent, not dependent on anything else, it is eternal. If you didn't have to eat, if you didn't have to drink, if your cells were embodying wholeness in themselves, you would be eternal. Your body would be eternal. No. Your eternality depends upon absolutely every other part of Creation. It's in the Wholeness of **All** That Is that your Eternality awaits you.

But that means you've got to give up this age-old quest for independence. It means that you have to allow for the fact that you fit in, not stand out. You've got to yield to the Wholeness. You've got to let yourself be part of the Wholeness. And initially, that's the way it will look to you. It will look to you as though this little thing that you are has to say, "Okay, I'm willing to be a part of Infinity, a part of Creation, not the author of it, not being in some special position riding on God's shoulder separate and apart not needing it all, but being able to enjoy it maybe through God's eyes."

You've got to find out that you fit in. This is very humbling to the ego. It's actually humiliating to the ego. It is incapable of being humble. When you have had enough misery as a result of the attempt to be independent, when you've had enough misery from that that you are willing to join, you are willing to yield into, you are willing to find where you fit in, that breaks the isolation. And that's what opens the door for your Mind to resume Its Function, which is to be the Presence of capital "M" Mind which is God, in

which you are Experiencing All As The Infinitude Of Your Being because you are not claiming **a** being separate from the Movement of God which is the Meaning of the word "Be-ing."

And so, ultimately [cell phone ringing] you find that you are not a part of anything. You are the Whole Itself. [more ringing, audience amusement] Part of Mark's infinitude has just tried to connect with him. So again, once you yield to being part of the Whole and Joining occurs, you come back into your Right Mind in which you are no longer a **part** of the Whole, but You Are The Experience Of The Wholeness knowing that every other part of the Wholeness is essential, and that no part of it is superior, no part of it is special. No part of it is actually separate in any way.

Let's continue. Again.

RAJ READING: *Everything the ego perceives is a separate whole...*

RAJ: W-h-o-l-e.

RAJ READING: *...without the relationships that imply BEING. The ego is thus AGAINST communication, except in so far as it...*

RAJ: Communication.

RAJ READING: *...is utilized to ESTABLISH separateness rather than to abolish it.*

RAJ: That means that when you're not connected and you are experiencing ongoing uneasiness which you may have become numb to, you nevertheless continue to use communication solely for the purpose of reinforcing separateness. That's very important to understand. If you realize that at all times when you are not joined, all communication occurs for the purpose of establishing and maintaining separateness, you will find more justification for questioning the way you're perceiving things. You'll find more justification for saying, "Mmmm, maybe I ought to actively try to employ a different way of relating with everyone and everything." Because at the bottom line you don't want to unconsciously be engaging in something detrimental to your Sanity and something detrimental to everyone else's Sanity. You really don't want to be constantly engaged in reinforcing your uneasiness, your discomfort, your illness, your frustration, your jealousy, or well everything that accompanies the human condition.

Continuing.

RAJ READING: *The communication system of the ego is based on its own thought system, as is everything else it dictates. Its communication is*

controlled by its need to protect itself, and it will disrupt communication when it experiences threat.

RAJ: Which is, of course, what Paul was doing with Susan for two weeks because for two weeks she tried to establish communication.

Continuing.

RAJ READING: *While this is always so, individual egos perceive different kinds of threat, which are quite specific in their own judgment. For example, although all forms of perceived demands may be classified, or judged, by the ego as coercive communication which must be disrupted, the response of breaking communication will nevertheless be to a SPECIFIC person or persons.*

RAJ: So, here it is folks. As long as you're not joined, you are using and abusing each other and **nothing** else. The interesting thing is that you don't have to abuse each other harshly. All you have to do is just maintain a **gentle** level of abuse in order to keep yourself from waking up. Just a constant, slight undercurrent of thoughtlessness or judgmental words, just ever so slight is all it takes. So it isn't like you're all mentally raping each other, or physically punching each other, or doing grossly abusive things. All you have to do is just be a **little** out of sync with each other, just a little out of sync with each other in order to maintain an **edge** to things that keeps union from occurring, that keeps you from engaging with that Place of Excellence that is in You and from there joining with your Brother or Sister in the Place of Excellence in Them.

You know what? Trees, flowers, dogs and cats, mosquitoes, rocks, leaves, can contribute nothing to the development of mutually-agreed-upon definitions. All of your illusions occur as a result of manipulative communication with each other. Nothing, not the world, not the universe, not physics, nothing creates illusion for you except the way you use each other. You know, it doesn't say in the **Course** that I looked at a rock and remembered God, or that I looked at a tree and remembered God. I looked into my Brother's eyes and remembered God.

So there's only one problem you have. And that problem is having chosen to imaginatively create in your mind a space in which you could conceive of yourself as being independent and autonomous from the Mind of God, which is the only Mind you have, and then you bind yourself to that by the way you interact with each other. So now you could say we have two steps involved in coming Home. One is to abandon your attempts to be autonomous and independent so that you might join with the Father once again or with Me or with the Holy Spirit in Inner Communion so that you

might be infilled with perspective not embraced by the definitions you've given to everything. And the second part of it is that you must stop using each other to confirm your autonomy.

And that's why in order to wake up you must have an object of your affection. And that object of your affection is not a cat, is not a flower, is not a tree, is not a chair, is not a star, but it's the person, the Brother or Sister next to you. And you must find a way within yourself to care enough about them to want to extend to them something excellent. And the only place you can get something excellent to extend to them is from some place other than this imaginary space you've made for yourself that you've identified as the totality of what you are. In other words, Me or the Holy Spirit or God.

I and the Holy Spirit will only be conveying to you the Father's Will. So however you approach it, whether it is through Me or the Holy Spirit or the Father, you're still only approaching the Father. You're still only inviting in a conscious embrace of your Source with the acknowledgement that you are not the source of yourself.

So it's very simple. You have to turn toward God but the only justification for turning toward God that will contribute to your awakening is that what the Father gives you in response to your opening up to Him is to be a gift to someone else—your Brother, your Sister, your Fellowman. Isn't it wonderful? The Wholeness of the manner of coming Home and the fact that in order for you to come Home, everyone else has to be embraced with you so that no one is left out.

"Oooh, well, that's more work than I thought it was going to be." No. The only thing that will make it work is your reluctance to actually be willing to care, to actually be willing to Love your Brother or your Sister. It's not the loving that's hard. It's breaking down your resistance, it's freeing up your willingness to extend Love, to be Loving.

Okay. Continuing.

RAJ READING: *The specificity of the ego's thinking, then, results in a spurious kind of generalization which is really not abstract at all. It will respond in certain specific ways to ALL stimuli which it perceives as related. In contrast, the Soul reacts in the same way to everything it knows is true, and does not respond at all to anything else. Nor does it make any attempt to ESTABLISH what is true. It knows that what is true is everything that God created. It...*

RAJ: The Soul.

RAJ READING: *...is in complete and direct communication with every aspect of creation because it is in complete and direct communication with its Creator.*

THIS communication IS the Will of God.

RAJ: Now listen to this.

RAJ READING: *Creation and communication are synonymous.*

RAJ: Creation is a gift. It's an extension. Not just sort of poufed out into empty space. Not something extruded into a waiting vessel. Communication is the extension of something to something else, to someone. When the word "hello" is said, it is said to someone who can hear the word. It isn't printed on a page and put on a bulletin board out on a telephone post out in the middle of the desert where someone may see it if they happen to be going down that road where that telephone pole is. Communication is something extended to someone or something that it can register with; where dialogue, interchange can occur.

RAJ READING: *Creation and communication are synonymous.*

RAJ: Now, listen.

RAJ READING: *God created every mind by communicating His Mind to it, thus establishing it forever as a channel for the reception of...*

RAJ: Capital "H".

RAJ READING: *...His Mind and Will.*

RAJ: We were talking last week about the bad rap that channeling gets, but let's face it. It's your Function to **glorify** God. It's your Function to **represent** God. It's your Function to make the Gift of your Source.

RAJ READING: *Since only beings of a like order can truly communicate, His creations naturally communicate WITH Him and LIKE Him.*

RAJ: Mind you now, we're talking about the Christ That You Are right at this moment in spite of the definition you've currently given yourself and which you're currently committed to. We're talking about the fully Christed Ones that each one of you are right here, but which you're not availing yourself of and you're not employing, you might say, in everything you do.

Again.

RAJ READING: *Since only beings of a like order can truly communicate, His creations naturally communicate WITH Him and LIKE Him. This communication is perfectly abstract in that its quality is universal in*

application, and not subject to ANY judgment, ANY exception, or ANY alteration. God created you BY this and FOR this. The mind...

RAJ: Not the ego. The Mind.

RAJ READING: *...can distort its function, but it cannot endow itself with functions it was not given. That is why the mind cannot totally lose the ability to communicate, even though it may refuse to utilize it on behalf of being.*

Existence as well as being rests on communication.

RAJ: Makes it sound like existence and Being are two separate things. And there is a distinction. **Existence** is the **definition you've given** to the Experience of Being. **Being** is the **Experience of Mind**, with a capital "M", **seeing All That It Infinitely Is and recognizing Itself in It**. Being is a total Experience. You might say the Infinite Experience Of Being is totally grasped, totally understood, totally felt, without a single thought occurring, and therefore without a single definition being attached to it. Existence is Being with definitions attached to it.

Again.

RAJ READING: *Existence as well as being rests on communication. Existence, however, is SPECIFIC in how, what, and with whom communication is judged to be worth undertaking. Being is completely without these distinctions. It is a state in which the mind IS in communication with everything that is real, including the Soul. To whatever extent you permit this state to be curtailed, you are limiting your sense of your OWN reality, which becomes total only by your recognizing ALL reality in the glorious context of its REAL relationship to you.*

RAJ: In other words, when you realize how you fit in to it.

RAJ READING: *This IS your reality.*

RAJ: You **are** in relationship with **All** That Exists, with **All** of Creation.

RAJ READING: *Do not desecrate it or recoil from it. It is your real home, your real temple, and your real...*

RAJ: Capital "S".

RAJ READING: *...Self.*

God, Who encompasses ALL being, nevertheless created beings who have everything individually, but who want to share it...

RAJ: Who **want** to share it.

RAJ READING: *...to increase their joy. Nothing that is real can be increased EXCEPT by sharing.*

RAJ: Gift.

RAJ READING: *That is why God Himself created you.*

RAJ: You see?

RAJ READING: *Divine Abstraction takes joy in application, and that is what creation MEANS.*

RAJ: Divine Abstraction left abstract is non-existent creation.

RAJ READING: *Divine Abstraction takes joy in application, and that is what creation MEANS. "How," "what" and "to whom" are irrelevant because real creation gives everything, since it can create ONLY like itself. Remember that in being there is no difference between "having" and "being," as there is in existence. In the state of being, the mind gives everything always.*

The Bible repeatedly states that you should praise God. This hardly means that you should tell Him how wonderful He is. He has no ego with which to accept such thanks, and no perception with which to judge such offerings. But unless you take your part in the creation, His joy is not complete because YOURS is incomplete. And THIS He does know. He knows it in His own Being and Its experience of His Son's experience. The constant GOING OUT of His Love is blocked when His channels are closed,...

RAJ: You hear that? The constant going out, the constant extension of His Love, is blocked when His Channels are closed.

RAJ READING: *...and He IS lonely when the minds He created do not communicate fully with Him.*

RAJ: "Oh dear. How many guilty marks do you get for that? How bad should you feel?" Don't waste your time feeling bad, but just understand the way it works. Joy is supposed to be your experience. And Joy is supposed to be the Father's Experience. And so everybody should just get back to the business of doing what allows that Joy to be, rather than engaging in this idiotic preference to try to be independent and make independence real and as a result constantly feel an undercurrent that causes you to mistreat each other.

Continuing.

RAJ READING: *God HAS kept your kingdom for you, but He cannot share His joy with you until you know it with your whole mind. Even revelation is not enough, because it is communication FROM God. It is not enough until it is SHARED.*

RAJ: And again, that doesn't mean shared with your cat or your flower garden. It means with a Brother or a Sister.

Continuing.

RAJ READING: *God does not need revelation returned to Him, which would clearly be impossible, but He DOES want revelation brought to others. This cannot be done with the actual revelation because its content cannot be expressed, and it is intensely personal to the mind which receives it. It can, however, still be returned BY that mind...*

RAJ: How?

RAJ READING: *...through its attitudes to OTHER minds which the knowledge from the revelation brings.*

RAJ: This is how you praise God. Not by turning around and shooting the revelation right back to Him, but by sharing it with your Brothers, confirming Infinite Oneness rather than singular isolation.

Continuing.

RAJ READING: *God is praised whenever any mind learns to be wholly helpful.*

RAJ: Hmmmm, helpful. Well, that sounds like caring to me. That means being thoughtful. That means having someone on your mind besides yourself in a caring way. Not in the way Paul was treating Susan the last two weeks. Not in the way that any of you have treated each other when what you were doing was trying to secure your privacy.

RAJ READING: *God is praised whenever any mind learns to be wholly helpful. This is impossible without being wholly harmless because the two...*

RAJ: Helpfulness and harmlessness.

RAJ READING: *...the two beliefs coexist. The truly helpful are invulnerable because they are NOT protecting their egos, so that nothing CAN hurt them.*

RAJ: Do you see that? This is a key sentence.

RAJ READING: *The truly helpful are invulnerable because they are NOT protecting their egos, so that nothing CAN hurt them.*

RAJ: Hurt, therefore, is inseparable from an ego in the act of self-protection. And that's the only source of hurt. That means there's only one thing you need to stop doing. We're not talking about fifty lessons you must learn that have 10,000 little adjustments you have to make in order to come back in alignment with the way things really are enough to promote a change. There's only **one** thing you need to stop doing.

Again.

RAJ READING: *The truly helpful are invulnerable because they are NOT protecting their egos, so that nothing CAN hurt them. Their helpfulness...*

RAJ: In other words, involvement with a Brother or Sister where kindness and thoughtfulness and caring is being expressed.

RAJ READING: *...IS their praise of God, and He will return their praise of Him because they are like Him, and they can rejoice together. God goes out to them and through them, and there is great joy throughout the Kingdom. Every mind that is changed adds to this joy with its own individual willingness to share in it.*

RAJ: Those last three words need to be in bright red.

RAJ READING: *Every mind that is changed adds to this joy with its own individual willingness to...*

RAJ: What?

RAJ READING: *...share in it. The truly helpful are God's miracle workers, whom I direct until we are all united in the joy of the Kingdom.*

RAJ: Another way of saying that is the Joy of our Right Mind where no little part of it has tried to box itself off from the rest.

RAJ READING: *I will direct you to wherever you can be truly helpful,...*

RAJ: But, and this isn't in the book, I can't do that until something in you wants to be truly helpful. And that means being helpful in accomplishing something beyond self-protection.

RAJ READING: *I will direct you to wherever you can be truly helpful, and to whoever can follow my guidance through you.*

RAJ: Hmmmm, my guidance. Well, it's not my personal guidance and I hope that's clear to all of you by now. It's not some really neat guidance that I came up with that I want to spread around the universe through you guys.

My Guidance is nothing more and nothing less than the Father's Will being extended to you in language that has meaning for you, and in ways that help your mind re-recognize itself and become willing to stand forth on its own, if I may put it that way, without employing the ego for any reason.

I hope as we continue on that it will become clearer and clearer to you how little is required to wake up. There's only one thing you need to do, or as we said, two things. One is to abandon your independence by turning to the Father and saying, "Help," or saying: "Thy Will be done," and doing that in the context of wanting to do His Will **for** your Brother or your Sister. And I have certainly been illuminating for some time now the fact that You Are The Christ right now, using your mind in a way that causes you not to recognize yourself, and you are doing this with all of the Fullness of the Christhood That You Are, if you want to put it this way, the Divine Power of your Being.

And so there's nothing weak about you at this moment. You are with the Power of the Universe enforcing darkness and blindness and ignorance upon yourself and claiming that this is your normal state of being. Therefore, all the Power in the Universe that is the very Nature of your Being stands ready for you to make a new decision. So you can't claim that it will take you a long time to wake up because you're nothing but a piss-ant mortal, a little puny ego that's going to have to refine itself over many lifetimes and as a result of studying many thought systems, or that what you're called upon to do is really, really hard, and therefore it's going to take a long time.

So, I'm uncovering to you how simple it is, how little it takes and that because you haven't even at this very moment stopped being the Ultimate Expression Of God. You include within yourself everything that is necessary to make the shift. You already include it in yourself and you are employing all of the power to create for yourself at this moment the experience you're having. So you don't have to recharge your batteries. You don't have to gas up with a higher octane fuel. All you have to do is stop saying, "I'm not the Christ. I'm not what you're saying I am. I know what I am and I know it's going to take a long time because I've got change from what I am into something I'm not. And that kind of adjustment is going to be hard. And you can't expect me to do it overnight."

So, like a drop of water wearing away on a rock, I will keep pointing out the simplicity of this so that you don't continue to overwhelm yourself with the so-called impossibility of waking up, or the so-called difficulty of waking up. And the closer you come to an inner feeling that it's going to be easy, [snap of the fingers] the sooner it's going to happen. And I'm hanging in

here with you until you're willing to accept the possibility that it might be utterly simple. Not only that but it truly is your Birthright and you aren't what you thought you were.

We will call it a day. It's joy to express the Truth. It's even more joy that you're listening, because that means that there's more oneness. There's more communion. There's less defended isolation. And so more of the Brotherhood is experiencing its Wholeness. You must remember that whatever tinges of Wholeness you might be experiencing at this moment that's new for you constitutes a new level of Wholeness for all of the rest of the Brotherhood that is already awake because now more of ***their*** Infinitude is connected with them. So the gift you give is one that's received universally.

I love you and I look forward to being with you next week.

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Raj/ACIM Study Group – September 7, 2003

A Course In Miracles reference pages)
Chapter 4 – THE ILLUSIONS OF THE EGO
Section – TRUE REHABILITATION
Sparkly Book – Chapter 4 – THE ROOT OF ALL EVIL
[only last half of last paragraph is in first and second editions (T-#24/28)]
Sparkly Book – p. 90

RAJ: Okay. Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

Okay. This section is entitled:

RAJ READING: *True Rehabilitation*

[Editor's Note: There is no equivalent section in the first or second edition of the Text, except for the last half of the last paragraph.]

RAJ: It's a good choice of words, "rehabilitation." Rehabilitation is the bringing back into play of capacities that exist which for whatever reason have apparently been lost through lack of use. This is important. ***The bringing back into use of capacities that exist which apparently have been lost through lack of use.***

Well, there's one significant capacity that all of you seem to have lost through lack of use and that capacity is to be the Christ, to be the Divine One That You Are in your full capacity. You see, we're not in the process of trying to make a silk purse out of a sow's ear. We're not taking you poor mortals and changing you, transforming you miraculously into something you never were. All we're doing is uncovering the Truth About You that you've forgotten, and that once having forgotten, you seem not to have an easy opportunity to remember because you're so preoccupied with survival as this ignorant one that you seem to be.

Rehabilitation: The bringing back into use of capacities that exist that you seem to have lost through lack of use. So absolutely everything that we've been considering has to do with rehabilitation, has to do with transformation, has to do with redemption. It has to do with each one of you experiencing actual change, transformational change.

It has nothing to do with finding a way to experience bliss while you're unconscious of Who You Are. It's not a way of explaining life so you can

have a certain degree of ease and peace, while continuing to remain unconscious of Who You Are.

Another way we could say it is that it's all about healing. It's about **never** being satisfied with the status quo when the status quo is limitation, sin, disease, death. It's about challenging the status quo. It's about never being satisfied with a single speck of error, mistake, in any part of your experience, any part of your mind.

So it's far from passive and yet the action of it, the activity has nothing to do with being proactive in the sense that you have always been proactive, which has amounted to trying to gain control over your experience aggressively so that you might exercise authority that keeps you safe while you are still unconscious of Who You Divinely Are.

So what does the proactivity amount to? It amounts to your arriving at a point where you say, "I will no longer tolerate the experience I'm having of everything. I will no longer tolerate the suffering I've been experiencing, the fear I've been experiencing, the vulnerability I've been experiencing, the threat I've been experiencing. And the way I am going to be intolerant of it is to refuse to rely upon my best judgments, my best theories, my past learning, and I'm going to turn to a new Source for new input that will allow me to become free of the bondage of the concepts I have been holding myself to." In other words, it amounts to turning toward the Altar, that Place of Excellence in You that has nothing to do with your best judgments or your reasoning or your capacity to figure things out, where in your willingness to hear outside of the box you've been living in, you open the door for the influx of Revelation from the Father.

So that's how you object to the status quo. You look to a new Source actively. You **stop** looking toward yourself actively.

And so when you see someone who is apparently dying, or when you look at someone who is for whatever reason engaging in life in ways that impose on others and break the law, you don't just say, "Well, they're working out their salvation. I'll keep my nose clean. I'll keep my nose out of it." Or if you see someone who is suffering from obvious ignorance about a particular subject which if they had the information, they would be able to function better and perform better, if I may put it that way, with that knowledge, you don't just say, "Well, that's their point of learning. I'm not going to interfere."

You recognize that the apparent process of death is illegitimate, an illegitimate imposition upon the Christ That They Are. You acknowledge that the one who is insisting upon going down a path that constantly breaks

the law and disrespects property and value of others, you look at that and you recognize that that does not embody the best in them, the Christ That They Are, and you say, if you must say anything, you say, "They have the right to behave in whatever way they choose to behave, but they do not have the right to behave that way without objection." You see?

Someone does not have the right to die without objection. You see? No one has the right to suffer from ignorance without objection. And mind you, objection doesn't have to be obtuse. A teacher in an elementary school, or a junior high, high school, college, objects to ignorance by providing education, by providing that which replaces the ignorance. You see? But objection must be made because it's all about rehabilitation. It's all about redemption.

Smile Michael.

You see what I'm saying? It's not about some gentle, unintrusive way of living life that makes it comfortable, while at the bottom line all of you are unconscious of your Birthright. Sometimes sloppy metaphysical thinking seems to justify the right or the rights that individuals have to be stupid if they want to, to be sick if they want to, to create a drama of death if they want to, to engage in gang fights and squabbles, and even a style of relating in marriages that is constantly argumentative and emotionally dynamic without resolution.

No one has a right to engage in an illusion, no one has a right to engage in being ignorant and acting out that ignorance without objection being provided. It is **wrong** to be ignorant. It is **right** to be enlightened. It is wrong to be ignorant because your Birthright is to be Whole. And so what is wrong needs to be objected to. And we have talked about this in the past.

So:

RAJ READING: *True Rehabilitation*

Every mind which is split needs rehabilitation.

RAJ: Can it be any clearer than that? It doesn't say, "Every mind which is split deserves to have the right to suffer from that split and nothing needs to be done about it." No. It says:

RAJ READING: ***Every mind which is split needs rehabilitation. The medical orientation to rehabilitation emphasizes the body, while the vocational orientation stresses the ego. The "team" approach generally leads more to confusion than to anything else because it is too often misused as a way of exerting the ego's domination over other egos, rather than as a real experiment in the cooperation of minds. Rehabilitation as a***

movement is an improvement over the overt neglect of those in need of help, but it is often little more than a painful attempt on the part of the halt to lead the blind.

RAJ: Well, where does that leave everyone? Rehabilitation without Divine Inspiration doesn't really help. So the real need, the real answer is what we've been discussing.

It is, number one, to break the act of isolation that you have been engaged in by turning toward your Source, by turning toward God, and inviting education, inviting a sudden shift of perception, inviting a new way of seeing things that more closely approximates the Father's Perspective which it is your Birthright to be experiencing.

And secondly, this desire for revelation, this desire for clarity must be asked for so that you may give it away to your Brother and Sister. You must ask for a Gift from God because you need to make a gift of that Gift from God to your Brother. In other words, your request for clarity must be a result of your caring for and about each other.

Continuing.

RAJ READING: *The ego is likely to fear broken bodies because it cannot tolerate them. The ego cannot tolerate ego weakness either without ambivalence because it is afraid of its own weakness as well as the weakness of its chosen home.*

RAJ: That being the body which, as we discussed last week, the ego says is not good enough for it.

Continuing.

RAJ READING: *When it is threatened, the ego blocks your natural impulse to help, placing you under the strain of divided will.*

RAJ: Isn't it true that when your ego is threatened, when your sense of your safety is threatened, you block your natural impulse to help? You're too busy protecting yourself to take care of someone else. And yet, that's your function. And so, when you withhold caring about another because you're taking care of your perceived threat, you are a house divided.

Continuing.

RAJ READING: *You may then be tempted to withdraw to allow your ego to recover and to gain enough strength to be helpful again on a basis limited enough NOT to threaten your ego, but too limited to give YOU joy.*

RAJ: "Yes, just let me get out of the conflict long enough to catch my breath. It's difficult to be in the great demand that conflict presents to me right along with the experience of insecurity I have when I'm not in control." That's what your ego says. And yet, interestingly enough, it's in the willingness to be in that spot where you as an ego feel out of control, because that's where You As The Christ have the capacity to remember God in your Brother and be the Presence of Clarity that can resolve the conflict lifting both you and your Brother out of the ego level of perception that saw conflict as a solution.

Continuing.

RAJ READING: ***Those with broken bodies are often looked down on by the ego because of its belief that nothing but a perfect body is worthy as its OWN temple.***

RAJ: Well, all of you are certainly aware of how consistently you're confronted in the media with quote "perfect bodies" unquote selling cars or getting to be in the limelight. Have you ever wondered how many football players are chosen because they're good-looking? How many of the people in sports are chosen to be on the team because of the potential avenue for revenues because they're good enough looking to appear in the media? Oh yes, perfect bodies are most desirable. And of course everyone who looks like you is never there and so what does that say about you? You see?

Now let us say you're in the health-care industry. Perhaps an ambulance driver or a nurse or a doctor who works in an emergency room where you are confronted with apparently alarmingly damaged bodies. And these of course are not lovely. They're not perfect. And because life and death seems to hang in the balance, it would seem to call upon much more than you're capable of coping with except in the most cursory way, let's say.

Well, you've got to remember that what we're discussing here, the truths that we're discussing here have to do with rehabilitation and have to do with not settling for a single speck of error. ***It has to do with objecting to all appearances that seem to claim that an individual is not the Christ, is not the direct Expression of God, and therefore is capable of injury, suffering and death. You have to object to that, or there will be no rehabilitation.*** Do you **see** that when **you** say, "That one has a right to die," or, "That one has little chance of living under the trauma that's been experienced," **you** are as damaged as they are? And you are incapable of being a transformational Presence. When you say that one is unworthy of intervention, you are saying, "I am unworthy and unable to be the one to introduce the intervention that will transform and rehabilitate."

True rehabilitation is you fulfilling your Function by not joining with the one who is expressing a right to experience limitations and suffering. It's you objecting and introducing the elements that will allow that one to see beyond his or her commitments to the limitations he or she is embracing. Then you are not as broken as they are and they have the opportunity to be as whole as you are.

Continuing.

RAJ READING: *A mind that recoils from a hurt body is in great need of rehabilitation itself. ALL symptoms...*

RAJ: ALL symptoms.

RAJ READING: *...of hurt need true helpfulness...*

RAJ: They not only need it, they deserve it. And true helpfulness is not saying, "I'm going to leave them alone so that they can learn for themselves," unless when you go to the Altar and you inquire what is appropriate here, you are told, "Be still." But it's never your prerogative based upon your gut level reaction or your best judgments to say, "Hmmm. He or she needs to suffer. I can see that he or she needs to suffer a little bit more in order to really learn her lesson."

Continuing or repeating.

RAJ READING: *ALL symptoms of hurt need true helpfulness, and whenever they are met with this, the mind that so meets them heals ITSELF.*

RAJ: There better be in any interaction at least one mind that is being healed as a result of the interaction. And the mind that's healed as a result of the interaction is the mind that has said, "I will not rely upon my best judgments, my experience or my confidences." I am going to turn to the Father and say, "What is appropriate here? What is Your Perspective? Show me what to do. Show me what to say. I **yield** to something beyond my best judgments."

Continuing.

RAJ READING: *Rehabilitation is an attitude of praising God as He Himself knows praise. He offers praise to you, and you must offer it to others.*

RAJ: It's as simple as that. That's the Movement of Creation. He offers praise to you and you must offer it to others. That is the Movement of Being.

Continuing.

RAJ READING: *The chief handicaps of the clinicians...*

RAJ: Or any psychological helper or spiritual helper or anyone who's trying to be helpful without being joined.

RAJ READING: *The chief handicaps of the clinicians lie in their attitudes to those whom their egos perceive as weakened and damaged. BY these evaluations, they have weakened and damaged their own helpfulness, and have thus set their own rehabilitation back. Rehabilitation is NOT concerned either with the ego's fight for control, or its need to avoid and withdraw.*

RAJ: And we're talking here about true rehabilitation.

RAJ READING: *You can do much on behalf of your own rehabilitation AND that of others if, in a situation calling for healing, you think of it this way: **I am here ONLY to be truly helpful.***

RAJ: Okay. We're talking about an attitude of caring. We're talking about having an object of your affection, 'cause you can't just be here generically or generally only to be helpful. If you're going to be helpful, you're going to have to be specifically helpful. It's going to have to have something to do with someone else who has a need, a need that you recognize. And there has to be something in you that cares enough about that Brother or Sister to want to extend help. So we have an object of our affection. We have a reason to ask for help from the Father. That's one of the two conditions.

RAJ READING: ***I am here ONLY to be truly helpful.***

RAJ: Well, how can you be truly helpful? That's in the next sentence.

RAJ READING: ***I am here to represent Christ, Who sent me.***

RAJ: In other words, you're here to represent someone other than your present ego sense of who you are. You're here to be present with another from a place outside of the box of your already existing mutually-agreed-upon definitions. And because you aren't having to rely upon your already existing definitions, as the next sentence says:

RAJ READING: ***I do NOT have to worry about what to say or what to do because He Who sent me will direct me.***

RAJ: Ah, so now you have an object of your affection, a reason for turning toward the Father, and then in turning toward the Father, you're saying, "I'm not going to rely upon anything from my past. I am going to rely upon the Direction, the Guidance of something else. I'm abandoning any private

personal authority I thought I had, and I'm letting something bigger than me express authority."

Again.

RAJ READING: *I do NOT have to worry about what to say or what to do because He Who sent me will direct me.*

RAJ: Ah, now here's the humiliating thing to the ego.

RAJ READING: *I am content to be wherever He wishes, knowing He goes there with me.*

RAJ: That's called yielding to the Father, yielding up any authority you thought you had.

And, finishing.

RAJ READING: *I will be healed as I let Him teach me to heal.*

RAJ: I will be healed as I extend to my Brother the healing. And that, folks, is the way it works.

Again.

RAJ READING: *You can do much on behalf of your own rehabilitation AND that of others if, in a situation calling for healing, you think of it this way: [equivalent (T-#24/28)]*

I am here ONLY to be truly helpful.

I am here to represent Christ, Who sent me.

I do NOT have to worry about what to say or what to do because

He Who sent me will direct me.

I am content to be wherever He wishes, knowing He goes there with me.

I will be healed as I let Him teach me to heal.

RAJ: So this chapter that we've just finished is called, "The Root of All Evil." And of course we found out that the root of all evil is nothing more than a Christ believing that he could go into his imagination and out of his imagination give new definitions to Creation Itself and new definitions to himself, and disassociate himself with not only his Source but the Source of All Creation which he's now redefined, and thus begin to believe that he's

not the Christ, that he is, or she is, whatever he defines himself as. And then cope with the result, the distorted result, the untrue, unreal result as though coping with it would ultimately secure a position of authority independent from God for that one. Something which is utterly impossible. Why? Because in order to do any of this, this Christ has had to use his Divine Capacity As The Christ to have this imagination.

So, the undoing of this that has come to be called the human condition, the undoing of this human condition is a matter of rehabilitation, the uncovering and the illumination of capacities that already exist which seem to have been lost through lack of use.

So I guess you could look at life as a process of healing, because either you're going to continue to engage in life strenuously because you're trying to live in it while ignoring it, pretending that it's not there in the way that it's really there, **or** you're going to bring a stop to that. And you're going to constantly challenge the status quo. You're constantly going to disagree with what you see on the TV, or what your brothers or sisters or family present to you as sin, disease and death. And you're going to object to it by once again asking, "God, what is the Truth here?" So that you may pass the Truth along. So that you don't remain silent where help is needed. And you don't just willy-nilly let cancer progress. Don't ever, don't ever say that so-and-so, whoever he or she might be, has the right to create this drama for himself or herself. That is no more reasonable than saying that so-and-so has the right to explore all of the possibilities of breaking the law, or all of the possibilities of bringing harm and injury and suffering to his Brothers and Sisters.

You better, as I've said before, you had better be black or white. It's either true or it's not. And if it's not, you object to it! And how do you object to it? Not by going out and dealing **with it**, strong-arming **it**. You deal with it by going within to the place where you feel inadequate to deal with it, and you ask God, "How am I to see this place in me that is as hampered as the person I'm seeing is in me? Help uncover in me the capacity not to be overwhelmed and moved into inaction, so that I might be clear about what is Real and what is True and be able to express it in terms that constitute objection through education. Education that will work."

Hey, you're all having a dream of one degree or another. Am I shutting up? Am I sitting back and saying, "Hey, you all have a right to whatever little nightmare you want to have. I see you lying there on a grassy knoll in the Kingdom of Heaven, and I know you're safe." No. Open your mouth and be willing to be an agent for change.

But also notice the way I deal with you. It's with Love. It's with education that is presented in a way that the Place of Excellence in You can hear so that you might *feel* the Place of Excellence in You more than you have, and thereby be able to act out from that Place with a little more confidence.

The correction of an illusion must occur in the context of Love because you can bet your bottom dollar that when you turn toward the Father and ask to know, "What is the Truth here?", that what the Father is going to be expressing to you to extend to your Brother and thereby bless yourself and your Brother with, is going to be in the context of Love in all of the Fullness of the Meaning of that word. And so even if you're having to say "No" when your Brother wants to hear "Yes," it will be done in a way that clearly expresses an absence of personal judgment, and which because it is minus any personal judgment conveys, if I may put it this way, the Fullness of the Power of God which will always be far greater than whatever degree of force you might feel you're introducing into the correction of the problem by virtue of bringing judgment into its expression.

The next chapter is "Healing and Wholeness," and you can see how natural it is to flow into this subject at this point. We have spent a few weeks uncovering the root of all evil, making it really relevant to each of you in your daily life so that it's not just a theory and a nice head trip. We've brought it home so that you're more grounded and more hopeful than you were when we began the chapter.

And so we will end here for today and begin on the new chapter next week. The new chapter will be significantly more meaningful to you than it has been in the past if you have read it in the past, because of the groundwork that we've laid.

If you remember nothing else from today, I want you to remember that although we can stretch it and say that everyone has a right to behave in whatever way they want, they don't have the right to do it without objection. If you remember that, you will stay grounded in your metaphysics and in your spirituality, and your Divinity will be available to you in much more powerful ways. And then remember that all of this is about rehabilitation, all of this is about redemption, all of this is about the uncovering of capacities that you have that you thought you lost through lack of use.

We're not making a silk purse out of a sow's ear. We're uncovering a Christ where the Christ has been all along, no matter what the hell you think you are at the moment. And that is part of what makes all of this easy. You could think it would be really difficult if in fact you were the lowliest, lowliest nothing that somehow could become something entirely different—

the most, the biggest, the fullest Expression of God. Now that would be work. But you know what? To put it in perspective, all we're talking about is rehabilitation. All we're talking about is rehabilitation.

Chew on that for a week. And enjoy the fullness of the flavor of the bite you have in your mouth.

I love you all.

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A Course in Miracles Study Group with Raj, September 7th 2003
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Raj/ACIM Study Group – September 14, 2003

A Course In Miracles (reference pages)
Chapter 5 – HEALING AND WHOLENESS
Section – INTRODUCTION
And Section – THE INVITATION TO THE HOLY SPIRIT
First Edition – p. 66 / Second Edition – p. 72
Sparkly Book – Section – HEALING AS JOINING
And Section – THE MIND OF THE ATONEMENT
And Section – THE VOICE FOR GOD
Sparkly Book – p. 92

RAJ: Okay. Good afternoon to everyone here and to everyone who is joining us on the internet as well. Before we begin, I need to mention that, as many of you know and some of you don't, the Gathering scheduled for next Saturday, September 20th, has been cancelled. As a result of the announcement, many have gone through interesting imaginations, and some wild conclusions have been arrived at. And others have felt that perhaps it was their fault because of something they did that the Gathering was cancelled. But it's simpler than that really.

We were speaking last weekend, last Sunday, about rehabilitation. About the fact that although everyone may think they have the right to behave in any way they wish, they do not have the right to do it without objection. And in your thinking processes you should not ever assume that anything goes, that that is the new metaphysical and spiritual paradigm, that anything goes and it must be allowed.

In talking about this as I did, it brought home a point to Paul and Susan regarding something in their lives that was not getting attended to, that objection was not being made to, and something that literally calls for rehabilitation. After the meeting was over, they spoke with me at some length and Paul with me until nearly five in the morning. And in the course of our conversation I made it clear that indeed this area in their lives needed to be addressed, and that addressing it was incompatible with the preparation necessary for the Gathering on the 20th, and that it had higher priority. And so at my direction Paul announced that the Gathering was cancelled.

The specifics are irrelevant, but I ask that instead of indulging in vain imaginings, and instead of speculating via the grapevine, that each one give Paul and Susan the benefit of the doubt and assume the best. They are about their Father's business, if I may put it that way. And they are being obedient to the call that is on their plate. It's that simple.

We will have the Gathering on Sunday, the ACIM Study Group as we are right now and the format will be as it has been every Sunday.

Okay.

RAJ READING: *Chapter 5 HEALING AND WHOLENESS*

RAJ: Two words that necessarily go together because healing is always the uncovering of wholeness. Healing is always the revealing **of you to you** as What The Father Is Being right there in all the Fullness of His Self-Expression. Healing is not the changing of one thing into another. It's the uncovering of the only thing that could ever have been there from the beginning, no matter how covered over it has become by your commitment to a **belief** that you are less than whole.

RAJ READING: *To heal is to make happy. I have told you before to think how many opportunities you have to gladden yourselves, and how many you have refused. This is exactly the same as telling you that you have refused to heal yourselves. The light that belongs to you is the light of joy. Radiance is not associated with sorrow. Depression is often contagious, but although it may affect those who come in contact with it, they do not yield to the influence whole-heartedly.*

RAJ: You all resist depression.

Continuing.

RAJ READING: *But joy calls forth an integrated willingness to share in it, and thus promotes the mind's natural impulse TO RESPOND AS ONE.*

RAJ: In other words, singularly, not divided up between a desire to be happy and a desire to be resentful, a desire to feel your Joy and a sense of necessity to attend to something unpleasant which you therefore have reluctance to attend to.

Again.

RAJ READING: *...joy calls forth an integrated willingness to share in it, and thus promotes the mind's natural impulse TO RESPOND AS ONE.*

Those who attempt to heal without being wholly joyous themselves call forth different kinds of responses at the same time,...

RAJ: What that means is that you send out different messengers simultaneously. You send out messengers of expectancy and of hope and of doubt and of fear. And those messengers go out, find confirmation, and return to you. And they return to you with conflicted messages which cause you to continue to be conflicted. Your conflict is reinforced.

Again.

RAJ READING: *Those who attempt to heal without being wholly joyous themselves call forth different kinds of responses at the same time, and thus deprive others of the joy of responding whole-heartedly. To be whole-hearted, you MUST be happy. If fear and love cannot coexist, and if it is impossible to be wholly fearful and remain alive,...*

RAJ: Which of course isn't an option you have available to you.

RAJ READING: *...then the only possible whole state IS that of love.*

RAJ: So then, what's the first essential element in the healing of your mind that will constitute the healing of your world, of your neighbor, of your friend, your brother, et cetera? It is your willingness to abandon fear right where fear seems to be called for, whether it's behavior that arouses fear in you, whether it's a physical condition that arouses fear in you. You must be willing to abandon the fear and move into that Place in You where Love is felt, where your Love is available. That must be more important to you than reacting to fear.

That is part of the healing process. If you are going to be a healer, you would have to make commitment to that first step constantly. You would know that's the way it works and therefore this is my task. This is the way I **do** it. I consciously choose to abandon my inclination to react with fear, and instead I insist upon connecting with my ever-present capacity to feel and be the Presence of Love so that **from that Love** I may extend a singularity of intent and send out only one kind of messenger, so that it might return to me with confirmation of Its Energy, of Its Intent, and of Its Blessing.

Continuing.

[Editor's Note: Raj did not read: ***There is no difference between love and joy. Therefore, the only possible whole state is the wholly joyous.***]

RAJ READING: *To heal or to make joyous is therefore the same as to integrate and to MAKE ONE. That is why it makes no difference to what part or by what part of the Sonship the healing is done. EVERY part benefits, and benefits equally.*

RAJ: I know that most of the time all of you feel alone, but listen to this.

RAJ READING: *YOU are being blessed by every beneficent thought of any of your brothers anywhere.*

RAJ: If you will remember that, it will cancel out your feeling of isolation, and you will find yourself receptive to the Experience of the Love embodied

in those beneficent thoughts, and you will realize just how much value there is in your extending to your Brothers and Sisters only beneficent thoughts.

[Editor's Note: Raj did not read: ***You should want to bless them in return, out of gratitude.***]

RAJ READING: ***You do not have to know them individually,...***

RAJ: The ones from whom those beneficent thoughts come.

RAJ READING: ***You do not have to know them individually, or they you. The light is so strong that it radiates throughout the Sonship, and returns thanks to the Father for radiating His joy upon it. Only God's holy children are worthy to be channels of His beautiful joy,...***

RAJ: And let me be very clear right now. He doesn't have any unholy children so it isn't a classification that maybe you're in and maybe you're not. The reason it says this is that:

RAJ READING: ***Only God's holy children are worthy to be channels of His beautiful joy, because only they are beautiful enough to hold it by sharing it. It is impossible for a Child of God to love his neighbor EXCEPT as himself. That is why the healer's prayer is: Let me know this brother as I know myself.***

RAJ: Whether you say the prayer or not, it's a Law. It's the way it works. And so you can reverse it and say, "As I know myself, I know my brother." That's just the way it is. So how do you know yourself at the moment? A bastard, a prick, a bitch? A difficult person, a cranky person, someone in her period? Whatever way you know yourself, you have no capacity to see anyone else differently. And the way you are knowing yourself is what constitutes the messengers you send out into your world to look for confirmation.

Now if the messengers are coming from the ego, they are as dishonest as the ego. And so they will always lie when they return and confirm to you what they were sent out to find. They haven't the capacity to return true messages to you. And that's important to understand.

Again, you must understand that when you send liars out, they will come back with lies and confirm to you your belief about yourself, and therefore your belief will end up coloring everyone in your experience with lies. So you can't escape what **you** have set into motion.

Take a look at that honestly, because in looking at it honestly, it will allow you to make a new choice as to what messengers you're willing to send out. And if the messengers, coming from your ego structures, from your

mutually-agreed-upon definitions and your misperceptions of Truth, cannot but report to you that which confirms your sad state of being, then you, understanding that, will choose to go to a different source to learn what messages to send out, what messengers to send out.

You will learn that if you want to escape suffering, and if you wish to escape the confirmation of the need for suffering, you must find that Place of Excellence in You so that **you** might be informed by It about yourself, and in that informing, have new messengers to send out which will then confirm to you your Holiness when they return, by confirming to you your Brother's and your Sister's Holiness to you.

That's called making one. That's called becoming undivided. That's called becoming unfragmented. That's called becoming singular in intent. And what is singular in intent is singular in result. It's a Law. It's absolutely dependable. And equally dependable is that fragmented messengers sent out will come back with fragmented confirmation of **your** sad state of existence, even though it will be a lie.

Next heading.

RAJ READING: *Healing as Joining*

Healing is an act of thought by which two minds perceive their oneness and become glad.

RAJ: And become glad!

RAJ READING: *This gladness calls to every part of the Sonship to rejoice with them,...*

RAJ: Because there are no private thoughts.

RAJ READING: *...and lets God Himself go out into them and through them.*

RAJ: The messengers you send out from the Place of Excellence in You are Messengers of God. They go out with God's Message of His Joy and His Love. And they confirm His Presence in every one and every thing they meet. And they return to you, not with threats of war, but with an olive branch in its beak.

Continuing.

RAJ READING: *Only the healed mind can experience revelation with lasting effect because revelation is an experience of pure joy.*

Okay. "Only the healed mind," that means only the mind which by your conscious choice has become singular in intent, even if it's only for the space of ten minutes, or five minutes, or two.

RAJ READING: *Only the healed mind can experience revelation with lasting effect because revelation is an experience of pure joy. If you do not choose to be wholly joyous, your mind cannot HAVE what it does not choose to BE.*

RAJ: Again, it's just the way it works.

RAJ READING: *Remember that the Soul knows no difference between "being" and "having." The higher mind thinks according to the laws which the Soul obeys, and therefore honors only the laws of God. To Him, getting is meaningless and giving is all. Having everything, the Soul HOLDS everything BY giving it, and thus creates as the Father created.*

If you think about it, you will see that, while this kind of thinking is totally alien to having THINGS, even to the lower mind it is quite comprehensible in connection with IDEAS.

RAJ: Which is what we've just been talking about.

RAJ READING: *If you share a physical possession, you DO divide its ownership. If you share an idea, however, you do NOT lessen it. ALL of it is still yours, although all of it has been given away.*

RAJ: By the sending out of the Messengers of Love.

RAJ READING: *Further, if the person to whom you give it accepts it as HIS, he reinforces it in YOUR mind,...*

RAJ: The messengers come back confirming the Truth.

RAJ READING: *...and thus INCREASES it. If you can accept the concept that the world IS one of ideas, the whole belief in the false association which the ego makes between giving and LOSING is gone.*

RAJ: Let's not turn that page too fast. Let's not skip over something important here.

If you can accept the **concept**. It's really the Truth but it's easier for you to think of it as a concept at the moment. If you can accept the **concept** that the world **is** one of **ideas**. Is one of ideas. It's not a world of matter. It's a world constituted of God's Ideas, Pure Spirit.

Ideas which embody the Intent of their Source, that being God, and the Intent of their Source, being God, is to embody and express God perfectly. His Nature. His Character. His Intent. His Singularity, and therefore the

impossibility of His Expression being conflicted. Therefore demonstrating the fact that every Idea Of God is a **Joyful** Idea, a Joyful Idea the Substance of which is the **Spirit** of God.

And once again, we're talking about the petal on the rose, [tapping] the glass on the table top, your fingernail. It's an Idea. And it's not an idea an ego made-up. Your ego may have made-up a secondary definition about a Primal, Original, Eternal Idea Of God. But That About Which it created a definition is Real and It is Spirit. And It embodies God and His Singularity, and therefore it is the Embodiment of Joy in the act of giving Its Joy away to be experienced by all universally. Now that's the fact.

And that's the fact about an appendix that's about ready to burst. And that's the fact about a part of the body that seems to be cancerous. And that's the fact about a digestive tract that doesn't seem to be functioning properly.

But you're not going to be able to see it and experience it until you're willing to become a healer who knows, first of all, that it's necessary for him or her to abandon the inclination to react to the appearance, or to the symptoms, or to the definitions, that seem to be embodied and to **choose** for your Peace so that your mind might become single. And so that in that Peace you might access the Place of Excellence in You in which God's Perspective is available to you so that you might send out new messengers that are unconflicted which will return to you confirming Purity, Integrity, Healing.

Now you may turn the page.

RAJ READING: *Let us start our process of reawakening with just a few simple concepts:*

Thoughts INCREASE by being given away.

The more who believe in them, the STRONGER they become.

EVERYTHING is an idea.

How, then, is it possible that giving and losing CAN be meaningfully associated?

RAJ: Mind you, this statement is absolute, whether we're talking about Thoughts conveyed to you by God or thoughts created by your separated, defensive little ego. They increase by being given away. The more you believe, the more who believe in them, the stronger they become.

So the first step is to become single-minded so that the thoughts that increase by being given away are Thoughts expressing and embodying the

Singularity and the Integrity and the Loving Purpose that is the Movement of God's Mind.

Continuing.

RAJ READING: *This is the invitation to the Holy Spirit. I told you that I could reach up and bring the Holy Spirit down to you, but I can bring Him to you ONLY at your own invitation.*

RAJ: Now listen to this, and don't forget it.

RAJ READING: *The Holy Spirit is nothing more than your own right mind.*

RAJ: I've said before that the Holy Spirit is your Divinity held in trust while you dally with the ego.

RAJ READING: *The Holy Spirit is nothing more than your own right mind.*

RAJ: Now let's be very clear on something here, because your ego is likely to take hold of this and say, "Ah! It's me! It's me when I'm being right. You don't have to reach beyond yourself because it's your own right mind."

Well, let's be very clear. As long as you are identifying as an ego, as long as you are committed to the mutually-agreed-upon definitions that you and other egos have come to, you are operating according to an entirely different set of rules than the Holy Spirit, which is your Right Mind, is working by. There is **no compatibility** between the two.

And so you will not be able to say, "Oh, I'm just going to have a clearer and clearer experience of myself. We're gonna start with who I think I am right now and this self that I think I am is going to become clearer and clearer and clearer. So, I will have more faith in the excellence of this self I think I am because, well, after all Raj has said, 'There's a Place of Excellence in You.'" No. I didn't say there was a Place of Excellence in your ego. I didn't say there was a Place of Excellence in this **one** you **think** you are. I said there was a Place of Excellence in You that is **not** the one you **think** you are.

And so you are going to have to still reach beyond your present sense of things and your present sense of yourself as though you are reaching out to something entirely different from you. If you do not reach out to something beyond your present sense of yourself, there will be no yielding. There will be no relinquishment of any sense of personal authority. There will be no place where you will say, "Thy Will be done," that means something **other than** your personal will being done.

Now the simple fact is that when you reach out to the Holy Spirit, your Real Mind, the Holy Spirit will respond, but it will respond according to God's Laws. It will respond, you might say, according to the Infrastructure Of What God Is, where[as] your ego is always responding to the infrastructure of the mutually-agreed-upon definitions.

This is very important. As you reach out to the Holy Spirit, which is the way you become One, which is the way you make one out of that which seemed to be split, as you do this you become informed about being from a new level, you might say, with new rules. The first of which is ***you are not in charge***, but something is. And you won't find out what that something is until you relinquish the authority you think you have and embody enough trust in what you don't yet know consciously that it might begin to reveal itself to you.

And as this revealing of the new order of things begins to dawn in your mind and you begin to become familiar with It, instead of the stranger to It that you are, then you find yourself having a continuing and growing capacity to yield into It with even more commitment. And as this happens, you will begin to recognize your Self in your Right Mind in the Experiences of Singularity that you're having. And as this is yielded into further and further, ***you*** bring into play less and less commitment to the definition you have given yourself. And with joy and confidence, you will express less and less faith in how the ego had determined everything worked. And so this sense of yourself that you had been maintaining will begin to shrivel for lack of investment of confidence and commitment. It will begin to fade and give up the ghost. You see? This is the way it works.

Again.

RAJ READING: *The Holy Spirit is nothing more than your own right mind.*

RAJ: And I'm going to add: although it is much more and completely different in nature and character and function than what you're calling your mind at the moment.

RAJ READING: *The Holy Spirit is nothing more than your own right mind. He was also mine. The Bible says, "May the mind be in you that was also in Christ Jesus," and uses this as a BLESSING. It is the blessing of miracle-mindedness.*

RAJ: Healing.

RAJ READING: *It asks that you may think as I thought, joining with me in Christ-thinking.*

RAJ: Now, as we continue through the book, and as you read the book on your own, no matter where you are when you read the words “Holy Spirit,” remember this:

RAJ READING: *The Holy Spirit is nothing more than your own right mind.*

Continuing.

RAJ READING: *The Holy Spirit is the only part of the Holy Trinity which is symbolic. He is referred to in the Bible as the Healer, the Comforter, and the Guide. He is also described as something “separate,” apart from the Father and from the Son.*

RAJ: Which I’ve already explained.

RAJ READING: *I myself said, “If I go I will send you another comforter, and He will abide with you.”*

RAJ: Now the fact is that this Comforter came into existence the moment **you** decided to imagine that you could have an independent thought, because you couldn’t get rid of your Right Mind, even if you were using it stupidly. And so, It simply became unavailable to you because you chose to ignore It, but stayed present as your Divinity held in trust while you chose to ignore It.

Continuing.

RAJ READING: *The Holy Spirit is a difficult concept to grasp precisely because it IS symbolic, and therefore open to many different interpretations.*

RAJ: Now, that confusion should be over because I’ve made it very clear.

RAJ READING: *As a man and as one of God’s creations, my right thinking, which came from the Universal Inspiration which IS the Holy Spirit, taught me first and foremost that this Inspiration is for all. I could not have It myself WITHOUT knowing this.*

RAJ: You see? Everything you learn about **your** Real Mind, about **your** Real Self, is something you learn about every other individual who exists. And if you don’t know that, you don’t yet Know the Truth About Yourself. Waking up does not happen exclusively. It is impossible for it to be an experience of specialness.

Continuing. Repeating.

RAJ READING: *I could not have It myself WITHOUT knowing this.*

The word “know”...

RAJ: K-n-o-w.

RAJ READING: *...is proper in this context, because the Holy Inspiration is so close to knowledge that It calls it forth; or better, allows it to come.*

RAJ: Or best, allows it to come. In fact, allowing it to come is really the **only way** it comes. When you have ceased to express private, assertive authority of your own, you allow it to come because you're not blocking it with an imaginative sense of your having a will of your own.

Continuing.

RAJ READING: *We have spoken before of the higher, or the “true” perception, which is so close to truth that God Himself can flow across the little gap. Knowledge is always ready to flow everywhere, but it cannot oppose. Therefore, you can obstruct it, although you can never lose it. The Holy Spirit is the Christ Mind Which senses the knowledge that lies beyond perception.*

RAJ: In other words, beyond your mutually-agreed-upon definitions.

RAJ READING: *It came into being with the separation as a protection, inspiring the beginning of the Atonement at the same time.*

RAJ: In other words, the minute you went off on an imaginative path that was impossible to go on, there was at that very moment the means of retracing the path established. Why? Because, as we've said in the last few weeks, you had to use your Christ Mind, you had to use your basic [laugh] Divine Capacity to imagine an illusion, and then attempt to imagine that you could make the illusion real. And since you are using your God-given Capacity, your Christ Mind, if I may put it that way, to behave as though you're not the Christ and believe your behavior, the fact that you're doing it with your Christhood constitutes the ever-present Capacity to **return** to your Right Mind, to a realization that indeed You Are The Christ and never stopped. You see?

You couldn't get outside of your Divinity to have an ego have an experience of quote “the human condition” unquote. And so the means of coming back into your Right Mind has been present with you every step of the way as you attempted to get further and further away from It. Your movement away created the path back, because you never could stop **Being** What You Divinely Are. It's that simple.

So, the Holy Spirit...

RAJ READING: *...came into being with the separation as a protection, inspiring the beginning of the Atonement at the same time. Before that, there was no need for healing, and no-one was comfortless.*

RAJ: Is the simplicity of this becoming clearer and clearer? It's referred to as a journey without distance. Is the distancelessness of it becoming clearer to you? And the fact that you have never become enervated? The Divine Energy Of You As The Christ has never been drained from you, and therefore you're not in a weakened state at this moment. You're just really excellent actors behaving as though the Energy Of Spirit, your Divine Energy, has vacated the premises of you. And you're tired, and you're exhausted, and you don't have in you what it takes to re-embrace your Divinity, and therefore, it's gonna be a struggle. A struggle that is going to deserve for you all the gold stars in the heavens when you finally make it back to God. You **are not** enervated. And the Energy Of Spirit, the Divine Energy Of Your Being is in full use right now, but you're using it to cover up the Truth About You to yourself. All the Energy it takes, all the Divine Capacity it takes to reawaken, to come back into your Right Mind, is actively in use right now. It just needs to be put to a different use. And what's the different use? It's embodied in the words, "Not my will, but Thine, be done."

Continuing. The next section.

RAJ READING: *The Mind of the Atonement [There in no heading here in the first and second editions of the Text.]*

God honored even the miscreations of His Children because they had made them, but He also blessed them with a way of thinking that could raise their perceptions until they became so lofty that they could reach almost back to Him. The Holy Spirit is the...

RAJ: Capital "M".

RAJ READING: *...Mind of the Atonement.*

RAJ: Your Right Mind is the capital "M" Mind of the Atonement. In other words, the very Mind which is behaving as though it's not Divine is Itself the means of coming back Home by choosing to abandon its use of Itself to create a mask of ignorance of the Truth.

Again.

RAJ READING: *The Holy Spirit is the...*

RAJ: Capital "M".

RAJ READING: *...Mind of the Atonement. It represents a state of mind that comes close enough to One-Mindedness that transfer to it is at last possible. Transfer depends on common elements in the old learning and the new situation to which it is transferred. Perception is not knowledge, but it can be transferred TO knowledge, or CROSS OVER into it. It might even be more helpful here to use the literal meaning of “carried” over, since the last step is taken by God.*

RAJ: Why is the last step taken by God? Because it's the place where you relinquish the belief that you can take a step by yourself at all. It's the place where the sense of you says, “Uncle,” and gives up the ghost. It's the place where you return to normal by not asserting any so-called authority that you privately have. You see? It's the place where you abandon any act of self-defense, self-preservation.

God takes the last step because you've arrived at a point where you allow for the fact that God's the only One Who's been taking any steps, where God is the only Author of Creation, is the only Movement of Being, including the Movement Of Being That You Are.

Continuing.

RAJ READING: *The Holy Spirit,...*

RAJ: Your Right Mind.

RAJ READING: *...the shared Inspiration of all the Sonship, induces a kind of perception in which many elements are like those in the Kingdom of Heaven itself.*

First, its universality is perfectly clear, and no-one who receives it could ever believe for one instant that sharing it involves anything BUT gain.

Second, it is incapable of attack, and is therefore truly open.

RAJ: If it's incapable of attack, it's defenseless. If it's defenseless, there's no block to communion with it. There's nothing standing between it and anything else.

RAJ READING: *This means that, although it does not engender knowledge, it does not OBSTRUCT it in any way. There is a point at which sufficient quantitative changes produce real qualitative differences.*

RAJ: Where? In your experience. Real qualitative differences. Like fearlessness where fear used to prevail. Like the equivalent of confidence where you had in the past always felt inadequate. Qualitative differences in your inner experience of being present.

Continuing.

RAJ READING: *The next point requires real understanding because it is the point at which the shift occurs:*

Finally,...

RAJ: And this is the next point.

RAJ READING: *...it points the way BEYOND the healing which it brings, and leads the mind beyond its own integration into the paths of creation.*

RAJ: When singleness of mind has been accomplished because you have come to a point of complete abandonment of any right you thought you had to having thoughts of your own which you initiated and made-up, then healing has been accomplished. And it's no longer necessary to consciously choose for Singularity, for Singleness of Mind.

And when that point comes and you have yielded, you find that what you yielded into is the Movement of Creation, your Conscious Union with God in which What Everything Is and What Everything Means is utterly clear to you, together with the fact that you become unequivocally conscious of the fact that your Real Function is to be in constant Acknowledgement, constant Conscious Awareness of the Divine Meaning Of Everything As The Movement Of Being Moves, so that you find yourself recognizing God In Everything, and in that recognition glorifying God In Everything. And because you are making that Gift Of Recognition, you are infilled by God with the Conscious Experience and Joy of the Experience Of Your True Identity.

Continuing.

[Editor's Note: The first and second editions **Text** heading, *The Voice for God (T-#69/75)*, appears here.]

RAJ READING: *Healing is not creating; it is reparation. The Holy Spirit promotes healing by looking BEYOND it, to what the Children of God were before healing was needed, and will be when they have BEEN healed. This alteration of the time sequence should be quite familiar because it is very similar to the shift in time perception which the miracle introduces. The Holy Spirit is the MOTIVATION for miracle-mindedness;...*

RAJ: I've mentioned before that your Divinity is constantly pressuring against the walls you have built against your Conscious Experience of It. It's constantly nudging, constantly insinuating a larger picture into your awareness. And you call it, when you don't block it, inspiration, inventiveness, creativity.

Again.

RAJ READING: *The Holy Spirit is the MOTIVATION for miracle-mindedness; the will to HEAL the separation by letting it go.*

RAJ: Abandoning it.

RAJ READING: *This will is IN you because God placed it in your mind, and although you can keep it asleep, you cannot obliterate it.*

RAJ: So you see we're still talking about rehabilitation: the uncovering of capacities that already exist which seem to have been lost through lack of use.

Continuing.

RAJ READING: *God Himself keeps this will alive by transmitting it from His Mind to yours as long as there is time.*

RAJ: Which doesn't mean you're gonna run out of time for this to be done. But as long as you are insisting on looking at Eternity through a lens called time, this will be kept alive in you until you're willing to re-embrace it.

RAJ READING: *God Himself keeps this will alive by transmitting it from His Mind to yours as long as there is time. It is partly His and partly yours. The miracle itself is just this fusion or union of will between Father and Son.*

RAJ: You see? The miracle itself is **just** this. Nothing more, and not the giant thing you thought. It's just this: the fusion or union of will between Father and Son.

Now, again.

RAJ READING: *The Holy Spirit...*

RAJ: Your Real Mind.

RAJ READING: *...is the spirit of joy. He is the Call to return with which God blessed the minds of His separated Sons. This is the vocation of the mind. The mind had no calling until the separation because, before that, it had only BEING, and would not have understood the call to right thinking.*

RAJ: Again.

RAJ READING: *The Holy Spirit was God's Answer to the separation, the means by which the Atonement could repair until the whole mind returned to creating.*

RAJ: Again.

RAJ READING: *The Atonement and the separation began at the same time.*

RAJ: That they both began at the same time is a statement of the Divine Integrity of your Being that was never lost.

RAJ READING: *When man made the ego, God placed in him the call to joy. This call is so strong that the ego always dissolves at its sound. That is why you can choose to listen to two voices within you. One you made yourself, and that one is not of God. But the other is given you BY God, Who asks you only to listen to it.*

RAJ: Well now, if God is asking you to listen to what is at the bottom line your Real Mind, it's an invitation to utterly simple Sanity, isn't it? Nothing complicated. It's like, "Pay attention to yourselves, guys." That's all. That's all waking up is about. Stop paying attention to your imaginations. Pay attention to your Self.

Continuing.

RAJ READING: *The Holy Spirit is in you in a very literal sense.*

RAJ: Why? ***Because It Is You!*** It couldn't be more in you than to Be You Yourself.

RAJ READING: *His is the Voice that calls you back to where you were before, and will be again.*

RAJ: And I will add: where you are right now, but you're unconscious of it because you're having so damn much fun thinking for yourselves, and suffering from your thinking. And taking the challenge of overcoming the suffering that you're experiencing from your thinking, instead of saying, "There must be another way to look at this, even if it requires me to completely abandon everything I have built confidences in. I'm willing to look again because I don't really have the intent to be insane. That's not really what I want to be doing. I didn't know that that's what I was doing."

And I'll tell you as long as you didn't know that's what you were doing, you had no recourse. But now it's becoming clearer that there is another way to look at this, and there is another choice to be made. And it's the choice for Healing or Wholeness. It's the choice for Integration. It's the choice for Unity.

But in order for Unity to be experienced, you're going to have to be willing to be present with everything without insisting upon determining for yourself what it all is. That's all. And what that means is that you're called

upon to be present with All That Is with curiosity and the willingness to discover what you never knew about It before. So that in the breaking down of the act of isolation, you might find yourself beginning to realize that you did know what It was before. You see? And remember Who You Are, and remember What It All Is so that the Experience of It All will be Joy. You see?

Are you enjoying ***A Course In Miracles***?

AUDIENCE: Yeah. Yeah.

RAJ: I know that everyone thinks from time to time, "What in the heck does this have to do with my life. This is such irrelevant bullshit, because it has nothing to do with what's going on, and seems to give me no leverage in the world I'm living in."

Well, ***A Course In Miracles*** came forth from the Holy Spirit. It expresses a different set of rules. A set of rules different from the rules that you have all developed in the process of forming your mutually-agreed-upon definitions, and in that sense it doesn't compute.

But you know what? As long as the only words you had to think with were words that were defined by a false sense of who you were, you didn't have any other option. And so I ask you to please forbear the difficulty you're experiencing and hang in here because what the ***Course*** is doing is giving you a new way to use the words you've been using that don't lock you into the mutually-agreed-upon definitions, but inspire in you a capacity to become curious and to explore the unknown. Because there's a payoff for you, but mostly because it's wrong for you to feel trapped in the status quo when you're the Sons and Daughters of God. And you need to feel the right to reach for something you're not conscious of at the moment. You need to be inspired to explore and to let new things happen so that you break the habit of rigidity.

So, you're aware that since we began reading, I have been making things relevant to quote "the human condition." Maybe not when you want it, and maybe not about what you want it to be about, but a groundwork is being laid for you to have new words to use in new contexts, so that your involuntary entrapment to your old meanings for those words lose their hold on you. These words are not here to put you in a new context of words to be trapped by, but to inspire you to be willing to look with great abandonment of self-protection and control, so that the walls of your prison that you built become weaker and weaker and weaker until they crumble, and the view becomes available to you of How Things Really Are.

So be patient. You don't know what ***A Course In Miracles*** needs to do for you, or how it should bring about the changes that need to be made. So try not to quibble too much when you can't find the relevance, remembering that what your ego calls relevance is that which conforms to its rules.

Okay.

I love you very much, and I look forward to being with you next Sunday.

Okay.

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Raj/ACIM Study Group – September 21, 2003

A Course In Miracles (reference pages)
Chapter 5 – HEALING AND WHOLENESS
Section – THE VOICE FOR GOD
First Edition – p. 69 / Second Edition – p. 75
Sparkly Book – p. 96

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And again, welcome to everyone who is joining us on the internet. I will continue reading from the transcript as it was completed by Bill Thetford. And so those of you who are reading either the first or second editions, you will have to bear with the fact that there are differences. And you might feel like you've lost your place, but I suggest that when you've lost your place keep your finger there and at some point it will pick up again.

A Course In Miracles. A ***Course***. Well, all of you know what a course is. You've taken courses in college. You've taken courses at weekend workshops. And if you're not careful, you're likely to approach ***A Course In Miracles*** in the same way you've been taught to approach other courses, and that is as a means of gathering new information which will help you to more skillfully deal with life, without ever calling into question the student who's taking the ***Course***, without ever calling into question the mind that is studying the ***Course***. And if you don't make that distinction, if you don't know that there is that distinction, then you will not catch the real meaning of the ***Course*** and you will end up being an ego practicing the principles of the ***Course*** so as to be better in control in your life, and so as to be more safe because this wonderful ***Course In Miracles*** has presented you with a new defense.

Sometimes the misunderstanding of what the ***Course*** is about, meaning that which calls the mind that is studying the ***Course*** into question, causes one's behavior as quote "a student of the ***Course***" unquote to become most unkind, thoughtless. Throwing out statements from the ***Course*** that don't really address anything at all except the security and defense system of the one throwing out the words. And the end result is hurt rather than healing. Someone behaves badly. The one towards whom the bad behavior has been expressed says, "Ouch! I don't like the way you're behaving. It hurts." And the one behaving badly says, "Well, it's all in your perception." Wow, what an unkindness. Not only that, if the person to whom that statement has

[been] made is halfway intellectual, he or she is likely say, "Hmmm. Maybe you're right." And then they go off on a tangent of trying to improve their perception so that bad or hurtful behavior doesn't hurt them. Awful.

An ego practicing the principles of the **Course** is no more useful than an ego practicing any other system of thought, or an ego practicing any other principles.

We are in Chapter 5 and as most of you are aware, you haven't really been given any useful tools for being a more skillful ego in the world. And you can end up thinking that the **Course** really isn't useful. But as we've been going through it I have been pointing out to you over and over and over again as the **Course** has been pointing it out over and over again that until you Know Who You Are, until you Know How Things Work, you can't understand what you're reading about. And until you understand that the **Course** is from the get-go calling your ego into question and not addressing your ego at all, but addressing that Place of Excellence in You which is your Divinity, until you recognize that, you are not going to be in any position to be an agent for change in the world. You are not going to be in any position to be a healer. You are not going to be in any position to be what the **Course** calls a co-creator with God.

As the **Course** says the Place of Excellence in You is called the Altar. The Place, you could say, where the Flame of Truth is lit and burning, illuminating everything for you. But if your back is turned to the Altar you seem to be able to be free to give new definitions that are **not** the Truth to everything. And so before **A Course In Miracles** can even begin to make sense to you, you have to recognize the necessity of not reinforcing your ego any further.

You must recognize that the **Course** is not addressing your ego. It is not there to improve your ego nor its skill at anything. The **Course** is here to help turn your attention to a different resource that's right in the middle of you. This Place of Excellence. This Place where you can connect with the direct Experience of Truth. This Place where there is forever flowing forth God's Perspective.

These two apparent resources that you have available to you are called the Voice for Truth and the voice for fear. The **Course** is not directed at those who are listening to the voice for fear, those who are defining themselves according to the voice for fear. It is addressing the Divinity of every single one of you which is present right in the middle of each one of you at this moment, and is not a state to be achieved, grown into, but one which you must care enough to become quiet enough to sense in the withinness of you so that you might begin to consciously use it as your prime resource.

The Voice for Truth is also the Holy Spirit. And again, I want to remind you that last week we read, "The Holy Spirit is nothing more than your own right mind." The Holy Spirit is your Divinity held in trust while you dally with the ego, while you play around at being an independent thinker and definer of things, a pseudo-authoritative presence that can never become actualized.

The last sentence of the last section reads, or the last two sentences:

RAJ READING: *The Holy Spirit is in you in a very literal sense. His is the...*

RAJ: Capital "V".

RAJ READING: *...Voice that calls you back to where you were before, and will be again.*

RAJ: Which simply means it calls you back into your Right Mind, into your True Experience of your Self where you're not blocking It by insisting upon expressing authority that God never gave you and that you can never really have. It's you becoming Sane again. It's you not having a mind divided where there seems to be the occasion for choice.

This section is called:

RAJ READING: *The Voice for God*

[Editor's Note: The first or second edition **Text** heading, *The Voice for God (T-#69/75)*, appeared earlier than this. See the previous transcript for the exact placement.]

RAJ: And I'm reading.

RAJ READING: *It is possible, even in this world, to hear ONLY that voice...*

RAJ: Meaning the Holy Spirit.

RAJ READING: *...and no other.*

RAJ: Now it is not only possible, it is absolutely necessary even in this world to hear only that Voice and no other.

RAJ READING: *It takes effort and great willingness to learn. It is the final lesson that I learned, and God's Sons are as equal as learners as they are as Souls.*

RAJ: Now, as the ego reads the **Course**, it's looking for ways to control and manipulate the world better to its benefit. And because that is its habit, it can't make sense out of what I just read, because what I've just read says

that what you need to attend to first is becoming single-minded; unconflicted within yourself. Well, how can that solve your problem at work? How can that solve your problem with your family? How can that solve the financial disaster that you're in the middle of? Well, that isn't what needs to be attended to first. What needs to be attended to first is for you to get in your Right Mind so you can perceive What Is True about what is going on and what is not true, and in that clarity make better choices and correct what needs to be corrected.

Continuing.

RAJ READING: *The Voice of the Holy Spirit IS the call to Atonement,...*

RAJ: Now another way of saying that is the Voice of your True Mind is the call to reintegration, the reintegration of you.

RAJ READING: *The Voice of the Holy Spirit IS the call to Atonement, or the restoration of the integrity of the mind.*

RAJ: The mind? *Your mind.*

RAJ READING: *When the Atonement is complete and the whole Sonship is healed, there will be no call to return, but what God creates is eternal. The Holy Spirit will remain with the Sons of God, to bless THEIR creations, and keep them in the light of joy.*

RAJ: Well, of course. If the Holy Spirit is your Divinity, then when you have stopped denying It and you have stopped making a choice for something imaginary, It's going to remain with you, isn't it? Your Self is going to remain with you except that now you will Know Who You Are. And you will know that you have no authority of the sort you thought you had as an ego. And you will know that it is your Joy not to express independent, authoritative presence, but to glorify God by reflecting Him in every act and thought and meaning that you embody.

Continuing.

RAJ READING: *You ARE the Kingdom of Heaven, but you have let the belief in darkness enter your minds, and so you need a new light. The Holy Spirit...*

RAJ: Your Real Self.

RAJ READING: *...is the radiance that you must let banish the idea of darkness. His is the glory before which dissociation falls away, and the Kingdom of Heaven breaks through into its own.*

RAJ: Sanity breaks through into the middle of who you thought you were, redefining you to yourself, re-illuminating Who You've Always Been to yourself.

RAJ READING: *Before the separation you did not need guidance. You KNEW as you will know again, but as you do NOT know now. God does not guide because he can share only perfect knowledge. Guidance is evaluative because it implies that there is a RIGHT way and also a WRONG way, one to be chosen and the other to be avoided. By choosing one, you give up the other.*

RAJ: As an ego studying any system of thought, including the **Course**, you can think that you are learning how to make better choices between what I'm going to call bad options without ever arriving at a point of realizing that there's a whole other level from which choice can be made. The choice isn't between good and bad methods of control. The choice is between believing that you can have control and try to exercise it, **or** yielding all sense of control up and deferring to the Father. Deferring to what comes forth from that Place of Excellence in the middle of You that has been ever-presently waiting for you to turn around and look at It again.

Again.

RAJ READING: *Guidance is evaluative because it implies that there is a RIGHT way and also a WRONG way, one to be chosen and the other to be avoided. By choosing one, you give up the other.*

This IS a conflict state. It MEANS that knowledge has been lost...

RAJ: What I've referred to as capital "K" Knowing.

RAJ READING: *...because knowledge is sure. God is not in you in a literal sense; YOU are part of HIM. When you chose to leave Him, He gave you a Voice to speak FOR Him because He could no longer share His knowledge with you without hindrance. Direct communication was broken because you had made another voice through another will.*

RAJ: And in effect it means you simply stopped paying attention and started ignoring God. And you did it because it seemed to you to be an interesting thing to think independently, to think originally.

Continuing.

RAJ READING: *The Holy Spirit calls you both to remember and to forget.*

RAJ: To remember and to forget. To remember Who You Are and to forget who you think you are. To remember that your Function is to let All That God Is Being find expression in you by your giving it way, by your sharing

it, by your letting your every act and thought and deed glorify something other than **you**. And to forget this you that you made-up. And to forget to try to protect it. And to forget to use your life to manipulate others to agree with you to whatever degree it takes for you to not be threatened by them.

Continuing.

RAJ READING: *You have chosen to be in a state of opposition, in which opposites are possible. As a result, there ARE choices which you must make.*

RAJ: That's the work, if you will. That's what you're going to perceive as work anyway because you're going to have to remember not to proceed willy-nilly and thoughtlessly down the paths of old mental habits, and rather, **stop** and ask of that Place of Excellence in You, "What is appropriate here? What is really going on here? Aside from my best judgments, what is truly needed here? Not that which will protect me, but that which will glorify God. That which will embody God right here. Because I'm told that if I give that precedence in my mind **and** I find a way to let that be embodied in me, I will find my invulnerability and the fact that I don't need to be in a constant state of self-protection."

But you're going to have to make that choice. You're going to have to make it over and over and over again because that's the way you break an old habit. That's the way change happens.

Continuing.

RAJ READING: *In the holy state, the will is free in the sense that its CREATIVE power is unlimited, but choice itself is meaningless.*

RAJ: Choice itself is meaningless. What outside of the Infinite Movement of Creation which it is your Function to experience and acknowledge and recognize Its Source in, could constitute a choice? Can you see that when you made a choice, when you attempted to imagine that you could make a choice, what you had to do, because there's nothing outside the Infinite Movement of Creation, was to block and limit your Conscious Experience of the Infinite Movement of Creation?

That's the only thing you could do. That's the only thing that any act of personal or private creativity you could engage in—blocking the full Experience of Creation. You might say that's like using drugs and slowly killing off the cells in your brain, and finding that the choice to be limited in your ability to be aware causes a temporary experience of exhilaration caused by the dying of the cells in your brain. You see what I'm saying? Except that in your choice to ignore parts of the Infinite Movement of

Creation, nothing died. Your Right-Minded, Real-Minded Capacities blocked off by you from your awareness of It, remains **intact** and forever available to you, simply awaiting the time when you will tire of the unnatural effort it takes to be in a constant state of Self, with a capital "S", Self-denial.

So, here you are at a point of having to make a choice between the capital "S" Self You Are and the made-up small "s" self that you can never really be. And you're going to have to make the choice on purpose, and you're going to have to make it over and over and over because that's how you escape an unnatural bondage to ignorance, to being asleep. Not fully awake. Constantly in a dozey, drowsy state that doesn't absorb the Fullness of Everything in front of you.

Continuing.

RAJ READING: *Freedom to choose is the same POWER as freedom to create, but its APPLICATION is different.*

RAJ: The difference is the power to choose as you have been using it, not as it's being spoken of here, the power to choose is the power to create definitions and choose for your definition which has as its function self-protection which is selfish in nature, where[as] the Power To Create is your Capacity to make a Gift, to extend, to glorify God by extending What God Is to your Brothers, your Sisters, your world, your Universe, and everything in it. The Power To Create is your innate power to extend blessing to everything by recognizing God In Everything. You see? It's unselfish. You might say it's "otherish" except in extending Truth, in extending Love, in extending the Essence Of What God Is to your Brother, you provide yourself with the experience that your Brother is yourself, that your Brother is not separate from you, that your Brother is not **other** than you. Because the Function each of You has is the same Function—to glorify God.

Continuing.

RAJ READING: *Choosing MEANS divided will. The Holy Spirit is one way of choosing. This way is in you because there is also ANOTHER way.*

RAJ: You get that?

RAJ READING: *The Holy Spirit is one way of choosing. This way is in you because there is also ANOTHER way.*

RAJ: What that means is that you seem to have **created** another way. You seem to have created for yourself a capacity to **think** for yourself, to **choose** for yourself, to have an **intent** of your own that originates with you and nothing else. And you believe you have succeeded, and you govern

yourselves accordingly. Having created that imaginary capacity to choose, which you could never totally succeed at having created, it made You As That Divine One Whose Function It Is To Glorify God another choice. But when you finally abandon thinking that you have a capacity to choose independent of God, then glorifying God, being the Fullness of the Radiance of What God Is Expressing Himself As right where you are, will be the unchallenged Nature of Being and won't constitute a choice at all.

Nevertheless, while you seem to have made the choice for doing things *your* way, and I am continuing here.

RAJ READING: *God did not leave His Children comfortless, even though they chose to leave Him. The voice they put in their minds was NOT the voice of His Will, for which the Holy Spirit speaks.*

RAJ: You see? The Divine One That You Are never speaks for Itself. It speaks for God. And that's why it's absolutely necessary to understand that this is not a **Course** to give the one you think you are a better means of control, a better way for you to speak for yourself, a higher, loftier motive for speaking for yourself, so that you might one day perhaps change the world with the loftiness of a position you have taken as an independent one. You see? Without ever having remembered Who You Really Are.

The Holy Spirit speaks for God, **not** for you. Your Real Self speaks for God, not for itself. You see the difference? Until you catch the scent, the flavor of the meaning of what I've just said, you can't possibly be in a position of being an agent for change in the world, or a healing Presence in the world.

Continuing.

RAJ READING: *The call to return is stronger than the call to depart, but it speaks in a different way.*

RAJ: It not only speaks in a different way, it speaks with a different intent, and it speaks for a different outcome. It doesn't speak for an outcome of self-preservation. It speaks for an outcome of the Extension of All That God Is through you.

And you know, I'll promise you something. The excitement you think you experience being an independent ego making decisions and definitions on its own and trying to succeed in overcoming the hostile world it sees itself living in, the excitement and thrill of that doesn't begin to match the Joy and the Bliss and the Innocence and the utter Safety that you experience when you're being utterly congruent with your capital "S" Self and are introducing nothing foreign to it.

Continuing.

RAJ READING: *The Voice of the Holy Spirit...*

RAJ: Which is nothing more than your Right Mind.

RAJ READING: *The Voice of the Holy Spirit does not command because it is incapable of arrogance. It does not demand because it does not seek control. It does not overcome because it does not attack. It merely REMINDS.*

RAJ: And that's what I'm constantly doing. It's constantly reminding you of the Truth which you deeply know within your Being because you couldn't get rid of It even if you buried It where you thought It was out of sight. And I remind you of the Truth, and your Divinity when you turn to It will remind you of the Truth. Not so that the you, you think you are can embrace the Truth and live it better, but so that in the experience of the reminder of what you know from that Place of Excellence in You, you have the opportunity to say, "Wow, maybe I'm going stop making a choice for my best capacity to reason and think and come to conclusions and give definitions and manipulate the world. Maybe, maybe I'm going to abandon that in favor of this experience I'm having within me which is an experience of utter Peace and utter Integrity and utter Safety in which I feel universally grounded and Whole. Maybe I will give that preference and explore the experience more fully." All of this because you have been reminded of something.

The Voice of the Holy Spirit...

[Editor's Note: Raj replaced the word "*It*" with "*The Voice of the Holy Spirit*"]

RAJ READING: *...is compelling only because of what it reminds you OF.*

RAJ: Not because it reminded you with force but because it stayed out of the way and illuminated some part of your Divinity to you so that you might, because it's part of you and you can tell that it's part of you, find the inclination to investigate it further.

Continuing.

RAJ READING: *It brings to your mind the OTHER way, remaining quiet even in the midst of the turmoil you have made for yourselves. The Voice for God is always quiet because it speaks of peace. Yet peace is stronger than war because it heals. War is division, not increase. No-one gains from strife.*

“What profiteth it a man if he gain the whole world and lose his own Soul?” That means that if he listens to the wrong voice, he has LOST SIGHT of his Soul. He CANNOT lose it, but he CAN not know it.

RAJ: And I’m adding this: ***He can not know it by consciously choosing to ignore it.***

You can all not know it by consciously choosing to ignore it, but ignoring something doesn’t make it go away. And so when you consciously choose to ignore What You Are in favor of an imaginary and exciting false **picture** of who you are, all you have done is, you might say, closed the door so that the Truth About You is out of sight, out of mind. But It’s sitting there. It’s sitting there at this moment accessible to you at this moment, available to you at this moment.

And you know what? You don’t have to study any course in order to get the skill to re-access your Right Mind. All you have to do is let there be a little chink of doubt about the mind that you think you have. All you have to do is be willing to withdraw the trust you have invested in the way you’re seeing things and say, “Father I would like to see the Truth here. I would like to have an experience, a point of view that’s bigger and truer than any point of view I have arrived at.” That’s the way you do it.

You withdraw investment of trust in the way **you** have decided everything is and invite a new perspective from God. I say “from God” because you want a new perspective that is utterly Truthful and the word “God,” to you, does involve the meaning of Ultimateness. So desire to Know Of That Which Is Ultimate What The Truth Is. And let there be a stronger intent to have the new experience than to reestablish the old one that you have created for yourself.

Again.

RAJ READING: ***That means that if he listens to the wrong voice, he has LOST SIGHT of his Soul. He CANNOT lose it, but he CAN not know it. It is therefore LOST TO HIM until he chooses right. The Holy Spirit is your Guide in choosing.***

RAJ: Isn’t that amazing?

RAJ READING: ***The Holy Spirit is your Guide in choosing.***

RAJ: That means that when you chose to ignore the Truth and make-up truth for yourself, God didn’t give you some other guide, something different from you to be your guide. The Holy Spirit is your own Right Mind. Therefore as you lean into the Holy Spirit for the truer Experience of Being, you’re leaning into, how shall I say it, you’re leaning into something

you can trust because it's your Self. You're leaning into that which would be the most **dependable** thing that could be given to you to rely upon—**your** Divinity. Your Guide isn't a stranger to you, in other words. What Integrity that embodies that what you must lean into is the Voice for God that is your very own Being. You get it? You get the Integrity of it? You get the stability of it, the dependability of it, the reliableness of it, and the fact that the solution to the human condition is so utterly thoughtful, so utterly Loving, and so full of Integrity?

In other words, you're leaning into your Divine Integrity in order to have It uncovered to you so that the process is one of constant, fuller confirmation of That Which Is Valuable About You. You can feel the Unity of it, the Oneness of the process of coming Home, and why it ultimately is, I'm going to say, maximally powerful.

Again.

RAJ READING: *The Holy Spirit is your Guide in choosing. He is the part of your mind which ALWAYS speaks for the right choice because He speaks for God.*

RAJ: That is your measuring stick. If what you're hearing isn't speaking for God, it's not the Holy Spirit. If what you're listening to is speaking **for you** so that you might be exercising better control with loftier motives in the world, you may know that you are listening to that which is going to bind you to longer dreams and more sleep.

Reading again. The Holy Spirit...

[Editor's Note: Raj replaced the word "**He**" with "**The Holy Spirit**"]

RAJ READING: *...is the part of your mind which ALWAYS speaks for the right choice because He speaks for God. He is your remaining communication with God, which you can interrupt but cannot destroy.*

The Holy Spirit is the way in which God's Will can be done on earth as it is in Heaven. Both Heaven and earth are in YOU because the call of both is in your will, and therefore in your mind. The Voice for God comes from your own altars to Him.

RAJ: Now listen to this.

RAJ READING: *These altars are not things; they are DEVOTIONS. Yet you have other devotions now. Your divided devotion has given you the two voices, and you must choose at which altar you will to serve.*

RAJ: Now, again you see we're not talking about how to fix your financial picture or your horrible relationship. We're not talking about what she's

doing, or what he's doing, or what they're not doing. We're talking about what is essential before you can even address the healing of anything. And what is essential before you can truly address the healing of anything is for you to choose for the Voice that will confirm healing, rather than conflict and disease.

So don't try to rush ahead. Don't try to skip over this.

Reading.

RAJ READING: *Yet you have other devotions now. Your divided devotion has given you the two voices, and you must choose at which altar you will to serve. The call you answer now IS an evaluation because it is a DECISION.*

RAJ: Well, don't fuss around and mince around about whether or not you should be being decisive because after all the only thing that can be decisive is the ego. Bullshit! Make a decision. Make a choice between the voices.

RAJ READING: *The decision itself is very simple. It is made on the basis of which call is worth more to you.*

My mind will always be like yours because we were created as equals. It was only my DECISION...

RAJ: My choice.

RAJ READING: *...that gave me all power in Heaven and earth. My only gift to you is to help you make the same decision FOR YOURSELF.*

RAJ: I cannot make it for you. No one else can make it for you. You made the choice for moving into the realm of imagination and then trying to believe that what you were imagining was truly real, and you must unmake that choice by making the only other choice that's available to you which is to abandon your imagined right to have ideas and thoughts of your own independent of God. And turn around from that and say, "Father, Thy Will be done. Father, I wish to glorify You because I have decided that I want the effect of my presence to be an Expression Of What Is Truly, Divinely, Eternally Real. I want the effect of my presence to embody and illuminate what is Ultimate, not partial." But you've got to want it. No way you can do this on lip service. You've got to want it. You've got to decide for it.

Continuing.

RAJ READING: *The will for this decision is the will to SHARE it because the decision itself IS the decision to share.*

RAJ: You see? "Oh! I want to glorify God!" Hmmm. Well, to what? To whom? Glorify how? Are you just going to go out in the black corner of the universe and glorify God, or go to a desert island and glorify God there on the little, you know, one mile square perimeter that you have of land to stand on? No. Glorifying God is **involvement** with your Brothers and Sisters. It's involvement with every aspect of Creation. It's extension, not out into the void, but extension to a Brother or a Sister, to something, to an object of your affection. It's involvement, as we've spoken before.

RAJ READING: *The will for this decision is the will to SHARE it because the decision itself IS the decision to share. It is MADE BY GIVING, and is therefore the ONE act of mind that resembles true creation. You understand the role of "models" in the learning process, and the importance of the models you value and choose to follow in determining what you will to learn. I am your model for decision. By deciding for God I showed you that this decision CAN be made, and that YOU can make it.*

I promised you that the mind that made the decision for me is also in YOU,...

RAJ: Key words there.

RAJ READING: *I promised you that the mind that made the decision for me is also in YOU,...*

RAJ: Ahh. The Mind that will make the decision for you is the Holy Spirit. That Place of Excellence in You which when remembering that It Is What Is Real, chooses from what I'm going to call **that** Level of Clarity, rather than the imaginary sense of self that is nothing but unclarity. It makes the decision. The ego you think you are does not make this decision to wake up. Let's be very clear on that. The decision to wake up is impulsed by You from that Place of Excellence in You, and it's not a calculated decision, calculated to have a particular effect. It's a decision to be unconflicted within yourself any more. That's what it is.

Again.

RAJ READING: *I promised you that the mind that made the decision for me is also in YOU, and that you can let it change you just as it changed me.*

RAJ: This states in a different way what I told you last week. The Holy Spirit, your own Real Self, your own Real Mind, operates according to different Laws than your ego sense of self does. It operates according to God's Laws, where your ego responds according to the laws set up by the mutually-agreed-upon definitions that all of you have made-up together.

They serve two different purposes. One is a service of self-protection, and the other is a Service of Extension.

Therefore, as you begin to reach out to the Holy Spirit, even though you now know that it's your own Real Mind, it is at the beginning going to be exactly like reaching out to something different than you, something that will require you to yield up your self-trust in favor of. Again, it's just another way of saying that waking up is not a matter of ego self-improvement; it's a matter of abandoning the ego and making a choice for That Of You Which Is Real and Sane. It's really a matter of being willing to forget insanity.

Again.

RAJ READING: *I promised you that the mind that made the decision for me is also in YOU, and that you can let it change you just as it changed me. This mind is unequivocal because it hears only ONE voice and answers in only ONE way. You are the light of the world with me. Rest does not come from sleeping but from waking.*

RAJ: Oh, you cannot imagine the Joy of the Peace and the Effortlessness of Being **Infinitely** as compared to the effort and strain it has taken you to experience things finitely. Trust me on this.

RAJ READING: *The Holy Spirit is the call to awake and be glad. The world is very tired because it IS the idea of weariness. Our task is the joyous one of waking it to the Call for God. Everyone will answer the Call of the Holy Spirit, or the Sonship cannot be as one. What better vocation could there be for any part of the Kingdom than to restore it to the perfect integration that can make it whole?*

RAJ: So, if you ever wondered what you were here for, now you know. You're here to wake up from the repetitive process of falling asleep and having dreams called incarnations. You're here to wake up from falling prey to the distraction of looking at the Kingdom of Heaven through the lens of mutually-agreed-upon definitions. That's what you're here for. So that you don't have these endlessly repetitious experiences of Reality through the distorting lens of false perception.

When you wake up, you're not going to go anywhere. You're just going to see **here** with fresh eyes in which everything you see is some Aspect of God embodying His Purity, His Beauty, His Loveliness, and His Indivisbleness. Universal Indivisibility while at the same time being Infinitely Expressed.

Continuing.

RAJ READING: *Hear only this through the Holy Spirit within you, and teach your brothers to listen as I am teaching you. When you are tempted by the wrong voice, call on me to remind you how to heal by sharing my decision AND MAKING IT STRONGER. As we share this goal we increase its power to attract the whole Sonship, and to bring it back into the Oneness in which it was created.*

RAJ: And I'm going to say, "and in which it has forever continued to be even though no one is noticing it because they are distracted by the thrill of independence."

Continuing.

RAJ READING: *Remember that "yoke" means "join together" and "burden" means message. Let us reconsider the Biblical statement "my yoke is easy and my burden light" in this way; let us join together, for my message is...*

RAJ: Capital "L".

RAJ READING: ... *Light.*

RAJ: You see, you keep looking for something in the **Course** to miraculously change your life in the world. But that won't happen until something else happens first, and it's called joining. It's called abandoning your independent stance. And you know what? It's not possible to join with egos. It's not possible. The only thing it's possible to join with is something that's Real. And that which is Real Is Divine.

Continuing.

RAJ READING: *I came into your minds because you had grown vaguely aware of the fact that there IS another way, or another Voice.*

RAJ: It doesn't matter whether I was saying this to Helen and Bill or not. If you are experiencing Me in your mind, it is because you have grown vaguely aware of the fact that there is another way or another Voice.

RAJ READING: *Having given this invitation to the Holy Spirit, I could come to provide the model for HOW TO THINK.*

RAJ: This is very important.

RAJ READING: *Psychology has become the study of BEHAVIOR, but no-one denies the basic law that behavior is a response to MOTIVATION, and motivation is will. I have enjoined you to behave as I behaved, but we must respond to the same mind to do this.*

RAJ: You see?

RAJ READING: *This mind is the Holy Spirit, Whose will is for God always.*

RAJ: *Not for you!* Not for you. The Holy Spirit's Will is for God. God's Will is for You. You already are God's Will In Expression. You are the Presence Of God Embodied. And there's nothing more nor less than the Infiniteness Of God constituting the Presence That You Are.

Again.

RAJ READING: *I have enjoined you to behave as I behaved, but we must respond to the same mind to do this. This mind is the Holy Spirit, Whose will is for God always. He teaches you how to keep me as the model for your thought, and to behave like me as a result.*

The power of our joint motivation is beyond belief but NOT beyond accomplishment. What we can accomplish together HAS no limits because the Call for God IS the call to the unlimited. Child of God,...

RAJ: Brother and Sister. I'm inserting that.

RAJ READING: *...my message is for YOU, to hear and give away as you answer the Holy Spirit within you.*

RAJ: It's a whole shift of Being for you. A shift from getting to giving. A shift from self-protection to Loving your Brother enough to be benign in his experience, and therefore be a demonstration of the fact that fear is not called for, and thereby be an inspiration to him to dare to have the confidence to set aside his conviction that self-protection is essential.

Everyone is indeed becoming clearer. I may not be providing opportunity very frequently for dialog, for interaction, but **our** Communion, Mine with each of You, is very definite and is going on whether you are able to interact on Sunday afternoons. And your increasing Clarity is nurtured, you might say, fertilized and protected by Me and by your Guides.

And you want to know something? Your own Real Self, the Holy Spirit, is experiencing Joy as all of this becomes clearer to you. And you're going to begin to experience it as Joy felt for no good reason. And I want you to know that when you have that experience of feeling Joy for no apparent reason, that this is a True Experience Of Your Real Mind. And in your recognizing that when it happens, it will constitute a further act of Integration and Unification.

Now, I do not mean to imply by anything I've said today that there is not going to be healing in your world. I am not saying that you should not expect a reversal of financial disaster, or that you should not feel it is

important to be healed of a disease. All I'm saying today is that before you tackle healing a disease, before you tackle the correction of a financial disaster, that you make sure that you've done everything you can not to rely upon your ego to do it. And that the means for avoiding investing further energy into your ego is to ask of the Holy Spirit or to ask of the Father, "What is the Truth here?" The Call, the necessity is for abandoning the isolation and joining with the Father, or the Holy Spirit that speaks for the Father, so that the healing or the reversal of misfortune cannot ever be attributed to the expression of will on your part. Every single time you think that your expression of will has accomplished something, it has strengthened your faith in the utilization of will power, which has caused your back to be turned more solidly toward the Altar.

The **Course** is not about improving the ego or its skills. It's really about the Divine You coming out of the closet. And you know what? There's no way for you to be "out-ed." No one else can "out" you unfortunately, or fortunately. So, you can feel comforted if you want to that nobody can demonstrate to anybody else your Divinity, or your Capacity to Experience perfect Health, perfect Harmony, all the Abundance you might ever want. No one will ever expose your Capacity to be Meaningful. Don't worry. It won't happen until you make the decision to make commitment to the Voice for Truth that is the Holy Spirit which is your own Real Mind.

I love you all. And I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 5 – HEALING AND WHOLENESS
Section – THE GUIDE TO SALVATION
First Edition – p. 72 / Second Edition – p. 78
Sparkly Book – p. 99

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the internet.

Before we begin reading, I want to remind you of something we read a couple of weeks ago, the statement being, "The Holy Spirit is nothing more than your Real Mind."

[Editor's Note: *The Holy Spirit is nothing more than your own right mind. (SB p. 94)*]

RAJ: You will find me emphasizing this somewhat frequently because in the first and second editions of the **Course** that statement was changed to read, "The Holy Spirit is in your mind."

[Editor's Note: *The Holy Spirit is in your right mind, as He was in mine. (T-#67/73)*]

RAJ: What I said to Helen was, "The Holy Spirit is nothing more than your Real Mind." I am emphasizing this repetitively because if you only have the first or second edition of the **Course** available to you, you have no occasion to hear what I actually said which is significantly different in its meaning. And so you need to be reminded.

The Holy Spirit is nothing more than your Real Mind. Why say "nothing more"? That in a way sounds belittling. But what it actually is, it is expansive in terms of what your Real Mind is. Your Real Mind is the Holy Spirit.

Now I'm also going to repeat again that the Holy Spirit—your Real Mind—works on the basis of entirely different Laws than your egos do. Your egos operate according to the mutually-agreed-upon definitions that all of you have created together. The Holy Spirit operates according to the Laws of God. Mind you, although we're talking about your ego and we're talking about the Holy Spirit, we're talking about two different ways of discussing you. You see that? We're talking about two different ways of discussing **you**.

If you're into computers, you will understand that you can have two different operating systems. And a good example of that is the operating system that the Macintosh® uses and the Windows® operating system. When you use the Windows operating system, you cannot access and work in programs written for the Mac®. And if you have a Mac, you cannot access and utilize programs that are written for Windows. A better example could be the difference between Windows and Linux® because both of those operating systems can function on a PC [Personal Computer].

The Holy Spirit is one operating system, and your egos are another operating system. It's important to understand this because there's no transfer between the two. And that is why when I speak about your accessing that Place of Excellence in You, I'm not talking about a place of excellence, of goodwill, of loving kindness, of thoughtfulness, or of anything that would operate within the realm of your ego perception of yourself. That is not what I'm talking about. It isn't the very best of your ego.

The Place of Excellence in You is where this other operating system is functioning, where the Holy Spirit is, where your Real Mind is functioning right now, even though you're not paying any attention to it as a general rule.

And as I said last week the **Course** is not addressing your ego to improve it. It is addressing the Truth about the Place of Excellence in You, the Holy Spirit. That which is nothing more than your Real Mind. And in addressing it, it reminds you of It so that you become less invested in your ego sense of things, and will arrive at a point of saying, "Mmmm. I think I may want to change operating systems for a bit and explore what it's like to be out from my Real Mind."

Because they are exclusive of each other, you must reach out to something that at the moment seems not to be you. You can't just slip into your Divinity because your operating system has been one of aggressive and specific and focused use of the Kingdom of Heaven for the purpose of securing your separate safety, security and peace, as well as a well-defined sense of who you are on your own.

So, initially, it will seem as though the Holy Spirit is something different from you. And you will specifically have to reach out for It as though It is different from you. But if you understand as you do this that the Holy Spirit is nothing more than your Real Mind, you will be willing to reach out for It as though It's different from you because you want to **experience** the difference, you want to experience the difference in the operating system. And knowing that It is nothing more than your Real Mind that you are

reaching out for will give you a sense of confidence that this is a reasonable and intelligent and safe thing to do.

I've shared this before and it bears repeating again. When Paul sits down at a Gathering, before he begins he shifts gears. He changes operating systems. He sits there and says, "I allow only"—that's making one—"I allow only for that which expresses the Christ Consciousness. And I allow only for that which is in harmony with the capital 'P' Purpose of capital 'B' Being"—God. In other words, "Thy Will, not mine, be done." There's the transfer of power. There's the shift of operating systems. "Thy Will, not mine, be done. Let the reign of Divine Truth, Life and Love be established in me." And when he says this, these are not just words he is saying. Let the reign of Divine Truth, Life and Love be established in him. "And rule out of me all self-will." There's the abandonment of the other operating system. And then there's a prayer, "And may Thy Word enrich the affections of all mankind and govern them."

Now in order to practice, shall I say in order to practice the Holy Spirit, not a good choice of words but it gives you the idea, in order to practice the Holy Spirit, you must make a point of shifting operating systems or intending to shift them many times a day. That is what I encourage you to do. Remind yourself that there's another operating system from which you can **be** in your daily life. Remind yourself and then invite It. And in the invitation, acknowledge that you're willing to abandon all self-will, which means ***being in charge***.

This section is entitled:

RAJ READING: ***The Guide to Salvation***

RAJ: Well, the Guide to salvation is the Holy Spirit, that which comes forth from a Place of Excellence in You.

RAJ READING: ***The way to learn to know your brother...***

RAJ: Notice it didn't say, "The way to learn how to wake up." The ***Course*** keeps you well-focused on where it's at. Waking up has something to do with you learning to know your Brother.

RAJ READING: ***The way to learn to know your brother is by perceiving the Holy Spirit in him. We have already said that the Holy Spirit is the bridge or thought-transfer of perception to knowledge,...***

RAJ: In other words, it is the shift from misperception of your Brother, or misperception of the Kingdom of Heaven into the Experience of Knowing your Brother, Knowing the Kingdom of Heaven, the direct Experience of What It Truly Is.

RAJ READING: *We have already said that the Holy Spirit is the bridge or thought-transfer of perception to knowledge, so we can use the terms as if they were related because, in His mind,...*

RAJ: The Holy Spirit's.

RAJ READING: *...they ARE. The relationship MUST be in His mind because, unless it were, the separation between the two ways of thinking would not be open to healing.*

RAJ: In other words, the Holy Spirit must be able to recognize both operating systems. Because if It didn't, It could not help you, It could not help **you** to shift from one to the other. It would be impossible and you would be forever asleep.

RAJ READING: *He...*

RAJ: The Holy Spirit.

RAJ READING: *...is part of the Holy Trinity because His mind is partly yours and also partly God's. This needs clarification, not in statement since we have said it before, but in EXPERIENCE.*

RAJ: Well, how do you think it's going to translate into experience if it doesn't involve your relationship with your Brother? Involvement. It won't. It can't.

Now you notice that I have not invited your questions for a while, and we've just been discussing the **Course**. And the reason is because at this point there's a very clear exposition of the way things work and what it is that's working. And this understanding must be gained, I'm going to say, intellectually if you're going to arrive at a point where you're going to yield to the Holy Spirit. You must understand that the Holy Spirit is not something apart and different from you but **is** your Real Mind.

Now, continuing.

RAJ READING: *The Holy Spirit is the IDEA of healing. Being thought, the idea GAINS AS IT IS SHARED.*

RAJ: Again, how is it going to be shared if it isn't extended to a Brother or a Sister? How is it going to be shared if there isn't involvement?

Continuing.

RAJ READING: *Being the Call FOR God, it is also the idea OF God.*

RAJ: You see? It is the Idea Of Something that isn't embraced in the ego operating system.

RAJ READING: *Since YOU are part of God, it is also the idea of YOURSELF, as well as of all the parts of God.*

RAJ: So you see, what the Holy Spirit is as you consider It, as you open up to It, is far more expansive and all-inclusive than you might have imagined, which means that your Real Mind is far more inclusive and expansive than you might imagine.

Continuing.

RAJ READING: *The idea of the Holy Spirit shares the property of other ideas because it follows the laws of the Universe of which it is a part.*

RAJ: Mind you, all of this is talking about **You!** Isn't it far more interesting to be reading about you than some disembodied Holy Spirit that God brought into existence the moment you chose to be separate and is there to be your distant but really connected Guide? Your Guide is **your** Right Mind that reflects God and functions according to the Laws of God, and is therefore inseparable from the Whole Universe and inseparable consciously. I'm going to say "mentally" but that's not the best word. It is inseparable consciously with every other consciousness.

And so your Right Mind is the Intimate, Conscious Experience of every thing and every one with no walls. And in that Experience you find that every thing and every one is **You** Infinitely speaking, but not "you" like you ever considered yourself before. You Infinitely, You The Very Presence Of The Mind Of God Being What God Is Being.

Don't fuss. Don't wish you could ask questions right now. Just hear the meanings that I'm expressing and let them register and let them settle. Let them **be** in you.

Again.

RAJ READING: *The idea of the Holy Spirit shares the property of other ideas because it follows the laws of the Universe of which it is a part. Therefore, it is strengthened by being given away. It increases in YOU as you give it to your brothers.*

RAJ: This "you" that it is speaking of that it increases in is this tiny, isolated sense of yourself. And as long as you're insisting upon being tiny and isolated and alone, with distance, walls, impenetrability between you and your Brothers and Sisters, then the only way in which this new operating system is going to take precedence is when you **consciously** choose to extend the Father's Love **to** your Brothers and Sisters. And as that is done, it increases the Idea of the Holy Spirit. It increases the Presence of the Holy Spirit both in you and in your Brothers and Sisters.

Continuing.

RAJ READING: *Since thoughts do not have to be conscious to exist, your brother does not have to be aware of the Holy Spirit, either in himself or in you, for this miracle to occur.*

RAJ: Again, a little bit of leaven leavens the whole lump. Your increasing awareness of the existence of the Holy Spirit **as** your Real Mind and the lessening of your resistance to that fact, leavens the whole of the Brotherhood of man. It changes everyone. Those who are awake experience you as being more conscious of them. And those who are not awake are to some degree less asleep than before. And no one has to be aware of it in order for it to occur as long as **one of you** is making the shift of operating systems, even if it's for a fraction of a second.

Continuing.

RAJ READING: *Your brother may have dissociated the Call for God, just as YOU have.*

RAJ: In other words, put it out of sight, out of mind, and is ignoring it so that it can have the frightful delight of believing that he or she is independent, alone, vulnerable, but capable of overcoming the vulnerability, and in the process of overcoming the vulnerability demonstrating its actual existence. Crazy.

Continuing. Reading again.

RAJ READING: *Your brother may have dissociated the Call for God, just as YOU have. The dissociation is healed in BOTH of you as YOU become aware of the Call for God in him, and thus acknowledge its BEING.*

RAJ: You know, if you realize even slightly that there's the Holy Spirit in you, the Call for God in you, you immediately recognize that it's true of every one of your Brothers and Sisters. And so now a new set of messengers have been sent out into your world to your Brothers and Sisters that must come back to you confirming the Holy Spirit in them. And now the leavening has increased.

Continuing.

RAJ READING: *There are two ways of seeing your brother which are diametrically opposed to each other. They must both be in YOUR mind because YOU are the perceiver.*

RAJ: Mind you, it doesn't say you are the Knower, the capital "K" Knowing of Truth. You are the perceiver.

RAJ READING: *They must also be in HIS because you are perceiving HIM.*

RAJ: Now, let's be clear here. It doesn't mean that it must actually be in him. But because you are in a state of perception, everything that is true about you will have to be true about him *in your mind*.

What is the answer to this? The solution? I'm reading.

RAJ READING: *See him through the Holy Spirit in HIS mind...*

RAJ: And here the word "His" refers to Holy Spirit.

RAJ READING: *See him...*

RAJ: Your Brother.

RAJ READING: *...through the Holy Spirit in HIS...*

RAJ: The Holy Spirit's.

RAJ READING: *...mind and you will recognize Him...*

RAJ: The Holy Spirit.

RAJ READING: *...in YOURS. What you acknowledge in your brother you ARE acknowledging in yourself, and what you share you strengthen.*

RAJ: Now again understand that this is a Law. *What you share you strengthen* and it's true in both operating systems. And so what you share from the ego strengthens the ego. And what you share from the Holy Spirit, the other operating system in you, is strengthened.

Now just for one further point of clarity. There's really only one operating system, and it's the Holy Spirit. The operating system called the ego is an imagined operating system made-up out of whole cloth, out of absolutely nothing, pure fantasy. But, being the Christ That You Are, being the Holy Son Or Daughter Of God That You Are that you can't stop being, you are using all of your Divine Power, if I may put it that way, to energize your fantasy. And you are bringing all of your Omnipotent Capacity to bear upon the reinforcement of your fantasy and the commitment to your fantasy so that you become highly focused. So highly focused on your fantasy that you block everything else out and you seem to make your fantasy real to you.

But understand this. All the time that you are seeming to succeed in making a fantasy real, you are doing it with That Which will forever keep it false. You are using your Capacity As The Christ, which means that that which negates the false sense of you is ever-present and keeping the sense of

yourself that you're trying to establish from becoming real in any way. What you are using to create a fantasy is constantly negating the fantasy.

Continuing.

RAJ READING: *The Voice of the Holy Spirit IS weak in you. That is why you MUST share it.*

RAJ: You see that? By sharing It, you strengthen It. By sharing It, you embody It. By sharing It you energize It in your life, in your awareness, and It does not remain successfully hidden out of sight, therefore out of mind, and bind you to total ignorance, you might say.

Continuing.

RAJ READING: *It must be INCREASED in strength before YOU can hear it. It is impossible to hear it in yourself while it is so weak in your OWN mind.*

RAJ: Or shall I say, so blocked in your own mind.

RAJ READING: *It is not weak in itself, but it IS limited by your unwillingness to hear it. Will itself is an idea, and is therefore strengthened by being shared.*

RAJ: You remember I mentioned that at the beginning of each Gathering Paul says, "Thy Will, not mine, be done. And let the reign of Divine Truth, Life, and Love be established in me and rule out of me all self-will."

There is will in both operating systems. In the ego operating system you think it's yours. You think it's a possession and something that gives you authority. In the Holy Spirit the Will is the Father's Will which All That The Father Is Be-ing yields to. In other words, the Infinite Creation of God is forever **yielding to God** by not claiming an existence of its own in its own right. You see?

Continuing.

RAJ READING: *Will itself is an idea, and is therefore strengthened by being shared. If you make the mistake of looking for the Holy Spirit in yourself alone, your meditations will frighten you because, by ADOPTING the ego's viewpoint, you are undertaking an ego-alien journey with the ego as GUIDE. This is BOUND to produce fear.*

RAJ: And this is exactly why as you begin the shift of operating systems, you have to abandon the valuing of your ego and of your present sense of everything. And you must reach outside of the boundaries of it completely. You must reach out to the Holy Spirit as though it is something different

from you. Because if you don't do that, you will have nothing to **yield** to, and yielding is the essential means of breaking the dream of isolation and waking up.

Continuing.

RAJ READING: *Delay is of the ego because time is ITS concept. Delay is obviously a time idea. Both time and delay are meaningless in eternity.*

RAJ: In other words, in the other operating system.

RAJ READING: *We have said before that the Holy Spirit is God's ANSWER to the ego. Everything of which the Holy Spirit reminds you is in direct opposition to the ego's notions because true and false perceptions are THEMSELVES opposed.*

RAJ: Now listen to this.

RAJ READING: *The Holy Spirit has the task of UNDOING what the ego has made.*

RAJ: Uh oh! Uh oh! So your egos have been put on notice. But you must understand this so that you don't approach the **Course** thinking that what it's going to uncover to you is going to be helpful to your ego. If that's clear to you, then you will be able to more clearly see that the **Course** is going to help you shift operating systems whereby you become free of illusions. How? By coming into the conscious clear Experience of your Real Mind. And that is not a frightening proposition. You can swallow that. You can embrace that. And you can dare to explore that.

Reading.

RAJ READING: *He...*

RAJ: The Holy Spirit.

RAJ READING: *...undoes it in the same realm of discourse in which the ego itself operates, or the mind would be unable to understand the change.*

RAJ: Divine Love always has met and always will meet every human need. In other words, Divine Love meets you right where you are, right where the human need is, right in the same realm of discourse in which the ego itself operates. So rather than trying to escape the world and the universe, let the Holy Spirit in right where the need is, right where the world seems to be.

The world and universe, all of creation, is not something to rise above. It is something to invite the Holy Spirit into. Relationships aren't something to be gotten out of but something to invite the Holy Spirit and Its perspective

into. Why? So that you might be able to share it with your Brother and strengthen It by the sharing.

Continuing.

RAJ READING: *We have repeatedly emphasized that one level of the mind is not understandable to another.*

RAJ: In other words, one operating system is not understandable to another operating system.

RAJ READING: *So it is with the ego and the Soul; with time and eternity. Eternity is an idea of God, so the Soul understands it perfectly. Time is a belief of the ego, so the lower mind, which IS the ego's domain, accepts it without question.*

RAJ: We might also call the lower mind the *imagined* mind, the fantasy mind.

Continuing.

RAJ READING: *The only aspect of time which is really eternal is NOW. That is what we really mean when we say that "now is the only time." The literal nature of this statement does not mean anything to the ego, which interprets it, at best, to mean "don't worry about the future." That is not what it really means at all.*

RAJ: Now is the present. The Presence, the present is where Presence presents Itself, where God Be's.

Continuing.

RAJ READING: *The Holy Spirit is the Mediator between the interpretations of the ego...*

RAJ: One operating system.

RAJ READING: *...and the knowledge...*

RAJ: Or capital "K" Knowing.

RAJ READING: *...of the Soul.*

RAJ: The other Operating System.

RAJ READING: *His ability to deal with symbols enables Him to work AGAINST the ego's beliefs in its own language.*

RAJ: Mind you, your... I'm going to go back and reread this. Your Real Mind is the mediator between the interpretations of your fantasized mind

and the Knowledge of the Soul. Your Right Mind's ability to deal with symbols enables It to work against your ego's beliefs in its own language.

[Editor's Note: Actual next sentence: ***His equal ability to look BEYOND symbols into eternity also enables Him to understand the laws of God, for which He speaks.***]

RAJ: Your Real Mind's equal ability to look ***beyond*** symbols into eternity also enables It to understand the Laws of God, for which It speaks.

It's really important for you to read this understanding that when it refers to the Holy Spirit, it is referring to ***your*** Real Mind. This is integrating. And this affirms the Integrity of your Being divinely speaking that you never lost and which is fully functional in you right now. In the realization of this, it strengthens your ability to abandon your obsession with and commitment to the mutually-agreed-upon definitions, the infrastructure, the operating system of the ego.

RAJ READING: ***He...***

RAJ: The Holy Spirit.

RAJ READING: ***...can thus perform the function of REINTERPRETING what the ego makes, NOT by destruction, but by UNDERSTANDING. Understanding is light, and light leads to knowledge.***

RAJ: Or capital "K" Knowing.

RAJ READING: ***The Holy Spirit...***

RAJ: Your Real Mind.

RAJ READING: ***...is IN light because He...***

RAJ: It.

RAJ READING: ***...is in you who ARE light,...***

RAJ: You see? You are Light.

RAJ READING: ***...but you yourselves...***

RAJ: From the ego's vantage point.

RAJ READING: ***...do not know this. It is therefore the task of the Holy Spirit to reinterpret YOU on behalf of God.***

RAJ: And what it doesn't say here is, "to you." That's the way Sanity returns. When your Real Mind, your capital "S" Sanity reinterprets your

delusions to you and leaves you with understanding and thus brings about re-Integration.

Do you see how cohesive and integrated the means of Coming Home is? The essence of What You Divinely Are becomes the building blocks of your Awakening. That's Integrity and that's Love. And it requires you to be willing to honor something in you beyond your current limited definitions of yourselves. And to the degree that you acknowledge and value the Something Of Essential Integrity in you and you let It find experiencing, or extension, It becomes strengthened in you and in your Brother and Sister and in your world because there are no private thoughts.

You're not tiny and you're not separated, and therefore the Essential You exists, functions, acts in its Wholeness which is Universal. When you are awake there is nothing you can do or be that does not constitute a Universal Experience for All That Exists. That's how expansive the benefit of your sharing is.

Continuing.

RAJ READING: *You cannot understand yourselves alone. This is because you have no meaning APART from your rightful place in the Sonship, and the rightful place of the Sonship in God.*

RAJ: Another way of saying this is what was said earlier, that you have no meaning separated from your Father. Denying your Father, existing separate from your Father causes you not to be a Son or a Daughter. It causes you to lose the experience of your Identity, and without Identity you are meaningless. You see?

RAJ READING: *You cannot understand yourselves alone. This is because you have no meaning APART from your rightful place in the Sonship, and the rightful place of the Sonship in God. This is your life, your eternity, and YOURSELF. It is of this that the Holy Spirit reminds you. It is this that the Holy Spirit SEES. This vision invariably frightens the ego because it is so calm. Peace is the ego's greatest enemy because, according to ITS interpretation of reality, war is the guarantee of its survival.*

RAJ: That's part of the underlying structure of the other operating system.

RAJ READING: *The ego becomes strong in strife. If you believe there IS strife, you will react viciously because the idea of danger has entered your mind. The idea itself IS an appeal to the ego.*

RAJ: But listen to this.

RAJ READING: *The Holy Spirit...*

RAJ: Your Real Mind.

RAJ READING: *...is as vigilant as the ego to the call of danger, opposing it with His strength just as the ego WELCOMES it with all its might.*

RAJ: So, if there's any question in anybody's mind about whether there's a difference between right and wrong, or that it's just a matter of one man's meat is another man's poison, let us no longer be confused about this. There is right and wrong. There is that which is opposed to something else between which a choice has to be made.

Continuing.

RAJ READING: *The Holy Spirit counters this welcome by welcoming peace. Peace and eternity are as closely related as are time and war. Perception as well as knowledge...*

RAJ: Or capital "K" Knowing.

RAJ READING: *...derives meaning from relationships.*

RAJ: That's the same in both operating systems.

RAJ READING: *Those which you accept are the foundations of your beliefs.*

RAJ: The infrastructure. The operating system.

RAJ READING: *The separation is merely another term for...*

RAJ: What? Not a distance between you and your Father, but...

RAJ READING: *...a split mind.*

RAJ: It's one part of you separated from another part of you by a conscious act of denial of the part that's being left out in the cold, the part that's being ignored. That's the separation. It's not really a separation from God. It's a movement from the clear Experience of Reality into a purely fantastic imagined experience.

Again.

RAJ READING: *The separation is merely another term for a split mind. It was not an act, but a THOUGHT. Therefore, the idea of separation can be given away, just as the idea of unity can. Either way, the idea will be strengthened IN THE MIND OF THE GIVER.*

RAJ: Again, either way it's a law. Either way the idea will be strengthened. Where? In the mind of the giver.

Do you see why this needs to be addressed before we talk about... well, let's say how to do miracles, how to change your world, how to heal, how to redeem, how to regenerate, how to bless? If you don't realize that you've been operating according to an operating system which at some point you imaginatively created for yourself, then you are lost. You're totally unconscious of anything except the trap of the fantasy that you are consumed by.

When you learn that it is an operating system and not a fact, and that there is another operating system and the other operating system is valid, but the one you've been using is invalid, you have made an unsettling discovery. One that is appropriately called a **disillusioning** discovery. Disillusioning because you're in a position of recognizing that there is an illusion that can be abandoned because there's a real operating system. So you're not lost, but everything that you had valued isn't really valuable.

And so, if you don't understand this, and if you don't realize that the Call for God is a call to another operating system, you will just continue to take every new spiritual expression and try to use it from the operating system currently in use and will remain stuck. What we're uncovering here is the fact that there are two operating systems going on in you. Not operating systems being enforced from some outside source but entirely within the singular presence that you are. One of them disintegrates you and one of them integrates you. Knowing this means that you can now make a choice. But making the choice is going to require that you yield what you have valued to that which is apparently unknown to you because you have so successfully blocked It off from yourself. But now you know the direction to move in. And you know that the Holy Spirit is your own Real Mind, and that therefore any exploration into It will constitute an increased Integrity of your Essential Valuable Being.

So now you know what needs to be addressed. And in the addressing of that successfully by persistence until the connection is made and then the broadening of the connection, you will find through the reinterpretation of everything that you've been aware of by the Holy Spirit, by your Real Mind, you will shift operating systems. You may not do it wholly all at once. You may do it as Paul does it; frequently but not all the time. But every moment you spend connected to the Holy Spirit, your Real Mind, you find yourself extending, giving, sharing what you find yourself Knowing in that Place. And the extension of it always involves the acknowledgement that the Truth you're experiencing is true about your Brother, and therefore about yourself, and the leaven increases the leavening.

Continuing.

[Editor's Note: Raj did not read: *The ego is the symbol of separation, just as the Holy Spirit is the symbol of peace. What you perceive in others you are strengthening in YOURSELF.*]

RAJ READING: *You...*

RAJ: From the old operating system.

RAJ READING: *...let your mind misperceive, but the Holy Spirit...*

RAJ: Your Real Mind.

RAJ READING: *...lets your mind reinterpret its own misperceptions.*

RAJ: Now that's called education. And that's called learning. And that's called change. And that's called redemption.

Continuing.

RAJ READING: *The Holy Spirit is the perfect teacher.*

RAJ: Can you imagine a Teacher more perfect for you than your Self with a capital "S"? If you stop to think about it, it's quite incredible the way your reawakening is set up because it's so full of Integrity. And it's so foolproof.

Again.

RAJ READING: *The Holy Spirit is the perfect teacher. He uses only what your minds ALREADY understand to teach you that you do NOT understand it. The Holy Spirit can deal with an unwilling learner without going counter to his will because part of his will IS still for God.*

RAJ: Part of your will is still for God.

RAJ READING: *Despite the ego's attempts to conceal this part it is still much stronger than the ego, even though the ego does not recognize it.*

RAJ: That in you which is the Will for God, no matter how much you've blocked it from your awareness, is still stronger than the infrastructure of mutually-agreed-upon definitions that you have created.

Continuing.

RAJ READING: *The Holy Spirit recognizes it perfectly because it is His own dwelling place, or the place in the mind where He is at home.*

YOU are at home there, too, because it is a place of peace and peace is of God. You who are part of God are not at home EXCEPT in His peace. If peace is eternal, you are at home only in eternity. The ego made the world

as IT perceives it, but the Holy Spirit, the REINTERPRETER of what the ego made, sees it only as a teaching device for bringing you home.

RAJ: And so I and the Holy Spirit say, "Look at the roses. Look at the petals. Look at the glass on the glass-topped table and be willing to see something new there, something that doesn't fit the definitions that you've given to it. Be willing to see the Presence of God. Be willing to see an Idea there, rather than matter. Be willing to see the Substance of Spirit there, instead of the substance of matter. Look with innocent eyes."

Continuing.

RAJ READING: *The Holy Spirit must perceive time and reinterpret it into the timeless. The mind must be led into eternity THROUGH time because, having made time, it is capable of perceiving its opposite.*

RAJ: Remember I said before that the only "creative"—and that word "creative" should be in quotes—the only "creative" capacity you have as an ego is to block the Experience of Creation. There is no capacity to make a new creation. So the only capacity you have as an ego to be "creative" is to block off more and more and more of Creation from your Conscious Awareness.

So:

RAJ READING: *The mind must be led into eternity THROUGH time because, having made time, it is capable...*

RAJ: It *is* capable.

RAJ READING: *...of perceiving its opposite.*

RAJ: If you are capable of seeming to create something for yourself through an act of denial of Reality, then you know at the bottom line there is a choice other than what you're experiencing because you used that other choice as the point of denial in order to create the illusion.

SEEKER (Susan): [faint, no microphone] It's too much. It's too much. I have to speak up from my integrity.

RAJ: No, this needs to be...

SEEKER: [with microphone] Well, okay. I've just got through spending six weeks reading a manual from my sewing machine that I don't understand. And then I go take a class and I have a teacher reading that manual to me, and I'm sorry, I don't get that manual. Now I don't learn this way. I can't learn this way. It's, you know, it's bulldozing my mind and I have to speak up.

I learn by taking one jewel and assimilating it and embracing it fully. When I have this wealth of one concept after another being presented, I can't absorb it. And there are so many questions I have after each paragraph, I have to speak up and say something. I have to say I can't move this fast because I want to learn what's in here.

And so I have to say, you know, either I have to wait... I'm so... it raises my frustration level much like a child must who first enters first and second grade, you know, and they're on to the fourth grade material. I have to say something here because if I don't I'm overlooking what I intuitively love about this book, but yet not fully understood.

Now Paul and I have discussed this behind the scenes already. This is not new. I'm not throwing something at him. But I've got to speak up here because we're all involved in this. And I've already run over must be ten different ideas that I'm not grasping. Now maybe the human mind may never grasp it but somewhere I've got to be in sync with it. So I'm begging can we move a little slower where I am not getting enough examples for in depth understanding.

And I wonder if others in the group are feeling this way. I just had to say it.

ANOTHER SEEKER: I'm coming unglued. I'm coming unglued absolutely.

ANOTHER SEEKER: I'm not. I'm right with you.

ANOTHER SEEKER: Fast or slow once in a while I get.

ANOTHER SEEKER: I'm really following with this. For me, and it's only because I had a really odd experience back in like 2000. It's called like a kundalini experience and it was just like my mind was really opened. And this was like I had a vision and it was just like there was nothing but white light, you know, with God and it was just pure peace and everything like that. And then for some reason I felt a fall or a separation take place. And it was just like all of a sudden it was just like I've fallen and it was one mass ball of light and it was falling in a spiral circle and it seemed to create the stars and everything. And then I seem to be on this planet and it seemed like my consciousness had been split asunder and thrown everywhere.

And what I found was, is that from what you're saying is, is that everything that I'm seeing and everything like that is just the idea that I had of separation. And that as I start to open myself up and let go of my ego definitions of who I think I am and start loving and opening up to everything, the Reality of the situation of being in the real world with God and everything will be my full experience as I open up and allow the Holy Spirit to make that conscious again. I fully understand what he's saying.

ANOTHER SEEKER: I'm feeling very connected with what Susan was expressing. And as I'm hearing you read on and explain this, my mind is working in picture form and I'm trying to get an analogy that would help me to understand from this ego perception that I'm experiencing. And one of the things that came to my mind that was sort of helpful was, you know, I'm seeing this paper cup on the table and imagining that if there's an infilling of Love that comes into this perception, ego perception that I'm seeing myself as a paper cup that can be filled from meditating, let's say. And then if I say, "okay, now I've got this infilling" and I close the top of that paper cup and say, "now this is mine, I have this," then I'm closing off the capability of continuing to be filled so that I'm overflowing and then I actually have the capacity to love and to give, but it's not my giving. It's the overflowing of the Holy Spirit that is just filling this to overflowing. And I just... my ego perception wants to take credit for extending Love, and when I try to do that I block the flow of Love.

RAJ: Indeed.

SEEKER: So it's kind of... I don't if that's helping. But when you're saying that by giving we're reinforcing that experience...

RAJ: Strengthening it.

SEEKER: Strengthening it. To me I can't give something that I don't have and so...

RAJ: That is...

SEEKER: ...I don't have any love of my own from an ego standpoint except a sort of a bargain kind of idea of love. And the Real Love Is Of God.

RAJ: Indeed, and one of the elements that allows you to know whether it's coming from the ego or from the Holy Spirit or the Father is that when it is not from your ego, you will have no way of making a connection to what has happened where you can say, "I was responsible for that. I did that." You will know you were *involved* but there will be no way to feel that you authored it. You will know that you were inseparable from it and you will have the joy of the experience, but afterwards you will have to say something to the effect that, "I was filled with inspiration and what came forth was incredibly beautiful, wonderful or helpful, but," quote, "It didn't come from me," unquote, meaning I wasn't the originator of it.

SEEKER: So we can remain innocent that way.

RAJ: You could look at it that way, yes.

When it's from the ego you will definitely be able to take credit for it and feel pride around it. Now it is an entirely new way of being to be the Presence of the Movement of Love without being able to take credit for it. To be something wonderful, to be the Presence of Fulfillment, to be a true agent for change is a new kind of experience because a personal sense of authorship is not connected with it in any way. But it doesn't bother you because there was such a complete experience of involvement with It that you were inseparable from It. That kind of experience of being a truly meaningful Presence without having authored the event, that is part of being from the new operating system.

And you will experience a sense of loss of the previous capacity you had to be able to take credit and to feel pride and to think that you knew that it validated you as a worthwhile being. There will seem to be the loss of that experience but it will be replaced by something entirely different, that being as I said the experience of being inseparable from the Movement Itself, of that Movement not being different from you in any way. And the only way I can put this is having the Experience of having been Meaningful because there is infinite feedback from all your Brothers and Sisters who are awake confirming, I'm going to say, God In The Event. This is a new way of experiencing Identity.

SEEKER: I've had glimpses of that in my past and I long for that to return. And I really want to appreciate Susan's courage to come forth and express the frustration that I feel too. But at the same time I also sometimes wonder... you know we get so much intellectual... I mean the words that are being given in this **Text** and your explanation, sometimes it almost seems it's, like Susan said, it's too much. And it sort of confounds the mind almost like one of those... what do they call those... Buddhist quatrains or something, I don't know what they called them, where it so confuses the mind that finally the mind just says, "I give up." And in that giving up then maybe there's a chance for us to feel the Love that's being extended.

And I really feel it here. When I come in the door and I smell Susan's cooking, [getting emotional] that fills me every bit as much as listening to you, Raj. I just... I'm sorry, I'm getting emotional. I want to pass the mic to somebody.

RAJ: Indeed, Susan, what you were feeling was like a child in a small river nine to twelve inches deep sitting on the rocky bottom and enjoying a little bit of buoyancy so that with a little push on the rocks, she would float a little bit and the current would move her. But then having moved or been moved by the current to an area a little shallower where the current was faster, finding that when she buoyed herself off the pebbles she was moved

faster than she anticipated, and felt a loss of control. Indeed, what I'm engaged in here doesn't have so much to do with the words as it has to do with having exactly the right ideas expressed in exactly the right timing so that it causes aha's to occur.

Now I'm going to honor at the same time your request. We have gone many weeks without the ability to interact. And so I'm going to invite everyone this week to give some thought to what we have talked about and what questions you have had. And we will devote next Sunday, or at least as much time as it takes to answer or explore the questions that concerns the doubts or whatever that you might have. This format will not continue indefinitely. It has been appropriate and it will continue to be appropriate for a short time.

I commend you for speaking up. And I encourage all of you whether it's here or whether it's when you're dealing with your own Guide, when you feel like you've just had it, then stop and have it out. Maintain that degree of integrity and realness with your Guide or the Holy Spirit or the Father.

SEEKER (previous): Or your wife.

RAJ: Someone said, "Or your wife." Your wife is as good an object of your affection as the Holy Spirit is. Yes. Yes.

ANOTHER SEEKER: I can't always go along with whatever's going on. And I've not found it to be a problem to stay with you all the while. And I don't get in the road. So what do you have, and I think I already know what the answer is, is that I accept. And we can go next week and ask all kinds of questions that we don't understand. Except my position...

RAJ: I want the questions to relate to what we have been reading about. It will not shift into, let us say, a typical Gathering where questions about all different subjects can be brought up. We're here discussing and exploring the ideas expressed in the *Course*.

SEEKER: And so being that, there's a good possibility that I don't have any questions. That my part is to be gracious and allow for the questions even though I would just love for you to continue on and just talk for hours and hours more and I wouldn't leave you ever. So that's my part is to just sit and listen to questions.

RAJ: Your Brothers and Sisters with questions are as worthy an object of your affection as Mark's wife is.

SEEKER: I agree. I agree. I knew the answer. And I go along.

SEEKER (Susan): Has this been on the internet?

RAJ: Yes.

SEEKER: One more thing. The value I see in pausing while we're moving along swiftly here is... I'll give an example. There's a paragraph here that's hanging me up. Mainly it's the language whether it's in this book or the other one. It's still the language that's hanging me up. I don't know if I should go into it.

RAJ: I will ask you to save it for next week.

SEEKER: May I say something though not about the *Course*?

RAJ: Certainly.

SEEKER: I hope I don't forget. Whatever paragraph would be hanging me up, if I happen to have an unrecognized part of me that's interpreting but imagining that I'm joined and I'm not paying attention to the level of frustration that I'm experiencing because there is an unrecognized part of me or of what I thought I was, interpreting it, I can't move any further until there is a shift of... it's like in meditation. Once you see that you're in a stuck level or an altered state, the moment you see it, the moment you grasp where that misperception was, the moment you see it, you can move beyond it.

But obviously there's some identification that I'm having here that's preventing me from seeing truly what's in that paragraph. And so I can't move forward. And the group's going to have to wait or I'm going to have to go over there and do my homework.

ANOTHER SEEKER: We'll wait.

SEEKER (Susan): You know, because...

RAJ: Indeed.

SEEKER: ...I have to recognize that what it was in that strata that I was seeing with that I don't need, in order then to get back into the movement and it be smooth sailing again. And that requires me to pause. If I don't pause, I will stay stuck where I am and everybody else moves forward, which increases my frustration. And they've all gotten it, but here I am stuck.

So I think it's a learning procedure, a process. And if somebody else were saying this, you know, I could feel quite impatient with it and say, "Come on. I know this stuff. I've known it for twenty years." Well, guess what? I know this stuff and I have known it for twenty years. But something's hanging me up. And I'm sorry to miss the beauty of letting this sink in,

because I want it to sink in and lift me even further out of a personal sense of self. Okay.

RAJ: Yes. Thank you. I know that there are others who thank you for speaking up.

We will end on this note of appreciation. And I look forward and I know many others look forward to next Sunday. Thank you for being very real.

I love you all.

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October 12, 2003--A Course In Miracles Study Group with Raj/Jesus

Discussion Today

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the internet.

I would like to start with some comments. The last time we gathered, we ended with a discussion about, let us say, the rate of **speed with which I was moving and the fact that there wasn't enough time for everything to settle in**, to be dealt with. And so I indicated that today we would take time for you to address portions of the book that we moved over quickly that there is lack of clarity about for you and that you wish to have clarity about.

I want to say something. We call this an ACIM Study Group and we have been for over a year discussing and moving through the *Course*. **But you know what? I'm not really here trying to illuminate the words in a book. This isn't about quote "a course of study" unquote. At the bottom line, the *Course* is all about *you*. It's not about the *Course*.**

My Function here is not to illuminate the *Course* but to illuminate you--Who You Divinely Are--to yourself, or shall I say, your Self, with a capital "S", to you. **You are the focal point because you are the ones having the dream, the nightmare. The book isn't having a dream. And the purpose of the book is to cause you to experience your Self more clearly.** The purpose of the book is to give you language and concepts that will undo the sense of yourself which you carry with you and reinforce and embody and actify, if I may put it that way, and undo it. The book is not the focal point. Your Real Self **is** and your, what you would call as an ego, your potential is the focal point. Divine potential, not ego potential.

So far, as we have read, I have been bringing the attention back to you, using it to help you see how you utilize your mind, and the starting point that you are using.

Last week, the last meeting I pointed out there are two different operating systems. One of the them is Real in You, and one is the one you have made-up. Everything that we have read up to this point has helped to provide language and concepts **that will allow you to grasp this. But you know what? We're at a point of transition here, you might say, out of the theoretical into the practical where it stops being something you're studying about; ideas that you're able to put together, classify, categorize, put into your memory banks, and then draw from, like legal boiler plate, phrases, statements that can be pulled out of a memory bank and put together in fresh new ways, intriguing ways, surprising ways.**

It's not about gathering anything from memory banks, and it's not about putting anything into memory banks. It's not about finding something new to incorporate into your mutually-agreed-upon definitions, refining them and perfecting them and making them be more spiritual while still functioning from an operating system which is purely imaginary and has nothing to do with Reality.

Your boiler plate, your definitions, and the way you have put everything together to give you a sense of what everything is about so you may feel secure, is what you are about to be willing to abandon, if indeed you want to wake up, if indeed you want to regain your Sanity. In abandoning this, it feels like abandoning your security. But you know what? Your security has always been derived from your ability to give quick responses because you can access your memory quickly and efficiently so that you have a rebuttal, you have an idea that **overrides the idea that has been expressed. That's not really security. It's just a good defense system.**

When you move into the other Operating System, you move into a place where your immediate response to anything is, **"I don't know what the answer is,"** and where you abandon the attempt to have the quick answer, the quick rebuttal that supercedes whatever came before it. Switching to the other Operating System is a matter of moving into the, I'm going to say, forever unknown and letting yourself be there in your Peace with the inevitable curiosity that will accompany it. **You may not know what the answer is, but you know there's a question. You know there's a need. And in the silence of not attempting to provide the quick rebuttal, the quick answer, you find insight, revelation occurring. You find yourself knowing in that moment what to do, what to say, how to phrase it, how to intone it. And you know what? Your behavior will always be a blessing. But you know something else? What you have found yourself expressing that constituted a blessing doesn't become a bit of information to store in your memory banks, because that is not the way the new Operating System works. It doesn't have any memory banks.**

The new Operating System where you have gone to the Place of Excellence in You and you have said, **"Thy Will be done, not mine,"** means that you forever stand at unknowing attention with curiosity, openness so that your appropriateness in every given moment is fresh and original and expresses the Living Will of God in the Now.

As you make the conscious and conscientious effort to **shift to the other Operating System, what I'm going to call the new Operating System, the Holy Spirit, as you make conscious and conscientious effort to do that more and more consistently and find yourself being able to be utterly appropriate in the moment, always**

with a blessing accompanying it, you will begin to find security in never knowing anything beforehand. A new experience of security will occur, and it will reinforce itself without your having to try to have to reinforce it. It will reinforce itself, not because you are consistently expressing a clear will, but because you are consistently being willful-less.

None of you realizes the degree to which the tone of your voice and your choice of words is governing your ignorance, is governing and securing your ignorance, your dream.

So, **you** have been my focus all along--not the **Course**. The **Course** is being used as a means of providing language that will allow you to somewhat gracefully shift from the current operating system to the Real Operating System in You. That's what it's all about.

Now, who has questions about what we've been discussing in the **Course** that you would like clarification on? And if you will give us the page numbers.

SEEKER: This would be on page 93.

RAJ: Of the sparkly book.

SEEKER: That's correct.

RAJ: Okay, this is for those who are in the first or second edition, this would be on the second page of chapter five.

SEEKER: Okay. Here it talks about giving; the whole idea of giving is losing and how...

RAJ: Which paragraph are you looking at?

SEEKER: It's the whole, it's "Healing as Joining." It's in that entire paragraph. For instance, in the last sentence it says:

SEEKER READING: *If you can accept the concept that the world IS one of ideas, the whole belief in the false association which the ego makes between giving and LOSING is gone. (H-#101)*

SEEKER: Do you see that, that last sentence there?

RAJ: Indeed.

SEEKER: Okay. The whole concept of this paragraph is about the whole idea of scarcity, I think, versus abundance. In other words, it makes the... it presents the concept that if you share a... if you give someone a thing... okay, it looks like you lose the thing and the other person gains it. But if you give a person an idea, it does not diminish your holding the idea but actually increases, makes it bigger. The other person has the idea and you have the idea, and the more people that believe in the idea the stronger the idea becomes.

RAJ: Indeed.

SEEKER: Here is what the... and now I want to take this concept and put it into my everyday life. So here's the question. Let's talk about... and of course scarcity in the lives of myself and others is often about money. The whole question of money. So my question that immediately came up for me was if you believe in this particular concept, if you believe in the idea of this particular concept, then would it be possible for you to experience a lack in your life as far as materiality is concerned?

RAJ: If you believe in this particular concept meaning?

SEEKER: The concept of giving is and sharing is increasing as opposed to giving as losing. You follow me?

RAJ: Yes.

SEEKER: Okay. So the thing that immediately came up for me was that if I'm totally 100% in belief of this idea, would I experience scarcity, lack, need in my life? In other words, is what... for instance, if I do experience scarcity, lack, and lack of whatever it is I feel I need to continue, is it because I'm not fully invested in this whole idea that this paragraph puts across? Does that make sense what I'm getting at?

RAJ: I am going to ask you to say it again more succinctly.

SEEKER: Okay. You want me to repeat the idea again? Okay. Let me see if I can find the exact sentence that... okay.

SEEKER READING: *If you think about it, you will see that, while this kind of thinking is totally alien to having THINGS,... (H-#101)*

SEEKER: That is, the idea of "when you give you lose."

SEEKER READING: *...even to the lower mind it is quite comprehensible in connection with IDEAS. If you share a physical possession, you DO divide its ownership. If you share an idea, however, you do NOT lessen it. ALL of it is still yours, although all of it has been given away. Further, if the person to whom you give it accepts it as HIS, he reinforces it in YOUR mind, and thus INCREASES it. (H-#101)*

SEEKER: So in the world of ideas, it's quite obvious. In the world of things, it's hard to see. So my question is if I fully invest, if I'm 100% vested in this idea of "giving is increasing," then could scarcity, lack of anything be experienced in my particular experience?

RAJ: You would indeed find your needs being met. I'm going to ask you to become even more specific. What kind of things are you talking about giving?

SEEKER: Well, money is a perfect example. In my own life, I operate at a deficit. And so, instead of saying, well, the folks out there in yoga-land in this particular neighborhood aren't just getting it, they don't see

the value of what I'm doing, I'm a bad teacher, you know, all of the ego bullshit that will come up that will condemn me or my Brother for as why this is in a deficit situation. So I'm in the process of trying to re-look at the situation, change my perspective. And this particular paragraph, you know, is that what I have to do? Do I have to change my mind in order to change what is in my experience?

RAJ: You do indeed.

SEEKER: How would I do that?

RAJ: You have to arrive at a point where you have to decide whether there is anything, *anything* that can justify your withholding your Gift. As long as there is *anything* that can justify your withholding your Gift, your Gift is not complete. There can be no joy in the sharing of It. And that will be reflected back to you as insufficiency of some sort, providing you the opportunity to solidify and unify your commitment to your **Function to be that which extends what is valuable, what meets the need, whatever it is the Father's Will that you be the expression of.**

SEEKER: In my experience, what I'm experiencing right now is I do all that I can. It's taken priority in my life to extend the Gift to... for people who say they can't pay, to say, "You can have it for free. You don't have to pay. It's my pleasure to give it to you." I see it as more important than the fee for the class is watching people progress in the practice. That seems to give me the most joy because I recognize that at the level that I'm at right now, I'm never going to be able to, or at least I can't foresee getting enough from this financially to make me wealthy, or in any way well off. So, there's that. Then the... I don't see myself withholding anything from the people who I teach, at this point. And I don't, I thought I was beyond the idea of making it about money.

So I keep... what I'm saying is there's still confusion. What is it that I'm specifically not doing or feeling or seeing that continues to deny me to be able to move comfortably monetarily in the situation, or feel that I'm... In other words, what am I doing that's not working? If it's not them, it's gotta be me. And that... I always look at me as being the problem. So where is the problem?

RAJ: Sometimes the problem is with them. And sometimes you are there to be the one to provide the illumination, the clarification of the fact that sharing is a two-way street. Sharing is a mutual thing. And so you're going to have to listen in the moment as to how to be with a particular individual or a particular group as to what you are going to say, and how you are going to illuminate what is still covered in their mind about the mutuality of Gift. Because, mind you, they are coming still from the place you are emerging from, perhaps even more solidly than you, and so it doesn't make sense to them. And so education, illumination needs to happen. And you're going to have to listen on the spot as to what it is that will need to be said.

SEEKER: There is also some guilt that I have in this situation because, like Paul and Susan, they don't... there is no fee for... they give and it's up to you, us to determine what that Gift is worth, or how much we're moved to give, or so it's all on a volunteer basis.

But yet I in my particular practice say well, if you come to this class, it's this amount of money. If you come, you know, you pay twelve classes. There is a fee. It makes it easy for everyone. It's ten dollars, or nine dollars, or whatever, twelve dollars.

RAJ: It makes it easy for everyone because it doesn't challenge the current operating system, and it doesn't promote a shift to the other Operating System.

SEEKER: Right. Exactly. So my guilt comes up with I'm not doing *that*. So my question is, is that my next step? Is to make it a donation basis in my particular practice? I mean am I... am I... is that my fear? My withholding my...

RAJ: It is, and understand that a certain amount of education is going to have to accompany the shift.

SEEKER: You mean of me or of them?

RAJ: Of them, of those who you are teaching. Yes.

SEEKER: So is it time to do that? Or is it like I have to get more comfortable with the concept?

RAJ: Well, let's put it this way. **The ego is never going to get more comfortable with the concept.**

[Michael and scattered audience laughing] And there is no time like the present to break the habit, to break the pattern, to make an excursion into the new Operating System, the new Premise.

SEEKER: The last thing that comes up for me around this whole idea of abundance is the whole idea of conservation. Conservation from... on the individual level as far as recycling is concerned. In other words, saving your waste paper and taking it to the recycling center, driving an automobile that doesn't burn a lot of gas, and limiting your trips to only those that are necessary, and on and on and on and on. How does that fit into the whole idea of abundance and not buy into the whole idea of limited resources and scarcity and pollution and et cetera?

RAJ: [laughing] To be intelligent doesn't constitute a practice of limitation or scarcity. To organize your waste so that it can be processed efficiently and recycled, not out of lack, but out of honoring the abundance that you have, the abundance that you have that you're throwing away. **This does not constitute scarcity.**

To limit your trips to conserve on fuel does not make sense. To be able to increase your ability to make trips without losing is intelligent. And so the means to make as many trips as you wish and not pollute is intelligent. Conservation, thrift is the means by which you block the experience of abundance.

SEEKER: I'm not getting it. It's like you just said two different things. In one sense you said conservation makes sense, and is intelligent...

RAJ: In what sense?

SEEKER: Pardon me?

RAJ: Feed back to me in what sense.

SEEKER: In the sense of recycling, for instance.

RAJ: I didn't say that had anything to do with thrift. I said it had to do with the intelligent use of abundance that you have that you're throwing away.

SEEKER: Okay. But then for instance, to buy a gas hog and...

RAJ: The aluminum, the glass, and so on, that is a resource; an already existing asset, you might say. To handle it intelligently so that it remains an asset doesn't constitute thrift. It constitutes simple wisdom.

SEEKER: What about, for instance, like consumerism where you just go out and buy stuff. You buy, buy, buy. And you say, "Well, why not? Everything is abundant." And then it just gets thrown away, or...

RAJ: What is the motivation for the buying?

SEEKER: Well, obviously...

RAJ: If it's to fulfill a need or fulfill a purpose, a function, if you are buying to be able to do something to be able to make the Gift...

SEEKER: Ahh.

RAJ: ...but if you are buying to keep up with the Joneses, or if you are buying so as to appear to be successful when you're not, or if you are buying to feel important, now you're clearly in the ego, and this is not what we're talking about.

SEEKER: How about the question of like luxury? For instance, you know, buying a big beautiful, comfortable car that just really, you know, gets five miles to the gallon versus having a compact economical car because you feel that it's easier on the environment?

RAJ: The question is what purpose is the vehicle going to serve?

SEEKER: Well, in one sense it serves the purpose of making me comfortable, and making me feel like I'm in the lap of luxury versus the whole idea of feeling...

RAJ: Let's stop right there. Quote "the lap of luxury" unquote. That is pure ego bullshit. It's a concept. Lap of luxury.

SEEKER: Well, I think...

RAJ: Now, to have a car so that you feel like you're in the "lap of luxury" is way off base. To be comfortable, to be surrounded by that which is beautiful, is a divine thing. And you know what? There's a whole area of freedom and enjoyment that is being missed out on because, for example, the Volkswagen could be designed so that it is beautiful inside with cherry wood and leather and comfortable seats so that everything about it is as enjoyable as you associate what is enjoyable about a BMW or a Rolls Royce.

What is the purpose that it serves? You may need a car that is a larger car, because part of the Gift you make involves driving other people, as well as yourself, where the room is needed. Does what you have serve the Gift you're giving? Or does it serve a personal satisfaction? Does what you have embody and further fulfill the Gift that you have to give. You see?

SEEKER: Yes. I don't want to get too far off track. I just want to ask one more question. Could you in this paragraph it talks about Soul. And I've looked through the material and cannot find a definition. It talks about higher mind and it talks about Soul. The higher mind follows the Soul. Could you give us a definition, a working definition of Soul?

RAJ: Soul means Individuality. Individuality means indivisibility. Individuality means indivisible and therefore undivided. And I have also given you a definition of Soul and that definition is, the capacity to sense and feel what is divinely Real. It is what you would call the Divine Mind's Capacity to Feel the capital "M" Meaning of Everything.

Therefore the word "Individuality" means you. And you are the Function of glorifying God by recognizing God in each and every thing. You're very Being is the Function of recognizing God in everything, acknowledging God in everything, feeling What God Is Being in everything. And you witnessing to God are inseparable from God.

The most clearly I can put it in words is that you recognizing God in everything is God Himself recognizing Himself in everything. Okay.

SEEKER: Thank you.

RAJ: You are welcome.

What page?

ANOTHER SEEKER: Thank you.

RAJ: What page are you...

SEEKER: In the same area. Refining this more into a for me which is kind of a personal dilemma, the idea of surrendering. What's been coming up for me is...

RAJ: When I finish the sentence,...

SEEKER: I'm sorry.

RAJ: Surrendering...

SEEKER: Surrendering the ego into that place which seems like a void, risking letting go of everything with the promise that a greater or a complete fulfillment awaits us. And what...

RAJ: **Fortunately you don't have to do that in one giant leap. Because as with the Prodigal Son, the moment you start Home the Father comes out to meet you. The moment you start Home the Holy Spirit that is your Real Mind is present to meet you right where you are to facilitate the rest of your journey Home.**

Continue.

SEEKER: That's nice to hear, but in my own personal experience, when I get close to that place of surrendering into that silence, in meditation, for example, my ego is scratching and clawing and insinuating stuff like, "Okay if you want to become one who is awake, then you're no longer going to get to have any physical and emotional intimacy with anyone. And it's already pretty sparse. And so are you sure that's where you want to go?" And...

RAJ: It tempts you.

SEEKER: These kinds of things, and my Higher Self is saying, "Yes, but I remember having the experience of that state of mind for a while earlier in life and I didn't feel like I was missing anything."

RAJ: Indeed.

SEEKER: But now where I'm at because I'm not in a relationship, I miss being close and intimate and having a heart connection with someone, you know. So there's this dichotomy going on in me and...

RAJ: And it's going on in everyone.

SEEKER: And I think most of us beings who are associating our bodies and emotions as males are wanting probably more intimacy than the female gender seems to want to have. I don't know. It just seems to me like that's a common perception anyway.

RAJ: Well, come on. Be honest. Even when you're getting more, it's still not a happy life, is it?

SEEKER: That's correct. There's a price to pay.

RAJ: What I mean is when you're getting more, the fundamental problematic nature of existence still confronts you.

SEEKER: Yes.

RAJ: The promise though is that if you shift operating systems, you will still have intimacy except that now it will be able to be *infinitely* intimate. But you also have the promise of losing the problematic nature of existence. The question is are you miserable enough yet to have the willingness to try something new? Or are you not adventurous enough yet because you can tolerate the misery?

SEEKER: That's exactly... I'm glad you brought that up because I've been thinking like, you know, I'm in this lukewarm state and God make me miserable enough so that I can give up like I did before.

RAJ: God can't make you any more miserable than you are.

SEEKER: Because I'm not miserable enough evidently to go into complete surrender and say I'm through with trying to do this on my own and just give in into God.

RAJ: At least you're honest enough to acknowledge that. And there's nothing...

SEEKER: And if I could be more miserable, maybe I would give up. I don't know.

RAJ: You have been more miserable than this and you didn't give up.

SEEKER: Well, once I did.

RAJ: So what's the answer? I can't cause misery for you to make you change your mind. I can't do anything to get you to change your mind. All I can do is to inform you of your option, of your opportunity. So maybe it would be helpful for you to know that until you change your mind, you're stuck. Just very simply.

SEEKER: And I'm not likely to go lay on a bed of nails or something just so I can be more miserable than I am.

RAJ: No, because you would pick a bed of nails that would be tolerable. The nails wouldn't be so far apart that it would be intolerable. You see, it's all a game. It's all a game. All of you are all playing a game. And even your misery that you create for yourself is always just as much as you can tolerate. And I'm going to tell you something. You create illness for yourself that is terminal, and you know what? Even that is tolerable to you. ***Even that is tolerable to you.*** So the threat of death is not sufficient to cause you to change your mind. Interesting, huh? So at the bottom line the reason for your changing your mind is not going to be the depth of your misery. It's going to come from some place else. And it's going to come from a place of conscious intelligence within you that finally says, "You know what? I'm going to abandon this foolish game and I'm going to head for Home just because."

SEEKER: It's good to hear that Awakened Ones have an even fuller experience of what we in the ego state consider pretty fulfilling.

RAJ: "We in the ego state." You're not in an ego state! You're *acting* out an ego state.

SEEKER: Well, okay. I guess I didn't state it right.

RAJ: No, you stated it the way everybody states it and it's a way you keep yourself fuzzy. You're not in an ego state and you don't have an ego. You are the Christ behaving in a consciously selected way and then believing the choice of behavior that you've chosen to practice. You say, "Those who are awake blah, blah, blah." And I'm telling you that *you* at this moment, which I have referred to as the Place of Excellence in you who you think you are at the moment, is fully in possession of its faculties as the Christ right now, right there where you are. At the moment because you're in denial of it, it's called the Holy Spirit. But the Holy Spirit is your very Being, your very Divinity. It is your Divine Perspective which is being constantly derived from the Movement of God, your Source.

Now, this section that we're looking at is called "Healing as Joining." If you want to wake up, if you want to finally be rid of the misery of the quote "human condition" unquote, you're going to choose to join with One Who Is Awake. You're going to turn to the Altar to gather the Facts of Being from the Father through the Holy Spirit, or your Guide which serves the same Function as the Holy Spirit. And you'll persist in that until it's more and more consistent, and more and more continuous. And that's the way you're going to shift operating systems. And if you decide to be fuzzy and not make up your mind quite yet, go ahead and do it. Don't make up your mind quite yet, but be aware You Are The Ultimate right now, the Christed One, the Son of God, choosing in this moment to behave as though you are less than that and then choosing to believe what your behavior expresses, thereby *apparently* forgetting Who You Are.

Now, a word to everyone. Everyone incarnated, I'm going to put it that way, everyone that you might run into on the face of your planet is to one degree or another engaged in this and suffering from the engagement, just as you are. And the call is for you to witness for the excellence in your Brother instead of agreeing with him, or instead of formulating your own definition of him and agreeing with *that* definition which has nothing to do with that which is excellent in him.

Stop looking at others and saying, "He's ancient. He's old. He's poor. He's stubborn. She's difficult." Stop doing it because it blinds you to the excellence in them, and it prohibits you from behaving in a way that illuminates and uncovers the excellence in them *to them*. And it keeps everyone in a constant state of defense against these poor images which you are utilizing in your mind and verifying, confirming and reestablishing over and over and over again in a constant state of misery.

You've got to start changing your habits. Stop. Change the way you are using your minds. You must start witnessing for the excellence in your Brothers and Sisters whether they see it or not. Now, what if you are witnessing for the best or the excellent in your Brothers and Sisters, a Brother or a Sister, and that one does not catch the flavor or the vision with which you are embracing them and they behave in a manner that is hateful or harmful, well, what do you do? Do you say, "This one is not worthy of my acknowledging the excellence in them and I need to protect myself against their hateful behavior that is directed toward me"? No.

You must be willing to do two things. You must be willing not to abandon your role, your Function as the Christ which is to feel and acknowledge God in each and every thing because that is the Function of your very presence, your existence, your existing. And at the same time that you refuse to abandon the vision of What They Divinely Are, you also, in very practical terms, refuse to join them in the dance that they would try to initiate with you of negative action and reaction; negative action on their part and reaction in you. You refuse to join in reaction and you say "No" to the behavior.

It's very important for you in your day-to-day relationships with people to respond from the Integrity you find you have in the Place of Excellence within You, and refuse to respond to the dance that you're invited to participate in, *and* make a call for correction in the behavior, the hateful behavior. A call for correction.

SEEKER: Thank you, Raj. You've given me, and I think most of us, a full plate. I feel like I would like to pass the mic to whoever else has a question.

RAJ: Okay.

ANOTHER SEEKER: What's been up for me since this last meeting...

RAJ: Oh, what page is this with reference to?

SEEKER: In that chapter switching operating systems. And my point being you once told me that when a Brother, when I see bad behavior happening, inappropriate behavior which is abusive, in order to effectively be the answer to the call for help, we have to shift into the correct operating system and we do that by asking God for help. And at the same time...

RAJ: I'm going to interrupt for just a moment.

Every single one of you does basically know the difference between right and wrong, between what works and what doesn't work, whether you are divinely inspired at the moment or not. You know what hurts and what doesn't hurt. You know what's beautiful and what isn't beautiful. Who of you has any difficulty going into a jewelry store, let us say, on Rodeo Drive in Beverly Hills and looking at the jewelry there and recognizing that it's beautiful, as opposed to the jewelry that you might see in Penney's in their little jewelry department? Who has any difficulty looking at royal or imperial jewelry or art and has any difficulty recognizing exquisite beauty? You all know the difference between beauty and ugliness.

You all know the difference between what hurts and what doesn't. And so if you see something going on that is hurtful, don't hesitate to say "No" to it on the basis of your simple innate ability to recognize the difference between what is right and what is wrong, what hurts and what doesn't hurt.

Now, if someone pulls a gun out and points it at you and they are in a frenzy and unstable, are you going to stand there trying to get centered and trying to hear the Voice for Truth, the Holy Spirit in you, to come up with exactly the perfect answer? Not if you're wise. Not if you're practical. You'll get out of the range of that gun [snap of the fingers] as quickly as you can and that will be your way of saying "No." You will *object* spontaneously.

Now, if you have time to listen so that you can hear what would be the ultimately appropriate way to deal with this, do it. Not all abusive circumstances call for an instantaneously, immediate response.

But I'll tell you something. It's a shame to let abuse continue that you recognize as abuse because you're waiting for the perfect answer. Do you hear what I'm saying? That is spiritual stupidity. If something is going on that is abusive, don't hesitate to blurt out your "No," your objection. Otherwise, your attempt to be spiritually perfect becomes nothing more than a delay in the provision of *relief* from abuse.

Now hopefully you are changing operating systems. Hopefully as a result of changing operating systems, you're more consistently in touch with Guidance so that Guidance is available to you on the spot. But for God's sake, and I mean *for God's sake*, for the sake of that which is God in each and every one of you, don't delay in objecting to abuse in order to get centered and connected with your Divine Source and feeling the movement of being on the beam so that you can hear with utter clarity how to be the Presence of Love in this situation so that there is blessing for all involved. Perhaps there's another punch to the face that occurs while you're doing that. Perhaps there's another *dig* that someone has applied to a so-called friend.

And you know what? You know what is perhaps the ultimate insult to your Brother, the Christ, who seems to be confronted with abuse? It's you saying, "Maybe he or she needs this experience in order to wake up. Maybe I should just bite my tongue and say and do nothing. After all this may be the part of the human condition, this may be the very experience that will turn the tide for them and cause them to shift. And so I will stand in support of hate because in this instance hate may be just the ticket for this person. The results of hate may be just the ticket for this person." Do you see how distorted your spirituality can become?

"Well, you know what? Maybe sin, disease and death really has some divine purpose. After all, they wouldn't be having the experience for no reason at all." And then it's said, "Well, remember, Raj, you said the Holy Spirit can turn everything to your advantage." Well, thank God the Holy Spirit can, because it means there is an answer to an unjustifiable experience of suffering and limitation and lack. But don't take what isn't real, don't take what is hateful, don't take what is unloving and say, "Maybe this is just the thing it will take for the Holy Spirit to turn it to their advantage." That in itself is hate.

But you have provide to healing and wholeness. First section, "Healing as Joining." And the next section, "The Mind of the Atonement." Wow! All of these have to do with integrity, integration, unification, the coming back into the Experience of Individuality which is Indivisibility. And Indivisibility is not your personal indivisibility, but it's the Indivisibility of God's Ideas universally joined, in other words.

Therefore whatever causes you to delay in witnessing for the excellence in your Brother, I'm going to be very bold here, is sin. It is the exact opposite of Truth. It is the exact opposite of your Function. And when you deny yourself your Function, you are caught in quote "the human condition," your dream. And there's no way that you can say looking at another, "Maybe he or she needs this hateful experience because it might just be the thing that will move them over the threshold." That is not your Function. That is not you witnessing to the Place of Excellence in your Brother, witnessing to the Presence of God in your Brother. And it does nothing but delay transformation.

Now, I will let you continue.

SEEKER: Well, I'm aware of what you have just said. What I was concerned about was not putting the tips on the arrows when they fly and being in a place in my mind where...

RAJ: You know what? When they fly from where?

SEEKER: Whatever direction they're coming.

RAJ: From you?

SEEKER: No.

RAJ: Towards you?

SEEKER: Towards me.

RAJ: Yes. What does that mean, "not putting tips on the arrows"?

SEEKER: It means not reacting.

RAJ: What does "not reacting" mean?

SEEKER: Getting emotionally upset which is being in judgment. The reason I brought this up is because I have had a hard time in the past standing up for myself because I would react. So I know that there is another place I have to shift to in order to be more objective about what I'm seeing, but yet from a calm place and not from a reactive place.

RAJ: Your capacity to say “No” with the Power of the Universe behind it might be a roar emerging from your throat that sounds like an insane eruption of vocal noises that one could look at and say, “Wow! She’s really in a state of reaction.” But because it came out of your mouth from the tips of your toes, because you knew with utter clarity that what was happening was inappropriate and there was a call for correction, would cause the correction to occur.

What you’re talking about will cause delay in the necessary objection.

SEEKER: Yeah, I know. I’ve experienced that.

RAJ: I’m going to tell you something else. Many times when you stand up for yourselves, all of you, and you’re shaking and you are uneasy, you are unsettled, and you express your objection without control and without dignity, but you express it well so that it is heard, whether it’s accepted or not, it’s heard, all that’s happening is that you are speaking from an Integrity in you that you’re not used to acknowledging. And that you are used to soft pedaling or pushing down and it takes that much energy for you to speak from your Integrity and get it past your lips.

And then you say, “Boy, I have to get pretty angry in order to speak up for myself.” No. And then you say, “Wow, I was being emotional and that isn’t spiritually correct. That is ego. Emotions are ego stuff.” And you talk away what was perhaps one of the few times that you spoke from your Integrity, even though it took so much courage to do it because you don’t feel it that much that it came out awkwardly. Do you see what I’m saying? And then your ego will misinterpret it as anger and emotion. The ego will interpret it as an ego reaction. Isn’t that funny? The pot calling the kettle black. The ego will say, “That was an ego reaction, Trish. Shame on you. Now next time you get in your centered place.”

SEEKER: That’s so true.

RAJ: “And you get your act together because until you do that you have no right and no real place of divine authority from which to express yourself.”

So, do you understand that what I’m talking about has to do with operating from the new Operating System?

SEEKER: Yes, I do. That’s why I’m asking this question.

RAJ: Okay. I’m not just asking you. I’m saying that to everyone here and everyone who’s listening on the internet.

SEEKER: It seems that we have concepts... I’ll speak for myself. I may have a concept about how this Operating System is supposed to operate.

RAJ: Oh, absolutely. Your egos will immediately provide you with a structure within which to consider this new Operating System. So that then you can say, “Well, step one, get calm. Step two, lean into my Guidance. Step three,...” You know, except that there will be, you know, a thousand and one steps and all the time that you’re taking those steps, abuse is occurring, objection isn’t being made. And all the time that you’re doing that, you’re feeling so good about yourself because you are doing it the right way. And because you’re doing it the right way, there will be a blessing for you. Hopefully the person’s who’s getting killed in the process will get a blessing, too.

I’ll tell you. I’ll give you all a hint. Join with your Brother first, and then reach for the Holy Spirit. Don’t reach for the Holy Spirit and wait to join with your Brother in witnessing for the excellence in him or her. And mind you, sometimes joining with your Brother or your Sister means objecting to hateful behavior that they are expressing toward you. Don’t justify hate. There is no spiritual principle that justifies justifying hate.

SEEKER: The argument has come up that, well, I don’t want to confront anyone.

RAJ: Oh, of course.

SEEKER: And confrontation has always meant to me something negative.

RAJ: Can’t you get a proxy?

SEEKER: [laughing]

RAJ: Is there a proxy anywhere in the group that will...? Maybe somebody else will do it.

Hopefully when you have a need, somebody won’t say the same thing and not reach out a hand that could save you. Do unto others as you would have them do unto you.

I keep saying it. Involvement, involvement, involvement. Involvement isn’t done by a proxy. It’s not done with loving thoughts from a distance. It means standing there with your Brother or Sister, getting into the nitty-gritty where the need is and bringing correction to it because you care enough to witness for the best in your Brother or Sister.

SEEKER: That brings a lot of flak with it.

RAJ: You don’t think I get flak? [some audience laughter] A lot of people hate me, Michael. [audience laughter]

SEEKER (Michael): I’ve never see it.

SEEKER (previous): So we have permission then to stir up the shit.

RAJ: No, you don’t.

SEEKER: No?

RAJ: Where you gonna go to find the shit to stir?

SEEKER: I don't have to go to look for it.

RAJ: Your attention is on the wrong place. Don't have your attention on stirring shit. Have your attention on *being* the Presence of Love that cares enough about your Brother or Sister to cast your vote publicly out there, up front, so that hurt and harm cannot continue unobjected to.

SEEKER: I totally appreciate your clarifying this. In principle I'm in agreement with that, of course.

RAJ: No one has the right to hurt their Brother or Sister until they're stopped. It isn't as though there's some innate right you all have to do anything you want until you're corrected. You can't say, "Well, you know, he's just expressing himself. He's just exploring new territory of self expression as he runs by and snatches the purse off the old ladies' arm."

SEEKER: Raj, I think to encapsule it, the whole thing here, is either people get angry and say nothing, can't say anything, or they get hurt and can't say nothing. And these are the two emotions...

RAJ: Who are these... who is? The person objecting or the person...

SEEKER: I'll speak for myself. The person objecting, or the person to whom the abuse is targeted.

RAJ: Start over now.

SEEKER: It has been my experience in my life whenever I have perceived abuse, I couldn't stand up for myself in the moment it was happening. I couldn't find my voice because I was emotionally hurting.

RAJ: Indeed.

SEEKER: And so...

RAJ: How wonderful it would have been for you if there had been Brothers and Sisters standing around you who felt that it was their function to say "No" to the abuser, to witness for you. And to witness for the abuser by causing the abuser to stop doing what didn't reflect their true nature, as well. That is a shame that that was your experience. And what I'm talking about is what will *correct* that experience for everyone in the future.

SEEKER: Right. Unfortunately...

RAJ: And you know what? Maybe you had some incredible insights as a result of the whole horrible experience.

SEEKER: I did.

RAJ: But that is not justification for not helping someone else. It's by the grace of God, the Holy Spirit, that it was turned to your advantage.

SEEKER: Absolutely.

RAJ: So is there anything remaining unclear in your mind at this moment? You were asking a question.

SEEKER: I was only concerned about being in the place where I can speak up in a way that's helpful when I see abuse or inappropriate behavior taking place. That is joining with or being in, from the right Operating System. And you said even if you don't think you're coming from the right operating system, just open your mouth and do what you see that will be helpful. Because...

RAJ: Raise objection.

SEEKER: Yeah. Because I care.

RAJ: Exactly. What other intelligent choice do you have?

SEEKER: None.

RAJ: Good.

SEEKER: I only brought this up because I know there are many who are like myself used to be who can't for some reason get involved or say something.

RAJ: Does anyone have any question on this subject?

ANOTHER SEEKER: This is something exactly what I've been struggling with since last summer when I just blew up at my boss and I did everything you just said, that I justified it until it made no sense to myself, and actually I was acting on my Integrity. So I remembered that and that was really significant to me and I've begun trying to stand up when I see something that I think needs to be challenged. And [I've] been watching myself to make sure that I'm not coming from emotion or ego. If there's enough time I can stop and ask, "Oh, what do I say here?" And I do, it does feel exactly like you said. It's coming from the tips of your toes, and your entire body feels the truth of what you're saying and you can't hold it in.

And I think if you... that's where I don't feel the judgment I'm that I used to feel against the person whom I saw the behavior. It seems like I'm released from judging them and all of a sudden I feel like I'm on their side. Of course, they don't feel like that usually, but that's okay. Finally it is okay. And I care enough about them to say, "Whoa. Hello. Wake up here. Whoa. Whoa. Whoa. You're making a big mistake." Just try to find some way to do it. And sometimes it comes out real awkward, but with practice it starts getting easier and easier and then calmer and the most amazing, creative things come out of your mouth.

RAJ: Part of it is because the more you do it, the less inertia is present. When it first comes out and feels like an explosion, most of the dynamic is the overcoming of inertia within you; your own reluctance to let your Integrity have expression just because it's really there.

SEEKER: Kind of like all of the suppressed things behind it too, like a cork in a bottle. All of a sudden the cork gets released and by God, you're going to have your say finally and somebody's going to listen. So, and then once you do that, you don't want to go back, put the cork back in the bottle.

RAJ: That is correct.

SEEKER: And it's very uncomfortable sometimes and then my ego gets a hold of it and says, "Oh, so you think you're the corrector, huh? You can go around and tell everybody how to be. You're not right and you're not right." But then that...

RAJ: That's stirring shit. But I am not talking about quote "being the corrector of people." We're not talking about being some sort of authority, having some sort of position that you're carrying out. What we're talking about is being the Presence of Love responding from your capacity to be Love that cares enough about another to speak up and object to what is unjust or what is hateful. Do you see the difference?

SEEKER: Oh, absolutely.

RAJ: Okay.

SEEKER: That's all I have to say. Thank you.

RAJ: You are welcome.

A full get-together. I'm glad we have shared together today. And I look forward to being with you next Saturday and Sunday.

Thank you for letting me be the corrective Presence of Truth. Whether correction has occurred or not, you have provided me with the opportunity to be the corrective Presence of Truth. Now you be that all week.

Okay.

Partially transcribed by Sun Rose Completed, edited and checked by Janis

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Raj/ACIM Study Group – October 19, 2003

A Course In Miracles (reference pages)
Chapter 5 – HEALING AND WHOLENESS
Section – THE GUIDE TO SALVATION
And Section – TEACHING AND HEALING
First Edition – p. 74 / Second Edition – p. 80
And Section – THERAPY AND TEACHING
Sparkly Book – p. 102

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the internet.

As we finish up the section we've been on, I want to remind everyone that the Holy Spirit is nothing more than your Right Mind. The Holy Spirit is nothing more than your Real Mind.

And so it begins:

RAJ READING: *The Holy Spirit must work through opposites because He must work with and for a mind that IS in opposition.*

RAJ: In other words, your Divinity, which is being held in trust while you dally with the ego, has to deal with this dallying part of your mind which is necessarily conflicted and oppositional. It is not only oppositional within itself, but it stands in opposition to your having the Conscious Experience of your Divinity, of your Right Mind, of your Real Mind.

RAJ READING: *Correct and learn, and be open to learning. You have NOT made truth, but truth can still set you free. Look as the Holy Spirit looks and understand as He understands.*

RAJ: You see how important it is to be aware that the Holy Spirit is nothing more than your Right Mind, because looking as the Holy Spirit looks and understanding He understands is really You letting yourself back into your Right Mind. And that's why whole-izing and healing can occur.

RAJ READING: *His understanding looks back to God in remembrance of me. He...*

RAJ: The Holy Spirit.

RAJ READING: *...is in Holy Communion always, and He is part of YOU.*

RAJ: In actuality, He's **all** of you. But as long as you have yourself separated off, then your Real Mind and your ego sense of things seem to be

two parts of you. Even though at the moment you're only letting one part register with you—the ego.

RAJ READING: *He...*

RAJ: The Holy Spirit.

RAJ READING: *...is your Guide...*

RAJ: Your Right Mind is your Guide to salvation.

RAJ READING: *...because He...*

RAJ: It.

RAJ READING: *...holds the remembrance of things past and to come. He holds this gladness gently in your minds, asking only that you INCREASE it in His name by sharing it to increase His joy in YOU.*

RAJ: And this doesn't mean to increase His joy about you. It isn't so that the Holy Spirit can be joyful about you. It is so that His joy will be experienced by you as *your* joy because you are nothing more than the Holy Spirit which is nothing more than your Right Mind.

The next section is entitled:

RAJ READING: *Therapy and Teaching*

RAJ: And these are the correct words for this section heading.

Therapy and Teaching. As we read this, you'll find that it's apparent that I was addressing Helen and Bill, but you know, at the bottom line we're all therapists and teachers. You're always teaching something. And you're always therapizing upon each other. And so this applies to all of you as well; has transfer value, you might say.

Therapy. Hmmm. Therapy when you're not joined with the Holy Spirit is your ego busy nudging and coercing your Brothers and Sisters into either new mutually-agreed-upon definitions that you have come up with, or to keep them in line with already established mutually-agreed-upon definitions. And this goes on all day long every day. What you choose to be silent about becomes part of the teaching. By virtue of your silence, it teaches others the appropriateness of being silent, whether it's actually necessary to speak up or not.

And what you choose to talk about and the way you choose to talk about it, teaches your Brothers and Sisters how to likewise speak and feel. And this is the way you reinforce your ignorance. And this is the way you contribute

to everyone else never having an “Ah ha!” experience that moves them outside the box.

Now, one other aspect of this section that I want you to keep in mind is that the way I am talking to Helen and Bill is the way I work with each one of you when you’re open to me. And it’s the way in which the Holy Spirit, your Divinity works with you as you are willing to release your frantic grasp on your ego sense of things.

So there is an example here of what you can appropriately expect from listening for my Guidance or listening to the Guidance you get from the Holy Spirit. And it also sets an example for your behavior, let’s say, your appropriate behavior, your healing behavior with your Brothers and Sisters. So this section, which for the most part doesn’t appear in the first or second editions, is very important.

Continuing.

RAJ READING: *You must have noticed how often I have used your own ideas to help you.*

RAJ: Well, it’s the same with you. You will find Me, you will find the Holy Spirit using your own ideas. Why? Because it’s easy for you to grasp what you’re already familiar with. It allows you to be in communion with Me or the Holy Spirit without feeling like you are engaging with a foreigner. And also because many of the ideas you already have are true; it’s just that you don’t know how true they are. And so, I have the opportunity to express to you your own ideas so that you have an “Ah ha!” about those ideas, so that you see them in a new light. It’s a kind and loving thing to do because it helps you know from the outset that you’re not all bad, you’re not all goofed up, that you’re not a total mess. And your ignorance of Truth isn’t total.

Again, I want you to think about that in light of your involvements with your Brothers and Sisters. You don’t want to come on with a brand-new metaphysical or spiritual language, or a whole new set of concepts, that blow their mind because they don’t relate in any way to the concepts and ideas that they’re already familiar with. You want to care enough to illuminate the Truth that is already there in your Brother’s and Sister’s mind, even if it’s in a different language than the **Course** or a spiritual theory. You see?

I continued.

RAJ READING: *You have learned to be a loving, wise and very understanding therapist EXCEPT FOR YOURSELF. That exception has given you more than perception for others because of what you saw in*

THEM, but LESS than knowledge of your real relationships TO them because you did not accept them as PART of you.

RAJ: Understand that perception is, or amounts to, the definition you have given to everything in the Kingdom of Heaven, including yourself, that has not been drawn from God but from your imagination.

By learning to be a loving, wise, and very understanding therapist, even though you were excluding yourself in the process, it has given you more than just perception, more than just ego perception for others because of what you saw in them, but less than Knowledge, less than what would come out of your mouth if you were connected with Me or with the Holy Spirit and were experiencing Knowing.

Continuing.

RAJ READING: ***Understanding IS beyond perception because it introduces meaning.***

RAJ: In other words, it's not just a concept. You ***feel*** it. That's what it means when the word "Meaning" is used. When you are experiencing Meaning, you are ***feeling*** the Truth Of A Thing.

RAJ READING: ***It...***

RAJ: Understanding.

RAJ READING: ***...is, however, below knowledge,...***

RAJ: Or Knowing.

RAJ READING: ***...even though it can grow TOWARDS it. It is possible, with great effort, to understand someone else to some extent and to be quite helpful to...***

RAJ: Them.

RAJ READING: ***...and to be quite helpful to him, but the effort is misdirected. The misdirection is quite apparent; it is directed away from YOU.***

RAJ: You see, it's still me and them.

Knowing, the Experience of Knowing the Truth makes it utterly obvious to you that the Truth you're Knowing is not only True of them, it's True of you. Or the Truth that you find yourself Knowing, revealed to you, is not only True about you, it's True about them and there's no way to maintain a sense of separateness.

RAJ READING: *This does not mean that it is LOST to you, but it DOES mean that you are not aware of it.*

RAJ: Now, listen.

RAJ READING: *I have saved all your kindnesses and every loving thought you have had.*

RAJ: And I'm going to interject here: even though you've extended it to others but not applied it to yourself. Even though you've extended it to others, but you have overlooked and ignored the fact that you were being the Presence of Love, and that it was yourself you were embracing your Brother with, thereby demonstrating or embodying the Oneness of you both.

You see, as a therapist the tendency is to see it as one-half of a partnership; therapist and patient; helper and helpee. And so, of course, the therapist helps the helpee, but stays aloof, keeps himself or herself separate in his or her mind. Not involved, in other words. Not recognizing the Brotherhood of the two of you. Because, of course, if you get into Brotherhood, that means involvement and that will spoil the therapist-client relationship. Mmm.

So I have purified them. I've saved all of your kindnesses.

RAJ READING: *I have purified them of the errors which hid their light, and have kept them for you in their own perfect radiance. They are beyond destruction and beyond guilt. They came from the Holy Spirit within YOU, and we know what God creates is eternal. What fear...*

RAJ: And I'm adding this: in you.

RAJ READING: *...has hidden still is part of you.*

RAJ: So even in your dreams, even in your nightmare, even in your ignorance, because you are the Presence of God you do express Truth and you do embody Love. But as long as you are insisting upon seeing yourself as separate from your Brother, you will keep yourself, you will have kept yourself from recognizing your part in the exchange with your Brother. You will **not** have let yourself conceive of yourself of having been **actually** involved. You will see the Truth or the Love that you've expressed as an object transferred to them; something which you picked up and gave away. You will miss the fact that the gift was a Gift of Yourself. And you will miss the fact that you and your Brother are One. And you will have missed the involvement. But nevertheless, all of that is held in trust for you to be able to recognize and experience and enjoy, once you abandon, once you abandon your intent to remain separate.

Continuing.

RAJ READING: *Joining the Atonement, which I have repeatedly asked you to do, is always a way OUT of fear. This does not mean that you can safely fail to acknowledge anything that is true.*

RAJ: In other words, just because you know you have a way out doesn't mean that it's safe for you to continue to behave ignorantly. It's similar to the statement that the Holy Spirit can turn every experience to your advantage, and the idea that because that's true, it really doesn't matter whether you do what's right or wrong, because if you do what's wrong, the Holy Spirit can turn it to your advantage, you see. And so that line of thought says that it's really not necessary for you to behave responsibly. It's not really necessary for you to embody Truth. It's not really necessary for you to declare that you have a position. It's all right to be wishy-washy, as I was saying yesterday. That's what it suggests. But it's **not**.

Continuing.

RAJ READING: *However, the Holy Spirit will not fail to help you reinterpret everything that you perceive as fearful, and teach you that ONLY what is loving IS true. Truth...*

RAJ: The unyielding, as I spoke of it yesterday; the immovable.

RAJ READING: *...is beyond your ability to destroy, but entirely within your grasp. It belongs to you because you created it. It is yours because it is a part of you, just as you are part of God because He created YOU.*

[Editor's Note: Raj said, "It is yours because it is part of you" instead of "It is yours because it is **a** part of you."]

RAJ: Truth is forever with you. You, as an ego, did not create it. But You, not standing separate from God, letting the Mind Of God be in you, are the creator of Truth because God Is Truth Being and you are not separate from that Movement of Being. That's the Ultimate Truth.

Continuing.

RAJ READING: *The Atonement is the GUARANTEE of the safety of the Kingdom. Nothing good is lost because it comes from the Holy Spirit, the Voice for creation.*

RAJ: I would like to touch on that. The Holy Spirit is nothing more than your Right Mind. And I said here that the Holy Spirit is the Voice for Creation. That's your Function. Your Function is to be that which gives Voice to Creation. And you give Voice to Creation by recognizing and acknowledging God in it. You see? And not acknowledging and giving voice

to imaginations that you've come up with and definitions of things that you've preferred to What Everything Really Is.

Again.

RAJ READING: *Nothing good is lost because it comes from the Holy Spirit, the Voice for creation. Nothing that is NOT good was ever created, and therefore CANNOT be protected.*

RAJ: Now, conversely...

RAJ READING: *What the ego makes it KEEPS TO ITSELF, and so it is without strength.*

RAJ: As a therapist or when you are therapizing on each other, you are holding yourself separate from your Brother, being the beneficent giver of things that ought to be believed. And so, the one essential thing for healing is never given—the Essence of You—and your acknowledgment that you are giving your Brother something, that you are involved with your Brother, not sitting on a sideline proffering ideas that will help him fit into the mutually-agreed-upon definitions better. You see?

So what the ego makes, it keeps to itself, and so what it makes is without strength.

RAJ READING: *Its unshared existence does not die; it was merely never born. Real birth is not a beginning; it is a CONTINUING.*

RAJ: That's another way of saying that Real birth is a Movement. It's another way of saying **Being** is a Movement. And that's why I've talked about catching the wave and finding the balance point on the Wave of the Movement, because that's the way you become harmoniously present with Creation.

Because Real birth is a Continuing, or a Movement, you, when you are interested in catching the wave and finding the balance point, will always find yourself to be in a state that your ego calls unstable. You will find that existence, that Being is something you cannot be in control of. In other words, Being is an experience of being forever out of control. Now you understand your reluctance to waking up. Because up to this point, coming from your egos, existence is **only** about control, and your safety and your life, your very existence depends upon it.

The difference between the two is the difference between the two operating systems that we've been talking about.

Continuing.

RAJ READING: *Everything that can continue has **BEE**N born, but it can **INCREASE** as you are willing to return the part of your mind that needs healing to the higher part, and thus render your creating undivided.*

RAJ: So the part of your mind, that you are currently keeping separate from the rest of your Mind which is the Holy Spirit, needs to be **willing** to return to the rest of your Mind. And as I've said before, this is something no one else can cause you to do. The key word here is, "as you are **willing**," not willful-ing, but willing to return the part of your mind that needs healing to the higher part, and thus render your creating undivided.

Now, continuing.

RAJ READING: *As a therapist, you yourself tell your patients that the real difference between neurotic and "healthy" guilt feelings is that neurotic guilt feelings **DO NOT HELP ANYONE**. This distinction is wise though incomplete. Let us make the distinction a little sharper now. Neurotic guilt feelings are a device of the ego for "atoning" without sharing,...*

RAJ: Therefore, and I'm interrupting here, this kind of guilt is something that is processed and experienced entirely within you. And so you, without sharing it with anyone, experience the guilt and come to a conclusion that you're not going to do this anymore. But you haven't shared it with anyone. It's private.

Repeating.

RAJ READING: *Neurotic guilt feelings are a device of the ego for "atoning"...*

RAJ: In other words, it's not really atoning.

RAJ READING: *...without sharing, and for asking pardon without change.*

RAJ: You see, [amused] that's why you must keep it a secret. Because if you didn't keep it a secret, you'd have to change.

RAJ READING: *The ego **NEVER** calls for **REAL** Atonement, and cannot tolerate forgiveness, which **IS** change.*

Your concept of "healthy guilt feelings"...

RAJ: And mind you, this idea of healthy guilt feelings and neurotic guilt feelings isn't something that only trained psychologists understand. You all understand it perfectly well, too.

RAJ READING: *Your concept of "healthy guilt feelings" has merit, but without the concept of the Atonement it lacks the healing potential it holds.*

RAJ: The healing potential that Atonement holds.

RAJ READING: *You made the distinction in terms of feelings which led to a decision not to REPEAT the error, which is only PART of healing.*

RAJ: This is very important.

RAJ READING: *You made the distinction in terms of feelings which led to a decision not to REPEAT the error, which is only PART of healing. Your concept lacked the idea of UNDOING it.*

RAJ: Mary Baker Eddy recognized the same underlying truth here when she said, "You are not truly healed until the liability to be ill is overcome."

Healing goes all the way. Guilt must go away completely. The feeling of guilt, the call of guilt, if it is healed is eradicated from your experience.

Continuing.

RAJ READING: *What you were really advocating, then, was adopting a policy of sharing without a real FOUNDATION.*

RAJ: And this is important too. When there's a real foundation, when the healing of guilt has occurred because there's a real foundation, it is cleansed from your mind. And the liability to feel guilty, or indulge in guilt, will not occur again.

Continuing.

RAJ READING: *I have come to GIVE you the foundation, so your own thoughts can make you REALLY free. You have carried the burden of the ideas you did not share and which were therefore too weak to increase, but you did not recognize how to undo their existence BECAUSE you had made them.*

RAJ: A key point here.

RAJ READING: *You CANNOT cancel out your past errors alone. They will NOT disappear from your mind without remedy. The remedy is NOT of your making, any more than YOU are.*

RAJ: Listen to this.

RAJ READING: *The Atonement cannot be understood except as a PURE ACT OF SHARING.*

RAJ: Sharing of what? Of an idea? The sharing of a truth? The sharing of an insight? The sharing of a trigger to awakening? No. A sharing of your Essential Being. A sharing of You with your Brother so that you're able to say, "I recognize myself in him." And so that your Brother can say, "I

recognize myself in him." You see? Involvement—actual connection. Not the bouncing back and forth of wonderful ideas that may end up being very valuable. You haven't **given**, you haven't engaged in a pure act of sharing until what's been shared **is you!**

Continuing.

RAJ READING: *That is what is meant when we said it is possible, even in this world, to listen to ONE voice. If you are part of God and the Sonship is one, you CANNOT be limited to the "self" the ego sees. Every loving thought held in ANY part of the Sonship belongs to every part.*

RAJ: And every Son or Daughter in the Sonship belongs to every other Daughter or Son in the Sonship because you **are** all One, **if** you're willing to abandon your privacy finally and recognize yourself in your Brother and recognize your Brother as you.

Again.

RAJ READING: *Every loving thought held in ANY part of the Sonship belongs to every part. It is shared BECAUSE it is loving. Sharing is God's way of creating, and also YOURS. Your ego can keep you in exile FROM the Kingdom, but in the Kingdom itself it has no power.*

RAJ: And you know what? As I've said over and over, your ego keeps you in exile from the Kingdom of Heaven by causing you to define the Kingdom of Heaven as quote "dirty word, the world" unquote so you look at the Kingdom of Heaven every day. Every day the Kingdom of Heaven confronts you and you don't see It. Ordinarily you think of exile as a matter of being removed from your homeland but this exile is you exiled right in the middle of your homeland, because there isn't any place else for you to be removed to.

Continuing.

RAJ READING: *You have become willing to receive my messages as I give them without interference by the ego, so we can clarify an earlier point. We said that you will one day teach as much as you learn, and that will keep you in balance. The time is now because you have LET it be now. You cannot learn EXCEPT by teaching. I heard one voice because I had learned that learning is attained BY teaching.*

RAJ: And I'm going to add: I learned that I couldn't be the teacher.

And that's why I keep telling you that you must have something that is apparently not you to **yield** to, because unless, until you learn to yield, you're still going to maintain this false sense of authorship and authority

that you fool yourselves with. And there's no humility in it. And there's no joining in it. And there's no defenselessness in it. And so the Holy Spirit, which is nothing more than your Right Mind, is something you have to yield to. And I'm making it very clear to you that until you yield to it, it will seem to be different from you.

Continuing.

RAJ READING: *I heard one voice because I had learned that learning is attained BY teaching. I understood that I COULD NOT ATONE FOR MYSELF ALONE.*

RAJ: Atonement has to be offered to a Brother by you. And in your willingness under whatever the circumstances are to offer Atonement to your Brother, you receive it. You can't receive it if the desire and the Love is not present enough for you to want to give it to your Brother even before you have it.

This is not heavy stuff, is it? This is very fundamental, very grounded. You don't get a spiritual high from the idea. But you will get an ultimate spiritual high from embodying the idea and actually Loving your Brother and Sister.

Continuing.

RAJ READING: *Listening to one voice means the will to SHARE the voice in order to hear it yourself.*

RAJ: You don't get the gift until it's your desire to extend the gift to another, and then you get it.

Continuing.

RAJ READING: *The mind that was in me is still irresistibly drawn to every mind created by God because God's Wholeness IS the wholeness of His Son.*

RAJ: Now, continuing.

RAJ READING: *Turning the other cheek does NOT mean that you should submit to violence without protest.*

RAJ: When something wrong is occurring, you must dare to express the unyielding immovability of Truth and Integrity. You must object. You should...

Excuse me. Repeating.

RAJ READING: *Turning the other cheek does NOT mean that you should submit to violence without protest. It means that you cannot BE hurt, and do not want to show your brother anything EXCEPT your wholeness.*

RAJ: Listen to this carefully. You object, but not because you're hurt. You object because what is being objected to does not represent in your Brother what he divinely is and you will not join in confirmation of his expression of what he is not. You respond by objecting. You don't react.

When you respond with objection from the Experience of Wholeness, nothing you do convicts the Brother of the behavior you're objecting to. Understand that when the objection arises out of reaction, you are therapizing. You are finding a means of coercing your Brother into certain already existing mutually-agreed-upon definitions of behavior through the use of guilt. And that will leave you as an unhealed victim because you will have to maintain your victimization in order to back up the guilt that you're trying to therapize your Brother with to get him to behave properly. And it will not lift your brother out of the very dream that caused your Brother to behave in a way that was inappropriate. You see this?

Reaction and the demonstration of hurt is the way the ego maintains control over your Brother in order to keep him bound to his ignorance, and also in order to see to it that neither one of you is healed of the perception that you could be hurt or that you could hurt another, or that you could be hurt or that you needed to hurt someone else.

Is this clear? Is anyone... I don't want to be going too fast here. Okay.

Continuing.

RAJ READING: *Show him that he CANNOT hurt you and hold nothing against him, or you hold it against yourself.*

RAJ: And, as I said, you keep both of you bound to the experience of no healing.

Continuing.

RAJ READING: *Teaching is done in many ways,—by formal means, by guidance,...*

RAJ: Now I'm **not** speaking of Divine Guidance here.

RAJ READING: *...—by formal means, by guidance, and above all BY EXAMPLE. Teaching is therapy because it means the SHARING of ideas, and the awareness that to share them is to STRENGTHEN them. The union of the Sonship IS its protection.*

RAJ: Now why was that sentence put there? It sounds like one has changed the subject. Teaching is therapy because it means the sharing of ideas. When all are sharing everything with all, that is absolute Unity. When no one is withholding anything from any part of the Sonship, the Sonship is indivisible, undivided. Therefore, the sentence, "The union of the Sonship IS its protection." Conversely, you could say the splintering or disintegration of the Sonship is its vulnerability. Make sense? Yes.

RAJ READING: *The ego cannot prevail against the Kingdom BECAUSE it is united, and the ego fades away and is undone in the presence of the attraction of the parts of the Sonship which hear the call of the Holy Spirit to be as One.*

RAJ: Now, if the call of the Holy Spirit is to be as One, then it means that you all in hearing the Call and accepting the Call, will begin allowing for connection with your Brothers and Sisters, with each other. In the context of witnessing for What Is True about them that is also True about you, which means that there's no way for you to stand as the beneficent giver of the acknowledgment of their worth, because it's clearer to you or more True about you than it is about them. Do you see that in witnessing for what is best in your Brother, for his Divinity, because you understand that you are both nothing less than What God Is Being, it brings the two of you into a state of pure equality, oneness, no superior/inferior dichotomy?

You know what? None of you, none of you are going to find your invulnerability until it becomes your goal to demonstrate to your Brother his invulnerability. Not as an intellectual task, not as a behavioral task, but because you don't want to experience any further severance from your Brother, because you don't want to experience any further severance from the Brotherhood, and because you don't want to experience any further severance from your Father Whose Existence is the proof of your Sonship, and therefore of your Reality, and therefore of your Validity. Again, nothing heady here.

Continuing.

RAJ READING: *I cannot forget my need to teach what I have learned, which arose in me BECAUSE I learned it.*

RAJ: What is it that arose because I learned it? My need to teach what I had learned. Why? Because, in order to have the learning, you must share it. If you keep it private and do not share it and do not connect with your Brother, you don't demonstrate your Oneness and you are still as asleep as you ever were.

Continuing.

RAJ READING: *I call upon you to teach what you have learned because, by so doing, YOU can depend on it. Make it dependable in my name because my name is the name of God's Son.*

RAJ: "Oh boy. Oh, God's Son." Be careful! I'm not the only begotten Son of God. That is not a special designation. The minute you acknowledge God, Who You Are begins to become clear to you. As long as you are not denying the Father, you are not actively denying and obscuring from yourself your own Identity.

So, make it dependable in your name because your name is the name of God's Son or Daughter. Make it dependable by acknowledging your Source so that you might Know, and I mean truly Know, with a capital "K", Who You Are. So that you come back to Integrity. So that you come back into the full Conscious Experience of Who You Are and what your Function is. Why? So that you can now enjoy a new, glorious position? No. So that you can share it and make it your own. As long as it's just an idea, it hasn't become yours.

Continuing.

RAJ READING: *What I learned I give you freely, and the mind which was in me rejoices as YOU choose to hear it. The Holy Spirit atones in all of us by UNDOING, and thus lifts the burden you have placed in your mind.*

RAJ: It does it by the undoing of guilt and therefore its eradication. It does it by undoing the liability to be ill, and therefore, thereby removing illness from your experience as a possibility.

RAJ READING: *The Holy Spirit atones in all of us by UNDOING, and thus lifts the burden you have placed in your mind. By following Him,...*

RAJ: This which is nothing more than your Right Mind.

RAJ READING: *...He leads you back to God where you belong, and how can you find this way...*

RAJ: Here it is.

RAJ READING: *...except by taking your brother with you?*

My part in the Atonement is not complete until YOU join it and give it away. As you teach, so shall you learn. I will never leave you or forsake you, because to forsake you would be to forsake myself and God who created me.

RAJ: And if I did that, I would lose the Experience of Who I Am. I would lose my Identity, and I would be in a box, like you are. I can't get out of the

box without returning to you who are in boxes, and coming into the darkness and coming into the stress and coming into the distress and coming into the pain where you are, to help you out of the box, to help you see that you're suffering from nothing other than an imagination that has replaced the Real Meaning Of Everything with definitions you have chosen and which all of you together have agreed to commit to about the Kingdom of Heaven, definitions that are different than What The Kingdom Of Heaven Really Is.

RAJ: And here it is.

RAJ READING: *You will forsake yourselves and God if you forsake ANY of your brothers.*

RAJ: So you want to come Home? Grab someone's hand and lift them up. And if you care to do that, you will be lifted up as they are lifted up. And if you know that you won't be lifted up until they're lifted up, you will find it of great value to you to persist in spite of their fearful, unstable and aggressively unpleasant behavior.

Continuing.

RAJ READING: *You are more than your brother's keeper. In fact, you do not WANT to keep him. You must learn to see him as he is, and KNOW that he belongs to God as you do. How could you treat your brother better than by rendering unto God the things which are God's?*

RAJ: Just let this set for a moment. When you look at your Brother and render him unto God because he's God's, you put yourself in the position of remembering his Real Identity, his Sonhood, if I may put it that way, because you acknowledged God as the Source of him. And now you have a gift to give to him, and it's a gift that will give you your Identity back to you. Can it be more simple? If you don't do it and you leave your Brother out in the cold, you're out there with him. This is the unyielding, immoveable way things work. And there's no shortcut. There's no way to get around it.

So, roll up your sleeves, everyone, and get involved for your sake. And get your blessing because you extend a blessing to your Brother, because you've arrived at a place where you are miserable enough that you are willing to try the very radical action of being the Presence of Love and caring about someone else more than your own self-protection.

Aren't you glad that the really good stuff is so simple? And don't worry. I will not let you make it more complex.

I love you and I look forward to being with you next Sunday.

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Raj/ACIM Study Group – October 26, 2003

A Course In Miracles (reference pages)
Chapter 5 – HEALING AND WHOLENESS
Section – TEACHING AND HEALING
First Edition – p. 75 / Second Edition – p. 81
Section – THERAPY AND TEACHING
Sparkly Book – p. 105

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And as always welcome to those who are joining us on the internet.

Jumping right in, and I am reading from the transcript as prepared by Bill Thetford.

RAJ READING: *Ideas do not LEAVE the mind which thought them to have a separate being, nor do separate thoughts conflict with one another in space because they do not occupy space at all.*

RAJ: Ideas do not leave the Mind which thought them. Your individuality is an Idea in the Mind of God, and the Idea is the Idea of God. In other words, the Idea is All That God Is.

Now, you're familiar with the statement, "Ideas leave not their Source." That means it is absolutely impossible for you to leave your Source or to modify in any way what you are. So you are not able to leave the Mind which thought you to have a separate being or existence. And I'm going to say nor do individual thoughts conflict with one another in space because they, meaning you, do not occupy space at all. Again, you are Conscious Awareness, Mind, in which the experience of time and space is occurring, in which all of Creation is occurring.

Continuing.

RAJ READING: *However, human ideas CAN conflict in content because they occur at different levels, and include opposite thoughts at the SAME level.*

RAJ: And when we're speaking of levels here, we could relate them to the two different operating systems that we were talking about.

And this is a very important statement.

RAJ READING: *IT IS IMPOSSIBLE TO SHARE OPPOSING THOUGHTS.*

RAJ: Let me ask you this. If you have turned your back to the Altar, if you have said I would rather look at Creation, I would rather look at the Kingdom of Heaven by myself and determine for myself what it all is, as I've said before, that constitutes a withdrawal of your acknowledgement of your Source, which causes you to experience being Sourceless, and therefore having no identity because your Identity as a Son or a Daughter is derived from the fact that you have a Father Who Is Your Source. And in this imaginative, independent position, you have no alternative but to experience a state of conflict which first shows itself as the experience of fear.

Now, if it is impossible to share opposing thoughts, and if while you are separated from your Father you are in a state of conflict, it means that you're not in a position to share anything at all. Which means you are not and have not been sharing anything at all. So what is it that has substituted for sharing? What has substituted for sharing, which can appropriately be identified as communion, has been communication. Communion is an Inner Awareness of Unity with all Things. And communion is not a matter of communication. It's a matter of Knowing, Universal Knowing.

Having separated yourself, however, the fact that you're all one has to show up some way because you can't alter the Divine Facts. And so, as a substitute for communion, you developed communication. And now you are able to talk to each other and express ideas that you've all made-up. And as we've talked about, existence becomes a constant manipulation of each other so that your definitions of everything are mutually-agreed-upon. Because if they are not agreed-upon, you cannot work together.

Your mutually-agreed-upon definitions constitute a common language, you might say, that allows you to communicate with each other and thus cooperate with each other. Now, the interesting thing is that in the State of Communion, the Conscious Experience of Being is Universal. It's Eternal, and therefore time is not a part of It and space is not a part of It. But when you turn your back on the clear, uninterrupted, pure Awareness of the Kingdom of Heaven, then it becomes necessary to have time and space in order to appear to cooperate.

If you care to have a business meeting, let us say, you have to say in order to appear to end up having communication, you have to say, "I will meet you at the corner of Hollywood and Vine at 10:00 a. on Thursday morning, January 21st." In this way you can manage to be at the same place at the same time and conduct your manipulative process of feeding your greed. And you do this. This is life.

And you say, "Oh, let's meet for lunch on Wednesday at such-and-such a place and just chat." And you get together and you just chat, and you feel like there is communication and sharing. You bring each other up to date on the latest news and you think there has been sharing.

But it says here:

RAJ READING: *IT IS IMPOSSIBLE TO SHARE OPPOSING THOUGHTS.*

RAJ: And so all the time that you think you have been sharing, you have really been maintaining and reinforcing the idea that you can look things, you can look at the Kingdom of Heaven independently of God and function and bring into play all the aspects of being, including sharing. But I'm going to be very frank with you here. Unless you're coming from that Place of Excellence in You which is You in your Right Mind, you're not communicating. And everything you're doing is constantly calculated in order to have an end result that meets your needs.

You get together. You chat. And what do you do? You get the lay of the land as perceived by the other person. You get the lay of the land as to where that other person is coming from and where the people they know that you know are coming from. Why? "Oh, to be sociable." No. At the bottom line you get the information so that you know what areas you need to reinforce your vulnerability in.

But you're all really slick at it. And you manage to pull it off with an apparently genuine friendliness to it. In fact you found that the more friendliness you bring into the process, the more harmony there is, the more pleasure there is.

But what I want you to understand is that sharing as it's spoken of in the **Course** here is not what I've just described. The closest thing to **being** in a State of Sharing that you could say you've had, in other words, the way Being is experienced when you're in your Right Mind, is one in which cooperation and coordination do not occur. And you do not have space/time coordinates that you use in order to be in communion with your Brothers and Sisters and in order for the Beauty, the Harmony, and the Joy of Being to be manifest.

Now the closest experience you have to this is when you start out in your day and you have a general plan, but you're not fixed on it. And as the day unfolds, you find yourself in places you hadn't expected to be because you weren't governing everything absolutely. And in the process of flowing with what's happening, you find yourself running into someone you haven't seen for years, or someone you hadn't planned on meeting, and you have an

encounter together in which information becomes available to you that meets your need.

Being, with a capital "B", is a Movement. It's a Movement orchestrated by the Mind of God. It's the Movement of Creation. And All of Creation, like a Broadway musical, All of Creation appears to move and dance and sing, we'll say, and appears to be coordinated exquisitely. And yet each part of Creation is not being where it is by design, by prior agreement, by the use of will. Creation is an exquisite Movement of the Divine Mind and what you would call the Universe.

Everything is where it is because it allowed the Father's Impulse to cause it to be where it was. And when you stand and observe it all, the exquisiteness and perfection of the detail of the Movement is awesome, and yet not a bit of coordination amongst the participants has occurred. In effect, each part of Creation just happens to end up where it is. It just happens to end up where it is. It awesomely ends up being where it is.

Sometimes the Movement of Being occurs even when you are specifically trying to be in charge. You know that you are going to meet so-and-so, and if you don't meet them on time, you'll miss them because they have to catch a plane, and blah, blah, blah. And so you get up in the morning and you conscientiously do everything you can to be at the meeting place at the appointed time, and everything goes wrong. And you end up getting there 25 minutes late. And you walk in the door and bump into the other person you're supposed to meet who just happened to get there 25 minutes late. And you have the opportunity to marvel at the fact that everything was in perfect order in spite of what you thought the order had to be.

I'm bringing this out because this is the Nature of Being. And this is the way sharing happens. Sharing is you being where the Father would have you be, without plans, without conscious control over the situation and the circumstances, without depending upon space and time coordinates in order to have connection. Sharing is communion, not communication, and therefore sharing is never a matter of wheedling another person into cooperation, wheedling another person into yielding to your best judgment as to what is right, or coercing everyone around you into abiding by the mutually-agreed-upon definitions that have been developed in place of sharing, in place of communion.

RAJ READING: *IT IS IMPOSSIBLE TO SHARE OPPOSING THOUGHTS.*

RAJ: It's a very full sentence.

Continuing.

RAJ READING: *The Holy Spirit does not LET you forsake your brothers.*

RAJ: What does that mean? If the Holy Spirit is nothing more than your Right Mind, how does your Right Mind not let you forsake your Brothers? Well, let me put it this way. When you're coming from an independent stance and you're going through all this process that I've just described of using time/space coordinates in order to communicate, nothing Real is happening. You cannot actually accomplish the unaccomplishable. You cannot actually accomplish being independent from the Father.

RAJ READING: *The Holy Spirit does not LET you forsake your brothers. Therefore, you can really share ONLY the parts of your thoughts which are of Him, and which He also keeps for YOU. And of such is the Kingdom of Heaven. All the rest...*

RAJ: All the stuff you made-up, all of the distorted perceptions of Reality that you have created.

RAJ READING: *All the rest remains with you until He...*

RAJ: The Holy Spirit.

RAJ READING: *...has reinterpreted them in the light of the Kingdom, making them, too, worthy of being shared.*

RAJ: So you see, Reality doesn't allow unreality to actually happen.

RAJ READING: *When they...*

RAJ: The definitions, the concepts you have made-up about the Kingdom of Heaven.

RAJ READING: *When they have been sufficiently purified He lets you give them away.*

RAJ: He lets you give them away. That's because you're not blocking the fruitage of your Right Mind with your own concepts, and so the Truth you Know, the Love you Experience Being, ends up being given away, shared, because at that point you're coming from that Place of Excellence in You, and not from the other operating system--the ego's operating system.

RAJ READING: *The will to share them IS their purification.*

RAJ: Your intent to share from your Right Mind is what ends up purifying, getting rid of the false from the concepts you have created about everything and about everyone. And in the absence of the impurity of your distortions that you've introduced, the True Knowing about your Brother, the True Knowing about Every Aspect of Creation flows from you because **that** is the only thing there is for you to share. That's the only thing that can be shared.

Again, if you have an IBM®, a PC computer, and you have an Apple® computer, it is impossible to share data between the two because they're in two different languages. And so, sharing doesn't occur.

Now, in what way could this be useful knowledge? How can it be other than depressing to believe what I've just said, that knowing that you're not awake at the moment, everything you're doing amounts to nothing? Well, here's the way it can be helpful. No matter how independent you believe you have become, you haven't stopped being the Christ. And you only have One Mind and that is the Mind of Christ, that is the Mind of God expressed right where you are.

And as I've said before, you're using this omnipotent Divine Mind in a distorted way. And in the process, you are creating distorted perceptions of Reality or the Kingdom of Heaven. Your exploration of a distorted state of mind has created what you might call a carbon copy, a virtual copy, let us say, of Reality. The only thing is that everything is 180 degrees out of sync. This means that because you haven't stopped being the Christ and you only have Reality to work with, you have been working with Reality in an oppositional way--in a way that denies What It Really Is but affirms that it's something else.

If you realize that this is true, then it becomes obvious to you that everything that you are doing that is the reverse of Reality isn't accomplishing anything, but it doesn't leave you out in the void. Because whether You, the Christ, the Divine Mind that is God Manifest right where you are, is creating a distorted perception of Reality or not, you're still Real and Reality is still Real. And Reality, because It's the thing you're manipulating, will be there as it truly is the moment you decide to abandon the manipulation of It.

This means that when I tell you and encourage you to abandon your attempts to be in charge of everything autonomously, when I encourage you to abandon that, it will not leave you in a vulnerable position. The only thing it will do will be to constantly bring you into a more and more invulnerable Conscious Experience of Being, even though it requires you to abandon the very thing that you think has brought you a sense of safety, and that is the attempt to be in control privately and personally yourself.

The old operating system says to you, "If you abandon me, all order will go out of the picture. Your sense of identity, your personal sense of yourself will evaporate." But what I'm telling you is that when it evaporates, your True Identity is right there behind it. And there is no loss whatsoever. But it requires you to take the risk, to make the investment into a Right Mind that I'm telling you that you have, that you don't have much experience of yet.

Now there's no way you can make this switch of operating systems all by yourself. And there's no way for you to do it instantaneously. And that's why there is the Holy Spirit. That's why there is me. That is why there is all of the Brotherhood who are awake standing available to you to help reinterpret what you're looking at, to help bring you back into a Conscious Experience of Its Divinity rather than its materiality, so that you can make this adjustment gradually and with a feeling of safety.

I must tell you that everything you currently think you're doing, you're not doing at all. And everything you think you're accomplishing, you're not accomplishing at all. I must tell you that so that you're no longer totally fooled and so that you will call into question the operating system you're using. And call it into question so that you can make a choice for the other Operating System which at the bottom line is the Real You hiding behind, or hidden behind, the concept of yourselves that you've developed and substantiated for yourself, period.

I must tell you this and you must be willing to acknowledge it so that you will have an intelligent, logical reason for exploring something you're not naturally inclined to explore. A place in which you cannot be in charge like you think you have to be in order to survive. A place where you yield into the already existing Movement of God which is **being** you perfectly and wholly and flawlessly. And that the Experience of the Harmony and Awesome Beauty of Being in the Flow of What God Is Being awaits you so that you'll have the courage to abandon bit by bit the operating system that you're currently using. And dare to entrust yourself to a God you're not even sure is there. And I'm telling you that what you're doing is entrusting yourself into a capital "S" Self that you don't believe is really there. To abandon yourself to Who You Really Are.

So that's why this horrible news can be such good news and why I have to tell you the Truth.

Continuing.

RAJ READING: *The Atonement gives you the power of a healed mind, but the power to create is of God.*

RAJ: The Atonement gives you the power of a healed mind. Not power over anything, but the power that recognizes what is True and what isn't True and is not offended by or affected by what is untrue. A healed mind knows the Truth and knows it **is** the Truth and anything else that's presented is meaningless to it. So it does not become offended, and it does not become defensive. That is its power, its unmovable clarity that supercedes confusion and illusion without a fight.

Continuing.

RAJ READING: *Therefore, those who have been forgiven...*

RAJ: Which would be those who have or are practicing yielding to the Place of Excellence in Them.

RAJ READING: *Therefore, those who have been forgiven must devote themselves first to healing because, having RECEIVED the idea of healing, they must GIVE it to HOLD it.*

RAJ: Or you might say *give* it to *have* it.

Healing. How do you give healing? The Clarity of What Truth Is--that means you are utterly unmoved by the presentation of what Truth isn't--is a gift of healing. It is something you can share with another because it is coming from your Right Mind, your experience of being in your Right Mind.

"Oh!" But you say, you're likely to say, "Well, I've experienced healing. What's next? What's next?" Like having gone on one ride at Disneyland and you get off, you say, "What's next? What's next?" What's next is that you give what you've received. You give what you know in order to embody it fully. You might say in order to make it yours. The absolute necessity is for you to give what you have been given to your Brothers and Sisters before you speed on to some new exhilarating realization.

And I will tell you that the next step automatically shows up right in the middle of your extending, sharing the Truth that you find yourself Knowing and the Love that you find yourself Being with your Brothers and Sisters.

Continuing.

RAJ READING: *The full power of creation cannot be expressed as long as ANY of God's ideas withhold it from the Kingdom. The joint will of ALL the Sonship is the only creator that can create like the Father, because only the complete can think completely, and the thinking of God lacks nothing. Everything you think that is not through the Holy Spirit IS lacking.*

RAJ: What it boils down to is if you have experienced revelation, if you have had a God experience and you want more of it, you've got to pass it on to your Brothers. It's that simple. In this way, you could say, you join, or begin to join, the ranks of those who are already awake. And in that increased Unity of the Brotherhood as a Conscious Experience of Being, it lays the groundwork for others to join in the Awakening easier and with less resistance. So if you want to move forward, you've got to turn around and take your Brother's hand.

Now, what do you do if you turn around to take your Brother's hand and he says, "Leave me alone! Don't give me any of your lovey-dovey stuff!" Well, as I said last week, when you're presented with the response, "Catch me if you can," don't take the bait. Turn to another Brother who will take your hand and help that one. Those who have a willingness to receive what is being shared increase the Unity of the Brotherhood that is awake, and weakens the apparent strength of the other operating system, making it easier for those still dreaming to wake up.

You must learn to be very wise. You cannot force anyone to wake up. And when you are met with resistance that is unyielding, let them be, and turn around to find one who is eager to abandon his or her suffering. And do not be offended by the one who refuses what you have to share. Your sharing, whether it was received or not, means that you have embodied for yourself the gift more completely. And the simple fact is that if another is committed to the ego's operating system, they cannot hear what you have to share.

So go where you can be heard. That doesn't mean go where you can be a great teacher. It means go where there is less defense. Go where Brotherhood is possible as an experience. Go where communion to whatever degree can occur. Go where there is willingness.

All that your experience of insight and revelation can prepare you to do is to be an effective presence, an agent for change where there is willingness for change. It will not give you the power to force change. If you understand that, you will not subject yourself to a false sense of guilt because in your sharing of what you know was an utterly beautiful, pure, healing Presence of Love, you ought to have been able to make change happen. You won't play into that. And you will let the one who is adamantly resisting be, without guilt. This is very important.

Continuing.

RAJ READING: *How can you who are so holy suffer?*

RAJ: It doesn't mean, "How can you suffer as you're actually doing?" It means, "How can you who are so holy think that suffering is an experience available to you?"

RAJ READING: *All your past, except its beauty, is gone, and nothing is left except a blessing.*

RAJ: You see, in other words, in all of the time that you thought you were doing something, in all the years or perhaps lifetimes that you thought you were sharing something, there were times when you were coming from a Place of Love. There were times when you were inspired, and you shared

the inspiration and sharing or communion occurred. When you weren't inspired, nothing was happening, and so therefore all that you thought happened is gone, and all that was coming from Inspiration and Love is left, is still there.

RAJ READING: *All your past, except its beauty, is gone, and nothing is left except a blessing.*

RAJ: In other words, the Real things that you did are still there. And the things you never did never were there, and now they don't even seem to be there, like ghosts of the past.

RAJ READING: *You can indeed depart in peace...*

RAJ: Depart in peace. It means that you can be with your fellowman. You can leave today. You can at other times talk to me privately and then leave the conversation and go and deal with your Brother.

RAJ READING: *You can indeed depart in peace because I have loved you as I loved myself. You go WITH my blessing and FOR my blessing.*

RAJ: Do you get that? In order to have, you must give. So you give to have. You go with my blessing to share it with others, and you go for my blessing because in the giving of it you receive it and embody it and confirm it for yourself and thus grow, change.

RAJ READING: *Hold it...*

RAJ: My blessing.

RAJ READING: *...and share it, that it may always be...*

RAJ: Not just yours but...

RAJ READING: *...ours. I place the peace of God in your heart and in your hands, to hold and share. The heart is pure to hold it and the hands are strong to give it.*

RAJ: And you need to know that. You need to know that your heart is big enough to bear the Love that you are willing to share and that your hands are strong to give it, because as you begin to do this, you feel weak and you feel unsure because this is new territory for you.

I assure you...

RAJ READING: *The heart is pure to hold it and the hands are strong to give it. We cannot lose.*

RAJ: In a way, it's not that big a deal. We can't lose because only What Is True is True. And there is no other choice, so all we can end up with is the Fact that True Is True, that the Truth Is True, and that there's only one Operating System.

RAJ READING: *My judgment is as strong as the wisdom of God, in Whose Heart and Hands we have our being. His quiet children are His blessed Sons. The Thoughts of God are with you.*

RAJ: This is a benediction.

And it's a benediction that you can extend to your Brothers and Sisters no matter how they are behaving. And even when a Brother is obtuse and aggressive and hateful and says, "no thanks," to your sharing, you must be willing to within yourself extend this benediction, extend the continued Awareness of the Truth you Know about him, and not move into the state of reaction that he would have you move into as a result of his obtuse behavior. You, nevertheless, walk away and find someone who is embodying willingness. You must see to it that as you walk away, it is with no harbored resentment but a simple awareness that two different operating systems cannot communicate. Conflicted ideas cannot be shared. I say this so you will understand how it works, and so that you will not be sucked into believing that you are guilty of not having done enough just because someone has refused to stand in receipt of what you truly and genuinely shared from that Place of Excellence in You.

When someone has abandoned the Father in order to have the exhilarating, false experience of autonomy and independence, they do not want to hear of God, they do not want to hear of Truth, and when it is shared with them they will resist it with all their might. And then they will blame you for disturbing them. Understand that that is simply how it will work. Notice it, recognize "oh, it's following the normal pattern," and turn toward someone who is embodying willingness. I have tried to be utterly clear here.

The one who resisted you because they are conflicted is likely, when you have turned your back toward one who is willing, to say, "You're abandoning me!" No. That one has abandoned the Father. That one has abandoned his own Right Mind, or her own Right Mind, and is insisting upon being totally unconscious of it. And when their abandonment of their own Sanity gets turned toward you as a claim that you are abandoning them, you must understand that it is nothing but a ploy to instill guilt in you, which would mean that fear would have to come back into **your** conscious experience which would require **you** to leave or abandon your Right Mind, and you had better be too smart to be fooled into doing it.

You see, I'm not going to leave you today with a curse saying you have abandoned me or you have some reason to feel guilty. I've explained to you that for perhaps centuries you've been accomplishing absolutely nothing. But I'm not judging you, because having done absolutely nothing means absolutely nothing has happened that you can be guilty for. And everything that is Real about you has been held in trust. The Real You has continued to be present and has continued to Function over in the other Operating System, as it were. And I'm acknowledging that in you right now and pointing you in the direction of opening up to it now. And so my telling you the Truth doesn't convict you, but it does provide you with the basis for becoming released from an illegitimate imprisonment in a state of nothingness.

And I say you go with my blessing and for my blessing. Hold it and share it that it may always be ours. I place the Peace of God in your heart. Everything that I've been saying is for the purpose of bringing you to a place of peace in yourself where guilt isn't overriding and fear isn't overriding, so that you might dare to risk the chance that there is a God, and that there's a Real You and that there is a Real Operating System and It's your Real Self. And you can lean into It and let It catch you.

I place the Peace of God in your heart and in your hands to hold and share. The heart, your heart, is pure to hold It, and your hands are strong to give It. We cannot lose. My judgment is as strong as the Wisdom of God in Whose Heart and Hands we, all of us here, have our Being. His quiet children are His blessed Sons. The thoughts of God are with you.

I love you. And I look forward to being with you next week.

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A Course In Miracles (reference pages)
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RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet.

All of you, each of you, whether you know it or not, or whether you believe it or not, each of you has been entrusted with something very Holy. In the past it is something that has been spoken of as being written in your hearts. This Something Holy that you have been entrusted with is the Presence of God, the Presence of God Being God right where you are. This Something Holy that you have been entrusted with to carry with you, to let no harm come to, to protect, is your Divinity.

Now it wasn't given to you as though you at first did not have it and then it was given to you. In the beginning it was you, but when you decided to have a different slant on everything, a unique perspective on Reality, and you abandoned your Sonship or Daughtership and thus abandoned your Father and thereby lost your Identity, your Divinity became hidden by you because you gave preference to something else—a voyage, if you will, into fantasy.

And so you have been carrying this Holiness around with you and it's time for you to uncover It. It's time for you to stop suffering from the fantasies that you have developed. It's time for you to stop keeping your Divinity so well hidden that no one, not even you, has the slightest idea that It exists.

We have been talking about the fact that this Holy Thing that you've been entrusted with is the Holy Spirit which is nothing more than your Right Mind. And we've referred to this as an operating system, a Divine Operating System, if you will, and the ego's frame of reference and imaginative fantasies as the other operating system.

Now, I'm bringing this up for a specific reason. You all know I do not indulge in idle chitchat. This past week a judge in New York City has rendered the copyright to ***A Course In Miracles*** invalid. And this is creating quite a stir. For some it is a stir of joy; for others it is a stir of concern, even fear, et cetera.

The general consensus is that the **Course** is now free for anyone to speak about, to quote in any way, shape or form that he or she wishes. The **Course** is free—free from restrictions. But I want to keep a little well-grounded perspective here. There are hundreds and hundreds of thousands of copies of the **Course** that have been printed in the last 27 years in multiple languages. It isn't the **Course** that needs to be free; it's you, each one of you.

And if it's now possible for anyone and his brother to publish the **Course** so that there are perhaps billions of copies available, if one of you doesn't shift from one operating system to the other, the first domino will not have been pushed over that will start the chain reaction of awakening. It takes guts. It takes commitment. And at the bottom line it takes a real inner Experience of Love to dare to make the shift to what is nothing more than your Right Mind, and abandon the fascination with the ego's frame of reference and its imaginative, fantastic, and totally illusory perceptions of the Kingdom of Heaven and of you.

The weight, you might say, [laughing] in the world of another billion copies of **A Course In Miracles** will not provide any one of you with the guts to make the shift, and their presence in themselves will promote nothing. All that the **Course** can do is to bring you to a point of a reasoned ability to make a commitment to What Is Real, a commitment to being the Presence of Love that is Love with a capital "L", because it is gathering the Sense of Being, the Perspective of Being, the Truth of Being, directly from its... your Source—the Father.

More powerful than all the copies of **A Course In Miracles** in the world is just one of you making commitment to the shift and endeavoring throughout your day to come from that Place of Excellence in You that causes you to be this scary thing called Being The Christ.

What is the Christ? God embodied? Awesome? Foreign? Alien? That which will strike doom for those engaged in evil? [gently whispered] No. The Christ is the Presence of Love that meets its Brothers and Sisters with the clear recognition that they are the Christ as well, even if they don't yet know it, and even if in not knowing it, they feel afraid and vulnerable. And the Christ is the simple Presence of kindness that meets them where they are without frightening them, without throwing a lot of religious verbiage at them, and says things that awaken in them their Love for the Truth and their desire to know more about it, and their willingness to be less defended against it in their life. You hear that? In their life! Not to be less afraid of it as it spews forth from your mouth.

The Christ knows what to say to help another not be as afraid, or how to be with them in a way that causes them to be less afraid. Because at the

bottom line it's fear and your preoccupation with it and the validation of threat that it seems to secure in your mind that keeps you in a state of defense which blocks you from knowing the Truth about yourself, about your Brother and Sister, about your world.

This book, ***A Course In Miracles***, does nothing but point you toward the Holiness that you've been entrusted with which needs to be embodied; not hidden, not kept secret from the world and yourself.

And I promise you I will keep all of your noses pointed in the right direction so that you attend to, and are inspired to attend to not what will free the ***Course*** but what will free you and what will thereby free your Brother, because you can't gain your freedom by yourself. Your freedom comes in your extension of freedom to your Brother. And because you haven't the faintest idea to how to free your Brother, it means that you have to turn to God to be inspired. You have to be willing to turn to the Place of Excellence in you that I've assured you is there, already capable because of What It Divinely Is of knowing what to say and what to do. And when to be silent. And when to just hug. And when to just smile. And when say "No" with utter gentleness but absolute firmness.

You know what? You can say it's time to change operating systems in at least 30 different languages. To be free to do it in even more languages won't constitute the actual changing of operating systems, the actual getting up in the morning and approaching your day with innocent eyes and the willingness and a desire to see What God Is Being right where you thought just the world was, and What God Is Being right where puny little piss-ant you has been, and then to give voice or expression to the vision that opens up to you.

Okay, enough said about the copyright issue, as well as what the real issue is.

Going to the ***Text***.

RAJ READING: ***The Two Decisions***

Perhaps some of our concepts will become clearer and more personally meaningful if the ego's use of guilt is clarified. The ego has a purpose, just as the Holy Spirit has.

RAJ: In other words, both operating systems have a purpose, have a structure which is aimed at a specific kind of operation.

Continuing.

RAJ READING: *The ego's purpose is FEAR, because ONLY the fearful can BE egotistic. The ego's logic is as impeccable as that of the Holy Spirit because your mind has all the means at its disposal to side with Heaven or earth, as it elects.*

RAJ: How could the ego's logic be as impeccable as that of the Holy Spirit? How could it even be impeccable at all? The reason is that because a Christ, you, each one of you, with all of your Divinity cannot help but bring into play in whatever your mental endeavor is all of the nature and character of What You Divinely Are. And so, when you create an illusion for yourself, you create an impeccable illusion. The logic it uses to confirm and reinforce its fantasy is as impeccable as the logic, you could say, that God embodies in all of His Creation.

Again.

RAJ READING: *The ego's logic is as impeccable as that of the Holy Spirit...*

RAJ: Why?

RAJ READING: *...because your mind...*

RAJ: The Christ That You Are.

RAJ READING: *...has all the means at its disposal to side with Heaven or earth, as it elects.*

RAJ: With What Is Real or with what is illusion as it elects.

RAJ READING: *But again, let us remember that both are in YOU. In Heaven there is no guilt because the Kingdom is attained through the Atonement, which releases you to create.*

PAUL: Just a moment.

RAJ READING: *The word "create" is appropriate here because, once what YOU have made...*

RAJ: As an ego.

RAJ READING: *...is undone by the Holy Spirit,...*

RAJ: Your Right Mind.

RAJ READING: *...the blessed residue is restored, and therefore continues in creation.*

What is truly blessed...

RAJ: In other words, anything that you have embodied that was an expression of What Is Real about you, even though you may have done it for wrong reasons.

RAJ READING: *...is incapable of giving rise to guilt, and MUST give rise to joy. This makes it invulnerable to the ego because its peace is unassailable. It is invulnerable...*

RAJ: To destruction.

RAJ READING: *...to disruption BECAUSE it is whole. Guilt...*

RAJ: The foundational basis of the ego's operating system.

RAJ READING: *...is ALWAYS disruptive. Anything that engenders fear is divisive because it obeys the law of division.*

RAJ: And I'm adding: not of unification.

RAJ READING: *If the ego is the symbol of the separation, it is also the symbol of guilt. Guilt is more than merely not of God. It is the symbol of the ATTACK on God. This is a totally meaningless concept EXCEPT to the ego, but do not underestimate the power of the ego's belief in it.*

RAJ: And remember when it says, "the power of the ego's belief in it," it means the power of the belief that the Christ That Is You is exercising in the establishment and reinforcement of a fantasy, an illusion.

RAJ READING: *This is the belief from which ALL guilt really stems.*

RAJ: Let's sort of express it in more human terms. When you have said, "I want a divorce from you, Father," and you think that you have managed to get a divorce from your Father, then, as I've said before, you cease to be a Son or a Daughter and you have lost your Identity. You are now an orphan, at least in the conviction of your belief. As an orphan you are alone with no ties, adrift. And because in order for you to be an orphan, you had to deny your Father, and it has caused you to lose your Identity, you know you must be guilty of something because there is an experience of fear that was never yours before you made this declaration of independence. To deny your Father and lose your Identity is what constitutes an attack on God.

Now the ultimate fact is that God can't be attacked and you can't stop being the Expression of God. And so you haven't stopped being the direct Expression of God. You haven't at this very moment stopped being God Embodied by God. So the guilt and the fear are illusions. But the Christ That You Are ignorantly created those illusions and made commitment to them with all the power of God, you might say. And so you **feel** the guilt and

you feel the fear, and for all intents and purposes it is absolutely real **to you**, even though it is not real at all.

Continuing.

RAJ READING: *The ego IS the part of the mind which believes in division.*

RAJ: **Believes** in division.

RAJ READING: *How can part of God detach itself WITHOUT believing it is attacking Him?*

RAJ: Meaning God.

RAJ READING: *We spoke before of the authority problem as involving the concept of USURPING God's power. The ego believes that this is what YOU did because it believes it IS you. It follows, then, that if you identify WITH the ego, you MUST perceive yourself as guilty. Whenever you respond to your ego you WILL experience guilt, and you WILL fear punishment. The ego is quite literally a fearful thought.*

RAJ: This means then that any time you are experiencing fear, you may know that you're in a state of illusion. You may know that at that moment you are operating from an operating system which is invalid **and** that you have another choice available to you. And recognizing that, you will not labor under the fear, you will not wilt in front of it, collapse and succumb to it. You'll make a different choice. You'll choose for the Other Operating System.

And no matter how convinced you are that there is justification for the fear, you will put your weight on the side of the Real Operating System. You will put your weight on the side of what is nothing more than your Right Mind and that will be your escape from fear.

Continuing.

RAJ READING: *However ridiculous the idea of attacking God may be to the SANE mind, never forget that the ego is NOT sane. It represents a delusional system,...*

RAJ: A delusional operating system.

RAJ READING: *...and it speaks FOR it. Listening to the ego's voice MEANS that you believe it is possible to attack God. You believe that a part of Him...*

RAJ: You. That's not in the **Text**.

RAJ READING: *You believe that a part of Him has been torn away by YOU.*

RAJ: By your bill of divorcement.

RAJ READING: *The classic picture of fear of retaliation FROM WITHOUT then follows because the severity of the guilt is so acute that it MUST be projected. Although Freud was wrong about the basic conflict itself, he was very accurate in describing its effects.*

RAJ: Freud didn't say that the basic conflict was you and your bill of divorcement from your Source that caused you to lose your Sonship or Daughtership, and therefore your Identity.

Continuing.

RAJ READING: *Whatever you accept INTO your mind has reality for you. It is, however, only your ACCEPTANCE of it that makes it real. If you enthrone the ego in it,...*

RAJ: The ego operating system.

RAJ READING: *...the fact that you have accepted it or allowed it to enter MAKES it your reality. This is because the mind, as God created it, IS capable of creating reality.*

RAJ: This mind that God created that is your mind is capable of creating Reality, not separate from God, **with God**.

RAJ READING: *We said before that you must learn to think WITH God. To think with Him is to think LIKE Him. This engenders joy, not guilt, because it is natural. Guilt is a sure sign that your thinking is UNnatural.*

RAJ: Again, if you'll just let that sink in, you will realize when you find yourself experiencing fear that you are experiencing something unnatural, not natural to you, not normal for you, not your Birthright, and therefore invalid.

None of you really is willing to be subject to an illusion. None of you would consciously choose to be deluded. And so when it does dawn on you that if you're experiencing fear, you're experiencing a delusion which it's not your Birthright to be experiencing, you will consciously choose to find a way to abandon the delusion so that you won't suffer from insanity, from something that isn't real.

And that's what allows you to turn to your Father and say, "Father, what does this mean? Is there justification for fear? What's the Truth here that would uncover to me either the justification for fear, or its total illusory

nature and the fact that I need not honor it in any way, shape or form. Father, help."

And of course thereby you reestablish the connection, you undo the bill of divorcement, even though you might be doing it as a last resort in a state of panic without any intent whatsoever to continue the relationship indefinitely. But it doesn't matter because if the opening is there, the connection is made. And whether you choose to abandon it or not later, the connection at that moment is not withheld from you.

SEEKER: Is fear ever justified?

RAJ: The question is asked, "Is fear ever justified?" Absolutely not! One doesn't have to be afraid in order not to stick his finger into an electrical socket. One can understand that it's not an intelligent thing to do and decide not to do it. Fear is not essential to intelligent action ever. But one has to be leaning into a Source, you might say, of Intelligence, rather than a source of unintelligence, to have intelligence available that allows one to be without any occasion for fear. Do you see what I mean?

Continuing.

RAJ READING: *Perverted thinking will ALWAYS be attended with guilt because it IS the belief in sin.*

RAJ: Oh, I know, you want to know why would I, why do I use words like "perverted thinking"? "Can't you be a little kinder in your choice of words. I would get the message." Well, if I thought you would get the message with a weaker word, so to speak, I would use a weaker word. But it's important for you to know that a **wrong** thought is a **wrong** thought, is a wrong thought, is a wrong thought, is an untrue thought, is a thought that is not in harmony with God, is a thought that has perverted, converted for unloving purposes some aspect of the Awareness of the Kingdom of Heaven and it is perverted.

Does that make you perverted? No. It means that you are simply what you have always been, the Christ, the **perfect** Son or Daughter of God using your mind in a way that it can't actually be used, and believing the use you are putting to it, and suffering from your belief without anything that's Real having been altered at all.

So here you stand, or here you sit right now, listening to my words from a place of distorted perception. And yet that which is listening is the unalterable living Christ, the Son and Daughter of God, not affected in any way, shape, or form by a fantasy that never became true. And so you are not perverted, but your perception is altered. And the alteration needs to be

corrected so that you're not seeing Reality through a lens that causes it to appear to be to you something that it's not. It's that simple.

Continuing.

RAJ READING: *The ego does not perceive sin as a lack of love. It perceives sin as a POSITIVE ACT OF ASSAULT.*

RAJ: This is the definition of will, willfulness: the energy and the means of accomplishing the establishment of an illusion as Truth, and the coercion of your Brothers and Sisters into adopting the concept you're embracing and making commitment to it so that in the joined strengths of what we could only call deluded Christs, you create for yourselves a state of mesmerism so total and so complete that it seems to you to be absolutely solid and real.

Continuing.

RAJ READING: *This is an interpretation which is necessary to the ego's survival because, as soon as you regard sin as a LACK,...*

RAJ: Not a positive act of assault.

RAJ READING: *...you will automatically attempt to remedy the situation. And you will succeed.*

RAJ: Those last four words are the key words. As soon as you regard sin as a lack, you will automatically, it's like naturally, spontaneously attempt to remedy the situation. Well, you're all used to attempting to remedy things. It may or may not work. But the last four words let you know, "**And you will succeed.**" Why? Because in order to do it, you have had to move to the Other Operating System. And from the Other Operating System you are thinking **with** God.

Continuing.

RAJ READING: *The ego regards this as doom, but YOU must learn to regard it as freedom.*

RAJ: That's also important. You must **learn** to regard it as freedom. It will not seem like freedom to begin with because you think you are an ego. The ego is what you think you are. And so when it sees doom, you think you are seeing doom. And so you have to bring into play some self-discipline, so that when you feel the threat that accompanies a willingness to abandon sin, you can use reason and logic to remind yourself that the fear you are feeling is not legitimate, that the doom that you are feeling is not your doom but the sense of yourself that you've been entertaining that's feeling the doom.

And that **for you** it means freedom. **For you** it means coming back into **your** Right Mind. **For you** it means having the Holy Spirit descend upon you and uncover Itself as You to you and **be** You without any resistance from you.

So be aware it's going to take some self-discipline. You must **learn** to regard it as freedom and you must persist with the learning until the shift occurs. And you have, each one of you, ample opportunities all day long to practice this.

Continuing.

RAJ READING: *The guiltless mind CANNOT suffer.*

RAJ: It doesn't say that it, the guiltless mind, doesn't suffer. It doesn't say the guiltless mind only suffers very occasionally. It says:

RAJ READING: *The guiltless mind CANNOT suffer.*

RAJ: Suffering finds no lodging place in the guiltless mind, this Place of Excellence in you. It's already in you. Your Right Mind is already in you. Your Right Mind is already all there is to you. And It cannot suffer and It **is not** suffering. And that experience is available to you if you'll simply wish to experience the Other Operating System.

Of course, in order to experience the Other Operating System, what are you going to have to do? You're going to have to abandon your independence. And how are you going to do that? You're going to say, "God, help!" You're going to have to invite Something into your privacy. And you're going to have to be willing to abandon **your right**, your supposed right to privacy, and you're going to have to share your space with God, with the Holy Spirit.

"Well, I don't know if I want to be transformed by the Presence of the Holy Spirit in my space. Who knows what that might mean?" Well, you know, a few months ago maybe you could have said that. But now you know that the Holy Spirit is nothing more than your Right Mind. It's **You** with a capital "Y".

And so you can't claim through ignorance that you have no idea what it will be like to let the Holy Spirit share your space. You know that at the bottom line it's going to have to mean you experiencing the omnipotence of What God Is Being right where you are. You know that it's going to have to mean experiencing the integrity of your union with all of your Brothers and Sisters. You know that it's going to have to mean the experience of invulnerability in your world. Not because the world is hostile but it can't reach you, but because You and the World are One, and it is therefore

benign. And it is because it is benign and you are benign that everything is invulnerable, because there is nothing to be vulnerable against.

Continuing.

RAJ READING: *Being sane,...*

RAJ: The guiltless mind.

RAJ READING: *...it heals the body because IT has been healed.*

RAJ: And I'm going to say it heals the world because it, the guiltless mind, your mind, having abandoned the sin of trying to be independent, has been healed. And the scales have fallen from your eyes. The division, which is the nature and character of the ego operating system, has dissolved in the face of preexisting, **eternally** preexisting Unity that was always available for you to experience.

Continuing.

RAJ READING: *The sane mind cannot conceive of illness because it cannot conceive of attacking anyone or anything.*

RAJ: And if it cannot... this is me, not the **Text**... and if it cannot conceive of attacking any one or any thing, it likewise cannot conceive of being attacked by any one or any thing.

The Conscious Experience of Unity right here and right now in what you call the world is available to you to experience because it is the unalterable Truth of Everything. And that's why at the bottom line it's worth your attention, your effort, your self-discipline, to look at everything with new eyes and with a willingness to abandon a defense system that is always on high alert.

Continuing.

RAJ READING: *We said before that illness is a form of magic. It might be better to say that it is a form of magical solution.*

RAJ: Magical, fantastic, fantasy, a groundless idea or set of ideas, a baseless set of ideas treated as though it had substance to it and believed and acted upon.

Continuing.

RAJ READING: *The ego believes that by punishing ITSELF it will mitigate the punishment of God. Yet even in this it is arrogant. It attributes to God a punishing intent, and then takes over this intent as its OWN prerogative.*

It tries to usurp ALL the functions of God as it perceives them because it recognizes that only total allegiance can be trusted.

RAJ: Well, this is true, only total allegiance can be trusted. But you don't have anything available to you to give total allegiance to except That Which Is Real. And giving total allegiance to a fantasy, to that which isn't real, is a non-event, is a non-action.

It's interesting, isn't it, that... it's like self-flagellation and self-punishment is a way of saying to God, "I recognize my sins and I'm suffering for them, and therefore you don't have to punish me." But the one thing it doesn't say is, "And I'm not going to indulge in my sins any more. I'm not going to indulge in the act of self-will that causes me to experience myself as separate from You, Father. I'm not going to engage in acts of self-will that constitute an ongoing act of divorcement." You see, it doesn't say that. So it says, "I will punish myself so that You don't have to and so that I don't have to abandon my independence which I value so highly, even though in order to maintain it I must constantly punish myself."

Continuing.

RAJ READING: ***The ego cannot OPPOSE the laws of God any more than YOU can, but it can INTERPRET them according to what it wants, just as YOU can. That is why the question, "What DO you want?" must be answered. You ARE answering it every minute and every second, and each moment of decision is a judgment which is anything BUT ineffectual.***

RAJ: You see? There it is again. That which is making the decision is the Christ That You Are, the Holy Son or Daughter of God That You Are, and you cannot make an ineffectual decision. The only thing you cannot do is cause a second creation separate and apart from God to arise into existence. You can believe that you have and you will suffer from the belief. Why? Because your decisions are not ineffectual for you.

Continuing.

RAJ READING: ***Its effects...***

RAJ: The effects of judgment.

RAJ READING: ***...will follow automatically...***

RAJ: And this is all capitalized words.

RAJ READING: ***...UNTIL THE DECISION IS CHANGED.***

RAJ: Until the Christ That You Are makes a new choice and a new commitment, and therefore a new decision, because your decisions cannot

be ineffectual because of What You Divinely Are, even though you sit in this room and for the most part are in a constant state of denying the possibility that You Are The Christ.

You ***don't want*** to be the Christ. You might want to be the Christ if you could do it secretly and no one would know it. But the last thing you want to do is get up in the morning and face your world and have the world see you glowing, and have the world feel the Presence of God right where you are. Because you are afraid if you were that odd, you would be attacked. You would be ridiculed. You don't want to be the Christ, at least not publicly. And yet, the call is for you to look into your Brother's or Sister's eyes and remember God while you're looking them in the eye. There's no way to do that privately!

But remember what I said. Being the Christ means being the Presence of Love, with a capital "L". And being the Presence of Love means being the on-the-spot inspired Conscious Awareness that knows how to be in such utterly simple but effective ways with your Brother. And all you might do is put your arm around that one's shoulder, or smile, or say, "You know, maybe, maybe you don't need to be quite as afraid as you are and here's why. Here's the way it looks to me." And just be the absence of fear with them. You don't know how it's going to come out. But by damn it dare to be from that Place of Excellence in You because it will be recognizable as Love to those to whom you are led to extend it.

The only ones to whom it will not appear as Love are those who are fascinated by and committed to what they see to be the pleasure of engaging in hate, who pleasure in it because it gives them a sense of identity that they don't think they can achieve in any other way. And therefore the Presence Of Love That You Are would be a threat, an over-aggressive threat to their fascination with sin. But your willingness to come from the Place of Excellence in You and to be inspired of the Father how to be in that moment, you'll know whether to walk away or whether to persist in ways that you couldn't imagine as being effective at all.

There are fewer people indulging in sin than those who are not. And as I said last week and the week before, if you are met by someone who refuses your gift and are committed to non-acceptance of it, then turn toward those who are reaching out.

Again.

RAJ READING: *Its effects...*

RAJ: The effects of judgment.

RAJ READING: *...will follow automatically UNTIL THE DECISION IS CHANGED. This is repeated here because you have not learned it.*

RAJ: You see? "Oh, but I'm learning it! I'm learning it!" But then when I say "Are you willing to get up in the morning and go out and be the Presence of the Christ publicly?", you recognize that if there were a less public way to do it, you really would rather do it that way. And so you have not learned it yet.

Continuing.

RAJ READING: *But again, your decision...*

RAJ: Not to have learned it.

RAJ READING: *...can be UNMADE as well as made.*

RAJ: Can be unmade as well as made.

RAJ READING: *Remember, though, that the ALTERNATIVES are unalterable.*

The Holy Spirit, like the ego, is a decision.

RAJ: It's one of the two operating systems. And which one you're using is nothing more and nothing less than a decision you are making on the spot every single moment.

RAJ READING: *Together they constitute all the alternatives which the mind can accept and obey. The ego and the Holy Spirit...*

RAJ: The two operating systems.

RAJ READING: *...are the ONLY choices open to you. God created one, and so you CANNOT eradicate it. YOU...*

RAJ: The Christ That You Are.

RAJ READING: *...made the other, and so you CAN.*

RAJ: Again.

RAJ READING: *God created one, and so you CANNOT eradicate it. YOU made the other, and so you CAN. ONLY what God creates is irreversible and unchangeable. What YOU have made can always be changed because, when you do not think LIKE God,...*

RAJ: This is what I was saying last week.

RAJ READING: *...you are not really thinking at all. Delusional ideas are not real thoughts, although you CAN believe in them.*

RAJ: And here are the key words again.

RAJ READING: *But you are wrong. The function of thought comes FROM God and is IN God. As part of His Thought, you cannot think APART from Him.*

RAJ: You know the phrase, "Reach out and touch someone." At various times in your lives, something has happened and the person you are with has been touched by something you said or did, because in that moment you happened to be defenseless enough to be inspired by the Father, to be the Presence of His Will and the Expression of the Place of Excellence in You. And you functioned from the Other Operating System. And the one you were with was literally touched and changed by the encounter. And then, all the rest of your life, nothing significant like that has ever happened.

What I want to say to you is notice that, because it constitutes a clear, distinguishable difference that allows you to see that occasionally something extremely valuable has happened. And all the rest of time, nothing of that sort has happened. Notice the difference so that you might stay connected with the desire to have that evidence of your being a transformational agent for change. That's how you honor the Place of Excellence in You. And that's how you invite God to be embodied more fully in you so that you in your Right Mind, you in the Conscious Experience of Sanity, can replace the fantasy experience of yourself that is to one degree or another an experience of misery, suffering, anxiety, tension, exhaustion, the absence of fun.

This section in the sparkly book is entitled, "The Two Decisions"—the decision for one or the other of the two operating systems.

Last week in the section we were discussing, we talked about the fact that you're always teaching. Whichever operating system you're coming from, you're teaching and you're embodying in the world. And one of them confirms and reestablishes misery, and the Other establishes release from that misery.

You can't say, "Well, hey, what difference does it make if I don't come from the Place of Excellence in me for a while? What difference does it make? Nobody else is either. You know, I know Armageddon isn't coming. And hey, things aren't that bad, you know. And so rather than get up on a bandbox and teach something and be a transformational Presence, I'd rather do nothing at all."

Well, friends, you can't do nothing at all! If you're not doing that, you are on another bandbox and you're teaching the other operating system. And to

those who are using the same operating system you are, you are an effective presence on behalf of continued ignorance.

So don't think that right now you're doing nothing. And if you choose for the Other Operating System, you will be taking a stand for something. You're taking a stand for something right this minute! And you cannot not be taking a stand for something. So take a look squarely at this. If you really thought for a moment that what you were contributing was that which caused ignorance and suffering to be extended, well, you would have no more truck with yourself than you have with so-and-so down the street that's being awful. You see?

So, I'm going to say don't get hung up on the fact that if you're not coming from the Place of Excellence in You, that you are... you're being... what was the word back here [turning pages]... a perverted presence in the world. In the world of the ego, you are being a perverted presence, but you're not accomplishing anything by it and you're not affecting Reality by it, but you are keeping yourself and others from experiencing Reality, Harmony, Unity.

Don't get hung up on that. Just realize that you're not really being the good boy or the good girl who's not really doing bad things in the world, and therefore what difference does it make if you wait a little while to actually be the dynamic Presence of Love that is transformational for yourself and your Brother. Don't think that it doesn't make any difference if you wait a little while. Because either you're teaching that, either you're teaching what causes sudden shifts of perception to occur, healing, or you are doing what inhibits sudden shifts of perception, miracles. You're doing one or the other absolutely. Own it.

Contemplate this one point for this coming week. You're teaching one or the other fully. You are teaching one or the other with commitment. You are teaching one or the other aggressively. Knowing that will allow you to feel motivated to make a conscious choice, instead of an unconscious choice, for one or the other. And that's the way movement begins. That's the way the first domino begins to fall.

It won't fall because a billion more copies of the **Course** can now be freely printed and distributed in the world. It will happen because you today, tomorrow, the next day, are realizing that you're teaching all the time and you're either teaching that which unifies or you are teaching that which divides. And you are teaching it with the Power of the Christ That You Are.

Well, this coming week I know it's going to feel good to us to have more of you standing with us consciously. And to the degree that you make

commitment to it, you will feel us standing with you and that will be a wonderful confirmation of the Truth of what I've been saying to you. And it will also be that which will add impetus, strength, if you will, to your willingness to make a commitment in a new direction.

I love you all and I look forward to seeing you next week.

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And, at Raj's instruction, these materials will never be sold.

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A Course in Miracles Study Group with Raj, November 2nd 2003
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Raj/ACIM Study Group – November 9, 2003

A Course In Miracles (reference pages)
Chapter 5 – HEALING AND WHOLENESS
Section – THE EGO'S USE OF GUILT
And Section – TIME AND ETERNITY
First Edition – p. 78 / Second Edition – p. 85

Section – THE TWO DECISIONS
And Section – TIME AND ETERNITY
Sparkly Book – p. 109

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And, as usual, welcome to everyone who is joining us on the Internet.

In so many words, someone said to Paul, ask Raj to be gentle with us today. I want to remind you that at every moment you are companioned by mighty companions, if I may put it that way. You are never alone. And in this transfer from one operating system to the Other, you have available to you the ready and willing and encouraging support of Me, of your Guides, and of course, the Holy Spirit, which is nothing more than your Right Mind.

You know, I am being gentle with you. It's just that I'm sharing the simplicity of all of this in a way that makes awakening seem to you to be easier, and therefore more unavoidable. In other words, the simpler it gets, and the more unavoidable it gets, the more you're in the position of, as they say, putting your money where your mouth is, putting your actions where the Truth of you is.

And that's meaning, that's going to mean a change of behavior, a change in the way you convey who you are by means of your behavior, and the way in which you convey to your Brother who they are by your behavior.

The interesting difference between doing that and what you have been doing in the old operating system is that in the old operating system what you were conveying about yourself to your Brother and what you were conveying to your Brother about your Brother was all for the purpose of control, was all for the purpose of manipulation. But when you shift operating systems, you convey to your Brother Who You Are and Who They Are because you see Who They Truly Are by virtue of your not claiming a mind separate from God with which to see your Brother and Sister. And therefore, your vision of them that you are conveying, and your experience of yourself that you are conveying, is not for the purpose of control at all,

but for the purpose of glorifying Truth, for the purpose of glorifying God by expressing no other Mind than His.

The fundamental means by which you coerce each other from the old operating system—the one I’m calling old, even though it’s the one you’re primarily using at the moment—is guilt. Guilt, if you are able to convince another of his or her guilt, is the precursor to judgment and penalty. And that strikes fear in every single one of you. Guilt and its use are absent in the new operating system. And, in a way, that’s what makes moving to the new Operating System scary, because without guilt as the primary means of leveraging others into behaving in a way that provides you with whatever your sense of safety is, will not be available to you from the new Operating System. And, up until now, the use of guilt has been your only effective means of providing yourself with safety. Therefore, at the bottom line, guilt, according to the old operating system, has been the one effective means of securing your salvation. Do you see?

And when you use the word “salvation,” you do give it divine overtones. And when you give it divine overtones and you speak about your salvation, you lend an incredibly insane coloration to the meaning of guilt. Guilt is not only the means of your salvation; it must thereby, because it serves a divine purpose, be utterly and truly valuable. Now none of you thinks things through very completely, but if you think about what I’ve said, where I’ve thought it through completely and expressed it completely, you can see how idiotic it is. You can see how idiotic it is for you to employ guilt in getting others to behave the way you think they ought to behave. And that, of course, calls for a change in your behavior. But you can also see how idiotic it is for you to play into another’s ploy directed at you, which you tend to voluntarily knuckle under to... for fear of judgment and penalty.

I’m going to begin reading.

RAJ READING: *Irrational thought...*

RAJ: And isn’t that what we’ve just been talking about?

RAJ READING: ***Irrational thought is a thought DISORDER. God Himself orders your thought because your thought was created BY Him.***

RAJ: Mary Baker Eddy said, or wrote: “Angels are God’s Thoughts passing to man spiritual intuitions, pure and perfect.”

When you aren’t busy creating your own thoughts and you are silent, the flow of God’s Thoughts become noticeable to you. And they are experienced right where you have always had all of your own private thoughts. And as you let that happen, you begin to be able to recognize that this flow of

spiritual intuitions is the natural function of your mind, constitutes you being **in** your Right Mind, and that all you are called upon to do is to embody or give expression to those spiritual intuitions, pure and perfect.

Again.

RAJ READING: *God Himself orders your thought because your thought was created BY Him. Guilt feelings are always a sign that you do not know this.*

RAJ: And I'm inserting: Because you don't know it, you busy yourself with creating your own thoughts and your own opinions and your own definitions. And then you do your darnedest to use guilt to convince your Brothers and Sisters of the correctness of your definition in order to get them to agree with you, so as to increase the strength of your thought by the joining of others in agreement with it.

Continuing.

RAJ READING: *They...*

RAJ: Guilt feelings.

RAJ READING: *...also show that you believe you can think apart from God AND WANT TO.*

RAJ: Wanting to think on your own is not truly possible. You can't... you, the Divine One That You Are, can't truly **want** to do what you can't do. You can't **want** to do what is impossible. You can't **want** or desire to not be in your Right Mind.

Continuing.

RAJ READING: *Every thought disorder is attended by guilt at its inception and maintained by guilt in its continuance. Guilt is inescapable for those who believe they order their own thought and must therefore obey its orders. This makes them feel RESPONSIBLE for their mind errors, without recognizing that, by ACCEPTING this responsibility, they are really reacting irresponsibly. If the SOLE responsibility of the miracle worker is to accept the Atonement for himself, and I assure you that it is, then the responsibility for what is atoned FOR cannot BE yours.*

RAJ: Little bit of a mind-bender there. If you are engaging in the disordered thought of using guilt to make others yield to your will, and they react from their will, and this creates a dynamic of stress, you might think that the way to correct it, to correct the distress, is to heal that one of his reluctance to yield to your will. It's that simple. When the answer, the true resolution to

the problem, is for you to shift operating systems. That's what constitutes the Atonement—shifting operating systems.

It isn't your responsibility to correct the individual problems. It's your responsibility to shift to the Operating System in which the problem doesn't exist because independent authority doesn't exist, and therefore coercion never comes into play and never has to be defended against.

And here's the difficult thing. You do this right in the arena where the problem seems to be going on. You must shift operating systems so that the messages, the messengers, you are sending out to a problematic Brother or Sister arise from Clarity of Truth that you are experiencing, where you are not... where you are not buckling under to the call for guilt that's being presented to you and retaliate in the old mode of returning guilt for guilt in an attempt to win the battle of the wills. And you must do this even though it feels to you as though you no longer have any authority at all, when authority of the kind you have been used to seems to be being called for, and seems to be essential.

Remember it always takes two to tangle. And if you withdraw from the contest, there is no contest no matter how much the so-called quote "opponent" unquote wants the battle to continue and wants you to remain in the battle mode.

And so you must dare to make a commitment to shift operating systems and then reflect and embody Truth right in that arena, to reflect and embody Love right in that arena, because Something in you knows that the making of the shift to the new Operating System is the only thing that will truly resolve the apparent differences and the apparent conflict. And so you must have guts and commitment and resolve.

I'm going to take a moment here to bring something else out. We've talked before about the fact that when you got a bill of divorcement from your Father, and you became Fatherless in your own mind, you lost your Identity. In that state of lost Identity, of being an orphan, you have endeavored to create an Identity for yourself out of whole cloth, out of pure imagination. What I want you to very clearly see is that every independent authoritative act you have engaged in has caused your lack of Identity to become even more pronounced. Every overt willful act of independence has obscured Who You Are further.

Therefore, every act of independence has been an act of Self-denial, not an act of self-creation. You see? I want you to at least grasp this intellectually. Every willful act of independence has obscured Who You Are even further. And so the result has been the exact opposite of what you have thought you

were attempting to achieve. And the only way in which your Identity is going to be reestablished in your experience is by your abandoning your very conscious, insistent attempts to be independent. Just let that sit there for a moment.

Now how do you reverse this? You reverse it by saying in true prayer, "Father, help me." You break the isolation, as I've said so many times, by inviting into your space your Father, your Guide, the Holy Spirit. You make room for something else with the conscious intent to embrace It and yield to It. Those are the key words. ***Yield to It.***

You think that there's the possibility of companioning with others independently, being with others without abandoning your independence. And as long as you are still intent on establishing your independence, you are engaging in the establishment of the further obscuring of Who You Are from everyone else, as well as from yourself, and thus securing the dream of suffering, the experience of misery. It's that simple. And the fact is that Joy is your Birthright, and it is available to you to be experienced at this instant, at this instant, at this instant, every moment.

And again, those who companion with you, those of the Brotherhood Who Are Awake, stand fully in support of your experiencing this Joy and the Peace and the Love that it's your Birthright to be experiencing in every moment, and to convey to you in every means possible the experience of fearlessness, of comfort in the process of your shifting operating systems. Be willing to let them in and accept their help, and yield to their Vision.

Continuing.

RAJ READING: ***The dilemma...***

RAJ: Of guilt feelings.

RAJ READING: ***The dilemma cannot be resolved except by accepting the solution of UNDOING.***

RAJ: I'm going to insert: the absence of the expression of authority, private independent authority which has as its goal the accomplishment of something, the doing of something actual.

Continuing.

RAJ READING: ***You WOULD be responsible for the effects of all your wrong thinking if it could not be undone. The purpose of the Atonement is to save the past in purified form only.***

RAJ: Which simply means minus the irrelevancies of self-will that you introduced into the picture along with whatever you did that did reflect the Father's Will, that did express your Divinity.

Continuing.

RAJ READING: *If you accept the remedy for a thought disorder, and a remedy whose efficacy is beyond doubt, how can its symptoms remain?*

RAJ: I'm going to say, how could the effects of something you never actually did continue to distort your perception of what was really going on? It can't.

Continuing.

RAJ READING: *You have reason to question the validity of symptom cure,...*

RAJ: That's like solving this little problem and solving that little problem by coercing your Brother into obedience to what will provide you with your safety.

RAJ READING: *You have reason to question the validity of symptom cure, but NO-ONE believes that the symptoms can remain if the underlying CAUSE is removed.*

RAJ: Well, is the underlying cause of your Brother's awful behavior the fact that he hasn't learned how to Love yet? Or is it because you haven't learned how to Love yet, and you're behaving in an atrocious way with him? Does it mean that he needs to learn how to Love and you need to learn how to Love? No! It means you need to get out of that operating system where you are serving the one single goal of establishing the reality of yourself as something independent of a Source. You see? It's simple. But it's difficult to remember because you are so ingrained in your well-trained, habitual responses to the expressions of willfulness that are going on around you, and the expressions of willfulness that you are putting out.

No one believes... no one believes that the symptoms can remain if the underlying cause is removed. If you move out of the old operating system, absolutely nothing that seemed to go on within it can be your experience any more. It's that simple. And shifting operating systems is the Atonement.

You see, you don't atone for your sins. Atonement means shifting into your Right Mind in which sin, disease, and death do not exist. And your fascination with them is no longer present in your mind. And your seeming to be subject to them is no longer an experience available to you. And your

inclination to inflict them on others is no longer present. This is very important to understand.

The next section is:

RAJ READING: *Time and Eternity*

RAJ: Time and Eternity. Eternity, you might say, is the environment of existing in the new Operating System. And time is what Eternity looks like, feels like, and is experienced as when you're in the ego's operating system. Time and Eternity are one and they are Eternity. But please understand that what I'm saying there is that time is Eternity misperceived from within the willful state of acting independently.

Reading.

RAJ READING: *The CONTINUING will to remain separated is the only possible reason for continuing guilt feelings.*

RAJ: Do you get that? If you are continuing to will to remain separate, then you are continuing to be in the arena where guilt is essential to maintaining the dissonance that constantly needs correction, so that you and your Brothers are constantly distracted from discovering that the conflict does not lie in either one of you, but in the choice of vantage point from which you are choosing to view the Only Thing available to experience, which is the Kingdom of Heaven, which is Eternity, which is Reality.

Continuing.

RAJ READING: *We have said this before, but we did not emphasize the destructive results of this decision at that time.*

RAJ: And the word "destructive" is not too strong there. We could also say "distractive" results.

Continuing.

RAJ READING: *ANY decision of the mind will affect both behavior AND experience. What you will, you EXPECT. This is not delusional. Your mind DOES create your future, and it can turn it back to full creation at any minute,...*

RAJ: Key words.

RAJ READING: *...IF IT ACCEPTS THE ATONEMENT FIRST.*

RAJ: In other words, if you make the shift to the new Operating System which is really the Original Operating System, which is really the ancient

Operating System, which is really the Ever-Present, Eternal Operating System.

Again, key words: "It can turn it back to full creation at any minute."

Please understand that you're constantly standing at the threshold of making that shift. You're constantly standing at the threshold of abandoning authoritative self-will. It can happen in an instant. It can happen at any minute. Not when you have finished the **Course**. Not after several lifetimes. It can happen at any minute! Do not forget this, else you can begin to believe that there is a process in time that must be fulfilled before it can happen.

The Experience of your Right Mind is as close as your willingness to stop thinking for a moment and make commitment to not thinking. That's all the further away it is.

Again.

RAJ READING: *Your mind DOES create your future, and it can turn it back to full creation at any minute, IF IT ACCEPTS THE ATONEMENT FIRST.*

Again, if it will shift to the new Operating System.

RAJ READING: *It will also turn back to full creation the instant it has done so. Having given up its thought disorder,...*

RAJ: [laughing] It's a nice way, a simple way of referring to the old operating system—"a thought disorder."

RAJ READING: *Having given up its thought disorder, the proper ordering of thought becomes quite apparent.*

RAJ: And you become the mouthpiece for God. You become the Expression of God that puts nothing in the way of What God Is Being right where you are to obscure the Beauty of Creation That You Are. In your willingness to let God Be What He Is Being where you are without your introducing anything extraneous into the picture, you become what we have called a co-creator with God.

Continuing.

[Editor's Note: In the first and second editions, the following heading appears here: **Time and Eternity (T-#79/86)**]

RAJ READING: *God in His knowledge is not waiting, but His Kingdom is bereft while YOU wait.*

RAJ: As long as you are enjoying this state of independence and of free will to do as you wish without yielding to the underlying order of the Universe that you are part of, you block yourself from experiencing the Brotherhood consciously as part of you. And in your defiant act of independence, you hold yourself apart and unavailable to the rest of the Brotherhood. And in that sense, the Kingdom is bereft.

Continuing.

RAJ READING: *All the Sons of God are waiting for your return, just as YOU are waiting for THEIRS. Delay does not matter in eternity, but it IS tragic in time.*

RAJ: Tragic? Too strong a word? Well, you don't really think that your lives are tragedies, but in light of the Gifts of Wholeness and Joy and Love and Truth and Beauty and Harmony that you're missing, it is tragic. Because not only are you missing it, you don't know you're missing it! You think what you see is what you get. This is all there is. And you're making the best of it. And you're trying to use your spirituality to make the best of an illusion, to make the illusion more harmonious, when what's called for is the abandonment of the illusion by the abandonment of self-will, willful authoritative attempts to dominate.

Continuing.

RAJ READING: *You have elected to be in time rather than eternity,...*

RAJ: You didn't know you did that, but now you know that when you enacted this bill of divorcement from your Father by saying, "Father, I'd rather do it myself," and you lost your Identity, it caused Eternity to be experienced as the illusion of time in which aging and death are the ultimate benefit. Crazy, isn't it?

Again.

RAJ READING: *You have elected to be in time rather than eternity, and have therefore changed your belief in your status.*

RAJ: You lost your Sonship. You lost your Daughtership. And your status now is orphan.

Ohhh. But an orphan that has the opportunity to declare herself or himself, and make herself or himself into anything he or she wants to be, and have the glorious experience of having private personal authority that you can exercise in a dominating manner over your Brother and your Sister and your world. Oh, how you value the state of orphanhood and the promise you think it holds.

You have secured the rightness of this stance by providing another definition, another meaning, that says God gave you free will. And so you have made up a fantasy whereby God actually has authorized you to be an independent, willful, self-made authority, and in fact, if you don't succeed at doing that, you are not fulfilling your divine purpose. You see? You see how this distorted sense of self and distorted experience of reality that you're having in a state of so-called independence is utterly insane, senseless, useless. But one which, nevertheless, tragically blinds you to your Birthright so that you no longer even think It exists, while all along you have continued to be the Divine One That You Are, the Christ, the Son and Daughter of God, because the only way that could be changed is in a fantasy. And fantasies do not override, or alter, in any way Reality.

Again.

RAJ READING: *You have elected to be in time rather than eternity, and have therefore changed your belief in your status. Yet your election is both free and alterable. You do not belong in time.*

RAJ: Why do you not belong in time? Because time doesn't exist except as a distorted perception of Eternity. You don't belong in time because there is no time for you to be in actually.

Continuing.

RAJ READING: *Your place is ONLY in eternity, where God Himself placed you forever.*

RAJ: Okay. Your place is only in Eternity.

Well, who the hell knows what Eternity is?! How can this be relevant to you? You know, what does Eternity have to do with tomorrow morning when it's time to get up and go to work?

Well, you know what Eternity has to do with? It's real simple. Eternity has to do with the fact that each one of you is unchangeably pure and perfect. Eternity in the Here and Now in relevant terms means that you are forever, for lack of better words, at your prime. You are incapable right Here and right Now of aging. You are incapable right Here and right Now from experiencing disease that debilitates and wears out your body. It means that your Brother or Sister that you encounter in the day is Eternal Being, not in the sense of endless time but in the sense of instant, unchanging Perfection.

Eternity has to do with your looking at your Brothers and Sisters who seem to be looking older today than yesterday, and saying, "Tain't so. I will not confirm the suggestion that's being presented to me that this is a mortal

existing in time moving on an inexorable path from birth to death with accompanying distresses, both physical and mental, that contribute to the ultimate of death."

The Eternal Is Forever Now in Absolute Perfection. And, as I said, in a State of Primeness. So when you look in the mirror in the morning and you see bags under your eyes that didn't used to be there, or breasts that are a little lower than they used to be, or a paunch that didn't used to be there, know that you're looking in and identifying with time, when Right Now Eternity is the arena, the context of All Being, not time.

The shifting of operating systems involves a shifting of the way in which you are willing to apprehend what's going on around you, so that you begin to say, so that you begin to recognize what's inconsistent with the new Operating System, what's inconsistent with Eternity.

"Mmm. The paint's beginning to peel on the house. The roof is thirteen years old." You see? "Wear and tear has occurred. Deterioration, which is inevitable because everything is made of matter, is happening and needs to be dealt with." Catch these little things as you see them so that you can say, "No! There is another way to look at this. If I am being confronted with the only thing that's going on and that's the Kingdom of Heaven, and if Eternity is the context in which All Of Creation is occurring, then this evidence of deterioration cannot be so. And I will not confirm it by agreeing with it." This is where the self-discipline comes in. This is where the commitment in very practical terms to the new Operating System must come into play.

There are in children's magazines and on the backs of cereal boxes cartoons; two cartoons side by side that are almost identical, except that there are six or eight variations. You need to become like the kids who delight in finding the variations. You need to begin to delight in finding the inconsistencies, so that you can identify it, and instead of agreeing with it say, "Tain't so! This does not reflect and embody Eternity." You see? This can be fun. It can be delightful. And I'm going to put it this way. It is a very effective way to retrain your mind so that your mind doesn't simply rehearse the old, habitual refrain of sin, disease, and death, of time, and aging, and suffering. So that you break down your natural inclination to reconfirm again, and again, and again, the old operating system, the thought disorder.

And you know what? As you do that, you will... you will become an agent for change in your world because you will stop employing guilt as a means of keeping your world in line, and your Brothers and Sisters. And at the same time, you will find yourself unsusceptible to invitations to guilt that others extend in your direction as a means of getting you into line. And you will

have less and less to be upset with your Brothers and Sisters for. You see? It isn't that they extend an invitation of guilt to you that bothers you. What bothers you is after you have accepted the invitation and are now suffering from having accepted it.

We're going to stop here, but there's one thing I want to reassert for you to remember. Every act of authoritative self-will that you engage in for the purpose of demonstrating your successful, independent existence constitutes the reinforcing of your obscurity. Every act of authoritative self-will is a demonstration of Self-denial that covers you up more completely than ever before. Remember this.

Because I promise you, as the Divine One That You Are, or the ego that you think you are, you truly do not want to push yourself further and further into nonexistence. None of you does. And you wouldn't be employing the ego's means of demonstrating your real presence if you knew that it was obscuring your Real Presence. And that's why I'm making such a point of it for you today so that that will be clear, because then the Impulse To Be that is the very core of your existence, the Divine Core Of Your Existence will be able to come forth into expression through means that will secure the clearer and clearer and more obvious manifestation of your Real Identity as God Being God right there where you are and you glorifying God by introducing nothing extraneous to What God Is Being right there where you are, and your thereby experiencing yourself from what is nothing more than your Right Mind.

I love you all. And your Light is a little bit brighter tonight. I don't care how old or young you appear to be. Your Light is timeless. Your Being is timeless. Your Individuality is timeless. And the Visibility and Tangibility of your Individuality is timeless, in Its Prime, available for you to experience at any moment without any growth or development on the part of your ego needing to occur in order to have that experience.

I look forward to being with you next week.

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A Course in Miracles Study Group with Raj, November 9th 2003
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Raj/ACIM Study Group – November 16, 2003

*A Course In Miracles (reference pages)
Chapter 5 – HEALING AND WHOLENESS
Section – TIME AND ETERNITY
First Edition – p. 79 / Second Edition – p. 86
Sparkly Book – p. 110*

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet.

We've been talking for the last few weeks about the two operating systems, the one being the ego's operating system and the other being the Holy Spirit's Operating System, and that waking up is a matter of shifting from the ego's operating system to the Holy Spirit's Operating System. Remembering that the Holy Spirit is nothing more than your Right Mind.

Because of the general familiarity with computers and computer systems and the fact that they're called operating systems, it's possible for you to think that the two operating systems are like two different objects. And I want to make a subtle distinction here. The ego's operating system, in replacing the Holy Spirit's Operating System, did not constitute the Holy Spirit's Operating System to be removed from you, or to be like removed from the computer. The ego's operating system is overlaid upon the Holy Spirit's Operating System. It's rather like you're putting on a pair of colored glasses which, let us say, they're red colored glasses. It causes an overlay of red to be placed between you and everything you're observing, so that everything you see is colored red. It didn't make everything you see change, but it made the way you perceive it change.

The ego's operating system is a way of ***thinking*** which you have overlaid over the direct, clear experience of Reality. Now, in shifting from one operating system to the Other, you abandon the ego's operating system so that the overlay fades, allowing the Eternal Operating System, that which is nothing more than your Right Mind, to be experienced by you without any distractions. ***And*** the new Operating System becomes obviously yours, instead of something that has been obscured and put into the background by an overlay of thoughts, ideas, mutually-agreed-upon definitions that are at odds with Reality. This is important.

Now, the paramount subject at the moment happens to be guilt. And we've discussed the fact that you use guilt not only to distract yourself from the Other Operating System, the New Operating System, the only Real

Operating System, but you use it to keep your Brothers and Sisters unconscious of it as well. And you use it by continually finding ways to make your Brother say "ouch." And in the process of making your Brother say "ouch," you suggest that it is your Brother's perception that needs to be changed. So not only have you implied guilt, you have implied that the guilt has been brought into play entirely by the one you made feel guilty. And thus your part in the introduction of guilt becomes overlooked.

Now there are many ways you do this to each other. And one of the most subtle, and therefore most-difficult-to-address forms of it is criticism.

How many of you have noticed someone of the female persuasion who has started going through menopause and apparently become cranky and critical. And you say, you notice it, of course, and you say, "Well, she's going through menopause." And what you're saying is, in effect, I don't have to honor the criticism. I don't have to take it personally. I understand it because quote "it's a stage she's going through" unquote. And in actuality that is a kindness. But you recognize there... you recognize there the fact that the criticism is not appropriate. And that's the key point.

In other cases you may notice that somebody is apparently getting older, and in their old age they're becoming critical, and you recognize that it's not appropriate. You don't like it, but you say, "Well, that's old age for you."

What I'm trying to point out is that when you see it in others, you recognize that it is inappropriate, but when you engage in it, you seldom notice that you're doing it. And yet, little criticisms constitute niggling cuts, if you will, against the Integrity of the person being criticized. And you need to become alert to when you're practicing criticism, even in the guise of jokes. You need to become alert because you are allowing yourself to practice hate, because the act of criticism is undercutting and undermining of another's peace. You need to recognize when you're doing it so that you can bite your tongue and not embody hate, not give it voice in the world, and then correct yourself, make another choice, so that what comes out of your mouth expresses Love and support and encouragement and that which substantiates the Excellence in your Brother.

Why? Because when you are in the act of instilling guilt, you are distancing yourself from that Place of Excellence in You, and you are causing the one being made to feel guilty to automatically become defensive and retaliatory, and thus teach the necessity of not being unconditional, the necessity of not being trusting, the necessity of not being open and undefended against the influx of God's Point of View so that It might be expressed and embodied in the world.

Love one another.

See to it that in everything you do, it causes your Brother to feel safe, or your Sister, to feel safe enough to let down his or her defenses so that the overlay of the ego's operating system may fade, and in its absence disclose the underlying Eternal Operating System of the Holy Spirit which is the Presence of God in each one of you.

I encourage you during this coming week and beyond that, but I encourage you during this, all of you, during this coming week to monitor your thoughts and your expressions to see whether or not what you're saying, or what you're about to say, is going to be an invitation to your Brother or Sister to feel guilty and to feel the need for defense, so that you don't become the focal point for more firmly establishing the ego's operating system.

Okay. Reading.

RAJ READING: *Guilt feelings are the PRESERVERS of time.*

RAJ: And I'm adding: and therefore the obscurers of Eternity.

RAJ READING: *They...*

RAJ: Guilt feelings.

RAJ READING: *...induce fears of future retaliation or abandonment, and thus ensure that the future will remain like the past.*

RAJ: You see, guilt feelings bring your imagination into play because the future can only be imagined. And so, when you attempt to cause another to feel guilty, you cause the imagination of another to come into play. And you know they're going to do this, which is why you employ guilt, because you want them to become fearful of what you will do as a consequence of their not buckling under to your wish to have them see things your way and not abandon the mutually-agreed-upon definitions.

Continuing.

RAJ READING: *This...*

RAJ: Meaning the ensuring that the future will remain like the past.

RAJ READING: *...is the ego's continuity, and gives it a false sense of security through the belief that you cannot escape from it. But you can and...*

RAJ: ...you...

RAJ READING: *...MUST. God offers you the continuity of eternity in exchange.*

RAJ: In exchange for what? In exchange for the abandonment of guilt, but more basically in exchange for your abandoning the ego's operating system and choosing instead, in all cases, to come from the Place of Excellence in You, which is the Holy Spirit.

Continuing.

RAJ READING: *When you choose to make this exchange, you will simultaneously exchange guilt for joy, viciousness for love, and pain for peace. My role is only to unchain your will and make it free. Your ego cannot accept this freedom, and will oppose your free decision at every possible moment and in every possible way. And as its maker you recognize what it can do because you GAVE it the power to do it.*

RAJ: You see, when you're in the ego operating system, you are conditioned, you're nothing but a bunch of conditioned responses. You are conditioned to keep everybody else conditioned, and you are also conditioned to keep yourself conditioned.

"Oh! When I was knee-high to a grasshopper, my mother instilled in me conscience, and I learned it, and I know better than to go against what I was taught. It has become my code of conduct. And because she used guilt and shame as the justification for my adopting it so sincerely, I must do the same with everyone else because that's the way it works." And so, if you, through truly Divine Inspiration find yourself led to behave in a way that occurs outside of your conditioned conscience, you feel guilty and you stop yourself immediately.

And so, guilt keeps you in line. And you use guilt to keep everyone else in line. And everyone else uses guilt to keep you in line. And it's a continuing downward spiral of ignorance. And you need to realize that this is happening so that you can make a different choice. And so that you can find the use of guilt to be repulsive, something you do not want to utilize or engage in or be controlled by.

Because as long as you, with your mind, keep yourself bound to ignorance, and as long as you use that to keep others bound to ignorance, and as long as everyone else is using it to keep you bound to ignorance, well, it's obvious that you're like a butterfly caught and pinned in a display case absolutely kept from expressing your Function of Freedom and Beauty and Life.

Continuing.

RAJ READING: *The mind does indeed know its power, because the mind does indeed know God. Remember the Kingdom always,...*

RAJ: You could say do not forget there's another Operating System. Remember that the only thing you are confronted by is Reality, the Kingdom of Heaven.

Continuing.

RAJ READING: *...and remember that you who are part of the Kingdom CANNOT be lost. The mind that was in me IS in you, for God creates with perfect fairness. Let the Holy Spirit...*

RAJ: Your Right Mind.

RAJ READING: *...remind you always of His...*

RAJ: God's.

RAJ READING: *...fairness, and let me teach you how to share it with your brothers. How else can the chance to claim it for yourself be given you?*

RAJ: You see there's that process again. You must invite the consciousness of Love in so that it can be extended to your Brother so that you may have it for yourself because you have embodied it.

Again.

RAJ READING: *How else can the chance to claim it for yourself be given you? What you do not understand is that the two voices speak for different interpretations of the same thing simultaneously, or almost simultaneously, for the ego always speaks first.*

RAJ: That's because it's a defense system. And it's always going to present the defense against the clear perception of Truth before you have the chance to express the Truth, because it must defend its existence.

Now let's go back because this is important. What you do not understand is that the two voices speak for different interpretations of the same thing. I've said, over and over again that the only thing you're confronted by is Reality. At this very moment as you sit in your homes, or as each of you sits here in this room with all of the objects in the room, the only thing confronting you and looking like objects is the Kingdom of Heaven. It's only the Kingdom of Heaven that the ego can have an interpretation of. It's only the Kingdom of Heaven that you can have mutually-agreed-upon definitions about. There's nothing else available for you to have a single thought about. So the ego and the Holy Spirit speak of the same thing. The only thing is that the Holy Spirit speaks of it truly and reveals it truly. And

the ego definitions lie about it, and then, you become engaged in a lifelong goal of trying to confirm the lie as the Truth. And the strife between you and your Brother and Sister is made up of nothing more than the constant battle of trying to establish the lie as Truth.

Continuing.

RAJ READING: *Alternate interpretations were unnecessary until the first one was made, and speaking itself was unnecessary before the ego was made.*

RAJ: Why was speaking unnecessary? Because you all Knew the Truth. And you all Knew that each other Knew It as a direct unrestricted Experience Of What Each Other Was Knowing. And that's what awaits you at this moment as you abandon the overlay of the ego's operating system.

Continuing.

RAJ READING: *The ego speaks in judgment...*

Judgment... I'm interjecting this here. Judgment spoken is always a form of criticism, and is therefore always an attempt to instill guilt so as to cause defense which constitutes a tightening up which causes your body to become more dense, your Body of Light, and therefore dark. And as a result, the Illumination of Your Being is no longer seen, and it's easy to forget that You Are The Light, that You Are The Light Of Living Love, that You Are Radiant Being. And then it's very easy for you to say that everything is matter, because you cannot see the Light of it in it.

PAUL: Just a moment.

RAJ: Continuing.

RAJ READING: *The ego speaks in judgment and the Holy Spirit reverses its decisions,...*

RAJ: Let's just be with that for a moment.

RAJ READING: *The ego speaks in judgment and the Holy Spirit reverses its decisions, much as the Supreme Court has the power to reverse the lower courts' decisions about the laws of this world. The ego's decisions are ALWAYS wrong because they are based on a complete fallacy which they were made to uphold. NOTHING the ego perceives is interpreted correctly.*

RAJ: And the reason is that the ego's purpose is to provide a definition different from the Father's Meaning. Why? So that it can get the hit of being an original thinker, an authoritative presence in its own right.

Continuing.

RAJ READING: *Not only does it cite Scripture for its purpose, but it even interprets Scripture as a witness for itself. The Bible is a fearful thing to the ego because of its...*

RAJ: The ego's.

RAJ READING: *...prejudiced judgment. Perceiving it as fearful, it interprets it fearfully. Having made YOU afraid, you do not appeal to the Higher Court because you believe its judgment would be AGAINST you.*

RAJ: Well, I am aware that many of you are afraid of God. And when I speak of coming Home, you are afraid that that will mean that you will be punished for everything you did that was unloving, for everything that you did while you were denying God. But the simple fact is that quote "the ego's decisions are always wrong because they are based on a complete fallacy." Therefore, everything you think you have done that the Father would punish you for, is based on a thought that has as its foundation a fallacy. Which means that all of the conclusions that you have come to about your guilt are false. Which means that the Father looks at you and sees that while you are having your own little private personal fantasy and you are believing the awfulness of the ideas you are choosing to think with, absolutely nothing is happening. And therefore, there is nothing that God would judge you for. There is nothing that God can find you guilty of. And therefore, you will be embraced as What You Truly Are.

And I will tell you this. The Father will rejoice in seeing you not laboring under fear and guilt for things that never happened. The Father will rejoice that you are no longer experiencing a form of insanity. The Father will rejoice that you are recognizing Him and embodying Him and fulfilling your Function, and, we will say, becoming co-creators with Him. You will be received with welcome. You are embraced with welcome right now.

Continuing.

RAJ READING: *We need cite only a few examples to see how the ego's interpretations...*

RAJ: Of the Bible.

RAJ READING: *...have misled you. A favorite ego quotation is "As ye sow, so shall ye reap." Another is "Vengeance is mine, sayeth the Lord." Still another is "I will visit the sins of the father unto the third and fourth generation," and also "The wicked shall perish." There are many others, but if you will let the Holy Spirit reinterpret these in His own light, they will suffice.*

“As ye sow, so shall ye reap” merely means that what you believe to be worth cultivating you will cultivate in yourself. Your judgment of what is worthy MAKES it worthy for you. “Vengeance is mine, sayeth the Lord” is easily explained if you remember that ideas increase only by being shared. This quotation therefore emphasizes the fact that vengeance CANNOT be shared. Give it therefore to the Holy Spirit, Who will undo it in you because it does not belong in your mind, which is part of God.

“I will visit the sins of the fathers unto the third and fourth generation,” as interpreted by the ego, is particularly vicious. It is used, in fact, as an attempt to guarantee its survival beyond itself. Actually, all the quotation means is that the Holy Spirit, in later generations, retains the power to interpret CORRECTLY what former generations have thought, and thus release THEIR thoughts from the ability to produce fear anywhere in the Sonship. “The wicked shall perish” is merely a statement of fact, if the word “perish” is properly understood. Every loveless thought MUST be undone. Even the word “undone” is fearful to the ego, which interprets “I am undone” as “I am destroyed.”

RAJ: Now here's a particularly important point.

RAJ READING: *The ego will NOT be destroyed because it is part of your thought, but because it is uncreative, and therefore unsharing, it WILL be reinterpreted entirely, to release you from fear.*

RAJ: Now, I have in the past described the ego as structures of thought that have formed a bubble in the middle of the Infinitude of You. And now, with that boundary there, you say, “This, all that is included within the boundary, is me,” even though the air inside the bubble is the same air that's on the outside of the bubble. What you are calling the ego, your ego-self, is just a confined, small part of the Infinitude of You, of You in your Wholeness. What is inside the bubble is as absolutely Divine as what is outside of the bubble. And it's only the false ideas, the ego infrastructure, the mutually-agreed-upon definitions, that constitute this flimsy, delicate boundary that seems to say there's an inside and an outside to you, which further says the inside is you and the outside is not you. You see?

The ego, you as an ego, are an illusion, because there is no way a flimsy, fragile surface that has no structural integrity, or strength, can define you, can define the interior of the bubble as all there is of you. And so that sense of yourself that you entertain that is gathered from only the interior of the bubble is a false perception of yourself when All Of You is present inside and outside the bubble. So the ego is not going to be gotten rid of. The volume of air inside the bubble is not going to disappear. It's only this artificial, false, flimsy boundary that's going to disappear.

RAJ READING: *The ego will NOT be destroyed because it is part of your thought, but because it is uncreative, and therefore unsharing, it WILL be reinterpreted entirely, to release you from fear.*

RAJ: I have just reinterpreted it for you intellectually, but it is going to be reinterpreted for you experientially.

But the only way this flimsy bubble is going to pop is when you stop re-enforcing it through the use of guilt, through the use of fear, on yourself and others. Now you know how flimsy a soap bubble is? That's as flimsy as the ego structures are that keep you bound. So you're not up against an overwhelming task. The bubble has only the strength that the Divine One That You Are inside the bubble brings to bear upon your own thoughts to strengthen your own thoughts as opposed to the Father's Thoughts. When you invite God in, you have to be inviting Something from outside the circumference of the sphere of the bubble of ego structures. And that desire that reaches beyond the boundary of the ego structures weakens the bubble.

The key fact is that not only does the circumference of this bubble seem to separate you from God, it seems to separate you from your Brothers. And your natural Unity is lost to you as an experience.

So, if you reach out to God, that weakens the bubble. If from the Place of Excellence in you, you reach out to your Brother, that weakens the bubble. If from the Excellence in you, you reach out to the Excellence that you know has to be there in your Brother, that weakens the bubble. But you've got to break the isolation, the apparent isolation, that this flimsy bubble creates the illusion of.

Reaching out from the Excellence in You to the Excellence in your Brother, whether it's apparent or not in your Brother, weakens the bubble. But, also, even if you're not reaching out to the Excellence in your Brother, if you get into the habit of catching yourself when you, out of habit, spontaneously engage in criticism of your Brother, that may not weaken the bubble but it impedes the substantiation of the bubble, both yours and your Brother's or Sister's bubble. So the very act of being kind enough to bite your tongue and not express criticism contributes... contributes substantially to the mental environment that allows your bubble to weaken, and your Brother's or Sister's as well.

So again, surprising news.

RAJ READING: *The ego will NOT be destroyed because it is part of your thought, but because it is uncreative, and therefore unsharing, it WILL be reinterpreted entirely, to release you from fear. The part of your thought which you have given to the ego...*

RAJ: Meaning the part that's inside the bubble.

RAJ READING: *...will merely return to the Kingdom where your whole mind BELONGS.*

RAJ: In other words, all of you that's outside the bubble will be reunited with the little bit of you that's on the inside of the bubble, and your experience of Conscious Awareness, of being Mind, will be whole.

Continuing.

RAJ READING: *The ego is a form of arrest, but arrest is merely delay. It does NOT involve the concept of punishment, although the ego welcomes that interpretation. You CAN delay the completion of the Kingdom, but you CANNOT introduce the concept of assault into it.*

RAJ: You tell me how the part of you that's inside the bubble becoming undefended against the rest of You, the Infinite rest of You outside of the bubble, can be interpreted as anything other than a rejoining of That Which Has Always Been One. And how can that be interpreted as potential for judgment and penalty upon you? It becomes easier to see that as long as you have held yourself to be tiny and to only be that which you perceive from within the bubble, has constituted imprisonment, and for lack of better words, punishment, suffering, because you cannot be comfortable when you're not in your Right Mind. And you can't be comfortable when you're not in your Right Mind because there's no way for you to escape your fundamental Sanity. No matter how hard you've been trying, you have not been able to deny What You Are because It is Eternal, It is unchanging, It is unalterable, It is omnipotent, It is omnipresent.

And so, every time you try to deny yourself, you get the feedback that says, "You can't do this." Except that it's an absolute "No," an absolutely unyielding "No." And it's your very Being that is saying "No." And the part of you that wants to be at odds, or thinks it wants to be at odds, doesn't like to hear the word "No." And so it makes that which is saying "No," quote "the enemy" unquote, and takes on what would have to be an eternal battle, because it is an attempt to do something which it was told it couldn't do from the beginning.

You know what? All I'm saying to any of you is, you can't do what you can't do. Stop trying. All of your problems that you're experiencing is because you're trying to do what you can't do, and getting the absolute, universal "No!" that has to accompany it.

Continuing.

RAJ READING: *When I said, "I am come as a light into the world," I surely came to share the light with you.*

RAJ: [laughing] I certainly didn't come to shine the Light on you and illuminate your awfulness to you and everyone else.

I surely came to share the Light with you. Share the Light with you.

Continuing.

RAJ READING: *Remember the symbolic reference we made before to the ego's dark glass, and remember also that we said, "Do not look there." It is still true that "where you look to find yourself is up to you." The Higher Court will NOT condemn you. It will merely dismiss the case against you. There can BE no case against a Child of God, and every witness to guilt in God's creations is bearing false witness to God Himself.*

Appeal everything you believe...

RAJ: *Everything* you believe.

RAJ READING: *...gladly to God's Own Higher Court because it speaks for Him, and therefore speaks truly.*

RAJ: And what is God's Higher Court? The Holy Spirit. And what is the Holy Spirit? Nothing more than your Right Mind. It's the very Presence of What You Divinely Are standing ready to reinterpret the ego, and to uncover the meaninglessness, the uselessness, the purely illusory nature of all the imaginations that you have governed yourselves by, punished yourselves with, that were based upon a fundamental fallacy; that fundamental fallacy being that **you** could have an original thought of your own, on your own, and that you could make-up the world yourself. Everything that followed it never happened. Everything that followed it was pure illusion.

And since at the moment you don't know which of your thoughts reflect the Truth, and which of the thoughts are affirming and reaffirming and attempting to establish illusion, since you don't know then, reading again:

RAJ READING: *Appeal everything you believe gladly to God's Own Higher Court because it speaks for Him, and therefore speaks truly. It...*

RAJ: The Holy Spirit. Your Right Mind.

RAJ READING: *...will dismiss the case against you however carefully YOU have built it. The case may be foolproof, but it is NOT God-proof. The Voice for God will not hear it at all because He can only witness truly.*

RAJ: Again, the Voice for God is the Holy Spirit. And the Holy Spirit is nothing more than **your** Right Mind. Your Right Mind will not hear the case at all, because it can only witness truly.

RAJ READING: *His verdict...*

RAJ: Its verdict.

RAJ READING: *...will always be "Thine is the Kingdom" because He was GIVEN you to remind you of what you are.*

RAJ: The Holy Spirit is there to remind you of What You Truly Are. Why? Because It is You in your Truth. And the only thing it can do is penetrate the bubble and register with the little part of you that you're identifying with inside the bubble, to remind you of your Wholeness by letting there be even a miniscule connection with It through a little pinprick of a hole, if you will, or a little weakness in the bubble where the connection with your Wholeness can occur.

Continuing.

RAJ READING: *Your patience with each other is your patience with yourselves.*

RAJ: Your willingness to withdraw from spontaneous criticism constitutes being patient with each other, constitutes the withdrawing of that which reinforces bubbles and promotes ongoing conflict so that there have to be ongoing negotiations for the purpose of what? Of reestablishing or even redefining mutually-agreed-upon definitions, which if they are engaged in, constitute your continuing to be unconscious of What You Divinely Are and unconscious of Reality, and even possibly being able to be convinced that there is nothing else to life but this ongoing state of disruptive tension that it is your sole purpose to learn to minimize, but not get rid of, and live with.

RAJ READING: *Your patience with each other...*

RAJ: Here we are talking about involvement again, not isolation.

RAJ READING: *Your patience with each other is your patience with yourselves. Is not a Child of God WORTH patience?*

RAJ: I could get dramatic. "I have shown you infinite patience!" No.

RAJ READING: *I have shown you infinite patience because my will IS that of our Father, from Whom I learned of infinite patience. His Voice was in me as it is in you, speaking for patience towards the Sonship in the Name of its Creator. What you need to learn now is that only infinite patience CAN produce immediate effects.*

RAJ: What's "infinite patience"? Well, the only thing that would make infinite patience untenable is because you think criticism works so much faster, and is so much more effective, and that guilt gets things done. And you like the hit of the sense of power that the exercise of criticism and guilt produces. But it just keeps those bubbles going. And it just keeps the hurting going. And it just keeps the Joy of Being out of sight.

RAJ READING: *What you need to learn now is that only infinite patience CAN produce immediate effects. This is the way in which time is exchanged for eternity.*

RAJ: And remember I said last week that time and Eternity are one and that one is Eternity, meaning that you're always looking at, you are always experiencing Eternity.

If you have chosen to define it as time and created an infrastructure of beliefs around what time is and what its effect are, and so on, then you are caught in an ignorance. An ignorance that you could call blindness to Eternity, even though you are looking at Eternity, or experiencing Eternity, and applying to it an overlay of a different definition which you're giving preference to, but it is... it is a preferential, distorted perception of the Only Thing There Is to have a perception about and that is Eternity. Therefore, time and Eternity are one, and that one is Eternity.

Well, if that one is Eternity, then be willing to abandon the definitions that are causing you to experience it as time. That's what it means.

Again.

RAJ READING: *This is the way in which time is exchanged for eternity. Infinite patience calls upon infinite love, and by producing results NOW it renders time unnecessary.*

To say that time is temporary is merely redundant. We have repeatedly said that time is a learning device which will be abolished when it is no longer useful.

RAJ: And I've said earlier in our talks that any choice you make to have a perception of something different from What It Really Is causes What That Thing Divinely Is to be a Source of Discovery for you, a Source of rediscovery of What It Truly Is, and so it becomes a learning device, only because you have engaged in a perception of it that is false and must therefore be unlearned.

And so What The Thing Really Is sits there communicating to you What It Really Is because that's Its Function, to glorify God, and so it sits there communicating to you What It Is. And you seeing It, because there's

nothing else to see, you seeing It but looking at It through a biased perception, see something unclearly, and that thing that you're seeing unclearly becomes a learning device for you. It becomes the means of helping you unlearn, devalue, and abandon the distortion you have applied to it.

You see? Isn't that wonderful?

Continuing.

RAJ READING: *The Holy Spirit,...*

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...Who speaks for God in time, also knows that time is meaningless. He reminds you of this in every passing moment of time because it is His special function to return you to eternity,...*

RAJ: That which is nothing more than your Right Mind has the special Function to return you, the infinite One That You Are, who sees himself or herself circumscribed by a bubble, to return you to your Wholeness minus the bubble.

Again.

RAJ READING: *The Holy Spirit, Who speaks for God in time, also knows that time is meaningless. He reminds you of this in every passing moment of time...*

RAJ: Every passing moment of time becomes a learning device, because every moment of time is just a little slice of Eternity that you've chosen to look at instead of embracing the Whole. But it's all of Eternity there, even though you've decided to slice it up and see it a slice at a time. And so that little slice of Eternity that you're calling time sits there as a learning device to bring to your remembrance Eternity and to undo, or cause an unlearning of, the illusion that you have taught yourself.

Again.

RAJ READING: *He reminds you of this in every...*

RAJ: Every.

RAJ READING: *...passing moment of time because it is His special function to return you to eternity, and remain...*

RAJ: There.

RAJ READING: ...*to bless YOUR creations there. He is the only blessing you can truly give because He is so truly blessed, and because He has been given you so freely by God, you must give Him as you received Him.*

RAJ: Okay. If you must give Him as you have received Him, this explains this principle. When you are willing to abandon your isolation, when you are willing to abandon your independence, and you invite something else in, well the only... the only other thing there is, is what's outside the surface of the bubble. And so you invite in the only Thing there is which is the Rest Of You. And you, in your Wholeness, are What God Is Being in His Wholeness. And so you receive the inspiration, you receive the influx of clarity.

But in order for... it's as though in order for the bubble to pop, you have to give away what's been given to you. And so you have to turn to your Brother and Sister. And that's why this paragraph is in here, this paragraph before the last one we read, that begins:

RAJ READING: *Your patience with each other is your patience with yourselves.*

RAJ: That's not just a nice thing to say, and it's not just a nice thing to be. It's an essential thing to be, because if you do not engage in having an object of your affection, if you do not extend to your Brother because of Love felt in you, the Love that the Father is extending to you, it doesn't become embodied in you as you and break the bubble.

By golly. I think you're getting it. [a little audience laugh]

I know that at times all of you can see how utterly simple this is. And ten minutes later the ego introduces the conditioned thinking, [the conditioned thinking] returns, and you say, "It can't be that simple. This is a really difficult thing to grasp!"—even though you got it and it wasn't difficult to grasp. Your conditioned responses are deeply ingrained habits. So don't be surprised that they return. But also, at moments like these, I want you to remember how utterly simple the Truth is, and therefore how utterly simple your release is, so that when you lose the experience that you're having of the simplicity of it, you don't begin to bear down on yourself, and you don't begin to bear down on your Brothers and Sisters through the use of criticism and guilt to try to get things to improve by means of the old familiar operating system. You have got to stay light with yourselves.

You see, the suggestion is that either everything isn't as simple as the clarity that has come to you today, that either everything isn't as simple as that, and therefore you really do have to work hard at it. Or the flip side of it is

that what I'm saying is nonsense. That I really don't have [laughing] any grasp on Reality at all, and therefore don't pay any attention to what Raj is saying. Well, you all, at moments today, have felt the simplicity of it. You've had an experience of the simplicity of it. That was Real. It is the Truth.

And rather than climbing on your own backs and each other's backs in order to work on making this the Truth, keep a light touch. Go lightly on yourselves and persist gently and thoughtfully and kindly as you move to the next time the simplicity of it registers with you clearly, because there will be increasing episodes, we'll say, of bursts of clarity that you will experience, and those will become the foundation for your capacity to trust the Truth of those experiences. And if you will be kind to yourself in the interim, between these episodes, and if you will be kind with each other in the interim, then it won't seem as though there's such a contrast between the points of clarity and your everyday life.

If you like a green lawn, water it. If you like friends, treat them well. If you want to wake up, Love your Brother. Be involved, minus the use of criticism and guilt. Bite your tongue if you have to. It's better for your tongue to bleed than for your Brother to suffer uselessly. And to suffer from guilt is a useless suffering. Don't employ it any more.

If you bite your tongue, and you're having to bite it so often that it begins to bleed, you know what? You'll stop. [a little audience laugh] And it won't have anything to do with anyone else or the way they're behaving, because you know what? You're not really stupid enough to bite your own tongue to the point it bleeds and suffer that. But you are dumb enough to employ criticism and guilt and let someone else hurt.

So bite your tongue, so that it will put the focus where it needs to be, that brings you to a point of ceasing to do something that hurts you. And in the process, your world will be blessed and you will start being on a new basis. And you being on a new basis is you embodying the Excellence in You in the world, and thus making the Truth yours, thus making Love yours.

Don't worry. I won't let you forget for long the simplicity of it all.

I look forward to being with you next week.

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A Course in Miracles Study Group with Raj, November 16th 2003
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Raj/ACIM Study Group – November 23, 2003

A Course In Miracles (reference pages)
Chapter 5 – HEALING AND WHOLENESS
Section – THE DECISION FOR GOD
First Edition – p. 79 / Second Edition – p. 86
Section – THE ETERNAL FIXATION
Sparkly Book – p. 110

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet. I would like a show of hands. Have any of you ever found studying or reading the ***Course*** depressing?

SEEKER: Frustrating, kind of.

RAJ: Frustrating...

SEEKER: [laughing]

RAJ: ...is a distress. Well, let me say this right now. That isn't supposed to be, that isn't intended to be the result. But it is understandable that that reaction occurs because as you read, it appears that you are being taught that you are all insane to one degree or another. And the nature of your insanity is picked apart piece by piece and illuminated to you. And what I want to address right now is that to have mistakes that you're making uncovered to you is not a process by which you become convicted of wrongdoing, although the ego will use it that way.

The mutually-agreed-upon definitions that you have evolved, and the agreement that you have amongst each other is all called into question by the ***Course***. The reason being that these agreements have been arrived at on a false basis. And if no one tells you this, you're stuck. If someone tells you this, it doesn't mean you're convicted. It means that you have the information necessary in order to do something different, in order to get unstuck. And so, the purpose of the ***Course*** is to inspire you, not convict you and depress you.

I notice however, and I'm not addressing this specifically to those of you in this room, but I notice, however, that many students of the ***Course*** pick up on the apparent fault-finding that seems to be part of the ***Course*** and they go on internal witch hunts within themselves, and they go on external witch

hunts exploring the faults of others, uncovering the faults of others. And they call this love, because they think this is what the ***Course*** is about.

We've been going through the ***Course*** for over a year now, and I think that if you will look back, you will find that I have been pointing your eyes and your attention in the direction of acknowledging God where you haven't been looking for God—right in the petals of the flower, in the glass on the table, the trees outside, and each other.

I have been doing everything I can to inspire curiosity and openness of mind, that which does not call into play self-defense, because it has your attention turned toward something other than yourself, other than your current sense of yourself.

Oh, in the last two weeks we've talked about the non-materiality of matter, the fact that everything that you see and can touch is pure Spirit and is Idea rather than a physical object, that the Energy of Spirit that constitutes your body is not a physical energy, it is pure Idea.

Now, how many of you have become curious about the capability that you each have to move this idea from one place to another instantaneously, because there is no mass of matter to have to move by means of laws of physics? In other words, teleportation, or even levitation, or walking through a wall.

And of course, we have ongoingly talked about the fact that healing can be instantaneous because there is no physical mass of matter that has to reconfigure while being obedient to the laws of matter, or what you could call the laws of physics. And so how many of you have been being curious enough to explore the healing of a mole or a wrinkle or a disease that you seem to have? And to persist with it.

You see, the point is to be inspired, to not become obsessed with the way things appear to you. The presence of a mole that is not attractive does not express the beauty and symmetry of your perfect body. The desire to see God right there where your body is, where this Idea is that is perfectly visible and tangible to mind without having any material accompaniments to it at all.

I promise you that as you begin to be curious to see beyond the definitions you've currently given everything, you will find the intent raising objections in you. In other words, whatever resistances you have to healing or levitating or teleporting will present themselves to you, and then you can address them. You don't have to go on a witch hunt to find all your flaws before you can turn toward God.

The point is to turn toward God first. And then, whatever openness you have to seeing more of the Presence of God where you are will, in itself, uncover to you the reasons you don't think it can happen.

You will find yourself saying, "Mmm. Well, let's say that I actually succeeded in teleporting to the base of the Eiffel Tower. I might be so excited by the experience that I couldn't possibly have enough peace to get back. And what would I do then in France without a passport?" You see?

You will find resistances presenting themselves to you. And those are the ones for you to release, those are the ones for you to ask the Father or your Guide, "How do I look at this? Reinterpret this for me, so that I may either see the Truth of it, or the lie of it, and let it go." In other words, start pushing the boundaries. Start pushing your boundaries. Start letting your mind move outside the box, instead of being obsessed with the current status quo.

We've been discussing the fact that the human condition with all of its suffering and misery and depression and so on, is a result of one thing only. The attempt to be autonomous, the attempt to be an independent authorizer, the attempt to see and think about everything while leaving God out of the picture, and to determine what everything is for yourself.

Obviously, the solution to that problem is not going to come through further self-examination. The solution is going to come from reaching outside, inviting something else in. A simple thing that we've been talking about all along.

And so, I encourage you, especially over this next two-week period in which there is a holiday set aside for what? Gratitude! Use these two weeks to push the boundaries, to desire to experience what is beyond what you're currently experiencing, but which, if I'm telling you the Truth, is present for you to experience. That every flower, every tree, every object you see, every paper cup, every CD, every object you see is an idea, and even though it's tangible and perceptible to you, it is still pure idea. It is still pure energy and has no material accompaniments, no physical mass that must abide by physical laws, laws of physics.

Everything you see is capable of responding to and reflecting the Mind of God without being bound by anything other than the Father's Intent. And that is why as you abandon a sick sense of yourself, a diseased sense of yourself, there can be instantaneous reconfiguration. And that's why when there is a shift of your attention from one location to another, there can be immediate movement to the new location without the use of an airplane or any other physical means of travel.

What holds you in the human condition is your fascination with, and your commitment to, the attempt to be an independent authorizer. An independent, I'm going to say, visionary where you can make up the vision that you want to see and then **see it**, and thereby cause it to be real, separate and apart from Creation Itself as the Father Is Being It.

So let's read and let's find out about redefining or retranslating obsession, preoccupation, undying commitment to your personal goals, undying commitment to your personal goals that keeps you from experiencing Life fully, wholly, Divinely, satisfyingly and joyfully.

Again I will be reading from the transcript as prepared by Bill Thetford. And this section is entitled:

RAJ READING: *The Eternal Fixation*

[Editor's Note: The first 7 paragraphs are not in the first and second editions.]

RAJ READING: *The idea of "set" is among the better psychological concepts. Actually, it is used quite frequently in the Bible and also in this course under many different terms. For example, "God will keep him in perfect peace whose mind is stayed (or set) on Him," a statement which means that God's peace is set in the Holy Spirit because it is fixed on God. It is also fixed in you. You, then, ARE fixed in the peace of God. The concept of "fixation" is also a very helpful one which Freud understood perfectly. Unfortunately, he lost his understanding because he was afraid, and, as you know all too well, fear is incompatible with good judgment. Fear distorts thinking, and therefore DISorders thought.*

Freud's system of thought was extremely ingenious because Freud was extremely ingenuous, and a mind MUST endow its thoughts with its own attributes. This is its inherent strength, although it may misuse its power. Freud lost much of the potential value of his thought system because he did NOT include himself in it. This is a dissociated state because the thinker cuts himself off from his thoughts. Freud's thought was so conflicted that he could not have retained his sanity as HE saw it WITHOUT dissociation. That is why the many contradictions which are quite apparent in his thinking became increasingly less apparent to HIM. A man who knows what fixation really means and yet does not yield to it is terribly afraid.

RAJ: Now listen to this.

RAJ READING: *Fixation is the pull of God, on Whom your mind IS fixed because of the Holy Spirit's irrevocable set.*

RAJ: Remember the Holy Spirit is nothing more than your Right Mind. Your Right Mind is forever fixed on God. Devoted. Committed. And truly incapable of having any other focus of attention.

As I've made clear to you, you can **imagine** that you can give your attention elsewhere, and then you can **believe** your imagination. And then you can make commitment to your imagination and become so involved with it that you forget what your only true capacity to make commitment involves, which is glorifying God, recognizing God in every single thing, recognizing what is Real in every single thing, rather than what you have determined it to be.

Continuing.

RAJ READING: *"Irrevocable" means "cannot be called back or redirected." The irrevocable nature of the Holy Spirit's set...*

RAJ: Or you could say "fixation."

RAJ READING: *...is the basis for His unequivocal Voice. The Holy Spirit NEVER changes His mind. Clarity of thought CANNOT occur under conditions of vacillation.*

RAJ: So what does that mean? That means that this Place of Excellence in You, the Presence of the Holy Spirit that is your Right Mind, is actually incapable of vacillation. Your Essential Being is utterly stable right now, utterly clear right now, utterly intelligent right now, completely at Peace right now, and it never varies. You in your Right Mind are never in a state of variance, unevenness, disturbance, distress... right now.

What keeps you from experiencing it? The fact that in your attempt to look at everything through your own imagination and arriving at agreed-upon definitions with each other, you take this Divine Nature of yours to be fixated, to be unvaryingly committed to God, and you apply it to what you **want** to give your attention to. This Divine One That You Are uses Its Capacity to be unswervingly clear and focused on the Truth, you take it and apply it to what you are choosing to believe, the definitions **you are choosing** to give to everything. And you become obsessed with that activity. You become inappropriately fixated. But the fixation arises out of your Divine Capacity to be fixated on God, which is your Function.

Continuing.

RAJ READING: *Unless a mind is fixed in its purpose it is NOT clear. Clarity literally means the state of light, and enlightenment IS understanding. Enlightenment stands UNDER perception because you have denied it as the REAL foundation of thought.*

RAJ: And.

RAJ READING: *This is the basis for ALL delusional systems.*

RAJ: Enlightenment doesn't really stand under perception, but that's the definition you've given to it and so it seems to be so for you.

Continuing.

RAJ READING: *The concept of fixation, as Freud saw it, has a number of learning advantages. First, it recognizes that man can be fixated at a point in development which does NOT accord with a point in time.*

RAJ: You've all, at one time or another, heard someone say, "Yes, he or she is 17 going on 34, or 34 going on 18," meaning that someone has... their development has been arrested, you might say, at 18 years-old, even though they're older. They've become fixated at a point of development that has nothing to do with their actual years. You can all become fixated in your growth.

Continuing. In fact, repeating.

RAJ READING: *First, it recognizes that man can be fixated at a point in development which does NOT accord with a point in time. This clearly could have been a means toward real release from the time belief had Freud pursued it with an open mind. Freud, however, suffered all his life from refusal to allow eternity to dawn upon his mind and enlighten it truly. As a result, he overlooked NOW entirely, and merely saw the continuity of past and future.*

Second, although Freud misinterpreted what the Holy Spirit told him, or better, reminded him of, he was too honest to deny more than was necessary to keep his fear in tolerable bounds as he perceived the situation. Therefore, he emphasized that the point in development at which the mind is fixated is more real to ITSELF than the external reality with which it disagrees.

RAJ: Does that make sense to you? It's what we've been talking about. Your definitions that you give to everything, and the mutual agreements that you come to about those things, means that you are giving greater importance to your definition than to What The Thing Really Is, and you are becoming fixated on your definition.

Again.

RAJ READING: *Therefore, he emphasized that the point in development at which the mind is fixated is more real to ITSELF than the external reality with which it disagrees. This, again, could have been a powerful RELEASE*

mechanism had Freud not decided to involve it in a strong DEFENSE system because he perceived it as an attack.

RAJ: I come along and I share with you ***A Course In Miracles*** and I talk with you and I uncover flaws in your thinking. I uncover illusions that you are entertaining that you thought were real. And I say, "There is something more here than what you're seeing. You have bound yourself to a limited perception and it's time for you to enlarge your boundaries. It's time for you to let go of your tininess."

And your ego says, "Attack! Attack! Everybody to their quarters! Attack! Attack! Take your stations!" You see?

Freud had the same problem. And so Freud used psychology so as to be able to better defend the threat without giving up the illusion. In other words, now you know what your problem is, now we're going to learn how to live with it. We're going to accept the problem, but we're going to learn how to minimize its effects by greater self-discipline of your mind. You see?

Continuing.

RAJ READING: ***Third, although Freud interpreted fixation as involving irrevocable "danger points" to which the mind could always regress, the concept can also be interpreted as an irrevocable call to sanity which the mind cannot LOSE.***

RAJ: You see? There's the redefinition that leads to freedom.

Continuing.

RAJ READING: ***Freud himself could not accept this interpretation, but throughout his thought system, the "threat" of fixation remained, and could never be eliminated by any living human being. Essentially, this was the basis of Freud's pessimism, personally as well as theoretically. He tried every means his very inventive mind could devise to set up a form of therapy which could enable the mind to escape from fixation forever, even though he KNEW this was impossible.***

RAJ: Do you see what I was saying there? I was saying that Freud's recognition of fixation, which was a new recognition, was the Holy Spirit's reminding him that the very state of Divine Being, of Being Itself, involved fixation, involved one's unswerving attentiveness to God in the Movement of Creation so as to be joined in the Movement of Creation, and so as to experience What You Are in your Totality as you were created to be, which again we could call co-creators with God. But such a statement required abandoning the personal private sense of self that you and Freud were entertaining, and that was too threatening to him.

ANOTHER SEEKER: If you know something is impossible, why do you keep trying to invent...

RAJ: The question is asked, "If you know something is impossible, why do you keep trying to invent..."

SEEKER: As he did. He knew, but he kept inventing.

RAJ: Well, for the same reason that you do, or any of the rest of you do. Because you have this very stubborn belief that you can actually succeed, independent of God, in creating something that would be as Real as what God is creating. You... you all believe this deeply. At the very center of your Being you know this is impossible. Logically it's impossible because it's impossible for you to actually be an independent thing.

You are having to use all of your Christ Capacity to create the imagination. You are the Son of God, or the Daughter of God, and all of this imagination that you're engaging in, and all of this attempt that you are engaged in, to be independent and create something on your own, is utilizing the very thing that denies the accomplishment of the goal. Do you see what I'm saying?

SEEKER: So we know it but we don't know it.

RAJ: It's said, "So we know it, but we don't know that we know it."

That is correct. You know it, but you are... you are ignoring what you know. You are burying it out of sight. You are repressing it. And all I'm encouraging all of you to do is to stop doing this. But the draw, you might say, the excitement of imagining that you have the potential to be an independent creator along with God, standing alongside God in your own right, that has you hooked.

Continuing.

RAJ READING: *This knowledge...*

RAJ: That it's impossible.

RAJ READING: *...plagued Freud's belief in his own thought system at every turn because he was both an honest man and a healer. He was therefore only partially insane, and was unable to relinquish the HOPE of release even though he could not cope with it. The reason for this amount of detail is because YOU are in the same position. You...*

RAJ: And this doesn't just apply to Helen and Bill but to every one of you, every single one.

RAJ READING: *You were eternally fixated on God in your creation, and the pull of this fixation is so strong that you will never overcome it. The reason is perfectly clear. The fixation is on a level so high that it cannot BE surmounted. You are ALWAYS being pulled back to your Creator because you BELONG to Him.*

RAJ: Ooh! [Whispered] "You belong to someone." [spoken much louder] "You're a kept man. You're a kept woman." Insulting ain't it? Yes, or comforting. It all depends on how important it is to you to be a self-made man or self-made woman.

Continuing.

RAJ READING: *Do you REALLY believe you can make a voice that can drown out His? Do you REALLY believe that you can devise a thought system which can separate you from His? Do you REALLY believe that you can plan for your safety and joy better than He can?*

RAJ: And believe it or not, your answers to all these questions are "yes." At least they are still "yes."

But now, let's not feel guilty about it. Let's not get depressed about it. But let's recognize that you haven't arrived yet. And if you haven't arrived yet, you're standing on the threshold of discovery, and all you have to do is to bring some curiosity, some genuine, playful curiosity into play.

Continuing.

RAJ READING: *You need be neither careful nor careless; you need merely cast your cares upon Him because He careth for YOU. You ARE His care because He loves you. His Voice reminds you always that all hope is yours BECAUSE of His care. You CANNOT choose to escape His care because that is not His Will, but you CAN choose to accept His care and use the infinite power OF His care for all those He created BY it.*

RAJ: You see, here's where the reinterpretation is and here's where the shift of fixation comes in. You're not going to get rid of fixation. You're just going to abandon being fixated on illusions. And you're going to become fixated on the Light, as it were. You're going to become fixated on the avenue by means of which your fulfillment comes to you. Not the avenue by means of which you generate your fulfillment, but the avenue by means of which your fulfillment comes to you because He cares for you.

Continuing.

RAJ READING: *There have been many healers who did not heal themselves. They have not moved mountains by their faith because their faith was not whole.*

RAJ: Any of these in the group here? Every single one of you are healers who may, or may not, have healed themselves, who haven't moved any mountains. But these are the things... this is like the beginning of a list of things to become curious about having the experience of, that go outside the boundaries of your tiny, personal sense of yourself that you've honored so completely that you haven't allowed for any other possibilities.

Again.

RAJ READING: *There have been many healers who did not heal themselves. They have not moved mountains by their faith because their faith was not whole. Some of them have healed the sick at times, but they have not raised the dead.*

RAJ: Oh! There's another wonderful thing to add to the list. It's one of the things, it's an experience that awaits every single one of you. And you don't have to be special to have the experience. Every single one of you is qualified, pre-qualified, truly pre-qualified, and not a pre-qualification that will go through after your credit is checked. You are fully pre-qualified.

Continuing.

RAJ READING: *Unless the healer heals HIMSELF he does NOT believe that there is no order of difficulty in miracles. He has not learned that EVERY mind God created is equally worthy of being healed BECAUSE GOD CREATED IT WHOLE. You are merely asked to return to God the mind as HE created it.*

RAJ: *Your* mind as He created it.

RAJ READING: *He asks you only for what He gave, knowing that this giving will heal you. Sanity IS wholeness, and the sanity of your brothers IS yours.*

Why should you listen to the endless insane calls which you think are made upon you when you KNOW the Voice of God Himself is in you?

RAJ: In other words, why, why would you listen to the calls of your Brothers and Sisters who say, "Behave yourself. You're getting outside the box. Behave yourself. That's not a part of the agreed-upon definitions. You don't really believe you can be healed, do you? You don't really believe that you're divine, do you?" Every means will be used to bring you back in line

with the mutually-agreed-upon definitions, including the ploy of guilt that we were speaking of last week.

But, again.

RAJ READING: *Why should you listen to the endless insane calls which you think are made upon you when you KNOW the Voice of God Himself is in you?*

RAJ: See. Where are you going to fixate your attention? Where are you going to obsess? Are you going to obsess on an illusion with your Brothers and Sisters? Are you going to make their opinion about you "god" to you? Or are you going to switch your fixation to God Whose Voice is in you, Whose Voice is you? Are you going to begin to fixate on the Place of Excellence in You that is the Excellent You That You Are and embody That and let the chips fall where they may?

Continuing.

RAJ READING: *God commended His Spirit to you, and asks that you commend yours to Him. He wills to keep it in perfect peace because you are of one mind and Spirit with Him. Excluding yourself from the Atonement is the ego's last-ditch defense of its OWN existence. It reflects both the ego's need to separate, and your willingness to side with its separateness. This willingness...*

RAJ: To side with its separateness.

RAJ READING: *...means THAT YOU DO NOT WANT TO BE HEALED.*

RAJ: And that's all in capital letters.

Here's where it might seem to be a criticism of you. But what it is, is a statement of the way the ego works, and that in order for the ego's definitions to be effective, you must be **willing** to agree with it. You must bring **your** willingness into the picture. So, does this make you guilty? That's irrelevant. What it means is that in order to have a different experience, all you have to do is redirect your willingness. What are you willing to become fixated upon? That which it is your fundamental nature to be? Or that which is absolutely foreign to you, is totally imaginative and therefore not substantially real, and therefore constitutes an illusory result? Which one are you going to make commitment to?

You didn't know you had made commitment to the latter because you didn't know there was any alternative. You had forgotten it because of your fixation. Now you're not unconscious of the other option any longer. Now you have a choice. And now you can bring your willingness and express it in

a new direction that returns you to your Sanity, wholizes you, breaks down the flimsy surface of the bubble that has been separating that of you which is Divine on the inside of the bubble with that of you which is Infinitely Present that is on the outside of the bubble.

Continuing.

RAJ READING: *But the time IS now. You have not been asked to work out the plan of salvation yourselves because,...*

RAJ: As I told you before.

RAJ READING: *...the remedy is NOT of your making. God Himself gave you the perfect correction for everything you have made which is NOT in accord with His holy Will. I have made His plan perfectly explicit to you,...*

RAJ: And I'm adding this: And will continue to make it explicit as long as I need to.

Continuing.

RAJ READING: *...and have also told you of your part in His plan, and how urgent it is that you fulfill it. There is time for delay,...*

RAJ: There is time for delay...

RAJ READING: *...but there need not be. God weeps at the "sacrifice" of His Children who believe they are lost to Him.*

RAJ: That's another way of saying, "God cares." And like any father or mother or anyone who truly cares about another, there is a compassion that comes into play when the one cared for is suffering needlessly. And there is an outpouring that comes forth because of caring, to override and overwhelm the nonsense that the loved one is suffering from. And it continues to pour forth until the suffering ends.

Now, you as you sit here may not feel as though you are really suffering at the moment. And I am grateful that that is the case. But until you are experiencing Pure Joy at being Conscious because you are experiencing your inseparability from God, compassion, and Love and Clarity designed to cut through your defenses and register with the Divine You that's inside the bubble, comes forth from the Father and from those of us in the Brotherhood Who Are Awake, and Sisterhood Those of Us Who Are Awake, every one of your Guides, and most of all that which is nothing more than your Right Mind, the Holy Spirit.

After all, it's important for you to know that if you're going to shift your attention to God, that God and all Those Who Know they are inseparable

from God are reaching out to you, and have been reaching out to you even before you knew that there was any alternative to the current quote "state of being" unquote that you're experiencing.

Continuing.

RAJ READING: *I have already told you that whenever you are not wholly joyous it is because you have reacted with a lack of love to some Soul which God created. Perceiving this as "sin," you become defensive because you EXPECT ATTACK. The decision to react in this way, however, is YOURS, and can therefore be undone. It CANNOT be undone by repentance in the usual sense, because this implies guilt. If you allow yourself to feel guilty you will REINFORCE the error rather than allow it to be undone FOR you.*

Decisions CANNOT be difficult. This is obvious if you realize that you must ALREADY have made a decision NOT to be wholly joyous if that is how you feel. Therefore, the first step in the undoing is to recognize that you ACTIVELY DECIDED WRONGLY,...

RAJ: Oh dear! Another accusation? Another thing to feel guilty for? How bad you are? No.

RAJ READING: *Therefore, the first step in the undoing is to recognize that you ACTIVELY DECIDED WRONGLY, but can AS ACTIVELY DECIDE OTHERWISE.*

RAJ: We've talked about shifting operating systems, and now we could talk about shifting fixations.

Continuing.

RAJ READING: *Be very firm with yourselves in this, and keep yourselves fully aware of the fact that the undoing process, which does NOT come from you, is nevertheless WITHIN you because God placed it there.*

RAJ: It's the Holy Spirit.

RAJ READING: *YOUR part...*

RAJ: And here I am speaking to the Holy Spirit in you, but I'm also speaking to who you think you are.

RAJ READING: *YOUR part is merely to return your thinking to the point at which the error was made, and give it over to the Atonement in peace. Say to yourselves the following as sincerely as you can, remembering that the Holy Spirit...*

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...will respond fully to your slightest invitation:*

RAJ: This is how you shift fixations. This is how you open the door to shifting operating systems.

Quote:

RAJ READING:

I must have decided wrongly because I am NOT at peace.

I made the decision myself, but I can also decide otherwise.

I WILL to decide otherwise because I WANT to be at peace.

***I do NOT feel guilty because the Holy Spirit will undo all
the consequences of my wrong decision IF I WILL LET HIM.***

I WILL to let Him by allowing Him to decide for God for me.

RAJ: You see, who you think you are in your ignorance of the awareness of What You Divinely Are is what you think is a decision against God on your own behalf. It's a decision against God on behalf of your capacity to successfully get a bill of divorcement from God and become the very first Son or Daughter of God who has managed to mature into independent Godhood status, and thereby having become the full-fledged expression of God. I say "full-fledged" because the belief is that a child is always to grow up and become an adult and break allegiance with the parents, and be an adult like them in their own right. And that's the means by which you justify the way you behave in your families, as well as the way you approach, or shall I say, leave God.

As you give your attention to that Place of Excellence in You and you open up to It, and you decide to yield to It, and the bubble begins to burst, what you're doing is letting the Holy Spirit, that which is nothing more than your Right Mind, decide for God because It's fixed on God and It makes the decision for you, because in the act of yielding, you're not in full command and full awareness of Who You Are. And so It makes the decision for God for you. And because you are yielding to Its decision, you are blessed. And you are brought back. This one who seems to have been experiencing an independent existence on its own, it finds its true experience of Selfhood, of Being, infilling you.

So we're talking about having a new fixation. Not a fixation on yourself. Not a fixation on your visions and your imaginations, but a fixation on God. And how have I suggested having a fixation on God? By looking for God in

everything you see and desiring to see What God Is Meaning right there, as I've said, in the flower, in your Brothers' and Sisters' eyes. And then facilitate that movement by disengaging from the use of criticism and guilt. At least facilitate it by not engaging in that any longer.

So have two weeks for sure of embodying gratitude. Say "Thank you" for the flowers because of what they must be even if you're not seeing it. Say "Thank you" for what they hold for you. And let there be a curiosity at the same time and even if you don't see it yet, say "Thank you." Say "Thank you" for your family, and say "Thank you" for everything that's in your face, because What Each Thing Divinely Is stands there as a learning device for you, a means of remembering what's true. And whether you see it or not depends upon what you're fixed on. That's all. And you know what? You'll all get the hang of it. You'll all get the hang of it.

I love you. And I'll be with you two weeks from now.

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And, at Raj's instruction, these materials will never be sold.

If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

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A Course In Miracles (reference pages)
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RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

Before we go into the **Text** I have a couple of comments.

The first one is, it might seem that we're not spending much time making what we're discussing relevant to your daily life. There is a reason for this. You have ample opportunities during the week to relate what we're talking about to your daily life. But it's rather like getting a new computer or getting a new sewing machine. And you say I want to get a computer to write a book with. I don't want to work on an old typewriter. Or I want to get a sewing machine so that I can make clothes. And you bring the computer home and you bring the sewing machine home, not having had any experience on them before, all enthused about writing the book or making the blouse or the shirt. And you find that you have to sit down and with a computer you have to learn how Windows® XP® works or you have to learn how the operating system works before you can even open up Microsoft® Word® or any other program where you can begin to write the book. Or you have to learn how to insert the bobbin and you have to learn how to thread the machine and you have to learn how to use the knee lift, and so on and so forth. All of which seem to have nothing to do with the project that you got the machine for, which was to make a garment.

So, we're going through the **Course**, which is at the bottom line helping you to see that there is a different way of looking at things than the way you have been used to. And what is being read has come directly from One Who Knows The Truth, One Who Sees As The Father Sees because he is not claiming a right to a mind of his own. And so the perspective provided gives you new language and new ideas. And if you do nothing more than just become familiar with the new language and the new ideas, and you put them together and begin to live your life on the basis of those new ideas, your life will improve. But, it won't be improving because you yourself have made a connection with the Holy Spirit, or with the Father, directly.

You can learn to use a sewing machine, and you can learn how to read patterns, and you can learn how to assemble the fabric so that it ends up looking like the garment you wanted, but all you're doing is following a blueprint someone else has set forth for you. And you can't say that you have come to an experiential place of expertise that comes from an inner grasp of how and why things fit together the way they fit. And as a result, you will not have the freedom to alter the pattern to make it fit even more specifically to you or to create a brand-new garment.

And this is important. You're not here to become familiar with the words in ***A Course In Miracles*** so that you can repeat them and so that you can apply them in your daily life, even though doing that will cause improvement. It's like being able to run your machine, follow the pattern, and end up with a garment. At the bottom line, all you are being is a copycat. All you are being is someone following a direction, a direction that's there because someone else did listen. A lesson, a pattern, that is there because someone else did understand how things fit together, how things work in the construction of a garment that will look good on you.

The purpose of the ***Course*** is first of all to provide you with new language, and therefore new ideas that allow you to see that there is, indeed, another way to look at everything. But the essential step is for you to arrive at a point where you lean into the same place the Author of the ***Course*** did, or the same place Helen Schucman did, where you don't know anything on your own, and you don't know what is going to come up next, and you open up, you become defenseless and you let in the Father's Will. You let in the essential originality of the State of Being That You Are or That Is You so that then what comes out of your mouth is as helplessly original as what came out of Helen's mouth. And so that you, when you're relating to your Brother or Sister, speak because the words come, not because you figured out what they ought to be.

Now, how many of you—you don't have to raise your hands—but how many of you would dearly love to be a healer, to be a Presence in the world that is healing? Recognizably healing. Well, it's very simple. In order to be a healer, you have to be sure that you're responding to the problem from a level other than the problem arose from.

And you could say there are only two levels, apparently two levels. And one is the level of you existing independent of God, perhaps created by God, but set in an independent mode by God so that you, separate from God, could begin to utilize and develop your God-given talents and abilities. This separate sense of self is one that you've created out of imagination, as we've already discussed, and it is one that you have gotten other Brothers and

Sisters [laughing] to join you in believing in while you join them in believing in their independence. And this level is called the human condition. It's also called the ego frame of reference. And it's made up, as we've discussed before, of nothing more than mutually-agreed-upon definitions of the Kingdom of Heaven that are different from what the Father has created the Kingdom of Heaven to be. That's one level.

That's the level of problems because that's the level that's been built on a fundamental perception of yourself that is untrue. And that fundamental perception of yourself that is untrue is that you exist independent from your Source. Whether your Source created you and set you free to be independent, or whether you just chose to believe it, it doesn't matter. The point is that you have accepted this as your premise.

The other level is the level of what we've called the Other Operating System, the Holy Spirit, which is nothing more than your Right Mind, and which is devoted to one thing only: the Father, or Its Source, your Source, That Which Is Being You, period.

Now, if you want to be a healer and you know that you can't heal a problem from the level of the problem, it's obvious then that the only way to be a healer is to move out of the level of mutually-agreed-upon definitions, to move out of the ego frame of reference. And to lean into the Holy Spirit in you, which is nothing more than your Right Mind, so that you might gather from your Right Mind the Father's Perspective, the True Perspective, because from there that which will resolve the problem, or the sickness, or the disease, or the trauma, or whatever the trouble might be, that the solution to that can only come from looking at it with your Source, looking at it with the Father.

Now, all of this is laying a groundwork for what we're going to be reading.

Something which escapes everyone's attention is the fact that everything you see is affected by the way you are defining yourself to yourself. Whatever your definition of yourself is causes you to see everything else in the shadow of that definition, if I may put it that way. You look at another, or you look at some thing, and you observe it and you observe the way it behaves, and you come to conclusions about it as though those conclusions relate only to the thing you were observing. And you do not realize that the definition of yourself that you are embracing is affecting the definition you're giving to everything else.

Put simply, because you are attempting to exist and be conscious of life from an independent vantage point, independent of your Source, you feel separate, alone, lost, and insecure or afraid. Now, it's an uncomfortable

feeling, so you develop ways to be that cover it up. You develop a way to be with bravado, or with force, or with assertiveness, so that others will not be aware that you are basically afraid.

Then, another comes up and behaves in a way that is threatening to you. Is it because they're really being threatening? Or is it because the way they're behaving is causing you to connect with your own deep fear? And there is the fear that they will uncover the front, they will uncover the fear that's behind the front of assuredness that you're putting forth.

Now, they may just be being enthusiastic. They may just be expressing a freedom that you're not letting yourself have. And that you **will not** let yourself have. You cannot conceive of letting yourself have it. And you know that if you continue to be around this person expressing this freedom that you won't let yourself have, this confidence that you won't let yourself feel, that it will become obvious to them, you won't be able to keep it covered up. And so your quote "weakness" unquote will become obvious to them, which is the last thing you want, and so you experience their behavior as threatening. You see?

Let's say that you don't have a large income. And let's say you have defined your financial state as one of poverty. You're poor. And you have decided that you are poor because there's something you lack within your nature or character. It's a flaw and the poverty is evidence of this flaw in you. And somebody else comes around and has abundance, and speaks about this or that or the other thing that they have purchased and that they now own, and how good they feel about it. And you hear that as insensitive on their part. You see them as uncaring, and thoughtless, and unkind. And that isn't what they're being at all. But the way you experience them is colored by the way you are defining yourself.

Now this is very important. You must not forget that the determinations you make about everything you see and experience in the world are absolutely governed by the definitions you are giving to yourself. And as a result, your responses to them will not be responses to them, they will be responses or reactions to your feelings of inadequacy and incapacity and fear and vulnerability. And that means no communication will occur at all because you're responding to a picture of them that you have in your mind that has been created by what? The very definitions that you have given yourself. Any response you give from that place will be unable to heal anything at all. The only way healing can be brought into any situation is when you have been able to get free of your very own definition of yourself so that you might be available to the Experience of What You Really Are.

Now, listen carefully. It might sound as though what I've just said means that no matter how someone else might be behaving, it's perfectly all right and the problematic nature of it is due entirely to the way **you** are looking at everything based upon your current definition of yourself. And that would be wrong because anyone else you come in contact with is not awake either. And so they are engaged in exactly the same activity you are. And everything they see is absolutely governed by the definitions they are embracing about themselves. And so just as your picture of them is your picture projected on them, their picture of you is their picture of you projected on you. A picture governed by the definitions they are using to define themselves, and therefore everything that they are doing is not all right.

The key is, how do any of you get free of the dilemma of trying to deal with the problem from the level of the problem? You get free of it by realizing that there's another Operating System and choosing **to be** from there. Because from there your responses can correct any projection they are engaged in. And it will keep you from projecting any false perceptions you are projecting upon them, because you will be free of them. And that is what will open the door up for correction of all projection, and will allow you to speak in a way that will help another who is projecting to become free of that.

You cannot correct the problem from the level of the problem. You cannot correct the problems of human existence from the level of human existence, or from the level of the human condition. And the level of the human condition is not something out there in the world. The level of the human condition is nothing more and nothing less than the mutually-agreed-upon definitions that you are all engaged in agreeing upon, and reinforcing, and redefining, all as a means of neglecting to acknowledge your Source and connect with It once again.

Okay.

RAJ READING: **Chapter 6**

RAJ: And I am reading from the transcript as finished by Bill Thetford. In it this chapter is entitled:

RAJ READING: **ATTACK AND FEAR**

RAJ: In the first and second edition of the **Course**, it is entitled:

RAJ READING: **THE LESSONS OF LOVE (T-#84/91)**

RAJ READING: ***The relationship of anger to attack is obvious, but the inevitable association of anger and FEAR is not always so clear.***

RAJ: Well we've discussed that when you are in a state of fear which you must keep covered up so no one else will know it and take advantage of you, that very state of mind causes behavior of others that may not be any form of attack at all to be perceived as a call for defense. In other words, to be perceived as an attack because it might overwhelm you. It might uncover the fact that you're not as confident as you present yourself to be. It might uncover the fact that you are experiencing fear. And so if you're constantly confronted with the threat of your fearful state being uncovered, you will practice the defense called anger. It's very simple. You will do whatever you can to get this other one to stop. And anger is a forceful way of expression that can often effectively alter another's behavior.

Continuing.

RAJ READING: *Anger ALWAYS involves PROJECTION OF SEPARATION, which must ultimately be accepted as entirely one's own responsibility.*

RAJ: You see, the only reason you experience fear is because you've chosen to look at everything on your own. You've chosen to be separate. You've chosen and then forgotten that you actually have a Source that you are inseparably connected to. So, everything that follows is going to be affected by and colored by your... by the fear that is inseparable from your choosing to be autonomous. It's that simple. That's called projection of separation. And this separation must ultimately be accepted as entirely one's own responsibility. It can't be blamed on anyone else, because no one else but you decided to say, "Father, I'd rather see it my way." You see?

Continuing.

RAJ READING: *Anger cannot occur unless you believe that you have been attacked; that your attack was justified; and that YOU are in no way responsible.*

RAJ: In other words, anger cannot occur unless you believe that you have been attacked. Okay so far. That your attack in return, which you call a defense, was justified, and that you are in no way responsible for the fact that any of that happened at all. And yet you are absolutely participating in it because you have been looking at your attacker through your poor self-definition.

SEEKER: Can I ask a question?

RAJ: Not yet.

You say, "The other one is responsible, the other one behaved poorly. He behaved poorly and attacked me for no reason." Well whether he attacked

you for no reason or a good reason, the only reason you see attack and feel vulnerable is because you're looking at his behavior through your own poor self-definition. You are seeing his behavior in light of your innate vulnerability; the fact that you are delicate, that you are not strong. That as a result, you are not confident and you are fearful.

And why? Why is this the way you see yourself? Because you have gotten a bill of divorcement from your Father and lost your Identity. You have forgotten Who You Are, and that's why you are afraid. And it's because you're afraid and feel vulnerable that you can determine that some movement or activity out there in your world is a threat to you. And that's what causing the mistake in your perception. That's what needs to be corrected.

The behavior of another out there may be inappropriate, but the fact that you see it as a threat and feel vulnerable to it, is because you believe the definition you've given yourself. That being that you exist independently as an independent authorizer, as something existing on its own in its own right. And, as we've said before, the moment you've disowned your Father, you've lost your Identity and everything that follows will be an illusion, will be a total misperception on your part.

The answer lies in remembering Who You Are so that your response to someone else's behavior that is an expression of their ignorance, will arise not out of any feeling of threat or vulnerability in yourself, but out of compassion and understanding of What Is True about the Brother who is behaving poorly, who is expressing his own projections of his own fear that he doesn't want anybody to see.

The only way for you to be able to bring correction to this situation is when you are looking at your Brother from the Place of Excellence in You, your connectedness with your Source, so that your response is not a reaction that says to your Brother, "You're getting out of line. You are not behaving according to the mutually-agreed-upon definitions. You are at fault. You should feel sorry. You should feel vulnerable. You should feel bad. Get back in the box. Get back into the crab barrel. Begin to act like a proper ego. Get in line with the mutually-agreed-upon definitions so that you're not causing so much distress to the rest of us vulnerable ones."

You see? It says to that one, "Your inappropriate behavior based upon your vulnerability, your feeling of vulnerability, is too threatening to my feeling of vulnerability but I'm not going to let you know that. I'm going to stand up here and I'm going to speak with some force and some authority and not let you know that I'm afraid. But I am going to put you in your place through the use of guilt and the threat of uncovering the fear you're

experiencing. But I won't uncover that fear if you will behave better, if you will stop doing this thing that's just plain old wrong." And what you mean is, it just plain old uncovers the fear that you're experiencing that you don't want to have exposed. You see?

Repeating.

RAJ READING: *Anger cannot occur unless you believe that you have been attacked; that your attack...*

RAJ: In return.

RAJ READING: *...was justified; and that YOU are...*

RAJ: [laughing]

RAJ READING: *...in no way responsible. Given these three wholly irrational premises, the equally irrational conclusion that a brother is WORTHY of attack rather than of love follows. What can be expected from insane premises except an insane conclusion?*

The way to undo an insane conclusion is to consider the sanity of the premises on which it rests. You cannot BE attacked;...

RAJ: Truly as the Divine One That You Are, you cannot be attacked. You're not only not available for attack, you're not in... you're not in a context where attack can happen. And because you are invulnerable because of What You Divinely Are, any attempt of attack that might be directed at you would be to you nonsensical. You wouldn't see it as threatening in any way. It might even be humorous to you. But because you see that it's not attack but a call for Love, an expression of distress on the part of the one attempting to attack you, then you're in a position to respond compassionately to that hurt in your Brother, or Sister, addressing it and healing it so that that one relaxes, comes into his natural State of Peace, and finds no justification for engaging in this nonsense of attack.

Again.

RAJ READING: *You cannot BE attacked; attack HAS no justification; and you ARE responsible for what you believe. You have been asked to take me as your model for learning, since an extreme example is a particularly helpful learning device.*

RAJ: Listen to this.

RAJ READING: *Everyone teaches, and teaches all the time. This is a responsibility which he inevitably assumes the moment he accepts any premise at all, and no-one can organize his life without ANY thought*

system. Once he has developed a thought system of any kind, he lives by it AND TEACHES IT.

RAJ: So, your fundamental thought system is your definition of yourself. Your fundamental thought system is your definition of yourself. And however you perceive yourself to be, you will project. Anyone who operates outside of your definition of yourself, you will perceive to be either a threat or a potential threat because their presence will always throw you off-balance. It will always be upsetting to the definition of yourself that you have. And so by projecting it, you teach it.

Continuing.

RAJ READING: ***You have been chosen to teach the Atonement precisely because you have been extreme examples of allegiance to your thought systems, and therefore have developed the CAPACITY for allegiance.***

RAJ: Now it could be argued that this statement was being made specifically to Helen and Bill, but this applies to every single one of you. There isn't anyone, whether they've read the **Course** or not, whether they have embarked on a spiritual path or not, there is no one who does not have a thought system that they give complete allegiance to. And the thought system that everyone is giving their complete allegiance to is their definition of themselves. And you give complete allegiance to it because you believe that it's your means of self-protection. And you think you need self-protection. Why? Because you got this bill of divorcement from your Father and lost your Identity! At least you **imagine** that you got a bill of divorcement, and you are **acting** as though you succeeded at being divorced and that you have no Father and you are an individuality in your own right.

Now, you may think it's strange to say that somewhere along the line you got a bill of divorcement from your Father, especially if you aren't a Christian, especially if you don't believe in God. But if you think you're an independent thinker, you're wrong. And all of you do think that you're an independent thinker. You think that you're an independent individuality. You think everyone, you think the world is full of independent individualities; each unique creations of God but existing in their own right to work out their own salvation, independent of God, **regardless** of God.

Now, the fact is that you didn't create yourselves and you're not the Source of your Existence, and therefore you do have a Source, and therefore you're not independent. And therefore, you're not here on your own, and the way you are defining yourself is wrong. It's a mistake. And everything built on that mistake will be an embellishment of that mistake. And if all of you are behaving on the basis of a mistake, then you have 10 billion mistakes in

process, and you are all cooperating with each other and melding those mistakes into a humungous ball of confusion. And then you all think that you've got to work together to bring order to this confusion, because you know what? Somewhere in you, you remember that order is appropriate and order is desirable. Of course, the order that you're remembering is the Divine Order of Being. But you are wanting to try to bring it back into existence in the context of a fundamental, uncorrected mistake about Who You Are. Is this making sense?

Now we're learning about the way it works before we apply it in daily life. You must understand this because it's the basis for correcting the problem where the problem lies, not in a problem that is a result of the basic problem, or a tenth generation problem that stemmed from the basic problem.

Now because all of you have learned great allegiance to your thought system, and I'm continuing.

RAJ READING: *You have been chosen to teach the Atonement...*

RAJ: Isn't that something? Because you're all so excellent at being mistaken, you are chosen to teach the Atonement. And yet it makes perfect sense, because, you see, the Truth is that you're all the Christ behaving as though you're not and believing your behavior. And you are using your Divine Capacity to be devoted to something in an idiotic way. And because of that, shall I say, because you have become so good at it, 'cause in the beginning you... you... How can I say it? Your attempts to be idiotic were so awkward because they were so unnatural to you that the results were amazingly awful.

AUDIENCE: [laugh or two]

RAJ: And you have refined the process and you have become better at it, and your devotion to it has had its beneficial effect, I will put it that way, to the point where you are once again clear enough in your ability to be devoted that you can be chosen to teach the Atonement.

RAJ READING: *You have been chosen to teach the Atonement precisely because you have been extreme examples of allegiance to your thought systems, and therefore have developed the CAPACITY for allegiance. It has indeed been misplaced, but it IS a form of faith, which you yourselves have been willing to redirect.*

RAJ: You have been willing to redirect it in that you find yourself reading the **Course**. You have been willing to redirect it in your search for a spiritual

path. You have been willing to redirect it by conceiving of the possibility that there is another way to look at everything.

Continuing.

RAJ READING: *You cannot doubt the strength of your devotion, when you consider how faithfully you have observed it. It was quite evident that you had already developed the ability to follow a better model, if you could accept it.*

RAJ: The next section is entitled:

RAJ READING: *The Message of the Crucifixion*

For teaching purposes, let us consider the crucifixion again. We have not dwelt on it before, because of its fearful connotations. The only emphasis we laid upon it was that it was NOT a form of punishment. Nothing, however, can be really explained in negative terms only. There is a positive interpretation of the crucifixion which is wholly devoid of fear, and therefore wholly benign in what it teaches,...

RAJ: You hear that? Whatever is wholly devoid of fear is wholly benign in what it teaches.

Remember that you're always teaching. And what you have been teaching for lifetimes is the definition of yourself, which is that you're an independent, authoritative, self-authorized presence with no Source other than the presence that you are. That's what you've been teaching. That's what you've been cramming down everyone's throats and that's what everyone else has been cramming down your throats. And you have been mutually reinforcing that illusion and causing everything else that follows to be a misperception of what's Real.

Again.

RAJ READING: *There is a positive interpretation of the crucifixion which is wholly devoid of fear, and therefore wholly benign in what it teaches, if it is properly understood. The crucifixion is nothing more than an extreme example. Its value, like the value of any teaching device, lies solely in the kind of learning it facilitates. It can be, and has been, misunderstood. This is only because the fearful are apt to perceive fearfully.*

I have already told you that you can always call on me to share my decision and thus MAKE IT STRONGER. I also told you that the crucifixion was the last foolish journey that the Sonship need take, and that it should mean RELEASE from fear to anyone who understands it. While we emphasized only the resurrection before, the purpose of the

crucifixion and how it actually LED to the resurrection was not clarified at that time. Nevertheless, it has a definite contribution to make to your own lives, and if you will consider it WITHOUT fear, it will help you understand your own role as teachers.

RAJ: Now some of you might not be looking at the crucifixion with fear. But many of you have been educated to believe that you all played a part in the crucifixion, and that you all are in some respect guilty, even if it's only guilty by association with all the other sinners in the world going right back to the time where the crucifixion occurred. And that's one reason this sentence is so important.

Again.

RAJ READING: *Nevertheless, it has a definite contribution to make to your own lives, and if you will consider it WITHOUT fear, it will help you understand your own role as teachers.*

You have reacted for years AS IF you were being crucified. This is a marked tendency of the separated ones, who always refuse to consider what they have done TO THEMSELVES.

RAJ: Again.

RAJ READING: *You have reacted for years AS IF you were being crucified.*

RAJ: You know, like the Jewish mother, "You'll be the death of me yet!" You look at your neighbors, your family, your friends, your bosses, and you see them as putting you on the rack, always keeping you at a disadvantage. You look at your politicians. You look at the state of life itself and see it as a constant threat, a constant being put on the rack, a constant being put up on the cross and no relief, no relief, no relief.

RAJ READING: *This is a marked tendency of the separated ones, who always refuse to consider what they have done TO THEMSELVES.*

RAJ: And so you say, "I didn't do anything to myself." Yes. You got a bill of divorcement from your Father. You forgot your Identity in the pleasure of trying to establish it for yourself made-up out of your own ideas of what **you** would like, as opposed to what anyone else would like. Yes, you did it to yourselves by saying, "I am an independent being." And as long as you believe that, and as long as you are convinced of it, and as long as you are committed to it, you are **today** doing this to yourself. You see?

No one else is doing it to you. And that's the one fundamental, I'm going to say, weak link in this whole thing called the human condition. It's the one

weak link which, if you will address it and abandon it entirely, it's the one thing that will cause you to spontaneously wake up, instead of trying to fix your Brothers and fix everyone else before you've gotten rid of that one fundamental mistake that causes anything that follows to be mistaken also.

RAJ READING: *Projection...*

RAJ: Which means saying, "The devil made me do it! She made me do it! He made me do it!" instead of recognizing, "Wait a minute! I have a fundamental mistake in my premise. I better take care of that first before I determine what someone else is or isn't doing. I've got to correct that fundamental mistake by inviting Someone else in, the Father, that Place of Excellence in me that is the Holy Spirit which is devoted to the Father, or That in Me Which Is Real which is forever devoted to the clear Experience of the Truth about All Of Reality."

Continuing.

RAJ READING: *Projection means anger, anger fosters assault, and assault promotes fear. The real meaning of the crucifixion lies in the APPARENT intensity of the assault of some of the Sons of God upon another.*

RAJ: The apparent intensity. And I would add: the apparent assault.

RAJ READING: *This, of course, is impossible, and must be fully understood AS an impossibility. In fact, unless it IS fully understood as only that, I cannot serve as a real model for learning.*

RAJ: Your invulnerability will never become apparent to you as long as you're playing in the field of mutually-agreed-upon definitions that all of you together have made up as a substitute for the direct Experience of Truth.

As long as you choose not to have a direct experience of your invulnerability, because you would rather have this farce of an experience of independence and the thrill that comes with it, the fear that comes with it, you will not be able to fathom or experience the fact that you're invulnerable and that you are incapable of being actually threatened. As a result, you will not be able to join me in teaching this Truth. You will not be in a position to join in teaching the Atonement. And you will not be an agent for change or a healer.

And let's just touch on a little thing here. All of you must become healers. That's part of the unavoidable process of coming Home, of Awakening. And we've discussed it in other words before. You become a healer by having an object of your affection. You see? And you have an object of your affection

because that's the way you break the isolation. That's the way you break your aloneness. And that's the way you break the one thing that seems to make fear be reasonable in your logic. Break the aloneness, and fear will become impossible.

Continuing.

RAJ READING: *Assault can ultimately be made ONLY on the body. There is little doubt that one BODY can assault another, and can even destroy it. Yet if destruction ITSELF is impossible, then anything that is destructible cannot be REAL.*

RAJ: And here we are again. Your body is the Visibility and Tangibility of your Individuality, and your Individuality is derived from God now, now, now, now, **forever**.

And the fact is that if you seemed to be killed at this instant, you would find in the very next instant that you still existed and you still were identified visibly and tangibly. And you would find that that which identified you was not affected by the apparent killing.

Now the point is to make this shift to the awareness of the impossibility of the destructibility of you in any way, shape, or form, without having to be killed to find out. To make this shift now by letting there be a sudden shift of perception. Which is what? What is a sudden shift of perception?

AUDIENCE: A miracle.

RAJ: A miracle. Yes.

Again. Yet if destruction itself is impossible, its destruction...

PAUL: I'm sorry.

RAJ READING: *Yet if destruction ITSELF is impossible, then anything that is destructible cannot be REAL.*

RAJ: Well, let's understand that if you seem to be killed right now and there's a body lying here that must be buried, it doesn't mean that your body wasn't Real. But what it means is that the definition everybody had of you that's still lingering in their mind has to be dealt with, while you unaffected whatsoever in terms of your Eternal And Uninterruptible Being are continuing to wake up with all your parts present, accounted for, and available to express God.

Now the point is, let's let them be present, available, accounted for to express God now by not defining your body as anything other than the Visibility and Tangibility of your Individuality which is God expressed. And

let's not claim a mind other than the Holy Spirit, that which is nothing more than your Right Mind which is devoted to the Father's Will, which is devoted to the absolutely flawless Experience of Creation, of Being The Movement of Creation.

Again.

RAJ READING: *Yet if destruction ITSELF is impossible, then anything that is destructible cannot be REAL. Therefore, its destruction does NOT justify anger.*

RAJ: Your ego rears its ugly head and screams, "Foul play!" "It does justify anger!" your ego says.

I'm sorry but you can't solve the problem from the level of the problem. And anger is one of the means you use to try to solve a problem from the level of the problem.

Continuing.

RAJ READING: *To the extent to which you believe that it DOES,...*

RAJ: Justify anger.

RAJ READING: *...you must be accepting false premises AND TEACHING THEM TO OTHERS.*

RAJ: Because you're teaching. You're always teaching.

RAJ READING: *The message which the crucifixion was intended to teach was that it is not necessary to perceive ANY form of assault in persecution because you cannot BE persecuted. If you respond with anger you must be equating yourself with the destructible, and are therefore regarding yourself insanely.*

RAJ: You see we're holding to the line right through this. If you are insisting upon seeing yourself as an independent self-existent entity, you have divorced yourself in your mind from your Source, which causes you to experience a loss of Identity. In the presence, you might say, or in the absence of an experience of Identity, you create one out of whole cloth for yourself. This identity, which you have created, is purely fallacious, unreal. And everything that follows from whatever definition you give yourself is equally illusory, and it causes the Kingdom of Heaven, any part of the Kingdom of Heaven or Creation that you look at, to be seen falsely. And you are all subject to the devotion that you bring to this definition of yourself.

This is why the statement, "There is another way to look at this," is so pertinent, so essential. Because it's on the basis of the meaning of that

sentence that you can bring yourself to withdraw your devotion to your current definition of yourself and be less defended against the influx of inspiration, to be less defended against those of the Brotherhood who stand with you constantly, waiting for the barest glimmer of consciousness, you might say, where your attention is being able to wander outside of your commitment to your definition and be available to recognize the Presence of One of Us. And perhaps hear Us and thus provide the Conscious Experience of a link that you had forgotten that you had, an actual State of Brotherhood that you have forgotten that you were a part of.

The crucifixion did not destroy me, which means that the idea that all of you play with in your mind that there is such a thing as crucifixion is false. And if you will stand back far enough to see the contrast of the crucifixion and the resurrection, and the fact that it states that crucifixion didn't succeed, and that it didn't succeed because it's an illusion. And that therefore, your existence is not only available after a crucifixion, it's present before a crucifixion and it's present during a crucifixion, and therefore a crucifixion is nothing but a distraction from something that has been uninterrupted and inviolable. And that's the lesson of the crucifixion. The crucifixion demonstrated that crucifixion is impossible. And therefore, it's impossible for you.

And what is this uninterruptible Continuity of the Conscious Experience of Being going on behind an apparent crucifixion? It's the Presence of the Christ which ***does know*** Its Christhood before, during, and after a crucifixion.

So let's not bother to endure more crucifixion. It's not necessary. We're laying a wonderful groundwork here for release.

And I want to finish with one thing as you go into the next week. To be willing to abandon the self-definitions that you have created for yourself. In abandoning those definitions so that you don't see your Brother threatening you, whether he thinks he's threatening you or not.

This does not exonerate your Brother from projecting on you his own definitions of self that are ones of inadequacy, incompetency, loneliness, fear, and the great need for defense. And whatever of those self-definitions your Brother chooses to project on you still stand there calling for correction, education through Love and perseverance and steadfastness for the Truth of them, no matter how much they try to argue on behalf of the sense of inadequacy which they mightily defend and do not want to let go of.

When you see with the Father, when you see with me, you will not look at a Brother projecting his fears and say, "Nothing is going on there that needs correction." But you know what? You will not be reactive to the awkward and unloving expressions of fear that your Brother is projecting toward you. And as a result, you won't fall back into the habit of reacting from within the level of the problem, and thereby **teaching** the problem, reinforcing the problem further.

You will respond with Clarity and with Love that is indeed demanding of your Brother to look again because there is a Place in him, a Place of Excellence, an Altar, his Right Mind, that is a far more satisfying experience than the one he's currently suffering in. Now that's as close as I'm going to get at this time to a practical application of what we've been talking about. But that alone is significant.

I love you all, and I look forward to being with you next week.

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Raj/ACIM Study Group – December 14, 2003

A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – THE MESSAGE OF THE CRUCIFIXION
First Edition – p. 85 / Second Edition – p. 92
Chapter 6 – ATTACK AND FEAR
Sparkly Book – p. 119

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet.

There is a habit that all of you have been engaged in, we'll say since the beginning of your lifetime here, and that habit is to believe that you're a human being. That's part of your fundamental definition of yourself. And it's that fundamental premise that we're in the process of breaking down, annihilating. It colors every thought that follows that you have. As a result you begin a spiritual quest and you see yourself as a human being somehow improving himself or herself. Somehow finding the means to grow beyond being a human being, a physical presence, the product of a sperm and an egg.

And indeed, we've been meeting for a year and a half and reading from the **Course** and breaking down that fundamental idea. And yet, because it has been the premise of your sense of yourself and therefore of your life, you still see yourselves in many ways as human beings trying to overcome the human condition. And there is a tendency to use the **Course** as a means to overcome this human condition, when what the **Course** is teaching and what I have been teaching, is that you were never in a human condition because you were never a human being. You have from the beginning been nothing more and nothing less than the Presence of God expressing What God Is Being right where you are.

I've shared a statement before that you need to be reminded of. It is this: You are neither behind the Point of Perfection nor advancing toward it, you are at that Point and must understand yourself there from. In other words, the premise of your thoughts, the premise of your sense of yourself must be that of one who is at the Point of Perfection, who must understand himself or herself from there.

The practice is to not slip into the old framework, but to consciously and conscientiously bring your attention back, as you go through the day, to the

fact that because you are the Presence of God, you are at the Point of Perfection and you must conceive of yourself from there. What does that mean? It means that when suggestions come to your mind that you need to do something to protect yourself, when the suggestion is, "Get prepared for winter colds," that you don't say, "Oh, yes. Time to prepare for winter colds." You say, "Oh, how ridiculous!" You say, "That statement doesn't apply to me, and it doesn't apply to any of my Brothers and Sisters. I refuse to join in that definition and add to the mutuality of the agreement that indeed I'm a body, I'm a human being, and I am subject to this illness and that illness, and therefore because that's the case, I really had better defend myself against winter colds, or whatever it might be.

When someone coughs beside you and you know that it's not just phlegm in their throat but it seems to be a physical problem, a cold or a sore throat or whatever, your first response needs to be: That isn't true about them. I don't buy that as being the Truth about them. And because it's not the Truth about them, I don't have to protect myself against her or his belief that she's ill or he's ill. I don't have to become reactive. I don't have to wonder why she didn't cover her mouth when she coughed. I don't have to wonder why he came to work that day when he had the potential to expose so many to a problem. You see? You see how easily you can move back into a sense of being a human being who is always vulnerable to something, and therefore had better be on the alert to guard himself or herself against the threats of existence.

As we've been going through the ***Course***, you all should have been finding a new sense of yourself developing in which the suggestion of vulnerability finds no lodging place in your mind, so that you stop being on the defense, so that you stop practicing defense. So that you stop being guarded against your world, your neighbor, your friend, your fellow employee, and what problems they might bring to you because you are vulnerable and you are subject to this, that and the other thing. It doesn't really matter what it is. What matters is whether or not you're buying into the idea that you're vulnerable.

"Well, I'd better strengthen my immune system." Listen to me! You are immune because of What You Are. And that better be the first thing that flashes through your mind before you say, "Oh! I better strengthen my immune system." Because once you slip past the instant acknowledge of your immunity because God can't be subject to anything unlike God, the minute you slip past the acknowledgement of your immunity, you have slipped into the mutually-agreed-upon definitions of yourself, and you will seem to be subject to that agreement. And you will govern yourself accordingly, and you will begin to tighten up, and you will begin to protect

yourself, and you will begin to use your body in ways that oppose its Intent to identify you perfectly. And so a struggle begins within you. Your insistence that you are vulnerable and must protect yourself fighting against your body intending to identify you perfectly because it has nothing else to do.

And this tension, if you will, that you, not your body, are introducing into the picture, will begin to show up in your experience, and you'll say, "You see, I told you so." All because of what? Because you forgot What You Were and you forgot that because of What You Are, you are immune. Not strengthened against something so completely that it can't get you, but you are unavailable to seeming to have an experience of an illusion, of something that God didn't create.

I've talked before about the way the ego works. The ego is not a presence. It's an idea that all of you have made-up. But it isn't a presence. It has no authority. It has no capacity to initiate anything. And so how does the ego work? The ego works, like a hypnotist, through what?

SEEKER: Suggestion.

RAJ: Suggestion. Yes.

It suggests that you have been exposed to the flu. You'd better become afraid. You'd better protect yourself. The idea wisps into your mind, "Something has just occurred here that has put you in danger." That is a suggestion.

You don't have to accept the suggestions. And as I've said before, when you're watching the commercials on TV, all they are, are suggestions. They suggest to you to buy. They suggest to you to be afraid. They suggest to you that your security lies in medicine, or hair restorer, or money, or whatever. You don't have to buy into the suggestion. You don't have to join in with and substantiate a mutually-agreed-upon definition. And if you withdraw your agreement, if all of you begin to withdraw your agreements, the mutually-agreed-upon definition fades, together with their seeming effects.

You are right now God appearing. Nothing more and nothing less. That's the bottom line premise of your Being, of your existing.

Because your lives are made up of nothing more than mutually-agreed-upon definitions at the present time for the most part, then you are faced with the necessity of being alert to recognize when these definitions present themselves in your mind for you to agree with and thereby confirm. Why? So that you can use that opportunity to remember the Truth and move back to the **Real** fundamental premise of your existence, which is that you are

neither behind the Point of Perfection nor advancing toward It, you are at that Point and you must understand yourself there from. You must be willing to experience yourself there from.

You might say that you must be willing to teleport from your mutually-agreed-upon definitions to the Real, fundamental premise of your Being. And you must be alert to every opportunity you have to make that leap, that jump, as it were.

Now, as I said, the ego always works by means of suggestion, and it always presents itself, you might say, as though it were your idea. The suggestion doesn't come to you, "You should be afraid because you've just been exposed to something." It says, "Oh dear. I'm... **I** am afraid. Oh dear. **I** have been exposed to something." And because it comes with the word "I" attached to it, you think it's your thought, and you tend to validate what you think spontaneously.

When others project upon you their limited perception of themselves, it always comes to you as a suggestion. "You should feel guilty. You are at fault. You are being unkind. Blah, blah, blah." It always comes as a suggestion for you to accept or reject. But you forget that you have the option to reject it on the spot. And that's what you need to be alert to. You are not an ego, and your Brothers and Sisters are not egos either. Therefore, when they speak from an ego sense of themselves, you need to recognize that is not them who is speaking. But, just as with a drunk person, you say, "That's the liquor speaking, that's the liquor talking," you need to be alert to say, "Ah, that's the ego talking, not them."

And when the suggestion presents itself within you as your own thought, you need to be alert enough to recognize it and say, "Oh, that's the ego talking," **not** "That's **my** ego talking." Because you don't have an ego! That's the ego talking.

It's very important to make this distinction, because as long as the suggestions that the ego is making can be attached to an individuality, it seems to gain credence and authority that you buy into. But the minute you recognize that it's the... it's ego speaking, and that therefore it can't be the individual, and therefore it can't be you either, and you detach the person from the suggestion, either your own personhood or the personhood of another, then you have detached the thought, the suggestion, from that which would seem to give it validity, and you're able to treat it more objectively. And you're able to reject it more easily. Do you see what I'm saying? Is this making sense?

AUDIENCE: Yes.

RAJ: You are neither behind the Point of Perfection, nor advancing toward it; you are, and you always have been, at that Point, and you must begin to experience and understand yourself from *that* Point. Else you will never escape from the human condition, the false experience of being that says you must be defended all the time, and you must always be on guard for something new to defend yourself against because you aren't at the Point of Perfection. You're at the point of imperfection, and therefore flawed, and therefore vulnerable and therefore in need of the greatest and surest defense that you can bring to bear upon the situation.

And I'm telling you, that your greatest defense is the recognition that you don't need a defense at all because you're not anything less than the Presence of God manifesting Himself as Himself right where you are and That is What You Are! And is God vulnerable? And is anything that God is manifesting as Himself right there where you are vulnerable to anything? No!

Your only real defense is What You Already Truly Are right now! And from understanding yourself there, you will be able to say to the suggestions that come, "Sorry. I'm not going to join with this suggestion. I'm not going to agree with this suggestion. There's nothing about this suggestion I need to be afraid about, so I'm not going to react to this suggestion." You are never ever defending yourself against anything actual. You're only defending yourself against something you are afraid is real. Like a child, hiding under the covers to protect himself from ghosts. You see?

Now what I'm talking about, what I'm expressing are not a bunch of ideas that you can use to create a better protection for yourself. The ideas I'm expressing that I would invite you to abide with, express the fact that You Are That Which Is Utterly Invulnerable. And you need to claim that for yourself. You need to claim it for yourself, not as a defense, but as a conscious reminder of the Truth About You so that you don't slip back into the habit of trying to be a better and better human being in order to grow out of being human.

In a way I'm saying you've got to start behaving in your mind as though you are Divine, and not just think about being Divine. So that you are using your mind in a new way, and not just repeating the old habits that are so well-ingrained that they feel absolutely natural. And because they feel absolutely natural, they are unquestionable, and you just go along in the same groove, groovin' along, without ever calling the groove into question, or without having the opportunity to discover that there ain't no such thing as a groove, and you're not in it and never were. Do you see what I'm saying?

Okay. Let's go to the book.

Again, it's Chapter 6, first subsection, [counting] fifth paragraph. In the sparkly book, it's page 119, first full paragraph.

RAJ READING: *I have made it perfectly clear that I am like you and you are like me, but our fundamental equality can be demonstrated only through joint DECISION.*

RAJ: Now, so far, I've been asking you to decide to stop thinking of yourself as being behind the Point of Perfection and to decide to stop thinking that you are advancing toward perfection, and to decide to understand yourself from and be from the Point of Perfection. That's what I am Being. That is my decision and I'm asking you to join me in it, because in our joining together in it, it is strengthened. Conversely, in your joining me in that decision, the mutually-agreed definitions are weakened. And so, in your decision, you help the rest of the Brotherhood by weakening their conviction around the mutually-agreed-upon definitions. Your support has been withdrawn. That's the blessing you give to everyone as well as yourself.

Continuing.

RAJ READING: *You are free to perceive yourselves as persecuted if you choose. You might remember, however, when you DO choose to react that way, that I WAS persecuted as the world judges, and did NOT share this evaluation for myself. And because I did not share it I did not STRENGTHEN it. I therefore offered a DIFFERENT interpretation of attack, and one which I DO want to share with you. If you will BELIEVE it, you will help me to TEACH it.*

RAJ: Now I want to go back here to the key word "persecuted."

RAJ READING: *You are free to perceive yourselves as persecuted...*

RAJ: If you impersonalize the ego, if you impersonalize a suggestion, it is impossible to feel persecuted. Again, if you impersonalize a suggestion, it will be impossible to feel persecuted. Persecution is an experience you have when you believe that a false assessment, a negative assessment, has been made of you by another individuality; someone who is consciously intent upon hurting you. That's when the hackles go up on the back of your neck because some **one** is aggressively and consciously choosing to hurt you.

But an idea floating in the air, a thought floating in the air looking for someone to attach to, offering its wares to you and inviting you to invite it in and entertain it, there's no way for you to consider that to be persecution. You can consider it to be bait. But dangling bait can't be called persecution.

And when persecution isn't an element in the process, reaction won't be a part of your process, and your ability to dismiss the suggestion will remain simple and available and clear. But the moment you add the element of this suggestion, this negative suggestion, coming from a person, then you feel a right to be affronted and offended by that real individual's choice to be unkind to you. And then you will have reaction and you will have lost sight of the fact that what you've been presented with is nothing more than a suggestion.

And so you won't address what needs to be addressed, which is a foundationless, sourceless suggestion, hypnotic suggestion, if you will. If you take the bait because the suggestion does say in your... your mindset says, "This is coming from someone who is trying to hurt me. I've got to protect myself against them." Ah! You've lost sight of the fact that the only thing that's come into play is a suggestion which you've taken hook, line and sinker. And as long as you then engage in trying to defend yourself against the person that's become attached to the suggestion, you're hypnotized. You're already under the influence of what? The suggestion, the illusion, not... not the person that that suggestion has become attached to. Is this making sense?

ANOTHER SEEKER: Oh absolutely. [and other assenting voices]

RAJ: Again, if you do not attach a suggestion to a person, there is no way for you to experience persecution. So you must learn to impersonalize the ego, impersonalize the suggestion.

If you will, I'm paraphrasing the last sentence that was read, if you will join me in believing the Truth of what I have just said, you will help me to teach it.

Continuing.

RAJ READING: *We have said before, "As you teach so shall you learn." If you react as if you are persecuted, you are TEACHING persecution.*

RAJ: [laughing] I would say also that if you are reacting, you are teaching that you are hypnotized. You are teaching that you are under the influence, and you are teaching others to be under the influence as well. Every time you do it, it's like handing your brother a drink and saying, "Get drunk with me." That's not Love and that's not your Function. And now that you realize that's what you're doing, I am assured that you will do it less and less.

Again.

RAJ READING: *If you react as if you are persecuted, you are TEACHING persecution. This is not a lesson which the Sons of God should WANT to*

teach if they are to realize their own salvation. Rather teach your own perfect immunity, which IS the truth in you, and KNOW that it cannot be assailed.

RAJ: Now, again, as you read these words, you can think that you're supposed to know this in order to ward off that which is threatening you. And if you think that's what it is, you're under the influence again. You're to know it because it's the Truth. You aren't behind the Point of Perfection. You aren't advancing toward the Point of Perfection. You're there, and you must assess yourself, you must conceive of yourself, you must experience yourself there from. From there you are unassailable because from there you are unopposed. And the reason you're unopposed is that when you're there, you're unconflicted. You're single-minded. And that is where the "I" of you, the essentialness of you, already is right now.

Continuing.

RAJ READING: ***Do not protect it yourselves, or you have believed that it IS assailable.***

RAJ: "It" referring to your immunity.

RAJ READING: ***You are not asked to BE crucified, which was part of my own teaching contribution. You are merely asked to follow my example in the face of much LESS extreme temptations to misperceive,...***

RAJ: ***Temptations*** to misperceive. Not actual affronts. Not actual persecutions. Not actual threats. ***Temptations*** to misperceive. ***Invitations*** to misperceive. ***Suggestive*** innuendos that invite you to misperceive.

Again.

RAJ READING: ***You are merely asked to follow my example in the face of much LESS extreme temptations to misperceive, and NOT to accept them falsely as justifications for anger.***

RAJ: Or justifications for defense. Or as justifications for becoming afraid. When you don't abandon the Point of Perfection, when you are alert to recognize a suggestion for what it is and you impersonalize and keep impersonalized the suggestions that are presented to you, it doesn't mean that you become unconscious of the fact that the suggestions are being made. And you don't become ignorant of the fact that because the suggestions are being made, a Brother is experiencing a misunderstanding and correction is called for. I will keep bringing this balance back into the picture.

You are misperceiving a whole lot because of your deeply ingrained habits. And just because I know the Truth About You and just because I know the Truth About Me, doesn't mean that I don't see where the places of correction exist to be addressed. And then I address them, which is what I'm doing right now.

Something needs to be done about the misunderstandings. Something needs to be done about the misperceptions that others have been invited through the power of suggestion to accept and agree to. They need to be freed from their habit of going under [finger snap] at the drop of a hat, of becoming hypnotized from moment to moment about something new. They deserve and need the same freedom you do.

But, as I've been bringing out, if you remain unhypnotized, then you will not experience persecution as what is happening. And you will not be in a state of reaction. And as a result you will be able to be available to your, shall I say, your hypnotized or inebriated Brother in a way that will help break the hypnotic spell.

Continuing.

RAJ READING: *There can BE no justification for the unjustifiable.*

RAJ: You might just as well say there is no justification for becoming sick as a result of being exposed to something that can't make you sick because it's not real. There's no justification for becoming sick when you're exposed to "germs" because you're invulnerable. Don't forget that you're invulnerable. Remember it consciously. Make a practice of remembering that you're invulnerable. Why? Because you didn't create yourself. And What Created You is indivisible and undivided, therefore unpolarized and incapable of being the presence of anything other than singular harmony without conflict.

Again.

RAJ READING: *There can BE no justification for the unjustifiable. Do not believe there is, and do not TEACH that there is. Remember always that what you believe, you WILL teach. Believe with me, and we will become equal as teachers.*

RAJ: You know what? It doesn't mean you will become equal with me, The Great Teacher. It doesn't have to do with levels of teaching. We will be equal in our Awareness of What Truth Is. We will be equal in Being That Which Is Expressing The Truth. It has nothing to do with comparisons of quality of teaching. It has to do with what's being taught. And we will become equal as teachers because we are together embodying Truth.

Continuing.

RAJ READING: *YOUR resurrection is your reawakening. I am the model for rebirth, but rebirth itself is merely the dawning on your minds of what is already in them.*

RAJ: It's you remembering that you aren't behind the Point of Perfection, and you're not advancing toward it, and that you must understand yourself there from, because that's always been where you've been being from. And you couldn't ever have been doing anything else.

Again.

RAJ READING: *I am the model for rebirth, but rebirth itself is merely the dawning on your minds of what is already in them. God placed it there Himself, and so it is true forever.*

RAJ: That's part of your being at the Point of Perfection.

RAJ READING: *I believed in it, and therefore made it forever true for me.*

RAJ: It had always been Forever True, but until I believed it, it was not Forever True **for me**. It's True about you, each of you, but it won't be True for you until it is True **for you**.

Continuing.

RAJ READING: *Help me to teach it to our brothers in the name of the Kingdom of God, but first believe that it is true for YOU, or you will teach amiss.*

RAJ: If you don't remember it for yourself, you'll accept the suggestion and then, in so many words, you'll go into a hypnotic trance and live out whatever the hypnotist suggested, even though it's not really going on. And you'll teach dreaming. And you'll teach **trance**. Trance 1, trance 2, trance 3, advanced trance. [audience amusement]

Continuing.

RAJ READING: *My brothers slept during the so-called "agony" in the garden, but I could not be angry with them because I had learned I could not BE abandoned. Peter swore he would never deny me, but he did so three times. He did offer to defend me with the sword, which I naturally refused, not being at all in need of bodily protection. I AM sorry when my brothers do not share my decision to hear only one voice, because it weakens them as teachers AND as learners. Yet I know that they cannot really betray themselves OR me, and that it is still on them that I must build my church.*

RAJ: Again.

RAJ READING: *I AM sorry when my brothers do not share my decision to hear only one voice, because it weakens them as teachers AND as learners. Yet I know that they cannot really betray themselves OR me...*

RAJ: Do you see in that sentence, that part of the sentence, "Yet I know that they cannot really betray themselves or me," that that is the act of impersonalizing the suggestions. That statement says I did not attach the suggestion that their behavior came from them to them. I impersonalized it. I lifted the suggestion off of them, just as I had lifted it off of me. It could be rather discouraging to think that poor misguided them were the ones upon whom I must build my church. [a little audience amusement] But it's not disheartening because, having impersonalized the suggestion, having removed them personally from the suggestion, it was easy to see, it *is easy* to see that they're still what God created them to be and that they are worthy of being the ones to build my church.

Mmm. "To build my church." Well, they are the ones to join with me in the remembrance of What They Divinely Are, so that together joined in decision we can glorify God by presenting nothing other than What God Is Being right where we are. And that's what constitutes church. And church is not really the key word. It's the joining together in the Conscious Being of What Is True About Us. Church, you might say, fully established is everyone finally having come Home.

And who else is there to come Home beside what appears to be a motley crew? [a little audience amusement] Which could be discouraging if I accepted the suggestion that you are a motley crew. In one way or another, you all tell me that you are. And you're reluctant to leave your motleyhood. [audience amusement]

ANOTHER SEEKER: They call it the church of the quivering flesh.

RAJ: The quivering what?

SEEKER: The quivering flesh.

RAJ: Ah, the church of the quivering flesh. Yes. Yes. [amused]

ANOTHER SEEKER: _____ trance. [audience laughter]

RAJ: [laughing] Continuing.

RAJ READING: *There is no choice in this because only you can BE the foundation of God's church. A church is where an altar is, and the presence of the altar is what MAKES it a church.*

RAJ: And the Altar is in you, and it's the Holiness of You kept intact because God is uninterrupted. And therefore, God's Presence in you is the intactness of your Holiness that's uninterrupted

Continuing.

RAJ READING: ***Any church which does not inspire love has a hidden altar which is not serving the purpose for which God intended it.***

RAJ: And let's be clear here. It doesn't mean a second Altar that's hidden, with evil motives and ungodlike intentions. It doesn't mean a personal altar that you have erected in honor of yourself. It's referring to the one and only Altar. "Any church which does not inspire love has a hidden altar." In other words, your Divinity is hidden from you. And because it's hidden, then it is not serving the purpose for which God intended it.

The Altar is the Holy Spirit in You. And the Holy Spirit is nothing more than your Right Mind. And Its Function is to Know Truth and not be fooled by ***suggestions*** to the contrary as to What Truth Is. And when you're not paying attention to it, it's hidden from you and it's hidden from the world. And it's... you withhold it from me, but you can't cover it up to me because I don't accept the suggestion that you put forth to me that we're different and that you're devoted in struggling but not quite there yet. Tain't so. You're neither behind the Point of Perfection, nor advancing toward it. I tell you right now, you're at that Point! And that's the way you need to start seeing yourself and experiencing yourself and being.

Continuing.

RAJ READING: ***I must found His...***

RAJ: God's.

RAJ READING: ***...church on you because you who accept me as a model are literally my disciples. Disciples are followers, but if the model they follow has chosen to save them pain in all respects, they are probably unwise NOT to follow him.***

RAJ: That's just simple common sense. Follow me. You must follow the same path of undoing.

It's difficult to know whether I'm leading or pushing; leading from in front of you or pushing from behind you. [audience amusement] Or slapping you smartly in the face saying, "Wake up! Wake up! You're already here! Wake up!"

Continuing.

RAJ READING: *I elected, both for your sake AND mine, to demonstrate that the most outrageous assault, as judged by the ego, did not matter. As the world judges these things, but NOT as God KNOWS them, I was betrayed, abandoned, beaten, torn, and finally killed. It was perfectly clear that this was only because of the projection of others, because I had not harmed anyone and had healed many. We are still equal as learners, even though we need not have equal experiences. The Holy Spirit is glad when you can learn enough from mine to be reawakened by them. That was their only purpose, and that is the only way in which I can be perceived as the Way, the Truth and the Light.*

RAJ: Those are strong words, "betrayed, abandoned, beaten, torn, and finally killed." The Principle, the Truth, is True at all levels of misperception.

You say, "My God, might I have to do that?" But let me tell you this. You say, instead of saying "I was betrayed, abandoned, beaten, torn, and killed," you say, "Well today I was exposed to the flu. I was confronted by an obviously frustrated policeman who hasn't fulfilled his quota and was just picking on anybody doing the slightest thing." What you're actually saying is, "I forgot to remember that I'm neither behind the Point of Perfection nor advancing toward it, and that I'm invulnerable, and that I wasn't confronted by anything that made a statement about my safety. And therefore I was not confronted by anything I need to give a second thought to or defend myself against."

Illness and disease and suffering are suggestions that were presented to you that you became distracted by. And in the face of them, you abandoned the Clear, Conscious Experience that you are at the Point of Perfection and that What You Are is incapable of being affected positively or negatively by suggestions, by that which doesn't have any Source.

There is no order of difficulty in miracles because miracles uncover the fact that all forms of threat are imaginary, unreal, Sourceless... **period.**

Continuing.

RAJ READING: *When you hear only one voice you are NEVER called on to sacrifice. On the contrary, by enabling yourselves to hear the Holy Spirit in others, you can learn from their experiences, and gain from them WITHOUT experiencing them yourselves.*

RAJ: Now I want you to be clear here, too. It is possible to become intellectually and spiritually and metaphysically confused to the point where you would read this to say, "On the contrary, by enabling yourselves to hear the Holy Spirit in others who are attacking you, you can learn from

their experiences." No. By enabling yourselves to hear the Holy Spirit in others *like me*, the Holy Spirit in others who are letting the Holy Spirit speak for them, by listening to the Holy Spirit in Others Who Are Awake, like your own Guides, you can learn from their experiences and gain from them without experiencing them yourselves.

In other words, you don't have to keep reinventing the wheel. You don't have to reinvent the Atonement. All you have to do is let yourself companion with One who has, so that you might learn from their experience.

The Holy Spirit never speaks through your Brother by means of his ignorance of the Truth about himself, acted out toward you as a call for Love that really means misbehaving. So don't try to figure out what the Holy Spirit is trying to say to you by means of your Brother's bad behavior.

Is anyone not clear about what I've just said? I mean it's a... if you are, please say so and we will make it clearer. Okay.

Again.

RAJ READING: *...by enabling yourselves to hear the Holy Spirit in others, you can learn from their experiences, and gain from them WITHOUT experiencing them yourselves. That is because the Holy Spirit is one,...*

RAJ: Meaning infinite, all-inclusive.

RAJ READING: *...and anyone who listens is inevitably led to demonstrate His...*

RAJ: The Holy Spirit's.

RAJ READING: *...way for all.*

RAJ: The moment you become clear, the moment you decide for Truth with me, you lessen the density of the dream by withdrawing from the mutually-agreed-upon definitions, and so your decision has been for everyone.

Continuing.

RAJ READING: *You are not persecuted,...*

RAJ: The *suggestion* is that you're persecuted. But you're *not*. You're neither behind the Point of Perfection nor advancing toward it. You're at that Point and that Point is the Living Presence and Movement of God Being The Only Mind There Is right where you are, Which is incapable of being split, and therefore is still Whole and doesn't need to be fixed. Persecution is nonsense.

RAJ READING: *You are not persecuted, nor was I. You are not asked to REPEAT my experiences because the Holy Spirit, Whom we SHARE, makes this unnecessary. To USE my experiences constructively, however, you must still follow my example in how to perceive them.*

My brothers and yours are constantly engaged in justifying the unjustifiable.

RAJ: In other words, they're still hypnotized. They're still fooled into believing that they're vulnerable and that they must protect themselves. They've abandoned the Conscious Experience of Being at the Point of Perfection which they can't leave. And they are caught up in a dream of defending themselves against something that doesn't exist.

RAJ READING: *My brothers and yours are constantly engaged in justifying the unjustifiable. My one lesson, which I must teach as I learned, is that no perception which is out of accord with the judgment of the Holy Spirit CAN be justified.*

RAJ: Any perception which is out of accord with the judgment of the Holy Spirit is a judgment made from a state of deluded conscious awareness where you've already taken the bait. You're already under. You've already lost perspective, Divinely speaking.

Continuing.

RAJ READING: *I undertook to show this was true in a very extreme case merely because it would serve as a good teaching aid to those whose temptations to give in to anger and assault would NOT be so extreme. I will, with God, that none of His Sons should suffer.*

RAJ: If you will with God that none of your Brothers should suffer, are you going to go out and find a better antidote to the flu? Or are you going to address the fundamental problem that your Brother is neither behind the Point of Perfection, nor advancing toward it; that he is at this instant, no matter how he's defining himself, at that Point. And he needs be willing to allow a shift to occur wherein he's willing to conceive of himself from the Point of Perfection and be from the Point of Perfection in which he's untouchable, unreachable, by any threat and in whose Presence threat cannot present itself. In whose Presence persecution is meaningless because he hasn't taken the bait. Because he hasn't taken the bait. And because he hasn't taken the bait, he can see the bait for what it is. And can address the motive that caused a Brother to dangle the bait in the first place so that the Brother can withdraw the bait because he's not interested in deluding you either.

Continuing.

RAJ READING: *Remember that the Holy Spirit is the communication link between God the Father and His separated Sons. If you will listen to His Voice,...*

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...you will know that you cannot either hurt or BE hurt, and that many need your blessing to help them hear this for themselves.*

RAJ: Your Brothers need to hear it, just as you need to hear it right now.

Continuing

RAJ READING: *When you perceive ONLY this need in them, and do not respond to ANY other, you will have learned of me, and will be as eager to share your learning as I am. The crucifixion CANNOT be shared because it is the symbol of projection, but the resurrection is the symbol of SHARING because the reawakening of every Son of God is necessary to enable the Sonship to know its wholeness. Only this IS knowledge.*

*The message of the crucifixion is perfectly clear: **Teach ONLY love, for that is what you ARE.***

RAJ: So, how do you teach Love? You teach it by not taking the bait, not becoming inebriated or hypnotized into being in a constant state of defending yourself against ghosts.

"Oh," you say, "but I can see the germs! They can show me the germs under the microscope. And they can show me this person's lungs after they died and had an autopsy and they can... I can see what the germs did to the tissues. What do you mean I can't be persecuted? What do you mean I'm not vulnerable?"

You know what? You're gonna start having new reports in the news that demonstrate the other side. That when you stop taking the bait, when you do not play into the suggestions that come to you that you need to join the mutually-agreed-upon definitions about how germs and bodies and matter work, bodies that seem to have been affected by germs will have a spontaneous remission. What you will call physical healing will occur. And if as it were possible that someone were to die who was open to being healed so that a lung could be looked at, which had earlier been examined and been found to be in a great state of deterioration, they would find everything there to be absolutely flawless in spite of the fact that the mutually-agreed-upon definitions about how germs and matter work could be demonstrated and seen under a microscope.

It's time for new things to happen besides sin, disease and death. And they can happen because none of you is behind the Point of Perfection, and therefore flawed and inadequate and vulnerable. And you're not advancing toward it. And doing pretty well, if I might say so, and spiritualizing yourself wonderfully, but it might be another 1,000 lifetimes before you make it. You're not advancing toward it either. You're at that Point, and you must understand yourself there from, from there.

You must be willing to open yourself up to the Conscious Experience of Being There. And even if you're not having the total Conscious Experience of Being There, you must dare to voice to yourself that you're not available to join in mutually-agreed-upon definitions without running them by the Holy Spirit first. And that means that you must **object** [finger snap], you must object [finger snap] on the spot when these suggestions come to you out of your memory, or when they're presented to you on the spot through the media or your Brothers or Sisters.

It may be fun to go to a show that a hypnotist is putting on. And it may be fun to watch the guy walk around on the stage thinking he's a rooster cackling at the hens and crowing and strutting his stuff. [audience laugh] It may be funny, but you know he's suffering a delusion.

Your delusions are no more real, but they seem not to be funny to you, and for the most part they seem not to be funny to anyone around you. And it's important for you to stop taking them seriously, and objecting to them so that you might become [finger snap] un hypnotized, and thus demonstrate that you have joined with me in this decision, and demonstrate along with me that there is no order of difficulty in miracles.

You don't have to hang on a cross. You don't seem to have to die and then resurrect so that you can demonstrate for your Brothers that you are not available to see them as persecutors. And that you're not available to see yourself as persecuted because you've insisted not to take the bait in the first place that their very behavior suggests to you that you should do.

Good stuff.

That's not Paul. That's me.

The Truth is wonderful. And the Truth is radical. The statement, "In defenselessness my safety lies," you see, really doesn't mean presenting no defense in the face of threat and letting threat walk all over you. Your safety lies in your unwillingness to abandon the Point of Perfection that you're in, which is a Place in which you see nothing to be defended against, and the Place in which the apparent call for defense can be recognized as a suggestion being made by a Brother who's ignorant of the Point of

Perfection that he is in, and who is in need, not of retaliation, but of the Loving Expression of Truth in language that he or she can hear, that helps him realize that his defenselessness does not mean abandoning bad behavior that he thinks is going to defend his safety, but in not forgetting Who He Is and thinking a new definition of himself and believing it and as a result having moved into a state of delusion.

And you will be able to be a healing Presence. And you will be able to teach him how not to take the bait, how to recognize the bait, and pass on the gift to his Brothers and Sisters who are dangling bait in front of him.

Okay. I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – THE MESSAGE OF THE CRUCIFIXION
And Section – THE ALTERNATIVE TO PROJECTION
First Edition – p. 87 / Second Edition – p. 94
Chapter 6 – ATTACK AND FEAR
And Section – THE USES OF PROJECTION
Sparkly Book – p. 121

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet as well.

We're in the midst of clarifying the meaning of the crucifixion, finding its meaning by not looking at it through the lens of your sense of yourself being separated from the Father. If you are looking at the crucifixion, or any aspect of your lives, from an independent vantage point, you're going to see everything you're looking at in a conflicted manner. You're going to see everything as polarized, including God. And every single Divine Event that is happening, and I will tell you there is nothing that is not a Divine Event happening, every Divine Event that is happening will be seen as both good and bad, beneficial and threatening, depending upon your mood, but nevertheless, everything that you see will be composed of opposing dynamics. Not because they're there, but because you are choosing to look at them while utilizing what we're going to call a split mind.

A split mind in this sense: When you choose to conceive of yourself as being an independent being, an independent entity, you are leaving the Holy Spirit out. And what is the Holy Spirit? Nothing more than your Right Mind. Nothing more than your Right Mind.

The Holy Spirit you do not see as your Self. And that's because you disowned It, if I may put it that way, when you said, "But, Father, I'd rather see it my way." And you adopted an independent stance all by yourself on your own for the purpose of trying to create a certain sense of independent authority, because you wanted to see what that felt like, because you thought it might be interesting.

When you did that, you separated off a small part of what you are and said, "This is me," and you rejected the rest. And so now the Holy Spirit is the Altar in the middle of you that you're too busy to pay any attention to. Too

busy doing what? Defending your existence. [laughing] Defending this private sense of existence that seems so important to you to maintain.

After having gotten this bill of divorcement from the Father and thereby splitting your mind, then God, the Indivisible Moving Presence of capital "B" Being became your enemy because, of course, God, being your Source, would uncover the falsity, the illusionary nature of the sense of yourself that you are intent upon manifesting and confirming and somehow making real. And so that which can uncover the falsity of your position becomes your enemy, while at the same time being something which, if you are a good boy or a good girl and you plead with Him, because He is Love, He will be your Helper. So, you create this conflicted sense of your God—part of which is true and part of which is false.

Going to the book.

RAJ READING: *The message of the crucifixion is perfectly clear: Teach ONLY love, for that is what you ARE.*

If you interpret the crucifixion in any other way, you are using it as a weapon for assault rather than as the call for peace for which it was intended. The Apostles often misunderstood it, and always for the same reason that makes anyone misunderstand anything. Their own imperfect love made them vulnerable to projection, and out of their own fear they spoke of the "wrath of God" as His...

RAJ: God's.

RAJ READING: *...retaliatory weapon.*

RAJ: Now it would have been impossible to conceive of God as wrathful and having a retaliatory weapon if one wasn't feeling guilty, if one wasn't looking through a lens of conflict.

Continuing.

RAJ READING: *Nor could they speak of the crucifixion entirely without anger because their own sense of guilt had MADE them angry.*

RAJ: You know what? All of you have a predisposition to anger, because anger is just about the only effective means you have for making change and for enforcing conditions that won't be further threatening to your already false sense or definition of yourself that you are trying to impress everyone else with as being the truth. And so part of your being on guard to defend this imaginary position that you want to think is real is to be ready to express anger to bring your fellowman into line, to bring him back into

agreement with a mutually-agreed-upon definition of yourself that you are trying to teach and force others to believe.

Continuing.

RAJ READING: *There are two glaring examples of upside-down thinking in the New Testament, whose whole gospel is ONLY the message of love. These are not like the several slips into impatience which I made. I had learned the Atonement prayer, which I also came to teach, too well to engage in upside-down thinking myself.*

RAJ: What is the Atonement prayer? Teach only Love for that is What You Are.

Continuing.

RAJ READING: *If the Apostles had not felt guilty they never could have quoted me as saying, "I come not to bring peace but a sword." This is clearly the exact opposite of everything I taught.*

Nor could they have described my reactions to Judas as they did if they had really understood me. They would have realized I COULD not have said, "Betrayest thou the Son of Man with a kiss?" unless I BELIEVED in betrayal.

RAJ: You see, you can't teach what you don't believe. You can't teach what you don't believe, and what you believe you teach.

Continuing.

RAJ READING: *The whole message of the crucifixion was simply that I did NOT. The "punishment" which I am said to have called forth upon Judas was a similar reversal. Judas was my brother and a Son of God, as much a part of the Sonship as myself. Was it likely that I would condemn him when I was ready to demonstrate that condemnation is impossible?*

RAJ: The lesson of the crucifixion was to convey to you the value of not taking the bait that causes you to respond from your imaginary sense of yourself. Not to take the bait that causes you to forget Who You Are. Not to take the bait that causes you to feel that there is justification for abandoning your Right Mind, for abandoning the Father, for abandoning the Clear, Infinite Direct Experience of What You Are in favor of a definition you made-up that you thereafter have to defend and which forever after causes everything you see to be polarized, worthy of your defense, and therefore a reason not to remember Home.

Continuing.

RAJ READING: *I am very grateful to the Apostles for their teaching and fully aware of the extent of their devotion to me. Nevertheless, as you read their teachings, remember that I told them myself that there was much they would understand later because they were NOT wholly ready to follow me at the time.*

RAJ: Follow me. To follow me all of the way at the time.

RAJ READING: *I emphasize this only because I do not want you to allow ANY fear to enter into the thought system toward which I am guiding you. I do NOT call for martyrs, but for TEACHERS. No-one is “punished” for sins, and the Sons of God are not sinners.*

RAJ: You see, if you look at what I’m teaching and if you look in the direction that I am guiding you, and you look in that direction from your own conflicted sense of yourself, you will be bound to assume that the road will be a hard one, a struggle, that the road will be fraught with opposition from your Brothers and Sisters because it’s going to be so radically different.

And that can be justification for walking slowly or turning and running. But I must remind you that what we’re talking about is learning how to be the clearer and clearer Presence of Love. And you know what? Everyone recognizes Love, and does not find the Presence of Love frightening, objectionable or otherworldly. You may have forgotten how to Love, but none of you has forgotten what the Experience of Love feels like. And so you must know that what I’m uncovering in you is your ever-increasing capacity to be the Presence of Love which will be recognizable as Love and will not create for you dynamics of conflict, struggle, or martyrdom. This is very important.

Those being the Presence of Love are welcomed and embraced by those around them. This is the truth. You may say, “Well I’ve been the Presence of Love and indeed, I’ve had people get very angry with me.” Well I promise you that if that was the case, you were working at being the Presence of Love and you were feeling that the only way to convey being the Presence of Love was through the same use of willfulness and coercion that you brought into play when you were trying to enforce the mutually-agreed-upon definitions. And it was that willful intent to coerce by means of Love the experience of Love in others that others responded to negatively.

What we’re discussing is not a way to teach Love but a way to **be** Love. And there’s a big difference.

Continuing.

RAJ READING: *ANY concept of “punishment” involves the projection of blame, and REINFORCES the idea that blame is justified. The behavior that results is a LESSON IN BLAME, just as all behavior teaches the beliefs which motivate it.*

RAJ: All behavior teaches the beliefs which motivate it. You're teaching all the time, even when you're not saying a word. Psychologists refer to some aspects of it as body language. But your behavior always is reflecting what you believe. If you through body language communicate defense, you are teaching that you feel threatened. You are thereby teaching that you have taken the bait and forgotten Who You Are, and that the only correction for defense against threat, perceived threat, is to back up prior to the point where you saw yourself as separate, divorced from your Father, and therefore divorced from your Brothers and Sisters because as an orphan you don't have any Brothers or Sisters, without a Father you don't have any Brothers or Sisters.

Continuing.

RAJ READING: *The crucifixion was a complex of behaviors arising out of clearly opposed thought systems. As such, it was the perfect symbol of conflict between the ego and the Son of God.*

RAJ: Mind you, it said the ego and the Son of God. It didn't say Judas. It didn't say Pilate. It didn't say the crowd yelling, “Crucify him. Crucify him.” Remember not to personalize the ego.

Again.

RAJ READING: *The crucifixion was a complex of behaviors arising out of clearly opposed thought systems. As such, it was the perfect symbol of conflict between the ego and the Son of God. The conflict is just as real now, and its lessons, too, have equal reality WHEN THEY ARE LEARNED. I do not need gratitude any more than I needed protection, but YOU need to develop your weakened ability to BE grateful, or you cannot appreciate God.*

RAJ: That's another way of saying, if you cannot Love your Brother whom you have seen, how can you Love God whom you have not seen?

RAJ READING: *...YOU need to develop your weakened ability to BE grateful, or you cannot appreciate God. HE does not need your appreciation, but YOU do.*

RAJ: And you all know this. When you are afraid of something, when you're engulfed in fear, it's almost impossible to feel gratitude. And because you are constantly defending, reinforcing, supporting your false sense of

yourself, and therefore a false sense of what you're called upon to be every day, you seldom find occasion for expressing gratitude, and it has become a somewhat foreign activity to you.

Now, a short while ago, I suggested to everyone that during the holiday period here, that you when you encounter someone who is providing you with a service, that when they're finished you look them squarely in the eye and say, "Thank you for being here for me." Or "Thank you for doing what you do."

Ah! A little bit of expression of gratitude. Many of you have found this difficult to do. That it's much easier just to say, "Thank you very much." But to say, "Thank you for being here for me," or "Thank you for doing what you do," is more difficult because it's more intimate. Intimacy breaks isolation. And those of you who have attempted to put into practice my suggestion have found out just exactly how much you defend yourself against abandoning your isolation. It shows you how deeply ingrained your habit of separation goes. And all of it comes out in a very simple opportunity to do something very simple, to say a few words. "Thank you for being here for me." "Thank you for doing what you do." I encourage you to engage in this practice indefinitely.

You know you need to experience gratitude expressed toward you. Well, so does everyone else. And gratitude can only be extended from a heart that cares. So, does that tell you something? If you're reluctant to express gratitude, it means you are reluctant to express the fact that you care. It demonstrates how defended you are against caring, how foreign it has become to you. And yet I tell you that when you become completely undefended, when you yield into the Brotherhood, as it were, and you find yourself at one with everyone, you will find that caring, that being the Presence of Love as a direct, not communication, but as a direct **communion**, it will be the most joyful thing you have experienced. But it's got to start right now in the middle of your reluctance to express it, because it seems to have become foreign to you, in order for it to grow into a fuller and fuller expression.

Now, you know what? When you let appreciation come forth from you, it can't come forth as any means of control over another. It will be a gift. And it will create ripples and it will spread.

And not only will it become less and less foreign to extend appreciation and to break down the isolation, it will also become easier and easier for you and everyone else to stand in receipt of appreciation without minimizing it, or apologizing for it, or talking it away. "Thank you for being here for me." "Oh, oh, that's okay! It's nothing!" You see? "You look especially lovely

today." "Oh, well. Well, the dress I'm wearing was only \$5.95 at the store." You know, instead of saying "thank you" and letting it in and letting it register with you as nothing more or less than appreciation, Love extended.

It not only is difficult for you to express a simple intimacy of appreciation, it's hard for you to let appreciation or Love in and register with you without messing with it, at least a little bit to keep it from being clearly what it is. Because if you let it be clearly what it is, it will mean that you have lowered your defenses which you are hesitant to do, because your sense of yourself, your definition of yourself causes you to experience everything as duplicitous.

As a result, you must be suspicious of everything. And even an expression of simple appreciation, intimacy, will be interpreted at times to be a means that your Brother or Sister has to try to get something from you, that there's some other reason for their behavior than real appreciation.

This is very important. Your conflicted way of looking at everything causes you to be sure that everything has two sides, and that therefore everything is untrustworthy until you have put everything to the test. And even then, you are not so sure.

Now, find ways to express appreciation. Why? Not because your Brother needs it, even though your Brother does, but because you need to break the habit of maintaining your isolation.

Again.

RAJ READING: *I do not need gratitude any more than I needed protection, but YOU need to develop your weakened ability to BE grateful, or you cannot appreciate God. HE does not need your appreciation, but YOU do.*

RAJ: And so, at this Christmas season when singing praises to God are... the words singing praises to God are heard in your Christmas carols, know that it's not that God needs your praise, but that it is a reminder that you need to engage in the act of praise extended to God and extended to each other.

Continuing.

RAJ READING: *You cannot love what you do not appreciate, and FEAR MAKES APPRECIATION IMPOSSIBLE. Whenever you are afraid of what you are you do NOT appreciate it,...*

RAJ: Whenever you are afraid of what you are, you do not appreciate it. Let's be clear here. I'm not talking about when you are afraid of what you

think you are. I'm talking about when you are afraid of What You **Are**. When you are afraid to acknowledge the Holy Spirit in you, with the awareness that acknowledging It means acknowledging that which is nothing more than your Right Mind. You're afraid of doing this, and quote:

RAJ READING: *Whenever you are afraid of what you are you do NOT appreciate it, and will therefore reject it. As a result, you will TEACH REJECTION.*

RAJ: Fortunately, the Holy Spirit is not amenable to your projection on It. And because It is you, It cannot abandon you, and so It remains you in your Truth, you in your Reality, busy, forever busy insinuating Itself into your awareness, attracting you to let It in. Which means attracting you to a forever better experience of What You Truly Are.

Continuing.

RAJ READING: *The power of the Sons of God is operating all the time because they were created as creators. Their influence on EACH OTHER is without limit, and MUST be used for their joint salvation.*

RAJ: Right now you're using that for the purpose of reaffirming, reestablishing, and confirming separation. And it's called war. And it's called **not** saying, "Thank you for being here for me."

Continuing.

RAJ READING: *Each one must learn to teach that all forms of rejection are utterly meaningless.*

RAJ: And, again, this is the lesson of the crucifixion.

RAJ READING: *Each one must learn to teach that all forms of rejection are utterly meaningless. The separation IS the notion of rejection.*

RAJ: "Father, I'd rather see it my way. Don't call me. I'll call you." Rejection of your Father, rejection of your Source, and ultimately, rejection of your Identity.

Continuing.

RAJ READING: *As long as you TEACH this, you still believe it.*

RAJ: Or conversely, as long as you believe it, you still teach it, because you teach what you believe. Your behavior expresses what you believe.

Continuing.

RAJ READING: *This is NOT as God thinks, and you must think as He thinks if you are to know Him again.*

RAJ: Mmmm. If you are to know Him again. You know what? There's something in it for you. Knowing Him again is inseparable from a Gift that you will experience and that Gift is remembering your Identity. So, it's not about puny little you acknowledging God, appreciating God, while you remain puny little you. It's not about puny little you engaging in adoration. It's about you reuniting with your Source so that the full Conscious Experience of What You Are comes back into your mind as realization, enhancing everything about you so that your full potential can come forth.

You must think as He thinks if you are to know Him again, and if you want to know your Self again. There must be a reconciliation that undoes the bill of divorcement. And when that bill of divorcement is annulled, you come into the full use of your Right Mind and wake up. And dreams and illusions cease.

This sounds pretty magnificent and impressive and major, if you will. But you know what? You don't have to somehow do this all at once. You can start out with two simple things. Say to others, "Thank you! Thank you for being here for me. Thank you for doing what you do." Remember, look them in the eye when you say it. Look them in the eye when you say it. And don't demean it by saying it in an offhanded way.

Teach only Love for that is What You Are. Don't take the bait that causes you to forget What You Are and causes you to react from a habituated place of automatic responses which are all defensive.

And I want to point out something else to you. When others engage in projection or when you engage in projection, but I'm primarily going to put it this way, when others engage in projection and project upon you the fact that they've forgotten Who They Are, and therefore can't see you except in a conflicted way, they will always call your ego into question. They will always make some remark that will twist what may have been a perfectly clear expression of Love into an opportunity to suggest that you're not the Presence of Love and that you are nothing but a collection of psychological responses which are less than the best. And they will suggest that your behavior occurred for some unsavory reason. And that's the invitation to take the bait and forget yourself that what you were expressing was Love and respond in like manner to their behavior.

So when you find someone minimizing you, misinterpreting you, and addressing you on the basis of the way they're seeing you in a reactive and uncomplimentary way, be very alert because they're doing exactly the opposite of what is healing. What is healing is to impersonalize the ego, to impersonalize the *suggestions* that the ego makes. Conversely, the use of

projection is to **personalize** your behavior and twist it into something that it is not.

And of course, that's always experienced as insulting. "Oh!" Insulting to what? Insulting to nothing if you didn't take the bait. But if you take the bait and forget What You Are and forget what you were meaning, you will identify with the definition of yourself, and you will immediately move into defensive mode, attack mode, retaliation mode, and now you've both fallen into the ditch. And you're the blind leading the blind, which means that all that can follow is bumping into this, that, and the other thing, and skinning your shin, until someone remembers that they took the bait and then consciously steps back prior to that point remembering to join with the Holy Spirit in you so that everything that follows might be nothing less than the Expression of Love that can trigger your Brother's release from his need to project by personalizing something you have done on you. This is very important.

The next section is entitled:

RAJ READING: *The Uses of Projection*

Any split in will MUST involve a rejection of part of it, and this IS...

RAJ: This is.

RAJ READING: *...the belief in separation. The wholeness of God, which IS His peace, cannot be appreciated EXCEPT by a whole mind,...*

RAJ: An undivided mind, an unsplit mind, which recognizes the Wholeness of God's Creation.

RAJ READING: *...and BY this recognition, know its Creator. Exclusion and separation are synonymous, as are separation and dissociation. We have said before that the separation was and IS dissociation,...*

RAJ: A bill of divorcement. "I choose no longer to be associated with you. I choose to **imagine** that I'm no longer associated with you. I choose to imagine that I **can be**, no longer be associated with you. And I choose to imagine that I am now no longer associated with you. See you later buddy. I'm on **my** way!"

Continuing.

RAJ READING: *We have said before that the separation was and IS dissociation, and also that, once it had occurred, projection became its main defense, or the device that KEEPS IT GOING. The reason, however, may not be as clear as you think.*

In the ego's use of projection, to which we are obviously referring, what you project you disown, and therefore DO NOT BELIEVE IS YOURS.

RAJ: If you have an inferiority complex, or if you just feel inferior without it being full-blown into a complex, that is the lens through which you will observe everything. And everything that happens, everything that others say will be reflected to you in light of your sense of your inferiority. As a result, you will assume that others see you as inferior and will treat you accordingly. Mind you, when you feel inferior, you generally don't let yourself know that you're feeling inferior. You don't walk around saying, "I have an inferiority complex." You have blocked it out of your awareness, but you project it on your Brothers and Sisters and you see reflected in their behavior your unconscious self-definition.

Again.

RAJ READING: ***In the ego's use of projection, to which we are obviously referring, what you project you disown, and therefore DO NOT BELIEVE IS YOURS. You are EXCLUDING yourself by the very statement you are making that you are DIFFERENT from the one on whom you project. Since you have also judged AGAINST what you project, you continue to attack it because you have already attacked it BY projecting it. By doing this unconsciously, you try to keep the fact that you must have attacked yourself FIRST out of awareness, and thus imagine that you have made yourself safe.***

RAJ: You've attacked yourself first. We've got to step all the way back to the first step away. You attacked yourself first by saying, "Father, I'd rather see it my way." You attacked yourself first by enacting a bill of divorcement, not realizing that in so doing you would remove from your awareness your Identity. And the loss of your Identity is the result of your bill of divorcement, your attack on God that ended up being an attack on you because you immediately began to suffer amnesia, which you're now in the process of emerging out of.

Continuing.

RAJ READING: ***Projection will ALWAYS hurt you. It reinforces your belief in your own split mind, and its ONLY purpose is TO KEEP THE SEPARATION GOING. It is SOLELY a device of the ego to make you feel DIFFERENT from your brothers, and separated from them. The ego justifies this on the wholly spurious grounds that it makes you seem "better" than they are, thus obscuring your equality with them still further.***

RAJ: How many of you have had the experience of a Brother speaking to you as though they are better than you? And how does that feel? Insulting. Insulting because you know that they aren't better than you. But you know what? You don't carry it far enough. You know they aren't better than you, but until you abandon the idea that they are **worse** than you because of this atrocious behavior that they're engaging in, you are doing exactly the same thing, and there's no opportunity for connection. And therefore, there's no opportunity for healing of a separation that isn't real. And this absolutely inhibits communion, Oneness with your Brother, Harmony.

Again, if they are projecting on you in this way, it doesn't mean that you become oblivious to the projection. It just means that you address it from that which is nothing more than your Right Mind so that you respond to the call for Love with Love.

You need to learn to emphasize a different word in the phrase "a call for Love." Right now you tend to emphasize the word "call," and the word "call" represents inappropriate, unloving behavior, hateful behavior, that your brother is engaging in that is a **call** for Love. It's like "Yeah, I see. I see what's going on here. This terrible behavior they're engaging in is a **call** for Love. Ooooh!" The word "Love" needs to be the thing emphasized. It's a call for **Love**. This shifts the attention from the Brother who's making the call to the Brother who should be responding with what is called for, Love. It shifts the attention to you and your capacity to respond with Love, to **be** the Presence of Love. Not a reactor to the one calling for Love in such an atrocious manner.

Again, this is difficult because it's a call for intimacy. If it's a call for you to be the Presence of Love, it's a call for you to be intimate. And you already have thousands of reasons not to be intimate, much less intimate in the face for this **call** for Love. You see what I'm saying? The emphasis gets put on the wrong word and the emphasis gets put on whatever the awful elements are of the call, and you become distracted from the presented opportunity for you to **be** the Presence of Love, the opportunity for you not to take the bait and forget to be the Presence of Love. And then, care enough to hang in there with this Brother or Sister until his or her apparent need to project is reduced and healed.

Continuing.

RAJ READING: *Projection and attack are inevitably related because projection is ALWAYS a means of justifying attack. Anger without projection is impossible.*

RAJ: I'll tell you something else. Anger would be impossible if you had a sensationless body, just as fear would be impossible if you had a sensationless body. Both are supported and strengthened by your using your body to be the manifestation of emotion which **you are** introducing into the mix. It is not something that the call for Love ever introduces into the mix.

Your Brother's poor behavior does not call for anger or fear. Your interpretation of your Brother's protection and then your use of your body by **creating** sensations in it are what elicit anger, fear. It is what substantiates it. It's what aggravates it. And it's what moves you into a momentary focused insanity, loss of intelligence, which then you feel freely able to express and justified in expressing because of the way your decision and your creation of your body sensations has caused your Brother to appear to you as a threat to you.

And whether your Brother's behavior does need correction or not, this drama that you have engaged yourself and your body in has nothing to do with the correction of it. It has no means of causing a miracle to occur, a sudden shift of perception. And, in fact, it blocks it, and it confirms for you and your Brother the ongoing need for even further projection.

This may seem complex, but I know that you each understand it enough at this point for that understanding to grow within you so that you might see the way you are handling things, as well as the fact that you handle things in that way because, first of all, you took the bait and found yourself justified in forgetting What You Are and Who You Are. Thus causing you to forget to reach out to that which is nothing more than your Right Mind, the Holy Spirit, so that you might break the isolation with your capital "S" Self first so that then in the Experience of Love that fills you, you might break the separation with your Brother by hanging in there with him with **Love** until the correction occurs.

Continuing.

RAJ READING: ***Projection will ALWAYS hurt you.***

RAJ: How's that? Well, projection hurts you because it's the means by which you remain securely unconscious of the fact that you are suffering yourself from no longer knowing Who You Are.

Continuing.

RAJ READING: ***It reinforces your belief in your own split mind, and its ONLY purpose is TO KEEP THE SEPARATION GOING.***

RAJ: It's really an act of dishonesty. You are saying, "I refuse to take an honest look at what I am doing. I refuse to take an honest look at the fact that I am not independent." It's an unwillingness to say, and look at the fact, that you didn't create yourself, and you cannot be separate from your Source.

Continuing.

RAJ READING: *It is SOLELY a device of the ego to make you feel DIFFERENT from your brothers, and separated from them. The ego justifies this on the wholly spurious grounds that it makes you seem "better" than they are, thus obscuring your equality with them still further. Projection and attack are inevitably related because projection is ALWAYS a means of justifying attack. Anger without projection is impossible.*

RAJ: And conversely, without projection, Peace is possible. Without projection, self-honesty is possible. Without projection, you're in a position of being able to correct the mistake you've made, and turn to the Father and say, "Help." Or turn to the Holy Spirit and say, "Help." Or turn to your Brother and Sister and say, "Thank you for being here for me. Thank you for doing what you do." And you might say putting a new Spirit in the air. The Spirit of Christmas, the Spirit of the Christ Mind, the Spirit of the Divine One That You Are that you no longer want to be unconscious of.

I love you all.

If you all want to be agents for change in the new year, then stay conscious and be alert for every time that you're willing to take the bait and engage in the excitement of not totally destructive conflict with your Brother, the willingness to engage in the invigoration of a good tussle, even though hurt feelings will be the result. Certainly not clarification or healing.

So, I look forward to being with you, as the saying goes, next year. And in the meantime, please, do everything you can to alleviate yourself of the awkwardness and discomfort of saying, "Thank you for being here for me. Thank you for doing what you do." And contribute to the reduced discomfort of it and awkwardness of it by doing it often.

Why? Because they need it? No, because you need it. And they do need it. But be aware that it's a two-way street. You need to be the initiator of the Gift of Appreciation because your initiating it becomes your declaration, your behavioral declaration that you choose not to continue to contribute to yours and everyone else's ongoing sense of isolation.

I will stop there.

Thank you for being here for me.

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A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – THE ALTERNATIVE TO PROJECTION
First Edition – p. 89 / Second Edition – p. 96
Chapter 6 – ATTACK AND FEAR
Section – THE USES OF PROJECTION
Sparkly Book – p. 123

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet as well.

The section we're reading is entitled, "The Uses of Projection." And usually the word "projection," the uses of the word "projection" tend to have derogatory meanings. "Well he's projecting," meaning he's disowning a part of himself and inappropriately projecting it out there on his world, or his Brothers or his Sisters, not seeing what he's doing. We're going to talk about projection with non-derogatory meanings here.

And we'll go right into the book.

RAJ READING: *The ego uses projection ONLY to distort your perception both of yourself AND your brothers. The process begins by excluding something THAT exists in you which you do not want, and leads directly to excluding you from your brothers.*

RAJ: Of course, the thing in you that you're excluding is your Source, your Father. "But Father, I'd rather see it my way. But Father, I'd rather do it my way." And as we've said, you engaged in an imaginary procedure of getting a bill of divorcement from your Father. And when you did that, you found that you became Identity-less, because you were minus that which gave you and gives you your Identity.

And so, because your Identity couldn't truly disappear and you couldn't cease being What You Really Are, your Identity became held in trust for you while you engaged in this fantasy of independence, and it became known as the Holy Spirit. So, all that wasn't, and all that isn't, included in whatever your current definition of yourself is... whatever is not included in whatever your current definition of yourself is, is all the rest of you that you have disowned, disengaged from, gotten a bill of divorcement from, and it remains permanently in Place as the Rest Of What You Divinely Are right in the middle of you as the Altar to which you are to turn in order to

experience the Atonement and come Home. And it's called the Holy Spirit. And the Holy Spirit is nothing more than your Right Mind.

Now the process begins by excluding something that exists in you which you do not want, and leads directly to excluding you from your Brothers. Well, inevitably in your divorcement from the Father you find yourself alone. Your Infinite All-Inclusiveness has disappeared from your conscious experience of being and you think that your aloneness is isolation and that everything but the identity you are imaginatively giving to yourself is not you, everything else is not you, including your Brothers. And so inevitably, in your inability to recognize yourself in your Brothers and your Brothers in yourself, you defend yourself against them and you all defend yourselves against each other.

And you even have managed to come to a point where you work together in your self-defense against each other so that you have a certain degree of harmony through what I'm going to call negative cooperation. It's negative cooperation because it's cooperation based on the precept that you are all different from each other. You are therefore alien to each other. And in recognizing this, you can negotiate agreements so that you don't harm or injure each other too greatly.

So your negotiated harmony is itself a defense against the almost absolute belief that you are energizing that you and everyone else are foreign to each other, and therefore incompatible with each other. And that's not real harmony. And that's not real cooperation. That is all of you existing in a fantasy that blinds you to What You Divinely Are. And therefore, it constitutes a false peace.

Now I'm going to be very clear. The whole thing's a pile of shit. [a little audience amusement] The whole concept is crap. This whole way of existing is pure illusion, or I will say, pure delusion. And none of it is going on at all. You don't deserve to live together in harmony as aliens who have refined themselves to the point of having developed a conscience, and then a capacity to care, and who have refined yourselves to the point where you are living in elegant harmony with the purest of motives and the most excellent of attitudes. Because as long as you think that you are aliens who have succeeded in becoming true friends, you're still caught in the illusion. The fundamental basis of your behavior toward each other is based upon a lie.

Now you deserve to experience harmony because that's the only thing that's really going on. At this very moment, that's the only thing that's going on and what keeps you from experiencing it is your mutually-agreed-upon definition that you're just humans, that you're just a hunk of matter walking

around with a sentient brain that makes everything move. And your nature is basically human, which when it's used in that sense is basically animal, and therefore at the bottom line your basic motivation is survival, and survival of the fittest. And therefore, it postulates the excellence of the fittest and the non-excellence of the non-fit. So now we've got the non-fits who have to march on Washington and fight for their rights, their equal rights, until finally everyone develops enough of a social conscience that they stop isolating the non-fits and say, "We embrace you. We will treat you as equals. Blah. Blah. Blah." And now you have a better level of harmony, but it's still crap.

Now are you the Sons and Daughters of God. **Now** are you the Sons and Daughters of God, not "will be." **Now** are you the Ultimate. **Now** is each One of You the Christ, the direct in this moment Expression of God. The Expression brand new in this moment of God embodying Himself Infinitely. And there's not a bit of "humanness" to you in the sense of animalness, in the sense of physicalness. Everything about you is pure Spirit.

Part of the Atonement is the shift in your awareness whereby you come to a realization of your **now** Divinity that has nothing to do with your mutually-agreed-upon definitions about what everything is and your purely fantastic imaginary meanings that you have given yourselves as something independent from your Source.

Now, you've got to be careful. You've got to be alert because as you begin to reach out to the Light, so to speak, as you reach out for inspiration and the influx of enlightenment and others notice it, you're going begin to hear them say: "The Light is coming! The Light is coming! Close your eyes everyone! Close your eyes! The Light is coming! If you see the Light you will forget how to exist in the dark and you will lose this rich heritage we have established between ourselves of how to get along together in the dark. The Light is coming! The Light is coming! Close your eyes! Close your eyes! We can't afford to forget how to be together in the dark. We can't afford to abandon the skill that we've developed, the lifetimes that mankind has had to go through in order to arrive at a reasonable existence in the dark. You must value the past. You must value everything that we have done to manage to get to exist this well in the dark. Don't let it be lost in the Light."

Now, not only will you find others responding to the coming of the Light that they see in you that way, your very own ego conditionings will arise in you and say: "Stop this. Stop reaching for the Light. You can't afford to forget who you are in the dark. You can't afford to forget who you have come to know yourself to be in the dark. You've worked very hard for the

clarity you have about yourself as a dark being. Don't let your best sense of your identity that you are experiencing now be swallowed up in whatever this awareness of your self will be in the Light, because you know that once the Light comes the darkness will be gone, and your darkness identity will disappear forever. Be sane here. Don't be so radical as to be willing to abandon your identity as a dark being. That's irrational and insane." One way or another, that's what all of your egos are doing. Every step forward that you take toward the Light, so to speak, is met with reluctance and resistance.

But I will give you a helpful hint. Pay attention to the **deep feel** of the Light, the deep **feel** of the Clarity that is becoming illuminated in you as you persist in turning toward the Altar, in turning to the Holy Spirit, in yielding to the Father's Will. Pay attention to the deep feeling of the inspiration that comes. Pay attention to the feel of the deep illumination, the inspiration, because it's not just intellectual information. It's as though sensation is returning at the deepest levels to the Christ That You Are and registering with you. And as a result, there is always accompanying it an assurance, a steadfastness, a stability, a groundedness in more universal terms that you begin to feel associated with you. And this is something which has never come from the definitions and meanings you have independently applied to yourselves.

This more universal groundedness includes within Itself what can only be described as the courage to violate the definitions you have given to everything and to violate the insistence of others that you not rock the boat by embracing something that goes beyond the mutually-agreed-upon definitions.

The returning of Sanity is recognizably good, solid, stable, like an infinite Rock of Gibraltar. And even though you feel it growing minutely, as though sensation is returning to a small part of you, you can recognize Its God-ness, Its Divinity, Its Reality with a capital "R". And you need to pay attention to this feeling so that as the egos of others and your very own ego conditioning tells you, "Close your eyes! Close your eyes! The Light's coming! Close your eyes!", you may say with courage that's coming from a more universal place: "No. No. I am going to continue to keep my eyes open and invite the Light. I am going to continue to turn within to the Holy Spirit and inquire of it What Truth Is rather than relying upon what all of us together have decided truth is.

"And when you tell me that if I do this I am going to go crazy, or when you tell me that if I persist in this you are going to get very angry and you will give me hell for it, I will persist in keeping my eyes open because you know

what? In spite of what you say, and in spite of the so-called rules that we've all set up by means of our mutually-agreed-upon definitions, the Light that I'm beginning to sense within me as the sensation of my True Identity emerging in my Awareness, it tells me that the sense of conflict that you are suggesting you will confront me with, or the sense of conflict that you are suggesting I will run into in my mind because I'm on the verge of insanity, is something that only seems to have existence as long as I am refusing to pay attention to this Light, this inspiration, this returning deep sensory Awareness of my Divinity is telling me.

"I am going to stop using all of the rules we've set up together. I'm going to stop using and relying upon all of the safeguards that we have put in place together to save us in the face of a fundamentally hostile existence, and I'm going to risk the chance that when I don't respond the way we've all agreed we ought to respond, I'm going to risk the chance that that will result in the problems we've all been seeing together dissolving, because they weren't real in the first place, because that's the promise I am feeling in the increasing sensory Awareness that I'm having of my Divinity as a result of my turning to the Holy Spirit, turning to the Altar within to the Light within."

So, the use of projection allowed you to dissociate yourself from the Father, and then dissociate yourself from your Brothers and Sisters and indeed all of Creation. That's what projection did for you.

Continuing.

RAJ READING: *We have learned, however, that there is another use of projection. Every ability of the ego has a better counterpart because its abilities are directed by the mind, which has a better...*

RAJ: Capital V.

RAJ READING: *...Voice.*

RAJ: You will remember that I have said you are all Christs believing that you are not the Christ and behaving according to your belief. So now you're behaving as though you're not the Christ, but you're using all of your Christly capacities to do it because just believing that you're not the Christ doesn't make you cease being What You Are.

So, it says here:

RAJ READING: *Every ability of the ego has a better counterpart because its abilities are directed by the mind,...*

RAJ: And there's only one mind whether it's being used well or used poorly, and it's the Mind of Christ. It's the Christ-Mind, which is the only Mind any of you are at the moment whether you're using it constructively or destructively, poorly or well, consciously or unconsciously.

Again.

RAJ READING: *Every ability of the ego has a better counterpart because its abilities are directed by the mind, which has a better...*

RAJ: Capital V.

RAJ READING: *...Voice. The Holy Spirit as well as the ego utilizes projection, but since their goals are opposed, so is the result.*

RAJ: So there's a better counterpart to projection of the ego which all of you frown upon, and that is the projection of the Holy Spirit, which when you begin to turn toward the Altar within and desire to know What Truth Really Is and you listen, the Holy Spirit provides to you why? So that you may look with new eyes at your Brother and Sister and your world. But what does that mean, "looking with new eyes"? It means sending out new messengers, doesn't it? So that your world might reflect back to you the messengers you're sending.

Continuing.

RAJ READING: *The Holy Spirit begins by perceiving YOU as perfect. KNOWING this perfection is shared, He recognizes it in others, thus strengthening it in both. Instead of anger this arouses love for both BECAUSE IT ESTABLISHES INCLUSION. Perceiving equality, the Holy Spirit perceives equal needs. This invites Atonement automatically because Atonement IS the one need which, in this world, IS universal. To perceive yourself this way is the ONLY way in which you can find happiness in the world.*

RAJ: That doesn't mean it's the only way you can experience happiness in this god-awful place called the world. It means that anywhere at any time the only way you can experience happiness is when you're sending out Messengers of Love, when you're sending out messengers that recognize equality, when you're sending out messengers that recognize God there. You see? That's the only way you're going to be able to experience happiness in the world. That's the only way you're going to be able to experience happiness in the Kingdom of Heaven, which is what you have been looking at and calling derogatorily "the world."

RAJ READING: *To perceive yourself this way is the ONLY way in which you can find happiness in the world. That is because it is the*

acknowledgment that you are NOT in this world, for the world IS unhappy.

RAJ: In other words, it's an acknowledgement that you're not in the definition that you've all created which was based upon an unconsciousness of its Source because you were choosing to be unconscious of your Source. And both sources are One—God. You see, as I said, when you say to your Brothers:

"I am not going to react to your threats of violence or harm to me if I disobey the mutually-agreed-upon definitions that we've all signed in imaginary blood and fellowship and for eternity. I am not going to abide by these because this almost sensory Awareness deep within me of What I Divinely Am is making me aware that threat itself, that vulnerability itself, which you are threatening me with is part-and-parcel of the fundamental premise we've based our definitions upon, which is that this existence has nothing to do with God, that it just happened in the middle of something by chance. And there's nothing natural about it. And there's nothing about us that is fundamentally unified. We're a haphazard lot who through some amazing capacity we came upon have been able, in spite of our alienness to each other, to come to mutual agreements that have allowed us to experience harmony and cooperation.

"The fundamental premise that all of this is a fluke and unnatural, and that therefore existence is nothing more than a reduced chance of harm coming to us in what is a basically hostile existence, this is not true. And I'm not going to join in affirming or reaffirming it because the Light that is illuminating me from within says that the hostility is a result, the vulnerability is a result, of believing a fundamental lie and basing everything upon it. And your invitation to me to not abandon these mutually-agreed-upon definitions, and your threat to violate me if I do, are as false as every other assumption that has been built upon the fundamental lie. And therefore, I will persist in inviting in the Light, and yielding to the Light, and leaning into It so that It might support me, rather than our well-established mutually-agreed-upon definitions."

So, again.

RAJ READING: *To perceive yourself this way is the ONLY way in which you can find happiness in the world. That is because it is the acknowledgment that you are NOT in this world, for the world IS unhappy.*

RAJ: And it's an acknowledgement that you're not in this world because this world is one that has been made-up out of a mind unconscious of what

it is and unconscious of its Source, and unconscious of what it's using in order to make-up its imaginative world of definitions. And this Christ That You Are has never been in this world that you're suffering from and isn't right now.

You know what? It's just a damn good projector. Or shall I say, a divinely good projector?

Continuing.

RAJ READING: *How else can you find joy in a joyless place EXCEPT by realizing that you are NOT there? You cannot be anywhere that God did not put you, and God created you as part of Him. That is both WHERE you are and WHAT you are. It is COMPLETELY unalterable.*

RAJ: If it's completely unalterable, it hasn't been altered. And anything less than that that you seem to be experiencing isn't what is happening, or let us say, it's not all that is happening. None of you are having any totally original false experiences. You're all having distorted experiences of something Real because the only thing in front of you to distort or alter is God Infinitely Being God called Creation. So everything that you're seeing with a little twist or bias applied to it so that you think it's your creation, or you think it's what you have decided it is, hasn't stopped being What It Divinely Is.

And that's why I say, look at the flowers, look at the table, look at the trees, look at your Brother with innocent eyes and curiosity asking God or the Holy Spirit, "What is the Truth here? What's the capital 'M' Meaning of this which has to be some aspect of Creation, even though I have conditioned myself to see it with such a bias applied to it that it doesn't look like it has anything to do with God at all? What is the Truth here?" You see?

Again.

RAJ READING: *You cannot be anywhere that God did not put you, and God created you as part of Him. That is both WHERE you are and WHAT you are. It is COMPLETELY unalterable. It is total inclusion. You cannot change it now or ever.*

RAJ: And I will add: And, therefore, you never have! Therefore, what you believe something to be, if it's not what God is Being, you never succeeded in creating it, you never succeeded in making it Real. But you have succeeded in fooling yourself enough to be able to ignore What God Is Being there in preference to the hit you get, the ego hit you get at being able to have an experience, or thinking that you're being able to have an experience, that God did not create. And, again it's a bunch of crap. Another way of saying it is it's insanity.

How is the fearful, horrible world that an insane one sees corrected? By his perception changing, because the world never became what he thought. Atonement is you coming back into your Right Mind. And you coming back into your Right Mind is a result of paying attention to the fire in the middle of you that could never be put out, the Altar, the Light that is the Holy Spirit that is nothing more than your Right Mind that didn't go anywhere, and inviting it in even though it seems as though you might end up shifting allegiance from ***who you know you are*** to something [small laugh] that only God knows what it is, it's certainly not you. And yet, it is you. And as you invite it in and embrace it, you are embracing your Right Mind, you are embracing your Self, and the experience does not constitute a loss of identity. It constitutes a new, expanded, all-inclusive, non-exclusive Conscious Experience of Being.

And how do you... how do you make this begin to happen? You begin to make it happen, you begin to cause the Movement to occur of this shift by deciding to abandon your best definition of your Brother and Sister, to abandon your best definition and daring to say, "I wish to have this one be the object of my affection. Father, help me see this one as he is or she is. Help me to see this plant or this tree as it is so that I might acknowledge it in Your Sight, or with Your Sight, from Your Viewpoint."

Why? So that you begin to send out Messengers of Love, sending out Messengers of the Acknowledgement of the Truth about that one or that thing. Why? So that you engage in the one act that breaks your isolation, that undoes your bill of divorcement.

Again.

RAJ READING: *It is total inclusion. You cannot change it now or ever. It is forever true. It is not a belief, but a FACT.*

RAJ: You see, you don't want just better beliefs. You want Truth. You want the Facts.

Continuing.

RAJ READING: *Anything that God created is as true as He is. Its truth lies only in its perfect inclusion in Him Who alone IS perfect. To deny this in any way is to deny yourself AND Him, since it is impossible to accept one WITHOUT the other.*

RAJ: And there it is. When you denied the Father, when you got this imaginary bill of divorcement, you not only lost the Father apparently, you lost your Identity.

Again.

RAJ READING: *To deny this in any way is to deny yourself AND Him, since it is impossible to accept one WITHOUT the other.*

The perfect equality of the Holy Spirit's perception is the counterpart of the perfect equality of God's knowing. The ego's perception HAS no counterpart in God, but the Holy Spirit remains the bridge between perception and knowledge. By enabling you to use perception in a way that PARALLELS knowledge, you will ultimately meet it and KNOW it. The ego would prefer to believe that this meeting is impossible, yet it is YOUR perception which the Holy Spirit guides.

RAJ: Again.

RAJ READING: *The ego would prefer to believe that this meeting is impossible, yet it is YOUR perception which the Holy Spirit guides. You might remember that the human eye perceives parallel lines AS IF they meet in the distance, which is the same as in the future, if time and space are one dimension. Your perception WILL end where it began. EVERYTHING meets in God because everything was created BY Him and IN Him.*

RAJ: Do you realize that you couldn't possibly seem to have one false idea? You couldn't seem to have one small belief. You couldn't possibly have the most minute misunderstanding if it weren't for the fact that God exists and you're the Christ. I see some shaking their heads. The only way you can seem to have an illusion is if there's Truth. And the only way you can seem to yourselves to be humans having false perceptions is because you are the Christ. There couldn't be a **part**, there couldn't be a partiality if there weren't a wholeness.

And if you all want to take the Conscious Experience of Being which is without limit and you want to narrow it down to a few dozen things, we'll say, that you want to occupy your mind with, and you focus your attention on those ten or twelve things so that you're no longer paying attention with focus on the rest, you can seem to create for yourself an illusory sensation of existence. That sensation being one of a mind attentive to ten or twelve things only, and also a mind which no longer knows What It Is. But remember that this is the Christ focusing its attention consciously on purpose in a manner which causes this Christ to forget Who It Is without ceasing to Be What It Is. Is that clear?

So, the Atonement, you coming back into your Right Mind, is not a matter of growth of some puny, little piss-ant mortal into a Divine One. And there's not a great distance that needs to be traversed. It requires one thing: the momentary realization that you're not here, you're not in the world,

you're not in your definition. That you are the Eternal, Infinite One That God Is Being right now using its capacities to create this highly-focused and limited awareness of All That Is.

You believe that you are in the middle of that finite focus. But you aren't. You're still the Infinite Christ. You're still the Presence of God being the Wholeness of Mind That God Is right where you are.

So I will keep saying this in many different ways until the light bulb goes on, and you say, "Oh! Yeah!" And you let go of the tininess, you let go of the focus of your attention, and the commitment you bring to confirming the tininess and maintaining it in its tininess, and your insistence upon keeping your eyes closed as the Light comes, as the Light comes.

"Here come the judge! [escalating loudness] Here come the judge! Here come the Light! Close your eyes everyone! Here comes the judge. Oh! Here come ***the judgment***. Here come the Light! Oh! Here come the judgment. The Light will uncover [small laugh] my insanity." No! The Light will uncover your Sanity. The Light will exonerate you by showing you that nothing that you thought you did in opposition to God by saying, "But Father, I'd rather do it my way," that none of it ever happened as a fact, and therefore there is nothing for you to be held accountable for and there is no debt for you to pay because you can't be punished for what you never did.

Continuing.

RAJ READING: *God created His Sons by extending His thought and retaining the extensions of His Thought in His Mind.*

RAJ: You see, God did not extend His Thoughts and project them outside His Mind. That's what the ego does. God extended His Thoughts and retained the Extensions of His Thought in His Mind.

RAJ READING: *ALL His Thoughts...*

RAJ: Which means every single one of you, and every leaf, every petal, every tree, every... every thing.

RAJ READING: *...are thus perfectly united within themselves and with each other because they were created neither partially nor in part. The Holy Spirit enables you TO PERCEIVE THIS WHOLENESS NOW.*

RAJ: Not off in the distant future. Not after there's been a tremendous soul growth, but right now, right here because here and now are the Kingdom of Heaven. Here and now are Reality. Here and now is God Being Everything. And What It Is In God's Truth is What The Christ That You Are at this very moment is meant to be experiencing and acknowledging and loving and

conscious of so that you send out the Messengers of Love, you send out the Messengers of the Acknowledgement of What Is True. The Acknowledgement of God is glorifying God, as we talked about, **now**.

Continuing.

RAJ READING: *You can no more pray for yourselves alone than you can find joy for yourself alone.*

RAJ: Likewise, you can no more condemn yourselves alone than you can find joy for yourself alone. Everything you do, you don't do alone. And while you're imagining that you're separate, everything you do is a projection. You project your affection to that alien over there who happens to be pretty cute. You see what I mean? Or you project your judgment out there. Whatever you do to yourself, you do to everyone else. And you project it to that other one out there who is outside of your mind, which means you are not recognizing yourself in them. Which means that in actuality it's as though the Christ That You Are that is one with every single one of his Brothers and Sisters and all of Creation because it's All One In God is saying, "That Brother out there is not me. I am choosing to imaginatively see him as different from me, and I am... I'm doing it very well. And he really does seem to be out there to me. And boy is he ugly."

AUDIENCE: [scattered laughter]

RAJ: "I wouldn't want to be seen with him. I only want to be seen with the beautiful people, because that will be good for my reputation." And yet, you know what? The beautiful person that that ego finds will be somebody that the ego that's looking for the beautiful person doesn't feel equal to. And so they will be embracing a beautiful alien, a beautiful different kind of being, because when you're in whatever fantasy you're in, you don't feel good about yourself because once again you don't have any identity of your own. You see?

But still, understand this. ***This is all being done by the Christ.*** You don't stop being the Christ just because you are behaving in an un-Christlike way. But when you are the Christ behaving in an un-Christlike way, you forfeit your power. You forfeit your power or capacity to see yourself truly. And you forfeit your capacity to see Creation truly. And therefore, you forfeit the Joy that is inseparable from your being the Christ. You forfeit the power to be co-creators with God. And thus, whatever you do doesn't actually get done except in the imagination.

Continuing.

RAJ READING: *Prayer is the restatement of INCLUSION, directed by the Holy Spirit under the laws of God. God created you to create. You cannot EXTEND His Kingdom until you know of its wholeness.*

RAJ: In other words, nothing you do will be Real until you take the steps necessary in order to abandon projection and engage in extension. And it's very simple. You will not feel/know what to extend until you let the Father, or the Holy Spirit, inform you of What The Truth Is, because when you know the Truth, that is what you will spontaneously extend, as a light bulb going on. "Ah! Ha! That's what it is!" And when you say, "That's what it is," the messenger has gone out. And in that instant, the messenger will come back confirming it because your thought is parallel with God's. In other words, there is no bias applied to it that gets it just a little bit out of sync with the Truth.

Now it may seem as though your world is feeding back to you information that says there are urgencies and emergencies of various kinds that call for you to respond with fear, with emotion, with rejection, with fear, something other than your choice to let the call remind you to turn within to the Holy Spirit so that you might gather the Truth of things from where the Truth is available to you, so that you might extend the Acknowledgement of Truth rather than project your conditioned reaction to the illusion. And this is very important.

"I will. Okay. Okay. I will. I'll get to the Truth of this, but first I've got to deal with the ruckus that's going on. If I don't deal with the ruckus that's going on, it will mean that I'm insensitive. It will mean that I'm not compassionate. It will mean that I have no humanity in me whatsoever." But remember this, folks. You can't correct the problem from the level of the problem. You can't correct the flaws in the mutually-agreed-upon definitions from the level of the mutually-agreed-upon definitions.

If you want to be sensitive, compassionate, humane then go to the Altar immediately so that you don't get churned up emotionally. And so that your feelings might arise out of the influx of Truth that the Holy Spirit which is nothing more than your Right Mind infills you with so that then your actions constitute an extension of the Acknowledgement of Truth that elicits an entirely different response and effect in your world that will be recognized as loving, thoughtful, humane, considerate.

"Oh, but the problem is real! The problem is dire. It calls for a spontaneous knee-jerk reaction, or response. It calls for me to respond from my best common sense. It requires...." What you're saying is that it requires you to respond having neglected to go to the place where the response that would

correct the situation comes from, which is your reunion with that which is nothing more than your Right Mind, the Holy Spirit, God.

And you **must** get it through your heads that the only truly corrective response is one that comes from that joining. One that comes not from assessing the human condition, but one that comes from quickly [finger snap] turning within and saying, "Father, what do I need to know here? Father, what is the Truth here that will correct the situation? I wish to be the Place where the Truth that would correct the situation can shine through." And **that** needs to become your knee-jerk response.

That needs to become your knee-jerk response: to check in with the Father [finger snap] instantly because you've done it so often that it has become a habit. Right now your habit is to engage in everything with reaction, whether it's a reaction of joy, or a reaction of fear, or a reaction of vulnerability, a reaction of depression. You see what I'm saying?

And I'm saying that nothing that you might be faced with, or have been faced with recently, nothing requires you to neglect to go to the Holy Spirit first. And nothing will correct an emergency... nothing will correct an emergency that doesn't arise out of inclusion. And inclusion will not arise from your current conditioned minds, your current conditioned thinking.

Correction will come from the inspiration that infills you because you have turned instantaneously to the Source of the Knowledge of Truth so that it might dawn in your mind, so that you might see it with your eyes, and having seen it you are your eyes extending the Acknowledgement of Truth into your world which is not outside of your mind and is not outside of you, but is some aspect of the Infinitude of Your Being so that the whole corrective procedure, if you will, is one of conscious, inclusive Wholeness.

Now mind you, this is not something you will... these are not factors that you'll keep together in your mind, because you won't be engaged in control at all. This isn't something for you to get your mind around so you can control it. It's the Christ State of Mind that is your Very Being at this moment, even though you're not experiencing it. And all of what I described is a simultaneous, automatic extension that is unavoidable in the face of the Conscious Experience of Knowing God's Truth, of Knowing the Presence of God in what is in your mind and what you're experiencing.

The Christ Mind sends out Messengers of Truth, projects the Acknowledgement of Truth, but never projecting it outside of Itself, so that the act is an act of integrated infinite Wholeness, Oneness, that is demonstrated, if you will, in the Conscious Experience of Undivided

Perfection, and therefore the complete absence of conflict—what would be called healing.

And I will leave you with that for the evening. I love you all.

AUDIENCE: We love you, too.

RAJ: I look forward to being with you here next week. I look forward to your recognizing my being with you throughout the week. Remember to include me. Don't forget about me, in other words.

AUDIENCE: We won't.

RAJ: Thank you.

AUDIENCE: Thank you.

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A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – THE ALTERNATIVE TO PROJECTION
First Edition – p. 90 / Second Edition – p. 97
Chapter 6 – ATTACK AND FEAR
Section – THE USES OF PROJECTION
Sparkly Book – p. 125

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the internet as well.

Before we go into the book, I observe that for many who are studying the **Course**, there is not a lot of pleasure, a lot of joy being experienced as a result of their study of the **Course**. In so many words it says that you are suffering because you have, you know, gotten this bill of divorcement from your Father and lost your awareness of your Identity and have gone into a mode of being that is one of control and manipulation and defense and by God that must make you awful. And you had better be constantly looking into what's wrong with you so that you might let go of what's wrong with you. I've said that you are all Christs behaving as though you're not the Christ and believing your behavior.

Now, one could look at that negatively, but don't forget that I said you're all Christs. That's the Truth right now. You are what the Father is expressing of Himself right where you are. No matter what you have believed, the Truth about you has remained the Truth.

Now, how often have you heard me say, "Go within and ask of the Holy Spirit what's wrong with you?" How many times have you heard me say go within and ask, "What is the lie here?" Never! The question is, "What is the Truth here? What is the Truth there? What is the Truth about the leaf? What is the Truth about the glass-topped table? What's the Truth about the tree outside? What's the Truth about my Brother? What's the Truth about me?" It's exactly the opposite of some internal witch hunt where you're uncovering your errors and your flaws and everything that's wrong with you. You want to know What The Truth Is. You want to know what the good news is.

How many of you are going to seriously sit down with self-discipline and persistence to be constantly asking, "What is wrong with me?" Some of you with a masochistic bent may do that, but, the fact is you don't want to know what's wrong with you. You don't want to know what's wrong with you and

so you will not really listen for an answer because the answer will convict you. And so whatever attention you bring to that task of wanting to learn what's wrong with you will be half-hearted. Or you will supply resistance. And you will be miserable and those around you will not see the Light in your eyes. And if they learn from you that your serious state is a result of your studying ***A Course In Miracles***, they will likely not pick the ***Course*** up if it's going to turn someone who had been a relatively cheerful person into a serious and somber, obviously unhappy individual.

Now, this is not to say that you don't have things to learn. It is not to say that you are not making mistakes that will need to be uncovered so that you can set them aside. But instead of asking yourself, "What am I doing wrong? What flaw is there in me that needs to be corrected?", you can ask, "What do I need to know in order to be free of the misery I'm experiencing? What is the Light-filled answer, the Joy-filled answer, the resolving answer to the problem I'm experiencing?"

You know, people can stand around and say, "Well, you're creating the problem for yourself, you know. ***You*** are creating the problem for yourself. ***You*** are the culprit!" Well, that'll knock the wind out of your sails and your spirit. But if that person said to you, "You know, if you'll go within and ask this, it will help. 'If there is....' This is the question. 'If there is something I am doing to block my good, would you please reveal it to me together with the answer as to how to set it aside?'" You see, now the focus isn't on ***you*** and what you're doing wrong, or ***you*** and the way you're creating your problems for yourself. The focus is on the answer. The focus is on that which will resolve. And it includes the willingness to see whatever there might be going on in you that's inhibiting you from experiencing your freedom.

There needs to be less finger-pointing at you and you and you and other people, and more and more finger-pointing toward the Truth that will set you free. It doesn't say the Truth will set ***you*** free from all the awful things you're doing. It's the ***Truth*** will set you ***free***. You're in there and the correction of the problem is embraced in that attitude, but the finger is pointing at Truth and freedom. Do you see the difference?

And you can bind yourself and others unnecessarily by where you're giving your attention and focus. You know you're miserable. Or you know you're suffering. You know you're in pain. You know you're ill. No one needs to tell you, "You're ill." Everyone needs to tell you, "You may be old, but you don't need to be. It's an illegitimate imposition upon you and you deserve to be experiencing freedom from it. Let's give our attention to gaining the freedom."

If you do that and you begin to experience healing and resolution of problems, the process of awakening will become a more enjoyable one. You will have a more positive attitude during the day and in your involvement with others. And you will find that waking up is something you can dare to be genuinely curious about. You can become genuinely curious about what the poinsettia really means. Or you can be curious to find out what your liver or your bladder or your uterus means divinely speaking, so that what it doesn't mean can disappear from your experience.

Well you're having a problem with your uterus, or you're having a problem with your bladder, or whatever else, asking, "What am I... What am I doing to create this for myself? What is there about me that would find justification for creating this for myself?" Do you see how this is a witch hunt and this is a negative, judgmental approach?

I'll tell you something else. When you ask for healing, turn the need for healing over to the Holy Spirit, praying to be healed. And let that be the first part of your prayer. And the second part of your prayer should be, "And if there is anything I need to know, if there is anything I am doing to contribute to this that I need to be aware of, please illuminate it to me so that I might consciously, intentionally set it aside."

But don't assume that the correction of every problem calls for a conscious correction of **you** or of your thinking. Maybe the problem is not because of some focused, negative attitude or idea that you are embracing about yourself or a Brother that is causing tension that needs to be seen and corrected in your mind and released. Sometimes it's just fear. Just the feeling of being vulnerable which when you open up to the answer constitutes you opening up to the Father's Love. And in opening up, opening the door and being less defended, the Father's Love can register with you and in the Presence of that Love, the fear disappears. And in the disappearing of the fear, the disease or illness fades. And there was no specific thought on your part that needed to be weeded out and corrected.

Waking up is **not** about finding fault with your Brother or with yourself. It's about finding the Truth about your Brother and yourself. And if you will remember that, the Light will come back into your eyes, the twinkle, and your spirits will be lifted. And you will become more curious, undefendedly curious. And there will be anticipation of clarification and insight and new conscious experiences of yourself and your world and your Brothers and Sisters. And it will be called healing. Physical healing. Healing of relationships. Healing of your reluctance to embrace the world so that you might find God there, instead of what others have taught you it is and what

you think your experience has taught you that it is. I am encouraging you all today to let the Light in, to lighten up.

Don't let your process of awakening be one of a constant, internal witch hunt wherein you find out just what awful things you're doing. The only awful thing any of you is doing is that you're looking at everything alone, or you're looking at everything in the context of what you think it is and what all of your Brothers and Sisters have determined it is. And you're not looking at it with God. You're not looking at it with your capital "V" Vision. The Vision, the capital "V" Vision that You The Christ **is**, not has but **is**.

And the correction of this problem lies in accessing that Vision that you are. And that's what we're talking about when we say turn to the Altar, go within, turn toward the Altar, lean into the Holy Spirit which is nothing more than your Right Mind, lean in to the Christ That You Are, and gather the facts about everything from Its Vision—your True Vision. Doing this returns you to your Right Mind. Or you could say returns your Right Mind to you.

And you're not found guilty of anything. So let there be more **happy** inquisitiveness. Let your waking up remain in the realm of the good news, in the realm of delight, in the realm of innocence to be uncovered in you, not guilt. Let's stop wasting time pointing out the flaws in others on the premise that that's the practice of love and that's the means by which healing can occur. [whispered] No.

Let's start pointing out the Truth in each other in a manner that makes others feel safe enough to abandon their fear. And even safe enough to take a look at what they might be doing that's blocking them from standing in receipt of the Father's Love, blocking them from standing in receipt of all of the Kingdom that has been given to him or her. And if there's an uncovering of a flaw, let it arise from the Holy Spirit, because not only will the motive be Love, it will find expression in a manner that is disarming to the ego which is already standing on guard in defense of itself.

If you see someone on a trek going from one place to another and you can see that there is a pitfall ahead of them that they can't see, you can yell at them, "Don't go there!" in a commanding, authoritative way, because you can see the truth that there's a pitfall ahead and you don't want them to fall into it. You can even say, "Don't be insane and continue in that direction!" and thereby call that one's integrity into question when all they're doing is just putting one foot in front of the other, not bothering anybody. Or you can say, "Don't go that way because about 15 feet ahead of you and around to the left, there's a pitfall. It would be better for you to go to the right, and

then go forward about a hundred feet, and then continue on your way. Have a good time." You see?

Also, don't use yourself as the butt of judgment. "You're really stupid." Or it would come as, "Boy, am I ever stupid. Ahh. I probably shouldn't start out on this trek at all because I'm bound to run into pitfalls, and there won't be anybody there to tell me to watch out. No need for me to borrow trouble. I'll just stay home. The cards are stacked against me. My mindsets are stupid. Nothing ever works for me. What's the use? I'll stay home and watch HBO. And I just won't engage in life." And so there you end up being the butt of your own judgments. No.

What is the Truth about you? What is it appropriate for you to be doing today? Is it appropriate for me to go out? If it's appropriate for me to go out, what is it appropriate for me to do? In other words, what is it appropriate for me to do that will uncover to me the Birthright, my Birthright that my Father has established in me? What is it appropriate for me to do today that will constitute an Experience of Joy, an experience of enjoyment? What is it appropriate for me to do today that will uncover the good in me and the good in my Brothers and Sisters? Now that's... that's a different sort of question.

And to sum it up, you could put it this way. "I intellectually understand that I am the Christ, that I am the absolutely perfect Expression of God that God is expressing at this very instant. I understand this intellectually even though I do not have the experience of it. And based on that idea which I hope is the Truth, I want to know: What should I do today? Where should I go so that this Birthright of mine as the Christ will be more fully present and available to me to experience? And so that my Brothers and Sisters might be blessed by behavior from me that more fully embodies the Truth about me that I am the Christ, not some sinner who got a bill of divorcement and is thereby experiencing eternal trouble because he was naughty." You see?

Your day, you might even say your future sits in front of you holding for you your Conscious Experience of the Kingdom of Heaven and of you as the Christ That You Are. And waking up is a result of giving your interest and your curiosity and your attention to the fuller Experience of the Truth about you; not of finding out every little frigging flaw or false belief that you're entertaining.

Because I'll tell you something. When you're curious to know the Truth and you open up to it and it begins to filter in, it's going to make obvious to you where you've been mistaken. You'll say, "Wow. That's... this is the Truth." And you will feel it and experience the Truthfulness of it. And then you'll

say, "Wow! And I used to believe such-and-such." Used to. Because now you know the Truth and you don't believe such-and-such any more. You can see that it was false.

And you release it in favor of the Experience of Truth you're having. Your flaws will be uncovered not by going in search for them, but by asking to know What The Truth Is. And when the Truth is revealed, it uncovers the falsity of things you had believed. And your release and the apparent loss of those falsities will be a non-event in the face of the Truth that you now **feel** and **know**.

The Experience of Truth removes your capacity to believe a lie. The Presence of Truth removes your capacity to continue to believe a lie. Let the Truth do the search. Let the Truth do the hunt. It's like the Light. It goes in where the darkness was and you can't see the darkness anymore. You don't have to go look for the dark corners of yourself. Turn toward the Light. Let the Light fill you and the dark corners will be gone. That's a happier process and it's consistent with what Awakening truly means. I just desire for each one of you to not find any of this to be a heavy, burdensome project.

You remembering Who You Really Are is a joyful thing. You reincorporating your Experience of Being the Son or Daughter of God, Perfect, whose Function is only to recognize God in every thing, which is a totally joyous experience. You whose Function it is to recognize God in every thing with the realization that every thing is some aspect of the Infinitude Of Your Being is an equally joyous thing, because What and Who You Are is redefined into a Wholeness, into a Oneness, where conflict is non-existent.

Just beware of anyone or anything that would tell you that you've got to go on an internal witch hunt to find out what's wrong with yourself **before** you've gone to the Holy Spirit to ask, "What is the Truth?"

And by all means, don't pick up a book, whether it's ***A Course In Miracles*** or the Bible or any other book, don't pick up a book and use the intellectual principles you find there as the proper tool or tools to use to find out what is wrong with you so that you might fix yourself, or so that you using the principles, the words in those books, can help another find out what's wrong with them and fix them.

Learned principles—this is important—learned principles applied to the human condition lack the inspiration and power that accompany the discernment and Experience of What Truth Is which you will only have if you go within, let down your defenses, and invite the Father in, invite the Holy Spirit in, invite what is nothing more than your Right Mind in, and

abandon your tiny, personal, private, isolated self that would take the words in the book to beat some sense into your fellowman so that your fellowman might wake up, or beat some sense into yourself so that you might wake up.

I've said it before. The only holy books that are worth their salt are the ones that manage to convince you that there is a God and that this God is your Friend, and that cause you in one way or another to abandon your insistence upon your private, isolated, self-determined sense of self and invite something else into your space, into you, so that the isolation is broken. And so that the line of communication between you and your Father is opened up once again, and you are filled, infilled by the Father's Love and the Father's Vision, and which encourages you not to address your fellowman to fix him or her up until you have done that. So that you no longer continue to reaffirm that existence is about isolated, private, selfish entities controlling each other for selfish reasons, even if it's in the guise of fairness and kindness and love.

Let's bring the joy back into waking up. Let's lighten up. You can be persistent and diligent without being hard on yourselves. You can be honest without being critical toward yourself and others. You can be practical without losing your ability to soar. In other words, you can be practical without becoming grounded like a dead weight.

Generally speaking when you say that you need to be practical, you mean that you need to do whatever you need to do to save your ass, to protect your ass. But practical really means not being duped into acting out of ignorance. Being practical means having enough clarity to want to know What The Truth Is. Not the awful truth about you, but the Divine Truth about you. Not the awful truth about your Brother, but the Divine Truth about your Brother. Why? So that *that* might be what you facilitate the embodiment of. You see?

You can be disciplined. You can use your mind in a disciplined way without the use of discipline being some sort of self-punishment. Got it? Okay!

We will go into the book.

RAJ READING: *Thoughts begin in the mind of the thinker, from which they extend outward. This is as true of God's Thinking as it is of yours. Because your minds are split, you can also perceive as well as think. Yet perception cannot escape from the basic laws of mind.*

RAJ: Another way of putting this is that just as you can seem to be the Christ behaving as though you aren't the Christ, everything you do as though you're not the Christ is utilizing the capacities of the Christ That

You Are. Likewise, whatever the laws are that govern the Christ also govern what is thought by a Christ who has forgotten that he's the Christ.

Again.

RAJ READING: *Because your minds are split, you can also perceive as well as think. Yet perception cannot escape from the basic laws of mind. You perceive FROM your mind and extend your perceptions outward. Although perception of any kind is unnecessary,...*

RAJ: Indeed God does not indulge in it.

RAJ READING: *Although perception of any kind is unnecessary, YOU made it, and the Holy Spirit can therefore use it...*

RAJ: ...as...

RAJ READING: ...*well.*

RAJ: Now let's just stop for a moment. What is perception? The best way to describe it is that it is the conscious experience one has after applying a little torque to an Original, Flawless Idea that God has Thought. When I say a little torque, I mean a little bias. When you take a metal rod and you take hold of each end with something that can hold the pipe (the rod) solidly and you twist the pipe, you create torque. And you also in creating torque (t-o-r-q-u-e), when you apply torque, you create stress in the pipe, in the rod. So when you apply a little torque, a little bias, to one of God's Ideas, you create stress together with a distorted experience of that Real Thing. And so, instead of seeing What A Thing Truly Is, you see your perception of it, and inherent in that perception of it is stress, distress.

Now, again.

RAJ READING: *Although perception...*

RAJ: A torqued experience of something Real.

RAJ READING: *...of any kind is unnecessary, YOU made it, and the Holy Spirit can therefore use it well. He can INSPIRE perception and lead it toward God by making it PARALLEL to God's way of thinking, and thus guarantee their ultimate meeting. This convergence SEEMS to be far in the future only because your mind is not in perfect alignment with the idea, and therefore DOES NOT WANT IT NOW.*

RAJ: That's the only reason you don't wake up every morning and see the Kingdom of Heaven. You do not want it now. You prefer the torqued perception of it. Why? Because you think your salvation depends upon the bias you're bringing, and the persistence with which you bring it, because

you know what? It's up to you. It's entirely up to you to keep your perception of the universe together, to keep it going so that it doesn't collapse. [laughing] And the minute you withdraw your investment of energy and attention and reinforcement from it, it will collapse because the torque hasn't been placed there by God and isn't therefore part of Reality.

You keep the Kingdom of Heaven, the experience of the Kingdom of Heaven torqued because in your present mindset your existence depends on it. Your safety depends upon it. Your continuity depends upon it—you think. That is your belief.

You know what? At the bottom line the reason you don't let go of it is because you would have to abandon whatever sense of power you presently think you have, whatever authority you presently think you have. And you think that this power and authority that you personally have is the very life-force of your being—the utterly, simply essential element of your identity. And so you are obsessed with your power.

That's why the word "yielding" is such an unappealing word. "Yielding. Ooohhh! You mean let someone else be in charge of me?" No. What I mean is by the word "yielding," abandoning your sense of power, your sense of authority, not so that something else can be in charge of you but so that you might discover that in the absence of your expressing power and authority, you will find that you have the Conscious Experience of Reality, of the Kingdom of Heaven, wherein no one is exercising authority or power because the Movement of Being, the Movement of Creation is already done, is already being done, is already inexorably in Movement and no one has any personal responsibility of being in charge of it. Everyone has the freedom to be in full acknowledgement of the Infinite Perfection and Beauty and Bliss of Creation in which you are benign and invulnerable along with everything else.

And because of this ***lack of need*** for power and authority, you can be fully present with the whole Brotherhood. You can be undefendedly present with every aspect of Creation because there will be no fear that it might kill you. You will have no fear that if you are walking in the forest, a tree might fall on you and kill you, because God is indivisible and therefore unconflicted, and therefore Creation is incapable of being at odds with any other part of Creation.

The purpose of letting go of this ***power*** that you think is essential to and inseparable from your identity, the reason for abandoning this power is so that you might find that it is completely irrelevant to Reality and that its maintenance constitutes a constant distraction from your capacity to be present with everything without defense. And therefore, that you have the

capacity to feel the Meaning of Everything fully as some aspect of the Infinitude of You.

Now your mind is a little more, a little bit more in perfect alignment with the idea, and therefore does want it a little bit more now than you did 15 minutes ago.

Continuing.

RAJ READING: *The Holy Spirit USES time, but does NOT believe in it. Coming from God He uses everything for good, but He does not BELIEVE in what is not true. Since the Holy Spirit is IN your minds, your minds must...*

[Editor's note: Raj did not say the word "also."]

RAJ READING: ...*be able to believe only what is true.*

RAJ: Your minds **must** also be able to believe Only What Is True. Your minds really are able to believe Only What Is True. It's not a capacity you have to develop. Because you are the Christ right now, your minds **must** be able to believe Only What Is True. It's a capacity you have, but it's like an unused muscle. The muscle's there.

You have the capacity [laughing]... you have the capacity to be unfettered with a clutter of untruths that you believe. Now you initially will find that as you let go of them, it would seem as though it's a narrowing down of your attention because [in a very amused voice] there's so much less to think about without the clutter of untrue things. And only believing What Is True, it will seem as though your attention is becoming much narrower than it used to be because, of course, you can imagine infinite possibilities of untrue things.

Now, the Fact is that What Is True is Infinitely Present and Infinitely Expressed, and so there's a lot to give your attention to. But you know what? When you begin to allow your mind to be engaged only with Those Things That Are True, the fact that All Of What Is True is unconflicted and in Harmony with every other Thing That Is True, there's not much static in your mind. And you can experience more with less confusion because it all fits together, it all blends together. And so you're aware of the greater Infinitude of What Is True with less effort than it took for you to cope with the myriad of beliefs that were untrue, and which were therefore conflicted by nature, and which therefore kept you on guard because you had to keep everything straight for your own self-protection and your own peace of mind. And it took a lot of control and it took a lot of **power**. And, of course, every time you used all this power, you were reinforcing your identity—you

thought—the manufactured identity, the made-up identity that you created after you got your bill of divorcement and became Identity-less in your mind.

So, again.

RAJ READING: *Since the Holy Spirit is IN your minds, your minds must also be able to believe only what is true. The Holy Spirit can speak only for this, because he speaks for God. He tells you to return your whole mind to God because IT HAS NEVER LEFT HIM.*

RAJ: Your whole mind never got broken up into pieces, even though you seemed to create an imaginary line around yourself, or an imaginary sphere around yourself, and you said, “All of me that’s inside the sphere, I will call me. And everything on the outside of... every... all of me that’s on the outside of the sphere, I will call **not me**.” All you’re doing is making up a story that doesn’t affect the Uninterruptible Continuity of All of You.

The Holy Spirit...

RAJ READING: *...tells you to return your whole mind to God because IT HAS NEVER LEFT HIM. If it has never left Him you need only perceive it as it is to BE returned.*

RAJ: So, not a lot of book learning. Not a lot of principles to learn. If your Whole Mind never left God, you need only perceive it as it is to be returned. Perceive it as it is? Well, how’re you going to perceive it? Intellectually? Like “A + B = C therefore D, E and F are what I am. Ahh!” No. It’s not an intellectual process like that. It’s a matter of inviting God in again. It’s a matter of inviting the Holy Spirit in. It’s a matter of acknowledging that there is in you a Place of Excellence and turning your attention there so that you might learn of this Excellence of You with a willingness to abandon the definitions you have created about yourself, so that you might let your Right Mind begin to register with you as an experience. And that’s the way you perceive your mind as it is. And when you perceive it as it is that way, it is, it has been returned.

Continuing.

RAJ READING: *The full awareness of the Atonement, then, is the recognition THAT THE SEPARATION NEVER OCCURRED.*

RAJ: You are beginning to glimpse the fact that maybe, indeed, you are really at Home right now, that maybe you really are in the Kingdom of Heaven right now even though you’re calling it something else and insisting that it’s something else. It’s beginning to dawn on you that you might actually be looking at all of this right from the middle of the Kingdom of

Heaven with a Christ-Mind that has the capacity, that really has the ability to see Only What Is Real. And that is giving you an experiential glimpse of the fact that the separation never occurred.

Now listen to this.

RAJ READING: *The ego cannot prevail against this because it is an explicit statement that the EGO never occurred.*

RAJ: You, not being in your Right Mind, did not become a quote “not-right-minded entity” unquote. Therefore, this not-right-minded entity that seems to be you fumbling around in the middle of the Kingdom of Heaven but saying you’re fumbling around in the middle of quote “the world” unquote, that awful ungodlike place. That, instead of that, it’s more like the Christ has taken a nap, or had a daydream, none of which was real but which succeeded in distracting him from the clear recognition of the Kingdom of Heaven and the Christ That He is. Period. No self ever got created! All this sense of yourself is that’s alone, isolated, struggling, vulnerable, subject to sin, disease, death, and living in a universe of fundamental conflict—all of that is nothing but an *idea* that you are entertaining in your mind and identifying with so completely that you think it’s true.

When you choose to join with the Holy Spirit... when you choose to join with the Holy Spirit you break the intent to see the Kingdom of Heaven with a little bit of torque applied to it. And you break the obsession of maintaining the torque, the bias. You therefore abandon the personal power that you believe is inseparable from your identity, meaning the definitions you have given yourself. And in the willingness to abandon those, there is a spontaneous movement of rejoining, of reconnection, if you will, with your Source, that returns your Experience of your Real Identity to you and you discover that it just wasn’t so. There never was an ego called you. And there never was this fantastic conglomeration of false definitions that constituted you living in a world that had nothing to do with God. Awakening is really the undoing of the belief that you really became something other than What God Is Forever Being New.

Now, you did not create the world. You only created the definitions that you’re applying to the world. And so everything will not disappear. Creation will be recognizable to you as Creation, instead of quote “the world and universe” that was constituted of the best definitions you could come up with. And so this is not going to constitute a loss of any sort. Everything that you see will become illumined with the Truth Of What It Is. And so everything that you see will in that process of becoming illuminated to you, will take on more meaning—awesome meaning. Its Divinity that would warrant the hosannas of the angels will register with you and make your

Soul soar and sing with Joy in the recognition of the Exquisiteness of What God Be's.

And so this is why I keep saying ask, "What is the Truth here?" And let your energy and your interest and your attention be turned to the Holy Spirit with the question, "What is the Truth here?" so that the delight of Experiencing the Truth being revealed to you might be had by you.

And as I said when we first started, get off of this habit of wanting to know what's wrong with you. Get out of the habit of wanting to know, "What is there in me that is so perverted and perverse that it would not want to experience God?" That kind of pursuit of quote "truth" unquote will not illuminate Truth. Because the fact is that there is nothing perverted or perverse in you because you didn't for a moment stop being The Christ That You Are That God Is Expressing right where you are at this moment. And therefore, the only exploration that is worth its salt is the inquisitive pursuit of a clearer and clearer experience of what is right about you, of this Christ That You Are.

And in the process of inviting that in, whatever resistances your ego seems to have to it will become illuminated. But you know what? It will be illuminated by the very thing that negates it so that its uncovering will not engage you in a war with something perverted in you to get rid of it. The Truth will illuminate its untruth, and therefore its non-existence. And you will easily withdraw your faith in the untruth. You see? Because it will be obviously invalid, unhelpful, unconstructive, and not useful to you in any way. And when it's not useful to you, when something is not useful to you, you drop it. You let it go. If it's not useful, it just becomes excess baggage, doesn't it? And none of you really carries anything around with you that you don't find useful.

Okay. The good news is that Waking Up is a Joy. The good news is give your attention to desiring to know What The Truth Is. And the good news is don't uncover what's untrue in your Brother in the guise of helping him grow. Uncover the Truth in your Brother. **Uncover** the Truth in your Brother. And in the process, if your Brother has reluctances about seeing the Truth about himself because he or she has some pet ideas that he or she wants to hold on to, those things will become clear as the blocks. And then you can tell the Truth about them, not because you uncovered them, but because the Truth that you were being uncovered them. And because they are what has been illuminated, they are what is on the plate and they are therefore the very next things to be seen through, the ones that are ready to be released.

You can be an agent for change in the world and for your Brother, but not by pointing out his flaws. The only way you can be an agent for change is by illuminating the Truth about your Brother or Sister. And you know what? You don't know What The Truth Is until you ask God What The Truth Is in each and every moment. It's not that the Truth changes in each and every moment. It is that without checking in with God, you're relying upon something else. And there is nothing else. So the something else that you're relying upon is something that doesn't exist and, if you are going to base your actions on the basis of something that doesn't exist, you are going to introduce chaos and confusion, and **not** healing or correction. Is that clear? Does that make sense?

You ask at every moment of God What The Truth Is, not because the Truth changes, but because you don't want at any moment to be relying upon any other source for the Experience of Truth than the Only Source of the Experience of Truth there is.

And right now you have long-standing habits of relying upon your best judgments and your imaginations and your thinking, all of which... all of which arises from a fundamental lie. That lie being the premise that you exist on your own without a Source—you are self-existent. That's why only confusion can follow any actions that arise.

So, again, as you proceed this next week, bring some lightness and some Light into your experience by remembering that it's your Function to be curious to know What The Truth Is about yourself, about your circumstances, about your Brothers, Sisters, employers, blah, blah, blah. And the Truth is always the Divine Reality that resolves conflict, distress, tension, jealousy, hate, fear, sin, sickness, and death. It's easy to want to know What The Truth Is when you know that Truth felt and experienced heals, corrects, harmonizes, unifies, and uncovers your inseparableness from all that has been healed, corrected, unified, et cetera.

I love you all. And I'm going to say have more fun this week. Now I don't mean have more fun going out doing irrelevant things. I mean have more fun with this thing that's so fundamentally valuable to you—your Love of Truth and your wanting to Wake Up. And have more fun bringing the principles into play in the workplace, in your home, inside your mind, by remembering not to go on an internal witch hunt, but to desire to know the Truth because the Truth uncovers the Joy and Unity and Harmony of Being. It's that simple. Don't forget it. Okay.

SEEKER: Thank you.

RAJ: You are welcome.

We have a question or a comment here.

ANOTHER SEEKER: My question is it occurred to me... something maybe... is that maybe adding some levity to this, I was going to pose the question and it is... I suppose we can take it seriously or... or hopefully not seriously, but the question that I was gonna pose is, is it true that there is a delusion?

RAJ: Indeed, is it true that there is a delusion?

SEEKER: Yes. That's... that's the question. And it's kind of one of those things like the monks would ask and then go off and meditate on that for a day or two.

RAJ: Or the sound of one hand clapping.

SEEKER: Right. Right.

RAJ: Indeed.

SEEKER: Yes.

RAJ: Yes. Yes. And I will not comment.

SEEKER: Right.

RAJ: The question...

SEEKER: It's not a serious question. It's something to ask as a...

RAJ: The question expresses a wholeness within itself that needs to simply be contemplated.

SEEKER: Right.

RAJ: Yes. Thank you for sharing that.

SEEKER: You're welcome.

RAJ: Okay. I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – THE ALTERNATIVE TO PROJECTION
And Section – THE RELINQUISHMENT OF ATTACK
First Edition – p. 90 / Second Edition – p. 98

Chapter 6 – ATTACK AND FEAR
Section – THE USES OF PROJECTION
Sparkly Book – p. 125

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And I welcome everyone who's joining us on the internet as well.

We have been learning about the uses of projection. And more than anything, we've been uncovering the fact that what you ultimately want to be is what you are at this very moment. I have been illuminating ever more clearly that you should not see your Awakening, or your arriving at your ultimate destination, at some point in the distant future, but rather take hold of it in the moment you're in, because no matter how you're *imagining* yourself to be, and no matter how well you have convinced yourself that you are what you *believe* you are, you are, every single one of you at this instant nothing less than the direct Expression of God, as Perfect and Flawless as God's Expression Is.

And so don't lazily wait for the future to come. Be vitally curious in every moment to what? To see your world transformed? Well, yes, but more than that. To see your perceptions transformed. Be curious and alert for any manifestation of a change in which you are seeing everything, a change in which you are experiencing existence.

If you just think that it's the world out there that's going to be transformed, you are likely to overlook your absolute and direct connection with everything you're seeing. And it will be possible for you to think that everything out there, well it will change but all of the factors out there will contribute to how fast or slow it changes. And you will lose sight of the fact that in order for anything to change out there, improve, more closely identify the Kingdom of Heaven, *you* are the one who is going to have to be willing to look at it, not only in a new way, but also with a new sense of Who It Is That You Are observing everything. And that yes, you are right now the Ultimate Christ. You are right now nothing more and nothing less than What God Is Originating right where you are moment by moment by moment by moment as long as you're experiencing time.

So, for the rest of the day today and tomorrow when you wake up, let there be a sense of expectancy, because you don't have to wait until we get through the whole **Course** to be willing to see things As God Is Seeing Them, which it is your Birthright to be experiencing because God literally didn't give you any other means to observe everything than His Way.

You could say that God has extended His Mind and you are the Extension. But in His extending His Mind, He did not project It outside Himself, and therefore your having the Mind of God is something that is occurring within God and is not separate in any way. And therefore, you are the Presence of God. Not **you** are the Presence of God, but you are the Presence **of God** Being All There Is. Again, you are not God, but God Is All There Is of you.

Now that's the fact at this moment. And that's the fact that you have to stop doubting. That's the fact that you have to stop seeing as an experience awaiting you some time in the future. You see? God isn't withholding the experience from you. That means it's available to you and that means it's your Birthright. And that means that all there is to this process of awakening is not a bunch of hard work, but a simple willingness to embrace your Birthright. And the way to embrace your Birthright is to annul the bill of divorcement and invite God back in.

Again I will say that coming from a tiny, separated sense of yourself, it will feel to you as though doing this means yielding to a power greater than you, becoming subject to something other than you. And you're just going to have to tough that one out. You're going to have to accept it, go ahead and experience it and persist in inviting God in. Because the fact is that in your inviting God in, making room for God, and being willing to be subject to Him apparently, your Right Mind will be restored to you and you will find that you are One **with** God, because God Is All There Is to you. And there won't be two of you—God and this you that is subject to God.

The Fullness Of Who And What You Are will be returned to you as your Right Mind, because you were willing to let it in. That's what will happen, but it will require you, I'm going to say, to let your ego be subjugated to God, to become subject to God. You are going to have to bring your capacity to express your will into alignment with the Will of God. You're going to have to let your will, this puny little private will that you think you have and that you are expressing with such vehemence, you're going to have to let that become subject to the Father's Will.

And as insulting as that will seem to be, it will be your savior because in letting the Father's Will in, it will illuminate you, not as a now grand, separate entity, but as the Divine One That You Are and never stopped being. And the fullness of the Experience of What You Divinely Are finally

being experienced by you will constitute such a joy that you will wonder what made you delay. Because All That God Is Being will be felt as all that you are being, because you're no longer claiming a separate mind from the Mind of God. So you will become the Experience of What God Is Being. And none of What God Is Being will be projected outside of you anymore. It will all be part of you. And so the leaf and the table and the tree and your partner and your friends will be experienced as the Divine Idea That They Are That God Is Having.

And because there is no conflict in your mind, All of Creation, all of what you have been calling the world will be seen as unconflicted, will be seen in its fullness as part of you. It will all still be there, but it will be incapable of being at odds with you, and you will be incapable of being at odds with it, and even the concept of being at odds with it will be unthinkable, unavailable.

And so I reiterate that everything you're experiencing right now will still be experienced. It's just that it will no longer be experienced with the torque, the bias, that you have brought to it that has caused All of Creation to be experienced by you with distress.

Now watch it. Your tendency is when I talk about the way things will be, or the way things truly are, your habit is to automatically project that into the future as something to look forward to. Well, if you're going to look forward to it, look for it here and now. Look for it in the experience of the sensation of your rear end on the folding chair or the sofa that you're sitting on here. Because this sensation is what you're to have a transformed experience of. And what this folding chair is, is what you're to have a transformed experience of. And what the sofa is and how it feels is what you're to have a transformed experience of. And what your derriere is, is what you're to have a transformed experience of. And if you'll keep that in mind, you'll keep your Awakening more present in the moment of consciousness you're experiencing and it will be available to you more quickly. And this is the good news.

The good news is that there truly is no lengthy process to the experience of a miracle, which is what? A sudden shift of perception. So let's remember that. A sudden shift of perception. You've all had sudden shifts of perception. And I would ask you, how many of them were the result of your having sat for two hours studying a text real hard? They usually happened when you weren't thinking. Right? Remember this so you don't get sucked into an ethic of study and self-improvement.

The good news is it's not as hard as you thought it was. And the reason it's not as hard as you thought it was is because you aren't what you thought

you were. And I'm disclosing to you What You Are so that you might be able to conceive of it and embrace it even if it's not believable. Because to the degree that you can conceive that it might be true, you have brought your thinking more in alignment with capital "T" Truth, with God's Point Of View. And in that better alignment, it's much easier for that sudden shift of perception to occur, when you're not thinking, when you're defenseless. You see? This is the good news.

It's good news that shouldn't be on the back page of the newspaper, or at the bottom of the list in your mind. It's the good news that you should have on your mind constantly, because you really, really would prefer to in this moment be having a better experience than the one you're having. If you don't know that there's an alternative to what you're experiencing in this moment, you won't be looking for an alternative. You won't be attentive for it. But I'm telling you there is. And the alternative experience is available here quote "in the world" unquote and **now** without one more of intellectual self-improvement.

Can you see the smile on my face? It is a smile you should have on yours and that you should be feeling, and that you should bring with you as you look at everything and encounter everyone.

Okay. Let's go to the book and I am continuing to read from the transcript as finished by Bill Thetford.

RAJ READING: *The ego CAN accept the idea that return...*

RAJ: Meaning return to Home.

RAJ READING: *...is necessary because it can so easily make the idea seem so difficult.*

RAJ: If the ego couldn't make it to seem difficult easily, it wouldn't allow you to see this as a possibility. But the ego knows that because its function is to distract you from your Divinity and it's already been doing quite well thank you, that if it let's you know that you can wake up but it can convince you that it's going to be difficult and get you involved in a difficult process, if it can do that, it'll allow you to have this idea of waking up. You see?

RAJ: Continuing.

RAJ READING: *Yet the Holy Spirit tells you that even return is unnecessary because what never happened cannot involve ANY problem. It does NOT follow, however, that YOU cannot make the idea of return both necessary AND difficult. It is surely clear, however, that the perfect NEED nothing, and CANNOT experience perfection as a difficult accomplishment because that is what they ARE.*

RAJ: I've said before, you're neither behind the Point of Perfection, nor advancing toward it. You are at that Point and must understand yourself there from. In other words, that must be the starting point of any thought you have. That must be the starting point of any thought you have about another. You are not struggling to regain what you lost. You're in a process of discovering that you never lost it and that the only thing that has separated you from the experience of it is a **thought** that you would call a belief. That's all! Just a thought.

You can abandon a thought. A thought cannot provide resistance. It's just an idea. It can't struggle against you. You either embrace it or you reject it. The embrace or the rejection is the only thing that stands between you and [finger snap] waking up this instant. That's the culprit, is a thought that you've chosen to believe or reject. A thought that you have the choice to believe or reject which at the moment you're choosing to believe. You see, that's what you need to be attending to—not study, study, study, study, and refine your soul. You see? Don't get confused and you won't delay your Awakening.

Continuing.

RAJ READING: *This is the way in which you MUST perceive God's creations, bringing all of your perceptions into the one parallel line which the Holy Spirit sees. This line is the direct line of communication with God, and lets your mind converge with HIS. There is no conflict anywhere in this perception because it means that ALL perception is guided by the Holy Spirit,...*

RAJ: When you yield to the Holy Spirit, which again is nothing more than your Right Mind, you might say that you, as the ego you think you are, are bringing yourself into alignment with the Holy Spirit which is nothing more than your Right Mind. And the Holy Spirit presents to you understandings of your perceptions that bring your perceptions in alignment with God's Truth. It's almost as though there are three parallel lines. You as the ego you think you are wanting to wake up allows your mind to become subject to the Holy Spirit, which means you're allowing yourself as the ego you think you are to come into alignment with your capital "S" Self, the Holy Spirit, that which is nothing more than your Right Mind. So now we have two parallel lines which allow convergence to occur. What you might call connection with the Altar within you, connection with the Holy Spirit, your Right Mind. And then there are the parallel lines of the Holy Spirit and the Father which converge. You see, it's all yielding. It's all yielding.

Again.

RAJ READING: *There is no conflict anywhere in this perception because it means that ALL perception is guided by the Holy Spirit, Whose mind is fixed on God.*

RAJ: Whose Mind is fixed on God.

[Editor's Note: Raj did not read the first part of the next sentence: **ONLY the Holy Spirit can resolve conflict because...**]

RAJ READING: *...ONLY the Holy Spirit is conflict-free. He perceives ONLY what is true in your mind, and extends outward ONLY to what is true in other minds.*

The difference between the ego's use of projection and projection as the Holy Spirit uses it is very simple.

RAJ: It's all simple.

RAJ READING: *The ego projects to EXCLUDE, and therefore to deceive.*

RAJ: What does it exclude? It excludes all of you that is not inside the bubble. It says, "What's inside the bubble is me, and all the rest of what I infinitely am is not me," and it projects it out there. And then, in this very, very biased perception of All That Is, it begins to interpret everything else. And in interpreting everything else, it must cover up its dishonesty, because it is dishonest to say this is me and that is not me when it's all me. And so it must cover up its dishonesty because if it sees it (the Truth) it will cause the lie to be seen for what it is and it will cause the Christ That You Are to abandon the lie and not validate it. And so it will project it out there as part of what is not it. And it will turn all that it sees into dishonesty, untrustworthiness, undependability, the justification for lack of trust. You see? And then its behavior will reflect that toward All of Infinity.

So, continuing or repeating.

RAJ READING: *The ego projects to EXCLUDE, and...*

RAJ: There we go.

RAJ READING: *...therefore to deceive. The Holy Spirit projects by RECOGNIZING HIMSELF in every mind,...*

RAJ: And I would add: and in every thing.

RAJ READING: *...and thus perceives them as ONE.*

RAJ: In other words, it perceives them as One and the Holy Spirit **is** that One that includes everything.

Continuing.

RAJ READING: *Nothing conflicts in this perception because what the Holy Spirit perceives IS the same.*

RAJ: It doesn't perceive differentness. God infinitely individualizes Himself, but the Infinite Individualizations of God do not constitute something different or separate from God. It's all One and that One is God.

Continuing.

RAJ READING: *Wherever He looks He sees Himself, and because He is united, He offers the whole Kingdom always.*

RAJ: Not just bits and pieces.

RAJ READING: *This is the one message God gave TO Him, and for which He must speak because that is what He IS.*

RAJ: Now, if the Holy Spirit is nothing more than your Right Mind, then we could read it this way. This is the one message God gave to you and for which you must speak because that is What You Are.

You're here to speak for God. In other words, you're here to represent God. You're here to glorify God by acknowledging nothing else in anything you see but God because you're seeing God there. Not seeing what you choose to say a thing is there.

Continuing.

RAJ READING: *The peace of God lies in that message, and so the peace of God lies in YOU.*

The great peace of the Kingdom shines in your mind forever, but it must shine OUTWARD to make YOU aware of it.

RAJ: And that's why I keep saying you must have an object of your affection. If you have an object of your affection, you have something to which you desire to extend your acknowledgement of everything that is meaningful truly and worthwhile and valuable, everything that identifies the Real Source of the object of your affection, which means that therefore in your extending your attention you are glorifying God.

Again.

RAJ READING: *The great peace of the Kingdom shines in your mind forever, but it must shine OUTWARD to make YOU aware of it.*

RAJ: Here come the Light. Like a coal miner with a helmet on your head that has a light in it, you must invite the Light so that the Light goes on so that what? Does a coal miner's light shine on the coal miner? No! It's

extended outward and it illuminates everything that couldn't be seen in the dark. And so the coal miner brings the light to the darkness so that he might be able to carry out his function.

You bring the Light so that it shines on your Brother and your world so that you might be able to carry out your Function of saying, "Yes, God's there. Yes, God's there. Yes, God's there. I see God everywhere I look!" You extend the Light so that you might have the glorious experience of fulfilling your Function, which is to see God.

Continuing.

RAJ READING: *The Holy Spirit was given you with perfect impartiality,...*

RAJ: Your Birthright was extended to you. All That God Is was extended to you to be expressed as God right there where you are without hesitation, without reluctance, without using any measuring stick to see whether you were worth it. Again, it's the Father's good pleasure to give you the Kingdom and so you've received it. There is no other way God's Gift can be made. God cannot extend Himself partially.

Again.

RAJ READING: *The Holy Spirit was given you with perfect impartiality, and only by perceiving Him impartially can you perceive Him at all. The ego is legion, but the Holy Spirit is One.*

RAJ: I'm going to say the ego is legion, but it's a conglomeration of what you might call infinite and infinitely separated parts that are at odds with each other and can never be in harmony.

Continuing.

RAJ READING: *...but the Holy Spirit is One.*

RAJ: And I will say, one in which all of those distinctly separate and oppositional parts that the ego sees are part of the Infinitude of the Holy Spirit that is seeing them. And so nothing is left out. All of Creation is One as the Mind that looks on Creation through God's Eyes.

Continuing.

RAJ READING: *No darkness abides anywhere in the Kingdom, but your part is only to allow no darkness to abide in your OWN mind.*

RAJ: That's all. You don't have to tackle the universe. You don't have to tackle all of the Kingdom. All you have to do is attend to your own mind. And you attend to your own mind by breaking this habit of relying vehemently on your best judgments, your best assessments, your best

definitions, and your allegiances to each other and the mutual agreements you've made with each other, and turning toward the Altar, acknowledging that indeed there is another way to look at this, meaning All There Is. And it's a truer way. And I am interested in exploring, for lack of better words, the potential that I hear there is from Raj from looking toward that which is nothing more than my Right Mind and abandoning my isolation, and letting in a better view with a willingness to yield to it, even though I don't have complete confidence.

Even though I don't have complete confidence. You're very much like the young lady who was faced with the option of kissing the frog prince. [amused voice] "Hey, she might end up just having kissed a frog!" But the Extension of Love might be exactly that which uncovers the Reality there, we will say the handsome prince. And you might as well dare to do that which might uncover the Christ That You Are to yourself. You know, you might as well put your religious faith to the test. Put your mouth where your theories are.

Continuing.

RAJ READING: *This alignment with Light is unlimited because it is in alignment with the...*

RAJ: Capital "L".

RAJ READING: *...Light of the world. Each of us IS the Light of the world, and by joining our minds IN this Light, we proclaim the Kingdom of God together and AS ONE.*

RAJ: You see that? If you and you and you and you, all individually are extending the Light, you're all in harmony with each other. You are all jointly expressing the same purpose.

Now, just one of you can do wonders. But what if all of you this week decide that you're not going to take the bait like you did this last week when the suggestion came that you were vulnerable and that you had better defend yourself and that you had better take care of your defense before you question which teacher you're listening to, before you consider whose vision you are choosing to employ.

You know, it's not going to change. When you employ the ego's vision and engage in defense, you're going to hurt, hurt, hurt. You're going to be in pain, pain, pain. You're going to be miserable, miserable, miserable. I mean it! And you know it! It's inevitable! There is no other result from not listening to the Voice for Truth. What do they say? Stupidity is persisting in doing what doesn't work.

Remember we're still talking about the good news. And to really be willing to acknowledge that what doesn't work doesn't work and saying that this constitutes justification for trying something new, that's part of the good news.

The next section is entitled:

RAJ READING: *The Relinquishment of Attack*

We have used many words as synonymous which are not ordinarily regarded as the same. We began with having and being, and more recently have used others. Hearing and being are examples, to which we can also add teaching and being, learning and being, and, above all, PROJECTING and being. This is because, as we have said before, every idea begins in the mind of the thinker and extends outward. Therefore, what extends FROM the mind IS STILL IN IT,...

RAJ: Again.

RAJ READING: *...what extends FROM the mind IS STILL IN IT, and from what it extends it knows ITSELF. That is its natural talent. The word "knows" is correct here, even though the ego does NOT know, and is not concerned with being at all.*

The Holy Spirit...

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...still holds knowledge safe through His impartial perception. By attacking nothing, He presents no barrier at all to the communication of God. Thus, being is never threatened. Your Godlike mind can never BE defiled. The ego never was and never will be part of it, but THROUGH the ego you can hear and teach and learn WHAT IS NOT TRUE.*

RAJ: And I would add: and which never takes on any aspect of Real Being. Again.

RAJ READING: *The ego never was and never will be part of it, but THROUGH the ego you can hear and teach and learn WHAT IS NOT TRUE.*

RAJ: End of quote. And which can never take on any aspect of Real Being. Continuing.

RAJ READING: *From this, which YOU have made, you have taught yourselves to believe that you ARE NOT what you ARE.*

RAJ: Well nothing new about that. We've been talking about it ad infinitum.

RAJ READING: *You CANNOT teach what you have not learned, and what you teach you strengthen in yourselves BECAUSE you are sharing it. Every lesson you teach, YOU are learning.*

RAJ: You meet someone new. Well, let's put it this way. You are fresh out of college, you're stepping out into the world and you have decided to be an architect. You go and apply for a job and you get one. And let's say you've been working there for two or three weeks. You're unsure about yourself. You know, you're just starting out. It's a new job. First job you've ever had. Will they like you? Will you be able to perform? Blah, blah, blah. And as you meet your friends and acquaintances or run into new people, the question comes up, "Well, what do you do?" And you say, "Well, I'm an architect." Well, you don't feel like an architect yet. You know that you've completed school and you have a job and your job title says "architect," but you have to keep saying it so that the words don't sound as foreign to you.

And after you've said it enough, let us say twenty years goes by and now you have your own office, and you are the owner of it, and you are running things. When somebody says, "Well, what do you do?", you say, "I'm an architect," and there's no doubt in your mind in all. And when you say it, you expect others to hear that you are an architect with the same degree of assurance that you're using the word. And why are you now in this position? Because you've convinced yourself by saying the unfamiliar word over and over again, and performing the functions of your office over and over again. You see? You have taught yourself that you are an architect by your words and your actions. You see?

Again.

RAJ READING: *You CANNOT teach what you have not learned, and what you teach you strengthen in yourselves BECAUSE you are sharing it. Every lesson you teach, YOU are learning.*

That is why you must teach only ONE lesson. If you are to be conflict-free yourselves, you must learn ONLY from the Holy Spirit, and teach ONLY by Him. You ARE only love, but when you denied this you made what you ARE something you must LEARN.

RAJ: When you said, "But Father, I'd rather do it my way. I'm getting a bill of divorcement," you separated yourself from your Source. You separated yourself from what gave you True, Real Identity. And the fact that You Are Love became not you, and therefore, something you must learn.

Now the interesting fact is that you couldn't possibly for a second cease Being Love. So all of your effort to **learn** to Be Love by saying it and by behaving lovingly has still constituted a denial of What You Are because you already are It, and you're still not embracing That. That's why I started out today talking about the fallacy of study, study, study, and improving yourself, because it will constantly distance you from the fact that you're already at your destination.

Continuing.

RAJ READING: *We said before that the message of the crucifixion was, "Teach only love, for that is what you ARE." This is the ONE lesson which is perfectly unified because it is the only lesson which IS one. Only BY teaching it can you learn it. "As you teach so will you learn." If that is true, and it is true indeed, you must never forget that what you teach is teaching YOU. What you project you BELIEVE.*

RAJ: Simple, but powerful words. So, if what you project is what you believe and you want to have an improved belief, then you've got to make different choices about what you're projecting. And one of the ways in which you can find new ways to project is to stop, I'm going to say, stop frequenting immoral, illicit, unprincipled, unloving, argumentative, conflicted venues. Let's put it that way. To stop being curious to see what kind of awfulness there is going on in the world, especially awfulnesses that might affect you in some way.

Relinquish curiosity about the awfulness of life. Relinquish curiosity about that which doesn't express Unity. Don't be curious... don't be curious about evil, would be another way of... a more traditional way of putting it. When you're looking for awfulness in yourselves or others, you send out messengers, evil-seeking messengers, and they will find what they're looking for. Oh, yes, they will go out, and they'll find this little part of the Kingdom of Heaven and that little part of the Kingdom of Heaven, because that's all there is for them to go out and explore in. And they will bring you back messages, untrue messages about the Kingdom of Heaven. They will tell you lies, because a lie was what sent them out. And what was the lie? The lie was, on the part of the sender, "I'm not the Christ. I am not the direct Expression of God at this moment. God is not All There Is of me. I am... I am independent! And I have a life of my own." You see, this is a lie.

And you know what? "My perception of everything is that I live in a hostile world." Well that's a lie too. It's not a hostile world, but it looks that way to the one who's being on the basis of a lie.

And so a liar sends out messengers looking for the conflicted awfulness of the world so that they might bring back information that will help the sender be ready for whatever's coming well-defended in advance.

Stop doing this, everyone. Stop sending out these messengers. Abandon the fundamental lie that you're not the Christ, or let's say abandon the fundamental lie that you have any existence other than What God Is Expressing Of Himself right where you are. And then send out messengers looking for confirmation of this Divine Presence Of God That You Are so that they might come back and confirm to you even more fully your Divinity and the Divinity Of Your World.

Let go of morbid fascination with the awfulness of existence. Do you hear me? Abandon morbid fascination with conflict. Abandon morbid obsession with awfulness that might potentially affect you. "Oh boy," the ego says. "That's really stupid. You're really gonna make yourself vulnerable." Well, the fact is that morbid fascination with the awfulness of the world and what effect it might have on you is what is stupid, because it will bring back to you confirmation of what *isn't* real and *isn't* true. And you will believe it because it's confirming your intent by sending out those messengers. And you're stuck in an illusion with no opportunity to experience freedom from it, because the only freedom from it that you will get is by sending out new messengers, different messengers that you send out from a true premise, that being that God Is All There Is Of You and You Are Divine and it's your desire to experience confirmation of the Divinity Of Everything Else.

Again.

RAJ READING: *...you must never forget that what you teach is teaching YOU.*

RAJ: I'm going to say this. What you teach constitutes your sending messengers out into your world. And they will come back and teach you of the intent that you sent them out with. What you project— in other words, the messengers you send out— and the dishonesty of your position, you believe.

RAJ READING: *What you project you BELIEVE.*

RAJ: And, again, if you want a new belief, you're going to have to find something new to project.

Continuing.

RAJ READING: *The only REAL safety lies in projecting only the Holy Spirit, because as you see His gentleness in others, your OWN mind perceives ITSELF as totally harmless.*

RAJ: In other words, what you see, you be.

RAJ READING: *Once it can accept this fully, it does NOT see the need to PROTECT ITSELF. The protection of God then dawns upon it, assuring it that it is perfectly safe forever. The perfectly safe are wholly benign.*

RAJ: Why? Why are the perfectly safe wholly benign? Because they're sending out Messengers of Love. They are not sending out messengers to find the expected awfulness. You see? That's dishonest, deceitful, hateful. It's certainly not benign.

Continuing.

RAJ READING: *They bless because they know they ARE blessed. Without anxiety the mind is wholly kind, and because it PROJECTS beneficence, it IS beneficent.*

RAJ: Now one thing ought to be becoming perfectly clear. As you have read the **Course**, and you've read the way in which the word "projection" is used, it has been easy for you to come to the conclusion that projection is a dirty word. "Oh, he's projecting! Oh, he's projecting!" No. Projection is a Divine Law of Being. God in the Act of Creation is projecting What He Is, but not projecting it outside of Himself. And God experiences His Projection and recognizes Himself in It. And so we have this full circle of a Projection Of What God Is coming full circle back to God, you might say, because It never left God and God recognizes Himself in It.

What does it say? "And God saw everything that He had made, and behold, it was very good." Or verily God. [Note: Genesis 1:31] You see? Self-Recognition. Wholeness. Oneness. Unity.

So don't use... don't use the word "projection" or think of it as a bad word, a dirty word, a metaphysically or spiritually incorrect word. Rather recognize that projection is inseparable from the Conscious Experience of Being. You're doing it all the time, either from the basis of a lie that you believe is true, or an Experience of What Is Real that you have invited in which causes you to be in perfect alignment with the Projection that constitutes the Movement of Creation That God Is that allows you, then, to experience the influx of God's Point Of View, if you will, God's Perspective, that allows alignment to occur so that the last vestige of the bill of divorcement can dissolve and you are awake.

And we can't stop without my reminding you this isn't a long project for you to engage in. It's available to you at this moment, and it boils down to the acceptance or rejection of an idea. That's all! A single idea that can't defend itself against your choice. And that idea is: ***You are not God but God Is All***

There Is of you. Are you going to accept that idea, or reject it? Whether you do it or not, this week or tonight, and wake up, the fact is that that's the only fly in the ointment there is. That's the only fly in the ointment there is.

I hope you find this all incredibly interesting. It is the incredible good news. Everybody else might say, "Ah, come on. Put your back into it. Put your back into it, you know. Work! Work! We're doing it that way. You don't think it can be that easy do you? Come on, put your back into it. Exert a little effort." It's bait. Are you going to take hook, line and sinker? Or not?

Whether you do or not, the point is that all you're dealing with is the acceptance or rejection... acceptance or rejection of a single idea. **Now** are you the Sons and Daughters of God.

I love you little Sons and Daughters of God.

AUDIENCE: [laughter]

RAJ: You Infinite Sons and Daughters of God. And I look forward to being with you next week.

SEEKER: Can I ask a question?

RAJ: Yes.

SEEKER: On the way over here tonight or this afternoon, one... I was thinking about one time you said that we aren't really here. And what I heard was the reason I'm seeing this stuff is because I'm focusing on it. Because I've been seeing a lot of the messengers coming back with meanness and stuff. So what I got today was when I see any of this going on then what I need to do is focus on the Holy Spirit that second, not the thing I'm hearing, or the thing I'm seeing, or the whatever. Is that right?

RAJ: That is correct. And then with the Holy Spirit look upon these things.

SEEKER: In a different way.

RAJ: Because the Holy Spirit will be looking at it...

SEEKER: Correctly.

RAJ: ...through the Eyes of Unity and Oneness and can reflect back to you, report back to you the True Vision. Now let's be careful. To say, "I'm not here," it means that you are not in the perception of the Kingdom of Heaven that you're having that you call a material world and universe full of mortals.

SEEKER: Yeah, that was the startling thing.

RAJ: But you are in the Kingdom of Heaven right here and everything you are seeing is...

SEEKER: Is Real.

RAJ: ...some aspect of Reality. It's just that it's seen through this torque...

SEEKER: My focus.

RAJ: ...that you've applied,...

SEEKER: Yes. This focus.

RAJ: ...that causes the Kingdom of Heaven to be experienced as stressful. And causes you to be defensive and to see everything as justification for defense. You see?

SEEKER: Mmm hmmm.

RAJ: Okay.

SEEKER: Thank you.

RAJ: Okay. We'll meet again next week. Thank you.

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Raj/ACIM Study Group – February 1, 2004

A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – THE RELINQUISHMENT OF ATTACK
And Section – THE ONLY ANSWER
First Edition – p. 92 / Second Edition – p. 100
Chapter 6 – ATTACK AND FEAR
Sparkly Book – p. 127

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the internet as well.

So, we've been getting together for quite a while discussing the **Course**. Or let us say we've been discussing the Truth and seeing in what ways the **Course** supports the Truth, because there was something before the **Course** and what was before the **Course** was the Truth. And the **Course** is an expression of the Truth. The **Course** is not the end. The **Course** is not the point. The **Truth** is the point.

And I'm wondering, I'm not going to ask any of you to respond to this, but I'm wondering over the last year and a half, year and three-quarters that we've been reading, has your life been changing? Or better put, is the way you're responding to life changing? Are you letting life just roll over you? Or are you realizing that, indeed, there is another way to look at this, and purposely and conscientiously [exercising] inquisitiveness to see it a different way, and then actually seeing it in a new way? Have there been healings?

I know, a miracle is quote "a sudden shift of perception" unquote. I've heard it said, "It's not about healing. It's about a sudden shift of perception in your mind." [small laugh] Well, if that's what you think, if that's what you believe, that's what you'll get. And it won't be worth much. What point is there in having a sudden shift of perception, let us say, so that pain doesn't bother you, and pain continues? Ah, but you're in bliss, and it doesn't bother you that you're in pain. If you think that's what it's about, **you're wrong**.

What is the sudden shift of perception about? The sudden shift of perception is going to be about your experience. And when the sudden shift of perception that constitutes a miracle occurs, it's a shift of perception in which, I'm going to say, God's Truth registers with you. God's Truth about what? God's Truth about what you're experiencing. God's Truth about the

Kingdom of Heaven that you've been looking at and calling the world, as though it has nothing to do with God. And so a sudden shift of perception is going to be accompanied with, accompanied by, a shift of **experience**.

And so, instead of seeing your **perception** of Creation, you will see Creation Itself. And that will be recognizable as healing. Cancer gone. Deformed joints reformed. ***The Beauty, the Exquisiteness, the Perfection of Creation is what will be embodied***, instead of your **perception** being embodied. And so you will experience a new embodiment whether it's of your body, what you call your body, or the dying tree in the yard, or whatever it is that isn't manifesting all of the qualities of Creation Itself.

Some sudden shifts of perception are little ones so they don't blow your mind. In fact, some shifts that occur, you don't recognize until later on when you realize, "Wow! If that had happened a year ago, I would have been really upset. And now, no problem for me at all. I haven't lost my peace. And I've been able to cope with it quickly, intelligently and well. And there's been no drama or trauma."

What's my point? My point is that if all of this isn't registering in your life as transformed experience, as the disappearance of physical problems, or the meeting of a physical problem quickly, then you're up in your head, you're up in your intellect, and you are **not** connected to your Right Mind **yet**.

A Course In Miracles. Well we're not talking about causing miracles to happen. We're not talking about causing physical regeneration to happen. What we're talking about is your relinquishment of your very definite definitions. The definitions you have come to on your own or through mutual agreements about the Kingdom of Heaven that define it as **not** being the Kingdom of Heaven. We're talking about abandoning those definitions so that What Each Thing Truly Is can register with you.

And the way you abandon your current definitions, as we've been talking about, is by going within to the Altar. Being willing for a moment to abandon your best theories and your best concepts, and saying, "Father, I want to know What The Truth Is here. I want You to tell me what it is, because I want to replace **my** definition with Your Perspective. Because I don't want to hurt anymore. And I don't want my Brother to hurt anymore. And I don't want to see the tree dying in the yard. Father, I'm not... I'm not asking to change the tree. I'm asking You to help me relinquish whatever it is in me that is insisting upon seeing something different from the Perfect Embodiment of Creation That You Must Be Being there, right where that tree is."

And why? Because when the shift of perception occurs within you that has been illuminated by the Father, you will see a perfect tree. Not because you manipulated matter through magic, or the force of the power of miracle-making, but because you actually were willing to relinquish whatever you **thought** the tree was, and whatever you **thought** the condition of the tree was, and whatever you thought the conditions were that brought about the problem the tree was having. And, indeed, your willingness to relinquish the idea that the world and universe you're seeing started from a big bang, a purely physical event, rather than It being the Visibility and Tangibility of the Movement of God that It has forever been.

You know, we talk about waking up and going Home. Well, what's the purpose of our getting together and reading the **Course** and discussing the ideas? The purpose is to bring it home, to bring the point home. So, we're talking about bringing it home right into this room. Bringing it home right into your house. Illuminating the Truth right where you are and seeing what could only be called physical transformations. Transformations that would register in a photograph. And if you're not seeing changes, you're **not** bringing this stuff home. And if you didn't realize that that was the point, I'm telling you that's the point so that you will be inquisitive and attentive in the right place.

In other words, all of this is relevant right now, right here. As someone else said, "It's not pie in the sky after you die." And if it isn't relevant to you right now, you're missing it. I'm not suggesting that all of you are missing it, but it's essential for me to make this point. And if you do say, "Well, you know, I haven't seen much difference," don't ask yourself, "What have I been doing wrong?" Let the fact that you're aware that there hasn't been a lot of difference simply suggest to you that there is more for you to see, there is more for you to look forward to in this moment. That this moment is pregnant with illumination, transformation, sudden shifts of perception, expectancy.

When a woman is pregnant, you say she is expecting. And when you're in a pregnant moment, which every moment is until you're fully awake, you should be expecting. When you're awake, every moment is pregnant, but it's not pregnant with the abandoning of illusions and the replacement of them by the Truth. It's every moment is pregnant with the Movement of the Mind of God that never stops to repeat itself and therefore is always new, always vitally, significantly awesomely alive, awesomely new.

But for the time being as you are bringing yourselves more and more into **alignment** with God, with your Real Mind which is the Holy Spirit, your expectancy needs to be to have the revelation of Truth that you haven't been

experiencing because you stifled it the moment you said, "Father, I would rather see it my way. Father, I would rather do it my way. I would like to try being the author of my experience for a while." And as they say in television, when you did that you cut the feed. You lost the feed. You lost the connection. Okay.

Expect your sudden shifts of perception to be relevant to where you are and to be experienced as transforming in a healing way where more perfection is manifest. There is more perfection that can be recorded in a photograph. That there is more perfection that everyone can see. So that where you limped before, you don't limp now. And where your fingers moved difficultly and were misshapen by arthritis, they now move flawlessly and are not misshapen. What are you going to have a new perception of if it isn't everything you're currently having misperceptions of? Just think about that. Okay.

We'll go to the book. And as I've said before, I'm reading from the transcript as it was completed by Bill Thetford.

RAJ READING: *Safety is THE COMPLETE RELINQUISHMENT OF ATTACK.*

RAJ: You know, I've said it before. When we sit down to have a Gathering, Paul says, "I allow only for that which expresses the Christ Consciousness and only that which is in harmony with the Purpose of capital 'B' Being, the Father's Will." In other words, "Let the reign of Divine Truth, Life and Love be established in me and rule out of me all self will. And may Thy Word enrich the affections of all mankind and govern them."

Now, the key words here are the words "only." "I allow **only** for that which expresses the Christ Consciousness and **only** that which is in harmony with the Purpose of capital 'B' Being." This is the only way he, or any of you, can relinquish attack, because if you realize it, anytime you are not yielding to the Father, you are being the author of thoughts on your own.

And as long as you are attempting to act as an independent agent, a thinker, you are reaffirming this bill of divorcement from the Father, which is a denial of God and as we've said before ends up being a denial of What You Truly Are. Everything that follows is based upon a misapprehension of yourself, a misperception of yourself. And therefore, everything that follows is an illusion. Being an illusion, it has no possibility of being real, of being truly effective, of being truly present. And because it arises out of an act of denial, it cannot express or embody Love. Now the fact is, if it's not embodying Love, it's embodying nothing at all.

But since you all engage together in being independent in this way, and you come to mutual agreements, and you base your behavior with each other on those agreements, and you base your interpretations of everything that you're aware of on this **belief** that you can actually be something functioning on its own, everything that you do must be recognized as unconstructive, unintelligent. But most importantly and perhaps the most difficult thing to accept, it is an act that can have only one effect—destruction, chaos. It isn't just unproductive, it hurts. It isn't just meaningless, it causes you pain. It isn't just not loving, it finds expression in your relationships in forms that have as their intent your Brothers' and Sisters' distraction from What They Divinely Are. That is not just unkind, it's destructive.

I don't care what thought it is you might have, if you're having it **alone**, if you're having it without any Conscious Awareness of your connection with the Holy Spirit, if you're having it without any Conscious Connection with your Guide, with your Brother or Sister who is awake, it constitutes one further emphasis, one further act of maintenance of your bill of divorcement.

The relinquishment of this kind of behavior—which can appropriately be described as attack, attack on Reality, attack on the Kingdom of Heaven, attack on God because you are denying all of these things—the one thing that can cause the relinquishment of this attack is your willingness to abandon every single one of your thoughts that you've had by yourself, even if the thought is, “I really like that woman,” or “I really like that beautiful garment,” and you know that it is truly an acknowledgement of beauty.

You must be willing to abandon every single thought that you are having on your own. And as I've said before, this seems to mean that you are bringing, you're narrowing your attention down, because you're narrowing it down from **all... all** of the thoughts you're able to think and all of the potential thoughts that remain for you to think up, in order to give your attention to **only** one thing. “I allow **only** for that which expresses the Christ Consciousness.” What is that which **only** expresses the Christ Consciousness for you? It's nothing more than your Right Mind which is the Holy Spirit. And the Holy Spirit speaks for the Father.

“I allow **only....**” It's like saying, “I allow **only** for what is essential. I allow **only** for What Is Real.” Like the sculptor, I chipped away everything that wasn't part of the statue. I was only interested in **only** that which was part of the statue. “Hey, he could have had the whole block of marble. Wasn't that **more** than what he was left with after he finished?” You see?

The thing is that as you go through your day, if you will be willing to let go of everything that isn't necessary, and you choose to look at everything **only** with the Christ Consciousness, **only** with your Right Mind, **only** with that which embodies the Father's Perspective, you're not going to end up having a narrow experience. The Kingdom of Heaven will be given to you. The Kingdom of Heaven will be revealed to you in everything you had already been seeing, and more. And your aloneness, your separation from everyone in this room as well as all of the Brotherhood that you're not experiencing at this moment because it doesn't fit into your definitions. "Oh, well they passed on, you know. Someday I'll see them." You see, that's your definition. It's not true.

Seek ye first the Kingdom of God and all these things will be added unto you. Separate yourself from God, choose to be an independent authorizer of the definitions of your world, and all of these things will be taken away from you. Actually, you will have abandoned all these things, because you wanted for a while to play with being god all by yourself, when God was Being All There Was of you all along and you were being All That God Was Being right where you were.

So, again, the one sentence we've succeeded in reading so far today.

RAJ READING: *Safety is THE COMPLETE RELINQUISHMENT OF ATTACK. No compromise is possible in this.*

RAJ: And your lives are demonstrations of the Truth of that sentence. No compromise is possible in this. You try just a little bit to be an independent thinker and you are absolutely shut out from the experience of your Wholeness **as you**. And what happens is that the experience of your Wholeness is divided up into a little bit that you have said is you, and everything else that isn't you. A world and universe that started with a big bang. Brothers and Sisters who aren't you, who don't think like you, can't think like you, won't think like you. And you certainly don't want to think like them. If anything, you want them to think like you. But you sure don't want to think like them, do you? Oooo!

Continuing.

RAJ READING: *Teach attack in ANY form, and YOU HAVE LEARNED IT AND IT WILL HURT YOU.*

RAJ: It's absolute. It will hurt you by causing you to be ignorant of the Truth about you, and you will behave as though you aren't What You Divinely Are, and every step will be a misstep. Every step will be fraught with danger and threat. Existence will be frightening. Not because it truly is, but, quote:

RAJ READING: *Teach attack in ANY form, and YOU HAVE LEARNED IT AND IT WILL HURT YOU. Yet your learning is not immortal,...*

RAJ: In other words, it's not absolute. Your learning is temporary. It can't be anything else because it's the entertainment of a mad idea, of an insane idea, and that can't be eternal. There will come a point where you will decide not to embrace it, and you will abandon it and it will be over. And what is immortal will be in your face to accept and honor.

RAJ READING: *...your learning is not immortal, and you can unlearn it...*

RAJ: How?

RAJ READING: *...by NOT TEACHING IT.*

RAJ: Isn't that utterly simple?

Continuing.

RAJ READING: *Since you cannot NOT teach, your salvation lies in teaching the exact OPPOSITE of everything the ego believes. This is how YOU will learn the truth that will set you free, and keep you so as others learn it of YOU. The only way to HAVE peace is to TEACH peace. By learning it through projection, it becomes a part of what you KNOW because you cannot teach what you have dissociated.*

RAJ: Now, here the word "projection" is being used in its positive sense.

RAJ READING: *By learning it...*

RAJ: Peace.

RAJ READING: *...through projection,...*

RAJ: Which means the extension of it without putting it outside of yourself.

RAJ READING: *...it becomes a part of what you KNOW because you cannot teach what you have dissociated.*

RAJ: What you have projected outside yourself.

Continuing.

RAJ READING: *Only thus can you win back the knowledge that you threw away.*

RAJ: You threw away something when you said, "Father, I'd rather explore this imagination that I have that says I can do things on my own. And I'm going to explore it with all the power of my Being as the Christ."

Continuing.

RAJ READING: *An idea which you SHARE...*

RAJ: Not put outside of yourself.

RAJ READING: *An idea which you SHARE you must HAVE.*

RAJ: Sharing is something that's always done with embrace, isn't it? When you're truly sharing, you're embracing the one you're sharing it with. You're including them in your space, in your acknowledgement.

RAJ READING: *An idea which you SHARE you must HAVE.*

RAJ: An idea that you share, you cannot lose.

Continuing.

RAJ READING: *It awakens in you through the conviction of teaching.*

RAJ: You extend what is established in you. And extending it illumines the fact that it is established in you.

Again the statement Paul begins with says, "Let the reign of Divine Truth, Life, and Love be **established** in me, and rule out of me all self will." All self-authorizations. And when you join with the Holy Spirit, or the Father, or your Guide, and you be with each other from that joined place, letting the Holy Spirit or your Guide give you the words with which to be together with your Brothers and Sisters, Love is shared and simultaneously **established** in you in a manner that you can **recognize** as you.

And so the Truth about you is strengthened by your sharing. It's strengthened because it uncovers to you more fully what has been established in you since the beginning, but which you apparently lost the Conscious Experience of when you tried to play with the idea of being independent.

Continuing.

RAJ READING: *Remember that if teaching is being and learning is being, teaching is learning.*

RAJ: That's like saying: If $A = C$ and $B = C$, [then] $A = B$.

RAJ READING: *EVERYTHING you teach you are learning. Teach only love, and learn that love is yours, and YOU are love.*

RAJ: See.

RAJ READING: *Teach only love, and learn that love is yours,...*

RAJ: You can manage to do that intellectually, but the real meaning and value of it hasn't registered with you until the last part of the sentence dawns on you.

RAJ READING: *...and YOU are love.*

RAJ READING: *Teach only love, and learn that love is yours, and YOU are love.*

RAJ: You could say: Teach only what God reveals to you, and learn that What God Is, is yours.

But the crowning point of it all is the discovery that you are God. And when I say that I mean that you are All That God Is Expressing of Himself Infinitely without reservation is What You Are. In that experience, you come back into your Right Mind. And the world and the universe will become so illuminated to you that you will recognize that it is, and always had been, the Kingdom of Heaven in all of Its Glory.

And I know you're familiar with these kinds of words like, "in all Its Glory." But some words have to be used, and the purpose of using the words is so that you might have a hint that the experience that you've been missing out on is unbelievable, is something to desire. I could say, is something to look forward to, but I don't want you to think in terms of time, and so I'm saying is something that is available to you in the moment so bring your attention fully into the moment without your best definitions accompanying your awareness in the moment. And be curious.

The next section is entitled:

RAJ READING: *The Only Answer*

Remember that the Holy Spirit is the ANSWER, NOT the question.

RAJ: That's like saying: I am the Way, not the rut.

I am the Way, not the rut. I am the Truth, not the lie. I am the Life, and not the misperception of It.

RAJ READING: *Remember that the Holy Spirit is the ANSWER, NOT the question. The ego always speaks first because it is capricious, and does NOT mean its maker well.*

RAJ: Ooo! Who's its maker? Who made your egos? You did. And your ego does not mean you well. It does not mean the One That You Divinely Are well. Its task, once you imagined it into being, is to keep you so distracted that you forget that there is a Place in you, a Place of Excellence called the Altar where you can re-access your Right Mind.

Repeating.

RAJ READING: *The ego always speaks first because it is capricious, and does NOT mean its maker well.*

RAJ: Well, if it shut up long enough, you might have enough silence to not be distracted any longer and remember the Truth about yourself. So the ego is always ready with an answer, except the answer is a lie and not the Truth, and therefore, is not a real answer.

Again.

RAJ READING: *The ego always speaks first because it is capricious, and does NOT mean its maker well. That is because it believes, and correctly, that its maker...*

RAJ: Meaning the Divine One That You Are.

RAJ READING: *...may withdraw his support from it at any moment.*

RAJ: So the ego doesn't give you a moment of peace [laughing] in which to remember and make the transition.

Continuing.

RAJ READING: *If it meant you well it would be glad, as the Holy Spirit will be glad when He has brought you home, and you no longer need His guidance. The ego does not regard itself as PART of you.*

RAJ: The Divine One That You Are.

RAJ READING: *Herein lies its primary perceptual error, the foundation of its whole thought system.*

When God created you, He made you part of Him.

RAJ: You see? God projected Himself without projecting it outside of Himself, which meant that His Creation was part of Him. You were part of Him. The word "part" is not the best word because God embodies **All** Of What He Is in everything He Creates. And so the Whole of Him is You. But without it going outside of What God Is, it remains a Conscious Experience **of All That God Is**. That's your Function—to be the Conscious Experience of All That God Is.

Again.

RAJ READING: *When God created you, He made you part of Him. That is why attack WITHIN the Kingdom is impossible. YOU made the ego without love,...*

RAJ: And, of course, you didn't make the ego until after you said, "Father, I'd rather do it my way," got the bill of divorcement, and acted independently. And independently, you have no capacity to act with Love because that's derived from your Source. And if you were connected with your Source, you wouldn't have lost your Identity, and you wouldn't be engaged in an attempt to act independently, with self-authority.

RAJ READING: ***YOU made the ego without love, and so it does not love YOU.***

RAJ: It's like I said last week. You send out messengers based upon a lie, the lie being that you are independent. And the messengers will go out into what? The only thing there is to go out into, the Kingdom of Heaven, and it will bring you back reports that say it's not the Kingdom of Heaven. They will bring back lies. They're incapable of telling the Truth because a lie launched them on their quest.

Continuing.

RAJ READING: ***You could not remain WITHIN the Kingdom without love, and since the Kingdom IS love, you believe that you are WITHOUT it. This enables the ego to regard itself as separate and OUTSIDE its maker,...***

RAJ: Meaning the Divine One That You Are.

RAJ READING: ***...thus speaking for the part of your mind that believes YOU are separate and outside the Mind of God. The ego, then, raised the first question that was ever asked, but one which it can never answer. That question,— "What are you?"...***

RAJ: Except in your mind it was translated into, "What am I?"

RAJ READING: ***That question,— "What are you?"—was the beginning of doubt.***

RAJ: Something totally foreign and impossible to experience when you're in your Right Mind.

Listen to this.

RAJ READING: ***The ego has never answered ANY questions since, although it has raised a great many. The most inventive activities of the ego have never done more than OBSCURE THE QUESTION because you HAVE the answer, and THE EGO IS AFRAID OF YOU.***

RAJ: Now let's get a little practical here. What does that mean? It means that you as you currently perceive yourself to be are afraid of What You Divinely Are. You are afraid that if you will pay attention to what I'm

saying, and you will be willing to abandon your definitions and lean into this something called the Holy Spirit within you that's your Right Mind, that you will... that you will lose your identity.

Do you see the irony of it? You said, "Father, I'd rather do it myself. I'd rather see it my way. I am enacting a bill of divorcement." And you lost your Identity! And you created one for yourself that's purely imaginary. And now I come along. The Truth reveals itself to you and says abandon your definitions and lean into the Holy Spirit within you. There is a Place of Excellence in you that doesn't require you to authorize anything, that doesn't require you to be responsible for anything, that puts you in a place of being the constant Acknowledgement of What Is Real with an awareness that you are not separate from Its Reality and It is not separate from yours. That It's All One.

And you can grasp the possibility that this experience of indivisible unity might be bliss. But you are afraid that if you lean into this and yield to it, that you will lose your identity. Why weren't you afraid of losing your Identity when you said, "Father, I'd rather see it myself, my way." Do you see the irony of it? Because if you do, it will make it easier for you to make a new decision.

Continuing.

RAJ READING: *You cannot understand the conflict until you fully understand one basic fact that the ego does NOT know. The Holy Spirit does not speak first, BUT HE ALWAYS ANSWERS. Everyone has called upon Him for help at one time or another and in one way or another AND HAS BEEN ANSWERED. Since the Holy Spirit answers truly, He answers FOR ALL TIME, which means that everyone has the answer NOW.*

RAJ: How do you get someone to answer the phone? You call them. How do you get an answer from the Holy Spirit, from that which is nothing more than your Right Mind? By asking a question.

"Oh yeah, but if I do that, He might really answer, and that would prove to me that my state of independence is not Real. And his answer might cause me to move into a new space wherein I wouldn't be able to pull off this really excellent business deal next Tuesday afternoon in which I will make a lot of money, but you know unfortunately a few heads will drop along the way. But nevertheless, you know, if I dare to ask the Holy Spirit and abandon my determined isolation and let Him in, it might spoil all of the deals I have gotten set up for myself by getting everybody to join me in mutual agreements that they don't realize is going to take advantage of

them. I've set it up in such away that it looks to them like it's a good deal for them. But man, I might have to sacrifice." You see?

The ego sense of self that you identify as you is afraid of the Divine One That You Are. Can you see that? You may not be able to see it in all of its ramifications, but you can see the principle of it.

Continuing.

RAJ READING: *The ego cannot hear the Holy Spirit,...*

RAJ: Interesting. Let that... let that sink in. Because if any of you have gotten an answer from God, if any of you have experienced revelation, if any of you have experienced the Holy Spirit responding to you and healing you, it was the Christ That You Are that heard it. I bring that out so that you might realize that right now you are the Christ. You are right now the Divine One that the Father set into motion, you might say, Created by having an Idea that He identified as You and recognized Himself in. If you have ever experienced communion with the Holy Spirit, that experience was absolute proof of your Christhood here and now in this lifetime, if you wish. And it is not something that you will attain in the future.

RAJ READING: *The ego cannot hear the Holy Spirit, but it DOES believe that part of the same mind that made it is AGAINST it. It interprets this as a justification for ATTACKING its maker. It believes that the best defense IS attack, and WANTS YOU TO BELIEVE IT. Unless you DO believe it you will not side with it, and the ego feels badly in need of allies, though NOT of brothers.*

RAJ: "Oh, no. No. The ego's my best friend. I promise you. The ego is my best friend." No, it's not. "Well, if it weren't for my ego, I wouldn't... I wouldn't exist today. I wouldn't have survived all the experiences I've had. If I hadn't been smarter than the bastard down the street, or if I hadn't played dirtier than he did, I wouldn't be here today. Thank God for my ego!" Bullshit. All your ego has ever done is to reinforce the little willingness you had to play with the idea of being independent and to cause you not to remember Who You Are. It isn't the best friend you've ever had. The whole ego structure is a self-substantiating process in which ignorance is extended. That's all.

And as long as you don't challenge that, every day will be groundhog day. Every year will be groundhog year. Every lifetime will be groundhog lifetime. What's this all about? It's all about breaking the rut! I am the Way, not the rut. The Holy Spirit that is your Right Mind is the Way. And your commitment to your ego is the rut.

I promise you every time we meet and every time I share with you, your commitment to the state of independence is dissolving a little bit more. It may not register with you, but I can tell that it's as though the Energy of your Being begins to glimmer and glisten. There is more Light moving in you. The Light of you is increasing. And it's a joy for us to see.

I want you to believe what I'm saying. You're not stuck. You're not stuck. And you know what? If no one else recognizes what's happening with you, and if no one else seems to be being blessed by the good that is happening to you, don't become distracted by it. Because by damn it, every little bit of diminishing determination to be independent weakens everyone else's resolve to be independent as well.

Don't become discouraged if what you have to give by being more in alignment with the Father isn't received, because it will be in your following through that those who can't relinquish their determination, their obsession with independence, will be freed. You will not be able to go out there and take them by the shoulder and say, "Be free. Be free." But you will, by becoming free yourself with commitment and resolve, be the absence of support for obsessive determination that weakens obsessive determination in your Brothers because there's no longer confirmation from you of their point of view. And because your obvious Embodiment of Perfection and Harmony and Love will further promote healing for them.

I love you. And I like the Light I'm seeing glimmering. It's a joy. And I look forward to being with you next week. And between now and then, come chat with me once in a while within yourself. Make the connection. Break the allegiance to self-determination.

Okay.

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A Course in Miracles Study Group with Raj, February 1st 2004
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*A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – THE ONLY ANSWER
First Edition – p. 92 / Second Edition – p. 100
Chapter 6 – ATTACK AND FEAR
Sparkly Book – p. 128*

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: It's good to have you here. And welcome to everyone who's joining us on the internet as well.

I want to remind everyone of the fact that there is no such thing as a pure illusion. It's easy to rip the phrase off the end of your tongue, "Oh, that's just an illusion." But, again, there is no such thing as a pure illusion, something that is an actual existing **thing** that is an illusion. An illusion is only a misunderstanding or a misapprehension of Reality believed. It's always nothing more than a distorted experience of something that **is** Real, with a capital "R", and therefore, actual.

If you understand this, then if somebody says to you, "Well, the world is an illusion," or, "Your body is an illusion," you may know that it means that "the world" or "your body" is a misunderstanding of, or a misapprehension of, something Real, a distorted perception of something Real, with a capital "R".

It's good to understand this because then that activates your curiosity, doesn't it? Or at least it should. "Oh, well if it is a misperception of something Real, what is the Real Something that I'm misperceiving? What is the Something that is there minus the bias I'm bringing to my experience of it?" Aha! That opens you up to the experience of enlightenment. Why? Because you've become less defended against What It Is. Because you are willing to call into question the way you're currently experiencing it. So you're withdrawing your commitment to your current perception and becoming undefended against a thing's Real Meaning, and that's what opens the door.

And that's why I am constantly encouraging you all to become curious, like a child, with the assumption that the apparently unknown that you're curious about is benign, not harmful, and at least interesting, and maybe full of delight that goes beyond anything you've imagined. That adds fuel to

your curiosity. It increases the interest you bring to your attention, and that's an invitation to the more that is there, the Kingdom of Heaven.

There's only one thing for you to have an experience of. And I know I'm getting very monotonous about this, but there's only one thing available to you to experience. And that is the one and only thing that's going on—Reality. Except I insist upon capitalizing the "R" of the word "Reality" to remind you that it is a Reality beyond whatever your current definition of reality is, so that you will not just settle for the way things seem to be to you and you might be curious beyond the limits of the definitions you've given to everything.

To know that every leaf, every petal, every tree, every object, is the Presence of Something Ultimate, Something right now expressed by God embodying All That He Is, She Is, and that therefore, each thing you currently see is pregnant with more than you can imagine.

Mind you, all that you're currently seeing is the maximum that you have been able to imagine. That's all there is to everything you can see at the moment, because that's all you're willing to confirm about any given thing is what you have been able to imagine it is. You see? Well there's a Heaven of a lot more to it than what you're seeing.

So just remember there's no such thing as a pure illusion. Illusion is a misunderstanding or a misapprehension of something Real, with a capital "R".

We're reading in the section entitled:

RAJ READING: *The Only Answer*

RAJ: And the very first sentence said:

RAJ READING: *Remember that the Holy Spirit is the ANSWER, NOT the question.*

RAJ: And I've been reminding you that the Holy Spirit is nothing more than your Right Mind. However, there is a question [small laugh]... a question which has kept you in a constant state of distraction from experiencing Reality As It Is. And that question is, "What are you?" That question came into being when you got your bill of divorcement from the Father and said, "I'd rather see everything for myself. I'd rather determine what everything is for myself. I'd rather be the authorizer of the meaning of everything." Unfortunately, that meant that you became definition-less yourself and you remained evidently in need of a definition. And so you made up a definition about yourselves because there was this inevitable question in the void of lack of Identity, "What am I?"

And yet, as we read last week, although the ego has posited that question, the ego has never answered it. And so you could say that as long as you have been in this independent, highly imaginative and very unrealistic state of mind, you have been plagued with the quest for the answer to that question, when the answer has always been to abandon the question and get into your Peace and pay attention to the Experience of Being. The moment you became an orphan by choice, very imaginatively I might add, the moment you became an orphan, all of yourself that you had denied in favor of whatever new and creative definition you could come up with about yourself, could go nowhere. And so, it became quote "the rest of you" unquote held in trust while you dallied with a fascinating adventure of independence. And this quote "rest of you" unquote held at a distance from yourself by your preoccupation with your imagination is your Divinity, the Holy Spirit, that which is nothing more than your Right Mind.

And so the Holy Spirit is the Answer. Your Right Mind, your True Identity is the Answer. But it's not the answer to the question, "What am I in my independent state?" It's the quest for *that* answer that is a straw-dog, a preoccupation with that which can never be satisfied because there is no answer. And your state of independence is, itself, a misperception of your existence which is forever held securely within the grasp of God, because all there is to you is What God Is Being of Himself right there where you are. All of What God Is Being as Himself right where you are.

Okay. I'm backtracking a little bit for context from last week to the beginning of the paragraph.

RAJ READING: *The ego cannot hear the Holy Spirit, but it DOES believe that part of the same mind that made it is AGAINST it.*

RAJ: And we discussed last week, that this mind that made the ego is the Christ-Mind, the one and only Individuality that you are, the one and only Mind there is.

RAJ READING: *The ego cannot hear the Holy Spirit, but it DOES believe that part of the same mind that made it is AGAINST it.*

RAJ: In other words, your Right Mind, your Divinity is against the ego because it actually is the nonexistence of the ego as a real thing, and the ego recognizes it's a falsity [its falsity].

RAJ READING: *It...*

RAJ: The ego.

RAJ READING: *...interprets this as a justification for ATTACKING its maker.*

RAJ: In other words, the mind that made it.

RAJ READING: *It believes that the best defense IS attack, and WANTS YOU TO BELIEVE IT.*

RAJ: Well in a way it's not really hard for the ego to convince you that attack is the best defense, because lacking the Direct Experience of your Real Identity you feel vulnerable, you feel insecure, and it does seem reasonable that the only appropriate response is to reinforce your safety.

Once again, not recognizing that the only thing that will reinforce your safety is abandoning the question, "What am I?", and abandoning this fascination with an independent stance, and becoming still and paying attention to the Experience of Being.

Continuing.

RAJ READING: *Unless you DO believe it you will not side with it, and the ego feels badly in need of allies, though NOT of brothers.*

RAJ: Ooo! Why not Brothers? Well that means involvement. That means caring. That means being willing to operate outside of the bounds of pure selfishness.

Continuing.

RAJ READING: *Perceiving something alien to itself in your mind,...*

RAJ: Meaning what? Your Divinity, the Truth about you, the Actuality of What Your Mind Really Is.

RAJ READING: *Perceiving something alien to itself in your mind, the ego turns to the body, NOT the mind, as its ally because the body is NOT part of you.*

RAJ: Now, this can be very tricky if you're not careful to read exactly what it says.

RAJ READING: *...the ego turns to the body, NOT the mind, as its ally because the body is NOT part of you.*

RAJ: What is turning to the body to get as an ally? The ego. Is the ego perceiving anything truly? So what is this body that it's turning to? The Visibility and Tangibility of your Individuality which is Divine, the Manifestation of God right where you are? Do you think that is what the ego is turning toward for an ally? No. The ego is nothing more than something, which doesn't exist actually, seeing all of the Kingdom of Heaven as it chooses to define the Kingdom of Heaven. The ego is turning to its **perception** of the Visibility and Tangibility of You, with a capital "Y". It's

not turning to the Visibility and Tangibility of You, with a capital "Y", and looking for an ally there. You see what I'm saying? The ego is turning to a ***misperception*** of the Presence of God called You.

And naturally, the ego's ***misperception*** of What You Truly Are is not part of you. This does not mean that there is no body. If you misunderstand this, you can get into a self-defeating and destructive state of mind in which you begin to deny your body, not understanding that what it said was that the ego turns to its ***misperception***, to its ***misperception*** of That Which Identifies You Truly.

And if you begin to discount and deny your body on the basis that it is a ***pure illusion***, that demeaning attitude will begin to be reflected as an increased defensive attitude in your mind in which you are constantly on guard against your body, and therefore constantly sending out messengers of hate, messengers of distrust, to that which is the Visibility and Tangibility of your Divine Individuality. It will put you in a state of self-denial that will, as we said last week, hurt, hurt, hurt, and it will block healing, healing, healing. It's very important to understand this.

Again.

RAJ READING: *Perceiving something alien to itself in your mind,...*

RAJ: Meaning your Divinity.

RAJ READING: *...the ego turns to the body, NOT the mind, as its ally because the body is NOT part of you. This makes the body the ego's friend.*

RAJ: In a way, that's backwards. The ego made the body its friend. The body does not have a capacity to desire to have the ego as a friend. But the ego has a capacity to make friends with anything for its own dastardly, dishonest purposes.

The ego needed to have a home base to operate from in order to lend credence to its existence. It's like moving to a new town. What do you do? You find a place to live so you have an address where you can receive mail. So you become grounded in that town by identifying yourself there with an address. And the ego needed an address, and it chose your body to be its address, except that what it was really choosing was its ***misperception*** of your Real Body as its address. And then, because your body embodies your capacity to feel, the ego used your feelings to give further substance to its illusory existence. And it uses your body for sensations of fear and anxiety, as well as peace, although it's always a false peace when that is what the ego employs it for.

And because all of this seems to be going on right where something Real is, meaning the Visibility and Tangibility of your Individuality, it's very easy for you to say, "**I** am feeling frightened. **I** am feeling tense." You see? When all that's happening is that this definition of yourself that you have come to believe is feeling the uncomfortableness of its unreality, is feeling that its unreality is vulnerable to exposure. It's like it's afraid that the curtain will be pulled back and the manipulator will be able to be seen. But worse than that, it will become clear that there isn't even any manipulator there behind the curtain. And so, it uses What Is Real About You for the purposes of keeping **you** from Knowing What Is Real About You.

Is there anything fuzzy about that? Is anyone not understanding what I'm saying?

Okay. Continuing.

RAJ READING: *It is an alliance...*

RAJ: Between the body and the ego.

RAJ READING: *It is an alliance frankly based on separation. If you SIDE with this alliance you WILL be afraid, because you are siding with an alliance of fear.*

The ego and the body...

RAJ: Meaning the ego and its **misperception** of What Is Real About You.

RAJ READING: *...conspire AGAINST your minds, and because the ego realizes that its "enemy" CAN end them both merely by knowing they are NOT part of him,...*

RAJ: Meaning the ego and the ego's **misperception** of your body which it is using.

RAJ READING: *... they join in the attack together.*

RAJ: This does not, again, mean that this body that the ego is perceiving has a capacity to act on its own. It's that the claim to authority which the ego puts forth, tries to confuse and fool you about, is used by the ego to cause your body to convey to you the ego's messages. In that way they work together, but understand that there is no body existing, Divinely or illusorily, that has a capacity to govern or influence.

It is your Body's Function to identify You perfectly. It is your servant. It is the servant of That Which Is Divine In You, ultimately meaning God. It has no capacity to act on its own. It only has the capacity to perfectly reflect that

which it is identifying. And the only thing that it is identifying at any time is the Presence of God Individualized and Identified as You.

It's very important for this understanding of Body to register with you, and to be embraced by you, and to be honored by you, because only in that way will you bring forth the willingness to let go of any lesser definitions of it that you have been embracing for fear that if you didn't embrace it, you would die. In other words, if you did... if you don't embrace the thought that it is a body brought into existence by a sperm and an egg, made out of matter, which has a given lifespan and will naturally and inevitably begin to decay and ultimately die, if you are not willing to abandon that context, that definition, and all the beliefs associated with it, you will not be able to come into a transformed perspective and experience of body in which healing is inevitable, regeneration and redemption, the coming back into the spiritual, the coming back into the Experience of the Spiritual Original of What Your Body Is.

But if you're going to wake up, if you're going to be released from the trap the ego has created, you're going to have to step out of the box. You're going to have to be willing to reach outside your definitions. You're going to have to let new Meanings, with a capital "M", in.

Again.

RAJ READING: *The ego and the body conspire AGAINST your minds, and because the ego realizes that its "enemy"...*

RAJ: Meaning the Divine One That You Are.

RAJ READING: *...CAN end them both merely by knowing they are NOT part of him, they join in the attack together. This is perhaps the strangest...*

RAJ: What?

RAJ READING: *...perception...*

RAJ: Not Truth. You see?

RAJ READING: *...the strangest perception of all, if you consider what it really involves. The ego, which is NOT real, attempts to persuade the mind, which IS real, that the mind is its own learning device, and that the learning device is more real than IT is.*

RAJ: More real than it, the Mind, is.

RAJ READING: *No-one in his right mind could POSSIBLY believe this, and no-one in his right mind DOES believe it.*

RAJ: Now is anyone confused about what was just said? I think so.

You are Mind. You are the Conscious Experience of Being. The center and circumference of you is Mind, Consciousness, in which all experience is being experienced.

I pick up the piece of paper. [rustling paper noise] I hear it. I feel it. Where? Out here in front of me? No. In my Consciousness. Where are you experiencing everything that's going on in this room? Are you experiencing it *in* this room? Or is all of what you are experiencing in this room going on *in you* as a Conscious Experience, purely mental? Well I'll tell you, the answer is the latter. Everything is going on in your mind, even your experience of so-called physicality. It is a **Conscious** Experience. The Function of **Mind** is to be Conscious. To be Conscious of what? Itself.

Now, Mind is God. The Movement of God's Mind, because God is Life and therefore Action, the Movement of Mind is Experienced as Conscious Experience, Mental Experience. Mental Experience of what? Of the Nature and Character and Infinity and Omnipotence of the Mind that is Moving. In other words, of God. This Movement of Mind that is God is what you call Creation. And Creation is as Infinite as the Mind that is Moving.

So, Mind Moves. "In the beginning was the Word." And the Movement is Experienced. "And the Word was with God." And the Movement of Mind that is Experienced is recognized by That Which Is Being The Movement, in other words, Self-Recognition, God recognizing Himself in the Movement. "And the Word was God."

"In the beginning was the Word, and the Word was with God." And light bulb going on, "The Word was God." Self-Recognition. The Function of Mind is to be aware. And to be aware of what? The only thing there is to be aware of—**God**.

The Function of Mind is to glorify God by recognizing God in everything that's being experienced because God is the Only Thing That Is Happening. Now that's your Function. That's the Function of Mind.

Ah! But the ego has come up with this incredibly tiny and selfish idea of mind. It says that, "Your mind is right up here in your head. It's a brain. It's in synapses and electrical currents. And it's all a matter of reaction and response to physical stimuli from this physical world." Of course, it's talking about the Kingdom of Heaven. And it says, "It is the function of this mind to learn, *to learn*, to gather information." You see? In other words, it takes this Infinite Presence of Mind Whose Function, Only Function, is to fully acknowledge God in the Infinite Experience of Being Consciousness, it takes that and says, "Mind is a *learning tool*." You see? Diminishing it and

twisting it into something that will occupy this Mind forever in a manner that will absolutely deprive it of remembering and accessing its Infinite and Real Function.

So let me read this again.

RAJ READING: *The ego, which is NOT real, attempts to persuade the mind, which IS real, that the mind is its own learning device, and that the learning device is more real than...*

RAJ: The Mind itself is. Although it says here:

RAJ READING: *...that the learning device is more real than IT is.*

RAJ: You see how it shifts the emphasis?

You know, it's very much like sewing, for those of you who have used sewing machines. When you're new, you think you are supposed to watch the needle and where it's penetrating the fabric just so that you may make straight lines. But once you get a little experience, you find that where your attention needs to be given is the 5/8th inch seam-line marked on the footplate, which is 5/8th of an inch away from the needle. And if you keep the edge of the fabric on that what? GUIDeline. You'll have a straight seam.

Inexperience causes you to look in the wrong place, give your attention to the wrong thing. Experience teaches you where to really look. The ego distracts you and tells you to put your attention where everything will keep you in a state of need of constant defense, whereas there's a Place of Excellence in You, that which is nothing more than your Right Mind, the Altar, the Holy Spirit. **That** is where you need to be giving your attention. And **that** is where you need to be looking at your garment from, you might say. That is **where** you are to be looking at the world and universe from.

The Guide that you have within you, that is only a Guide because you've disowned it temporarily, and it's really your capital "S" Self. And you have to choose to give your attention to your Guide so that you may have a Guideline that will bring you Home because you're looking in the right Place where the opportunity to see things Truly resides.

So, again.

RAJ READING: *The ego, which is NOT real, attempts to persuade the mind, which IS real, that the mind is its own learning device, and that the learning device is more real than IT ...*

RAJ: The Mind.

RAJ READING: *...is. No-one in his right mind could POSSIBLY believe this, and no-one in his right mind DOES believe it.*

Hear, then, the ONE answer of the Holy Spirit to ALL the questions which the ego raises. You are a Child of God, a priceless part of His Kingdom, which He...

RAJ: God.

RAJ READING: *...created as part of Him.*

RAJ: Remember God in the Act of Extension, or Creation, does not extend outside Himself, so everything that God is creating remains within God as God, and in that sense is incapable of losing Its Identity.

RAJ READING: *You are a Child of God, a priceless part of His Kingdom, which He created as part of Him.*

RAJ: Now, I'm going to put it this way. You are a Child of God right now, right here, not a Child of God in Reality, not a Child of God in the sweet bye and bye after you die.

RAJ READING: *You are a Child of God,...*

RAJ: Right now.

RAJ READING: *...a priceless part of His Kingdom...*

RAJ: And I'm going to add: Right here.

RAJ READING: *...which He created as part of Him. Nothing else exists and ONLY this is real.*

RAJ: Now what I've just read is a redefinition of your Conscious Experience of Being right here and right now. It is not a comment about the future or a different dimension. Let's be very clear on this point.

Continuing.

RAJ READING: *You have chosen a sleep in which you have had bad dreams, but the sleep is not real, and God calls you to awake. There will be nothing left of your dream when you hear Him because you WILL be awake. Your dreams have contained many of the ego's symbols, and they have confused you. Yet that was only because you were asleep AND DID NOT KNOW. When you awake...*

RAJ: And I'm going to add: Which needs to happen in the here and now, not in the sweet bye and bye.

RAJ READING: *When you awake you will see the truth around you and in you, and you will no longer believe in dreams because they will have no reality for you.*

Yet the Kingdom and all that you have created there will have great reality for you because they are beautiful and true.

RAJ: And I'm going to reiterate and I have not talked about this much. I'm not going to say a lot about it now, but all this time that you have been preoccupied with misinterpretations of Reality, of the Kingdom of Heaven, and of your Self, you haven't stopped being the Christ. And you have managed to extend Love, and every Extension of Love has constituted a Creation. And therefore, in the Kingdom of Heaven, your Creations that you have been bringing into existence by virtue of Love that has managed to be expressed, remain for you to experience once again because they are Eternal.

You are, every single one of you, from time to time, creating Eternal Expressions. And I'll tell you something. When those Eternal Expressions have come into Being, almost always there has been a healing in the here and now for you, or for a loved one, or for a stranger that you had a momentary contact with and were undefended enough to truly care. And in that moment of undefendedness, Love was extended, and that one was healed. That one's life was transformed, whether you ever heard about it or not. You see?

What I want to convey to you is that no matter how mortal you think you are, and no matter how much you think your mind is a learning **tool** for getting better, or for creating better defense, you are forever still being the Only Thing God Is Being right where you are, the Christ That You Are. And in the Kingdom of Heaven your Extensions of Love abide Eternally and await your remembrance of them.

Continuing.

RAJ READING: *In the Kingdom,...*

RAJ: Right here and right now.

RAJ READING: *...where you are and what you are is perfectly certain.*

RAJ: In other words, there's no confusion about it for you.

RAJ READING: *There is no doubt there because the first question was never asked.*

RAJ: What is that question? "What am I?"

Again.

RAJ READING: *There is no doubt there because the first question was never asked.*

RAJ: Even the asking of the question was part of the dream, asked by [laugh] a fantastic or fantasy presence that didn't even exist.

Continuing.

[Editor's Note: Raj did not read: *Having finally been wholly answered, IT HAS NEVER BEEN.*]

RAJ READING: *Being...*

RAJ: Comma.

RAJ READING: *...alone lives in the Kingdom, where everything lives in God without question. The time that was spent on questioning in the dream has given way to creation and to its eternity.*

YOU...

RAJ: And I'm going to add again: Right here, right now.

RAJ READING: *...are as certain as God because you are as true as He is, but what was once quite certain in your minds has become only the ABILITY for certainty.*

RAJ: In other words, when you chose to go it alone, then everything that you are became nothing more than a potential for you to become because you lost the Experience of your Identity.

Continuing.

RAJ READING: *The introduction of abilities into being was the beginning of UNcertainty because abilities are potentials, NOT accomplishments. Your abilities are totally useless in the presence of God's accomplishments, and also of yours. Accomplishments are results which HAVE BEEN achieved.*

RAJ: In other words, accomplishments have nothing to do with a Birthright which is already yours before you thought to lift a finger.

RAJ READING: *When they are perfect, abilities are meaningless. It is curious that the perfect must now be perfected.*

RAJ: Meaning that you who are the Mind whose Function is to recognize God everywhere, has been turned into a series of mental processes by which you can ultimately arrive at a point of perfection.

RAJ READING: *It is curious that the perfect must now be perfected.*

RAJ: In fact, it's more than curious.

RAJ READING: *In fact, it is impossible. You must remember, however, that when you put yourselves in an impossible situation, you believed that the impossible WAS possible.*

RAJ: You believed that you actually could do things yourself. Impossible. And right now, the apparent difficulty of existence lies in the fact that you're still attempting to do what's impossible. But you are beginning to hear the answer.

Continuing.

RAJ READING: *Abilities must be DEVELOPED, or you cannot use them. This is not true of anything that God created, but it is the kindest solution possible to what YOU have made. In an impossible situation you can develop your abilities to the point where they can GET YOU OUT OF IT. You have a Guide to how to develop them, but you have no COMMANDER except yourself.*

RAJ: This is important.

RAJ READING: *You have a Guide to how to develop them,...*

RAJ: It's the Holy Spirit. It's Me. It's every one of the awakened Brotherhood who are working with each one of you—your Guide, your Guides.

RAJ READING: *You have a Guide to how to develop them, but you have no COMMANDER except yourself.*

RAJ: This is the down-to-earth, nitty-gritty, practical aspect of what we're talking about. It's the part all of you are reluctant to accept because you would rather have someone else or something else wave a magic wand and heal you or wake you up. And there ain't no such creature.

Again.

RAJ READING: *You have a Guide to how to develop them,...*

RAJ: Abilities.

RAJ READING: *...but you have no COMMANDER except yourself. This leaves YOU in charge of the Kingdom, with both a Guide to FIND it and a means to KEEP it. You have a model to follow who will STRENGTHEN your command, and never detract from it in any way. You therefore*

retain the central place in your perceived enslavement, a fact which ITSELF demonstrates that you are NOT enslaved.

RAJ: In this realization lies your salvation.

"Oh, but does this mean you're guilty?" Ah. Another question not to try to answer. No. It means what it says.

RAJ READING: ***You therefore retain the central place in your perceived enslavement,...***

RAJ: Pay attention to that. That's empowering. That's not a negative. That's a statement of releasing Truth.

RAJ READING: ***You therefore retain the central place...***

RAJ: As ***commander***.

RAJ READING: ***...in your perceived enslavement, a fact which ITSELF demonstrates that you are NOT enslaved.***

You are in an impossible situation only because you thought it was possible to be in one. You WOULD be...

RAJ: Now listen to this, 'cause this is the part none of you wants to hear.

RAJ READING: ***You WOULD be in an impossible situation if God showed you your perfection and PROVED to you that you were wrong.***

RAJ: But that's what all of you want to do. That's what all of you want. You want God to show you the answer. You want a commander other than yourself. You want an authority other than yourself. You want an authority other than your very own conviction that you must bring every ounce of your energy and commitment to. And until you bring every ounce of energy and commitment to it yourself for your reason, you won't be behaving in your True Identity.

Now, if God comes along and ***be's*** the Commander and commands you to recognize the Truth About Yourself, it won't be necessary for you to bring every ounce of your energy and commitment to claiming your Divine Birthright. And until you ***reclaim*** your Divine Birthright, you will not have undone the bill of divorcement that you so creatively brought into play.

Is this clear? Do you understand why God can't relieve you? The saying is, "A mind that's changed against its will, is of the same opinion still." If God changes your mind for you, you'll still be of the same opinion.

How many of you have done what someone else said to do because ***they said*** to do it? Or how many of you have told someone else what to do and

they did it, and then subsequently, when having done it brought them in, let's say, in face to face with principled responsibilities that accompany such behavior, they felt that much too much was being demanded of them, and life was becoming hell for them, and they turned around and blamed you? "Well you told me to do it! Now look what's happened!"

Again.

RAJ READING: *You WOULD be in an impossible situation if God showed you your perfection and PROVED to you that you were wrong. This would demonstrate that the perfect...*

RAJ: Meaning you.

RAJ READING: *...were inadequate to bring THEMSELVES to the awareness of their perfection, and thus side with the belief that those who have everything need help and are therefore helpless. This the kind of "reasoning" which the ego engages in, but God, Who KNOWS that His creations are perfect, does NOT insult them. This would be as impossible as the ego's notion that IT has insulted HIM.*

RAJ: Meaning God.

RAJ READING: *That is why the Holy Spirit NEVER commands. To command is to assume INequality, which the Holy Spirit demonstrates does not exist. Fidelity to premises is a law of mind,...*

RAJ: When the Divine Mind (God) Moves, the Movement is always True and Forever True to the premises that set the Movement into Motion. In other words, God's Will, God's Nature, God's Character, is Always Perfectly Embodied in Everything He Does.

RAJ READING: *Fidelity to premises is a law of mind, and everything God created is faithful to His laws. Fidelity to other laws is also possible, however, not because the laws are true, but because YOU MADE THEM. What would be gained if God proved to you that you have thought insanely? Can God lose His own certainty? We have frequently stated that what you teach you ARE. Would you have God teach you that you have sinned? If He confronted...*

RAJ: What?

RAJ READING: *...the self you made with the truth He created for you, what could you be but afraid? You would doubt your sanity, which is the one thing in which you can FIND the sanity He gave you.*

RAJ: My God. If God showed up in your living room and pointed His finger at you and said, "You have sinned!" This is Almighty God making a

pronouncement on you that must be the truth, and therefore must be an eternal truth. That must be a truth that you would be wise to do nothing other than accept. After all, it would be unwise to challenge the Word of God. Now, if you were consistent with the premise, you would be in a state of eternal damnation because **God** had said, "You **have** sinned!" No!

When Paul sits down here, he gets out of the way. His ego sense of himself gets out of the way so **what** can happen? So that that which expresses the Truth can come through him, which is me. And what am I doing? I'm being here out of the way as an ego letting the Truth come through that is God's Will.

Have I ever condemned any of you? Have I ever said you were real sinners? Have I ever condemned you? Or have I monotonously and persistently expressed to you the Truth about you, that right now you are the Sons and Daughters of God, that right now you are the Christ which you're not letting register with you because you're so preoccupied with defense? But have I condemned you for that? No. I've said, "Hey! You have an alternative to looking at things through your defense. And this alternative is to go within to the Altar and listen for the Truth from what? The Holy Spirit."

"Oh. What? Some other entity called the Holy Spirit? Part of the Holy Trinity. Something real but not you." No. I said to listen to the Holy Spirit which is nothing more than what? Your Right Mind! So that if you listen to your Right Mind, there's only one inevitable thing that can happen. You will come back into focus as your **Self**, What You Divinely Are. Does that convict you and make you guilty of anything? No. What it does is that it convicts you about something that's Real About You, which calls for no penalty, but the reversal of all penalties.

So what I'm teaching you, what I am illuminating to you is that the Truth Is True About You right here and right now in spite of everything you're thinking. And if you will pay attention to it, it will do nothing but confirm more and more clearly to you the healing, transforming Truth About You that will integrate You, Divinely speaking, once again.

I have never said I can do any of this for you. I've said you must take the steps. You must reclaim your Divinity. I leave you in the position of Commander so that when clarity occurs, **you will know** that it is because **you** have reversed your decision to be independent which had caused you to become confused. And that **awareness** keeps your Integrity intact. Whereas, if the Holy Spirit or God corrected you and authored a command that you couldn't deny, you would not have that Conscious Experience of the reintegration of **your** Integrity. And that therefore, the new Self Experience that you're having is not only absolutely **Real**, it's absolutely

consistent with **your** intent... **your** intent to no longer be confused and suffer. And so the whole process is capital "S" Self-Affirming, and capital "S" Self-congealing, and capital "S" Self-Substantiating.

Continuing.

RAJ READING: *God does not teach.*

RAJ: How many times have you said, or have you heard someone say, "Well God gave me that experience to teach me a lesson." Well, here it is.

RAJ READING: *God does not teach. To teach is to imply a lack which God KNOWS is not there. God is not conflicted. Teaching aims at change, but God created only the changeless. The separation was...*

RAJ: Listen to this.

RAJ READING: *The separation was not a loss of perfection, but a failure in communication.*

RAJ: You hung up on God! [single spontaneous audience laugh] You didn't lose your Perfection in the process, you just lost the connection. And you didn't know how to use the Perfection. You didn't know how to own the Perfection. So now, your Perfection became a potential to achieve. And you know what? You used your innate Perfection unconsciously to engage in the quest for gaining Perfection.

Continuing.

RAJ READING: *A harsh and strident form of communication arose as the ego's voice. It could not shatter the peace of God, but it COULD shatter YOURS.*

RAJ: And I will say this. It could shatter yours because now that you had hung up on God, you didn't have the Constant, Conscious Experience of your Omnipotence, your Inviolability.

Continuing.

RAJ READING: *God did not blot it out,...*

RAJ: Your Peace.

RAJ READING: *...because to eradicate it would be to attack it. Being questioned, He did not question. He merely gave the Answer. His Answer is your Teacher.*

RAJ: Remember the very first sentence of this section.

RAJ READING: *Remember that the Holy Spirit is the ANSWER, NOT the question.*

RAJ: The moment you chose to abandon God, to abandon your Divinity and dally with the ego, at that very moment your Divinity became held in trust where? The only place it could be, right in the middle of You. The answer was provided the moment you chose to become unconscious of the Truth. And it's been held inviolably in trust the whole time.

Now are you the Sons and Daughters of God. And it doth not yet appear what you shall be. It doesn't matter what you shall be. **Now** are you the Sons and Daughters of God. You see?

I know that sometimes you feel as though the things we're discussing don't have any practical application. Or there are things on your mind of a practical nature that you would really like to have the answers to in preference to what I'm sharing with you at the moment. Don't fret about it.

There is a willingness in you to see beyond your present perceptions. And that willingness coupled with your bringing your attention here and my being with you expressing the Father's Will is causing movement and transformation, not because you have been commanded to move and progress, but because the Expression of Love coupled with your willingness to abandon your boxes constitutes you yielding. Yielding your hold to your concepts, and yielding to the influx of that which is changing your lives and causing you to respond in your day naturally in new ways.

Trust me. Do you know I love you? I love you.

And I look forward to being with you next week.

AUDIENCE: Thank you.

RAJ: You are welcome.

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A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – THE LESSONS OF THE HOLY SPIRIT
And Section – TO HAVE, GIVE ALL TO ALL
First Edition – p. 95 / Second Edition – p. 103
Chapter 6 – ATTACK AND FEAR
Sparkly Book – p. 131

RAJ: Good afternoon.

AUDIENCE: Good afternoon. And welcome to everyone who is joining us on the internet as well.

RAJ: I want to backtrack a little bit. You've heard me say that, "You are not God, but God is all there is of you truly." And as we have been moving through the ***Course***, it's become obvious that the first legitimate step one takes in the process of his awakening occurs when you arrive at an impasse and you don't know what the heck to do, and yet there is a demand for something to be done. And all of the resources you thought you had are not answering the need. And you finally reach out beyond your memory, your past experiences, your best theories, and you say "Help."

Now, in the terminology of the ***Course***, this is a matter of turning toward the Altar which is right in the middle of you. It's the way you let something else in. And I've identified the Altar as the Holy Spirit which we've learned is nothing more than your Right Mind. The Holy Spirit is your capacity to see things God's Way. That's the simplest way it can be put.

But remember that the action involved in turning to the Holy Spirit, turning to the Altar, is one of abandoning your best judgments, your best theories, your strongest beliefs, all the definitions you've given to everything. It is experienced as the abandonment of the "I" that you have thought you were, the self-sufficient "I" that you thought you were, or the self-sufficient "I" that you thought you ought to be able to be. It's a matter of abandoning that and yielding to what you find yourself knowing when you've turned to the Holy Spirit, opened the door and invited It in. When you do this, you are abandoning the question, "What am I?" The concern you feel about needing to know what you are is left behind.

And if you persist in giving your attention to the Holy Spirit, that which is nothing more than your Right Mind, you will ultimately never return to that place of independence that you thought was your normal state. You will not turn to the Holy Spirit, learn of It, and then abandon It and come back and

apply in your independent life, and as an independent entity, what you have learned. If you are persistent in yielding into the Holy Spirit, you might say that the Holy Spirit, your Right Mind, will subsume and consume you, and the experience of it will be the Experience of your Identity.

It's very important to understand that you don't lean into the Truth, you don't lean into God's Perspective, so that you might leave God's Presence and practice God's Perspective independently. This has nothing to do with learning how to be independent more effectively. It has to do with abandoning the imagined state of independence entirely.

I said, "You are not God, but God is all there is of you." I could equally say, "You are not the Holy Spirit, but the Holy Spirit is all there is of you." I use these words so that you might be very clear about the fact that waking up involves an actual shift of emphasis, an actual shift of focus that causes you to begin to be in what is to you an entirely new way of being.

The tendency, the slippery, confusing, unloving goal of the ego causes you to say, "Well, if God is all there is to me, I must be God." But this "I" is still the same "I" that you've been defining yourself as up until this moment. And if you leave it at that, "Well, God is all there is of me, so therefore I am God," you will simply attempt to be independent more powerfully, with more arrogance, and you'll still be in the middle of your dream. You'll define things more vehemently. You will determine how things are supposed to be with more force, and you will inflict your definitions on everyone else with a greater sense of authority. And you will have missed the point, and you will have missed the opportunity to make a shift. And God's Perspective will still be unavailable to you.

You know what? The key words for you to use as the premise for every single moment of Conscious Experience you're having are, "**Thy** Will be done." If this doesn't remain in the foreground of your awareness, you will easily slip back into the well-established habit of, "**my** will be done." And this "me," whose will is to be done, will be the same old you that you have been dallying with, we'll say, forever, although that's not absolutely true.

You want to get out of the rut! You want to skip the track! The point is to no longer have this repetitive experience, a struggle, a constantly reaching for fulfillment and never reaching it.

Every moment is your opportunity to say, "Father, what would You have me see instead of this? What would You have me see instead of what I'm seeing? What do You see here that it is my Birthright to be seeing and experiencing without any distortions, without any biases being applied to it? What is Your Perspective?"

Because God is all there is of you, it is your Birthright to be experiencing His Perspective. And so you must request It. You must ask for It to be given to you. And you must abandon your insistence upon seeing it your way. So I'm going to put it this way. For the next couple of hours, or for the next couple of weeks, or for the next couple of years, or I'm going to say, for the next couple of centuries or lifetimes, you cannot afford... you cannot afford to think that you have any other option in front of you than yielding to the Father, constantly saying, "Not my will be done, but Thine be done. What is Your Will?" You're not going to have to just do this for a couple of weeks and then you'll get it, and then you'll be able to take hold of things from a proper perspective. We're talking about making a shift back into your Right Mind and staying there forever because that's your Sanity.

Again, your Sanity isn't something that once you've gotten it back, you can employ to be better in an independent mode, which is insanity.

The experience of joining with the Father by saying, "Thy Will, ***not mine***, be done. I yield to Your Will. I yield to Your Perspective. And I yield to it unequivocally forever.", that will move you into a brand new Conscious Experience of Being, a brand new Conscious Experience of Everything you've already been conscious of, plus infinitely more. And that experience will be the definition of you. You will Know What You Are. You will Know WHAT You Are. You will not Know What YOU are. Do you see what the difference in the emphasis is?

You will Know that You Are the Conscious Experience Of Creation, of All of Creation. You are the Conscious Experience of It, the recognizer of It, which is the recognizer of the Presence of God in every Infinite Aspect of His Being, meaning that All of Creation will be disclosed to you and embraced by you, including the Aspects of Creation that you're experiencing right here and right now.

So this is not an escape from what you're experiencing. It's an escape from the lens through which you are looking at what you're experiencing. The lens of isolated independence, isolated authoritative independence.

So to put it simply, at this point in your so-called journey of awakening, you must simply accept the fact that your task is to constantly yield to the Father's Perspective, is to constantly reach into that Place of Excellence in You, and yield to It, which you will not experience as an experience of what you are. You will experience it as though you're yielding into something you don't recognize as you. What you're doing is, you're yielding into the Harmony of God's Presence. God has to be more important to you than the question, "What am ***I***?" So for all practical purposes, what I'm saying is,

count on it that you will never have any other option available to you than yielding into that which you don't recognize as you yet.

And do not assume that doing this will help you find out who you are and what you are as an independent entity who, because of the investigation of Truth, will be able to be independent more efficiently and more successfully. You will **not** be returning to the "I" that you think you are right now.

Whether you like what I've said or not, do you understand what I've said? Is anybody confused about it still? Okay.

What better thing do you have to do than explore the potential that I've described of leaning into God? Remember that you've been trying the alternative. You've imagined that you had an option, and you've been exercising that option, and the result has not been bliss. The result has not been uninterrupted harmony. The result has not been the permanent absence of suffering, of sickness, of death. So if what you have been doing has involved all of those things that I've just mentioned, why would you give preference to continuing what will continue that experience?

You do not have something better to do than to explore yielding into that Place of Excellence in You that I've told you that you have, and which I guarantee you that if you will lean into, you will find will illuminate you and illumine your mind, and provide you with clarity that allows you to behave in a new way, because the basis for your actions will not be coming from your memory, your conditioned thinking, your habits, your ruts. You deserve more than you're experiencing, because your Birthright is far greater than what you are experiencing. Because What You Are is far greater than the definition you've given yourselves. And anyone who will begin to explore this will find within themselves confirmation of the Truth of what I'm saying.

Okay. Let's go to the book.

This next section is entitled:

RAJ READING: "To Have, Give All to All"

Like any good teacher, the Holy Spirit does know more than you do NOW, but He teaches only to make you EQUAL with Him.

RAJ: In a way that's what I've been describing so far today. It will be wise for you just to assume that the Holy Spirit will always know more than you, and therefore there will be no reason for you ever to stop learning from the Holy Spirit. There will be no reason for you to withdraw your attention

from what the Holy Spirit has to share with you, or with what your Right Mind has to disclose to you about Who You Are.

As you persistently let the Holy Spirit define you by giving you the Experience of Truth, you will find the Holy Spirit occupying more and more of your Conscious Awareness until this puny little false sense of yourself that invited the Holy Spirit in becomes so much less predominant in the face of the increasing Presence of the Holy Spirit's Perspective in You, that you begin to forget the question, "What am I as an independent entity?" It will diminish until you begin to forget to think that what you're learning is something to bring back into the independent state you started out from so that you can be independent more effectively.

And when the last little bit of willfulness, the last little right to independence that you've been holding on to goes up in a wisp of smoke, all there will be to you is the Holy Spirit Whose Function is to serve God by glorifying God, by acknowledging God in every Aspect of the Experience of Being Conscious.

Again.

RAJ READING: *Like any good teacher, the Holy Spirit does know more than you do NOW, but He teaches only to make you EQUAL with Him. This is because you had already taught wrongly, having believed what was not true. YOU DID NOT BELIEVE IN YOUR OWN PERFECTION.*

RAJ: Now here's an interesting question.

RAJ READING: *Could God teach you that you had made a split mind, when He knows your mind only as whole? What God DOES know is that His communication channels are not open to Him, so that He cannot impart His joy, and know that His Children are wholly joyous. This is an ongoing process, not in time, but in eternity.*

Again.

RAJ READING: *What God DOES know is that His communication channels are not open to Him,...*

RAJ: It's sort of like God recognizing that you haven't called Him for a while, so there's no opportunity to chat, there's no opportunity to be in communion. Why? Because you're so preoccupied with this challenging and wonderful experience of being independent, and doing things your way, and defining things the way you want to define them, and enjoying the challenge of overcoming the difficulties you have in this state of mind, not realizing that you're having the difficulties because [laugh]... because you are functioning at odds with your Being.

God's Function is to impart His Joy. It's actually to extend All Of What He Is and know that His Children are wholly joyous, are experiencing What He Is Extending fully. This is an ongoing process. It never ceases, not in time, but in Eternity.

RAJ READING: *God's extending outward, though not His completeness, is blocked when the Sonship does not communicate with Him as one.*

RAJ: In other words, His Completeness can't be blocked, but the Extension outward, the Experience of His Extension outward is blocked when you, the Sonship, does not communicate with Him as One.

RAJ READING: *So He thought,...*

RAJ: God thought.

RAJ READING: *... "My Children sleep, and must be awakened."*

How can you wake children better and more kindly than by a gentle Voice that will not frighten them, but will merely remind them that the night is over and the Light has come? You do not inform them that the nightmares which frightened them so badly were not real because children BELIEVE in magic. You merely reassure them that they are safe NOW. Then you train them to RECOGNIZE THE DIFFERENCE between sleeping and waking, so that they will understand they need not be afraid of dreams. Then, when bad dreams come, they will call on the light THEMSELVES to dispel them.

RAJ: That's the Function of the Holy Spirit. That's the Function of your Right Mind. It is the Presence of Love. And so, as Love, it addresses you in your dream lovingly. Not in a way that causes more fear. Not in a way that causes you to feel more guilty. But in a gentle, inviting way, which by its very nature communicates the experience of safety, the experience of kindness that doesn't have to be defended against. This is the Nature of your Being.

Continuing.

RAJ READING: *A wise teacher teaches through approach, NOT avoidance. He does NOT emphasize what you must avoid to escape from harm so much as what you need to learn to have joy.*

RAJ: He does not emphasize what you must avoid to escape from harm, so much as what you *need to learn* to have joy. You see a different emphasis?

RAJ READING: *This is true even of the world's teachers. Consider the confusion a child would experience if he were told, "Do not do THIS because it might hurt you and make you unsafe, but if you do THAT you*

will escape from harm and be safe, and then you will not be afraid.” All of this could be included in only three words: “Do ONLY that!”

RAJ: You see? If you're giving directions, you don't say, "Now, don't go to the left, because if you go to the left, this will happen and that will happen and the other thing will happen, and you will be really sorry!" All you have to say is, "Go to the right." You see?

RAJ READING: ***...“Do ONLY that!” This simple statement is perfectly clear, easily understood, and very easily remembered.***

The Holy Spirit NEVER itemizes errors because He does not frighten children, and those who lack wisdom...

RAJ: And I will say: or Experience of What Is True.

RAJ READING: ***...ARE children. Yet He ALWAYS answers their call, and His dependability makes THEM more certain.***

RAJ: Now what does this mean in practical terms? It means that when you turn to the Altar within you, and when you invite the Consciousness of Truth to be revealed to you by the Holy Spirit, the very manner in which that provision is made, the very tone of it not only illuminates Truth, but conveys to you the wisdom of your making the request, and the fact that in making the request and receiving the answer, it doesn't punish you. It doesn't uncover guilt in you. It is done in a way that is perfectly comfortable, kind. And this increases your confidence in reaching out to the Holy Spirit. Everything about the experience is confirming of the wisdom of what you've done and the safety you can count on in the process of the provision being made.

Continuing.

RAJ READING: ***Children DO confuse fantasy and reality, and they ARE frightened because they do not know the difference. The Holy Spirit makes NO distinction among dreams. He merely shines them away. His Light is ALWAYS the call to awake, whatever you have been dreaming. Nothing lasting lies in dreams, and the Holy Spirit, shining with the Light from God Himself, speaks only for what lasts forever.***

RAJ: What does the Holy Spirit...? Your Right Mind, shining with the Light from God Himself, speaks only for what lasts forever. You see?

Why would you not choose to yield into that forever, and never once think about gathering the Truth so that you might stop leaning into that, and come back and be a better, more effective, more successful, independent authoritative entity?

Continuing.

[Editor's Note: Heading in first and second edition: *To Have, Give All to All (T-#96/104)*]

RAJ READING: *When your body and your ego and your dreams are gone, you will know that YOU will last forever.*

RAJ: When your identification with body, and your identification with your ego, and your identification with your dreams are gone, you will know that You will last forever.

RAJ READING: *Many think this is accomplished through death, but NOTHING is accomplished through death because death IS nothing.*

RAJ: It's part of the fantasy, part of the strange imaginings.

Continuing.

RAJ READING: *EVERYTHING is accomplished through life, and life is of the mind and IN the Mind.*

RAJ: Remember what we were talking about last week. That this piece of paper [rustling it] that I can hear, and that I can feel, and that I can see, is not out somewhere in front of me in space, but space and paper and sound and feel and appearance are all mental experiences. They are all going on in Conscious Awareness as Ideas being Experienced.

Again.

RAJ READING: *EVERYTHING is accomplished through life, and life is of the mind and IN the Mind.*

RAJ: Capital "M" Mind.

RAJ READING: *The body neither lives nor dies because it cannot contain you who ARE life.*

RAJ: And I will add that: Because You Are Life, then your body cannot live or die; it can only identify your Presence, just as All of Creation identifies the Presence of God.

Remember, "You are not God, but God is all there is of You." The tree is not God, but God is all there is of the tree.

When you abandon your obsession with awareness of body, you will be able to... you will be available to the experience of yourself as Mind in which body... the experience of body is occurring. And then you will not be able to do anything to the body, and the body will not be able to do anything to you. You will simply be observing everything without an obsessive

identification with any one thing you're experiencing. When you're obsessed with effect, your mind is not available to experience the Cause. But when your Mind is available to experience the Cause, Effect is seen in its proper perspective.

Continuing.

RAJ READING: *If we...*

RAJ: You and I.

RAJ READING: *...share the same mind, you can overcome death BECAUSE I DID. Death is an attempt to resolve conflict by not willing at all. Like any other impossible solution which the ego attempts, IT WILL NOT WORK.*

God did not make the body because it is destructible, and therefore not of the Kingdom.

RAJ: I must make this clear. God did not make the body as you are presently perceiving it, because the way you are presently perceiving it is as something destructible, and therefore not of the Kingdom. The body, in other words, the body we're talking about here is the symbol of what you think you are. You see, throughout the **Course**, the distinction is consistently made clear. The body that is being talked about that God did not make is not the Visibility and Tangibility of an Idea of God; it is the symbol of what you think you are. And you think you're independent. And you think you are an authorizer. And you think you are alone. And you think you are vulnerable. And you think that you have to... that engaging in life is engaging in defense.

And from this crazy perspective, you look at the Visibility and Tangibility of your Divine Individuality which is God Presencing Himself right where you are, and you define the body as a means of defense, as your shield, as the vessel which contains your will, and therefore gives this presence of an imagined identity substance and force, so that it becomes the means of inflicting your independent will upon your others and your world, so as to what? Secure your safety.

[Editor's Note: Raj did not read: ***The body is the symbol of what you THINK you are.***]

That is the symbol of what you think you are, and that's the body that's being discussed here as not having been made by God because it's destructible.

RAJ READING: *It...*

RAJ: This symbol of what you think you are called the body.

RAJ READING: *It is clearly a separation device, and therefore does not exist.*

RAJ: This concept of body, this symbol of what you think you are, does not exist any more than the identity that you have defined for yourself separate and apart from What God Has Expressed of Himself right where you are that constitutes You which is Eternal.

Continuing.

RAJ READING: *The Holy Spirit, as always, takes what you have made...*

RAJ: This symbol of what you think you are.

RAJ READING: *...and translates it into a learning device FOR you.*

RAJ: I want you to remember that I said before that when you take any part of Creation, any part of God's Omnipresencing of Himself, of rendering Himself experienceable, when you take any part of it and apply a definition to it, and commit yourself to your definition of it, you block the Experience of What That Thing Really Is. And What That Thing Really Is, because it will not function according to the definitions you gave it, will cause you to have experiences that challenge your definition of it. And therefore, the definition of it that you're looking at becomes a learning tool, or we could say, What It Really Is becomes a learning device for you to bring you back into the Conscious Awareness of What It Truly Is. What It Truly Is will **not** conform to your definition, and therefore will be eternally, or at least for as long as you're trying to hold on to the definition, a trigger to a revised and more correct perception.

Whatever of God you are denying will become for you a learning tool. Not because that's What It Is, but because that's what your denial of it causes it to be experienced as by you.

Again.

RAJ READING: *The Holy Spirit, as always, takes what you have made...*

RAJ: Takes what you have **made-up**.

RAJ READING: *...and translates it into a learning device FOR you. Again as always, He reinterprets what the ego uses as an argument FOR separation into a demonstration AGAINST it. If the mind can heal the body but the body cannot heal the mind, then the mind must be STRONGER. Every miracle demonstrates this.*

We have said that the Holy Spirit...

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...is the MOTIVATION for miracles.*

RAJ: And we could say, the impulse for miracles.

RAJ READING: *This is because He...*

RAJ: The Holy Spirit.

RAJ READING: *...always tells you that ONLY the mind is real since ONLY the mind CAN BE SHARED. The body...*

RAJ: The symbol of what you think you are.

RAJ READING: *...IS separate, and therefore CANNOT be part of you. To be of one mind IS meaningful, but to be of one BODY is meaningless. By the laws of mind, then, the BODY is meaningless. To the Holy Spirit THERE IS NO ORDER OF DIFFICULTY IN MIRACLES. This is FAMILIAR enough to you by now, but it has not yet become believable. Therefore, you do not understand it and cannot USE it.*

RAJ: I want you to realize that when you identify yourself as a body, when you apply this strange definition to the Visibility and Tangibility of your Individuality, you find accompanying that definition a plethora of sub-concepts, an unending list of justifications for the definition. And so as you apprehend, perceive, this body that is the symbol of what you think you are, your mind is far from single. It's full of clutter. It is not pure, without anything extraneous to it. It is infinitely populated with justifications for defense, justification for the way you see things, justification for exercising authority, and on and on and on.

What you find when you turn toward the Altar and you invite the Holy Spirit in, is that the clutter dissolves and you become Single of Mind. And when you become Single of Mind, you experience Clarity. And you want to know something? You... this Clarity is **Infinite**. It seems to you that when you meditate and your mind becomes still, that your attention has been narrowed down to nothing. Right? Nothing is occupying your mind. But in valuing the silence and being willing to abide in the silence, you find Knowing beginning to be felt. Not thought, but felt. And you have the opportunity to find that this silence is Peace that is humungous, that is Infinite.

And if you will continue to insist upon abiding in that Peace, you will find that Peace to be the context for the Infinite Experience of Creation in which none of Creation is outside of you. And it will alter your direct experience of

everything that is immediately in front of you. The petal on the flower. The branch on the tree. The glass on the table.

It is as though it's a paradox. When you abandon the clutter of the ego, and it seems as though your attention has become very narrow and focused on nothing, you are standing at the Threshold of the Conscious Experience of Peace that is the Context of the Infinite Experience of Creation Itself, the Infinite Self-Expression of God. That is what Singleness of Mind means.

Continuing.

RAJ READING: *We have too much to accomplish on behalf of the Kingdom to let this crucial concept slip away.*

RAJ: What crucial concept? That there is no order of difficulty in miracles.

[Editor's Note: Above, Raj used the word "critical" instead of the word "crucial," although "crucial" is the actual word in the *HLC Text* and *Sparkly Book*.]

Continuing.

RAJ READING: *It is a real foundation stone of the thought system I teach and want YOU to teach. You cannot perform miracles without believing it because it is a belief in perfect equality. Only one equal gift CAN be offered to the equal Sons of God, and that is FULL APPRECIATION.*

RAJ: Full appreciation is appreciation without anything extraneous to it present. It's indivisible appreciation. It is singleness of mind, singleness of intent.

RAJ READING: *Only one equal gift CAN be offered to the equal Sons of God, and that is FULL APPRECIATION. Nothing more and nothing less. Without a range an order of difficulty IS meaningless, and there must BE no range in what you offer to each other.*

RAJ: Well, the only way you could have a range from difficult to easy, the only way you could have a range of anything to extend to your Brother is if you introduce something more than Peace into the picture. You see? It's only if you find a way to add something more than Indivisible Unity to the picture. Well, that's the problem of being you're already experiencing, right? [laughing]

Continuing.

RAJ READING: *The Holy Spirit,...*

RAJ: Your Right Mind who what?

RAJ READING: *...Who leads to God, translates communication into being, just as He ultimately translates perception into knowledge.*

RAJ: Communication seems to be made of up many things. Being is Pure, Single. Perception is made up of many perceptions, but it gets translated into Knowledge, or what I've referred to as Knowing with a capital "K". And that's Single, uncluttered with anything extraneous to the Conscious Experience of What God Is Being.

Continuing.

RAJ READING: *The ego uses the body for attack, for pleasure, and for pride. The insanity of this perception makes it a fearful one indeed. The Holy Spirit sees the body ONLY as a means of COMMUNICATION, and because communicating is sharing, it becomes communion.*

RAJ: Again, a Singleness. A Oneness.

RAJ READING: *You might argue that fear as well as love can be communicated, and therefore can be shared.*

RAJ: It does sound reasonable, doesn't it?

RAJ READING: *Yet this is not so real as it sounds. Those who communicate fear...*

RAJ: And here's the point.

RAJ READING: *Those who communicate fear are promoting attack and attack always BREAKS communication, making it impossible.*

Egos DO join together in temporary allegiance,...

RAJ: Mutually-agreed-upon definitions.

RAJ READING: *...but always for WHAT EACH ONE CAN GET SEPARATELY. The Holy Spirit communicates only WHAT EACH ONE CAN GIVE TO ALL.*

RAJ: The Holy Spirit teaches only that which embodies Unity.

Continuing.

RAJ READING: *He never takes anything back because He wants YOU to keep it.*

RAJ: Who's this "He"? The Holy Spirit. What is the Holy Spirit? Nothing more than your Right Mind. Why would your Right Mind want you to keep what It has to give? Because it's your Birthright. Because it is something

that you must be experiencing. Because that's the Experience that God impulsed into Manifestation of Himself right where you are.

RAJ READING: *Therefore, His teaching...*

RAJ: The Holy Spirit's teaching.

RAJ READING: *...begins with the lesson: **To HAVE, GIVE all TO all.***

RAJ: "Ohh! But if you don't have all, how can you give all to all?" Remember, all has nothing to do with quantity. All has to do with Indivisibility.

The moment you manage to silence the thinking in your mind, and it seems to you as though your awareness has been narrowed down to not being conscious of anything, you have moved into a Singular Experience, the Singular Experience of Peace. And until you've done that for the very first time, you're unaware that your Peace is available to you without your having to govern your environment and get everyone around you to behave in a non-threatening way.

Up until that moment, you have believed that the only way you can get Peace is if you can control your environment, and those around you, into behaving in a way that is non-threatening so you can dare to relax. And your Peace has depended on not only what everyone else is doing, but your capacity to control them.

But the first time you meditate and you experience the absence of thoughts, and you experience the absence of fear, and you experience Peace that has nothing to do with anything other than where you have brought your attention to, you have taken the first step out of the need for defense. You have taken the first step out of a conviction that you have lived with that you must control everything. Why? Because you have brought your mind into a Singular Experience... no... you have brought your **attention** into a Singular Experience, and this Singular Experience of Peace is the ground of Conscious Awareness—Mind.

How do you give All to All? By giving a Singular Gift. Because in the Singularity of It, in the Purity of It, All awaits you and everyone else. The All that you can give away, the All that you are able to extend is that which has nothing extraneous to it in it. Peace is not the only Singular Experience. Joy emerges out of Peace. Love emerges out of Peace. Love is a Singularity. Joy is a Singularity.

So, the Holy Spirit's teaching begins with the lesson: **To have, give All to All.** Value the Singular Experience enough to have it. And then be with

everyone and everything else from there so that everything you do embodies that Singularity. That's the first lesson of the Holy Spirit.

And then, [whispered] **be careful**, because you don't want to say, like Joan of Arcadia, [very amused voice] "I'm getting it! I'm getting it! Now I know how to do it without having to listen again." You see?

Being is Beautiful. Everything about Existence is Pure Artistry. Everything about the process of awakening, of you coming back into your Right Mind, is exquisitely orchestrated, if I may put it that way. And every step of the way is a step to enjoy because of the manner in which it uncovers your innate Integrity, replacing the sense of yourself that feels that it doesn't have any integrity and that it must create it. And it must create it by fooling everyone around it into believing that it has integrity, and getting their confirmation to **confirm** it, and on and on and on.

There is only ugliness in the ignorance of Truth. But the emergence from Truth is as exquisitely Beautiful and Artistic as Creation Itself. Open your eyes.

I love you all. And I look forward to being with you next week. And again, I want you to look forward to my being with you all week. I hope you will be asking of Me, or the Holy Spirit, "What is the Father's Perspective here?"

Remember, my Function is the same as the Holy Spirit's. Each of your Guides has the same Function I have, and that the Holy Spirit has to gently, lovingly, and supportively nudge you with an experience of safety into a more Singular Awareness, one uncluttered by irrelevant static and crap.

Okay.

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Raj/ACIM Study Group – February 22, 2004

A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – TO HAVE, GIVE ALL TO ALL
And Section – TO HAVE PEACE, TEACH PEACE TO LEARN IT
First Edition – p. 97 / Second Edition – p. 105
Chapter 6 – ATTACK AND FEAR
Sparkly Book – p. 134

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the internet as well.

For those who are listening for the first time, you may notice differences from time to time between what I'm reading and what's in the first and second editions of the ***Course***, and that's because I'm reading from the transcript as completed by Bill Thetford.

Last week we ended with the statement that the Holy Spirit's teaching begins with the lesson: To have, give all to all. And there was a particularly significant point brought out in regard to this, and that is it doesn't mean to give all, every thing, every little thing, every bit of the multitudinous things that you have. It means to give a Singularity. You remember? The simplest form of Singularity, of Indivisibility, that you can extend to a Brother is Peace.

And I'll tell you that you don't begin to have anything to share with your Brother until you have moved into your Peace. Prior to that, you're in a constant state of self-preservation, because you're not joined in any way with the Excellence in you, with the Altar within you, with the Holy Spirit, and therefore the Father. And so all you end up sharing from your state of independence is fear and self-protection and manipulation, all in the name of orchestrating some form of peace between yourself and your Brothers.

But that's an orchestrated peace; one where everyone has been badgered into behaving quietly. And ultimately if you manage to get everybody to behave quietly, it's because you've raised enough fear in them to cause them to recognize that it's in their best interest for them to be still, so they're doing it for themselves. It might look like agreement. It might look like cooperation, but it's still a bunch of little independent egos serving their own purposes for their own reasons, and not because there's been any communication, or any connection, or any real unity. You see? And that's because the gift you're giving isn't a Singularity. It's a gift of what the ego calls beneficent force, beneficent power, exercised on behalf of the good of

everyone. But as long as there isn't any unity, any real connection between everyone, you don't have Peace. You have a stalemate. And it's still a state of conflict, but one that's kept down to a dull roar.

It's really important to understand that the first step in establishing connection between each other is for you each individually to go within, meditate, become still through whatever means you have available to you so that you might quiet the thinking busyness of your calculating mind, and come into the Silence where in the absence of the busyness of your thinking, it becomes possible for you to become aware of and experience Peace that has been there all along because, for lack of better words, it was placed there since the beginning by God as the Ground of your Being.

In this Peace, there is not the clutter of thoughts and concepts and mutually-agreed-upon definitions. And as I said, it seems to you in that experience that your focus has been narrowed down from the multiplicity of things that you've given your attention to, to silence or nothing. And it seems to you to be like an infinitesimal spotlight that is excluding everything. And yet, where you are when you're attention is given there is at the threshold of experiencing your Wholeness because Peace is Infinite. The Fundamental Ground of your Being, which is Peace, is Infinite. Nothing else is present but it. And when you access it and you allow yourself to abide in it, what are you doing? You are embodying it.

There is no private experience of Peace. It's an all-inclusive, Infinite Presence of Pure Integrity, Pure Being. And when you choose to give your attention to it and make commitment to being with it, you are being Peace. More properly, you are allowing the Peace of your Being to be all there is to you. You are letting what God set in place be all there is to you. And because you're always teaching whether you are awake or dreaming dreams, because you are always teaching, you are now teaching Peace.

Whether it's for thirty seconds that it lasts, or whether it's for thirty minutes, or a fraction of a second, you are teaching Peace. And the key is that here you are teaching by **being**. Not teaching by thinking. Not teaching by expressing precepts. Not teaching by in an orderly fashion expressing precept upon precept upon precept until everyone gets it. You are teaching by being. And I'm going to tell you something else. All real **healing** that occurs is a result of **being**, is a result of your **being**. So you teach by being and you heal by being. You teach and heal by being nothing other than the Presence of Peace that is the Ground of your Being.

Learning has half a chance of occurring when you're teaching by being. When you're teaching by intellectual means, precept upon precept, learning is not what occurs. What occurs is others deciding that in their best

interests they had better agree with you. And so although their mind hasn't changed, their behavior has for the sake of self-preservation. And that's what most of you call "learning."

You can imagine being in the presence of an enlightened being, we'll say, one who is not fazed by anything that happens. One who it is obvious is in Perfect Peace whether he's talking, or whether he's moving around, or whether he's engaged in a chore. Everything about him exudes Peace, and you feel it and you learn of Peace. And yet this one has not uttered a word about What Peace Is, or shared any concepts about What Peace Is, or expressed a koan that triggers an Awareness of Peace. His Presence teaches Peace. He teaches Peace by being. Now, this is what all of this is about.

We've been going through the **Course** for a year and a half. And we've talked a lot about precepts and ideas and thoughts, and so on. But what these ideas and thoughts are all about is each of you embodying something new, something different from what you have in the past. It's about **being** in a new way, not thinking in a new way.

Thinking which is based upon Truth can lead you to the point of feeling safe enough to let go of your thoughts and yield into your Peace. And that is the purpose that ideas and thoughts serve. At this point, that's their real and only use.

Now we're beginning to get into the implementation of the ideas we've been talking about. We're talking about making a shift in the way you approach life and in the way that you **be** quote "in the world" unquote. And obviously what I'm talking about is not at all typical of life as you have known it, or as the majority of those on your planet are aware of it. So what does that mean? It means that in a way you're being pioneers, and you're getting off the beaten track. You're leaving the well-established trails.

And what will the result of that be? Well you'll have new things to share, won't you? Will you have new things to share that you can use to force the world to change? You'd better be careful about that. You better be careful of thinking about becoming teachers of **the new point of view**. But you know what? When you choose for your Peace and are willing **to be** from there, this won't shock people. It may make them pay attention. But Peace isn't offensive. Try to cram peace down somebody's throat, they're likely to be offended, but also you will have had to leave your Peace in order to do that. It doesn't occur to you to do that when you're in your Peace.

When you are experiencing something which is Singular, and therefore Whole, there is nothing else which you can practice that experience on. But like the Light, darkness will disappear in Its Presence. Conflict will

disappear in the Presence of the Peace that you are being, because your presence will be a demonstration to others that there's a different way of looking at things than the way they're looking at it because what they're looking at is causing them not to be in their Peace and to be defended, and here you are in your Peace unaffected by what is going on and at the same time not being rendered dysfunctional. And you're able to be in a way that doesn't aggravate the conflict.

Now, here's the thing. This is not the way you're used to being and it's not the way anyone else is used to being, and therefore you will find yourself in a situation where you're having to be at odds with your well-established habits, as well as being at odds with what everyone else expects of you. And so there is going to be great temptation to slip back into your old habits. But you must remember there is a reason you're doing this. And it has nothing to do with teaching anybody anything. And it has nothing to do with transforming and changing and blessing the world, even though that will happen.

At the bottom line, it has to do with ***your*** no longer having a suffering experience of existence because you're choosing not to... you are choosing to no longer use your minds to create a suffering experience by constantly being at odds with your very own Being. It's about you coming back into your Sanity which is a Singularity, not an infinitely confusing hodgepodge of disconnected and inconsistent ideas and precepts and concepts and images that you try to hold together in some semblance of order.

If not one other person is doing this, in other words, if everyone else is ***not*** doing this, it is no reason or justification for you not to persist in coming into a Singular, Conscious Experience of Being which is your Birthright to be experiencing, because it was set in place quote "in the beginning" unquote by the Father as the very, for lack of better words, structural Integrity of your Being. And it was set into place that way because it is the Embodiment of What The Father Is and the Father creates nothing unlike Himself.

Let us continue in the book.

Again.

RAJ READING: ***To HAVE, GIVE...***

RAJ: That's the key word [GIVE].

RAJ READING: ***To HAVE, GIVE all TO all.***

RAJ: Now...

RAJ READING: *This is a very preliminary step, and the only one you must take for yourself.*

RAJ: Remember we were talking about being the Commander? This is the only command you have to express, and it's the only one you will ever make. To make the decision to shift from getting to giving, from self-interest to Love extended, that shift, the **decision** to make **that** shift is the only decision you have available to you. It is the only expression of authority you will ever have available to you, because it is the way you shift from "my will be done" to "Thy Will be done."

RAJ READING: ***To HAVE, GIVE all TO all.***

This is a very preliminary step, and the only one you must take for yourself. It is not even necessary that you COMPLETE the step yourself, but it IS necessary that you turn in that direction.

RAJ: And I will add: It is necessary for you to turn in that direction ***for your reasons.***

You must make commitment to it for your reasons, not because someone else talked you into it. Because if someone else talks you into doing it and you do it because they said it, you still haven't taken the step. You're just acting.

The Commander commands something, feeling full authority for making the commandment and owning fully the responsibility for making the commandment. It's like I've said before, the only right use of will is to choose not to use it.

Again.

RAJ READING: ***It is not even necessary that you COMPLETE the step yourself, but it IS necessary that you turn in that direction. Having chosen to go that way, you place YOURSELF in charge of the journey, where you and ONLY you must remain.***

RAJ: Once you've decided to turn in that direction, you must remain in that attitude. Attitude... in that positioning of yourself for Movement.

RAJ READING: ***This step APPEARS to exacerbate conflict rather than resolve it because it is the BEGINNING step in reversing your perception, and turning it right-side up. This conflicts with the upside-down perception which you have not yet abandoned, or the change in direction would not have been necessary. Some people remain at this step for a very long time, experiencing VERY acute conflict.***

RAJ: These are not gentle words. They're not consoling words. They are very practical expressions of what really happens when you make this kind of decision. And it is stated clearly for you in a very nitty-gritty way so that you will not misunderstand what is happening and say, "Oh, I must be doing something wrong because I thought enlightenment was supposed to be easy. I thought it was supposed to be full of harmony." No. You don't abandon habits easily. Why? Because they are habits. Because you have made commitment to them over a long period of time. And you're having to undo a habit of commitment. You're having to undo a habit of honoring the habit. You're having to withdraw your *faith* in what you've placed your faith. And this requires attention, persistent attention, so that you don't slip back into the habit. You don't reach for those comfy shoes.

Again.

RAJ READING: *Some people remain at this step for a very long time, experiencing VERY acute conflict. At this point many try to accept the CONFLICT, rather than take the next step towards its resolution.*

RAJ: "I know I've got to do this and I am going to do it. I am going to take the next step. But right now I can't, I just can't bring myself to do it. I'm not gonna go back where I was even though it's hell where I am. I know I was less conscious before and I refuse to go back, but I refuse to go forward. And so I'm going to grit my teeth and just be with this very acute conflict. And you know, I'm going to say, Thank you, God. Thank you, God. I know that this suffering is going to bless me. I know that the Holy Spirit will turn it to my advantage. I know this suffering is only virtual. It's present because I haven't quite made the decision 100%. I know it isn't real. It's just because of where I'm choosing to stand at the moment. And the minute I choose to move off the tack, it will disappear. So I'm just going to just endure it for a while. Ooooh! [audience laughter] Yes, I'm going to endure it a while. [audience amusement] It's too scary to do anything else."

Again.

RAJ READING: *At this point many try to accept the CONFLICT, rather than take the next step towards its resolution. Having taken the first step, however, they WILL be helped. Once they have chosen what they CANNOT complete alone, THEY ARE NO LONGER ALONE.*

RAJ: Now you never were alone to begin with. But once you take that first step of reaching out beyond yourself you've said, "I am no longer going to deny the existence of the Holy Spirit. I'm no longer going to deny the Presence of God. I am no longer going to insist that I am the center and circumference of my life and I'm only going to pay attention to what's

within the circumference of me as I've defined myself." You've arrived at a point of saying "No." An invitation has been made. A door has been opened, even if it was just a crack. And the Light is streaming in through the crack.

To have, give. To give means you've abandoned being alone. You've had to be willing to embrace at least one something else. You've abandoned your commitment to isolation.

Continuing.

RAJ READING: *"To Have Peace, Teach Peace to Learn It"*

RAJ: "Uh oh. Smacks of involvement to me. Smacks of not being able to ignore my Brother any more. Smacks of having to deal with him without controlling him. Whew! Wow! I don't know if I can take this."

RAJ READING: *"To Have Peace, Teach Peace to Learn It"*

RAJ: And what did I say? You teach by being. That's what we're talking about here. We're not talking about having a whole set of new words about peace with which you can cajole and badger and nudge and influence your Brother into a new set of ideas and a new, let's say, a new level of being peaceful together, even though it's still peace for the purpose of self-preservation. In other words, peace as a defense.

Continuing.

RAJ READING: *All the separated ones...*

RAJ: Those who aren't awake yet.

RAJ READING: *...have a basic fear of retaliation and abandonment.*

RAJ: Do you ever wonder why the feeling of the potential for abandonment comes to you? It's because the one you think you are doesn't exist. And of course, if everyone finds out that you aren't what you think you are, well they're not going to pay any attention to you. They're not going to pay any attention to nothing, hardly.

But the wonderful fact is that underneath the definition you've given yourself, underneath and behind any thought you've had about yourself, there is this Pure Awareness, this Pure Consciousness, this Pure Consciousness of Being, Awareness of Being, that's Real, that's You. That is the Christ. That which predates, preexisted, any thought you had about yourself, any definition, anything anybody else thought about you. Something that preexisted it, can't change, and therefore, is, was, and always will be nothing but Eternal and God-derived.

So, again.

RAJ READING: *All the separated ones have a basic fear of retaliation and abandonment. This is because they BELIEVE in attack and rejection,...*

RAJ: Well, why do you all believe in attack and rejection? Because those are the two means you use to keep everybody in line, aren't they? Hmm.

"Well, honey, you were a real bastard today so don't ask to make love to me tonight." Or less words than that, "Honey, I have a headache." But it's because she's pissed off at him for something that happened during the daytime. You see?

Rejection is one of the best tools you have to keep others in line. And you can imply that you have something they really want, but they can't have it until they straighten up. Right? Whew! That's why you believe in it, because it's the tool you use on everyone else, even though it's the tool they all use on you. And you think that success comes at finding better means, more subtle means of rejection and attack.

So...

RAJ READING: *This is because they BELIEVE in attack and rejection, so this is what they perceive and teach and LEARN.*

RAJ: Every time you use it and it seems to work, you've taught yourself that this is good and you reaffirm your commitment to it. And every time it doesn't work, you say, "This was good but I just didn't do it well enough." And so you renew your commitment to it.

RAJ READING: *These insane concepts are clearly the result of their own dissociation and projection.*

RAJ: Meaning your own dissociation.

Oh, dissociation? Yes. Psychological term? No. Your bill of divorcement from the Father. That's the dissociation. That's the only dissociation. It's not a psychological term. It's not about something that goes on in your puny little mind. You see?

Continuing.

RAJ READING: *What you teach you are, but it is quite apparent that you can teach wrongly, and therefore TEACH YOURSELVES WRONG.*

RAJ: You see, you're never just teaching everyone else. You're always teaching yourself. And when you try to teach someone else something that doesn't work, they learn that it doesn't work and you learn that it doesn't work, and you don't try to teach that any more. You find something better to teach that works. You see? So you're always teaching yourself. You're

always confirming what you choose to believe to yourself every time you try to hold another to what you believe.

Continuing.

RAJ READING: *Many thought that **I** was attacking them, even though it was quite apparent that I was not. An insane learner learns strange lessons.*

*What you must understand is that, when you do not **SHARE** a thought system, you **ARE** weakening it.*

RAJ: This is very important because it seems to you that you're doing nothing when you're not strengthening a thought system. You aren't just letting that thought system be with whatever degree of strength it had before you neglected to respond to it. You're not responding to it constitutes a withdrawal from the mutual agreement. And when you withdraw from the mutual agreement, the mutual agreement is less strong.

Again.

RAJ READING: *...when you do not **SHARE** a thought system, you **ARE** weakening it. Those who **BELIEVE** in it therefore perceive this as an attack ON THEM.*

RAJ: How many of you have had an experience of, let's say, a history of being abused by someone? And you have not objected. You have found ways to live with it. It's what is called enabling. And finally you arrive at a point where you feel a call for demonstrating more self-respect. And so now you withdraw your cooperation from this enabling relationship and you don't respond the same way. Now you aren't doing anything to this other one, but you are no longer doing things that you used to. And that one, because he is not clear, sees your behavior as a withdrawal from the partnership, you might say, as a withdrawal from the dance that the two of you were doing together. He sees it as rejection. He sees you as being unkind. He sees you as being no longer with him, which means against him. You see? And all of you have played both partners at various times in your life.

So:

RAJ READING: *Many thought that **I** was attacking them, even though it was quite apparent that I was not.*

RAJ: In other words, I was just not joining with them in their delusion, in their misperception.

RAJ READING: *An insane learner learns strange lessons.*

What you must understand is that, when you do not SHARE a thought system, you ARE weakening it. Those who BELIEVE in it therefore perceive this as an attack ON THEM. This is because everyone identifies HIMSELF with his thought system, and EVERY thought system centers on WHAT YOU BELIEVE YOU ARE.

RAJ: Ah, but what happens when you move into your Peace? What happens when you move into the Singularity, without the clutter of your thought systems? Well, in the quietness, what you believed you were, what you thought you were, is no longer predominant, or even occupying your attention. And you're standing at the threshold of finding out that at the bottom line Peace is what you are. And it's the opportunity for you to shift what you are identifying with. It's the opportunity to shift allegiance from your thought system and your belief about what you are to this new experience of **What** You Are.

Continuing.

RAJ READING: *If the center of the thought system is true, only truth extends from it. But if a lie is at its center, only DECEPTION proceeds from it. All good teachers realize that only fundamental change will last, but they do not BEGIN at that level. Strengthening MOTIVATION for change is their first and foremost goal. It is also their last and final one.*

RAJ: The teachers, that is.

In the last year and a half as we've read through the **Course**, we've been addressing that which will alter your motivation, help you to withdraw your motivation from your past habits, and to let it become like the prow of an icebreaker moving in new directions where it seemed you couldn't move before at all.

Continuing.

RAJ READING: *Increasing motivation for change IN THE LEARNER is all that a teacher NEED do to guarantee change. This is because a change in motivation IS a change of mind, and this will inevitably produce fundamental change because the mind IS fundamental. The first step in the reversal or undoing process, then, is...*

RAJ: What?

RAJ READING: *...the undoing of the GETTING concept.*

RAJ: Therefore, the Holy Spirit's first teaching is, **To have, give**. That's the way the reversal begins, by addressing the crux of the issue, and the crux of the issue is getting or giving.

Continuing.

RAJ READING: *Accordingly, the Holy Spirit's first lesson was "To HAVE, GIVE all TO all."*

RAJ: You have to have an object of your affection. "You can't just be like on a float in the rose parade throwing your petals, throwing your petals, broadcasting them to anywhere but no place in specific, no place specific." No, we're talking about giving to something specific, having an object of your gift, of your gifting.

Continuing.

RAJ READING: *We said that this is apt to increase conflict temporarily, and we can clarify this still further now.*

At this point, the equality of "having" and "being" is not yet perceived.

RAJ: And that's part of the reason I've been talking about teaching by being and healing by being.

RAJ READING: *Until it IS, "having" appears to be the OPPOSITE of "being." Therefore, the first lesson...*

RAJ: To have, give all to all.

RAJ READING: *...SEEMS to contain a contradiction, since it is being learned BY A CONFLICTED MIND. This MEANS conflicting motivation, and so the lesson CANNOT be learned consistently as yet.*

RAJ: And so, as long as it can't be learned consistently, learn it inconsistently by means of persistence in returning to your Peace even when you've lost it.

Continuing.

RAJ READING: *Further, the mind of the learner projects its own split, and thus does NOT perceive consistent minds in others, making him suspicious of THEIR motivation.*

RAJ: Now mind you, this does not mean that because the learner projects his own split that he does not perceive consistent minds in others in spite of the fact that they're not expressing consistency themselves. In other words, it doesn't mean that one should see consistency in the minds of their Brothers when there is still inconsistency held in their mind and being expressed.

What it means is, using myself as the example, the mind of the learner projects its own split and thus does not perceive consistent minds in me,

did not perceive a consistent mind in me, making them suspicious of my motivation. And so the Jews in authority in the church did not see the Singularity of the Gift that I was giving, and therefore perceived it as an attempt to undermine their authority. They did not trust my motivations.

When you are coming from a conflicted mind and you meet someone who is expressing a **lack** of conflict, someone who is unconflicted and is therefore genuine and undefended, you are immediately suspicious. Not because they are conflicted, but because you are still. That's what this means.

RAJ READING: *...the mind of the learner projects its own split, and thus does NOT perceive consistent minds in others...*

RAJ: When it is present in others.

RAJ READING: *...making him suspicious of THEIR motivation. This is the real reason why, in many respects, the first lesson is the hardest to learn.*

RAJ: The reason being that your trust level is low. You know that you're not trustworthy and you know that you're teaching untrustworthiness in one way or another. You'll do what you need to do to get a good deal, even if it's to the disadvantage of another, just as long as it's not too flagrant. And you teach that by your behavior, and others are teaching you the same thing, so your level of trust is low.

RAJ READING: *This is the real reason why, in many respects, the first lesson is the hardest to learn. Still strongly aware of the ego in himself, and responding primarily to the ego in others, he is being taught to react to both as if what he DOES believe is NOT true.*

RAJ: In other words, the first lesson teaches you to react in a new way. To **give** in order to have, to be absent the use of control to secure your security. And so...

RAJ READING: *Still strongly aware of the ego in himself, and responding primarily to the ego in others, he is being taught...*

RAJ: By virtue of the first lesson.

RAJ READING: *...to react to both as if what he DOES believe is NOT true.*

RAJ: You're being asked to believe that the way you have believed up until this point is not true. You are truly being asked to abandon your faith in what you believed was true. That is the position this first lesson puts you in.

RAJ READING: *Upside-down as always, the ego perceives the first lesson as insane.*

RAJ: And I'm going to add this. Not only does your ego attest to that, but everyone else's ego will attest to it, too, and so you're going to have to get support for accepting this first lesson from the Holy Spirit, from a brand-new place, somewhere deep inside of you. Some place where you are able to be really divinely honest, in that place where you already Know that You Are Divine, that place where you Know you already have Integrity. And you must gather your strength for this from there, that Place of Excellence in You, the Altar right in the middle of You, the Holy Spirit.

Again.

RAJ READING: *Upside-down as always, the ego perceives the first lesson as insane. In fact, this is its only alternative here, since the other one, which would be much LESS acceptable to it, would obviously be that IT...*

RAJ: The ego.

RAJ READING: *...is insane. The ego's judgment, then, is predetermined by what it IS, though no more so than is any other product of thought. The fundamental change...*

RAJ: Why are we talking about fundamental change? Because that's what this first lesson of the Holy Spirit addresses.

RAJ READING: *The fundamental change will still occur with the change of mind IN THE THINKER.*

RAJ: In other words, when you decide to accept the first lesson, and you reach out and you are joined, the Movement has begun. The Movement has begun and to a certain degree is already out of your hands.

RAJ READING: *The fundamental change will still occur with the change of mind IN THE THINKER. Meanwhile, the increasing clarity of the Holy Spirit's Voice makes it impossible for the learner NOT to listen.*

RAJ: Some of you get scared and you lose the connection, you think. And you think things have come to a standstill and you become depressed. But the fact is that once the Movement has started, the Movement has started. This is very important. Once the Movement has started, the Movement has started and you cannot stop it! And the Movement will persist in spite of your reluctance. And that's one of the reasons that the conflict seems to increase, because the Movement has begun, you're on your way Home, and if you become frightened, or reluctant, or upset, and seem to lose the connection, the Movement still continues.

Simultaneously though, the Holy Spirit, your Guide, is 100% present with you, facilitating your recognition of the Movement and present on your

behalf to encourage and pacify you as you go through the apparently scary process of abandoning the exercise of control that you were never ever required to put into place in the first place.

Again.

RAJ READING: *Meanwhile, the increasing clarity of the Holy Spirit's Voice makes it impossible for the learner NOT to listen. For a time, then, he IS receiving conflicting messages, AND ACCEPTING BOTH.*

RAJ: You accept both because you haven't learned how to be consistent yet. Just understand that that's the way it works. So that you realize, "Oh. This is the way it works on the way Home." I'll tell you something. It's not the way it works on the way away from Home. If you understand that, then you will take the increasing conflict as a good sign, because that doesn't happen on the way away from home. And you'll say, "Okay. This means I'm still on the right track. But I'm not going to let this dissuade me."

Again.

RAJ READING: *Meanwhile, the increasing clarity of the Holy Spirit's Voice makes it impossible for the learner NOT to listen. For a time, then, he IS receiving conflicting messages, AND ACCEPTING BOTH. This is the classic "double bind" in communication.*

RAJ: Now,...

RAJ READING: *The way OUT of conflict between two opposing thought systems is...*

RAJ: What?

RAJ READING: *...clearly TO CHOOSE ONE and RELINQUISH THE OTHER.*

RAJ: Now, this is not complicated. [single audience laugh] A three-year-old can comprehend this. I'm not saying this to insult you. I'm saying this to remind you of something that you've forgotten. And that is that coming Home is simple. And that's all... that's all the clarity that's needed is to know that it's between choosing for this and abandoning that. Choosing for giving, abandoning getting.

Continuing.

RAJ READING: *If you IDENTIFY with your thought system, and you cannot escape this,....*

RAJ: In other words, you do identify with your thought system.

RAJ READING: *If you IDENTIFY with your thought system, and you cannot escape this, and if you accept two thought systems which are in COMPLETE disagreement, peace of mind IS...*

RAJ: What?

RAJ READING: *...impossible.*

RAJ: Simple. It's just simply impossible.

Okay. So if you choose for both, and you're experiencing conflict and you're uncomfortable, you know you're choosing to do something impossible. It's not justification for abandoning the Movement that already began that you can't stop.

RAJ READING: *If you TEACH both,...*

RAJ: Thought systems.

RAJ READING: *...which you will surely do as long as you ACCEPT both, you are teaching conflict and LEARNING it. Yet you DO want peace, or you would not have called upon the...*

RAJ: Capital "V".

RAJ READING: *...Voice for peace to help you. His LESSON is not insane; the CONFLICT is.*

RAJ: Keep this clear. Because the goal is not insane, the way you're trying to teach it is, so stick with the goal and change the means. Once again, simple.

RAJ READING: *There can BE no conflict between sanity and insanity. Only one is true, and therefore only one is REAL. The ego tries to persuade you that it is up to YOU to decide which voice is true,...*

RAJ: You see? Throws a little bit more of this suggestion of personal authority at you and suggests that you have a capability as part of an expression of your integrity.

Continuing.

RAJ READING: *...but the Holy Spirit teaches you that truth was created by God, and YOUR decision CANNOT change it.*

RAJ: In other words, nothing's up to you at all. The only thing that's up to you is to be willing to recognize Truth for What It Is, but not to determine What It Is.

Continuing.

RAJ READING: *As you begin to realize the quiet power of the Holy Spirit's Voice AND ITS PERFECT CONSISTENCY, it MUST dawn on your minds that you are trying to undo a decision which was made irrevocably FOR you.*

RAJ: Just like imagining that you can get a bill of divorcement from the Father is undoing a bond that can't be undone. It's just a purely insane thought—senseless. That's what insane means—senseless. Insanity... insanity has no organized structure to it. Insanity isn't a thing. Insanity is confusion believed to be orderly. Doesn't make it true. And it doesn't make insanity real. But there is something Real—your Mind. And it is Sane, Singular, not divided, therefore incapable of being in conflict, incapable of being confused.

Continuing.

RAJ READING: *That is why we suggested before that there was help in reminding yourselves to allow the Holy Spirit to decide for God for YOU.*

RAJ: Waking up is you deciding for God on behalf of God Being All. The Holy Spirit's task and commitment is to decide for God for you. The Holy Spirit is nothing more than your Right Mind. But as long as you are feeling disconnected, dissociated, from the Father, you may know that the decision for God has already been made for you. And therefore, it's not entirely up to the you, you presently think you are.

In other words, you've got help, and ultimately the help is coming from your Right Mind. And so the help and the acceptance of the help, the embracing of the help and the incorporating of the help is one integrated act of reintegration of you into a Singularity. Because ultimately, it will have been You deciding for God for the confused one that you seemed to be for a while. That's pure Integrity. It is not someone else doing something for you. It's not someone else bringing you into the Kingdom of Heaven on their shoulders. It's you riding into the Kingdom of Heaven on your own shoulders, you might say, because a reintegration of your Integrity has occurred, and the Singularity of your Mind has been returned to You for You as your Mind by You, with a capital "Y".

This is where the artistic, exquisite beauty of how it works becomes recognizable, because the undoing of something that never happened is accomplished by the unalterable Integrity of You, helping the dissociated sense of yourself that you're entertaining to come back into full appreciation of itself and back into its full capacity. So it constitutes healing that is the return to Sanity, a return that has occurred at the hand of the

Divine Sanity of You Yourself. It's Pure Integrity. It's Pure Integration. It's Pure Empowerment. It's Pure Unity.

Continuing.

RAJ READING: *You are NOT asked to make insane decisions, although you are free to THINK you are. It MUST, however, be insane to believe that IT IS UP TO YOU to decide what God's creations ARE.*

RAJ: See, that was the whole problem. "But, Father, I'd rather define it myself. But, Father, I'd rather see it my way. I would rather look at Your Infinite Expression and see it the way I want to see it." You wanted to decide what God's Creations are.

And so, again.

RAJ READING: *It MUST, however, be insane to believe that IT IS UP TO YOU to decide what God's creations ARE. The Holy Spirit perceives the conflict exactly as it is. Therefore, His second lesson is: **To HAVE peace, TEACH peace to LEARN it.***

RAJ: The Movement has begun.

I love you.

I don't want to disturb you in any way, but you will have ample opportunities during the coming week to learn peace by choosing to teach it. Nothing... nothing special has been arranged for you. [audience laughter]

And I look forward to being with you next week. Okay.

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Raj/ACIM Study Group – March 7, 2004

A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – TO HAVE PEACE, TEACH PEACE TO LEARN IT
And Section – BE VIGILANT ONLY FOR GOD AND HIS KINGDOM
First Edition – p. 100 / Second Edition – p. 108
Chapter 6 – ATTACK AND FEAR
Sparkly Book – p. 136

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

Well, is the **Course** becoming more interesting, or more troublesome? In the recent weeks, you've all been put more and more on the spot in terms of involvement with the ideas, the implementing of the ideas, rather than the contemplation of the ideas in the **Course**, which has brought you to the threshold of having to make changes. That's what makes it troublesome. It's also what makes it interesting. Because the moment you are willing to make changes, or abandon old habits, things that had been available to you before, but which you did not recognize because of the habits you were employing, will begin to register with you. I mean, they will begin to register with you as opportunities. I'm speaking of it in a very positive sense. It's not that you will all of a sudden see how horrible everything is.

One of the key things that we've been discussing recently is the importance of your attention. You might think that it's necessary for you to begin to pay attention to what you're giving your attention to. But we have to back up a little bit from that, and the question has to be, "How are you using your attention?" Not what is your attention being placed on, but how are you using your attention? Why do you give your attention here and not there?

Then we have to back up even further to a more primary place. The question is, are you using your attention all by yourself, or are you using your attention in partnership with the Father? Are you using your attention as an independent entity? Or, in the process of giving your attention to whatever there is to give your attention to, are you conscious of doing it in tandem with your Guide, Me, or the Father, in which there's no sense of doing it alone, in which at the least there is the constant awareness that there is someone standing with you whose perspective is not governed by all the definitions you've given to everything, all the agreements you've made with everyone else, and whose perspective always has as its focus the

recognition of and the glorification of God *in* whatever you're giving your attention to?

So, if you're going through your day, and obviously you are going to be giving your attention to something because that is the state of being conscious, if you are going through your day without ever having a sense of being companioned with, then you can count on it you're going through your day in your typical ego mindset of being a separated, independent, autonomous, self-regulating entity. That's called the human condition. That's called the ego frame of reference. It's you unconscious of Reality in the middle of a dream that you've dreamed up. And that is exactly what everyone will wake up out of, so don't value it.

It's really important to understand that it's this state of autonomy which constitutes your incapacity to recognize God. It therefore is what constitutes your prison. It's what keeps you in a state of ignorance, ignorant of the Truth that would set you free, ignorant of a Conscious Experience of Being that it's your Birthright to be having forever.

So, it isn't, what are you giving your attention to? It's how are you using your attention? And even before that, are you giving your attention to everything in tandem with, in cooperation with, in Brotherhood with, One Who Is Awake, your Guide, the Holy Spirit, Me, the Father?

I promise you that if during the past two weeks when I said you would have occasion to teach peace in order to learn it that those occasions arose because you chose not to be joined with One Who Is Awake while observing your world. You chose to look at it privately. When you look privately, all of God that is the only thing there is for you to see does not look like God. It looks like the fear through which you're looking at everything; a fear that you cannot avoid when you are pretending to be independent and on your own.

And you know what? You will see justification for your fear, and you will frighten yourself, and you will make yourself ill. Why? Because you're looking alone through the lens of fear, sending out messengers of fear that will return to you proclaiming the abundance of things to be frightened about. And if you're not careful, you will become preoccupied with the bad news, and in a greater state of fear, you will give even more attention to what you're looking at with even more fear until, if it's not squelched, you become obsessed with the awfulness of human will. Then, in the horror of that awful experience that you're having, you will find yourself faced with only one thing to do, which by now has become the hardest thing to do, and that is to find your peace.

Of course now you're severely upset, and maybe your body is even giving you strong signals of pain or illness, and you say, "How am I supposed to find my peace in the middle of this?" But you find that you have to find a way, because it hurts too much not to. And so now, finally, you do what you should have done in the beginning. You choose to withdraw your attention from the awfulness of human will and come back within. You soak in a hot tub, or you meditate. You find some way to become still within yourself and turn to the Altar, turn to the Voice for Truth, turn to the Holy Spirit which is nothing more than your Right Mind. And it's hard.

But, if you do it with singleness of purpose, it can happen almost instantaneously. The more undivided your intent, the more rapidly the awfulness of human will, will fade from your frayed nerve endings, if you will. And you will find peace returning. You will find inner stability returning. And you will find the capacity to look at your world, not alone this time, and find that there's another way to look at it.

Now it might mean that you will still see a call for correction in your world. The evidence of the awfulness of human will, will still be there calling for you to become clear about the Truth of what has to be there underneath the awfulness of human will that's being expressed, the Christ that is there underneath the behavior that looks un-Christlike, the intent of which is un-Christlike. And so the call for correction will still be there. But you will be free to deal with it with peace, so that your response teaches peace, and you learn it.

You know all of this, all this, the teaching in the ***Course***, the movement along which you might call your spiritual path, all of it has to do with real fundamental change. Where? In you, so that you begin teaching something new and being an agent for change in the world. But you know what? The quote "being an agent for change in the world" unquote is something that happens spontaneously. It's not something you do. You attend to what? Where you're giving your attention, why you're giving it there, and whether you're giving it all by yourself, or in community with God, the Holy Spirit, Me, or your Guide. Not alone, in other words.

And what may not be sinking in yet is that this makes all the difference in the world to your experience of the world and of who you are. It really makes a difference. It really is transformational. And it really is essential. Don't wait until you're in excruciating pain before you're willing to acknowledge that it's essential. You can bring the same amount of devotion and commitment to what is essential when nothing excruciating is happening.

But the tendency is to [said in a funny high-pitched voice] play with your spirituality. "Ohhh. Life is so sweet. Ohhh. God is so wonderful. Oh, I know underneath, around, above the Everlasting Arms of Love are holding me." Oh, yeah. But what is this "me" that the Underlying Arms of Love is holding? Is it someone who is sweetly being independent; being independent and having all these spiritual thoughts? [said in the same funny voice.] "Ohh! I don't need to worry about just having fantasies of spirituality because I know God is holding me." Well, hell! God's been holding you since the Moment of Creation, and it hasn't done you a bit of good if you haven't been willing to say, "Oh! Hi, Father. Not only do I know that you're holding me, but I'm choosing to actually be aware of You as You're holding me here in Your Arms. I'm willing to actually acknowledge **You** and the fact that I have a relationship with You. I am consciously **being** with You. Like a nursing child, I look into your eyes and I connect with You. I acknowledge being with You, and because I am, I can see and feel the fact that You are connected with me. And I choose to stay in this Consciousness of Being while I participate in everything that You are unfolding, All of Creation."

You see what I'm saying? It takes practice. It takes persistence. You have an age-old habit of looking at everything all by yourself. It's second nature to you. Ah! Second nature? What's first nature? Second nature is a substitute. Your rule needs to be, "No substitutes allowed. No substitutions, please. I want the original, real experience." Well, you're not going to have the original experience until you choose well as to how you're going to use your attention.

And, you know what? The wonderful thing is that nobody can see where you're giving your attention. Nobody can tell you're doing anything different than you did before. It's not something that sticks out like a sore thumb. So you can't claim that people will think you're weird if you give your attention here or there. If you give your attention to the Holy Spirit first, and then look with the Holy Spirit at what's happening in your experience so that you may be in that experience out from the clarity that comes from the joining. You don't have to... you can't say, "I don't have time." Because you can do this in every moment, in every situation. Every encounter with your Brother or Sister is an occasion for not doing it as a private independent entity.

Okay. I'm losing your attention because I'm repeating myself and you would like something new and stimulating. And you need to pay attention to how you're using your attention right now. Don't worry. I'm used to people tuning me out. [single, brief audience laugh] And it's all right because I know, before long, I'll have your attention again. And every time I

have your attention, it offers another opportunity for helping secure you in the place where you feel the blessing of existing more consistently. I also know that there really isn't any other way you can do it at the moment. And so I'm not frustrated because I'm not expecting you to do what you can't do. And I want you to give yourselves the same loving consideration.

Okay, we'll go to the book. We ended up with the sentence which is the Holy Spirit's second lesson: To have peace...

RAJ READING: *To HAVE peace, TEACH peace to LEARN it.*

This is still a preliminary step, since "having" and "being" are still not equated. It is, however, more advanced than the first step, which is really only a thought REVERSAL. The second step is a positive affirmation of WHAT YOU WANT.

RAJ: There's a little more involvement, in other words, on your part.

RAJ READING: *This, then, is a step in the direction OUT of conflict, since it means that alternatives have been considered, and ONE has been chosen as MORE DESIRABLE.*

RAJ: Again, a little more involvement on your part, a little bit more conscious intent on your part, a little more focus of your attention, and therefore a little more clarity.

Continuing.

RAJ READING: *Nevertheless, the evaluation "more desirable" still implies that the desirable has DEGREES. Therefore, although this step is essential for the ultimate decision, it is clearly NOT the final one. It is clear, at this point, that the lack of order of difficulty in miracles has not yet been accepted, because nothing is difficult that is WHOLLY DESIRED.*

RAJ: Again, something that is wholly desired is a desire that has nothing extraneous to it. It is purely itself, and is therefore what I've referred to as a Singularity.

Continuing.

RAJ READING: *To desire wholly is to CREATE, and creating CANNOT be difficult if God Himself created you AS a creator. The second step, then, is still perceptual, although it is a giant step toward the unified perception which parallels God's knowing.*

As you take this step...

RAJ: Which step? To have peace... To have peace, teach peace to learn it.

So,...

RAJ READING: *As you take this step and HOLD THIS DIRECTION, you will be pushing toward the center of your thought system, where the FUNDAMENTAL change will occur. You are only beginning this step now, but you have started on this way by realizing that ONLY ONE WAY IS POSSIBLE. You do not yet realize this consistently and so your progress is intermittent, but the second step is easier than the first because it FOLLOWS. The very fact that you have accepted THAT is a demonstration of your growing awareness that the Holy Spirit WILL lead you on.*

RAJ: In other words, not only are you not alone, but the One that is with you has an intent to lead you Home, to not leave you abandoned, to not leave you with the feeling of nothing or no one significant being involved with you. It is the Holy Spirit's intent for you to experience being consciously loved for no good reason. Without justification. Just because.

RAJ READING: *"Be Vigilant Only for God and His Kingdom"*

RAJ: Ooooh! Here we go again. More work. Less unconsciousness. Less [in a funny, dragged out, sleepy voice] drowsy, comfy sleep. Tsk.

RAJ READING: *"Be Vigilant Only for God and His Kingdom"*

For your own salvation you must be critical, since your salvation IS critical to the whole Sonship.

RAJ: Wow. You make a difference. You thought this was all just about puny little you waking up. But puny little you waking up is the Christ That You Are coming back into his or her full Conscious Capacity To Reflect And Glorify God. And that constitutes a decrease in what we could call the unconsciousness of the Brotherhood of Man, the Sons and Daughters of God as a whole. Because while you're insisting on dreaming your dreams and you are out of touch with the rest of the Brotherhood, the rest of the Brotherhood... the rest of the Brotherhood misses you. It experiences a lack. And it's the Divine Right, it's the Birthright of all of the Brotherhood to be experiencing Itself in Its Totality. And so your waking up affects the whole, blesses the whole. It's not inconsequential.

Continuing.

RAJ READING: *We said before that the Holy Spirit is evaluative, and MUST be. Yet His evaluation does not extend BEYOND you, or you would share it. In YOUR mind, and your mind ONLY, He sorts out the true from the false, and teaches you to judge every thought that you allow to enter your mind in the light of what God PUT there.*

RAJ: In other words, in Light of what God already put there before you added your own cute, little, particular biased perspective.

Continuing.

RAJ READING: *Whatever is IN ACCORD with this light He...*

RAJ: The Holy Spirit.

RAJ READING: *...retains, to strengthen the Kingdom in YOU. What is PARTLY in accord with truth He accepts and purifies. But what is OUT OF ACCORD entirely He rejects by judging AGAINST.*

RAJ: In other words, the Holy Spirit says "No!" to it.

RAJ READING: *This is how He keeps the Kingdom perfectly consistent and perfectly unified.*

RAJ: In other words, as you return Home, the Holy Spirit does not allow you to bring confusion and conflict with you. He helps you to see it so that you can release it, abandon it, neglect to reinforce it, so that your mind naturally comes into a state of alignment with the way the Kingdom works.

Continuing.

RAJ READING: *What you must remember, however, is that what the Holy Spirit rejects the ego ACCEPTS.*

RAJ: Which means that at the initial stages, the Holy Spirit is going to be rejecting most of what you believe. But you know what? Here's the key. In the rejection of what you believe, He doesn't reject you, and holds you up in your own face reflecting back to you that which has Integrity, that which is Love, that which is All Of What God Is Expressing right where you are that you had been ignoring because you gave preference to your fantastic, imaginative definition that you had created for yourself about yourself.

Again.

RAJ READING: *What you must remember, however, is that what the Holy Spirit rejects the ego ACCEPTS. This is because they are in fundamental disagreement about everything, being in fundamental disagreement about...*

RAJ: What?

RAJ READING: *...WHAT YOU ARE.*

RAJ: In other words, you're not the definition you've given yourself.

Continuing.

RAJ READING: *The ego's beliefs on this crucial issue vary, and that is why it promotes different moods. The Holy Spirit NEVER varies on this point, and so the ONE mood He engenders is joy. He PROTECTS it by rejecting everything that does NOT foster joy, and so He alone can keep you wholly joyous.*

The Holy Spirit does not teach your mind to be critical of other minds because He does not want you to teach errors AND LEARN THEM YOURSELVES.

RAJ: Remember what you teach, you learn.

Continuing.

RAJ READING: *He would hardly be consistent if He allowed you to STRENGTHEN what you must learn to AVOID. In the mind of the THINKER, then, He IS judgmental, but only in order to unify the mind so it can perceive WITHOUT judgment. This enables the mind to TEACH without judgment,...*

RAJ: And this is a key thing. You can recognize a call for Love, you can recognize expressions of lovelessness, without employing judgment. This is extremely important. They don't go hand in hand. You can recognize a Brother's pain that is being occasioned by his unconsciousness of What He Divinely Is, What He Truly Is, without judgment, without saying, "Boy, you're ignorant. Boy, what a fool you are to believe that. You can't be my friend." You can look at it without reaction, and you can see it for what it is—a call for Love, a call for correction—and be the presence of that which corrects, but without judgment.

So the Holy Spirit will not teach you how to correct others by pointing out their faults, because that is what you will learn. But the Holy Spirit will tell you how to be with that Brother in a manner that will provide the opportunity, the maximum opportunity for the light to go on in that Brother's mind. And in most instances, it's the last thing you as a puny little mind would think of. It's the last thing you would think would work.

Again.

RAJ READING: *This enables the mind to TEACH without judgment, and therefore to learn to BE without judgment. The undoing is necessary only in YOUR mind, so that you cannot project falsely. God Himself has established what you can project with perfect safety. Therefore, the Holy Spirit's third lesson is: **Be vigilant ONLY for God and HIS Kingdom.***

RAJ: It's another way of saying, "Be vigilant for the Voice for Truth, instead of the voice for fear."

But you know what? Don't be vigilant for the Voice for Truth all by yourself. Join with the Holy Spirit. Be vigilant only for God and His Kingdom with the help of the Holy Spirit. Remember you want to stop doing stuff alone.

Continuing.

RAJ READING: *This is a major step toward FUNDAMENTAL change. Yet it is still a lesson in thought reversal, since it implies that there is something you must be vigilant AGAINST. It has advanced far from the first lesson which was PRIMARILY a reversal, and also from the second which was essentially the identification of what is MORE desirable. THIS step, which follows from the second as the second follows from the first, emphasizes the DICHOTOMY between the desirable and the undesirable. It therefore makes the ULTIMATE choice inevitable.*

RAJ: Somewhere along the line, if you're actually going to change, if you're actually going to wake up, the way you used to do things is going to have to become obviously less desirable than being awake. But that's not enough. It will finally have come to the place where you find it to be totally undesirable, totally unacceptable. Then you will bring that Singularity of Intent to the issue, and you will have changed.

Continuing.

RAJ READING: *While the first step seems to INCREASE conflict and the second step still entails it to some extent, this one calls for CONSISTENT EFFORT AGAINST IT.*

RAJ: In other words, you have to come to a place where conflict in any form is untenable to you. Well, you know, most of you will say, "Well of course it's untenable to me! I don't like conflict." Watch what you give your attention to though. When you turn on the TV, what do you go to watch? When you pick up the newspaper, what do you give your attention to? When you're at the checkout at the grocery store, does the **Inquirer** get your attention? Does whose marriage is in trouble get your attention? Watch where you give your attention to and you will realize that you tend to be dishonest with yourself all day long if you think that conflict is untenable to you. Why, conflict is the spice of life that keeps your day from being boring, doesn't it? Just be aware.

Again because this is important.

RAJ READING: *While the first step seems to INCREASE conflict and the second step still entails it to some extent, this one calls for CONSISTENT EFFORT AGAINST IT. We said already that you can be as vigilant AGAINST the ego as FOR it.*

RAJ: Okay.

RAJ READING: *We said already that you can be as vigilant AGAINST the ego as FOR it. This lesson teaches not only that you CAN be, but that you MUST be. It does not concern itself with order of difficulty, but with CLEAR-CUT PRIORITY FOR VIGILANCE.*

RAJ: For not being sloppy in your mind, for not being lazy in your attentiveness, without disregard for what you're being attentive to. Wake up and be conscious, more conscious than you've been before. Not of how awful human will is, but whether you're choosing to give your attention to the awfulness of human will, or whether you're choosing to give your attention to the threshold of your capacity to see with the Holy Spirit and be the transformation of what you had called the awfulness of human will. You see?

Continuing.

RAJ READING: *This step is unequivocal in that it teaches there must be NO exceptions, although it does not deny that the temptation to MAKE exceptions will occur.*

RAJ: Of course they will. It's the old crab barrel fear. You crawl out of the crab barrel, or try to, and the other crabs will grab you and pull you back in. And if you manage to get out, they'll whine, and they'll plead, and they'll cajole, and they'll try to convince you that, "It's dangerous out there. You'd better come back of your own free will.", even though they can't reach you any more.

Continuing.

RAJ READING: *Here, then, your consistency is called on DESPITE chaos.*

RAJ: Just as when you've given your attention poorly and you've become fascinated with the awfulness of human will and you have begun to obsess on it, and you finally find yourself in excruciating pain, well, you find that your consistency is called on **despite** the excruciating pain, despite the distress. And now, because you're hurting so much, you're willing to say, "Oh! Okay! Okay! I got the message! As difficult as it is under these circumstances, I will give my consistency." Why? Because at that point you know it serves you well, even though in order for it to serve you well, you're having to give up any authority you thought you had on your own.

Again.

RAJ READING: *Here, then, your consistency is called on **DESPITE** chaos. Yet chaos and consistency **CANNOT** coexist for long, since they are mutually exclusive.*

*As long as you must be vigilant against anything, however, you are not recognizing this mutual exclusiveness, and are holding the belief that you can **CHOOSE EITHER ONE**. By teaching **WHAT** to choose, the Holy Spirit will ultimately be able to teach you that **YOU NEED NOT CHOOSE AT ALL**. This will finally liberate your will **FROM** choice, and direct it towards creation **WITHIN** the Kingdom.*

RAJ: In other words, from a different place than your independent self-authorizing mentality.

But, don't think that you can skip over the step of choosing one or the other and suddenly jump into the choiceless place, because you have to learn the **difference**. You have to learn the difference... you actually have to learn the difference between Love and a call for Love without judgment.

Again.

RAJ READING: *As long as you must be vigilant against anything, however, you are not recognizing this mutual exclusiveness, and are holding the belief that you can **CHOOSE EITHER ONE**.*

RAJ: But, you must begin the practice of distinguishing between the two and choosing one over the other, else you will not come to a point of recognizing what in your mind has expressed insanity, and what in your mind expresses Sanity. And until you can distinguish the difference, you can't make the choice for one or the other.

And as you begin to make the choice for one or the other, and are choosing for Sanity, Sanity increases. And as Sanity increases, it becomes more and more obvious to you that the other choice is not a choice at all. That in actuality, it's a fantasy choice. And in that recognition, you abandon the idea that there is a choice at all.

But I'll tell you something. You try to move into a place of making no choices before you've distinguished the difference between your Sanity and your insane thoughts, and the dream will continue. So you cannot avoid that part of the process, if you will.

The Holy Spirit is here to show you what isn't working for you. Why? So that you can see it. Because once you see it, you will abandon it, because none of you does anything that you see is useless.

Continuing.

RAJ READING: *Choosing through the Holy Spirit will lead you TO the Kingdom. You create by what you ARE...*

RAJ: In other words, by *being* instead of thinking, by *being* instead of talking.

RAJ READING: *You create by what you ARE, but this is what you must learn. The way to learn it is inherent in the third step...*

RAJ: That being, "Be vigilant only for God and His Kingdom."

RAJ READING: *The way to learn it is inherent in the third step, which brings together the lessons implied in the others, and goes beyond them towards real integration.*

If you allow yourselves to have in your minds ONLY what God put there, you ARE acknowledging your mind as God created it. Therefore, you are accepting it AS IT IS.

RAJ: Well, I'll tell you something. Your mind, as God created it, is a far cry from your mind as you're using it! Because you're using your mind as a tool for defense against a conflicted world that appears to be conflicted because you are using your mind erroneously and causing the Kingdom of Heaven to register with you in a distorted way.

Again.

RAJ READING: *If you allow yourselves to have in your minds ONLY what God put there, you ARE acknowledging your mind as God created it.*

RAJ: Well, how does that happen? It happens by you shutting up all of your thinking, and in the silence paying attention to what's left in your mind. Well, you know, a lot of you do that. It's called meditation. And then you find that in that space, you find no authority for actions. "Well, that's pretty useless," you say. Well, you know what? Maybe you're not here to act in the way that you thought you were. Maybe you're here to pay attention. Maybe you're here to be the Conscious Awareness of What God Is Being, and not be a self-started provocateur of interesting life experiences.

Again.

RAJ READING: *If you allow yourselves to have in your minds ONLY what God put there, you ARE acknowledging your mind as God created it. Therefore, you are accepting it AS IT IS. Since it IS whole, you are teaching peace BECAUSE you believe in it. The final step will still be taken FOR you by God, but by the third step, the Holy Spirit has PREPARED you for God. He is GETTING YOU READY for the translation of having into being by the very nature of the steps you must take with Him.*

You learn first that having rests on GIVING...

RAJ: Here we're going to go through the three steps.

RAJ READING: *You learn first that having rests on GIVING, and NOT on getting. Next you learn that you learn what you TEACH, and that you WANT TO LEARN PEACE. This is the CONDITION for identifying with the Kingdom, since it is the condition OF the Kingdom. You have believed that you are WITHOUT the Kingdom, and have therefore excluded yourself FROM it in your belief.*

RAJ: In other words, in your imagination, and by the creation of definitions of yourself that bear no relation to Reality.

Continuing.

RAJ READING: *It is therefore essential to teach you that you must be INCLUDED, and that the BELIEF that you are NOT is the ONLY thing that you must exclude.*

The third step...

RAJ: The one we've been discussing today.

RAJ READING: *...is thus one of PROTECTION for your minds, allowing you to identify ONLY with the center, where God placed the altar to Himself.*

RAJ: The center of what? The center of your Brother's mind so you can direct it well? No. The very center of you.

RAJ READING: *We have already said that altars are beliefs, but God and His creations are BEYOND belief because they are beyond question. The Voice for God speaks only for BELIEF beyond question, which is the preparation for BEING without question. As long as belief in God and His Kingdom is assailed by ANY doubts in your minds, His...*

RAJ: God's.

RAJ READING: *...perfect accomplishment is NOT apparent to you. This is why you must be vigilant ON GOD'S BEHALF. The ego speaks AGAINST His creation, and therefore DOES engender doubt. You cannot go BEYOND belief until you believe fully.*

RAJ: Until you believe what? Until you believe the Truth. And until you abandon your belief in what you made-up. And that's what you need to learn to make the distinction between **what God made** and what you made-up.

Oh, I know, it sounds like that means that working with the Holy Spirit means going on an internal witch hunt uncovering all your flaws. No. You know what? It's letting the Holy Spirit walk with you through your mind so that the jewels of your Being might be pointed out where they had escaped your attention because they are crusted over with your lovelessness, your loveless self-definitions, your loveless definitions of creation.

And so It picks up this dirty rock, and you think, "Oh God! He's going to tell me that this is me. Nothing but a dirty clod." And the Holy Spirit holds it up and says, "Hey. Take your hand here and rub it." So you take it, this awfulness of yours, and you rub it because you've been willing to bring your attention to where the Holy Spirit told you to give it, this awfulness in you. He told you to rub it, and you rub it and the stuff flakes off. My goodness! There's sparkle. My goodness! There's depth. There's color. There's illumination. Wow! I'm beautiful! Wow! I'm not what it looked like I was.

Be willing to go for walks with the Holy Spirit right through the middle of you so that what isn't true about you can be looked at, and you have the opportunity to find that all it was, was a discoloration, a covering over of something that **is** True About You and has been forever True About You. It becomes a Joy to do this, truly.

But, you know what? You won't find out until you do it. And I need to be clear with you about that. Likewise, it will become perfectly clear to you when you do it. Now do you really have something better to do? [a little tiny audience laugh]

"Hey, you know, leave here, go out, investigate the awfulness of human will a little bit more. Be offended by it. Tie yourself up in a knot because of it. Find a way to retaliate. And then find a way to deal with the retaliation you get for the retaliation you gave. And then deal with how much darker everything got. Sure, go ahead!" You know what? You can do it. You have been doing it. And you still exist, don't you? You still exist because, in spite of all of this, you can't stop being the Direct Expression Of God That You Are. You still can't stop being the Christ, although you are very good at ignoring it. So you can go on and do it longer.

I'm telling you that you have an alternative. And I'm saying anytime you want to take the alternative, you can. And what the heck, why not do it now? I'm not going to tell you to get a rod and put it up your backbone. And I'm not going to get a cattle prod and walk around behind you. I'm telling you, you have another choice, and I'm encouraging you to explore it. I am encouraging you to implement it. I'm encouraging you to bring commitment to it.

I am encouraging you to learn how to become Single-Minded. I'm encouraging you to employ some self-discipline, so that you observe where you're giving your attention, and whether you're giving it alone. Why? So that you can choose to give it in tandem with the Holy Spirit. Why? So that you can learn to distinguish between what God made and what you made-up **out** of what God made, or what you made-up **about** what God made. Why? So that you can discern between your Sanity and your insanity so clearly that the insanity registers with you as exactly what it is so that you no longer find it attractive and can lose the obsession with constantly refreshing it, and make a whole-hearted, singular choice for your Sanity.

And you know what? I'm going to do it until all of my sleeping Brothers are awake.

I love you. And I hope this next week is a better one for you than the last two were. Okay.

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Raj/ACIM Study Group – March 14, 2004

A Course In Miracles (reference pages)
Chapter 6 – THE LESSONS OF LOVE
Section – BE VIGILANT ONLY FOR GOD AND HIS KINGDOM
First Edition – p. 102 / Second Edition – p. 111
Chapter 6 – ATTACK AND FEAR
Sparkly Book – p. 139

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: It's wonderful to have all of you here. And welcome to everyone who's joining us on the Internet.

Last week I invited you to consider the fact that you all say you want Peace and that you don't want to have conflict, but if you pay attention to what you are giving your attention to, you will find that you are lying to yourselves because conflict gets your attention much more easily than Peace. And yet, you might say that Peace is the threshold of the Kingdom of Heaven. Peace is the threshold of the Experience of Unity, unconflictedness. Peace is the necessary experience to waking up.

We've also talked about the fact that Peace is an Experience of Singularity. It's absolutely indivisible. Because it's indivisible, and therefore undivided, your choice to experience it and your persistence in getting to the experience of it by choosing to become still and setting aside your thoughts, brings your mind into perfect alignment with the fundamental nature of the Kingdom of Heaven.

Now the ***Course*** says that you can't take the last step into the Kingdom of Heaven by yourself; the Father does that for you. But the one essential thing in order for the Father to be able to do that for you is for you by your choice to have brought your mind into perfect alignment with the fundamental Nature of Reality, of the Kingdom of Heaven. You must bring your mind into an attitude that parallels Reality instead of going off at right angles opposing Reality.

Now, I understand that bringing your mind to this point of Peace is very difficult to do because your habit of seeking out conflict, you believe, is for the sake of self-preservation. And you feel as though if you stop seeking out where conflict is going on, you will become vulnerable and in danger. And because of the deep conditioning, every fiber of your being, you might say,

which really means every fiber of your ego, avoids at all cost doing whatever will put you in a position of vulnerability and threat.

I understand that it's not easy. You must understand that it's not easy. You must also understand that the fact that it isn't easy doesn't mean don't do it. The fact that it isn't easy is not justification for continuing to suffer from not being in harmony with the Kingdom of Heaven, and thereby not being in the Kingdom of Heaven consciously. You must be willing to do the work. You must be willing to practice the discipline that goes against the deep grain of your conditioning.

Now, I've said it very, very clearly, and very, very simply. Don't let it get more complicated than that.

When you are in your Right Mind, the concept of fear and the concept, the idea, of conflict doesn't even occur for you. It's impossible for an experience of conflictedness to exist in any way, shape or form in the middle of Singularity, in the middle of that which is absolutely unconflicted.

If you are feeling threat, if you are wary of that which is threatening, if you are constantly on guard, it's not because there truly is something threatening for you to be watching for. The experience and the justification for being on guard arises from the fact that you're looking at everything alone, from your own so-called private mind, puny little separate private mind. Something that you have imagined you can experience because you got this bill of divorcement from the Father and said, "I'm not interested in the way You're seeing things, Father. I want to have the experience of seeing it on my own. And I want to have the experience of giving it my own definitions."

And the moment you got that divorce, the moment you stopped including the Father, you were instantaneously in a state of fear. This is very important to understand. And you must understand that when you turn to the Altar within you, when you turn to the Holy Spirit which is the Altar and which is nothing more than your Right Mind, you are choosing to abandon your isolation. And in the successful abandoning of it by joining with the Father, Peace becomes your experience while your intent is firm. And when you do that and you are willing to be in the world, you might say, from that Peace, you will find the movement of transformation occurring. You will find the movement of healing occurring. You will find reconfiguration occurring that more closely approximates Reality.

And so the simplicity of it lies in your realizing that if you're experiencing conflict, you are looking at everything alone. And that the answer to it, the resolution to the conflict and the justification for fear comes not from

becoming a better defender of yourself against the world, but it's a matter of abandoning the independence and going within and joining with the Holy Spirit, with your Guide, with Me, or even reaching out to the Father. Understand also that when you do this, you're not going to get Guidance, you are not going to be infilled with illumination that will allow you to defend yourself better. This isn't about turning to God in order to be able to gather information that will allow you to be more successful as an independent, separate entity. It's about learning what the Father's Perspective is so that you can abandon the independent stance that you have taken, and by abandoning it, removing yourself from the state of fear that's inseparable from being separated, and being in a new way, being from a new place.

You could call the new experience a religious experience, but that might add some time to your process of awakening, because what it's all about really is learning to come from that Place of Excellence in you, learning to be from that place of indivisible Singularity right in the middle of your daily, secular activities so that ultimately being out from your Peace and being in the world joined with the Father, with the Holy Spirit, with your Guide, or with Me, becomes the definition of secular activity, becomes the meaning of your daily interactions with each other in the here and now of what you've been calling the human experience.

And you know what will happen? Because you're always teaching and you've moved into a Singularity, the Singularity of Peace, and you're embracing it, your behavior towards each other will become more humane. You will find yourself confronted by attack less and less. And you will also find yourself neglecting to hold harsh and critical thoughts about others in your experience. The subtle forms of attack that everyone engages in are constituted of having assessments about each other that haven't come at all from an attitude of love or embrace, but have come out of the fear that causes you to feel that defense is always called for, and that being on guard against your dastardly brothers and sisters is called for.

I cannot emphasize enough that waking up is not a way of rising above the world, or flashing out of the world, of letting it be so beneath you that it doesn't bother you. That is **not** what it's about! It's about being willing to be fully present with your Brothers and Sisters right here, right now. Why? Because underneath each of your self-definitions that are based on a sense of personal independence, you are all the Christ right here, right now, right today. And you need to start behaving like What You Are so that you might see everyone else as identically the same thing so that you're coming from Love and so that no matter what they are doing, you can see that Love is

what is called for, and as a result the way all of you be together globally will begin to reflect Love rather than defense. That's what it's about.

It's about What Is Divinely True About You becoming the nature and the feeling of and the way you be in the secular world, in the world you're in. You know what? It's really not about becoming holy. It's really about becoming loving. Holy is spiritual, other-worldly. That's the definition that's given to it, and so it's transcendent. It's not related to your everyday world. Well, that's a sad definition. Holy means Whole. Ah! Whole. Indivisible. What is Whole is undivided. What is Whole is a Singularity. You see? And what is needed is for everyone **to be** from the Singularity of Peace right where you are. [a minute of silence]

Okay. To the book.

RAJ READING: *Transfer, which IS extension, is a measure of learning because it is its MEASURABLE RESULT.*

RAJ: When you move into your Peace, your very presence, your very being, teaches Peace. When you move into the Singularity of Love, your very being becomes that which teaches Love. Extends it, in other words. And there is always a recognizable evidence of the shift in where you're coming from. In other words, you could say, it is its measurable result.

Remember there will always be recognizable evidence of your standpoint. If you are conflicted, if you are claiming independence and you are being out of the inevitable state of fear that cannot be separated from an independence that cannot truly exist, you will have evidence of conflict—immediate, simultaneous. When you choose for the Singularity of Peace or Love, you will have simultaneous evidence of it in the form of healing, in the form of harmony, in the form of the absence of the seductive invitation of threat and the call for fear.

Continuing.

RAJ READING: *This, however, does not mean that what it transfers TO is measurable.*

RAJ: Now this is very important.

RAJ READING: *On the contrary, unless it transfers to the whole Sonship, which is immeasurable because it was created BY the Immeasurable, the learning itself MUST be incomplete.*

RAJ: Now what on earth does that mean?

I've said before that you must have an object of your affection. You must have an unselfish reason for going within to the Altar. And so, when you

recognize a call for Love from a Brother that looks like an expression of hate or an expression of lovelessness, instead of choosing to respond to it from your fearful, separated, defensive sense of yourself, you must choose for your Peace so that you might move into a Singularity and out of conflictedness. You must go into the silence, into your Peace, because you recognize the bad behavior, we can put it that way, as a call for Love rather than a call for defense. And then you must care enough to extend Love by first getting into your Peace, out of which arises Love.

What we're at a point of discussing on this page in the **Course** is the fact that you must have a specific object of your affection to be the justification for your wanting to know the Truth, because this further breaks your sense of isolation, not just from God, but also from your Brothers and Sisters.

Now if what we're going to discuss doesn't become clear to you, it does become possible for you to think that you by having chosen to have a specific object of your affection for whom you want healing, for whom you want beneficence, is something special you are doing for this one special problem in your life. If you get stuck there, your awakening will be delayed.

There are no private thoughts. We've discussed this over and over. There are no private thoughts. You are always teaching, and whatever you teach, you are learning.

So, you have an object of your affection and you're having no private thoughts by getting into your Peace. You are freeing yourself of conflict and you are extending that Peace because you are teaching it, and as you teach, you learn it. You are blessed further by it.

If you think that your blessing is going only to this one that you have used as an object of your affection, then you will think that you are special because of what you are doing for this one, single, poor bastard and so your Love is exclusive. It's inclusive of that one, but it's exclusively to that one.

But there are no private thoughts. And you know what? The Brotherhood is humungous, and whatever you teach, you teach to the whole Brotherhood.

Let's continue. I'm going to start at the beginning of the paragraph again for continuity.

RAJ READING: *Transfer, which IS extension, is a measure of learning because it is its MEASURABLE RESULT. This, however, does not mean that what it transfers TO is measurable. On the contrary, unless it transfers to the whole Sonship, which is immeasurable because it was created BY the Immeasurable, the learning...*

RAJ: Your learning.

RAJ READING: *...the learning itself MUST be incomplete. To teach the whole Sonship WITHOUT EXCEPTION demonstrates that you PERCEIVE its wholeness, and have learned that it IS one. Now you must be vigilant to HOLD its oneness in your minds because, if you let doubt enter, you will LOSE awareness of its wholeness AND WILL BE UNABLE TO TEACH IT.*

RAJ: It's really rather logical. It's hard for you to find justification or understanding of what it means to Love the whole Brotherhood. At the moment, you're not even aware of the Brotherhood's Presence in Its Totality and so you must have, for lack of better words, something practical, something tangible, something that's in your face and in your experience to justify breaking your isolation and to be inclusive of and joined with. And so, you have your Brothers and Sisters, you have each other. You can find justification for this, sometimes without suffering involved.

But it becomes totally obvious to you that you must do something when suffering between you and your Brother occurs. And so you take advantage of that. You break the isolation. You break your commitment to separateness on behalf of your Brother so that you might actually take the steps that bring you into your Experience of Peace which is a Singularity and which is the threshold for inspiration and clarity and guidance to be provided to you.

You know, I spoke last week about the necessity of realizing that if while you're grocery shopping, or you are cleaning the house, or whatever, if you are doing it and having no sense whatsoever that anyone is with you, being conscious of it all with you, that you are companioned with in an active way, then you may know that you are asleep. You may know that you are unconscious. And that as long as you are, you're stuck.

Now you all find it difficult enough to just connect with the Holy Spirit. And so I'm not going to suggest to you that you will suddenly be able to experience your connection with the entire Brotherhood, but it is essential for you to know that all minds are joined, and there are no private thoughts. And whatever you are teaching, you are teaching to the whole Brotherhood. I need you to begin to understand that you're not just companioned with by the Holy Spirit, or your Guide, or Me. You are companioned with by All of God's Creations in an active way, where All of Creation is conscious of its connection with you in a direct, communicative sense.

When you're asleep, you seem only to be able to communicate with each other through language. When you are awake, there is infinite constant communication, or, more properly put, communion where everything about you is known by everyone else, and everything about everyone else is

known by you, so that it is an infinite experience of the wholeness of every bit of Creation that the Father has set into motion.

Continuing or repeating.

RAJ READING: *Now you must be vigilant to **HOLD** its oneness in your minds because, if you let doubt enter, you will **LOSE** awareness of its wholeness **AND WILL BE UNABLE TO TEACH IT.***

*The wholeness of the Kingdom does **NOT** depend on your perception, but your **AWARENESS** of its wholeness **DOES**. It is only your awareness which **NEEDS** protection, since your being cannot **BE** assailed. Yet a real sense of being **CANNOT** be yours while you are doubtful of what you **ARE**. **THIS IS WHY VIGILANCE IS ESSENTIAL.***

RAJ: Doubts about what you are. What You Are is the Conscious Experience of Being. And the Conscious Experience of Being is the Conscious Experience of What God Is and your inseparability from it. What you are is unseparated from the whole Brotherhood in which there is no privateness whatsoever so that everything about every Creation of God is your Conscious Experience of it.

You are **not** the tiny, private, separated mind you have thought you were. You are the Conscious Experience of Infinity. You are the Conscious Experience of Communion with every Aspect of Creation, where nothing is withheld from your mind.

Do you see what we're talking about? We're talking about not being a little focal point of willingness to be the Presence of Love, embracing another little focal point that is the object of your affection that justifies your breaking the isolation, and by virtue of connecting with the Singular Experience of Love, teaching it, extending it so you have this tiny joining. We're talking about triggering in your mind that you are very big, not a little point of Love being extended to another little point of Love. You are that which, when you are allowing the Singular Experience of Love to be your experience, that which is unlimited. We're talking about you becoming aware that in that activity of extended Love, You Are Infinite. You are big, for lack of better words, so big that this teaching of Love by being Love is felt by and received by Creation infinitely.

So you see, again, we're not talking about your going to the Altar, connecting with the inspiration of Truth, so that you can come back in your tininess and deal better in your separated state. We're talking about moving into a State of Unity that is infinitely inclusive. It's a new way of being aware of What You Are. It's a new Awareness of What You Are.

And as long as you get stuck in reaching out to God to know how to be better, to find out how to be more successful separately, instead of that, you are reaching out to God so that your sense of yourself will be enlarged. And so that your sense of yourself uncovers the fact that you cannot give a tiny, private gift of Love. When you have let your Brother be the justification for extending Love and for opening up to it so that it might come through you, it goes to the whole Brotherhood and the whole Brotherhood receives it. And those who are awake feel it and are blessed by it. And it confirms their wholeness to them while it's confirming it to you, because what you teach, you learn.

We're talking about being big. It doesn't matter that you can't grasp at the moment what that bigness feels like. It matters that you know that this is the direction you're heading in so that you don't think that, somehow, you're going to be the Presence of God in a tiny way in the middle of the human experience, the awful human experience. You see what I'm saying?

Again.

RAJ READING: ...a real sense of being CANNOT be yours while you are doubtful of what you ARE. THIS IS WHY VIGILANCE IS ESSENTIAL. Doubts about being must not enter your mind, or you CANNOT know what you are with certainty. Certainty is OF God for YOU. Vigilance is not necessary for truth, but it IS necessary against ILLUSIONS.

RAJ: Vigilance for what? Vigilance for threats? Vigilance for what new, awful thing is going to occur? Vigilance for whatever will provide you with ongoing safety? No.

It's vigilance for the Father's Perspective. It's vigilance for the Experience of Truth with a capital "T". Truth that wipes away illusions. It's vigilance for being joined, and not engaging in idle thoughts, which means private thoughts. It's vigilance for the Thought of God.

It's vigilance on behalf of your having a fuller experience of What You Divinely Are, because as you have a fuller experience of it, it becomes obvious to you that What You Divinely Are is What Your Brother Divinely Is. And the moment you feel that, your attitude and behavior toward your Brother or Sister will change.

You are vigilant for Truth, in spite of what it says here. It says:

RAJ READING: Vigilance is not necessary for truth,...

RAJ: And I'm going to add: But you will be vigilant for Truth against illusions, so that the false definitions you've given to everything cannot continue to govern your behavior and justify to you that you can't afford to

get into your peace and you cannot afford to be loving, truly loving, because if you do, you will succumb to the inevitable attack that is inseparable from the human condition.

Continuing.

RAJ READING: *Truth is WITHOUT illusions...*

RAJ: Ah. What does that mean? Truth is a Singularity. Truth is undivided. Truth is indivisible. If Truth is indivisible, it never has become divided.

So we're not about the business of putting Truth back together. We're about the business of abandoning illusions and our faith in them.

RAJ READING: *Truth is WITHOUT illusions, and therefore WITHIN the Kingdom. Everything OUTSIDE the Kingdom IS illusion, but you must learn to accept truth because you threw it away.*

RAJ: Threw it away. How? You threw it away by saying, "Father, I'd rather see it my way. Father, I would rather give the definitions to it." And so, in order to do that, you had to say, "The Father's Definition is not important to me." Well, the Father's Definition was the Truth. And when you said, "I'd rather define it myself," you threw away Truth. You put it out of sight and out of mind.

Continuing.

RAJ READING: *You therefore saw yourself AS IF you were without it. By making another kingdom...*

RAJ: And we could say, by making up another kingdom.

RAJ READING: *...which you VALUED, you did not keep ONLY the Kingdom of God in your minds, and thus placed part of your mind OUTSIDE it. What you have made...*

RAJ: Listen to this.

RAJ READING: *What you have made has thus divided your will, and given you a sick mind which MUST be healed.*

RAJ: It's a sick mind in that it is conflicted because there are two allegiances. And they are opposing.

Continuing.

RAJ READING: *Your vigilance AGAINST this sickness IS the way to heal it.*

RAJ: Is this making sense? Your vigilance against a conflicted mind is the way to heal it. And how do you heal a conflicted mind? By bringing your attention into a Singularity and not letting your attention be divided between Peace and conflict.

Oh, you come home at night, your husband comes home at night, your partner comes home at night, and you have a mutual agreement to be pleasant with each other, to enjoy each other's company, and you have that kind of evening together. You have an intent to give your attention to Peace and Harmony and Love. One of the partners says, "Oh, I would love to have some chocolate ice cream." Or the other one says, "Oh, man, I have a real taste for pizza!" And there's mutual agreement to enjoying pizza together. And so one of them goes out in the car to get it. And while he's on or she's on the road, somebody cuts them off, and immediately there's swearing and anger and mental bullying of the bastard who was so inconsiderate as to be dangerous and cut him off on the home stretch, you might say.

Wow. That's a conflicted mind. That is a mind that's undisciplined. That is a mind that is not devoted to one thing only. It's devoted to two ways of being consecutively within... you know, within the moment of a loveless act occurring. Complete willingness to abandon the pleasure and the love and the companionship and the camaraderie, abandon it instantly for the sake of the pleasure of expressing vitriolic anger. You see?

Your vigilance against this sickness, your vigilance against divided devotion, vigilance against devotion to instability is the way to heal it. The way to heal it is to choose consistently and persistently to give your attention in only one place where the Experience of Singularity can be had. That takes vigilance because you are all sloppy in the use of your mind. And you let it serve one master in one instant, and another master in the next instant.

And then you get back home, you walk in, and you say, "Hey! The bastard out there on the road..." and share the story, but you look at your partner and you remember love. Oh, you know, you're so wishy-washy that you immediately drop your anger and get lovey-dovey and have a pleasant rest of the evening eating ice cream, and watching TV, and being together. No... no discipline whatsoever. I mean, hey, let's be hot or cold. Either be angry all the time or don't.

You see what I'm getting at? Discipline is needed. Vigilance is needed. Vigilance to see that you more and more consistently devote your attention to a Singularity like Peace, a Singularity like Love. And be vigilant enough so that you're not distracted from it, and so that you end up bringing your

mind into alignment with the nature of Heaven so that you're prepared to let the Father take the last step.

Now, I've been talking as though you as you presently think of yourself need to accomplish these things. It's the Holy Spirit, it's You, it's your Right Mind, that will bring you into, prepare you for, the last step to be taken for you.

And so, you know, don't try to lift yourself up by your own bootstraps. Don't you in your present, separated sense of your self decide, "I'm going to be more vigilant. And I'm going to be more loving. And I'm not going to get pissed off when the guy cuts me off on the freeway." Well, wait a minute. Ask yourself, "Am I experiencing being companioned with at this moment while I'm being so determined and self-disciplined? Or am I just doing this all by myself and thinking I'm doing a really good thing because it's so intelligent to do this, it's so logical to do this?"

I don't care how many right things you do all by yourself, you're not going to wake up, because it's still you being in charge with no awareness whatsoever that God has already done everything for you. And it's your place, it's your function, to be conscious of that and appreciative of it, and to glorify God by saying, "Wow. I was not responsible for any of this." That's where the Singularity comes in. It's the Father's good pleasure to give you it all.

So let's be clear on that. This isn't going to be you, as you presently see yourself, using mental discipline so that you have a consistent mind. Why? Because you don't know what the consistence is in regard to. You don't know what you really need to be consistent about. And the only way you will know is when you have abandoned your isolation, you have abandoned your commitment to your independence, and you have **let** something else in. The experience of communion, the experience of joining, tells you that's what it's all about is joining and being vigilant enough not to abandon the partnership.

But you won't find that out, you won't have the fulfilling, deeply fulfilling experience of it if you are trying on your own to be well self-disciplined, doing all the right things, all the intelligent things, all the things I've been saying to do without being joined.

Continuing.

RAJ READING: *Once your mind is healed, it radiates health and thereby TEACHES healing.*

RAJ: Why does it teach healing? Because you're teaching Singularity. You're teaching by virtue of what's revealed to you about you by the Holy Spirit, that which is not conflicted.

Sickness is conflict. Sickness in any of its forms is conflict manifest. And when you start teaching What Is Singular and unconflicted, the evidence of conflict—sickness, in other words—will disappear.

Continuing.

RAJ READING: *This establishes you as a teacher who teaches like me.*

RAJ: Now, let's just be really, really clear here. I haven't set myself up as a teacher. I haven't conceived myself to be a teacher. I do not experience myself as being in a superior position to you, who's going to bless you with my beneficence. No. I don't have myself on my mind. Why? Because I have God on my mind. Because my devotion is to **not have** a mind separate from His, a perspective or perception different from His, and an experience of independence from Him.

By being the Presence of Mind that is Singular, What The Father Is Being finds expression through me. And I have no plan about it, because I don't have myself on my mind as something to have a plan, anymore than Paul has himself on his mind with a plan right now. No telling what he'll do right after the Gathering. [audience laughter]

Because you're all learning how to be consistent, including Paul. So, when you become a teacher like me, it means that there's no one there being quote "a teacher" unquote. All there is, is that which is reflecting God, which is Singular and is thereby healing, and is thereby transformational. But not by my design and not by Paul's design. I don't have a lesson plan to guide me in raising you up out of ignorance.

So don't get too crazy about the statement that this establishes you as a teacher, a teacher who teaches like me.

Continuing.

RAJ READING: *Vigilance was required of me as much as of you, but remember that those who will to teach the same thing must be in agreement about what they believe.*

The third step, then,...

RAJ: The third step in the Holy Spirit's lessons.

RAJ READING: *...is a statement of what you WANT to believe, and entails a willingness TO RELINQUISH EVERYTHING ELSE.*

RAJ: Now, it's going, at times it's going to feel like that means that you're throwing yourself in the toilet, throwing yourself away, abandoning yourself, because the only thing that you can throw away is what God didn't create. And the only thing God didn't create is what you made-up. And unfortunately, what you think you made-up is what gives you definition. And how well you made it up, gives you credibility and integrity. And how consistent you are in expressing it, gives you the reason to feel proud about who you are. And all of that is going to be abandoned because that is what is creating the whole illusion of a human condition, of a secular experience, that can have nothing to do with God, and therefore must necessarily be an ongoing experience of suffering.

Again.

RAJ READING: *The third step, then, is a statement of what you WANT to believe, and entails a willingness TO RELINQUISH EVERYTHING ELSE. I told you that you were just beginning the second step, but I also told you that the third one FOLLOWS it. The Holy Spirit WILL enable you to go on, if you follow Him. Your vigilance...*

RAJ: Vigilance for what? For staying joined. Vigilance for not being alone. Vigilance for not tolerating a moment of privacy where it's just you, and you alone, are pretending to be there.

Again.

RAJ READING: *The Holy Spirit WILL enable you to go on, if you follow Him. Your vigilance is the sign that you WANT Him to guide you. Vigilance DOES require effort, but only to teach you that effort ITSELF is unnecessary.*

RAJ: Do you get that? Until you put forth the effort to abide in a Singularity, the Singularity of Peace, and until you make commitment to be in constant communion with your most wonderful Companion, the Holy Spirit, which is nothing more than your Right Mind, until you do that through vigilance and self-discipline, you will not come to the place where you realize What You Are, the Christ, that doesn't need to be vigilant about anything because, in your Right Mind, there is no experience of threat. Do you understand now?

Right now you experience a conflicted mind, and it makes perfect sense to you to have a conflicted mind. But having a conflicted mind causes you to expend a great deal of effort and energy being on the defensive. Why? Because you see enemies where they don't exist. You see enemies where all there is truly is God. You see others behaving in a threatening and harmful manner because they see themselves in an environment that is dangerous.

And so they see the constant need for defense that you see. Not because it's true, but because the state of independence ***includes*** the state of fear.

Now, you must use discipline. You must discipline your mind to undo the sloppiness, to undo the willingness to find nothing wrong with being conflicted and serving two masters in your own mind. You must be vigilant so that you recognize when you're beginning to ***think*** by yourself, when you're beginning to be conscious by yourself, so that you can stop it immediately and join with the Holy Spirit and companion with the Holy Spirit, until such time as you find that you've slipped and you're thinking alone again out of habit.

And then, because you're insistent upon using self-discipline, you become vigilant again to reestablish the connection. And when the connection is established, the Holy Spirit walks through your mind with you, revealing What Is True about everything in you, so that you learn that you're not this separated entity that you thought you were. And that you are not under threat. And that you don't need to protect yourself. And the Holy Spirit leads you into an experience of this, not an idea of it, but an experience of it within you, so that you realize that because there is no threat, there is nothing you need to be vigilant about any longer. Vigilance is required to break the habit, so that you might have a new experience in which you realize that you aren't the vulnerable one you thought you were, and therefore vigilance against threat is not needed. And because you are more in your Right Mind, vigilance against illusion isn't needed because you're no longer hoodwinked.

Now, does everyone understand now? If not, listen to the tape, because I have expressed it clearly, and it will sink in. It will begin to register with you. It's really simple.

Again.

RAJ READING: *Your vigilance is the sign that you WANT Him to guide you.*

RAJ: The Holy Spirit.

RAJ READING: *Vigilance DOES require effort, but only to teach you that effort ITSELF is unnecessary. You have exerted great effort to preserve what you made...*

RAJ: And I'm going to add the word "up."

RAJ READING: *You have exerted great effort to preserve what you made...*

RAJ: ...up...

RAJ READING: *...BECAUSE it was not true. Therefore, you must now turn your effort AGAINST it. Only this can cancel out the NEED for effort, and call upon the BEING which you both HAVE and ARE. THIS recognition is wholly WITHOUT effort, since it is ALREADY true and NEEDS no protection. It is in the perfect safety of God.*

RAJ: What is? The **being**: Verb. The being which you both have and are.

RAJ READING: *It is in the perfect safety of God. Therefore inclusion is total and creation is without limit.*

RAJ: And you in your bigness are that which is all-inclusive and totally connected with All That Is, wherein everything that exists is the object of your affection, is what you teach by being, and which is extending to you its Conscious Acknowledgement of God right where you are, and thereby teaching you What Is True about you so that being is experienced as a Constant Extension of Love to the Sonship by the Sonship in the conscious recognition of its indivisibility.

So remember, you teach by being. And what you teach, you learn. And what you learn enhances what you teach. And although you will use a specific object of your affection to initiate the movement of teaching by being, the entire Brotherhood is taught. And this puts you in the position, because you will stand in receipt of appreciation from the Brotherhood for what you've been teaching, it puts you in the position of being available to a sudden shift of perception in which you realize you really are not alone and how infinite is the Love with which you are loved. I am describing the clearer Experience of What You Are that you will be having when you finally get it that your attention is God's Treasure. And your attention needs to become Singular, persistent, consistent.

Can you feel me loving you? So can the rest of the Brotherhood as well. Right now you are sitting, you are being, in the middle of a universal acknowledgement of Love being extended to you. I love you all, and I look forward to being with you next week.

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Raj/ACIM Study Group – March 28, 2004

*A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE LAST STEP
First Edition – p. 104 / Second Edition – p. 112
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Sparkly Book – p. 141*

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

You'll have to forgive Paul. He's having to really abandon himself to me today [small laugh] because there's something I need to speak about. It's really not anything different from what we've been speaking of for the last three or four weeks, but in a way it brings the point home in the most practical of terms. We've talked about shifting, we'll say, operating systems; shifting from the habit and principle of getting to that of giving, to that of the Extension of Love. It's a wonderful idea, isn't it? It's pleasing to think about it, but it seems to be an entirely different thing to live it, doesn't it?

Getting is based upon the idea that the only way to survive is for relationships to be transactional. Why? Because the rules of transactional relationships provide you with a guarantee; a guarantee that you will not end up being shortchanged. This for that. I'll take care of you and all your needs if you will take care of me and all my needs. But you begin to fall short of meeting my needs and I'm out of here. This is [laughing]... this is really the practical bottom line of marriages, isn't it? Or of any somewhat harmonious and ongoing relationship.

But you know what? Another part of the bottom line of transactional relationships is the premise that each of you is perfectly individual—perfectly, independently deposited into the middle of the Universe. You're taught to grow up and learn to stand on your own two feet, aren't you? To be respectably self-sufficient.

Living that way is hell, because it's based upon a fundamental illusion. The Truth that counteracts and obliterates that illusion is that every single one of you is irrevocably one with every other individual, irrevocably one with the whole Brotherhood, and even more primarily than that, irrevocably one with your Source. Therefore, there's no way for you to be independent. There's no way for you to be successful, respectably successful in your own

right. Whether you want to look at it or not, you are all dependent upon each other. Dependent upon each other not really because you're helpless, but dependent upon each other because you're incomplete without each other. ***You're incomplete without each other.***

And you know what? The only thing that is going to move you into the experience of your unity with everyone else, and therefore the experience of the Wholeness of You, is going to be when you shift from getting to giving, when you shift from behaving so as to protect yourself, into behaving because you care about another and because you care enough to extend the very best, which means relinquishing your habitual way of reacting from memory to every situation, and instead, choosing to give your attention to that Place of Excellence in You and extend yourself from there.

Now, we've talked about this before. I haven't shocked you with anything new today. You might say that when we talked about it before, it's been like class work, and now today we're going to have a little lab work where what we've been talking about gets translated into practical application, if I may put it that way. And I have a specific focus, but this specific focus is easily transferable by all of you into every other area of your lives as well.

I've set up the work that Paul and I are doing together with all of you, I have set it up on a Gift basis, not a transactional basis. Not one of you can get what we're giving by paying for it. And not one of you will be deprived of what we're giving if you can't pay for it, because it is not transactional. It is a Gift of Love.

Now, it's easy for you to comprehend that I might be extending it because it's Love with no strings attached, that it is an Act of Love. But I've got to make it very clear. If you aren't recognizing that this extension of mine is happening because Paul is equally engaging in the Extension of Love, you're missing something essential. Paul is not in this to get. He's in it because he cares. He's in it and he engages in the extension because, in this one area, he is perfectly willing to be nothing other than the Presence of Love extending. Now that's the fact. In this respect he stands with me; not behind me, but with me. And he engages in it flawlessly.

Now, others observing him, coming from the getting place which is deeply ingrained in their psyche, you might say, because they are so completely committed to it, might look at Paul and say, "He's got something up his sleeve." They might look at him with distrust. "Well he has hidden motives. No one would be that stupid. No one would be that foolish." Well he is. [single audience laugh]

And I'm encouraging every one of you to become that foolish. Foolish enough not to abandon all common sense and go off into the wild blue yonder, but to be foolish enough to abandon the deeply ingrained habit of control for the sake of self-preservation, and instead, literally, and as consistently as possible, with as much commitment as possible, go within to that Place of Excellence which is the Holy Spirit which is nothing more than your Right Mind, and be spontaneously without a plan. Plans are there to keep you safe. No.

I'm encouraging all of you to do exactly what I'm doing and exactly what Paul is doing. Dare to find that Place of Excellence in You where the Experience of Love emerges in you as you, and naturally seeks expression or extension toward an object of your affection, to someone or many ones that it's your desire to care about, and to limit your expression of yourself to actions and words and behaviors that stand in support of everything that is excellent about everyone else that you come in contact with.

Now I am aware that when I say that the fundamental step of waking up is the abandonment of transactional relationships, is the abandonment of self-protection, is the abandonment of control, it's very hard to hear. It's very hard to hear. It's very hard to let it register. And yet, it literally is the act of separate self-protection that keeps you bound in what you call the human condition, which is a suffering condition, a stressful condition full of strife, full of overcoming, full of battle.

Now, I don't like calling it quote "the work that we do" unquote, Paul and I, but this activity, this Movement of the Extension of Love that we are engaged in is valuable. Is it arrogance for me to say that? No. It's important for me to say it because it's important for you to know that if you're willing to abandon self-protection and engage in defenseless Extension of Love, that what you will be doing will be valuable as well. You see? It won't be just a crazy thing that an eccentric person does. It will be valuable.

Now I could say that it will be valuable because you're not standing in the way of God's Self-Expression, and that would be true. But more than anything, it would be... it is valuable because when you engage with your Brothers and Sisters in this fashion, it changes the tone of the human experience. And it changes the tone of the human experience by bringing forth and illuminating all that is excellent in it. Period. It is valuable because it inspires a change of perception, and therefore a change in behavior, and therefore a change of what is embodied in families, in communities, in countries, in the world.

Now why am I bringing up? Where's the lab work here? Very simply, the lab work is that we're at a potential turning point. We, meaning myself,

Paul, Susan, Chris, those involved in the extension of this work, because support for the work is decreasing. Mind you, it's an interesting phenomenon. Support, and I mean by that financial support, is decreasing while interest in the materials is increasing. Gratitude for the materials is increasing. And it doesn't make sense, does it?

And here's the reason it doesn't make sense. When a gift is given and received and valued, but **gratitude** isn't expressed, the Gift of Love isn't fully actualized. What does it say in the first chapter of Genesis, 31st verse? "And God saw all that He had made, and behold, it was very good." In other words, Mind observed Its Creations and recognized Itself in It. In other words, for Creation to have been complete, there had to be Self-recognition. There had to be acknowledgement. Recognition by God of Himself in What He Was Being. And I will tell you something. That's when Joy came into Being in the Movement of Creation.

Now, you know, it's been suggested that if, indeed, I am the Christ, why don't I just make a miracle so that Paul can win the lottery, or a sudden, unexpected inheritance that will make him forever self-sufficient? Well, because that's not the miracle I'm working on.

The miracle I'm working on is that everyone recognizes the part they play so that having received the Gift, and being in an ongoing, constant receipt of ongoing Gifting, they abandon, you abandon, whoever you are, the transactional basis for relating, and let two things happen. One, recognize that if there is something that has great value to you, it probably will have great value to others as well, and you would like to support the availability and extension of what's of value to you to them as well. And the other thing, which is almost more essential, is to not slight Paul, or Susan, or Chris, in the recognition of what they are doing, how it relates to you, and finding a way to express gratitude as a consummation of the Movement of Love that you are benefiting by, so that the Gift comes full circle.

Now, it's very easy for your ego to say, "Well, that's just a different form of transaction. I'm still going to have to pay for it." No, you're going to get it whether you pay for it or not. And it's not going to be withheld from you if you don't pay for it.

You know what it's going to cost you? Here's what it's going to cost you. It's going to cost you your ability to remain aloof and independent and not be an active participant in the Movement of Love and Its Extension. Oh. You're going to have to be involved. You're going to have to participate. But until you begin to participate in the Movement of Love by recognizing It, acknowledging It, and expressing gratitude for It, the Love doesn't become a Singularity. It doesn't become a Wholeness. Just as Creation would not

have become a Singularity or a Wholeness if God had refused to recognize Himself in Creation. That's where you begin to own Who You Are and that you are inseparable from your Brothers and Sisters. That's where you begin to recognize that transactional relationships are a fraud that keep unity from happening, that keeps unity from being experienced.

Now, practical brass tacks. There are three more days in the month. The bills, which have yet to be paid and which are now late for this month, amount to approximately \$1,500.00. Part of that is for the telephone lines which are responsible for carrying all this information to everyone else via the Internet. That means every one of you who are listening right now. If the bill isn't paid, the telephone company turns off the line. Simple.

Well, some of you say, "Paul maybe ought to handle the finances better." Well let me ask you this. Let's be intelligent. If there aren't enough finances to cover utilities, electricity, telephone lines, and perhaps the mortgage, and as many of them are getting paid as there is money for, where is there money left over to mismanage?

Now the fact is, you see, and it is quite possible for One Who Is Fully Awake to point your eyes and your attention in the direction of what is practical, if you value what is happening here, and if I have set it up so that the only way it can happen is on the basis of the Extension of Love, on the basis of Gift, then if you value it, you better find out what your part to play is in it, and recognize that you can't skip over that one little point called gratitude and still have the full Meaning of the Gift of Love actualized for you.

It is also unkind for those of you who have not been supporting, to stand there as an observer and say, "Mm. It's gonna to be interesting to see how this works out. It's going to be interesting to see how God takes care of this. It's gonna to be interesting to see Paul and Susan twist and squirm as things get tighter and tighter. Oh, of course, it's none of my business. You know, it's all a gift anyway. So I accept the gift, and I appreciate the gift, and I value the gift, and I even make copies of it and share it with others, and so I am extending the gift." But all the while you're letting Paul and Susan dangle and twist and squirm because they've made the commitment to make the Gift and follow my directions, not to try to save their ass by getting control of the situation, turning it into a transactional thing, and thereby forcing you to say, "Thank you," which isn't a "Thank you" at all. It's just pure coercion and compliance.

What Paul and I are doing, and the others with us are extending, is not only the Truth, but the opportunity to find out... for everyone else to find out how they fit in, and to abandon the stance of the independent observer of an interesting phenomena. Because the Love that I am extending, which

comes from the Father, has an Intent. And that Intent is to cause you to realize once again the Truth about yourselves, so that you might no longer experience quote "the human condition," so that it might be replaced with the Divine Conscious Experience Of Being, so that suffering might be over forever, so that struggle might be over forever.

So, the need is immediate at this end. And what I want everyone to see is that the need is immediate for you as well. Are we just talking about money? No. We're not talking about money at all. We're talking about understanding the Nature of Love, the Way It Works, and the fact that it's impossible for you to stand in receipt of Love and then to extend It without being involved yourself.

"Oh! I found this wonderful new material! Yeah. I am enjoying it so much. Here, let me make a copy of it for you and you pass it on." That's not involvement. That is not where you have come to a place within yourself where you've had to examine what degree you are going to participate by acknowledging the fount, if you will, the place where it's coming forth, and seeing to it that the place where it is coming forth does not become blocked, does not become inhibited, so that not only do you stand in receipt of the Gift, you nurture the place where it's coming forth by valuing it as much as the Gift and saying "Thank you" in the form that keeps the flow unblocked.

Now the fact is that if the recognition of the truth of what I've been saying does not occur, there will within the next two months have to be a change of form. The change of form is going to mean a cutting back of what is presently being done. And what is presently being done is minimal. The only extension there is at the moment is via the Internet. There is no way to provide audio tapes, or CDs, or books, or newsletters through regular mails to those who don't have computers. The next step is to delete the one form of extension that still exists. So you see, the immediacy of the need in Kingston is the immediacy of your need, not because anyone is going to withhold it, but because the means of extending it no longer exists because it couldn't be paid for.

But once again, if you say, "Well, I'm going to call them up and see if I can arrange to pay for it," ask them, "If I send you ten dollars, will you send me such-and-such because then you'll be able to go out and buy a couple of cassettes, empty blank cassettes and record them, and pay for the postage?" No. You can't do that. You have to participate and cooperate with, you have to participate in and cooperate with the Nature of the Movement of Love which is not transactional and has as Its basis giving to an object of affection.

If this premise for this work is altered from that, I promise you that awakening will be protracted because there will be a complete missing of the point; a complete missing of the point that will trigger the "Aha!" in your mind, the realization of everything that we have been talking about as we have been going through the **Course**. What I'm talking about is the embodying of a Singularity, rather than embodying what divides it. "To have, give all to all." Not, "To have, get all you can for the least you can give." It is a simple principle.

"Oh," I hear someone saying, "Well, Paul wouldn't be having these problems, these situations wouldn't be coming up if Paul were doing something better. There must be some block in his mind. There must be something hidden from his dark past [amused laugh] that he's unwilling to release." Well you know what? The one thing Paul can't do for you is thank himself. And for many of you, that's the one thing you're not doing.

Okay. **Course in Miracles 101A** lab session over. Let's go to the book.

And for those of you who may be listening for the first time, I am reading from the **Course** as it was finished by Bill Thetford, and so you will notice differences if you are reading from the first or second editions. The first thing you'll notice is that the title of the chapter is not the same. The title is:

RAJ READING: *[Chapter 7] THE CONSISTENCY OF THE KINGDOM*

RAJ: And again, just as a reminder. If you're in the first edition, it's page 104. If you're in the second edition, it's page 112. And if you're in the Sparkly edition, it's page 141.

RAJ READING: *THE CONSISTENCY OF THE KINGDOM*

RAJ: Hmm. Sounds a little bit like the *Singularity* of the Kingdom.

[Editor's Note: The following heading appears here in the first and second editions: *The Last Step (T-#104/112)*]

RAJ READING: *The creative power of both God and His creations is limitless, but they are not in reciprocal relationship. You DO communicate fully with God, as He does with you. This is an ongoing process in which you share, and BECAUSE you share it, you are inspired to create LIKE God.*

RAJ: Inspired. To have, give all to all. Hopefully, you are inspired to embody that because that's the way God creates.

RAJ READING: *Yet in creation you are not in a reciprocal relation to God, since He created YOU, but You did NOT create Him. We have already said that only...*

RAJ: *ONLY.*

RAJ READING: *...in this respect your creative power differs from His. Even in this world there is a parallel. Parents give birth to children, but children do not give birth to parents. They DO, however, give birth to THEIR children and thus give birth AS their parents do.*

If you created God and He created you, the Kingdom could not increase through its own creative thought. Creation would therefore be limited, and you would not be co-creators with God.

RAJ: In other words, Creation wouldn't be the Eternal Movement of the Mind of God that never stops to repeat Itself, because it would be in a closed loop. That's the best way I can put it.

RAJ READING: *As God's creative Thought proceeds from Him to you, so must your creative thought proceed from you to YOUR creations. Only in this way can all creative power extend outward.*

RAJ: To have, give all to all. Extend it.

RAJ READING: *God's accomplishments are not yours, but yours are LIKE His. HE created the Sonship, and you INCREASE it.*

RAJ: And in a way, we've been talking about that today. You increase it by participating in a Singularity where you don't hold yourself separate from your Brothers and Sisters, and you recognize that they are essential to your Wholeness, and you to theirs. And you let that, I'm going to say, merging occur in your mind, so that you're no longer holding a unique definition of yourself that separates you specifically from everyone and everything else.

Continuing.

RAJ READING: *You have the power to ADD to the Kingdom, but not to add to the CREATOR of the Kingdom. You claim this power...*

RAJ: The power to add to the Kingdom.

RAJ READING: *...when you become vigilant only for God and His Kingdom. BY ACCEPTING this power as yours, you have learned to be what you are.*

RAJ: Once again that's what we've been talking about.

RAJ READING: *BY ACCEPTING this power as yours,...*

RAJ: Well, the moment you accept this power as yours, you've got to become involved with it. You can't say, like it's an object, "Oh! This power is mine. Isn't it pretty? It's not too big and it's not too small. It fits in with

everything else wonderfully. Oh, isn't that wonderful?" No. By accepting this power as yours, you have learned what? To **be** What You Are. That's involvement. That's **being** in a new way. That's **being** from a new premise.

What You Are, with a capital "A", isn't a definition. It's what you **be**. It's what you **be** from the inside out. It's you putting away childish things, and doing... and being an adult. It's you **being** in a new way from a new premise. It's you being different from what you were.

Continuing.

RAJ READING: *Your creations belong in you, as you belong in God. You are part of God, as your sons are part of His Sons. To create is to love.*

RAJ: And I am going to reverse that. To Love is to Create.

And what I've been saying today is that what Paul and I are engaged in as we let the Father's Love flow through in language that can inspire and cause miracles to happen, sudden shifts of perception, is the Movement of Creation Itself. And this Movement that we are engaged in is your Function as well. And I'm inviting you constantly to find it in you, activate it in you, embody it in your activities. And let your desire be single of purpose in valuing that so much that you will do whatever it takes to abandon getting which keeps you bound in ignorance, and replacing it with giving because you care from the Place of Excellence in You.

Continuing.

RAJ READING: *Love extends outward simply because it cannot be contained.*

RAJ: Not so that it can get something. Not so that it can accomplish something. Not so that it can provide safety for itself. Not so it can control others. Love extends outward simply because being of the Nature of Joy, it cannot be contained. And it's your Birthright to experience the Meaning of That, and being the Flow of That, and being illuminated by It yourself as you extend It to your Brothers and Sisters.

Continuing.

RAJ READING: *Being limitless, IT DOES NOT STOP.*

RAJ: Like the energizer bunny [single audience chuckle], it keeps going, and going, and going, and going!

RAJ READING: *Being limitless, IT DOES NOT STOP. It creates forever, but not in time. God's creations have always been, because HE has always*

been. YOUR creations have always been, because you can create only as God creates. Eternity is yours because He created you eternal.

RAJ: Okay. A little bit more practical spirituality. If He created you Eternal, then you are Eternal. You don't have to do anything to become Eternal. Right now you're Eternal. You don't think you are. You don't behave like you are. But you are! Right now you are Eternal.

If you would let that fact register with you that your Eternality is already a fact, then you would begin to look at why on earth you're indulging in birthing and dying, birthing and dying, getting sick and getting well, getting sick and getting well. Why are you creating these variations in something that's invariable? If you're already Eternal, then setting aside death [brief laugh] is really a non-event. You get that? If you're already Eternal, setting aside death is already a non-event. The Ultimate is already happening. The Kingdom of Heaven is the only thing going on. The Infinite, Indivisible Movement of God called Creation is what you are part of, what you are in, and what you are responsible for by virtue of the fact that your Mind is the Mind of God, because God's Mind is what He extended right where you are.

Now what this means is, if you would, imagine going to the store and buying a puzzle where every single puzzle piece fit with every other puzzle piece—**every** other puzzle piece. With that kind of a puzzle, you could put all the pieces together with the square or rectangular outline, and it could be a mess but everything fit together. No recognizable picture, but all the pieces are there. They're not recognizable because you chose to put them together without having a recognition of what the picture really was of.

And what I'm saying is that right now each one of you is the Christ, the Direct Expression of God, God embodied, experiencing the Kingdom of Heaven, the whole puzzle with every single part of the puzzle there, no missing pieces, and rather than recognizing what the picture is of, you, as the Christ, are putting the pieces together randomly, out of order, and creating a jumble. And you don't have to do that anymore. And you don't have to get another puzzle to have a better picture. The Ultimate is happening at this very instant, and all of the resources you have as the Presence of God embodied, you are using. You're just using them unintelligently. Why? Because you've forgotten Who You Are.

Once it begins to register with you after I keep saying, "Right now you are the Christ; you are the Ultimate behaving as though you're not and believing your behavior," once that registers with you really, you'll have the intellectual justification for saying, "Wow! That means I have some capabilities that I'm using but I'm using unwisely. And by damn it, I am really curious to find out how to use them wisely. And I'm delighted to find

out that I don't have to go out somewhere and purchase these capacities, or involve myself in certain obediences so as to become deserving of them. They're already here. I'm already using them. I'm just using them unwisely. I'm as complete and whole as I need to be to wake up."

Once it registers with you that that's the case, you will begin to use your mind in a new way. And you won't be engaging in waking up as though you're the underdog, as though you're something **less than**, that by certain practices is going to become more than and different from what you were before. Your behavior will be different because your premise will be different. But you know what? There aren't any goodies you haven't already received. There aren't any capacities that are not already fully functional in you.

You really all are like set designers in a movie. And this particular movie is a war movie, and so you design ancient buildings that are demolished by war. You create brand-new ruins—**brand-new** ruins—using all of the skill and all of the capability that you would use to build a set depicting Heaven, depicting Love, depicting Beauty. You've all just become fascinated with creating demoralizing sets. But you're the fully Christed Sons and Daughters of God fascinated with that activity.

Again, I'm going back.

RAJ READING: *To create is to love.*

RAJ: Or: To Love is to Create.

RAJ READING: *Love extends outward simply because it cannot be contained.*

RAJ: Extends outward from where? From the Altar. Remember that? The Altar right in the middle of you, that Place of Excellence in You, that Place where your Right Mind is present and active and ready to fill you with the Conscious Experience of Who You Truly Are.

RAJ READING: *Love extends outward simply because it cannot be contained. Being limitless, IT DOES NOT STOP. It creates forever, but not in time. God's creations have always been, because HE has always been. YOUR creations have always been,...*

RAJ: Mind you, it's not talking about your ego's creations. The Creations, the Movements of Love that you have engaged in, in spite of your ego,...

RAJ READING: *...have always been, because you can create only as God creates. Eternity is yours because He created you eternal.*

RAJ: The Ultimate is because there is nothing else. And as I've said before, you are neither behind the Point of Perfection, nor advancing towards it; it is at that point; **you** are at that point and you must understand yourself ***there from***.

And I'll tell you something. Leaving operating system number one—the system of getting—and abandoning it for giving, because that's the only way you can have, is the one intent that you can engage in that will quickly bring to the focus of your awareness all of the things that keep you asleep, making it easy for you to identify them and abandon them, instead of re-energizing them. Remember that you are at this moment the Ultimate. You are at this moment exactly What God Is Being right where you are. You are the Fullness of God right now.

Less confusingly, the Fullness of What God Is right there where you are is All That Is Real about you, and it is the Wholeness of What Is Real about you. Accept ***that*** premise, and let everything follow from that premise, and you will stop wasting your time building brand-new ruins and reinforcing old, useless, mental habits and concepts. And when you stop reinforcing the old habits, the natural, spontaneous Movement of Creation, the Movement of the Presence of God will have a fair chance of registering with you. And you ***will*** begin to find your experience reflecting the phrase, "Behold, I make all things new."

So, you want to hear the depressing news? The depressing news is there's nowhere for you to go. The depressing news is that there's nothing new for you to get. The depressing news is that you don't lack anything essential for your Awakening. Why is that depressing? [small laugh] Because you no longer have an excuse for not waking up because you haven't refined your soul enough yet, or you haven't gotten to that point of development yet. You don't have that excuse. It's depressing because it means you've sort of got to take hold of What's True about you and start behaving as though it's True about you, and then believing it as you see the evidence of the Truth of it. But that's the wonderful news! The depressing news is the wonderful news, because it means that none of the ridiculous, silly, excuses you have been using for staying stuck will be meaningful to you anymore. And when they're not meaningful to you, you will let them go.

So, don't let your spirituality be irrelevant to your daily life and your relationships with each other.

I love you enough not to let you be satisfied in your stupid rest. [single audience laugh] I am just loving you. There is a wonderful Singularity. I don't want that word to become monotonous, but there is a wonderful unity

this evening, a Unity of Conscious Awareness, and the Movement continues. And I look forward to being with you next week.

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Raj/ACIM Study Group – April 4, 2004

A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE LAST STEP
And Section – THE LAW OF THE KINGDOM
First Edition – p. 104 / Second Edition – p. 112
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Section – BARGAINING VERSUS HEALING
And Section – THE LAWS OF MIND
Sparkly Book – p. 142

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet. Before we begin, I would just like to say that even though next Sunday is Easter Sunday, we will still meet as usual.

And I would also like to take this moment to acknowledge with appreciation all of the Love that has been extended during this past week in terms of financial support. It has meant that those bills that were unpaid were able to be paid, as well as some of the bills for the month of April. I will be frank. That help got us over the ditch, so to speak. But I am asking everyone to keep it in mind that in order for us to continue and expand the outreach so that simple things like audio tapes and newsletters can be once again provided, there will need to be an increase of ongoing contributions. Where each of you fit into that picture is something you will have to listen for within yourselves. But I ask you to pay attention within yourself consciously, on purpose, as to where you might fit in to that. Thank you again.

Okay, let's go to the book.

RAJ READING: *Bargaining versus Healing*

RAJ: Well, we've already spoken at some length last week about bargaining, didn't we? There is a significant difference between bargaining between separated entities who engage in bargaining for purposes of safety and self-preservation, and Singularity. Bargaining is always something that takes place externally in a world out there amongst other separate, independent entities, Brothers and Sisters out there.

Mind you, there isn't anything going on out there at all as separated entities, as separate things. That's just the interpretation all of you have become accustomed to giving to a Singularity called Creation, a Singularity

called the Kingdom of Heaven, in which every single one of you is inseparable from every other individuality and thing. The whole Brotherhood constitutes your Wholeness. Every single one of your Brothers and Sisters, every single Aspect of Creation is some aspect of the infinitude of your Being.

And it's not going on out there in space. It's going on, for lack of better words, in the within-ness of Consciousness, Mind. You tend to think that you have a private mind as well that has boundaries, and yet not one of you can demonstrate to me where these so-called boundaries are of your minds. And as you begin to withdraw your investment in the definition of the Kingdom of Heaven as a world and universe and Brothers and Sisters out there, as soon as you abandon that in favor of **allowing** for the possibility that it's all a Conscious Experience of Mind occurring in Mind and reflecting Mind and embodying all that Mind with a capital "M" is, you will begin to see everything fresh.

And you will begin to see everything as a Wholeness. And you will begin to see that your Brother is part of you, and you are not independent and separate from him, and that he is essential to you and you are essential to him. And that because you are not independent, you all reflect the same Source. And therefore, it is natural for you to get along with each other harmoniously, and you might even say instinctively. I'm using the word "instinctive" there so that you might know that I'm speaking of something that doesn't have to be learned. Good behavior expressed toward each other is natural to you. And you don't need to go out and take classes to learn how to relate to each other harmoniously.

So how does your behavior end up changing from what it is right now? And right now your behavior is defensive. It's bargaining. How do you get out of that? It's simple. And it's what we've been talking about since the beginning. There is a Place of Excellence in you. Whether you've believed it or not, there is a place of utter Excellence in you—Excellence with a capital "E", Royal Excellence, Divine Excellence—that in itself embodies Love, and in itself inspires the Extension of Love. And if you will abandon your defensive posture for just a short period of time and become quiet, and within yourself desire to move toward that space in your Being where this Place of Excellence is so that you might gather from it the sense of caring, you will find all of the elements of caring beginning to fill your mind.

Because you know what? No matter how much you deny it, you know how to love one another. And you know what is excellent. And then you let it flow into expression. You let it be embodied in your actions here and now, right where you are. And it's the doing of this that begins to illuminate the

fact that what you're calling the world and universe is the Kingdom of Heaven seen through a glass darkly, but still it's what is being seen. And the illumination will relieve the darkness so that your sight is refreshed. Not only is your sight refreshed, but everything you see is refreshed by your fresh view. And because your fresh view will send out new kinds of messengers, they will come back reporting to you what you are looking with—new eyes.

And that's the way bargaining ends. That's the way defense ends. That's the way bartering ends and gives place to natural expressions of affection. Affection embodied. Affection rendered visible. It's the way your affections become enriched. And as a result of being enriched, enrich everything you look upon.

Because it's all a Singularity, because you can't actually do anything privately, everything you are doing is teaching. Everything you're doing, whether it's rotten or kind, is extended. And because it's a Singularity, it's not just extended to the one in front of you; it's extended to the whole Brotherhood. Do you realize that the whole Brotherhood is listening today? Not because something special is happening here, but because something is going on in the Kingdom of Heaven and nothing escapes their notice.

Think about it when you're inclined to snap at your sister or brother or husband or wife, to be irritated and short with them and embody frustration and anger, because it doesn't just go to them. It doesn't burden those who are awake, but while you're engaged in it, those who are awake know that you are not conscious of them. And the Singularity, the Unity of the Brotherhood is not being experienced. And they extend to you Love. They extend to you their clear perception of What You Divinely Are, in spite of what you currently think you are. They are sending out messengers. And you know what? Their messengers are returning to them confirming your Divinity and that is making it easier for you to wake up. That is making it easier for you to be willing to abandon the defense of bargaining. That is making it easier for you to stop behaving as though you're on the outside of the Allness of God struggling.

It makes it easier for you to say, "Wait a minute. Before I start trying to deal with all of these various challenges that I'm seeing because I've made the mistake of thinking I'm separate, I am going to go within to the Altar. I am going to go within to that Place of Singularity within me that is the Holy Spirit which is nothing more than my Right Mind. And I am going to abide there and gather the facts of all of my experience from there so that I might behave from there." That's the nature and the movement of healing.

If you stop and think about it, medicine is the way you bargain with your body to coerce it into health that it wouldn't otherwise naturally embody. Isn't that the truth? You think that it's something formed by a sperm and an egg that has nothing to do with What You Divinely Are, except that it's a temporary home for What You Divinely Are. And so it can do whatever it will without regard for your well-being. ***That's the belief.*** But it's not the Truth. And so you use medicines to bargain with it and to coerce it into health that it wouldn't naturally embody.

Now, if you want healing, you have to abandon the vantage point that is based upon an idea you have created that you can look at everything separate and apart from God, separate and apart from your Source, separate and apart from the Singularity, the Absolute Oneness of your Being which is ***all*** Being, ***Infinite*** Being. Healing is not the effect of returned health, but healing is the movement from separation to Unity, from tininess to Wholeness, and gathering the facts about your Being from there, and the facts about every one and every thing, all being. That's the healing.

And when the movement to Singularity occurs within you and you are honoring it rather than your agreed-upon definitions, what you will see will change. The Kingdom of Heaven that had looked to you to be a world and universe started from a big bang will begin to look like the Kingdom of Heaven. The scales will fall from your eyes. That which blocked your view of what the world and universe really was will fall away, and you will see perfection that had been there all along. And it won't be the result of bargaining with any aspect of the world and universe. Do you see what I'm saying?

Bargaining isn't just a matter of money. It isn't just a matter of getting the most for the least money. Bargaining is the way you use one thing against another so as to bring about a desired result. And you do that in many areas of your life; health and medicine being one of them. Healing—I'm going to play with words here—healing is a matter of Whole-ing (w-h-o-l-e-i-n-g). Healing means coming into Wholeness. Healing is that which Whole-izes. And Whole-izing brings you into a Singularity, doesn't it? Wholeness is complete, not broken up into parts.

Do you see what I'm saying? If you don't want to see separateness, you're going to have to abandon your claim to being a separate mind in a separate place from the only place there is to be. A sudden shift of perception. Miracles.

Back to the book.

RAJ READING: *The ego demands reciprocal rights,...*

RAJ: Well, I'm going to interrupt right there.

The only thing that would think it needed rights would be something that was incomplete, something that didn't include within itself Infinity and Eternity. If everything doesn't belong to it, then it needs to gain access to it. And it needs, in order to hold access, to establish certain rights to its possession.

RAJ READING: ***The ego demands reciprocal rights, because it is competitive...***

RAJ: These are key words.

RAJ READING: ***...competitive rather than loving.***

RAJ: Let that sink in. Competition is not loving. Competition is not loving. Bargaining is not loving. Love does not include within itself competition or bargaining. Again, Love does not include within itself competition or bargaining. This is a very simple statement of fact.

Let it register with you so that the next time you find yourself beginning to engage in competition, you will recognize that this is not loving. Then remember that Love is your Nature. Love is the condition of your Being. And therefore, if you are engaging in competition, whether it's mild or fierce, it has the same effect. It is a flat out denial or rejection of You. So whether again, it's mild or fierce, competition... it is a flat out practice of Self-denial, with a capital "S". It isn't a little bit of Self-denial, or a lot of Self-denial. It's flat out Self-denial. Remember this so you can catch yourself and not waste time indulging in it.

Continuing.

RAJ READING: ***It...***

RAJ: The ego.

RAJ READING: ***...is always willing to make a "deal," but it cannot understand that to be LIKE another means that NO deals are possible. To gain you must give, not bargain.***

RAJ: Why? Because that's the way God is, and you are His Presence expressed, and therefore your Function is identical to His. And anything else you try to engage in is totally useless, meaningless. Period.

Even though it's useless and meaningless, if you engage in it and find value in it and make commitment to it, you bring your energy into a highly focused expression of something that is impossible. And when you bring your energy into that arena of attempting to accomplish the impossible, you

will be met with the impossibility of it flat out. And you will call it pain. You will call it stress. You will call it discomfort. You will call it illness. You will call it death.

The only thing is you'll call it death over and over and over, along with birth over and over and over, because you can't change What You Are. And so you can't die, even though you seem to put yourself through a dying experience, but you'll continue to have the ever-present opportunity to stop trying to do what's impossible and creating for yourself stressful, dying experiences.

Again.

RAJ READING: *To gain you must give, not bargain. To bargain is to limit giving, and this is not God's Will. To will with God is to create like Him. God does not limit His gifts in any way. YOU are His gifts, and so your gifts must be like His. Your gifts TO the Kingdom must be like His Gifts to YOU.*

RAJ: Well, until you get past the bargaining stage, the self-defense stage, you're not going to be thinking about making gifts to the Kingdom. [laughing] Heaven sakes! They're all your enemy. [laughing] That's why you're having to bargain. If they were part of you and you knew it, and they were as benign as you are, if you knew that's what you were, you wouldn't engage in bargaining at all, and you would extend your gifts that were extended to you and are being extended to you by your Father by virtue of His Embodying Himself right there where you are, and leaving no room for anything else right there where you are but What He's Being.

This is why it is so essential to get out of the self-defense of bargaining and making good deals, so that you might get back into the Movement of Wholeness that God Is Being right there where you are, and which it is your Function to be being and extending from where you are.

Again.

RAJ READING: *Your gifts TO the Kingdom must be like His Gifts to YOU.*

RAJ: Why? Because that's the way it works. Why? Because that's what's normal. It is not normal to be in a constant state of self-defense and self-protection, and to hold your Brothers and Sisters apart from yourself as being essentially different from you, and therefore you had better be on guard so that they won't take advantage of you while you take advantage of them.

Continuing.

RAJ READING: *I gave ONLY love to the Kingdom...*

RAJ: Mind you, you're always giving something to the Kingdom. You're always teaching, and what you're teaching is reaching out infinitely.

RAJ READING: *I gave ONLY love to the Kingdom because I believed that was what I WAS.*

RAJ: Love.

RAJ READING: *What you believe you are DETERMINES your gifts,...*

RAJ: If you think you are separate, alone, isolated and vulnerable, the gifts you will give will be the gifts of defense. The gifts you give will be obtuse. The gifts you give will be unkind, because they say, "I acknowledge in you, my Brother, my fellowman, something quite different from me, something quite undependable, something untrustworthy." And that's the gift you give. Why? Because of what you believe you are. Because of what **you** believe **you** are.

And so we are talking incessantly about changing your mind about what you are, so that it will be easier for you to abandon the misperception of being alone, the misperception of being isolated. And by bringing home a very important point that your sense of isolation and aloneness is not a result of anything anyone else has done, but very specifically something you have done. You got a bill of divorcement from the Father because you preferred to look at everything on your own. You preferred to try out the experience, you might say.

The result of being aware of this is not that it condemns you, but it puts you back in the driver's seat where you've been all along, 'cause you've never stopped being the Christ. And because you can see, at least theoretically or intellectually, that maybe you did enact a bill of divorcement from the Father, you now know that you have what it takes to undo the bill of divorcement by reaching out to the Father consciously and on purpose once again, and inviting Him back in. And so you could say it empowers the Christ That You Are to come back into your Right Mind, because you're not a victim of anything other than a poor choice you made, which you, because of Who You Divinely Are, can reverse now.

Again.

RAJ READING: *What you believe you are DETERMINES your gifts, and if God created you by extending Himself AS you, you can only extend YOURSELF as He did. Only joy increases forever, since joy and eternity are inseparable.*

RAJ: Remember Eternity isn't endless time. It is Boundless Presence of Mind.

Continuing.

RAJ READING: *God extends outward beyond limits and beyond time, and you, who are co-creators with Him, extend His Kingdom forever and beyond limit.*

RAJ: Well, you do if you're not engaged in self-defense. You do if you're not hung up on being private and tiny and having some force of will of your own to get satisfaction from.

Continuing.

RAJ READING: *Eternity is the indelible stamp of creation.*

RAJ: And I'm going to add: Eternity is a Singularity, therefore Singularity is the indelible stamp of Creation.

Continuing.

RAJ READING: *The eternal are in peace and joy forever.*

RAJ: That should be reassuring. It's not just Peace forever. Unending, boring Peace. Uninterrupted, unchanging, unyielding Peace and evenness. The Eternal are in Peace **and Joy**. Joy which cannot be contained. Joy which never stops extending itself. Joy which never stops overflowing. Forever.

Continuing.

RAJ READING: *To think like God is to share His CERTAINTY of what you are, and to CREATE like Him is to share the perfect Love He shares with YOU. To this the Holy Spirit leads you,...*

RAJ: When you turn toward the Altar within to that Place of Excellence, to that which is nothing more than your Right Mind, it leads you. It leads you to this:

RAJ READING: *...that your joy may be complete because the Kingdom of God is whole.*

RAJ: Is a Singularity. A Singularity is indivisible, and therefore undivided. Therefore all of the Infinitude of Creation is of the same Character, of the same Nature, of the same Substance, embodying the same Purpose of Extension forever.

Continuing.

RAJ READING: *We have said that the last step in the reawakening of knowledge is taken by God. This is true, but it is hard to explain in words, because words are symbols, and nothing that is true NEEDS to be explained.*

RAJ: Now you might be frowning because as it just said, "It is hard to explain in words." So you're going to have to listen intuitively to catch the sense, because the meaning is not intellectual.

Continuing.

RAJ READING: *However, the Holy Spirit has the task of translating the useLESS into the useFUL, the meaningLESS into the meaningFUL, and the temporary into the timeless. He CAN, therefore, tell you something about this last step, although this one you must know yourself, since BY it you know what you are. This IS your being.*

RAJ: As the process of Awakening, for lack of better words, as the process of Awakening occurs, you will come into the clearer experience of What You Are and what your Function is. And initially, the biggest difference you will find is that it is not your Function to be in a state of defense. And it's not your Function to bargain. But you're going to have to put yourself out there in the non-bargaining place. You're going to have to put yourself out there in the place of giving, because you dare to care, because you dare to be involved in a new way where involvement is engaged in without the self-protection of defense and without the self-protection of developing new mutually-agreed-upon definitions with the one you're daring to be involved with.

It's going to require your attention. It's going to require discipline to hang in there as you learn to be in a new way, as you learn to be without being hooked by your traditional triggers that call for self-defense, without engaging the habit of self-defense just because you're involved with someone else. You're going to have to dare to trust into a new way of relating, with an intent to follow through until you get the hang of it. Not until you get the controls you need, but until you get the hang of it, like finding your balance on a bicycle when you're learning how to ride it.

No one can tell you ahead of time what balance feels like on a bicycle. You have to engage in riding it in order to find the place of balance that allows you to ride it freely without using defense for your safety. You use balance for your freedom. Training wheels on your bicycle are for safety. Balance is not. Training wheels are not for freedom, because they limit you. You see? Balance gives you freedom. And in balance there is no defense being

employed. You have found the way it works. And you enjoy the way it works.

Continuing. And this is in light of the statement that God will take the last step.

RAJ READING: *God does not TAKE steps because His accomplishments are not gradual. He does not teach because His creations are changeless.*

RAJ: Mind you, we're getting into words here that you're going to have to listen for the sense of that goes beyond the words.

RAJ READING: *God does not TAKE steps because His accomplishments are not gradual. He does not teach because His creations are changeless. He does nothing LAST because He created FIRST and FOR ALWAYS. It must be understood that the word "first" as applied to Him is NOT a time concept. He is first in the sense that He is the first in the Holy Trinity Itself. He is the Prime Creator because He created His co-creators. BECAUSE He did, time applies neither to Him NOR to what He created. The "last step" that God will take was therefore true in the beginning, is true now, and will be true forever.*

RAJ: And that coincides with what I said last week, that you are neither behind the Point of Perfection nor advancing toward it; you are at that Point and must understand yourself there from. You don't exist in time. What God created doesn't exist in time. And All of Creation does not exist in time or space, even though you're conceptualizing your experience of it that way. It's all Mind experiencing itself infinitely and Mind has no boundary. And because it has no boundary, there is no such thing as space.

Continuing.

RAJ READING: *What is timeless is ALWAYS there because its BEING is eternally changeless. It does not change by increase because it was forever created TO increase.*

RAJ: No matter how much it increases, it's still itself. No matter how much Love is extended, it is still what it infinitely was when it was extended.

Continuing.

RAJ READING: *If you perceive it as NOT increasing, you do not know what it IS. You also do not know what created it, or Who HE...*

RAJ: The Creator.

RAJ READING: *...is. God does not REVEAL this to you because it was never hidden. His Light was never obscured because it is His Will to SHARE it.*

RAJ: Not withhold it.

RAJ READING: *How can what is fully shared be withheld, and THEN revealed?*

RAJ: Now what is this saying? It's saying something very simple. It's saying what I was talking about last week about the puzzle. All of the pieces of the puzzle... all of the pieces of the puzzle are present, and the puzzle depicts Creation, the Kingdom of Heaven, and you're putting the pieces of the puzzle together in random order and making it look like chaos. Why? Because you don't remember Who You Are, What You Are, and therefore you've forgotten the Vision that would allow you to see where the puzzle pieces go that depict Reality.

I pointed out to you that all of the capacities of the Christ That You Are, you have now. But because you've forgotten Who You Are and you think you're just a human being with a material body that can and does get sick and well, sick and well, and finally dies and "what can you do about it?", because you've forgotten Who You Are and you believe these kinds of idiotic imaginations, you don't realize that you are using all of your Divine Capacities, which are all totally present with you now, in unintelligent ways that cause you to experience Reality in inharmonious ways.

But, you might say that all of the pieces of the puzzle of You and What You Divinely Are, are on the table, or are right where you are. Nothing's left out. Nothing's been lost some place in the past; now you've got to go and find them and gather them up and get them back in the puzzle box. They're all there. The Ultimate is happening right now. And you've got to dare to accept that as a fact and begin to approach every part of your day as though that were true, curious to understand how to use all of the capacities you already have more wisely, more simply, and in a way that causes the puzzle pieces of You to come together suddenly into a recognizable form of Self-recognition.

But the key is that all of these words are directing your attention to, that we've been reading, the key is that it's already done. The key is you are already at the Point of Perfection and you need to start observing yourself **from there**, instead of observing yourself from a place that's working up toward it. And you must approach it from the standpoint that what God set into place in the beginning, which has nothing to do with time, what God set into place in the beginning **is now** the fact. And the fact that God Is

Being right now is Itself what will undo your commitment to your ignorance and cause a sudden shift of perception to occur in which you see yourself new—new to you—but eternally unchanged.

So, please, get the idea that what these words are aimed at is to snap your attention into a present in which the Ultimate is already the fact because it was always the fact. Do you see? You get a feel, a sense of what I'm saying. As I've said before, you will **feel** your way into the Kingdom of Heaven. You will **feel** your way into your Right Mind, **not think** your way into your Right Mind.

The Ultimate already is and you all are using every aspect of your capabilities as an Ultimate Being, if I may put it that way. At this moment, every aspect of your Divine Capabilities is functional right now and is being, are being, used right now by you. So instead of working toward having those capabilities, you can now give your attention to how to use these capabilities more constructively so they don't hide Reality from you, but rather uncover it to you, uncover a position that you're already in, and uncover the Kingdom of Heaven that is already in place and is being seen and interpreted by you to be nothing more than a material world and universe.

Okay. Continuing.

[The following heading appears here in the first and second editions: **The Laws of the Kingdom (T-#105/114)**]

RAJ READING: **To heal...**

RAJ: Or to make whole.

RAJ READING: **To heal...**

RAJ: Or to make a Singularity.

RAJ READING: ***To heal is the only kind of thinking in this world that resembles the Thought of God, and because of the elements which they share, can transfer TO It. When a brother perceives himself as sick, he is perceiving himself as NOT WHOLE, and therefore IN NEED. If you, too, see him this way, you are seeing him as if he were absent from the Kingdom or separated from it,...***

RAJ: And I'm adding: Which of course can't be true.

RAJ READING: ***...thus making the Kingdom itself obscure to BOTH of you.***

RAJ: When you engage in looking at your Brother and adopting his sense of himself, and he's obscuring What He Truly Is from himself and he's

obscuring the Kingdom of Heaven from himself, well now you've obscured him and the Kingdom of Heaven from yourself, too. Why? Because you borrowed your meanings from him, instead of going within to that Place of Singularity in you where your Brother's place in the Singularity of the Kingdom of Heaven can be recognized by you, and therefore extended to him no matter how he's seeing himself, thus introducing into his experience the opportunity for a sudden shift of perception to occur.

Continuing.

RAJ READING: *Sickness and separation are not of God, but the Kingdom is. If you obscure the Kingdom, you are perceiving what is NOT OF GOD.*

RAJ: Let's try to make this a little more relevant. What does it mean, "you are perceiving what is not of God"? Well, if you don't really know what **is** of God, what on earth meaning can something "**not** of God" have for you? When you're perceiving what is not of God, you're perceiving what doesn't feel good to you. When you are uncomfortable, when you are stressed, when you are fearful, when you are jealous, when you are angry, all of these feelings don't feel good to you. You may know that you've lost your connection with your Source. And therefore, because you've lost connection with your Source, you've lost connection with that which gives you the Experience of Integrity within yourself. It's that simple.

Unplug the toaster, the toaster can't perform its function. "It's dysfunctional, poor thing!" [some audience laughter] Why? Because it did something wrong? Because it has some karma to work out? No! Because it's not plugged into the source.

So, if you obscure the Kingdom by choosing to see things your own way, you are perceiving what is not of God and it doesn't feel good. It feels dysfunctional because you're unplugged from your Source. You can't really unplug yourself from your Source. All you can do is imagine with all the power of the Christ That You Are that you **are** separate—something which is impossible. And as I said earlier today, anytime you try to do what is impossible, it will be uncomfortable. The discomfort you experience, and all of the thinking you do about it, and all of the complicated theories that you use to hold it together as though it were real, are not of God. Therefore, they're not of You. And you're in a state of Self-denial, even though you think that this act of will is an act of self-affirmation.

So if you obscure the Kingdom, you are perceiving what is not of God. You're not a happy camper. That's the best way I can bring home in practical terms what that means. You're not a happy camper.

The next section is entitled:

RAJ READING: *The Laws of Mind*

RAJ: You could call this: The Laws of Singularity. The Laws of Wholeness. The Laws of Indivisible Wholeness.

RAJ READING: *To heal, then, is to correct perception in your brother AND yourself by sharing the Holy Spirit with him.*

RAJ: Well, how do you share the Holy Spirit? "Oh, this... Oh, the Holy Spirit. You're gonna share the Holy Spirit." Mm.

The Holy Spirit is nothing more than your Right Mind right dead center in the middle of you, that Place of Excellence in you that is What You Divinely Are. To experience it, you must set aside your willfulness. You must set aside your commitment to your mutually-agreed-upon definitions. You must be willing to abandon your pet theories and listen beyond them. Listen for something entirely other than them. To be in that Place where the Holy Spirit can, your Divinity can, illumine to you What You Are more clearly so that you might more clearly see What Your Brother Is. And as a result of that, behave in a new way toward your Brother, behave in a way that arises out of and from the Holy Spirit.

Again.

RAJ READING: *To heal, then, is to correct perception in your brother AND yourself by sharing the Holy Spirit with him.*

RAJ: Well, what happened to bargaining? Mm. Anybody hear anything about bargaining with him to get him to see things better, to see who he is better; bargaining with him, coercing him using logic to make him see better; help him see he's creating his problems for himself? I didn't read anything about that in there. That's not sharing the Holy Spirit with him. That's being from the separated ego, bargaining between egos for the purpose of creating an end result. For the purpose of creating an end result that never ever involves connecting with the Place of Excellence in you and being from a new place in a new way that **actually** transforms. Why? Not because coercion was applied, but because the original and forever Truth has been able to be illuminated as already the Truth right now so that healing can occur by grace, not by control.

Again.

RAJ READING: *To heal, then, is to correct perception in your brother AND yourself by sharing the Holy Spirit with him. This...*

[Editor's Note: The next word in the book is "placed."]

RAJ: *Places*—correction of spelling. *This places...*

RAJ READING: *...you BOTH within the Kingdom, and restores its wholeness in your minds. This parallels creation because it UNIFIES BY INCREASING and INTEGRATES BY EXTENDING. What you project you believe.*

RAJ: And vice versa. What you believe, you project. There's no choice about it. It's absolute. It's going on every moment of every day. What you believe, you are projecting. And what you are projecting, you believe.

RAJ READING: *This is an immutable law of the mind in this world as well as in the Kingdom. However, the content is different in this world, because the thoughts it governs are very different from the thoughts in the Kingdom. Laws must be adapted to circumstances, if they are to maintain order.*

The outstanding characteristic of the laws of mind as they operate in this world is that by obeying them—and I assure you that you MUST obey them—you can arrive at diametrically opposed results.

RAJ: Now, when I say "you must obey them," whatever you believe governs you absolutely. Whatever the laws are associated with what you believe, they govern you absolutely. Why? Because you **believe** them. And you bring all of your capacity as the Christ That You Are to everything you do, whether you're doing something ignorant or doing something enlightened.

Again.

RAJ READING: *The outstanding characteristic of the laws of mind as they operate in this world is that by obeying them—and I assure you that you MUST obey them—you can arrive at diametrically opposed results. This is because the laws have adapted to the circumstances of this world,...*

RAJ: In other words, this is because the laws have adapted to the circumstances of the definitions you have made about the Kingdom of Heaven that you are calling this world.

RAJ READING: *...in which diametrically opposed outcomes ARE believed in.*

RAJ: "Believed" is the key word.

RAJ READING: *The laws of mind govern thoughts, and you DO respond to two conflicting voices.*

RAJ: You **do** respond to two conflicting voices. That's why it is essential to move into a Singularity in order to wake up, because that's the way you abandon the second voice, the voice for fear, and yield to the Voice for Truth.

Continuing.

RAJ READING: *You have heard many arguments on behalf of “the freedoms,” which would indeed have been freedom if man had not chosen to FIGHT for them. That is why they perceive “the freedoms” as many, instead of as one. Yet the argument that underlies the defense of freedom is perfectly valid. Because it is true it should not be FOUGHT for, but it SHOULD be sided WITH.*

RAJ: Do you see the shift of perception there? We’re talking about one thing—two different ways of looking at it. One is from a standpoint of defensive, separated isolation, and the other is from the State of Singularity. You see, the capacity is there, but you’re choosing the unintelligent thing. You fight for something, instead of siding with it. And so many of the shifts of perception that you will experience will be subtle like that. Easily understood but subtle.

“Ah. I was simply putting the emphasis in the wrong place. I don’t have to fight for it. I have to side with it.” You see?

Waking up will be fascinating, really interesting. But you must not look for enlightenment to provide you with more refined defenses. Enlightenment will say, “Mm. You need to shift your weight to the right, instead of the left. You need to be willing to be defenseless and extend, rather than defensive and bargain.”

It’s, you see, it’s not a big earth-shaking thing. The result, though, will be very different. And it doesn’t call for a capacity you don’t already have. You already know how to shift to the left. If you know how to shift to the left, you already know how to shift to the right. If shifting to the left doesn’t contribute anything, you can easily see that you don’t want to do that and you can say, “Okay, I’ll shift to the right.”

And yet, something more than a simple shift has occurred. Something, a capability you already had. The more that happens is that shifting to the left was self-protective. The shift to the right is Loving. One is an Extension, and one is a securing of a small tightness. Those are significant differences that teach entirely opposing things. And the messengers they send out bring back entirely different confirmations. And the quality of your life is absolutely governed by such a simple shift of emphasis.

So I hope that clarifies for you what I’m saying when I say that all of your capacities as the Christ That You Are, are present, are functioning, and you are utilizing them. It’s just that you’re utilizing them in unconstructive ways. So we’re not talking about learning new startling capacities, but a more intelligent use of the capacities you already have.

My intent is to convey to you that you are already empowered fully to wake up. So you can abandon the ethic of self-improvement and begin to pay attention to what you will find revealed to you if you go within to the Place of Excellence, and listen to the Holy Spirit who can help you recognize the proper use of your Divine Capacities so that you may utilize them and claim them or own them as yours. And in that owning of them recognize that, "By golly, Raj is right. I am the Christ. I am the Son or Daughter of God. I really am. I'm experiencing it, not intellectually, but experientially." You see?

Continuing.

RAJ READING: *Those who are against freedom believe that its outcome will HURT them, which CANNOT be true. But those who are FOR freedom, even if they are misguided in how to defend it, are siding with the one thing in this world which IS true.*

RAJ: You see, it's only your habit that thinks that something new will need to be defended. When you are learning how to ride a bicycle, you naturally want to know how to defend yourself against falling down. And the interesting thing is if you'll remember back, you never did find out how not to fall down. What you found out was how to ride a bicycle. You found from releasing yourself from a defensive standpoint and experimenting, I'm going to say, that you were able to find something you had never had an experience of before, and that was the experience of balance. And once you found the experience of balance, freedom was available to you, and defense against falling down left you.

Bargaining versus healing. Tininess, separateness versus Wholeness, Singularity. Bargaining, fighting for your safety versus yielding into a new way of Being What You've Always Been, with a new experience of balance that provides you with the simple awareness that all the defense that you thought was essential is unnecessary and meaningless in light of the freedom to be present with the Movement of Creation provides.

As I said before, nothing will more quickly put you in the position for forward movement, and nothing will put you in a position more quickly of recognizing what keeps you from moving forward, than making the shift from getting to giving as a practice, as an embodiment. As something you don't keep secret in your mind, but as something which you express in the world, in your actions toward others—an object of your affection as an expression of caring.

Enough said for today. I love you. And I look forward to being with you next week, Easter Sunday. Don't make a big deal out of it. [audience laughter]

Okay.

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A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE LAW OF THE KINGDOM
First Edition – p. 106 / Second Edition – p. 114
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Section – THE LAWS OF MIND
And Section – THE UNIFIED CURRICULUM
Sparkly Book – p. 144

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet as well.

Dare I say Happy Easter? Happy Resurrection Day. [small laugh] Happy Resurrection Day as long as it's my Resurrection you're talking about. [some audience laughing] [chuckling] Woe unto you who is about to engage in Resurrection. [laughing] Whew! And yet, the beginning of it lies in shifting from the principle of getting to the principle of giving, of extending. One of the reasons this seems daunting—I am speaking of Awakening or Resurrection—is the fact that you have to also shift from privacy to openness. And if you will give some attention to it, you'll find that it's in the privacy that you hold that you store all of your secrets, all of the secrets that are the truth about you, or what you think the truth about you is.

How many of you have bought a pair of sunglasses that have a mirrored surface so that you can see everything, but no one can see what you're looking at? It's different from wearing regular sunglasses, because knowing that no one can see what you're looking at, you look at things you wouldn't look at if you thought someone could see what you were looking at. And the activity of looking is an expression of what you really want to be looking at. [an audience laugh] And so in your privacy, you can be honestly yourself. You see what I'm driving at?

We've talked about the fact that whatever you believe, you project. That's from the ego standpoint. The fact is that whatever you Are, with a capital "A", you extend. So, whether you're Awake, or whether you're caught in a sense of private self-hood, you can't escape the Law. You can't escape the way it works. Even in your imagined privacy, you still teach what you think you are. And there are no secrets. And this is extremely important to understand, because if you realize that you're always teaching, that you are always broadcasting what you are, whether it's a belief about yourself, or

whether it's the Truth about Yourself, it will be easier for you to see that in order to wake up, it is once again just a shift of emphasis. It isn't that you're actually going to have to learn something utterly new.

You might say that it's a matter of realizing that any privacy you thought you had is just an idea in your mind, which you can abandon in favor of realizing that you are utterly and infinitely joined with everything that exists, and that communication is occurring constantly in both directions, not just from you to everything and everyone else. Every thing and everyone else is likewise teaching. And everything is either teaching about God, or it's teaching about whatever personal concepts are being embraced at the time.

If you will simply realize that there are no private thoughts, literally there is nothing private going on anywhere—**anywhere**—if you will realize that and if you will dare to honor it, instead of trying to fool yourself even more completely, you will begin to behave in a new way. You will begin to monitor yourself, because you really don't want to be introducing into the picture conflict. You really don't want to be introducing fear, suspicion, doubt in everyone else.

I've mentioned in the last two get-togethers that you are neither behind the Point of Perfection, nor advancing toward it; you are at that Point and must understand yourself there from. You must begin to conceive of yourself from a Place of Ultimacy, so that you might be open to the inspiration, the revelation, of what that You is that is at that Point. If you are at that Point, then whatever limitations you seem to be experiencing at the moment can't be legitimate. If they're not legitimate, something else is. And that will spur your curiosity to inquire, "What freedom is mine that I'm not experiencing at the moment? What freedom is **already** mine at this very moment which I simply haven't taken the occasion to grasp hold of and experience?"

You want to know something? The moment you actually abandon this sense of privacy that you think you have been able to create, first of all, what will happen is that all the little bits of who you are that you've hidden inside this privacy, will for the most part no longer be found to be of value to you. Secondly, you will be in a position of discovering that you and your Brothers and Sisters are all just like each other, aside from the little bits of specialness that you created about yourself and then hid in the privacy, in the secrecy. You see? And when there's no longer anything **special** about you, you'll be able to see there's nothing **special** about anyone else, and it will be easier to love them. It will be easier for your Natural Divine Function to come into play. Why? Because you won't be busy protecting

these secret little bits of specialness about you that you're keeping from everyone else. You see?

Okay, let's go to the book. Okay.

RAJ READING: *Those who are against freedom believe that its outcome will HURT them, which CANNOT be true.*

RAJ: Interesting. Why do you all keep these little bits of specialness hidden away in privacy? Because they give you a sense of control. As long as you have them, you aren't utterly predictable and others can't peg you 'cause you know they don't have the full story. And that means you constantly have available to you the means to throw everyone else off balance. But you know what? You end up having to maintain these little secret bits of self-definition, and you have to utilize them to make sure that no one thinks you're just like them. And in this preoccupation, you have lost freedom. You have lost freedom to be. You've lost freedom to be new.

You know, there was a time when the printing press came along and they tried to keep it, they tried to ban it, because if everybody could have the written word, mm, the "dispensers of truth" would lose their control. Freedom was dangerous. Freedom of everyone to read was dangerous. It was even thought that perhaps freedom for everyone to vote was dangerous. So you see freedom can be perceived as a dangerous thing. And most of all, for each of you, freedom means the loss of control, and every single one of you knows that you do not want to lose control. And like I said last week, that's like saying, "I want to ride my bicycle with training wheels." And that's not freedom.

So, again.

RAJ READING: *Those who are against freedom...*

RAJ: And all of you are.

RAJ READING: *...believe that its outcome will HURT them, which CANNOT be true. But those who are FOR freedom, even if they are misguided in how to defend it, are siding with the one thing in this world which IS true.*

RAJ: You see, whether you're awake or whether you're dreaming dreams, freedom is the one thing that is True.

RAJ READING: *Whenever anyone can listen fairly to both sides of ANY issue,...*

RAJ: And mind you, the key word is "fairly."

RAJ READING: *Whenever anyone can listen fairly to both sides of ANY issue, he will make the right decision. This is because he HAS the answer.*

RAJ: Why does he have the answer? Because he is able to listen fairly, without any bias.

RAJ READING: *Conflict can SEEM to be interpersonal, but it MUST be intrapersonal first.*

RAJ: Sounds complicated, but it's simple. You always think that conflict is something that goes on between two people (interpersonal), but the conflict must be intrapersonal first, which means it must be something you have defined within yourself. You must say what is going on is conflict. "I have determined that what is going on is conflict." And then you project it out there and it becomes interpersonal.

One who is, however, coming from the Place of Excellence within himself, one who is listening for the Holy Spirit, will not see conflict in what is occurring. They may see Love, and the call for Love. That's not conflict. So you see the difference? If you see conflict out there, you may rest assured you're looking at what's going on all by yourself, and you have made a determination in your mind about what is going on. And if you have determined that this is conflict, then you are misled and you will project it and try to deal with it as though your initial determination as to what was going on has nothing to do with its correction. You see?

And at the bottom line, no correction can occur when you don't realize the part you played in the initial definition that you gave to the circumstances. When you make the definition yourself and see conflict, you have abandoned your ability to see things fairly from both sides. There's only one place you can see things fairly from both sides, and that's not from either one of the sides. That's from the Place of Excellence in you where the Voice for Truth can be heard and respond because it sees Love and a call for Love, **or** two calls for Love, and recognizes that the answer is Love.

RAJ READING: *The term "intrapersonal" is an ego term, because "personal" implies "of ONE person," and NOT of others.*

RAJ: Do you see? That's a false picture because there's no such thing as one person alone. You are inseparable from every other one of your Brothers and Sisters. So any time that you think that you have a capacity to have a private thought of your own, a private determination of your own, you are deluded. If you're going to have an interpretation, it's going to be infinitely public. And you are going to teach it, whether you want to teach it or not, because what you believe, you project, just as truly as what you are, you extend.

Continuing.

RAJ READING: *“Interpersonal” has a similar error, in that it refers to something that exists among different or SEPARATE people. When we spoke before of the extremely PERSONAL nature of revelation, we followed this statement immediately with a description of the inevitable outcomes of the revelation in terms of SHARING.*

RAJ: Sharing is extension, not projection.

Continuing.

RAJ READING: *A person conceives of himself as separate largely because he perceives OF himself as bounded by a body.*

RAJ: You see, this is the old habit. “You are what you see,” instead of, “You are what you’re seeing with.” It is always this habit of overlooking the one essential point. **Where** is this perception of yourself as a body going on? It’s going on in your Mind. Therefore, Mind is what you are. Not only that, you’re not a private mind. Mind is infinite, all-inclusive. Right now you’re blocking yourself off from your all-inclusiveness by virtue of determining that you are a body, that you are therefore separate, that your mind is a matter of electrical currents in your brain, and therefore are as private as your body is and as separate from everything else as your body is. And you’re believing that with commitment. And I’m here to tell you repeatedly that this is not true. Your body and All of Creation is being experienced in your Mind. Your Mind which has no boundaries is the ground of your Being, not your body. Your Mind is the definition of your Being, not your body.

So, again.

RAJ READING: *A person conceives of himself as separate largely because he perceives OF himself as bounded by a body. ONLY if he perceives himself as a MIND can this be overcome.*

RAJ: Isn’t it amazing that this is not in the second and third editions of the *Course*?

RAJ READING: *ONLY if he perceives himself as a MIND can this be overcome. Then he is free to use terms like “intramental” and “intermental” WITHOUT seeing them as different or conflicting because minds CAN be in perfect accord.*

RAJ: Now, that statement, “minds can be in perfect accord,” is to some degree an accommodation to your still somewhat private sense of yourselves. And it is helpful for you to see that minds, if they really are at all

separate, can be of one accord. It's important for you to be able to see that that's true, so that you might lend yourself to be more in accord with your Brothers and Sisters as long as you're still seeing yourself as separate. But ultimately, minds are in perfect accord because Mind is a Singularity that can't actually be divided, and therefore isn't actually divided. You're just not experiencing Its Indivisibility or utter Oneness, because you still are caught in the sense of self as being separate because you thought you were your body.

And you've become quite accustomed to reasoning everything out and thinking everything through on this false basis that you are independent and separate from each other, when you're not. So part of seeing that you're neither behind the Point of Perfection nor advancing toward it and that you're at that Point and must understand yourself there from, part of the understanding yourself there from is to consider the possibility that there is no privacy, and that you are not separate, and that you are Mind in which all experience of body and bodies and world and universe is going on. And that the Mind or Intelligence that every other thing embodies is likewise not a separate discrete mind, but is inseparable from this One Mind that you are that includes them, which means that those Minds include you, which means there is only One Mind.

So you see, this brings it back into the Singularity of Creation, the Singularity of Being. And all of this is part of Resurrection. All of this is part of Ascension—yours. It's abandoning the sense of privacy. It's letting go of all the little nonsensical secrets that made you special, so that you might discover that you're just like everyone else, except that you and everyone else are so much more than you conceived of in this fantasy of tiny private selfhood.

Continuing.

RAJ READING: *OUTSIDE the Kingdom, the law which prevails INSIDE it is adapted to "what you project you BELIEVE."*

RAJ: And of course, the Law which prevails inside it is, "What you are, you extend." Like Joy, it just keeps bubbling over. It just keeps going, and going, and going, not because direction has been provided to it, but because it Itself is expansive and uncontainable.

Again.

RAJ READING: *OUTSIDE the Kingdom, the law which prevails INSIDE it is adapted to "what you project you BELIEVE." This is its TEACHING form, since outside the Kingdom teaching is mandatory because LEARNING is essential.*

RAJ: Well, outside the Kingdom, outside of your Right Mind, inside of your tiny fantasy, you have excluded the majority of Creation and you have excluded from yourself your Infinite Experience, your Infinite Singular Experience of it all. And so there is a whole lot that isn't available to you that you must let back in little, by little, by little. As little as possible. And so you seem to learn **again** of Creation, learn **again** of Reality. You see? So outside the Kingdom, teaching seems to be mandatory because learning is essential.

RAJ READING: ***This form of the law clearly implies that you will learn what YOU are from what you have projected onto others, and therefore believe THEY are. IN the Kingdom there is no teaching OR learning because there is no BELIEF.***

RAJ: What is a belief? It's something you made-up.

RAJ READING: ***There is only CERTAINTY. God and His Sons, in the surety of being, KNOW that what you project you ARE.***

RAJ: That's another way of saying, "What you are, you extend."

RAJ READING: ***That form of the law is not adapted at all,...***

RAJ: Is not adapted at all.

RAJ READING: ***...being the Law of Creation.***

RAJ: Listen to this.

RAJ READING: ***God Himself created the law by creating BY it.***

RAJ: In other words, God didn't sit down in the midst of the process of Creation and say, "Okay, today is the day I make up all the Laws by which Creation will work," and He lists the 10,001 Laws that will govern Creation. No. Mind, with a capital "M", moved. And the Movement was experienced by Mind, and Mind recognized Itself in the Movement. And because Mind was a Singularity incapable of conflict or difference, everything that Mind recognized Itself in embodied Perfect Harmony. It therefore obviously exists according to Principles. But the Principles were inherent in the Singularity of God, and didn't have to be defined, did not have to be set forth as precepts or as rules. You see?

RAJ READING: ***God Himself created the law by creating BY it.***

RAJ: The Laws are the Principles that are inherent in any Singularity that moves. Now don't be misled. There can't be a lot of Singularities. If, or when, Singularity moves, there is Order to the Movement because it is a Singularity incapable of conflict or differentiation. You see?

Continuing.

RAJ READING: *And His Sons, who create like Him, follow it gladly, knowing that the increase of the Kingdom depends on it, just as their own creation did.*

RAJ: So who are His Sons? Who are His Daughters? You. And if you're not claiming a capacity to be independent, to have a point of view different from the Father that would introduce difference, if you don't do that, then the Harmony of the Singularity of the Movement of Mind becomes your Conscious Experience and you **see** with Singularity. That is when your eye is single. It's also when your capital "I" is single; single and therefore inseparable from every single one of your Brothers and Sisters.

Continuing.

RAJ READING: *Laws must be communicated if they are to be helpful.*

RAJ: Well that statement only has meaning for those who are currently in a state of private selfhood. When you are Awake, Laws are not communicated; they are embodied spontaneously, because there's not a separate will to act at odds with them. But while you're having your dream, your fantasy of separate selfhood, Laws must be communicated if they are to be helpful.

RAJ READING: *In effect, they must be TRANSLATED for those who speak a different language.*

RAJ: Well, the moment you said, "Father, I'd rather see things my way. Father, I'd rather define everything myself.", you started using a new language. And so, God's Laws, the Laws of the Singularity of Being, must be translated to you and put in the language you're currently using—no matter how flawed it is, the language you're using. And that's what I'm doing. And that's what the **Course** is doing. And that is what happens when you decide to go within and inquire of that Place of Excellence in you, the Altar, "What is the Truth here?"

Continuing.

RAJ READING: *Nevertheless, a good translator, although he must alter the FORM of what he translates, NEVER changes the meaning. In fact, his whole purpose is to change the form SO THAT the original meaning is retained.*

RAJ: So the Holy Spirit, in working with each of you, takes the Divine Meaning and translates it into the rather flexible and rather unintelligent

language form you all are using and does it in a way that its original Meaning is retained.

RAJ READING: *The Holy Spirit is the TRANSLATOR of the Laws of God to those who do NOT understand them. You could not do this yourselves because conflicted minds CANNOT be faithful to one meaning, and will therefore CHANGE THE MEANING TO PRESERVE THE FORM.*

RAJ: You know, even as you listen to me, or even as you read the **Course** on your own, you're always measuring what you're reading, or what you're hearing, according to your current definitions of yourselves, the current images you're holding of yourselves, the particular form in which you identify yourself. And you tend to alter what I'm saying, or what the **Course** is meaning, so that it doesn't violate your current image of yourself too much. You want it to confirm the image **you** have made of yourselves which you idolize. Fortunately the **Course** doesn't address just your egos, but addresses the Christ that each one of you is. And so, it transforms you, you might say, behind your ego's back. And it does promote your becoming freed from elements of your self-image that are keeping you unconscious of your Birthright.

Continuing.

RAJ READING: *The Holy Spirit's purpose in translating is naturally EXACTLY the opposite.*

RAJ: Meaning that it will not change the meaning to preserve the form.

RAJ READING: *The Holy Spirit's purpose in translating is naturally EXACTLY the opposite. He translates only to PRESERVE the original meaning in ALL respects and in ALL languages. Therefore, He opposes differences in form as meaningful, emphasizing always that THESE DIFFERENCES DO NOT MATTER.*

RAJ: You see? The Holy Spirit says, "Love is all," to an accountant, and the accountant says, "Oh, I understand that. I understand the way in which that applies to business practices." And the Holy Spirit says the same thing to an artist, and the artist says, "Oh, I understand that. I understand the way that applies to the formless coming into form." And yet, the artist and the accountant, if they were to talk to each other, would think that neither one of them understood what the statement meant, because the accountant and the artist both biased what they were hearing so that it would fit their particular current self-definition.

Now one thing should be becoming very clear over the last couple of weeks. And that is that the Holy Spirit has a Mission, has a Function, and it's far

from passive. It's dynamic. And Its Purpose is to wake you up. Its Purpose is to disclose Itself to you as your Right Mind. Its Purpose is to bring you back into your Right Mind, which ultimately means that its your fundamental Sanity talking to you in your current insanity for the purpose of bringing you back into Integrity, so that you can recognize Who You Really Are, and having recognized Who You Really Are, be free to extend it spontaneously.

So do you see? This is not a matter of something outside of yourself coercing you into a new frame of mind. It's your Self, with a capital "S", asserting itself on your behalf the moment you will dare to let It in by inviting It and saying, "I will not continue to reinforce my independence. I will ask for help. And I will let something else into my space beside my current best definition of myself. I will stop hogging the space and filling it up with nothing more than my best imaginations of what I am, and what I can become, and how I can accomplish it."

Again, once you break the isolation from your capital "S" Self, the Holy Spirit, you automatically diminish your isolation from your Brothers and Sisters, because that's the Law. That's the way it works. The moment you stop establishing secrecy, establishing boundary, that which had been excluded will be present in your space. It's simple.

Continuing.

RAJ READING: *The meaning of His message...*

RAJ: The Holy Spirit's message.

RAJ READING: *...is ALWAYS the same, and ONLY the meaning matters. God's Law of Creation in perfect form does not involve the USE of truth to convince His Sons OF truth. The EXTENSION of truth, which IS the Law of the Kingdom, rests only on the knowledge of what truth IS. This is your inheritance...*

RAJ: What is? To know the Truth. To know What Truth Is.

RAJ READING: *This is your inheritance and requires no learning at all, but when you DISinherited yourselves, you BECAME learners.*

RAJ: Why did you become learners? Because what you disinherited, what you disowned of yourself, remains there to be let back in. And because you cannot successfully forever be independent, you will automatically and unavoidably be in the position of constant confrontation by That of You which you have disowned, saying, "I am part of you. Let Me in! You cannot succeed at this insanity because you are the Christ. Let Me in. Let Me in. Let Me in." And so you are constantly and unavoidably confronted with not

only the opportunity, but the **demand** to learn, to reaccept, to re-own that of yourself which you said that you'd rather temporarily do without. You see? What You Divinely Are that you've disowned is your inheritance and requires no learning at all, but when you disinherited Yourself, you became learners.

RAJ READING: *No-one questions the intimate connection of learning and memory. Learning is impossible WITHOUT memory since it cannot be consistent UNLESS it is remembered. That is why the Holy Spirit IS a lesson in remembering.*

RAJ: And remember this: Remembering is the calling back into Conscious Awareness that which you have known before. But also, re-mem-bering is to include again. Instead of being dis-membered, you are re-membered, put back together.

Again.

RAJ READING: *That is why the Holy Spirit IS a lesson in remembering. We said before that He teaches remembering and forgetting, but the forgetting aspect is only TO MAKE THE REMEMBERING CONSISTENT.*

RAJ: The forgetting has only to do with the letting go of that which doesn't fit, the letting go of that which isn't Real.

Continuing.

RAJ READING: *You forget in order to REMEMBER BETTER.*

RAJ: You, when you forget everything that you introduced into the picture that distracted you from the Truth about yourself, suddenly you are able to remember better because there's less distraction from the Direct Experience of Yourself.

Referring to the Holy Spirit:

RAJ READING: *You will NOT understand His translations while you listen to two ways of perceiving them. Therefore, you must forget, or relinquish, one to UNDERSTAND the other.*

RAJ: Well, you only have two choices, two places to give your attention to—the Voice for Truth, the voice for fear—right? Everything I'm doing and everything the Holy Spirit within you does is to promote your forgetting... forgetting, becoming a... to procrastinate listening to the voice for fear.

RAJ READING: *This is the only way you CAN learn consistency, so that you can finally BE consistent.*

What can the perfect consistency of the Kingdom mean to the confused?

RAJ: Now this is not a rhetorical question or theoretical question. [laugh]
What can the perfect consistency of the Kingdom mean to *you*, the confused? [single audience laugh]

RAJ READING: *It is apparent that confusion INTERFERES with meaning, and therefore PREVENTS THE LEARNER FROM APPRECIATING it. There is NO confusion in the Kingdom, because there is only ONE meaning. This meaning comes from God and IS God.*

RAJ: That's what you are—Meaning. It came from God and it is God, right there where you are. That is What You Are. And there is no confusion in you unless you believe what you see. And when you see a body and you say, "I am that," you become confused, because you have forgotten that you are the Mind *in which* that body appears along with all other forms, all other Aspects of Creation, that are therefore part and parcel of What You Are as well.

Again.

RAJ READING: *This meaning comes from God and IS God. Because it is also YOU, you share it and EXTEND it as your Creator did.*

RAJ: That's your Function. That's called glorifying God.

RAJ READING: *This needs no translation because it is perfectly understood, but it DOES need extension because it MEANS extension.*

RAJ: Just like Joy means overflowing.

RAJ READING: *Communication is perfectly direct and perfectly united.*

RAJ: Really.

RAJ READING: *It is totally without strain because nothing discordant EVER enters.*

RAJ: Now, mind you, we're talking about Resurrection. We're talking about you coming into this kind of Conscious Experience; one that is totally without strain because nothing discordant *ever* enters. Why doesn't it ever enter? Because you neglect to employ a capacity you thought you had to imagine something that doesn't exist, and then by virtue of some power you think you have, make it become real.

RAJ READING: *It is totally without strain because nothing discordant EVER enters. That is why it IS the Kingdom of God. It belongs to Him, and is therefore LIKE Him. That is its reality, and nothing CAN assail it.*

RAJ: You see? It's only to a private, self-important, little ego that it's insulting to say that the Kingdom belongs to God. Mm. Well, if the

Kingdom is infinite and it belongs to God, then obviously none of it can belong to you. None of it can be your possession. You can't accumulate a certain large portion of the Kingdom so that you can say, "I have more than you have," to your Brother, or Sister, and get a sense of importance.

But again, it's when you acknowledge that it belongs to Him, it's when you acknowledge that you belong to Him and can have no independent importance, that you move back into this Singularity of Being that we've been talking about ***in which*** you once again experience being Whole and no Aspect of Creation is outside of you, different from you, or separate from you, and you are in an Infinite Intimacy, an Infinite Connection, an Infinite Conscious Experience of Meaning.

Now, if you'll just think about those words, if you'll just abide with those words and let them percolate, you will be able to conceive of the fact that what I'm talking about is something far more fulfilling than any of the definitions you've given to everything and the life you seem to be experiencing. Because what I'm talking about is that the loss of separate personhood is the loss of a limitation that it's never been your Birthright to experience. And therefore, it constitutes not a loss at all, but a gain.

And no, Robbie, I am not looking at you for any special reason. [audience laugh]

Your greatest fear is that if you abandon yourself to God, you will lose the experience of your value, that you will lose all experience of meaningfulness. And I am trying to convey to you that what you're experiencing in this specialness that you're hiding in the secret privateness is empty of meaning by comparison with the Experience of Meaning that you will let yourself into when you ***yield*** to God and abandon this divorcement that you've insisted upon.

Continuing. The subheading is:

RAJ READING: ***The Unified Curriculum***

To heal is to liberate totally.

RAJ: Remember that I said that healing was shifting from bargaining to extending, from getting to giving. It's not something that happens out there, or even in the body. It's what happens in your mind. The shift from tininess to Infinite Singularity.

RAJ READING: ***To heal is to liberate totally.***

RAJ: Ah! Freedom!

RAJ READING: *We once said there is no order of difficulty in miracles because they are ALL maximal expressions of love.*

RAJ: A Singularity. I'm adding.

RAJ READING: *This has no range at all.*

RAJ: A Singularity has no degrees, no divisions.

RAJ READING: *This has no range at all. The non-maximal only APPEARS to have a range. This is because it SEEMS to be meaningful to measure it FROM the maximum, and identify its position by HOW MUCH it is NOT there.*

RAJ: How far from the maximum it is. How much more refining of your soul there is ahead of you which will therefore give your picture of yourself, your image, more validity and more worth because you worked for it.

Continuing.

RAJ READING: *Actually, this does not mean anything. It is like negative numbers in that the concept can be used theoretically, but it has no application practically. It is true that if you put three apples on the table and then take them away, the three apples are not there. But it is NOT true that the table is now MINUS three apples. If there is NOTHING on the table, it does not matter what WAS there in terms of amount. The "nothing" is neither greater nor less because of what is absent.*

That is why "all" and "nothing" are dichotomous, WITHOUT a range. This is perfectly clear in considering psychological tests of maximal performance. You cannot interpret the results AT ALL unless you assume either MAXIMAL motivation or NO motivation at all. Only in these two conditions can you validly compare responses, and you MUST assume the former because, if the latter were true, the subject would not do ANYTHING. Given VARIABLE motivation he WILL do something, but YOU cannot understand WHAT IT IS.

RAJ: How is that valuable? Its value lies in the fact that when you say that you are this far away from Awakening, when you are this far away from Resurrection or Ascension, and that therefore there is that amount of distance for you to traverse, and that there is a certain amount of worth that you will gain from traversing the distance, and that the gaining of that worth is essential to your Awakening, it all means nothing. No matter how reasonable you might be able to make it sound to yourself or someone else, it's pure gibberish. This is why you need the Holy Spirit. Because you can cause yourself to believe anything you choose because you have no anchor

in Truth. You can make anything seem to be true to yourself at the moment. That's why you need help.

Continuing.

RAJ READING: *The results of such tests are evaluated relatively ASSUMING maximal motivation, but this is because we are dealing with ABILITIES, where degree of development is meaningful. This does NOT mean that what the ability is used FOR is necessarily either limited OR divided. Yet one thing is certain; abilities are POTENTIALS for learning, and you will apply them to what you WANT to learn.*

RAJ: Interesting.

RAJ READING: *...abilities are POTENTIALS for learning, and you will apply them to what you WANT to learn.*

RAJ: Here's another point of self-honesty. You won't apply yourself to what you don't want to learn. And you will apply yourself to what you do want to learn. And no matter what it is you don't want to learn, you will apply yourself to not learning it. Which means that when another comes to teach you what you don't want to learn, even though they can see that you are suffering from not having learned it, their efforts will be fruitless. If you are not learning, if ignorance is not being replaced with enlightenment or greater understanding, there is no one to blame for it but you. Now a better way of putting that is there is no one who can be responsible for it except you. And the realization of that fact is the only thing that will be empowering to you. It is the only thing that will lead to your changing your mind and **wanting** to learn what you hadn't wanted to learn.

Continuing.

RAJ READING: *Learning is EFFORT,...*

RAJ: It means replacing old habits. It means practicing skills that you were ignorant of before. It means doing things that before you had been too lazy to do.

RAJ READING: *Learning is EFFORT, and effort means WILL. We have used the term "abilities" in the plural because abilities began with the ego, which perceived them as POTENTIALS FOR EXCELLING. This is how the ego STILL perceives them and uses them.*

The ego does not WANT to teach everyone all it has learned, because that would DEFEAT its purpose.

RAJ: And so what it does not want to teach everyone, it keeps in that secret place, that private place that makes you special, that makes you different,

and therefore unable to love your Brother, unable to care for your Brother or Sister, unable to extend Love.

Continuing.

RAJ READING: *Therefore, it does not REALLY learn at all. The Holy Spirit teaches you to use what the ego has made to teach the OPPOSITE of what the ego has learned.*

RAJ: That's the purpose of translation.

RAJ READING: *The Holy Spirit teaches you to use what the ego has made to teach the OPPOSITE of what the ego has learned. The KIND of learning is as irrelevant as is the particular ability which was applied TO the learning. You could not have a better example of the Holy Spirit's unified purpose than this course. The Holy Spirit has taken very diversified areas of YOUR learning, and has applied them to a UNIFIED curriculum. The fact that this was NOT the ego's reason for learning is totally irrelevant.*

YOU made the effort to learn, and the Holy Spirit has a unified goal for ALL effort. He ADAPTS the ego's potentials for excelling to potentials for EQUALIZING.

RAJ: "Ohhh! That means taking away the specialness! Equalizing. Ahh. Horror of horrors. To be only equal. To be utterly equal. Ugh! To be simply common."

RAJ READING: *He...*

RAJ: The Holy Spirit.

RAJ READING: *...ADAPTS the ego's potentials for excelling to potentials for EQUALIZING. This makes them USELESS for the ego's purpose,...*

[Editor's Note: Raj did not read the rest the sentence: ..., **but VERY useful for His.**]

RAJ: So you see the ability has been taken and reapplied for God's Purpose, which makes the ability useless for the ego's purpose any longer.

Continuing.

RAJ READING: *If different abilities are applied long enough to one goal, the abilities THEMSELVES become unified. This is because they are channelized in one direction, or in one WAY. Ultimately, then, they all contribute to ONE RESULT, and by so doing, their similarity rather than their differences is emphasized.*

RAJ: You see how it's bringing it all back into a Singularity?

I want you to do a review, if you so wish, during this coming week of the last ten or twelve pages, because I want you to see that although it seems different subjects have been discussed, they are all illuminating the Meaning of Singularity, Oneness, and therefore Wholeness, which provides a new Definition of You for you to embrace, to abide with, that corresponds more closely to the fact that you're neither behind the Point of Perfection nor advancing toward it but you are at that Point, and not only **must** understand yourself there from, but you **can** understand yourself there from. And therefore, it's a reasonable thing to give your attention to that, to give your curiosity to that, with a little discipline. With a little definite content, or maybe even a lot.

Continuing.

RAJ READING: *Ultimately, then, they all contribute to ONE RESULT, and by so doing, their similarity rather than their differences is emphasized. You can EXCEL in many DIFFERENT ways, but you can EQUALIZE in ONE WAY ONLY. Equality is NOT a variable state, by definition.*

RAJ: Mm. There we come again; not a variable state. "Oh, evenness. Boring!" I know, it's the surprises, it's the unexpected which makes your life what? Hell. [audience laugh] Not interesting. Ahh. You know what? It may be tantalizingly scary to try to be independent, but I will tell you that it is infinitely fulfilling to experience your Intimate Infinite Oneness with All of Creation in which the incredible Divine Meaning that the Father is setting into place **as** All of Creation is available to you to feel fully. Yes, I'm enticing you.

And like the child who's learning how to ride a bicycle and no one can really explain to him what balance feels like, the words I use don't come close to conveying to you what the experience is like. But I can tell you and you can grasp the idea that once you take hold and embrace the Singularity, all of this stimulating exciting lifestyle that you have been engaged in will be experienced more like a mosquito buzzing around by your ear when you're trying to go to sleep. Not really anything consequential, not really anything significant, but just this ongoing miniscule disturbance that's all consuming. And you will wonder... you won't wonder, you won't even think about it anymore, but you could understand that you would wonder why on earth you found that so much more worthy of your attention than experiencing your Self and your Sanity, your Oneness with God, your Infinite Intimate Experience of the Meaning of All Creation. You'll wonder why.

So, I want to leave you again with this thought, this point, to use as your measuring stick or reference point. You are neither behind the Point of

Perfection nor advancing toward it; you are at that Point and must understand yourself there from.

And I know you don't know what that's going to mean, but have you lost all curiosity about potentially interesting things? And if this is something that it costs you nothing to try, to explore, then explore it. Well, I know, yeah. [little laugh] I'm sorry, I forgot. It's gonna cost you your independence. It's gonna cost you control. It's gonna cost you the exhilarating experience of fear. But I promise you, it won't cost you money. It won't cost you money. [single audience laugh] And you know what? If you're willing to look at what I am saying to you with a minimum amount of honesty, you'll have to agree that if you were to embody even a fraction of it, [laugh] everyone in your experience would be blessed.

But, I'm very well aware that you will not learn what you do not **want** to learn. But you know what? I don't mind expressing the Truth because it glorifies the Truth. It embodies the Truth. It puts the Truth in the air. It sends out Messengers of Truth, and those Messengers of Truth do come back to me, confirming the Truth about You. And I'm a happy camper.

I love you. Come out of your secret private closet and all of your little bits of specialness and play with me. I will look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE LAW OF THE KINGDOM
And Section – THE REALITY OF THE KINGDOM
First Edition – p. 107 / Second Edition – p. 115
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Section – THE UNIFIED CURRICULUM
And Section – THE RECOGNITION OF TRUTH
Sparkly Book – p. 147

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet. I would like to add for those of you on the Internet who participated in the Online Gathering yesterday, I enjoyed being with you in that way and look forward to doing it again.

Okay. So we have been talking about the fact that Being, Creation, the Movement of God is a Singularity, even though it is infinite and is an infinite expression. God's Infinite Expression of Himself, although experienced in multiplicity, is never a manifestation or example of division. A little bit of God here that looks like a flower, a little bit of God here that looks like a human being, a little bit of God here that looks like a glass top on a table—each little bit of God being different from every other little bit of God. God does not express Himself infinitely by dividing Himself up into parts. So the Infinite Expression of God expresses Singularity—the Singularity of God.

This is important to understand. It means that every Aspect of Creation has one task, has one thing to be, and that is to be that which reflects its Source, to be that which glorifies that which is ***being*** it at that moment. So you call it a glass. You call it a glass-topped table. You call it a person. You call it a flower. But it's all God, God, God, God. God. Do you see what I'm saying?

Here's another way of putting it (and I've said it before): Everything you are looking at—the glass top on the table, the glass mug, the flower, the person sitting across the room—is some aspect of the Infinitude of your Being. It's all You. And here's another helpful aspect. You aren't what you see. You're what you're looking with. Therefore, You are Mind ***in which*** glass top on a table, mug, flower, human being, is being experienced. You are the Awareness that has no limits ***in which*** every single Conscious Experience of Being is going on. Therefore, everything you're experiencing is some part of

You. It takes All of Creation to complete You. Just be with that for a moment.

Without every Aspect of Creation, You would be incomplete. With just one Aspect of Creation snuffed out, you would be less. It's all a Singularity. It's all a Wholeness. And the Wholeness That God Is that is called Creation Moving is What You Are, is what is embodied in every single quote "Aspect" unquote of Creation. Therefore, no Aspect of Creation can be at odds with any other Aspect of Creation. They have... each Aspect has only **one** Function, and that is to re-present... represent That Which Is **Being** It, the Will of That Which Is **Being** It at that moment. And mind you, All of Creation is brand-new in every moment, because nothing is going on at all without God **Being** It—Being It, Being It, Being It—Being It New, Being It New, Being It New, Being It New—Being It fresh and always embodying only That Which God Is.

Now, you're to turn to the Altar within which is, for lack of better words, the threshold of your connection with the Holy Spirit which is nothing more than your Right Mind. It's the threshold of your Right Mindedness. And I've said, your Right Mind, the Holy Spirit, has one goal, and that is to help you remember how to do only one thing, and that is to glorify God, to remember that your Function is moment, by moment, by moment, by moment, to embody only What God Is Being right there, right there, right there, now, now, now, now.

Now last week we ended up with this; it's the paragraph before the one I said we would start on.

RAJ READING: *YOU made the effort to learn, and the Holy Spirit has a unified goal for ALL effort.*

RAJ: For any effort that you put forth in any direction.

RAJ READING: *...the Holy Spirit has a unified goal for ALL effort. He ADAPTS the ego's potentials for excelling to potentials for EQUALIZING. This makes them USELESS for the ego's purpose, but VERY useful for His. If different abilities are applied long enough to one goal,...*

RAJ: Mind you, if different abilities, if multiple abilities...

RAJ READING: *...are applied long enough to one goal, the abilities THEMSELVES become unified.*

RAJ: That makes sense.

RAJ READING: *This is because they are channelized in one direction, or in one WAY. Ultimately, then, they all contribute to ONE RESULT, and by so doing, their similarity rather than their differences is emphasized.*

RAJ: Meaning the similarities of the multiple abilities, or different abilities.

RAJ READING: *You can EXCEL in many DIFFERENT ways, but you can EQUALIZE in ONE WAY ONLY. Equality is NOT a variable state, by definition.*

RAJ: Now, how could you equalize everything in your day, instead of seeing differences? You know, you gotta get up. You gotta be the cook and fix breakfast. You gotta be the mom and get the kids ready for school. You gotta be the mom and get them off to school, and then you have to be the accountant who gets in the car and gets to her job. And then she has to be the supervisor managing her group. And then she has to be a human being who stops and eats lunch; takes care of her nourishment. And then she has to go back to being the supervisor. And then, at the end of the work day, she becomes human being, mom, wife, all mixed together. On the way home stopping at the grocery store to see that husband, children, pets are cared for; their needs are cared for. Blah, blah, blah. So you see, you have many different roles, you might say, that you fulfill during the day. How can you equalize them? What does being an accountant have to do with being a mother, or a wife, or a cook?

Well, it's easy. I'm going to give you two prayers to start your day out with and to remind yourself of throughout the day. The first one is: ***I wish to see only the Evidence of Love.*** [repeating] I wish to see only the Evidence of Love. I'll give you a moment to write that down. [pause] Okay. And the second prayer is this: ***I wish to be only the Evidence of Love.*** [repeating] I wish to ***be*** only the Evidence of Love. Can you see that if you have these two prayers as your conscious intent, it will unify your whole day. Mom, supervisor, human being, wife, nurturer, driver on the freeway—all of these things can be unified with your desire to see only the Evidence of Love, ***and*** even more importantly, your desire to ***be*** only the Evidence of Love. If you desire to be only the Evidence of Love, then that means your desire is to embody What Love Really Is, which is God.

If you wish to see only the Evidence of Love, then the car in front of you or the car behind you on the freeway, the grocery clerk, your employee, your subordinate, your children, all become the focal point of messengers you're sending out that are looking for the Evidence of Love. It could even be one of your enemies. It can be somebody who's been a very difficult individual in your life and continues to be very difficult. But your intent is to see ***only*** the Evidence of Love, so that is the messenger you will send out to everyone

and everything that you encounter in the day. That means you have a unified intent, a singular intent, and the messengers that will come back to you will confirm Singularity.

Now, if in addition to your wish to see only the Evidence of Love, you desire to **be** only the Evidence of Love, you can see that that will unify your behavior throughout the day, no matter what role you seem to be called upon to fulfill as you go through the day. Now all of these different seemingly disconnected things, roles—being an accountant and a supervisor that are different from being a wife and a cook—well the differences fade. The differences hold no significance because every single action you engage in comes under the heading of your desire to **be** only the Evidence of Love. You see? What I have said is simple and understandable. And if you don't see it yet, abide with it, please. Contemplate it, and ask for it to be embellished for you, illuminated for you.

If you are going to end up experiencing the Singularity of Creation, which is the unalterable fact of it, and thus escape from the apparent experience of diversity of intents and purposes and diversity of nature that you see all around you that makes life seem to be conflicted, you're going to have to start using your mind differently; with more Singularity. And you're going to have to withdraw your investment in your confidence that indeed you live in a conflicted world, because, as we've been saying, whatever you're confident about is what you're going to see. It's the lens through which you are looking.

You all forget that you're looking through lenses. You look and you say, "Oh wow! The world is doing this. Oh wow! This is going on in the world. Oh wow! Look what just happened out there." And you completely forget that you're looking **with** something, you're looking with **attitude**. If you're not in your peace, you're looking with attitude. In fact, in New Jersey they say, "You gotta have attitude." If you're not in your peace, you're looking with and through attitude, and attitude governs your view. Attitude governs how you are going to see Reality. And if you forget the part that your attitude plays, if you forget the fact that you're looking through lenses, you will forget the part you're playing in what you're seeing. And once you've lost sight of that, you have been dis-empowered, and you will be at the mercy of what you are seeing, or at least you will believe you are.

To become empowered doesn't mean to regain force, the presence of force in your world. To become empowered means to realize the part you're playing in determining how you're seeing Reality, so that you can withdraw the part you're playing. Get rid of the lenses so that you're looking with innocent minds—minds innocent, absent of preconceptions. That's the way

your mind comes back into Singularity. And as your mind becomes back into Singularity and you're not sending out messengers looking for differences and confirmations that the differences are real, you'll begin to find that there are ways for you to be singularly, like desiring to see only that which embodies Love and to **be** only that which embodies Love.

Remember none of what we're reading about here is theoretical. It's all about you. It's all about Mind. And the very word "Miracles" on the front [cover of the book] refers to what? Sudden shifts of perception. Where? In your big toe? No, in your **Mind**. Because Mind is a Singularity and you've forgotten that. And everything that is going on that you are experiencing apparently "out there," you are experiencing as a Conscious Experience **in your Mind**. Therefore it's all a mental experience. Therefore everything you are seeing is nothing more than an Idea. And the Idea is Eternal, and therefore forever stable. So don't mistake and think that because we're talking about Ideas and because you can change your mind, that Ideas can change. Ideas are Eternal because the Source of the Idea is God.

Everything I've said, since I started talking today, is expressing Singularity, and expressing it in different ways so that you might catch the tone of it, the **feel** of it, so that you might have curiosity to relax into a greater experience of it. Why? So that your Conscious Experience of Being becomes more of a Singularity, and therefore more like God, more parallel to God. Because as we've talked about, it's as, we'll say, divergent points of view begin to parallel each other that God can take the last step, because where you're standing is so similar to What God Is Being that it's just a [snap of the fingers] slip away. Just a little loss of footing, you might say, and [snap of the fingers] ooops, you're no longer parallel to God. You're experiencing the fact that God is all there is of You, and there's no inclination on your part to have a separate point of view ever again.

Okay. Again.

RAJ READING: *You can EXCEL...*

RAJ: As an ego.

RAJ READING: *...in many DIFFERENT ways, but you can EQUALIZE...*

RAJ: Bring things into Singularity.

RAJ READING: *... in ONE WAY ONLY.*

RAJ: And the prayer that I gave you identifies that way. The way is Love. I wish to see only the evidence of what? Love. I wish to **be** only the evidence of what? Love.

Continuing.

RAJ READING: *Equality is NOT a variable state, by definition.*

That is why you will be able to perform ALL aspects of your work with ease when you have learned THIS course.

RAJ: I could say that is why you will be able to perform all aspects, or roles, of your day with ease when you have learned this **Course**. Because you will have found a way to bring it all into the Singularity of Love—the intent to see it, as well as the intent to be it. And I will tell you that there’s no moment in your day and no place you can be at any moment in your day, that doesn’t provide you with the opportunity to wish to see the Evidence of Love, or to wish to **be** the Evidence of Love.

Continuing.

RAJ READING: *To the ego there appears to be no connection because the EGO is discontinuous.*

RAJ: It is broken up into parts. It is fragmented. And it sees fragmentation, and it can prove that the fragmentation is real. “The tree is not the rabbit. Everybody knows the tree is not the rabbit. The grass is not the rabbit. The rabbit eats the grass; the grass doesn’t eat the rabbit. They are different. They have different functions. Blah, blah, blah.” It sees fragmentation because it is itself discontinuous, fragmented. It sees fragmentation because it’s looking through the lens of fragmentation, not because what it is seeing is actually fragmented.

That’s why when you go through your day and you see things that seem to be in conflict, you must remember that you’re looking at it through a lens. And if you’re seeing conflict, you have forgotten what you want to see and what you want to be, thus you have set **that** lens aside. Initially you can think about the wish to see the Evidence of Love and the wish to **be** the Evidence of Love as a new lens. You can fudge in that way because it makes it easier for you to conceive of giving yourself a new focus. But the fact is that when you are seeing and being the Evidence of Love, you have taken off lenses and you have said in so many words, “Thy Will be done, Father. I wish to see everything as You are seeing it, because that really is the only fundamental way there is for me to see anything. And if I’m seeing it in any other way, it’s because I have chosen to utilize lenses that distort my normal way of seeing and distort Creation, my experience of Creation.”

Again.

RAJ READING: *To the ego there appears to be no connection because the EGO is discontinuous.*

[Editor's Note: In the first and second editions, the following heading appears here: *The Reality of the Kingdom (T-#107/115)*]

RAJ READING: *Yet the Holy Spirit teaches ONE lesson, and applies it to ALL individuals in ALL situations.*

RAJ: And I would add: All things.

RAJ READING: *Being conflict-free, He maximizes ALL efforts and ALL results.*

RAJ: Your intent to see the Evidence of Love, your wish, your desire to see the Evidence of Love and to be the Evidence of Love, maximizes everything you do and the results of everything you do.

RAJ READING: *By teaching the power of the Kingdom of God Himself, He...*

RAJ: The Holy Spirit. Your Right Mind.

RAJ READING: *...teaches you that ALL POWER IS YOURS. Its application does not matter.*

[Editor's Note: Raj did not read the following sentence (although he did use part of it below): *It is ALWAYS maximal.*]

RAJ: Whether it's you dealing with your subordinates at work, or you dealing with your children, or you dealing with your parents, or you dealing with your mate, or you dealing with your enemy, the application of the power that is yours is always maximal. What is the power that is yours? The Power of Love.

RAJ READING: *Your vigilance...*

RAJ: In other words, your stick-to-it-iveness with your desire to see and be the Evidence of Love.

RAJ READING: *...does not ESTABLISH it as yours, but it DOES enable you to use it ALWAYS and in ALL WAYS.*

RAJ: As I said, there will never be an occasion where you cannot be the Evidence of Love. And there's no occasion where you cannot wish to see the Evidence of Love. And I'm going to say also that there's no situation or circumstance in which the Evidence of Love is not present to be seen. In other words, there's no place in All of Creation, or even in all of your distorted experience of life, that has a capacity to be stubborn enough to resist your desire to succeed at seeing the Evidence of Love there. Why? Because no matter how much your private definitions of everything have been strengthened by commitment you have brought to them, Reality

hasn't changed. The Presence of God has not been altered, and no substitute has successfully been brought in to replace it—the Presence of God. Therefore, there is nothing that can stand successfully against your desire to see the Evidence of Love there, and there, and there. Why? Because no matter how fragmentedly you have managed to see everything, it hasn't stopped being an unintermittible, unchangeable, eternal Singularity.

Continuing.

RAJ READING: *When I said, "I am with you always," I meant it literally. I am not absent to ANYONE, in ANY situation.*

RAJ: And I am going to tell you this; I've told it to you before in other ways. **You** are with each other always. **You** are with the whole Brotherhood always. You cannot be absent from anyone, because absolutely everything is some aspect of the Infinitude of You, and you are some aspect of the Infinitude of everyone else. That's why I suggested that you use a little more self-discipline. Because since you're teaching all the time by simply **being**, you might want not to feel so free to be frustrated and angry and vent, because everybody gets it, because you cannot be absent from anyone anymore than I can be absent from you.

Now, you could say I just laid a guilt trip on you. But here's the flip side of it. It isn't a guilt trip. It's the Truth. And here's the flip side of it.

RAJ READING: *BECAUSE I am always with you, YOU are the Way and the Truth and the Light.*

RAJ: And because you each are with every other Brother always, that which is true about you is true about them, and establishes it. You might say keeps it established, doesn't violate it, doesn't try to alter it.

Continuing.

RAJ READING: *You did not make this power any more than I did. It was created to BE shared, and therefore cannot be meaningfully perceived as belonging to anyone AT THE EXPENSE of another. Such a perception makes it meaningless by eliminating or overlooking its REAL and ONLY meaning.*

RAJ: Do you see what that means? No. Well let me put it this way. When you said, "Father, I'd rather see it for myself," when you said, "Father, I would like a bill of divorcement. I would like to be and look at everything on my own.", and you shut the door on your Father, at that very moment you caused everything you were experiencing about yourself and about Life to become meaningless. Why? Because without a Father, you're not a Son, or a

Daughter. Your Identity was lost to you, even though you couldn't actually lose it at all.

Do you see what I mean? The moment you embrace what is not true as true, in spite of the energy you put forth to try to make it true, you **are** in a meaningless experience. When you say, "Father, I'm going to look at things, all things by myself," and you perceive yourself as independent and you perceive everything in the unique ways you choose to perceive them, that perception makes what you're seeing meaningless by eliminating, or overlooking, the real and only Meaning of You. The real and only Meaning of You is that you are a Son, or Daughter, who therefore has a Father, and your Father is what gives you your Identity.

The next section, which doesn't appear in the first and second edition, is called:

RAJ READING: *The Recognition of Truth*

RAJ: The subject itself doesn't appear.

RAJ READING: *God's meaning waits in the Kingdom because that is where He placed it.*

RAJ: The Meaning He has embodied as each and every Aspect of Creation.

RAJ READING: *It does not wait in time. It merely RESTS...*

RAJ: Abides.

RAJ READING: *...in the Kingdom because it BELONGS there, as You do. How can you,...*

RAJ: No. Mind you, I want you to notice how these words are embodying the meaning of the word, "Singularity."

RAJ READING: *How can you, who ARE God's meaning, perceive yourselves as absent FROM it?*

RAJ: Your Meaning is Sonhood, Daughterhood. But if you choose to say, "I've gotten a divorce from my Father and I'm now independent on my own," you are perceiving yourself as absent from that which gives you Meaning. It's simple. It's an illusion, but it's one you believe and one you fight fiercely for the right to have.

Again.

RAJ READING: *How can you, who ARE God's meaning, perceive yourselves as absent FROM it? You can see yourselves as separated from*

your meaning only BY EXPERIENCING YOURSELF AS UNREAL. This is why the ego is insane;...

RAJ: And what's the ego? It's just the collection of beliefs and ideas that you're employing to give yourself definition while you are having a temporary lack of Identity.

Continuing. Repeating.

RAJ READING: *This is why the ego is insane; it teaches that you are NOT what you ARE. This is so contradictory that it is clearly impossible.*

RAJ: But it's not clearly impossible when you forget that you're looking at everything with that frame of reference. And when you forget that you're looking at everything through that lens, then the illusion no longer seems to be clearly impossible. It seems to be absolutely actual.

Continuing.

RAJ READING: *It is therefore a lesson which you CANNOT REALLY LEARN,...*

RAJ: You can't really learn that you're an independent entity. It's an impossible lesson.

RAJ READING: *It is therefore a lesson which you CANNOT REALLY LEARN, and therefore CANNOT REALLY TEACH. Yet you ARE always teaching.*

RAJ: Hmm. Interesting.

RAJ READING: *You MUST, therefore, be teaching something ELSE as well, even though the ego DOES NOT KNOW WHAT IT IS.*

RAJ: Well, just because the Son of God, the Christ—we'll speak figuratively—took off your golden robes, or your seamless robe of white, or your garment of loveliness, and dressed up in a costume of horribleness, you still remain, underneath this awful garment, the Son of God, the Christ. You might have distorted your perception enough to forget that's Who You Are, but it can't keep you from being What You Are. And so all the time you've forgotten, you're still the Christ being the Christ, and that's being taught as well.

Why is this important to know? Because you have this intense deep conviction in you that you're somewhere way behind the Point of Perfection working toward it, and it's going to be hard work, and it's going to take a long time. It's important for you to know that all the time you're thinking that and behaving as though that were true, you're still being the Christ.

You are. And the Christ that you are is at least teaching that it is being, that it is present. And that teaching is reaching all of your Brothers as well. Your ability to be the Christ is in action right now. It's not a long way off. It's not a capacity you lost and have to regain.

Again, it's a matter of a shift of perception. It's a matter of a shift of emphasis. It's utterly simple. And the more clearly you can—I'm going to say in the vernacular—wrap your mind around this idea, the easier it's going to be for you to recognize and feel that it doesn't have to take a long time, and it doesn't really require you to go through an intense learning process. It might just be something as simple as a shift of emphasis. And it will be easier to make the shift of emphasis now that you're being told over and over and over again that you're neither behind the Point of Perfection, nor advancing toward it; you're at that Point and must understand yourself—***understand*** yourself, conceive of yourself, let yourself be conscious of yourself—from there, which is right here, right where you are at this moment, right What You Are at this moment, right here in the middle of the Kingdom of Heaven that ***is*** the Kingdom of Heaven at this moment, even though you're still insisting that it's just a material world and material universe that started from a big bang.

I am making it easier for you.

Continuing.

RAJ READING: ***The ego, then...***

RAJ: And I'm going to insert this. Because of what you're teaching about What You Really Are...

RAJ READING: ***...IS always being undone,...***

Again.

RAJ READING: ***The ego, then IS always being undone, and DOES suspect your motives.***

RAJ: As I've said before, the Holy Spirit is always insinuating Itself into your Conscious Experience. Now you know that the Holy Spirit is nothing more than your Right Mind, the Christ That You Are. It's constantly insinuating Itself into your Right Mind. That's the teaching that's going on. But the ego doesn't know what it is. So the ego is always being undone and does suspect your motives.

RAJ READING: ***Your mind CANNOT be unified in allegiance to the ego, because the mind does NOT belong to it.***

RAJ: Why doesn't the Mind belong to it? Because the ego is nothing more than a bunch of definitions and idea structures going on *in what?* The Mind. So how can the Mind belong to something that's in it? It can't.

Continuing.

RAJ READING: *Yet what is "treacherous" to the ego IS faithful to peace.*

RAJ: And what is Peace? It's the word that brought up the first use of the word "Singularity" a few weeks ago.

Again.

RAJ READING: *Yet what is "treacherous" to the ego IS faithful to peace. The ego's "enemy" is therefore YOUR friend.*

RAJ: It's really more than your friend. It's You at the bottom line. It's the Holy Spirit.

RAJ READING: *We said before that the ego's friend is not part of you,...*

RAJ: I know, someone is saying, "Well, what does that mean?" Well let's go on to the end of the sentence.

RAJ READING: *...since the ego perceives itself as at war, and therefore in need of allies.*

RAJ: Well, what does it need allies against? **You**. That in you which can uncover its non-existence. That in you which has the capacity to nullify it completely by remembering Who You Are. That in you which actually does know What You Truly Are—the Holy Spirit.

Where does it go to get allies? It goes to the people you know and it says, "You know what?" It doesn't say, "You know what? I'm feeling very vulnerable, because I don't really exist and it's quite possible that my non-existence might get uncovered." No. It goes to others, your friends, your acquaintances, the people in your world, and it says to them, "You know, I know that **you** feel uncomfortable. I know that **you** feel unsafe." Which, of course, they do because they're not awake at the moment. And it says, "You know what? I don't either. And if we got together and made some agreements, we could form a power base in the world and secure some guidelines of behavior that would cause all of us to feel significantly safer than if we each did it all by ourselves." Really sneaky, isn't it?

But, mind you, at the bottom line, why is it engaging in this farce of concern for everyone's welfare? Because, at the bottom line, it's feeling vulnerable to the Holy Spirit in you that can uncover its non-existence. It doesn't say to others, "Help protect me against this insane part of my mind that thinks all

there is to it is God." No. [laughing] You see? And in the process of doing this, it means that you find yourself dealing with your friends in ways of negotiation to build up mutually-agreed-upon definitions for codes of behavior that will make you feel safe. And all the time you're doing that, you're totally distracted from the awareness that you're looking through a lens, and that it's the taking off of the lens that needs to be dealt with. You see? And it just compounds itself.

Returning to the book.

RAJ READING: *We said before that the ego's friend is not part of you, since the ego perceives itself as at war, and therefore in need of allies.*

RAJ: Now, on the other hand...

RAJ READING: *YOU,...*

RAJ: The Real You.

RAJ READING: *...who are NOT at war, must look for brothers and RECOGNIZE all whom you see AS brothers, because ONLY equals are at peace.*

RAJ: Or only equals are present in Singularity.

Now it doesn't say, "You, who are not at war, must look for OTHERS and recognize all whom you see... blah, blah, blah." It says that "you must look for BROTHERS." Why? Why the word "brothers"? Because Brothers are equals, Brothers are family, Brothers are bonded. Not because they grew up together, but because they are Brothers.

Divinely speaking, the word "Brothers," "Sisters," "Brotherhood," conveys connectedness, Oneness, Equality; a state of being bound together in holiness, wholeness. A Brother is not just an acquaintance. A Brother is never a stranger. You **know** your Brother. You **know** your Sister. Your Brother **knows** you. It's this Unity, this Singularity, that the word "Brother" is meant to inspire in you, so that you might understand that the relationship is not a loose relationship, or a casual relationship, or a shallow relationship, or a tenuous relationship. It also means that because you're Brothers, you have the same Father, which means that you both have gained your Identity from a single Source, and that your Identity, both of your Identities, if I may pluralize the word, that both of your Identities are identical in the sense of equal, and therefore there can be no occasion for jealousy. So the word "Brother" is important, just as the word "Father" is more important than you ever thought it was.

RAJ READING: *YOU, who are NOT at war, must look for brothers...*

RAJ: Not allies.

RAJ READING: *...and RECOGNIZE all whom you see AS brothers, because ONLY equals are at peace.*

RAJ: Now when it says that “you, who are not at war, **must** look for Brothers,” it doesn’t mean that it’s a command. It means that you, who are not at war, have nothing else to look for but Brothers, because your mind isn’t conflicted.

RAJ READING: *YOU, who are NOT at war, must look for brothers...*

RAJ: Instead of allies.

RAJ READING: *...and RECOGNIZE all whom you see AS brothers, because ONLY equals are at peace.*

Because God’s equal Sons...

RAJ: And Daughters.

RAJ READING: *...have everything, they CANNOT compete.*

RAJ: And I’m saying that the very word “competition” is so much tinkling brass; nonsense, meaningless.

Continuing.

RAJ READING: *Yet if they perceive ANY of their brothers as anything other than their perfect equals, the idea of competition HAS entered their minds.*

RAJ: Those lenses have been put on.

RAJ READING: *Do not underestimate your need to be vigilant AGAINST this idea, because ALL your conflicts come from it.*

RAJ: All of your conflicts come from this one single idea. Just like all of your illusions come from putting those lenses in front of your eyes, between your eyes and what you’re looking at. You put on the glasses, you put on your conflict glasses, your defense glasses, and you look out and see a thousand reasons to be defended. And yet there’s only **one** reason that you feel the need to be defended, and that’s the pair of glasses you’ve put on. So you must remember this so that you address what will solve the problem, which is **how** you’re looking at things, **what** you’re looking at things **with**. What **you** are looking at things with. And what you’re looking at things with will always be a wish. A wish to see conflict, **or** a wish to see only the Evidence of Love, the wish to **only be** the Evidence of Love. That’s what

you're looking with is a wish. Remember that. We've come down to the utter simplicity of it.

And I don't want to hear anyone say, "Well, if it's that simple, why isn't anyone awake yet? No one is awake yet and that is a simple idea. Somebody must have thought of it before now, and we're not all awake, so what you're saying is a bunch of malarkey." It's not. Let those two wishes persist in you and they will join together as One, a Singularity. And when there's no backup wish, when you have no alternative wish stuck up your sleeve for an emergency, and your intent really becomes Singular, you will see the evidence of it and you will wake up.

And then it will become easier for everyone else to wake up, but they're going to have to say, "Wow! Mm. That simple idea really is the Truth obviously." And then they're going to have to look at themselves and find out just exactly what ace they have up their sleeve that they're really not too happy about having to abandon, but which they will **have to**, if their intent is going to become a Singularity and their willingness is going to be in complete harmony with it.

So again.

RAJ READING: *Do not underestimate your need to be vigilant AGAINST this idea,...*

RAJ: The idea of competition.

RAJ READING: *...because ALL your conflicts come from it. It is the belief that conflicting interests are possible, and therefore you have accepted the impossible as TRUE. How is that different from saying that you are perceiving YOURSELF as unreal?*

RAJ: It's not.

Now listen to this. Pure Singularity.

RAJ READING: *To be IN the Kingdom is merely to focus your full attention ON it.*

RAJ: To be in the Kingdom is merely to focus your full attention on it. Again, a simple shift of emphasis. And remember that all the time you think you're what you're dressed up to be in your costume, What You Are is perfectly unaltered underneath the costume and is teaching What **It** Is. It's not really that hard to shift the emphasis from the costume you're wearing to the one who's wearing it.

We're not even gonna go into all the reasons you can come up with as to, you know, in order to justify that you can't possibly be the Christ. There are

hundreds of them, thousands of them. You know, it's an endless string of spaghetti. But it doesn't matter. Because no matter how much you blab untruth, you aren't the costume you're wearing, and that which is wearing the costume is the Ultimate You. And all you have to do is abandon the justifications and all the ways you distract yourself, and make a simple shift of emphasis from the costume to the one who's wearing it.

You know, before you can move into new territory, you have to have a hint that there is new territory, and what it is. And you're getting the hint. And it's making a difference.

Have an interesting and wonderful week. And I look forward to being with you next week.

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Raj/ACIM Study Group – April 25, 2004

A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – HEALING AS THE RECOGNITION OF TRUTH
First Edition – p. 108 / Second Edition – p. 117
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Section – THE RECOGNITION OF TRUTH
Sparkly Book – p. 149

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet as well.

I gave you all two prayers and I'd like to talk about them for just a moment. The first one was, ***I wish to see the Evidence of Love.*** And the second one was, ***I wish to be the Evidence of Love.*** These are two very significant prayers. Significant because they are the means by which you can neglect the prayer you all say everyday which is, "I wish to see whatever it is I need to see in order to protect my ass." Watch your behavior and you will be able to tell what your real prayer is.

You get up late. You jump in the car, you rush down the freeway, and you watch to see if the police are behind you. You come into the office and you punch in one minute before start time, and you look to see if the boss noticed that you just made it. You sit down and you take a look at your day to see what? What good things are in store? No. You check to see what are the things that are going to be difficult so you can be prepared for them. You're constantly looking at your world to get your guidelines so that you can manage to get to the end of your day somewhat gracefully and without having made anything worse. Now that's a rather severe description, but you'll all agree that it's amazingly accurate and in one way or another describes most of your days.

Now, the thing to remember is that you will see what you're looking with. You ***always*** see what you're looking with. You will always find your world reflecting back to you the attitude with which you are looking at it. If you are depressed, the clouds are depressing. If you're full of joy, the clouds are beautiful. Or you say, "Oh wow! This is a good, chilly day. A great day to have a hot inside-warming dish. I've been waiting for this day, 'cause I can't have it on hot days."

What you're looking with is what you will see, and so these two prayers are significant. The first one: ***I wish to see the Evidence of Love.*** Mm.

Well, what is one of the outstanding characteristics of the Evidence of Love? Its loveliness. So you're asking to see loveliness in your world, the Evidence of Love, that which is a pleasure to see, a pleasure to experience. And when that is what you are looking with, I promise you that is what you will begin to see reflected back to you. I wish to see the Evidence of Love.

Now, God is Love, and so when you say, "I wish to see the Evidence of Love," you're really saying, "***I wish to see the Evidence of the Presence of God.***" If that isn't included in the meaning of the words, "I wish to see the Evidence of Love," you're not being open enough. Because you don't want to just see the evidence of friends and neighbors and acquaintances being loving toward each other; you want to see the Evidence of the Love that God is embodying in and as the world. So your prayer not only gives your attention a direction, it also causes your attention to open up to something larger than whatever is already in your memory banks. It is an invitation to let something bigger in than just you.

Now when you say, "***I wish to be the Evidence of Love,***" it establishes an intent in your mind about you. And how can you be the Evidence of Love? By letting the Love That God Is through you, extended to an object, or objects, of your affection. In other words, it's an intent on your part to extend love what? From your puny little mind? No. From the Source of Love, so that you might ***embody*** God, so that you might embody the Excellence that is in you. And so once again it's more than just you embodying Love; it's you opening the door for an Awareness of God in you flowing through you because you want to be able to embody it, extend it, give it presence in the world.

So prayer is never private. Prayer is always in one way or another, if it is real prayer, a joining with the Father, a joining with your Brother. Why? Just so you can feel better? Just so you can have a less strenuous day? No. 'Cause doing this causes you to become an agent for change; what you might call a dynamic, healing presence.

The ***Course*** uses the word "correction" often. This and that call for correction. And as I've said before, you've got to remember that correction isn't punishment; correction is healing. Correction is the uncovering of What Is Real right where something unlike God seems to be going on. Healing, or correction, is the uncovering of Truth. Healing, or correction, is the uncovering of Reality. Amongst ***Course*** students, the word "healing" receives far too little attention. And yet, if there is going to be redemption, there's got to be change. There's going to be change. There's going to be the replacement of that which is unlovely with that which is lovely,

recognizably lovely; something recognizably pleasurable to be experiencing and sharing.

Okay, let's go into the book.

Again, if you're in the Sparkly Book, it's page 149, first full paragraph. In the second edition, page 117, first full paragraph. And the first edition, page 108, last full paragraph.

RAJ READING: *To be **IN** the Kingdom is merely to focus your full attention **ON** it.*

RAJ: There's the magic word "attention" again. Your attention is God's treasure.

RAJ READING: *As long as you believe that you can attend to what is **NOT** true, you are accepting conflict as your **CHOICE**. Is it **REALLY** a choice? It **SEEMS** to be, but seeming and reality are hardly the same. You who **ARE** the Kingdom are not concerned with seeming.*

RAJ: What does that mean, "you who **are** the Kingdom"? You remember last week I was saying that you are the Singularity, because you are the Conscious Awareness which is boundary-less, and therefore all-inclusive, and everything you're experiencing is going on within Conscious Awareness, or Mind. Mind is the Kingdom. And you've got to remember, you've got to keep reminding yourself that everything you are experiencing that you're calling material is only material by your definition, but in actuality it is nonmaterial. It is composed entirely and infinitely of Ideas. So whether it's the flower, or the book, or the fingernail, it's an Idea, and it's an Idea in Mind. It's an Idea which Mind formed. And I'm capitalizing the "M", because it's the Infinite Mind that is God that formed it. And that Mind **is** what constitutes yours. And it is discovering the Truth of that that we're calling Awakening.

So:

RAJ READING: *You who **ARE** the Kingdom...*

RAJ: You when you are, I'm going to say, being out from Mind, instead of being as a body.

RAJ READING: *...are not concerned with seeming. Reality is yours because you **ARE** reality. This is how having and being are ultimately reconciled, not in the Kingdom,...*

RAJ: It's not reconciled in the Kingdom.

RAJ READING: *...but **IN YOUR MINDS**. The altar there...*

RAJ: In your Minds.

RAJ READING: *...is the ONLY reality. The altar is perfectly clear in thought because it is a reflection of PERFECT Thought.*

RAJ: With a capital "T". A Thought or Idea in the Mind of God.

RAJ READING: *It sees only brothers because it sees ONLY in its own Light.*

RAJ: Now, remember what we're talking about here is **you**. We're talking about you as the Conscious Awareness **in which** your body and everything else is being experienced. But you are the unbounded, Singular, Conscious Experience of Being.

Continuing.

RAJ READING: *God has lit your minds Himself, and keeps your minds lit by His Light because His Light is what your minds ARE.*

RAJ: You see, Awakening is a matter of shifting what you are using to identify yourself. Awakening is a matter of shifting from identifying with and as the body, to identifying with and as Pure Conscious Awareness **in which** Creation infinitely is being experienced. It's a shift of vantage point. And again, a shift of what you are using to identify yourselves by.

And so again.

RAJ READING: *God has lit your minds Himself, and keeps your minds lit by His Light because His Light is what your minds ARE. This is TOTALLY beyond question, and when you questioned it, you WERE answered. The answer merely UNDOES the question by establishing the fact that to question reality is to question meaninglessly.*

RAJ: Now it says, "when you questioned it, you were answered," and the answer was what you're trying to do is meaningless, and if you insist upon doing it, you will have a meaningless experience. You may, if you wish, do it, but understand that you aren't accomplishing anything at all. You aren't accomplishing anything at all.

Again.

RAJ READING: *The answer merely UNDOES the question by establishing the fact that to question reality is to question meaninglessly. That is why the Holy Spirit...*

RAJ: Which is nothing more than your Right Mind.

RAJ READING: *...NEVER questions. His sole function is to UNDO the questionable, and thus lead to CERTAINTY.*

RAJ: So, you should be getting the idea that the Movement of Awakening will be a movement away from uncertainty and a million questions into Certainty in which only Knowing is going on.

Continuing.

RAJ READING: *The certain are perfectly calm because they are not in doubt. They do not raise questions because nothing questionable ENTERS their minds. This holds them in perfect serenity because this is what they share, KNOWING what they are.*

RAJ: Now, this experience does not await you in the distant future. It awaits you in any moment in which you are willing to set aside concern, to set aside fretfulness, to set aside your confidence in your personal capacity to solve your problems, and to become still and to turn toward the Altar within you and invite something more into your experience than just you and your capacity to figure things out.

Now, you do this by saying, "Help," or you do this by asking a question. Mind you, as long as you are in doubt, you will have questions. And it's not a sin to ask a question; it's only a mistake to ask a question *of yourself*. You want to ask the question of something that has Certainty—God—or God's agent, if you will, the Holy Spirit; your Divinity which is held in trust while you dally with the ego.

I wish to **see** the embodiment of Love. I wish to **be** the embodiment of Love. That's the way you open yourself up in a relevant way—relevant to you and relevant to your world. That's the way you open the door to serenity.

Continuing.

RAJ READING: *As has so often been said, healing is both an art and a science. It is an art because it depends on inspiration in the sense that we have already used the term. Inspiration is the opposite of dispiriting, and therefore means to make joyous.*

RAJ: When you say, "I wish to see the Evidence of Love," you are inviting the Experience of Joy. You're opening the door for Joy to come in.

When you are looking, when you are wishing to see that which will help you, or allow you, to protect yourself better, you are looking through the lens of fear, and fear is the motivation. And fear is enervating. It is dispiriting, which means you experience a loss of energy, and you also block the experience of inspiration.

Continuing.

RAJ READING: *The dispirited are depressed because they believe that they are literally “without the Spirit,” which is an illusion.*

RAJ: It's impossible.

RAJ READING: *You do not PUT the Spirit in them by inspiring them because that would be magic, and therefore would not be real healing.*

RAJ: And this is important.

RAJ READING: *You DO, however, recognize the Spirit that is ALREADY there,...*

RAJ: The capital “S” Spirit.

RAJ READING: *...and thereby REAWAKEN it. This is why the healer is part of the resurrection and the LIFE.*

RAJ: This is why *you* are part of the Resurrection and the Life.

RAJ READING: *The Spirit is not asleep in the minds of the sick, but the part of the mind that can perceive it and be glad IS.*

RAJ: And so healing is the reawakening of the awareness of Spirit in the one who is in need of healing, when he or she thought it was gone. And you haven't changed them at all. You've just shined a light on something that was there but hidden in the darkness, because they had closed the door on it.

Continuing.

RAJ READING: *Healing is also a science because it obeys the laws of God, Whose laws are true.*

RAJ: Healing is always a matter of you and the one being healed coming back into an awareness of the Order of Being, the Orderliness of Being, the Harmony of Being, that exists whether you want to pay any attention to it or not.

Referring to the Laws:

RAJ READING: *BECAUSE they are true they are perfectly dependable, and therefore universal in application.*

RAJ: In other words, at all times, in all places, under all circumstances, they always apply. Therefore, you are always in a State of Security, whether you know it or not. And when you say, “I wish to see the Evidence of Love,” you are saying, you're opening yourself up to the experience of this Security

which is yours, you could say, by Law. But it's not a Law that's applied to you. It's the Law of your Being. It's the Flawless Order of your Being that has forever been.

Continuing.

RAJ READING: *The REAL aim of science is neither prediction nor control, but ONLY understanding. This is because it does NOT establish the laws it seeks; CANNOT discover them through prediction; and has NO control over them at all. Science is nothing more than an approach to WHAT ALREADY IS.*

RAJ: Now think about this.

RAJ READING: *Science is nothing more than an approach to WHAT ALREADY IS.*

RAJ: Awakening is nothing more than an approach to what already is. And again, **you** are neither behind the Point of Perfection, nor advancing toward it; you are at that Point and must understand yourself there from. You must approach **what already is** so that you may look at everything **from** there, including yourself.

Continuing.

RAJ READING: *Like inspiration it...*

RAJ: Meaning "science."

RAJ READING: *...can be misunderstood as magic, and WILL be whenever it is undertaken as SEPARATE from what already is, and perceived as a means for ESTABLISHING it.*

RAJ: You see, in healing, you're not busying yourself with establishing health. You're busying yourself with opening up to the already established order of everything that God has made, so that a misperception no longer gets in the way of the experience of it. It's you abandoning your heartfelt definitions that you have made-up that are by definition different from What God Is Being. Your definitions are always an aberration, are always a distortion, or a biasing, of Something Already Real. And in that sense, your definition constitutes a denial, to one degree or another, of That Which Already Is. Healing is being willing to abandon your commitment to your definition with a curiosity to what? See the Evidence of Love there, see the Evidence of God there.

And so, again.

RAJ READING: *Like inspiration...*

RAJ: ...science... [Editor's Note: Raj replaced the word "it" with the word "science."]

RAJ READING: *...can be misunderstood as magic, and WILL be whenever it is undertaken as SEPARATE from what already is, and perceived as a means for ESTABLISHING it. To believe this is possible is to believe YOU CAN DO IT. This can ONLY be the voice of the ego.*

RAJ: [small laugh] You see, the ego says, "You can do it." The ego says, "It needs to be done." And God says, "It was done from the beginning. It has always been. You don't need to do it over. You don't need to establish health. Health is the Law of your Being."

Continuing.

[Editor's Note: In the first and second editions, the following heading appears here: *Healing as the Recognition of Truth (T-#109/117)*]

RAJ READING: *Truth can only be RECOGNIZED, and NEED only be recognized.*

RAJ: When you know the Truth, when you recognize the Truth, I'm going to say when you recognize God's Truth, you know the Truth and you're no longer deluded, which means that you no longer suffer from distorted perception, and so you **see** the Truth. And the wart, or the rash, or whatever dis-ease you might be experiencing, will cease presenting itself to you because you're no longer deluded. And correction will occur, but it will be a correction in your mind of a misperception; a correction that spontaneously occurred the moment you recognized Truth and knew the Truth that rendered the misperception invalid and no longer valuable to you.

Continuing.

RAJ READING: *Inspiration...*

RAJ: Now where did that come from? We're talking about Truth. Well, Truth [snap of the fingers] recognized is experienced as inspiration. It is a shift from a tiny, tight, confined, defensive mental attitude and feeling into an open, singular, unlimited Experience of Reality, of Truth, that is a Joy to be experiencing, not only because you know you're knowing the Truth, but because you're no longer experiencing insanity. And you're feeling your Wholeness and you're feeling your natural invulnerability, and that is inspiring. That **is** the experience of the inspiration of recognizing the Truth and no longer being deluded.

Continuing.

RAJ READING: *Inspiration is of the Spirit, and certainty is of God according to His laws. Both, therefore, come from the same Source, since inspiration comes from the Voice FOR God and certainty comes from the laws OF God. Healing does not come DIRECTLY from God, Who knows His creations as perfectly whole. Yet healing is still OF God because it proceeds from His Voice...*

RAJ: The Voice for Truth. The Holy Spirit. That which is nothing more than your Right Mind.

RAJ READING: *...and from His laws.*

RAJ: From the unchanging, underlying, perfect structure, Integrity of God, which, because it is of God, finds expression in everything that is God Is Being.

Continuing.

RAJ READING: *It is their result, in a state of mind which does NOT know Him.*

RAJ: Meaning, as long as you are in ignorance and emerging out of it, healing, for you, is experienced as **of God** because it proceeds from His Voice and from His Laws.

RAJ READING: *The STATE...*

RAJ: Of mind which does not know him.

RAJ READING: *...is unknown to Him...*

RAJ: [spoken with a slight laugh] He doesn't know that you don't know Him. He knows that you know Him. And you're pretending that you don't. And you like your pretension better than Reality. And because you believe that you are alone, you are holding onto that pretension for dear life because you think it's what's going to save you.

RAJ READING: *The STATE is unknown to Him and therefore does not exist, but those who sleep ARE stupefied, or better, UNAWARE. BECAUSE they are unaware, they do NOT know.*

RAJ: Or, I'm going to be a little down and dirty here, or they feign (f-e-i-g-n)... they feign not to know, because it's more satisfying to be in a state of a denial of knowing, so that you can join with your Brothers and Sisters in the camaraderie of conflict. You all do know better. **You all do know better.** You're just choosing to ignore it by hitting the snooze button on the alarm.

Continuing.

RAJ READING: *The Holy Spirit must work THROUGH you to teach you He is IN you.*

RAJ: "Oh, well, here comes that involvement stuff again." If the Holy Spirit must work through you, it means that you have to be involved with someone else for the purpose of embodying Love. ***I wish to be the embodiment of Love.*** When that's your prayer, then that's the invitation to the Holy Spirit to reveal to you how to be the Presence of Love that has one purpose—not to get something for itself, but to extend something of value to someone else.

RAJ READING: *The Holy Spirit must work THROUGH you to teach you He is IN you. This is an intermediary step toward the knowledge that you are in God because you are part of Him. The miracles which the Holy Spirit inspires...*

RAJ: Hear that?

RAJ READING: *The miracles which the Holy Spirit inspires...*

RAJ: Inspiration brings about change of perception. Change of perception, change of the lens that you're looking through, changes the way you see everything, and everything reports back to you in a new fashion that embodies more of perfection. And healing, you would say, has occurred.

RAJ READING: *The miracles which the Holy Spirit inspires can have no order of difficulty because every part of creation is of ONE order. This is God's Will AND YOURS.*

RAJ: God's Will and yours are one. They aren't two. You don't stand separate from God expressing a will identical to His. Your will and God's Will are one and the same once you dare to abandon your so-called right to a will of your own and what you have called a God-given right to express your own will.

Again.

RAJ READING: *The miracles which the Holy Spirit inspires can have no order of difficulty because every part of creation is of ONE order. This is God's Will AND YOURS. The laws of God ESTABLISH this, and the Holy Spirit reminds you OF it.*

RAJ: Now if the Laws of God establish this, then the Laws of God ***have established*** it. It's ***already*** established. You're already at the Point of Perfection and must understand yourself there from. It's already established. So you're not now going to become agents for change in the

world so that you can establish the Laws of God, or the Presence of God, where it never was before.

This is about yielding up the idea that you have a mind of your own, and recognizing that if you have a mind at all, it must be the Presence of Mind which is God. Then in the abandonment of your so-called right to express your own mind, you let the Mind of God in and through you, you will find the Singular Experience of Order, Harmony, Perfection, Beauty, Loveliness, in you and in everything. And whether you're looking at yourself or looking at something else, you will feel the Singularity and know that it's You, or know that you're it. It's all One.

Continuing.

RAJ READING: *When you heal, you are REMEMBERING the laws of God and forgetting the laws of the ego.*

RAJ: And one very practical jog to your memory is to remember that you are under the Laws of God, not under the laws of physics. Just contemplate that from time to time during the week. You are not governed by, bound by, the laws of physics, because the laws of physics are nothing more than your misinterpretation of the Laws of God.

You think that the laws of physics keep you on the ground—gravity. No. The idea that you are and that you're... and the ideas that compose your body are where they are right now because a simple decision has been made to be there. Right now you think you have no choice but to be bound to the chair you're in by gravity until you exert an opposite force and stand up. It's not true. The chair is an idea. The planet is an idea. Your body is an idea. And **you** are the Mind in which all those ideas are occurring. And how they relate to each other has to do with a decision you, as Mind, are making. And you can reconfigure the orientation in your Mind and their relative positions will change because there's no matter to them to oppose it, and there are no laws of matter, laws of physics, to deny your decision as Mind.

Again.

RAJ READING: *When you heal, you are REMEMBERING the laws of God and forgetting the laws of the ego. We said before that forgetting is merely a way of remembering BETTER.*

RAJ: Or you could say, neglecting to reinforce your best definitions.

Continuing.

RAJ READING: *It is therefore NOT the opposite of remembering...*

RAJ: Forgetting is not the opposite of remembering.

RAJ READING: *...when it is properly perceived. Perceived IMPROPERLY, it induces a perception of CONFLICT with something ELSE, as all incorrect perception does.*

RAJ: Remembering and forgetting are not opposites. They're choices. If you neglect to remember your mutually-agreed-upon definitions, if you neglect to reinforce those, if you neglect to remember them because you desire to remember God's Truth that was placed in you because you are His Self-Expression, then your choice is to remember something outside your memory banks, outside your... the synapses in your brain that you think is the repository of memories. When you desire to remember what God placed in you from the beginning and is... is... and we could say, reconfirming eternally anew, your attention and intention is in a new direction and you will neglect to reinforce, or remember, your mutually-agreed-upon definitions, and thus you will weaken your bondage to them.

Continuing.

RAJ READING: *PROPERLY perceived, it can be used as a way OUT of conflict,...*

RAJ: As I just described.

RAJ READING: *...as all proper perception can.*

ALL abilities, then should be given over to the Holy Spirit WHO KNOWS HOW TO USE THEM PROPERLY.

RAJ: Well, here we go again. Let's be very clear. Turning them over to the Holy Spirit sounds like **yielding** to the Holy Spirit, sounds like **submitting** yourself to the Holy Spirit, **subjecting** yourself to the Holy Spirit, abandoning self-authority, abandoning self-responsibility, abandoning all that stuff that makes you respectable, becoming a puppet of the Holy Spirit. Oh! But if the Holy Spirit is nothing more than your Right Mind, then it's **wise** to submit to the Holy Spirit and yield to it, because you're yielding to your innate capacity to be utterly Sane.

RAJ READING: *ALL abilities, then should be given over to the Holy Spirit WHO KNOWS HOW TO USE THEM PROPERLY. He can use them ONLY for healing because He knows you ONLY as whole.*

RAJ: "Oh. Well there ya go. Here you thought you're gonna be able to be a healer and heal the world and be an agent for change." But the only way you'll end up being an agent for change is when you let the Holy Spirit's Vision of your Wholeness be communicated to you **by It** so that you might see your Wholeness and feel it, and you're the one that gets healed. And

your healing is what gives you new eyes to look with. ***I wish to see the Evidence of Love. I wish to be the Evidence of Love.***

Continuing.

RAJ READING: *BY healing...*

RAJ: Who's? Yours.

RAJ READING: *...you learn of wholeness, and by learning of wholeness you learn to remember God. You HAVE forgotten Him, but the Holy Spirit still knows that your forgetting must be translated into a way of REMEMBERING, and NOT perceived as a separate ability which opposes an opposite. That is the way in which the ego tries to use ALL abilities, since its goal is always to make you believe that YOU are in opposition.*

RAJ: Remember:

RAJ READING: *That is the way in which the ego tries to use ALL abilities, since its goal is always to make you believe that YOU are in opposition.*

RAJ: Rather than that you are an indivisible, unconflicted Singularity as Pure Mind. Now you've got to remember.

Continuing.

RAJ READING: *The ego's goal is as unified as the Holy Spirit's, and it is because of this that their goals can NEVER be reconciled in ANY way or to ANY extent.*

RAJ: Now why would the ego's goal be as unified as the Holy Spirit's? Because whether or not you are consciously fully aware of being the Christ, **or** you are seeing yourself as a partitioned off part of Creation that perceives everything through a lens of fear and defense and conflict, you are still the Christ. And so everything you do, whether it's in ignorance or not, is unified, because What You Divinely Are is a Unity.

The thing is that when that Unity is used to attempt the impossible, or when that Unity, when that Singularity, is used to try to establish an illusion, even though it is absolutely unified, it cannot succeed. Whereas the Christ who knows he, or she, is the Christ, cannot fail in unified intent. You see what I'm saying? Whether you're conscious or unconscious of being the Christ, you are the Christ. Whether you act consciously or unconsciously, the act will be a unified act. But when the attempt is to do something that is impossible, outside the Laws of God, no matter how unified the act is, the attempt cannot succeed. So the power of your Being as the Christ right now cannot bear fruit when it is applied to an impossibility.

Again.

RAJ READING: *The ego's goal is as unified as the Holy Spirit's, and it is because of this that their goals can NEVER be reconciled in ANY way or to ANY extent. The ego ALWAYS seeks to divide and separate. The Holy Spirit ALWAYS seeks to unify and heal.*

RAJ: Now if you are the Christ and you are a Singularity, if I may put it that way, then you cannot use the, for lack of better words, authority and power of your Christhood and your Singularity to create division. Do you see that? It won't work because that which is Singular cannot make anything unlike Itself.

Continuing.

RAJ READING: *As you heal you ARE healed because the Holy Spirit sees no order of healing. Healing is the way to UNDO the belief in differences, being the ONLY way of perceiving the Sonship without this belief.*

RAJ: Without the belief in separateness where you're constantly in conflict with each other. You're constantly having to negotiate peace.

Continuing.

RAJ READING: *This perception is therefore IN accord with the laws of God even in a state of mind which is OUT of accord with His. The strength of right perception is so great that it brings the mind INTO accord with His...*

RAJ: God's.

RAJ READING: *...because it yields to His pull, which is in all of you.*

To OPPOSE...

RAJ: This is beautiful.

RAJ READING: *To OPPOSE the pull or the Will of God is not an ability but a real DELUSION. The ego believes that it HAS this ability, and can offer it to you as a gift. YOU DO NOT WANT IT. It is NOT a gift. It is NOTHING AT ALL. God has given you a gift which you both have and are. When you do not use it, you do not know you HAVE it. By NOT knowing this, you do not know what you are. Healing, then, is a way of APPROACHING knowledge by thinking IN ACCORDANCE with the laws of God, and recognizing their UNIVERSALITY.*

RAJ: Thinking in accordance with the Laws of God. Thinking, "Ah! I am neither behind the Point of Perfection, nor advancing toward it; I am at that Point and I must understand myself from there. Mm. Wow!"

Continuing.

RAJ READING: *Without this recognition, you have made the laws themselves meaningless to you.*

RAJ: The Laws of God.

RAJ READING: *Yet the LAWS are not meaningless since all meaning is contained **BY** them and **IN** them.*

*Seek ye **FIRST** the Kingdom of Heaven because that is where the laws of God operate truly, and they can operate **ONLY** truly, since they are the laws of Truth. But seek this **ONLY** because you can **FIND** nothing else. There **IS** nothing else. God is all in all in a very literal sense. All being is in Him Who **IS** all Being. YOU are therefore in Him since YOUR being **IS** His.*

RAJ: Your Mind is God's Mind.

RAJ READING: *Healing is a way of forgetting the sense of danger the ego has induced in YOU by **NOT** recognizing its existence in your brothers. This strengthens the Holy Spirit in **BOTH** of you because it is a **REFUSAL** to acknowledge fear.*

RAJ: Remember:

RAJ READING: *Healing is a way of forgetting the sense of danger the ego has induced in YOU by **NOT** recognizing its existence in your brothers.*

RAJ: Healing...

RAJ READING: *...strengthens the Holy Spirit in **BOTH** of you because it is a **REFUSAL** to acknowledge fear.*

RAJ: And I'm going to say, it's a **neglect** to acknowledge fear. I don't want you to attack fear. Now we have polarization. We have conflict. **Neglect** to energize fear by having a different intent. "Ah! I wish to see the Evidence of Love." Well, as long as you wish to see the Evidence of Love, you are neglecting to energize fear. You're not trying to get rid of it. You're just neglecting to embody it.

Continuing.

RAJ READING: *Love needs only this invitation.*

RAJ: ***I wish to see the Evidence of Love.***

RAJ READING: *Love needs only this invitation. It comes freely to **ALL** the Sonship, being what the Sonship **IS**. By your awakening **TO** it, you are merely forgetting what you are **NOT**. This enables you to remember what you **ARE**.*

RAJ: So, what do you do to remember Who You Are? ***You wish to see the Evidence of Love and you wish to be the Evidence of Love.***

This is the invitation to inspiration, which is an Experience of Joy. It's an invitation to the Experience of Loveliness—recognizable Loveliness. It's the invitation to That Which Is Real. And by virtue of your giving your attention and intention there, you naturally weaken whatever your mutually-agreed-upon definitions are, whatever ***you*** have made-up as a biased perception of Reality. It weakens it by neglecting to energize it.

Your healing comes with the healing of others. And the healing of others occurs by an intent on your part to see the Truth there where it seems not to be going on, to see the Truth there as God Is ***Being*** It there, regardless of appearances. Why? Because ***you*** don't want to be deluded. You wish to see the Evidence of Love. And you wish to see the Evidence of Love more than you wish to engage in the exhilarating experience of conflict and winning. A sign outside a casino says, "Come in and win." Oh. It could just as easily say, "Come in and lose." You see?

So, this week, remember the two prayers: ***I wish to see the embodiment of Love. I wish to be the embodiment of Love.*** And remember it in the context of healing. Healing will keep this from being an intellectual process and will ground it in what I'm going to call Creation. Your hand that has a wart, a blemish, that needs not to have a blemish because that doesn't express harmony, perfection, loveliness. I wish to see the embodiment of Love. It means I wish to see more of the Evidence of God here than I'm seeing. It doesn't mean I wish to engage in a contest with matter because Truth is more powerful than matter and Truth will win out.

It's not a contest because matter is like your lap. Where does your lap go when you stand up. Matter is just an attitudinal perspective, a way of perceiving. It's a way of perceiving something incorrectly. And what it is that is being misperceived is Pure Spirit, Ideas in the Mind of God that are perfectly recognizable and tangible to the Mind that formed them—the Ideas. Because what I'm looking at is not matter governed by the law of physics, and because it is an Idea which I know is intangible in the sense that I... in opposition to the tangibility of matter as I have defined it, I know that reconfiguration can occur because of the fluidity of Spirit, if I may put it that way.

And so when I say, I wish to see the Evidence of Love, or healing, you're saying, I wish to see the Evidence of Love on God's terms. I wish to see the reconfiguration from the way it looks to me right now to the way It Really Is. I wish to see that reconfiguration occur according to the Laws of God, which are not limited to the so-called laws of matter. Therefore, what I'm

doing in wishing to see the Evidence of Love is freeing Creation up from the bondage of my definitions of matter and the laws of physics. I am freeing it up from those so that it can, in a completely unfettered manner, identify God [snap of the fingers] now and I am not holding it to a process in time. That's what you're doing when you say, I wish to see the Evidence of Love.

There are robots being developed, humungous, that a human being can get inside of and take hold of controls and the machine will duplicate the acts of the human being's body, but on a large scale so that things requiring a great deal more strength can be accomplished. Can you imagine climbing into one of those machines in the morning and, you might say, walking out to do your job with the **power** of this humungous machine and experiencing it all day long, and then at 5 o'clock, climbing out, and just being this puny little, in your mind, flesh-and-blood thing by comparison who can't lift more than 150 pounds and who gets tired out, can you imagine the depression that one would experience after being so powerful all day long, apparently through the use of this tiny body? Well, what I want you to understand is that right now you are feeling tiny, you are feeling powerless, you are feeling limited.

And waking up is the reverse of the illustration I just gave you; coming into the Singularity of your Whole Mind, of your Mind being Whole and infinitely all-inclusive, and that this is your Identity. Coming into this Awareness is, for lack of better words, an expansion into the Experience of Infinity, Wholeness, that is, for lack of better words, huge.

And the key lies in releasing everything from the bondage you have placed it under as a result of applying laws of matter to it and definitions of it that say it is capable of sin, sickness and death; deterioration is inevitable; blah, blah, blah.

Write the word "Healing" on a slip of paper and put it on your refrigerator all by itself, just to remind you of a focus for your attention this week. Mind you, I haven't given you hard work. It will take some self-discipline, but it doesn't take a monster robot for you to connect with in order to do it. It takes **you** doing even less than you've been doing. It takes you **neglecting** to energize fear. It takes you **neglecting** to determine that you're bound to die, or someone else is bound to die, because of an illness. It takes you neglecting to reinforce limitation. And it takes you, instead, to wish to **see** the Evidence of Love and to wish to **be** the Evidence of Love and nothing else, and to do this no matter what you're engaged in, in your day.

You can look at it and say, "Well, if this isn't matter, and if this isn't all ego dynamics going on here, and if it really is God and none of us are seeing it,

what is the Truth here? I wish to see the Evidence of Love and I wish to **be** the Evidence of Love by caring enough to wish to see the Evidence of Love."

And with that I'll say I have enjoyed being with you again, and I look forward to being with you next week.

You might call this the fun part of the **Course**. Enjoy this next week. Enjoy observing healing. Enjoy seeing the embodiment of Love where it didn't seem like it was possible it could be embodied. And remember that the reason you're seeing it embodied is because you neglected to hold Creation to your puny, tiny, defensive, conflicted perception of it.

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Raj/ACIM Study Group – May 2, 2004

A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – HEALING AND THE CHANGELESSNESS OF MIND
First Edition – p. 111 / Second Edition – p. 119
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Sparkly Book – p. 152

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet as well.

How many of you have the feeling that when we get together like this, it's wonderful, but then you go home and what we've talked about seems so far removed from your daily experience that it's hard to see any relevance? Well, the idea that it's far removed is absurd. If it's not relevant to every single moment of your day, it's useless, and we might as well all go home right now. But it's far from useless, and it's absolutely relevant.

The last couple of weeks, we've been using the word "Singularity," indicating that your Mind is a Singularity, and it is inseparable from and identical with the Mind of God. And that's where you get in trouble, because you go home and you forget that your Mind is the very Presence of God, individualized by God as Himself Expressed right where you are. God does not express Himself and create an entity called you, and you, and you, so that there are a whole lot of created entities that God created, but are somehow distinctly different or separate from God. God is embodying Himself infinitely; infinitely individualizing Himself without dividing Himself up in any way, shape, or form.

Now perhaps an easier way to see your week in between these Gatherings, these meetings, as not so irrelevant to what we're discussing is to understand that you only have one Mind. You don't have two. You don't have a Divine Mind that God Is Being right there where you are, and then another mind called an ego. You don't have two minds. You are yourself a Singularity. That Singularity is pure Conscious Awareness—Mind—and it's either being used truly or it's being used poorly. But there's just one Mind. And what the **Course** does is to help bring you back into an awareness of this fact, so that you may choose to use your Mind well, instead of in a conflicted manner.

You are each the Christ at this moment, either fully aware of What You Truly Are, **or** you have filled your awareness with a concept of yourself and

definitions you have made-up, and you're governing your lives, your consciousness of things, by means of those definitions or concepts. But it's a Singular Mind. It's the one and only Conscious Awareness that is the Presence of You. So, again, what you're beginning to learn to do is to use this one Mind that is the Christ of You well, instead of in a sloppy, careless and confused manner.

I've brought out that there is a Place of Excellence in each of you. Well, this word "excellence" can be used in a general way like, "Yes, I can choose to do things excellently." The word "excellent" has a small "e". Here's a real practical way of putting it. As you were growing up, your mom and your dad said, "Now you be a good girl. You be a good boy.", and then you would go and do things, "Oh, good girls don't do that. Good boys don't do that.", and so you began to acquire a set of ideas as to what a good boy does and what a bad boy does; and what a good girl does, and what a good girl doesn't do. Right? And, if you were a cooperative type person, you tried to embody all the things that a good boy and a good girl does, and if you were an angry girl or boy, you chose to do all the things that a **bad** girl does and all the things that a **bad** boy does, just to get even. Either way you were choosing to act on the basis of a set of rules. And in that way, let's say that you chose to be a good girl and a good boy, you grew up learning to do things in a way that you could call excellent.

Now, when I say there's a Place of Excellence in you, that's not the Excellence I'm talking about. Because that excellence is an educated excellence. You see what I'm saying? It's not something inherent in you as an unalterable State of your Being. The Excellence in you has a capital "E", because it's derived from your Source, That Which Is Being right there where you are—God.

When you get up and go through your day, most of you go through it... mm... trying to be a good girl or a good boy still, no matter how old this boy and girl are. And you can go through your whole week without ever thinking about God, without being aware that you have a Partner, at the least, that you have a present, active Source of your Being which is Being You each moment new.

The **Course** and I are encouraging you to remember God, to bring the Awareness of the Presence of God into your day so that you might remember that you have a resource that is really a Source, with a capital "S", that you can draw upon if you invite It in, that will allow you to be quote "in the world" from a Real Place of Excellence that is healing and transformational.

So if you go out, if you go home today, back into the world, and remember that it's a simple matter of choosing to come from a Place of Excellence in you, and then remembering that that Place of Excellence has a capital "E", that it is Divine, and therefore it is intrinsically Valuable, with a capital "V", then you will be able to bring that Excellence into a more relevant position in your mind as you encounter every activity of your day. And you will be able to do it without becoming spiritual, weird.

We're talking about healing. Healing of your mind. Healing of your mind means the transition from independent activity based upon the idea that you are an independent mind that somehow is lodged in a brain in your body, and all of it is purely physical, we're talking about transitioning from that to a **renewal** of your Connection with God, so that God becomes pertinent in the most practical of ways in your daily life. So that everything that you have been doing, because you have based your actions upon concepts and definitions of yourself that were learned, may begin to break down, dissolve, and yield to a new way of Being, which is really your original way of Being. So that you might be the Light of the world. So that you might be that which is a determining factor in uncovering the Kingdom of Heaven which is the only thing in your face right where you had been seeing a physical world with physical human beings, and nothing else. It's time for the Kingdom of Heaven to be re-illuminated to you and to your Brothers.

Let's go to the book.

The heading is:

RAJ READING: *Healing and the Changelessness of Mind*

The body is nothing more than a framework for developing abilities. It is therefore a means for developing POTENTIALS, which is quite apart from what the potential is used FOR. THAT is a DECISION.

RAJ READING: *It is therefore a means for developing POTENTIALS,...*

RAJ: What potentials? Well, the potentials I've been talking about. The Illumination of the Kingdom of Heaven. The Illumination of Reality. Where? Not out there, but in your Mind. Because the definitions you have in your Mind are determining what you're seeing out there. It isn't changing the Kingdom of Heaven that is out there, but it's determining whether or not you're seeing the Kingdom of Heaven, or a physical universe that has nothing to do with God and started from a big bang.

Continuing.

RAJ READING: *The effects of the ego's decision in this matter are so apparent that they need no elaboration here, but the Holy Spirit's decision to use the body ONLY for communication has such a direct connection with healing that it DOES need clarification. The unhealed healer OBVIOUSLY does not understand his own vocation.*

RAJ: Well, do we have any healers in the room? Do any of you think of yourselves as healers? Not usually. But *if* you're looking at things and not seeing What They Really Are, and if everyone else is looking at them and not seeing What They Are and you all agree on what you're seeing, then there is a call for healing. And because it is your Birthright to be in your Right Mind, then it's your Birthright to be the ones who uncover Reality more clearly by becoming open to the direct experience of It right here and right now. So you're all healers. Why? Another reason is because you need to be healed, because you deserve to see What's Really Going On here.

RAJ READING: *The unhealed healer OBVIOUSLY does not understand his own vocation.*

RAJ: The unhealed healer doesn't even know he has a vocation.

Continuing.

RAJ READING: *ONLY minds communicate. Since the ego CANNOT obliterate the impulse to communicate because it is also the impulse to create, the ego can only teach you that the BODY can both communicate AND create, and therefore does not NEED the mind. The ego thus tries to teach you that the body can ACT like the mind, and is therefore self-sufficient. Yet we have learned that behavior is NOT the level for either teaching OR learning.*

RAJ: Can you see that?

RAJ READING: *...behavior is NOT the level for either teaching OR learning.*

RAJ: Your behavior expresses always the way you identify yourself. If you are identifying yourself as a private mind, or even a private "I", one that can see things the way it chooses to see them and can make-up imaginative descriptions and definitions of things and then believe them, and thereby make them true, your behavior will express that and healing can't come from it.

On the other hand, if you choose to go within to that Place of Excellence, because you know that Place of Excellence has a capital "E" and it means something beyond whatever your current best definitions are, you are choosing to join with something outside your memory banks. You are

choosing to join with That Which Is Divine. Now because of that decision and choice, you prime yourself for inspiration, the influx of vision that is True, and when that happens, your behavior changes. But still, the behavior isn't what does the healing. It's the Clarity of Mind. It's the Movement of Conscious Awareness back into its natural Singularity where it is not choosing to act independent of the Father, and the inspiration of True Vision causes you to see with new eyes.

It is that inspiration which is then communicated to the Brotherhood, because there are no private thoughts and it blesses everyone because, remember, this Singularity is all-inclusive. Remember that I said when you move into that Singularity, although it feels as you do it as though you're becoming more private and more separate and more tiny, you find that as you move into that Experience of Singularity, it is huge, it's Infinite, and it does include All of Creation.

Again.

RAJ READING: *Yet we have learned that behavior is NOT the level for either teaching OR learning. This must be so, since you CAN act in accordance with what you do NOT believe. To do this, however, will weaken you as teachers AND learners because, as has been repeatedly emphasized, you teach what you DO believe. An inconsistent lesson will be poorly taught AND POORLY LEARNED. If you teach both sickness AND healing you are both a poor teacher AND a poor learner.*

RAJ: Now it's very easy for all of you to teach what it's like to be a human being. It's very easy for you to teach each other what foods are not healthy for you and what foods are. You can all teach each other how to avoid the illnesses, the sicknesses, that come around seasonally. It's very easy for you to teach how not to be sick as a defense against being sick. Right? That's confused thinking, because you are stating sickness is real. It's inevitable or very likely, but you **can** avoid it by behaving in such-and-such a way and doing such-and-such a thing.

But you know what? You have a capacity to teach each other how to overcome the liability to be ill. Period. That, however, comes not from training, not from learning, not from education, but from moving into that Experience of Singularity that occurs when you, with persistence and gentleness, choose to go within to the Altar and to open up to the Holy Spirit. In other words, to go into that Place of Excellence in you so that the Truth might be revealed to you, where you **Know** it down to the tips of your toes, and in that Knowing, are aware of your utter invulnerability to anything other than perfect, pure Harmony in which dissonance, or disease, cannot occur.

Now, if you will let yourself into that Experience and nurture it by continuing to invite it, you will begin to teach how to—and this isn't the best word—overcome the liability to be ill. This is significant. You all have the capacity to use your Mind in an unconflicted way so that what you teach, you learn, and what you teach well, you learn well, because you're not teaching conflict. Because you're not teaching conflict, you don't learn conflict.

Now, every day, unconsciously, you teach each other how to be human beings. You do it without even thinking about it. It's pure habit. But what the world needs is someone who's willing to teach how to be Divine Being; not Divine Beings, but Divine Be-ing—a verb.

And again, you can do that without being spiritual and weird. I'm saying that repetitively today so that you might embrace what I'm talking about more easily, knowing that what comes forth within you to be taught will be recognizably of value, and will come across in a gentle and unsurprising way that will nevertheless be transformational, because it will not reinforce the mutually-agreed-upon definitions and will leave an opening for aha's to occur in those around you. And as you provide those opportunity for aha's, you learn the aha's yourself. You see, there's the Singularity of it again. What you give, you get. What you teach, you learn. The Love you extend is the Love that you receive. Why? Because there's only one thing going on—a Perfect Singularity.

That's why nothing works well when you give to get, because you've divided up a Singularity and you are being in an un-singular or divided way, and so what you get back is not a Singularity. What you learn is continued confusion. It's really very simple. It's not punishment. If you do something that doesn't work, it doesn't work. And when you change and do something that does work, it does work. Just because that's the way it is. Not because in one instance you were a bad girl, or a bad boy, and the next instance you were a good girl, or a good boy, and got a gold star. You see?

Continuing.

RAJ READING: *Healing is the one ability which everyone can develop and MUST develop, if he is to be healed.*

RAJ: You see? You see why? Because it's all a Singularity. So if you want to be healed, you've got to be a healing Presence.

Again.

RAJ READING: *Healing is the one ability which everyone can develop and MUST develop, if he is to be healed. Healing is the Holy Spirit's form of communication, and the ONLY one He knows.*

RAJ: Why is that? Because it's the Holy Spirit's Function to bring you back into your Right Mind. It's the Holy Spirit's Function to disclose to you that It is your Right Mind. It is your Right Mind's Purpose to bring you back into full awareness of It so that you may be wholly (w-h-o-l-l-y) Sane.

Continuing.

RAJ READING: *He...*

RAJ: The Holy Spirit.

RAJ READING: *...recognizes no other...*

RAJ: Form of communication.

RAJ READING: *...because he does not accept the ego's confusion of mind and body. Minds can communicate, but they CANNOT hurt. The body in the service of the ego can hurt other BODIES, but this cannot occur unless the body has ALREADY been confused with the mind.*

RAJ: What does that mean, "the body confused with the mind"? It's simple. When you think that your mind is a result of circuitry and synapses in a piece of flesh inside your skull called a brain, you think that your body is your mind. And you think that your mind is the seat of intelligence for your body telling it what to do, keeping it running. You see? Body and mind are synonymous. They're inseparable according to the current definitions of human beings. You see? Mind and body are seen as the same thing.

Again.

RAJ READING: *The body in the service of the ego...*

RAJ: In other words, in the service of the ideas and concepts which you believe identify you to you.

RAJ READING: *The body in the service of the ego can hurt other BODIES, but this cannot occur unless the body has ALREADY been confused with the mind. This fact, too, can be used either for healing or for magic, but you must remember that magic is ALWAYS the belief that healing is HARMFUL.*

RAJ: "Oh, my God, if I have a real healing, if I have a sudden shift of perception and a miracle happens to me, and I suddenly see things as they are and my life is transformed, my body is transformed, everybody will be able to see that I'm Divine, and that will utterly ruin my life. I won't fit in

any more. I'll stand out like a sore thumb. I'll be the object of fascinated attention that I won't ever be able to get away from. I'll be the center of attention, because obviously in everyone else's eyes, I will be very special. Oh, my God! Don't let this happen to me. I don't want real healing. I'd rather have magic. I'd rather have a potion, a medication, a system of thought, do it for me so that nobody ever thinks that my own Clarity of Mind, my own Singularity of Mind, might be responsible for healing and transformation."

Continuing.

RAJ READING: *This is its totally insane premise, and so it proceeds accordingly.*

Healing only STRENGTHENS.

RAJ: Why? Because healing is a shift of perception that brings you back into Singularity, the absence of conflict. Singularity, without parts that aren't functioning well together, is another description of Integrity, isn't it? That which is integrated.

RAJ READING: *Healing only STRENGTHENS.*

RAJ: You might say, "Healing only integrates. Healing only uncovers Singularity."

RAJ READING: *Magic ALWAYS tries to weaken.*

RAJ: Why? Because it's always making one thing responsible for another. This against that. This for that. And it's always things doing things to things without one's mind having to change.

Continuing.

RAJ READING: *Healing perceives NOTHING in the healer that everyone else does not SHARE with him. Magic ALWAYS sees something "special" in the healer, which he believes he can offer as a gift to someone who does NOT have it. He may believe that the gift comes FROM God to Him, but it is quite evident that he does not understand God if he thinks he has something that others LACK.*

RAJ: So when you think you have a gift of healing that someone else doesn't have, you are energizing a mind that is believing the impossible—that two opposing things can exist simultaneously, that there is not a Singularity which holds everyone and everything unalterably in equality.

Continuing.

RAJ READING: *You might well ask, then, why some healing CAN result from this kind of thinking, and there is a reason for this:*

However misguided the “magical healer” may be, he is ALSO trying to help. He is conflicted and unstable, but AT TIMES he is offering something to the Sonship, and the only thing the Sonship can ACCEPT is healing.

RAJ: In other words, because You are the Christ, and because the desire to be good and the desire to have affection for your Brother and the desire to care for your Brother is inseparable from the Christ That You Are, then, if, even in your confusion about Who You Are, you have moments of truly caring for your Brother, even though at the same time you think you have a talent given to you by God that your Brother doesn't have, that which is genuine *in* your desire becomes embodied. In other words, you do manage to create with God that which is Eternal, even in the midst of your dreaming.

Again.

RAJ READING: *However misguided the “magical healer” may be, he is ALSO trying to help. He is conflicted and unstable, but AT TIMES he is offering something to the Sonship, and the only thing the Sonship can ACCEPT is healing. When the so-called “healing” works, then, the impulse to help and to BE helped have coincided.*

RAJ: In other words, the Extension of Love has been made, and the willingness of the magical healer to be blessed by the influx of Love passing through him, blesses him as well. Because, you might say in a moment of weakness, he didn't see himself as the source of the healing, and he was willing to be the recipient of the healing, just as the one needing healing was willing to stand in receipt of the healing. And so that willingness constituted a Singularity.

Continuing.

RAJ READING: *This is coincidental,...*

RAJ: [laughing] Coincidental. And the magical healer might say it was a fluke.

RAJ READING: *This is coincidental, because the healer may NOT be experiencing himself as truly helpful at the time, but the belief that he IS, in the mind of another, helps HIM.*

RAJ: Here we have the Singularity again. The healer may not think that he's being truly helpful, but the one that he's extending the help to sees the healer as an agent for change, as being helpful. And so the one being

healed, seeing the healer as helpful, is seeing something True about the healer, and that Gift is made, making it possible for the healer to be blessed. Why? Because it's all a Singularity. It's not this being done to that. It's a Wholeness always.

It's important to get this point because you're all, I'm going to say, **bound** in this Singularity of Being. You're all **held** in this Singularity of Being, and what you think and what you believe is communicated. So what are you going to be teaching? You better be teaching what you want to be learning. You better be giving what you want to stand in receipt of, because you shall surely receive it. Because whether you are **ignoring** the way things are Truly, or not, it's still a Singularity, it's still the Ultimate.

Continuing.

RAJ READING: *The Holy Spirit...*

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...does NOT work by chance, and healing that is of Him ALWAYS works. Unless the healer ALWAYS heals by Him,...*

RAJ: Meaning the Holy Spirit.

RAJ READING: *...the results WILL vary. Yet healing itself IS consistence, since ONLY consistence is conflict-free, and only the conflict-free ARE whole.*

RAJ: Or, are a Singularity.

RAJ READING: *By accepting exceptions and acknowledging that he can sometimes heal and sometimes not, the healer is OBVIOUSLY accepting inconsistency. He is therefore IN conflict and TEACHING conflict.*

RAJ: You could say, "He is therefore inconsistent and teaching inconsistency."

RAJ READING: *Can anything of God NOT be for all and for always?*

Love is incapable of ANY exceptions. Only if there is fear does the IDEA of exceptions seem to be meaningful. Exceptions are fearful because they are made BY fear. The "fearful healer" is a contradiction in terms, and is therefore a concept which ONLY a conflicted mind could possibly perceive as meaningful.

RAJ: Or valuable.

RAJ READING: *Fear does NOT gladden. Healing DOES. Fear ALWAYS makes exceptions. Healing NEVER does.*

RAJ: Why? Because healing is the Idea and Fact of Singularity being extended for the Purpose of Conscious Reception and Conscious Awareness of It. And what is Singular has no variations, no exceptions.

RAJ READING: ***Fear produces dissociation because it induces SEPARATION. Healing ALWAYS produces harmony because it proceeds from integration.***

RAJ: Here it is again. Integration. The coming into Conscious Awareness of the Singularity of Being that is all-inclusive.

With all of this talk about healing, is there any possible way that you could think that the **Course** is not about healing? Is there any way you could think that the experience of healing—physical, mental, the healing of a Brother or a Sister by virtue of your going within and listening for the Voice for Truth—is there any way you could think that healing is not inseparable from the Truth that we’re talking about, and that somehow you could experience a blissful state of mind in which the need for healing didn’t disappear, but you were no longer bothered by it, where you were at peace with your infirmity? Is it conceivable to you that such a thing is what the **Course** is talking about? I hope not.

Continuing.

RAJ READING: ***Healing is predictable because it can be counted on.***

RAJ: That’s like saying, “Awakening is inevitable.” It’s predictable because it is inevitable.

RAJ READING: ***EVERYTHING that is of God can be counted on, because everything of God is wholly REAL. Healing can be counted on BECAUSE it is inspired by His Voice, and is in accord with His laws.***

RAJ: In other words, Perfection is your Birthright when? At every moment that you are Conscious. I’m not even going to say **now** as opposed to the future. It doesn’t have anything to do with time. It has to do with Mind. And every moment that you are experiencing Being, which is a an Experience of Being Conscious, is the time for healing, because Wholeness is what the Conscious Experience of Being is **about**. It is what it is an experience of. So it is inevitable that you will come into that experience because it’s the only one going on.

But it’s one that you don’t see and will not see as long as you are entertaining conflicted thinking. There is illness. There is disease. There are medical solutions to it which are called magic. You don’t have to be ill; all you have to have is antibiotics. You don’t have to be ill; just don’t get around somebody with a contagious disease. Let me ask you this. What

more inspiring thing could happen than for someone to dare to be in the presence of another with a contagious disease, who not only has no fear of disease, or of catching it, because he's coming from a place beyond the liability to be ill, whose Peace and Equanimity, Balance and Love are so different from what this person with a contagious condition has been confronted by, because all he's been confronted with is fear of him, what more inspiring thing could happen than for this person, this fearless person of Singular Awareness, would present by being in the presence of the one with the contagious disease?

What singular thing might have a more profound effect for that one's healing than this kind of experience? Because if this person who everyone believes is subject to the communicable disease, whatever horrible one it is, if this person is not afraid, if this person is teaching invulnerability by being the presence of the absence of fear, what do you think the effect of that might be? That the person who has the communicable disease doesn't need to be afraid either. And if he doesn't have to be afraid, then in the absence of that fear, he can experience spontaneous remission or spontaneous healing. What needs to be taught is that one can get beyond the liability to be ill, beyond the conflict of threat of disease and successful battling of it and overcoming of it.

Again.

RAJ READING: *Healing can be counted on BECAUSE it is inspired by His Voice,...*

RAJ: God's.

RAJ READING: *...and is in accord with His laws. Yet if healing IS consistence, it cannot be inconsistently understood. Understanding MEANS consistence because GOD means consistence.*

RAJ: [laughing] That means that there are no lumps in God. The consistency is *smooth*.

RAJ READING: *Understanding MEANS consistence because GOD means consistence. Since that is HIS meaning, it is also YOURS.*

RAJ: Why? Because it's all a Singularity. Whether we're talking about God and you, or you and your fellowman, it's all one Singularity. So whatever is God's is yours, and whatever is yours is your Brother's, and whatever is your Brother's is yours. That's why *your choice* to let in Truth as your Conscious Experience, not as a fantastic thought but as your Conscious Experience, blesses your Brothers, because it's all a Singularity. And that's

why your **conflicted** thinking tends to support your Brother's conflicted thinking.

Again.

RAJ READING: *Since that is HIS...*

RAJ: God's.

RAJ READING: *...meaning, it is also YOURS. Your meaning cannot BE out of accord with His because your whole meaning, and your ONLY meaning, comes FROM His and is LIKE His. God cannot be out of accord with HIMSELF,...*

RAJ: I said, "He's not lumpy. He's **smooth**."

RAJ READING: *God cannot be out of accord with HIMSELF, and YOU cannot be out of accord with Him. You cannot separate your SELF from your Creator, Who created you by...*

RAJ: What?

RAJ READING: *...sharing HIS Being WITH you.*

RAJ: And I'm going to say, "**as** You."

RAJ READING: *The unhealed healer...*

RAJ: The worker of magic.

RAJ READING: *...wants gratitude FROM his brothers, but he is not grateful TO them.*

RAJ: You see, when you think you have something that your Brother doesn't have, and you give it to your Brother, you think you have lost something, and therefore you have no reason to be grateful to the Brother you gave it to.

[To someone in the audience] Are you frowning? No.

Continuing.

RAJ READING: *This is because he thinks he is GIVING something TO them, and is NOT receiving something equally desirable in return.*

RAJ: In other words, the unhealed healer is **not** inspired by the Conscious Experience of Singularity, which is an Experience of Wholeness and Equality.

Continuing.

RAJ READING: *His...*

RAJ: The unhealed healer's.

RAJ READING: *...TEACHING is limited because he is LEARNING so little.*

RAJ: You see? If you think you're giving something to somebody that doesn't have, and if you think you are losing something in the process, and if you think the process is not a Wholeness occurring, it's impossible to think that you're standing in a position of receiving anything in return. And so you won't see your act of giving as something you can stand in receipt of.

RAJ READING: *His...*

RAJ: The unhealed teacher's.

RAJ READING: *...TEACHING is limited because he is LEARNING so little. His healing lesson is limited by his own ingratitude, which is a lesson in SICKNESS.*

RAJ: Remember that. *Ingratitude is a lesson in sickness.*

If you're sick, don't take an antibiotic, take a good dose of gratitude. No, *give* a big dose of gratitude. Embody gratitude yourself.

Again.

RAJ READING: *His healing lesson is limited by his own ingratitude, which is a lesson in SICKNESS. Learning is constant, and so vital in its power for change that a Son of God can recognize his power in one instant, and change the world in the next. That is because, by changing HIS mind, he has changed the most powerful device that was ever created FOR change.*

RAJ: And that device is the Mind, the Conscious Experience of Being. Now, when we use the word "Mind," you think of it as a noun, as an object. But Mind means the Conscious Experience of Being, which is a Living, Moving Experience.

Now this is important. Continuing.

RAJ READING: *This in no way contradicts the changelessness of mind as GOD created it, but you think that you HAVE changed it as long as you learn through the ego. This DOES place you in a position of needing to learn a lesson which seems contradictory;—you...*

RAJ: Listen to this.

RAJ READING: *...must learn to change your mind ABOUT your mind.*

RAJ: You must abandon the confusion, the confused idea that mind and body are one and the same thing, that mind is a function of a brain, chemical interactions and electrical spurts, and that you have this mind because, in order for the body to be what it is, it requires government, it requires something disciplined to keep it all in order, and it's all physical. You need to be willing to abandon that. And you need to be willing to shift into the Conscious Experience of You **as** being Consciousness, **being** Conscious Awareness **in which** all form is being experienced, and, as I've said before, that every single form that you're experiencing is not physical, but is a pure Idea.

Again, whether it's the flowers in front of you, or the glass-topped table, or your fingernails, it's not matter. It's Ideas. And Ideas, again, are perfectly recognizable and tangible to the Mind that formed them. So they **will** be Experienceable, they **will** have Substance, they **will** have Tangibility, but it's simply the fullness of the Experience of the Idea. And just to keep you from becoming dense about what I've just said, because it's an Idea—the table—and because it's an Idea—your body—your body can pass through the table without interference. You can move through the table instead of bunting up your shin against it, because your body and the table are pure Ideas, **even though** they are experienced as having Substance and Form and Tangibility and what I'm going to call Endurance, they continue to be present.

Again.

RAJ READING: *This DOES place you in a position of needing to learn a lesson which seems contradictory;—you must learn to change your mind ABOUT your mind. Only by this can you learn that it IS changeless. When you heal, that is exactly what you ARE learning. You are recognizing the changeless mind in your brother by realizing that he COULD not have changed his mind. That is how you perceive the Holy Spirit in him. It is ONLY the Holy Spirit in him...*

RAJ: In other words, that which is only his Right Mind.

RAJ READING: *It is ONLY the Holy Spirit in him that never changes His mind. He himself...*

RAJ: Your Brother.

RAJ READING: *...must think he CAN...*

RAJ: Change his Mind.

RAJ READING: *...or he would not perceive himself as sick. He therefore does not know what his self IS.*

If YOU see only the changeless in him, you have not really changed him at all. By changing YOUR mind about his FOR him, you help him UNDO the change his ego thinks it has made in him.

RAJ: And here we're talking about the Singularity again.

RAJ READING: ***By changing YOUR mind about his FOR him, you help him UNDO the change his ego thinks it has made in him.***

RAJ: Again, this is because it's all a Singularity.

Every night Paul says a prayer. He asks for healing for everyone who has asked for healing, even if the desire for healing was only expressed as a hope with little faith. Do you see? Paul in his mind does not ask for healing and express the desire as a hope, and he does not bring little faith to it. But many do. Many hope things will get better, but they don't bring a lot of faith to that expressed desire. You and Paul can speak on behalf of the Brother who has only hope and very little faith backing it up. You can ask for your Brother from the confidence you have in the inevitability of healing that doesn't require hope, because you feel its inevitability. Because it's that one's Birthright to experience what God has set into place about him, and I'm going to say, by Law, according to God's Laws, according to the Perfection of God's Being.

And so you could say that you can have confidence ***for*** your Brother in the face of his lack of faith, and that someone is standing on behalf of him from a strength that he does not currently experience, blesses him and makes it easier for him to feel the influx of strength, and firmness replacing the infirmity. All of this because everything is a Singularity already.

Again.

RAJ READING: ***If YOU see only the changeless in him, you have not really changed him at all.***

RAJ: Well, what have you done? You've acknowledged the Truth. You have seen What Is True about him, that he's already Whole. That no matter how successfully he thinks he obtained a bill of divorcement from his Father, it didn't work, and he's inseparable from his Father, and his Birthright is still his. It's still active. It's still sitting there, held in trust while he dallies in ignorance. And that which is held in trust is his Divine Self, and it's called the Holy Spirit, the Place of Excellence, the Altar that's in him. It's already there and it's already full of What He Has Always Been.

So:

RAJ READING: *...you have not really changed him at all. By changing YOUR mind about his FOR him, you help him UNDO the change his ego thinks it has made in him. As you can hear two voices, so you can see in two ways. One way shows you an image, or better, an idol, which you may worship out of fear, but which you will never love. The other shows you only truth, which you will love because you will UNDERSTAND it. Understanding is APPRECIATION, because what you understand you can IDENTIFY with, and by making it part of YOU, you have accepted it with love.*

[pause]

RAJ READING: *As you can hear two voices, so you can see in two ways.*

RAJ: Let me promise you, those are the only choices you have. You can't see in three ways, or four ways, or ten ways, or a hundred ways. You can only see in two ways. One is clearly and one is unclearly. You can see Truly, or you can see What Is True in a distorted way. And those are the only two choices you have.

And the you that is making the choice is the one Singularity called Mind, or Conscious Awareness, that is absolutely Singular. There may be two ways of seeing things, but there aren't two minds to see them with. There's **one** Mind seeing clearly or unclearly. Now I'm trying to simplify this for you so that you are not confused. You are the Christ right now, behaving as though you're not, and believing your behavior. Now I've said it. I have described the problem of being and the answer of Being in one sentence, and I haven't violated the Fact of the Singularity of Being.

And if you will contemplate that sentence, you will find that it describes the problem that you're having, but it also states the unalterable Truth about You that empowers you to abandon the confusion that seems to govern you. Why? Because you aren't an unlearned mind trying to learn and refine itself through eons of time. You're the one and only Mind there is, being a little wacko at the moment, which you're quite capable of doing. It serves no purpose. It creates for you a meaningless experience which you can imaginatively apply meaning to. But you can't change the fact that right at this instant, you're the Christ, You are the Ultimate, and you don't have to behave wacko any more. Knowing that let's you **know** that a new decision **now** will give you a new experience **now**. You're not stuck in anything. This is the good news.

Again.

RAJ READING: *Understanding is APPRECIATION, because what you understand you can IDENTIFY with, and by making it part of YOU, you have accepted it with love.*

That is how God Himself created YOU; in understanding, in appreciation, and in love. The ego is totally unable to understand this because it does NOT understand what it makes; it does NOT appreciate it, and it does NOT love it. It incorporates to TAKE AWAY. It literally believes that every time it deprives someone of something, IT has increased.

RAJ: You all do understand that. You get somebody to take something, take less for more. You can either charge someone more than it's worth and so you've taken from them, or if they have something that they don't know the worth of that they're selling, you can buy it for the price they're selling it, knowing that you just gypped them out of a lot more, because they were ignorant of its real value.

RAJ READING: *We have spoken often of the increase of the Kingdom by YOUR creations, which can only be created as YOU were.*

RAJ: Again, here's the Singularity. By **being** the way **you** were created, you add to the Kingdom. The thing to remember, however, is that you can't do this all by yourself. You can only do this as you let the Movement of God move through you. And it's in that way that God expresses Himself through you, and your Gift of the Singularity, and all that it includes, becomes embodied.

Continuing.

RAJ READING: *The whole glory and perfect joy that IS the Kingdom lies in you to give. Do you not WANT to give it?*

RAJ: Yes, you do. And it's pressuring to get out. It's pressuring to be given. It's pressuring to be extended. And you know what? As long as you're committed to your definitions of things, you feel that pressure as being against you, because it requires you to abandon the limits that you have imposed upon yourself. And it requires you to participate in the extension of something that you can't take personal pride in having created, because you know you weren't the exclusive author of it. And that's too great an expense, too great a cost for you to pay. And so you find yourself more and more miserable, trying to abide in your definitions, in your concepts, because the push of the more of What You Truly Are against the little that you're trying to be, is causing your littleness to be a painful experience.

RAJ READING: *Do you not WANT to give it?*

RAJ: Yes, you do. And the Holy Spirit is constantly insinuating Itself, constantly gently pressuring you, constantly, in an un-controlling way, getting your attention. And you treat It like a mosquito flying around your face, bugging you, bugging the hell out of you, bothering you, distracting you. But it will continue.

So when you leave here today, remember that it's not that unreasonable a thing to choose to drive home embodying in your driving habits that which comes from a Place of Excellence in You. Just let there be a desire to be in the Movement of God **that** everyone else on the road is in, whether they realize it or not. If they're behaving poorly, it's because they don't realize it. Somebody needs to be the one to realize it. Because when you truly realize it, you have also realized it **for** the one in the other car, making it easier for him to get it, whether he does or not. But the point is you're not joining him in conflicted confusion by coming from the same place he is. So what we're talking about truly is relevant. And you don't need to look at everything as though it's so completely different and completely at odds with what we're talking about.

Everything, because it is some Aspect of Creation, with a capital "C", everything, because it is the Visibility and Tangibility of God, is susceptible to the acknowledgement of God in it. Even when it thinks it's something else, it's still susceptible to the acknowledgement of What Is True about it by anyone who dares to engage in being conscious of it. You got it! I can tell. You've got the idea.

You see, this book isn't about words and concepts and ideas. It's about you, and it's about the way you're being. So this week, **be** a little bit more consciously.

And I look forward to being with you next week.

Okay. You are welcome.

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Raj/ACIM Study Group – May 9, 2004

A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – HEALING AND THE CHANGELESSNESS OF MIND
And Section – FROM VIGILANCE TO PEACE
First Edition – p. 113 / Second Edition – p. 122
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Sparkly Book – p. 155

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet as well.

I'll repeat that if you're in the ***Sparkly Book***, we're starting on page 155, second full paragraph. If you're in the second edition, it's page 122, second full paragraph. And in the first edition it's page 113, third full paragraph.

But before we go into the ***Text***, I want to talk a little bit more about this word "Singularity" and it's relevance to you. The simple fact is that you don't have two minds—an ego mind and a Real Mind—and you don't have two selves—an ego self and a Real Self that is somehow going to be so different from how you're experiencing yourself right now that you won't be recognizable to yourselves and you won't be recognizable to anyone else. You're experiencing It ***now***. You're experiencing all there is to experience right now. It's the ***quality*** of your experience that needs improvement.

Your Mind is a Singularity. It's indivisible. You might be able to think of yourselves in many different ways. You do on this day [Mother's Day] think of yourselves as mothers, or you think of yourselves as daughters and sons. But you're also husbands and wives and business people; attorneys, counselors, garbage collectors, teachers, what have you. You have many ways of defining yourself to yourself, but there's only one Self that is wearing these different costumes. There's only one You. And this one You is not a body with a mind. This one You is ***Mind***, Conscious Awareness ***in which*** all Conscious Experience of everything is occurring.

You are experiencing everything that is occurring well, or not so well; you might say, perfectly or flawed. But there aren't two different experiences. There's only Reality. There's only the Kingdom of Heaven. And you're either experiencing it clearly, or unclearly, or as it's said in the Bible, "through a glass darkly." But what you're experiencing is the only thing there is to experience—Reality, the Kingdom of Heaven, Creation, the Presence and Wholeness of What God Is.

Now the fact is that this one *Mind*, this Singular Experience of Conscious Being that you call Life, isn't yours. It's not a possession. It is the only Mind there is. It is God *being* all there is of You. And what is this You? It's not the body you see. It's the Conscious Awareness that is aware of body, chairs, floors, windows, trees, Creation. ***You are experiencing the Ultimate now.*** Write this down and put it on your refrigerator. ***You are experiencing the Ultimate now.*** You are either experiencing it well or not well. This is the wonderfulness of the idea of Singularity. It simplifies things, because it's not another mind you have to graduate into, it's not another world you have to graduate into. It's the one and only Conscious Experience of Being that you're having now, and everything that you're aware of, being experienced well or not well, clearly or unclearly.

Now, to be perfectly clear, if you look at these flowers, no matter how beautiful they might be and no matter how wonderful the fragrance they have, if you're not experiencing them as anything other than a tangible physical form; if you're not experiencing the Substance of each petal, each stamen, each leaf, as a Living Substance, I mean visually living, moving; if you don't experience it as illuminated beyond just the color, but emanating Light; if you're not experiencing that Light that is moving and identifying shape specifically, while at the same time radiating Light and having the experience that that Light that is moving and apparently giving definition, while at the same time extending, is Love that is loving you, that you can feel, then you're not seeing clearly yet.

I'm saying this so that you might understand that although I said, "You're experiencing the Ultimate right now," this isn't justification for sitting back and saying, "Wow! I've arrived! And whatever is happening and whatever I'm experiencing is the Ultimate. I can relax. Everything is as it should be." No. There is much more here, whether it's these flowers, or as I said last week, whether it's your fingernail.

The Illumination of Love that Lights every Idea that God is Conscious Of and Creating, awaits your recognition and experience. If you're not experiencing it yet, you're not in a State of Singularity yet, and this can either mean to you, "Well, then I might as well give up. Evidently only one person has done that and that's Jesus. And of course, the other awakened Brotherhood that I've never seen or heard from or know about, it's all hearsay to me, so what's the use?"

PAUL: I'm sorry.

RAJ: All it means is that you have reason to be curious. You have reason to be alive to Life as much as you did as an infant and a child that explored everything with curiosity. You have justification for being enthusiastic every

moment of every day, because there is so much you haven't discovered. And it's not what your scientists are looking for. It's not a better understanding of physics. It's a better understanding of and experience of Creation, which it's your Birthright to be experiencing consciously.

And the only reason you're not experiencing it is because you're giving preference to the definitions you've given to everything. The only reason you don't experience it this way is because you're giving precedence to the definitions you have given to everything. And why do you give precedence to it? Because you think the definitions you've given everything are keeping you safe. You've created, between yourself and Brothers and Sisters, an infrastructure of definitions that make everything work, you think, that keeps everything going in a safe manner, you think. And you're afraid that if you let go of those definitions to let God's Experience of Creation in, so that it might register with you as yours, that everything will collapse and you will be vulnerable and in danger. That is how strong your faith is **in** your thinking, your definitions.

Mind you, when you're doing this thinking and when you're giving this allegiance to your thinking, you are most definitely expressing and embodying the opposite of Singularity. Not only are you claiming to demonstrate that you have a mind of your own independent of any God, you're also demonstrating that you have a mind of your own different from your Sister's or your Brother's. You are demonstrating and embodying separation, discreteness, independence.

And I promise you something and you should think about this. When in all of your independences, you come together and make agreements to behave in harmonious ways with each other, that harmony is not natural. It's educated. It's planned. And although the result may be orderliness, its practice keeps you absolutely blinded to the fact that Peace and Harmony is inherent in your Being, is intrinsic in your Presence. The peace and harmony you establish by mutual agreement can be broken. The agreements can be broken and the peace can be lost. But What Is Real is Eternal, and Peace **is** Eternal. And what you want is that Peace.

In order to have it, you're going to have to change the **way** you perceive everything. Instead of perceiving it poorly, you're going to have to find out how to perceive it well. And the only way to perceive it well is to perceive it from the Singularity of the Presence of Mind that is called You, which is God Presencing Himself right there where You are. That is all this book is about. The book is about **You** and how you're using your Mind, and how to use it in a Singular rather than a conflicted way, rather than a disintegrated way.

Your past education and habits would suggest to you that the best way to improve your experience of something is to watch your thoughts, to use self-discipline, and to think only happy thoughts, or think only orderly thoughts, or to think only principled thoughts. When the only discipline that's required is for you to consistently choose not to think for yourself, is for you to consistently choose to join with the Father, or the Holy Spirit, or your Guide, or Me, so that you're consciously companioning with One Who Is Awake who will constantly feed back to you the clearer picture of what is going on.

The discipline involves abandoning the mind that your past thinking would tell you, you must discipline into greater order, intelligence, and cohesiveness. The Conscious Awareness, the Conscious Experience of Being that is What You Are right now, is, because it is Singular and because it is the Presence of the only Mind there is which is God already Orderly and already manifesting its Order in and as everything. And there's nothing for you to do except to **only** pay attention to That. That's where the discipline comes in—to **only** do that, instead of everything else you've been doing.

So you don't have two selves. You don't have two minds. You right now are the Ultimate. You right now are the Presence of God being All There Is right where you are. Even in your apparent ignorance of your Divinity right here and right now, that still is the only thing going on right where you are, **and** you are experiencing it either clearly or through filters. But no matter how many filters the Light of You goes through, the Light of You doesn't stop being exactly What It Divinely Is.

You've all had the experience of apparently growing up, and even some of you, the experience of apparently getting older and not looking young anymore and discovering that you still feel like you felt when you were twenty. You still are you totally, completely, unaltered. You could say, in your mind, you're as young as you were when you were twenty. So you've apparently gone through a transition of experience, education and growth, and yet you still recognize yourself, don't you? And the self you're recognizing is still just as it was 20, 30, 50 years ago, whatever. Right? Why am I saying this? Because I want you to understand that as you allow yourself to come back into your Right Mind, as you allow yourself to become clear by using your Mind well, you will still recognize yourself. And I'm going to say, you will still recognize yourself as the self you recognized when you were 5 years old in this lifetime.

Do you understand what I'm saying? I'm saying that your Identity will be as unchanged after you're awake as it is now after you've lived 50, 40, 30 years. Do you hear what I'm saying? No radical change in Identity. At 50,

40, 30, you now... or 60, 70, whatever, that you now find that you are far less limited than you were at 5 or 10. And things that you thought you had to react to when you were 20 and 30, you now don't bother to react to because it's useless and you've learned it. Right? In a way you're a lot freer quote "the older you get," because you've learned to discern what's a waste of time and what isn't, and you no longer waste your time on irrelevant shit. Right? Exactly.

As you let yourself into the Experience of Singularity and use that Singularity well, you're going to find that you have far more freedoms, far more abilities, far less limitation. And you won't be bothered by irrelevant shit, like diseases, unhealthy attractions, grief, misperceptions of the Kingdom of Heaven, and reacting to your misperceptions. You won't waste your time trying to communicate with your fellowman to bring about mutual agreements so that you can be safe, because you'll know you are safe because you're experiencing safety, because you're not muddling up, disintegrating a Singularity through the use of your imagination, and then believing your imagination. That will be irrelevant shit that you just won't mess with any more.

In the absence of defining yourself as a body with a brain that has what's called a "mind" in it, you will no longer hold yourself separate from your Brothers and Sisters, from the Brotherhood of Man, and you will experience the Whole of the Brotherhood of Man, of All of Creation, as some Aspect of the Infinitude of You. And as I've said before, it will be very intimate, because you will not be holding yourself separate from each other by thinking that you have a personal private mind of your own that is discretely different from every other one's mind. You will be able to feel the Love of God **being** every Individuality, just as with the flowers, that is illuminated and extends and communicates the Message of Love to every other Aspect of Creation.

And I'll tell you, it's really a lot better experience than the one you're having right now. And yet because you are the Ultimate right now, you're not ever going to become more than You Truly Are right now, or a different Identity than you are right now. Because of that fact, everything that I'm talking to you about right now is available to you right now without a lot of learning. We do not have to finish this book in order for you to wake up. But don't worry, I'm not going to cancel the next Gathering.

Again, what will promote the shift of awareness is for you to remind yourself many times a day that you're not a body in a world, experiencing the world. You are Immovable, Omnipresent Mind that has no boundaries, experiencing **Ideas**. The flowers **are Ideas**; right now they **are Ideas**. And I

will keep saying this to remind you of it so that you'll remember to look at it a new way.

And your ego can argue and say, "Well if it's an idea, how come it has a seed?" Well, the seed is an Idea. But you know what? The **whole Idea** of this flower includes the seed and the plant and the blossom. And they are all marvelous Ideas, and they aren't really present on a timeline where it starts from the seed and grows into the flower that makes new seeds. It's not really a cycle, although you experience it that way. The **whole Idea** is present. And as I've said before, you could just as easily look at the plant that brought forth these flowers and say that the flower drew the plant up from the seed; that the **end** elicited the beginning.

You see what I'm saying? It's just a matter of how **you** want to look at it. It truly is. And I'm not talking about getting imaginative and making things up. I'm just pointing out that you could just as easily assume that the completion of the idea drew forth the beginning and the interim and the end. Just as easily as you could say I'm not sure whether Jesus walked on the water, or the water held Jesus up. Was the water supporting Jesus, or was Jesus overcoming the laws of matter? It doesn't matter. Just know that the way you look at things governs how you determine what they are.

Anyone familiar with the **Course** is familiar with the phrase, "There must be... there is another way to look at this." That's what waking up is about. Another way of looking at what? Everything you're currently experiencing. And the key to this shift lies in this Idea, for lack of better words, this Idea of Singularity; that which is indivisible and undivided. If God is indivisible, then God **is** undivided. No division has ever successfully happened. No matter how much you think you can demonstrate that division has happened, it's never happened. So start looking for the Singularity. Start being curious to see the Integrity right where you thought it didn't exist. And again, I'm saying, look for the Kingdom of Heaven right where you are. It's not somewhere else. It's not other-worldly. It's the only thing in your face.

As thine eye becomes single, I said, your whole body becomes full of Light. Why? Because the Substance of your body is not matter; it is Light. Just as the Substance of the flowers is not matter; it is Light. And that Light communicates the specific Meanings that God has brought into play by virtue of the Idea of body or flowers.

You are Mind right now in which everything is occurring as a Conscious Experience. And everything that you are experiencing are Ideas which this Singular Mind has formed. Because none of it is matter, none of it is subject to the laws of matter, the laws of physics. This means that any experience of

pain, disease, death, any experience of inharmony, dissonance, stress, isn't a fact, but is a misperception of something that is Indivisibly Single, Singular, and therefore the Expression of Perfect Integrity. And because laws of physics, or matter, do not govern it, you can have instantaneous shifts of perception that constitute the experience of new evidence, if you will—healing. And remember that the subject of this portion of the **Course** that we're reading is about healing.

Okay. Let's go to the book.

RAJ READING: *You CANNOT forget the Father because I am with you, and I cannot forget Him.*

RAJ: Well that could sound like sheer egotism, couldn't it? Well, because I haven't forgotten Him and I'm with you, you're guaranteed of not being able to forget Him. Whew! Well, it's not an egotistical statement. It's not one I can take credit for. It simply expresses the Singularity that we've been talking about.

Likewise when you remember the Father and companion with Him, so to speak, inviting Him in, saying that you would like to experience **His** Perspective, and you let Him in, your Brothers cannot forget Him either. And your Brothers will have remembered Him better, even if they're resisting it, because the Truth that you know has to be the Truth that everyone knows, because there's only one Mind. And when you experience the Truth about you, one of the inescapable secondary, or almost instantaneously secondary awarenesses that you have is that this is true of your Brother as well. It just comes instantaneously and spontaneously, because you know you're not more special than your Brother. "Wow! If this is true about me, it's true about Mary. If it's true about me, it's true about so-and-so." And it isn't a matter of logical deduction that causes you to say that. It's an experience of **knowing this** in a far deeper, fuller way than just thinking something with confidence.

And like the 100th monkey principle, as the first 99 monkeys got the idea, all of the other monkeys got the idea, too, but not clearly enough to have the light bulb go on and cause them to change their behavior. And then the 100th monkey got the idea. The critical balance, you might say, was reached and all of the monkeys on all of the islands got the idea, and their behavior changed with no one apparently teaching them. This is because of the Singularity that we're talking about.

Again.

RAJ READING: *You CANNOT forget the Father because I am with you, and I cannot forget Him. To forget ME is to forget yourself and Him who created you.*

RAJ: It has been my job, you might say, to hold the anchor of **your** Divinity in Reality, while you insisted upon ignoring it. And as each one of you reaches for the Truth about you and lets it in, you anchor everyone else's Conscious Awareness of What They Divinely Are in Reality and make it easier for them to **likewise** experience the light bulb going on, having the "Aha!" and being forever changed.

Continuing.

RAJ READING: *Our brothers ARE forgetful. That is why they need your remembrance of me, and Him who created me. Through this remembrance you can change their minds about THEMSELVES, as I can change YOURS. Your minds are so powerful a light that you can look into theirs and enlighten them, as I can enlighten yours. I do not want to share my BODY in communion because that is to share nothing.*

RAJ: That is not to say that it doesn't exist. But the visibility and tangibility isn't where it's at. It's **what** it's the visibility and tangibility **of** that's where it's at. The flowers, right now you see the flowers, you see them sort of as an end product of a seed growing, and so you just appreciate the flowers. And that's beautiful, but it's far from complete. **What** are the flowers the visibility and tangibility of? An Idea. A Divine Idea. An utterly creative and original Idea, the Nature and Substance of which are Love, Joy, Beauty, Harmony. And it's all **Living** Love, **Living** Joy, **Living** Beauty, **Living** Harmony. And that Love is loving you. And that Love that's loving you is **you** recognizing it loving you, and **you** recognizing it loving you, and **you** recognizing it loving you, and all of you having the experience of all these recognitions occurring.

So why would I share my body any more than I would share just the flower? Your body is the Visibility and Tangibility of your Individuality, and your Individuality is the Presence of God. I'm sharing the Presence of God with you so that you might [snap of the fingers] get the Idea that you're the Presence of God, that the Presence of God is **What You Are**, is What is **being** You. And I'll tell you something. When you get that Idea, I'll share my body with you as well. I'll let you see me. Except that you'll know that what you're seeing is just the Visibility and Tangibility of the Real Thing, not that the Visibility and Tangibility is unreal.

But what's important? The Presence of God expressed as Brotherly Love, as communion, as community, of the Infinitely Individualized Action of God,

that didn't occur... did not occur by means of division, which therefore as an experience will mean that your Experience of Infinite Individualization will be a Singular Experience of your Being in which no aspect of anything is left outside your Conscious Awareness, or is in any way different from you, while at the same time still being the Father Individualized. That you will have trouble grasping, but I must put it into words so that the words become familiar and you will have something to hang the experience on when you have the experience. You'll say, "Oh, I know what he meant!" And you won't have to search for the words to express it.

Again.

RAJ READING: *I do not want to share my BODY in communion because that is to share nothing. Yet I do want to share my MIND with you because we ARE of one Mind, and that Mind IS ours.*

RAJ: Start thinking of the word "Mind" as something that the word "our" can be applied to, rather than "my" or "mine." Stop thinking "my mind." Think "**Our** Mind." That'll put you in a new perspective.

Continuing.

RAJ READING: *See ONLY...*

RAJ: That is where the discipline comes in. Don't do anything extra.

RAJ READING: *See ONLY this Mind everywhere, because only this IS everywhere and in everything. It IS everything because it encompasses all things within ITSELF.*

RAJ: Now isn't that what we've been talking about?

RAJ READING: *It IS everything because it encompasses all things within ITSELF.*

RAJ: There's the Singularity.

Remember a few weeks ago we came to the part where it said, "You need to change your mind about your mind," and that's what we've been talking about for the last few weeks.

Continuing.

RAJ READING: *Blessed are you who perceive only this,...*

RAJ: There's that discipline again, meaning don't waste your energy doing extraneous irrelevant things. Be boring. Do only this.

RAJ READING: *Blessed are you who perceive only this, because you perceive only what is true.*

RAJ: If you want to perceive other things, go ahead. It just happens that none of them will be True. ***So do only this.***

RAJ READING: ***Blessed are you who perceive only this, because you perceive only what it true.***

RAJ: [said in a low-key, "in the doldrums" kind of voice] "Oh, isn't that boring. No excitement. Only can experience what is True." That's the perverseness of the ego. Only what is True will be boring and dull. No surprises.

Creation is constant surprise. Creation is, Behold, I make all things ***new***. Creation is ***unprecedented***.

RAJ READING: ***Blessed are you who perceive only this, because you perceive only what it true.***

RAJ: Only what is unprecedented. Only what is surprising. And at the same time, never at odds with your Identity, with your Being.

Continuing.

RAJ READING: ***Come therefore unto me, and learn of the truth in YOU.***

RAJ: Does that mean read the ***Course*** a lot? Well, in a way you can benefit from it. But when I say, "Come therefore unto me," I mean directly where you can get a response from me in the now that wasn't written down 25 years ago.

RAJ READING: ***Come therefore unto me,...***

RAJ: I'm inviting you. That's why I'm standing here and have been standing here for 2,000 years and will continue to stand here.

RAJ READING: ***Come therefore unto me, and learn of the truth in YOU.***

RAJ: Not the Truth about you some time in the future. The Truth ***in*** you ***now***. It's all here now in you as you, which you're either perceiving well or not so well.

Continuing.

RAJ READING: ***The Mind...***

RAJ: With a capital "M".

RAJ READING: ***...we share is shared by all our brothers, and as we see them truly, they WILL be healed.***

RAJ: Why? Because it's all a Singularity. There's only one Mind that each one of you is the Presence of, each one of all of us is the Presence of. And when you see that, you might say you're using your Mind well. You're using it in an unconflicted way, a Singular way. And you have this ongoing light bulb flashing—the Experience of **Knowing** that this is True about your Brother as well. Whether he recognizes it or not, **you know** What's True about your Brother. And because of the Singularity of the only Mind there is, your Brother knows it, even if he resists recognizing it, embracing it. Each one of you who allows this Experience of Singularity **undoes** the strength of the habit of persisting in independence, universally wherever independence is **attempting** to be embodied.

Continuing.

RAJ READING: *Let YOUR mind shine with mine upon their minds, and by our gratitude to them, make them aware of the light in THEM.*

RAJ: “Oh, yeah. Lot of gratitude I’m gonna feel. Yeah, you know, I’ve had moments before, and I’ve extended love and I’ve extended gratitude. All that happened is I got kicked in the teeth.” Well, you know, all that means is that you have further opportunity to extend gratitude and behave in a way that allows for transformation to occur.

And you know something? Every mother in this room and every mother who hears my voice knows what I’m talking about. Because what you do when your cranky, irascible, grouchy, impatient child screams and yells because you’ve said, “Order has to be expressed,” or “It’s time to clean up your room,” or, “You know what? What Jimmy did to you, can’t really hurt you. It depends on how you want to look at it.” And they say, “Oh, yeah! He did too hurt me. He did too hurt me. Don’t tell me he didn’t hurt me.”

Being a parent is one of the most effective ways for any of you to learn about the bottomlessness of the well of Love that you have available to you to continually share and shower upon your children knowing that it’s in the **persistence** of expressing love and harmony and principle and order that learning occurs, even if the learning is slow.

It’s perhaps the most effective means to learn what patience is. It’s really patience with yourself when you feel like abandoning Love and using **force** in one form or another to effect change, **or** to give up entirely because this child is just **too** disruptive, **too** manipulative, **too** terrible. Mothers recognize the real call for Love more than fathers. And although role reversal isn’t working too well these days with the women at work and the husbands at home, it is providing an opportunity for men to discover their

Capacity to Love and the fact that Love is more productive than force or protocols.

Again.

RAJ READING: *Let YOUR mind shine with mine upon their minds, and by our gratitude to them,...*

RAJ: Why? Because they're giving us the opportunity to draw from the bottomless well of Love that's fuller than we thought it was and uncovers a deeper capacity than we thought we have.

RAJ READING: *...and by our gratitude to them, make them aware of the light in THEM.*

RAJ: I am with you always. Do you realize that that's my expression of motherhood?

The feminine in each one of you is that which is willing to see the call for Love—where hate and disagreement seem to be being consistently expressed—without giving up, because something in you knows that Love is the only solvent there is, and that force won't do it. Protocols won't do it. Rules won't do it. Principles won't do it.

So, guys, you're not off the hook. Mother's Day is your day, too. And if you didn't think it was, get on the stick and find your opportunities to persist in sharing the Light, rather than being so damned businesslike.

Continuing.

RAJ READING: *This light...*

RAJ: That you extend.

RAJ READING: *...will shine back upon YOU and on the whole Sonship because this is your proper gift to God.*

RAJ: If you are your Father's Son, if you are your Father's Daughter, then embodying your Source is the Gift you give back. And now there's Integrity, not conflict. Now there's Wholeness or Singularity, not division. And that Gift to the Father becomes your Gift to everything and everyone, because of the Singularity.

Continuing.

RAJ READING: *He...*

RAJ: God.

RAJ READING: *...will accept it and give it to the Sonship because it is acceptable to Him, and therefore to His Sons.*

RAJ: This is just another way of wording, or giving verbalization to, what Singularity means.

Continuing.

RAJ READING: *This is the true communion of the...*

RAJ: Capital "S".

RAJ READING: *...Spirit...*

RAJ: Capital "W".

RAJ READING: *...Who sees the altar of God in everyone, and by bringing it to YOUR appreciation, calls upon you to love God AND His creations. You can appreciate the Sonship ONLY as one.*

RAJ: That means you cannot appreciate the Sonship as disjointed; a disjointed infinitude of discrete entities.

RAJ READING: *You can appreciate the Sonship ONLY as one.*

RAJ: Singularity again.

RAJ READING: *This is part of the law of creation, and therefore governs ALL thought.*

RAJ: Okay. The next section is called:

RAJ READING: *From Vigilance...*

RAJ: Remember we've been talking about the need for vigilance.

RAJ READING: *From Vigilance to Peace*

Although you can LOVE the Sonship only as one, you can PERCEIVE it as fragmented. It is impossible, however, for you to see something in PART of it that you will not attribute to ALL of it.

RAJ: Here is the beginning of a description of how What You Divinely Are and the Way Things Work Truly are incorporated in your illusion, in your delusions. And it's further demonstration of the fact that you only have one Self, which you're either expressing well or poorly. And this one Self is the Christ, the Presence of God.

Remember we just read:

RAJ READING: *You can appreciate the Sonship ONLY as one. This is part of the law of creation, and therefore governs ALL thought.*

RAJ: We're talking about *truly*, as things *truly are here*. This is part of the Law of Creation. It doesn't have a capital "C" [in the book] but it means Creation Itself.

RAJ READING: *Although you can LOVE the Sonship only as one, you can PERCEIVE it as fragmented.*

RAJ: Meaning that you've now managed to get your bill of divorcement from the Father and you're seeing things on your own. And as long as you are seeing things alone, on your own, separate from the Father, your choice to be separate is going to be an inevitable part of everything you see, and so you will see the Sonship as fragmented.

RAJ READING: *It is impossible, however, for you to see something in PART of it that you will not attribute to ALL of it.*

RAJ: Why? Because the Law of Creation is that you can appreciate the Sonship only as One. So *now* you've fooled yourself into thinking that you're seeing the Sonship as fragmented, but you're still *required*—because you have no other operating system to use—you're still required to see that whatever you attribute to one part of the fragmented Sonship must apply to *all of it* in your mind. You *will* apply it to all of the Sonship.

Do you see what I'm saying? Because you haven't stopped being the Christ and the Laws of Creation haven't been subverted or replaced, the Laws of Creation will still govern your illusion. And so, if you perceive part of the Sonship as fragmented, if you see flaws in part of the Sonship, it will automatically be applied to all of the Sonship in your perception.

Continuing.

RAJ READING: *That is why attack is NEVER discrete, and why attack must be relinquished ENTIRELY.*

RAJ: When your perception is biased, the bias gets applied to everyone you encounter in your day. Doesn't it? If you're in a foul frame of mind, everybody gets it because you can't turn off your attitude. Right? Attack is never discrete. Your attitude is never selective. It's gifted to everyone. And it's why attack must be relinquished *entirely*.

Do you see that? If you're going to limit your attack to just part of the Sonship or just part of your world, you're fooling yourself. You can't do it. Your bias will apply to everything. Therefore because you cannot apply attack discretely to a part of the Sonship, the only way to have attack

disappear is to abandon it totally. You've got to give up the **attitude**. You know, they say, "You've gotta have **attitude!**" 'Specially if you're from New Jersey. "You've gotta have **attitude!**"

If you have attitude, it's gifted to everyone because you cannot gift it discretely. If you don't want **attitude** shared with everyone, you have to share with no one. You have to abandon attack. You have to abandon the bias completely.

Continuing.

RAJ READING: *If it is NOT relinquished entirely, it is not relinquished at all. Fear and love are equally reciprocal.*

RAJ: Fear is exchanged reciprocally. Love is exchanged reciprocally. And here's the key to the solution, because you say, "Boy, how on earth can I give up attack completely?" By giving something else. You don't give up attack by self-discipline. You don't give up attack by getting hold of your mind and beating it into submission. You give it up by doing something else entirely. Do the only other thing that's reciprocal—wholly reciprocal—Love.

Make the choice. Then you're not in the state of denial of attack. You're in a state of affirming Love which in its extension is the Movement of Creation, which in its nature is the Singularity of Being being embodied, which puts you in alignment with the Father. And because of the alignment, allows the Father to take the final step, where to your sense, you will slip the groove and be at one with the Father, never to slip back again. But this is how it works.

Again.

RAJ READING: *Fear and love are equally reciprocal. They make or create...*

RAJ: Of course, it's the ego that *makes-up*.

RAJ READING: *They make or create...*

RAJ: Which is what Love does.

RAJ READING: *...depending on whether the ego or the Holy Spirit begets or inspires them, but they WILL return to the mind of the thinker, and they WILL affect his total perception. That includes his perception of God, of His creations, and of his...*

RAJ: Meaning yours.

RAJ READING: *... own. He...*

RAJ: The thinker.

RAJ READING: *...will not appreciate ANY of them if he regards them fearfully. He will appreciate ALL of them if he regards them with love.*

RAJ: Do you see how we're not talking about some theoretical thing called **A Course in Miracles**? We're talking about **you** and how you're using your mind. Whether you're using it well, or not; clearly, or unclearly. How is this Singularity, this Ultimacy of You, finding Expression?

Continuing.

RAJ READING: *The mind that accepts attack CANNOT love. That is because it believes that it can DESTROY love, and therefore does not understand what love IS.*

RAJ: When you attack, you want someone to hurt. When you attack, you want somebody to be impressed with the need to be miserable. Right? You want to kill their capacity to be loving. You want them to be distracted from it so that they will feel miserable.

If you think you can actually destroy that one's capacity to be the Presence of Love that **the Father** is being right there where they are, then you're confused about What Love Is, you're confused about what constitutes your Brother, and you're confused about what constitutes you. Oh, that's wonderfully singular, isn't it? You're ignorant, ignorant, ignorant. But you're not bad.

That's important. You didn't turn into a bad person. You're still the Christ expressing What You Are well, or not well. You're still a Singularity that isn't guilty of anything, because there's not a discrete, separate, bad person to be punished. There's just an expression of ignorance that needs to be replaced with understanding, with the Knowing of the Truth. So this Principle of Singularity allows for you to move forward while looking at what you were not doing well without getting caught up in guilt and punishment, because there isn't a discrete self of you that is bad.

You get that? Who cares how many lifetimes you've looked at flowers and thought they were just flowers? Who cares how many lifetimes, how many millenniums you've been ignorant of What's Really There. It's irrelevant. Because the whole time you've been the Christ and haven't stopped being the Christ. And whatever illusions you thought you created didn't actually get created. And the Presence of God expressed as You, didn't stop being the Presence of God expressed as You. It's just that unconsciousness was experienced for a time that doesn't need to be experienced any longer. So

there's not any you who needs to be punished for the **immense** amount of **life** that you spent in denial of God. You see?

So you can engage in seeing things new as They Truly Are with enthusiasm, with real genuine curiosity and interest, because you don't need to be afraid that once having done it, you'll be told, " Now wait a minute! Not so fast buddy. Now you've been off the track for quite a while, and you don't think you're just going to get right into the Kingdom of Heaven, do you?" Nothing like that is going to happen. The moment you abandon your ignorance, you're not ignorant. No ifs, ands, or buts. No questionnaire to fill out. No test to pass. When you've abandoned ignorance, you're not ignorant.

Continuing.

RAJ READING: *If it...*

RAJ: The mind that accepts attack.

RAJ READING: *...does not understand what love is, it CANNOT perceive itself as loving. This loses the awareness of being; induces feelings of unreality; and results in utter confusion. Your own thinking has done this because of its power, but your own thinking can also save you FROM this because its power is NOT of your making.*

RAJ: If you created your own mind, that would be one thing. But your Mind is this Singularity that we've been talking about that is the indivisible, and therefore undivided, Presence of God. And because **God** is where the Power is, you in your indiscretions and foolish expressions of willful creation of illusions that you never really accomplished, have kept yourself from experiencing What's Real while not affecting What's Real, and while not actually creating a density that you have to move back through to get to Reality. And therefore the shift of perception can happen instantaneously, can happen now, and there is no other time than now for it to happen.

Continuing.

RAJ READING: *Your ability to DIRECT your thinking as you will is PART of its power. If you do not believe you can do this, you have DENIED the power of your thought, and thus rendered it powerless...*

RAJ: Where?

RAJ READING: *...in your BELIEF.*

RAJ: Not as an actuality, but *in your belief*.

Now again, how is this power to be directed? This power is to be directed to only do one thing. And that is join with the Father, seek to be illumined by

the Father's Perspective which is your Birthright for you to be experiencing, and therefore actually constitutes your Right Mind right now. And then let it in, neglecting to do anything else. Got it? Neglecting to have an opinion about it. Neglecting to think about it. Neglecting to wonder about the consequences. Neglecting to do anything else. Do only this.

We're going to end with this next sentence, even though it's the first sentence of the paragraph, because it's what I want you to rest with for the rest of the week.

RAJ READING: *The ingeniousness of the ego to preserve itself is enormous, but it stems from the power of the mind which the ego DENIES.*

RAJ: Do you see? Are you getting it? You are the Christ. You have the authority of God when you let God be the authority in you. That's you in your Right Mind. That's the only thing that exists right where you are.

The ego is a definition you've made up about yourself; is a definition that the Christ has made-up, you might even say, playfully. It doesn't have to be serious, calling for great consequences because it's an act of hate against God. It's something that can be done.

So the Christ—you—made-up a definition about yourself and chose to believe it, instead of the direct Experience of What You Are. And so now you're not the Christ to yourself. You're a human being. You came from a sperm and an egg. You know, the event being a natural progression from the big bang of a universe that is purely physical and has nothing to do with God. And you have a body. The body has a brain. And there are chemical movements and electrical movements, and aha, you have a mind. And it's **your** mind. It's private. It belongs to this body. It belongs to this body that is you that is different from him, and him, and her, and her, and her. Oh, man. You know?

And the Christ is doing all of this. And as a result, the ego, this definition of yourself is very ingenious in preserving itself. But the ingeniousness comes not from it, because it's pure fantasy. It has no presence, except the Presence you—the Christ—give it by giving your attention to it, in preference to giving your attention to God which is the Source of you and the Presence of you.

So the ego preserves itself ingeniously and it does it by using the Power of the Mind which the ego is the absolute denial of. The ego says, "You're not the Christ. You're not connected with a Wholeness, a Universalness. All of this that you're seeing isn't Creation. It isn't the Visibility and Tangibility of a Singularity. No. It's the manifestation of atoms, and electrons, and protons, and neutrons, and quarks, and chance. Everything is discretely

different. And it's held together by a web of attraction—gravity." And it goes on and on with an exquisite description of how it is that everything can be discretely independent as further justification of the idea that you are discretely independent from God and from everyone else. Very ingenious.

And it does it by employing all of the Laws of Creation in reverse. It employs all of the Laws of Creation to demonstrate discrete, lawless, independence, which if left to itself will destroy existence. And then, it says, "Your job is to keep existence from being destroyed." And it keeps you busy and distracted from the Truth that would allow you to relax and find everything brought back into the Singularity and the Indivisibility of Creation, and the Joy and the Peace that it's yours to be experiencing, and the Love it is your Birthright to be the Presence of, the recognition of, the extension of, and the reception of.

The Ultimate is happening right here, right now. And you're either conscious of it, or unconscious of it. But you are a Singularity being aware well, or not well. And so there's no contest. There's literally no contest. There's no devil. There's no evil force that has power to keep you from being What You Are and remembering God. It's just a current embodiment of less than orderly mindfulness. ***That's all!*** That's not an indictment. It's just that's all it is. That's all it is.

And the answer to it is a curiosity to see things differently in terms of the already present Completeness of Being that each of you is already using, and which, if you were using it better, would absolutely change your Experience of Being by bringing it back in harmony with What It Truly Is and bringing you back into your Right Mind. And heaven help me if I'm making it sound so simple that it's not really that interesting to explore.

I love you all. And I look forward to being with you next week, including all you men whose motherhood you're going to be letting in more this week.

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A Course in Miracles Study Group with Raj, May 9th 2004
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*A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – FROM VIGILANCE TO PEACE
First Edition – p. 114 / Second Edition – p. 123
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Sparkly Book – p. 156*

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

I could speak for Paul, but I won't. I will take this moment to let him speak.

PAUL: Okay. I, speaking for myself and Susan and Chris and Judy, want to thank everyone who responded yesterday. We're very, very grateful for the support that was extended. It is going to allow us to pay back the three loans we got this past week at the end of the day today, which is a great relief, and is greatly appreciated. And the Love that was extended in those gifts I promise you, it's felt. We feel it. Thank you.

No, I'm going to say something else. I've... because as I was being quiet and turning it back over to Raj, I realized that the support has been encouraging. I feel encouraged.

You know, I won't stop listening to Raj, no matter what happens. And in one way or another I won't stop, unless Raj says we're not going to do it anymore. I will not stop extending and sharing what Raj has to say. And it would never be my desire to crawl into a closet and just write books where I was never involved with anyone, but could sit cozy and shielded from the messiness of human relationships and just spout the Truth.

Okay. I don't know why it was important to say it, but the support has been encouraging. Okay.

RAJ: What is the one thing that can break isolation? What's the one thing that can violate and undo (well what I'm going to call) the strength of the ego frame of reference in you? It's gratitude. You can't feel gratitude and be upset at the same time. You can't feel gratitude and successfully employ defense. In fact, if you're going to be a warrior for the ego, it will be part of your credo to avoid gratitude, because it will undo your capacity [small laugh] to be able to defend yourself and engage in attack.

Gratitude is something that never exists in isolation. You must be grateful for something. The gratitude will have an object. And if you're experiencing gratitude, or if you are employing gratitude, you are in the act of defying and breaking any state of isolation or defense that you've been engaged in. That's why in the past I have suggested at times that you go on a diet of gratitude.

And you know, there's something else. You can engage in gratitude even if you're upset. Being upset does not make the state of gratitude totally unavailable to you and impossible for you to engage in. And the moment in your upsetness that you do begin to engage gratitude and persist in it, and I'm talking about real gratitude, the upsetness will begin to fade. Always your upsetness is the result of one thing only, and that is that you have crawled into a very private place that you are defending against intrusion. When you do that, you're uncomfortable. When you are uncomfortable, you have done that.

Now, at this point in the *Course*, we're looking at the way the ego works. But mind you, just because you understand the way the ego works, it doesn't mean that the ego is any more real than it was before you understood how it works. To understand how it works is to be able to see more clearly its meaninglessness. How silly, how ridiculous, how impossible the existence of such a thing as an ego frame of reference is. So, don't think that as you're gaining an understanding of the ego that it must mean that there really is an ego. [small laugh] What you're gaining an understanding of is that there isn't any such thing as an ego because its premise is illusory. It therefore has no foundation.

In other words, let's bring it home a little more, because right now I'm talking about the ego. Generally speaking, the ego is this, the ego is that. There's no "generally speaking" about the ego. The ego is your current sense of yourself that has been built upon the idea that you are the trigger, that you are the impulse from which you and your life come forth, that you're the alpha and omega of your experience. In other words, there is no God. There is nothing outside of you. There is nothing beyond you. There is nothing more than you, this body, which has developed a mind that can live a life, defend itself, succeed, and so on, which, of course, is a complete misunderstanding about your Identity and your Being.

And waking up, experiencing enlightenment is the way in which you get beyond the box of the definition you have of yourself, so that your Self can be seen in its original and only context, which is infinite. And which, because it is infinite, is all-inclusive, all-embracing, and in which all that is within it is involved with every other aspect of what is in it so that you are

inseparable in actuality from every single one of your Brothers and Sisters, every flower, every tree, every manifestation of Life. And it's an intimate, infinite involvement. Now that's more than you can swallow in one swallow in terms of a shift of consciousness.

So how do you begin the process of getting out of the box so that you can become susceptible to the larger experience? Again, through the practice of gratitude. Through the practice of gratitude. What better word or act could I use to describe the meaning of the word "Love"? Love your neighbor. Love your Brother when he's in the midst of despair, when he's in the midst of what's called a terminal illness, when he's in the midst of turmoil.

Well, how can I Love? The easiest way to begin loving is to find something about them to be grateful for. What are the things about them that you appreciate? What are the things about them that you can express gratitude for? That's comprehensible, where the word "Love" can be inscrutable, you might say, and a little difficult to put your finger on. But gratitude, that you can cope with, that you can understand, and that you can bring into play.

And the interesting thing is that as you begin to express gratitude, even if it's for apparently silly things like I'm grateful for the fact that every day I see her she wears clothes that are lovely, I enjoy the clothes she wears, I appreciate the presence that she is in her choice of colors and textures, and so on. Or I appreciate her for being straightforward, honest, frank, gentle, tender. Or I appreciate my home, I appreciate the opportunity it gives me to express order and to express loveliness, and I appreciate the shelter it gives me. You see? We don't have to get otherworldly in terms of appreciation.

But if you're upset, if you're in a really bad mood, your starting with these simple things that you can genuinely feel gratitude for, and your continuing to find more and more of these things to be grateful for makes it easier and easier for you to **find** more things to feel grateful for, and the inclination for gratitude to pour forth doubles and triples and increases. And pretty soon you realize that you're not in the bad frame of mind that you were in; the reason being that you've abandoned the intellectual commitment to isolation and thoughts that confirm and support it. Because remember what you're hurting from is a decision to be alone. If you're hurting, you have made a decision to be alone. It's that simple.

As you abandon that and express gratitude, you are embracing, including, and extending yourself, and as you do that, the number of things to extend your gratitude to increases. The isolation is broken. You begin to feel better, and your action blesses everything that you have expressed gratitude for. Then, this new **appreciative** frame of mind that you are in allows you to become mobilized, where your isolation and misery had caused you to

become immobilized. And now you're in a position where you can act. You can turn that gratitude into an action that might be a hug, or a thank you, or a wiping off of the counter that needs to be wiped so that it looks lovely again. Actions of appreciation expressed quote "in the world," not just embraced in the withinness of your mind.

The key is for the Truth to register with you, for the Love That You Are to register with you, so that it can emerge into action, acts in the world, so that it becomes **visible** in the world. And there is something whole and healthy and transformational to replace the ugliness, we'll say, that is managing to be acted out in the world, so that hope might be experienced by those who think that the acts of hate are normal. You can always use the words, "There is another way to look at this." But another way to **be** acted out in the world gives a visual, experiential example of the fact that there is another way to be. And that gives hope. That is inspiring.

You want to know what the ego is? The ego is a closet Christ; a Christ who hides what he is from the world. And you know what I'm doing? I'm outing every single one of you. With Love, I'm saying, "Come out of the closet. Show what you are, because the world needs to see it and **you** need to feel it." Because until you do, you're in a state of misery that is undeserved and illegitimate. How do you come out of the closet? By finding ways to express gratitude; first within your own consciousness, and then expressed in the world, so that new actions from each of you replace old actions that were confirming the ego in you and in others.

Waking up starts as an inside job, but it doesn't end as an inside job. It ends as that inside transformation becomes expressed in actions that will cause observers from space, let's say, to say, "Oh, something is happening there on planet Earth. Things are changing. Not only is there less conflict, there is a new energy emanating." Why? Because something is actually happening right in the middle of the human condition.

And you know what? It won't be a matter of these observers saying, "Wow! What's happening down there? Suddenly the population is becoming less and less. Hmm. It just disappeared. Hmm. Just poufed out of existence. What is going on?" It's never going to be a matter of flashing out and leaving this place. It's always going to be a matter of being in this place more fully in a way that embodies in words and deeds and feelings and thoughts What You Divinely Are, What Is Really True About You.

So waking up, that wonderful thing all of you seek, you say, is to know Who and What You Are, and what your Purpose is. Well, your Purpose is to be What You Are. And the only way you can be What You Divinely Are is to embody it in involvement with your Brothers from that awareness of What

You Are, which is Divine, extending What You Are to your Brothers and Sisters whom you now recognize are also Divine, so that What You Are confirms What They Are. And in their discovery of Who They Are Divinely, they confirm What You Are, so that there's a Singularity. That's what it's about. And the same thing about the trees and the roses and the plants and animals.

You will get no support from me on any otherworldly ideas about what is involved in Awakening. **Now** are you the Sons and Daughters of God. Right here and **now** you are. So right here and now is where you will discover that that's What You Are. And right where you are now is the Kingdom of Heaven seen through a glass darkly. It's not anything else. And so right **here** is where you will once again re-discern the Kingdom of Heaven. And the key to unlocking the Kingdom of Heaven is your willingness to express and embody in actions gratitude, Love, by becoming involved with everything from your Love because you're beginning to have an awareness that what you're loving is also Love, is also Divine, is also God presenting Himself right there.

Actually, we're going to back up one paragraph just for review and context. We're going to the book.

RAJ READING: *The ingeniousness of the ego to preserve itself is enormous, but it stems from the power of the mind which the ego DENIES.*

RAJ: And we discussed last week that the power of the mind that the ego denies is the Christ Presence That You Are, which is pretending at the moment to be an ego, and believing its pretension.

RAJ READING: *This means that the ego ATTACKS what is PRESERVING it, and this MUST be a source of extreme anxiety.*

RAJ: In other words, that Which You Divinely Are is using its capacity to imagine that it is not What It Is. And because it is Divine, it manages to create a **sense of** not being What It Is as an experience. And this that it isn't, which is called the ego, must deny that which has created it, because if it doesn't manage to keep the Christ That You Are covered from your vision and you rediscover it, then that will be the end of the ego. So it's in a state of denying the very thing that allows it to **seem** to have existence. That can only be tension producing. It must walk a fine line so as to not actually to come anywhere close to destroying what is allowing temporarily for its existence through the use of imagination.

RAJ READING: *...this MUST be a source of extreme anxiety. That is why the ego NEVER knows what it is doing. It is perfectly logical, but clearly insane. The ego draws upon the one source...*

RAJ: The Christ That You Are.

RAJ READING: *...which is totally inimical to its existence FOR its existence.*

RAJ: Do you see why it is itself a state of conflict, a state of tension?

RAJ READING: *Fearful of perceiving the POWER of this source, it is forced to depreciate it. This threatens its OWN existence, a state which it finds intolerable.*

RAJ: It's like the saying, you know, "Don't bite the hand that feeds you." But the ego's job is to bite the hand that gives it life, because it **must** keep it out of sight. This is why you can never refer to the ego frame of reference as your friend or your ally, and you must understand that it is **always** acting **not** in your best interest. It is always acting to your detriment, which means it's always acting to the detriment of What You Divinely Are. You might say that's its job, because that's the only thing that will seem to keep it going.

RAJ READING: *Remaining logical but still insane, the ego resolves this completely insane dilemma in a completely insane way. It does not perceive ITS existence as threatened...*

RAJ: By what?

RAJ READING: *...by projecting the threat onto YOU, and perceiving your BEING as nonexistent.*

RAJ: Now that which had only been an intellectual process has become an attack on your perceived sense of yourself. And you say, "Oh, **I** am feeling threatened. I am feeling uneasy. I am feeling uncomfortable. Mm. I don't like this so I'm going to try to overcome it." And then you try to overcome it by never... [small laugh] ... never discerning the fact that the feeling has been suggested to you, insinuated into your mind, you might say, as a threat that **you're** experiencing, rather than the threat that the ego is experiencing, and you never get around to undoing the ego itself.

RAJ READING: *This ensures ITS continuance, if you side with it, by guaranteeing that you will not know your OWN safety.*

RAJ: In other words, by guaranteeing that you will not remember that you are invulnerable **because** of What You Really Are.

RAJ READING: *The ego cannot afford to know ANYTHING.*

RAJ: **Know** anything.

RAJ READING: *Knowledge is total...*

RAJ: Or Knowing, with a capital "K", is total. It's a Singularity.

RAJ READING: *...and the ego does not BELIEVE in totality.*

RAJ: Or Singularity.

RAJ READING: *This unbelief is its origin,...*

RAJ: You see, the ego originated from an idea of less than wholeness. The ego originated in an imaginative sense of limitation, tininess. If you're going to be different from the Infinite Singularity That God Is Being right there where you are as you, the only other choice you can have is to be **less** than that. Right? Because there's nothing greater than Infinity that you could choose from. So if you've chosen to have a point of view of your own, that point of view is always going to be **smaller** than the Singular Wholeness of Being. And therefore, the ego as a concept, as an imaginative thought, originated out of a sense of tininess. And that out of which it originated became the purpose and function of the ego, of that which came forth. And so the ego's function is to continue to create tininess, closets, little private spaces, and to ensure that no one else will suffer from the inspiration that would cause them to become bigger than the little space that the ego says it is confined to.

RAJ READING: *This unbelief is its origin, and while the ego does not love YOU, it IS faithful to its own antecedents, begetting as it was begotten.*

RAJ: Which is what I just described. The method by which something comes forth becomes the purpose and function of what comes forth. So if something is begotten in tininess, in limitation, then tininess and limitation will become its quote "creative" unquote function.

RAJ READING: *Mind ALWAYS reproduces as it was produced.*

RAJ: That's the Law of Being. So whether you have adopted a limited frame of reference or not, whatever proceeds, whatever follows, will be an expression, I'm going to say, of the matrix which is the source of what comes forth. So, if you are not claiming a private mind of your own, and you are letting that Mind be in you which is God, then your very Presence and Being will embody and express in actions Infinite Creativity, if I may put it that way. It will embody that by which it itself came forth, expressing the nature and character and quality of that which formed it. And likewise because you are unable to escape from Reality, even though you imagine that you can, if you adopt a biased, tiny, limited frame of reference, everything that follows will embody that.

What I am meaning to convey to you here is a fine point and it is this. Whether you are ignorant or Awake, ignorant or Enlightened, everything

still functions according to God's Laws. And so because nothing can come forth from a source unlike its source, because of that, even when you are ignorant and creating ignorantly, that which comes forth will unerringly embody and express its source. Therefore, because the ego is a tiny, private, personal sense of yourself which holds itself apart from everyone else, everything that you do from that frame of reference will continue to embody and create and express those very same qualities of privateness, tininess, personalness, and so on.

Are you seeing what I'm saying? My point here is that whether you are Awake or asleep, God's Laws still govern and govern absolutely, and the Way Things Work still work absolutely. That's because everything is inviolably a Singularity.

So if you have two ways to be; one which, we'll say, generates harmony, and one... If you have two ways to be; one way that generates harmony, and one way that generates disharmony or inharmony, you may know that whichever you choose, it will work absolutely. And you will perfectly express inharmony. You will flawlessly express inharmony. And never while you are coming from that frame of reference will anything other than inharmony come forth. It will be impossible for you as an ego to become enlightened. It will be impossible for you as an ego to really express Love. Why? Because that requires involvement, and the ego is the embodiment of an idea of privacy, and so all it can generate is aloneness.

That's why miracles are called for. And what is a miracle? A sudden shift of perception. It will always be a shift of perception from tininess to Infiniteness, to bigness. It will always be a shift of perception from ***hate*** to Love. It will always be a shift of perception from defense to gratitude. Another way of saying it is that you can never solve the problem from the level of the problem, because from the level of the problem, all you can do is generate problems. So you must step out of the level of the problem into the level of the answer, which inevitably will beget the solution. And actually making the shift will have been the solution.

Is this making sense?

RAJ READING: *Mind ALWAYS reproduces as it was produced. Produced by fear, the ego reproduces fear. This is its allegiance,...*

RAJ: That's its programming, you might say.

RAJ READING: *This is its allegiance,...*

RAJ: That's what its operating system requires it to do.

RAJ READING: *This is its allegiance, and this allegiance makes it treacherous to love BECAUSE you are love.*

RAJ: That doesn't mean this allegiance makes it (the ego) treacherous to Love. It means that because its (the ego's) allegiance is to fear, it is treacherous to the ego for you to Love.

RAJ READING: *Love is your power, which the ego must deny.*

RAJ: Okay, so you know that because of what the ego is, it's always going to be denying the Truth About You, because the Truth About You, if you begin to have a glimmer of it in your awareness, will cause you to withdraw your faith in the ego's suggestions.

RAJ READING: *Love is your power, which the ego must deny. It must also deny everything which this power gives you...*

RAJ: The Christ That You Are.

RAJ READING: *...because it gives you EVERYTHING. No-one who has everything WANTS the ego. Its own maker, then,...*

RAJ: Meaning the Christ That You Are.

RAJ READING: *...does not want it.*

RAJ: Right now that which You Divinely Are does not want the ego experience. Now that which You Divinely Are is what? The Holy Spirit, that which is nothing more than your Right Mind. The Holy Spirit which is your Right Mind doesn't want the ego, and so it stands with you **constantly** on your behalf. Your Real Mind, your Right Mind, stands with you on your behalf constantly insinuating Itself through your defenses so that you might recognize It and begin to remember yourself. So that It, the Holy Spirit, your Right Mind, your Christhood, can inspire you with what? With the experience and remembrance of What You Are, so that your allegiance to the ego will begin to falter, because it begins no longer to make sense to you, because you're **remembering** Who You Are. Because Who You Are is managing to register with you. I've said before, the Holy Spirit is your Divinity held in trust while you dally with the ego.

RAJ READING: *No-one who has everything WANTS the ego. Its own maker, then,...*

RAJ: The Christ of You.

RAJ READING: *...does not want it. Rejection is therefore the only decision which the ego could possibly encounter, if the mind which made it knew ITSELF.*

RAJ: But you didn't even know you had a Right Mind. You thought you were just you, and you thought your mind was just what it is. But now you know that you have a Right Mind. I've been telling you. Over and over I keep reminding you so that you don't forget and you don't slip back into ignorance of it and just waltz along following the traditional, habitual, ego patterns.

RAJ READING: *Rejection is therefore the only decision which the ego could possibly encounter, if the mind which made it knew ITSELF. And if it recognized ANY part of the Sonship it WOULD know itself.*

RAJ: If it recognized ANY part of the Sonship. Well, here's the wonderful thing. Every one of your friends, every one of your neighbors, every individual you run into every day, provides you with the opportunity to remember the Sonship. But you're pretty sure you know that the word "Sonship" applied to them does **not** have a capital "S", and so you're not open to the inspiration and revelation that awaits you in every encounter. Thank, God, you haven't met all of us yet. Because you have no opinion about an Awakened Brother, the only thing you know for sure is that you don't know anything about what an Awakened Brother is, except that an Awakened Brother has something you're envious of.

You at least know that there might... that there is something wonderful that might be gotten from an Awakened Brother. And so you have Guides which you can turn to and they become the one, the **any part** of the Sonship that you can recognize that would allow you to begin to know yourself.

You also have the Holy Spirit, something else you have no opinion about, except that It has something you probably want. And so there's a resource for you to turn to that you can't pooh pooh, because you haven't become familiar enough with it yet to think you know what its flaws are, and have an opinion, a judgmental opinion about. And so you have means of breaking the isolation if you are arriving at a point where isolation is beginning to be too uncomfortable for you to continue in.

Continuing.

RAJ READING: *The ego therefore opposes ALL appreciation,...*

RAJ: Another way of saying that would be that the ego therefore opposes **all** gratitude.

RAJ READING: *...ALL recognition, ALL sane perception and ALL knowledge. It perceives their threat as total because it senses the fact that ALL commitments the mind makes ARE total.*

RAJ: And this is True. Once again it is the Way It Works. It's one of the Laws of God.

RAJ READING: *...ALL commitments the mind makes ARE total.*

RAJ: Whether you're enlightened or dreaming a dream, every commitment you make **is** total. And so if you have made commitment to the ego, it's total, and everything that comes forth from that frame of mind will engender and embody and attempt to continue embodiments of that which is of the nature and character of the ego—limitation, fear, defense, jealousy, hatred—all the things that firmly establish isolation and the ongoing need for securing that isolation.

Continuing, regarding the ego.

RAJ READING: *Forced, therefore, to detach itself from you who ARE mind, it is willing to attach itself to ANYTHING else. But there IS nothing else. It does not follow that the mind cannot make illusions, but it DOES follow that, if it makes illusions, it will believe in them, because that is HOW it made them.*

RAJ: It's like if you paint a picture with red paint, the picture will be red. That which you use to make something is what the something will be. And so, if you paint with the ego, the picture will be **ego** expressed, **ego** embodied, **ego** illustrated, and nothing else. How a thing is made is what it will be.

Now, on the other hand...

RAJ READING: *The Holy Spirit undoes illusions without attacking them merely because He cannot perceive them at all. They therefore do not exist for Him.*

RAJ: And to bring it home again, this "Him" is nothing more than your Right Mind. It's you. Your Right Mind cannot perceive them at all—illusions. They therefore do not exist for your Right Mind.

Your Right Mind,...

RAJ READING: *He resolves the APPARENT conflict which they engender by perceiving CONFLICT as meaningless.*

RAJ: It would be wonderful to have a friend like that, wouldn't it, who can see that clearly, to help you see that clearly? It's even more wonderful to know that you have something closer than a friend. You have your very Self, your Right Mind, accompanying you every moment, having one Purpose on Its Mind, and that is help you become DISillusioned, free of illusions.

RAJ READING: *We said before that the Holy Spirit perceives the conflict exactly as it is, and it IS meaningless. The Holy Spirit does not want you to UNDERSTAND conflict; He wants you to realize that BECAUSE conflict is meaningless, it cannot BE understood.*

RAJ: You see the ego has set up a lot of straw dogs for you to attend to. And straw dogs are things that don't actually exist, but which you have been fooled into believing do. It's like kids sending other kids out into a field at night to go snipe hunting with a candle and a gunny sack, because if you hold the candle up, it will confuse the snipe and it will fly into the gunny sack. Well, that's a wild goose chase, or an attempt to attend to a straw dog.

And to try to understand illusion is a wild goose chase. And so your Right Mind helps you neglect to attend to foolish endeavors that can't be accomplished, and so it saves you time and energy. The ego, on the other hand, provides you **only** with straw dogs, **only** with wild goose chases.

Continuing.

RAJ READING: *We have already said that understanding brings appreciation,...*

RAJ: And we could say gratitude.

RAJ READING: *...and appreciation brings love. Nothing else CAN be understood because nothing else is REAL, and therefore nothing else HAS meaning.*

If you will keep in mind what the Holy Spirit...

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...offers you, you cannot be vigilant for anything BUT God and His Kingdom. The only reason you find this difficult is because you think there IS something else.*

RAJ: The ego has managed to convince you that there's such a creature as a snipe that you can catch in a weird fashion. And of course, you have to be sure no one else goes with you because that will scare them away. And then you end up being the lone fool out in the middle of the field with a candle and a gunny sack, while all of your knowledgeable buddies stand way back and laugh. The ego is not your friend.

Again.

RAJ READING: *The only reason you find this difficult is because you think there IS something else.*

RAJ: Besides God and His Kingdom.

RAJ READING: *Belief does not require vigilance UNLESS it is conflicted. If it is, there ARE conflicting components within it which have engendered a state of war, and vigilance therefore has become essential. Vigilance has no place at all in peace.*

RAJ: You could say, "Vigilance has no place at all in Singularity."

RAJ READING: *It is necessary against beliefs which are NOT true, and would never have been called upon by the Holy Spirit if you had NOT believed the untrue. You cannot deny that when you believe something, you have MADE it true for YOU.*

RAJ: And I'm going to add: But remember that you have **not** made it **True**.

RAJ READING: *When you believe what God does not KNOW, your thought seems to CONTRADICT His, and this makes it appear AS IF you are attacking Him. We have repeatedly emphasized that the ego DOES believe it can attack God, and tries to persuade you that YOU have done this.*

RAJ: Catch the shift.

RAJ READING: *We have repeatedly emphasized that the ego DOES believe it can attack God, and tries to persuade you that YOU have done this.*

RAJ: The ego is a buck-passer. It believes it can do something that it's impossible to do. It actually believes that it **has** done something that it's impossible to do. And then it persuades you that you're the one who did it. And if you buy that, then you're stuck with a straw dog to get rid of, and you're trying to get rid of something that doesn't exist and undo something that never was done. And you're like the kid out in the field walking through the wheat, or whatever is in the field, looking like you're doing something, when you're doing nothing except being a fool.

Continuing.

RAJ READING: *If the mind CANNOT attack, the ego proceeds perfectly logically to the position that you cannot BE mind.*

RAJ: And in this instance I would have capitalized that "m". That you cannot **be** capital "M" Mind. That you cannot **be** the Christ. That you cannot be the Singularity that is the Conscious Awareness of Being that is **God** being the only Presence right where you are. That you cannot be the Christ.

RAJ READING: *By not seeing you as you ARE, it can see ITSELF as it WANTS to be. Aware of its weakness...*

RAJ: Because I'll tell you something, the ego does know that it is a fallacy, that it is purely imaginary.

RAJ READING: *Aware of its weakness the ego wants your allegiance, but not as you really are. The ego therefore wants to engage your mind in its OWN delusional system because otherwise the light of YOUR understanding would dispel it.*

RAJ: Okay. The Light of your understanding has been covered over to you, because you have adopted the belief that you're a personal private mind. Not only that, this mind is something that is physical going on in a brain in a skull in a body that's part of an evolutionary process that started with a big bang, and, as I keep saying, had nothing to do with God.

And what am I doing? And what is the Holy Spirit in each of you doing? It is intent upon and is engaged in reminding you that your Mind has a Light because it's not in a brain, and that it is a Singularity which is the Presence of God, and you are the Christ. You are more than you thought you were. You were more than you conceived yourself to be. You are more than you have imagined yourself to be. You are more than the definitions you have given yourselves. And if you hear this enough and if you are willing in the slightest to embrace it as a possibility and you reach out to it by turning toward the Altar and inquiring of it, you will break the isolation.

RAJ READING: *The ego therefore wants to engage your mind in its OWN delusional system because otherwise the light of YOUR understanding...*

RAJ: Your Real Mind.

RAJ READING: *...would dispel it.*

RAJ: That's the power of your Being. The **power** of your Being is itself the nonexistence of the ego and its delusional system, because the ego and its delusional system **are both** delusions. They're both nonsense. And you... not any one of you is nonsense. You are valid, valuable Presence of God. And for you to be suffering from a belief that you're anything less is abominable. It's a travesty. And it calls for correction. It calls to be dispelled by the Light of your understanding. Your understanding will be enlarged. The enlargement, the increase of your understanding will be the natural and spontaneous effect or result of practicing gratitude.

You want to have a different kind of week this week? Go on a diet of gratitude. No matter what's going on, find something to be grateful for. No matter what distressing thing is happening or who is being distressing, find something you can be grateful for about that thing or that individual. Do not get locked into a pseudo-singularity of hate, or a pseudo-singularity of a

definition of that thing or that person that disallows you from feeling gratitude. You see what I mean?

What I want you to be alert for is any tendency that you have to become single of mind about a lie, single of mind about an illusion. If you hear that so-and-so is ill, in your mind say, "'Tain't so." That way you don't get into the singularity of accepting the statement as a fact that's unchallengeable and become a singular attitude that is incapable of healing or changing the status quo. Watch for it. Watch for any tendency to become locked in to a commitment to that which isn't Love. Because the minute you get locked into that commitment, you will begin to be the presence of that which generates the act, the impulse, that brought forth the lie that you're becoming committed to.

When you become committed to the lie, you become committed to increasing the lie. That doesn't mean the lie becomes more than it was, because 10,000 zeros are no greater than one [zero]. But, it does mean that you're unavailable as the Christ That You Are to the rest of the Brotherhood of Christs with the Singularity of Mind that undoes the general ignorance that your Brothers and Sisters have about What They Divinely Are, their Christhood. And you want to be that which is **undoing** illusion rather than confirming it.

This isn't anything new. This has been known for ages. So it isn't the knowledge that's important. It's the practice. The one thing that hasn't been general knowledge is that you are **right now** the Christ, that you are **right now** the Ultimate. You're neither behind the Point of Perfection nor advancing toward it; you're at that Point and need to understand yourself from there right now, right here. What you didn't know was that the Holy Spirit is nothing more than **your** Right Mind, and that it's right in the middle of you, and that it's your ally. And its Purpose is to uncover the nonsense that you're believing makes nonsense, to uncover it so that you can see the nonsensicalness of it, because you will never hold on to and value what you recognize as nonsense. And it does this so that you can become unhooked from your addiction to illusion.

What you didn't know was that the world and universe that you thought came from a big bang is the Kingdom of Heaven seen through a glass darkly. And the Kingdom of Heaven is not some place to go to, but to be attentive to right here and right now so that you can bring curiosity to your existence right now which is where it all awaits you. So you know some things that haven't been known down through the centuries.

Now you just need to continue to dare to explore it, investigate it, be open to it, persist in pursuing it further. And you're bound to be successful

because that which is doing the search is the Christ, because you haven't stopped being the Christ. And as you begin to realize that it is the Christ in You that's looking, a disintegration of the structures will begin to occur. The ego structures, it is almost as though they will crystallize and break up into thousands of shards, crystals, whatever, and then disappear. They will just collapse and you will make the connection. The Christ that's looking for the Truth About You, which is the Christ, will see the Christ and make the connection, and you will come back into a Singularity. You're bound to succeed because that which is on the search is what is being looked for. It really does exist and it will find itself because it never did successfully get split up. The Singularity hasn't been violated. So you can dare to challenge the status quo, because right now the status quo is a denial of What's Real. But it can't make What's Real **not** Real. It can't get rid of it.

So what does it mean? It means you've got to abandon your bad habits. Your habit of believing that you know what a thing is, and reconfirming it, and reconfirming it, and keeping yourself in the dark. You've got to get in the habit of challenging the status quo, loving the unlovely, honoring the dishonorable, invalidating sin, sickness and death, and thereby becoming an agent for change. And because you don't have to do it all at once, you don't need to be afraid to begin.

Okay. I look forward to being with you next week and everyone on the Internet as well.

And I hope you're beginning to enjoy what's in this book, because what's in this book is a mirror that points to you and uncovers you to you. And that's got to be a satisfying and enjoyable experience. It needs to be. And that truly is the nature, the atmosphere, the context of waking up, of coming Home.

Okay. I will be with you next week.

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*A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – FROM VIGILANCE TO PEACE
First Edition – p. 116 / Second Edition – p. 125
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Sparkly Book – p. 158*

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet as well.

Over the past few weeks I've been using a word rather frequently, "Singularity." Singularity is like a glass of pure water. There's nothing extraneous to the water in it. It's all water. Mind is a Singularity. I will say Consciousness is a Singularity. But the preferable word is "Mind."

Each of you is likely to say that you have a mind, but as long as you use that phrase, you will almost inevitably hinder yourself from waking up. You don't have a mind. You are Mind. You're not a body that has a mind. You are **Mind** that has the Conscious Experience of body, world, universe. Mind, because it's a Singularity, has no boundaries. It's infinite and it's all-inclusive infinitely. You as Mind are that Awareness of All That Is Infinitely. You share the Perspective of God, because the Mind that is God that is the Movement of Creation is not different from the Singularity called Mind that you are.

At the moment you all know that you're not experiencing All of Creation infinitely at this moment. It's very localized, your experience of consciousness. But I'm telling you that this Mind that you are is infinitely all-inclusive, and all, universally speaking, is available for you to experience in addition to this highly localized awareness that you are limiting yourself to.

So this Infinite Mind isn't something for you to achieve. It's something for you to, I'm going to say, let happen to you. Let happen to you. Let it in. And what does this mean? In order to let in the Experience of Singularity which is an Experience of Wholeness because there's nothing left outside of It, you must in order to have the Experience of Singularity be willing to abandon, for lack of better words, your addiction to conflict. You have to be willing to abandon your commitment to thinking for yourself in inconsistent ways,

we'll say, straddling the fence, or trying to embrace two opposing things simultaneously.

I've shared before the prayer that Paul says before each Gathering. "Thy Will, not mine be done. Let the reign of Divine Truth, Life and Love be established in me." Well I've already stated that Mind is a Singularity. There's no alternative to It. It's already a Singularity. So, the reign of Divine Truth, Life and Love is already established in you. But the prayer says, "**Let** the reign of Divine Truth, Life, and Love be established in me." It's a way of saying, "I am willing to stop interposing something in addition to what's already established in me. I'm willing, I'm asking myself to let It be established in me, to let It be the only thing there is in me, because It really is the only thing there is in me."

"**Let** the rule of Divine Truth, Life and Love be established in me..." And what? "...rule out of me all self will." Well, I know you all have ideas about what willfulness is, but willfulness is when you're introducing, is when you are trying to introduce something into the mix on your own. Whether it's a creative idea, whether it's an angry feeling, it's always something original to you. Self will is an expression of something that is original to you that has left God out of the picture entirely. Whether it's a pleasant thing or an unpleasant thing, it's when **you** are introducing stuff all by yourself. When you are introducing anything on your own, you're not being a co-creator with God. It's that simple.

"Let the reign of Divine Truth, Life and Love be established in me and rule out of me all self will." That expresses an intent to be Singular, which is another way of saying, "Be Whole."

If you have a glass of water that also has some oil in it, or some vinegar in it, or any other substance, there's water and vinegar. There's water and that other substance. And so there are places where there isn't water, and places where there is water. You have more than one thing going on in the same space. And it isn't a whole glass of water.

When something is Singular, it is Whole. It is wholly what it is (w-h-o-l-l-y). When there is an expressed intent and desire on your part to let the reign of Divine Truth, Life and Love, we'll say, the reign of What Is Real be established in you and rule out your apparent **right** that you think you have to introduce things on your own all by yourself as an independent authorizer, you are abandoning being an independent authorizer. And in the absence of your bringing something extra into the mix, Wholeness is what is left. Singularity is what is left. And the result of that is the Experience of Singularity, the Experience of the Integrity of Everything, and the way it all fits, and the way it is harmonious.

I did say this, "If thine eye be single, thy whole body shall be full of Light." Now that's a literal statement, because the Substance of Everything, including your body, is Spirit, which is Love, and Love **is** Light. And I've said it before and I'll say it again; when your eye becomes single, when your consciousness, we'll say, allows only for Singularity, you will find everything illuminated from within.

The Energy of Spirit that is Love is Light. And the Light has color, and it has colors you haven't dreamed of. And the colors express specific Intent embodied as every single Creation so that you know what a thing is by its color. You know who an Individual is by the colors. And I've said before, this Light that is Living Love, you experience as loving you. You are right now loved by absolutely every object you see, because it ain't matter. I say this over and over to remind you because you easily forget. The habit of treating it as though it's matter, dense solid matter, is very deeply ingrained. And you need to be reminded to be looking for something more than what you're seeing and what you're expecting to see because you're so sure you know what it is.

When the **Course** speaks of turning toward the Altar, it means doing what that prayer embodies, doing what that prayer expresses, embodying what that prayer expresses. "Let the reign of Divine Truth, Life and Love be established in me." If that's not your desire, then you're not turning toward the Altar. If you're turning toward the Altar, it's because you want to know the Truth. You want to be infilled with the Truth. You don't want to be suffering ignorance any longer. "Let the reign of Divine Truth, Life and Love **be** established in me as it already is, and rule out of me all self will."

If you think about it, you might come to the conclusion that if you're not going to engage in self will, and if self will is an expression of not being joined with the Father and not listening for His Will, then you probably won't end up talking, or acting, or doing anything that you've been used to doing because you've been doing it all by yourself. What will be left? What will be left will be what counts. What will be left will be you engaging in actions that are truly meaningful, even if they're not the ones you've been engaging in forever. You will be the Presence of Love that will bless everyone and that everyone will feel. And they will be grateful, and they will rejoice that you have abandoned engaging in self will. You won't become inactive, but you will begin doing new things and you will begin being in new ways compared to the old ways. It will constitute a shift.

And of course, the primary shift will be from getting to giving, from acting in your self interest to behaving in a way that embraces, includes, is sensitive to and blesses others. You see, Love is a Singularity, too. And

getting isn't Love. Self love isn't Love; **selfish** love isn't Love. And again, until another is the reason for your giving Love, you won't know how to Love yourself because you won't know Who You Are.

And when you find out What You Are, you will find out that you're not a what. When you find out Who You Are, you will find out that you're not a who, but that you are a **What**. What I mean by that is that when you're willing to shift into a way of being based on extension, on giving, you find yourself infilled with the Father's Love. And you know what? You find out that you're not a who, but that **What** You Are is that which is worthy of the Father's Love, that you are the place where the Father comes into expression. You are a vehicle for all that God is Being. And you are also the Mind, the Singular Mind that recognizes that your Function is the recognition and acknowledgement of God in everything. You might say that the **What** that you are is, I'm going to say, the Function in the Mind of God of recognizing. In other words, God recognizing Himself in everything is **What** You Are.

When you get up in the morning, what is your expectation? Your expectation needs to be that from the moment you wake up, you're going to be discovering God everywhere. That's called a mind alert to Good, a mind alert to Reality.

On the other hand, when you get up in the morning, is this the day you're gonna get even with so-and-so? Is this the day you're gonna stand up for yourself and tell someone off? You see the difference? Mind you, I'm not talking about how anyone else is behaving. I'm talking about how you're intending to use your mind.

You do something, and somebody says, "You hurt my feelings." And you say, "I am sorry. I didn't intend to." And the question needs to be asked, "But did you intend not to?" A Singular Mind intends **not** to be the Presence of that which is different from Love. No matter how anyone else is behaving, you can intend **not** to behave in a way that is unloving, even though being the Presence of Love may mean saying "**No**" to someone else's behavior.

Okay. Because all there is, is Mind, and Mind is a Singularity, then what you would call the **Laws** of Being are the Laws of Singularity, and they govern your experience, whether you're conflicted or unified, whether you're disintegrated in the way you're using my mind... your mind or integrated. Therefore, if your mind is Single, Purely Singular, everything you engage in will embody and express Singularity, Harmony, Love. But also, because Mind is a Singularity, if you are choosing to be conflicted, if you are choosing to embrace conflicting feelings, "I love you [said to one

person], but I hate you [said to another person],” as though you’re capable of doing both, then, because of the Laws of Singularity, that which is at the heart of the intent will be what is created. And so, if you’re conflicted, the irreversible result will always be division.

Do you see how that’s the same law applying? If you are of a Single Eye, if your Mind is Singular, everything that you do will express Unity, and you might even say that it will unify. But **if** you choose to be conflicted in your mind, everything you do will find expression in creating division—war, fights, arguments, the attempt to best someone else, to be better than someone else, division.

Why am I spending so much time? Because once again I’m trying to convey to you that **now** are you the Sons of God, Daughters of God. That you’re neither behind the Point of Perfection nor advancing toward it; you’re at that Point and must understand yourself therefrom. Because you’re at that Point, you must begin to see that because you are, there are going to be certain results to your behavior. If you are going to behave as though you are the Son of God and you are at the Point of Perfection, if you choose for that, everything you do will manifest Unity. And because you’re at the Point of Perfection, and the Laws of Singularity are the only thing that exist, if you choose to be conflicted within yourself, then everything that you do, everything that will follow that will embody and seemingly create the effect of division.

So you’re not trying to **become** a Singular Mind. You’re not trying to **become** equal to an Awakened Being. You **are** the Ultimate right now. And it’s a matter... all it is, is a matter of choice as to how you’re going to use your mind. That demystifies the process of Awakening. It also makes clear to you that it isn’t about the future. It’s about the choices you’re making in the moment. And you can either behave as What You Truly Are, or you can behave as what you **believe** you are right now.

A miracle is a sudden shift of perception from, we’ll say, conflicted thinking to Singular Mind. This week go through your day and ask yourself whether you intend **not** to do anything that will hurt someone’s feelings, whether you intend **not** to do anything that is unloving, understanding that being the Presence of Love does mean saying “No” when inappropriate behavior is going on. I add that so that you don’t think that you’re suddenly going to become vulnerable to anyone’s behavior because you’re going to be the Presence of Love and not be bothered by it. I’m not saying that. That’s not Love.

Okay, let’s go to the book.

RAJ READING: *The ego wants no part of truth because the truth is that the EGO is not true.*

RAJ: It not only is not True, it's not Real. It exists only as a figment of the imagination, which you've chosen to believe is the truth and which you're honoring at the present.

Continuing.

RAJ READING: *If truth is total the untrue CANNOT exist.*

RAJ: "Let the reign of Divine Truth, Life and Love be established in me, and rule out of me all self will." It really means to rule out of me that which doesn't really exist. Self will does not exist. Important point. Write it down. Self will does not exist. You have made it up, and you act as though what you have made up is true.

Again.

RAJ READING: *If truth is total the untrue CANNOT exist. Commitment to either must be TOTAL, since they cannot coexist in your minds WITHOUT splitting them.*

RAJ: Meaning your minds.

RAJ READING: *If they cannot coexist in peace, and if you WANT peace, you must give up the idea of conflict ENTIRELY and for ALL TIME.*

RAJ: Well, that sounds like a pretty big order. You don't have to try to do it for all time. All you have to try to do is be unconflicted in the moment you're in. Do I intend **not** to express something other than Love? Keep asking all through the day. See that your intent to be the Presence of Love, see that it means that you intend **not** to be the absence of Love. And just do it for now, because that's how you promote a shift of perception in practical, embodied ways.

Continuing.

RAJ READING: *While you believe that two totally contradictory thought systems SHARE truth, your need for vigilance is apparent.*

RAJ: "I know that I am the Presence of Love, but boy, George Bush sure gets my goat." You say things like that and you don't even **question** the logic of what you're saying is so obvious to you. But what you are overlooking is the use you are putting your mind to. You are saying that it is possible for you to be Love and yet not be Love at the same time. It doesn't matter whether you're talking about George Bush, or your wife, or the nasty next door neighbor. It doesn't matter what the subject of it is. It matters

that you are overlooking the fact that you're trying to use your mind in oppositional ways—being Love and being hate, simultaneously, without noticing it or questioning it. And when you don't question it, when you don't notice it, you're not being the Singularity of Mind that You **Really** Are. And in that act of forgetting, you lose your Singularity, as well as the Experience of your True Identity.

So, again.

RAJ READING: *While you believe that two totally contradictory thought systems SHARE truth, your need for vigilance is apparent.*

RAJ: Not vigilance against George Bush, but vigilance against your unchallenged attempt to be conflicted, without remembering that conflict is absolutely impossible to you because of What You Really Are. The conflict and that use of your mind is insane. It is unintelligent. It is unreasonable.

Continuing.

RAJ READING: *Your minds ARE dividing their allegiance between two kingdoms, and you are totally committed to neither.*

RAJ: Now...

RAJ READING: *Your identification with the Kingdom is totally beyond question except by you, when you are thinking insanely. What you are...*

RAJ: Listen to this.

RAJ READING: *What you are is not established by your perception, and is not influenced BY it at all.*

RAJ: Now you can have millions of different perceptions of things, but it doesn't change the thing. "Rule out of me all self will." Rule out of me all perceptions that aren't true, so that I might experience what is established separate and apart from my perceptions, so that I might experience Truth, and so that I might be Singular Mind.

Again, this is important.

RAJ READING: *What you are...*

RAJ: And I'm going to add: And what everything else is.

RAJ READING: *...is not established by your perception, and is not influenced BY it at all. All perceived problems in identification at any level are NOT problems of fact. They are problems of UNDERSTANDING, since they MEAN that you believe what you can understand IS up to you to decide. The ego believes this totally, being FULLY committed to it.*

RAJ: Perhaps one of the most difficult aspects of awakening is that you have to ask God what it is you're supposed to understand, and you have to ask God what the understanding is, without trying to figure it out for yourself, or without making up an understanding of it by yourself. You have to be willing to abandon, for instance, your allegiance to time, so that you might be in the Flow of Creation, honoring It and rejoicing in It and reveling in It, and being surprised by It on **Its** terms. Thy Will, not mine, be done. That's the stickler, at least for the ego.

I'm going to go back.

RAJ READING: *All perceived problems in identification at any level are NOT problems of fact. They are problems of UNDERSTANDING, since they MEAN that you believe what you can understand IS up to you to decide. The ego believes this totally, being FULLY committed to it. It is not true. The ego therefore is totally committed to untruth, perceiving in total contradiction to the Holy Spirit and to the knowledge of God.*

RAJ: Now, of course, it's going to perceive in total contradiction to the Holy Spirit because this imagined ego states that there is something going on besides the Singularity that is God. So it says there's something else in the water—vinegar—or, let's say something more pleasant—honey. It says that the Singularity is divided, therefore it's going to perceive everything in total contradiction to the Truth, because the Truth of everything is Singularity. It can't see any other way. That which arose out of an imagined postulate of division is going to **see** division, **be** division, **elicit** division, and try to manifest division.

Continuing.

RAJ READING: *You can be perceived with meaning ONLY by the Holy Spirit because your being IS the knowledge of God.*

RAJ: Let's make this even more relevant. Your Being is the Acknowledgement of God. Your Function is the Recognition and Acknowledgement of God in each and every thing. Your Function is to be the awareness of What God Is Being. It is your Function to be that which glorifies God by seeing nothing else anywhere.

The book says:

RAJ READING: *...your being IS the knowledge of God.*

RAJ: Well if you are recognizing, delighting in, recognizing and glorifying God, then you are the Knowledge of God.

RAJ READING: *Any belief that you accept which is apart from this will obscure God's Voice in you, and will therefore obscure God TO you.*

RAJ: Why will it obscure it? Because you're giving preference to an imagination. You're giving preference to a daydream. You're giving preference to a figment of your imagination. Your wrongly placed attention is obscuring God from you. It is also nullifying your Function, because you've abandoned it temporarily to indulge in the satisfaction of having a particularly original viewpoint about Creation, because you're choosing for a supposedly satisfying expression of self will.

Continuing.

RAJ READING: *Unless you perceive His creation truly you cannot know the Creator, since God and His creation are not separate. The Oneness of the Creator and the creation is your wholeness, your sanity, and your limitless power. This limitless power is God's gift to you because it is what you ARE.*

RAJ: Again, you don't have a mind; you **are** Mind. Mind is a Singularity. It's Whole. It's Infinite. So there is only one, and that One is God. The Mind of God is the Mind you are experiencing. But as long as you're intent upon having an experience of your own that you're making up, you will not have available to you the Sanity of the Experience of your Unity with God.

Again.

RAJ READING: *This limitless power is God's gift to you because it is what you ARE. If you dissociate your mind from it, you are perceiving the most powerful force in the universe as if it were weak because you do not believe YOU are part of it.*

RAJ: Well not only do you consider it weak, some of you consider that it doesn't exist. There is no God. There's just us mortals doing the best we can to survive and maybe improve things a little bit for our children who are also nothing more than a product of our bodies, purely material, with a brain. And they will have minds of their own, and hopefully we will have improved things so that they have a head start further along than we did, and can do better than we did. You see?

RAJ READING: *If you dissociate your mind from it, you are perceiving the most powerful force in the universe as if it were weak because you do not believe YOU are part of it.*

Perceived WITHOUT your part in it God's creation IS perceived as weak, and those who see themselves as weakened...

RAJ: What?

RAJ READING: *...DO attack. The attack must be blind, however, because there is nothing TO attack. Therefore, they make up images, perceive them as unworthy,...*

RAJ: Of course. You see, the whole result of this mindset is division. It's not going to characterize anything as helpful. And so:

RAJ READING: *Therefore, they make up images, perceive them as unworthy, and attack them for their unworthiness. That is all the world of the ego is. NOTHING. It has no meaning. It does not exist. Do not try to understand it because, if you do, you are believing that it can BE understood, and is therefore capable of being appreciated and loved. That would justify it, and it cannot BE justified. You cannot make the meaningless meaningful. This can ONLY be an insane attempt.*

RAJ: So, you know what? We, in a way, are talking about the forms of insanity that are being employed. But remember that it's not so that you can understand insanity, but so that you can see that it is insane, so that you can see that it **doesn't** hold up in the Light of Truth, so that you can see that it's **not** True about you, so that you can see that your definition of the world is **not True** about Creation. And as you begin to **be willing** to question the way you're seeing things, you will open the door for genuine curiosity to come into play to see things as they truly are according to God's Understanding of everything.

Which brings us back to that powerful word "**Yield.**" Doesn't sound like power does it? You can't **yield**, you know, you can't wield yielding. Yielding is to your mindset, passive. It's not doing anything yourself. But it's a powerful word because it cuts through the dream. It cuts through the illusion. It cuts through the suffering, the sin, the disease, the death. It triggers miracles. It triggers sudden shifts of perception whereby you come back, step by step perhaps, into your Right Mind.

Continuing.

RAJ READING: *Allowing insanity to enter your minds means that you have not judged sanity as WHOLLY DESIRABLE.*

RAJ: I know at one time or another, every single one of you have said, "If I were to yield to God's Will completely right now, I wouldn't fit in anymore. No one would understand me. I would be ostracized. I would run into difficulties. And therefore, it's not worth it to me!" So you have not judged Sanity as wholly desirable. Off the top of your head you would say, "Well, of

course, I judge Sanity as wholly desirable, just don't tell me the details of what that means."

Continuing.

RAJ READING: *If you WANT something else you will MAKE something else, but because it IS something else it will attack your thought system and divide your allegiance.*

RAJ: If you want something else but God's Will, if you want something else but Truth, you will make something up. Now, when you make something up, the first thing you're going to have to make-up is some presence to make it up, and that's called the ego. And now we don't have pure water anymore. We don't have pure God anymore. We have God and this little speck of **nothing** that thinks it's something, that's trying to assert itself. And the result, whatever proceeds from that action, will attack your thought system, meaning the thought system of the Christ That You Are, and divide your allegiance. Division is the inevitable result of an intent that is conflicted.

RAJ READING: *You cannot create in this divided state, and you must be vigilant AGAINST this divided state because only peace can BE extended.*

RAJ: You can only give What Is Whole. Division cannot be extended. But division practiced in your mind will keep you from experiencing your Wholeness and the Wholeness of the Infinitude of your Being that is All of Creation.

Continuing.

RAJ READING: *Your divided minds are blocking the extension of the Kingdom,...*

RAJ: Why? Because they're creating **division**.

RAJ READING: *Your divided minds are blocking the extension of the Kingdom, and its extension IS your joy.*

RAJ: It's your Function. It's your Nature. It's you being in your Right Mind. And I'll tell you, it feels good. It's your Joy.

Continuing.

RAJ READING: *If you do not extend the Kingdom, you are not thinking with your Creator and creating as He created.*

RAJ: In other words, the Singularity of you isn't finding expression where Light begets Light, and the Light that is begotten is harmonious, because it

is arisen out of a consciously Singular Experience of Mind, of **being** Conscious Awareness.

RAJ READING: *In this depressing state the Holy Spirit...*

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...reminds you gently that you are sad...*

RAJ: It doesn't gloss it over. It says you're sad. It makes you look at the fact that you're sad. It makes you acknowledge that you're not really happy, even though in your giddiness you bubbled over with apparent happiness and fooled even yourself a little bit. It says, it reminds you gently that you **are sad**. Why? So that you can see that there's a call for correction that you haven't been paying attention to in the intoxication of your false sense of happiness.

RAJ READING: *In this depressing state the Holy Spirit reminds you gently that you are sad because you are not fulfilling your function as co-creators with God, and are therefore depriving yourselves of joy. This is not God's Will, but YOURS. If your will is out of accord with God's, you are willing without meaning. Yet because God's Will is unchangeable, no REAL conflict of will is possible.*

RAJ: You see, the expression of willfulness by that which doesn't exist does not create conflict between that expression of will and God's Will. The expression of willfulness by that which doesn't exist is not an expression of will at all. Nothing's happened. So nothing has happened that's at odds with God. You just think you're having this life where you're determining your lives by the conscious use of your will. But isn't it interesting that as you realize that you haven't been accomplishing anything, you haven't been doing anything Real, there's still this whole world and there's still all of you. Creation is untouched by it. But you're not seeing it as it is. That's all. You're just not seeing it as it is.

Continuing.

RAJ READING: *This is the Holy Spirit's perfectly consistent teaching.*

RAJ: Teaching? Teaching **you**, teaching you that you're not accomplishing what you thought you were, because you're not what you thought you were. But you are Something. And that Something is Real. And that Something is the Christ. And that Something is **Mind** which already is a Singularity that doesn't have to become more pure. And it teaches you this so that you might begin to embrace this **picture** of yourself, because initially it's a picture that has to be given to you so that you might embrace this picture,

and your old pictures which didn't represent the Truth might begin to crumble and lose your attention.

Continuing.

RAJ READING: *Creation, NOT separation, is your will BECAUSE it is God's, and nothing that opposes this means anything at all. Being a perfect accomplishment, the Sonship can only accomplish perfectly...*

RAJ: There's the Singularity again. That which begets, begets that which embodies it.

RAJ READING: *Being a perfect accomplishment, the Sonship can only accomplish perfectly, extending the joy in which it was created, and identifying itself with both its Creator and its creations, KNOWING they are One.*

RAJ: This section is entitled, "From Vigilance to Peace." The section before was about vigilance. We're talking about a movement. We're describing the fact that vigilance is necessary because you are using your mind in extremely sloppy ways. Ways that allow conflict to be embraced side by side without recognizing that such a thing is absolutely impossible. And you are letting them exist side by side without challenging them and without making a choice, so that you are not believing Truth and error simultaneously.

This section we've been reading about is describing the fact that although vigilance is the starting point, it's not the ending point. Life is not about vigilance. And there will be a movement from vigilance to Peace. But you won't be able to move to the Peace until you begin to recognize that you're at the Point of Perfection and that you must understand yourself therefrom. That Mind **is** and **can only be** a Singularity—meaning without any impurities no matter how infinitesimal in it, no impurities of ignorant thinking.

No impurities of the sort that says, "I'm sorry if I hurt your feelings. I didn't intend to." You see? Did you intend **not** to? Because if you intended not to hurt someone's feelings, the occasion for the hurt feelings wouldn't have occurred, because there was a Singularity of Intent to be the Expression of Love, and a Singularity of Intent to not, **not** be the Presence of Love.

Now, we're reading about this movement that involves the recognition for the need for vigilance, and then we're moving on because you can read faster than you learn, and we're reading about graduating from vigilance to Peace.

Well, I'm never wasting my breath, but don't make me waste my breath by just learning the ideas that we're reading about. What we're reading about is embodying the Truth in involvement, in the way you behave with each other, and the fact that the premise from which you **behave** toward each other will have absolute results that are completely **consistent** with the Truth of Being.

If you are being out from the Singularity that Mind is, everything you do will express Unity and will unify. If you choose to come from a conflicted place, if you come from a frame of mind in which opposites can be held, believed and practiced simultaneously, then everything that follows will elicit, embody, and bring forth the effects of division. The Laws of Singularity work both ways. The only difference is that when you are willing to be conflicted within yourself and be from that divided context, what results isn't real, because your perceptions don't make your perceptions real. Your perceptions can never be actualized. And so it's **all** a waste of time even though you all do it so well. The point is that you're doing it with the only Mind there is, and all of What Is Real about that Mind is totally present right now as your Mind, because it hasn't stopped being a Singularity.

To sum up what I'm meaning to convey, Awakening isn't a process of getting better. It isn't a process of improvement. It is a process of learning to discern, for lack of better words, whether you're intending **not** to be loving, whether you're intending **not** to be Singular, whether you just love the thrill of the conflict. It's a choice. It's a simple choice. None of this is complicated. This book is a long book. It's filled with words. But it doesn't mean that what it's talking about is complicated. It simply goes through and uncovers just about every crazy thing you do so that you might look at it objectively and say, "Wow, that doesn't make sense, does it?"

I wish to see the Evidence of Love. I wish to be the Evidence of Love. I intend not to see the opposite of Love. I intend not to expect to see the opposite of Love. I intend not to be the absence of Love.

Does any of you think I don't love you? Does anyone think Paul doesn't love you? Nobody will think you don't love them if you're willing to let every Conscious Experience you have be the Conscious Awareness of God and the Conscious Awareness of God's Point of View, God's Perspective, God's Understanding about What Everything Is.

I look forward to being with you next week. I love you all.

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A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE TOTALITY OF THE KINGDOM
First Edition – p. 117 / Second Edition – p. 127
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Section – THE TOTAL COMMITMENT
Sparkly Book – p. 160

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

Two prayers: I wish to see only the Evidence of Love. And: I wish to only **be** the Evidence of Love.

It's not just a wonderful intent. It is a substantial desire. I mean by that a desire that has substance to it, because it lifts you out of your habitual processes, the habits that keep you blinded to the Evidence of Love and keep you distracted from **being** the Evidence of Love which it's your Nature and Function to be.

How many of you succeeded this past week in the practice of wishing not to be the evidence of the absence of Love? The intent **not** to hurt another's feelings or **not** to be the presence of jealousy or hate or distress, you know, broadcast for everyone to hear. Paul will be glad to tell you that he was lousy at it this last week. What is it? What is it that can distract you so easily from a wholesome intent to see the Evidence of Love and to be the Evidence of Love? It's really easy. The answer is habit.

What is a habit? It's a response that is second nature to you. That's why it's a habit. It's second nature. Of course, first nature is to be the Presence of Love. A habit is second nature. And so you have the intent to be the Evidence of Love, and you're being loving and someone responds to you in a surprisingly awful way. That in itself can't be bothersome. But, the ego says, "Wow! They didn't grasp where I was coming from. Uh oh. We're in a state of lack of communication. They're not seeing me at all. Obviously they're not even paying attention, even though they're right here in front of me, and they heard what I said, and they should have felt what I was feeling. So, not only is there no communication, this person is actively ignoring me and that makes me feel left out. That makes me feel excluded from them, even though our being together implies that we are together, even though the fact that we're talking implies that there is communication.

But that person has an agenda of their own, and their agenda is not to hear me. Their agenda is for me to hear them. There's no respect for me. You know what? It's not worth it to be the Presence of Love. It's worth it to me to feel how badly I feel, and to mull it over and stew about it—the injustice of it."

Paul did this practically every day even though each morning he got up and tried to start out fresh. And so to be the Evidence of Love went way on the back burner. Self-protection, self-assertion, and the attempt to be **recognized** because he **deserves** to be recognized came up on the front burner. This is the way it happens with everyone. No one becomes defensive unless they feel hurt. If they feel hurt, they feel something has been taken away from them. And they **believe** their belief! **You** believe your beliefs. And then you begin to act from there—defended, separate. And you move into varying degrees of attack, varying degrees of expressing distress toward the source of the distress, and the attempt to change that one. And the experience is a miserable experience.

Now mind you, last week we talked about the fact that you think nothing of believing that you have a capacity to embrace and embody opposing thoughts at the same time, opposing intents at the same time. And you don't even question it. It's **impossible**, but you don't question it.

Paul felt hurt. [in a funny, whiny voice] You all feel hurt. And you think the hurt is genuine, and you respond on the basis of that ignorance. You forget that you have a choice. You forget that all you have to do is sit down and meditate so that you can discover that your Peace is available to you regardless of what **you've** been thinking, and regardless of what anyone else has done. The state of misery is not a fact. It's like your lap. It's an arrangement of your body that disappears when you stand up. Your lap is not a fact like your arm is. Your hurt is the result of an **arrangement** of conflicting ideas, of conflicting beliefs, that aren't facts. The moment you sit down and do a meditation and you get into your Peace, you find that the misery is gone. Why? Because you abandoned the arrangement of beliefs and concepts that you were holding on to that said, "That person can do something that can deprive me of my Peace. And they did it and I don't have my Peace! And it's their fault! And I'm stuck until I win this battle with them." You see, it 'tain't so. It's just an arrangement of ideas and concepts that have no actual... well, it is a configuration that isn't actual—purely imaginary.

The result of believing that someone else can and has taken something of yours away from you is pure insanity. It can't be done. And you need to be vigilant about the way you're using your mind, so that you don't accept an

idea that has no basis in fact and treat it as though it does, and lose sight of the fact that no matter what they've done or said, you're still as Whole as God made you. You are still Mind, Singular Mind that **has not** been divided up, and therefore is totally intact. And because it's intact, not one part of it has disappeared, or been taken away. So this other one hasn't taken anything away from you at all.

You've abandoned the Conscious Experience of your Wholeness in favor of the pleasure of a state of reaction, while at the same time claiming that your reaction is justified, your hateful reaction is justified because you're such a loving person and they don't see it. Do you see what I'm saying? Do you see the inconsistency? But you believe it! You all believe it. Why? Because the arrangement of beliefs, the arrangement of concepts that you're employing have become a habit. And you slip back into the habit because more persistence is needed in abandoning it for the Truth.

Now I said, "Ye shall know the Truth, and the Truth shall make you free." If you're not careful, you might think that I'm saying, "You, whoever you think you are at the moment, whatever **ego** you are at the moment, if you will know the Truth, the Truth will make you free of all these other egos!" Ha ha! [laughing delightedly] No. The Truth is not an idea to be applied to the human condition. The Truth is not a tool to be applied to circumstances. Truth is when the light bulb goes on. Truth, the realization of Truth is when you say, "Oh, I see what he means!" Now you're knowing the Truth. And at that very moment, you have ceased to be subject to the lie about which the Truth isn't Truth. There's nothing left to apply the Truth to.

So don't think as we go through the **Course** that you're learning about Truth so that you may bring it to bear upon the human condition. You're reading the **Course** because it is put together in such a way by the Holy Spirit that it will trigger release from the habits, the particular configurations of beliefs that hold you bondage, by triggering an "Aha!" that undoes the configuration, that in effect causes you to stand up and see, "Oh! My goodness! My lap isn't permanent! In fact, it's only something that can be called a lap if I sit down. It isn't a thing at all." You see?

When you say, "I wish to be the Evidence of Love," you are saying, "I wish to have the Experience of Love that the Father is blessing me with constantly, so that I might extend it to my Brother or Sister, no matter how beautifully or awkwardly they are behaving." If you're saying, "I wish to be the Evidence of Love," you're saying, "I wish to be a healer. I wish to be the Presence of that which doesn't believe everything that my conditioned thinking tells me is going on. I wish instead to see beyond it with the

Father's Eyes. I wish to see What Is Really There." That is an Act of Love—that wish, that desire.

A healer always looks beyond appearances, or beneath appearances, or behind appearances, to that which has to be really there in order for there to appear to be a costume covering it up. To be a healer, you don't give recognition or acceptance to the costume at all.

Well, that doesn't seem to be justifiable once you've been hurt, once they've hurt you. But the fact is it's hard to do when you have determined that they have succeeded in taking something away from you that they couldn't possibly have taken away, because there's nothing that can cause you at any moment to be less than Whole. Their behavior may need improvement. But no matter what their behavior is, they can't take anything away from you.

The reason you want to be a healer is because it causes you to begin to fulfill your Function. It causes you to move into a frame of mind that honors What Is True about you. The Love of the Father which gets extended to a Brother because you have desired to Love your Brother, blesses you, because it keeps you from being successfully distracted into confused thinking and actions based on confusion that will do nothing but keep you in the dark.

Whether healing occurs in every instant of your day or not as a result of this, don't abandon your intent to see the Truth. Don't abandon the intent to be the Evidence of Love in your world that blesses your world, because correction or healing is needed. If you want to feel good, then you must insist upon and persist in extending Love, the **intent** to extend Love, the intent to see behind the masks. And until anyone is awake, they're presenting a mask at all times.

Isn't that wonderful? It gives you constant opportunity to fulfill your Function and thereby remember not who you are, but WHAT You Are. And in remembering What You Are, you become disillusioned, free of illusions. You come back into your Right Mind and you lessen the density of the camaraderie of the dreamers by withdrawing from the group.

Vigilance and diligence are the key words here. You must be vigilant not to be the evidence of the absence of Love. And you must be diligent in your intent to **be** the Evidence of Love. You must be persistent in wishing to see only the Evidence of Love, because the Evidence of Love is behind every mask and underneath every costume, even the ones you're wearing. You see, I'm not talking to any of your costumes or any of your masks. I'm talking to You, the Real One that's there. And this is healing. And this is transformational. Whether you continue to come here and sit with blank

stares, or twinkles of "Aha's," I persist. And you, all of you, along with Paul have the opportunity to embrace this natural activity so that the joy of experiencing the Father's Love loving you as it gets extended to your Brother, secures in you greater commitment to wishing to see only the Evidence of Love and wishing to **be** only the Evidence of Love.

Let's go to the book.

Remember I didn't say any of this would be easy. The Truth is simple, but the breaking of well-established habits isn't easy. This is why vigilance is necessary. This is why being conscious and not just floating through your day is so essential. To be drowsy and lazy in your mind is not a characteristic of Mind. The Characteristic of Mind is attentiveness, being **fully** attentive to All of Creation, to all that is included in Mind, which is All of Creation Itself. So, as I've said before, just because you might not find it easy is no justification for abandoning the nurturing of your Divine Birthright, the nurturing of capacities that are fully present in you at this very moment, that are not stunted, that are not weak, that are not shriveled up. They are fully present, fully functional, whenever you choose to employ them. And another way of saying that is whenever you choose to value the Experience of Singularity and not try to employ conflict as the means for coping with life. Conflicted ideas in your mind held simultaneously and acted upon as though they could be acted upon.

Okay. Let's start in the book. And the heading here in the **Course** as it was finished by Bill Thetford is:

RAJ READING: *The Total Commitment*

RAJ: Total commitment, that's moving into the Singularity. Without any conflict, without anything extraneous. The Wholeness of being Conscious.

RAJ READING: *Whenever you deny a blessing to a brother YOU will feel deprived.*

RAJ: I think by now everyone of you should be pretty clear on why. Your Function is to be the Presence of Love. Your Function is to be the place where the Extension of Love occurs and if you withhold it, you are denying your Function. You are blocking your Function and that will never be comfortable.

RAJ READING: *Whenever you deny a blessing to a brother YOU will feel deprived. This is because denial is as total as love.*

RAJ: Understand that because Mind is a Singularity, whether you try to **be** it in a conflicted, nonsingular way, because it is a Singularity, everything it does is wholly committed to what it's doing. And so, if you are choosing to

be conflicted within yourself and determine everything about your world on the basis of that conflict, you will do that with total commitment because Mind cannot be polarized. It can't be divided into positive and negative. So you will be positively good, or you will be positively bad. You see? Because there is no way for there to be a mixture of the two. So denial is as total as Love. We could say hate is as total as Love. Anger is as total as Love. Dishonesty is as total as Love. Because whatever you are intent upon, all of the power of Singularity will be embodied in it.

Continuing.

RAJ READING: *It is as impossible to deny part of the Sonship as it is to love it in part. Nor is it possible to love it totally AT TIMES.*

RAJ: Nor is it possible to love it totally at times.

RAJ READING: *You cannot be TOTALLY committed SOMETIMES. Remember a very early lesson;—"Never underestimate the power of denial." It has no power in itself, but you can give it the power of YOUR mind, whose power is without limit of any kind.*

RAJ: Now, you must remember here that this is referring to the Christ That You Are, that you've never stopped being, even though you deny it. Your mind is, like we said last week, the only Mind there is. Mind is a Singularity. There is only One; that Mind is God; that Mind is gifted by God to every single part of His Creations; that Mind is the One Conscious Experience of Being Conscious that you are experiencing. It's the Christ-Mind because it's the Mind of God.

So denial...

RAJ READING: *...has no power in itself, but you can give it the power of YOUR mind,...*

RAJ: The Christ That You Are.

RAJ READING: *...you can give it the power of YOUR mind,...*

RAJ: And I might add, foolishly, of course.

RAJ READING: *...whose power is without limit of any kind. If you use it to deny reality, reality IS gone for you. REALITY CANNOT BE PARTLY APPRECIATED.*

Again.

RAJ READING: *REALITY CANNOT BE PARTLY APPRECIATED. That is why denying any part of it means you have lost awareness of ALL of it.*

RAJ: If you get up in the morning and you say, "Boy, yesterday so-and-so was a real bastard and really wrecked up my day," well, as you get up and move into your day with that thought and that context, it won't be just so-and-so who is colored by your distress. It's going to be that the milk is not cold enough in your bowl of Cheerios. It's gonna be all the lousy drivers on the freeway. It's gonna be the circumstances that got you to work seconds before you would be late. It is going to color everything, because you really can't be a divided Experience of Consciousness. Mind you, this isn't because there's anything going on in Creation, or the world, that is true justification for your misery. But when you employ misery relative to one part of Creation, it will spread to every part of your Conscious Experience. Why? Because Mind is a Singularity.

You used to think of your Real Mind and the ego as though they were two different minds. Stop. Let go of that concept. The only difference between your Right Mind and the ego is the difference in the use you're putting your one and only Mind to use. You're either putting it to good use, or bad use, but there's only **one** Mind. I point this out to you so that you might understand that the ego is not a mind claiming to be your mind that you must escape from, and which you might not have a very good chance of escaping from because "Oh, it's a defense mechanism, and it is very excellent at what it does. And so it is going to be a struggle." No. It's a matter of choice between using the **one** Singular Mind that there is well, instead of poorly. It means taking responsibility for how you're using your Mind and being conscious enough not to slip into the sloppy habit of trying to be loving and angry at the same time.

"I'm a loving person who has a right to be angry. I'm a loving person who has a right to be pissed off at you. And boy am I pissed off at you! Now Susie Q over here, I love her. [kissing sound] Mmm. She's a sweetheart. But you, you're a bastard! I hate you!" And you have that all in one sentence. And you think you're feeling those things simultaneously, and it's impossible. And you don't recognize it, and you don't challenge it. And as a result, you block the Extension of Love that it is the Function of your Being **to be**, and you feel miserable. Loving little Susie Q doesn't really make ya feel good; it's just a nice contrast to how much you hate so-and-so. And it doesn't move you out of misery.

[Said to Susan, Paul's wife] Susan, I'm making no reference to you [slight audience amusement] when I say "Susie Q."

Continuing or repeating.

RAJ READING: ***REALITY CANNOT BE PARTLY APPRECIATED. That is why denying any part of it means you have lost awareness of ALL of it.***

RAJ: You see, Paul isn't so different from all of you, and he thinks that he can be conscious of Reality partly, even if he's distressed. But the fact is that whatever consciousness there is of Reality that he thinks he has, is still under the shadow and gloom of the misery he's experiencing because he thinks he's been hurt. He thinks something has been successfully taken away from him that couldn't possibly have been taken away from him. And so, if you deny any part of it, ***you have lost awareness of all of it*** in its True Light.

Continuing.

RAJ READING: ***That is the negative side of the law, as it operates in this world. Yet denial is a defense, and so it is as capable of being used positively as it is of being used destructively.***

RAJ: In other words, denial can be used on behalf of unifying, just as it can be used on behalf of dividing, of disintegrating. Don't look for that in the book. I'm saying that.

RAJ READING: ***Used negatively it WILL be destructive because it will be used for attack,...***

RAJ: Another word for "attack" is "defense." When you are being defensive, you are engaging in attack against that which you are defending yourself.

RAJ READING: ***Used negatively it WILL be destructive because it will be used for attack, but in the service of the Holy Spirit, the law requires you to recognize only PART of reality to appreciate ALL of it.***

RAJ: Well, let's bring that down to earth here. You come up to a friend, a neighbor, an associate, a boss, whoever, and as I said, unless they're awake, they're in a costume and presenting a mask. Denial is, positively speaking, your instant recognition that the mask and the costume aren't the individual. And you choose not to honor the mask or the costume, but to acknowledge the individual. You see, ***now*** you have denied the presentation, the costume, whatever means that one is using to defend himself or herself, because he or she, like you, knows that in the separated and alone state of mind that he or she is in, everything calls for defense. Because vulnerability is the bottom line of that experience. That person doesn't necessarily know that, but that one experiences it as though it's real. And that's why they employ a mask, and that's why they employ a costume, just as with you.

True denial is your unwillingness to respond to the costume or the mask, and to ***insist upon*** recognizing that there is Something Divinely Real behind

and underneath the mask and costume, and that's the only thing you're willing to communicate with, to be present with, to witness for. That is the positive use of denial.

So, again.

RAJ READING: *Used negatively it WILL be destructive...*

RAJ: Or divisive.

RAJ READING: *...because it will be used for attack, but in the service of the Holy Spirit, the law requires you to recognize only PART of reality...*

RAJ: The part behind the mask of that individual, or another individual. Not all of the Brotherhood. And...

RAJ READING: *... the law requires you to recognize only PART of reality to appreciate ALL of it. Mind...*

RAJ: Your Mind. The Mind of the Christ That You Are.

RAJ READING: *...is too powerful to be subject to exclusion.*

RAJ: And likewise Mind, the Mind that your Brother is, is too powerful to be subject to exclusion.

RAJ READING: *You will NEVER be able to exclude yourself from what you project.*

When a brother acts insanely,...

RAJ: And your Brothers will, and so will you until you're awake, but less and less.

RAJ READING: *When a brother acts insanely, he is offering you an opportunity to bless him.*

RAJ: Well, this week Paul wasn't interested in blessing anyone. After all, he believed he had **actually** been hurt, **actually** been deprived of something. Some part of him had been taken away by being ignored. Such insanity.

RAJ READING: *When a brother acts insanely, he is offering you an opportunity to bless him. His need is YOURS. You NEED the blessing you can offer him.*

RAJ: That doesn't mean you have the same problem he has. It means that since your Function is to be the Extension of Love that the Father Is Being through you, because that is your Function, you **need** to be engaging it. And he needs, your Brother needs the blessing. You need the blessing of

fulfilling your Function and knowing that you are. Not knowing in your head, but experiencing the fact that you are and **feeling** the Integrity of You.

RAJ READING: *You NEED the blessing you can offer him. There is no way for you to have it EXCEPT by giving it.*

RAJ: Write this down and put it on your refrigerator.

RAJ READING: *There is no way for you to have it...*

RAJ: The blessing.

RAJ READING: *...EXCEPT by giving it. This is the law of God, and it has NO exceptions.*

RAJ: In other words, this is the Way Being Works. That's what is so simple about all of this.

Continuing.

RAJ READING: *What you deny you LACK, not because it IS lacking, but because you have denied it in another, and are therefore not aware of it in YOU.*

RAJ: You've denied it in another. You've denied it in another by being unwilling to extend the Love that it's your Function to be extending. So you have denied it in another, but by virtue of not extending it, you've denied it to yourself. So, you see, this has nothing to do with whether or not another is worthy of your Love. It has nothing to do with what he seems to have done to you, or **not** to have done to you. It has nothing to do with whether he knows more or less than you, or you are in a worse position than him. It has nothing to do with all of these configurations of conflicting ideas that you've put together and are believing. It has to do with the fact that it's your Function to extend Love. And you won't experience being Loved until you extend it.

And that one will not experience it until someone is willing to extend it, and thereby not respond to the costume and the mask, and thereby provide an environment in which that one can more easily say, "Well, maybe I don't need this costume and this mask. Maybe I don't need this defense." He deserves the blessing because of Who He Is, or She Is, underneath the mask and the costume. And you deserve the blessing, because it's your Function to be in receipt of it **because** you are extending it. This is what brings you back into your Right Mind, and this is what brings you back into the True Experience of Reality.

Now, continuing.

RAJ READING: *Every response you make is determined by what you **THINK** you are, and what you **WANT** to be **IS** what you think you are.*

RAJ: It's simple. Whatever you're being right now, whatever **way** you're being, however you are identifying yourself right now, however you are **conceiving** of who and what you are right now, it is exactly what you want.

And if you are a person who is always a victim, if you are a person who can always find a parking space right in front of the place you're going, if you are a person who has generally happy relationships, or if you are a person who has generally frustrating relationships, it's because this is what you want. Because you **don't do** what you **don't** want. And if you're getting what you don't want, you have to be willing to look at the configuration of beliefs that you're valuing and holding onto.

"Oh, you know, [sighing] I'm in such a self-defeating situation. I'm on welfare, but welfare is set up so that it's almost impossible to get off of welfare, because once you start making money they decrease your welfare, and that **isn't enough** to keep you going. And to hell with it, I'm just gonna stay on welfare." Now there's a string of ideas, held in a context that you find valuable.

You would say, "I don't want this misery," but you won't let go of the ideas that continue to reinforce it. You are experiencing exactly what you want, and you **are** what you are currently defining yourself as. And until you **want** something different, you will have **this**, because you want it. Admittedly, you want it for crazy reasons, for inconsistent, illogical and conflicted reasons. But nevertheless, you have justifications right down to the dots on the "i's" and the crosses on the "t's."

Oh, I know this is insulting to your egos, **but** it is empowering to the Christ That You Are, because it tells you that you hold the key. In a way you hold the power—the power of decision, the power of vigilance, to choose once again in a new way and to use denial constructively by saying, 'This is inconsistent. This does **not** make sense. And I refuse to validate it because the Truth is I am the beloved Son, or Daughter, of God from whom He has withheld nothing. Therefore, nothing has been taken away from me. And I am not at a disadvantage, even though at the moment I cannot see where the advantage is. But I'm not going to continue to validate the justifications I have been using for staying at a disadvantage.'

Again.

RAJ READING: *Every response you make is determined by what you **THINK** you are, and what you **WANT** to be **IS** what you think you are.*

RAJ: At least for the time being. You can want to be something else.

RAJ READING: *Therefore, what you want to be determines every response you make.*

RAJ: Paul wanted to be miserable last week, and it governed every response he made. Just ask Susan. And he's no different from you.

Continuing.

RAJ READING: *You do not need God's blessing,...*

RAJ: You do not **need** God's blessing.

RAJ READING: *...since that you have forever, but you DO need YOURS.*

RAJ: Again, as I said last week, "**Let** the reign of Divine Truth, Life and Love be established in me." That's your prayer. That's your prayer made to yourself. You are saying, "I want to let the Truth to be established in me. I am willing to let it be established in me because it already is established in me." That's you blessing yourself.

RAJ READING: *You do not need God's blessing, since that you have forever, but you DO need YOURS. The picture you see of yourselves is deprived, unloving and very vulnerable.*

RAJ: "No," somebody says, "oh no, it isn't. It's not all that bad." Well, as someone said earlier today, "Well everybody's gonna die!" Well, I'm sorry, but that's a deprived, unloving, and vulnerable idea that isn't true and needs to be rejected outright, instead of rehearsed and put into the air as though it's a fact. "Well everybody's gonna get sick once in a while. I mean, there are germs all over the place. Yeah. We're just human." Well, that's a deprived, unloving and vulnerable idea. And you subject yourself to it. And you don't challenge it, at least not consistently enough. The picture you see, therefore, of yourselves **is** deprived, unloving and vulnerable, if you're not awake. That isn't what it says here.

What it says is:

RAJ READING: *The picture you see of yourselves is deprived, unloving and very vulnerable.*

RAJ: Period.

RAJ READING: *You CANNOT love this. Yet you can very easily escape from it, or better, leave it behind. You are not THERE, and that is not YOU. Do not see this picture in anyone, or you have accepted it AS you.*

RAJ: If you accept it in anyone else, you have accepted it **as** you. If you haven't accepted it as **you**, or we'll say, as being true about you, then in looking at another who is claiming it to be true about them, you'll say, "No way, José!" Because that's not part of your picture of yourself. It's not part of your conception of yourself.

Listen to this.

RAJ READING: ***ALL illusions about the Sonship are dispelled together, as they were MADE together.***

RAJ: Again, understand that when Paul chose to be miserable this last week, his whole world looked miserable to him. In other words, All of Creation was made to look miserable together at the same time, even though Paul was choosing only one or two individuals to be distressed about. So the illusion always affects the perception of everything simultaneously.

Again.

RAJ READING: ***ALL illusions about the Sonship are dispelled together, as they were MADE together. Teach no-one that he is what YOU would NOT want to be.***

RAJ: Teach no one that he **is** what you would not want to be. Or what? You're teaching that that is your perception of yourself as well. If it wasn't your perception of yourself, you would contradict that other one by saying, "That's not the Truth about you. Here's the Truth about you."

Continuing.

RAJ READING: ***Your brother is the mirror in which you will see the image of yourself, as long as perception lasts. And perception WILL last until the Sonship knows itself as whole.***

RAJ: Okay, everybody, that means that vigilance, diligence, separating the tares from the wheat, the masks and the costumes from the Individuality wearing them, is going to be an ongoing, ultimately permanent activity. Because, you know what? When as a result of your being the Presence of Love, being the Evidence of Love, your Brothers and Sisters take off their masks and costumes, you will still continue **forever** acknowledging the Christ that is there. So seeing the Christ in your Brother, seeing the Truth underneath the mask and costume, is not a temporary activity to make a correction. It's the beginning of you **each** being in your Right Mind, fulfilling your Function, that will bring **you** back into your Sanity where you will remain forever, doing the same thing and nothing else. You see?

So, again, this isn't about learning ideas of Truth that you can **apply** to the human condition until it's no longer needed. This is about you beginning to be What You Really Are, and never abandoning It again.

Continuing.

RAJ READING: *You made perception,...*

RAJ: [in an amused voice] The moment you said, "But, Father, I'd rather see it my way," and you came up with a way to see it that was not the Father's Perspective, you made (or created) perception.

RAJ READING: *You made perception, and it must last as long as you WANT it.*

RAJ: And you will **want** it until it no longer serves your confused and silly motives.

RAJ READING: *Illusions are investments. They will last as long as you value them. Values are relative, but they are powerful because they are mental judgments.*

RAJ: And I'm going to add that not only are they mental judgments, but they are judgments backed up with an **emotion**. "He (or she) did me wrong, put me at a disadvantage, actually took away something valuable that was mine, and **it hurt**." And when you say, "**it hurt**," you are saying that you are experiencing an emotion. And that emotion is the fire behind your revenge. And it is the energy which, like a drug, distracts you significantly from remembering that your Peace is available to you and is only a choice away from what you are currently miserably experiencing.

Continuing.

RAJ READING: *The only way to dispel illusions is to withdraw ALL investment from them, and they will have no life for you because you have put them OUT OF YOUR MIND.*

RAJ: In other words, you have disregarded them.

RAJ READING: *While you include them IN it, you are GIVING life to them. Except there is nothing there to receive your gift.*

RAJ: You're giving life, you **think** you're giving life to something, but it's only an imagination. There's nothing **actually** there to receive the life that your attention is attempting to give to it. So, in effect, you're like the emperor with new clothes that has no clothes. You are giving life to something that isn't there, and so you're doing nothing, **thinking** that you're doing something and caught up in an illusion of simple emptiness.

Before we end for the day, I just want to reiterate the difference between **emotions** and **feelings**, as I use the words. I use the word “feeling” relative to Soul—your Soul Capacity, your Capacity as Soul to experience fully the Meaning of every Idea in the Mind of God. It is your Capacity, **Soul** is your Capacity to **feel** the Fullness of God in every Aspect of Creation. It is Soul which allows you to **feel** the Presence of God right where your Brother is, instead of the mask or costume he or she is wearing. Feeling is Soul Sensing the Meaning of Creation. **Emotions**, on the other hand, are not properly feelings. They are defensive reactions to a misperception of the Kingdom of Heaven. They are defensive reactions to a misperception of a Christ that is confronting you. Those are emotions. Real art never arises out of emotions. They arise out of Soul Sensing.

It's important to understand the distinction here, because the sloppy use of the word[s] “feelings” and “emotions” will keep you from being able to make the distinction between What Is Real and what is not real, what needs to be denied and What Needs To Be Affirmed.

“Oh, well. I **feel** hurt. I **feel** the **pain** of the behavior I was the recipient of. And because I **feel** it, it's got to be real.” But you know what? **Feeling** unifies, and emotions divide. And so you take a good look at what the end result is of feelings and emotions, and you will be able to determine Which One Is Real and which one is not. And when you can see that an emotional response is not real, and therefore **not valid**, you will not confirm it and base your actions upon it, because you will end up looking like, and being, a fool temporarily. And it's **not** your Birthright to be experiencing yourself that way.

I love you. And I will continue to stand here with every single one of you that's behind the costume and the mask, to magnify that Which Is True And Real about you, so that you might feel comfortable in de-masking and disrobing, so that the gloriousness of the Creation of God that is what each of you is might bless everyone because it's no longer hidden.

Okay. I look forward to being with you next **two** weeks from today.

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A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE TOTALITY OF THE KINGDOM
First Edition – p. 118 / Second Edition – p. 127
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Section – THE TOTAL COMMITMENT
Sparkly Book – p. 160

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone joining us on the Internet.

Before we begin I just want to remind everyone that next Saturday, June 19th, will be our second Online Gathering. It's a time when those of you who are at too great a distance to attend a Gathering here can participate online, ask your questions, and dialogue with me. And I look forward to being with you next week. Watch the home page because there is a possibility that the hours will change from "2 to 7" to an earlier time, so keep your eyes open on the home page.

We're not going to let go of this word "Singularity" quite yet, because it's a very important thing to grasp the meaning of. **Mind**, your Conscious Awareness, **is** a Singularity. Mind, with a capital "M" referring to God, is a Singularity. You have nothing other than the Mind of God available to you. So your Mind is a Singularity. You tend to think of your mind as yours, a possession. But since it isn't something you can become dispossessed of, it isn't a possession at all. It **is** What You Are.

The Laws of Singularity, in other words, the Way Things Work divinely speaking, is the way things work humanly speaking. In other words, you may have said, "Father, I'd rather see it my way," and you may have engaged in looking at things your way, but no matter how poorly you use your mind, it still functions as a Singularity.

When you said, "Father, I'd rather give the meaning to everything I see," you sort of became exclusive didn't you? "Mm. I've decided that that's a tree and that it grows from a seed. And it's capable of maturing, and maybe living a very long time, but it will die." And so you have this very exclusive point of view about an Aspect of Creation. Exclusive means that something has been excluded, doesn't it? You've excluded the Father's Point Of View in favor of yours. But because Mind is still a Singularity, you find that **you** are

the one who feels excluded *from* All of Creation, from the comprehension of All of Creation as It Truly Is, as well as feeling excluded from your Source.

“Oh! You’re alone. Tiny.” If you want to be exclusive and exclude something from your experience, *you* will feel excluded. Not only that; from that moment on All of Creation that you see, all of your Brothers and Sisters that you’re involved with, will feel excluded from you, separate from you, different from you. Different enough from you that it isn’t clear to you whether they are totally worthy of your love because they’re untrustworthy, they’re different. All of this because Mind is a Singularity and the intent you bring into play affects every aspect of your Conscious Experience.

You’ve conveniently come up with an explanation of the state of affairs that you’re in. You say not only that you have an ego, but that you *are* an ego. And it’s the task of this ego to cope with this fragmented world that you’re experiencing, which is fundamentally potentially threatening to your well being. It’s got to look that way because the intent is an exclusive intent. Everything is going to be experienced as different from and fundamentally at odds with you because Mind is a Singularity. Your explanation that you have an ego, or that you are an ego, is so much tinkling brass. It’s nonsense. But you believe it and you put your energy behind securing its safety, which always finds expression in forms of defense against this world—this world that is different from you. And all the time you’re doing this, you are reconfirming your intent to see things your own way. And all the time you’re doing this, you are insuring that you will not remember Who You Are.

What I’m harping on these past few weeks is that you must come to understand that you don’t have a mind of your own, that you’re not an ego, that you don’t have an ego, but you’re the Presence of *Mind*, a Singularity, conducting yourself as though you’re not. And waking up amounts to nothing more than recognizing that All That You Divinely Are, you are being right now. You’re just doing it poorly. This realization will allow you to develop a new intent to be Mind well, to be in a new way, to be in the only way you can truly be. And the only way you can truly be is to be the Presence of Love. And that’s why I gave you two prayers. **I wish to see the evidence of Love. And I wish to be the evidence of Love.** Love is *inclusive* rather than exclusive. Love *unifies* rather than divides.

The poor use you’ve been putting your minds to has been to do that which divides. It’s that simple. That’s all there is to the ego. You don’t have to escape from the ego because there is not any such thing as the ego really. There’s the Christ behaving as though he’s not the Christ. And the call is to start behaving as though you’re the Christ.

And as it has been expressed through the ages, the means of doing that is to engage in Love. Love is the answer. Love is inclusive. Because it's inclusive, it integrates what seemed to be disintegrated. It brings you back into the Conscious Experience of Singularity in which you no longer experience being tiny and defenseless, you might say vulnerable, into an experience of inclusiveness in which none of Creation is unavailable to you, in which you would feel as though your mind got big.

You see, we're not talking about good behavior, being nice to your Brother and Sister, being loving, and doing nice things instead of bad things, loving them **in spite** of their behavior. We're talking about not being divided in your mind, where your mind spontaneously moves into judgment about each other, which is divisive. Now, is it divisive between all of you out there, or is it divisive within you? It's your mind that is either promoting division, or it's your mind promoting Unity. Unity of what? Of Itself, so that in your **Mind** you're not confused or fragmented. Because you know what? Only you are looking through your eyes, therefore only you are responsible for what you're seeing. And if your intent is fragmented and confused, because of the Singularity of Mind, everything you see will be fragmented and confusing. And trying to fix up the confusion by better behavior is not going to change anything.

You are the Christ right now. You are the Ultimate right now. You need to remind yourself of that, and I will remind you of that, because you're sure you're something else. And you're actually ashamed to claim that you are the Christ, because after all, what will all these other independent separate people with questionable motives do with such knowledge that **you** think you're the Christ? But you are the Christ, at the moment, using your mind sloppily. And because you are the Christ using your mind sloppily, you have all that it takes to use your Mind well, because **you are** the Christ. This is why the Meaning of Singularity is so important for you to understand at this point.

You are my Brothers and Sisters. We are equals. We are the same. There is no difference between us, except in the way you're using our Mind.

Let's go to the book. I'm going to back up a couple of sentences just for context.

RAJ READING: *The only way to dispel illusions is to withdraw ALL investment from them, and they will have no life for you because you have put them OUT OF YOUR MIND. While you include them IN it, you are GIVING life to them. Except there is nothing there to receive your gift. The gift of life IS yours to give, because it was given YOU.*

RAJ: Again there's the Singularity. Whatever God has extended to you as you, you are. And at the most basic, what he has given you is the Function of giving to all. If God has given you life by expressing you, then He has given you the Function of expressing it, extending it to everything else, to every other Aspect of Creation.

RAJ READING: *You are unaware of your gift BECAUSE you do not give it. You cannot make nothing live, since it cannot BE enlivened.*

RAJ: You can't give life to nothing. And there's nothing outside of God for you to give life to that God hasn't already given life to.

Continuing.

RAJ READING: *Therefore, you are not extending the gift you both have and are, and so you do not know your being.*

RAJ: See, here again is the Singularity in another expression. If you don't give What You Are, then you do not know **your Being**. Well what's happening instead? Well, you're having an imagination about everything and about yourself, and that's what you think you are, that's what you think your Being is. But since it's all imaginary, it's actually nonexistent. In other words, you're being nothing. It's as though in actuality all the time you think you are being what you think you are, you are asleep, you are unconscious dreaming dreams of existence which aren't actually occurring at all. And all the time you're doing this, the Christ That You Are, because it can't be altered from What God Has Established It As, continues to be present, functioning fully. And it's called the Holy Spirit.

The Holy Spirit is nothing more than your Right Mind. And all we're talking about through all these months is turning toward the Altar, turning toward the Place of Excellence in you, which is the Holy Spirit, which is your Right Mind, where everything you are conscious of is **Real** and is established, and is given life by your attention to it.

Continuing.

RAJ READING: *ALL confusion comes from not extending life, since that is NOT the Will of your Creator. You can do nothing apart from Him,...*

RAJ: And that means that you **are** doing nothing apart from Him when you think you are doing things on your own.

RAJ READING: *You can do nothing apart from Him, and you DO do nothing apart from Him. Keep His way to remember yourselves,...*

RAJ: His way is extension. When you engage in extension, you remember Who You Are.

Again.

RAJ READING: *Keep His way to remember yourselves, and teach His way, lest you forget yourselves.*

RAJ: That's the problem you're having at the moment is that you have forgotten yourselves, because you've given preference to an imagination of yourself. "You came from a sperm and an egg. You're the product of your environment. You're the product of your ancestors' concepts. You're the product of what you were taught in school." Bullshit. You are the product of God in every single moment of Conscious Experience. And that's the only thing you're a product of. And you are that right now. You are the Christ right now.

Continuing.

RAJ READING: *Give only honor to the Sons of the Living God, and count yourselves among them gladly.*

RAJ: When? **Now.** It is What You Are right now, in spite of what you're convinced you are, which is that you're something different. I cannot put it clearly, or clearly enough. **Now** are you the Sons and Daughters of God. **Now** are you the Ultimate. **Now** are you the Christ. **Now** are you the Fullness of capital "B" Being. It's **not** off in the distance. It's **not** off in the future. It's **not** something to grow into. It's something to embrace consciously right now as the Truth About You right now so that your behavior can begin to change right now. The good news is the good news about this moment you're in because of What You Truly Are in the moment you're in.

And you're far more than you think you are. But you're not far more than you're capable of comprehending. You're not more than you're capable of comprehending. You're not going to have to stretch tall to be able to wrap your mind around What You Divinely Are. Your Mind **is** What You Divinely Are. See, you're not the **idea** you have about yourself. You are that which **has** the idea. You're not the concept you've created about what you are. You are the Conscious Awareness **in which** that concept was formulated. And that Mind is a Singularity. It's already not polarized. It's already not divided. It's already not fragmented.

Instead of wrapping your mind around some humongous, infinite concept of yourself that is of universal proportions, that maybe you won't be able to do, all you have to do is start identifying yourselves with **your Mind** instead of your body, so that you pay more attention to what's going on in your Mind. Your body just identifies what's going on in your Mind. And if your Mind is engaged in conflict, your body will reflect the conflict. Not just your

body, but your environment. Those you live with, deal with, work with. The political situation, the international situation. They will all reflect the use you're putting your Mind to, because [it is] your Mind, and not the body, that's in these circumstances locally, nationally, internationally, et cetera.

Again.

RAJ READING: *Give only honor to the Sons of the Living God, and count yourselves among them gladly.*

RAJ: Not with shame. Not with reluctance. Gladly.

RAJ: *ONLY honor is a fitting gift for those whom God Himself created worthy of honor, and whom He honors.*

RAJ: Well, this certainly is going to involve an inner experience of Love that will be different from what you thought Love was. And it will involve a valuing of Love as your fundamental Function more than ever before. To Love is to honor a thing for What It Is.

And I'm going to tell you a little secret. Until you're willing to embrace the idea that right now you are the Christ conducting yourself poorly, but nevertheless the full Christ, until you are able to conceive of that as the Truth About You, you will not be able to extend that acknowledgment to your Brother. And yet extending it to your Brother is the only way you will make it your own.

Yes, there is a Place of Excellence in you. "Oh, but I don't want to expose it. I'll acknowledge it, but I want to keep it covered up. I don't want to be too public with my Excellence." Well, until you do make it public, it won't be extended and you won't **feel** it in you. You won't **feel** its Meaning as your Identity.

Again.

RAJ READING: *ONLY honor is a fitting gift for those whom God Himself created worthy of honor, and whom He honors. Give them the appreciation which God accords them always, because they are His beloved Sons in whom He is well pleased.*

RAJ: Well now that includes you too. You are His Beloved Sons and Daughters in whom He is well pleased. Why? Because He sees Himself in you. And He sees nothing else but Himself in you because He placed nothing else in you. Okay, here's the Singularity again. If that's what God is extending to you, then that is your function with each other. And until you begin to fulfill that function, you will not make it your own as your own Experience of Who You Are.

Continuing.

RAJ READING: *You cannot BE apart from them...*

RAJ: Why?

RAJ READING: *...because you are not apart from Him.*

RAJ: Singularity again.

RAJ READING: *Rest in His Love, and protect your rest by loving. But love EVERYTHING He created, of which you are a part, or you cannot learn of His peace, and accept His gift for YOURSELF and AS yourself.*

RAJ: Remember the **Course** is all about you. It's all about **you** coming into a new Experience of What You Are and always have been, but which didn't register with you because you were preoccupied with your **concept** of who you are. True, you had a lot of help in the formulation of that concept. Your parents helped you. Your educators helped you. Your society helped you.

And none of them said, "You are Mind. You are That Which Is Conscious of bodies, forms, world, universe. And this Conscious Awareness or Mind That You Are is indivisible. You have available to you for your Conscious Experience the experience of Peace, of Wholeness, of Unity, of Integrity. You are Excellence Itself. And it's your Function to be from that Excellence and to let it find expression, or extension, toward everything of which you are conscious. And if you will allow that extension to occur, you will find everyone and everything, and all of the universe, All of Creation available to you as a Conscious Experience in which the utter Harmony of Being is obvious and undeniable, in which Joy will occur, and in which there will be no misperceptions."

That's not what you were educated to believe. That is **not** your belief, but it's the Truth. So now you have an educator educating you properly, truly, so that you might find reason, deep inner reason for shifting the way you behave and shifting the use to which you are putting your Mind.

Continuing.

RAJ READING: *You cannot know your own perfection until you have honored all those who were created LIKE you.*

RAJ: You hear this kind of sentence occurring more and more frequently as we go through the book?

RAJ READING: *You cannot know your own perfection until you have honored all those who were created LIKE you.*

RAJ: You can't have the experience of what you're not extending. Another way of putting it is, what you are **not** extending is what you will experience. If you are **not** extending Love, you will **not** experience **being** Love and you will **not** experience being Loved. What you do not extend, you will not have experience of. This is fundamental. And I want you to catch the sense of it each time it is expressed in different words here.

And why is it that you cannot experience what you're not extending? Because Mind is a Singularity expressed inclusively or exclusively. And if it's expressed exclusively, then because it's a Singularity, all of your experience will identify exclusion, separation, separateness. Why? Because you have excluded part of you. You have excluded the part of your Mind, if I may put it this way, that has been extended to you by God in His Creation of you and His Causing you to be the Presence of Mind that has as its Function the capacity to be aware of What Everything Is Truly.

But you've divided up your mind by saying, "But, Father, I'd rather see it my way." Now, did you manage to push God away? No. But you managed to become insane. You managed to put a circumference around a small part of the Totality of your Conscious Awareness and you said, "This little part is me and I have my exclusive view on everything. And because no one can get inside this circumference, no one can see things exactly as I see them. And that makes me the king of my experience."

And what have you done? You've created what I've referred to as a bubble; totally flimsy; a bubble in the middle of the Infinity of your Conscious Awareness of the Singular Mind That You Are. And you have excluded yourself from the rest of your Self—everything outside the bubble. And so now everything on the outside of the bubble is called the Holy Spirit, the rest of your Divinity in addition to the little bit circumscribed by the bubble you've created by the definition you've given yourself. And the rest of you is held in trust while you insist on playing inside the limits of this bubble.

But it doesn't just sit there, the Holy Spirit, the rest of What You Divinely Are. It won't let the bubble be. It doesn't recognize the existence of the bubble and so it insists on registering with you in one way or another. It insinuates itself into your Conscious Awareness. But most of you are stubborn, stubborn, stubborn. And you insist upon your bubble and you keep adding soap to it and water to it so that it won't pop. But you know what? This infinite, unbounded Mind or Conscious Awareness That You Are continues to be what is outside the bubble as well as what is inside the bubble. You're still the Christ. You're still the Ultimate.

And that's why it's so important for you to begin to be willing to acknowledge that right now you are the Ultimate. And you know what

happens when you turn toward the Altar? You begin to push against the bubble you've created. You begin to have the **intent** to connect with the rest of What You Infinitely Are outside the bubble. And that weakens the bubble. And that's all we're engaged in here is the inspiration, the establishment of inspiration in you that causes you to want to reach outside the bubble, so that this Infinite Mind, this Singular Mind That You Are might once again experience its Singularity because the bubble pops.

"Oh, I want to wake up! I want to wake up! I'd give my arm and a leg to wake up." Well go ahead. There's nothing stopping you except that you don't really want to wake up.

You know what? The little gap is like the surface of the bubble. And when you as you perceive yourself to be inside the bubble begin to let your Mind to be in harmony with the Way Things Really Are, to be in harmony with God, and to be in harmony with your Function, you bring that of you, that of which You Divinely Are that's inside the bubble into greater **alignment** with God, with the rest of What You Are outside the bubble, so that you inside the bubble and you outside the bubble are in better alignment, are more parallel, you might say, so that with less difference between what's inside the bubble and what's outside the bubble, [snap of the fingers] the Father, as the **Course** says, can take the last step and pop the bubble.

All we're doing is helping you come to a place in your own mind where you are not as resistant to God, which really means where you are not as resistant to the Excellence of You, where you are more willing to be the Embodiment of God, of All That Is Good. Where you are willing **not** to bring defense into play, constantly reinforcing it by behaving as though you are what you think you are, and by behaving as though everyone else is like what you think you are, therefore untrustworthy, undependable, being that which calls for defense.

Love is inclusive. And I know you think in terms of inclusive meaning letting your Brother and Sister in, all them out there. But the place where the inclusiveness will be embodied, manifest, will be in your Mind, in the Conscious Awareness That You Are, when the bubble pops. And that which you thought you were Which Was Divine joins with that Which You Infinitely Are but were unconscious of. In that Unity of Mind, in that Singularity of Mind, you will see Everything As It Is, including your Brothers and Sisters. You will see that they are part of the Wholeness of you, and you are part of the Wholeness of them. And Love will pour forth from you, because it's the spontaneous response to the recognition of What A Thing Truly Is.

Now, until the bubble pops, you are going to have to use each other as the justification, in this instance between you and me, between you and me, between each other, use each other as the justification for an instant of defenselessness, an instant of being willing to see the other the Way God Is Seeing And Being Them. Why? So that you might have the experience for yourself as well.

Again.

RAJ READING: *You cannot know your own perfection until you have honored all those who were created LIKE you.*

RAJ: You can't have what you don't extend.

Okay. Continuing.

RAJ READING: *One Child of God is the ONLY teacher sufficiently worthy to teach another.*

RAJ: "Oh! Well you know I don't like to label myself. You want me to walk around Child of God, you know. I hate labels so I'm not going to call myself anything. But I'll be loving." No. You've got to acknowledge Who You Are. Child of God, the Christ, you've got to acknowledge What You Are. And don't hide behind this ridiculous phrase, "Well, I don't like labels." The ego finds all sorts of nonsensical justifications.

RAJ READING: *One Child of God is the ONLY teacher sufficiently worthy to teach another.*

RAJ: And the fact is that one Child of God is the only one who can teach another anything. Human beings can't teach at all. The human concept, how you conceive of yourself, what you think you are, is incapable of teaching anything, because it's just an imagination. You're not what you imagine yourself to be. And what you imagine yourself to be can't teach anything. There's nothing there to be a teacher.

Continuing.

RAJ READING: *One Teacher is in all your minds, and He teaches the same lesson to all.*

RAJ: Well who's this Teacher in your minds? The Holy Spirit.

RAJ READING: *One Teacher is in all your minds, and He teaches the same lesson to all.*

RAJ: What is the lesson? Unity. Singularity. The opposite of division.

RAJ READING: *He always teaches you the inestimable worth of EVERY Son of God, teaching it with infinite patience born of the infinite Love for which he speaks.*

RAJ: That of yourself which you have abandoned by creating a bubble around a small portion of What You Are, does not succeed in un-creating all the rest of What You Are outside the bubble. And because you are eternal, that of you which you are ignoring outside of the bubble, patiently, we could say, insinuates itself into your awareness, pushes against the bubble, doesn't honor the bubble because it doesn't exist as a fact.

So this patience isn't even really patience. It's the Eternal Function of your Divine Being eternally **being** What It Is, no matter how long you hold out for your right to have an independent point of view. And it doesn't express this Love toward you as a temporary means of dealing with your stubbornness until you abandon your stubbornness. It does it because it is its Eternal Function to be the Presence of Love that demonstrates the fact that Unity is forever Real.

So, as I said last week, remember that you're not being the Presence of Love in order to cope with each other's stubbornness until you all stop being stubborn, at which point you can stop being the Presence of Love. You're being the Presence of Love because it's your Function, and because when you are being the Presence of Love extending Love, you experience Who and What You Are, and you glorify God, and you dispel illusions.

Again.

RAJ READING: *He...*

RAJ: The one Teacher that's in all of your minds.

RAJ READING: *...always teaches you the inestimable worth of EVERY Son of God, teaching it with infinite patience born of the infinite Love for which he speaks. Every attack is a call for His patience since ONLY His patience can translate attack into blessing.*

RAJ: Only His patience can succeed in illuminating the illusory nature of an illusion so that you no longer find justification for valuing the illusion. At which point you don't want it anymore, and in not wanting it, the Singularity of the Mind That You Are will cause its appearance to cease to exist.

Continuing.

RAJ READING: *Those who attack do not KNOW they are blessed. They attack because they believe they are DEPRIVED. Give, therefore, of YOUR abundance, and teach your brothers THEIRS.*

RAJ: How do you teach your Brothers their abundance? By extending yours.

RAJ READING: *Do not share their delusions of scarcity, or you will perceive YOURSELF as lacking.*

RAJ: There it is—the Singularity again. What you give, you get. What you're looking with, you will see. If you're looking with defense, you will see a call for defense. If you're seeing with Love, you will see a call for Love, and you will **share** the Love that you have, and by sharing it, demonstrate to your Brother that he has it.

Continuing.

RAJ READING: *Attack could never promote attack unless you perceived it as a means of depriving you of something you WANT.*

RAJ: In other words, attack from another could never promote attack or retaliation from you unless you perceived it (the original attack) as a means of depriving you of something you want.

RAJ READING: *Yet you cannot LOSE anything unless YOU did not value it, and therefore did not WANT it.*

RAJ: Is that difficult to understand? Go ahead and nod your head. [small laugh] Come on. Let that excellence shine forth as honesty. "I don't understand it. That's difficult." Okay.

When you said, "Father, I'd rather see it my way," you did not value Creation As It Was. So you became exclusive in your viewpoint of everything, and you found yourself experiencing being excluded, alone, tiny, vulnerable, et cetera. In this state you had to grasp for your good. You had to claim it. You had to lay claim to it as though it wasn't yours. And once you claimed it and you possess it, because it wasn't yours to begin with, it still isn't really yours, and now you must defend it against being taken away from you. And you live a life in which you feel like your good is not permanent. Correct? And of course, who's going to take it away from you? All those bastards out there. All those other people who are defending themselves because they think they lack.

RAJ READING: *...you cannot LOSE anything unless YOU did not value it, and therefore did not WANT it.*

RAJ: Not valuing Creation As It Is, you opted for your own private viewpoint and caused all that is part of the Infinitude of your own Being to seem to be different from you and something which you had to lay claim to. I am being repetitive here. And because you did not value it in the first place and gave preference to your private point of view, you now live, you think, you now perceive existence as a state of mild warfare and sometimes extreme warfare in order to possess and hold on to your possessions.

I'm going to go back to the beginning of the paragraph.

RAJ READING: *Attack could never promote attack...*

RAJ: In other words, retaliation.

RAJ READING: *...unless you perceived...*

RAJ: ...the original attack... [Editor's Note: Raj replaced the word "it."]

RAJ READING: *...as a means of depriving you of something you WANT.*

RAJ: Key word there—something you "**WANT**." You don't have to **want** something you have, do you? And yet the Father has withheld nothing of What He Is from you in His Creation of you by extending Himself in His Fullness as the very Presence of You.

RAJ READING: *Yet you cannot LOSE anything unless YOU did not value it, and therefore did not WANT it. This makes you feel DEPRIVED of it,...*

RAJ: See. You wanted an exclusive viewpoint. You created an exclusive viewpoint for yourself and the Infinity of You became excluded **from** you, and then you felt excluded from **It**. In other words, you felt at a loss.

Again.

RAJ READING: *This makes you feel DEPRIVED of it, and by projecting your own rejection, you believe that others are taking it FROM you. One MUST be fearful, if he believes that his brother is attacking him to tear the Kingdom of Heaven from him.*

RAJ: You see, you're all trying to reclaim the Kingdom of Heaven, you're trying to take possession of it again after having excluded yourself from it by saying "**I** want to say what everything is."

So...

RAJ READING: *One MUST be fearful, if he believes that his brother is attacking him to tear the Kingdom of Heaven from him. This is the ultimate basis for ALL of the ego's projection.*

[Editor's Note: Raj said "projections" instead of "projection."]

RAJ: You see that? You said, so simply, and from the Allness of your Christhood, your utter stability, your inviolable experience of invulnerability, you said, "Father, guess what? From today on I'm going to say what everything is, at least for me. If You want to say what it is, fine. If everybody else wants to just accept what You say a thing is, what You have meant by its Creation, fine. But you know what? I'm feeling really good. In fact, I'm feeling just wonderful and secure, and so don't call me, I'll call you." [sigh] And you rejected the Father's Point Of View. You rejected the clear, undistorted, Conscious Comprehension of All of Creation.

And then, after having excluded the Father's Perspective, you found yourself feeling excluded from All That The Father Was Being—Creation. And then you looked around at all the other Christs that were in your face and you said, "He took it from me," or "Now that I'm got a little bit of it back, I've got to be careful 'cause she's going to take it from me, because it's really valuable and they're going to want it." And all of this causes you to completely forget that all of this what I'm telling you is misperception occurred because of something **you** did—not something they did; not something they will do. Something you did when you said, "I'd rather see it my way." That's the way the ego works. [said in an accusing voice] "It's **their fault!** And I'm going to deal with them until I get this straightened out with **them.**" Instead of getting it straighten out where the mistake was made which was in your own mind by saying, "I'd rather see it my way." You see? Again.

RAJ READING: *One MUST be fearful, if he believes that his brother is attacking him to tear the Kingdom of Heaven from him. This is the ultimate basis for ALL of the ego's projection.*

Being...

RAJ: Listen to this.

RAJ READING: *Being the part of your mind which does not believe it is responsible for ITSELF, and being without allegiance to God, the ego is incapable of trust.*

RAJ: What is the ego? It's the part of your mind which does not believe it is responsible for itself and has no allegiance to God. That's all.

RAJ READING: *Projecting its insane belief that YOU have been treacherous to YOUR Creator, it believes that your brothers, who are as incapable of this as YOU are, are out to take God FROM you.*

RAJ: Somebody else is going to have to be responsible, somebody else has to be blamed, instead of your taking a look and remembering that you said,

"Father, I'd rather look at it my way." And you've been fighting to look at it your way ever since; for so long that you've forgotten your original, radical, righteous intent to give meaning to everything yourself.

Continuing.

RAJ READING: *Whenever a brother attacks another, this IS what he believes. Projection ALWAYS sees your will in others.*

RAJ: Why? Because Mind is a Singularity.

RAJ READING: *If you will to separate yourself from God, that IS what you will think others are doing TO you.*

You...

RAJ: Here we go.

RAJ READING: *You ARE the Will of God.*

RAJ: And I'm going to say again, you **are** the Christ. Your very Being **is** the Function of embodying What God Is Being right where you are. Right now it looks to you as though you have to make a conscious choice to do that, but it's only because you made a conscious choice **not** to do it and now you've got to retrace your steps. Once you make the conscious choice to do it, the bubble will burst and then you will experience your Real Function, for lack of better words, again.

RAJ READING: *You ARE the Will of God.*

RAJ: Well if that isn't Excellence, I don't know what it is.

Are you going to continue covering up your Excellence? Well you know what? You may succeed in thinking that you're covering it up, but the very Excellence of You, because it is a Singularity, will govern you nevertheless. And the Laws of Singularity, the Way Singularity Works, will be reflected in what I'm going to call excellent reproductions of conflict.

I've said before that the ego is a defense mechanism. I've said before that the only way, the only thing that the ego can't defend itself against is disregard, right? In other words, if you attack it, you will always lose. Why? Because Mind is a Singularity, and the Excellence of Mind as a Singularity when it creates a defense mechanism, it creates a defense mechanism that you can't win against. You see what I'm saying? That's why the only way you can become free of it is to disregard it.

Now I hope that you're beginning to grasp the fact that you are the Christ, that there's only Mind. You don't have two minds—a Real Mind and an ego mind. There's just Mind creating according to the Laws of the Singularity of

Mind an Experience of Reality As It Is because you're yielding to the Father's Will, **or** an illusion of a conflicted world and universe that started from a big bang that is purely material and has nothing to do with God. You are either allowing the Fullness and Beauty of God's Creation to register with you because you're letting it in, **or** you are with excellence creating illusions that you can't escape from until you arrive at a point of disregarding them. Because the only way a fantasy or an illusion can disappear and cease afflicting you is when you disregard it.

We're going to end with the first two sentences of this paragraph.

RAJ READING: *You ARE the Will of God. Do not accept anything else AS your will, or you are denying what you are.*

RAJ: What I'm saying to you is that waking up is not complicated and it's not about learning facts. It's not about learning concepts. It's not about **learning** anything. It's about abandoning what you've been engaged in that has been causing you misery by learning—and I use that word carefully—by becoming able to recognize when you're using your Mind in a conflicted way that now you know will cause everything you experience to **appear** to be divided, conflicted, confused, disintegrated, so that you can make the choice for What Is True because you can see what isn't [true] and thereby stop **using** your mind in a conflicted way. Because as you abandon that, the Singularity of Mind will be what's left and you will be awake. More of the good news.

I embrace you and love you.

Let this abide with you, percolate. And again, pay attention during the coming week, moment by moment if necessary, be alert, be conscious, so that you can see whether the use you're putting your mind to as a divisive result or a unifying result. If it has a divisive result, no matter how much you can justify it, it is an invalid and I'm going to say destructive use of your mind; not that it can actually destroy anything but it can absolutely distract you from the experience of a miracle, a sudden shift of perception wherein you find yourself behaving in a way that unifies.

Okay. I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE TOTALITY OF THE KINGDOM
And Section – THE UNBELIEVABLE BELIEF
First Edition – p. 119 / Second Edition – p. 129
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Section – THE TOTAL COMMITMENT
And Section – THE DEFENSE OF CONFLICT
Sparkly Book – p. 162

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: Paul is noticing that I am feeling a little more enthusiastic and vital than he is in this heat. The best air conditioning is connection with your Guide. [audience laughter]

Okay. To repeat, in the *Sparkly book*, it's page 162, last paragraph. In the second edition, it's page 129, second full paragraph, paragraph number 10. And in the first edition, it's the second line from the bottom of the page on page 119. And without preamble, we'll go right into the book.

RAJ READING: ***You ARE the Will of God. Do not accept anything else AS your will, or you are denying what you are.***

RAJ: Tell me something. During the last seven days, how many minutes did you spend being aware that you are the Will of God? I'm not going to force you to convict yourselves by answering the question. But if that's not what you were identifying yourself as, as you went through your week, then during your week, you were denying What You Are. You were in a state of Self-denial. A kinder way of putting it is that you were in a state of unconsciousness of your Identity. And if you are unconscious of Who or What You Are, it's impossible for you to express it.

It's a simple thing we've been talking about over the past few weeks—Singularity. And I want it to register with you as something simple. You hang on dearly to your concept of being a human being, your father's and mother's son or daughter, your children's parent, a human being, a physical organism who's arrogant enough to think it's at the top of the food chain. You see? And when that's the way you identify yourself, you leave out the best part. You leave out the Excellence of you. You leave out the Goodness, the God-ness of you.

And so, what it boils down to is something very simple. Let yourself during this coming week be as conscious as you can of the fact that you are more than your current definitions of yourself, that you are in actuality the Direct Expression and Presence of God in the middle of the Direct Expression of God. You call it the world and universe. It is the Kingdom of Heaven. It is Reality, with a capital "R", the Ultimate. You think it's arrogant to say if there's anything here at all where I see myself, it must be God presenting Himself. It may seem arrogant to you to do that, but that is the simple Truth. And as a result, as I have been saying, there is an Excellence present. You are the Presence of Excellence. And there's much more for you to give, to share, than you imagine or than you embrace in your current human definition of yourself.

You've got to dare to identify yourself correctly. Who to? To yourself, first. Because until you're willing to embrace it, you can't incorporate it. You can't let it in to register and settle with you, and become the more of you that you're capable of being, that you will **then** be able to extend and share; not as a sharing of arrogance, but of simple and genuine value that's meaningful to everyone in your experience.

As I've said before, you're all closet Christs embarrassed and ashamed to present Who You Really Are. And it's time to come out of the closet. And the only way you'll come out of the closet is to begin to remember in your mind Who You Are. And let it occupy more of your attention. That's what this is all about.

Again.

RAJ READING: *You ARE the Will of God. Do not accept anything else AS your will, or you are denying what you are. Deny this and you WILL attack, believing you have BEEN attacked. But see the Love of God in you, and you will see It everywhere because It IS everywhere.*

RAJ: And this is me. It is the only thing really going on.

Continuing.

RAJ READING: *See His...*

RAJ: God's.

RAJ READING: *...abundance in everyone, and you will know that you are in Him WITH them.*

RAJ: In other words, the acknowledgement of What Is True about a Brother in your Mind causes what you see in him to be confirmed in you and you are blessed.

RAJ READING: *They are part of you, as you are part of God. YOU are as lonely without understanding this as God Himself is lonely when His Sons do not know Him. The peace of God IS understanding this. There is only one way OUT of the world's thinking, just as there was only one way INTO it. Understand totally by understanding TOTALITY.*

RAJ: Totality. Infiniteness that is Wholeness. That is a Singularity, in other words.

I have Paul on the edge of his seat. We're going somewhere he has no sense of. How does what I've just read relate to the specific human experience of your having to relate to someone who is unconscious of the Truth of themselves and who insists upon acting out defense when there is really nothing going on calling for defense, so that their behavior with you is obtuse, unpleasant, unkind without a cause. In other words, when someone is so unpleasant to be with that being with them and with their behavior constitutes such a distraction to you because it is so unpleasant that it is not possible to continue to be in their presence where you could be an active agent for change, where you could be the Presence of Love that heals.

Even more than this, what if this unpleasant someone, this well-defended someone who doesn't see that their behavior is an unpleasant experience for others, what if they know that you have a commitment to the prayer, "I wish to **see** only the Evidence of Love. And I wish to **be** only the Evidence of Love." What if this person knows that you have commitment to this, and although they don't see in what way their behavior is unpleasant, they know that you are experiencing it as unpleasant and they don't stop because they know you have a commitment to be defenseless? Do you stand there in the hurricane of their behavior and not object to it, but instead express the Truth about them? Or do you say to them, "Until you put the brakes on with this behavior, until you can settle down and stop being unpleasant, you will have to leave. Until you exert a little self-discipline and self-control so that I am not having to dodge the bullets that you are sending my way, we are not in a position to communicate and you can't remain."

Does your opting for the opportunity to be the Presence of Singularity in the face of attack something you are supposed to engage in without objection to the setting, the circumstance, in which it's occurring? Well, I will tell you something. There is a way things work. And the way things work is full of Integrity. And it is full of Kindness.

And I will give you an example. If any one of you is angry, defensive, pissed off, and you want to talk to your Guide, and maybe you're pissed off at your Guide because your Guide has been pushing your buttons encouraging you to expand beyond your comfort zone, and you approach your Guide full of

emotion, vigor, criticism, judgment, you will not be able to hear your Guide. Why? Not because your Guide won't speak to you, but because the willfulness that you are bringing into play in the process of approaching your Guide, in so many words, makes so much static in your mind that you will not hear the answer. And you will **not** hear the answer until you bring into play a certain amount of self-discipline and you settle yourself down. And you arrive at a point where, still not having the answer to the thing that was frustrating you, you're willing to release the emotion because you know it's getting in the way. And you choose to set it aside, even though it is of extreme importance to you to be able to express it, so that you can go into the Silence where you can hear the answer.

Now, let's say that you are one of those who has said, "I wish to **see** only the Evidence of Love. And I wish to **be** only the Evidence of Love." And you have made commitment to that and someone else knows it, just like Paul knows that I will never stop being here for him and I will never become upset by his behavior and I will always respond, and yet this one insists upon acting out their sense of separateness, vulnerability, and a need for defense that they feel, and they insist upon doing it most obtusely. You might feel that you must answer, that you must be the Presence of Love in that environment without objection. And you would be wrong. And this is important for you to know. You **must**... it's absolutely necessary for you to say "No" to that kind of environmental circumstance, and you must tell them that they must leave if they're not going to stop, and they cannot come back until they've gotten hold of themselves and are willing to go into their Peace and choose for it, so that healing of the disturbance can be addressed, rather than protection from the disturbance needing to be employed.

The behavior is a call for correction, right? You've been hearing this ever since we started reading the **Course**. The behavior, the loveless behavior, is a call for Love. It is a call for correction. And the **first** part... the first part of the correction involves modifying the way the call is being made so that the call for correction has a little more Love in it, a little less lovelessness in it. Now then, you're in a position of having to wait until that one has come to the point of saying, "Okay, it's less important to me to be able to express my upsetness, it's less important to me, that is less important to me than being in the place where a relationship can occur that allows for healing to happen." And that may be months. It may be years.

Well now, that seems to take you out of the loop as far as your function is concerned because your function is to be the Presence of Love, to be that Singularity that heals. And now the setup is by virtue of your objecting to the uninhibited expression of anger or defense, you're not in a position of relating to them in a healing way. Well, you're not out of the loop because

you've still got your own mind in which to be clear and in which to be the Presence of Clarity that gets extended.

In metaphysics, there is something that is called absent treatment. It is where healing work is done and you're not in the presence of the one who has asked for healing. And so you have the opportunity in your mind whenever this individual comes to your attention to ask God, to turn toward the Holy Spirit, to go within to that Place of Excellence in you, to ask, "What is the Truth about this one?" Not "What is the truth about his or her bad behavior?" but, "What is the God's honest Truth about him or her?" Because you want your mind filled with the consciousness of the Truth about them so that you are not conflicted, and so that every time you think about them, you are sending out messengers that will bring back confirmation of the Truth of them to you.

It is important to understand this, else you end up being the victim or victims of abuse. And you end up being the victims of abuse because you have an unintelligent concept of what it means to be the Presence of Love. "You're supposed to stand there and turn the other cheek when one cheek has been slapped." No. When lovelessness is expressed, you don't give lovelessness another opportunity to be expressed. You don't come back from the ego place that the slap came from. You come from the other vantage point. You come from the other Voice, the Voice for Truth, and you say, "No. This behavior is unacceptable. The truth that you need to hear right now is that you cannot continue this behavior in my Presence. And until this behavior stops, we have no basis for resolving whatever the distress is that's causing you to behave this way." ***That*** is turning the other cheek. It's coming back from the other Voice, coming back from the Place of Excellence in you that honors them enough to say, "I will not give you permission when you're with me to behave in a way that doesn't reflect the Truth about you. And at the same time I respect and honor What's True About Me enough not to join with you in your attitude and retaliate."

Let's continue.

RAJ READING: *Perceive ANY part of the ego's thought system as wholly insane, wholly delusional and wholly undesirable, and you have correctly evaluated ALL of it. This correction enables you to perceive ANY part of creation as wholly real,...*

RAJ: Any part of it, even if it's just the rose, even if it's just your fingernail.

RAJ READING: *This correction enables you to perceive ANY part of creation as wholly real, wholly perfect, and WHOLLY DESIRABLE.*

Wanting this ONLY, you will HAVE this only, and giving this only, you will BE only this.

RAJ: In other words, your mind will be in a condition of Singularity which is its normal state; it's only state.

RAJ READING: ***The gifts you offer to the ego are ALWAYS experienced as sacrifices, but the gifts you offer to the Kingdom are gifts to YOU. They will always be treasured by God because they belong to His beloved Sons, who belong to Him.***

RAJ: Why? Because existence, the Conscious Experience of Being, Mind, is Singular.

RAJ READING: ***All power and glory are yours BECAUSE the Kingdom is His.***

RAJ: Mmm. So the question comes, "Well, why can't I demonstrate this? Why with this particular individual, or that particular individual, can't I do something to aggressively change the situation; aggressively, lovingly, transformingly heal the situation?" And the simple reason is that you cannot make anyone... you cannot make anyone use their will in a way that is contrary to their current choice. And so, until their current choice changes, you must say, "No. You cannot behave with me that way. You will have to go find others who will accept it."

Well, but it's your son, or your daughter, or your parent, or your best friend. How can you just break it off? They're family, or they're loved ones. Well, I'm going to tell you something. You've got to pay attention to your common sense. And *if* being with them causes only discomfort, and nothing, no matter how loving you are, they will not change their behavior, you must ask yourself whether it is intelligent for you to remain in a situation where conflict is being employed consciously and purposely and be without your peace. And you must finally come to the point where you answer, "No, I refuse to be in the thick of battle where it is so noisy that I cannot experience my peace." And you must withdraw as I did to a mountaintop. You must withdraw from where you are being thronged by the crowds, by the dynamics, so that you may choose for your Peace and find it.

Now, I'm going to ask another question. You, who might be having situations like this, and all of you are to one degree or another, why are you picking on the one, or two, or three individuals who are insisting upon being hateful and being preoccupied by your inability to change them, when you have a hundred others in your experience with whom you can dialogue and communicate and grow together? What is your addiction to what you

see as a call for help that you know is not genuine? What I mean by that is that although at the bottom line every call for help is a call for help, there are those who are calling for help because they're getting a hit from being unpleasant. They are getting a feeling of power which they are consciously choosing to employ because they know it's upsetting and they want to see you squirm. And they have no intent of letting you off the hook so that you can stop squirming.

Why do you have an addiction to trying to change them? What I'm trying to point out to you is that the practical fact is that there will be no... there will be no... not enough defenselessness for there to be a joining and a blending of the two of you where communication can occur. And you must wait until they open up and are willing to let someone in and they are willing to stop this behavior, at least with you.***** If they know that you have a commitment to being the Evidence of Love and they think that that means that you should stand there in the face of their ongoing attack that has as its purpose to make you uncomfortable so that they can watch you squirm, they must learn something about what it means for you to wish to be only the Evidence of Love. Because wishing to be the Evidence of Love and being the Evidence of Love will never involve your saying "okay" to that kind of behavior.

If you say "okay" to that kind of behavior, you're presenting no call for correction on their part. And so the first part of your expressing Love and being the Evidence of Love is to say "No" to the behavior absolutely, and that until the behavior changes, there can be no active relationship. Then, they will be faced with the fact that they must recognize that they must change their behavior. Just as when you're reaching out to God in anger and frustration, whether it's at God or whether it's at a Brother or Sister, you will have to arrive at a point where after having received no answer, that you decide to settle down your willfulness and your projection of hate so that there's enough peace and quiet within you to hear God's Answer, where there's enough absence of willfulness that the Will of God can register with you.

And every single one of you has to come to this point. Every one of you has to come to the point of **yielding** to God. And that always involves yielding up your so-called **right** to an independent expression of willfulness. Now if that's the only way you can approach God, that's the only way your Brother or Sister can approach God that is finding expression through you.

"Well that feels really hard-nosed. Oh, this is the tough-love love. I see. I understand." No. It's not tough love. It's just simple intelligence **and** it is a

matter of coming to a realization within yourself that there really is a **way** that things work.

No little, private, separate egos are making up rules of any sort, even though that's what egos busy themselves with. There is a Divine Order to things. I'm sorry. Mind **is** a Singularity. And you know what that means? It means that no matter how hard you try to be fragmented, you can't succeed because that's the way it works. And so if you want to experience connection with God, with the Holy Spirit, with your Guide, with the Place of Excellence in you, so that you're feeling and experiencing it and inspired by it and enlarged in your Awareness of What You Are by it, you must abandon your insistence upon being some sort of really unique and interesting, complex, fragmented presence. Is that clear? Does that make sense? Why? Because that's the Way It Works. You must cooperate with the Way Things **Are**. And there is the larger context than the infrastructure of private, defensive thoughts and concepts that you have all developed. And that larger context is your Home.

Now, let's continue. The next section is called:

RAJ READING: *The Defense of Conflict*

We once said that without projection there can be no anger, but it is also true that without projection there can be no love.

RAJ: Listen to this.

RAJ READING: ***Projection is a fundamental law of the mind, and therefore one which ALWAYS operates.***

RAJ: How many of you thought the word "projection" was a dirty word? But it...

RAJ READING: ***...is a fundamental law of the mind, and therefore one which ALWAYS operates. It is the law by which you create and were created. It is the law...***

RAJ: Projection is.

RAJ READING: ***... the law which unifies the Kingdom, and keeps it in the Mind of God. To the ego, the law...***

RAJ: Of projection.

RAJ READING: ***...is perceived as a way of getting RID of something it does NOT want.***

RAJ: So it projects it out there as though it's not its own. It gets rid of it.

But... (I'm adding the word, "but.")

RAJ READING: *To the Holy Spirit, it...*

RAJ: Projection.

RAJ READING: *...is the fundamental law of sharing by which you GIVE what you value in order to keep it in your OWN mind.*

Projection, to the Holy Spirit, is the law of extension. To the ego, it is the law of deprivation. It...

RAJ: The Law of Projection.

RAJ READING: *...therefore produces abundance or scarcity, depending on how you choose to apply it. This choice IS up to you, but it is NOT up to you to decide whether or not you will UTILIZE projection. Every mind MUST project because that is how it lives, and every mind IS life. The ego's use of projection must be fully understood before its inevitable association between projection and anger can be finally undone.*

RAJ: And listen to this.

RAJ READING: *The ego ALWAYS tries to preserve conflict. It is very ingenious in devising ways which SEEM to diminish conflict because it does NOT want you to find conflict so intolerable that you will INSIST on giving it up. Therefore, the ego tries to persuade you that IT can free you of conflict, lest you give the EGO up and free YOURSELF.*

RAJ: How many times during the week might you find yourself in a position or situation that calls for correction and you say, "I know what to do about this. My experience tells me that if I do this and that and the other thing, I will be able to move things in a new direction." Well, somebody says, "Did you check in with your Guide?" "Oh! I can handle this one. I can... I don't... That's... that'll take too long. I can handle this one." The ego says, "I can handle this one. I can free you of conflict lest you give me up and free yourself." You get it?

RAJ READING: *...the ego tries to persuade you that IT can free you of conflict, lest you give the EGO up and free YOURSELF. The ego, using its own warped version of the laws of God...*

RAJ: You see, there's the Singularity again. There are no other Laws to use. There's no other Reality to be in. You're in the Kingdom of Heaven which is governed by the Laws of God, and you're either experiencing it truly, or you're experiencing it through the lens of the definitions you have made-up about it. But because Mind is Singular, you will be using the Laws, the **only** Laws there are to accomplish, or to seem to accomplish, what you're doing.

And because the Laws of Being serve to support Being in Its Infinite Singularity without conflict in it, every attempt you make to do something unintelligent will have an unintelligent result. Every impossible thing you attempt to do will never be done.

And so, when you're trying to operate on your own, every experience will be a failure of one sort or another. Why? Because Mind is a Singularity, and therefore the intent set into motion by virtue of sharing, or extension, is going to bear identical fruit. The fruit will reflect perfectly the intent because Mind is a Singularity. And the intent to do something impossible will bear the fruit of failure. And the intent to be what you are not will be uncomfortable. To do what is not natural, and which is therefore impossible, will provide you with an experience that identifies its unnaturalness and its impossibility. And you call that suffering. And you call it the human condition. And your ego says it can free you of this. When what needs to happen is you need to abandon the ego's vantage point. You need to abandon attempting to do the impossible. You need to stop using the Laws of God to demonstrate that you can't succeed at using them improperly.

Again.

RAJ READING: *The ego, using its own warped version of the laws of God, utilizes the power of the mind ONLY to defeat the mind's real purpose. It projects conflict FROM your mind to OTHER minds,...*

RAJ: "They did it! It's their fault! I wouldn't be having so much trouble if they weren't doing blah, blah, blah, blah."

RAJ READING: *It projects conflict FROM your mind to OTHER minds, in an attempt to persuade you that you have gotten RID of it.*

RAJ: "It's their fault. It's not my problem. I didn't cause it. They're the cause of it."

But remember we talked last week about the fact that, **yes**, you did cause it. You caused it by first of all saying, "Father, I'd rather see it my way." You didn't value the Father's Way of experiencing the Kingdom of Heaven **as** the Kingdom of Heaven. You said, "I'd rather experience it as something else." But then, you don't want to own, take responsibility for, the way you're experiencing the Kingdom of Heaven. So you do the only thing you can do because **being** is a matter of projecting. You project the cause of your suffering **out there**. Why? So that you can be squeaky clean. "You innocent little bastard, you." And the word "bastard" is not a dirty word. It's the truth because you have gotten a bill of divorcement, haven't you? Parentless. Fatherless. Motherless. You see, you thought it was so great to be asserting

some self-authority, and you turned yourself into a bastard. You didn't expect it. And you don't want to acknowledge it either. So now everyone else... **everyone else** is the bastard. And now it's a dirty word. They are a bastard.

RAJ READING: *This has several fallacies which may not be so apparent.*

Strictly speaking, conflict cannot BE projected precisely BECAUSE it cannot be fully shared.

RAJ: The intent [small laugh]... the intent is to do something impossible, and so you can't succeed. Why? Because using the Laws of God which are Singular in an Infinite Environment which is Singular, the attempt to do the impossible is impossible. Now there is just pure and simple logic.

RAJ READING: *Any attempt to keep PART of it and get rid of another part does not really mean ANYTHING.*

RAJ: Why? Because you can't fragment or divide a Singularity that is absolute and unchangeable. You just can't. You might fool yourself into believing that you have. And that's called the human condition. But you can't do it!

Continuing.

RAJ READING: *Remember that a conflicted teacher is a poor teacher AND A POOR LEARNER. His lessons are confused, and their transfer value is severely limited BY his confusion. A second fallacy is the idea that you can get RID of something you do not want by giving it away.*

RAJ: Now, I'm going to add these words.

Because the Laws of God are Singular and because **Being** is Singular and because **Mind** is Singular:

RAJ READING: *GIVING it...*

RAJ: Now I'm reading.

RAJ READING: *GIVING it is how you KEEP it.*

RAJ: That's just the Way It Works. So, in your ignorance, thinking you are a private, separate, little mind with rights of your own and authority of your own, you think that if you have something that you don't want and you give it away, you will no longer have it. And you're dead wrong, because the moment you give something away, you have it. That's the Law of Singularity.

Continuing.

RAJ READING: *The belief that by giving it OUT you have excluded it from WITHIN is a complete distortion of the power of extension.*

That is why those who project from the ego...

RAJ: And you all know who *they* are, right? You.

RAJ READING: *That is why those who project from the ego are vigilant for their OWN safety. They ARE afraid that their projections will return and hurt them. They DO believe they have blotted their projections from their OWN minds, but they also believe their projections are trying to creep back INTO them. That is because the projections have NOT left their minds, and this, in turn, forces them to engage in compulsive activity in order NOT to recognize this.*

RAJ: Is that insanity or what?

RAJ READING: *You CANNOT perpetuate an illusion about another WITHOUT perpetuating it about yourself.*

RAJ: There is no way out of this. Why? Because it is impossible to fragment your mind. Why is it impossible to fragment your mind? Because Mind is a Singularity. Always has been. Always will be. Is now. Because there's no other condition of the existence of Mind available.

Now I've got to return to this sticky little subject about other people's behavior and how you respond, because this sentence can be used as a basis for your staying in a situation of continuing to be abused. Here it is.

RAJ READING: *You CANNOT perpetuate an illusion about another WITHOUT perpetuating it about yourself.*

RAJ: And the ego wants to come in and say, "Well if I'm saying that their behavior is unacceptable and they cannot behave that way in my Presence, am I not creating a picture that is untrue about them and projecting it on them, and thereby making it true about me? And is not the whole process one that continues the illusion, the problem, rather than healing it?" Is anybody not understanding me? Well, if you are, just rewind the tape and listen to what I just said over again. I'm not going to repeat it right now.

When you say to another, "We cannot continue this involvement until you're willing to modify your behavior, until you're willing to exercise a little self-control and stop behaving in such an obtuse way...", if you are going to say that to someone, it is not to say they are bad. It is not to say they are wrong. It is not a judgment. It is an observation of behavior that they are engaging in consciously, on purpose. And you are saying, "I will not join with you in agreeing with you that this behavior represents what is

true about you. And so I will not let this false presentation continue in my presence. I will not honor its expression in my presence because I know the Truth about you. And until you're willing to express a little bit more of it with me, sayonara. I honor the Integrity of your Being too much to allow you to cover it up with **this** behavior and expect me to accept it." That is Love because it doesn't honor something in them that they want you to honor. And they want you to honor their right to be themselves in **any** fashion that they choose, whether it's loving or loveless. And you must say "No."

And when you say "No," it doesn't mean they're a bad person. It doesn't mean that you have a negative concept about them. It says that you respect What's True about them too much to allow them to present themselves this way and expect you to believe that that's them and accept that it is them. You won't do it.

RAJ READING: ***You CANNOT...***

RAJ: I'm repeating.

RAJ READING: ***You CANNOT perpetuate an illusion about another WITHOUT perpetuating it about yourself.***

RAJ: And if you stand without objection in the presence of another who is being insane and wanting you to accept their insanity as the Truth about them, you must say "No." Because if you do agree with them and you agree with their right to behave in a way that doesn't reflect What's Real about them, you **are** then agreeing that an illusion is real and you **are** confirming it in them, and you are thereby, because Mind is Singular, confirming it about yourself. Does **that** make sense? Do you see that? Good. If nothing else has been made clear today, that is a major step forward. And we are going to end there.

I know that the Idea of Singularity has been difficult to grasp the Meaning of, and I know that I have been very repetitive, but it's because it's so essential to understand. And it's because it is such a simplicity that if you don't get it in its simplicity, whatever we read from now on is going to seem complex. And you will think that waking up is a complex thing, when it's not.

"Can we get on to something fresh and new and stimulating?" Don't worry. We will. We will.

I love you all. And I look forward to being with you next week. Thank you.

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Raj/ACIM Study Group – June 27, 2004

A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE UNBELIEVABLE BELIEF
And Section – THE EXTENSION OF THE KINGDOM
First Edition – p. 121 / Second Edition – p. 131
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Section – THE DEFENSE OF CONFLICT
And Section – THE EXTENSION OF THE KINGDOM
Sparkly Book – p. 164

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

Once again, if you're in the ***Sparkly book***, we're on page 164, last full paragraph. If you're in the second edition, it's page 131, first full paragraph which is paragraph number 5. And if you're in the first edition, it's page 121, the last full paragraph. And it starts out with something we could actually laugh at.

RAJ READING: ***DO NOT BE AFRAID OF THE EGO.***

RAJ: You could well say why not? After all, it's, as we've discussed, a defense mechanism that does not have your interest at heart. And everything it does distracts you and is set to be a distraction from your Awareness of Truth, your Awareness of your Oneness with God. Why not be afraid of it? Many of you have thought, "Well, I wonder what my ego is going to do next?" And many of you have wanted to say, "The ego made me do it."

Why not be afraid of the ego? It's simple. Because all the ego is, is you wearing a mask. Are you going to let the mask scare you? The one that you have designed so well to be awful and surprising and shocking. Are you going to be frightened by the mask you're wearing? Or are you going to remember that there's only ***one*** you and there's only ***one*** Mind that you are, which you are either using well or using poorly. You won't be afraid of the ego if you remember what's behind the mask. It's You. The essential Real You, the Son, the Daughter, of God, the Presence of God and nothing else, even though you have crafted this mask and then you've gotten so used to seeing it that you think it's you; not what's underneath the mask.

And then because you can't avoid feeling guilty about wearing a mask, you think of the ego objectively as something other than you. "The ego made me

do it. The ego, this thing that's separate from me, is influencing me." And then you're in the illusion. You're stuck until something or someone reminds you that all there is to the ego is **you** wearing a mask.

RAJ READING: ***DO NOT BE AFRAID OF THE EGO. It DOES depend on your mind, and as you made it by believing in it, so you can dispel it by withdrawing belief FROM it.***

RAJ: The moment you remember that all there is to the ego is you wearing a mask, you take the power away from the mask. You take the power away from whatever interesting definition you've given to the ego that makes it seem as though it's different from you. And you're brought back into the clarity of knowing that you're the only one, let us say, in quotes "in authority" unquote here; not some ego that's controlling you and affecting you and turning everything to your disadvantage.

Continuing.

RAJ READING: ***Do not project the responsibility for your belief in it onto anyone ELSE, or you will PRESERVE the belief.***

RAJ: Remember the minute you give something away, you keep it. It's a Law. It's the Way It Works.

RAJ READING: ***When you are willing to accept sole responsibility for the ego's existence YOURSELF you will have laid aside all anger and all attack, because they COME from an attempt to project responsibility for your OWN errors.***

RAJ: You use anger and attack to distract you from the fact that it's not your ego doing it; it's you doing it behind the mask and dissociating yourself from the whole matter.

Continuing.

RAJ READING: ***But having ACCEPTED the errors as yours,...***

RAJ: And the use of the word "errors" is good. Having accepted the deeds you've done as yours, and not some ego out there, you're in a position to release them.

Again.

RAJ READING: ***But having ACCEPTED the errors as yours, DO NOT KEEP THEM.***

RAJ: Well now, that sounds like you've got to give them away. But if you give them away, you keep them. No. There's a difference between projecting

responsibility for what you've done on someone or something else and giving it away in that fashion, and not keeping them as it's described here.

How do you not keep them?

RAJ READING: *Give them over quickly to the Holy Spirit to be undone completely, so that ALL their affects will vanish from your minds, and from the Sonship AS A WHOLE.*

RAJ: Okay. So here we're abandoning the idea that there is an ego that can do something to you, which you can call yours, by recognizing that there's only one Mind right where you are and there's only one you, and so therefore the ego is nothing more than you wearing a mask. And we've also got this something called the Holy Spirit which you can talk about as though it's out there. And you can turn it over to the Holy Spirit. You can give it to the Holy Spirit. And yet we have found that the Holy Spirit is nothing more than your Right Mind. So let's be very clear here. And this is further explanation of the Meaning of Singularity. There's only one thing going on; a Singularity; the infinite or unlimited, unbounded Conscious Awareness that you are which is called Mind, which you either use poorly or well. When it's used poorly, it's called the ego. When it's used well, it's called the Holy Spirit.

So, you're not turning it over to some "powers that be" out there. You know what you're doing? You're turning the problems, as well as your very own attention, toward the Place of Excellence in you, the Altar in you. And as you do that, you let go of the ego, and the Holy Spirit takes it away, you can say.

I want to go back to the beginning of the paragraph now.

RAJ READING: *DO NOT BE AFRAID OF THE EGO. It DOES depend on your mind, and as you made it by believing in it, so you can dispel it by withdrawing belief FROM it. Do not project the responsibility for your belief in it onto anyone ELSE, or you will PRESERVE the belief. When you are willing to accept sole responsibility for the ego's existence YOURSELF you will have laid aside all anger and all attack, because they COME from an attempt to project responsibility for your OWN errors. But...*

RAJ: And this is the way you keep from accidentally convicting yourself of doing something awful and wrong that you can then be fooled into thinking you have to pay a penalty for.

RAJ READING: *But having ACCEPTED the errors as yours, DO NOT KEEP THEM. Give them over quickly to the Holy Spirit to be undone*

completely, so that ALL their affects will vanish from your minds, and from the Sonship AS A WHOLE.

RAJ: They'll vanish from the Sonship as a whole because you will have withdrawn your investment in them and you will stop introducing them as extraneous nonsense into the Singularity that can't actually be divided.

Continuing.

RAJ READING: ***The Holy Spirit will teach you to perceive BEYOND belief because truth IS beyond belief, and His...***

RAJ: The Holy Spirit's.

RAJ READING: ***...perception IS true.***

RAJ: This is a unifying experience because the Holy Spirit, being nothing more than your Right Mind, is your Right Mind revealing to you Truth, which increases your experience of ***your*** Integrity, your ***Divine*** Integrity, and what you might call the eternal platform of your Being from which you be. And so it lifts you above what I'm going to call the poor thought models you have been employing relative to your definition of yourself into a broader, more infinite, and therefore more stable and permanent experience of your Eternality, of the Singularity of You.

Now, continuing.

RAJ READING: ***The ego can be completely forgotten at ANY time because it was always a belief that is totally incredible.***

RAJ: Not credible.

RAJ READING: ***No-one can KEEP a belief he has judged to be unbelievable.***

RAJ: Well, if you will during this next week remind yourself often that all there is to the ego is ***you*** wearing a mask, pretending to be what you aren't, it will be easy for you to say, "That is silly. That is a ridiculous thing for me to do. And it's even more ridiculous for me to look at myself in the mask and think that the mask ***is*** me and then be afraid of it." It's that simple. And it's that simple to abandon the attention you give to it so that you might feel yourself in your innocence behind the mask and underneath the costume you're wearing.

RAJ READING: ***No-one can KEEP a belief he has judged to be unbelievable. The more you learn about the ego, the more you realize that it cannot BE believed. The incredible cannot be understood because it IS unbelievable. The utter meaninglessness of all perception that comes from***

the unbelievable must be apparent, but it is not RECOGNIZED as beyond belief because it was made BY belief.

The whole purpose of this course is to teach you that the ego is unbelievable and will forever BE unbelievable. You who made the ego by believing the unbelievable cannot make this judgment alone. By accepting the Atonement for YOURSELF, you are deciding against the belief that you can BE alone, thus dispelling the idea of separation, and affirming your true identification with the whole Kingdom as literally PART of you. This identification is as beyond doubt as it is beyond belief. Your wholeness has no limits because being is in infinity.

RAJ: Now, when you are emerging from a state of mind in which you've been using beliefs as the criteria for your understanding and interpretation of life and of being, you have no means available to you within the realm of beliefs to experience what is beyond belief. You're looking through the lens of belief. And so, in order to get beyond beliefs, you have to be willing to take off the belief glasses you're wearing. You have to be willing to abandon the structures of belief as the valid criteria for determining what everything is.

And you cannot do this by yourself. You cannot do it from within the framework of being something separate, on your own, independent and capable of authorizing anything. And so you have to reach beyond belief. That's where turning toward the Altar, the Place of Excellence in you, comes into play. That's where turning toward me, or toward your Guide, or toward the Father, comes into play. When you reach outside or beyond everything that you believe and say "Help" and invite that which *is* Real and that which is in its Right Mind, that which is awake in to your environment, in to you. What happens when you do that? If you are genuine and if you persist in your desire to be infilled from that which is beyond belief, you will find the Divine One That You Are, underneath the mask and underneath the costume you've adopted, beginning to be highlighted, you might say, illuminated to you so that you have an Experience of Being that is different from the one you were getting when you were only observing the mask and the costume you had created, which left the You underneath it out of sight and out of mind, as it were.

I keep telling you that you aren't what you think you are. I keep telling you that because you do think you are what you think you are. And you're very certain of it and it's foreign to you to think that maybe you aren't what you think you are. And so I will constantly remind you of this so that you remember to be curious beyond your belief patterns.

You know, when the Truth is revealed to you as an experience, it isn't that you will now have a new and deeper and fuller and truer awareness of what **believing** is. You won't **believe** the Truth. You will be **Knowing** the Truth. It won't be belief at all. It won't be a new and better belief. It will be Knowing, with a capital "K", or what the **Course** calls Knowledge. But I prefer to use the word "Knowing" now because it's a verb, and not a noun. Knowledge can be accumulated because it's an object, you might say. But Knowing is a Living Movement of Mind, of Awareness, of Being Conscious. It's Living, and it's in the now, and it's about the now, and it's consistent with the Idea of Singularity that we've been talking about.

Singularity becomes confused when you think you can be a knower who's in possession of knowledge. But **Knowing** the Truth is the Conscious Experience of **being** it, of it **being** You, and of all that is characteristic of it, including the fact that it's Infinite, that it's all-inclusive, and therefore, because you are having an Experience of **being** Truth, you have an experience of not being tiny, of being the Infiniteness yourself. You see?

Again.

RAJ READING: *The whole purpose of this course is to teach you that the ego is unbelievable and will forever BE unbelievable.*

RAJ: Now it isn't trying to teach you this as a bit of knowledge. It's purpose is to move you into an inner act of willingness to yield to that which is outside the framework of your beliefs so that you will not be met with new knowledge to use, but so that you are met with an Experience that is undeniable, an Experience of the Truth of You, a Movement of Clarity called Knowing.

RAJ READING: *You who made the ego by believing the unbelievable cannot make this judgment alone. By accepting the Atonement...*

RAJ: In other words, making this invitation, and making room for the influx so that your very mind is returned to a Conscious State of Singularity.

[Editor's Note: Raj did not read the following words "**for YOURSELF**" this time, although he did read them above.]

RAJ READING: *...you are deciding against the belief that you can BE alone, thus dispelling the idea of separation, and affirming your true identification with the whole...*

RAJ: [slight pause] ...with the whole...

RAJ READING: *...Kingdom as literally PART of you. This identification...*

RAJ: And I'm adding, "when experienced."

RAJ READING: *...is as beyond doubt as it is beyond belief. Your wholeness has no limits because being is in infinity.*

RAJ: I don't want you to worry if you're not getting every single word that I'm saying. What you need to catch is the feeling of the Meaning, and then pay attention to that feeling. Nurture it by giving it your attention, because then the feeling will grow in you and, you might say, uncover itself more fully to you as you continue to give your attention to it.

Now the next section is entitled:

RAJ READING: *The Extension of the Kingdom*

Only YOU can limit your creative power, but God wills to release it. He no more wills you to deprive yourself of your creations than He wills to deprive Himself of His. Do not withhold your gifts to the Sonship, or you withhold yourself from God.

RAJ: Again, you withhold your Love from someone else, a Love that isn't yours to give alone, but a Love that is yours to give if you let it in from the Father, if you withhold it from your Brother, you stop the flow from the Father, and so you withhold yourself from the Experience of God.

RAJ READING: *Selfishness is of the ego, but self-fullness is of the Soul because that is how God created it. The Holy Spirit is the part of the mind that lies between the ego and the Soul, mediating between them ALWAYS in favor of the Soul. To the ego this is partiality,...*

RAJ: Of course! It's leaving the ego out.

RAJ READING: *To the ego this is partiality, and it therefore responds as if it were the part that is being sided AGAINST. To the Soul this is truth, because it knows its fullness, and cannot conceive of any part from which it is excluded.*

RAJ: Soul. I know what everyone thinks the Soul is. It's something you have. It's something that survives death. It's something that came into your body when you were born. It's seen as an object, a thing. But I'm telling you that Soul is the sensing capacity of Mind. It is the Mind's capacity, with a capital "M", the Mind's capacity to sense/feel the capital "M" Meaning set in place by the Father in every Aspect of Creation. Soul is your capacity to recognize God in each and every thing.

RAJ READING: *The Soul KNOWS that the consciousness of all its brothers is included in its own, as IT is included in God. The power of the whole Sonship AND of its Creator is therefore the Soul's own fullness, rendering its creations equally whole and equal in perfection.*

RAJ: Its creations—and I'm not reading from the book—its creations are what you could call the affirmation of God that it senses/feels in each and every thing; its recognition of God in each and every thing as an experience, not an idea, not a thought, not a belief, you might say **confirms** Creation and extends it thereby. Soul, which is You, never creates separate from God. And I will keep bringing this to your attention because the ego in each of you would like to arrive at a point of having the power of God for divine good reasons so as to be able to do things on your own without asking God about it. And that will never be the experience.

Continuing.

RAJ READING: *The ego cannot prevail against a totality which includes God, and any totality MUST include God. Everything He created is given all His power because it is part of Him, and shares His Being with Him. Creating is the opposite of loss, as blessing is the opposite of sacrifice. Being MUST be extended. That is how it retains the knowledge of ITSELF.*

RAJ: Soul extends Being by **confirming** God in everything, by being the constant Conscious... I will say, the constant Living Conscious Awareness of What God Is Being right there and right there and right there, and everywhere, infinitely. Creation which God Is Being is extended by the confirmation of it that occurs when Consciousness recognizes God somewhere. And when you are awake, Being Itself is the Conscious Experience of recognizing God everywhere simultaneously, fully, infinitely, gloriously. It doesn't matter that you might not be able to translate this at the moment into your daily experience. The premise must be laid before anything can be built upon it. And that's what is happening right now.

RAJ READING: *Being MUST be extended. That is how it retains the knowledge of ITSELF.*

RAJ: That's how the Singularity persists, if I may use that word.

RAJ READING: *The Soul...*

RAJ: Your capacity to feel/recognize God in each and every thing.

RAJ READING: *...yearns to share its being as ITS Creator did.*

RAJ: It doesn't want to withhold the acknowledgement of it. It wants to express it infinitely. It wants to express the joy of the experience infinitely. And it does it spontaneously.

RAJ READING: *Created BY sharing, its will...*

RAJ: Meaning the Soul's will.

RAJ READING: *...is to create. It does not wish to CONTAIN God, but to EXTEND His Being.*

RAJ: And it extends it, again, by sharing it. It is as though Soul is a light bulb that glows brighter and extends in Light the Joy of the Experience of the Meaning of God discovered in each and every thing forever. It is almost as though it broadcasts it in pulses of illumination—illumination imbued with Joy.

Continuing.

RAJ READING: *The extension of God's Being is the Soul's ONLY function. Its fullness cannot be contained, any more than can the fullness of its Creator. Fullness IS extension.*

RAJ: Now...

RAJ READING: *The ego's whole thought system blocks extension, and thus blocks your only function.*

RAJ: You notice it didn't say the Soul's only Function. It's letting you know that the Soul's only Function **is your** only Function. Again, you can't project the Soul out there, along with the Holy Spirit, or the ego, and talk about **it** and what **it** does. None of this means a thing if it doesn't relate to you, if it isn't being brought home to you that Soul is You, that **Love** is You, that **Mind**, with a capital "M" that is God, is You, that You are the Christ.

Again.

RAJ READING: *The ego's whole thought system blocks extension, and thus blocks your only function. It therefore blocks your joy, and that is why you perceive yourselves as unfulfilled. Unless you create you ARE unfulfilled,...*

RAJ: Well how do you neglect to create? By having something else more important to do than to discover, recognize and acknowledge God in each and every thing. You've got business to attend to. You've got concerns to deal with. You've got problems to solve. You see?

RAJ READING: *Unless you create you ARE unfulfilled, but God does not know of unfulfillment, and therefore you MUST create. YOU may not know your own creations, but this can no more interfere with their reality than your unawareness of your Soul can interfere with its being.*

RAJ: In other words, no matter how you define yourself, no matter how limited it is, What You Divinely Are continues to be What It Divinely Is and it continues to fulfill its Function. And it does this while you have a preoccupation with a daydream, so to speak, where you're not paying any attention at all to what is going on around you, and you give all of your

attention to your imagination, just like a student looking out the window and daydreaming who doesn't hear what the teacher is saying, doesn't change the fact that the teacher is saying something and the student is actually at his desk in the classroom.

Continuing.

RAJ READING: *The Kingdom is forever extending because it is in the Mind of God. You do not KNOW your joy because you do not know your own self-fullness. Exclude ANY part of the Kingdom from yourself, and...*

RAJ: Surprise! Surprise!

RAJ READING: *...you are NOT whole.*

RAJ: And *that's* what you find yourself preoccupied with.

RAJ READING: *Exclude ANY part of the Kingdom from yourself, and you are NOT whole.*

RAJ: Well, how do you exclude the Kingdom? What? The Kingdom of what? The Kingdom of Heaven. How do you exclude Reality? By giving it a different definition. By calling it the world and universe; a material event in a physical universe. That's how you exclude the Kingdom. By refusing to see it for What It Really Is and giving preference to the definition you've made-up about it.

RAJ READING: *A split mind cannot perceive its fullness, and needs the miracle of its wholeness to dawn upon it and heal it. This reawakens the wholeness in it, and restores it to the Kingdom because of its ACCEPTANCE of wholeness.*

RAJ: Okay. Now we have another word that can help you to understand the meaning of the word "Singularity." It's **Wholeness**. Undivided **Wholeness** is Singularity. The miracle of the Wholeness of Mind needs to dawn upon the Mind and heal it.

RAJ READING: *This reawakens the wholeness in it,...*

RAJ: As a thought or an idea? No. As an Experience. An Experience that you can have in the grocery store, or wherever you are, where all of a sudden you are immense. And in the immenseness of What You Are, everything about the grocery store is included in You and is part of You, while at the same time being a part of God and being part of the Wholeness of Infinite Singularity of Infinite Being.

RAJ READING: *This reawakens the wholeness in it, and restores it to the Kingdom because of its ACCEPTANCE of wholeness.*

RAJ: Speaking of the Mind that let's the miracle of Wholeness dawn on it.

RAJ READING: *The full appreciation of its self-fullness makes selfishness impossible and extension inevitable.*

RAJ: Why? Why does it make extension inevitable? Because the Experience is so glorious that you can't keep your mouth shut. You can't keep your Being shut. Your Being pulses with the spontaneous generation of Light that is imbued with Joy, that is experienced, you might say, broadcast infinitely instantaneously.

Continuing.

RAJ READING: *That is why there is perfect peace in the Kingdom. Every Soul IS fulfilling its function, and only complete fulfillment IS peace.*

RAJ: Peace is the fundamental of the Singularity of Being. Peace that is not flawed by anything extraneous to it. Now it doesn't say that is why there **will** be perfect Peace in the Kingdom. It doesn't say every Soul **will** fulfill its Function.

It says:

RAJ READING: *That is why there is perfect peace in the Kingdom. Every Soul IS fulfilling its function, and only complete fulfillment IS peace.*

RAJ: I need to remind you again that the Divine One That You Are who's having this little fantasy of not being divine is fulfilling its Function perfectly and infinitely. It's important to understand this because as I've said before you're neither behind the Point of Perfection nor advancing toward it; you are at that point and must understand yourself therefrom. If you will accept this statement as an absolute fact, you will abandon any practices you have been engaging in to try to improve yourself and to become equal to something that you aren't yet, to become something more than you are at the moment.

Waking up is a matter of abandoning the doubt and the tiny sense of yourself so that you might have available to you the full experience of What You Divinely Are that you are at this moment. So this has less to do with learning than it does with a willingness to yield into a greater Experience of What You Are, which you **can** yield into because it's already present and fully functioning.

You know what? Ultimately problems are solved by abandoning the attempt to solve them, by abandoning the position of a presence that can solve problems by itself by virtue of skill it develops. And instead, right in the apparent presence of the problem desiring to experience What's Really

Going On in its Wholeness right now, to experience What **You** Are in your Wholeness right now, rather than working out the resolution of all the little mistakes you have made in your mind that have brought about this situation that is a problem for you, so that you might rearrange your beliefs and improve your beliefs and correct all of these little misperceptions and thereby be free of the problem because **you** have been skillful on your own.

You abandon that whole attempt. You abandon every attempt to reinforce what you think you are and you say, "Holy Spirit—meaning my Self with a capital 'S'—Holy Spirit, I desire to experience the Wholeness of What I Am and the Wholeness of What I Am **Being** right now, in spite of that fact that I thought I was something else that was far less. I desire to be infilled and illuminated with What I Am Fully Being, divinely speaking, right now." Or even better put, "I desire to experience What The Father Is Being fully of Himself right here where I am."

And you invite it in. And you let the desire for the influx of the experience hold more importance, being more paramount to you, than the act of defense that you would go through by trying to improve your mind and your beliefs by correcting the beliefs with improved beliefs, and thus manipulating correction of the problem into being by virtue of an act of will on your part, and concentration and focused effort that afterwards you will be able to look back on and say, "**I** did well. **I** did well." And all the time you will never have abandoned the separated sense of existence, because you will have never desired to have the experience of the Infinite Divine One That You Are at this moment that God Is Being right there where you are at this moment in which you are being Whole and **wholly** involved in the joyous expression of it because of the spontaneous Joy that is experienced when you've let yourself be your Real Function.

Now, I am aware that these words could be called airy-fairy. But I am conveying to you a feeling that I want you to catch. It's a feeling about Reality. And it's also a feeling about What You Are. And it's a feeling of what the Function of **being** What You Are is, together with the very clear statement that I'm making that right now you, in spite of what you think you're doing, are engaged in being What You Divinely Are. Because you are and because it is going on, you can dare to be curious to experience it and invite the experience in. And give preference to inviting the experience over the preference to be a successful problem-solver on your own.

Continuing.

RAJ READING: *Insanity...*

RAJ: Hmm. Insanity is forgetting that all there is to the ego is you wearing a mask and believing that your mask and costume are what you are and determine how you must be.

RAJ READING: *Insanity APPEARS to add to reality,...*

RAJ: Certainly it appears to add a mask. And it appears to add a costume, doesn't it, that God didn't make.

RAJ READING: *Insanity APPEARS to add to reality, but no-one would claim that what it adds is true. Insanity is therefore the NONextension of truth, which blocks joy because it blocks creation, and thus blocks self-fulfillment.*

RAJ: If you're miserable, you're having an insane experience. If you're miserable, it means that you have **not** been engaged in extending the Kingdom. It means you have **not** been engaged in desiring to be the Evidence of Love.

RAJ READING: *The unfulfilled MUST be depressed because their self-fullness is unknown to them. Your creations...*

RAJ: And I'm adding the word: "...however..."

RAJ READING: *...are protected FOR you because the Holy Spirit, Who is in your mind, knows of them and can bring them INTO your awareness whenever you will let Him. They are there as part of your own being because your fulfillment INCLUDES them. The creations of every Son of God are yours since every creation belongs to everyone, being created for the Sonship as a whole.*

RAJ: When you have an "Aha!" experience in which the Divinity of Being has registered with you more fully than ever before and it is transformational in you, you spontaneously radiate the joy of that experience. And it is radiated without reservation. Like Light, it moves in every direction endlessly, just because. It's not directed specifically here or specifically there. The Joy of Being radiates to the Whole Sonship. It is therefore an all-inclusive act, not by design, but by virtue of the Nature of Joy which, like the Nature of Light, expands in all directions, just because.

Now this is important.

RAJ READING: *You have NOT failed to add to the inheritance of the Sons of God, and thus have not failed to secure it for yourselves. If it was the Will of God to give it to you, He gave it forever. If it was His Will that you have it forever, He gave you the means for keeping it, AND YOU HAVE DONE SO.*

RAJ: Now mind you, I want you to continue to feel for the Meaning of Singularity as I talk about it. What has just been said here is an expression of Singularity. Singularity has no ifs, ands, or buts; no maybes; no what ifs.

Listen to this.

RAJ READING: *If it was the Will of God to give it to you, He gave it forever. If it was His Will that you have it forever, He gave you the means for keeping it, AND YOU HAVE DONE SO.*

RAJ: That's the Singularity.

Ooo! You know what though? That sounds like you're being controlled. Man, if God gave it to you, ***you've got it***. No choice about it. And if part of what He gave you was the Function of extending it, and you're extending it because that's the Way It Works, well, that's being controlled too. There's no choice about it. This is why you don't abandon your egos quickly. Because, man oh man, you want options and you think you have a right to options.

But when you claim the right to options, you are actively denying Singularity. And when you deny Singularity and imaginatively opt for something else, you introduce chaos. You introduce fragmentation. And it's a miserable experience. By Law, it's a miserable experience. By virtue of the fact that everything operates according to the Laws of Singularity, when you attempt to do what you cannot do, it is a miserable experience.

Continuing.

RAJ READING: *Disobeying God's Will is meaningful only to the insane. In truth it is impossible.*

RAJ: And I will add that since in Truth, it is impossible, you have not succeeded in doing it. And therefore you are not guilty of having done it, and you do not need to pay a penalty for being guilty. You simply need to stop behaving as though you are the mask you have put on in front of your real face and start behaving as the Real One that's behind the mask.

Continuing.

RAJ READING: *Your self-fullness is as boundless as God's. Like His, it extends forever and in perfect peace. Its radiance is so intense that it creates in perfect joy, and only the whole can be born of its wholeness.*

RAJ: Now, listen to this.

RAJ READING: *Be confident that you have never lost your identity and the extensions which maintain it in wholeness and peace. Miracles are an*

EXPRESSION of this confidence. They are reflections both of your own proper identification with your brothers, and of your own awareness that your identification IS maintained by extension.

RAJ: This is the Truth about You **now!** It is as though you are a light bulb putting out a billion megawatts of light that has a cover over it with little holes in the cover, and so only twenty watts of light emerges. And the twenty watts of light is what you are confident you are. And I'm telling you that megawatts of light are What You Are already. And all you have to do is begin to conceive of yourself that way, begin to accept the Idea that the Ultimate is What You already Are. And that it is in full... for lack of better words, full effulgence at this moment. And all that's necessary is for you to remember that all there is to the ego is you wearing a mask so that you can determine to take off the mask. And you take off the mask by going within to that Place of Excellence in you, to the Altar, and you ask the Holy Spirit, you ask the Father, you say, "I desire to feel, to experience the Wholeness of What I Divinely Am at this moment, even though, to my sense that isn't what I am at this moment. I will make room for the experience because I want it and I ask You to help me have it."

And that is where we will stop today. If you think that I have said many abstract things today, don't be fooled. They might have sounded that way to you, but they were very specific and they were very pointed. And they will have the effect of triggering [snapping fingers] light bulbs going on in your mind as the week progresses. I'm simply asking you to be willing to consider the possibility that the abstract things you think I said might have the most profound and practical **relevancy** to the specifics of your life this week.

Okay. I love you all. And I look forward to being with you next week.

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July 11, 2004--A Course In Miracles Study Group with Raj/Jesus

Discussion Today

**Topic: That you create an ego for yourself and you create an ego for everyone else.
Also saying "No."**

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

Before I give you the page numbers, I want to take a moment to backtrack a little. It's very easy to become confused about the ego. And last week we read that you create an ego for yourself, and you create an ego for everyone else. Mm. So does that mean that when someone else behaves badly, it is as though you are behaving them badly because you are the one who created their ego? Are you responsible for their bad behavior? And if they are exhibiting bad behavior, are you responsible for correcting it? And if you don't correct it, are you guilty for not correcting it? If you don't pay attention to the obvious, if you get too much into your head, it becomes very sticky and complex and complicated. So let's back way up.

We're going to back up to the place where you said, "Father, I'd rather see things my way." We're going to back up to the place where you got your divorce from your Father, at that point where you said in so many words, "I want to give the definition to this and to that and to everything else. And I'm not going to pay any attention to the Meanings, You, Father, have embodied in everything that I'm now going to give a new definition to." As I said, in that act of separation, you lost your clear experience of your Identity. You became an orphan, so to speak. And the way in which that was experienced was that as you gave definitions to everything, you realized, "Mm. Something is here giving these definitions. *I* must be someone in my own right. Well, who in the heck am I?"

And of course, you're still asking that question, aren't you? "Who am I?" As you began to formulate a definition of who you were, who were as the author of new definitions of everything, you began formulating an ego, a definition of yourself. Each of you as you did this, you might say, gave definitions to things in different orders from each other. Each of you moved away from the Conscious Experience of Creation as God Is Being It in unique ways. And as a result, the body of definitions and the meanings you were giving them and how they related to each other became a unique complex of mental constructs of ways of looking at things and what things meant relative to each other. And so your formulation of your ego, your sense of yourself, is very, very individual; different from each other.

Waking up, as I've said before, is a matter of retracing these steps that each of you took and undoing the definitions that you gave to everything, as well as the meanings, and as well as how all of these things that you gave definition to explain life in a larger context. The only ego that you have created is the one you developed as a result of your bill of divorcement from your Father and your becoming an orphan. This is the only ego you can be responsible for undoing. You can only let go of, undo, dissolve, that which *you* have created in your imagination.

But now, we read that you also create an ego for everyone else. This is where it's helpful to be clear. Anyone else who is caught in an ego experience of being, is caught in their own set of self-definitions that they created as a result of their bill of divorcement from the Father. Just as, we'll say, when you were born you brought your baggage with you into this life experience, each of you have brought your own well-formed baggage with you into this experience. And no other one in this experience is responsible for the suitcase and its contents that you have brought with you with tight fists.

Now, if you have forgotten that you're connected to the Father, to God, if you have forgotten that you are Divine Being and you think you are the definition you have of yourself in which God and your Divinity has been entirely forgotten, you are going to make a spontaneous assumption that what you believe about yourself is true about everyone else. And so you will form a picture about them in your mind and a definition of them. And it will be absolutely colored by your own definition of yourself. In effect, you will in your mind create an ego for them which, mind you, has very little to do with the ego they've created for themselves. It's purely your own creation, this ego that you see out there and that you talk about and that has characteristics that you're so sure of.

And the fact is that you approach everyone on the basis of your definition of them, the picture you have of them. You approach them on that basis and you respond to what they say on the basis of how that fits in with the picture you have *of* them. And so you're never responding to them. You're always responding to them coupled with the picture you have of them. And you think you're having communication. And actually, they're doing the same thing with you. So you're not even connecting with their egos. Do you see what I'm saying? You're not connecting with Who They Divinely Are, but you're also not connecting with them as an ego, the ego they see themselves to be. That's how complete the separation is.

Now loving people, I'm going to put it that way, people with whom it's easy to be, people with whom it's easy to grow, and I'm saying this humanly speaking, are people who are willing to sidestep the picture they have

because they want to get to know you. And this happens in most semi-permanent and permanent relationships. In other words, there is a desire to connect with the ego that's there, rather than the ego that you have pictured about them. And you all experience this kind of attention as pleasing and satisfying and fulfilling. You learn how to be vulnerable with each other, you say, how to be real, how to be together in an undefended way. But mind you, this is still you as an ego attempting to lower the barriers between you and another ego and find some harmony, and some joy, some pleasure. But always at the bottom line you are on guard because consciously, or unconsciously, you know that your position as an orphan isn't true, and therefore everything you're doing at the bottom line isn't trustworthy. And therefore, no one that you're trying to get to know and be undefended with is trustworthy either at the bottom line. And so, no matter how close you get, you still remain on guard and there isn't really unity.

There is a trap, you might say, there is a danger that you must watch for when you are studying the **Course**, especially the **Course**, because it is your natural habit to take whatever you bring into your experience and incorporate it into your present sense of yourself. And so you try to incorporate it into your present ego sense of yourself, your private separated sense of self, so that you might become a better private, separated sense of self. You don't realize that the function of the **Course** is to entirely invalidate your separated sense of self, not improve it. You don't realize that its function is to invalidate it so that you abandon it. Why? Or for what? In order to connect once again with the Divine One That You Are, with your Right Mind, with your... with the Mind That You Are that claims no separation from Its Source.

The dangerous trap here is that it's very easy to begin to think that because quote "you create an ego for another" unquote that everything another is doing is a reflection of something you're doing. And this is not true. It's no more true of you than it is of me. Your ignorant behavior, I am not responsible for. Your decision to give definitions to things by yourself, I am not responsible for. And I'll tell you something else. Correcting you is not a responsibility of mine which I've failed at for at least 2,000 years. It is not my responsibility to straighten you out because I have a poor perception of you. I am not creating **you** having a poor perception of yourself.

But you know what? I am your Brother and that means you are my Brother. It's not a one-way street. I am your Brother and you are my Brother or Sister. We're Siblings. We're Family. And so, I speak up if you're willing to listen. And those are key words. **I speak up if you are willing to listen**. Because I want you to experience your Birthright as Family. Because I don't want you to be suffering and hurting. I don't do it because I'm responsible for your suffering. And I don't do it because I'm responsible for seeing to it that you don't suffer any longer. I did not make your decision to get a divorce from the Father. And I can't undo that decision. You must. And you must do it because something in you wants to, not because someone has told you to, or told you to so well that you were so inspired that you couldn't help yourself. So that you couldn't help yourself.

Now, each one of you, like me, is responsible for abandoning the pictures you have created in your mind about each other. You do have the responsibility **if** you want to wake up, **if** you want to experience more fulfillment in your life. You must undo and abandon the convictions you have in your mind about your Brothers and Sisters, about your fellowman, so that they **do not** stand in the way of your opportunity to recognize What They Divinely Are. And also so that you have a better opportunity for communication, even at the level of egos.

I'll tell you something. Kindness is kindness whether it's expressed by One Who's Awake or one who sees himself as an ego. You can't alter what Love is. You can't alter what kindness is. And so it is valuable to abandon the picture you have created about another that you hold between you and them like a sieve that only lets through that of them which matches the picture you have of them. It's well to abandon that. And it's well, humanly speaking, to practice kindness more, and to be loving more. But that isn't the answer, that isn't the ultimate answer.

The ultimate answer lies in everything that I've been saying since we started going through the **Course**, everything I've been saying about you. That you are absolutely Divine. That you aren't behind the Point of Perfection, you're not moving toward it; you are there right now. And that's where you need to comprehend yourself from--at that Point.

I am reminding you that you are more than you thought you were so that it might really begin to register with you. Why? Because until it registers with you, you will not be able to conceive that it's true about your Brother either, and you will not have the justification for being open to a fuller experience of the Divinity of your Brother. And you will not be able to recognize that your Brother's flaws aren't real; [that they are] not actual. They're imagined and believed. And until you can see that, you will not... you will not be able to be an agent for change.

"Oh! Oh!" Now your ego grabs hold of that. "Oh! So I am supposed to be an agent for change. I am supposed to help my Brother. I am supposed to heal my Brother. I am responsible for my Brother. And I will be guilty if I don't, because I'm supposed to be an agent for change." No. You're supposed to be, what I'm going to call, an agent for confirmation, an agent for confirmation of What Is True.

An agent for confirmation of What Is True is one who is no longer joining in confirming what isn't true. An agent for confirmation is one who doesn't confirm a Brother's ego that that Brother thinks he has, and is, to him. You see? Because when you withdraw from participating in that kind of confirmation, you weaken the ego's

game. And you weaken the ego's game, we're going to say, socially with each other as you disregard it, because you are giving preference to What Is True about them.

Now I mentioned that I respond to you when you're ready to listen. The fact is that when you're not ready to listen, you don't listen and so you don't hear. It's different in human relationships. And you must listen, you must learn to listen carefully. You must learn to observe carefully. And you must be willing not to abide in what you *wish*. I mean by that, don't abide in a picture you have of how you would like things to be.

You must pay attention to recognize the signs of whether when you're confronted by a call for help from a Brother that Brother is really wanting to change, or whether the call for help is the first move in a competitive game of "who's best," in a competitive game of struggle because they like the experience of struggle. Especially if that other one knows that you... it's your nature to give the benefit of the doubt, that it's your nature to want to see the best in them, that it's your nature to not doubt them, that you are wanting to practice these things, because then they can just wind you around their finger and yank and make you uncomfortable, and ask for more... ask for more help so that they can resist it even more and increase the dynamic. And your spirituality must not be so airy-fairy that you don't want to look squarely at the behavior and the motive behind this other one's behavior.

To try to be an agent for change for someone who does not want to change is foolish. And you know what? Your ego, and perhaps the ego of the other, says, "Oh! Well, you're not practicing what you preach. Oh! You're not being very Christian because you should be willing to hang in here with me. I know at least that much about the way you see things and what's important about you. And you're not being consistent with your very own standards." And they put the screw to you a little bit more and get you to feeling guilty and defensive, and then you really feel bad, if you're not clear about what the ego is.

Each one of you has to retrace your very own steps that you took away from your clear Mind, your Right Mind. I can't do it for you. I don't try to do it for you. I don't imply that I will or can do it for you. I make it clear to you that this is something you have to do. And you have to do it for your own reasons. I don't chase after you and say, "You need to change your mind." And although that's not very satisfying to those who think they know what a real helper is and how a real helper ought to be, I am telling you that from moment one with you, I am telling you that the power is in your hands and your hands alone. And you have the capacity to retrace your steps. And that's empowering, because at all times I am acknowledging that the power lies with you to undo what you did.

And let me tell you something else. You always have the capacity to undo what you did because it's something you did. You can't be overwhelmed by a task that's bigger than you're capable of dealing with because you're just undoing a step that you already took.

Now anyone who, for their own reasons, wants to remember What They Divinely Are and wants to wake up, I will speak to and I will companion with consciously. And we will, you might say, go Home together, or become more conscious of Reality right... together. But those who want to play games and tug-of-wars and battles in the name of waking up, I leave alone, because there's nothing I can do until their own willingness comes into play. Okay. So far, so good.

Now what if this someone whom you're willing to not engage with in a tug-of-war, or a battle, or a power play, won't leave you alone? What if they cry "Help!" louder and louder and more and more obnoxiously. Not for the purpose of hearing the answer that would stop their suffering, but for the dynamic of conflict and the sense of power that they get from it and to which they are addicted.

Well I'll tell you, here's where you have to really be... really be unchristian. What do I mean by that? I mean it in this sense. Being a Christian is an idea. It's a definition. It's a way of behaving that's been formulated through the development of ideas that aren't any more real about you than any of the other definitions you've come up with. When someone aggressively says, "I am an ego. I am what I believe I am. And I insist upon your acknowledging me for the ego I am. I require you to join me in understanding me this way and accepting me this way. And I will not give you any rest until you do so.", well, you're going to have to find a way to say "No." That's what I mean by being unchristian. You have to find a way to bring that style of relationship to an end.

And you know what? It isn't really that hard because there's only one element that will keep it from being broken off, and that's guilt. If you feel guilty in any way for saying "No," it will feed the other's fire. But when you come to that place in you where you are saying "No" without reservation in the slightest, when the "No" expresses a Singularity in you, the absence of guilt will be immediately recognized. And the one looking for conflict will have lost a mark. In other words, that one will recognize that you truly are no longer available to play the game. And that other one will not waste their time with you one more moment. They will go off looking for another mark; someone else who can be bamboozled.

That's why I said that there's a trap, a danger, in the way the ego would tend to use or tempt you to use the *Course*. Because if you can be fooled into thinking that you are actually yourself creating another's bad behavior, and that you are creating an ego there where they are, it *will mean* that you're responsible for the problem you see, or the problem that is being presented to you. And you will not be in a position to correct the

dilemma because you will not place the responsibility where it is--in them--and call for them to correct *their* addiction to their ego sense of their self, their ego sense of themselves. And you will have taken the bait.

And it will be almost impossible to become free of it until perhaps you have arrived at a point where you are so miserable that you're willing to be unchristian and say "No" for the sake of your sanity, without reservation and without guilt. Until you say "No" to the games, the games will not stop. And until the games stop, there will be no opportunity for real change, real correction to occur.

Now, until you withdraw, until you abandon, in your own mind the ego you have created for another by having developed definitions of them, until you do that *and* until you have arrived at a point where you're willing to acknowledge that maybe, just maybe, you're an absolutely, utterly Divine Being that needs a clearer and fuller experience of his Divinity, you will not be in a position to recognize that that Divinity is there in your Brother as well, in spite of his or her bad behavior. And you therefore will not understand that that one has the capacity in his or her own right, just as you do, to retrace his or her steps, which is what is called for, which is the only thing that will constitute correction. And until that happens in you, you're liable, you're vulnerable, to being sucked into the games of manipulation. And you're unable to be in any way an agent for change.

Does any of this not make sense? I'm asking. Are you making your Brother behave badly? At the bottom line, no. Are you aggravating his bad behavior? All the time. And the reason you're aggravating his bad behavior is because you're looking from an ego frame of reference and you are seeing an ego out there, and you are not therefore responding *to him*, whether it's his actual ego, if I may use those words, or to the Divine One That He Really Is. And so your perceptions of him cause you to behave in a way that doesn't involve real communication, and will therefore always misrepresent you and misrepresent them and *confound* the dilemma even further. Does that make sense?

But, saying "No" to the game seems to meet with the same response as aggravating the bad behavior, because when you say "No," you're withdrawing from the game. You're not available for the game any longer. You're not *in* the game any longer. The other one who is into game playing says, "Foul! Foul! Foul play! You're not playing by the rules! You are bad. You are guilty of something." When that happens, you have to understand that your behavior, that this behavior, is not the behavior that aggravates and increases the ego sense of your Brother. Saying "No" is a disengagement from the game and it constitutes an act on your part that lessens the weakening effect that joining with a Brother in an ego game magnifies. And you must say "No" and disengage and remain disengaged, knowing that whatever wailing and crying and foul play is hurled at you, that nevertheless the act you have engaged in is the only sane thing you can do and is truly the only thing that will contribute anything to that other's opportunity to wake up. Is there anything unclear about that?

Now, if you're not responsible for your Brother, let me ask you this. Are you responsible to him? Do you have any responsibility to your Brother? Yes, you do. You have the responsibility not to weaken him. You have the responsibility not to behave in a way that nurtures increasing ignorance. You have a responsibility, you might say, to provide an environment in which he or she feels safe enough to let down his or her defenses and let something new in. From where? From you? No. From that Source that that one got a divorce from.

I am an agent for change. And I am a good agent for change to the degree that I make you feel comfortable enough to let go of control and explore the Experience of Peace and to dare to let yourself be guided by the Father, That Which Is *Being* You. But that's all I can do is to provide a sense, and perhaps an experience, of enough safety and security in your mind that you're willing to experiment with abandoning the ways in which you control so as to feel safe. So that you might have the opportunity to have the experience of safety that is not the result of what you've done. So that you might find that safety is the State of Being itself, just plain old *Being*, which means that nothing that you do has to be done out of defense or for self-protection.

All the ego is, is the particular ideas, concepts, and interpretations you have gathered together and used as the definition of you in the absence of your clear and direct experience of your Identity which is God-derived. In other words, it is what you experience when you are ignoring God.

This past week Susan's guidance shared the clarity with her that the Holy Spirit is God Being You, and the ego is you being god. God Being You is not you being anything. God being you, God initiating you, God authorizing your existence, God *being* your existence is what you have to yield to. Being out of control is what is needed in order to have the experience of the fullness of what it means that God Is Being You, so that the Wholeness of God is *your* Conscious Experience Of Being, and All of Creation that God Is Being is your Conscious Experience of Being. So that in the absence of conflict of any kind, you *feel* and experience the Joy, the Harmony, the Fulfillment of no lack anywhere in you, in your Conscious Experience.

When you attend college, there are some courses that you take that have prerequisites, which means there's another course or two that have to be taken first before you can take this course. There are certain prerequisites that one must fulfill in order to get help. There's actually only one prerequisite, and that prerequisite is that you have to be willing to receive it. Simple. If the asking for help has any other purpose, if there is any other goal attached to the request for help, don't take the bait. And the moment you find out that there is some other motive behind the request for help, the call for help, disengage from the dynamic of the helping relationship. Be wise. Be clear. And don't let guilt creep in to the embodiment of your clarity, the actions

that result from your clarity, when you say "No" and mean it. Nothing will promote the end of illusion faster than withdrawal from participating in it. Nothing will dispel illusion faster than withdrawal from participating in it.

Now I hope that what we've been reading in the *Course* has been made more relevant, practically speaking, in your lives, so that you know what is your responsibility and what is not, what can be done and what can't be done. So that you don't try to do what's impossible, and then feel guilty if you're not able to accomplish it.

There are those who will use your spirituality, your devotion to the Truth, for their own unscrupulous purposes so as to make you uncomfortable. Actually they'll use anything available to them that you offer for their unscrupulous purposes, whether it is your spiritual values or your love of Truth, or whether it's just your simple gullibility. And you must learn to recognize when this is happening and disengage.

Don't be so airy-fairy that you think that the idea that there's someone who will use the good about you for their unscrupulous reasons, don't believe that that thought creates it out there and that you're guilty of that creation. And also don't think that to be truly spiritual you must not see anything like that in your Brother or Sister. Because your Brothers and Sisters to one degree or another are not awake, and everything they do will be self-serving to their present sense of themselves.

And you must understand that so that you are grounded and not able to be fooled, and not be spiritually gullible, so that you can address the issue which really needs to be addressed. And the issue that needs to be addressed when another, for unscrupulous reasons, is asking for help is to provide "No" as a response and be unavailable. Because until their game playing has become so unfulfilling to them that they're willing to really look for a new way to be, there is no purpose whatsoever in your engaging with them in response to a call for help, because the call for help is a ploy, is not what it appears to be. You *must* be able to be grounded enough to recognize that, and sane enough to do what needs to be done. Until no one is willing to play that game with that person, they will not seek for something new to do with their time and their mind. When they are truly looking for something new to do with their time and their mind, *then* you respond. I can't be any more black-and-white, simple, straightforward, and helpful on this issue than that.

I love you all. And I look forward to being with you next week. And I look forward to all of you being able to be perhaps more sober this week, unafraid to look at things straight. If you do, there will be more peace and less of an experience of vulnerability, which you all deserve. Everyone deserves it.

Transcribed by Sun Rose

Completed, edited and checked by Janis

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Raj/ACIM Study Group – July 18, 2004

A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE EXTENSION OF THE KINGDOM
And Section – THE CONFUSION OF PAIN AND JOY
First Edition – p. 123 / Second Edition – p. 133
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Section – THE EXTENSION OF THE KINGDOM
Sparkly Book – p. 167

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the internet.

It may seem a difficult thing to grasp this concept or this idea of what am I going to say? Singularity. But what you need to understand is that Reality is going on right now, Reality with a capital "R", and it's not going on somewhere else. And there is a Real You and it's not going on somewhere else. If it were, there would be fragmentation. There wouldn't be Singularity.

And so what we've been reading about, and what we will continue to be reading about, is what's really going on right here, right now, so that you might grasp the fact that the Experience of Reality and the Experience of your Real Self is only a perception away. It's not a lifetime away. It's not a dimension away. You could say it's only a MISperception away. It seems as though we may be talking about something irrelevant to your life; something [whispered] spiritual [regular voice] that's very different. And if you think that, you will distance yourself from a miracle, a sudden shift of perception in which you suddenly see Reality more clearly right here, right now, and at the same time have a new and clearer experience of What You Are right here, right now.

So let's begin.

RAJ READING: *You have NOT failed to add to the inheritance of the Sons of God...*

RAJ: In other words, you while you've been playing the part of an ego, in which you've actually been doing nothing while you think you are doing a lot, have in truth continued to be the full-fledged Son or Daughter of God, and you have continued to contribute to the whole, which is what it means by "the inheritance of the Sons of God."

RAJ READING: *You have NOT failed to add to the inheritance of the Sons of God, and thus have not failed to secure it for yourselves.*

RAJ: Remember again, what you give, you keep. What you extend, you make true for you.

Continuing.

RAJ READING: *If it was the Will of God to give it to you,...*

RAJ: Your inheritance.

RAJ READING: *...He gave it forever. If it was His Will that you have it forever, He gave you the means for keeping it, AND YOU HAVE DONE SO.*

RAJ: In other words, Reality has continued unaffected by your fantastic daydream.

RAJ READING: *Disobeying God's Will...*

RAJ: Or, you might say, the *idea* of disobeying it, because you can't actually disobey it.

RAJ READING: *Disobeying God's Will is meaningful only to the insane. In truth it is impossible.*

RAJ: And I would add, as an expression of Singularity: In Truth it is impossible, and therefore has not been done.

RAJ READING: *Your self-fullness is as boundless as God's. Like His, it extends forever and in perfect peace. Its radiance is so intense that it creates in perfect joy, and only the whole can be born of its wholeness.*

RAJ: Now I'm going to tell you something. Even in the midst of every effort you make to be an authority over your life, a creator of your life, the definer of your life and everything in it, and even though for the most part it has all been an act of defense against being conscious of your God-ness, if I may put it that way, a denial of God in your affirmation of yourself alone, you still can't stop being What You Are. And so you still manage to express Love. And your expression of Love is an extension of something Real. Sometimes your motives aren't the best for extending it, but it doesn't change the fact that you still are extending Love.

And so you are still expressing the Fullness of You, and you are, if I may put it this way, substantiating the Fullness of the Brotherhood. There are times that you insightfully recognize Truth and express it. And in expressing it, you do make it your own, even though you tend not to pay as much attention to it or value it as fully as you ought to. But it remains a gift of extension that blesses the whole Brotherhood.

Now, continuing.

RAJ READING: *Be confident that you have never lost your identity and the extensions which maintain it in wholeness and peace.*

RAJ: We've talked about the fact that when you instituted the bill of divorcement from your Source, from the Father, God, you became an orphan in effect experientially and you lost your Identity, because that which **gave** you Identity was your Father.

But it says here:

RAJ READING: *Be confident that you have never lost your identity and the extensions which maintain it in wholeness and peace.*

RAJ: If you haven't lost it, you haven't become less than What You Truly Are. And therefore, you do not need to feel guilty just because someone has convinced you that you have become less than You Are. It can't happen. You can ignore it, the Wholeness of You, you can deny it and insist upon operating autonomously, but you can't get rid of it. And it doesn't stop being the Fact of You and so it's the Fact of You **right now**. And that's why I keep saying **right now** is where to pay attention for it.

RAJ READING: *Be confident that you have never lost your identity and the extensions which maintain it in wholeness and peace. Miracles are an EXPRESSION of this confidence.*

RAJ: Well, what does that mean? Well, what are miracles? Miracles are sudden shifts of perception in which Truth is clearer to you. Miracles occur when you dare to act on the basis that you've never lost your Identity, that you've never become less than You Are Truly. When you dare to feel some confidence that the Ultimate Truth About You **is** the Truth About You **right now**, you are primed for sudden shifts of perception, miracles, that transform your perception of yourself and your Brother, yourself and the world.

Continuing.

RAJ READING: *They...*

RAJ: Miracles.

RAJ READING: *...are reflections both of your own proper identification with your brothers, and of your own awareness that your identification IS maintained by extension.*

RAJ: By extension. By daring to say, "I wish to see the Evidence of Love. I wish to **be** the Evidence of Love." Love, with a capital "L". Love that has its

source in the Father, flowing through you and given away, as the willingness to acknowledge What Is Real, with a capital "R", in each and every thing.

Continuing.

RAJ READING: *The miracle is a LESSON IN TOTAL PERCEPTION.*

RAJ: Meaning perception that isn't private. It means perception that is inclusive of everything. Not only in that you're not holding everything away from you as a thing for you to define, but in that you are allowing yourself to be open to the experience of the fact that all of it is part of the Infinitude of your Being, which is without limits.

Continuing.

RAJ READING: *By including ANY part of totality in the lesson, you HAVE included the whole.*

RAJ: When you're willing to Love and allow that Extension of Love to be something more than a private personal gift you are giving as something standing apart from what is being given to, the Singularity of Being is able to pop into focus. And so, whatever it might be—a flower, the person sitting next to you, your pet, a tree—whatever individual thing you are willing to be undefended in the presence of, undefended against while you are in the presence of it, primes you to have a shift of perception in which you experienced the fact that that one thing that you were willing to be undefended against and to be inclusive of, has become a stepping stone for you to feel the fact that that gift has embraced everything **and** everything is embracing you back, so that you find that you're no longer being the initiator or the giver of good separate from everything, but that the giving and the receiving are, for lack of better words, circular, whole, not divided up into giving and receiving.

You don't realize it but absolutely every **thing** you see is the Presence and Substance of Love, the Father's Love, patterned in a way that is experienceable, including you, and every thing is loving you. Every thing is extending the Love that the Father has placed in it by creating it with His Love, because of Love, and therefore everything is extending Love, even if you don't think it's animate or conscious.

And so, when you are willing to be undefended against the Reality of the flower, or the Reality, the capital "R" Reality, of any object you are observing, you are not setting into a motion a chain reaction where you love it, and because of your undefendedness it decides to love you back in response. No. When you become undefended against it, you allow yourself

to be receptive to the Love with which it has been loving you eternally. And so you come into an Experience of Something that has always been. You see? So you don't get love back from it because you've finally arrived at a point where you're willing to let the Father's Love flow through you, because you have an object of your affection, something you care about, and then you cause that object of your affection to [snap of the fingers] transform and love you back. You see, it's not a cause and effect thing.

It's that again—the willingness to be undefended with another, or with an object, any thing. The willingness to be undefended against it allows the Love of God to flow through you because that's your Function. And it causes your eyes to become opened to the Love with which every thing always has been, and is now, loving you with. And so you come into, not a cause and effect experience, but an experience of the stable, ongoing, permanent, active Movement of Love extended and extending that constitutes, for lack of better words, the fundamental Tone and Meaning and Fullness of Being.

Now this next sentence was directed at Helen, but it can apply to any of you who might have the same thought.

RAJ READING: *You have said that, when you write of the Kingdom...*

RAJ: In other words, as I was sharing with her these words.

RAJ READING: *You have said that, when you write of the Kingdom and your creations which belong in it, you are describing WHAT YOU DO NOT KNOW.*

RAJ: You see? And as you read the **Course**, don't you have the feeling that you're reading about what you do not know about something that's foreign, or different, or other-worldly, or out there, or in another lifetime, or in another dimension, and so on?

RAJ READING: *You have said that, when you write...*

RAJ: What I'm dictating to you.

RAJ READING: *...of the Kingdom and your creations which belong in it, you are describing WHAT YOU DO NOT KNOW. That is true in a sense, but no more true than your failure to acknowledge the whole result of the ego's premises.*

[Editor's Note: In the first and second editions, the following heading appears here: **The Confusion of Pain and Joy (T-#124/133)**]

RAJ READING: *The Kingdom is the result of premises, just as this world is.*

[Editor's Note: Raj said "**the** world" instead of "this world."]

RAJ READING: *You HAVE carried the ego's reasoning to its logical conclusion, which is...*

RAJ: What?

RAJ READING: ...**TOTAL CONFUSION ABOUT EVERYTHING.** *Yet you do not really BELIEVE this, or you could not possibly maintain it. If you really saw this result, you could not WANT it.*

[Editor's Note: Raj said "**would** not WANT it" instead of "could not WANT it."]

RAJ: And I'm adding, if you see something clearly for what it is and it's obvious to you that you don't want it, you release it. It's of no use to you.

RAJ READING: *The only reason why you could possibly want ANY part of it is because you do NOT see the whole of it.*

RAJ: In other words, the only reason you want your ego perceptions and an ego frame of reference and to function as an ego is because you don't see the whole picture of what the ego amounts to. And simply put, we've discussed two weeks ago that all there is to the ego is you wearing a mask. Now if you saw that, really, you would abandon it.

Again.

RAJ READING: *You are willing to look at the ego's premises, but NOT at their logical outcome.*

RAJ: Now listen.

RAJ READING: *Is it not possible that you have done the same thing with the premises of God?*

Your creations ARE the logical outcome of His premises. HIS thinking has established them FOR you. They are therefore there, EXACTLY where they belong.

RAJ: The Ultimate, I'm adding, the Ultimate is already present and functioning right now, right where you are.

I'm not going to ask you what you think God's Premises are because you don't have the faintest idea. But one way I can convey to you what the word "premise" means here is that there is a fundamental premise of Being. There is a fundamental premise of the Existence of God for God. And that fundamental premise is "I AM." **Everything** That God Is follows from that premise. And that premise is not fragmented into, "I think I'm this. And I

think I'm that. And I'm positive I'm the other thing. And I'm positive I'm not that." The premise is Singular. **I AM.** That premise of the Conscious Experience Of Being is itself the initiator of the Movement of Conscious Awareness called the Movement of Being. Everything follows from It and is like It. The word "am" is a form of the verb "to be," and the verb is an action. Being is Movement. So, that gives you a sense of what the word "premise" means as its being used here—the premises of God.

RAJ READING: *Your creations ARE the logical outcome of His premises.*

RAJ: Well, your creations arise out of the fundamental **element**, if you will, of your being conscious, which is "I am." I'm going to put it this way. If the fundamental premise of your experience was "I don't exist," you would never get out of bed in the morning. You would never raise a finger. You would never attempt to think a thought and you would never be open to a True Idea. Your premise would be a block to the Conscious Experience Of Being.

Now, God is the fundamental presence/premise "I AM." And as I said that constitutes a Movement of Mind. And that Movement is experienceable, we're going to say, to God. It becomes observable to God. And God, Presence of Mind that is moving, because the premise is "I AM," sees everything that the Movement is causing to be extended into pattern and recognizable, for lack of better words, form. And God says, "That's Me. That's Me. That's Me." And God saw everything that He had made by virtue of the premise "I AM," and behold, it was verily God. God, Mind, recognizes Itself as that which is moving. And so God could say, "I am that. I am that. I am that." God recognizes Himself. That's different from giving definitions. Because God looks at what already is as a result of the Movement of the fundamental premise of Being and lets what His Being has brought forth say to Him what He is.

Are you following what I'm saying? It might become clearer as I explain to you how the ego does things.

Now, mind you, this fundamental premise of Being which is the Conscious Experience of I AM which God Is, as It, because It is a Conscious Movement of Mind, moves, the Movement is recognizable to that Mind which is moving. And it's observed by Mind and Mind recognizes that what It's seeing is the Movement of Itself. And so, let's say, if it looks like a tree or it looks like a butterfly, Mind says, "I am that." I am that—what that is, I'm going to put it this way, I have been Being. So what It has extended, It has given to Itself, and It keeps and provides It with Identity, an Experience of, again these are poor words, an Experience of Selfhood. God knows Himself. And God knowing Himself is Creation, the Movement of Creation.

Now, the ego doesn't have any other elements to work with than the Real Ones that I've just described. So the ego looks at the same things that God/Mind looks at and recognizes Itself in, and it (the ego) says, "I'm not going to let that define me. I'm going to define it." And the first premise is "It's not me." The second premise is that "That thing that's not me is a butterfly, or is a this, or a that." But the definition is being applied to an already existent Real Presence. And the ego is not letting that Presence tell **it** what it is. And the ego is not letting the gift from that thing to register with it as confirmation of It. The ego applies definitions to things. God lets the things that have arisen out of the Movement of the premise "I AM" reflect back to Him, with a capital "H", What He Is. That's why Creation is not a matter of cause and effect.

The Cause of Creation is the conscious premise "I AM," the Conscious Experience of existing, okay, that constitutes a Movement that can be recognized, and God/Mind recognizes It, **and** It, as I said, causes God to Know Himself. The Cause, the fundamental premise, is the Movement that is the Event, not the effect, the Event that is recognizable to Mind. So God is not creating secondary things called Creations. Mind is creating the Conscious Experience of Self-Awareness. Creation is the Movement of Mind recognizing Itself in the Movement. So the Cause of Creation is what is being observed and called Creation.

Now I'm putting this into words because you'll have the opportunity to listen to it again. Creation is not the Effect of God like the pottery is the effect of the potter and is different from the potter. Mind moves and experiences the Movement, and recognizes Itself in It, and what It's recognizing is Itself. So the Cause is the Event being observed. Creation is the Movement of Mind observed by the Mind that moved. That's the Singularity of it.

A cat walks in front of a mirror and sees something move out of the corner of its eye and looks and sees another cat, and with no experience with mirrors, it jumps because it thinks there's another cat there. You, having experience with mirrors, look in the mirror and recognize that this is not another person; it's you. And if there's something out of alignment in the image, you make the adjustment in you. Do you see what I'm saying? You are the event that you are observing that seems to be out there. And if you want correction in the image, you make it in that of which the image is an image, meaning **you** standing in front of the mirror.

The ego busies itself with trying to change images, not recognizing itself in it, because its premise is "I am **not** that."

So what's the upshot of this, the practical upshot? The practical upshot of it is that every waking moment of your life, you are seeing the Infinitude of You. But like the cat who doesn't make the connection, you think it's different from you. You think it's operating on its own. And because you cannot identify with it, you are wary of it. And because you do not recognize that it's you, you behave in an inconsistent way with everything, and bump up against it and hurt yourself against it. But you say, "I am in a hostile environment." And so you protect yourself and you become defensive.

The Experience of the Movement of Creation by Mind, with a capital "M", meaning God, is the only Experience you have available to you. And when I say you're seeing yourself, I'm speaking about the Christ That You Are, the Real One, that's right here, while you're playing with your own twisted perception of who you are. And so I'm not saying that each of you individually as separate entities are seeing yourself out there. Your ego is seeing what the Christ is being infinitely, while it (the ego), seeing it as that which is not itself, defends itself against everything and tries to manipulate everything so that it will feel safe while still being separate from it, and creates a hell of an experience of Heaven.

Now you have the opportunity to understand a little bit better why we're talking about turning toward the Altar, why we're talking about going to that Place of Excellence in You where your privateness and autonomy are meaningless. Because there is where the Holy Spirit awaits you, your Right Mind awaits you, and your opportunity to experience Reality on Its terms; the new culture as it were that we've been talking about; the new measurements, the new values; the new grasping of how things work and what their function is. But all it's going to be is you looking at everything from a new paradigm, if I may put it that way. And what that really means is you looking through your Christ Mind.

We could say that Reality is going on simultaneously with your dream. But that still suggests that there are two states and two different things, when the fact is you are experiencing Reality clearly or unclearly. And when you are experiencing it unclearly, it's because you have identified yourself unclearly by saying "I am **not** that. I am not that. That is different from me and this is the meaning I'm giving it." Whereas the Christ of You looks at everything and immediately recognizes Itself in It, lets It in so It can register, let's everything in so It can register as the Love that's being extended, which elicits the Conscious Experience that's it the same Love that You Are, that You The Christ Are, and that you are observing the Love that You Are in expression, in movement, as everything that you're seeing.

And why are you experiencing it this way? Because it's the only way to truly experience anything because that's the Way **Being** Is. That's What God Is. That's the only experience you truly have available to you to have. The only thing that makes what I'm saying seem deep or un-understandable is because it is so simple and the ego has made complexity out of singular simplicity.

I'm going to start again.

RAJ READING: *Your creations ARE the logical outcome of His premises. HIS thinking has established them FOR you. They are therefore there, EXACTLY where they belong. They belong in your mind as part of your identification with His, but your state of mind and your recognition of what is IN your mind depends, at any given moment, on what you believe ABOUT your mind. Whatever these beliefs may be, they are the premises which will determine what you accept INTO your mind.*

RAJ: Well obviously if the premise of the ego is "I am not that. That is not me.", that premise blocks letting that as What It Really Is into your Conscious Awareness.

Continuing.

RAJ READING: *It is surely clear that you can both accept into your mind what is not really there, and deny what IS. Neither of these possibilities requires further elaboration here, but both are clearly indefensible, even if you elect to defend them.*

Yet the function which God Himself gave your minds through His you may deny, but you cannot prevent.

RAJ: It's very important to understand this. You each may have, in your attempt to be autonomous, independent and self-sufficient, denied God, which can be called an attack on God, but you haven't succeeded. You can't do it. It won't work. And so **you have not done it**, and therefore you are not guilty. You have not sinned. And therefore you do not have a period of incarceration in limitation that you must fulfill before you deserve once again to have your Birthright available to you. Is **that** clear, even if other things I have said today are not?

Again.

RAJ READING: *Yet the function which God Himself gave your minds through His you may deny, but you cannot prevent. It is the logical outcome of what you ARE.*

RAJ: Not what you **believe** you are, not what you **think** you are, but **What You ARE**.

RAJ READING: *The ability to see a logical outcome depends on the WILLINGNESS to see it, but its truth has nothing to do with your willingness at all. Truth is GOD'S Will. SHARE His Will, and you share what He knows.*

RAJ: And I'm going to add: And you make it your own.

RAJ READING: *DENY His Will as yours, and you are denying His Kingdom AND yours. The Holy Spirit will direct you only so as to avoid pain. The undoing of pain must obviously avoid pain. Surely no-one would object to this goal IF HE RECOGNIZED IT. The problem is not whether what the Holy Spirit says is true, but whether you want to LISTEN to what He says.*

RAJ: Every time you say, "I'm getting older," you're saying, "I'm not the Son of God," you're saying, "I'm not the Daughter of God." Every time you say, "I'm angry," every time you feel pissed off at something or someone, you are saying, "I am not the Son or Daughter of God." Conversely, because you don't think you're the Son or Daughter of God, you feel justified to be angry and pissed off and retaliatory. And in your lifetime very few people have been telling you that you are the Son or Daughter of God, so you are positive that you're just a human being. And you don't know your Birthright. You don't know What You **Really** Are and so feel justified to continue what seems to be an endless pattern of hate, self-defense, war, attack, the right to be frustrated.

And then you have your good moments where things seem pretty good and you find in you a capacity to be something other than those things I've just listed. You find the capacity to be thoughtful, to want to do things, to want to be caring, to extend Love. Sometimes you feel safe enough to let those feelings register in your mind and you do express kindness. What you don't realize is that because you don't know Who You Are and you feel justified in all of the negatives, and you feel a necessity to express the negatives for the sake of your safety, you end up committing yourself to expressing these things, and you don't realize that you're doing **nothing**. That nothing is being accomplished.

And likewise, when you find justification for being thoughtful, caring, loving, inclusive, you don't realize that you are making a Gift, not only to the ones that you are specifically extending it to, you are making a Gift to the whole Brotherhood and something **Real is** happening, something Universal is happening, something Holy is happening. **And** you can

understand it when I say that something Whollizing is happening. But it's happening... the Whollizing is not just happening in your one-on-one relationship where you've been willing to extend Love and to embrace. It is a Gift that is Universal **because** of What You Divinely Are, and you are engaging in Creation in that sense. And you need to know that there are times... that most of the time you are engaged in doing nothing, and some of the time you are engaged in doing something incredible, something far more infinite than you think.

And you need to be told that so that you might be inspired to withdraw your commitment to hate and defense and frustration and the willingness to feel bitter about your Brothers and Sisters. And replace that with a willingness, no matter how idiotic it seems to you to be because of what you have always believed, to extend Love, to be inclusive, to remember that you are Holy, to remember that the Ultimate of What You Are, you **are** at this instant, and that the only thing that blocks you from the experience of it is a misperception which is **mental**.

And miracles can occur. Sudden shifts of perception can occur. You're either experiencing the Singularity of Being clearly, or you're experiencing the Singularity of Being in a fragmented way, but there's only one thing to experience. And there's also only one thing to experience it, and it's **you** experiencing it clearly, or **you** experiencing it unclearly. Again I'm trying to illuminate the meaning of the word "Singularity," because the more clearly you can get it, the less complicated you will think it will be to wake up. And the less you will think you have to grow equal to something that's far greater than you are that will constitute an almost insurmountable thing to overcome. It's not true.

This section has been called, "***The Extension of the Kingdom.***" The Extension of the Kingdom is the Movement that occurs, without any control being used, as a result of the Conscious Experience of the fundamental premise "I AM," the fundamental Conscious Experience of "I AM." God, the Great I AM, does not say, "I am a butterfly," and suddenly a butterfly appears. And God does not say, "I am a locomotive engine," and a locomotive engine appears. Mind **be's** What It Is—Awareness—and Awareness is the Experience of "I AM." And that Awareness is a Movement. And that Movement is experienceable. And God looks at the Movement, you might say, after the fact of the Movement and says, "Wow! That's Me." He lets What He's Being tell Him What He Is. While the ego takes what is recognizable and says, "That's not me, but I'll tell you what it is."

And these last few words I've just said are the simplest way in which to define the meaning of the word "Being," "Existence." And I'm going to leave

you with that for today. Except I need to say one more thing. Oh yes, you **will** get it. Okay.

[Editor's Note: The following three sentences were apparently spoken by Raj because they are in Sun Rose's transcript, but they are not on the mp3.]

RAJ: A request has been made to ask some questions. We will resume. Don't go away.]

SEEKER (Susan): I was just wondering whether I was the only one feeling like a dunce today. Everybody else kind of... I got a lot of it but there were some blank spots. And when I have blank spots in my learning then I seem to become preoccupied with utter frustration at where those spots I missed, why I can't, you know, get with it because we keep moving on. So it reminds me of my childhood, school days.

RAJ: So?

SEEKER: So, I can't even remember where those blanks spots were except... I seem, you know, we... the following week after each meeting we have experiences that seem to try to illuminate or elucidate these premises, but I just keep feeling like I'm having a learning failure, week after week. [laughing] I'm being honest. There are a few things I get. And I'm afraid I'm going to have another one of those weeks where I'm constantly given a puzzle.

RAJ: Well, first of all, let me tell you, this is a **very** long book, and what you don't get today, you will have the opportunity to get again. And there's no final exam. I want you to go ahead and take whatever amount of time it takes for you to...

SEEKER: Well there may not be a final exam but there sure is instant karma, and that's what keeps baffling me. I feel like I'm just missing something. And I ask my Guide what is this missing ingredient that I cannot recognize in my week that I can say, "Wow! That's just like me." I keep having experiences where I have to say, "**No**. That's not like me."

RAJ: Indeed. That's a sign of progress. When you see your own (or another's) ego premises governing, you do indeed have to be able to say, "No. That is not me." And you have to be able to say, "No. That is not **them**." Because if you don't arrive at a place where you are able to distinguish between What Is True and what is not true about you or another, you're in no position to be an agent for change. You're in no position to facilitate correction. You're in no position to promote improvement.

Now you think that because you're on your spiritual path you are supposed to less and less often look at your Brother and say, "There's something

wrong there," as though saying quote "There's something wrong there," unquote is creating a problem there. Do you think that I would be of any help whatsoever if I were not able to distinguish between what is not true about you and What Is True about you, or what you are believing that isn't true that's fouling you up and What The Truth Is about you that resolves that dilemma? I **must** be able to see the difference between the tares and the wheat. And you must learn to make the distinction between the tares and the wheat so that you don't gather it all into the storehouse thinking it's all wheat when it's not, and where the tares will spoil the harvest.

You know what? If you're only getting two or three things a week that are gelling, **thank** your lucky stars and **be** grateful. And don't set a task for yourself that you're supposed to be doing better. For **any** of you to be seeing Truth more clearly in **any** respect, no matter how miniscule it is, it's the leaven that leavens the whole lump. It has an effect that is far reaching because it constitutes a **Gift** you are giving that is Real.

Now I know the weeks between these Gatherings are difficult and I know that what I'm telling you [sigh] is causing unsettling to occur within you. But what's become unsettled are the conceptual structures that have been keeping you bound. They **are** being weakened. **And** at the same time that they're being weakened, your capacity to know What Is True is increasing.

I know some of you feel like the further along we go, the less loving you seem to be able to be. Not because you're not feeling loving, but because you feel called upon to not join in the ego's invitation to mutually agree upon the truth of a lie. And you're presented with that practically all the time. So now it seems as though all the time you're not able to be sweet and you're not being able to be supportive because you're having to say, "**No!** I won't join you here. But here's where I will." And then you hear, "But that's not what I **asked** of you. I want you to join me **here**." And you have to say "**No.** I can't. I won't agree with you. I won't behave in a way that makes you... that allows you to be comfortable when you can't be comfortable because what you're doing doesn't fit with the Way Things Work."

You are not the only one confronted with this. Paul feels less fortunate than he thinks I am because I can say, "I won't join you in your illusion," and then you can't find me to disagree. [audience laughter] But they... you can find Paul. And it came out of his mouth. [more audience laughter]

But you know what? If I were in the room with you appearing to you the way Paul is appearing to you, I would still say "**No!** I will not join you. What you are doing is not an expression of intelligence. What you are doing, as I sometimes say, is stupid. You need to stop doing it." I would be as direct with you quote "in person" as I am right now. And I would be being the

Christ. And you are being the Christ when you do not swerve from the Consciousness of Truth that **will** relieve suffering, even though the one confronting you says that being UNconscious of the Truth is what will preserve my comfort and stop the suffering. "I'm only suffering because you're confronting me with the Truth."

Well, if you're like me, you have no problem saying to them, "That's true. You are suffering because I'm presenting the Truth and you want to operate in a Truth-less arena. In other words, an arena in which lies are accepted as useful, meaningful, valuable, and not destructive, not undermining of all that is worthwhile. Do you see? That's what you're asking for? Do you see the destructiveness of it? Do you see the un-profitability of it? Do you see that it does not serve to do anything other than keep you absolutely in an experience of suffering?" I say, "No! No! No!" [slight pause] "No! No! No! It's the Truth. It's what you're trying to get me to see that is disturbing my peace. It's not what I believe that's disturbing my peace. It's the fact that you won't shut up and leave me at peace in the way I see things."

You have to be willing to be the Christ and continue to not join when the ego seeks agreement, wanting you to believe that a lie is true. And you have to recognize that it is a sign of your progress that you're no longer able to be sucked in, and that you're no longer willing to join in the mutual-agreements that don't upset the status quo and insure that healing won't happen.

Okay. Is there...

ANOTHER SEEKER: I was just going to say that I find that as we persist every week, that as my beliefs get undone and the way that I be feels like it gets undone, Sue, I don't feel like it's the same thing that would measure whether I'm getting the book is getting undone too. [laughing] So it just sort of feels like it's unraveling a lot of ways that I've measured whether I'm getting something or whether I'm a success at something or... Do you know what I mean? 'Cause like the thought structures that I operated within to measure that, feel like they're fading as well. So I just wanted to add that.

Raj, from what you have been saying today I'm getting the feeling that we have a two-fold function. And that is to become more clear of the vision of Who We Are and at the same time we're dismantling, we're dismantlers, of the structures that the ego has put into place.

RAJ: No. You're undoers of misperceptions that **you**, not the ego, that you have put into place and then chosen to believe.

SEEKER: Okay.

RAJ: Yes?

SEEKER: Yeah. And the way we're... and how we do this is critical. Umm...

RAJ: Well, the only thing that is critical is that you actually do it. Umm... If you have gone into a forest alone that you're not familiar with and you have marked with a rope, trees along the way so you could retrace your steps and get out of the forest, the only thing that's necessary to get out of the forest is, well, we're going to say in terms of awakening and undoing false steps that you took away from Home, the only way you can truly retrace your steps and undo the steps that you've taken is to come back to each tree and take the rope off and carry it with you out of the forest.

Many of you... many of you have marked well by your decisions your trek into ego structures. And many of you say I want to wake up and I want to undo these, and so you start back out of the forest, but you leave the ropes there so that you have a backup, so that you have a safety net, you might say, so you can get back to the part of the forest where you had managed to establish a certain degree of comfort. But as you come Home, you have to undo the marker. You have to undo the decision. You have to undo the definition you gave, and, for lack of better words, dissolve it. You have to take the marker with you so that the way back is no longer marked.

SEEKER: When you can't find your way, it's over.

RAJ: Exactly. Otherwise you're playing with the *idea* of waking up. "Oh, I'm on my way to the Pearly Gates. I'm on my way to the Gateway to the Kingdom of Heaven. But I know how to get back where I was if it gets to be too much for me." You see? That's what I was talking about yesterday when you dive into the pool without a backup so that you swim for your life. So that you make commitment to being where you are and coping with the experience of being from there, because then you bring yourself *fully* to the moment you're in and *fully* to the capacity to experience in what way the water does support you that is entirely different from the way the solid land supported you that you're familiar with.

So it isn't *how* you do it. It isn't *how* you come out. It's not how you undo it. It is that you actually undo it, that you untie the ribbon or the rope from the tree and carry it with you so that there is no marker to lead you back, because you have committed yourself to abandoning the old paradigm, abandoning the old values, abandoning the old attractions, abandoning the ways that you had sought for fulfillment that weren't fulfilling.

SEEKER: But at the same time I want not to be angry with those who are still involved. I mean this is where compassion now, because I remember you saying not putting the tips on the arrows when they come,...

RAJ: Indeed.

SEEKER: ...when you disagree,...

RAJ: Indeed.

SEEKER: ...when you take your stand and you say absolutely no more. And then you get the argument feeding back. And this is where a lot of us have got tripped up. We get caught up into the drama again, because we don't know, or we haven't learned, or we haven't made the choice, or we haven't... whatever we haven't done to put the shield up that keeps us from putting the tips on.

RAJ: Look, but you see, when I look at you or I look at anyone else here, and I recognize when you're doing something unintelligent, I recognize that, but I don't get upset about.

SEEKER: Right.

RAJ: I recognize it and I don't ignore it, but I don't get angry about it **and** I also don't leave it alone. I speak appropriately in the process of facilitating correction, because correction still needs to occur whether I'm upset by your ignorance or not. You see what I'm saying?

SEEKER: Right. And you can even take a very harsh... I may be sounding harsh but you don't feel harsh inside. In other words, whatever the situation calls for in the manner that correction is to be facilitated, which you don't know except the Holy Spirit guides.

RAJ: You're moving into a "fringy" area here, because it has nothing to do with behavior. It has nothing... I have no intent to behave in a Christlike way, or to behave in a firm way, or to behave in a harsh way, or to be careful I don't behave in a harsh way. It has nothing to do with how it appears. It has nothing to do with behavior.

It all has to do with the simplicity of the absoluteness of Truth and that what is not true is not true. And whatever it takes to convey that what is not true isn't true so that its invalidity can be clear enough to register with the one I'm speaking to, **I** will do. But it's all relative to the Truth and its illumination, and has nothing to do with a "me" being an agent for change, or a "me" handling myself in this way or that way. You see?

SEEKER: Thank you for clarifying that because it gets confusing on how it's supposed to look at some times.

RAJ: Well, but I've never ever talked about that it's supposed to look like something.

SEEKER: No. I understand, but not all of us are there at... have gotten that yet.

RAJ: Now why are you asking this? What does this have to do with making one's way back Home? [pause] I'm going to put it bluntly. Did you ask this question for everyone else's benefit, or does it have something to do with you? Because if you asked it for everyone else's benefit, you're getting into territory that is irrelevant to your waking up and is none of your business. And I'm not just saying this to you.

You started out your question initially by referring to what it is quote "our function to do" unquote. I do want to pick up on those words, because if you're talking about a function other than being the unobstructed embodiment of God's Love moving into expression, if you're talking about any other function than that, you have also gotten into a fringy fuzziness that is not only dangerous, it's really meaningless. If you're going to talk about your function like as a Teacher of God, or our function with our Brothers, you have moved out of grounded connection with what Function means and the fact that your attention needs to be on the steps you're taking back in the undoing of what caused you to be ignorant of the Truth. I mention this because it ties in with your subsequent comments about how it appears to others.

SEEKER: I meant it as being appropriate. I mean that it all evolves around that.

RAJ: Appropriate in what context?

SEEKER: Appropriate in the way we stand up for what we see as true and how we deal with those who don't agree with us. Overreacting.

RAJ: If emotion doesn't enter into it, if reaction, in other words, does not enter into it, and **you** are paying attention to What The Truth Truly Is regarding the circumstance, you will end up conveying What The Truth Is, because you will be experiencing it clearly, and there won't be a "**you**" expressing the Truth. You won't matter. The other won't matter. Because it's the Awareness of the Truth that is the solution to the problem that you care about.

How offensive have you experienced me to be?

SEEKER: No.

RAJ: But I don't mince words. I'm straight. I call it for what it is. Why isn't it offensive? Because the focus is the Truth and the fact that the Truth shall set you free. The Truth is freeing. It's what isn't the Truth that's binding.

To whatever degree you have yourself on your mind in the process of being conscious of the Truth and extending it, your attention is not on the Truth and you are liable to have reaction. Not because the Truth draws reaction, but because the self that has itself on its mind is the ego and it has an investment. And its investment is self-defense. And its best means of self-defense is to express superiority because superiority puts people in their place. Superiority is frightening. Superiority can be overwhelming.

So, if you have a self on your mind, I'll put it this way, if Paul had himself on his mind right now, what you would hear would be entirely different. If you have a self on your mind, then indeed you need to worry about how you're going to do it, because this self that you have on your mind is going to see to it that there's an element in the picture, an element in the extension of Truth, that will draw attention away from the Truth to the one extending it and cause flak and cause disturbance. So be careful how much you have yourself on your mind in considering **any** of this that we're talking about, because it will elicit reaction when it's at play. And what we're talking about has nothing to do with self-consciousness...

SEEKER: Thank you.

RAJ: ...with a small "s".

ANOTHER SEEKER (Michael): Raj, I thought it was very simply and sweetly put about how you said that God is being and He sees Himself being and recognizes Himself in that.

How do we fit in as Creations of God? In other words, do we have the distinct ability or does all His Creations have the ability to be able to see ourselves as part of God and recognize that? Is that where our place in the scheme of things is as Function? 'Cause we're not God and we're not an Effect of God, so it's like we have the benefit of the full spectrum like he does.

RAJ: That is a fairly decent way of putting it. Yes.

SEEKER: Well, thank you.

RAJ: Your Function is to have the same recognition, the same experience of recognition that God is having. Now what does that mean? That you say, "Ah, I recognize myself. I recognize myself as a Creation of God in All that God Is Being." No. You, like God, recognize God in everything. You are here to be the acknowledgment of God.

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A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE CONFUSION OF PAIN AND JOY
First Edition – p. 124 / Second Edition – p. 134
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Section – THE CONFUSION OF STRENGTH AND WEAKNESS
Sparkly Book – p. 168

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

RAJ READING: *The Confusion of Strength and Weakness*

RAJ: It's interesting that the times when you feel like you're exerting the most strength is when you are bringing the full force of your will into play in order to accomplish something. And one of the things that you've all been learning as we've been going through the **Course**, and something that all of you learn who actually embark upon a spiritual quest, if I may put it that way, and you really pay attention to essential factors of yourself at the deepest levels of your honesty, you find that the great exertion of will that you try to express is actually when you're weakest, because it's when you're coming from a completely independent autonomous place where you experience no connection with Divinity, no connection with everything, no connection with God.

And ultimately what sets many people on quote "the path" unquote is the disarming and disillusioning discovery that all of the exertion of will that you brought to bear in your life has not led you to peace and security that has stability to it. And you say, "There must be something more. I am missing something here." When you arrive at this point of, for lack of better words, failure as an ego successfully exerting will [small laugh] and you accept it, you don't fight it any more. You fully acknowledge that the attempt has been a total failure. You give up. And we've talked about this before. If you genuinely acknowledge the fact that it's been a failure, you give up. But you can't give up for very long without saying "Help!" in one way or another and reach outside of your best judgments, your best theories, and your best sense of what your will is. And that's when connection can occur. And that's when breakthrough does occur. And then you find yourself companioned with by me, or the Holy Spirit, or the Father, or your own Guide.

And you find that in accepting the help that you receive, things begin to turn around. Your life literally takes a new direction. You're still in the same world. You're still with other people. But you're not doing it as a tiny, independent, autonomous entity. And as you find things beginning to stabilize and improve, you find, for lack of better words, that there is strength in numbers. Not just the number "one," meaning your best sense of yourself, but in companioning with One Who Is Awake, One who loves you, One who knows What Is Of Value and what is not, and whose Purpose it is to help you discover What Is Of Value and what is not, so that **you** can set it aside, set aside what is not of value voluntarily.

So that you find strength to be what manifests in your life when you've abandoned willfulness, an independent will that you call "yours." And so strength and weakness reverse themselves. And what you thought constituted weakness, you now find is your strength. And what you thought was your strength, you now find is your weakness. And so you don't energize what was weakness. You honestly look at your experience and see what happened when you **were** exercising personal will, personal strength, and you see, in effect, that you were accomplishing nothing, even though, for a while, it appeared that you were.

It's this kind of clarity that allows you to set aside what was a false estimate of strength, because you can see that it is valueless. Mind you, one does not have to be at the end of his rope in order to do this. But it's very often that that is when it occurs. You all can begin to express curiosity to know What Is Of Value and what isn't from the Father's Point Of View before you get to the bottom of the barrel.

So let's go into the book.

RAJ READING: *You no more recognize what is painful than you know what is joyful, and are, in fact, very apt to confuse the two. The Holy Spirit's main function is to teach you TO TELL THEM APART. However strange it may seem that this is necessary, it obviously IS. The reason is equally obvious. What is joyful to you IS painful to the ego,...*

RAJ: In other words, what is joyful to the Divine One That You Are is painful to the ego.

RAJ READING: *...and as long as you are in doubt about what YOU are, you will be confused about joy and pain. This confusion is the cause of the whole idea of sacrifice.*

RAJ: Well, think about that. Why would anyone think that sacrifice would be valuable? Well, because, for example, you've been taught that the pleasure of the senses is purely physical and of a base, animalistic nature.

Now where on earth did that idea come from? Well, it came from the idea of evolution. After all, you're at the top of the food chain. You're the most advanced of all of the creatures on the planet that evolved from what? A big bang and an evolution of physical and chemical processes. So, you're just a higher form of a really **base** life process, life existence. And so at the bottom line your sole reason for being alive is that you have been a successful survivor; an animal that has succeeded in surviving long enough to lift itself up by its own bootstraps and develop a conscience, et cetera.

So now, now that you've developed a conscience, and you've been able to imagine and establish values, you've been able to think in terms of least value and greatest value. And greatest value has taken the form of an idea of God and an idea of existence beyond, or further in advance of, this highly developed stage of animal evolution that you've arrived at.

And now comes the coup de grace. Now the idea is that if you deny What You Are, you will get rewards in Heaven. If you deny the physical impulses, you will be rewarded in Heaven. If you, especially for very serious religious reasons, take a vow of poverty, this will advance you greatly. If you will take a vow of lack of some sort, a vow of silence, if you will not go for the gusto, if you will not go for the success in the world's eyes, you will get rewards in Heaven. Now you have used your minds to arrive at a point where sacrifice is a holy thing to engage in, Self-denial is a holy thing to engage in. The belittling of your present nature is a healthy thing to do because you're not preoccupied with worldly things. But you see, it isn't your body, it isn't your base self, it's not the world, that needs to be denied. It's the **interpretation** of the world and the **interpretation** of your self that has to be invalidated.

Now, in broad sweeping terms, you could invalidate it by saying, "The world doesn't exist." But that's not the answer. The answer is, "The way I'm seeing the world, the way I'm interpreting my body, the definitions I have created about myself, are not real. But I am Real and the world is Real. There is Something going on that is being **misinterpreted** by me, being **misunderstood** by me."

And so then, the way to get past the way you're interpreting it, the way you're defining it, is to have someone like me tell you the only thing confronting you is the Kingdom of Heaven. The **only** thing you're experiencing right now is the Only Thing going on—Reality, with a capital "R," God being All, the Kingdom of Heaven. And why do I keep saying that? So that you might be further inspired to look at everything, to look at yourself, to look at your body and your neighbor and your friend, with eyes of innocent—innocent of false judgments, innocent of false interpretations,

innocent of definitions you have applied to everything. And you look at it with curiosity.

Continuing.

RAJ READING: *Obey the Holy Spirit and you WILL be giving up the ego.*

RAJ: Well, there is that hard word again, "**Obey**." "Oh! Obedience. There's where you let go of autonomy. There's where you let go of independence. These are good things," you say. "If I give up my autonomy, if I become obedient to somebody else, that's like going back to being a child. And I have become emancipated. I'm 21 or older. And I am now in the place in life where it's my right to assert myself on my own and enjoy the freedom in doing so." [said in a funny voice] Well, are you having a good time? [regular voice] So you're confused.

RAJ READING: *Obey the Holy Spirit...*

RAJ: You know what? The idea of obedience means fitting in; fitting in to Something. You want to be the one piece of the puzzle that's missing from the puzzle; the one that jumped out of the box and said, "Nobody's going to find me and put me in that tiny little spot!" Well, like you, who has a puzzle with one piece missing and is frustrated, you might say that the Whole Brotherhood is looking for you because you're missing from your spot. And the joy that would be experienced when you were there, **if** you were there, is not present yet because you're underneath the corner of the sofa. And they look forward to the joy, we all look forward to the joy, of your letting yourself fit in.

And you're missing out on the joy of being part of the Whole. And you're missing out on the joy of finding that once you let yourself **be** part of the Whole and fit in, **all** of what constitutes the Wholeness of Creation becomes **your** Consciousness Experience of Being, and you cease to be a tiny part of It, fitting in with It. But this Experience of Wholeness, this Experience of Being inseparable from the Mind of God, as God, including You, moves in the Act of Creation. **This** is your strength. **This** is your bliss. **This** is your Fulfillment of Purpose.

But because you're confused, you think that it will be a **real** and unjustified sacrifice to give up this imagined little bit of autonomy that think you have achieved. Because as long as you think you have achieved it and are committed to it, you will **never** feel your Wholeness and you will never feel your strength. And by that I mean your invulnerability. I mean, really, how invulnerable are you underneath the corner of the couch where the cat might get you, or the dog might chew you up? You see what I mean? Yes, you see what I mean.

RAJ READING: *Obey the Holy Spirit and you WILL be giving up the ego.*

RAJ: Now that's a doom-and-gloom statement for the ego. But it's a very clear statement about how to release yourself from the ego. You say, "Oh, I want to give up my ego." Or you would say, "Sure I want to give up my ego." Okay.

RAJ READING: *Obey the Holy Spirit and you WILL be giving up the ego.*

RAJ: "Oh, well, that's a different matter. 'Obey the Holy Spirit.' Can't I just give up my ego and still have fun being independent?" That's called confusion. That really is called confusion. No, you can't.

RAJ READING: *Obey the Holy Spirit...*

RAJ: That means link up. That means join with. That means desire to know **of** the Holy Spirit. It means listening **for** the Holy Spirit. And since we have found out that the Holy Spirit is nothing more than **your** Right Mind, you don't have to be quite so afraid of joining with the Holy Spirit, because intellectually you can grasp the fact that doing so will be an active integration of you to you.

RAJ READING: *Obey the Holy Spirit and you will be giving up the ego. But you will be sacrificing NOTHING. On the contrary, you will be gaining EVERYTHING. If you believed this, there would BE no conflict.*

RAJ: Is there conflict? Then you don't believe it, yet. Explore believing it. Trek into the new territory. Stop paying lip service only to the idea that you want to wake up or that you want to give up your ego.

RAJ READING: *If you believed this, there would BE no conflict.*

That is why you need to DEMONSTRATE the obvious to yourself. It is NOT obvious to you. You believe that doing the OPPOSITE of God's Will can be better for you. You also believe that it is possible to DO the opposite of God's WILL. Therefore, you believe that an impossible choice is open to you, and one which is both very fearful AND very desirable.

RAJ: Listen.

RAJ READING: *Yet God WILLS. He does NOT wish. YOUR will is as powerful as His...*

RAJ: Why?

RAJ READING: *...because it IS His.*

RAJ: You are the Son/Daughter of God. Your Inheritance is from your Father/Mother. His Will is yours. The only thing is, in the act of extending

it to you, God didn't break off a little bit of His Will and deposit it in you. You **are** the Extension of God. You **are** the Presence of God Embodied. You are God Infinitely Individualized. All of the Brotherhood is God Infinitely Individualized, without ever being fragmented or broken up into parts.

Continuing.

RAJ READING: *The ego's wishes do not mean anything, because the ego wishes for the impossible. You can WISH for the impossible, but you can WILL only with God. This is the ego's weakness, and YOUR strength.*

RAJ: "God! You mean I have to listen to God all the time? You mean I have to be connected with God all the time? What? You want me to become a nun? You want me to live in a monastery and be connected with God all the time and be abnormal?" **No.** I want you to cook dinner with God. I want you to sleep with God. I want you to make love with God. I want you to vacuum with God. I want you to deal with your Brother with God. I want you to look at your Brother with God. I want you to do all the things you're doing from the Place of Excellence in each of you, instead of from a place of confusion and ignorance that causes you to be miserable when it's your Birthright to be experiencing Joy.

I want you to start looking at the trees with God, or your fingernails with God. I want you to **look** with God so that you might see God in everything you observe. I want you to walk on water with God. I want you to swim to the depths of the ocean without scuba gear, or submarines, with God. I want you to do things with God that you haven't dreamed of doing, but which when you do them, will inspire your Brothers and Sisters to say, "Wait a minute. If they're doing the impossible,"—and I promise you they are doing the impossible,—“then what they're doing must be possible, and my **belief** that they're impossible must be **wrong**.” And the moment they **get it** that the way they have been believing and defining things has been **wrong**, [snap of the fingers] they're immediately freed to explore walking on the water, or whatever it might be that they had previously determined to be impossible.

You're all **bound** entirely and absolutely by determinations you have made in your mind. It's my task to break those determinations, to inspire **you** to let go of the determination, the commitment, you bring to the meanings you've developed.

Now, listen.

RAJ READING: *The Holy Spirit ALWAYS sides with you, and with your strength. As long as you avoid His guidance in any way, you WANT to be weak. Yet weakness IS frightening.*

RAJ: Well, I'm going to add that it's not only frightening, it's exhilarating! And you get a rush from it, and you get addicted to the rush of the exhilaration of fear. And then you translate that into courage to stand in the face of what you fear and not feel overwhelmed by it, not be incapacitated by it, and to survive with a reasonable amount of peace without ever getting rid of *it*—the fear.

Again.

RAJ READING: *Yet weakness IS frightening. What else, then, can this decision mean except that you WANT to be fearful?*

RAJ: Exactly. You're getting a rush from it, and you like the rush, and you choose for it.

"Oh. You mean all I have to do is meditate?"

"Yeah."

"Uh, well, uh, what do I get from it? You know, I get a rush from fear. What am I going to *get* from the peace of meditation?"

"Mm. Well, let's see here. You're going to have the opportunity to see the Face of God."

"Oh, my God! That's the thing I'm most afraid of! That's the last thing I want. You say I'm not going to get a hit from peace?"

"That's right. But you know what? When you choose for that Peace, and you let yourself remain in it for any length of time, you're going to find two things emerging. You're going to find Joy welling up from a Source that is inexplicable and unidentifiable, except that it will be welling up from the depths of your Conscious Experience that you're having *and* Love that you cannot help but let overflow out onto everything you see and everyone you know and don't know. And as you do it, you will feel loved."

"Yeah, yeah, yeah. But, but, you know, will it give me a rev? Mm. Will it give me a rev?"

"No. No. It won't."

[sigh] "I'm sorry then I'm not interested because you know what? I've decided that if the Kingdom of Heaven is really the Kingdom of Heaven, it's going to be exhilarating. It's going to be exciting. It's going to always have a nervous edge to it, except that no harm will ever come from it. That's what the Kingdom of Heaven has to be. I'm going to hold out for that."

"Well, I'm sorry. But that isn't what the Kingdom of Heaven is. And that's not what it's your Birthright to experience. And as long as you hold out for

it, you're still going to be accomplishing absolutely nothing. And you're still going to be constantly confronted with fear. In fact, your choice for the hit you get from fear actually creates the experience of fear and increases it, thus increasing the hit, but also increasing the pain and the suffering. If you choose for that, choose for that, but it's not the answer to your problem."

Each of you, in one way or another, has at one time or another said, "You know, if I got up today and everything happened perfectly, and every situation was a win-win situation, and there were utter harmony manifest throughout the day, I agree that it would be a profound experience. But without the thrill, I'm not going to choose for it. If the Kingdom of Heaven is nothing but bliss, then that means an ongoing experience of monotony." And you jokingly say, "Well, if being in the Kingdom of Heaven is sitting on clouds playing harps all day, I'll choose for what I have." And that's a way you jokingly say you ***don't want*** Reality.

Again.

RAJ READING: *The Holy Spirit ALWAYS sides with you, and with your strength. As long as you avoid His guidance in any way, you WANT to be weak. Yet weakness IS frightening. What else, then, can this decision mean except that you WANT to be fearful?*

RAJ: You know what? We'd get a large attendance in the Kingdom of Heaven if we would open up a new ride called "Hellhole, the scariest ride in the universe." [scattered few laughs from audience] I'm not even going to suggest that you're already on that ride. [more audience laughs] Yes, the billboards would say, "The only place where you can be scared to death without dying." [more audience laughter] I promise that if you thought that giving up your ego would let you have that ride, you would do everything you could to give up your ego. [more audience laughter]

RAJ READING: *What else, then, can this decision mean except that you WANT to be fearful? The Holy Spirit NEVER asks for sacrifice, but the ego ALWAYS does.*

RAJ: Well, except [amused laugh] you think that it's giving you something far more valuable than what you're having to give up. You think that the ego is saying that it can give you, this little puzzle piece, a life never dreamed of by other puzzle pieces who never thought beyond the puzzle that they are a part of. It asks you to sacrifice the remembrance of Who You Are. It asks you to sacrifice... it asks you to sacrifice the awareness that it is nothing more, the ego is nothing more than ***you*** wearing a mask. It asks you to think that all experiences are happening ***to you***, when all experiences are You unfolding Infinitely, and you're not subject to It, and therefore, not

vulnerable to It. It asks you to forget your Source, which causes you to lose your experience of your Identity. It asks you to sacrifice too much.

But you say that it promises you the satisfaction of overcoming limitations and proving your superiority to them. And you know what? You know what hooks you? The fact that you know at some level you haven't forgotten that you are the Christ and that you are, for lack of better words, omnipotent, and that you are superior to all illusion. But you see, the ego asks you to sacrifice the Conscious Experience of What You Are, your Real Identity, so that you might have this autonomous, independent experience; this scary ride. And so you don't have the capacity to actually overcome the illusions, to actually overcome the things that are fearful, because you have to remember **Who You Are** before you can have the experience of superiority over illusions that causes illusions to disappear.

And it causes you to not realize that you make the illusions disappear, not by an act of authority, but by an act of acquiescence to the Whole, by being obedient to the Holy Spirit, by yielding to God. And because it asks you to sacrifice that, you're attempting something that is impossible. You are attempting to accomplish what will never be accomplished. And as long as you may remain committed to the attempt, you will be stuck. And you are. Except that you are becoming inquisitive. Your eyelids are beginning to flutter a little bit. And you are asking to know the Truth. And you are willing to conceive that the Truth is outside the box of limitation that you've been operating in. And so Movement of Awakening is occurring.

Again.

RAJ READING: *The Holy Spirit NEVER asks for sacrifice, but the ego ALWAYS does. When you are confused about this VERY clear distinction in motivation, it can ONLY be due to projection. Projection of this kind IS a confusion in motivation, and GIVEN this confusion, trust becomes impossible.*

RAJ: It's very simple. When you don't know Who You Are, when you have forgotten Who You Are, when you have decided to commit your mind to an idea, or a definition, of what you are, instead of What You Really Are, you're in a state of Self-denial. And, in other words, you have put on a mask. The presentation of yourself with a mask on is fundamental dishonesty. And you know it. And you know that as long as you're doing that, you're not trustworthy. You can't dare to look at that for very long so you say, "The world out there is untrustworthy. My Brothers and Sisters are untrustworthy, and I've got to be defended against them." And now you're in a state of survival.

You won't begin to see who your Brothers and Sisters are until you're willing to look at **What** You Are. And you're learning that the only way to look at What You Are is turn toward the Place of Excellence in you, the Altar within, and inquire of the Holy Spirit, something outside your definition of yourself.

Ask yourself, how motivated are you to reinforce illusion? How motivated are you to commit to the experience of fear? And how motivated are you to becoming sane again? How motivated are you to **finally**, with conviction and commitment, say and embody the meaning of the words, "I am through with suffering. I am through with an eternal experience of conflict. I am through believing that the hit I get from suffering is valuable."

Again.

RAJ READING: *Projection of this kind IS a confusion in motivation, and GIVEN this confusion, trust becomes impossible.*

No-one obeys gladly a guide he does not trust, but this does not mean that the GUIDE is untrustworthy. In this case, it ALWAYS means that the FOLLOWER is.

[Editor's Note: Raj said "**your** GUIDE" instead of "the GUIDE."]

RAJ: Mind you, this "GUIDE" is referring to the Holy Spirit who never asks for sacrifice. I mean, after all, you've heard that there's such a thing as the Holy Spirit.

"But," your ego says, "For all you know, the Holy Spirit is pure imagination, something the church made up. Right? So you don't want to mess around with that. You know, that's intangible. Your mind? It's real because you're experiencing it directly, right? You're real. Holy Spirit? Mm. Can't be sure. Can't be sure. If you turn to the Holy Spirit, and you believe that you're actually doing it, you'll probably just be going insane, and they'll lock you up. So don't mess around with It. I mean, you may connect with one of the dark spirits. And Heaven only knows..." Oh, it uses the word "Heaven." Yeah, the ego says, "Heaven only knows what will happen to you then. Mm. This whole venture is untrustworthy. Don't trust it!"

This goes on all the time, every day, in one way or another, with each of you where you are distracted from trusting the good. You're distracted from voicing the good. You're distracted from embodying anything that smacks of too much goodness.

Again.

RAJ READING: *No-one obeys gladly a guide he does not trust, but this does not mean that the GUIDE is untrustworthy. In this case, it ALWAYS means that the FOLLOWER is. However, this, too, is merely a matter of his own belief. Believing that HE can betray...*

RAJ: In other words, if you are presenting yourself with a mask, you are in the act of betraying something. You're betraying the trust that the person you're speaking with would extend to you.

RAJ READING: *However, this, too, is merely a matter...*

PAUL: I'm sorry.

RAJ READING: *No-one obeys gladly a guide he does not trust, but this does not mean that the GUIDE is untrustworthy. In this case, it ALWAYS means that the FOLLOWER is. However, this, too, is merely a matter of his own belief. Believing that HE can betray, he believes that everything can betray HIM. Yet this is only because he has ELECTED TO FOLLOW FALSE GUIDANCE. Unable to follow this guidance WITHOUT fear, he associates fear WITH guidance, and refuses to follow ANY guidance at all. The Holy Spirit is perfectly trustworthy, as YOU are.*

RAJ: Key point. You will **not** be able to see the trustworthiness of anything else until you're willing to consider the possibility that there is a Place of Excellence in you. And that Place of Excellence **in** you is the Excellence **of** you. And until you're willing to acknowledge that and begin to honor it, you will not have the trust necessary to lean into the Holy Spirit, or to let yourself go into the underlying, everlasting arms of God and yield.

Continuing.

RAJ READING: *God Himself trusts you, and therefore your trustworthiness IS beyond question. It will always remain beyond question, however much YOU may question it.*

We said before that you ARE the Will of God. His Will is not an idle wish, and your identification WITH His Will is not optional since it IS what you are. Sharing His Will with me is not really open to choice, though it may seem to be.

RAJ: In other words, you may not choose to listen to me in the quietness of your Being. You may not give me the opportunity to share the Truth about the Father so that you might find that as Brothers we both see things the same way. As Brother and Sister we both see things the same way. You may not give yourself the opportunity to share the Father's Will. But in spite of your ignoring It, we do share the Father's Will. We do. It's... the sharing of It is in place. It's stable. It's eternal. It's just the Way Things Are.

RAJ READING: *Sharing His Will with me is not really open to choice, though it may seem to be. The whole separation lies in this fallacy. The only way OUT of the fallacy is to decide that you do not have to decide ANYTHING.*

RAJ: I'm going to go back to the beginning of the paragraph.

RAJ READING: *We said before that you ARE the Will of God. His Will is not an idle wish, and your identification WITH His Will is not optional since it IS what you are. Sharing His Will with me is not really open to choice, though it may seem to be. The whole separation lies in this fallacy.*

RAJ: Now what is the fallacy? The fallacy is that you seem to have a choice. You **think** you have a choice to be the Expression of God, **or** to be an independent agent. That is a fallacy. And that fallacy, that belief, is the one thing that your whole confused experience arises from. "But Father, I'd rather see it myself. But, Father, I'd rather do it my way." It was never an option. Therefore, you have never succeeded at it. But you have **imagined** that you have succeeded at it. And you have lived things out through the lens of that imagination.

RAJ READING: *The only way OUT of the fallacy is to decide that you do not have to decide ANYTHING.*

RAJ: What does that mean? It means you don't have to make a choice between this and that. If you neglect to exercise the choice, you obliterate the possibility of an experience of an illusion. You see that? If you say, "Yes, Father. Yes, God," and you don't opt for the right to have a second choice, you wake up, or you never slip into a dream. You've slipped into a dream, so the answer is to neglect to make that choice further. And how do you neglect to make that choice? By saying, "Father, show me the Truth." Or if you don't want to speak to Father, you can say, "I, from the depth of my Being, want to experience the Ultimate Truth here, now."

RAJ READING: *The only way OUT of the fallacy is to decide that you do not have to decide ANYTHING. Everything has been given you by God's decision. That IS His Will, and you can NOT undo it. Even the relinquishment of your false decision-making prerogative, which the ego guards so jealously, is not accomplished by your wish. It was accomplished FOR you by the Will of God, Who has not left you comfortless.*

[Repeating.]

RAJ READING: *It was accomplished FOR you by the Will of God, Who has not left you comfortless.*

RAJ: And God accomplished it by being All There Is. So there is no option for anything else. You see? God accomplished it by not giving you another choice. God never set up choices for you to decide between. And in the true sense of Singularity, if He didn't provide you with a choice, you don't have a choice. And therefore, you never actually made a choice that caused for you a real illusion. And so you're still in your Holy Place as the Holy Son or Daughter of God untouched, fully present right now, right here in the middle of River City, right here in the middle of the Kingdom of Heaven.

Continuing.

RAJ READING: *His Voice...*

RAJ: God's.

RAJ READING: *...WILL teach you how to distinguish between pain and joy, and WILL lead you out of the confusion which you have made.*

RAJ: What is His Voice that will teach you how to distinguish? It's the Holy Spirit. And what is the Holy Spirit? Nothing more than your Right Mind.

RAJ READING: *There IS no confusion in the mind of a Son of God, whose will MUST be the Will of the Father because the Father's Will IS His Son.*

RAJ: Even if you don't understand that or grasp it in its fullness, grasp the fact that it is saying there is only one thing going on. There is only one thing being done, if you will, and nothing else has been done. Therefore, waking up is not an undoing of something that has been done. It's a sudden shift of perception in which what you thought you did that you didn't do no longer fools you. You see that you didn't do anything and you didn't exist as a doer in that sense, that you're more than that and have been all along, even though you've committed yourself to being an independent doer so as to try to have an experience of being an independent authorizer, which has been a rugged experience because it can't be done. And you haven't been doing it. And you can't do something that you can't do, thinking you have done it, without some kind of alarm going off within you that's your Sanity saying, "Stop this! **Stop** this! Stop this ridiculous behavior."

RAJ READING: *Miracles....*

RAJ: Sudden shifts of perception.

RAJ READING: *...are IN ACCORD with the Will of God, Whose Will you do not know, because you are confused about what YOU will. This means that you are confused about what you are. If you ARE God's Will and do not ACCEPT His WILL, you are denying joy. The miracle is therefore a*

lesson in WHAT JOY IS. Being a lesson in sharing, it is a lesson in love, which IS joy.

RAJ: Remember I said when you go into the Peace, there are two things that emerge—Joy and Love—and that they, if they are allowed, inevitably spill over into your experience, blessing everything and everyone and blessing you at the same time while returning you to the Conscious Experience of What You Really Are.

Continuing.

RAJ READING: *Every miracle is thus a lesson in truth, and by offering truth you are learning the difference between pain and joy.*

RAJ: By offering Truth. How do you offer Truth? You offer it by declaring it. You offer it by giving it voice. You offer it by putting it in the air. Not by quietly, peacefully knowing it without ever expressing it in a manner that can promote change. You dare... I invite you to dare to voice Truth, to give expression to Truth, offer Truth, instead of silly bullshit social talk that doesn't do anything to upset the status quo. Dare to offer the Truth and say to someone, "You know what? No matter what you think you are, no matter what you believe about yourself, I know that you're Divine, and that this cold you're experiencing, or this headache that you're experiencing, isn't your Birthright. And so I'm putting it in the air right now between the two of us that I know this isn't legitimate. And I know it doesn't have any means of prolonging itself. And I know that it can go away right away. And I invite you to believe that too." And then leave it.

Don't be afraid to express the Truth, whether it's met with acceptance or not. Make the Gift. Glorify God by expressing the Truth. You run into someone who feels worthless, who's really down in the dumps about herself or himself, convey to them that they are worthwhile. Spend enough time with them to express the worth that you see in them. Let your actions deny their worthlessness, so that they might be inspired to adopt your point of view.

RAJ READING: *Every miracle is thus a lesson in truth, and by offering truth you are learning the difference between pain and joy.*

RAJ: And you're learning that there's not just a difference between pain and Joy. They are, what I'm going to call, unlinked pairs. Everybody says, "Well, if you're gonna have love, you gotta have [hate]. If you're gonna have joy, you gotta have pain. How would you know what joy was if you didn't have pain?" Is this not idiotic? But you don't argue with that idea. "Oh, if it wasn't dark, you couldn't see the stars. Gotta be some darkness in your life so that the light fully means what it is." So you learn the difference between

pain and Joy and the fact that they *cannot coexist*. Period. And so you abandon pain.

Well, the next section is called:

RAJ READING: *The State of Grace*

RAJ: Maybe next Sunday will be more enjoyable. [some slight audience amusement at the comment] I love you all, and I look forward to being with you next week.

AUDIENCE: Thank you, Raj. Thank you, Raj.

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A Course In Miracles (reference pages)
Chapter 7 – THE GIFTS OF THE KINGDOM
Section – THE STATE OF GRACE
First Edition – p. 126 / Second Edition – p. 136
Chapter 7 – THE CONSISTENCY OF THE KINGDOM
Sparkly Book – p. 170

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

How many of you have had a salesman come to your door with a brand new cleaning gadget, vacuum cleaner, steam cleaner, and actually succeeded in inspiring you to purchase the item, let's say, a steam cleaning unit which can do tile and floors and carpets and ovens and walls, the grooves in your sliding glass windows, so many things, and it can get them really clean, and so for the next week, you clean house like you've never cleaned house before just to test it out?

Well, in a way the **Course** can be similar. Oh! It's a wonderful way to clean up your act. It's a wonderful way to purify yourself. It's a wonderful way to cleanse the old bad habits. And you proceed to go through yourself with a vengeance and find every dark corner that you can possibly find and purge it with the truth that you find in the **Course** or whatever other teaching it is that is new to you.

I want to put this delicately. The only thing that's **wrong** with you is that you don't know something is **right** with you. You have forgotten that you're Divine. You have forgotten that you're the Direct Expression of the Creator, God, the Source, whatever word you want to use. And you have forgotten that there's no way for you to become more or less than that. You have forgotten that there's a Place of Excellence in you.

So what's left? [laughing] A mess to clean up. A mess to work on. An undeveloped or under developed entity that needs through an effort of will and focus and concentration and commitment to upgrade himself or herself, attempting to finish something that is unfinished.

Now some of you go to extremes with this so much so that you stay working with a psychologist or a self-improvement group, because if there's the slightest experience of uneasiness in you, you just **know** that it's something

fundamentally wrong with you that is attempting to assert itself. And so, when in many cases all that would be appropriate would be to brush off the feeling, you get into a concerted self-improvement program or process. You just know that whatever is wrong with you will never be working to your advantage, and therefore something in you is always undermining anything good that might happen. It's always undermining any opportunity you might have for success or happiness. And you go around in a constant state of self-blame which justifies persisting in attempting to cleanse yourself with the truth.

I am oversimplifying things when I say the only thing that's **wrong** with you is that you have forgotten that there is something **right** with you. But it's absolutely true there are things that all of you do need to recognize and correct so that poor behavior is changed into behavior that is constructive, supportive and healing. But, the actual solution to your problem is not to attack the problem, but to remember that there is something fundamentally **right** with you so that you can bring your attention to that. So that you might invite that fact to more fully present itself to you in your experience, in your Conscious Experience of You. So that your inclination to demean and berate yourself and constantly be on an inner witch-hunt can be set aside. So that you're not constantly suffering from a poor self-appraisal.

Now are you the Sons and Daughters of God. And that's what needs to be remembered so that you might tap into the dynamics of What's True About You, rather than constantly trying to tap into the dynamics of what's wrong with you for purposes of correction.

Now I've said it before and I will say it again. You **don't** need to go on a self-actuated internal witch-hunt in order to improve yourself. What you need to do is turn toward the Altar, go within to that Place of Excellence, tap into it by desiring to know **of it** What Is True About You. And in the process of **that** being revealed to you as an inner experience, you will find resistances coming up in you to what you're hearing, and those are the things that are ripe for correction. And that's **where** to give your attention for purposes of correction.

And where do you get the means to correct it? From the very same place that you've been accessing that caused them to arise and present themselves in your face so that you can't ignore them and so that you can correct them—the Holy Spirit, that Place of Excellence in you. You say, in so many words, "Okay, Holy Spirit, you've been telling me the truth about myself. What you've been telling me is bringing up resistances in me. And there's this particular resistance right now. How do I deal with it?" And you

listen, and as the answer is presented to you, you deal with correcting that and letting it go.

You can't wake up without correcting the things that have blinded you to the Kingdom of Heaven. But you let your journey **Home** uncover the things that need correction. You don't turn away from Home and go within into the dark places of **you** and clean it out first, because your unconnected sense of self is a maze of things to clean up, and most of the things there to be cleaned up are not the actual problem. And so when they get cleaned up, you haven't made any progress. Why? Because they didn't address the fundamental problem **which is** that you have forgotten that there is something **right** with you.

One of the attractive things about the **Course** is that for the intellectual, for the one engaged in an intelligent cleansing and purifying of himself, it provides many, many principles and ideas that can be used in a process of cleansing. And you know what? You can engage in this process of cleansing unjoined, still disconnected, **and** you can think that doing that is actually causing healing and change to occur.

But there's only one thing that will cause healing and change to occur, and that is through your conscious and conscientious intent to make connection with the Holy Spirit, to go within to that Altar and make connection with the Wisdom of Being that is right there in the middle of you, and to begin to lean on it and rely upon it and bring it into play relative to every aspect of your day. Because at the bottom line what you all really want is to find that every aspect of your day is some aspect of the Kingdom of Heaven which you had misinterpreted and which had caused you, therefore, not to see the Kingdom of Heaven. What you really want is to be able to look at anything and remember God right there, **see** God right there, because that **is** what is right there.

Well, here comes the first resistance. "But I've tried and I've tried and I've tried and I can't do it." Well, I'll tell you something. The Excellence in You didn't give you that message, and so when that thought comes, you say, "Holy Spirit, I'm being told, the suggestion is being made to me, that I don't have it in me to make connection with you, that I'm handicapped. What's the answer for that?" And if the feeling presents itself to you at that point, "Well, what makes you think **now** you will be able to hear?", you've got to deal right there with whether or not you want to wake up, with whether or not you are going to persist in spite of these suggestions of incapacity [that] present themselves to you. And then persist.

We read last week that the Holy Spirit is on your side. Well, when the thought comes "you can't do it," are you just going to forget what we read?

Are you just going to forget and abandon the fact that the Holy Spirit is on your side? Well, okay, that's the next thing for you to listen about. "Are you really so wishy-washy that you can't possibly hold your attention in one place long enough for what is there to register with you?" You see how insulting the ego is? The only thing is you usually agree. You say, "That's right. I don't have what it takes." And what that really means is: "I don't want to have what it takes, 'cause I think it's going to be too much work and I'm not that unhappy. I'm not that miserable yet."

All of these things I'm saying are different forms of the ego's resistance, of the ego's resistance to your uncovering the something that's right with you and remembering that's there's something right with you. **And** that the something that is **right** with you is itself the nonexistence of that which suggests that there is something wrong with you that you must give your full attention to. Again, the something **right** with you is the all-inclusive, omnipresent Something-ness of you that is the nonexistence of something wrong with you.

Now, I will keep telling you that there's nothing wrong with you. The Holy Spirit will keep telling you that there is nothing wrong with you. And we will both keep telling you there **is** something **right** with you which, if you will invite it into your conscious awareness, will uncover the fact, illuminate the fact, that there are no dark places in you.

So, beware when the next mental salesman presents himself to you with some new teaching, some new method, of purifying your soul. And stop using the **Course** as though that was its purpose. It isn't a super-duper Brillo pad to scour the inside of you to shiny brightness. It is the message of the Holy Spirit fundamentally and ultimately saying to you, "You are the Son or Daughter of God. You are the Direct Expression of God. You are God Embodied. You are God Expressed. And you've never become anything less. And this fact of you has remained the untouched fact of you for eternity and it will continue for eternity. It cannot be altered. And you do not need to continue suffering and experiencing the conflict resulting from believing otherwise."

So let's go into the book.

RAJ READING: *The State of Grace*

The Holy Spirit will ALWAYS guide you truly, because YOUR joy is HIS. This is His Will for everyone, because He speaks for the Kingdom Of God, which IS joy. Following Him is therefore the easiest thing in the world, and the only thing that IS easy, because it is not of the world, and is therefore NATURAL.

RAJ: Now let's be very clear here.

RAJ READING: *...it is not of the world,...*

RAJ: Well, what world do you know of? The world that you have given definitions to, and that your parents provided definitions for, which were not descriptions or illustrations of What The World Really Is, which is the Kingdom of Heaven, because they weren't seeing the Kingdom of Heaven either. So it's easy because it is not of the world you are perceiving and is therefore natural.

RAJ READING: *The world GOES AGAINST your nature, being out of accord with God's laws. The world perceives orders of difficulty in everything.*

RAJ: Well I wonder, did a tree tell the writer that? Did the snail say it perceives orders of difficulty? Did the rock somehow communicate that everything of which it is a part has orders of difficulty? What world perceives orders of difficulty in everything? The world you made-up and that you are holding in your mind, that you are holding in a mind that has declared independence from the Father, from its Source, and therefore **cannot** perceive anything accurately because it doesn't know What It Is in actuality.

Again.

RAJ READING: *The world GOES AGAINST your nature,...*

RAJ: Your misperceptions go against your Nature, because your Nature is to experience with absolute clarity the Truth. The world you have made-up and the sense of yourself that you have made-up goes against your Nature. That's why listening to the Holy Spirit brings you back into alignment with your Divine Nature because the Holy Spirit is nothing more than your Right Mind.

Again.

RAJ READING: *The world perceives orders of difficulty in everything. This is because the ego perceives nothing as wholly desirable. By demonstrating to yourselves that there IS no order of difficulty in miracles, you will convince yourselves that, in your NATURAL state, there is no difficulty...*

RAJ: Why?

RAJ READING: *...because it is a state of grace.*

RAJ: What is a State of Grace? A State of Grace is you experiencing your Inheritance. And as I've said before, the Father has withheld nothing of What He Is from you in His Expression of Himself that is called you. Therefore, everything has been given, or, more appropriately, everything **is** being embodied as you **right now** with nothing left out. Therefore, you do not have to earn it, you do not have to become equal to it, you do not have to become worthy of it. It has already been given. It is already being given at every moment of Conscious Experience that you are having. That's Grace. It's a **Gift**. It's a Gift that has been given. It is a Gift that is being given. And that's why you experience existing.

Again, because this is important.

RAJ READING: *By demonstrating to yourselves that there IS no order of difficulty in miracles, you will convince yourselves that, in your natural state, there is no difficulty because it is a state of grace.*

Grace is the NATURAL state of every Son of God. When he is NOT in a state of grace, he is out of his natural environment and does not function well.

RAJ: Well what's your natural environment? It's your Right Mind. Your natural state is a state where there is no confusion, a state where there is no conflict, a state where there is no fear, a state of absolute, moving Peace.

Again.

RAJ READING: *When he is NOT...*

RAJ: When **you** are not in a state of grace, **you** are out of your natural environment and do not function well. [laughing] None of you needs an explanation of that.

RAJ READING: *Everything he does becomes a strain, because he was not created for the environment that he has made.*

RAJ: And I'm going to read it again and change the words.

Grace is the NATURAL state of every Son of God. When you are NOT in a state of grace, you are out of your natural environment and do not function well. Everything you do becomes a strain because you were not created for the environment that you have made. That you have **made-up**. You therefore CANNOT adapt to it, nor can you adapt IT to YOU.

I'm going to shift back to the wordings here in the book.

RAJ READING: *He therefore CANNOT adapt to it, nor can he adapt IT to HIM. There is no point in trying.*

RAJ: Do you hear that?

RAJ READING: *There is no point in trying.*

RAJ: The only thing that prolongs the dream is that you keep thinking there is a point in trying. You keep thinking that there is a point in trying to pull yourself up by your bootstraps. You think there's a point in trying to authorize things in the world and authorize things in your life and actually authorize your very own existence. The only reason you can **seem** to be able to try to authorize your own existence is because you already exist as an interminable State of Being, an unaffectable—**unaffectable**—State of Being. So, you're trying to duplicate what God has already done. And there's no point in trying. **Why** waste your time? There is no point in trying.

Continuing.

RAJ READING: *A Son of God is happy ONLY when he knows he is with God.*

RAJ: You might say, "on God's Side," instead of **your** side with **your** rights and **your** desire to be an authorizer. Again, it's called **yielding**. It's called **fitting in**. It's called letting someone find the little puzzle piece that you are underneath the corner of the sofa and put you into the puzzle, put you into **your** perfect spot where **you** complete the picture, and thereby the complete picture becomes **you**.

Continuing.

RAJ READING: *That is the only environment in which he will not experience strain, because that is where he belongs. It is also the only environment that is worthy of him, because his own worth is beyond anything he can make.*

RAJ: I'm going to suggest something. When you read these words, change "he" and "one" to "you," to "me" or "I."

That is the only environment in which (if you were reading it) **I** will not experience strain, because that is where I belong. It is also the only environment that is worthy of me, because my own worth is beyond anything I can make, anything I can make-up.

Continuing with the words in the book.

RAJ READING: *Consider the kingdom YOU have made,...*

RAJ: Oh, you don't think you made a kingdom? You don't think you looked out there and decided what that tree was? Well unless you went within and God revealed to you what that tree is, then you did make it up. You **are**

looking at a definition **you** have arrived at that you are satisfied with at the moment. That's not a condemnation. It's just a statement of fact that helps bring clarity into view so that you have justification for making a different choice. Not because you're guilty, but because if a choice you have made doesn't work, you really don't want to persist in it.

So again.

RAJ READING: *Consider the kingdom YOU have made, and judge its worth fairly. Is it worthy to be a home for a Child of God?*

RAJ: Well what do you see when you look out there? A hostile world. Is what you're seeing worthy of being a home for a Child of God? No. Even more, is that what's actually out there? Or, is that what you're **believing** is out there?

Continuing.

RAJ READING: *Is it worthy to be a home for a Child of God? Does it protect his peace, and shine love upon him?*

RAJ: When you look out, not necessarily at nature, but at what you see on TV and what your fellowman is saying and doing, or your neighbors, et cetera, does it protect your peace? Does it shine love upon you? Does it keep your heart untouched by fear, and allow you to give always without any sense of loss?

I changed the words. I'm going to go back and read it the way it is in the book.

RAJ READING: *Does it keep his...*

RAJ: A Child of God's.

RAJ READING: *...heart untouched by fear, and allow him to give always, without any sense of loss? Does it teach him that this giving IS his joy, and that God Himself thanks him for his giving? That is the ONLY environment in which you can be happy. You cannot make it, any more than you can make yourselves. It has been created FOR you, as you were created for it.*

RAJ: Just as with the puzzle, all of the rest of the puzzle was created **for** you, just as you were created for it. And together you **all** constitute the Wholeness of Being that God IS Being. And in **yielding** to **that** Function, to that State of Being, you become co-creators with God.

Continuing.

RAJ READING: *It...*

RAJ: The only environment in which you can be happy.

RAJ READING: *...has been created FOR you, as you were created for it. God watches over His Children and denies them nothing. Yet when they deny Him they do not know this, because they deny THEMSELVES everything.*

You who could give the Love of God to everything you see and touch and remember are literally denying Heaven to yourselves. I call upon you again to remember that I have chosen you to teach the Kingdom TO the Kingdom.

RAJ: Pretty sneaky, huh? You can't see the Kingdom of Heaven but it's all that is confronting you. And I'm asking you to teach the Kingdom to what you're seeing which doesn't look like the Kingdom to you. I'm telling you to bring your capacity to Love and to know the Truth, I'm asking you to bring that to bear upon what you have created, the definitions you've given to everything, and to Love beyond the definitions you've given.

Why? Because that's what will illuminate in your Mind the Truth of What's Going On. You've got to love what you've been hating and what you have been afraid of so that you can bring the essence of illumination to the spot where you had created a fog, a mist, a density, a darkness, that didn't let you see What Was Really There.

You could say I'm asking you to bring the Light to the Light, except that you thought that the Light you're bringing it to was darkness. It's pretty sneaky. It's gets you to give your attention where it's needed for a purpose that will undo, in spite of you, the meanings you've applied to everything, and thereby break your fog, break your illusion, break your misperceptions.

Again.

RAJ READING: *You who could give the Love of God to everything you see and touch and remember are literally denying Heaven to yourselves. I call upon you again to remember that I have chosen you to teach the Kingdom TO the Kingdom. There are no exceptions to this lesson because the lack of exceptions IS the lesson.*

RAJ: The lesson is that there isn't **anything** that can be left outside the Kingdom of Heaven in your Mind because there is nothing outside the Kingdom of Heaven. There are no exceptions. And as you begin to accept that and as you begin to be willing to look at everything inclusively, you will bring Singularity into view within you. And in Singularity there is no conflict, and so it will bring Peace into view as an experience within you. And as what you are giving the benefit of God to changes, so will your

experience of yourself change. And you will find nothing there to demean or criticize or search for to scour out.

Continuing.

RAJ READING: *Every Son who returns to the Kingdom with this lesson in his heart has healed the Sonship and given thanks to God. Everyone who learns this lesson has become the perfect teacher because he has learned it of the Holy Spirit, Who wants to teach him everything He...*

RAJ: The Holy Spirit.

RAJ READING: *...knows.*

RAJ: Your Right Mind wants to teach you everything it knows, because everything it knows is everything **you** know. And it is not appropriate for you to be experiencing this artificial separation from everything you know. And so it is the Holy Spirit's intent, it is the intent of your Sanity, of your Right Mind, to inspire and cause integration to happen within you.

Continuing.

RAJ READING: *When a mind HAS only light, it KNOWS only light. Its own radiance shines all around it, and extends out into the darkness of other minds, transforming them into majesty.*

RAJ: I know. You say, "I genuinely wish I could do that." Well, then start with your own minds, start with the trees that you see, start with the things that are in your immediate experience, and ask the Holy Spirit to help you see what you're looking at through Its eyes. Because ultimately you know that they are **your** eyes and you don't want to be fragmented, and you don't want to be experiencing a dissonance that cannot really be there, even if the dissonance is only a matter of ignorance as to what a rock is, or what a flower really is.

Make the Gift of Love to the things that aren't resisting you. Don't pick the most resistant, most difficult person in your life to learn this on. Begin with those individuals and those things that are not providing resistance, and who might even be showing an interest. This does not mean that you should withhold the desire to see someone who is resisting as They Truly Are, but don't use them as a test case to justify whether doing this is worth it.

Mind you, whether there is great resistance or no resistance at all (and now I'm going to read):

RAJ READING: *The Majesty of God is there, for you to recognize and appreciate and KNOW. Perceiving the Majesty of God AS your brother is to accept your OWN inheritance.*

RAJ: And I'm going to say perceiving the Majesty of God **as** your Brother, whether he resists it like hell, whether he is unpleasant, unkind, hateful, in response, **is** to accept your own inheritance. **Do it** so that you might be blessed. And I'll tell you something. When you do it so that you might be blessed and you receive the blessing, your very presence, your transformed presence, will be an even more reasonable and acceptable justification from your Brother's vantage point for maybe believing you. He will find himself more willing to yield because he has an example, rather than someone trying to cram the truth down his throat against his will.

Continuing.

RAJ READING: *God gives only equally.*

[short pause]

RAJ READING: *God gives only equally. If you recognize His gift in anyone else, you have acknowledged what He has given YOU. Nothing is as easy to perceive as truth. This is the perception which is immediate, clear and natural. You have trained yourselves NOT to see it, and this has been very difficult for you. OUT of your natural environment...*

[Editor's Note: Raj said "**so** easy" instead of "as easy." The *Sparkly Book* has "so" whereas the original *HLC transcript* has "as."]

RAJ: **Or** out of your Right Mind.

RAJ READING: *...you may well ask, "What is truth?" since truth IS the environment by which and for which you were created.*

RAJ: And I will add: And which you have denied by virtue of choosing to think that you're something other than What You Are, an independent agent rather than a co-creator with God.

You might say that a co-creator with God is someone who stands with God but doesn't get in the way of God's Movement. How many of you who have had children who are watching you do something they're never seen you do before and who are very eager and curious, how many of you said, "The best way you can help me is just to stand there and watch. You can actually help me make this by not asking me so many questions and watch me make it so that it will be done sooner."? And the child becomes a co-creator rather than an interference.

Continuing.

RAJ READING: *You do not know yourselves because you do not know YOUR Creator. You do not know your creations because you do not know your brothers, who created them WITH you. We said before that only the*

whole Sonship is worthy to be co-creator with God because only the whole Sonship can create LIKE Him.

[Editor's Note: Raj said "be **a** co-creator" instead of "be co-creator."]

RAJ: The whole. So co-creation isn't an independent act of an independent agent, but is what the Whole Brotherhood does together. What does the Whole Sonship do together? It gives Evidence of God, and feels its Joy at fulfilling its Function, and thereby constantly stands at the threshold of the Movement of Creation, of "Behold, I make all things new." And you could say rejoices with God as God sees everything that He has made and recognizes Himself in it. By letting no other mind be in you but the Mind That Is God, you become the Conscious Experience of God recognizing Himself in the Movement of Being.

Continuing.

RAJ READING: *Whenever you heal a brother by recognizing his worth, you are acknowledging HIS power to create AND YOURS. He cannot have lost what YOU recognize, and YOU must have the glory you see in him. He is a co-creator with God with YOU. Deny HIS creative power,...*

RAJ: In other words, [laughing] if you try to kick **him** under the corner of the sofa out of the puzzle box.

RAJ READING: *Deny HIS creative power, and you are denying yours AND THAT OF GOD WHO CREATED YOU. You cannot deny part of truth. You do not know your creations because you do not know their creator. You do not know yourselves because you do not know YOURS.*

RAJ: Of course, you got that famous bill of divorcement from your Father and lost your Identity. But all you have to do is annul it. All you have to do is annul it. Afterall, there was no way for you to engage in Creation after you did that. That's like having no sex and no valid state of being. So you won't get any arguments against an annulment; the church will let you have it.

Continuing.

RAJ READING: *Your creations cannot establish your reality, any more than you can establish God's.*

RAJ: You all dream of making your mark on the world, or have at one point or another. You want your actions, your creations to register the fact that you were here and make your presence **real**. But you are Real before you take a breath, or lift a finger, or create anything.

So:

RAJ READING: *Your creations cannot establish your reality, any more than you can establish God's.*

RAJ: You see, your existing, your existence, doesn't establish the Reality of God. God is Real, and His Reality is what establishes your existence. Not the other way around. And God does not look at you to see how well He's doing. Thank God. [mild audience laughter] If He could see you the way you see you, existence would suddenly end in an infinite mental breakdown. God does not see you the way you see yourselves. That's why it is such an illegitimate imposition upon the Sons and Daughters of God That You Are for you to be experiencing things the way you're experiencing them.

Again.

RAJ READING: *Your creations cannot establish your reality, any more than you can establish God's. But you can KNOW both. Being is known by sharing. BECAUSE God shared His Being with you, you can know Him. But you must also know all He created, to know what they have shared. Without your Father, you will not know your fatherhood. The Kingdom of God includes all His Sons and their children, who are like the Sons as they are like the Father.*

RAJ: Here we are back to the subject of Singularity. Although there seems to be multiplicity, infinity of expression called Creation, it all remains one. It has not become fragmented, disjointed, disintegrated, by virtue of the Singularity of Being being infinitely experienceable. The very chapter we have been reading has been called, "*The Consistency of the Kingdom.*"

Again.

RAJ READING: *The Kingdom of God includes all His Sons...*

RAJ: And I will add: Daughters.

RAJ READING: *...and their children, who are like the Sons as they are like the Father. Know, then, the Sons of God, and you will know ALL creation.*

RAJ: Let the little puzzle piece that you are, hiding under the corner of the sofa, be found and brought back to your place amongst all the other puzzle pieces, all of the others of the Brotherhood, so that you might take your place, complete the picture, and lose this sense of boundary around a tiny little puzzle piece, so that you might experience your Identity as the Whole.

And then remember that the picture in the puzzle is a **moving** picture, not a still-life, and the Movement is Creation. And you will get a feel for what **you** are opening yourself up for.

The next chapter is called:

RAJ READING: *THE JOURNEY BACK*

RAJ: Well, I don't want you to be confused. We've talked today as though you're already Home, right? We've talked about the fact that the journey **back**, the **journey** back, is not the focus. We need to talk about the journey back, but we need to talk about it on the basis that you are neither behind the point of perfection nor advancing toward it; you are at that point and must understand yourself therefrom.

So I look forward to being with you next week. And I love you all.

You exist by Grace. Let that sink in. Okay.

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A Course In Miracles (reference pages)
Chapter 8 – THE JOURNEY BACK
Section – THE DIRECTION OF THE CURRICULUM
First Edition – p. 128 / Second Edition – p. 138
Sparkly Book – p. 173

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

This next chapter is called:

RAJ READING: [*Chapter 8*] ***THE JOURNEY BACK***

RAJ: And I'll be frank with you. We may not get to the beginning of the chapter because there are some things that need to be addressed first; sort of as a review.

Imagine, if you will, a young man (young woman) who's grown up in a rough part of town. Life has been difficult. Life is a struggle for survival. There is little time for kindness. There's little time for giving one's attention to anyone else but oneself and what one's needs are, and how, in a hostile environment, to get those needs met. One who grows up in an environment like this is not provided with a language for healing, a language for, I'm going to say, behavior which contributes to the whole and uplifts it, transforms it positively. And before an individual who has grown up in this environment can begin to behave in a new way that is contributive, there needs to be a new language provided. In a dog-eat-dog world, the words "kindness," "thoughtfulness," "appreciation," "integrity," and "mutual consideration," these words don't show up in the everyday conversation. And what does show up in the everyday conversation confirms the status quo.

The ***Course***, and everything I have been sharing with you, gives you a language of healing.

A language of healing. How many of you in here can think in French? If you don't know the language, you can't ***think*** in French. How many of you can think in English? Every one of you. Now, it's easy to understand that if you don't know how to ***speak*** French, you can't ***think*** in French. If you don't know how to ***think*** in language of healing, you can't have the evidence of healing.

Now, I have been providing language for healing. But there's not enough, for lack of better words, **thinking** in terms of healing going on. You're still **thinking** in the old language.

There are two instances that occurred this past week that I would like to highlight and amplify on. One of them, someone said, "Well, if you're not awake, you shouldn't bang your head against a wall if you don't want to have a headache. If you're not awake, you shouldn't do such-and-such if you don't want to suffer." Now this is language of confirmation for the state of ignorance that you're all experiencing. In a way it's like saying, "Well, if you're in the human condition, you can't expect more than such-and-such if you engage in particular activity." No. This is careless thinking. It's **careless** thinking when you know better, when you've had language of healing provided.

The current language says, "You all exist in the human condition." Well, that's a lie. You exist in the Kingdom of Heaven. You are Divine. And anything different from that that is being perceived is a misperception of What's Going On. I keep saying you're **not** in the human condition. I keep saying that you are in the middle of the Kingdom of Heaven with your eyes all squinched up saying, "I cannot see the Perfection." In a way, it's like, the statement is like saying, "Well, because I cannot see the Perfection, I shouldn't expect to see the Perfection. I would be asking too much."

Now the other instance was that someone was asked, "How are you?" And this individual said, "Well, I'm not feeling very well. A cold must be coming on." The new language of healing, the new language of recognizing such, let us say, a physical experience as a call for correction wasn't brought into play. It was just sort of accepted. "I think a cold is coming on," as though there were such a thing as a cold that has a life of its own, that was going to come in and do its dirty work, and then go on its way, and no choice was to be had about it.

What I'm trying to point out is let's not be lazy. If you know the Truth, if the Truth is being presented to you, if language of healing is being provided to you, let's **use** it.

"Well," someone might say, "That's being proactive. And that sounds like willfulness to me. And I don't want to get willful here. And if I say, 'Well, you know, if you bang your head against a wall, you can expect a headache,' I'm not being proactive. I'm being really very passive about it. Or if a cold is coming on and, you know, that's just the way it is, I'm not being proactive. I'm really being very passive."

But I'm going to tell you something. ***Every thought is proactive.*** If you say, "If I'm not awake, I can't expect anything more than a headache if I bang my head against a wall," that is a proactive statement that sets into place or confirms your incarceration in an illegitimate environment of sin, disease, and death. Suffering! If you say, "I think a cold is coming on. I don't feel too well. I think a cold is coming on," that is a proactive statement. Every thought you think is proactive and either establishes your freedom, or re-establishes your incarceration. That's very important. ***Every thought is proactive.*** Another way of saying it is, ***every thought is causative.***

Now a thought that is not based on Truth, a thought that is an error stated, doesn't actually create anything, except dissonance in you because you are attempting to function at odds with your Nature and at odds with your very Being, and you can't do that without being uncomfortable. So, it has an effect, you could say. But you know what? [laughing] It's like, if you kick God, Who is Immoveable, your toe is going to come into the experience of the Immoveability of God and that the attempt to kick against God can't effect anything. And that recognition is a strong recognition.

You say it hurts. And you say it's because you're in the human condition and you have a material toe, and blah, blah, blah. But it isn't because you're in the human condition. And it isn't because you have a material toe. It's because in your ***mind***, you are acting at odds with the Way Things Work. And you can't do that without a reminder that you are attempting the impossible and you cannot succeed.

Now, we're going to go someplace else. We're going to go into a mental institution and we're going to visit the patients. And one thing that all of the patients will tell you is they want to go home. They want to go home. If they could go home, everything would be all right. They belong at home. They want to be there. But the interesting thing is that they are there because they are having misperceptions of reality that cause them not to be very functional in reality. "You see, when we're awake, we won't get a headache when we bang our head against a wall. When we're awake, we won't get colds. In the meantime though, don't bang your head against a wall, and don't think to challenge the first evidences of a cold as being illegitimate and not Divinely Real." For the person in the insane asylum, the call is for the abandonment of hallucinations right there in the insane asylum. They must become clear, lucid, reasonable, seeing clearly there before they can leave.

Why am I saying this? Because healing is not something that will happen after you wake up, after you go Home. The waking up occurs right where you are quote "in the human condition" unquote. Why? Because the human

condition is nothing more than the Kingdom of Heaven misperceived and believed.

The language of healing is the language of correction. Correction of what? All the bad stuff that goes on in a material world? No. In the mind that is misperceiving the Kingdom of Heaven.

If, in your everyday thinking, you think that it's not a wise idea to bang your head against a wall because you will get a headache, you will not be prepared if you happen to fall down and hit your head on something. You will not be prepared to immediately say, "This is not true. There can be no injury where there is no matter. There can be no injury where the only substance there is of head, or table, or floor, or wall, is the Energy of Spirit which is Love, and therefore no injury can come of that interaction, let us say."

You will not be quick to challenge the first evidences of a cold, because you weren't quick to recognize the misperception in your mind that allowed for a definition to be given to the bad physical sensations that caused you to determine that a cold was coming on. You need to be alert. You need to be conscious all the time.

Do you realize that the person in the insane asylum who wants to go home, meaning to their family, to their house, to the community they live in, do you realize that they must come home in their mind first? Waking up is coming Home into your natural Divine Clarity so that you are not inserting misinterpretations of everything between you and everything you're seeing, which is in actuality the Kingdom of Heaven.

So, you might want to start saying, "I look forward to the experience of banging my head against a wall and having no negative results. I look forward to here and now to not being imposed upon by a cold coming on. I look forward to returning clarity right here in the middle of the insane asylum. It isn't going to happen out there when I'm back at home. I want clarity. And I want that clarity to be available to me in this instance, in this instant, in this place I find myself in, wherever that might be. And I expect to see different results; results different from the ones I had when I was not using language of healing in my thinking processes."

Now are you the Sons and Daughters of God. **Now is** when the Kingdom of Heaven is happening. And here is where it is happening. And you are each the Christ with the capacity to see it As It Is.

And you need to **want** to see it enough not to let yourself sloppily think in the language of conflict. And especially not to justify it. Don't justify suffering because "What can you expect? We're in the human condition."

That's language that needs to be [finger snap] kicked out. That is language not to be allowed. Why? Because it doesn't allow for healing. It doesn't allow for a sudden shift of perception. It constantly reconfirms the status quo, your current beliefs. So watch the language you use, because it will either confirm your freedom, **or** it will confirm your suffering, it will confirm your incarceration.

Remember this isn't all lovely words to benefit you in the sweet bye-and-bye. These are words of transformation. These are words of healing. These are words of correction right where you are, because right where you are quote "in the human condition" unquote **is** where the waking up will do, **is** where the going Home will do. And the going Home will be a matter of abandoning the language of suffering for the language of healing, and the thinking that accompanies that, and the responses that arise out of that, the responses that immediately correct a sloppy language of suffering thought.

Too proactive for you? Well remember that the thoughts that don't challenge the status quo proactively confirm it! Don't tolerate illness! Don't tolerate suffering because you're not awake yet! Else you hold on to the suffering and you confirm the dream a little longer. You've got to be willing to shake things up. In the world? No! In your thinking processes.

You're always giving voice to one of two teachers—the Voice for Truth, or the ego, the voice for fear. Whichever you are giving voice to, you are confirming. And whatever you confirm, you are bound to.

Would you not like to be bound to freedom? "Oh. Well, that requires me to take a stand." Well, when you say you're going get a headache if you hit your head against a wall, you're standing for something. **You are** standing for something. You're standing for suffering and for continuing to be locked into an illusion. At every moment you are standing for something.

The journey back is the journey back to your Right Mind. The journey back is a journey into your innate Divine Clarity, your Sanity. It's not a journey back to the Kingdom of Heaven somewhere off in the distance. The journey back is you desiring to see the Kingdom of Heaven that is in front of you **as** the Kingdom of Heaven, instead of what you have come to believe it is; a belief which you reinforce as long as you are not correcting it with the language of healing that you are learning.

"Well, I can feel a cold coming on. I'd better go get the Echinacea." Oh. Oh, you are interested in correction. Obviously you're interested in correction. But why not catch the thought and step back from the initial thought. "Oh, a cold is coming on." Step back from it. "No. That's not true. Beliefs come to me for life, and I give them all the life they have. **I** am not going to entertain

this belief that a cold is coming on." You see? Correct it by stepping back from the **thought** and the definition you gave. Step back from it to an acknowledgement of the Truth that you have learned using the language of healing.

And be clear ahead of time that if you do hit your head against a wall, you don't need to suffer for one moment. Be clear about that ahead of time, because Spirit interacting with Spirit is purely harmonious, and there can be no injury from the interaction of the Energy of Love. It's your Birthright, if you happen to bump your head, not to suffer from it [finger snap] even for a split-second.

If you don't see that this language of healing that you are learning is giving you the capacity to be free here and now in what you're calling the human condition, from suffering, then you are as lost as you were before anybody gave you the language of healing. And that's not its purpose.

I want you all to become a little bit more indignant when something presents itself to you that suggests that suffering is inevitable because blah, blah, blah, blah, blah. Not the least of which is that right now you're in the human condition. No. You're not in the human condition any more than you're in this lifetime. It's bad language. It's language that will not free you. It won't free you because it's not the Truth.

The language of Truth will free you. Why? Because it will cause you not to be arguing against your own good. It will cause you not to be in a state of proactively denying Reality. And when you're **not** denying Reality, there is no dissonance between you and Reality. And that's when a sudden shift of perception can occur. You could say that's when the Father can take the last step.

Again, you're going to have to give up your illusions right here in the insane asylum. You're going to have to give up your illusions right in the middle of whatever definition you're giving to the Kingdom of Heaven, which is the only thing that's in your face. And you're going to have to do it consciously, alertly, with great curiosity, and an element of adventure. But don't put it off into the future. Bring it into play right here and right now because right here and right now is where you are deluded. And it's not because you're in an environment of delusion. You're not in an environment of illusions. You're in the middle of the Kingdom of Heaven. If this isn't true, then we might as well stop reading the **Course**. You might as well stop studying it. You might as well stop considering what it's saying. It's not just a bunch of nice ideas to store away in your memory to draw upon to comfort you while you suffer through things that are not even real.

So, what am I saying? I'm saying be more proactive in terms of your healing. Be more **proactive** in terms of having very low tolerance for the **imposition** of suffering. And understand that the abolishment of suffering is going to happen **right where you are, right now**. And it will happen whether you're totally awake or not. It will happen whether you're deserving or not. So, cast your vote. Put your weight on the side that you want freedom, instead of putting your full weight, casting your vote, on the side of suffering and "What can you expect? We're in the human condition." It's like saying, "Well, of course I'm insane. I'm in an insane asylum. If they'd just let me out of here, everybody would see I was fine!" In the insane asylum is where the one who is insane will get well.

In the human condition, at whatever level of development you are, you will begin to have the evidences of waking up as you choose for clarity. And what happens? What happens in the middle of your inevitable suffering. You have [snap of the fingers] a healing, [another snap of the fingers] a healing, a clarification, a transformation. Maybe it's not earthshaking. Maybe it isn't universally impactful. But each time you have the experience of banging your head and not hurting, every time the sensation of a cold coming on occurs and you say, "I don't buy it. I object," and it goes away, you're demonstrating the fact that you will wake up right where you are. And each of those events will weaken tremendously the hold that the status quo has on you, that the language of suffering has on you.

So, instead of saying, "Don't be surprised if you get a headache when you bump your head against a wall," start saying, "Don't be surprised if you don't suffer at all when you bump your head against a wall." There's quite a difference there. One is an open door to expansion into total freedom—it undoes the status quo. So don't be lazy and sloppy. Start taking hold of your Birthright.

Let's go to the book.

RAJ READING: [Chapter 8] THE JOURNEY BACK

RAJ: For those of you who are in the first or second editions, just be patient. There is some text here that you do not have.

RAJ READING: *You are hampered in your progress by your demands to know what you do NOT know. [no equivalent in the first or second edition of the Text]*

RAJ: And I'm going to add, because it was implicit in what I was saying: You are hampered in your progress by your demands to know what you do **not** know before you will continue to move forward.

I was addressing this to Helen and Bill. It's true for everyone else as well. You are always hampered in your progress by your demands to know what you do **not** know before you will proceed forward.

RAJ READING: *This is actually a way of holding on to deprivation. You cannot reasonably object to following instructions in a course FOR knowing on the grounds that you do NOT know. The need for the course is implicit in your objection. [no equivalent in the first or second edition of the Text]*

RAJ: Now here's the correction.

[Editor's Note: In the first and second editions, the following heading appears here: *The Direction of the Curriculum (T-#128/138)*]

RAJ READING: *Knowledge is not the motivation for learning this course. PEACE is. As the prerequisite for knowledge, peace MUST be learned. This is only because those who are in conflict are NOT peaceful, and peace is the CONDITION of knowledge, because it is the condition of the Kingdom.*

RAJ: It's a very simple thing. You cannot know the Truth if you're not in your peace. If you want to know the Truth, you must choose for your Peace first and get into it. Truth is a Singularity and it cannot be perceived through the lens of conflict.

Continuing.

RAJ READING: *Knowledge...*

RAJ: Or what I have referred to as Knowing, with a capital "K".

RAJ READING: *...will be restored when you meet its conditions. This is not a bargain made by God, Who makes NO bargains. It is merely the result of your misuse of His laws on behalf of a will that is not His.*

RAJ: When you say, "**my** will be done, **my** definitions be done, **my** word be done," what you're doing is playing at having a will, playing at being an independent will-er of things. The only thing is that that independent state, that so-called independent state, is something you have imagined. It isn't a state that can exist, because you can't be separated from your Source and Its Will which is your True Will. And so you are inevitably in a state of conflict when you are being willFUL.

RAJ READING: *Knowledge IS His Will.*

RAJ: God's Will.

RAJ READING: *If you are OPPOSING His Will, how can you have knowledge?*

RAJ: Any of you who has been in a state of worry and fear and conflict, who has chosen to set it aside temporarily in order to meditate and become still, has found that in the stillness clarity comes. Knowing what is appropriate comes. Knowing What Is True comes. And in knowing What Is True, you know what you don't need to be concerned about. You know what is illusory and is therefore not worthy of your attention, and you set it aside. And you realize that the very state of conflict that you were in was a result of being out of your peace in the first place.

Continuing.

RAJ READING: *I have told you what knowledge offers you, but it is clear that you do not regard this as wholly desirable. If you did, you would hardly be willing to throw it away so readily, when the ego asks for your allegiance.*

RAJ: Well, part of the problem is that the ego asks for your allegiance in the language of suffering—a language you're well familiar with. And out of habit [finger snap] you tend to join with it, because the language of healing is not as firmly established in you and you have not arrived at enough clarity about it to give your allegiance to it no matter what is said to you in the old language.

Continuing.

RAJ READING: *The distraction of the ego seems to interfere with your learning, but the ego HAS no power to distract you, unless you GIVE it the power.*

RAJ: I said earlier that beliefs come to you for life, and you give them all the life they have. Well, likewise, the ego comes to you for life and you give it all the life it has. The journey back is where you step back from giving it life to recognizing that you're the power. You are that which is valid which the ego must borrow from in order to appear to have life. And you do not choose to energize it any further and confuse the whole situation. That's the journey back.

Continuing.

RAJ READING: *The ego's voice is a hallucination. You cannot expect it to say "I am not real." Hallucinations ARE inaccurate perceptions of reality.*

RAJ: You see, the world and universe—and whatever you mean by those words—are an inaccurate description of the Kingdom of Heaven. And what you're describing, you're creating for yourself, and so you're having an hallucination. About what? About Reality. About the Kingdom of Heaven.

RAJ READING: *Hallucinations ARE inaccurate perceptions of reality. Yet you are not asked to dispel them alone. You are merely asked to evaluate them in terms of their results to YOU.*

RAJ: Well, that's what we've been talking about. You hit your head against a wall, and you have a headache. Not too pleasing results, I would say. "I feel a cold coming on." And it comes on. Not too pleasing results, I would say. You've got to weigh the results.

On the other hand, if you feel a cold coming on, as you put it, as you define it, remember you're the one giving the words. You're the one giving the words that said, "If you hit your head against a wall, you're going to get a headache." You gave it the words. But if you give it a different word, and there is no suffering from banging your head and the cold doesn't come on, you have better results. And you need to pay attention to the results to see if you're getting what you want.

Now this isn't some spiritual, highfalutin stuff. This is down-to-earth, sensible, practical information, isn't it?

RAJ READING: *You are merely asked to evaluate them in terms of their results to YOU. If you do not want them on the basis of loss of peace,...*

RAJ: Meaning because you recognize that you will lose your Peace.

RAJ READING: *...they will be removed from your mind FOR you.*

RAJ: Now listen to this.

RAJ READING: *Every response to the ego is a call to war,...*

RAJ: You might have thought that more appropriately it would have said, "Every invitation from the ego is a call to war." No. All the ego does is make suggestions like a hypnotist. Your responses are a call to war, because you're engaging with an illusion as though it's real, thereby giving it energy and seeming to make it real. And because it's a defense mechanism, it responds to you defensively.

RAJ READING: *Every response to the ego is a call to war, and war DOES deprive you of peace. Yet in this war there is no opponent. THIS is the reinterpretation of reality which you must make to secure peace, and the only one you need EVER make.*

RAJ: "Oh, if you hit your head against the wall, you're going to get a headache." That's what the ego suggests. And if you say, "Well, everybody, we'd better not hit our head against a wall so we won't have a headache," you've responded to the ego. You've engaged, instead of stepping away from it like you would a turd on the sidewalk.

"I feel a cold coming on." Be careful not to engage with that suggestion. I know you think you said it, but when you hear those words in your mind, be alert. Challenge it. Correct it. "Why that suggestion is the biggest bunch of bullshit I ever heard because colds don't have a life of their own. I would have to give it all the life it has and I'm not going to do that. It's not the Father's Will and therefore it's not my will." And you be quick about it. You be quick about making the correction. You be glad enough to have the language of healing, the language of Truth available to you, that ***you use it*** to correct these unkind and malicious suggestions that the ego makes solely for the purpose of creating conflict, so that you lose your Peace, which is the condition for Knowledge, the condition for Knowing the Truth.

You know, you could say that I'm inviting/encouraging you to become active students of the ***Course***. Nothing could be further from the Truth. I'm encouraging you to become conscious, active Christs. I'm encouraging you to actively energize, we might say, What You Divinely Are. If you were going to become a student of Truth, you would have to go to the Teacher of Truth, wouldn't you? Well, this is not the Teacher of Truth. This is a ***record*** of the Teacher of Truth. But the Teacher of Truth is the Altar in You, is the Holy Spirit in You, that which is nothing more than your Right Mind. So, that's where you go to be taught.

And as I've said before, the wonder of the way it works is that you go to your Essential Being to be healed of the misperceptions you have developed about yourself and which you believe and trust and reinforce. You go to your very own Divine Being to be taught the Truth, so that you might come into the full Conscious Experience of It once again, and lose your insanity, abandon your insanity, and become Integrated, Single, One, Indivisible, Undivided, as a Conscious Experience.

I'm being rather pushy today, like I'm saying get your ass in gear. But what I'm doing is saying in so many words, you're missing the Joy that's yours by delaying your awakening, by justifying suffering, by justifying the dream, because, after all, you're in the human condition, or you're in this lifetime, like some sort of a side trip from your Birthright that you've got to live with until you get back on the main road.

I'll tell you something. The Kingdom of Heaven is a wonderful insane asylum, because everything about it constantly makes the inmates ill at ease with their definitions. It constantly gives you feedback that the way you're looking at things, the way you're thinking about things, the language you're using, is falling short of your fulfillment. Why? So that you'll make a different choice.

If I've made nothing else clear today, let this be what is clear. You will wake up here. You will make the journey back right where you are. So right where you are is where you will, as they say, come in contact with communicable diseases and not catch them. Right here is where you will slip and bump your head and have no injury. Or if you don't catch it quickly [finger snap], then you might find an injury which is almost instantaneously healed. Right here is where you will have the experience of the journey back. Right here is where you will have the experience of the experiential re-definition of matter into Spirit. Right here in the middle of the human condition is where the Kingdom of Heaven will emerge in your Conscious Awareness.

So don't delay by saying, "Well, what can you expect?" You can expect miracles. But then you've got to implement your expectation by not lazily and sloppily going along with the old language of suffering. You see? "I feel a cold coming on. Better get the Echinacea." No. "Ah. I feel a cold coming on, but my healing can be faster than the amount of time it takes for me to get to the Echinacea because I'm stepping back one step from that suggestion and saying, 'I don't buy it. I object.' I correct this suggestion. I will not give it life by energizing it with my faith in what it's saying and the penalties that come along with believing it. I will not do that." Take the step back Home immediately. Take the step back in the direction of Home immediately. And have fun with it.

[Pause]

One last thing. Right in the middle of your ignorance is where your enlightenment will come. So now you can say, "Well, what can I expect in the middle of my ignorance?" Enlightenment! That's what you can expect. [finger snap] A sudden shift of perception that doesn't leave you where it found you, that doesn't leave you where you thought you were. Okay.

Please take what I'm saying to heart, because there's absolutely nothing going on in the so-called human condition that can actually object to and stand in the way of sudden shifts of perception. If I continue any further, I will belabor the point. It's in your hands. It's in your mind. Which language are you going to use to think with?

I love you all.

P. S. Those in the insane asylum do not see the characteristic of their insanity. If they did, they could set it aside. And when they do, they will set it aside. I will not always address what you think you need to learn. I will not always address what you think you need to know. But I will always address exactly what needs to be known for your release from the insanity

that you know not the characteristics of. The Holy Spirit works this way and you must trust It.

I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 8 – THE JOURNEY BACK
Section – THE DIRECTION OF THE CURRICULUM
And Section – THE DIFFERENCE BETWEEN IMPRISONMENT AND FREEDOM
First Edition – p. 128 / Second Edition – p. 138
And Section – THE RATIONALE FOR CHOICE
Sparkly Book – p. 174

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

[long pause]

So, in the *Sparkly Book*, which for many is better known as the *HLC Edition*, the chapter is called, "The Journey Back," which was changed to "The Direction of the Curriculum."

[Editor's Note: Actually the chapter heading is the same, "The Journey Back." The section heading "The Direction of the Curriculum" was put in a different place.]

RAJ READING: *The Direction of the Curriculum*

RAJ: The curriculum in the book? The curriculum in *A Course In Miracles*? No. The curriculum is the retracing of the steps you took away from the willingness to be the function of recognizing God in each and every thing. Whatever course you took in leaving Home constitutes the *course in miracles* of going back Home, of the journey back. There's no objective *Course In Miracles*. And there's no objective curriculum for you to apply for yourself. The curriculum was set in place *by you* as you thought to be independent and original and in charge, and on and on and on.

The retracing of the course you took away from Home should be a joyous thing, because it's you coming into your Right Mind, you coming back into your Sanity. So the direction of the curriculum is toward Home. And it's an interior journey. Each of you will experience this course in unique ways. But there's one fundamental thing that all of you will participate in, and that is the relinquishment of the idea, the mad idea, you might say, that you have a capacity to think for yourself, that you have a capacity to give definition to every thing, that you have a capacity to be an authority independent of the Way Things Work.

And you might say that the undermining of the course **away** from Home is always brought into focus by the challenge you bring to the fundamental idea that you have a capacity to think apart from God, to see apart from God, to experience apart from God. Each step Home is the undoing of the first step away from Home, the undoing of the bill of divorcement. If you don't get this point that returning Home is an undoing of the bill of divorcement, you can become preoccupied with a lifetimes-long process of involvement with the undoing of each step that you took away from Home. You are finding that I am constantly undermining the first step away.

Now, in the book.

RAJ READING: *Those whom you perceive as opponents are PART of your peace, which YOU are giving up by attacking them.*

RAJ: This is one of those things you need to be very clear about because it's so easy to misunderstand. And as a result of misunderstanding, tie yourself up unnecessarily in grief until you become clear.

RAJ READING: *Those whom you perceive as opponents are PART of your peace...*

RAJ: It is quite possible for you to see someone who is not behaving badly, who is not behaving unpleasantly, as an opponent. It is quite possible for you to misperceive and misunderstand the presence of someone who is benign. It's possible for you to be confused about a friend, and see an opponent where there is none.

RAJ READING: *Those whom you perceive as opponents...*

RAJ: In this case.

RAJ READING: *...are PART of your peace, which YOU are giving up by attacking them.*

RAJ: Well, attacking them? Yes. You're attacking them by seeing potential harm where benign-ness is, an opponent where a friend is, because **you** are confused.

Now, on the other hand, there are those who are themselves confused, who are experiencing fear because of their bill of divorcement, who are expressing their fear in antagonistic behavior toward you. You are not responsible for their behavior. Their own beliefs are responsible for their behavior. They are behaving in a way that causes you, out of habit, to respond with defense, because their behavior is an expression of attack. These, you could say, are opponents in that they are trying to upset you.

Whereas in the first case, it was a friend who was not behaving in an obtuse way and in whom there was no call for defense from you.

Now, the key here is that when someone is behaving in a way that is obtuse, unfriendly, unkind, thoughtless, hateful, when they are acting out their own great fear, you have a choice to either see them as an opponent, or to see their behavior as a call for Love from a Christ who has forgotten Who He (or She) Is. If you make the mistake of seeing them as an opponent, you are attacking them, because you are completely missing the point that they are a Christ who is confused by the fact that they are entertaining a sense of independence that will always be a fearful experience, and will cause them to behave toward their world as though **it** is hostile and something which they must protect themselves against.

There is never an occasion when anything that confronts you must be defined as an opponent. Again, there is never a situation in which anything in your world must be defined as an opponent. And again, if you determine that something or someone in your world is an opponent, you have sacrificed your capacity to see clearly and to be an agent for change, an agent for healing.

Now the big question is why, under any circumstance, would you determine that someone or something in your world was an opponent? Well, only when you yourself are seeing yourself as an independent agent, only when you see yourself as what you have **defined** yourself, you see them as an opponent, because they are challenging something in you that you have made-up about yourself that is pure bullshit, pure fantasy, pure illusion, which is vulnerable to being uncovered for what it is—nothing.

The fact that you see them as an opponent and decide to defend yourself against them, which constitutes attack, the fact that you do this means that before any resolution can occur, you must get your own mind straight. It means that you must within yourself consciously and conscientiously undermine your faith in the mad idea that you actually took a first step away from Home, that you actually **could** get a bill of divorcement and **did** get a bill of divorcement.

Your seeing another as a threat to you, an opponent, means that you are securely seated in a very definite belief about yourself and a very definite sense of what you are that has nothing to do with the Truth. **You** are responsible for correcting that. And until you correct **that**, you will not be able to engage the true idea that this one behaving in an objectionable way is really the Christ suffering from a belief that he or she is independent and vulnerable. At which point, you can begin to behave in a way that proves to

them, or him, that he, or she, is safe and doesn't need to behave this way with you.

Until you do this, you're not in a position to state the Truth that uncovers what needs to change in their mind so that they are free to behave in a new way. It doesn't allow you to say "No" to inappropriate behavior without a hooker, a hidden hook, that constitutes judgment of some sort, which will absolutely block the miracle, the potential, for the sudden shift of perception for them. It doesn't allow you to recognize that they are not opponents **and** that **they are** part of your Peace.

And so again, those whom you see...

RAJ READING: *Those whom you perceive as opponents...*

RAJ: And I'm adding: Whether they're behaving that way or not.

RAJ READING: *...are PART of your peace, which YOU are giving up by attacking them.*

RAJ: Meaning determining and defining them as opponents.

RAJ READING: *How can you HAVE what you give up?*

RAJ: If you give up your capacity to recognize the Christ in your Brother, you can't have the experience of the Christ in your Brother. And without that vision, both of you are stuck.

Continuing.

RAJ READING: *You SHARE to have, but you do not give it up yourself. When you give up peace, you are EXCLUDING yourself from it.*

[Again followed by discussion.]

RAJ READING: *When you give up peace, you are EXCLUDING yourself from it.*

RAJ: In exactly the same way that when you said you wanted a bill of divorcement, you said it from the place of your inseparability from God, the Place of your strength, the Place of your invulnerability. And you had no idea that when you actually confirmed to yourself, as insane as it is, that you had got the divorce that you gave up the Conscious Experience of your Identity. You didn't know that you would be excluding yourself from That Which **gave you** Identity.

RAJ READING: *When you give up peace, you are EXCLUDING yourself from it. This is a condition...*

RAJ: The absence of Peace.

RAJ READING: *This is a condition which is so alien to the Kingdom that you cannot understand the state which prevails within it. Your past learning must have taught you the wrong things, simply because it has not made you happy. On this basis alone, its value should be questioned.*

RAJ: In other words, the curriculum that you have been engaged in, which has been one of taking a course away from Home, must have taught you the wrong things simply because it has **not** made you happy. If you are **not** happy, you need to be asking yourself asking yourself, "**Why?**" And you might even get more specific and ask the question, "Might it be because I'm moving in the wrong direction? Might it be that the course I'm engaged in isn't as valuable and wonderful as I thought it might be?" And then don't leave it there. Then, when you finally acknowledge that indeed you're not happy because you're not acting within your integrity, you're not moving in a direction that works, **then** you need to decide to change directions.

And there really is only one change of course to take. And that is the reverse of the one you've been on. It isn't just 3 degrees to the right, or 20 degrees to the left, of the direction you were moving in. It's 180 degrees—reverse. You see, it's not what direction you're moving in away from God that makes a difference. It's **abandoning** the course that takes you away from That Which gives you Existence and the Experience of Being.

Continuing.

RAJ READING: *If learning aims at change, and that is ALWAYS its purpose, are you satisfied with the changes YOUR learning has brought you? Dissatisfaction with learning outcomes must be a sign of learning failure, since it means that you did not get what you WANT.*

RAJ: But I'm going to add also that dissatisfaction with learning outcomes is the beginning of the return to Sanity. Because until you realize that you're not happy with the outcomes, you can't make a decision to change anything. If you did not get what you want, then you were engaged in learning failure. But recognizing that means that you're beginning to learn.

Continuing.

RAJ READING: *The curriculum of the Atonement...*

RAJ: And what is it? The undoing of each step you took away from Home.

RAJ READING: *The curriculum of the Atonement is the opposite of the curriculum you have established for yourselves, BUT SO IS ITS OUTCOME. If the outcome of yours...*

RAJ: Your curriculum.

RAJ READING: *...has made you unhappy, and if you WANT a different one, a change in the curriculum is obviously necessary.*

RAJ: Now, we have talked enough for you to at least have grasped the idea that what is making you unhappy, what is causing you **not** to be able to be happy, is your own independent thinking, and the so-called pleasure or hit you get from pretending that you have some authority, and therefore a capacity to successfully control.

Well, in the process of utilizing this so-called capacity, you've given yourself definitions. Definitions that aren't the Truth About You, but definitions that are satisfying to any attempt to be an independent authorizer. And as a result, you have built up a backlog of memory of your experiences of everything, conveniently forgetting that the way you're experiencing everything is flawed by the fact that it's being observed by something that doesn't exist—a mind independent from God.

You now live your life based upon those memories, and the definitions you have applied to them. You see, first of all, you applied definitions to the experience of everything. That gave you a **memory** of things that allowed you to be able to come to conclusions. And thus you began to have definitions of definitions.

"Well, you know, I have experienced the fact that the people of a certain race have consistently expressed these vices, or these virtues. Therefore, on top of my seeing them as different from me, I can see that they are different from the race I'm a part of."

So now we have a definition of a definition. And you live your days out caught in the swirling of these definitions, and these definitions of definitions, and you never touch the edge of What's Really Going On. You've lost the capacity, by virtue of the definitions you've given everything, to recognize God in any of it, or to recognize the Christ in your Brother.

So, what does this mean? It means that the change in curriculum is the abandoning of the utilization of memory, of everything that you've been taught, of everything that you've taught yourself, because you weren't awake when you were applying the definitions to everything, and therefore your perception of it all is flawed. And yet you rely upon this **every** day, and use it as the means of governing yourself and everyone else you can.

Continuing.

RAJ READING: *The first change that must be introduced is a change in DIRECTION. A meaningful curriculum CANNOT be inconsistent. If it is*

planned by two teachers, each believing in diametrically opposed ideas, it cannot BE integrated.

RAJ: Is that clear? It cannot be integrated. If it means it can't be integrated, it means that what the Holy Spirit reveals to you cannot be applied to the world you're seeing, and it cannot be applied to the self you think you are. Therefore, it isn't going to help the self you think you are improve and have better control, or better anything.

Changing directions, turning around 180 degrees, means **not** relying upon yourself **at all**. If you are, you haven't changed direction 180 degrees, and you're still heading away from Home, and fooling yourself into believing that this direction doesn't take you away as far as fast and that's an improvement. That's the illogical thinking.

Again.

RAJ READING: *If...*

RAJ: The curriculum. [Editor's Note: Raj replaced the word "it."]

RAJ READING: *...is planned by two teachers,...*

RAJ: In other words, who you think you are, and God or the Holy Spirit.

RAJ READING: *...each believing in diametrically opposed ideas, it cannot BE integrated. If it is carried out by these two teachers simultaneously, each one merely INTERFERES with the other. This leads to fluctuation,...*

RAJ: You might say UNevenness.

RAJ READING: *...but NOT to change. The volatile HAVE NO direction. They cannot choose one, because they cannot relinquish the other even if the other does not exist. Their conflicted curriculum teaches them ALL directions exist, and gives them no rationale for choice.*

RAJ: Haven't you heard it? "Everyone has their own reality. **All** directions exist." And when you say that, it gives you no rationale for choice. And that's where the insanity lies in the New Age thinking that, "Everyone creates their own reality. That's the way it works. That's the truth. That is the key to your freedom." No. It's the key to the loss of your freedom because it gives you no rationale for choice.

Continuing.

RAJ READING: *The total senselessness of such a curriculum must be fully recognized before a real change in direction becomes possible.*

RAJ: And you know, that's the hardest part, arriving at a point where you're clear enough to say that the choices you've been making aren't working, they **can't** work, and as long as you persist in that direction you will suffer, and that doesn't make sense for you any longer. Until that which you have cherished becomes recognizably **unwanted**, you will not change direction.

You say, "Well, I know people who are really demonstrating in their life that their choices are causing their suffering. They're in and out of jail. They're always having fights. They're disagreeable. They are anti-social. Everything they are doing is obviously creating suffering for them. **But** I'm not having that experience. The way I'm using my mind is keeping me from having those experiences. I've learned how to make better choices."

Well, not being as miserable as someone else doesn't truly mean that you're not experiencing misery. "Boy, I'm glad I'm not in their shoes. But, damn, how am I going to make it this month? Things are really tight and I'm very uneasy about it." You see? You're not experiencing joy. You're not experiencing freedom from need. You're not bubbling over with inspiration and insight, which when you express it makes everyone around you feel better, or which promotes greater clarity for them. So be careful of these silly comparisons that you use to say, "I'm not miserable."

"I not as miserable as so-and-so. I didn't spend 3 months in jail. I didn't get sodomized. I didn't get stabbed. And I didn't run into an old buddy when I was released from jail who immediately enticed me back into another situation. I've got it good." No. You don't. If you're still operating on a course that's 180 degrees out of sync with your fulfillment, you're **not** better off.

And you've got to arrive at a point where you stop being satisfied with just not having as much trouble as Joe down the street. You've got to arrive at a point where you say, "Although I'm not as miserable as Joe down the street, I am not consistently happy. I am not consistently free of fear. In fact, even though I'm generally happy, there is **always** an undercurrent of fear. There's **always** a feeling of vulnerability that may rear its head at any time and throw me off guard. Even though, well, for the last year, I've done pretty well at not having those kind of experiences."

You've got to arrive at a point where you say, "No matter how much less miserable I am than Joe down the street, it's not my Birthright to be miserable to any degree. And I am going to change direction and learn from a different teacher that brings me back into the fullness of What I Am and an untarnished and undistorted Conscious Experience of everything as It Truly Is."

Again. And mind you that this is speaking of your relatively good experiences of life, that for most of your life have been better than Joe down the street.

RAJ READING: *The total senselessness of such a curriculum...*

RAJ: A curriculum that says, "All directions exist."

RAJ READING: *...must be fully recognized before a real change in direction becomes possible. You CANNOT learn simultaneously from two teachers who are in TOTAL disagreement about everything.*

RAJ: What you call "your ego" is in **total** disagreement with God. You didn't get a half-a-divorce from God. You got a **whole** divorce. You said, "I want to see things my way." You got a total divorce from God, and therefore the way you're being is in total disagreement **with** God. Well, what's another way of saying that? It means you're in total disagreement or misalignment with the Way Things Work. That is perhaps a little less threatening than saying, "You're in total disagreement with **God**."

If you are choosing to be at odds with the Way Things Work, you are in total disagreement with the Way Things Work. But at least in your mind, you are able to conceive of the fact that the words, "The Way Things Work," means something that is unchangeable, and that you are either going to cooperate **with** and experience harmony, or be **uncooperative** with and experience suffering.

You see, your ego might want to say, "But I'm not in total disagreement **with God**," and fuss about the words. But if you're not in agreement, if you're being feisty and trying to be original and not fit in to the Way Things Work, it's obvious to you that you will not be happy. And it's easy for you to see that at the bottom line you really don't want to fit in, because you'll become nothing. You'll just be a cog or a wheel in the machine. You won't stand out. And you don't want that. Well, if you want to change directions, you've got to start wanting that.

Again.

RAJ READING: *You CANNOT learn simultaneously from two teachers who are in TOTAL disagreement about everything. Their joint curriculum presents an impossible learning task. They are teaching you ENTIRELY different things in ENTIRELY different ways, which might be possible, except for the crucial fact that both are TEACHING YOU ABOUT YOURSELF.*

RAJ: They are teaching you opposite things about yourself.

Now if your ego is nothing more than you wearing a mask, then you are being one of the teachers incognito. And the only thing you can teach is what's stored in your memory. And what's stored in your memory is distorted, because it was being viewed by a self that doesn't really exist. And even in its supposititious existence had the task of defining everything differently from What The Father Was **Being** right there in everything. Therefore, everything that you behind the mask are teaching is false. It's not the end of the world to realize that. It's essential. Because until you realize that in the tips of your toes, you will not from the tips of your toes engage in reversing your direction and coming swiftly back into your Right Mind.

Continuing.

RAJ READING: *Your reality...*

RAJ: Your **True** Reality.

RAJ READING: *...is unaffected by both,...*

RAJ: It's unaffected by—What You Divinely Are—is unaffected by the Voice for Truth **or** the voice for fear. Because the Voice for Truth uncovers What You Are. It doesn't change What You Are. It re-reveals you—What You Divinely Are—to you and reengages your mind in the Conscious Experience of What You Are. So it doesn't **affect** you, even though it heals your mind of the misperceptions that have kept you caught in suffering.

RAJ READING: *Your reality is unaffected by both, but if you LISTEN to both, your mind will be split about what your reality IS.*

RAJ: I'll tell you something. The Truth is self-confirming. And so, as you begin to head for Home, as you do an about-face and move in the direction of the only curriculum there is, which is the undoing of your steps away from Home, and Truth dawns in your minds more and more clearly, the teaching of the other voice is going to become more and more difficult to tolerate. It's going to be become more and more problematic. It's going to become more and more intolerable to you. It's going to be clearer to you that it doesn't work, and that it can't work, even though you slip from time to time and try to employ it. And what had been familiar to you, and a comfort to you, will now be more and more distressing.

There's a benefit in this, because if you don't resist the simple Truth of what I just said as you experience it, it will provide you with further conviction and commitment on retracing your steps, on engaging in the **course in miracles**. Miracles are sudden shifts of perception. Not only that. They are sudden shifts of perception about what you had been misperceiving, sudden

shifts of perception **about** what you had been misunderstanding, so that you are no longer suffering about this particular misunderstanding or that other one, and you're not having the experience of misperception regarding this or that.

Is it clear to everyone that this **Course** is not a head trip? It's not some intellectual process. It's not the collecting of intellectual tidbits that are stimulating, but because they're never incorporated, promote no change. But, boy, they can sure make you the life of the party. They can sure create a lot of discussion and a lot of activity.

A Course In Miracles is not an intellectual process. It's about changing your mind. More correctly, it's about **letting** your mind be changed, because you're accepting a new teacher. And you're giving your allegiance to a new teacher. And you are undoing the steps you took away from your Sanity, from your Wholeness, and from the Joy of Being.

The next section is called:

RAJ READING: *The Rationale for Choice*

RAJ: You see, it's absolutely essential to make a choice.

You can't just say, "God is Love and God will take care of everything. And I will just flow. I'll just get in the flow. And I will be in my peace no matter what happens. I will be in my peace no matter how I misperceive things. It's all God. It's all God." No! It's not! Your misperceptions **are not** all God! And your misperceptions are blinding you to What IS All God. And your misperceptions about Who and What You Are, are blinding you to the Sane, Integrated, Singular Experience of What You Are.

"Oh, but I much prefer to be open-minded. I much prefer to have a much broader perspective in which everything is okay, in which I'm not called upon to make judgment about anything, because, of course, judgment is bad." Well, excuse me. How can you make a choice without judgment? How can you make a choice between What Works and what doesn't work without recognizing the difference?

Back to the book.

RAJ READING: *There IS a rationale for choice.*

RAJ: Well, so much for, "It's all God!" So much for, "Everyone makes-up their own reality. Everyone is experiencing their own reality and that's life." So much for that.

RAJ READING: *There IS a rationale for choice. Only one Teacher KNOWS what your reality is. If learning that is the PURPOSE of the curriculum, you must learn it of Him.*

RAJ: That Teacher.

Whew! Am I really making it too hard? Am I really encouraging you to want things to be too perfect? I mean none of you in this room are suffering that much. You're not that miserable. And yet I'm asking you not to be satisfied in your subtle misery. I'm asking you to be as intolerant of it as you would be of the pain you would feel if someone threw acid in your face.

"Oh, but it's not called for! I mean how perfect... how perfect do you want me to strive... how much perfection do you want me to strive for?" I want you not to **strive** for perfection, but I want you to be completely willing to **allow It**, which is already the Truth about you, to register with you consciously. It doesn't take struggle or strife, but it takes, for lack of better words, committed willingness. A willingness without reservation—that's a little bit easier to hear.

Willingness without reservation. That you can grasp. **Commitment** to willingness sounds like work. But willingness without reservation expresses exactly the correct meaning of those words. Willingness without reservation means you paying attention with innocent eyes, with innocent mind, not introducing anything from your memory into the Conscious Experience of the moment you're in.

Again.

RAJ READING: *There IS a rationale for choice. Only one Teacher KNOWS what your reality is.*

RAJ: The Truth About You.

RAJ READING: *If learning that is the PURPOSE of the curriculum, you must learn it of Him. The ego does not KNOW what it is trying to teach.*

RAJ: The only thing it teaches is what it **supposes** is true. The only thing it teaches is what it **wants** to be true. It is **not** able to teach What IS True, because it's a state of mind, you might say, that has already said, "I want to give what is true new definition." And therefore, everything that it has defined has been a distortion of Truth. So it doesn't know how to tell the Truth or to teach the Truth.

Again.

RAJ READING: *The ego does not KNOW what it is trying to teach. It is trying to teach you what you are WITHOUT knowing it.*

RAJ: Without knowing What You Are.

RAJ READING: *The ego is expert only in confusion. It does not understand anything else. As a teacher, then, it is totally confused and TOTALLY CONFUSING.*

RAJ: And let's get a reality-check here. This teacher that is totally confused and totally confusing is **you** behind the mask, having become so familiar with the mask that you think **it** is what you are, instead of that which is wearing the mask. And it's in the having forgotten What You Are that everything that follows is and can only be the teaching of confusion.

Continuing.

RAJ READING: *Even if you could disregard the Holy Spirit entirely, which is quite impossible, you could learn nothing from the ego because the ego KNOWS NOTHING.*

RAJ: Why doesn't the ego know anything? Why does the ego know nothing? Because its very existence is predicated upon defining All That Is as something different from What It Is. And in the making of the definitions and the committed attention it gives to its definitions, it is **ignoring** What Everything Is. Therefore, it cannot know What Anything Is.

When you are committed to your memory, and you operate only from within the confines of your memory, **you** cannot know What Anything Is. You cannot know What **Anything** Truly Is. Therefore, at the moment, you're not experiencing anything as It Truly Is, no matter how peaceful it may be at the moment. And it's your Birthright to be experiencing everything for What It Is.

And so it becomes my task, and it becomes the Holy Spirit's task, to get you to pay attention to the apparently irrational idea that everything you know is wrong, is not valid, and therefore is not truly valuable to you. And that it **is** the reason you're not happy. And it **is** the reason that you are never free from fear, anxiety, or the feeling of vulnerability in one way or another.

I don't want you to be experiencing pure misery in order for you to be willing to change directions. But the less misery you're experiencing, the more difficult it is for you to accept the idea that you in this state of relative peace and harmony are still experiencing Reality from an invalid place that does need to be denied completely, that does need to be abandoned completely. Because until you annul the divorce that was 100% divorce, you cannot be available for the 100% Experience of your Identity and of the Joy that it's your Birthright to be experiencing.

You might say that I'm saying no matter how happy you are right now, you can't dare to be happy, because your happiness isn't Real. You could interpret that to mean, "Wow! I should be upset. I should be uneasy. I'm so far off the track that I must be crazy and that is alarming." No. What I'm saying is whatever level of joy and harmony you're experiencing is not valid. It's only peace and harmony relative to someone else's chaos and suffering. And I'm saying Peace and Harmony that is **Real** is your Birthright and is available to you, but you won't experience it until you go to a different Source than your memory.

It's that simple. Stop using your memory banks to perceive everything and to determine whether you're safe or not, whether you're happy or not. Your memory is a closed system. Your **Being** is Infinite. [pause] One more time. Your memory is a closed system. Your **Being** is Infinite. Those are the only two teachers you have available to you. It's simple.

The **Course In Miracles** is the movement from the teacher that doesn't really exist to the One that does. And it occurs by withdrawing your investment of faith in your memory banks, and your willingness to abandon yourself to an Infinite Paradigm in which you're not in control, because no control is needed, and in which you **be**, not to survive, but to give conscious acknowledgment and recognition to All That Is Real and to Joy in It.

But you know what? Returning Home, the journey back, will not occur if you don't know that there's a choice. And it won't occur unless you make the choice. And unless you make the choice, you won't abandon what doesn't work and you won't withdraw your faith and commitment to your memory—a closed system.

So with that we will end for the day. We'll continue reading from the **Course**, but let it be understood that the **course** is this inner journey of undoing and **really** beginning to **be** in a different way from a different place in you. In other words, instead of being out from the mask and costume, you will start **being** from the standpoint and vantage point of That Which Is Divinely Real underneath the mask and the costume. And from there you will do and **be**, based upon the Way Things Work, based upon What Is True, because you will know the Truth, instead of acting on the basis of the mask and the costume and all of the definitions that you have created about it and about how this presence behaves and gains credibility and respect and manages to survive because it's skillful at surviving. You'll abandon **all** of the infrastructure of beliefs and ideas that you have built around the mask and the costume. And I'm going to say that you will be from, not a structure of ideas and thoughts, but from a Movement of Love because **That** is what's underneath the mask and the costume.

I love you all.

And I just encourage you to not make this ***course in miracles***, this journey back, strenuous. The only thing that will make it strenuous will be waffling back and forth between one teacher and the other. That will make it strenuous. And it's not necessary.

I will stop for today. But I will never stop.

Okay.

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A Course in Miracles Study Group with Raj, August 15th 2004
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Raj/ACIM Study Group – August 22, 2004

A Course In Miracles (reference pages)
Chapter 8 – THE JOURNEY BACK
Section – THE DIFFERENCE BETWEEN IMPRISONMENT AND FREEDOM
First Edition – p. 129 / Second Edition – p. 139
Section – THE RATIONALE FOR CHOICE
Sparkly Book – p. 175

RAJ: Good afternoon. Or should I say, "Good evening"?

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

We're going to go right into the book. And actually I'm going to start reading a couple of sentences earlier than where I said so that we have a sense of continuity.

RAJ READING: *The ego is expert only in confusion. It does not understand anything else. As a teacher, then, it is totally confused and TOTALLY CONFUSING. Even if you could disregard the Holy Spirit entirely, which is quite impossible, you could learn nothing from the ego because the ego KNOWS nothing.*

RAJ: This next line is a very important question.

RAJ READING: *Is there ANY possible reason for choosing a teacher such as this?*

RAJ: And intellectually, all of you would say, "No. No, there isn't." And you might even say, "I'm going to have to think about that." And already you've missed the point, because if you're going to think about it, it means that you're still delaying turning to that Point of Excellence in you to learn of It. In other words, you've still neglected to turn to the only Teacher worth listening to, and if you haven't done that, the ego is still being your teacher. It's very black and white. And because it's very black and white, it's very simple. There's only one thing you need to do in order to wake up. There's only one thing you need to do in order to start your journey Home, and that is **change teachers**.

Continuing.

RAJ READING: *Does the total disregard of anything it teaches make anything BUT sense?*

RAJ: "Well," you say, "It makes sense, but I don't know how to hear the Truth." It's like saying, "I don't know how to swim." Well, one of the best ways to learn how to swim is to jump in the water, whether you know how to swim or not. And you'll find that instinct takes over, and within moments, you will be swimming. In other words, the only way you're going to be able to hear is if you start listening with commitment to hearing, not just playing with the idea of listening and hearing. As long as you think you have an alternative, which is to think for yourself, then you won't make significant and determined commitment to hearing. You won't listen fully.

Continuing, and referring to the ego.

RAJ READING: *Is THIS the teacher to whom a Son of God should turn to find HIMSELF? The ego has never given you a sensible answer to ANYTHING. Simply on the grounds of your own experience with the ego's teaching, should not this alone disqualify it as your future teacher?*

RAJ: Well, you would probably say, "Yes." But the full impact of the meaning of that question doesn't register with you, as I've said before, because you're really doing all right at the moment. And so you don't say "yes" with the full force of conviction that causes you to right now shift gears and start listening to the Voice for Truth within you, let us say, with the intent not to act until the action arises from clarity coming from that Teacher.

"Well, you know what? I'll have to do this on a vacation where I don't have any other demands. And I will have plenty of time if it takes me 5 or 10 days before I hear anything." You see how your very thought is a thought of **doubt**, a thought of quote "it not working" unquote, and therefore you better give yourself a lot of time? And that's the way you'll listen when the vacation comes that you actually decide to do this. You see? You haven't jumped into the water yet where the only alternative you have available to you is to swim now. There's never going to be a good time to do it. And you can be like Paul was and wait until the circumstances got very dire and he was halted dead in his tracks with no option available except to listen, or you can decide that it's worth it to do it now while things aren't too bad.

Again.

RAJ READING: *Simply on the grounds of your own experience with the ego's teaching, should not this alone disqualify it as your future teacher? Yet the ego has done more harm to your learning than this alone. Learning is joyful if it leads you along your natural path, and facilitates the development of what you HAVE.*

RAJ: Or we could say facilitates the uncovering of What You Already Are.

RAJ READING: *When you are taught AGAINST your nature, however, you will LOSE by your learning because your learning will imprison you.*

RAJ: Please understand that even if things are going relatively well right now, you are still in prison. You are still **not** experiencing your Birthright of the Joy of recognizing Reality in everything and everyone around you. And you're making do to the best of your ability while still ignorant of your Birthright.

Continuing.

RAJ READING: *Your will is IN your nature, and therefore CANNOT go against it.*

The ego cannot teach you anything as long as your will is free because you will not LISTEN to it. It is NOT your will to be imprisoned BECAUSE your will is free. That is why the ego is the DENIAL of free will. It is NEVER God Who coerces you because He SHARES His Will with you. His Voice teaches ONLY His Will, but that is not the Holy Spirit's lesson because that is what you ARE. The LESSON is...

RAJ: That the Holy Spirit teaches.

RAJ READING: *The LESSON is that your will and God's cannot be out of accord BECAUSE they are one. This is the undoing of EVERYTHING the ego tries to teach. It is not, then, only the direction of the curriculum which must be unconflicted, but also the CONTENT.*

RAJ: Now, I want to back up a little bit. We will say in time—not in the book—in the past I have shared with you that there is no such thing as free will and that the only right use of will is to choose not to use it. And yet we're reading here that your will must be free in order not to be bound by, or fooled by, the teachings of the ego.

Well, let me ask you this. If I have been advising you not to rely upon your best judgments and your thinking and your reasoning and all of your learning up to this point, if I have been telling you to be willing to abandon that in order to go within to the Altar to connect with the Holy Spirit which is nothing more than your Right Mind and to yield to It, you're going to have an experience that you would call or describe as abandoning your free will. If you're going to be yielding to something else, you're going to be abandoning the capacity you thought you had to function independently. In other words, you will say you're having an experience of abandoning free will.

It sounds like my teaching is conflicted, but it's not. You don't know what your will is right now, because you have been letting the ego teach you. You

have been relying upon your best **sense** of what you are with no Conscious Experience of What You Really Are. And so you literally do not know what free will is, even though you **think** that you've been expressing it your whole life.

As long as you are relying upon your own thinking and reasoning, and basing your actions upon the conclusions you come to, and asserting yourself on the basis of the conclusions you have come to, you are expressing a will that is not only independent from God, but is also independent from each other. And I am telling you that that is imprisonment, because you're missing out on what the meaning of the word "Brotherhood" is. And you're missing out on what it means to fit in with the Brotherhood. And you're missing out on what it means that you are to find your own in another's good; meaning you're to find your own good in another's good; that the way to have is to share.

The word "we" is characteristic of free will, is characteristic of the experience of free will. But right now your experience of free will is "I, I, I." Therefore, because all your definitions that you have given to everything were made-up out of whole cloth, so to speak, rather than your having arrived at the definitions of What Everything Is from your connectedness with the Source of every thing, you have likewise given your own definition to the words "free will." And your definition of "free will" is as confused and incorrect as the definitions you've given to everything else.

That is why I have said the only right use of will is to choose not to use it. The only thing that can possibly mean to you is that the only right use of what you're calling "free will" must be abandoned, 'cause you have no sense of, or Conscious Awareness of, any other will. And you will **not** be open to and receptive to the Father's Will until you do abandon reliance upon this cherished right that you think you have to express free will, which constitutes your being independent from your Brother—"I, I, I"—without the experience of "We." That is isolation. Isolation is imprisonment.

Continuing.

RAJ READING: *The ego wants to teach you that you want to OPPOSE God's Will.*

RAJ: And how does it do that? It tells you that there's great value in expressing your will. And the better you do it, the more respectable you will be. And the better you do it, the more powerful you will be. And the better you do it, the more influential you will be. And the better you do it, the more successful, or wealthy, or whatever, you will be. All of this, as you

know, appeals to your ego, doesn't it? It piques your curiosity and causes you to pursue your independence, not only further, but more intently.

So:

RAJ READING: *The ego wants to teach you that you want to OPPOSE God's Will. This unnatural lesson cannot BE learned, but the ATTEMPT to learn it is a violation of your own freedom, and makes you afraid of your will BECAUSE it is free. The Holy Spirit...*

[Editor's Note: Raj emphasized the above as follows: *The ego wants to teach you that you WANT to oppose God's Will.*]

RAJ: Again, which is nothing more than your Right Mind.

RAJ READING: *...opposes ANY imprisoning of the will of a Son of God, KNOWING that the will of the Son IS the Father's. The Holy Spirit leads you steadily along the path of freedom,...*

RAJ: Meaning back Home along the very path you took away from Home, undoing the specific steps, acts, thoughts, that you used to establish a sense of yourself as independent from Truth, independent from Reality, independent from the Conscious Experience of What Everything Is.

RAJ READING: *The Holy Spirit leads you steadily along the path of freedom, teaching you how to disregard, or look beyond, EVERYTHING that would hold you back.*

RAJ: Now the Truth is that you haven't, none of you have forgotten Truth completely. But all of the definitions you've given to everything, and the great pride you take in being self-reliant, has caused you not to be able to discern the difference between What Is True and what you've made-up. And because you are not able to make the distinction, it is intelligent for you to devalue everything you know. Sort of like saying, "Okay, Holy Spirit, I'm going to bring every single one of my thoughts, every single one of my ideas, every single one of my beliefs, every single thing I know, and I'm not going to hold anything back, and I'm going to put it all out on the table for You to sort out. I am going to assume that absolutely nothing that I would put on the table is worthy of my keeping until You have said, 'Here, this is Real. You can have it back.'" That's intelligence. And that's what you have to be willing to do.

You have to be willing to say, "Here's everything. I don't know which of it is Real and which of it I've made-up. I'm asking **You** to sort it out for me **with me** so that I might know What Is Real And Eternal, and so that I may know what **isn't** and release it and become free of the confusion that its presence provides as to what is real."

Again.

RAJ READING: *The Holy Spirit leads you steadily along the path of freedom, teaching you how to disregard, or look beyond, EVERYTHING that would hold you back.*

RAJ: What a Friend the Holy Spirit is. And what a friendliness Its *Intent* For Being is.

Continuing.

RAJ READING: *We said before that the Holy Spirit teaches you the difference between pain and joy.*

RAJ: I want to take a moment here because this is a very pointed point.

RAJ READING: *We said before that the Holy Spirit teaches you the difference between pain and joy.*

RAJ: It *allows* you to make a distinction between what feels good and what doesn't feel good. It allows you to make a distinction between what you want and what you *don't* want. Why? So that you can make a choice.

Well, if you're going to make a choice, it means one is going to be selected and one is going to be rejected. Well, what does that mean in practical terms? It means that when you're having a rough experience, you're not going to say, "Well, this is just one of those things for me to have patience with." Or "This is one of those things that is here as a learning experience for me. And, of course, if it's going to be a learning experience for me, I'm not going to reject it. It must be the Father's Way of helping me grow." That kind of thinking keeps you bound in the dream because no distinction is made. And *if* the distinction is made and no choice is made, you're still stuck in the illusion.

If you want to wake up, you've got to learn the difference, make the distinction, and then you've got to make the choice. And then you have to remain committed to the choice.

RAJ READING: *...the Holy Spirit teaches you the difference between pain and joy. That is the same as saying that He teaches you the difference between imprisonment and freedom. YOU cannot make this distinction WITHOUT Him.*

RAJ: That's why you must bring everything out on the table for *Him* to sort out for you. The ego will tell you that everything on that table is valuable—your pet theories, your best judgments, your skills at defending yourself in a hostile environment. It will tell you that all of these are treasures; some that

were gifts and some that you worked very hard for, but all of which are contributing to the value of what you are. You see?

Are you going to listen to this teacher? No. You don't need to listen to this teacher because you now you know there is another Teacher. When you didn't know there was another Teacher, there was nothing you could do. But **now you know** there's another Teacher. And now you know that this other Teacher is teaching you the exact opposite of what your current teacher has been teaching you. And not only that, you know that this new Teacher teaches you the difference between imprisonment and freedom.

And I keep coming back to this because it's very subtle, but it's very pervasive. You say, "What you're telling me sounds like hard work. What you're telling me sounds like something that may be impossible for me. And you know what? I'm not suffering that much. What I'm experiencing really feels like quite a bit of freedom." That subtle suggestion causes you not to look clearly at what we're talking about.

It causes you to not be clear in terms of black-and-white about What Works and what doesn't. It causes you not to look at the fact that underneath everything that's happening in your life, you're not really experiencing what you want. You're not really experiencing the freedom you would like. You're not really experiencing Joy consistently and continuously and fully. You're not really experiencing Peace. And when I use the word "Peace," I mean What Peace Really Is, which is a State of Mind in which there is no experience of vulnerability. You're **not** experiencing that. And you know it!

Don't be afraid to look honestly and deeply into yourself in this way. Because if you will look honestly and deeply into yourself, you'll realize just how little freedom you're experiencing, just how little happiness you're experiencing, just how little invulnerability you're experiencing. And I wager to say that if you're really honest with yourselves, you find no place in you that's invulnerable. ***If you're not experiencing invulnerability, you are in prison. You are not experiencing freedom.*** You're **not** experiencing your Birthright.

And if you will not be fuzzy and lovey-dovey spiritual in your mind, "God is Love, He will take care of me, and I will abide in the cozy feeling those words give me," if you don't engage in that and you take a practical look, you will see that the payoff you've been fooling yourself into believing you're getting has been an emptiness, has been nothing. And when that registers with you and sinks in, you'll say, "Damn it! I'm not putting up with this anymore. I'm going to abandon my will. I'm going to abandon what I thought free will was. And my one last act of will that I'm going to engage in is to say, 'Father, show me Your Will. I am not going to introduce what I

thought was my will into the mix anymore. I am here, Father, waiting to hear from You. I am here, Holy Spirit, waiting for **your** Guidance."

Your last act of will, will be to abandon it, to not use it. "Insanity," you say. No. Because if you will abandon it, really abandon it, like jumping into the deep end of the pool where there's no way to get to the side, you will become determined to do what it takes to hear. **And** as the Father's Will is revealed to you, the Father's Will for you is revealed to you, it will also be revealed to you, as an experience, that that's what **you feel**, that that's what **you will** also. And you will recognize yourself in it. And you will gladly express it from there. And you will be free.

Again.

RAJ READING: ***YOU cannot make this distinction...***

RAJ: Between imprisonment and freedom.

RAJ READING: ***...WITHOUT Him.***

RAJ: The Holy Spirit.

RAJ READING: ***That is because you have taught yourself that imprisonment IS freedom.***

RAJ: You didn't know you did that.

But if you want to know the Truth, the key to the door of your cell is the free will that you prize so highly, that you value because it promises to you that through its use you can achieve anything. That's the hooker. It says **you** can achieve and do anything you set your will to. Wow. What an ego trip. Now, in order to get out of the cell, you've got to take **your** will and put it in the lock and unlock the door and walk out leaving the key behind.

RAJ READING: ***...you have taught yourself that imprisonment IS freedom. Believing them to be the same, how CAN you tell them apart? Can you ask the part of your mind that taught you to believe they ARE the same to teach you the DIFFERENCE between them?***

RAJ: No.

RAJ READING: ***The Holy Spirit's teaching takes only ONE direction and has only ONE goal. His direction is freedom and His goal is God.***

RAJ: Now, I know I'm beating this into the ground, but you need to hear it over and over again for clarity.

RAJ READING: ***His direction...***

RAJ: Meaning the Holy Spirit's.

RAJ READING: *...is freedom and His goal is God.*

RAJ: But the Holy Spirit is nothing more than **your** Right Mind. It's not something separate from you. It's the very Essence and Wholeness **of** You. So your Right Mind, your Right Mind's teaching takes only one direction and has only one goal. The goal of your Right Mind is constantly being implemented by it. In other words, the Sanity of You is constantly implementing it in your awareness to whatever degree you're willing to stand in receipt of it and embrace it. So, the Holy Spirit, your Right Mind, is intent upon integrating what seems to have become disintegrated.

And so you, in your tiny sense of yourself, retracing your steps Home, are not doing it all by yourself against overwhelming odds. You have an Ally—your very own active, present Sanity—which at the moment you're dissociated from and which you don't recognize. So I want you to understand that this process is a process of your very own capital "B" Being; a Movement of Integration that is intent upon accomplishing Its Goal. And the marvelous part about it is that when it's accomplished, your whole trip back Home into your Sanity will not be able to be attributed to anything else. And you will feel the Integrity of You in the Movement and, what I'm going to call, the Reawakening. Thus you will not get into the Kingdom of Heaven on someone else's shoulders. And you will not be where you're not ready to be.

Again.

RAJ READING: *The Holy Spirit's teaching takes only ONE direction and has only ONE goal. His direction is freedom and His goal is God. Yet he cannot conceive of God without YOU because it is not God's Will to BE without you. When you have learned that your will IS God's, you could no more will to be without Him than He could will to be without YOU.*

RAJ: Now here's a wonderfully distracting question; one that challenges the truth of what's being said, and one that could pique your curiosity.

RAJ READING: *When you have learned that your will IS God's, you could no more will to be without Him than He could will to be without YOU.*

RAJ: And the distracting question is, "Well, then how did I will to be without Him in the first place?" And I'm telling you it doesn't matter. Because **you are** in prison, and it is not your Birthright to be in prison. And so everything that could possibly be done needs to be done for you to regain your Sanity. So just accept it. It doesn't matter how you got in the mess. It matters for you to get out of it and know how to stay out of it. And so get about the business of getting out of it.

And don't delay getting out of it by saying, "I'm not going to move one inch until you explain to me how I did the impossible thing of managing to get a divorce from God." The simple fact is you didn't get a divorce from God. You only got a divorce from God in your imagination. And waking up is grounding you and getting you out of your imagination.

RAJ READING: *When you have learned that your will IS God's, you could no more will to be without Him than He could will to be without YOU. This IS freedom and this IS joy. Deny yourself this and you ARE denying God His Kingdom because He created you FOR this. When we said, "All power and glory are yours because the Kingdom is His," this is what we meant:*

[Editor's Note: Raj said "God **and** His Kingdom" instead of "God His Kingdom."]

RAJ: Because the Kingdom is His, because Creation is His, and you are His Creation, and His Creation is the Extension of All That He Is, then all power and glory are yours because the Kingdom is His.

RAJ READING: *...this is what we meant:*

The Will of God is without limit, and all power and glory lie within it. It is boundless in strength and in love and in peace. It has no boundaries because Its extension is unlimited, and It encompasses all things because It created all things. By creating all things It made them part of Itself. YOU are the Will of God because this is how you were created. Because your Creator creates ONLY like Himself, you ARE like Him. You are part of Him Who IS all power and glory, and are therefore as unlimited as He is.

To what else EXCEPT all power and glory can the Holy Spirit appeal to restore God's Kingdom? His appeal, then, is merely to what the Kingdom IS, and for its own acknowledgment of what it is. When you acknowledge this, you bring the acknowledgment automatically to everyone because you HAVE acknowledged everyone.

[Editor's Note: Raj said "in strength and love" instead of "in strength and **in** love."]

RAJ: Your vision has become infinite, all-inclusive. And so what you are aware of, you bring, you share, with everything infinitely.

RAJ READING: *By YOUR recognition you awaken THEIRS,...*

RAJ: And in very practical terms what that means is that by your recognition of What Is True, you have withdrawn from the mutual

agreements that keep the illusion or the dream going. And in that weakening of the dream, you contribute to their seeing the Truth.

RAJ READING: *By YOUR recognition you awaken THEIRS, and through theirs YOURS is extended. Awakening runs easily and gladly through the Kingdom, in answer to the Call of God. This is the natural response of every Son of God to the Voice of his Creator, because it is the Voice for HIS creations and for his own extension.*

RAJ: Well, I hear you saying that when you have "Aha's," when you have light bulbs that go on in your mind where What Is True is uncovered to you more completely and you share it, the awakening of it doesn't run easily and gladly through the Kingdom. So what in the hell does this mean? It sounds very unrelated to real life. Right?

Well, I'm going to put it this way. If you would, imagine Creation as a great circuit board where every Aspect of Creation was a point in the circuit board, and the circuitry of the circuit board connects every single point of creation. When Truth is known, when Truth is consciously experienced, it courses through the circuit board and every single point on that board receives the impulse.

Now some of those little points on the circuit board are still very intent on expressing their free will. They are practicing the blocking of the Conscious Experience of the impulse that's going through the circuit board, and so they don't feel it, they don't see it, except perhaps as a slight intrusion on their privacy, which they reinforce. So, let it be known that whether you see evidence of the good news running freely through the Brotherhood or not, the impulse has reached them.

Now, what if 50% of the Brotherhood are engaged in self-will? That means that 50% of the points on the circuit board are actively blocking the experience of the Impulse of the Conscious Awareness of Truth that the other 50% **are** consciously experiencing. They're blocking it, but they're still in receipt of it.

Every time you manage to listen and you feel the Impulse of Love and you extend It, the point you are on the board becomes illuminated. Even if it's just a little bit initially, it becomes illuminated. And it means that now, we'll say, 49.999% of the board is less illuminated. You are contributing to the lessening of the density of the dream, the lessening of the darkness. So do not let yourself become discouraged just because these beautiful words seem not to be relevant.

RAJ READING: *By YOUR recognition you awaken THEIRS, and through theirs YOURS is extended. Awakening runs easily and gladly through the Kingdom, in answer to the Call of God.*

RAJ: Well, it does run naturally and easy through the Kingdom, so don't stop. Because I promise you that each step you take lessens the density of the willfulness that those indulging in self-will have available to energize. And so, what you're doing counts.

Again.

RAJ READING: *Awakening runs easily and gladly through the Kingdom, in answer to the Call of God. This is the natural response of every Son of God to the Voice of his Creator, because it is the Voice for HIS creations and for his own extension.*

RAJ: The Father extends and it's called the Son. And the Son feels the Impulse and extends to his Brothers and Sisters, and in doing so, makes it his own. Your creations are God's Creations given away with Love that make what you've given away that was received from the Father's, yours. The Father extends Himself to you as You, but that doesn't make it yours. Until you give It away, you haven't taken a stand, have you? You haven't declared yourself.

"Well, today, I'm going to think for myself, and I'm not going to declare the Father's Will. I'm going to declare mine." So you haven't stood in receipt of What Was Given, even though it's in your lap to receive. And **you** give away **your** will, **your** determinations, not realizing that what you're giving away is **nothing**.

When you're willing to say, "Thy Will, not mine, be done," and you let yourself stand in receipt of the Gifts of God and accept Them by passing Them on to your Brothers, They become your Creations. Not creations that you made-up out of whole cloth, but God's Creations that you've made your own by not withholding **Them** from your Brother and Sister. And then your Brother and Sister pass It on. And Infinity is like an incredible Gifting Process that gives back to God the recognition of What God Is, making His Creation His. And there is the Singularity.

And in your fitting in, in this way, which violates your current definition of free will, you experience freedom. And the meaning of the words, "Behold, I make all things new," becomes your Conscious Experience. And you will no longer seem to be stuck in repetition, in cycles of life that repeat themselves over and over and monotonously over again.

You now have grounds for making the choice. And you now have the encouragement for making the choice. And instead of letting it sound like a bunch of unnatural hard work, let there be an awakening in you of a sense of exploration and delight at the discovery of things of great value for you so that you can proceed with enthusiasm.

I look forward to the day when you will have the full Conscious Experience of just how much I love you. And I look forward to being with you next week.

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Section – THE HOLY ENCOUNTER
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Sparkly Book – p. 177

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet.

Before we begin I want to back up just a little bit and reconsider this statement.

RAJ READING: *A meaningful curriculum CANNOT be inconsistent. If it is planned by two teachers, each believing in diametrically opposed ideas, it cannot BE integrated. If it is carried out by these two teachers simultaneously, each one merely INTERFERES with the other. This leads to fluctuation, but NOT to change.*

RAJ: And the ultimate point in that discussion was that the necessity is to choose for one teacher or the other; that the call was for who your teacher was going to be. And even more specifically, it's necessary for you to pay attention to whether you're getting what you want, because if you're not getting what you want, then you need to stop listening to the teacher who brings you those kinds of results.

Very often, I hear people say, "Well, as long as we're here in the human condition we have to do this or that. We have to go to doctors." Or, "We have to expect problems." And so on. And I keep saying this over and over again. There's only **one thing** available **to you** for you to experience—Reality. There is only **one** thing going on—the Kingdom of Heaven. It **really** is necessary for you to get this point under your belt and into your mind.

Because there's only one thing going on, there's only one thing for either of the two teachers to speak about, to teach about. The Holy Spirit teaches about the Kingdom of Heaven and illuminates it to you. The ego, the voice for fear, teaches about the Kingdom of Heaven and calls it the world, the human condition, a physical manifestation of a big bang, evolution, and so on. But both teachers are talking about the same thing.

Depending upon which teacher you choose to listen to, you will have completely opposite experiences. But the opposite experiences will be **here**

in the middle of the Kingdom of Heaven and will be happy, pleasant, fulfilling, **or** miserable, deteriorating, chance-filled experiences of the Kingdom of Heaven. You are **not** here in the human condition. You were not born into the human condition. You are not a Spirit that was born into a physical experience. You are the Christ uninterruptedly, unchangeably, listening to one or the other of the two teachers, and experiencing the Kingdom of Heaven accordingly.

I keep reminding you that each one of you right now **is** the Christ, **is** the Direct Expression and Embodiment of God right here, right now, in the middle of the Kingdom of Heaven. I keep telling this to you because it's so easy for you to just slip back into what I'm going to call a materialistic assessment of the Kingdom of Heaven. You slip back into your habit of perception, rather than being conscious with innocent attention—meaning attention free of memory—to the one and only thing there is to experience.

Now, what causes you to see the Kingdom of Heaven as a material world and the human condition are the mutual agreements that you have all made with each other and the definitions that were given by the voice for fear. You need to challenge these. And you especially need to challenge them when you are dealing with mutually-agreed-upon definitions that have become institutionalized—health care and all of the concepts associated with health care—that are absolutely based upon the belief that you exist in a human condition in a material world; [these definitions] absolutely blind you to your opportunity to experience health.

Oh, I know. Wonderful things are being done. And I'm not challenging the wonderful things that are being done that make those of you who are experiencing limitations... that are providing those of you who are experiencing limitations a better experience. **But** God isn't in the picture anywhere. It's not part of the theory. It's not part of the definition of you. And therefore, your association with institutionalized healthcare concepts, definitions and mutual agreements **do not lead** to correction, **do not** lead to healing, **do not** lead to the eradication of what? The liability to be ill. And you must be awake enough to not just treat the medical profession as though it's "God," even though it speaks with the "authority of God."

There are, of course, other institutionalized areas of mutual agreements. And what I want to point out to you today is that if you're going to break the old habits, you're going to have to start disagreeing with the institutionalized concepts and agreed-upon definitions.

You tell me if this wouldn't be an improvement over the current situation. You go into a physician and have an exam. He gets the results back. He comes out and he says, "Mr. Jones, it is obvious that you are conflicted in

your thinking. There is obvious evidence of it here. And you need to go home and give this your attention so that the Visibility and Tangibility of your Individuality no longer reflects this conflict in you. You must pay attention to what you are blindly believing, whatever it is. And you must ask the Holy Spirit to help you see what it is so that you can set it aside. At the present time, the situation does not call for intervention from me, but it does call for correction from you." Wouldn't that be incredibly marvelous? It would be closer to the Truth.

I'm not telling any of you not to go to a physician, or not to have a physical exam, or not to get a medical opinion. But I am saying this: that the teacher that physicians are allowing to teach them is not the teacher you have chosen if you are on the path of Awakening. And you must understand that if you go to them, you are going to get assessments that do not express the Truth About You that will heal. And if you try to honor the physician and honor the Truth, you're going to have conflict. You will have fluctuation. But you won't have change. Who is your teacher going to be?

Now if you're going to go to a physician, and you're going to value and honor what the physician says, understand who the teacher is that is finding expression through the physician's words, and know which teacher you are choosing to honor. Do it clearly. Do it honestly with yourself, and make a choice, because you do not want to introduce fluctuation without change.

If you go to the other Teacher, the Holy Spirit is not going to speak to you of death. The Holy Spirit is going to speak to you of Who You Are—the present Direct Expression of God, the Christ, using his mind well or poorly—and will address the need to change your mind so that you are using your mind well. And so that you are choosing for your Peace so that you have available to you an Experience of Singularity, instead of conflict, which is naturally going to find expression in the Visibility and Tangibility of You called body as unconflicted functions or healing.

You can't operate from both standpoints simultaneously. Now that might be hard to take, but it's the Truth. And so what do I suggest? I suggest that you not wait until a crisis to make the choice. I encourage you to deal with the cold that you think is coming on, or the minor symptoms of discomfort, and make your choice of whether or not you're going to listen to the Holy Spirit within you, or whether you're going to listen to yourself.

You're not going to go to the doctor for a cold, but you know what? You are going to listen to your prior education which you've gotten through advertising. Mmm. "Get ready for the summer colds." Mmm. "Get ready for the winter colds. Take this medicine. Take that medicine." And you think,

“Well, since I’m here in the human condition, what can I expect? Oh, I can expect winter colds and summer colds and hay fever and asthma, and, you know, after all, I’m in the human condition. But you know what? While I’m in the human condition, I’m sure enjoying reading **about** the Truth. And, boy, oh boy, does it stimulate my curiosity and interest. And it really gives me a neat high. And it’s so comforting.” Well, bullshit on comfort. If you’re not making the choice between the two teachers, and you’re trying to listen to both of them and be uncommitted to either one of them and feel good, you’re not getting anywhere. Nothing is happening. No change is happening. Fluctuation is. No change.

Your body is the Visibility and Tangibility of your Individuality. Your body is not matter. It is the Substance which is Spirit. It is constituted of Living Love arising out of the Singularity of the Peace of God. If you listen to the voice for fear, you’re going to be in turmoil. You’re going to abandon your Peace. The result will be that you abandon Singularity and you embrace confusing, opposing dynamics. As long as you are choosing for that teacher, you’re going to have evidence of the choice. Your perception is going to be confused as well. But what’s your confusion about? It’s about the only thing going on—Reality, the Kingdom of Heaven. Because whether it’s the voice for fear, or the Voice for Truth, the only thing they have to express anything about is the only thing available—the Kingdom of Heaven.

If necessity, let us say injury or accident puts you in a position of needing physical correction, the sewing up of a wound, a cut, or whatever, realize that when you go into the medical environment, you don’t have to see it as a medical environment, because all there is to anything happening there is the Kingdom of Heaven seen clearly or not clearly. But understand that those who are there who will be treating you and expecting you to honor their decisions are not listening to the Voice for Truth. They’re listening to their best judgments based upon a faulty premise that you’re just a physical organism, a piece of meat, in so many words, that has no permanence to it, that isn’t eternal because it has nothing to do with an Eternal Source that creates only like Itself. And so you move into that environment rendering unto Caesar the things that are Caesar’s, and rendering unto God the things that are God. In other words, you go in being very alert, so that your primary allegiance is with the Voice for Truth because it will tell you what will lead to **correction, redemption**—not just making the best of a bad situation.

The physicians will talk to you about making the best of a bad situation and will say there’s nothing more you can expect. Those are words that are said very often. And those words, if you are honoring the source, will cause you to forget that you have an option that goes beyond making the best of a bad

situation. And you will go to sleep and you will forget to expect a miracle. So you **must** be very alert so that you don't buy into the belief system of the ones who are perhaps providing you with very beneficial help.

If I may put it this way, every single one of you can go and learn transcendental meditation, but it's not necessary for you to adopt the whole thought system behind it. So you can go and you can have a wound stitched up, or a bone set, or something removed that needs to be removed under the circumstances, but you **do not** have to buy the whole attitude and physical, medical infrastructure of beliefs associated with it. You can remain joined with the Holy Spirit and meet the immediate need, and leave without ever shifting your allegiance to the institutionalized practice of the belief of a universe in which God has nothing to do with it.

This is just an example, but it's a very practical rendering of the meaning of the fact that if you employ both teachers simultaneously, there will be no change. There will be fluctuation. There will be no correction.

Everything the Holy Spirit tells you flies right in the face of every single mutually-agreed-upon definition that arose out of your decision to think for yourself and to be independent of your Source. Every single one of those mutually-agreed-upon definitions needs to be challenged. Now, this doesn't have to be a huge battle or war. It's as I've said before. You look at the glass, or the mug of water, and you say, "What is the **more** of What God Is Being here that I'm not presently seeing?" That's how you challenge your very definite beliefs about a glass mug of water. And you have them, but there's more there.

So you start being curious. You say, "Father," or you say, "Holy Spirit, what's the more of What God Is Being there that I'm not yet seeing?" When you ask that question, you're withdrawing your allegiance from your current best definitions of it, thereby weakening their control, you might say; the control they seem to have by virtue of the commitment you're giving to them. When you say, "What's the more of What God Is Being there?", you're withdrawing your investment of trust in what you already think it is.

When you stand in front of a mirror looking at yourself and you say, "What is the more of What God Is Being right there where I see myself?", you are abandoning whatever sure-nesses you have about what you're seeing. And you open the door for insight, for revelation. That's the way you challenge the status quo. You don't go out to that teacher and say, "You're a liar!" You turn your attention away from that teacher to the other Teacher and express curiosity. You say, "I want to know What The Truth Is here. I don't care what the physician's assessment was, or what his prognosis was,

because whatever it was, it didn't include what the Holy Spirit has to say. It didn't include the fact that there is God that is omnipotent and more powerful, you might say, than the effects of any accident, or injury, or illness. What's the more of What God Is Being right here than what I'm seeing? And I'm more interested in knowing the Truth of that than I am what anybody else has come up with as an explanation or a definition."

You see, it is about making choices. It's not about, "Ah! It's all God. Anything goes." It isn't. As long as you are not awake, there's a choice to be made between waking up or making further commitment to being asleep. And remember that, although it calls upon you to make a choice, and then back it up with your commitment, causing you to be **proactive**, this is pleasurable. Don't make it work. Don't make it laborious. Don't conceive of it as being that way. Because the moment you genuinely say, "What is the Truth here? What is the more of What God Is Being here than what I'm seeing?", the more of What God Is Being right there will be revealed to you and **that is** pleasurable. That is a joyful experience. To be experiencing more enlightenment and less endarkenment is a pleasurable experience. Just because I'm saying, "Don't be wishy-washy about it. Be direct about it. Be firm about it. Be decisive about it," doesn't mean get tense about it. It really just means be very clear.

Okay. Let's go to the book. Okay. This next section is called:

RAJ READING: *The Holy Encounter*

Glory be to God in the highest, and to YOU because He has so willed it. Ask and it shall be given you because it has already BEEN given.

RAJ: Now are you the Sons and Daughters of God. You're neither behind the Point of Perfection nor advancing toward it; you're at that Point and must understand or experience yourself therefrom.

RAJ READING: *Ask for light and learn that you ARE light. If you want understanding and enlightenment you WILL learn it,...*

RAJ: Ah. If you want it, you will learn it. If you want to listen to the voice for fear, that's what you'll learn—fear. If you want the Truth, that's what you will learn, because that's where you're giving your undivided, unconflicted attention. It's automatic. You're all getting exactly what you're asking for. What we're bringing out here is the way for you to ask unconflicted questions from unconflicted premises. And when I say, "unconflicted premises," I mean a place in you where you're not sitting on the fence.

RAJ READING: *If you want understanding and enlightenment you WILL learn it, because your will to learn it is your decision to listen to the Teacher Who KNOWS of light, and can therefore TEACH it to you. There is no limit on your learning because there is no limit on your MINDS. There is no limit on His will to teach because He was created TO teach.*

RAJ: Okay, here we go again. When you decided to be an independent thinker, an independent agent, an independent authorizer, and you forgot Who You Were because you blocked your Father from your sight and therefore lost your Identity, you stopped being conscious of What You Are. But because What You Are can't change, it remained and got a new name. The part of you that you disowned became the Holy Spirit, your Right Mind. And as I've said many times, the Holy Spirit is your Real Identity held in trust while you dally with the ego, a different sense of yourself, an independent sense of yourself.

Obviously, your Right Mind now has been put in the capacity of being that which will reawaken you, provide you with the fuller experience of What You Are until you're so **yielding** that you'll let in the fullest experience of What You Are. And so it exists solely for the purpose of returning your Sanity to you. And so it knows how to do it perfectly. Why? Because at the bottom line, even in the middle of your dissociated sense of yourself, you are Whole.

Again.

RAJ READING: *There is no limit on His will to teach because He was created TO teach. KNOWING His function perfectly He wills to fulfill it perfectly, because that is His joy and YOURS.*

RAJ: Now, why does it say "and yours"? Because the Holy Spirit is nothing more than your Right Mind. And for you to come back into your Right Mind at the hand of the Holy Spirit's teaching is therefore the Holy Spirit's Joy **and yours**, because in Whollizing you it brings you back into the Conscious Experience of your Wholeness, of the Ultimate of You.

Continuing.

RAJ READING: *To fulfill the Will of God perfectly is the only joy and peace that can be fully known because it is the only function that can be fully EXPERIENCED. When this is accomplished, then, there IS no other experience. Yet the WISH for other experience will block its accomplishment because God's Will cannot be forced upon you, being an experience of total WILLINGNESS.*

RAJ: God's Will is an Extension. It's a Gift. It's the giving of What God Is to What God Is **Being**. God's Will is not a command. God's Will is a Conscious Expression of Creativity, the motive of which is Love. It's like God letting out a sigh of pleasure, making a sound of pleasure. And in that sound of pleasure, worlds are formed. **You** were formed. You are being formed constantly. That's not an act of will. That's not a command. That's not a directive. It's an Experience of Joy and Bliss from which spills forth Creation.

Now, if, as His Creation, you have all decided to experiment with being divorced from Him and having a little fun at pretending that you're independent and creating things on your own, and you forget Who You Are, and you determine to make things happen by sheer acts of will on your part, which is the way you live your lives, then you are not reflecting God's Will which is a **willingness**. It's a Gift of Love.

And since you have become committed to a lifestyle, you might say, of being assertive and authoritative and commanding things into existence by acts of will, coming Home seems difficult because you have to re-embrace willingness. And you have to abandon the hit you got, or that you thought you were getting, from asserting yourself to make things happen. So you have to abandon something that you have come to think of as being very valuable, if not essential, to being successful, or to surviving. And that's why it doesn't feel natural to you to yield, to say, "Thy Will be done, Father. What is Your Will? I prefer to know what Your Will is more than I do what my will is." Of course, when you go to the doctor and the doctor gives you his prognosis, then it's easy for you to say, "Father, I'd rather know what Your Will is than what the doctor said!"

You want to know what the Father's Will is because it's so much more than anything you through a puny act of will on your own can bring forth. And the most significant part of the more that you would experience will be your Peace and the Experience of Invulnerability that sees nothing in any form that could or would challenge it. An Invulnerability that doesn't protect you from anything, but an Invulnerability which is the **absence** of anything that one would need protection against.

Again.

RAJ READING: *To fulfill the Will of God perfectly is the only joy and peace that can be fully known because it is the only function that can be fully EXPERIENCED. When this is accomplished, then, there IS no other experience. Yet the WISH for other experience will block its accomplishment because God's Will cannot be forced upon you, being an experience of total WILLINGNESS. The Holy Spirit knows how to teach*

this, but YOU do not. That is why you need Him and why God GAVE Him to you. Only HIS teaching will release your will to God's, uniting it with His...

RAJ: God's.

RAJ READING: *...power and glory, and establishing them...*

RAJ: What?

RAJ READING: *...as YOURS.*

RAJ: Why? Because you are His Son or Daughter. You are His Expression. And in the remembering of God as your Father, your experience of your Identity returns to you.

RAJ READING: *You share them as God shares them because this is the natural outcome of their being.*

RAJ: Now listen to this.

RAJ READING: *The Will of the Father and of the Son are One together...*

RAJ: And these are the key words.

RAJ READING: *...BY THEIR EXTENSION.*

RAJ: It's one thing to think the Truth. It's one thing to relish the True Meaning of Love. It's another thing to embody them. They say, "Put your money where your mouth is." Well, I'm saying put your mouth where your heart is so that you give **evidence** of what you love in your actions. That's the extension. And until it's extended, you haven't stood up and been counted. You haven't declared yourself. You're a closet Christ. Nobody will ever know it except you. And, oh, how you love to contemplate What You Are Truly in your closet. It's hypocrisy. It's a bunch of things. But most of all it's you **not doing** what will **make** the Truth true for you. Because until you extend it, until you give it, you don't **have** it. And neither does anyone else.

Again.

RAJ READING: *The Will of the Father and of the Son are One together BY THEIR EXTENSION. Their extension is the RESULT of their Oneness, holding their unity together by extending their JOINT Will.*

RAJ: Now we are talking about the real meaning of "being co-creators with God." We are **not** talking about your independent will moving in consonance or harmony with the Father's Will, so that there are two things moving in harmony with each other. We're talking about **one** thing.

RAJ READING: *The Will of the Father and of the Son are One together BY THEIR EXTENSION. Their extension is the RESULT of their Oneness, holding their unity together by extending their JOINT Will. This is perfect creation by the perfectly created in union with the Perfect Creator. The Father MUST give fatherhood to His Son because His Own Fatherhood must be extended outward. You who belong in God have the holy function of extending His Fatherhood by placing NO limits upon It.*

RAJ: And I've said before, when you let yourself be infilled with the Father's Love, it is such an exquisite and wonderful experience that it overflows, it bubbles over, and you couldn't hold it back if you wanted to. You give it away out of sheer Joy and an inability to say, "I'm going to give it there, but not here. I'm going to give it a lot there, and medium here." The concept can't even enter your mind because the influx and the overflow is so spontaneous.

RAJ READING: *Let the Holy Spirit teach you HOW to do this, for you will know what it MEANS of God Himself.*

RAJ: But you're not going to have the experience until you choose who your teacher is going to be, and give your committed, full attention to that Teacher. But the moment you do that, the Movement will begin. As long as you're listening to two teachers, all you get is fluctuation. "Oh, today is a little better than yesterday, but who knows what tomorrow will bring, you know. But, generally speaking, I'm feeling better. Generally speaking, things are going pretty well. I can't complain." You get fluctuation, but not change.

Continuing.

RAJ READING: *When you meet anyone, remember it is a holy encounter.*

RAJ: Well it's not going to look like it unless you are encountering your Brother with the Teacher who can remind you of Who You Are and Who Your Brother Really Is. And if you're not listening to that Teacher, and you're listening to the other teacher, you're not going to know Who Your Brother Is. You're going to know who he has become **defined as**, not only by his associates and yours—your associates who know him—but also by yourself. And ultimately it will be a conglomeration of everyone's opinions that you have adopted as your definition of him. And that will be a holy encounter that will be pure misery for you.

All encounters are holy encounters, just like the only thing for the two teachers to teach about is one thing—the Kingdom of Heaven. Every encounter is a holy encounter, but if you're listening to the teacher for fear, the voice for fear, you are not going to feel the holiness of the encounter.

And you will not be a presence which will transform any ignorances that still may be prevailing in your mind, or your Brother's mind.

Continuing.

RAJ READING: *As you see him you will see yourself. As you treat him you will treat yourself. As you think of him you will think of yourself.*

RAJ: And we can reverse this. As you treat yourself, you will treat him. As you think of yourself, you will think of him.

Well, if you are being informed about yourself by the Holy Spirit, you will naturally know that What Is True About You is true about your Brother. And it won't be an intellectual head trip. It will be a **heart** experience, because when you let the Holy Spirit speak to you, when you let the Holy Spirit in, you have an Experience of Innocence; not a thought of innocence, but an Experience of Innocence that is indisputable. At first, it will be amazing to you, but nevertheless, indisputable. Just a simple, pure, utter Truth. And in that realization about you, you will know that it's true about your Brother, anyone you come in contact with. And when that's your frame of reference, that's the way you will behave toward your Brother. You will extend it, and in extending it, make it true for you. Make it true for you because you have dared to embody it by expressing it, by extending it, in the treatment you give, or that you give your Brother.

[Aside to someone in the audience] Could you turn those lights on?

Continuing.

RAJ READING: *Never forget this, for in him you will find yourself or lose sight of yourself. Whenever two Sons of God meet, they are given another chance at salvation. Do not leave anyone without giving salvation TO him, and receiving it yourself.*

RAJ: Until you **give** it, you can't have it. Until you **give** it, you haven't embodied it. You haven't stood up and been counted. You haven't come out of the closet yet.

Again.

RAJ READING: *Do not leave anyone without giving salvation TO him, and receiving it yourself. For I am always there with you, in remembrance of YOU.*

RAJ: Give to your Brothers what I give to you.

You don't always hear what I say. Sometimes you hear what I say and you tuck it away for future reference. And sometimes you embrace it **and** dare

to embody it and grow, or change, or experience a miracle. How you respond makes no difference to me in terms of my willingness to ongoingly, interminably extend it to you. And I don't feel frustrated because I'm not employing an act of will in extending it to you. It's much more satisfying to extend it, and by extending it, embody it. And by embodying it, have the experience of Who I Truly Am. You see?

That is where we will stop reading.

As you go through this next week, let there be a willingness to want to see the more of What God Is Being right there in front of you, no matter what, what is in front of you looks like to you, or is determined by you to be based upon your prior definitions. Let there be a willingness to be from a Place of Excellence in you that you don't normally, or certainly not habitually, come from. And let there be a desire and a willingness to not cover over your Christhood, your Identity as the Direct Expression (the Son or Daughter) of God whose Nature is Love, whose Value is Truth.

Just let there be a willingness, enough of a willingness that perhaps throughout the majority of your day, you might ongoingly be aware of your desire to look and see with innocent eyes. Because in doing that, it will constitute a more consistent choice of who your teacher will be. And in making that choice more consistently, you will find yourself less and less subject to institutionalized bodies of concepts and mutual agreements that seem to function as though they were "God" and keep you in the dark. It portends to be a marvelous week *if* you do that.

And I look forward to being with all of you next week. Thank You.

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Raj/ACIM Study Group – September 12, 2004

*A Course In Miracles (reference pages)
Chapter 8 – THE JOURNEY BACK
Section – THE HOLY ENCOUNTER
First Edition – p. 132 / Second Edition – p. 142
Sparkly Book – p. 178*

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet.

Last week we talked about the importance and the necessity of not joining with institutionalized mutual definitions, mutual agreements, mutual concepts, because that's the only way the pattern of the habit of misperception can be effectively broken. And it requires definite self-discipline. It requires conscious attentiveness to what? To what ***you're*** thinking, to what you're choosing to occupy ***your*** mind with.

You know, there's a commandment that says, "Thou shalt not bear false witness," and ordinarily you think that means don't tell lies about your Brother. Don't misrepresent your Brother. Don't tell others that he's done something that he hasn't done, or that he's thought something he hasn't thought. But, you know, there's a more significant means of bearing false witness that actually has more impact. It's what you're ***thinking*** about your Brother or your Sister.

I've talked before about the fact that there are two ways to utilize the sense of sight. You use vision for one of two reasons: to gather information ***or*** to give acknowledgement. When you use your vision to gather information, you can count on it you're in an independent, self-protective mode. You are assessing the situation to find out whether you're safe, and to decide how to handle yourself depending upon the circumstances. When you look at your Brother, you look to either gather information about him or her, ***or*** to acknowledge something, to ***give*** something.

You notice that he or she's cranky or unfriendly today, or whatever it might be, and you assess the situation. "Mmm. I'd better watch myself with this person." And you have added to your current definition of that person. In that process, you've never checked with God to find out What's True about that Individual. You've worked entirely in the ego realm, you might say. And so your assessment and the added definition that you've given to yesterday's definition of that one is a misrepresentation. It is a bearing of

false witness. Your **behavior** then will be governed by the assessment you have made. You will embody or share your assessment; an assessment that is incapable of being part of a healing, whollizing, clarifying encounter.

Now, all of you can see that intellectually. And basically all of you know when you're being unkind, when you're thinking unkind thoughts. But since you think it's private, there's no call for you to change. It's not hurting you. But the point is that whatever gift you make is the gift that becomes yours. And if it's an act of lovelessness, lovelessness becomes your experience. **If** you are bearing false witness against your neighbor, you're bearing false witness against yourself **and** you are keeping yourself from the experience of your joy, of the fact that your presence is itself truly the Presence of Love. And you cannot stand in receipt of the real purpose for your having an encounter with anyone else, which is to find and experience your Unity in the context of What The Two Of You **Divinely** Are.

Is that really the experience you all want? No. But you have to look at it squarely. And then dare to treat it honestly, so that you can become grounded in what counts, so that you can become grounded in what gives impetus to transformation.

Now there's another aspect of bearing false witness that is especially important if someone else that you're encountering is ill. And that is that when you assess their health and you come to the conclusion that they look terrible, that you had better steer clear of them because you don't want to catch what they have. You notice that their skin is sallow, and that they're perspiring, and their hair is a mess, and they should've stayed home in bed. And you add this, as I said, to your definition of them. You modify their definition to a worse status than it was yesterday. You are, in effect, embodying the voice of the other teacher. And you are making it more difficult for healing to occur. And you are making it impossible for you to be a part of healing. It is very important not to rehearse, in other words, to repetitively mull over or speak, the appearance of illness, or the processes of disease.

I'm sure every one of you at one time or another has gotten together at a family gathering where someone is describing their last illness, or their last operation, and goes through all of the details of it. Every time you give your attention to the details of the misperception of a Child of God, a Divine Idea the Father expressed, you incarcerate yourself more firmly **in** what I referred to last week as the institutionalized mutual agreements about health, health care, and, we'll say, health problems and what their impact is. And you **densify** the human condition, so to speak, thereby. You are **not** making it easier for anyone to wake up. And you are acting at odds with the

very thing you are professing to love and to be interested in by virtue of your studying the **Course**, or the **Bible**, or any religious or spiritual teaching, aimed at quote "overcoming the human condition" unquote.

You know, if you run into someone who has been through a health trauma, we'll say, and they start to tell you all the gory details of their encounter with it, you **can** and should interrupt them and say, "You know what? I really don't want to hear all the details because whatever you tell me is drawing a picture, painting a picture, in my mind of you in an unhealthy state. And because I don't want that to occupy my time, I am going to have to take time, because I don't want that to occupy my mind, I'm going to have to take the time to reintroduce the awareness of the Truth About You. I'm going to have to clear my mind of those images so that when I think of you I am sending forth thoughts and meanings that embrace you in health, so that I'm not burdened by a sad and awful picture of you, but might have in my mind a spontaneous capacity to acknowledge you and embrace you in the Perfection that God made you with."

Now, you don't have to use the words "God" and so on. But you can convey the idea that you believe that your thoughts about them have impact on them. And that therefore, the thoughts you want to have in your mind you want to be as close to the perfection of them as they can be. You don't tell them this, but you let this be the basis for your encounter, or the basis for the remark I'm going to make. You don't have time to be distracted from your clear perception of them as What They Divinely Are. Because anything other than that will only compound the problem, lengthen its disturbing energy in their experience, **and** deprive you of the peace and joy of your Clarity, because you're staying in alignment with the Truth About Them, the Father's **Being** Of Them right there and then when they think something else is true about them.

Now this may sound like I'm saying that by your clear correct thoughts you can make change happen. No. **But** the closer your **thinking** is to the Truth About Them, the more parallel your mind comes to the Mind of God, the less blocked you are to the [snap of the fingers] flash of insight when the Father takes the other step and reveals to you, as an influx of insight, the Truth, with a capital "T", about them that will be healing.

Watch your thoughts because they bind you and they bind others. And then if you're going to think, let the thoughts be as close to the Truth as you are aware of the Truth as they can be. And they will **deny** the evidence of illness. They will deny your friend's perception of himself or herself. And that's okay. You're not there to agree with their ego's perceptions of themselves. And it will bring your thought into close enough alignment so

that the little gap can be crossed/bridged and **you** can have an “Aha!” experience, a Direct Knowing of the Truth as supplied to you by the Father, an influx of you in your Right Mind, you might say, that will be an agent for change and **will** lessen the density of the dream of the human condition.

Watch yourself and **stop** yourself when you find yourself rehearsing misperceptions. You make the gift of a misperception, and you **get** the gift of misperception, and you’ve **increased** the misperception. And just like any grapevine works, your misperception will get passed on. And it will become the misperception of the one who passed it on. And the one they’ve passed it on to stands in receipt of something that they’ve either got to challenge **or** they will embrace and pass on as well. So be alert.

As we’ve been saying, you’re teaching all the time. And your teaching has far-reaching effects. And even if you don’t repeat in words what you would teach if you did speak, the teaching you are embracing will govern **your** attitude, thoughts and actions. And you will not behave in the way an agent for change would behave. And thus you will reinforce the status quo.

Okay. Let’s go into the book.

RAJ READING: *The goal of the curriculum, regardless of the teacher you choose, is KNOW THYSELF.*

RAJ: Now, mind you, when you read the word “curriculum” here, you generally think it means the curriculum of the **Course**, the curriculum that’s set forth in printed words on pages in a book. But remember the **Course** is the retracing of the steps you took away from Home. It’s the undoing of the very specific addition of misperceptions upon misperceptions that got you further into the dark about your Birthright. So the curriculum was established by you by each step you took away from Home, each step you took into ignorance, each step you took into ignoring the Truth more and more.

RAJ READING: *The goal of the curriculum, regardless of the teacher you choose, is KNOW THYSELF. There is nothing else to learn.*

RAJ: You could say that waking up is remembering Who You Are. And you remember Who You Are **only** by remembering Who Your Father Is. Because as long as you are fatherless, you are without a clear experience of Real Identity.

Continuing.

RAJ READING: *Everyone is looking for himself, and for the power and glory he thinks he has lost. Whenever you are with anyone you have another opportunity to find them.*

RAJ: [small laugh] As opposed to the definition you've created about them.

RAJ READING: *Whenever you are with anyone you have another opportunity to find them. Your power and glory are in him BECAUSE they are yours.*

RAJ: You see they can't have something you don't have. And you can't have something they don't have. Remember we said last week that "we" is characteristic of abandoning the right you think you have to express free will independent of anyone or anything else. And so throughout the **Course** you find statements like this.

RAJ READING: *Your power and glory are in him BECAUSE they are yours.*

RAJ: It's a reminder that the Eternal Constant of Being is **WE**, equality, inseparable Wholeness in Union. So...

RAJ READING: *Your power and glory are in him BECAUSE they are yours. The ego tries to find them in YOURSELF because it does not know where to look. The Holy Spirit...*

RAJ: The other Teacher.

RAJ READING: *...teaches you that, if you look ONLY at yourself, you CANNOT find yourself because that is not what you ARE.*

RAJ: Interesting. It didn't say that is not **where** you are. It says that is not **what** you are.

What does that mean? Well, it means you aren't a body. It means you aren't a localized spec of life. What You Are is **Mind**, the Conscious Experience Of Being, including and inseparable from everything you are conscious of. This means that everything you are conscious of is also the Conscious Experience Of Being in which is embraced all there is to be conscious of, which includes you. Which means that everything shares wholly and equally because all is Mind. All is one thing. The Infinite Conscious Experience Of Being.

Continuing.

RAJ READING: *Whenever you are with a brother, you are learning what you are because you are TEACHING what you are. He will respond either with pain or with joy, depending on which teacher YOU are following.*

RAJ: And depending upon which teacher you are following, you will either be bearing false witness, or you will be bearing witness to the Truth about them **and** yourself.

Continuing.

RAJ READING: *HE...*

RAJ: Your Brother.

RAJ READING: *...will be imprisoned or released according to your decision, AND SO WILL YOU. Never forget your responsibility to him because it is your responsibility to YOURSELF.*

RAJ: You don't really believe this. But I promise you that if you will take this as your practice for the coming week to remember that what you are giving you are getting, what you share you get to keep, and you take responsibility for which teacher you're going to look at your Brother with and choose for the Holy Spirit, you're going to be able to report back to me next week, even though I will not ask you to, quite a transformation in you and in your experience with your Brothers, because it's the Truth.

Again.

RAJ READING: *Never forget your responsibility to him because it is your responsibility to YOURSELF. Give him HIS place in the Kingdom, and you will have YOURS.*

RAJ: On the other hand if you give him his place in the human condition, you will give yourself your place in the human condition. And I ask again, is that what you want?

Now here's the key.

RAJ READING: *The Kingdom CANNOT be found alone, and you who ARE the Kingdom cannot find YOURSELVES alone.*

RAJ: Again, the word "we" comes to mind.

Continuing.

RAJ READING: *To achieve the goal of the curriculum, then, you CANNOT listen to the ego. ITS purpose is to DEFEAT its own goal. The ego does not know this because it does not know anything. But YOU can know this, and you WILL know it if you are willing to look at what the ego has made of YOU.*

RAJ: Well, what has the ego made of you? Well, it's made an orphan of you. It's made a miserable son of a bitch out of you who struggles through life in a world that is at odds with it, a world that is constantly threatening. And it does all of this right in the middle of the Kingdom of Heaven because the Kingdom of Heaven is the only thing the ego has to teach you anything

about. And it's convinced you, the Christ, that you're just a puny, little, insignificant, separate mortal in the human condition. And you believe it.

But now you would say, "Well, I don't believe it completely anymore."

This is kick-ass week. [some audience laughter] And I'm saying to you that you're too complacent. You're not as ignorant as you were, but you're not as aggressive as you could be in disciplining your thoughts more, so that you **are** bringing your thoughts into alignment with the truth intellectually speaking as best you can. So that the intent of the way you are using your mind is more in harmony with God's Purpose, which makes it possible for you to slip into clarity at least momentarily now and then enough to supply you with Vision, with a capital "V", that spurs you on to be even more aggressive, more committed in abandoning what doesn't work.

So you can know that the ego's purpose is to defeat its own goal. And you will know it if you are willing to look at what the ego has made of you.

RAJ READING: *This IS your responsibility because, once you have really done this, you WILL accept the Atonement for yourself.*

RAJ: It's what I said in different words. You will find more commitment, more resolve. And you will accept what is your Birthright for yourself more willingly, because you just don't find it valuable to play with things that sting you. To play with things that may be curious and interesting, but which never give you a moments peace. What would it be like to stand on an ant hill? Or what would happen if I hit that hornet's nest with a stick? It's interesting, but unpleasant. Why do it?

Again.

RAJ READING: *This IS your responsibility because, once you have really done this, you WILL accept the Atonement for yourself. What other choice could you make? Having made this choice, you will begin to learn and understand why you have believed that, when you met someone else, you had thought that he WAS someone else.*

RAJ: You know, someone really different from you. And because he's really different from you, his motives, his attitudes, his goals may be different from yours, incompatible with yours. And so because he is truly totally different, you better be careful. You better be constantly on guard. You haven't said a word to that person but your behavior will bear out your quote "on-guard-ness" unquote.

Again, repeating.

RAJ READING: *Having made this choice, you will begin to learn and understand why you have believed that, when you met someone else, you had thought that he WAS someone else. And every holy encounter in which YOU enter fully will teach you THIS IS NOT SO.*

RAJ: So, do you want to have an encounter that teaches you that it isn't so? Or do you want you to have an encounter that teaches you that it is so? If you want to have an encounter that teaches you that it is so, then look with your eyes to get. And make an assessment based upon your defensive attitude which was expressed in looking to get. And be miserable.

On the other hand, if you look with the intent to give, when you're looking at anything with an intent to give by virtue of your attention an acknowledgement of God, an acknowledgement that if anything is there to experience at all, it must be part of the Kingdom of Heaven, it must be more than you're presently seeing, and you wish to acknowledge as much as you are able to of God there, and you are interested in seeing the more of God that is there in the branch, or the pine needle, or the trunk of the tree, or the clouds behind the tree, there you're looking to give, not to get. There you are looking to acknowledge and be curious about What Is True, which constitutes a desire for illumination. Where? In ***your mind***. What? A sudden shift of perception, a miracle.

Continuing.

RAJ READING: *You can encounter ONLY part of yourself...*

RAJ: Emphasize the word "yourself." Don't emphasize the word "part."

RAJ READING: *You can encounter ONLY part of yourself because you are part of God, Who IS everything. His power and glory are everywhere,...*

RAJ: Why? Because everywhere and everything is God expressed, is the Visibility and Tangibility of God expressing, making the Gift of His Attention upon His Own Infinitude and ***recognizing*** Himself in it.

Continuing.

RAJ READING: *His power and glory are everywhere, and you CANNOT be excluded from them. The ego teaches that your strength is in you ALONE. The Holy Spirit teaches that ALL strength is in God and THEREFORE in you.*

RAJ: Ah. There you go. You've got to remember Who your Father is. You've got to abandon the pleasure and the satisfaction you're getting out of being an orphan who is overcoming the odds that stand always in the way of an orphan.

RAJ READING: *The Holy Spirit teaches that ALL strength is in God and THEREFORE in you. God wills NO-ONE suffer. He does not will anyone to suffer for a wrong decision, INCLUDING YOU.*

RAJ: Now, that statement needs to be written down and posted on each of your refrigerators. It is essential for you to know that God is Love, that no matter how ignorantly and stupidly the Christ That You Are has behaved once having decided to look at everything privately and independently, God does not will you to suffer for a wrong decision. Therefore, you have no penalty to pay. You will not be sentenced for your stupidity, having to serve time as it were before you can receive the Father's Love once again.

God does not will anyone to suffer for a wrong decision, including you. Therefore, no matter what suffering you might be going through right now, it is **not** at the Hand of God. It's at your own hand. It's the result of the poor use of your mind, which just now you are beginning to understand can be put to a better use. And you're being called upon to make the change where it will be effective, which is in your own mind, and which amounts to your neglecting to bear false witness against your Brother **or** yourself by rehearsing the misperceptions about your Brother **or** yourself. And also being able to disregard the expressions of other's misperceptions about you.

Again.

RAJ READING: *He...*

RAJ: God.

RAJ READING: *...does not will anyone to suffer for a wrong decision, INCLUDING YOU. That is why He has given you the means for UNDOING it.*

RAJ: You see, instead of punishing you, the Father gave you the means of undoing the stupidity. And what was the means? This is where the sheer beauty of Reality and God comes into play. Your means for undoing it is the Holy Spirit, which is nothing more than your Right Mind, which has been held in trust, because it couldn't go anywhere, while you chose to dally with and identify yourself as an ego. The beauty of it and the integrity of it is that the answer to your problems is your Self, with a capital "S".

Continuing.

RAJ READING: *Through His power...*

RAJ: God's Power.

RAJ READING: *...and glory all your wrong decisions are undone COMPLETELY releasing you AND your brothers...*

RAJ: There's the "we" again.

RAJ READING: *...releasing you AND your brothers from EVERY imprisoning thought ANY part of the Sonship has accepted. Wrong decisions have no power BECAUSE they are not true. The imprisonment which they SEEM to produce is no more true than THEY are.*

RAJ: You see? How could you possibly be punished for something that hasn't happened? Or punished for something that you never did because what you **thought** you did was impossible and was never accomplished? You see? That's part of the Joy of Awakening is discovering that everything you thought you ever did that was opposed to God you never did and it never was accomplished. And that's why it doesn't take time for it to be undone. That's why there can be instantaneous healing. That's why there can be [snap of the fingers] light bulbs going on, an "Aha!" and sudden perception of the Truth. Because that which blocked it isn't Real.

Continuing.

RAJ READING: *Power and glory belong to God alone. So do YOU.*

RAJ: There's "we" transformed into "us" which is more of a oneness.

RAJ READING: *Power and glory belong to God alone. So do YOU. God gives WHATEVER belongs to Him because He gives of Himself, and EVERYTHING belongs to Him. Giving of YOUR self is the function He gave you.*

RAJ: You see? Your Being is not different from God's Being. That is the State of Being—giving of your Self—that is What **Being** Is. And that's why the art of getting, if I may put it that way, the goal of getting is so out of place, even though it's almost the entire bottom line of your present sense of existence.

Again.

RAJ READING: *Giving of YOUR self is the function He gave you. Fulfilling it perfectly will teach you what you HAVE of Him, and this will teach you what you ARE in Him.*

RAJ: There, you see, you've got to annul the divorce. [You've] got to say, got to be willing to look like a fool, "In a way I've recognized my mistake. I want an annulment. I'm going to annul the divorce I imagined I got. And I am not going to behave stupidly anymore. It was an interesting experiment in the impossible. And I'm finally willing to acknowledge that it was something that could never be done. And, you know what? I've got better things to do. I'm no longer interested in pursuing the impossible."

Continuing.

RAJ READING: *You CANNOT be powerless to do this because this IS your power. Glory is God's gift to you because that is what HE is. See this glory everywhere to learn what YOU are.*

RAJ: This week, if you choose, I invite you to use your eyes as consistently as possible for the purpose of making a gift—a Gift of Recognition of the Divinity of the One you're with or the thing you're looking at, a gift of willingness to see more of God there than you've seen so far.

What you sow, so also shall you reap. What you give, you will be able to keep. No. What you give, you will unavoidably have. So be careful what you give. Be care full, be full of care in what you give.

You know, practicing a little self-discipline is like cleaning your glasses. It gets rid of everything extraneous to what's essential. Yes. It's going to be more work than the sloppy way you had been using your mind so far. It's like saying, "Well, [sigh] I never washed my glasses before! You know, I'm going to have to go all the way into the bathroom. And turn on the water and dry them off and make sure I get them totally dry so they don't rust. What a pain!"

You'd better start doing something different from what you've done before if you want to have a different experience, and if the experience you're having now is specifically due to the way you're using your mind right now. And you'd better make a choice for a different teacher if the experience you're having right now is a result of the teacher that you're currently employing.

You know what? No matter how aggressively bad news presents itself to you, no matter how aggressively bad health presents itself to you, **be diligent**. Refuse to entertain the presentation, the gift, that's being given to you. Contradict it. And contradict it with the Truth that you know; the best Truth that you know at the moment. Why? So that your thinking is more parallel, your mind is more parallel to the Mind of God. So that the bridging can occur more easily. And it will occur if you persist.

Ye shall know the Truth. Okay? Meaning you employing your mind to be conscious of the Truth, the highest and most true Truth that you are aware of. Ye shall know the Truth **and** in that parallel alignment with the Father, it allows the Truth, with a capital "T", to bridge the gap and make you free. It isn't a matter of ye shall know the Truth and the Truth that you know will make you free. You shall know the Truth because you've made a choice for God. And the harmony of your mind will allow the penetration of Truth, with a capital "T", to occur that illumines Truth **to you**, setting you free.

So, let this be a week of discovery. Discovery of the benefit of not bearing false witness against your neighbor, or yourself; of not rehearsing the misperceptions, the illusions, and painting pictures for yourself, or allowing other people to paint pictures for you, that you must immediately sit down to purge, to correct, to replace with the Consciousness of Truth. And realize that in order for the Consciousness of Unity to replace the consciousness of confusion that you're experiencing, you must include and embrace your Brother **as** yourself, as not different in any way from you. Meaning that What Is True of him is in no way different from What Is True of you. And therefore, there is no reason, no justification, for standing away in an attitude of defense from him.

You may have to disagree with his misperceptions. But you will do it knowing that he is the Christ just as you are, and that in your disagreeing with his misperception, you are not joining with it, confirming it, and keeping him in the dark. But you are joining in Brotherly Alliance with What Is Divinely True About Him from What Is Divinely True About You, confirming It.

I love you all. And I look forward to being with you next week. Next week is going to be fun, too. [audience laughter]

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A Course in Miracles Study Group with Raj, September 12th 2004
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Raj/ACIM Study Group – September 19, 2004

A Course In Miracles (reference pages)
Chapter 8 – THE JOURNEY BACK
Section – THE GIFT OF FREEDOM
First Edition – p. 133 / Second Edition – p. 143
Section – THE LIGHT OF THE WORLD
Sparkly Book – p. 179

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who's joining us on the Internet, as well.

Let's ask this question, "What is the Purpose of Being?" Another way we could ask that is, "What is the **Intent** of Being?" Or, "What is Being, the State of Being, determined to be?" Very simply, the Purpose of Being is **to be**. Not to be something, but **to be**. The intent **to be** is the meaning of the word "will." Being, with a capital "B", is another word for God. Now what is Being determined to be? Itself and nothing else. That's why Being is a State of Singularity.

Fundamentally, Being is Mind. Being is the Conscious Experience of Being. Or you could say existing is the Conscious Experience of Being. That's what God is—Infinite Mind in the act of being aware of Itself, observing the movements and characteristics of What Mind Is. And because Mind is Singular, it... just a moment... its movement is, as I've said before, the recognition of What It Is Infinitely. And it looks like this, and more.

The Movement of Mind is a Movement of Ideas. In other words, the State of Being Conscious is the Movement of Ideas recognized as Oneself by the Mind that is moving, which is God. All That God Is, is embodied in every single Idea that God is conscious of in the act of recognizing the Movement of His Being, which is the Movement of Mind. But remember, the Intent To Be is the meaning of the word "will." And it is the Intent To Be Which God Is that, for lack of better words, results in the Conscious Experience **Of** Being. In other words, Creation.

Now, you are the Expression of God, and you embody all that God is. And so everything that I've just described about God is a description of you. Now I'm saying this because it's very easy to misunderstand the meaning of the word "will." You have learned recently that you must have free will, that you do have free will. And you think you do have free will. And you do think

that you have always been exercising it, and that you have even been developing greater skill at exercising free will.

Will is another word for your Purpose for Being; not your personal, private purpose for being, but the Purpose that is already embodied in the fact that you are conscious and conscious **of** everything. Your will is already in play before you ever had a thought to exercise it. The only reason the words “free will” exist to express something is because in the process of your getting a divorce from your Father and deciding to be independent, an independent authorizer, an independent asserter of authority, you moved into a private, separated sense of self separated from the fundamental State of Being that is your natural State of Being. And you didn’t then begin to express free will. You began to express self-will. And there is a difference. You began to express a will that was representing this independent self that you created for yourself by separating from the Father.

Now the interesting thing is that self-will has only one function, and that is to assert itself on its behalf only against that which it just got a divorce from. Self-will is an assertion of independent willfulness. And so actually self-will is, and always has been, a defense against God and a defense against the Way Things Work, a defense against your Birthright. And it has become a constant act that has kept you so far permanently unconscious of your Birthright, and permanently unable to cooperate with and flow with the Purpose of Being, the Kingdom of Heaven, Reality. This is important to understand.

As you go through your day and you are defending yourself against the events of your day, or the people in your day, on your behalf in order to survive, you are in a constant state of defense against the Conscious Experience of Reality, a defense against the Conscious Experience of What You Really Are, what your Real Identity is.

You don’t have **a** will. **You**, by **being**, **are** Will. Which means that you are the Presence of a Purpose, an Intent, which is To Be. To be what? To be conscious. To be conscious of what? Reality—and not a figment of your imaginations. So keep this in mind, because in the process of waking up, you are not abandoning free will, you are abandoning **self**-will.

Do you see that if you are practicing self-will, which is a denial of What You Truly Are and a denial of the Father which is the Source of your Being, and that the exercise of self-will keeps you unconscious of what your Real Will is, then self-will, your self-will is not a practice of free will. Your will is not free. The Will that is the Intent To Be is not free in you to be fully experienced as the uninhibited capacity to experience Reality As It Truly Is. And so, when you think of self-will as an expression of free will, you are

confused and you have no reason to challenge the practice of self-will. But if you can see that the practice of self-will is itself not free at all because your Real Will isn't available to you, then you will have justification for beginning to invalidate it and look beyond it to discover your Will which is inseparable and not different from the Father's Will. They ***are one!***

Your Will is not there to establish your freedom. Your Will is not there to govern your experience. Your Will is not there to improve your experience, or to build a better defense. Your Will is there as the Intent ***To Be*** Conscious of Reality without anything present to blur it, without anything present to distort it by virtue of being that which is at odds with Reality, inserting its own personal interpretation of Reality in place of Reality. This is important to understand in light of what we're going to be reading about today.

And the heading is:

RAJ READING: ***The Light of the World***

RAJ: Right off the bat you might jump to the conclusion, and correctly, that the practice of self-will dims your Light.

RAJ READING: ***If God's Will for you is complete peace and joy, unless you experience ONLY this you must be refusing to ACKNOWLEDGE His Will.***

RAJ: Well, as I've just said, the only way you refuse to acknowledge His Will is by valuing and honoring and practicing self-will, which is a denial of His Will because it's an assertion of a willfulness that you think you have to have your own original interpretations and perceptions of the only thing there is to experience—Reality or the Kingdom of Heaven.

Continuing.

RAJ READING: ***His Will does not vacillate, being changeless forever. When you are not at peace, it can only be because you do not believe you ARE in Him. Yet He is all in all. His peace is complete, and you MUST be included in it. His laws govern you because they govern EVERYTHING. You cannot exempt yourself from His laws, although you can disobey them.***

RAJ: Well, how do you disobey them? By having your own point of view and saying, "I prefer this point of view to Yours, Father."

RAJ READING: ***Yet if you do,...***

RAJ: Disobey them.

RAJ READING: ***...and ONLY if you do, you WILL feel lonely and helpless because you are denying yourself everything.***

I am come as a light into a world that DOES deny itself everything.

RAJ: Well, let's be careful here. For a clearer understanding of that statement, it could read:

"I am come as a Light into a mind that does deny itself everything."

"I am come as a Light into a frame of mind that does deny itself everything."

"I am come as a Light into a set of perceptions that cause Reality not to be seen As It Is."

It isn't saying that I am come as a Light into a material world of planets and stars and universes. That is not its meaning.

RAJ READING: ***I am come as a light into a world that DOES deny itself everything. It does this simply by dissociating itself...***

RAJ: Getting a divorce.

RAJ READING: ***... dissociating itself FROM everything. It is therefore an illusion of isolation,...***

RAJ: Important point. No matter how imaginative you get, you can't create a real isolation. You can only create for yourself an illusion of isolation.

RAJ READING: ***It is therefore an illusion of isolation, maintained by fear of the same loneliness which IS its illusion. I have told you that I am with you always, even to the end of the world.***

RAJ: Well, even to the end of the frame of mind that you're caught in by virtue of valuing and practicing and exercising self-will that is itself the denial of ***your capacity*** to see everything As It Truly Is. I have told you that I am with you always, even to the end of the world in quotes "that you made-up" unquote. You see?

[Editor's Note: Raj did not read the following sentence: ***That is WHY I am the light of the world.***]

RAJ READING: ***If I am with you in the loneliness of the world, THE LONELINESS IS GONE. You CANNOT maintain the illusion of loneliness if you are NOT alone. My purpose, then, IS to overcome the world.***

RAJ: In the book it's followed by a period, but I'm going to say it this way. My purpose then is to overcome the world ***you made-up***. Where? In ***your mind!*** I am coming ***in your mind*** to overcome the world you made-up ***in your mind*** that you are holding between you and What Creation Really Is which causes you to be unable to experience Creation As It Really Is.

What is Creation As It Really Is? It's Visibility and Tangibility, or the Conscious Experience of the Will of God, the Purpose of Being, successfully **Being**. Your Will is the Intent to see and experience everything as It Truly Is, because everything **as** It Truly Is, is the Visibility and Tangibility of your Will, because your Will and the Father's Will are one and the same. Not two cooperating wills. Not two wills in perfect harmony with each other. They are one and the same.

Again.

RAJ READING: *My purpose, then, IS to overcome the world. I do not attack it, but my light must dispel it because of what it IS.*

Light does not attack darkness, but it DOES shine it away. If my light goes with you everywhere, YOU shine it away WITH me.

RAJ: Well, as you know, we've been talking it seems like for ages about breaking your isolation and that the way for you to break your isolation is to be willing to say, "Help," to reach beyond... to reach beyond the boundary of your self-will, and to reach beyond the boundary of your limited definition of yourself, to reach beyond the limits of the capacity you have said you have and which you insist on functioning within.

When you break the isolation and let in the Holy Spirit, or Me, or the Father, you have joined, no matter how tentatively you've done it. And you have broken the isolation. And to that degree you have begun to be the Light of the World that overcomes the world you made-up. And because it does, that causes you to be in the presence of everyone else you know in a new way that does lead to the possibility of everyone else making the same choice and adding to the Light. Not just the Light that overcomes the world they made-up, but the world that those who are joined in dreaming have made-up and are still continuing to reinforce. It weakens the resolve of all the rest who are engaged in reinforcing the world **they** have determined on their own.

So...

RAJ READING: *...YOU shine it away WITH me. The light becomes OURS, and you cannot abide in darkness any more than darkness can abide wherever you go. The remembrance of me IS the remembrance of yourself and of Him Who sent me to you. You were in darkness until God's Will was done completely by ANY part of the Sonship. When this was done, it was perfectly accomplished by ALL.*

RAJ: In other words, when I did it perfectly, it was done perfectly by every single one of the Brotherhood, even those who were still asleep because of

What They Really Are. And What They Really Are is the Will of God, the Intent or Purpose To Be, and to be nothing other than Itself which is a Singularity. That is why it was accomplished successfully by all.

Continuing.

RAJ READING: *How else could it BE perfectly accomplished? My mission was simply to unite the will of the Sonship with the Will of the Father by...*

RAJ: What?

RAJ READING: *...being aware of the Father's Will myself.*

RAJ: Now you could say, "Well, not all of the Brotherhood indulged in dreams, so why didn't their State of Perfect Being not accomplish it perfectly for all of us who were dreaming?" The reason is that, for lack of better words, a trail home needed to be blazed **from** the place of dreams. Someone **in** the dream, someone obviously and provably in the human experience had to demonstrate that there is a way Home **from there**. **That** was what was accomplished perfectly.

Again.

RAJ READING: *My mission was simply to unite the will of the Sonship with the Will of the Father by being aware of the Father's Will myself. This is the awareness I came to give YOU, and your problem in accepting it IS the problem of this world. Dispelling it is salvation, and in this sense I AM the salvation of the world.*

[Editor's Note: Raj said "**the** world" instead of "this world."]

RAJ: What world? The world you made-up that you're giving preference to in place of the Kingdom of Heaven, Reality As It Truly Is.

Now...

RAJ READING: *The world must despise and reject me because the world IS the belief that love is impossible.*

[Editor's Note: Raj said "**this** world" instead of "the world."]

RAJ: Well, let's bring this home a little further. This world you have made-up must despise and reject **you**—the Real You. Why? Because it's the evidence of the fact that you don't know Who You Are and you're not claiming your Birthright. And in your insistence upon being independent authorities, you are actively denying your Self. You are actively keeping your Real Selfhood out of sight. And you've done this, as I've said before, by denying your Source and claiming in so many ways that you are **your own** source, that you truly are a **self**-starter, that you truly are an independent

embodiment of life that exists and acts on the basis of a will that is its own, and only its own.

And then, because it's not the Truth of You and ***you are*** denying What You Truly Are, you experience being afraid, because you can't be in a state of capital "S" Self-denial and be comfortable. Your innate Sanity, with a capital "S", will be a constant reminder to you that you're trying to do what's impossible. And so your Sanity becomes an alarm system that constantly says, "Stop doing this. Stop doing this. You're moving in the wrong direction. You can't accomplish this. Don't waste your time." Et cetera, et cetera.

Again.

RAJ READING: *The world must despise and reject me...*

RAJ: And you.

RAJ READING: *...because the world...*

RAJ: That you made-up.

RAJ READING: *...IS the belief that love is impossible. YOUR reactions to me are the reactions of the world to God. If you will accept the fact that I am with you, you are DENYING the world...*

RAJ: You made-up.

RAJ READING: *...and ACCEPTING God.*

RAJ: Again, I'll read it as it is here.

RAJ READING: *If you will accept the fact that I am with you, you are DENYING the world and ACCEPTING God. My will is His, and YOUR will to hear me is the decision to hear His Voice and abide in His Will.*

RAJ: In other words, it's the first step in your annulling the divorce.

RAJ READING: *As God sent me to you, so will I send you to others. And I will go to them WITH you,...*

RAJ: You don't think I'd send you out alone, do you? I will go with you because together you are in a state of willingness to hear the Truth, and thereby extend the Truth to your Brothers.

RAJ READING: *As God sent me to you, so will I send you to others. And I will go to them WITH you, so we can teach them peace and union.*

RAJ: Do you realize that you on your own can't teach peace and union? You see, there's no "We." And if there's no "We," there's no union. Total

independent purity, let us say, does not constitute union. Total independent flawlessness, or a flawless state of independence, does not constitute union because there's no "We." And how can you teach "We" and "Us" if you are insisting upon being something independent, if you're insisting on being "I, I, I"?

Continuing.

RAJ READING: *Do you not think the world NEEDS peace as much as you do? Do you not want to GIVE it to the world as much as you want to RECEIVE it? For unless you do, you will NOT receive it.*

RAJ: You see, you can't receive it if you don't pass it on. You see? You can't embody the Christ when you're a closet Christ. You can't embody the Christ when you're still in the closet and you haven't put your mouth where your mind is, or where your desire is. And so if you say, "I am the Christ," but you won't let it show, then you **are not** embodying the Christ.

RAJ READING: *If you will to have it...*

RAJ: Meaning peace.

RAJ READING: *...of me, you MUST give it. Rehabilitation does not come from anyone else.*

RAJ: Listen to this.

RAJ READING: *You can have guidance from without, but you must ACCEPT it from within. The guidance must be what YOU want, or it will be meaningless to you. That is why rehabilitation is a collaborative venture.*

RAJ: Rehabilitation is not something any one of you can do by yourself on your own in the privacy of your mind. Period. Why? Because the rehabilitation that has to occur is the falling down of the walls that are keeping you separated from everything else. That's the rehabilitation that has to occur.

RAJ READING: *I can tell you what to do, but this will not help you unless you collaborate by believing that I KNOW what to do.*

RAJ: Oh. Wow, there comes this call for trust. And trust is involvement, isn't it? Because you have to express faith, and you have to yield your authority and agree to work together, and to entrust yourself to One who knows better than you. Because what use is there to entrust yourself to somebody who **doesn't** know more than you?

RAJ READING: *Only then will your mind choose to follow me. Without YOUR will...*

RAJ: Your making the choice to follow me.

RAJ READING: *Without YOUR will you cannot BE rehabilitated.*

RAJ: So you see, when I have said the only right use of will is to choose not to use it, you could have assumed that your will is an illusion and that you will be giving it up forever. But the fact is that the only thing you will be giving up is a misuse of your will called self-will, which is always self-protective and a defense against everything that is not you, when truly **everything is** the Infinitude **of** You, of What You Divinely Are.

RAJ READING: *Without YOUR will you cannot BE rehabilitated. MOTIVATION to be healed is the crucial factor in rehabilitation.*

RAJ: Well, whose motivation? Yours. If you don't bring motivation to it, there will be no movement. If you are not motivated to move, I promise you, you are motivated to stay stuck. You can't be without motivation. If you're stuck, it's by your will; you are motivated to not move one inch further ahead than where you are. So let it be clear that you're going to be involved, that **you** are going to change. And that without your willingness, you won't change. Nothing will happen. Rehabilitation will not occur.

Again.

RAJ READING: *MOTIVATION to be healed is the crucial factor in rehabilitation. Without this,...*

RAJ: Oh.

RAJ READING: *...you are deciding AGAINST healing,...*

RAJ: What did I just say? I just said, if you're stuck, it's by your will. It's by **your** determination. You are deciding **against** moving forward.

Again.

RAJ READING: *Without this, you are deciding AGAINST healing, and your veto of my will for you...*

RAJ: My Will for you.

RAJ READING: *...MAKES HEALING IMPOSSIBLE.*

RAJ: Makes waking up impossible. If you do **not** join with One Who Is Awake, who stands with you on your behalf, you cannot wake up. If you do not join with the Holy Spirit, which is what? Nothing more than **your** Right

Mind, you cannot wake up. If you don't join with me when my Function is the same as the Holy Spirit's, you cannot wake up.

Continuing.

RAJ READING: *If healing IS our joint will, unless our wills ARE joined you CANNOT be healed.*

RAJ: What does that say there? It says that joint will, or joined will, is healing, and nothing else. Nothing else is healing.

Well, you can think all the spiritual thoughts you want all by yourself, but **because** you're doing them all by yourself, you're not undoing the one thing that has caused you to have an experience of being that's called the human condition. And therefore, you're doing nothing to eliminate the liability to be ill.

RAJ READING: *If healing IS our joint will, unless our wills ARE joined you CANNOT be healed. This is obvious when you consider what healing is FOR. Healing is the way in which the separation is overcome. Separation is overcome by UNION. It cannot be overcome by separating.*

The WILL to unite must be unequivocal,...

RAJ: Well, you may not be able to be unequivocal for more than a few seconds at a time, 5 or 10 minutes maybe, before you slip back. But the moment it is unequivocal, there is transformation. There are instantaneous healings. Lives take a new direction effortlessly, amazingly, miraculously. Why? Because a sudden shift of perception has been able to occur.

RAJ READING: *The WILL to unite must be unequivocal, or the will ITSELF is divided, or not whole. Your will...*

RAJ: Not your self-will, but the Purpose of your Being.

RAJ READING: *...is the means by which you determine your own condition because will is the MECHANISM of decision. It is the power by which you separate or join, and experience pain or joy accordingly. My will cannot OVERCOME yours...*

RAJ: So don't wait for me to overcome your will. It won't happen. And don't try to tell me, "If you were the Christ, you could heal me. If you were really the Christ, you could illuminate to me Who I Am." Wrong! You will not see anything you do not choose to see, because you have that power of decision in you.

You want to know something? If I could actually override your free will, I would have limited it. And if I successfully limited yours, the Will of the Brotherhood, the Will of God, would have become limited.

RAJ READING: *My will cannot OVERCOME yours because yours is as powerful as mine. If it were not so, the Sons of God would be unequal.*

RAJ: All of the Brotherhood.

RAJ READING: *All things are possible through our JOINT will, but my will alone cannot help you. Your will is as free as mine, and God Himself would not go against it. I cannot will what God does NOT will.*

RAJ: And, actually, neither can you. You've tried to. And you've moved into a world of imagination. And you've treated that world of imagination as though it was real, which has constituted a demented state of insanity which you are all suffering from, but which you think is normal, and which you want me to help you improve by.... Well, I'm not even going to go into it.

RAJ READING: *I cannot will what God does NOT will. I can offer you my will to make YOURS invincible by this sharing, but I cannot OPPOSE yours without competing with it, and thereby violating God's Will for you.*

Nothing God created can oppose your will, as nothing God created can oppose His.

RAJ: So, it should be clear to you now that you have will. And it's not a dirty word. And you are going to have to employ this will to participate/collaborate with me, or with the Holy Spirit, so that you break the isolation which has been the one thing that has caused all of the distorted perceptions of Reality that you're experiencing. You are going to have to participate. And the participation is going to cause you to have new experiences of What You Are. And those new experiences of What You Are, are going to force you to come out of the closet and claim publicly your Identity. You're going to have to stand up and be counted as What You Really Are. Because until you make that gift of an announcement to the world, **you** haven't really made it yours yet.

Continuing.

RAJ READING: *God GAVE your will its power, which I can only acknowledge in honor of HIS. If you want to be like me I will help you,...*

RAJ: Help you what? Be like me. Not help you accept your dream.

RAJ READING: *If you want to be like me I will help you, knowing that we ARE alike. If you want to be different, I will wait until you change your mind.*

RAJ: Oh, I know. "Well, if you were really the Christ, you wouldn't say that. And the very fact that you're saying that tells me you're not the Christ. You would help me. Undyingly you would help me. You would try to get me to change my mind. You would do everything in your power to get me to change my mind. The Christ would be willing to do that." Bullshit! [small laugh] Every single one of you knows that one of the most powerful games you can play is, "Just try to get me to change my mind." Except you don't say that, because if you said that to somebody, they would walk away. So what you say is, "I'm so miserable and I know I'm not seeing things right. Please help me change my mind." Sounds good, but it's still the same game.

RAJ READING: *If you want to be different...*

RAJ: From me.

RAJ READING: *...I will wait until you change your mind. I can TEACH you, but only you can choose to LISTEN to...*

RAJ: Stand in receipt of. Let in.

RAJ READING: *...my teaching. How else can it be, if God's Kingdom IS freedom? Freedom cannot be learned by tyranny of any kind, and the perfect equality of ALL God's Sons cannot be recognized through the dominion of one will over another.*

RAJ: And that's a nice way of saying it cannot be recognized through the **domination** of one will over another. Because dominion isn't over another; is nothing but domination.

RAJ READING: *God's Sons are equal in will, all being the Will of their Father. This is the ONLY lesson I came to teach, knowing that it is true.*

RAJ: Don't any of you tell me you can't do it. Your whole lives are expressions of your determination to be what you think you want to be. You are all determined individuals. And that's not a putdown. Of course, you're all determined. You are the Christ with **purpose**, with will. And if you didn't have the determination **to be**, you would not have what you call conscious experience.

The problem is that at the moment you're determined to be something that's it's impossible for you to be. And through guilt you are afraid to violate the code, the mutual agreements, by which you came to the determination to be what you're trying to be. And so you're caught by virtue

of the characteristics of your determination. But you can become free by being willing to be determined to be something else. And the first thing you need to be determined not to be is alone. That is the bottom line crux and key to your Awakening.

Continuing.

RAJ READING: *When your will is NOT mine, it is not our Father's.*

RAJ: It's self-will.

RAJ READING: *This means that you have imprisoned YOURS, and have not LET it be free. Of yourselves you can do nothing because of yourselves you ARE nothing. I am nothing without the Father, and YOU are nothing without ME because, by denying the Father, you deny YOURSELF. I will ALWAYS remember you,...*

RAJ: The Real One That You Are, the Divine One That You Are.

RAJ READING: *I will ALWAYS remember you, and in MY remembrance of you...*

RAJ: In my remembrance of What You Truly Are.

RAJ READING: *...lies your remembrance of YOURSELF.*

RAJ: You see, you have forgotten. Somebody has to remember for you so that they can remind you. And that's my Function, is to remind you of What You Are so that [snap of the fingers] the light bulb, the remembrance **within you** can occur so that you have justification for abandoning your commitment to your current definition of yourself and your current commitment to staying isolated.

Again.

RAJ READING: *I will ALWAYS remember you, and in MY remembrance of you lies your remembrance of YOURSELF. In our remembrance of EACH OTHER...*

[Editor's Note. Raj accentuated it as "OUR remembrance."]

RAJ: Now we're talking about being joined. Not being isolated.

RAJ READING: *In our remembrance of EACH OTHER lies our remembrance of God. And in this remembrance lies your freedom because your freedom IS in Him.*

[Editor's Note. Raj accentuated it as "OUR remembrance of EACH OTHER."]

RAJ: I'll tell you that your very existence is in Him. Your... the state of Being that you are experiencing is Being, with a capital "B," Itself—God.

RAJ READING: *Join, then, with me...*

RAJ: Break the isolation.

RAJ READING: *Join, then, with me in...*

RAJ: What? The only thing there is for us to join in.

RAJ READING: *...praise of Him...*

RAJ: Which means acknowledgement of your Source so that you're no longer claiming a private, independent sourcing of yourself.

RAJ READING: *Join, then, with me in praise of Him AND you whom He created. This is our gift of gratitude to Him, which He will share with ALL His creations, to whom He gives equally whatever is acceptable to Him. BECAUSE it is acceptable to Him...*

RAJ: Our remembrance of each other and our remembrance of Him. And in our remembrance of Him, a coming into Singularity.

RAJ READING: *...it is the gift of freedom, which IS His Will for all His Sons. By OFFERING freedom, YOU will be free.*

Freedom...

RAJ: And this is what we will end on.

RAJ READING: *Freedom is the only gift you can offer to God's Sons...*

RAJ: To each other, in other words.

RAJ READING: *Freedom is the only gift you can offer to God's Sons, being an acknowledgment of what THEY are and what HE is.*

RAJ: So while you sit neatly and tidily in your closet, claiming to be the Christ, knowing in your mind that you must be the Christ and being willing to not argue the point in your mind, you're still not being the Christ because you're still not declaring yourself. You're not letting anybody know. The knowledge is private knowledge. That's aloneness. That's separation. That's isolation. And no matter how comforting the thoughts are to you, there will be no rehabilitation, no transformation, no healing, no awakening, no change, that will occur. And so, don't fool yourselves any longer thinking that your private, wonderful thoughts have some capacity to transform your life or anything in the world you made-up, because it doesn't and it won't.

Don't wait until you're utterly miserable to take the steps of joining. I invite you to join with me, or to join with the Holy Spirit, when you're not under stress. But I promise you that even when it's not stressful, it's still going to take commitment from you. You're still going to have to bring your will into play. You're going to have to bring your **willingness** into play and **act** on it. Not just think about it. Thinking the Truth is not **acting** on it. Thinking the Truth is not **embodying** the Truth. You will have to participate fully in the commitment you make. But I'll tell you something. You're assured of success when you do it, whether you can believe it or not, whether you can see it or not. And really you can all understand that if you don't bring commitment to something, nothing is going to happen.

Truth is simple. Be willing to look at it.

And there's more good news to come. And I look forward to being with you, all of you, next week.

Okay.

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Raj/ACIM Study Group – September 26, 2004

A Course In Miracles (reference pages)
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Section – THE GIFT OF FREEDOM
And Section – THE UNDIVIDED WILL OF THE SONSHIP
First Edition – p. 135 / Second Edition – p. 146
Section – THE LIGHT OF THE WORLD
Sparkly Book – p. 182

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

RAJ READING: ***Freedom is the only gift you can offer to God's Sons,...***

RAJ: Well, what is freedom? Simple answer: Freedom is the experience of not being bound. But it's difficult to gain your freedom if you don't know what's binding you; especially if what's binding you is something that you have called the practice of freedom. If your practice of freedom is what has bound you, you're not likely to discover that fact on your own. Because your motive and application of your will in your life you're now discovering is keeping you in the dark.

Last week we discussed the fact that there's a difference between free will and self-will, and that what you all have been calling free will and which you have designated as an innate right that each of you has and therefore a divine right that you have, we've uncovered the fact that ***that*** is not free will, but is self-will, and that self-will is always acted out as a means of self-defense, of self-protection. Its practice is predicated upon the idea, the single mad idea that you exist independently on your own and your independence is your birthright. And yet, for months now we've been discussing the fact that this independence is not only a flawed idea; it is false. It simply isn't true.

If you're going to give freedom to your Brother, you're going to have to have experienced it yourself. It's that simple. In order to experience freedom, you're going to have to abandon that which is binding you. And what has become abundantly and perfectly clear is the fact that your practice of free will has been a practice of ***self***-will, and ***this*** is what has bound you. And this is what you're going to have to abandon.

So, how are you going to abandon it? Well, I gave you two prayers some time back. These are very helpful in abandoning the practice of self-will.

The first prayer was, ***I wish to see the Evidence of Love***. That desire expressed, embraced by you and not resisted, constitutes a willingness to see something other than what you're generally seeing. Because, as you look around, you do not seem to see the Evidence of Love. You say it's because it isn't there. But I'm telling you, you aren't seeing it because you're not wishing to see it. You're in a state of self-defense all the time. You're protecting yourself against failure of all sorts. Plus you're protecting yourself against a world that ***you believe*** is basically hostile, and brothers and sisters who are basically hostile—unlike you.

When you see someone who is ill, you believe it's true. And then you take steps to defend yourself against their illness. And if you are of a spiritual bent, you will even help them with quote "the truth," defend themselves against this real illness that's part of the human condition. And so now both of you are engaged in defense against an enemy. If you're still engaged in defense, you're engaged in self-will and you're not experiencing ***your*** freedom. And so you reinforce quote "the human condition." You reinforce the illness. You reinforce for yourself this hostile world.

You have to find a way to step outside of that deeply ingrained, habitual practice of claiming your independence from your Brothers and from your world and from God. ***And*** you have to wish to see something new. You have to wish to see something Real. You have to wish to see something that at the moment your eyes aren't seeing. You have to wish to see healing. I wish to see the Evidence ***of Love***. I wish to see beyond what my conditioned ***thinking*** is allowing me to see. I wish to see that which is there which is greater than what my conditioned responses cause me to see, and even what my Brother or Sister is presenting to me in their own ignorance.

And the second prayer: ***I wish to be the Evidence of Love***. I wish to be, I wish my actions to express Love, not fear. I wish for my behavior to embody Love, not fear. I wish to be the place where the Truth flows out through me and illuminates Truth out there as healing, as regeneration, as redemption.

Now we also found out last week that you can't do this alone because your conditioning does not allow for the greater perspective that is where Truth lies. And that's why I'm here. And that's why every single Brother and Sister of the Brotherhood stands with you because they are Awake. They know the Truth. And what do they know the Truth about that's most significant? They know the Truth About You. ***I know the Truth About You***. And so we stand in a position of remembering ***for you*** what you have forgotten and which you have become determined to ***not*** experience.

You say [small laugh], "Why, I don't have a determination not to experience it." But I'm telling you that as long as you are acting out from fear in a

defensive manner through the use of self-will, **you are** expressing determination not to remember because **in that state you cannot** be conscious of the Truth About You. You cannot remember it because it is an active practice of **denial** of What You Are. You haven't known this, but now I'm telling you. And this is the way I help you remember.

Now, your task is to extend this same thing to your Brothers and Sisters, even if they are presenting to you manifestations of illness, manifestations of distress that come out in the form of hate and jealousy and all of the forms that seem hurtful. Someone needs to remember for your Brother, just as someone needs to remember for you.

So how do you... how do you gain your freedom? You gain it by remembering Who You Are. And Who You Are is the Son or Daughter of your Father. **You're not** an orphan. **You're not** independent. You've got to become humble enough to say you're willing to abandon your insistence that you're an independent agent and that is a God-given thing that it's your responsibility and right to express as fully as possible. You've got to become humble enough because of the arrogance of the belief of independence to say "Help," to let your Father in so that you might remember your Identity.

I wish to **see** the Evidence of Love, instead of what I'm conditioned to see. And I wish to **be** the Evidence of Love, instead of the evidence of self-will. And then you don't sit there and strain with all of your might to see the Evidence of Love all by yourself. You say "Father," you say "Holy Spirit," you ask your Guide to help you see the Truth that you know **must be** there. And you let the influx of the clarity come because your desire to see the Evidence of Love is as pure as you're able to let it be at the moment, and your commitment is greater to seeing more of the Truth that is there than it is to your conditioned perceptions.

I cannot express it strongly enough that every single day and in every single moment **only** the Kingdom of Heaven confronts you and **only** the Brotherhood confronts you. And so, no matter how the Brotherhood is presenting themselves to you, those that are in your experience, there is more there. And if they are presenting themselves to you in a way that is offensive, because they mean to be offensive because they're in a state of fear and need to protect themselves, you have to be willing to stand there and remember that in spite of what they're presenting which can't be the Truth About Them, there is What They Really Are present right there. And you ask to help remember, you ask for help to remember What Is The Truth About Them, so that you might be the place where the Truth About Them makes entrance into their experience.

RAJ READING: *Freedom is the only gift you can offer to God's Sons, being an acknowledgment of what THEY are and what HE is.*

RAJ: There's the Fatherhood acknowledged that causes the experience of Identity to return to you or to your Brother.

RAJ READING: *Freedom is creation because it is love. What you seek to imprison you do NOT love.*

RAJ: "Boy, she really looks bad today. She shouldn't to be out here spreading her germs. He shouldn't be out here spreading his germs. He ought to be, she ought to be, home confined to her room, confined to her bed." Imprisoned.

"Wow! He's really being obtuse today. Wow! She's really being down and dirty mean. Shame on him! Shame on her! Exclude them. Exclude him. Exclude her."

RAJ READING: *What you seek to imprison you do NOT love.*

RAJ: You see the difference? Healing is not going to arise, correction is not going to occur if you believe what you are perceiving on the basis of **your** thinking you're independent and vulnerable and in it in need of always practicing self-defense. I promise you, if you don't dare to embrace what your perceptions tell you is your enemy, you will not be in a position to have revealed to you the True Nature of what you're willing to embrace.

I wish to see the Evidence of Love. I do not wish to reinforce my perceptions of something that is the opposite of Love and convict that one by my convictions as to their unworthiness. I wish to see the Evidence of Love. I wish to **give** a willingness to acknowledge the Christ right there where that one is behaving so horribly. I wish to feel the Truth of their Christhood so that I might be entirely undefended in his or her presence and reflect to them my remembering of What They Truly Are; not of the history they have provided to me over months and months as to their guilt and that they really are obtuse and offensive, threatening, and therefore an enemy.

RAJ READING: *What you seek to imprison you do NOT love. Therefore, when you seek to imprison anyone,...*

RAJ: In other words, when you seek to hold them to their history.

RAJ READING: *Therefore, when you seek to imprison anyone, including YOURSELF, you do not love him, and you cannot identify WITH him.*

RAJ: The isolation is reinforced. The difference is reinforced. And you are practicing and embodying polarization.

RAJ READING: *When you imprison yourself, you are losing sight of your true identification with me and with the Father.*

RAJ: Well, what does that mean? In practical terms, it means that you are losing sight of your True Identification with your Guide, or with the Holy Spirit, that which is your Right Mind, and with the Father, and reconfirming your lack of Identity, your orphan-hood.

RAJ READING: *Your identification IS with the Father and with the Son. It CANNOT be with one and not the other. If you are part of one, you must be part of the other because they ARE One.*

RAJ: You see? You say, "Okay, Father, I'll let You back in. And I will acknowledge You as my Father so that I might experience my True Identity." You can't say that and then say, "But [laughing] these bitches and bastards around me, I don't want to acknowledge them as my Brothers and Sisters!" Well, if you're not willing to do that, you're not willing to accept the Fatherhood of God **that means** that you have Sisters and Brothers, that you are part of a Wholeness—**part** of a Wholeness, something which fits in with a Wholeness—an Infinite Expression of God that constitutes the Infiniteness of You. You see?

Unfortunately, you can't have a private relationship with God. The minute you have a Real One with Him, you have a Real One with everyone and everything. That's the prize! [laughing] That's what you stand in receipt of—finding yourself not separated in any way from anyone or anything. And in your willingness to stand in Brotherhood fitting in with everything, you truly experience your Divinity and the Divinity of Everything. And the Singularity of Infinity becomes your Conscious Experience and you're Awake.

But I'll tell you something. You've got to start today pushing against your mindsets, your habitual thinking, your well-established perceptions. You've got to be willing to abandon your relying upon your **memory** of your world and your **memory** of your Brothers and Sisters, and the habit you have of holding it all to your **memory** of it, and not being available in the moment of Conscious Awareness of them to the experience of What They Truly Are as Creation continues to be the Movement of quote "Behold, I make all things new" unquote. God does not repeat Himself. Therefore, whoever is confronting you or whatever is confronting you at this moment **is not** out of the past. And in its presence... (I'm sorry)... in its present, it is glorious. It is an Experience of Glory.

RAJ READING: *The Holy Trinity is holy BECAUSE It is One. If you exclude YOURSELF from this union, you are perceiving the Holy Trinity as separated. You must be included IN It because It IS everything.*

RAJ: It is That Which nothing is excluded from.

RAJ READING: *Unless...*

RAJ: Oh boy! And the ego does not like this.

RAJ READING: *Unless you take your place in It and fulfill your function as PART of It, It is as bereft as YOU are.*

RAJ: Why doesn't the ego like that? Because it loves its imagined autonomy. And it loves the hit it expects to get from verifying its independent capacity to authorize things. "Fit in? Not be the kingpin? Be equal with all of my Brothers and Sisters? Love them unconditionally? Give them the benefit of the doubt from a clarity that's available to me about What's Divinely True About Them when they have been behaving so badly, or when I made such a fool of myself in front of them?" Yes.

RAJ READING: *Unless you take your place in It and fulfill your function as PART of It, It is as bereft as YOU are.*

RAJ: Now you must understand that although you have to acknowledge that you're just part of the Whole, a part that must fit in, and unless you yield to that, you won't abandon the practice of independence. And you won't... your mind will not be present to experience the Singularity of Creation **in which** All Of Creation Is You, and you do not experience being **a part** of it. But you will not get to the place of experiencing your Integral Connection with the Whole until you're first willing to recognize and accept the fact that you're a part of it. And that it's your Function to fit in. It's **not** your Function to be different from it all. That is **not** what your Birthright is. And that is not what free will is all about.

Free will isn't a capacity you have to stand up and be different from everything else. Free will, as we talked about last week, is the Will that doesn't bind you or anything else. It is the Father's Will To Be. It is, therefore, the Will To Be that is at the very center of you. Not the will to be something, but the Will **To Be**. To Be. And, you might say, letting the chips fall where they may.

It's not a will to be with control. It's a will to be conscious of whatever there is to be conscious of. God be's as Mind. Mind cannot be Mind without being conscious, without being conscious of something. And the only thing there is for it to be conscious of is the Movement of Its Will To Be. And so Mind/God discovers at every moment anew What It Is. And the Wholeness

of It is captured by the words, "And God saw," I'm going to say, "And God sees everything that He is Being. God/Mind **sees** the Movement of Mind and recognizes Itself in It." And you know what? God/Mind stays with that experience without attempting to apply controls to it.

"Oh, I want that thing over there that's exquisite to be a little bit different. Oh, I want to look at it through lenses that distort it a little bit."

God and you, when you're not practicing self-will, allow God and you, allow for Creation, the Movement of **Being** to occur, and notice it, acknowledge it, and recognize yourself in. And never does any act of coercion come into play.

Again, referring to the Holy Trinity.

RAJ READING: *Unless you take your place in It and fulfill your function as PART of It, It is as bereft as YOU are. No part of It can be imprisoned if Its truth is to be known.*

RAJ: If Its Truth is to be known rather than your preference.

RAJ READING: *Can you be separated from your identification and be at peace?*

RAJ: Can you forget your Identity, seem to become an orphan, and be at peace? Well, [laughing] are you at peace? Is life a dream? Is life wonderful? Is life full of uninterrupted bliss and harmony? No. Your experience of life right now answers that question.

RAJ READING: *Can you be separated from your identification and be at peace? Dissociation...*

RAJ: Divorcement.

RAJ READING: *...is not a solution; it is...*

RAJ: What?

RAJ READING: *...a DELUSION.*

RAJ: It's not even real! It's a [laughing]... it's like a universal misperception. It isn't that it's actually universal, but it is that the only thing you have to be conscious of is the Universal and you're having a misperception of the Universal.

RAJ READING: *The delusional...*

RAJ: Those who insist upon the right to practice free will, which really means self-will.

RAJ READING: *The delusional believe that truth will assail them, and so they do not SEE it because they PREFER the delusion.*

RAJ: Well, why would you think that Truth would assail you? Well, if Truth is going to reveal to you that your definitions that you've given everything are not true, that will seem to call the integrity of you, the authorizer of those definitions, into question. That's an attack. It's seen as a means of undermining your capacity to be an independent authorizer. And, of course, it is. [small laugh] But it's not attack. It's the Truth bringing the Truth to your Conscious Awareness so that you might become free of a delusion, so that you might become free of a bondage that it's not appropriate for you to be experiencing.

And you know what? The Truth that's being revealed to you now is incredible, because it is saying with utter clarity to you that what you have called the practice of free will is what binds you, because in actuality it's a practice of self-will. And this practice of self-will is nothing more than a practice of self-defense which reinforces your delusion that you are independent and separate, and absolutely blinds you to the place you hold in the Wholeness of Creation in which no part of the Wholeness of Creation is unavailable to you. And therefore, in which you can experience the **Singularity** of Creation and find yourself at One with It all, and It all at One with **you**, causing you to experience Selfhood as Infinite. And because it's Infinite, it's incapable of standing apart from anything. Because there's no outside to Infinity for you to stand up and be tall in, or bigger than Infinity.

RAJ READING: *The delusional believe that truth will assail them, and so they do not SEE it because they PREFER the delusion. Judging truth as something they do NOT want, they perceive deception and block knowledge.*

RAJ: And where do they perceive deception? Right where Truth is present. Where do you guys see deception? You see it in each other. You look at each other and you believe that all of you are deceptive to one degree or another with each other, and therefore you've got to be on guard. They look at Truth, they look at God, they look at me, they look at their Guide, and they perceive either deception or potential deception. You see? "God is going to nail me. God says He's Love, but He is going to nail me." You see deception there.

You look at Truth which says there's a different way to be that is more fulfilling, but in order to experience it, you're going to have to be willing to abandon the right you think you have to authorize things, to be the authorizer of things. You're going to have to abandon the acts of independent authority that you have come to believe give you credibility

and respectability and success. And you see that as deceptive. And here is where you love to bring out the biblical statement that if the spirits speak to you, test them; test them because you don't know whether they're evil spirits, or really Spirit, with a capital "S." And so you justify not taking the risk of exploring what Truth reveals to you because you are afraid that Truth is deceptive.

RAJ READING: *Judging truth as something they do NOT want, they perceive deception and...*

RAJ: What?

RAJ READING: *...block knowledge.*

RAJ: Knowledge means Knowing, with a capital "K." It means the Divine Awareness of What Really Is. You block it. You simply block it. That's the result.

RAJ READING: *Help them...*

RAJ: Your Brothers and Sisters.

RAJ READING: *...by offering them YOUR unified will on their behalf,...*

RAJ: Be willing to remember for them.

RAJ READING: *Help them by offering them YOUR unified will on their behalf, as I am offering you mine on YOURS.*

RAJ: And as has been brought out, whatever you give becomes yours.

RAJ READING: *Alone we can do nothing, but TOGETHER, our wills fuse into something whose power is far beyond the power of its separate parts. By NOT BEING SEPARATE, the Will of God is established IN ours and AS ours.*

RAJ: And that's where self-will goes out of the picture. And that's what the ego screams loudly to you to ignore, because it knows it's the end of it.

RAJ READING: *By NOT BEING SEPARATE, the Will of God is established IN ours and AS ours. This will is invincible BECAUSE it is undivided. The undivided will of the Sonship is the perfect creator, being wholly in the likeness of God, Whose Will it IS.*

RAJ: You are all so afraid of disappearing... disappearing into the mix if you yield, if you abandon your right to private self-existence, self-authorized self-existence. And what you don't realize is that your insistence upon your self-authorized self-existence is bondage.

RAJ READING: *The undivided will of the Sonship is the perfect creator, being wholly in the likeness of God, Whose Will it IS. YOU cannot be exempt from it, if you are to understand what IT is and what YOU are. By separating your will FROM mine, you are exempting yourself from the Will of God Which IS yourself.*

RAJ: Now the human condition that you seem to be experiencing is a result of already having done that. And so we could say, instead of saying, "By separating your will from mine," we could say, "by not joining your will with mine now that you know better, now that you know that **is** possible, you are exempting yourself from the Will of God which **IS** yourself."

So now you know that you have an option to the human condition. Now you know you have an option to what you call "free will," which now you know is really **self**-will, and which is the means by which you bind yourself to isolation. You know you have an option now. And intellectually you can grasp the wisdom of taking that option, but until you do it, you will be exempting yourself from the Will of God which is yourself. You will be exempting yourself from the Conscious Experience of What You Really Are. And you will be exempting yourself from **remembering** Who You Are. And until you remember Who You Are even a little bit, even a glimpse, you won't be in a position of extending freedom to your Brother.

I know, it seems like there are so many things for you to **re-see**—to look at and see again with new eyes. There are so many things that seem unlovely. There are so many whom you feel are not worthy of your love quote "because of what they did" unquote in the past. There are so many things to see anew, to re-see, that's it's overwhelming and you couldn't possibly accomplish it. That is an illusion. All you have to do is begin to break the habit of misperceiving. Just begin to break the habit by doing something new with this little one, and this little thing, and that little thing. And see the transformation and the renewal. Just begin with the little things.

But remember the goal is, ***I wish to see the Evidence of Love***. Not the evidence of hate. Not the evidence of fear. And ***I wish to be the Evidence of Love***. Not the evidence of frustration. Not the evidence of fear. Not the evidence of hate. Why? Because I wish to see the Evidence of Love here—meaning I wish to see **healing** here. I wish to see transformation in my world. I wish to see redemption—mine, my Brother's, the world's.

You really do want to see something different from what you're experiencing right now. You want to experience it in a way that's different from the way you're experiencing it right now. You really do. So it's not hard if you don't forget that you really do want to see things differently. It's not hard to begin to take the small steps.

I wish to see the Evidence of Love. I wish to be the Evidence of Love. Say those prayers and mean them. And remember that meaning them means that you will not continue to have the right to hold your Brother to his past, or to hold your Brother to your memories of the past. You will lose the "freedom" to be reactive to your misperceptions, whether they're relative to you, or to your Brother. Because you want to see the Evidence of Love and you want to be the Evidence of Love. Because you want to remember Who You Are. [softly said] And I, and each of your Guides, are here to help you remember. So refer to us when you're confronted by this opportunity, or that opportunity, or the other opportunity to see in a new way.

Okay.

I love you all. Why? Because I know Who You Really Are. And it's not who you think you really are. I look forward to being with you next week.

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A Course In Miracles (reference pages)
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Section – THE GIFT OF FREEDOM
And Section – THE UNDIVIDED WILL OF THE SONSHIP
First Edition – p. 136 / Second Edition – p. 147
Section – THE LIGHT OF THE WORLD
Sparkly Book – p. 183

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet. We're talking about making the Gift of Freedom. And last week I shared with you two prayers that I had shared with you earlier. ***I wish to SEE the Evidence of Love*** and ***I wish to BE the Evidence of Love***.

In order to see the Evidence of Love, you must be **willing** to see the Evidence of Love. But sometimes, your Brothers or Sisters consciously choose to be unlovely; I'll put it that way. They do it out of fear. They do it out of desperation because they have this false experience of being alone, just as all of you do to one degree or another. And the question is what do you do with a Brother who insists on engaging in activities and language that is UNloving?

Remember, again in the context of making the Gift of Freedom, Real Freedom means to be free of that which binds you. And remember that we're talking about the fact that the expression of self-will which everyone thinks is the meaning of free will is what binds you. And so, when you come to a Brother with the desire to make the Gift of Freedom, you're coming to that Brother to say, "Freedom means something different from what you believe it is. And at the bottom line, it means that you're going to have to abandon what you have called freedom. You're going to have to abandon what you **call** freedom." Well, not everyone wants to do that. In fact, at the bottom line, none of you are awake because none of you is willing to abandon the expression of freedom, by your definition, which is the right to express self-will.

So you are likely to be met, not by willing agreement, but you are likely to be met by resistance. So how do you not become discouraged? Well, the easiest way not to be discouraged is not to try to force an understanding of True Freedom on someone who is adamantly committed to expressing self-will. It's only when you try to do the impossible that you get frustrated and

discouraged, right? Those who are not willing to listen to me in the within-ness of themselves do not hear me, even though I am willing to speak, even though I do speak. So you must be willing to back off from those who vehemently refuse to consider that there's another way to look at the meaning of freedom and there's another way to look at the meaning of free will, which, as we've been discussing, means yielding to the Father's Will, letting the Father's Will **be** your will, which in Truth it is.

Now, in extreme cases where you're dealing with those who are caught in an ethic of expressing self-will, who see it as the be-all and end-all of existence, and when their behavior is obtuse, unpleasant, hateful, when it expresses jealousy, and they don't want to shut up, they want the freedom to express it endlessly, loudly, to anyone who will listen, you must say, "No." You must say, "You cannot continue this behavior in my presence." And in effect they become excluded from your company. What that amounts to is an intelligent action of restraint that is being applied to an uncontrolled expression of that which is unlovely.

And don't ever think that the **Course** teaches that there should never be restraint of any kind. That amounts to sheer stupidity. When this happens and you have to say "No" and an apparent exclusion occurs, it's because you have good reason for it. You have intelligent reason for it. You will not participate in enabling that which doesn't express the True Nature of the one who wants to be hateful or unlovely.

So you have a picture of them in your mind regarding an accurate assessment of their current behavior, and you know that until the behavior changes, the restriction must stay in place. Now comes the important part. You've set up the restriction. The exclusion is in place and you understand why the exclusion is in place. The reason can in your mind become a **definition** you have about that individual. And here's the place where you will make a mistake, because you can't allow the description of their current behavior to become the definition of them in your own mind. Why?

Because the minute it becomes the definition of them in your own mind, you have forgotten Who They Are. They are **not** their behavior. None of you are your behavior. But your bad behavior can't continue.

Why would you make the Gift of Freedom to your Brother? Because you love your Brother. Another reason you would give the Gift of Freedom to your Brother is because as you're in the process of waking up, healing becomes your goal. The **correction** of misunderstanding, the **correction** of misperception is your goal because that constitutes healing.

You have forgotten Who You Are and I am remembering for you. And because I continue to remember What You Really Are for you, I can share it

with you so that **you can** remember. You're here to remember for your Brothers and Sisters.

And so if you set a limit on behavior and if you use the reasons for the limit as a definition of them, you will no longer be able to remember for them Who They Are. And you will **not** be able to be an agent for change, and in effect you and that Brother will become locked in a picture—a picture that **is not** the Truth. And you will have gone to sleep a little bit more, instead of having woken up a little bit more. And you will not be able to be an agent for change.

Where a brother or a sister or a parent or a child insists on behaving in ways that are destructive/harmful, you must set the limit. And then in the quietness of your mind when they come to your thought, you must take that opportunity to remember for them Who They Are. You don't confront them with it, but you nevertheless remember consciously. For you to remember What They Are is an Act of Love.

To remember the definition you've applied to them is an act of hate. To hold them to the definition you have of them, to hold them to the picture they have presented of themselves is an act of hate. It **is not** healing

So remember, you give the Gift of Freedom because your goal, your intent, is to heal. Healing someone doesn't mean controlling them into their good. It means acknowledging What Is True About Them in your mind so that you are not confused. And in that acknowledgement of What They Truly Are, you are remembering the Father, you are remembering God. And by remembering God in your mind relative to your Brother, you are glorifying God right there and that is your Gift.

And you know what? There's never a time to abandon that activity. That doesn't mean you have to sit there twenty-four hours a day remembering God right there where they are, because there's a whole Universe. **All** of your friends, **all** of the things in your experience deserve that acknowledgement, because that's how you glorify God. And that's how you make the Truth about you yours, because you haven't forgotten to remember Who Your Brother Truly Is.

I can remember Who You Are but that won't change you. As I remember Who You Are and it filters into your awareness, **you** have the opportunity and the obligation to extend that recognition on to your Brother, **and then** change occurs for you. That's why there's never a time to abandon your Brother, even if you have had to exclude or set limits so that abuse can't occur, and so that the enabling of an abusive attitude doesn't become acceptable. You see? So it's a fine line.

Remember though that if you're getting discouraged, it's because you're trying to enforce another's good on him. You're trying to enforce another's freedom on him. And that doesn't make sense, does it? [in an amused voice] How can you enforce freedom on another? You cannot force another to be free. [laughing] You see? That's control and the absence of freedom for your Brother.

Remember your Function is **to be** the Evidence of Love, and so your very **being** is healing. And that's the goal. The uncovering of That Which Is Real right where the unreal seems to be presenting itself.

I'm going to back up one sentence from where we left off.

RAJ READING: *By separating your will FROM mine, you are exempting yourself from the Will of God Which IS yourself.*

Yet to heal is still to make whole. Therefore, to heal is to UNITE with those who are like you because perceiving this likeness IS to recognize the Father. If YOUR perfection is in Him...

RAJ: Your... the Father.

RAJ READING: *...and ONLY in Him, how can you KNOW it without recognizing Him?*

RAJ: And I'm going to add: Where are you going to recognize Him? In your Brothers. In your Sisters. In All of Creation that's all around you.

But you're going to have to be willing to see it there right where someone is saying, "No, I'm not the Evidence of God. I'm the bastard I am proclaiming **to you** is what's here. I am the unpleasant person you see here. And I will devote myself to convincing you of just how awful I am." You can't dare to believe that one because then you'll forget Who He Is and then you won't make the Gift of the Truth of him. You won't remember for him. And you won't make your own... you won't make your own **my remembering** of Who You Are. And you will lose the blessing of **my remembering** Who You Are because you refuse to remember Who Your Brother Is, because you chose to believe the awful picture he or she was presenting.

RAJ READING: *If YOUR perfection is in Him...*

RAJ: The Father.

RAJ READING: *...and ONLY in Him, how can you KNOW it without recognizing Him? The recognition of God IS the recognition of yourself.*

RAJ: You see how useless it is to go off into the ethers or go off into a mountain all by yourself and look for God? You need a Brother next to you.

You need a tree next to you. You could find that on a high mountain. But the point is you can't look away from everything you're experiencing into the vast unknown to find God. You've got to look right in front of your eyes.

RAJ READING: *The recognition of God IS the recognition of yourself.*

RAJ: That's when you get to keep your gift. And that's when you become the embodiment of What You Truly Are.

Continuing.

RAJ READING: *There IS no separation of God and His creation.*

RAJ: That means the word "and" there is inappropriate because there *isn't* God *and* His Creation. *There is God* being All There Is.

RAJ READING: *You will learn this as you learn that there is no separation of YOUR will and MINE.*

RAJ: You see? Free will has been thought to be an expression of will that is independent and different from every other one's expression of free will. That's not true. That is a definition of self-will. And that's why awakening occurs so slowly. Because each of you is so reluctant to give up your right to an independent expression of will, and because it is humiliating to this ego definition of yourself to think that *Real* Will, your *Real* Will is shared by all equally because it isn't yours; it's derived from your Source—God the Father.

RAJ READING: *Let the Love of God shine upon you by your acceptance of me.*

RAJ: By letting me in as a Brother, *really* as a Brother, [sigh] and not trying to be different from me, and not trying to see me as different from you, so that the simple Love of our Brotherhood might surge and grow and become paramount, more important to you than your so-called independence.

RAJ READING: *MY reality is yours AND His.*

RAJ: Meaning the Father's.

RAJ READING: *By joining your will with mine, you are signifying your awareness that the Will of God is One.*

RAJ: Now how could we arrive at that?

RAJ READING: *By joining your will with mine, you are signifying your awareness that the Will of God is One.*

RAJ: Well, by joining with me and abandoning your attempts to be independent, self-willed, self-authorized, you break the sense of isolation

which has been binding you and which has been utterly false, unreal, pure fantasy. And you have the experience of truly not being alone. In that experience of, for lack of better words, Family, of belonging together, you're acknowledging our Brotherhood, and therefore the fact that we have a common parent, or, if you wish, common parents—Father/Mother/God. And now God and you and me are joined in one experience **as** one experience.

And so:

RAJ READING: *By joining your will with mine, you are signifying your awareness that the Will of God is One.*

RAJ: Not divided up.

RAJ READING: *God's Oneness and ours are not separate because His Oneness ENCOMPASSES ours. To join with me is to restore His power to you BECAUSE we are sharing it.*

RAJ: You see, sharing is the one thing that egos don't do. They stand apart from each other, and they barter with each other, and they manipulate each other into behaving in a way that fits whatever the current definition of good is. And, of course, the word "good" means "what's good for me." "What's good for us" would involve a sharing attitude, wouldn't it? An involved attitude.

RAJ READING: *To join with me is to restore His power to you BECAUSE we are sharing it. I offer you only the RECOGNITION of His power in you...*

RAJ: You see? By remembering Who You Are, by remembering that you are our Father's Son or Daughter, I am recognizing His Power in you.

RAJ READING: *I offer you only the RECOGNITION of His power in you, but in that lies ALL truth.*

RAJ: So you get a lot more than what you would expect by letting me in. And your Brother gets a lot more than just your gift when your Brother lets you in. It's a Family Reunion. The Whole Family is received. The Whole Family becomes yours. All of the Brotherhood becomes available to you.

And you see how you fit in. And you see that you belong. And you see that you're not alone, and therefore, you're not vulnerable. And in the relief and Peace that you experience, you abandon your desire to express what you've called free will, which has meant self-will.

And then, as I've said before, you don't continue to have this experience of fitting in. You have the experience of the recognition that all of God's

Creation is the Wholeness of You. And the experience of All of Creation and of the Brotherhood of Man becomes the Infinite Wholeness of You. And the experience constitutes a completing of your Wholeness ***in your*** Conscious Awareness. And what? The Movement of Creation, the Movement of God becomes the uninterrupted and undistorted and integrated Conscious Experience of your Being. And we have a Singularity in which you haven't been swallowed up, but in which you can relate to all of Creation intimately, beautifully, lovingly.

Continuing.

RAJ READING: *As WE unite, we unite with Him.*

RAJ: You see, it's more than just you and I uniting with each other.

RAJ READING: *Glory be to the union of God and His holy Sons! All glory lies in them BECAUSE they are united.*

RAJ: I will tell you this. As long as you're insisting on being independent, the Glory of God is dim. Not that it can actually dim, but it becomes dim to you. It slowly becomes forgotten, which is why someone must remember It for you, and why you must remember It for someone else.

RAJ READING: *The miracles we do...*

RAJ: Meaning when we're joined, when you've let me in, when you wish to know the Truth, instead of what you had believed the Truth to be, and you're willing to hear of Truth from me and yield to it and trust me, miracles will occur.

RAJ READING: *The miracles we do bear witness to the Will of the Father for His Son...*

RAJ: In other words, we're fulfilling our Purpose. We're fulfilling God's Purpose for us. Your Purpose is to let God's Purpose be fulfilled in you. You're here to be the Glory of God. Surprise!

RAJ READING: *The miracles we do bear witness to the Will of the Father for His Son, and to our joy in uniting WITH His Will for us.*

RAJ: Well, that's something you probably hadn't anticipated was that uniting with His Will for us would constitute an Experience of Joy—spontaneous, unexpected, but actual. And it's been a long time since you've had the experienced Joy. And yet it's your Birthright and you deserve to be experiencing it. And it waits for your simple willingness to not value autonomy, to not value independence, to not value having an interpretation or a definition of things different from what the Act of Creation has placed there in expression.

Continuing.

RAJ READING: *When you unite with me,...*

RAJ: I'm going to interrupt.

We're talking a lot about uniting with me. Uniting with me. What does "uniting with me" mean? It means letting go of the sense that you are special in your own right. Because to whatever degree you think you are special and therefore unique, and therefore different from me, it means you're different and unique, you're unique and different from What The **Father Is** and What His Will Is for you and What **He** Is Expressing Of Himself **as** you. "Uniting with me" simply means that the call is for breaking the independence by reaching outside of your specialness and of your rights, what you have called your right, which has amounted to self-will.

RAJ READING: *When you unite with me,...*

RAJ: In other words, when you break your isolation. When you break your imprisonment. That's what it means. It's not even that I'm special. Uniting with me doesn't mean yielding to someone superior. Uniting with me doesn't mean yielding to someone in higher authority. "Uniting with me" means just being willing to be undefended with me, present with me, not holding yourself aloof so that you miss out on the wonder of Brotherhood.

RAJ READING: *When you unite with me, you are uniting WITHOUT the ego because I have renounced the ego in myself, and therefore CANNOT unite with yours.*

RAJ: Uh oh. That means your ego gets excluded. "Tsk, ts, ts. Naughty, naughty, naughty. I know, I should embrace your ego. It's the Christian and loving and Course-like way to do things. I shouldn't judge your ego. I should let it be and forgive it." Well, I can't do it, because [laughing] it isn't real. It isn't really there for me to join with. And it isn't really any part of the You that can join with me. And so it is excluded.

RAJ READING: *OUR union is therefore...*

RAJ: Get this!

RAJ READING: *...the way to renounce the ego in YOURSELF.*

RAJ: Now, each of you has a Guide. Someone of the Brotherhood is assigned to each one of you. And each one of them is Awake. And so it isn't just me that you can unite with and have the same result. You can unite with your Guide and everything that we've been reading here will apply equally.

RAJ READING: *OUR union is therefore the way to renounce the ego in YOURSELF. The truth in both of us is BEYOND the ego.*

RAJ: Is beyond the definitions you have created about yourself for yourself and which you have chosen to believe is the truth about you.

RAJ READING: *The truth in both of us is...*

RAJ: Beyond that.

RAJ READING: *...BEYOND the ego. By willing that, you HAVE gone beyond it toward truth. Our success in transcending the ego is guaranteed by God, and I can share this confidence for both of us and ALL of us.*

RAJ: And I'm going to add that **you** can share this confidence for you and your Brothers and all of us.

RAJ READING: *I bring God's peace back to all His Children because I received it of Him for us all.*

RAJ: And when you receive it from me and extend it on and make it yours, **you** receive it for us all.

RAJ READING: *Nothing can prevail against our united wills because nothing can prevail against God's. Would you know the Will of God for YOU?*

RAJ: That means, "Would you like to know what it is?"

RAJ READING: *Ask it of me who knows it FOR you, and you will find it.*

RAJ: Ask it of me who remembers it for you and you will find it.

What does this all amount to? It amounts to not going through your day without being joined with a Brother who's Awake, who can help provide you with a clearer perspective of Reality as you encounter your Brothers and Sisters who are not coming from a clear experience of What They Truly Are and need someone to remember for them.

RAJ READING: *I will deny you nothing, as God denies ME nothing.*

RAJ: And if I deny you nothing, and you make a gift of not denying anything of What Is True with your Brother, you embody and make your own the Gift I have made to you. And just like the leaven that leavens the whole lump, your embrace of the Gift I have for you and your extension of it so that it becomes your own, makes it easier for those who continue to dream to wake up.

RAJ READING: *Ours is simply the journey back to God, Who is our home. Whenever fear intrudes anywhere along the road to peace, it is ALWAYS*

because the ego has attempted to join the journey with us, AND CANNOT DO SO.

RAJ: Do you hear that?

RAJ READING: ***...AND CANNOT DO SO.***

RAJ: The exclusion is absolute! You don't say, "Oh, we'll give ya, we'll give you another chance. We know that if we give you enough chances, you'll change." No. The ego isn't real. It's a fantasy. It's a[n] imagination. Treat it as though it's real and it's an illusion. Illusions can't go Home. And if you think you are that illusion and if you have commitment to that illusion, you will keep yourself from seeing Home, even though you're right in the middle of it.

Again.

RAJ READING: ***Whenever fear intrudes anywhere along the road to peace, it is ALWAYS because the ego has attempted to join the journey with us, AND CANNOT DO SO. Sensing defeat and angered by it, the ego regards itself as rejected and becomes retaliative.***

RAJ: Mm. Sounds to me like we're talking about what I started out with today. What do you do when you make the Gift of Freedom to someone who's committed to his or her free will, which is really self-will, and insists upon being unpleasant, unloving? The Invitation to Freedom means abandoning what is of value to the one who's identifying with the ego. ***And*** when a limit is imposed, it senses defeat and is angered by it. It regards itself as rejected. And what? Becomes retaliative.

Just understand that that's the dynamic at work, so that you're not fooled by it, so that you understand that that which has no existence actually is upset because it's being faced with the fact that it has no actual existence. And it's going to try to get you to come back into the crab barrel. It's going to try to get you to say to yourself, "Oh! I'm an ego. I remember this. I know how to deal with this. I'll attack back. He is a bastard but I know how to deal with him." You see? And so you abandon the journey Home with me for a while.

Continuing.

RAJ READING: ***You are invulnerable to its retaliation BECAUSE I AM WITH YOU.***

RAJ: Now, this is the thing you must understand because when the retaliation comes, you need to remember who you're with. You need to remember who ***you choose*** to be with. Do you wish, do you choose to join

with the one retaliating by countering his attack and getting stuck with him for a while? Or, do you choose to remember that you're with me, and that in **our union** you have available through me the means to not be touched, not be snagged by, not be hooked by, the invitation to forget Who You Are that is embodied in the retaliation? You've got to remember that **you're with me**, and then you've got to **choose to stay with me**.

RAJ READING: *You are invulnerable to its retaliation BECAUSE I AM WITH YOU. On this journey, you have chosen me as your companion INSTEAD of the ego. Do not try to hold on to both, or you will try to go in different directions, and will lose the way.*

RAJ: And I will say you will try to go in different directions simultaneously and you will disintegrate yourself. Your integrity will crumble as far as your experience of it is concerned.

Now listen to this.

RAJ READING: *The ego's way is not mine, but it is also NOT YOURS. The Holy Spirit...*

RAJ: And I'm going to remind you, that which is nothing more than your Right Mind.

RAJ READING: *The Holy Spirit has ONE direction for ALL minds, and the one He taught me is YOURS.*

RAJ: The direction.

RAJ READING: *Let us not lose sight of His direction through illusions, for only illusions of another direction can obscure the one for which God's Voice speaks in all of us.*

RAJ: What's the direction that God's Voice speaks for in all of us? It speaks for the Excellence Of You. It speaks for the Truth About You, just as I do. It speaks for your Awakening, because it has been held in trust while you have dallied with the ego.

And what has it been held in trust for? To be there to remind you, to remember **for you** What You Are. **It is** What You Are standing ready to address the you you think you are and help you remember that you're more than what you think you are, so that you can come back into your Right Mind, so that Sanity can return. So that you are not split into the Holy Spirit that you don't think is part of you and an ego that you think is what you are.

The Holy Spirit speaks of one direction and that is the return of your Sanity to your Conscious Awareness. Reintegration.

Continuing.

RAJ READING: *Never accord the ego the power to interfere with the journey because it HAS none, since the journey is the way to what is true. Leave ALL deception behind,...*

RAJ: Hm. Where'd that come from? Deception?

RAJ READING: *Leave ALL deception behind,...*

RAJ: Well, when you say, "Hm. This table is matter. It has nothing to do with God. It was made out of the elements of the earth which came from the big bang," oh, if you don't think you're deceiving yourself, you've got another think coming. That's pure deception. You said, "I choose to look at this without God." Or, "I wish, I choose to look at that tree without God. And without God it appears to me to be such-and-such. And I believe it. And I agree with that. That is what it is." That's pure self-deception. Anything you do, anything you think which leaves God out of the picture means you are having a misperception. And you're deceiving yourself when you choose to believe that that's all there is to what you're looking at.

RAJ READING: *Leave ALL deception behind,...*

RAJ: Well, that's where the first lesson of the **Course** comes into play. "**Nothing that I see means anything.**" You've got to be willing to look at everything and say, "What I think that is doesn't mean anything. That doesn't mean what I think it does. The meaning I've given to it is meaningless."

So you leave all deception behind by saying, "Father, or, Holy Spirit, what is this? What is this table truly? What is going on there where I see a tree?" That's the way you...

RAJ READING: *Leave ALL deception behind, and reach beyond all attempts of the ego to hold you back. I go before you because I AM beyond the ego. Reach, therefore, for my hand because you WANT to transcend the ego.*

RAJ: Well, that simply means you want to transcend illusions. You want to get out of the realm of deceptions. You don't want to be ignorant. You don't want to be insane.

Continuing.

RAJ READING: *My will will NEVER be wanting, and if you WANT to share it, you WILL.*

RAJ: In other words, as impossible as you think it might be to connect with me, as much as you might wish that this is a special talent or a special gift given to Paul, you will not reach for me and you will not have the experience. It's not special.

RAJ READING: *...if you WANT to share it, you WILL.*

RAJ: It will *happen*.

RAJ READING: *I give it willingly and gladly because I need you as much as you need me.*

RAJ: And don't tell me that if I was Whole, if I was truly Awake and knew of my Wholeness, I wouldn't need you.

Why would I need you? What would that mean? It means that it is clear to me that you *are me*. I am you. We are One. And for you to be holding yourself incommunicado, at a distance, doesn't represent Reality, doesn't represent the Truth. Dare to let yourself feel the need of your Father and your Brothers and Sisters and of All Creation As God Is Being It. Let yourself feel the need.

And quit going through your day as though you are truly self-sufficient, unto yourself, and as though you understand what everything is, and you are correct, and that therefore the misery and the stress and the strife that you feel is normal. And there's not really an alternative to it. Don't get stuck there for the sake of independent self-righteousness, or self-righteous independence, which constitutes a prison, not Freedom.

I am here to make the Gift of Freedom. You are here to make the Gift of Freedom. You are here to embody the Truth, rather than misperceptions, illusions and deceptions. And you are the only ones who can cut through the illusions, misperceptions and deceptions by doing something new, by doing something dependent. [said softly and gently] Come on. If you're suffering from independence, the healing will come through dependence. I know you're capable of comprehending that.

I'm going to say something in closing. Give up on asking, "Why did he talk about that instead of this? Why didn't he talk about what I needed him to talk about? Why didn't he talk about with what I thought would be the next logical step?" That's not called yielding. That's not called trust. We're coming Home purposely and consciously with intelligent intent and in a manner that will work.

I love you. I remember Who You Are. I *know* Who You Are because I have not forgotten. And I make the Gift of my remembrance, not just in the words that come out of Paul's mouth, but in the within-ness of you and in

your hearts. And I'm doing that all the time. I am with you all the time. I am with all of you all the time. No one gets slighted. You might wonder how on earth I could be with everyone at the same time. And I'll tell you, it's not only easy; it's, for lack of better words, ***automatic*** when you stop holding yourself apart from everything in your commitment to independence.

I look forward to being with you next week.

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Raj/ACIM Study Group – October 10, 2004

A Course In Miracles (reference pages)
Chapter 8 – THE JOURNEY BACK
Section – THE TREASURE OF GOD
First Edition – p. 137 / Second Edition – p. 148
Section – THE POWER OF JOINT DECISION
Sparkly Book – p. 184

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Remember as we're reading this section that all of this discussion is going on in a chapter entitled, "***The Journey Back***," which could also be called "The Journey Home," or which could be called, "You coming back into your Right Mind."

This section won't deal with complex psychological concepts and ideas. You might not even think it to be particularly deep, but it's meant to convey a ***feeling*** rather than an understanding—a feeling that you may not be able to easily put to words. Remember that waking up is not an intellectual process. All the words are ever for is to bring you to a point where you can dare to relinquish control, where you can arrive at a point of daring to relinquish the exercise of authority, because in the absence of the exercise of authority and control, you immediately become susceptible to that wonderful experience called inspiration. Indeed, revelation.

This section is called:

RAJ READING: ***The Power of Joint Decision***

RAJ: And of the two subjects—the one in the ***Sparkly Book*** and the First and Second Edition—this is the preferable heading rather than "The Treasure of God."

RAJ READING: ***WE...***

RAJ: Meaning you and I. Or, "WE" meaning you and your Guide. But right now we will say "WE" meaning you and I.

RAJ READING: ***...are the joint will of the Sonship, whose wholeness is for all.***

RAJ: The Joint Will of the Sonship is a Singularity. It's not a conglomeration of wills. It's not an accumulation of individual wills that have all decided to work in harmony with each other while still maintaining their autonomy. The Joint Will of the Sonship is each Son and Daughter of God experiencing **being** not intelligent but Intelligence, experiencing **being** Wisdom, experiencing **being** Joy—things which cannot in actuality be independent experiences because they can't be a possession. They are What You Are, not what you have.

You are Intelligence. You don't have Intelligence. And Intelligence is the experience of, for lack of better words, mental balance, mental equilibrium, a capacity to be conscious of everything without losing your balance, the experience of being conscious of everything and being aware that it's all you. Not you having an independent experience of it, but that Intelligence is the constituting Presence of you and of every thing. And no one thing has more or less of it. And no one thing has any different aspect of it. When you're experiencing the Joint Will of the Brotherhood, you're experiencing a Unity with everything together with the Conscious Experience that every thing is having a Conscious Experience of Unity with you without division or separation of any kind.

When you join with me, when you yield up the belief and practice of a separate will, and you do not hold yourself apart from me and I am not holding myself apart from you, we are Intelligence. **We** are Intelligence. **We are** Love. And we are the Joint Love of the Sonship, the Joint Will of the Sonship. In other words, when you do it with me, you do it with all of the Brotherhood. You don't get to have a special relationship with me. The moment you have a **Real** Relationship with me, you have a Relationship with the Whole.

RAJ READING: ***WE are the joint will of the Sonship, whose wholeness is for all. We begin the journey back by setting out...***

RAJ: How?

RAJ READING: ***...TOGETHER,...***

RAJ: Not independently side by side, but TOGETHER.

RAJ READING: ***...and gather in our brothers as we CONTINUE together.***

RAJ: Another important point. This joining between you and me is not for a little hit of inspiration, not for a little hit of enlightenment whereby you can go back walking along the path by yourself with some fresh insight. It's the beginning of a **permanent** Union.

RAJ READING: *We begin the journey back by setting out TOGETHER, and gather in our brothers as we CONTINUE together. Every gain in our strength is offered for all, so they, too, can lay aside their weakness and add their strength to us.*

RAJ: Now this isn't strength to overcome anything. It's strength in the sense of the Conscious Experience of Integrity, of being integrated, of not being DISintegrated. It's the strength, you might say, of the Indivisible Unity of the Brotherhood, of the Sonship, that is true of the Whole Sonship. It's an Experience of Invulnerability. Invulnerable because it is obvious as a Conscious Experience that there is nothing opposing it.

Of course, when this is offered for all so that they can lay aside their weakness, it is going to seem to them as though they're having to lay aside not their weakness but their strength. They will think that they're going to have to lay aside their authority. They think they're going to have to lay aside self-defense. They think they're going to lay aside everything that has caused them to be fairly invulnerable or safe, which is going to mean **to them** that they're going to have to move into an unsafe arena. And there will be fear.

There is fear with you. But you have come with me far enough to find that your fear, that your belief of fear, of being vulnerable, was not entirely true. And so you dare to risk the chance a little bit more than newcomers. You dare to risk the chance more that there will be safety in your joining with me, or your joining with the Holy Spirit, or your joining with your Guide, and relinquishing the private autonomous authority that you have come to believe is all-important to your safety.

And so, as we move along and others come into view and the opportunity is for them to join, it is going to take compassion and understanding on your part, so that you might persist in the face of their fear and encourage them to see that it just might be safe. And there just might be, for lack of better words, a payoff bigger than they're expecting if they will risk the chance that there is a God and let Him back in, and begin to rely upon Him and **yield** to Him with ongoing commitment.

Continuing.

RAJ READING: *God's welcome waits for us all, and He will welcome us as I am welcoming you. Forget not the Kingdom of God for anything the world has to offer. The world can add nothing to the power and the glory of God and His holy Sons, but it CAN blind the Sons to the Father if they behold it.*

RAJ: Now, let's continue to be clear here. The world that this is referring to is the world you have made-up as an independent viewpoint, an independent concept, an independent definition created by you after you got the bill of divorcement from the Father and forgot Who You Were. What you have created in your mind and overlaid upon the Kingdom of Heaven can add nothing to the Power and the Glory of God and His Holy Sons. But, this world that you have made-up, imagined, and defined, can blind the Sons to the Father if they behold it.

RAJ READING: *You cannot behold the world and know God.*

RAJ: Or, you cannot behold the world you have made-up in your mind, you cannot behold the definitions of the Kingdom of Heaven that you have made-up that are different from What The Kingdom Of Heaven Is and know God.

RAJ READING: *Only One is true.*

I am come to tell you that the choice of which is true is not yours.

RAJ: Your great acts of independent creativity, the creativity that has come up with definitions of the Kingdom of Heaven that are at odds with What the Kingdom Of Heaven Is are just that—imaginative illusions. You can't choose for it to be real. But you can choose to ignore What Is Real in favor of your definition because you think it feels so good to have been able to be creative on your own.

RAJ READING: *I am come to tell you that the choice of which is true is not yours. If it were, you would have destroyed yourselves. Yet God did not will the destruction of His creations, having created them for eternity. His Will has saved you, not from yourselves, but from your ILLUSIONS of yourselves.*

RAJ: And I would add: Not from your world, but your illusions of the world.

RAJ READING: *He has saved you FOR yourselves. Let us glorify Him Whom the world denies, for over His Kingdom it has no power. No-one created by God can find joy in anything EXCEPT the eternal. That is not because he is deprived of anything else, but because nothing else is WORTHY of him. What God and His Sons create IS eternal, and in this and this only is their joy.*

Listen to the story of the prodigal son, and learn what God's treasure is and YOURS: This son of a loving father left his home...

RAJ: You've got a bill of divorcement.

RAJ READING: *...and thought he squandered everything for nothing of any value, although he did not know its worthlessness at the time. He was ashamed to return to his father because he thought he had hurt him. Yet when he came home, the father welcomed him with joy because only the son himself WAS his father's treasure.*

RAJ: Not the wealth that the son thought he had squandered.

RAJ READING: *He...*

RAJ: The father.

RAJ READING: *...WANTED nothing else.*

God wants only His Son...

RAJ: God wants only you.

RAJ READING: *...because His Son is...*

RAJ: You are.

RAJ READING: *...His only treasure. You want YOUR creations as He wants HIS. Your creations are your gift to the Holy Trinity, created in gratitude for YOUR creation. They do not leave you any more than you have left YOUR Creator, but they EXTEND your creation as God extended Himself to YOU. Can the creations of God Himself take joy in what is not real?*

RAJ: No. And that's why you don't experience a lot of joy. Because you're insisting on making what isn't real, real. And you do it all for the sake of trying to **save** your right to be autonomous. And at the bottom line to prove to God that because you are his Son or Daughter, you can speak with God's Authority without including God. It is amusing. And it's good to know it's amusing rather than to think it is a sin for which you will spend eternity damned in hell. It's an amusing foible of the mind which is easily correctable. Correctable by breaking the isolation and deciding to join with the Holy Spirit, or to join with me, or to join with God. And then leaning into that decision, you might say, so that more and more of your day is spent not making decisions by yourself.

RAJ READING: *Your creations are your gift to the Holy Trinity,...*

RAJ: To the Whole, in other words.

RAJ READING: *...created in gratitude for YOUR creation.*

RAJ: Well, let me put it this way. When you break the isolation and you begin to experience the influx of inspiration, of inspired consciousness,

there is a Joy that you feel that overflows the boundaries you might have thought there were to your mind and get extended to everyone and everything. And I mean by that that you are aware of having a brand-new experience of everyone and everything that is illuminated by the inspiration that has flowed through you. ***That Gift*** is your Creation. And it's a Creation that happens because you have spontaneous gratitude to God for What You Are, for what you are finding you are in that State of Inspiration.

RAJ READING: ***They...***

RAJ: Your Creations. In other words, the extension of joy and gratitude that flows uninhibitedly out embracing everything.

RAJ READING: ***They do not leave you any more than you have left YOUR Creator, but they EXTEND your creation as God extended Himself to YOU. Can the creations of God Himself take joy in what is not real? And what IS real except the creations of God...***

RAJ: Meaning you.

RAJ READING: ***...and those which are created like His? YOUR creations love you as your Soul loves your Father for the gift of creation.***

RAJ: Your Soul loves your Father for the Gift of its Creation. That experience is what occurs when you annul the bill of divorcement from the Father and let Him in once again. Your Soul loves your Father for the Gift of its Creation and for the Gift of Creation as the spontaneous Movement of Being that It/You is.

RAJ READING: ***There IS no other gift which is eternal, and therefore there is no other gift which is TRUE.***

RAJ: Now what we're talking about here is that as you abandon autonomy and you join with me, or the Holy Spirit, or the Father, you move into a Conscious Experience of Singularity in which Creation is a Shared Experience. You and God constitute a Shared Experience of Creation. You share the Movement of Creation that God Is Being. And out of gratitude and out of joy it bubbles forth and overflows from you. And together you be the Singular Movement of Creation.

Continuing.

RAJ READING: ***How, then, can you ACCEPT anything else or GIVE anything else, and expect joy in return? And what else but joy would you WANT? You made neither yourself nor your function. You made only the DECISION to be unworthy of both.***

RAJ: You see, the only decision that you individually could make would be a decision to act at odds with the Father. The moment... because there is no decision to be made as the Son or Daughter of God, you joined with the Father find yourself not faced with decisions—just the emergence of Joy and Gratitude and Awe and Bliss and Love that embraces everyone and everything. That is your Gift. And that is what you create. That is your Creation. But your Creation is only the Illumination of the Movement of God in you. I say “only” and that might make it sound minimal. [gentle laughing] It is only that but that is an Infinite Gift.

RAJ READING: *You made only the DECISION to be unworthy of both. Yet you could not make YOURSELF unworthy, because you are the treasure of God. What HE values IS valuable.*

RAJ: Do you hear that?

RAJ READING: *What HE values IS valuable.*

RAJ: Because He is the One Who determines the Meaning of everything. And therefore, at this very moment, no matter how you are thinking of yourself, no matter how poorly you are defining yourself in your mind, you are wrong!

Ann! Wake her up. I want you to hear this.

No matter what you are thinking about yourself, no matter how you might be perceiving yourself, no matter how poorly you might be defining yourself, you are valued by God. And that means that your current definitions of yourself are not true.

You are welcome.

RAJ READING: *What HE values IS valuable. There can BE no question of its worth...*

RAJ: In other words, there can be no question of your worth.

RAJ READING: *...because its value lies in God's sharing Himself with it, and ESTABLISHING its value forever.*

RAJ: You **are** the Visibility and Tangibility of God. Therefore, you are valuable. And that's unchangeable. And it is not egotistical or arrogant to think of yourself that way. It is unworthy of you for you to think poorly of yourself and believe your belief.

RAJ READING: *YOUR function is to add to God's treasure by creating YOURS.*

RAJ: Well, what would your treasure be? Your treasure would be to let the Fullness of the Perfect Movement of Creation of God to find expression through you. And not minimize it or distort it by some bias or personal tiny preference that you might bring to bear upon the Movement of God's Presence.

RAJ READING: *YOUR function is to add to God's treasure by creating YOURS. His Will TO you is His Will FOR you. He would not withhold creation from you because HIS joy is in it. You cannot find joy EXCEPT as God does. HIS joy lay in creating YOU, and He extends His Fatherhood to you so that you can extend yourself as He did.*

RAJ: Well, there isn't anything for you to extend but what the Father has extended to you: Intelligence, Love, Wisdom, Joy, Peace—in as many ways as come to you for expression.

RAJ READING: *You do not understand this because you do not understand HIM. No-one who does not know his function can understand it, and no-one CAN know his function unless he knows who he IS.*

RAJ: Who are you? Well, in spite of your bill of divorcement, you are the Son or Daughter of God. You are that which has the Function of embodying All That God Is Being right where you are, and letting it out into expression. That's What You Are. The place where God shines through. The place where all that is Good and Holy, meaning Whole. The place where Love shines through, is embodied. The place where Intelligence is embodied. The way... the place where embrace occurs, inclusion occurs, joining occurs.

[Editor's Note: Raj did not read the following sentences: ***Creation is the Will of God. His Will created you to create.***]

RAJ READING: *Your will was not created separate from His, and so it wills as HE wills.*

RAJ READING: *An "unwilling will"...*

RAJ: Which is the definition of an ego.

RAJ READING: *An "unwilling will" does not mean anything, being a contradiction in terms which actually leaves nothing. When you THINK you are unwilling to will with God, YOU ARE NOT THINKING. God's Will IS thought. It cannot be contradicted BY thought. God does not contradict HIMSELF, and His Sons, who are like Him, cannot contradict themselves OR Him. Yet their thought...*

RAJ: Your thought.

RAJ READING: *...is so powerful that they can even imprison the minds of God's Sons, IF THEY SO CHOOSE.*

RAJ: And so if you choose to imagine that you've gotten a bill of divorcement from the Father and you can act and decide and define what everything is on your own, you can blind yourself to Reality. You can imprison the Son Of God That You Are in a costume that says you are mortal, subject to sin, disease, and death, living in a hostile world which you must use your wits to protect yourself from and survive in, and perhaps achieve some form of success.

RAJ READING: *This choice DOES make the Son's...*

RAJ: It does make your Function unknown to you.

RAJ READING: *This choice DOES make the Son's function unknown to HIM, but NEVER to his Creator. And BECAUSE it is not unknown to his Creator, it is forever knowable to him.*

RAJ: In other words, because your Function is not unknown to your Creator, it is forever knowable to you. And it's available at every moment.

RAJ READING: *There is no question but one you should ever ask of yourself;—"Do I WANT to know my Father's Will for me?"*

RAJ: Well, I'll tell you that very often Paul says, "No!" And very often you say, "No! But, Father, I'd rather do it myself. I know how to handle this. I don't need you to hold my hand when I take a pee. I know how to do that." Whew! Hey, why not have a Friend with you when you take a pee? Why not have a Friend with you all the time? Why endure the experience of loneliness that always accompanies acts of independence and isolation?

RAJ READING: *There is no question but one you should ever ask of yourself;—"Do I WANT to know my Father's Will for me?" HE will not hide it. He has revealed it to me because I asked it of Him, and learned of what He had already given.*

RAJ: And this is why I can remember for you. And when you let it in, that will be why you can remember for your Brother. And that's how the dominoes begin to fall and Awakening becomes an epidemic.

RAJ READING: *Our function is to function together because, APART from each other, we cannot function at all.*

RAJ: When you act on your own, Creation isn't occurring. When you act on your own, nothing is happening of the sort you **think** that you've created as an event. Creation As The Father Is Being It is... continues to happen right in the face of your attempts to act independently and authoritatively and

creatively. Mm. You can sit in your living room and close your eyes and imagine that you're bungee jumping off of one of the highest bridges, and you can create for yourself all of the sensations of falling, and even of fear. And you can imagine that you come as close to hitting the bottom as is possible without hitting it and you can get a real thrill from it. But the fact is through it all ***nothing happened.***

Continuing.

RAJ READING: ***The whole power of God's Son lies in all of us,...***

RAJ: And this is the important point.

RAJ READING: ***...but not in any of us alone.***

RAJ READING: ***The whole power of God's Son lies in all of us, but not in any of us alone. God would not have us be alone because HE does not will to be alone. That is why He created His Son, and gave him the power to create with Him.***

RAJ: Is that clear?

RAJ READING: ***God would not have us be alone...***

RAJ: That means that every idea you have embraced that suggests that you are an independent entity and it is something to be proud of, will be undermined, broken down, and disintegrated. And you must allow it to happen.

And you must be willing to question the idea that competition is valid and valuable. Because competition can only occur between independent entities who have the function or purpose of developing skill that is always greater than someone else and which believes that the strenuousness of the exercise of competition improves you.

RAJ READING: ***God would not have us be alone...***

RAJ: Let that sink in and give it your attention so that you can realize how far reaching that is and the way it flies in the face of a great deal of what is taught to your children in schools. It's competition. It's a form of survival of the fittest. You'd better work hard, so you can rise to the top of your class, so that you can get into the best college, so that you can demand the highest salary, and be the best in your world, towering over everyone else if at all possible. You see?

RAJ READING: ***God would not have us be alone because HE does not will...***

RAJ: HE does not will.

RAJ READING: *...to be alone. That is why He created His Son, and gave him the power to create with Him.*

RAJ: Now your capacity to create includes as one of your Creations the ability to make the Gift of the recognition of the value of your Brother because you both have the same Father. And you are both equal in the Father, because the Father has given **ALL** That He Is, embodied **ALL** That He Is in each of you. And each of you taking your place in that equality allows you not to possess a better intelligence than others, but it allows you to be Intelligence Itself which cannot be compared, and in which there is no potential for evaluating different Aspects of Creation and finding some to be better than others, and some to be faulty, and some to be lacking.

RAJ READING: *Our creations...*

RAJ: The gifts that we give. The capacity to recognize God in everything we see. That's our Creation—the Gift of That Recognition.

RAJ READING: *Our creations are as holy as we are, and we are the Sons of God Himself, and therefore as holy as He is. Through our creations we extend our love, and thus increase the joy of the Holy Trinity. You do not understand this for a very simple reason. You who are God's own treasure do not regard yourselves as valuable. Given this belief, you cannot understand ANYTHING.*

RAJ: Why? Because you can't see anything As It Is.

RAJ READING: *I share with God the knowledge of the value HE puts upon you. My devotion to you is of Him, being born of my knowledge of myself AND Him.*

RAJ: We could put this another way. Your devotion to your Brother is of Him, being born of my Knowledge of myself and Him which has been extended to you, and therefore has become your Knowledge of yourself and Him.

RAJ READING: *We cannot BE separated. Whom God has joined cannot be separated, and God has joined all His Sons with Himself. Can you be separated from your life and your being?*

RAJ: That's What You Are. You are **Being**. You are the Movement of **Being**. You are the Conscious Experience of **Being**. You're not **a** being. You're the very Movement of Life Itself.

RAJ READING: *The journey to God is merely the reawakening of the knowledge of WHERE you are always, and WHAT you are forever.*

RAJ: We could say the Journey to God is merely the reawakening of the Knowledge of where you always have been and what you have forever been.

RAJ READING: *It is a journey without distance, to a goal that has never changed.*

RAJ: Again.

RAJ READING: *The journey to God is merely the reawakening of the knowledge of WHERE you are always, and WHAT you are forever. It is a journey without distance, to a goal that has never changed.*

RAJ: The return Home is a return to a State of Mind in which you are included, everything is included. And it is all embraced in an unwavering, unchanging, and uninterrupted Love. It is your own Mind experiencing Sanity, Integration, Integrity, Invulnerability because there is nothing beside It, in which All of Creation, including every single one of your Brothers, is experienced, as I've said before, as Family, not opponents.

Your journey Home, like that of the Prodigal Son, is one of coming closer and closer to the Conscious Experience of the fact that the Father's Love for you has never changed. And that what you thought He loved is not what He loved. And what you thought He didn't love, namely naughty little you, He never stopped loving.

So this movement Home is a movement which is enveloped in Love. One in which you should increasingly feel the experience of being loved for no good reason. I mean by that that you should find yourself experiencing love not because you have done something well, not because you have acquired enough skill and have spiritualized yourself enough to be worthy of it as you get closer to Home having lifted yourself up by your own bootstraps. No.

Be willing to remember Who You Are, the Divine and Holy Son of God, God Embodied. By you? No. By God. Therefore the Gift of God is fully given to you as you. And that is what it's your Birthright to be experiencing. And in the experience of it, finding yourself unable to withhold that same embrace from your Brothers and Sisters. And thus engage in Creation by the extension of your Gifts.

We're going to stop there for this evening. And I want you to abide in the feeling that has been conveyed. And I suggest to you that you read this section over during the coming week to remind yourself of the feeling. Because the feeling is part of what will help you dare to abandon the practice of self-defense, and to abandon the practice of control, and the practice of being totally committed to the definitions you have given

everything, so that in the absence of that commitment you might be inspired.

I love you. And I look forward to being with you next week. It's always good to be with you.

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Raj/ACIM Study Group – October 17, 2004

A Course In Miracles (reference pages)
Chapter 8 – THE JOURNEY BACK
Section – THE TREASURE OF GOD
And Section – THE BODY AS A MEANS OF COMMUNICATION
First Edition – p. 139 / Second Edition – p. 150
Section – THE POWER OF JOINT DECISION
And Section – COMMUNICATION AND THE EGO-BODY EQUATION
Sparkly Book – p. 186

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

Very important first sentence.

RAJ READING: ***Truth can only be EXPERIENCED.***

RAJ: I've talked about this before, the fact that Truth isn't a linear, intellectual explanation of something that through reason you understand. Truth is an experience. I'm going to put it this way. Truth is the experience of What A Thing Is, an experience in which the whole of What That Thing Is is fully disclosed to you. And what that thing is not finds no abiding place in your awareness. Truth, therefore, is the undistorted, unbound Conscious Awareness of Something. I have referred to it as Knowing, with a capital "K", which is different from understanding.

When you see the table, when you see your Brother or Sister, when you see your fingernail, when you see the sky or the trees, and your experience of what you're seeing is utterly and completely whole, you are experiencing the Truth. And as I've also said before, when you have that experience, that undistorted experience of something, you unavoidably have the experience of your oneness with it. That's part of the whole experience of a thing. You will never be left out of the experience of a thing. You will never find yourself to be an observer of the thing. You will have—and the word "experience" is a shallow word compared to the experience—you will have the experience of What A Thing Divinely Is from which you will in no way feel separated. And you will also know that it's an Experience of God. ***That*** is the Experience of Truth.

RAJ READING: ***Truth can only be EXPERIENCED. It cannot be described, and it cannot be explained.***

RAJ: So if somebody says, "Well, let me tell you what the Truth is," you know that whatever follows cannot possibly be the Truth. You want to speak to someone who says, "I will be with you from the Place of Excellence in me that uncovers the Place of Excellence in you, so that you might be susceptible to the Experience of Truth." Whether that person says that or not, that's who you want to be with.

Continuing.

RAJ READING: *I can make you aware of the CONDITIONS of truth, but the experience is of God.*

RAJ: In other words, Truth is a revelation.

RAJ READING: *Together we can meet its conditions, but truth will dawn upon you of itself.*

RAJ: Now let me ask you something. If It's not something that can be explained or understood, how are you going to approach the Experience of Truth? By trying to figure out What It Is? No. The only way you're going to be able to approach It is by becoming quiet and abandoning everything you ever thought the Truth was about whatever you're considering. And you must then make an invitation for What The Truth Is about that thing to reveal Itself to you. And then be unconditionally open to the reception of the revelation. You must invite Truth to reveal Itself to you, and then you must be open enough to let It reveal Itself. It is a call for enough humility to shut up and set aside your best theories, and be ready to experience the unexpected.

Continuing.

RAJ READING: *What God has willed for you IS yours.*

RAJ: It's already been willed to you for you. It's already yours. And what has God willed for you? Truth. The Experience of Truth. It is God's Will for you to be experiencing everything, including yourself, As It Is and As You Are. The experience is already yours to have.

Continuing.

RAJ READING: *He has given His Will to His treasure,...*

RAJ: And you are His Treasure.

RAJ READING: *He has given His Will to His treasure, whose treasure It is.*

RAJ: What He has willed to you is your Treasure.

RAJ READING: *Your heart lies where your treasure is, as His does. You who are beloved of God are wholly blessed.*

RAJ: Already. Already. Whether you're acting lousy or not, you're already blessed. You're not likely to experience the blessing until you're ready to abandon whatever false perceptions of yourself you are entertaining that are causing you to behave badly. But the blessing **is yours**, has been extended to you, and is awaiting **your providing** the conditions under which the revelation of the Truth About You and the Truth About What God Has Willed For You can register with you.

Continuing.

RAJ READING: *Learn this of me, and free the holy will of all those who are as blessed as YOU are.*

RAJ: The minute you learn it about you, again without a conscious, linear, reasoned thought, you will immediately be aware that What Is True Of You is True Of Your Brothers. And you will never again consider your Brothers in a less... in a more limited fashion. And so your Brothers are blessed. Why? Because you will have withdrawn from whatever mutually-agreed definitions had been arrived at by you and your Brother that confirm ignorance, confirm misperception.

RAJ READING: *Learn this of me,...*

RAJ: I can also say learn this of your Guide. But understand that the only way you'll come Home is together with One Who Is Awake.

RAJ READING: *Learn this of me, and free the holy will of all those who are as blessed as YOU are.*

RAJ: Okay. The next section is called:

RAJ READING: *Communication and the Ego-Body Equation*

[Editor's Note: In the first and second editions, the following heading appears here: *The Body as a Means of Communication (T-#151/140)*]

RAJ: For those of you who are in the First and Second Editions, you have a different heading. But this heading, "Communication and the Ego-Body Equation," identifies the content of the coming section more explicitly and more upfront.

RAJ READING: *Attack is ALWAYS physical. When attack in any form enters your mind, you are EQUATING yourself with a body.*

RAJ: Well, I imagine some of you are thinking, "Mm. Attack is always physical? Well, I know when I've experienced being attacked mentally. I

know when I've experienced having my beliefs attacked. I've experienced having what I understand attacked. I've had experiences of having my peace undermined and that's not physical. What do you mean, 'attack is always physical'?"

RAJ READING: *When attack in any form enters your mind, you are EQUATING yourself with a body.*

RAJ: Well, let's make this even more clear. When attack in any form enters your mind, it means that you are not identifying yourself as One with the Father. It means that you are identifying yourself as post-divorce self—after you've divorced your Father. It means you are identifying yourself as what you are experiencing yourself to be. And naturally, you identify yourself as a body born of a woman, et cetera.

So if you are experiencing attack, it means that you are in a state of mind in which you are defining yourself as separate, alone, autonomous, and, if at all possible, enjoying the autonomy to the max, and the thrill, as I've said before, of overcoming this conflicted world you find yourself in, which only appears to be conflicted because you are seeing through a lens of selfhood that isn't the Truth. You are looking at everything through a lens of self-denial, meaning a denial of What You Truly Are, and therefore an attempt to exist in a state that is at odds with What You Truly Are. And that conflict is what you find confronting you when you look through that lens at what? Reality, the Kingdom of Heaven, the only thing there **ever** is for you to be experiencing.

RAJ READING: *When attack in any form enters your mind, you are EQUATING yourself with a body.*

RAJ: Mind you...

RAJ READING: *This is the ego's INTERPRETATION of the body.*

RAJ: Don't miss that point. This is the **ego's interpretation** of Something that's Real.

RAJ READING: *You do not have to attack physically to accept this interpretation.*

RAJ: Of the body.

RAJ READING: *You are accepting it simply by the belief that attack can GET you something you want. If you did not believe this, the idea of attack would have no appeal for you.*

RAJ: When you are so absolutely positive that you're just a physical organism with a capacity to understand spiritual things, you are in a state

of lack. First of all, a lack of comprehension of Who You Are. Secondly and automatically, a lack of Peace. And thirdly, an experience of everything that is conflicted which you must constantly defend yourself against. And everything is ***not yours*** as it was when you were awake. And so you must ***claim*** your good, you must take possession of your good. And since from this standpoint, from a physical standpoint, there is a limited amount of physicality to possess, then you must take it at the expense of someone else who would possess it.

Continuing.

RAJ READING: *When you equate yourself with a body you will ALWAYS experience depression.*

RAJ: Again, when you equate yourself or define yourself as separate from your Source, you will always experience depression. Again, because you're in a state of self-denial.

RAJ READING: *When a Child of God thinks of himself in this way he is belittling himself and seeing his brothers as similarly belittled. Since he can find himself ONLY in them, he has cut himself off from salvation.*

RAJ: Now I know we've talked about this before, but let's look at this again.

RAJ READING: *Since he can find himself ONLY in them, he has cut himself off from salvation.*

RAJ: The only way you are ever going to be able to break the isolation from God is to extend God's Love to your Brother whom you are holding yourself separate from, and who you see is holding himself or herself separate from you. And so your salvation lies in having an object of your affection to whom you extend something True, to whom you extend the Truth, to whom you extend the Vision of What He Really Is, because in your extending that Vision to him, you make it True of you. You make it your own. Why? Because you have accepted it for yourself, ***and*** you have been willing to declare your position, publicly extend the recognition to your Brother in acts and words and deeds.

Now...

RAJ READING: *Remember that the Holy Spirit interprets the body only as a means of communication.*

RAJ: Now the word "only" is not a belittling word there. It means that the Holy Spirit's interpretation of the body is pure. It is not a combination of disintegrated ideas. And so there's nothing confusing about the Holy Spirit's interpretation of the body.

RAJ READING: *Remember that the Holy Spirit interprets the body only as a means of communication. Being the communication link between God and His separated Sons, the Holy Spirit interprets everything YOU have made in the light of what HE is. The ego SEPARATES through the body. The Holy Spirit REACHES THROUGH it to others.*

RAJ: It doesn't say here that the Holy Spirit sees the body as an illusion. It doesn't say that the Holy Spirit sees the body as nonexistent. It says that the Holy Spirit sees it only as What It Is—a means of communication.

Continuing.

RAJ READING: *You do not perceive your brothers as the Holy Spirit does because you do not interpret their bodies and yours solely as a means of...*

RAJ: What?

RAJ READING: *...joining their MINDS and uniting them with yours and mine. This interpretation of the body will change your mind entirely about its value. Of itself it has NONE.*

RAJ: In other words, separated from its Function, separated from its Meaning, it has no Meaning. So it does exist, but it doesn't exist as what you have believed it existed for.

RAJ READING: *If you use the body for attack, it IS harmful to you. If you use it only to reach the minds of those who believe they are bodies, and teach them THROUGH the body that this is not so, you will begin to understand the power of the mind that is in both of you. If you use the body for this and ONLY for this, you CANNOT use it for attack.*

RAJ: You could ask yourself right now, "What is Paul using his body for right now?" To reach through it with the Truth. To your bodies? No. To your Mind. To that which your bodies are simply the Visibility and Tangibility of.

Continuing.

RAJ READING: *In the service of uniting, it becomes a beautiful lesson in communion, which has value until communion IS.*

RAJ: Meaning until Communion is the permanent Infinite Conscious Experience Of Being.

RAJ READING: *This is God's way of...*

RAJ: Unmaking.

RAJ READING: *...of making unlimited what you have limited.*

RAJ: You have limited your body by thinking it's a physical organism, a product of evolution, rather than the Visibility and Tangibility of you which, while you're feeling separated, you can only truly use in order to express and embody Love, in the extension of It to your Brother for the purpose of helping your Brother remember Who He Or She Is, which is not a body, but the **Mind** that has no boundary, in which the Conscious Experience of body is.

RAJ READING: *The Holy Spirit does not see the body as you do...*

RAJ: It doesn't say, "The Holy Spirit doesn't see the body at all." It says:

RAJ READING: *The Holy Spirit does not see the body as you do because He knows the ONLY reality anything can have is the service it can render God on behalf of the function He has given it.*

RAJ: That's called glorifying God, praising God. Except you know what? Praising God doesn't mean singing beatitudes. It doesn't mean saying "Glory to God in the Highest." What it means is looking at your Brother and recognizing the Truth About Your Brother, having the Experience of Truth About Your Brother, because you're not harboring private definitions of your own creating that are getting in the way of it. And as a result of the clear Experience of the Truth About Your Brother Or Your Sister, you behave in utterly loving ways. I said, "Behave." I didn't say, "Think." I mean acts and words and deeds that embody the meaning of the words, "I love you." That's glorifying God. Because at the bottom line the experience is... the Experience of Truth is one of remembering God when you look in your Brother's eyes.

And so it's in the saying, "I love you." It's in the behavior that embodies "I love you." It's in the attitude and feeling that conveys that you see the utter Infinite Value of your Brother that constitutes glorifying God.

So if you're thinking about ending up sitting on a cloud strumming a harp, glorifying God by talking to God about God, forget it. If that's what you think it is, you're going to walk past your Brother every day and not recognize the fact that here's your opportunity to glorify God. Here's your opportunity to fulfill your Purpose For Being. And you're missing the opportunity to wake up, because you don't realize that glorifying God is not some string of religious words sung to religiously slanted music with pipe organs and instruments that are associated with and chord progressions that are associated with religious experience. It's you blessing your Brother because you're recognizing God in him, and then behaving accordingly.

Again.

RAJ READING: *The Holy Spirit does not see the body as you do because He knows the ONLY reality anything can have is the service it can render God on behalf of the function He has given it.*

RAJ: Now why on earth would we be talking about the only Reality anything can have or the only Reality something can have is the service it can render when it's talking about the body, if indeed as so many believe, the **Course** is saying that the body doesn't exist, that the body is illusion? No. That is, as you can see, not what the **Course** is saying. But the definition you've given to the body, misperceived from the vantage point of being an orphan, someone divorced from its Source, that is an illusion. And that perception does not exist as a fact, even though it blinds you most definitely from experiencing the Divinity, the Reality of What The Body Is.

Here it is and I'm going to say it again.

RAJ READING: *The Holy Spirit does not see the body as you do because He knows the ONLY reality anything can have is the service it can render God on behalf of the function He has given it.*

Communication ENDS separation. Attack PROMOTES it.

RAJ: Now listen to this.

RAJ READING: *The body is beautiful or ugly, holy or savage, helpful or harmful, according to the use to which it is put. And in the body of another you will SEE the use to which you have put yours.*

RAJ: If you are using your body for the purpose of attack, if you are using your body for the purpose of demeaning or minimizing the value of your Brother, you will find your Brother returning attack for attack. And you will see in his behavior exactly what you've been doing.

RAJ READING: *If the body becomes for you a means which you give to the Holy Spirit to use on behalf of union of the Sonship, you will not see anything physical except as what it is.*

RAJ: Again, a subtle thing here.

RAJ READING: *...you will not see anything physical except as what it is.*

RAJ: Spirit. You will not see anything that you have determined to be physical and not of God. You will see it As It Is—Spirit. Again, you will see the parts of the Kingdom of Heaven that you have determined to be a physical world and universe As It Is—the Kingdom of Heaven.

Again.

RAJ READING: *If the body becomes for you a means which you give to the Holy Spirit to use on behalf of union of the Sonship, you will not see anything physical except as what it is.*

RAJ: Except as What It Truly Is. You won't see the misinterpretation of it anymore.

RAJ READING: *Use it for truth, and you will see it truly. MISUSE it, and you WILL misunderstand it because you have already done so BY misusing it. Interpret ANYTHING apart from the Holy Spirit, and you will mistrust it. This will lead you to hatred and attack AND LOSS OF PEACE.*

Yet all loss comes only from your own misunderstanding. Loss of ANY kind is impossible.

RAJ: Well, your bodies seem to age. They seem to become ill. They seem to be unstable. And there seems to be no security in it, no permanence to it. Well, that experience of it is nothing more than the perception you must have if you are not seeing What It Truly Is. If you're thinking that it is just a physical organism from a sperm and an egg, you are misunderstanding What It Is. Because What It Is is the Visibility and Tangibility of your Individuality. And your Individuality is the Presence of God. And so your body is Divine, and it has a Divine Function. And it's Divine Function is Communication. Of what? Communication of the fact that you are discerning Truth, and extending to your Brother the Truth, the Divine Truth That You Know About Him, together with the Love that you cannot possibly lack, having the experience of What The Truth Of Your Brother Is. The Truth About Your Brother is irresistibly lovable. And you can't... you just can't avoid letting the Love that is arising within you from the Awareness of What He Truly Is from being extended to him, or extended to her, your Sister.

RAJ READING: *Loss of ANY kind is impossible. When you look upon a brother as a physical entity, HIS power and glory are lost TO YOU,...*

RAJ: You can't... you can't possibly see his Divinity when you are seeing a physical entity there—a result of a sperm and an egg.

RAJ READING: *...HIS power and glory are lost TO YOU, and so are YOURS. You HAVE attacked him,...*

RAJ: Why? Because you have withheld the acknowledgement of What He Truly Is. You're insisting on seeing him according to the definitions that have been given to you that you have accepted and adopted since you forgot Who You Were. And so by withholding the acknowledgement of the Truth Of Him, but still trying to relate with him, you have no choice but to relate

in terms of attack, in terms of demeaning What Is True About Him, because the expression of What Is True About Him will never come out of your mouth. Do you see? By never stating the Truth, by never communicating the Truth to your Brothers, but still relating to your Brothers, that relating must be a constant rehearsal of what isn't true about your Brother. It's that simple. And that is an attack.

"Oh, well. What do you expect? You know, you're just a human being. What do you expect? You know, some brains are faultier than others. You know, what can you expect? Of course you're going to behave the way you are. Of course you're not going to have better experiences than you have. You know, you're likely to be one of the people who will have Alzheimer's and get it early. You know, what can you expect? You're just a physical organism, you know."

Or maybe not quite so bluntly negative. "Oh, I love you, you poor dear. And you know what? No matter what happens, I'll be here for you. It's gonna get rough, I know. But you know what? I'll always be here for you. My love is undying for you. Right up to the last minute I'll be with you!" [laughing] Isn't that encouraging? [laughing] Doesn't that give you a wonderful sense of enduring love and a real meaning of what can give you peace? See, it's a friendlier thing to say, [laughing] but it's depressing, isn't it? Isn't that an attack?

It's an attack when you finally find out that there's something else you can be doing instead. When you didn't know there was anything else you could be doing instead, you were doing the best you could under poor circumstances. And yes, it was loving kindness that was being expressed, but it's not your Birthright to deteriorate and die. And therefore, you need someone who will stand with you in the horribleness of what life turns out to be because your Birthright is to be experiencing What You Divinely Are, the Eternality of Life, the ever-present Vitality of Life, together with the experience of the awesomeness of every little Aspect of Creation that is thrilling and invigorating, and which causes you to have an unchallengeable experience of the worth and value of all Existence. This is your Birthright. And this is what needs to be communicated to your Brothers and Sisters. And this is not attack.

Again.

RAJ READING: *When you look upon a brother as a physical entity, HIS power and glory are lost TO YOU, and so are YOURS. You HAVE attacked him, but you MUST have attacked yourself first.*

RAJ: You must have demeaned yourself first. You must have defined yourself and accepted the definition as being something less than What You Truly Are.

RAJ READING: *Do not see him this way for your OWN salvation, which must bring him HIS. Do not allow him to belittle himself in YOUR mind, but give him freedom from his belief in littleness, and thus escape from YOURS.*

RAJ: To have, give all to all. Give in order to have. What you give away, you make yours. Over and over again this lesson.

RAJ READING: *As part of you, HE is holy. As part of me, YOU are. To communicate with part of God Himself is to reach beyond the Kingdom to its Creator, through His Voice Which He has established as part of YOU.*

RAJ: In other words, you reach to God in your Brother. You reach to God in your Brother with the Love that God is revealing to you. And thus you have what I will call a circular completion of communication. **God** recognizing Himself. **God** communicating to Himself All That He Is, and nothing but What He Is.

RAJ READING: *To communicate with part of God...*

RAJ: Your Brother.

RAJ READING: *...Himself is to reach beyond the Kingdom to its Creator, through His Voice Which He has established as part of YOU.*

Rejoice, then, that of yourselves you can do nothing. You are not OF yourselves.

RAJ: Yet that's the definition the ego gives you. "You are of yourself. **You** have created yourself. You are here to make something out of yourself. You are here through your... you are here to become something that you choose to be through the exercise of your will. You are of yourself and there is nothing else. And you know what? There doesn't need to be anything else. You are sufficient. And you can make of yourself whatever you will. The sky is yours. You don't need anybody else. You don't need anybody else. You are sufficient unto yourself." And it tells you this, and tells you this, and tells you this. If you're not careful, you believe it.

RAJ READING: *Rejoice, then, that of yourselves you can do nothing. You are not OF yourselves. He of Whom you ARE has willed your power and glory FOR you, with which you can perfectly accomplish His holy Will for you, when you so will it yourself.*

RAJ: When you say, "Okay, Father," instead of saying, "But, Father, I'd rather do it myself."

"Okay, Father, I will accept you as my Source so that I might remember Who I Am as the Expression Of You, and so that I might have the fullness of the Experience of the Truth Of Me, and not experience false imprisonment any longer."

RAJ READING: *He...*

RAJ: God.

RAJ READING: *...has not withdrawn His gifts from you, but YOU have withdrawn them from Him. Let no Son of God remain hidden for His Name's sake, because His Name is YOURS.*

RAJ: Let no Son of God remain hidden from you. When you look at your Brothers and Sisters, do not let the Son of God that he is remain hidden from you because you're insisting on, like pin the tail on the donkey, pinning a false identification on him that's been determined by you to be what that one is. Don't cover up God with your favorite preconception of your Brother or Sister.

RAJ READING: *Remember that the Bible says, "The Word (or thought) was made flesh." Strictly speaking this is impossible, since it seems to involve the translation of one order of reality into another. Different orders of reality merely APPEAR to exist, just as different orders of miracles do. Thought cannot be made into flesh except by belief, since thought is NOT physical. Yet thought IS communication, for which the body CAN be used. This is the only NATURAL use to which it CAN be put.*

RAJ: So when it says, "The Word was made flesh," you can understand it to mean: "The Word was made communication. The Word is a Movement of Communication. And the means of Communication is the body. God's means of communicating What He Is to Himself is called the Kingdom of Heaven. And It looks like Something. And It's experienceable as Something to God."

And the ego calls the substance of it "matter." But the Truth is that the Substance of the Infinite Forms of Creation is Spirit. So you could say, "The Word is made communicable, identifiable, experienceable." That's the True Meaning of, "The Word was made flesh."

RAJ READING: *Thought cannot be made into flesh except by belief, since thought is NOT physical. Yet thought IS communication, for which the body CAN be used.*

RAJ: For which the Visibility and Tangibility of the Idea or Thought can be used.

RAJ READING: ***This is the only NATURAL use to which it CAN be put.***

RAJ: And that's because that is What Its Function Is. What you call a rose has the appearance it has because it perfectly identifies the Function of communicating the Meaning the Father is embodying in that form. You see?

RAJ READING: ***To use the body unnaturally...***

RAJ: In other words, for attack. And self-defense is attack.

RAJ READING: ***To use the body unnaturally is to lose sight of the Holy Spirit's purpose, and thus to confuse the goal of His curriculum.***

RAJ: Now what's the goal of the Holy Spirit's Curriculum? What is the Holy Spirit? Nothing more than your Right Mind. What is the goal of the Curriculum of your Right Mind? It's to return your Sanity to you so that you're experiencing nothing other than your Right Mind. And you become once again fully integrated with What You Already **Are**, but which you aren't experiencing fully because you've cordoned off a little section of it and you've said, "This little part is me and all the Rest Of Me is not me." And when that happened, all the Rest Of You got a new name—the Holy Spirit—which remains there with one goal on its agenda, and that is to break down the boundary which you have created to cordon yourself off, separate yourself off, from the Rest Of You.

RAJ READING: ***To use the body unnaturally is to lose sight of the Holy Spirit's purpose, and thus to confuse the goal of His curriculum.***

There is nothing so frustrating to a learner as to be placed in a curriculum which he cannot learn. His sense of adequacy suffers, and he MUST become depressed.

RAJ: Well, what might this be referring to? Well, remember there are two teachers—the Voice for Truth and the voice for fear—the Holy Spirit and the ego. The ego puts you in a learning situation which can't be accomplished. And so it puts you... calls you a learner and it gives you something you cannot learn. You really can't learn that you're an independent, self-governing, self-created and self-creating entity. You cannot learn that because it isn't true.

RAJ READING: ***There is nothing so frustrating to a learner as to be placed in a curriculum which he cannot learn. His sense of adequacy suffers, and he MUST become depressed.***

RAJ: And you know what? That is called the human condition. That is what life is when you're not awake. That's what you're in the middle of, or beginning to emerge from.

RAJ READING: *Being faced with an impossible learning situation, regardless of why it is impossible,...*

RAJ: Why is that in there, "regardless of why it is impossible"? Because the ego [laughing] can tell you all kinds of reasons, it can distract you by providing you with all kinds of justifications for not seeking God, for not waking up.

RAJ READING: *Being faced with an impossible learning situation, regardless of why it is impossible, is the most depressing thing in the world.*

RAJ: You see, you don't want to get sidetracked on discovering all of the reasons why it's impossible.

RAJ READING: *In fact, it is ultimately WHY the world is depressing. The Holy Spirit's curriculum is NEVER depressing because it is a curriculum of joy. Whenever the reaction to learning is depression, it is only because the goal of the curriculum has been lost sight of.*

RAJ: The purpose of everything I'm doing and the purpose of the **Course** is to re-illuminate the goal, and to re-illuminate the means of accomplishing the goal. The goal is for you to wake up, to come back into your Right Mind. And the means of doing that is breaking the isolation and the treasured concept of autonomy and authority, independent authority, so that what? You might be willing to release yourself into that which you don't know, so that you might express curiosity that reaches beyond the boundaries of the thought system you're in. So that you might reach beyond the boundaries of the structures that have been created that hold your prison in place and give you a false sense of comfort in a place that's not your Home.

Like it says here:

RAJ READING: *Being faced with an impossible learning situation, regardless of why it is impossible, is the most depressing thing in the world.*

RAJ: Regardless of why it's impossible. Don't begin to ask yourself, "Well, how did I get into this situation? How did I get to be in this impossible situation? How could I possibly have gotten that screwed up if I was the Christ, the Son or Daughter of God, to begin with?" It doesn't matter! Why doesn't it matter? Because you're **not in it**. You're not **in** an impossible learning situation. You are the Son or Daughter of God in the middle of the

Kingdom of Heaven who has the means, through desire not to be alone, to reconnect, for lack of better words, the disintegrated parts of yourself.

It depends entirely on which teacher you're listening to whether you experience yourself as being in an impossible learning situation or not. So don't ask yourself, "How did I get into this impossible learning situation?" You didn't. You're not in it. But you're listening to a teacher who is describing to you an impossible learning situation and inviting you to take the course. There's another Teacher. And you can reach out for the other Teacher. You see what I'm saying?

Okay. A lot of meat tonight. Last week was comforting. Tonight is meat/potatoes night and that doesn't mean you need to have indigestion. I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 8 – THE JOURNEY BACK
Section – THE BODY AS A MEANS OF COMMUNICATION
First Edition – p. 142 / Second Edition – p. 152
Section – COMMUNICATION AND THE EGO-BODY EQUATION
Sparkly Book – p. 189

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

For those of you who may be joining us for the first time tonight, I am reading from the **Course** as it was completed by Bill Thetford before any major changes were made. And as a result, if you're reading from the First or Second Edition of the **Course**, you will notice differences. If you find that I am reading something that is not in the book you're reading from, just stay in the same place and it will pick up. Don't begin flipping pages or you'll lose the place.

Okay.

RAJ READING: *In the world, not even the body is perceived as whole. Its purpose is seen as fragmented into many functions which bear little or no relationship to each other, so that it appears to be ruled by chaos.*

RAJ: Well, in the world. In the world. In other words, when you're not experiencing the Kingdom of Heaven as the Kingdom of Heaven but as the world, you are experiencing everything from a place within yourself that experiences no union with God. In other words, from an independent, autonomous place. This causes the absolute Harmony and Unity of Reality, the Kingdom of Heaven that's the only thing confronting you to appear to be fragmented. Your experience is fragmented into you and not you—everything else. And it causes your body to be experienced by you as made up of fragmented parts, so that the growing of your toenail seems to have nothing to do with the skin on your elbow, or your kidneys can seem to decide to function at odds with the rest of the body because it has its own capacity to cooperate or not cooperate. And so on.

So:

RAJ READING: *In the world,...*

RAJ: In other words, in the frame of mind in which you're not seeing the Kingdom of Heaven and you're not experiencing your Real Identity.

RAJ READING: *...not even the body is perceived as whole. Its purpose is seen as fragmented into many functions...*

RAJ: Digestion, breathing, elimination, assimilation, and so on.

RAJ READING: *Its purpose is seen as fragmented into many functions which bear little or no relationship to each other, so that it appears to be ruled by chaos. Guided by the ego, it IS. Guided by the Holy Spirit, it is NOT.*

RAJ: As I said earlier, there's only one thing for you to be experiencing and it's Reality. Depending upon the teacher you are listening to, it will either appear to be a material world or the Kingdom of Heaven. Well, likewise, guided by the ego, the other teacher, the body appears to be ruled by chaos, but guided by the Holy Spirit, it is not. One and the same thing. Just like the only thing there is for you to experience is Reality, the Kingdom of Heaven. There's just one thing experienced in two contradictory ways depending upon what is providing you with the perception of that thing. If it is the ego, it appears to be chaotic. If it is the Holy Spirit, it is seen and experienced... it is seen for and experienced as What It Is, a communication device, the means to extend your Function.

Again.

RAJ READING: *Guided by the Holy Spirit, it is NOT.*

RAJ: Ruled by chaos.

RAJ READING: *It becomes only a means by which the part of the mind you have separated from your Soul can reach beyond its distortions, and RETURN to the Soul.*

[Editor's Note: Raj said "of **your** mind" instead of "of the mind."]

RAJ: We have discussed at some length the fact that your present sense of yourself is a small circumscribed part of What You Infinitely Are, a small part which you're saying is you, separated and bounded off from All The Rest Of What You Infinitely Are. And All The Rest Of What You Are that you no longer experience as you is called the Holy Spirit.

Now, it's important to understand this because when your body is guided by the Holy Spirit...

RAJ READING: *It becomes only a means by which the part of the mind you have separated from your Soul...*

RAJ: From the Rest Of What You Are.

RAJ READING: *...can reach beyond its distortions, and RETURN to the Soul.*

RAJ: In other words, become reunited.

Now, if the Purpose of the body is to be the Means of Communication of Truth, who is it going to be communicated to? What is it going to be communicated to? Your Brothers and Sisters and your world. So the means by which you come back into your Sanity, into your Whole-mindedness is through the extension of Truth as you're letting it be revealed to yourself, to your Brother, and to All of Creation—the world.

Again, you are not going to wake up by going on an individual journey Home to God, a journey that has nothing to do with your Brothers and Sisters. There is no private means of waking up through a private connection and devotion to God. Your devotion to God will only be genuine and real when it's a devotion to extending the acknowledgement of What Is True About Your Brother to your Brother publicly, not secretly in your mind, but in your words and your acts and your deeds, the conscious expression of affection to each other and your world.

Now...

RAJ READING: *The ego's temple...*

RAJ: The material body.

RAJ READING: *...thus becomes the temple of the Holy Spirit, where devotion to Him replaces devotion to the ego.*

RAJ: Now remember again, the Holy Spirit is not some infinite entity side by side with God, separate from you, that you are subserviently reaching out to from your humble smallness. The Holy Spirit is nothing more than your Right Mind. When devotion to your Right Mind replaces devotion to the ego, what had been seen as the ego's temple becomes the temple of the Holy Spirit. Your body becomes the illumination of, the manifestation of, the Visibility and Tangibility of your Divine Presence. And that Function of your body was set into place by God when He, for lack of better words, thought you. Because everything that God creates is experienceable, and therefore, to the Mind that formed it, it is Visible, Tangible and Experienceable.

Continuing.

[Editor's Note: Raj did not read the following sentence: ***In this sense the body DOES become a temple to God, because His Voice abides in it by directing the use to which it is put.***]

RAJ READING: ***Healing...***

RAJ: Whole-izing.

RAJ READING: ***Healing is the result of using the body SOLELY for communication.***

RAJ: Well, what do you mean? Instead of what? Well, instead of defense. Instead of as a means of building yourself up. Instead of as a means of exercising authority and control over other parts of the Infinitude of your Being that's called Creation.

RAJ READING: ***Healing is the result of using the body SOLELY for communication. Since this is natural, it heals by making whole, which is ALSO natural. ALL mind is whole, and the belief that part of it is physical, or NOT mind, is a fragmented (or sick) interpretation.***

RAJ: Interpretation. Your body is constituted of Ideas. They are not matter. And the Energy of those Ideas is Spirit, which means the Energy of any part of your body is Spirit. It therefore is ***not*** physical. But it does exist as an Idea, or as a collection of Ideas which are Real and Tangible to the Mind that formed them. And they are therefore Eternal, as Eternal as the Mind that formed them. To see it otherwise is to be indulging in an ***interpretation*** that is being overlaid upon Something That Is Real. And if you insist upon your interpretation, you block the experience of What It Really Is.

Continuing.

RAJ READING: ***Mind CANNOT be made physical, but it CAN be made manifest THROUGH the physical if it uses the body to go BEYOND itself.***

RAJ: To go beyond the body.

RAJ READING: ***By reaching OUT, the mind extends itself. It does not STOP at the body, for if it does, it is blocked in its purpose.***

RAJ: Now think about it for a moment. If you are feeling threatened, if you are feeling vulnerable, you're always feeling vulnerable as a body. And so you spontaneously withdraw your natural inclination to extend and you shield yourself. You let your body be the boundary that you protect, because you think that the boundary of the body is the boundary of you. When that happens, the mind does not reach out. It reinforces itself in a picture it has of what it believes it is, which is a body, and extension stops and your Natural Function is blocked.

Continuing.

RAJ READING: *A mind which has been blocked has allowed itself to be vulnerable to attack because it has TURNED AGAINST ITSELF.*

RAJ: How has it turned against itself? It has refused to perform its Function. It's refusing to be What It Is, which is communication.

Continuing.

RAJ READING: *The removal of the blocks, then, is the ONLY way to guarantee help and healing. Help and healing are the normal expressions of a mind which is working THROUGH the body, but not IN it.*

RAJ: The fact is if you will, any of you will sit there for a moment, the fact is that you will realize that your body is an experience you're having **in your mind**. Not one of you has had the sensation or any approximation of an experience of your mind being in your body. You can create a picture of that in your mind, thinking that your mind is in your brain within your skull, but not one of you have had such an experience. Everything that is going on in your life is going on in your mind. It's going on in the Experience of Consciousness, of **being** conscious.

Continuing.

RAJ READING: *If the mind believes the body is its GOAL, it WILL distort its perception of the body, and by blocking its own extension beyond it, will induce illness by fostering SEPARATION.*

RAJ: And I would go further than that and say it's not just by fostering separation, but by confirming it to you in your mind. So when you get in the state of defense where you're unwilling to extend Love, when you're unwilling to embrace and include your Brother with the goal of, to the best of your ability, recognizing What Is Divinely True About Them in them, you're in a state of blocked Function. And when that happens, it's not comfortable. And that act of self-protection and self-defense reinforced by an armor that you pretend is there at the boundary of your body, you begin to experience a body that is chaotic. Why? Because you're standing opposed to its Function. Because you're standing opposed to your Function.

You turn the water on in your hose and then run over the end of it with your car and stop so that the passage of the water can't continue, and what happens? Why it begins to back up, and it begins to stretch, and obvious tension is observed until you can tell that it's almost at the point of blowing, exploding. When you block your Function, you create dissonance, tension, chaos, and suffering in the form of all... in the form of illness.

Continuing.

RAJ READING: *Perceiving the body as a SEPARATE entity cannot BUT foster illness, because it is not true.*

RAJ: When you make commitment to what isn't true, you are engaging in embodying or attempting to embody what isn't true. And you cannot do that comfortably.

RAJ READING: *A medium of communication...*

RAJ: Your body or any medium of communication.

RAJ READING: *...will LOSE its usefulness if it is used for anything else.*

RAJ: If you take a woofer from your speaker and try to use it as a dish to serve potato salad in, it will lose its function, won't it? Because it has only one function. That one function isn't a limitation. When that one function is what it's used for, it can reproduce any kind of music, any kind of sound, infinite expressions of harmony without limit.

RAJ READING: *A medium of communication will LOSE its usefulness if it is used for anything else. To use a medium of communication as a medium of ATTACK is an obvious confusion in purpose.*

RAJ: And in the attempt to use it that way, you will create dissonance for yourself. It fosters illness.

RAJ READING: *To communicate is to join, and to attack is to separate. How can you do both simultaneously with the SAME THING, and NOT suffer?*

RAJ: Can you imagine what Beethoven's Fifth Symphony sounds like when it tries to come through a mound of potato salad?

RAJ READING: *How can you do both simultaneously with the SAME THING, and NOT suffer? Perception of the body can be unified only by ONE purpose.*

RAJ: You see, it's part of the simplicity of Singularity. A newcomer says, "Oh, you mean the only thing there is for me to do is glorify God? That's the only thing there is for me to do? It sounds like a limitation." It would be like the speaker saying, "Oh, you mean the only thing I can do is give evidence to music? I can't be a bowl and hold potato salad? What a limitation!" But its function isn't to hold potato salad. It isn't to serve as a bowl of water for the family pet. And if those things are put in it, the speaker will lose its capacity to perform its function.

Yes. You have only one Purpose and that is to glorify God. And what did we say last week? Glorifying God means seeing the Truth About Your Brother so that your behavior, your acts, your words embody the acknowledgement of the fact that you're experiencing a Divine Event where your Brother is. And it's a Holy Experience, meaning that it fulfills... it fulfills your Reason for Being because it is your Function to see and recognize God, that which is **Real**, with a capital "R", in each and every thing. In that Singularity of Purpose, as I've said before, the Conscious Experience of Everything as the Kingdom of Heaven opens up to you. It's no longer hidden from view, covered over by the definitions you have overlaid upon the Kingdom of Heaven.

So it's not a limitation to **only** do what it's your Function to do. And it's not a limitation to use your body for only one Purpose. When you open up to letting the only Purpose you have and the only Purpose your body has be the only thing it's employed for, you will experience the Revelation of Reality. You will get it all! Not in fragmented parts, but unified. And in that Experience, **you** are part of that Unity.

Again.

RAJ READING: *Perception of the body can be unified only by ONE purpose. This releases the mind from the temptation to see the body in many lights, and gives it over ENTIRELY to the One Light in which it can be really understood at all. To confuse a learning device with a curriculum GOAL is a fundamental confusion.*

RAJ: Remember that I told you that any Aspect of Creation upon which you overlay a definition and you give preference to that definition causes What It Really Is to be obscured to you. And because it is not possible for you to be in conscious denial of What A Thing Divinely Is successfully, What It Is will pressure against your definition in order to break through it and reunite you with What It Really Is. And thus the definition that you are currently giving to Something That Is Real becomes a learning device. Whatever The Thing Really Is becomes a learning device because its intent is to get your attention, redirect it, clarify it, and reconnect you to some Aspect of your Wholeness that you are in a state of denying.

So:

RAJ READING: *To confuse a learning device...*

RAJ: Meaning the body.

RAJ READING: *...with a curriculum GOAL is a fundamental confusion.*

RAJ: Your body and its defense is not your goal. Your body and its safety is not your goal, is not your purpose. Your body is a means of communicating beyond it to your Brothers and Sisters and your world an acknowledgement of What They Truly Are. It's the **communication** that is the goal, not the preservation of the body, and not the preservation of a self you think you are that is bound by the outlines of the body.

Again.

RAJ READING: *To confuse a learning device with a curriculum GOAL is a fundamental confusion. Learning can hardly be arrested at its own aids with hope of understanding either the aids OR the learning's real purpose.*

RAJ: Now the meaning of that might escape you.

RAJ READING: *Learning can hardly be arrested...*

RAJ: Halted.

RAJ READING: *...at...*

RAJ: Or by.

RAJ READING: *...its...*

RAJ: Learning.

RAJ READING: *...aids...*

[Editor's Note: Raj replaced the words "its own aids" with "its **learning** aids."]

RAJ: As long as you are defining your body as different from What It Truly Is, your body becomes a learning tool, a learning aid.

Learning can hardly be stifled by the learning aid itself...

RAJ READING: *...with hope of understanding either the aids...*

RAJ: What the aids are.

RAJ READING: *...OR the learning's real purpose.*

RAJ: But when you are engaged in your daily life in protecting yourself against disease, the flu that there aren't enough shots for, the weather, your Brother, you are caught up with a preoccupation with that which is only a **learning aid**, the protection of your body. And it's only a learning aid because you have not remembered What It's For. When you remember What It's For, a Means of Communication **through**, you will stop trying to protect it and it will no longer be for you a learning aid. It will be the Means

of Communication. The Communication of what? Of whatever Truth you are aware of about those things in your experience, so that your body becomes the Means ***through which*** the Acknowledgement of What A Thing Truly Is occurs.

RAJ READING: ***Learning can hardly be arrested at its own aids...***

RAJ: By trying to protect those aids, or understand them, or make them what they're not.

RAJ READING: ***...with...***

RAJ: And I'm going to add the word "any." ***...with any...***

RAJ READING: ***...hope of understanding either the aids OR the learning's real purpose.***

RAJ: And the learning's real purpose has nothing to do with the body. It has to do with your making the shift from self-protection to the Extension of Love through the body. That's the learning. The learning is consummated when you actually love your Brother and your Sister in thought, word and deed.

RAJ READING: ***Learning must lead BEYOND the body to the re-establishment of the power of the mind in it. This can be accomplished ONLY if the mind extends to other minds, and does not ARREST itself in its extension.***

RAJ: "Oh, well. Okay, so my body is supposed to be the Means of Extension. Well, I better be sure and take a shower today. And I better be sure and shave. And I better dress it well so that I make a good presentation while I am being the Extension of Love." Well, you're arrested at the aid. You're caught up with your attention focused on the ***means*** of communing, of communicating, and you're ***not*** engaged in communication. And I'll tell you something. When you're not caught up with (in preoccupation with) the aid, the Extension of Love that you actually engage in will cause you to be beautiful to whoever stands in receipt of it, whether you shaved or not.

RAJ READING: ***The arrest of the mind's extension...***

RAJ: Listen to this.

RAJ READING: ***...is the cause of ALL illness...***

RAJ: Again.

RAJ READING: ***The arrest of the mind's extension is the cause of ALL illness because ONLY extension is the mind's function.***

RAJ: Body-identification indulged in causes you to forget that you are Mind. And indeed, I keep reminding you that you are not a body with a mind in it. You are not even... you do not even have a mind which is in the body. You are Consciousness, not a body. I am encouraging you all to persistently remind yourselves that you are that Conscious Awareness of Being ***in which everything you are aware of*** is embraced. You are big. You are as Infinite as Creation is Infinite for you to be aware of.

If you were to get into a space vehicle and go to the end of the universe, where would you be? You would be nowhere. You would be the place, the Conscious Awareness, in which that part of the universe was being experienced. It isn't as though you would have gone somewhere in the universe, but as though you shifted your attention from ***one part*** of your Conscious Awareness to ***another part*** of it.

When you get up and go to work every morning or when you take a trip, you get in the car and your attention shifts from where you were to where you're going, always as a gradually changing awareness of where you are. Are you taking your mind from one place to another in a skull in a body in a car on a highway? No. ***You are Mind with its attention shifting.*** That's the fact. That is the actual experience. But if you are insistent upon a body-identification, that will escape you. And the Sanity that results from proper identification as Mind will also elude you.

Again.

RAJ READING: *The arrest of the mind's extension is the cause of ALL illness because ONLY extension is the mind's function. The opposite of joy is depression. When your learning promotes depression INSTEAD of joy, you CANNOT be listening to God's joyous Teacher, and you MUST be learning amiss.*

RAJ: Who is God's Joyous Teacher? The Holy Spirit. ***What*** is the Holy Spirit? Nothing more than ***your*** Right Mind. Your Right Mind is the Joyous Teacher that will uncover to you your Joy by breaking down the barrier that you have erected imaginatively that seems to cause the Majority Of You to be outside and different ***from you*** who's in this nice little tiny cocoon experiencing misery.

RAJ READING: *To see a body as anything except a means of pure extension is to limit your mind and HURT YOURSELF.*

RAJ: Not permanently, of course. But a... you know, as long as you are squelching your Divine Nature, which is an impossible thing to do, you will feel like the garden hose that's filling up with water that's blocked from coming out the end of the hose.

RAJ READING: *Health is therefore nothing more than united purpose. If the body is brought under the purpose of the mind, the body becomes whole...*

RAJ: Now did it say the body disappears because it's not real? The body vanishes because you'll experience it for the illusion it is and you won't be fooled by it anymore? No.

RAJ READING: *If the body is brought under the purpose of the mind, the body becomes whole because the MIND'S purpose IS one.*

RAJ: The opposite of Whole is fragmented.

RAJ READING: *Attack can only be an ASSUMED purpose of the body, because APART from the mind the body HAS NO PURPOSE AT ALL.*

RAJ: Does that mean the body doesn't exist? No. It just means that apart from the Mind, the body has no purpose. It has no self-existent, independent purpose. That which identifies God, called Creation, has as Its Purpose the Identification of **God**. But by itself it has no Purpose at all.

RAJ READING: *You are NOT limited by the body,...*

RAJ: Why? Because you're not in it; it's in you. As a material form? No. As a Conscious Experience of Tangibility and Experience-ability and Visibility. And I've said before, when you feel your body, it's **Mind feeling** the Tangibility of the Idea in It, in the Mind that is experiencing it. And the Substance is **Spirit**. It is not matter. And it has Substance because every single Thought in the Mind of God is substantial.

RAJ READING: *You are NOT limited by the body, and thought CANNOT be made flesh. Yet mind can be manifested through the body if it goes beyond it, and DOES NOT...*

RAJ: What?

RAJ READING: *...INTERPRET IT AS LIMITATION.*

RAJ: What isn't real about your bodies is the interpretation you apply to it, the definition you've given to it that didn't arise out of a clear Experience of What It Divinely Is, and therefore obscures to you What It Divinely Is. These are very important points because of All of Creation must be brought back under the jurisdiction of God as a recognition of God Manifest if you are going to wake up.

And as I've said before, if you think your Brother is just a physical organism, just an ego, just what the current definition of your Brother is, you will not see your Brother as the means of coming Home. And you will

walk by your Brother or Sister every day and not avail yourself of the means of coming Home because you're looking for another avenue. And that is exactly the way the ego distracts you from Awakening.

And the misinterpretation of what the **Course** is saying about the body that allows it to remain conceived as an illusion and something that is nonexistent, will **not** allow you to bring it back under the jurisdiction of God in **your mind** so that you provide the environment in which the Revelation of Truth can occur and you can wake up. And so I'm spending time here making very clear what is being said, because it is not my wish and it's not the intent of the **Course** to in any way delay your Homecoming by means of your misunderstanding what the **Course** is saying.

Continuing.

RAJ READING: *You are NOT limited by the body, and thought CANNOT be made flesh. Yet mind can be manifested through the body if it goes beyond it, and DOES NOT INTERPRET IT AS LIMITATION. Whenever you see another as limited TO or BY the body, you are imposing this limit ON YOURSELF.*

RAJ: If you knew better about yourself, you wouldn't make that presumption about your Brother, or Sister.

So...

RAJ READING: *Whenever you see another as limited TO or BY the body,...*

RAJ: As though he or she was a body with a mind in it.

RAJ READING: *...you are imposing this limit ON YOURSELF. Are you willing to ACCEPT this, when your whole purpose for learning should be to ESCAPE from limitations? To conceive of the body as a means of attack of any kind, and to entertain even the possibility that joy could POSSIBLY result, is a clear-cut indication of a poor learner.*

RAJ: Well, shall we talk about what poor learners you are? Shall you get arrested in your learning by becoming focused on that? Or shall you ask, regardless of whether you're a poor learner, what teacher you're listening to and whether that's the teacher you want to listen to? Because the ego as a teacher gives you an impossible learning task which inevitably is going to make you look like a poor learner. Isn't it? Because the more you try to accomplish an impossible task, the more obvious to you it will become that you're failing. Why? Because you're really failing? No. Because the teacher you listened to has told you to do something you can't do. And so you could say you're succeeding as What You Truly Are, because as What You Truly Are, you can't accomplish what's impossible.

So, it doesn't matter whether you're a poor learner. What matters is that you ask, "Who's the teacher I'm listening to?" Who's the teacher you want to listen to? Now that you know that the Holy Spirit is nothing but your Right Mind, that it's the **Rest** Of You that you've blocked off in preference to the definition you've given of yourself, you can willingly change teachers, because it's obvious to you that for you to reunite with your Teacher, the Holy Spirit, means you are reuniting with your **Self** in your Totality, in your Wholeness. And you can all recognize logically that that is a constructive and good thing to engage in. One that will not take your dignity away, but will reestablish it.

RAJ READING: *To conceive of the body as a means of attack of any kind, and to entertain even the possibility that joy could POSSIBLY result, is a clear-cut indication of a poor learner. He has accepted a learning goal in obvious contradiction to the unified purpose of the curriculum, and is interfering with his ability to accept its purpose as his OWN.*

RAJ: No curriculum. The curriculum in this book? No. The book simply helps you provide the conditions under which the Revelation of Truth can occur. The Revelation of Truth that occurs will be the undoing of the steps away from Home that you took. The curriculum is constituted of the specific undoing of the steps you took away from Home. It's the unlearning of what you chose to learn that was at odds with the Truth.

So a poor learner...

RAJ READING: *...has accepted a learning goal in obvious contradiction to the unified purpose of the curriculum,...*

RAJ: Your path back Home.

RAJ READING: *...and is interfering with his ability to accept its purpose as his OWN.*

RAJ: You see, the purpose of this curriculum, which is the undoing of the steps you took away from Home, is **your purpose**. Retracing those steps is your purpose. Not a purpose assigned to you by anyone else. It's your purpose to be Whole. It's your purpose not to be insane. It's your purpose not to be fragmented and suffering. It is your purpose to be in Joy, in Peace, Whole and Healthy.

RAJ READING: *Joy is unified purpose, and unified purpose is ONLY God's. When yours is unified, it IS His.*

RAJ: When you stop claiming the right to have a little private place in which you are your own little private self with power to do exactly what you choose to do without consideration for anything else, you are not in a

position to experience What You Truly Are. And you are not in a position to experience Joy because you don't have any Joy all by yourself. If there is Joy in you as an inherent part of your Being, it's because Joy is in God and God is All There Is Of You. God is All There Is **To** You. God is the **Wholeness** of You.

RAJ READING: *Joy is unified purpose, and unified purpose is ONLY God's. When yours is unified, it IS His.*

RAJ: But you know what? When your Joy is experienced as **His**, when His Joy is experienced as yours, the Awakened Experience of Creation is suddenly available to you. And you get the Whole of What You Are by neglecting to ever again claim a right to a private perspective on it all. And so, it is no loss. The only loss there is, is that of a tiny, distorted perspective of everything that caused you grief and suffering—unnecessary grief and suffering.

We will stop here for tonight. But I want you to keep in mind these points. You are not a body. You are Conscious Awareness in which the Experience of All Creation Is, including body. The function of this body that is going on within the Conscious Awareness That You Are is communication of what? Of the Truth you become aware of because you care enough about your Brother or Sister to want to **know** What God's Truth Is About Them. And when you don't get arrested by the body, by the learning aid, when you don't become preoccupied with it, but simply let it serve its function of your extending the Acknowledgement of Truth, you engage in the one act of glorifying God that will bring you back into your Right Mind. That's the lesson for tonight.

I love you all. And it is a source of Joy that you **are** hearing/comprehending what I'm saying. Don't sit there and say, "Well, I'm not really getting it." Don't get hung up on a you that's not really getting it or partly getting it. I am telling you that you are hearing and comprehending what I'm saying. And whether you're doing it well or not, gracefully or not, is irrelevant.

Okay. I look forward to being with you next week.

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A Course In Miracles (reference pages)

Chapter 8 – THE JOURNEY BACK

Section – THE BODY AS A MEANS OF COMMUNICATION

And Section – THE BODY AS MEANS OR END

First Edition – p. 143 / Second Edition – p. 154

Section – COMMUNICATION AND THE EGO-BODY EQUATION

And Section – THE BODY AS MEANS OR END

Sparkly Book – p. 191

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

As we go through the book, there's basically only one thing we're talking about, and that is making a shift of identification from body to Mind. I have pointed out from time to time that body, world, universe, all of the things that you are aware of, you are aware of with and in your Mind. It is your ***Mind*** which is conscious of it all, not your body. It is your Mind which is ***conscious of*** your body and your home and your world. But you all identify with the body.

Mind is ever-present, isn't it? As long as you are conscious it's present. But you give it little attention. You say, "I use my mind" in the same way that you would say, "I use my hands," as though it's one of many possessions, instead of the Ground of your Being, the fundamental of your Conscious Experience Of Being.

Body and Mind have both been present in your experience, but you have weighted your attention on the side of your body. There's a good reason. It's really a bad reason. But there's a reason you do this, and that is that when you got your bill of divorcement from the Father, when you said, "Father, I'd rather see it my way," and you abandoned the Father's Perspective consciously and conscientiously by means of developing your own meanings for everything in your experience, you, as I've said before, lost your Conscious Experience of Oneness with everything. You said, "I'd rather see it myself," and you drew a boundary around yourself and suddenly All The Rest Of What You Infinitely Were became something different from you.

Well, now you look and the only thing that's you is the specific identification of you, which has always been but it was part of the Infinitude Of You, but now it's all there is of you. And so you had to begin to redefine

yourself. And your definition of yourself was based on, built around, this one little part of the Infinitude Of You that you call your body. So you equate yourself with the body. And if this equation is carried to its logical conclusion, you believe that when the body ceases to be alive, you cease to be alive. And so, many of you, not that many of you here, but many of you in the world believe that "from birth to death" is all there is to you. That's how definite and binding your identification with body has become.

Now, I'm reminding you that this other thing that's in your experience called your Mind isn't just another thing. It is an unbounded and therefore Infinite Presence of Mind, Presence of Conscious Awareness, in which body, world and universe is going on. And I keep pointing you in the direction of going through your day being more aware of yourself as Mind, reminding yourself that you are the Consciousness ***in which*** all Conscious Experience is occurring, so that you might have the opportunity of having that awareness trigger for you what you would call a reinterpretation of the daily events of your lives. Because depending upon what you are identifying yourself with, your experience of everything will be different. And you all deserve a different experience than the experience of bondage you're presently in.

Last week we spoke... last time we were together we spoke extensively about the body being a Means of Communication. It doesn't exist on its own, for itself. It exists as a vehicle for the Extension of Communication, the Extension of Meaning, the Extension of Value, with a capital "V". At the bottom line, it is the means of your engaging in acknowledging What Is True about your Brother, your Sister and everything that you see. It is the means you have for recognizing God in each and every thing. That is its Function. But when you get caught up in preoccupation with the body, you lose its Function, you become distracted from extending the Acknowledgement of What Is Real in each and every thing, and you have moved into an attitude of self-defense. Because as long as you have no contact with the Infiniteness Of You, you can only be in touch with the limits of you, the finiteness of you, and consequently your utter vulnerability to everything. So when you are identifying yourself with your body, you are engaged in defense.

But you say, "I don't feel like I am engaged in defense." But the simple fact is that when you are preoccupied with yourself as a body, and making it in the world as a body, and earning respect as a body, and learning how to be in charge through force that can be brought to bear by your body, you are not engaged in connection. You are not engaged in extension. You're not engaged in the act of recognizing and acknowledging everything That Is Real in everything that you're looking at. You're preoccupied with self. If

you're not engaged in inclusion of it all, but are engaged in being separate from it all, you are in a state of defendedness. It is that simple.

Now let's go to the book. We ended with the statement:

RAJ READING: *Joy is unified purpose, and unified purpose is ONLY God's. When yours is unified, it IS His.*

RAJ: This means that you will never have, on your own, unified purpose. There's only one thing called Unified Purpose, and that is God Being. And *if* your purpose is unified, it means there is nothing present blocking or interfering with God's Purpose. You are being a transparency for God.

So...

RAJ READING: *When yours is unified, it IS His. Interfere with His purpose, and you NEED salvation.*

RAJ: Well, that's what's called the human condition. You have interfered with His Purpose by having a purpose of your own, by having a purpose of wanting to be able to determine what everything is, to determine how you're going to deal with it, to determine how you're going to defend yourself, to determine how others better behave, and on and on.

When you chose to be an authorizer, you chose to ignore the capital "A" Author. And you have interfered in His Authority. Now the fact is you can't interfere with God's Authority. But when you try to insert an authority of your own between you and God's Authority, you interfere absolutely with *your capacity* to experience the Father's Authorship. You interfere absolutely with your ability to experience the Source of your Being, and therefore the Reality of You. And it says here:

RAJ READING: *...you NEED salvation. You have condemned yourself, but condemnation is NOT of God. Therefore, it is not true. No more are any of the RESULTS of your condemnation.*

RAJ: What are the results of your condemnation? Sin, sickness and death. They're not true. They're simply not true.

RAJ READING: *When you see a brother as a body, you are condemning him BECAUSE you have condemned yourself.*

RAJ: In other words, you are seeing him in no larger a way than you are allowing yourself to see yourself. And if you are allowing yourself to see yourself in a larger way, you will automatically include your Brother in that larger view.

RAJ READING: *When you see a brother as a body, you are condemning him BECAUSE you have condemned yourself. Yet if all condemnation is unreal, and it MUST be unreal since it is a form of attack, then it can HAVE no results.*

RAJ: But you know what? [laughing] If you're identifying yourself as a body and someone else is identifying themselves as a body, and the two of you look at each other and see the other as a body, and you all agree to this illusion, you can have a pretty good knockdown, drag-out, artificial fight. I say "artificial" because none of it is real. It's a fantasy that the two of you are playing out with each other. But it isn't real. And the consequences... the apparent consequences of it cannot be real. And as a result, when one of you breaks the agreement to play this game of fantasy with each other and one of you remembers the Truth, instantaneous healing of the apparent results can occur. Why instantaneous? Because there never was an actual effect that has to be undone. And this is important to understand because it means that no matter what you might be suffering from at this moment, you can experience instantaneous relief without going through some process of healing.

Continuing.

RAJ READING: *Do not allow yourselves to suffer from the results of what is not true. Free your minds from the belief that this is POSSIBLE. In its complete impossibility, and your full awareness OF its complete impossibility, lie your only hope for release.*

RAJ: Remember that in order to break the sense that something impossible is possible, you have to shift from body-identification to Mind-identification, shifting your attention from the definition of yourself as a body to your Conscious Experience of Being as the definition of you, and abiding there and observing everything from there.

Again.

RAJ READING: *In its complete impossibility, and your full awareness OF its complete impossibility, lie your only hope for release. But what other hope would you want? Freedom from illusions lies only in not BELIEVING them. There IS no attack,...*

RAJ: As an actuality.

RAJ READING: *...but there IS unlimited communication,...*

RAJ: But you won't shift into unlimited communication as long as you are identifying yourself as a body.

RAJ READING: *There IS no attack, but there IS unlimited communication, and therefore unlimited power and wholeness.*

RAJ: Well, Wholeness is a State of Invulnerability. It's a State of Being What God Is Being right there where you are, with the awareness that it is God Being What You Are right there, with God's Perspective. There is no vulnerability in that Perspective.

RAJ READING: *The power of wholeness is...*

RAJ: What?

RAJ READING: *...extension.*

RAJ: Using the body as a Means of Communication. Communication of what? Extension of what? The Acknowledgement of What Is True in what you are seeing. And how do you see What Is True there? By abandoning your **belief** about what is there and asking within of the Father, "What are You being there? What is the Divine Meaning of what I'm looking at?"

RAJ READING: *The power of wholeness is extension. Do not arrest your thought in this world, and you will open your mind to creation in God.*

RAJ: Extension of the Acknowledgement of What Is Real, which is another way of describing Love. It's something that happens through the body. If on the way you become preoccupied with the body, the extension will be arrested. Your attention on that which you are seeing What Is Real in will be arrested, will be interrupted, because there's an attention being given to the body.

RAJ READING: *Do not arrest your thought in this world,...*

RAJ: Or in this body.

RAJ READING: *...and...*

RAJ: What?

RAJ READING: *...you will open your mind to creation in God.*

RAJ: You will open up your mind to the experience of the extension of the Acknowledgement of What Is Real and the Joy of the experience of making that extension. And in that experience, you will find God revealed as your Conscious Experience Of Being. And because you will be introducing nothing extraneous to it, you will find yourself being the Movement of Creation. Let me put it this way. You will find yourself being **with** the Movement of Creation. And in being with it without introducing anything extraneous to it, it will be All There Is of you.

It is in this way, and this way only, that you become co-creators with God. It's not an independent act you do along with God. It's the absence of independence that allows you to be absolutely at One with God, and therefore experiencing nothing **but** What God Is Being. In a way, this is what Paul is doing right now. So don't think that in doing it you will suddenly be swept into some nebulous indescribable experience. What will happen will be that everything you engage in will be infinitely meaningful. And so here and now is the place to start.

RAJ READING: *Do not arrest your thought in this world, and you will open your mind to creation in God.*

RAJ: You will experience your body as What It Is, not as what you have come to believe it to be. And you will experience your world as What It Is, the Kingdom of Heaven, and not what you have come to believe it to be.

The next section is entitled:

RAJ READING: *The Body as Means or End*

Attitudes toward the body are attitudes toward ATTACK.

RAJ: Well, let me put it this way. Because I know some of you are wondering what in the "you know what" that means?

RAJ READING: *Attitudes toward the body are attitudes toward ATTACK.*

RAJ: If you have an attitude toward the body, your attention has been arrested. You're already preoccupied with something other than making the extension through Communication of the Acknowledgement of God in whatever it is you're looking at, the Acknowledgment of the Real capital "M" Meaning of the thing that you're looking at. If you have an attitude toward the body, your attention has already been arrested. And therefore, you are in a defense-mode, which is the flip side of saying attack-mode. When you're in defense-mode, you're defended **against** something.

And just because you're preoccupied with the defense doesn't mean that the opponent isn't there as an integral part of your mindset, because if the opponent weren't there you wouldn't be thinking about defense. "Oh, but I'm not thinking about attacking anybody." [small laugh] It doesn't matter. If you are busy calculating your defense, being preoccupied with your steps of defense, etc., even though you're thinking of no one in particular, everyone in general is the reason that you're engaged in preoccupation with defense.

Again.

RAJ READING: *Attitudes toward the body are attitudes toward ATTACK. The ego's definitions of EVERYTHING are childish, and always based on what it believes a thing is FOR.*

RAJ: And of course when you've gotten your bill of divorcement and said you'd rather see things your way, you have decided what a thing is for, you have adopted it, and you believe your definition.

RAJ READING: *The ego's definitions of EVERYTHING are childish, and always based on what it believes a thing is FOR.*

RAJ: Again, not what it believes a thing **is**. What a thing is **for**.

RAJ READING: *This is because it is incapable of true generalizations, and equates what it sees with the function IT ascribes to it. It does NOT equate it with what it IS.*

RAJ: What your body is, is a Means of Communication. What Creation, your world, is, is the Kingdom of Heaven, not a physical world and universe that you have defined. But, of course, the ego has as its function not to see what it is, because the predicate of it all was, "Father, I'd rather see it my way, not the way it is."

Continuing.

RAJ READING: *To the ego, the body is to ATTACK with. Equating YOU with the body, it teaches that YOU are to attack with because this is what it believes. The body, then, is not the source of its own health. The body's condition lies solely in your interpretation of its function.*

RAJ: Now that's not true. But as long as you are in that mindset, that will be your experience. You see, when you're not in that mindset, you could say that the body is the source of its own health. Because the body in itself is neutral, is benign, it has no function relative to itself. It only has function relative to the Communication of Love—Love being the recognition or acknowledgement of That Which Is Real in each and every thing.

Continuing.

RAJ READING: *The reason why definitions in terms of function are inferior is that they may well be inaccurate.*

RAJ: And, of course, any definition that has been applied to something that is different from What The Father Is Being there is an inaccurate definition.

RAJ READING: *Functions are part of being since they arise from it, but the relationship is not reciprocal. The whole DOES define the part, but the part does NOT define the whole.*

RAJ: Which is another way of saying, "You are not God, but God is All There Is of you."

RAJ READING: *This is as true of knowledge as it is of perception.*

RAJ: Now listen to this.

RAJ READING: *The reason to KNOW in part is to know ENTIRELY is because of the fundamental DIFFERENCE between knowledge and perception.*

RAJ: And you could look at it this way. You can grasp the idea that "to know in part is to know wholly" is illustrated in a hologram. Because if you cut a small part of a hologram away, you'll find that the whole picture that was in the entire hologram is present in the part.

So...

RAJ READING: *...to KNOW...*

RAJ: And I would use a capital "K" there.

RAJ READING: *...to KNOW in part is to know ENTIRELY...*

RAJ: And...

RAJ READING: *The reason to KNOW in part is to know ENTIRELY is because of the fundamental DIFFERENCE between knowledge and perception. In perception the whole is built up of parts, which CAN separate and reassemble in different constellations. Knowledge...*

RAJ: Or capital "K" Knowing.

RAJ READING: *...never changes, so ITS constellation is permanent.*

RAJ: And I would add: Its constellation leaves nothing outside of it. It is all-inclusive. It is Whole.

RAJ READING: *The only areas in which part-whole relationships have ANY meaning are those in which change is possible. There IS no difference between the whole and the part where change is impossible.*

RAJ: The only place where change is apparently possible is from the frame of mind in which body-identification predominates. And the only place where change is impossible is in the frame of reference where it is Mind, the Conscious Experience Of Being, that identifies you or is your Identity. If you want variableness, stay with body-identification. If you want, let's say, permanent harmony, if you want forever stable experiences of Being, identify with and as Mind. It doesn't mean stability in which the Movement of Creation doesn't occur. It isn't God frozen. But it's God, and nothing but

God, in constant Movement, unchanging in Nature, Character, Intent or Actuality. The Movement of Creation is unchangeably What It Is.

RAJ READING: *Knowledge never changes, so ITS constellation is permanent.*

RAJ: Continuing from where we left off.

RAJ READING: *The body exists in a world which SEEMS to contain two voices which are fighting for its possession.*

RAJ: "Seems" is the key word.

RAJ READING: *In this perceived constellation, the body is regarded as capable of shifting its control from one to the other, making the concept of both health AND sickness possible.*

RAJ: Now when it says here that "the body is regarded as capable of shifting its control from one to the other," it means the same thing as **you** regard yourself as capable of shifting your attention from one to the other, from one voice to the other, "making the concept of both health and sickness possible." There's where you get into change. That's where you get into fluctuation. Because you think you actually have a choice to think for yourself or yield to God.

And when the going gets rough, you yield to God. And when things straighten up, you think for yourself again. And when you think for yourself again, you find things getting difficult and you arrive at a point where you have to decide to yield to God. And you know what I'm telling you? I'm telling you that this sense of self that thinks it can shift its attention from one to the other doesn't really exist, except in your imagination. You haven't stopped being the Christ. You haven't stopped being the Evidence of God.

Continuing.

RAJ READING: *The ego makes a fundamental confusion between means and ends, as it always does. Regarding the body as an end, the ego has no REAL use for it because it is NOT an end. You must have noticed an outstanding characteristic of every end that the ego has accepted as its own. When you have achieved it, IT HAS NOT SATISFIED YOU. This is why the ego is forced to shift from one end to another without ceasing, so that YOU will continue to hope that it can yet offer you something.*

RAJ: This is why waking up can feel like failure. Because it means abandoning the quest for success as an independent agent. And it's very humiliating to that which tried to build itself up out of nothing into

something, which was forever an impossibility. Intelligence, dawning upon the mind, realizes this and doesn't bother to feel guilty and get sidetracked, but immediately chooses for Sanity and lets go of the attempt to be something on its own.

Continuing.

RAJ READING: *It has been particularly difficult to overcome the ego's belief in the body as an end because this is synonymous with the belief in ATTACK as an end. The ego has a real INVESTMENT in sickness. If you are sick, how can you OBJECT to the ego's firm belief that you are NOT invulnerable?*

RAJ: You see? Being sick isn't real. It's something you have a right to be free of. And it's something you can be free of instantaneously because it isn't real. But the ego needs it to be real, so that it can convince you that you are vulnerable, and therefore need to defend yourself. And once you take the bait, you're caught on a merry-go-round that goes nowhere, but exhausts you.

Again.

RAJ READING: *The ego has a real INVESTMENT in sickness. If you are sick, how can you OBJECT to the ego's firm belief that you are NOT invulnerable? This is a particularly appealing argument from the ego's point of view because it obscures the obvious ATTACK which underlies the sickness.*

RAJ: What's the underlying attack? The belief that you're a body. The belief that you're independent. The belief that you are an orphan and have no source, and that you are what you're experiencing yourself as at the moment, which is a body. The attack is **body**-identification.

RAJ READING: *If you accepted THIS, and also decided AGAINST attack, you could not give this false witness to the ego's stand.*

It is hard to perceive sickness AS a false witness because you do not realize that it IS entirely out of keeping with what you want. This witness, then, APPEARS to be innocent and trustworthy because you have not seriously cross-examined him.

RAJ: Cross-examined sickness.

RAJ READING: *If you did, you would not consider sickness such a strong witness on behalf of the ego's views. A more honest statement would be as follows:*

Those who WANT the ego...

RAJ: In other words, those who want to be authorizers, those who want the thrill, the hit, of creating meaning out of nothing and making it become truly something.

RAJ READING: *...are predisposed to defend it. Therefore, their choice of witnesses should be suspect from the beginning. The ego does not call upon witnesses who would disagree with its case, NOR DOES THE HOLY Spirit. We have said that judgment IS the function of the Holy Spirit, and one which He is perfectly equipped to fulfill. The ego, as a judge, gives anything BUT an impartial judgment. When the ego calls on a witness, it has ALREADY made the witness an ally.*

RAJ: I'm going to back up.

RAJ READING: *The ego does not call upon witnesses who would disagree with its case,...*

RAJ: Now when you are confronted by someone who is identifying himself or herself as a body and is engaged in defense, being with you as though you are an opponent whether you're asserting your opposition at the moment or not, you will find that they will not address What's True In You. But they will address any little ego beliefs which you treasure. And, of course, these ego beliefs will not be true. And because they are beliefs that you as an ego—one identifying with a body—treasure they will call it into question. They will demean it. They will insult it. Why? So as to call out from you an ego witness to the one calling it forth.

You may be doing quite well in being clear about the Truth. You may be doing quite well in staying in your Peace. You may be doing quite well in staying with the Holy Spirit and letting the Holy Spirit reveal to you His Perspective, which at the bottom line is your True Perspective.

An ego in defense approaching you, will not want to call forth witnesses for your Clarity. They will... the ego will call forth ego dynamics in you that are not yet put to rest; ego beliefs that you still intend to defend because you treasure them. This is very important to understand, because when this happens, it's an invitation for you to abandon the Holy Spirit or your Right Mind. It's an invitation for you to crawl back into the crab barrel and react from the old habit of personal self-protection, and the old habit of somehow finding a way to be equal to or better than the one challenging you, so that you can once again attempt to have the satisfaction of truly being something on your own. The ego of another will never seek in you a witness to that which is in balance in you. And so you must be alert when you find yourself losing your balance and becoming reactive and willingly engaging in defense, because the ego of another is making an ally of that which isn't

even real in you and that which you really do not wish to reengage. But that is the way it happens.

Continuing.

RAJ READING: *It is still true that the body has no function of itself because it is NOT an end.*

RAJ: You know what? It's a reflection. It's a reflection of the Movement of God. It's like the leaves on the trees moving as the reflection of the movement of the wind.

RAJ READING: *...the body has no function of itself because it is NOT an end. The ego, however, establishes it AS an end because, as such, it will lose its TRUE function.*

RAJ: Its True Function of what? Being a Means of Communication. It causes your attention to become arrested and preoccupied with the body.

RAJ READING: *The ego, however, establishes it AS an end because, as such, it will lose its TRUE function.*

RAJ: And if it loses its True Function, you lose your Real or True Conscious Awareness of Who And What You Are. And so it's very important to this little impostor, this state of self-defense, defending the existence of something which doesn't exist.

RAJ READING: *This is the purpose of everything the ego does. Its sole aim is to lose sight of the function of EVERYTHING. A sick body does not make any SENSE. It COULD not make sense because sickness is not what the body is FOR. Sickness is meaningful only if the two basic premises on which the ego's interpretation of the body rests are true. Specifically, these are that the body is for attack, and...*

RAJ: Two.

RAJ READING: *... that you ARE a body. Without these premises, sickness is completely inconceivable.*

RAJ: And if it's inconceivable, it's impossible to experience. If you are going to continue to try to maintain this divorce from your Source, you are going to be faced with these two premises and these two premises only. That the body is for attack. And that you **are** a body.

So as you proceed in this coming week, once again, have some fun exploring the experience of identifying yourself as Mind, the Conscious Awareness in which every single experience you will have this week will be going on. Which means that every single experience you have this week will be a

mental experience, not an independently existing experience of a physical world.

You see, considering the body as an end rather than a means, means you're arrested at the Movement of the Acknowledgement of God, the Acknowledgement of What Is Real in everything you're seeing. That Movement ***has become arrested*** at the point of its expression because you've become preoccupied with yourself as a body.

So this week practice not letting your attention become arrested at the body. But let your attention persist in fulfilling the intent to recognize God in everything you see, to extend or give acknowledgement to God in everything you see.

Continuing.

RAJ READING: *Sickness is a way of demonstrating that YOU CAN BE HURT. It is a witness to your frailty, your vulnerability, and your extreme need to depend on EXTERNAL guidance.*

RAJ: Well, external. External to what? External to the Holy Spirit, that which is nothing more than your Right Mind, which is, for the lack of better words, right in the middle of you, the central core, actually the center and circumference of your Being, which is not different from God and is therefore Infinite.

Continuing.

RAJ READING: *The ego uses this...*

RAJ: The need to depend on external guidance.

RAJ READING: *...as its best argument for your need for ITS guidance. It dictates endless prescriptions for AVOIDING catastrophic outcomes.*

RAJ: And...

RAJ READING: *The Holy Spirit, perfectly aware of the same data, does not bother to analyze them at all. If the data are meaningless, there is no point in considering them.*

RAJ: How many of you fuss over the possibility, how many of you fuss over the nature of the ego that means that you'd better be alert, constantly second-guessing what the ego might do next, taking in, classifying, categorizing ego data, instead of saying, "Father, what's the Truth? What's really going on here? And I don't mean what's really going on here with all of these ego plays that are going on all around me, but what is the Truth of Reality right here? I'm willing to consider the possibility that all of these

ego ploys and dynamics that are parading themselves in front of me most vocally and forcefully, I'm willing to consider the possibility that they are not actual, that they are not real, and therefore don't require my attention. And I want to know, Father, what is really going on here? What is the Movement of Creation that is going on here and being the nonexistence of this ego folderol?"

Continuing.

RAJ READING: *The function of truth is to collect data which are TRUE. There is no point in trying to make sense out of meaningless data. ANY way you handle them results in nothing. The more complicated the results become, the harder it may be to recognize their nothingness, but it is not necessary to examine ALL possible outcomes to which premises give rise to judge them truly.*

RAJ: You can learn to recognize ego ploys. And knowing, as you do, that the ego is a liar and the father of it, meaning the father of the lie, you will realize that there truly is no useful reason to examine the lies, to understand the lies, to find out the motivation for the lies, and so on.

Continuing.

RAJ READING: *A learning device is NOT a teacher. IT cannot tell you how YOU feel. YOU do not know how you feel because you have ACCEPTED the ego's confusion, and YOU think that a learning device CAN tell you how you feel.*

RAJ: Well, what happened here? Where did this learning device come up? Well, we're talking about the body, and as long as you think you are body and that it is an end rather a means, What It Truly Is escapes your notice. And therefore, because there is a call for correction so that you might experience What It Truly Is and not lose out on the fulfillment of it, it becomes a learning device for you. Whatever of What Is Real you have obscured from your sight becomes a learning device. It becomes the focal point for correction of perception.

The body is not a teacher. A learning device, meaning the body, is not a teacher. No learning device is a teacher. But it is the means by which the correction of misperception can occur. You know what? It doesn't tell you What The Truth Is, but it makes you want to know What The Truth Is, so that you will open up your mind to the Father, or to the Holy Spirit, your Right Mind, to reveal to you What The Truth Is. And then What That Thing Truly Is no longer needs to be a learning device for you because you've come back into your Right Mind.

Now...

RAJ READING: *A learning device is NOT a teacher.*

RAJ: And specifically we're here talking about the body.

RAJ READING: *IT cannot tell you how YOU feel.*

RAJ: And yet you get up in the morning, don't you, and you check your body to see how you feel. Sometimes you do that to see if maybe you have a justifiable reason for not going into work.

So...

RAJ READING: *A learning device is NOT a teacher. IT cannot tell you how YOU feel. YOU do not know how you feel because you have ACCEPTED the ego's confusion, and YOU think that a learning device CAN tell you how you feel. Sickness is merely another example of your insistence on asking the guidance of a teacher WHO DOES NOT KNOW THE ANSWER. The ego is INCAPABLE of knowing how you feel. When we said that the ego does not know ANYTHING, we said the one thing about the ego that IS wholly true.*

RAJ: The only thing about the ego that is wholly true is that it is incapable... is that it does not know anything.

RAJ READING: *But there IS a corollary; if knowledge is being and the ego has no knowledge, then the ego has no BEING.*

RAJ: It's an impostor. A figment of the imagination. But the problem is that that figment of the imagination **you believe** is real. And so, everyday you identify yourself as a body. And everyday you live in a state of defense. That's your habit.

It's a long standing habit which we are in the process of breaking. And we're in the process of breaking it by means of your being confronted over and over again with the Truth that you are Conscious Awareness, not the body. That the only thing confronting you is the Kingdom of Heaven, not a physical universe that came from a big bang. That you are the Christ right now, not the mortal sinner you think you are. That you are in a forever State of Invincibility, and not vulnerable. That the Substance of everything you see is Spirit, not matter. And that every **thing** you see is an Idea, not a physical form, experienced by Mind. And you are that Mind. That Mind is you. That everything going on is purely mental.

And this keeps being presented to you as a means of arousing your curiosity beyond the definitions you have accepted, so that you might dare to let yourself be beyond the definitions of everything that you have accepted,

beyond the capacities that you somewhere along the line decided have boundaries. You are being invited to let yourself into the fuller Conscious Experience of Being that is not only your Birthright to be experiencing, it's your **capacity** at the present moment to be experiencing. It's just that you're not pushing the envelope.

Continuing.

RAJ READING: *You might well ask how the voice of something which does not exist can be so insistent. Have you ever seriously considered the distorting power of something you WANT even if it is NOT true? You have had many instances of how what you want can distort what you see and hear.*

RAJ: If you want to see an acquaintance or a friend as mean-spirited, as selfish, or as overgenerous, or unreasonably kind, you will miss what that one is actually being, because you will interpret everything that one does according to the definition you hold. And if you are holding the definition, you **want** the definition.

Continuing.

RAJ READING: *No-one can doubt the ego's skill in building up false cases. Nor can anyone doubt your willingness to listen until YOU will not to tolerate anything EXCEPT truth. When YOU lay the ego aside, it will be gone. The Holy Spirit's Voice is as loud as your willingness to listen.*

RAJ: And I promise you that as long as you are insisting upon harboring in your mind a definition of your Brother or Sister that is not true, your willingness to listen for What Is True is absent. And the Holy Spirit's Voice will not be loud at all to you.

Listen to this.

RAJ READING: *It cannot be louder without violating your will,...*

RAJ: Such respect. It's a little bit more than respect. It's the fact that you walked away from the Father, you divorced your Source on purpose, and the only way you can return to your Sanity is for your own reasons and because you have your own commitment and you are willing to take responsibility for every step you take on the way Home, so that there will be no confusion in your Mind. Your arrival at Home will be, and can only be, the result of your own Singularity of Purpose.

RAJ READING: *Joy...*

RAJ: We started out today.

RAJ READING: *...is unified purpose, and unified purpose is ONLY God's. When yours is unified, it IS His.*

RAJ READING: *The Holy Spirit's Voice is as loud as your willingness to listen. It cannot be louder without violating your will, which the Holy Spirit seeks to free, but NEVER to command.*

The Holy Spirit...

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...teaches you to use your body ONLY to reach your brothers,...*

RAJ: To **reach** your Brothers, not attack your Brothers.

RAJ READING: *The Holy Spirit teaches you to use your body ONLY to reach your brothers, so He can teach His message...*

[Editor's Note: Raj said "so **you** can teach" instead of "so **He** can teach."]

RAJ: The Holy Spirit's message.

RAJ READING: *...THROUGH you. This will heal them and THEREFORE heal YOU.*

RAJ: Because you get to keep what you give.

RAJ READING: *Everything used in accordance with its function as the Holy Spirit sees it...*

RAJ: And this includes the body.

RAJ READING: *...CANNOT be sick.*

RAJ: You hear that?

RAJ READING: *Everything used in accordance with its function as the Holy Spirit sees it CANNOT be sick. Everything used otherwise IS.*

RAJ: If you identify with the body, you will see the body as an **end**, instead of a means to an end, and sickness, sin and death will be your experience. If you see it as a means to an end, your body will be incapable, and you therefore will not have the experience, **of** sickness, sin and death.

RAJ READING: *Do not allow the body to be a mirror of a split mind. Do not let it be an image of your own perception of littleness.*

RAJ: Why? Because it's not real? No. Because it is Real as a Means of Communication. What? To glorify God.

RAJ READING: *Do not let it...*

RAJ: The body.

RAJ READING: *...reflect your will to attack. Health is the natural state of anything whose interpretation is left to the Holy Spirit...*

RAJ: Your Right Mind.

RAJ READING: *...Who perceives no attack on anything. Health is the result of relinquishing ALL attempts to use the body lovelessly.*

RAJ: And let me be very clear about something. When the word "health" is used here, it means **identifiable health**. It means the disappearance of sickness. It means the disappearance of blemish, the disappearance of damage, the obvious, I'm going to say, recordable evidence of regeneration.

RAJ READING: *Health is the beginning of the proper perspective on life under the guidance of the one...*

RAJ: Capital "T".

RAJ READING: *...Teacher Who knows what life IS, being the Voice for Life Itself.*

RAJ: That Voice is the Voice for Truth, the Holy Spirit, that which is nothing more than your Right Mind, and that which is What You Are—Mind, not body—Mind in which the Experience of Creation is going on, in which everything that is experienced is recognized as an Idea set in place by the Will of the Father which is the Infinitude of your Being.

So remember again this week, the simple concept is you want to make a shift from body-identification to **Mind**-identification. Not a tiny pea-brained mind. Even that is a concept. "Oh, your mind is in your brain, and your brain is in the skull, and it only weighs a certain number of pounds which isn't very significant, and therefore it's a small mind." No. That's an interesting idea, isn't it? But not one of you has found the edge of **your Mind**. Pay attention to the obvious. I will say not all of it is fully illuminated to you at the moment. But when you have explored the extremities of your Mind, you have found you can keep going and going and going, like the energizer bunny. Pay attention to the obvious, and then take hold of the obvious and begin to live your life consciously according to the obvious.

Let that Mind be in you which was also in me. Why? Why let it? Because it already is. And you might as well stop objecting to it. **Let it be** in you. Agree with what the Father already set in place. You see? Don't let that Mind be in you which was also in me because I did it, or because it's a good idea, or it's better than anything else. Do it because it's the Truth About You. It's

already been done. It already is you. Do it so that you will be in total internal consistency with yourself, instead of at odds with yourself. Do it because it embodies the Integrity, the already existing Divine Integrity of You. Do it because it means coming back Home into your Right Mind so that you might enjoy the fullness of your Sanity.

I love you, Who You Really Are already. And I look forward to being with you next week.

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Raj/ACIM Study Group – November 21, 2004

A Course In Miracles (reference pages)
Chapter 8 – THE JOURNEY BACK
Section – HEALING AS CORRECTED PERCEPTION
First Edition – p. 146 / Second Edition – p. 157
Sparkly Book – p. 194

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

We've been talking about the purpose of the body **and** the use to which you put it, and the fact that when those two things are out of sync, you have problems. The body is a means, not an end. It is a means of communication. And the only worthy communication that you can engage in is the acknowledgement in another, or in a thing, of That Which Is Divine about them; the acknowledgement of What They Truly Are; the recognition of God right there. The purpose of the body is to be the means by which the communication of such acknowledgement occurs.

Now let's talk for a moment about body as an end. You might not think I'm aware of things like this, but if you walk into any department store into the kitchen section these days, you will find toasters that are styled in a 1930's and 1940's theme. Now you tell me what the style of the appearance of a toaster has to do with browning bread so that you can enjoy it with your eggs and bacon in the morning? [laughing] It serves a purpose of being an end in itself—a decoration in your kitchen. And, of course, if you're one of the first ones to have it, wow, you can be proud of being up-to-date in a **modern** kitchen—which is really ridiculous because it's a design from the 1930's! I mean, you see the senselessness of it? When a toaster becomes a fixture in your kitchen so that it (the kitchen) has a pleasing appearance, and even makes some statement about you [sparse scattered audience laughs], it's lost its purpose, hasn't it? It has become an end in itself. And, at the bottom line, the purpose of it having an end is to make a statement about you. This is always what using a thing as an end means.

Now, I've mentioned before that there's really only one Function, or one Purpose, for Vision, for seeing. It's much the same as the function of the body, in that the Purpose of Vision is to allow you to be able to **acknowledge** That Which Is Real in whatever you're looking at. In other words, the Purpose of Vision is to **give** something.

But I've mentioned before that you generally use vision to get, to gather data, to know if you're safe, to know how to behave under the circumstances. And when you're doing that, you're not making the Gift. When you're doing that, you are involved in self-consciousness—not other-consciousness—**self**-consciousness. And the only reason any of you ever engage in self-consciousness is for self-protection, which means that you have identified yourself as body, rather than Consciousness/Mind. Whenever you are not identifying yourself as Consciousness, giving your attention to making the Gift of acknowledging the Truth of everything you're seeing, you're engaged in self-defense. You are identified as a body. Your body has become an object that you call you. And you're like the toaster that has some other purpose than browning bread. You've lost your purpose.

You see, we've used the phrase "using the body as a means or an end," and you might not have quite understood **practically** what that meant. But when you are self-conscious and you are using vision to get, you have shifted to using the body as an end. How is that? When you are gathering data to find out whether you're safe or not, you try to do this data-gathering skillfully and unnoticed. Right? I mean, you don't really want everybody to know that you don't trust them.

And so, you use your body to distract them by making a presentation that has a certain effect. One of the ways you do it is that you dress nicely to make a good impression. You don't walk in with guns on your hips, and bullets across your chest, and a knife in your hand. You walk in looking as benign as possible, with as much elegance as is appropriate under the circumstances. You don't want to look like a slob, because you want to appear to be credible, decent, respectable. Right? But still, you use your body to make an impression. That's not a Gift because it's selfish. You're protecting yourself while you engage in surreptitiously gathering information.

You roll over in bed in the morning and turn to your wife, or husband, and in a soft voice you say, "Did you sleep well?" You see? Benign. [laughing] What you're really asking is [laughing], "Is it safe for me to get up out of bed without being on guard?" You see? But you have a presentation. And this act of apparent caring is totally selfish. Why? Because you think that you may be in danger, that you may be confronted by somebody who's still mad at you for what happened last night. You see? That's what is characteristic of self-consciousness.

Now, I want to shift here. Creation is an UN-self-conscious, exuberant, joyful, spontaneous Expression of Being. If something happens that tickles

your funny-bone and causes you to burst out laughing, you suddenly move into a state of total un-self-consciousness. And if you want to find out what happened, how you behaved, you would have to go back to a videotape; some sort of picture that you could watch. You would have to find out what you were being **after** the fact, because you were in a state of un-self-conscious self-expression. In other words, the impression you were making, or how you looked, was the furthest thing from your mind.

God doesn't BE FOR anyone else. Creation is not a movement to impress. Creation is not a movement to create an impression. It is a spontaneous Movement of exquisite perfection, because as we've been talking about, God is a Singularity. Creation is that Singularity rendered Visible/Recognizable/Experienceable to the Mind that moved that was the Act of Creation.

When you are using your body properly, you're not self-conscious. You're not into any level of conscious awareness of what kind of an impression you're making. You are engaged in the on-the-spot recognition of the Presence of God moving in whatever you're looking at, whether it's a Brother, or a Sister, or a plant, or a table, or a leaf, or a fingernail. It's a pure Gift without strings. And you know what? You can bring **that** Purity of Being, you can bring that Conscious Experience Of Being into any and every aspect of your day. It's not a holy, or spiritual, or religious thing to be relegated to a synagogue, or a church, or a temple.

So we will continue. But at least now you have a better understanding of how it is that you can slip into using your body as an **end**, rather than a means.

Your habit, your persistence of perception would hold your body as something separate from you; something **not you** that you inhabit for a period of time, and then abandon. Or it abandons you, it would seem. But this is not the Truth. It is the Visibility and Tangibility of your Individuality which is God presencing Himself right where you are. And your body must be brought back **into** your recognition of your Self, just as **the world** must be brought back into your recognition of your Self, so that there is not this split perception in which some of your conscious experience is yours and you, and the rest of it is **not yours** and is **not you**.

The ego's goal is for you to keep this separation, to keep this artificial division in place in your mind, because that's the one thing that can keep you from remembering Who You Are. It's the one thing that can apparently successfully distract you from waking up. And so it's very important, it's essential to become clear about body, world, universe, **and you**.

Okay. Next section:

RAJ READING: *Healing as Corrected Perception*

We once said that the Holy Spirit is the ANSWER. He is the answer to everything, because He knows what the answer to everything IS.

RAJ: And once again, let's not forget that the Holy Spirit is nothing more than **your** Right Mind.

RAJ READING: *The ego does not know what a real question is, although it asks an endless number.*

RAJ: Well, what would be a real question? A real question would be something that uncovers and undoes a misperception. The questions the ego asks distracts you from asking such pertinent questions.

RAJ READING: *The ego does not know what a real question is, although it asks an endless number. Yet YOU can learn this as you learn to question the value of the ego,...*

RAJ: Wow! There's a good question. One that will tend to undo the illusion or the misperception.

RAJ READING: *...YOU can learn this as you learn to question the value of the ego, and thus establish your ability to evaluate its questions.*

RAJ: Now this is an example of the absurdity of an ego's question.

"Where does your lap go when you stand up?"

"What is the sound of one hand clapping?"

They are questions that can't be answered. But the ego asks them, together with the suggestion that there is an answer, and that it would be well for you to engage in finding it. It's very much like the children's game where they send an unsuspecting buddy out on a snipe hunt, knowing that there aren't any snipes, you see, and taking advantage of the buddy's ignorance. It's a... so we're talking about learning to distinguish answerable and unanswerable questions, evaluating the ego's questions, so that you can recognize that going for **that answer** is going to be futile and will not uncover **anything** that will displace a misperception.

RAJ READING: *When the ego tempts you to sickness, do not ask the Holy Spirit to heal the BODY, for this would merely be to accept the ego's belief that the body is the proper aim for healing.*

RAJ: See [small laugh], when the ego **tempts you** to sickness. You see, the proper place to give your attention is the undoing of the temptation—the

recognition that you're being **tempted**—so that you may turn your back on the tempter, and say, "Get thee behind me. Get out of my sight. I do not choose to embrace you and give any part of my attention to you." You see?

RAJ READING: *When the ego tempts you to sickness, do not ask the Holy Spirit to heal the BODY, for this would merely be to accept the ego's belief that the body is the proper aim for healing. Ask, rather, that the Holy Spirit teach you the right PERCEPTION of the body, for perception alone can be distorted. ONLY perception can be sick, because only perception can be WRONG.*

RAJ: Now, there's an important point in here.

RAJ READING: *Ask, rather, that the Holy Spirit teach you the right PERCEPTION of the body,...*

RAJ: It doesn't say ask the Holy Spirit to help you see that the body isn't real, or that it doesn't exist. You ask for the **right perception** of the body, because something **is** going on there That Is Real, and you want the right perception.

This next sentence is very important.

RAJ READING: *Wrong perception is DISTORTED WILLING,...*

RAJ: It's a distorted use of will.

RAJ READING: *Wrong perception is DISTORTED WILLING, which wants things to be as they are not.*

RAJ: The ego would say, "Your body is acting up. Your body is at odds with you. Correction of your body needs to occur. You need medication. You need to coerce it, one way or another, into better, more harmonious behavior. Understanding, of course, that it's not really you. And it's only a temporary abode. And therefore, doesn't really care about you, doesn't have your best interests at heart. So you need to coerce this that is perfectly willing to function at odds with you and not in your best interest. You need to finesse this enemy into better behavior." And all the time that this dialogue is going on, you are being **tempted** not to give your attention to the **tempter** and still his voice by withdrawing your attention from it.

Your body **cannot** be at odds with you. It **cannot** be your enemy, your opponent, because it's sole Function is to Identify the Presence of your Individuality perfectly. It is nothing less than your total ally. But the ego says that it is something that it is not, and wants you to deal with it on that basis.

Now...

RAJ READING: *The REALITY of everything is totally harmless, because total harmlessness is the CONDITION of its reality.*

RAJ: The Reality of *your body* is totally harmless, because total harmlessness is the condition of its Reality. The Father moved. The Father moves and the Movement looks like you. What do you mean, “looks like you”? **Looks** like you. Is **experienceable** as you. And because the Movement of God was harmless, the Visibility and Tangibility, the Experienceability of you, is harmless. Not only that, it is also harmlessness.

RAJ READING: *It is also the condition of your AWARENESS of its reality.*

RAJ: In other words, you don’t really have a mind that is capable of being successfully split, and therefore conflicted; that actually has the capacity to look at something and see something that isn’t there; see something different from What’s Really There.

It’s important here, not only is the **Course** bringing your attention to the fact that **every** Aspect of Creation is harmless, in spite of the apparent danger that you can see in it; your **Mind** is also harmless—not truly capable of creating a conflicted world to see. It may distort your perception, but it can’t make God’s Creation actually be harmful. Your capacity to see the Kingdom of Heaven is intact. That’s the point. Your capacity to see Reality As It Is speaks to the harmlessness of your Mind. The fact that no matter how conflicted you seem to experience it, that is **not** its true state. **That** is an illusion as well.

Do you see that what it’s saying here, the Reality of everything **observed**—I’m inserting that word—the Reality of everything **observed** is totally harmless, because total harmlessness is the condition of Its Reality. It is also the condition of the **observer** of Its Reality. You see now?

Harmlessness is the nature of the **observed and** the **observer**. So don’t be too proud of yourself if you are one of those who can quickly and easily recognize something is wrong. Got it?

If you are going to fly in the face of the ego’s suggestion that you do indeed live in a hostile and harmful environment, you are also going to have to **challenge** the idea that you actually... **actually** have a capacity to **recognize danger**, a capacity to **see evil**. Because if you want healing, you’ve got to recognize the benign-ness of that which needs to be healed, together with the benign-ness of your Mind in the act of observing the thing that needs healing. **That** is the only way you bring Singularity into the picture. And Singularity is the only thing that causes instantaneous transformation of illusion into the Conscious Experience of Reality that’s called healing.

How on earth could you stand making a Gift of acknowledging the Truth of what you're seeing, if you hold out for the right to not only see Truth, but error as well? If your mind is split, you're going to give the gift of a split mind. And so you'll say, "There's a real something going on here called cancer, **but** I know that cancer isn't real. I know that cancer isn't ordained by God. And so I am going to give my attention to acknowledging what has to be the Truth right there. And I am going to thereby invalidate the seeming evidence of a lie there, of something untrue." But if you don't do that **and then, as well, correct** the idea in your mind that you, because of your spiritual advancement, are able to see the difference between a real problem and the Truth, and that's what gives you power to heal. You've got to get past that, because you don't actually have a Mind capable of seeing an illusion needing to be corrected.

And as long as you claim that capacity to be able to clearly see Truth **and error**—"real error" that the Truth can destroy—you haven't moved into an unconflicted State of Mind in which you are being the spontaneous, uncalculated Giver of the recognition of Truth. You will not have moved into Singularity. If you're going to see the benign-ness, the harmlessness of the thing you're observing, you need to also claim the benign-ness of you as the observer.

Continuing.

RAJ READING: *You do not have to seek reality. It will seek YOU and find you, when you meet its conditions.*

RAJ: Now I've just talked about meeting its conditions. The conditions are your willingness to acknowledge and embrace the fact that the Truth Of You is that you are Pure Consciousness which is benign, because it's not divided. It's not split up into a capacity to see good and evil. **And** you have to be willing to embrace the fact that no matter what out there seems to need to be healed, there still is only one thing going on there, and that is God presencing Himself as Creation, and that this Creation **is**, in spite of the way It is perceived at the moment, utterly and awesomely Perfect.

When you bring the observed, and yourself as the observer, into that kind of Singular alignment of Intent, your will becomes identical with the Father's, and there is only One Will present. And this constitutes Singularity. In other words, don't mess around with the word "Singularity" and wonder what it means. It means un-conflicted-ness, Pure Harmony, Pure Peace. When you are experiencing Peace, Real Peace, there's no conflict. That's Singularity. Singularity is not some sort of universal not-quite-understandable meaning. It's an experience where nothing extraneous to It is present, like Peace.

Reality will seek **you** and find you when you meet Its conditions.

RAJ READING: *Its conditions are part of what it IS. And this part only is up to you. The rest is of Itself.*

RAJ: Truth reveals Itself the moment you are presenting **nothing** to block Its presentation of Itself, and you get rid of the blocks to Its experience by being the benign observer of a benign world. A benign observer and a benign world that are benign because you aren't a shitty little ego, and you aren't living in a shitty world, because God is All That Is Going On, and you're not separate from that Going-on-ness of God.

Continuing.

RAJ READING: *You need do so little,...*

RAJ: So much less is called for from you than you think.

RAJ READING: *You need do so little, because It...*

RAJ: Truth. Reality.

RAJ READING: *...is so powerful that your little part will bring the whole TO you.*

RAJ: The moment you're undefended against Reality, it will flood you.

RAJ READING: *Accept, then, your little part, and LET the whole be yours.*

RAJ: Yes. I know. Sounds so simple, and it can't possibly be that simple.

RAJ READING: *...LET the whole be yours.*

RAJ: How do you let the Whole be yours? See how quickly you forget. You let the Whole be yours by not reinforcing the definitions of everything that you've always been using. You let it in by getting up in the morning saying, "I don't know what anything means. I **think** I know what it means. I thought I knew what it means. But I am **willing** to make the assumption that I don't know What Anything Really Means because I'm quite positive I'm not awake yet. And therefore, there is more here for me to see. And so today I am going to dedicate myself to the best of my ability in every single situation to be looking for the **more** of What Is Going On than what I'm seeing. I am going to stop defending my confidences in what I think everything is."

All you have to do is **neglect** to reinforce what you believe. You should write that down. **All you have to do is neglect to reinforce what you believe.** That is how you **let** the Whole be yours.

The minute you take down the dike, the minute you remove the wall, what's on the other side of the wall fills up the space, rushes in, infills you. And what's on the other side of the wall? The Rest of You that's been called the Holy Spirit. The Answer. That which is the Answer because It **knows** all the Answers, because It **is** the full Consciousness of Truth that **is yours**.

You all already know the answers. You've just been playing around at, "What would it be like if I didn't know all the answers?" I'm going to play being ignorant for a while, and see what the experience is like. And so, you block off All The Rest Of You that Knows all the Answers. Take this little tiny piece of the Infinity Of You and you say, "This is me. And only that which is inside that small area is what I know. And so there's so much that I don't know that it's going to be a pure adventure to discover it." You see?

RAJ READING: *You do not have to seek reality. It will seek YOU and find you, when you meet its conditions. Its conditions are part of what it IS. And this part only is up to you. The rest is of Itself.*

RAJ: Reality.

RAJ READING: *You need do so little, because It is so powerful that your little part will bring the whole TO you. Accept, then, your little part, and LET the whole be yours.*

RAJ: Now...

RAJ READING: *Wholeness heals because it is of the mind. ALL forms of sickness, even unto death, are physical expressions of...*

RAJ: What? Surprise! Surprise!

RAJ READING: *...the FEAR OF AWAKENING.*

RAJ: Don't shake your head.

As I've said before, you're afraid of waking, Awakening, for a number of reasons; not the least of which is that you're afraid it's going to be too much work. It's going to require too much of you, that you're going to have to be too conscious, that you're going to have to be too alert. And being alert, because it's always been a part of defense for you, has not been something you've been able to recognize as so absolutely natural to you that you **rest** in alertness. That alertness, that Consciousness, is an Experience of Peace. And so you push Awakening away from you for fear that it will be so demanding of you that you would rather put up with, tolerate, the dissonance of life that you're experiencing because it's not so demanding.

Being Awake is absolutely UNdemanding, because a **Mind** that isn't experiencing disintegration is in a State of Perfect Peace. And Mind moves

infinitely in Perfect Peace, and work is a concept entirely foreign to It. It is effortless. And your fear that it will be too demanding keeps you from discovering and having the experience of Effortless, Peaceful, Infinite, Conscious Awareness.

Again, all forms of sickness, even the one that seems most impossible to deal with, death, are physical expressions of the fear of Awakening.

RAJ READING: *They are attempts to reinforce UNCONSCIOUSNESS out of fear of...*

RAJ: What?

RAJ READING: *...CONSCIOUSNESS.*

RAJ: Again, because you do not realize that the Experience of Consciousness is an Experience of Rest. Creation, the Movement of Creation occurs in the context of effortlessness. Therefore, rest.

RAJ READING: *This is a pathetic way of trying NOT to know by rendering the faculties for knowing ineffectual. "Rest in peace" is a blessing for the living, not the dead, because rest comes from WAKING, not from sleeping. Sleep is withdrawing; waking is joining.*

RAJ: Making One.

RAJ READING: *Dreams are ILLUSIONS of joining,...*

RAJ: What? [laughing] The crazy dream of that you have woken up and you're getting ready for work, while you're still sound asleep in bed.

RAJ READING: *Dreams are ILLUSIONS of joining,...*

RAJ: Dreams are illusions of doing anything.

But dreams are specifically illusions of joining,...

RAJ READING: *...taking on the ego's distortions about what joining means if you are sleeping under its guidance.*

RAJ: Well, joining while you're sleeping under the ego's guidance amounts to data gathering, constantly making moves against your opponent. Maybe even making moves against your opponent that are so close to being **for** your opponent that your opponent doesn't realize that you're really seeing him as an antagonist. You see?

RAJ READING: *Dreams are ILLUSIONS of joining, taking on the ego's distortions about what joining means if you are sleeping under its guidance. Yet the Holy Spirit, too, has use for sleep, and can use dreams on behalf of WAKING, if you will let Him.*

RAJ: In other words, the Holy Spirit can turn every single one of your dreams to your advantage. How? By helping you to question what you're looking at so that you're asking questions that help break misperceptions. Misperceptions? Well, the only place misperceptions are going on are in your dream, your current state of unconsciousness of Truth. So the ego uses your misperceptions to keep you asleep. While the Holy Spirit uses your misperceptions to help you wake up, by not distracting you from questions, the answers to which will undo misperceptions and release you from the bondage of your commitment to them.

RAJ READING: *How you wake is the sign of how you have used sleep.*

[Editor's Note: Raj said "wake **up** is" instead of "wake is."]

RAJ: And I'm going to say **how** you wake up is the sign of how you **went** to sleep, as well. In other words, your Awakening, as I've said before, is going to be you retracing the steps you took away from Home. So the trip will be unique to each of you, because you all used different reasons for arriving at the same place, and you will undo those reasons, one by one, as you go back Home.

Again.

RAJ READING: *How you wake is the sign of how you have used sleep. To whom did you give it? Under which teacher did you place it?*

RAJ: It doesn't make sense. Let me ask it this way to help clarify [it] for you. Who are you giving your dreams to now? Who are you giving your sleep-time to now? Are you giving it to the Holy Spirit? To the best of your ability, aren't you taking your experience and turning it over to the Holy Spirit and asking the Holy Spirit, "What's the Truth here?" So now you are giving your sleep experience and your dreams to the Holy Spirit asking for clarification. But until you did **that**, you were giving it to the other teacher. And, of course, the other teacher kept telling you to push the snooze button. You see? "Stay asleep a little bit longer. Stay asleep a little bit longer."

So...

RAJ READING: *How you wake is the sign of how you have used sleep. To whom did you give it?*

[Editor's Note: Raj said "wake **up** is" instead of "wake is."]

RAJ: And I'm saying, "And to whom are you giving it now?"

And...

RAJ READING: *Under which teacher did you place it?*

RAJ: And I'm adding, "Under which teacher are you placing it now?" You know. "Holy Spirit, here is my dream. Here's my sleepiness. Help me see the Truth." Which teacher are you giving it to now?

RAJ READING: *Whenever you wake dispiritedly, it was NOT of the Holy Spirit. ONLY when you awaken joyously have you utilized sleep according to the Holy Spirit's purpose.*

RAJ: Now this can be used metaphorically, as well as actually, we'll say. When you go to sleep at night, do you turn your rest over to the Holy Spirit? Or do you just say, "Wow! I'm a very tired body. It's been a rough day, and I know it's going to be rough tomorrow. And so I'm going to get to sleep as quickly as I can so that my poor, tired, physical body can go through a process of rejuvenation. And so that I can have a certain appropriate number of dreams that cause my mind to come back into better balance. And I sure hope I have that appropriate number of dreams because I know I need to be able to be ready to deal with tomorrow." You see? Is that the way you've gone to sleep? Or have you turned it over to the Holy Spirit?

But, likewise, in terms of truly waking up to the Conscious Experience of What You Are and your Birthright, you must turn that over to the Holy Spirit. And inevitably your Awakening, even if it seems to be in little increments, will be invariably an Experience of Joy; not one of dispiritedness.

Continuing.

RAJ READING: *You can indeed be "drugged by sleep," but this is always because you have MISUSED it on behalf of sickness.*

RAJ: And I'm going to say here, sickness in terms of a wish to have things be what they are not. A wish to have things be what you've defined them as, rather than asking the Father to disclose to you What It Really Incredibly Is.

Continuing.

RAJ READING: *Sleep is no more a form of death than death is a form of unconsciousness. UNCONSCIOUSNESS IS IMPOSSIBLE.*

RAJ: It's impossible for you to become less than What You Divinely Are. It's impossible for you to become less than What God Is Being right there where you are right now. It's impossible! Because it's impossible, you haven't accomplished it, even though you believe your imaginations. And because you haven't accomplished it, you can wake up right now.

RAJ READING: *You can rest in peace only BECAUSE you are awake.*

RAJ: Because Creation moves in Peace. Creation moves effortlessly.

RAJ READING: *Healing is release from the fear of waking,...*

RAJ: "Help me, Father, to no longer be afraid of waking up. Help me be willing to risk the chance that the experience of being Awake will be an absence of personal demand on me to keep everything together, and to keep my mind in such perfect order that nothing bad can happen to me in an infinite world that I can't be positively assured is benign." You see? "Help me see that that's not what I'm faced with. Help me risk the chance that if I abandon my control, that if I abandon my need to be in charge, I will experience being inseparable from the Movement of Creation, and that it will be an experience of pure effortlessness, while being more Conscious than I ever remember having been." Let this be your prayer.

RAJ READING: *Healing is release from the fear of waking, and the substitution of the WILL TO WAKE.*

RAJ: The will to wake. You see, it's really simple. The will to wake isn't some sort of will you've got to screw up the courage to express. The will to wake is simple. The will to wake is the will to Love. That's not foreign to you.

RAJ READING: *The will to wake is the will to love,...*

RAJ: And what is Love? It's you using your body as a means of communication in acknowledgement of That Which Is Real in each and every thing.

Again.

RAJ READING: *The will to wake is the will to love, since ALL healing involves replacing fear with love. The Holy Spirit...*

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...cannot distinguish among degrees of error, for if He taught that one form of sickness is more serious than another, He would be teaching that one error can be MORE REAL than another. His function...*

RAJ: Your function.

RAJ READING: *...is to distinguish ONLY between the false and the true,...*

RAJ: What?

RAJ READING: *...REPLACING the false with the true.*

RAJ: You don't just see it—the difference. You see it, and because you see it, the false gets replaced by What Is True. What are you doing when that happens? You're allowing yourself to be the benign observer of that which is observed as being benign. And we've brought the Singularity into place where you're recognizing the harmlessness of your world together with the recognition that you, the observer, are engaging in harmlessness by *not* seeing in a conflicted manner.

RAJ READING: *The ego,...*

RAJ: On the other hand.

RAJ READING: *...which always WEAKENS the will, wants to SEPARATE the body from the mind.*

RAJ: The observer from the observed.

RAJ READING: *This is an attempt to DESTROY it, yet the ego actually believes that it is PROTECTING it. This is because the ego believes that MIND IS DANGEROUS, and that to MAKE MINDLESS is to heal.*

RAJ: You could say to make *unconscious* is to heal. And, of course, for the mind to become unconscious of the Truth secures the ego's existence. And that is healing from the ego's vantage point, because anything which undermines its existence is an enemy that it needs to be healed of so it's not present in its experience, and there is no threat of its annihilation.

The ego sees True healing the way you see disease in your ignorant state. Anything that will undermine it is an enemy, is a—what do you call it?—a terminal disease, which it can't afford to catch. So healing of the potential of this terminal disease, for the ego, would be for the terminal disease to disappear. And yet what is a terminal disease for the ego is nothing more than, and nothing less than, Truth—Reality. Because Reality will make it obvious that the ego had no existence and was just imagined.

Continuing.

RAJ READING: *But to make mindless...*

RAJ: Or to make, to render unconscious.

RAJ READING: *...is impossible, since it would mean to make nothing out of what God created.*

RAJ: As long as you are experiencing ignorance, and as long as you are looking through the lens of ignorance at your world, and you're not experiencing It as What It Is, and you're not experiencing yourself as What You Are, isn't this making nothing out of what God created? Because why?

There's no Gift occurring. There's no body being used as a means to an end—that end being the recognition and **acknowledgement** of the Presence of God in each and every thing, as well as in yourself. You see? And so while you're **not** recognizing God, all of you are, in effect, making God nothing and nowhere. It doesn't make God disappear, but it does make your experience like that.

Now, if you can't make nothing out of God, then you haven't been made mindless. You haven't been made incapable of recognizing and acknowledging God. And so your capacity to do that is totally intact. And you need to know that so that you can be curious to know how to reinstate it as your Conscious Experience by asking, "Holy Spirit, God, how do I renew my Birthright of being able to see Reality as it is right now?" See, that's one of those questions that the ego will not direct you to ask. And it's one of the questions that will, when the answer is heard, undo misperception.

Continuing.

RAJ READING: *The ego DESPISES weakness, even though it makes every effort to INDUCE it. The ego WANTS only what it hates. To the ego this is perfectly sensible. Believing in the power of attack, the ego WANTS attack.*

RAJ: Why? Is anybody wondering why? Why? Because it thrives on the hit of believing that it can succeed through attack in overcoming the Consciousness of God that would remind you of Who You Are, so that it (the ego) through your faith and commitment in it, may become enthroned as the equal of God, because it has succeeded in causing you to forget God. And that's it in a nutshell.

It's just an insanity. It's... let's put it this way. It's not a big problem. It's just a misperception, which is being held to so tightly that it seems to be insurmountable. It seems as though it will be impossible to wake up, but it's not. It's a little problem. It's a little misperception. It sounds terrible.

RAJ READING: *The ego DESPISES weakness,...*

RAJ: Mm. Wonder where it got the substance to **feel** and despise something. It didn't.

RAJ READING: *The ego DESPISES weakness, even though it makes every effort to INDUCE it. The ego WANTS only what it hates.*

RAJ: This could be quite an indictment on all of you, if you all accept the idea that you are an ego. But you're not—that you are, is a little misperception.

RAJ READING: *Believing in the power of attack, the ego WANTS attack.*

RAJ: Sounds serious, doesn't it? It's just a little misperception about what you are. There is no ego that has a capacity to desire anything or want anything. The ego is an imaginative collection of thoughts, draped around a Christ. That's all. And if there's any impetus to anything, if there's any will, if there's any feeling, if there's any commitment, it's borrowed from the Christ around which this flimsy collection of ideas is draped. Because you put on your ego garment for an impression, like the modern 1940's toaster that will make your kitchen look so good. You see?

So just remember, you are the Christ right now wearing a garment that you are tempted to believe and be committed to, but the garment is nothing but a collection of spurious ideas that express no intelligence whatsoever. But you **are** quite capable of believing unintelligent things.

The way out of this dilemma is the one we've been talking about, and talking about, and talking about. Have an object of your affection. Find anything, find as many things, find everything, if you can, in your experience worthy of an inquisitiveness on your part, an inquisitiveness to see the more That Is Real right there than what you're seeing. Because somewhere you heard that there's a God, and that this God is All in All, and that everything that is occurring is the Reality of the Movement of Him, His Mind, including you.

And you want the clearer experience of you, as well as your world. You want the clearer experience of what being the **observer** means, as well as the clearer experience of what the **observed** is, so that there is healing. You ask for that, so that in the influx of the inspiration of Truth that comes because you asked for it, you will be ready to spontaneously give the acknowledgement of that to that which you are observing.

So, it boils down to the centuries old answer to the problems of human existence—Love. And you all understand What Love Is. So, what you're being asked to give, in order to have the experience of waking up, is something not foreign to you. And although we have hundreds of page here yet to read, and even though every Sunday night I can turn three pages into seventeen pages of text [audience amusement], the answer is simple. And we will continue as long as we need to in discovering the simplicity of it, so that you allow it to happen.

I look forward to being with you next week. Okay.

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A Course in Miracles Study Group with Raj, November 21, 2004
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Raj/ACIM Study Group – November 28, 2004

A Course In Miracles (reference pages)
Chapter 8 – THE JOURNEY BACK
Section – HEALING AS CORRECTED PERCEPTION
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
Section – THE ACCEPTANCE OF REALITY
First Edition – p. 147 / Second Edition – p. 159
Chapter 8 – THE JOURNEY BACK
Section – HEALING AS CORRECTED PERCEPTION
And Section – THE ACCEPTANCE OF REALITY
Sparkly Book – p. 196

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

We'll go right into the book.

RAJ READING: *You have surely begun to realize that this is a very practical course, which means EXACTLY what it says.*

RAJ: Indeed, most of the problems you have when reading the **Course** is that you try to interpret what it is meaning—"What? What is it saying?"—when it's saying very specifically What It Means.

You all have the tendency to approach everything in your day on the basis of your past experience. You explore new territory within the context of your past experience. You listen for the Truth in the context of your problem, when what's needed is, in the latter case, to be more interested in What The Truth Is that you need to know than you are in getting the answer to the problem which is fixed in your mind.

You have a problem. You're suffering, and you want not to suffer. And so you must turn within and you must ask, "What is the Truth that I need to know? To heck with my problem at the moment. What's the Truth? What's the Truth about me? What's the Truth about What God Is Being Right Here, Right Now, that I need to be aware of?" You see? You want to have the Vision, the Experience of What God Is **Being** Right Here, Right Now, **in place of**, not in the context of, but **in place of** the distress you're experiencing, the problem you're having. You need to untie yourself from the misperception that you're suffering from. You're not here to get a better understanding of the misperception you're having.

Many people say, "Wow! Raj doesn't say what I've read in the **Course**," and therefore discount what I'm saying, instead of saying, "Why might he be saying this? What might he be saying that is consistent with the **Course** that I don't see as being consistent with the **Course** because I've been reading the **Course** on the basis of my prior experience, my prior frame of reference, my expectations?" You need to disentangle yourselves from your old mindsets, which at the bottom line are responsible for your distresses.

RAJ READING: *You have surely begun to realize that this is a very practical course, which means EXACTLY what it says.*

RAJ: Now, a very practical course. The tendency is to read it as though it's otherworldly; as though it's talking about things unrelated to your present experience. But I promise you everything in here is relevant. Why is it relevant? Because your present experience is a **limited** experience of the Kingdom of Heaven. And so, if the **Course** is addressing the Kingdom of Heaven, it's addressing the Kingdom of Heaven **right here, right now**, that you're right in the middle of. It's not necessarily relevant to the way you're **looking** at the Kingdom of Heaven right now. But right here and right now is what the **Course** is about. And **you** are what the **Course** is about. And you are the Christ that the **Course** talks about; the Christ entertaining a far more limited belief about what you are than What You Are in your Fullness at this very instant.

So again.

RAJ READING: *You have surely begun to realize that this is a very practical course, which means EXACTLY what it says. So does the Bible, if it is properly understood. There has been a marked tendency on the part of many of the Bible's followers, and also its translators, to be entirely literal about fear and ITS effects, but NOT about love and ITS results. Thus, "hell-fire" means "burning," but raising the dead becomes allegorical. Actually, it is PARTICULARLY the references to the outcomes of love which SHOULD be taken literally because the Bible is ABOUT love, being about God.*

The Bible enjoins you to be perfect,...

RAJ: And what does it actually say? "Be ye, therefore, perfect, even as your Father in Heaven is perfect." Be ye What You Already Are because God already **is** the Author of you.

RAJ READING: *The Bible enjoins you to be perfect, to heal ALL errors, to take no thought of the body AS SEPARATE, and to accomplish all things in my name. This is not my name alone, for ours...*

RAJ: Yours and mine.

RAJ READING: *...is a shared identification.*

RAJ: Why is it a shared identification? Because we all have the same Father. Our **Being** is derived from the Father.

RAJ READING: *The name of God's Son is one, and you are enjoined to do the works of love because we SHARE this oneness. Our minds are whole BECAUSE they are one.*

RAJ: In other words, not fragmented into many little parts.

Now, listen.

RAJ READING: *If you are sick, you are withdrawing from me.*

RAJ: Then, I would likewise say, "If you are sick, you are withdrawing from your Brothers and Sisters."

There's an excellent book entitled, ***Illness Or Allness***. They are the two ends of the spectrum of one thing. Even the sound "ill" is a tightened form of the openness of "all." Illness or Allness. Illness is a tightening up, a making smaller, a withdrawing, a making of oneself isolated from everything else. And when one does this, one is inevitably uncomfortable, because it is as though you are trying to constrict something that is Infinite—Yourself.

RAJ READING: *If you are sick, you are withdrawing from me. Yet you cannot withdraw from me alone. You can only withdraw from yourself AND me.*

RAJ: When you say, "Father, I'd rather see it my way," and you're withdrawing from the Father, and you lose the experience of your True Identity, you have withdrawn from Who You Truly Are. If you withdraw from me, you are withdrawing from What You Truly Are because we are the same—the Sons and Daughters of the Father that we all have in common, Who is the very **Presence** of each one of us **always**. And there is no other Presence where we are than the Presence of the Father embodied, expressed, experienceable.

RAJ READING: *I would not ask you to do things you cannot do, and it is impossible that I could do things you cannot do.*

[Editor's Note: Raj said "do **the** things" because that is the way it is in the ***Sparkly Book***. But the ***original HLC Text*** has it as "do things" as shown in the exact ***HLC Text*** quote above.]

RAJ: So, you know what? Instead of looking at me as though I am something grand and far beyond you, instead of seeing me that way, and

making yourself feel small, you should look at me and see in me the potential in you; not just the potential, but the Actuality of You at this moment. You should see in me how much more you are than you've been allowing yourself to believe that you are. It should be an inspiration, rather than something that demeans you. It should cause you to let yourself be like me, because we are the same, rather than letting it make you feel small, inconsequential, and worthless, and eventually hopeless.

RAJ READING: *I would not ask you to do things you cannot do, and it is impossible that I could do things you cannot do. Given this, and given this QUITE LITERALLY,...*

RAJ: You hear that? Quite literally.

RAJ READING: *...there can be nothing which prevents you from doing EXACTLY what I ask, and everything which argues FOR your doing it. I give you no limits because God lays none upon you.*

RAJ: But what has God laid upon you? Infinite capacity. Undisturbable Singularity of Mind that It cannot be fragmented. That's what God has laid upon you.

RAJ READING: *When you limit YOURSELF we are NOT of one mind, and that IS sickness. Yet sickness is not of the body, but of the MIND.*

RAJ: It's all in the way you're looking at things. It's all in what you are choosing to believe.

RAJ READING: *ALL forms of dysfunction are merely signs that the mind has split, and does not accept a unified purpose.*

RAJ: If you realized that when you become defensive, you are completely blocking your avenue of escape from the need for defense, you would abandon defense, no matter what was confronting you. The act of defense isolates you more than you were before you brought it actively into play. It reinforces the sense of a split mind. It reinforces the experience of vulnerability that comes from fragmentation. It does exactly the opposite of what you want and need, which is coherence, Singularity, undisturbable Oneness that constitutes Peace. What you want is the Singularity that demonstrates to you where *in your Mind* that you are invincible, because it is impossible for there to be anything separate or different from you against which you need to be prepared to defend yourself.

RAJ READING: *The unification of PURPOSE, then, is the Holy Spirit's ONLY way of healing. This is because it is the only level at which healing means anything. The re-establishing of meaning in a chaotic thought system IS the only way to heal it.*

RAJ: And that's what I meant in my first remarks. If you're having a problem and you ask God to give you an understanding of the problem so you can understand how to control yourself and your circumstances better to make the problem go away, you're not asking for the Truth. You're asking for better control. You're not asking for the answer which would render the problem, I'm going to say, unintelligible, meaningless to you, leaving nothing there to deal with or handle.

You cannot bring order to chaos by bringing God into the chaos in a form that would allow you to organize the fragmented pieces of chaos into a better format. You've got to arrive at a point where you are not valuing the problem **more** than you are valuing the Experience of Truth in which you will inevitably find the problem dissolving because it **wasn't** real. It was nothing more than a series of fragmented thoughts jumbled together, and then an attempt has been made to make sense of it.

RAJ READING: *The re-establishing of meaning in a chaotic thought system IS the only way to heal it.*

RAJ: The re-establishing of Meaning. Meaning is always Singular. The re-establishing of What Is True in a chaotic thought system is the only way to heal it.

RAJ READING: *We have said that your task is only to meet the conditions FOR meaning, since meaning itself is of God.*

RAJ: Meaning itself is **not** of the problem. Meaning exists entirely separate and apart from the problem, entirely separate and apart from confusion in your mind, entirely separate and apart from the appearance of chaos itself. Meaning is found always in Peace, the Experience of Peace, which is the Experience of Singularity, and is available to you constantly, if you will choose for It, rather than the rehearsal of the problem in your mind.

RAJ READING: *We have said that your task is only to meet the conditions FOR meaning, since meaning itself is of God. Yet your RETURN to meaning is essential to HIS because your meaning is PART of His. Your healing, then, is part of HIS health since it is part of His Wholeness.*

RAJ: We're speaking of God here.

RAJ READING: *Your healing, then, is part of HIS health since it is part of His Wholeness. He cannot LOSE this, but YOU can not KNOW it. Yet it is still His Will for you, and His Will MUST stand forever and in all things.*

RAJ: You can not know it, meaning you cannot know it alone. You cannot know it standing all by yourself. You cannot **know it** when you don't know Who You Are Truly.

Your Function, your Function, your Function **is** to embody Love. **Embody Love**—the Acknowledgement of What Is Real in each and every thing. A capacity you have because you are able to abandon the definitions you've given everything and ask of God what the Meaning of everything is so that the influx of inspiration and True Vision about a thing is there for you to **give** to that thing by means of your body. And your engaging in this activity which is your Function will constitute healing, not just of perception, but of what you would call your body.

Again I reassure you that there is no such thing as healing that isn't evidenced. If you do not have the Manifestation of Perfection, correction is called for, and healing is called for. And that healing will be recognizable, experienceable, recordable by a camera, able to be seen by everyone. It won't be bliss in the midst of disease, or a body that isn't perfect.

[Editor's Note: In the first and second editions, the following heading appears here: **Chapter 9 THE ACCEPTANCE OF THE ATONEMENT**]

The next section is entitled:

RAJ READING: *The Acceptance of Reality*

RAJ: Well, by now hasn't it become clear that if you are suffering, you're in a state of non-acceptance of Reality. If you're looking around and saying, "It's nothing but a material world," it's like saying, "There's no Santa Claus," at Christmas time and the Spirit of the event is lost. When you're looking around and saying, "It's just a material world," you are standing in the non-acceptance of the Kingdom of Heaven, which is What's Really **There**, and which you're having a false interpretation of, and which interpretation you are choosing to believe is valid. So, if right here and right now you are not seeing God in everything, and you are not recognizing the Kingdom of Heaven, then you **are not** in a place where you are in acceptance of Reality yet.

Please remember the obvious. The only thing there is to confront you is Reality. There is nothing else going on. And you're seeing it either clearly, or unclearly.

RAJ READING: *Fear of the Will of God is one of the strangest beliefs that the human mind has ever made. This could not possibly have occurred unless the mind were ALREADY profoundly split, making it possible for the mind to be AFRAID of what it really is.*

RAJ: Every single one of you truly does believe that if you yielded completely to God, you would lose valuable things. Maybe never to sew again. Maybe never to cuddle with your cat. Maybe never to be able to touch

and smell and be fully aware of your partner. All because all of a sudden you're going to turn into something utterly spiritual, and intangible, and incapable of having a tactile experience, or a Conscious Experience of Substance. So, you'll hold off a little while. You'll justify pushing the snooze button on the alarm, because these things are too valuable to you.

You are afraid to let your good in. You simply are. What is it? Nobody likes a good guy. You have all kinds of thoughts and sayings that keep you in your place, that keep you ignorant.

If you were going to let Truth in, Truth with a capital "T", you'd have to, you think, recognize... you would have to recognize all your flaws, wouldn't you? The Truth would uncover all of the error in you. What a bummer. Why would you want to wake up? Why would you want to know the Truth? You see how the ego perspective works.

You know what the Light of Truth does? It illuminates the **Truth** in You, and leaves you **filled** with the Conscious Experience of everything that is valuable in you, which God laid upon you by virtue of extending Himself right where you are. And so you need to find ways to abandon your fear of **good** occurring, to abandon your fear of **God** appearing in you and in your experience.

RAJ READING: *It is apparent...*

RAJ: It really is apparent.

RAJ READING: *...that reality cannot "threaten" anything EXCEPT illusions, since reality can only uphold truth.*

RAJ: Now that's obvious. But you'll scuttle this little bit of information back under the carpet, because it's much easier to believe that Truth will uncover the awfulness in you, or that the Experience of Truth, as I said before, will require of you that you be too conscious. And it will be too much work. When the fact is that you will **rest** in the Infinite Conscious Experience Of Being. It will not be work.

RAJ READING: *The very fact that the Will of God, which is what you ARE, is perceived as fearful to you demonstrates that you ARE afraid of what you are. It is not, then, the Will of God of which you are afraid, but YOURS. Your will is NOT the ego's, and that is WHY the ego is against you.*

RAJ: You know, you go 'round exercising your will, and you think your will is your private capacity to exert force and make things happen. And that is what you think gives you your individuality and creates a place of **realness**

in the world of you. And so it seems like a great sacrifice to have to let go of that. But that is **not** your will.

Your will is the Will of God that God **embodied** right where you are. And that Will is a Singular Will. It's undivided. It isn't Him and me; God and me. It's Us. And it's so Us that it's indivisible, and it doesn't constitute a conscious experience separate from the Father's.

So...

RAJ READING: *What seems to be the fear of God is really only the fear OF YOUR OWN REALITY.*

RAJ: Now it doesn't make sense, does it, to fear your own Reality? You didn't set out to fear your own Reality, but as I said, the moment you said, "I want a divorce. I want to look at things my way for a while," you imagined a new reality. And in abandoning the old one which was Real and which couldn't be altered by your abandoning it, you nevertheless created for yourself a so-called independent experience. And you grew to love it. You grew to love the thrill, the excitement of overcoming everything you found yourself afraid of, which was All The Rest of the Kingdom of Heaven.

And so, because you began to take so much value from the experience of independence, you saw anything else which would have to be All The Rest Of What You Divinely Are, you began to see everything else as that which would undermine and deprive you **of** that which was of ultimate value to you—your assertion of your independent self.

So you didn't do it on purpose. You did it because in the act, the imagined act of independence, you forgot Who You Were. And in forgetting Who You Were, all that you... all of your Self that you weren't embracing became that which was your enemy. Why? Because the Rest of You is always insisting on reincorporating the little independent sense of yourself that you're holding apart from the Rest back into the Rest.

So, the Holy Spirit, that which is nothing more than your Right Mind, That Which Is The Rest of You, because It cannot help but engage in reintegration of Its Wholeness, is experienced by you as a threat, as a danger, as that which is intent upon upsetting the status quo, and disturbing whatever sense of peace you've managed to achieve in the middle of a conflicted world, a polarized world, which you believe you have the capacity to whip into shape; to temper, to train into better forms of obedience.

Something else obvious here.

RAJ READING: *It is impossible to learn anything consistently in a state of panic. If the purpose of this course is to help you learn what you are, and if you have already DECIDED that what you are...*

RAJ: Truly.

RAJ READING: *...is fearful, then it MUST follow that you will NOT learn this course.*

RAJ: This is so obvious.

RAJ READING: *Yet you might remember that the reason FOR the course is that you do NOT know who you are.*

RAJ: You do not know Who You Are. That's the reason for the **Course** to remind you.

RAJ READING: *If you do not know your reality, how would you know whether it is fearful or not?*

The association of truth and fear, which would be highly artificial at most, is particularly inappropriate in the minds of those who do not know what truth IS.

RAJ: [laughing] If you don't know what the Truth is, on what basis would you justify being afraid?

RAJ READING: *All that this kind of association means is that you are arbitrarily endowing something quite beyond your awareness with something you DO NOT WANT. It is evident, then, that you are judging something of which you are totally UNAWARE.*

RAJ: You see, when you become so preoccupied with what you think you are, and when you are so certain about what you believe you are, and when you have such confidence, it doesn't matter what else might enter the picture; you cannot allow it. And even though you don't know what it might be, you still can't allow it.

But something—the **Course**, someone, me, and your Guides, and the Holy Spirit in each one of you—has come and is telling you what is beyond what you're conscious of, so that you're not ignorant and you're not making a decision against it ignorantly any longer. You may still choose to ignore it, to distance yourself from it, but you won't be doing it in total ignorance.

On the other hand, because you are not totally ignorant that the Truth about **you**, the Conscious Experience of Who and What You Really Are, is available to you, and because it is Truth, all that it will illuminate in you is the Truth of What You Are, [which] can give you the courage to explore, to

allow for that which you had steadfastly disallowed for, because it wouldn't have mattered what it was to you that was outside of your experience, you couldn't let it in.

Now that I'm telling you the Truth will illuminate the Truth about you and free you from the illusions about you that you've been bound by, you do have a justification for letting in a fuller experience, for saying to the Father, "Father, Thy Will be done. Share with me what it is." Or to say to the Holy Spirit, "Help. I invite You in. I make room for You. And I make room for You by giving my attention to You, instead of my best interpretations, my best definitions, and the strange love I have for ruminating about nonsensical, fragmented arrangements of things at the expense of gaining my access to the Truth that it's my Birthright to be experiencing."

So again.

RAJ READING: *It is evident, then, that you are judging something of which you are totally UNAWARE. You have set this strange situation up so that it is completely impossible to escape from it WITHOUT a Guide Who DOES know what your reality is. The purpose of this Guide is merely to remind you of what you WANT. He is not attempting to force an alien will UPON you.*

RAJ: Now this is very important. Your fundamental Guide is the Holy Spirit. The Holy Spirit is not attempting to force an alien will upon you, but to uncover that *it* already is, and always has been, your will, which you have been denying and blinding yourself to the experience of by choosing to attempt to be a private, autonomous presence with an ability to have force in your world all by yourself. It's your Right Mind that is insisting on rejoining with you; not an alien will. It's You!

RAJ READING: *He...*

RAJ: Your Guide.

RAJ READING: *...is merely making every possible effort, within the limits you impose on Him, to RE-ESTABLISH your own will...*

RAJ: Your Real Will.

RAJ READING: *...in your consciousness.*

RAJ: And yet [laughing], it cannot be forced upon you, not even by that which is nothing more than your Right Mind. This little rebellious speck of the Infinitude of What You Are must rejoin the Whole voluntarily by

abandoning whatever means it is using to convince itself that it actually can be separate.

Continuing.

RAJ READING: *You have IMPRISONED your will in your UNCONSCIOUS, where it remains available but cannot help you. When we said that the Holy Spirit's function is to sort out the true from the false in your unconscious, we meant that He has the power to look into what YOU have hidden, and perceive the Will of God there. HIS perception of this Will can make it real to YOU because He is in your mind, and therefore He IS...*

RAJ: What?

RAJ READING: *...your reality.*

RAJ: He is nothing more than your Right Mind.

RAJ READING: *If, then, His perception of your mind brings its reality to YOU, He IS teaching you what you are.*

RAJ: That Which Is Whole has no choice but to be Whole, because its Wholeness was set in place by the Father, by the Father's Will. Therefore, that of you which has been held in trust while you dally with an ego sense of yourself, which is nothing more than your Right Mind, is constantly insisting on being Whole because it is Singular. And so it's constantly inviting you, not coercing you, not forcing you, but inviting you to let it back in. Constantly inviting you to abandon your insistence upon being tiny.

That means that you're already surrounded by help. You already stand supported on behalf of your Wholeness, on behalf of your Conscious Experience of your Perfection. Everything that is going on is geared toward the miracle, the sudden shift of perception. You are not alone. You have never been abandoned. You are never out of reach because [laughing] you carry with you at all times that which is nothing more than your Right Mind. The Whole of You accompanies you everywhere you go.

But you must arrive at a point where the Truth is more important to you than your problem, or the Truth is more important to you than your current belief system; where the Truth is more important to you because you've heard that it will, if you let it in, illuminate the Truth about you, and relieve you, release you, from the ignorances that you have been bound by inappropriately and unnecessarily. You are all so constantly accompanied by that which will make you Whole and that which is intent upon uncovering your Wholeness to you. And you know what? This stranger that

is accompanying you is nothing more, no one more than your Self in your Totality.

As I was saying earlier...

RAJ READING: *The only source of fear in this whole process can ONLY be what you think you LOSE.*

RAJ: "Yeah. Pretty [clicking sound], pretty awful to have to lose sin, sickness, and death. I agree. That's quite a cost. And misery and confusion that accompanies it. Oh, my."

RAJ READING: *The only source of fear in this whole process can ONLY be what you think you LOSE. Yet it is only what the Holy Spirit sees that you can possibly HAVE. We have emphasized many times that the Holy Spirit will never call upon you to sacrifice ANYTHING.*

RAJ: You see, isn't it wonderful here in this marvelous experience of independence, and the thrill and the excitement of overcoming the odds? You don't realize that you have already sacrificed your peace and the Conscious Experience of your Wholeness; your capacity to be anywhere in Infinity in an instant, which you call teleportation; your capacity to experience the Whole of Infinity in the Singularity of one Conscious Experience and yet, at the same time, to experience the Infinite Specificity, the infinite minutiae of details of Creation; to have simultaneously the experience, the Conscious Experience of being Universal, as well as Specific.

You sacrificed a lot, but since no one has come along and said to you that the Rest of What You Are, the Rest of Infinity, is present and available to you right now because right now you're more than you thought you were, you just plodded along, plodded along in your ignorance.

But now someone is telling you that you already are the Ultimate, that you don't have to plod ahead any further. You simply have to, let's say, abandon the trek. Pause a moment. Choose for your Peace, and desire to know the Truth irrespective of the problems that are going on, which your ego would just love to get a better understanding of so that it could manipulate everything into better order without ever allowing you to remember Who You Are. And no longer experience the sacrifice of the Truth About You together with the bliss and the Peace and the Joy and the Love, together with your capacity to look at each other and recognize Ultimate Value there, so that in the recognition of it, the making of the **Gift** of the recognition of it, you make it your own.

RAJ READING: *We have emphasized many times that the Holy Spirit will never call upon you to sacrifice ANYTHING. But if you ask the sacrifice of reality OF YOURSELF, the Holy Spirit MUST remind you that this is not God's Will BECAUSE it is not yours.*

RAJ: Wow! The Holy Spirit confronts you, not with the fact that you're trying to be a bad boy, or a bad girl, but confronts you with the fact that, because it's not God's Will, it's not yours either, leaving you in your Integrity, inspiring your Integrity to come forth, rather than become buried further.

RAJ READING: *There is NO DIFFERENCE between your will and God's.*

RAJ: Now I am **not** talking about what you would call your human will. I am **not** talking about any capacity you think you privately, personally have to be forceful, manipulative, and successfully controlling of circumstances and people.

There is no difference between What Your Will Truly Is and God's.

RAJ READING: *If you did not have split minds, you would recognize that willing is salvation BECAUSE it is communication.*

RAJ: What is it your will to do or be? Well, don't try to figure out the answer to that question, 'cause any answer you figure out will be wrong. Your will is to fulfill your Function. That's the only thing your will can be.

"Oh, I know. Well, that doesn't tell me a hell of a lot, does it? The expression of my true will is to embody my function. Thanks a lot! Anybody mind telling me what my function is?"—with a little bit of sarcasm and righteous indignation.

I'll be happy to tell you what your will is. Your will is to recognize **God in each and every thing**. Your Function is, I'm going to put it to you gently, is to be like God. And God saw everything that He had made, and behold it was verily God Himself. God does nothing less than recognize Himself in the Movement of Being. Now what makes you think you might have a function different from that? Your Function is to see What's True. Your Function is to see What's Real. Your Function is to extend it and make it your own, so that you feel the Singularity of Being with no fragmentation associated with it, and therefore no confusion associated with it, and therefore with utter Peace. And a capacity to be Joyful; not just happy, happy, happy. The capacity to be Joyful, which is no small thing, because that which is Singular, when it is Joyful, is, for lack of better words, a Joy which resounds through Infinity without ever losing any aspect of the substantiality of Itself.

Talk about a hit the ego would get if it could have that experience. It shouts, but what it shouts fades out as it goes through space. But the Joy of Being extends **Infinitely**, without ever fading out, without the Full Substance of What It Is **being** fully experienceable. [Laughing] You will never have the experience of wondering if you've been heard.

RAJ READING: *If you did not have split minds, you would recognize that willing is salvation BECAUSE it is communication.*

RAJ: The extension of the acknowledgement of What Is Real in each and every thing; which is another way of saying the recognition of God in each and every thing; which is another way of saying that the Experience of Being **is** the experience **of** glorifying God. That's what the words "glorifying God" mean. A holy, religious experience? Yes, but you know what? It's like looking at the poinsettias here and experiencing them fully. And you never really think of any spiritual words. It means being present with whatever is going on. The African violets over there. Each of you sitting in your chairs and experiencing the capital "M" Meaning, the significant Meaning, the Divine Meaning of each of you, of each thing. That's what glorifying God is. It's recognizing a thing for What It Really Is and enjoying it to the max, experiencing it to the max. And, by virtue of having the experience, broadcasting/communicating the experience to all the Rest of Infinity.

Don't worry. You'll never lose the opportunity to smell the roses. You just think you know what smelling the roses means. And it's a hint. It's a hint of the Ultimate.

RAJ READING: *It is impossible to communicate in alien tongues.*

RAJ: Weird thing to stick in there, isn't it? Hmm. Well, when any one of you speaks from an ungrounded and unconnected place, you speak "in alien tongues." And you think in alien ways—fragmented, distorted, unintelligent. But communication never actually occurs. Whenever you are dealing with your neighbor, or your family, or your friends, and it's not your intent to be glorifying what is of value about them, you are not only speaking to them in alien tongues, and they are not only speaking to you in alien tongues, but no communication is actually occurring. Nothing of significance is happening. So talking to each other from independent, autonomous stances is not your function.

But here's your Function.

RAJ READING: *You and your Creator can communicate through creation because that, and ONLY that, IS your joint Will.*

RAJ: There will never be joint creations (plural). There will only ever be joint will where you and the Father constitute a Singularity—not a duality; not a friendly, chummy duality—but a Singularity in which neither one of you is claiming an independent vantage point. And you become One in Intent, One in Will.

To not claim a presence different from the One Infinite Presence That You Are, a Presence which is constantly Conscious, and therefore constantly in the Movement of Consciousness, which is therefore experienced as All That Is—the Kingdom of Heaven, the Universe, Infinity. The acknowledgement of That. The recognition of your Self in That. Where the full Meaning of the redness of the poinsettia is communicated Infinitely, for lack of better words, through the Universe, which is some Aspect of the Infinitude of You in your Singular, Universal Oneness, as well.

Now, I'm going to stop there.

You may think that I'm getting way out there. But what I'm trying to convey to you is that what you call "way out there" is the right here, right now. And right here, right now, is where you'll experience it.

I love you.

Abide with what I've said. If anything, wonder, "Why did he say that? What were his reasons? What were the Divine Reasons for this being said, and not something else? And if it doesn't jive with what I read in the Bible, or what I've read in the **Course**, why did he say it? Where **might** the compatibility of the two be found?" It will be found not in trying to magnify the difference, but in asking, "What might the Divine and Enlightening Reason **have been** for him saying what he said?"

And I look forward to being with you next week.

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Section – THE ACCEPTANCE OF REALITY
First Edition – p. 150 / Second Edition – p. 161
Chapter 8 – THE JOURNEY BACK
Section – THE ACCEPTANCE OF REALITY
Sparkly Book – p. 198

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

We were last talking about the fact that your will and God's Will are one; are the same; are identical; are the one and same Singularity, if you will. But this is only true when you are... when you're willing not to hold yourself separate from God, when you're willing to **yield** to the Father's Perspective because it's the only True Perspective about everything.

It does not mean that your practice of free will, or of a private will of your own, is one with the Father's Will. In your independent stance, separate from the Father, formulating what you want, what your goals are, how you're going to accomplish them, and how you're going to convince others of the reasonableness of what you want so that they won't stand in the way of it, you are practicing **willfulness**, which simply means the practice of force in the attempt to sway other minds to be in agreement with you. Your will is always, always, always a manipulation of events, circumstances, and people through an expression of intense and unyielding energy, if I may put it that way, through commitment that is unyielding to a single idea which **you** have imagined, which **you** have made-up, and which does not coordinate with, does not fit in with everyone else, which is, of course, why you have to bring force to bear upon the situation to get everyone to agree with you.

The Father's Will is a Movement of Mind. It is not the attempt to accomplish anything. It's not a means of accomplishing a goal. It's the Movement of Mind. It is a Movement of That Which Is Perfect. It is the Movement of That Which Is Undivided, Unfragmented, Singular. And that Movement is Creation. Creation that embodies and reflects Perfection, Harmony, the Loveliness of Love called Beauty, exquisiteness, perfect coordination of every Aspect of the Visibility and Tangibility of the Movement of Mind that is called Creation. No force is brought to bear. It is

not an expression of strength. Omnipotence is not infinite power. Omnipotence is simply **Presence** unopposed. You got that? Omnipotence is simply Presence unopposed. Singularity again.

It's your Function, as we've said before, to be in such harmony with God, to be in such a state of dependence, rather than independence, a state in which you are present with God without any other intent in place, so that you can experience, we'll say, God in you, so that you might experience What God Is Being from His Perspective. Because I'll tell you something. His Perspective is His Gift to you. **His Mind** is His Gift to you.

You get fouled up by thinking you have a mind of your own that you must use well. And you try to do that. And as long as you are doing that, you are preoccupied with your concepts about yourself, about your duties, about your responsibilities. And you're not available. You're daydreaming, in effect, and not available to That Mind in you which is God; which is your salvation, of course, because it's you experiencing your Right Mind.

The last sentence we read was:

RAJ READING: *You and your Creator can communicate through creation because that, and ONLY that, IS your joint Will.*

RAJ: You communicate through creation through conscious participation **in** the Movement of Mind that is Creation. It doesn't mean you can communicate through creation by taking a creation, such as these flowers, and making a gift of them to your girlfriend, or your boyfriend, or your wife, or your lover, or your friend. It doesn't mean using creation to communicate with. It means, as I said, your not standing apart from the Mind of God **that is** your Mind, and participating in the Conscious Movement of Mind that is Creation, so that you **with God** might look at everything that has been made and recognize yourself in it. That's the Singularity. And that's the creation that you communicate through.

Continuing.

RAJ READING: *Divided wills do not communicate because they speak for different things TO THE SAME MIND.*

RAJ: They... One says, "Yes." One says, "No." One says, "I agree." One says, "I disagree." One says, "This is true." The other says, "That is not true."—constantly, simultaneously, in the same space, to the same mind.

RAJ READING: *This loses the ability to communicate simply because confused communication does not mean ANYTHING.*

RAJ: What would happen if you walked into a room and the person in the room says, "Quick! Help me! I've lost my lap. I can't find my lap. It was here just a moment [ago], and when I got up, it disappeared. You've got to help me find my lap." This person is not speaking sense. But it sounds like sense. And if you think, "Oh, my God! I didn't even think about it, but I've lost my lap, too. Yeah. I'll help you find your lap. Sure." And now you appear to be in agreement. And you're both apparently engaged in a mutual task to find this other one's lap. And along the way you say, "As soon as we find yours, you've got to help me find mine, because, you know, tit for tat. I helped you. You'll help me." "Oh yeah, I'd be glad to help you." And my goodness, it sounds like communication is occurring, doesn't it? It sounds like interaction is occurring. It sounds like meaningful relationship is occurring. And yet, nothing is happening. No lap has been lost. No lap can be found. And the search for it is the accomplishment of nothing.

Continuing.

RAJ READING: *A message cannot be said to be communicated UNLESS it makes sense. How sensible can your messages be when you ask for what you do NOT want?*

RAJ: What would be an example of asking for what you do not want?

"Father, help me to see how to close this multi-million dollar deal quickly, easily, harmoniously."—And then the unsaid part of it is, "Even though I know it's taking advantage of many organizations, many people."—"Help me. Help me to conduct my business deal here in a swift, succinct, business-like and fair way." In other words, you're asking God to help you act in an independent way, independent from God, in that you didn't ask God whether the deal the way it was set up was really fair. And, also, because you're holding yourself apart from your Brothers with whom you're making the transaction, and seeing them as different from you, and seeing them as someone whom this deal could cost something, but for you, it would make you a great deal of money and cost you nothing.

You're asking God to help you be successful at functioning independent of Him and independent of your Brothers, which means alone. You're asking for what you do not want. You're asking to have your separateness confirmed to you, which is very lonely, and full of fear and suffering when you get right down to it. You're asking for what you do not want.

But you appear to be including God by praying to Him. You appear to be joining with God, but you're joining with God to have Him confirm your **unjoined** state. You see?

You're asking for what you do not want. You're asking for what you want to get—the carrot out there. But you're asking for what you do not want.

Continuing.

RAJ READING: *Yet as long as you are AFRAID of your will,...*

RAJ: And here we're talking about your Real will.

RAJ READING: *...this is precisely what you WILL ask for. You may insist that the Holy Spirit does not answer you, but it might be wiser to consider the kind of ASKER you are.*

RAJ: Are you really asking a sensible question, making a sensible request? Are you expressing an intent that the Father placed in you that therefore truly expresses your will?

Continuing.

RAJ READING: *You do NOT ask only for what you want. This is SOLELY because you are afraid you might RECEIVE it, AND YOU WOULD.*

RAJ: What do you really want?

You really want Peace. You really want the Experience of Wholeness. You want the Experience of Perfection. You want the experience of guiltlessness. You want the absence of suffering. That's what you really want.

But in order to have what you want, you have to sacrifice being an orphan. You have to sacrifice the independence that you so highly prize.

Continuing.

RAJ READING: *This is really why you persist in asking the teacher who could not possibly TEACH you your will.*

[Editor's Note: Raj said "**That** is really" because that is the way it is in the **Sparkly Book**. But the **original HLC Text** has it as "This is really" as shown in the exact **HLC Text** quote above.]

RAJ: You persist in inquiring of your best judgments. You insist upon inquiring of your capacity to reason. You insist upon requesting of your memory and your experience. You insist upon inquiring of the learning about human nature and life as you have been defining it, that has occurred in you by virtue of your putting bits and pieces of information together in a manner that makes sense to you, and seems to hold water, and helps you to feel secure.

You ask of the sense of self that you have created in an imagined state of independence from your Source, which cannot solve your problems,

because independence from your Source is the only problem you have. And this sense of self that has been developed on the basis of independence, **exclusivity** from your Source, has not the capacity to **reconnect you** to your Source, and so it will always confirm your independence, and ultimately thereby, your suffering.

Again.

RAJ READING: *This is really why you persist in asking the teacher who could not possibly TEACH you your will. Of him you can NEVER learn it, and this gives you the illusion of safety.*

RAJ: Why? Why safety? Because it's not going to upset the apple cart, is it? It isn't going to... it isn't going to upset the status quo. It isn't going to upset the developed sense of a decent personality, or human being, that you have created. It doesn't violate your very best sense of yourself that you have worked so hard to create.

Continuing.

RAJ READING: *Yet you cannot be safe FROM truth, but only IN it.*

RAJ: Again, you're all afraid of Truth because you think it's going to uncover all that's erroneous in you. And so Truth becomes something you must be safe **from**. But Truth reveals what? All that is True about you. It uncovers **God** right there where you are. You can only be safe **in** Truth.

Continuing.

RAJ READING: *Reality is the ONLY safety. Your will...*

RAJ: We're talking about your Divine will.

RAJ READING: *...is your salvation BECAUSE it is the same as God's.*

RAJ: You see, when you got your divorce from the Father, and you set up house on your own recognizance, so to speak, on the basis of your own best thinking, you moved into an unsafe realm—a place where you cannot feel Peace because you have cut yourself off from the Source of your Peace. And what is the Source of your Peace? Knowing What You Are.

Now you are devoted to this sense of self. And you believe that you can somehow in this unsafe existence, this unsafe world you find yourself in, that somehow you can through a sheer mental forcefulness, determination, and commitment to consistency of your thoughts and ideas, **create safety** for yourself. And you think **that's** your salvation, and you struggle very hard to accomplish it.

Again, back tracking.

RAJ READING: *Yet you cannot be safe FROM truth, but only IN it. Reality is the ONLY safety. Your will is your salvation BECAUSE it is the same as God's.*

RAJ: And what you're calling your will, your **right** to free will, your **right** to forcefully and determinedly accomplish things, **is not** your salvation. It deprives you of your salvation. Why? Because it deprives you of being united with your Whole Mind **as** Mind, instead of **a** mind **with beliefs** that constitute its reality.

RAJ READING: *Your will is your salvation BECAUSE it is the same as God's. The separation is nothing more than the belief that it is DIFFERENT.*

RAJ: The belief that what is different? Your will. That you have a will that's your own. And the excellent exercise of it is what gives you respectability, and worth, and value, and meaning.

RAJ READING: *The separation is nothing more than the belief that it is DIFFERENT.*

RAJ: Now, continuing.

RAJ READING: *No mind can believe that its will is STRONGER than God's.*

RAJ: It's simply an impossibility.

RAJ READING: *No mind can believe that its will is STRONGER than God's. If, then, a mind believes that ITS will is different from His,...*

RAJ: Not stronger, but different.

RAJ READING: *...it can only decide either that there IS no God, or that GOD'S WILL IS FEARFUL.*

RAJ: In other words, if a mind cannot believe that its will is stronger than God's, then it's a given the Omnipotence of God's Will cannot be done away with. And so, if you say, "I'm going to have a will different from the Father's," you're going to have to **do something** with this thing that won't go away—this undeniable Omnipotence of God's Will. And so, in order to survive in some degree of equilibrium, some sort of what the ego calls "sanity," we're going to call it "stable insanity," something has to be done with this thing that won't go away—the Omnipotence of God's Will.

And one of the things that can be done is to wipe it out of mind completely; to ignore it completely and say, "There is no God." You see? Either you wipe God out completely by totally blocking it from your awareness, and

disallowing it from occupying your mindsets and your beliefs and your words that you use, et cetera, or, you arrive at the determination that God's Will is fearful. Why fearful? Because, *if* you accept the idea that there is a God, in other words, if you don't block out the unavoidable Conscious Awareness that God's Will is Omnipotent, then you're face-to-face with the fact that your will is lesser; a lesser will than God's. Right? That you stand in second place, so to speak. And because God's Will is stronger, it is a constant **threat** to yours. And, therefore, it is automatically fearful, because if it's stronger, it will inevitably overpower you, inevitably overpower your will, your decisions, your determination, and all of the mental constructs that you have built to confirm your existence as an independent, worthwhile, real, meaningful entity.

So, again.

RAJ READING: *If, then, a mind believes that ITS will is different from His,...*

RAJ: God's.

RAJ READING: *...it can only decide either that there IS no God, or that GOD'S WILL IS FEARFUL. The former accounts for the atheist, and the latter for the martyr.*

RAJ: So, [laughing] there ya are! None of you here are atheists, so that means that you've all adopted the role of martyrs. Meet yourselves.

Why would you do that? Again, because it's your belief that when Pure Love looks upon you, it won't find anything lovable in you. It's because you think that when Truth illuminates you, it will uncover everything that is awful. And you don't want that. And so you hold yourself even more firmly **separate** from God, and that makes you a martyr, because you have to find a way to exist, to survive, to have continuance of conscious experience of life in the face of Something that stands opposed to you, you think.

And it's only because you believe yourselves, it's only because you believe the stories and the pictures you've created about yourselves—that you're unlovable; that you're flawed; that there's very little Truth in you. Or even if there is Truth in you, there's so much that's not lovely and not truthful, that there will be great penalties to pay. And so you fight for the right to struggle on your own. That's being called a martyr.

Now, this is not a judgment on you, because it is perfectly understandable. And you must be willing to accept the perfection of its understandability. The understandability of it is that you have practiced this independence for so long that you really have forgotten Who You Are, and you really have

forgotten the Way Things Work. Otherwise, you wouldn't for a moment imagine that Truth shone on you would do anything less than uncover everything that is perfect and flawless about you, because **you are** at this moment The Christ. You are at this moment the Expression of God—God presence-ing Himself/Herself right where you are. You see? And it wouldn't occur to you for a moment that when Perfect Love came your way, it wouldn't find the Loveliness of God in you and embrace it. It wouldn't occur to you that it would see you as unlovely, and reject you, and thus convict you maximally. Because if Perfect Love rejected you, how great a rejection would it be? An **awful** rejection.

Continuing.

RAJ READING: *Martyrdom takes many forms, the category...*

RAJ: Meaning martyrdom.

RAJ READING: *...including ALL doctrines which hold that God demands sacrifices of ANY kind. Either basic type of insane decision...*

RAJ: Meaning atheism or martyrdom.

RAJ READING: *...will induce panic because the atheist believes he is alone, and the martyr believes that God is crucifying him. Both really fear abandonment and retaliation, but the atheist is more reactive against abandonment, and the martyr against retaliation.*

[Editor's Note: Raj said "**include** panic" instead of "induce panic."]

RAJ: Now, are you going to get hooked in another side-track, [another] distraction? Are you going to look at yourself and say, "Well, now, am I the atheist, or am I the martyr?" And then, are you going, like the person who's says, [laughing] "Please help me. I've lost my lap," are you going to say, "God, please help me understand how to grow out of my martyrdom. God, please help me not be an atheist." You see? That's like saying, "Help me find my lap. I lost my lap."

You see [laughing], you couldn't have this concept of being an atheist, someone who doesn't believe in God at all, or a martyr, if you didn't, if you weren't entertaining one **single** false belief, and that being that you really are an independent entity separate from God. You see, it isn't martyrdom that you need to be healed of. And it isn't atheism that you need to be healed of. What you need to be healed of is the idea that you really are something different from What God Is Being of Himself, Right Here, Right Now, right where you are. You see? You need to be healed of a false sense of selfhood, which secondarily can be called "atheistic" or "martyr." You see what I'm saying?

So don't get hung up, "Oh, my God! How am I practicing being a martyr?" No. [laughing] Ask God, "Help me abandon the **idea** that I'm separate from You, and could be either one of these two things that I then would need to be healed of. Help me correct the fundamental problem, which is that I **think** at the moment that I'm not joined with You. And I'm looking at everything on the basis of **that** idea." You see? "God, I'm willing to make a place for You. I'm not going to mess around with trying to improve my atheistic behavior. I'm not going to try to abandon my addiction to being a martyr. I'm not going to tackle the situation at that level. God, I'm going to make room for You in me so that What You Are, the Love That You Are, and the **Truth** (with a capital "T") That You Are might illuminate **in** me to me the Loveliness, the Innocence, the Perfection, the God-ness of me. I'm going to attend to that. I'm going to stick with that. I'm going to be determined not to waver from that conscious intent. I'm going to attend to this rather than healing myself of martyrdom, or atheism." You see? So don't get side-tracked.

Continuing.

RAJ READING: *The atheist maintains that God has left him, but he does not care. He will, however, become very fearful, and hence very angry, if anyone suggests that God has NOT left him.*

RAJ: Why? Well, because then [amused] he would have to acknowledge this thing that won't go away, this Conscious Awareness of the Omnipotence of God's Will, which would mean his sense of his own personal, private will would be under siege; that it would be **threatened** by a Will that is Omnipotent. And he or she would have to abandon the private, autonomous **claim** to selfhood that has made existence reasonable to him, or her.

Continuing.

RAJ READING: *The martyr, on the other hand, is more aware of guilt, and believing that punishment is inevitable, attempts to teach himself to LIKE it.*

RAJ:P "Things are rugged, but I can take it. You know, I know I have a rough life, but you know what? I have what it takes to cope with it. I really do. And come hell or high water, I'm going to continue, no matter how rugged it gets."

Continuing.

RAJ READING: *The truth is, very simply, that no-one wants EITHER abandonment OR retaliation.*

RAJ: See, that's what you want. What you want is **neither** abandonment **or** retaliation. You want Inclusion. You want Love. You want Kindness. These are things you really want. And if you would ask for them, you would get them. But in order to ask for them, you would have to ask from a place outside your best reasoning, and your best judgments, and your best thinking. You'd have to let God in again.

And so, I will again remind you that Truth shining on you illuminates everything That Is Real about You to you. And Perfect Love embracing you, will uncover to you your worthiness of that Love, and inspire you spontaneously to extend it to others. It will **not** reject you. And it will cause you to stop rejecting everything else and everyone else.

Continuing.

RAJ READING: *Many people SEEK both,...*

RAJ: Abandonment and retaliation.

RAJ READING: *...but it is still true that they do not WANT them. Can you ask the Holy Spirit for "gifts" such as these, and actually expect to RECEIVE them? He cannot make you want something you do NOT want.*

RAJ: And let's be clear here. The only things that you can want are the things God has placed in you **for you**, because those are the only things that **exist**. You can try to **get** things that you have made-up. But you can't want something that God hasn't placed in you, and Whose Will it is for you to have and experience.

The Holy Spirit, again, quote:

RAJ READING: *...cannot make you want something you do NOT want. When you ask the Universal Giver for what you do not want, you are asking for what CANNOT be given BECAUSE IT WAS NEVER CREATED. It was never created because it was never your will for YOU.*

RAJ: You see, it's not your will to suffer. It is your demand, at times, to have things that you have **made-up** that God did not make. But those things were never the Father's Will for you. And therefore, they were never **your** will for you. And every attempt you make to secure them will fail, because the whole plot, if you will, to achieve it, is fantasy.

Continuing.

RAJ READING: *Ultimately everyone must remember the Will of God because ultimately everyone must recognize HIMSELF. This recognition IS the recognition that HIS WILL AND GOD'S ARE ONE.*

RAJ: But the plaintive cry is, "But I can't see what it is. I've never seen what it is." That's another bit of the nonsense. "I've lost my lap! Help me find it! I've lost my Experience of God's Will. Help me find it!" No. You, the **you** that you think has never experienced it, is an **imaginary** you that you are carrying around in your mind and believing is the "real you." And then this "real you" asks for help. This **unreal you** asks for help in finding the Will of God. You see?

You know what yielding to God means? It means abandoning the ethic of this unreal one that you think you are; the ethic of this one to become something real. It means giving up trying to be something on your own, and praying.

Praying daily, saying, "God, fill me up with All Thou Art. I make room for You. Raj says I know the Truth. It never left me because You placed it in me. You laid it on me as me in Your Expression of Yourself right where I am. And it's more important to me to remember it than it is for this unreal me to try further to secure an existence it doesn't have and make it real. I'm willing to consider the possibility that I'm already Home. I'm willing to consider the possibility that I already am the Ultimate. And I'm asking everything about What I Divinely Am, as well as You, God, to illuminate in me the True Conscious Experience of my Being, and of my Brother's, and of my world, that now, I am told, is really the Kingdom of Heaven seen through a glass darkly. I no longer am asking You to help me clean the glass, but to put the dark glass down entirely, and just **let** the influx of the Experience of Reality fill me spontaneously. I no longer ask to be fixed up." You see? "I no longer ask to be fixed up. I'm willing to abandon the unfixed, the broken person that I imagined myself to be. I'm willing to **abandon** that whole perspective so that nothing stands between me and the Birthright of my experiencing my will, which is Your Will, my true perspective, which is Your Perspective, Your Vision. Help me. Help me abandon the task of fixing myself up."

Continuing.

RAJ READING: *In the presence of truth there are NO unbelievers and NO sacrifices. In the security of reality, fear is totally meaningless. To deny what IS can only SEEM to be fearful. Fear cannot be real without a cause, and God is the ONLY Cause. God is Love, and you DO want Him. This IS your will. Ask for this and you WILL be answered because you will be asking only for what BELONGS to you.*

RAJ: You see, this little puny self that needs to be fixed up through many lifetimes of refining, it sees its development as good added unto it by virtue of its having done something to be **worthy** of the addition.

But Love reveals to you What Already **Is** Yours, because it **belongs** to you. It has **always** belonged to you because God withheld nothing of What He Was, and God withholds nothing of What He Is **from** His Self-Expression—the Expression of Himself that is what is called you.

RAJ READING: *Ask for this and you WILL be answered because you will be asking only for what...*

RAJ: And I'm going to add the word "already."

RAJ READING: *...BELONGS to you.*

RAJ: Is already set in place, like set in concrete, **in you** from the moment of your conception in the Mind of God.

RAJ READING: *When you ask the Holy Spirit for what would hurt you, He cannot answer because NOTHING can hurt you, AND SO YOU ARE ASKING FOR NOTHING.*

RAJ: Sometimes when you ask a question of Guidance, you will get no answer. And you will think, "Oh, I'm having trouble listening," when truly you're getting no answer because you asked no question. All you did was say, "Help me find my lap." You see? You were saying nothing.

RAJ READING: *ANY desire which stems from the ego IS a desire for nothing, and to ask for it is NOT A REQUEST.*

RAJ: Think about it. "Will you help me find my lap?" Is that a question? Can that be called a question? Does it make sense? Or, "I am in great need of a sample of dry water. Will you help me get a sample?" That's not a question, because all questions have answers. All questions lead to something that is possible. All real questions, that is.

Again.

RAJ READING: *ANY desire which stems from the ego IS a desire for nothing, and to ask for it is NOT A REQUEST. It is merely a denial in the FORM of a request.*

RAJ: "God, help me to override this material body that is not my ally, and the behavior of which says that I am going to die." Is that a real question? No. Because it postulates the existence of something that doesn't exist—a body that can be an opponent of yours, rather than being the Visibility and Tangibility of your Divine Individuality. So the question can't be responded to by God.

But if you say, "God, help me have the Vision, with a capital "V", of my body as the Visibility and Tangibility of my Divine Individuality, please. Help me

to see What It Really Divinely Is, so that I may abandon my unreasonable fear of it, and so that I might embrace it with Love, with Singularity of Mind, rather than the conflict of wanting my body, but not wanting it because it might kill me." You see? That's a real question because there is a real answer. There is a Truth there to be revealed that actually does constitute a correction of a misperception; a correction of a misunderstanding that's keeping you in bondage to fear.

Again.

RAJ READING: *ANY desire which stems from the ego IS a desire for nothing, and to ask for it is NOT A REQUEST. It is merely a denial in the FORM of a request. The Holy Spirit is not concerned with form at all, being aware only of MEANING.*

RAJ: Being aware only of Meaning, the Holy Spirit experiences nothing when the words, "Help me find my lap. I've lost it," are said. Because there was no meaning there. It didn't mean anything. It doesn't have any meaning.

RAJ READING: *The ego cannot ask the Holy Spirit for ANYTHING because there is COMPLETE COMMUNICATION FAILURE between them.*

RAJ: This is important.

RAJ READING: *The ego cannot ask the Holy Spirit for ANYTHING because there is COMPLETE COMMUNICATION FAILURE between them.*

RAJ: This means that when you ask the Holy Spirit for something, and the Holy Spirit answers, you are asking it from a new place. It wasn't an ego. It wasn't you as an ego that asked and got an answer. The very fact that you get a response from the Holy Spirit means that **you** have been being in some way **genuinely** What You Are. You have asked the question from the Christ In You. And so it demonstrates **to you** in the **here and now** what I've been saying all along; that you are The Christ believing otherwise, and believing your belief.

RAJ READING: *The ego cannot ask the Holy Spirit for ANYTHING because there is COMPLETE COMMUNICATION FAILURE between them. Yet YOU can ask EVERYTHING of the Holy Spirit because YOUR requests are real, being of your will.*

RAJ: When you're not asking for something impossible, your ego isn't involved. You see that? When you are asking for something impossible, your ego is involved, and the very question is postulated in a way that will keep you from getting an answer, and continue to block you from the Experience of What You Divinely Are, as well as blocking you from the

potential for **correction of** the misperception or belief that keeps you in bondage and suffering.

Continuing.

RAJ READING: *Would the Holy Spirit deny the Will of God? And could He fail to recognize It in His...*

RAJ: God's.

RAJ READING: *...Sons?*

RAJ: No.

Now listen to this.

RAJ READING: *The energy which you withdraw from creation you expend on fear.*

RAJ: How do you withdraw your energy from creation? By withdrawing it from your partnership with God. By saying, "But, Father, I'd rather see it my way." It's as if you're looking sitting just behind God's eyes, if I may, looking through God's Eyes, being One with the Entire Movement of Mind called Creation, and then you say, "Uh, excuse me, God. Just a minute. Um, I have something I need to go do." And what you're going to go do is look at creation from a different vantage point where you can see it in a way **unique to you**.

And so, the energy, or we could say, **attention**, which you withdraw from creation, you expend on fear. It's inevitable. The moment you lose the Father's Perspective, you lose your Experience of **your** Identity. You become an orphan—alone, Source-less. And it is an uncomfortable experience. Your Divinity sets off the alarms, you might say, that say, "You're out of your Mind," so that you might notice it, and get back. And so you are consumed with fear. And then if you become, as I've said before, devoted to this independent vantage point, your life purpose will become the overcoming of the fear.

RAJ READING: *The energy which you withdraw from creation you expend on fear. This is not because your energy is limited, but because YOU HAVE LIMITED IT. You do not recognize the enormous waste of energy which you expend in denying truth.*

RAJ: Yes. You do deny Truth. The last thing you really want is for the bright Light of Truth to shine on you, because you think it's going to uncover the errors in you. You think that that's the function of Truth—to uncover error. Why? So it can be punished. So **correction** can be made. The Light of Truth shining on you **corrects** the errors that you thought were there by

uncovering the **Truth, all** that's True About You, right there, right now—which is the only thing there is about you there where you are, because God didn't place anything else **there** but That Which Is Real, That Which Is True, That Which Is Lovable.

RAJ READING: *What would you say of someone who persisted in attempting the impossible, believing that to ACHIEVE it is SUCCESS? The belief that you MUST have the impossible in order to be happy is totally at variance with the principle of creation.*

RAJ: In other words, it's once again nonsense. "I lost my lap." Nonsense.

RAJ READING: *God COULD not will that happiness DEPENDED on what you could never HAVE.*

RAJ: You know, there's just too much damned Integrity to Creation, so much that you haven't accomplished violating it. And you haven't accomplished being in actual denial of it. You haven't succeeded at denying it. Therefore, there is nothing for you to be punished for. Do you know what this means? It means that not only can you never earn your way back into God's Love, or into the Kingdom of Heaven, there is no one... just a moment... there is no one that needs to. It is by Grace that you come Home.

And the only thing that keeps you from spontaneously sinking into the experience of it, is the conscientious effort you bring to bear to make yourself worthy, to create a history for yourself that proves your worthiness. When all God says is, "Abandon your attempt to be worthy. Abandon your attempt to become equal to the Sons and Daughters of God. All of the effort you're putting forth keeps you so preoccupied that you miss the Experience of your Birthright that you are already worthy without works. You are worthy because worth was placed in you by Me. And it's all still there."

"But I don't deserve it. Look at me. Look at the mess I am. Look at how unwell I'm doing things. Look at how unstable I am. Look... look at how inconsistently I reach out for God, even though I want to wake up."

"Oh. Did you say you want Me to help you find your lap? You really think you just said something?" I say that to you. God says that to you. The Holy Spirit says that to you. You are talking nonsense. The sounds that came out of your mouth, although they seem intelligent and coherent to you, expressed absolutely nothing, because it talked about a you that doesn't exist.

And it ignored the you that God Is Being right there where you are right now, which you would experience if you stopped trying to lift yourself up by your own bootstraps and attempted to demonstrate and prove your worth

by obediences practiced well. No. If you want to talk to me about obediences practiced well, or what new obediences you could engage in, I cannot respond, because you have said nothing. It is meaningless. You are already Home. You are already the Sons and Daughters of God. And you are so busy trying to **become** the Sons and Daughters of God that you're missing the obvious. And you know what? As long as the push is on for demonstrating your worth, the Experience of Grace will elude you. Grace is the **only** Way Home.

I love you. I look forward to being with you all next week.

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Raj/ACIM Study Group – December 12, 2004

A Course In Miracles (reference pages)
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
Section – THE ACCEPTANCE OF REALITY
And Section – THE ANSWER TO PRAYER
First Edition – p. 151 / Second Edition – p. 162
Chapter 8 – THE JOURNEY BACK
Sparkly Book – p. 200

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

We spoke at length last week about some wonderful things which I would encourage all of you to review, even as we move forward because they lay a groundwork that is essential **as** you move forward.

The one thing that you all suffer from is the idea... the idea, the **belief**, that you have a will different from the Father's. In other words, that you have one that you got from somewhere and it's all your own. And in entertaining that belief and adopting it as true, and behaving on its behalf, rather than on behalf of your Real Source, you automatically and unavoidably find yourself in a state of fear, because that which **grounds** you, that which is the immovability of you, has been set aside by you in favor of your imagination. And without that groundedness, you have no choice but to feel vulnerable.

But it's not your Birthright. Feeling vulnerable **is not your** Birthright. It is **not natural** to you. And ultimately, it's not a real experience. It's a **perceived** experience, but it's not real because the Christ That You Are, the Visibility and Tangibility **of God** That You Are is unalterable, hasn't changed, hasn't gone anywhere.

(Video Begins Here) If the experience of vulnerability is not natural to you and is not real, you are free, **you** are free to abandon **it** at any moment you choose. You are utterly free not to set into motion any further the dynamics that cause you to feel vulnerable, because you have the choice. And you also have, at least, the intellectual awareness because I've been sharing it with you. You have, at the least, an intellectual awareness that you aren't what you thought you were, that you **really are** the Christ, that you really are at this instant nothing more, and nothing less, than God Expressing Himself As You. So you have a justification for attempting to abandon the processes,

the intellectual mental processes that set into motion for you this invalid and unreal experience of vulnerability.

This you that you ask God to fix up is pure fantasy. It can't be fixed because it doesn't exist. And waking up constitutes your **abandoning** the **belief** that you as something on your own have a will different from God's.

We also talked about one other thing that I want to re-express, and that is that when you are convinced that you are an independent entity in your own right, and that it is your purpose to be this independent entity successfully and well, your prayers to God end up being prayers to help you be independently successful, responsible. But when you do, you are praying for something you do not want. If you could get God to say "Yes" to that prayer, you would be getting God to put His stamp of approval, His agreement, His determination on the idea that you **are** different from Him, that you **are** independent. And at the bottom line, that means that you would get **God's** determination about you that you are an orphan, and therefore **permanently lost**, because God's determination is an **eternal** determination. Thus, that kind of prayer will **never** get an answer.

Some of you are beginning to get a feeble glimmer of the fact that no matter how hard you try, you just aren't making it as an independent entity. And I don't mean that you are getting the idea as a result of quote "this lifetime" unquote, but a longer, a much longer experience of **failure** at not being able to determine your world and your life and yourself, all by yourself, and that you have **not** been able to come anywhere close to succeeding at creating a presence out of whole cloth, out of nothing more than your pure imagination. You are beginning to have the experience of exhaustion. You are close to being willing to give up the ethic, like the Prodigal Son [deep sigh], and turn wearily for Home—wearily because you're exhausted from the effort to accomplish something that's impossible. It's finally beginning to sink in to you that maybe it is impossible, and that it's no longer a task worthy of your attention.

Let's go to the book.

RAJ READING: *The fact that God is love does not require belief, but it DOES require acceptance.*

RAJ: Believing something doesn't make it True or Real. The **fact** that it's Real is what makes it Real, whether you believe it or not. But for you to experience it, you have to be willing to accept the Truth of it. You must let the Truth penetrate your awareness by bringing no resistance to it.

Continuing.

RAJ READING: *It is indeed possible for you to DENY facts, although it is impossible for you to CHANGE them.*

RAJ: Now see, you can deny that you're the Christ. You can just say, "I'm just a human being. And I'm struggling through my life. And my life is particularly difficult because my parents weren't highly educated. Or they thought they were, but they had peculiar ideas, and therefore I ended up being taught things that were not useful to me. Or they behaved toward me in a way that wasn't supportive of my developing a healthy sense of my self-worth. And as a result, I'm warped. I'm a twisted person, suffering through my adulthood because of their inarticulate way of raising me, their ignorant way of raising me." You see? "And that's me. Twisted, little, poor me struggling. But you know what? They couldn't kill my determination! [laughing] No man, they couldn't kill my determination. They couldn't get me down. And so, you know what? I'm overcoming my shortcomings with a vengeance."

[in a very amused voice] And that is the best choice of words. This is me, Raj, saying that is the best choice of words. Because one who is that state of mind **determines** to be whole at the **expense** of those who sought to take their wholeness away by not illuminating it to them, by not treating them the way they expected to be treated, and on, and on, and on. If it's not parents, it's the political system, or it's the school system, or it's the medical institutions, something. Something has deprived that one from developing the best in themselves. "And that's me," they say. "That's me!"

And in one way or another, each of you is saying, "That's me! You know, sure glad I have the **Course** though, 'cause poor, twisted me really needs it." Bullshit! There is no poor, twisted you, except in your imagination. But you exist, and **you need** the **Course**. Why? Because you're twisted? No! Because you're **not** twisted. Because you have **not stopped**, no matter what you have come to believe, **being exactly** What God Is Presence-ing Himself As right there where you are.

The **Course** is like the Truth shining on you and uncovering what is **Real** about you, so that what is **unreal** about you which you have adopted and believed, can be seen for the fallacy it is, for the nothingness that it is, so that you stop acting as though it were true. And especially, so that you stop acting as though it were true because you have begun to realize that you don't have to do anything to earn What Is True about you. You don't have to do anything to deserve What Is True about you.

But there is one thing you do have to do. You have to stop behaving as though it's **not true** about you. You have to stop acting out the old habit patterns which are the way you get vengeance on your past. And I promise

you that as long as you're trying to get vengeance on your past, or those whom you attribute to your problems to out of your past, you are confirming for yourself that you are a twisted victim **now**.

You, on your own, are what you're asking God to do when you say to Him, "Help me be independent without all of this suffering." You are determining for yourself that you are indeed independent, that you do indeed have a will of your own, that you are exactly what you believe you are, and everyone and everything else is what you believe **it** is. And you're confirming it, and locking yourself in to the very suffering that **you do not want**.

Of course, in order to have what you want, which is the Experience of Peace, the Experience of being the Presence of Love, the experience of invulnerability, the way in which you're going to get what you want, what you really want, is that you're going to have to let go of all of the determinations you have adopted as being true about you which **are not true** at all, because they were never set in place in you by That Which Is Presence-ing Himself right there where you are right this moment. Because God is not putting in you **what He is not**.

Simply realize that you love what you've determined that you are. You have an attachment to it. But it's an attachment to something that isn't real. It's an attachment to something that God didn't put there. And the attachment itself to something that isn't there, is something that God didn't place in you. Therefore, your **addiction** has no actual substance to it. And that's why you can be released from it instantaneously without withdrawals.

Continuing.

RAJ READING: *If you hold your hands over your eyes, you will NOT see because you are interfering with the laws of seeing. If you deny love, you will NOT know it because your cooperation is THE LAW OF ITS BEING.*

RAJ: There is no Love without **you being** the Presence of Love. It requires your cooperation. It requires your involvement. It requires you to **let** It in to you so that It can spill over through you. If you don't let It in, you're blocking the Function of your Being, or at least attempting to and suffering in the attempt, because when you attempt to do the impossible, it never feels good.

Continuing.

RAJ READING: *You cannot change laws you did not make,...*

[pause]

RAJ READING: *You cannot change laws you did not make, and the laws of happiness were created FOR you, not BY you.*

RAJ: So much for, "Well, everyone creates his own reality. Everyone creates her own reality." [brief laugh] No way! Reality was set into motion not by you. And you have only one choice, and that is to cooperate with it. The human condition is the apparent result of not cooperating with the Way Things Work.

Continuing.

RAJ READING: *Attempts of any kind to deny what IS are fearful, and if they are strong,...*

RAJ: Your attempts of any kind to deny What Is.

RAJ READING: *...if they are strong, they WILL induce panic.*

RAJ: [amused] It's like the degree **to which** of the... the degree of **force** that you bring to the movement of your fist into an immovable object will be exactly correlative to the amount of pain you will experience.

To whatever degree you resist God, to whatever degree you deny your Identity, to **that** degree you will be having an uncomfortable experience; a suffering experience. Not because the wall is punishing you. Not because the Laws of God are punishing you. But because you are attempting to do something impossible. And whatever amount of force you bring to bear, whatever degree of determination you bring to bear upon the denial of What Is, you will be that uncomfortable. Get this point, because then you'll stop blaming God. And because you know what's causing the discomfort, you will know what to attend to.

You will know, "Oh, **I'm** going against the Way Things Work. **I'm** trying to be what I cannot be. I had better find something else to do." Ah! Now you're in the arena where a miracle can occur; a sudden shift of perception. And that's the key.

Continuing.

RAJ READING: *Willing AGAINST reality, though impossible, can be MADE into a very persistent goal EVEN THOUGH YOU DO NOT WANT IT.*

RAJ: Does everybody now understand what that means when it says, "even though you do not want it"? Again, it means that **you do not want**, ultimately **you do not want** confirmation of your orphan-hood. **You do not want** confirmation from the only thing that can give a true confirmation

which is God, you do not want confirmation that you are ***not connected*** with Him, not connected with your Source. ***You do not want that.***

You think you want what you'll get in place of it. But what you'll get in place of it, is something you have imagined; not something that is actually available to you to have. And until you know that, you won't give up. Until someone tells you that, you won't have justification for giving up the ethic, the quest, for ***successful righteous*** independence.

Again.

RAJ READING: *Willing AGAINST reality, though impossible, can be MADE into a very persistent goal EVEN THOUGH YOU DO NOT WANT IT. But consider the result of this strange decision. You are DEVOTING your mind to what you do not want. How real can this devotion BE? If you do not want it, it was never created. If it was never created, it is nothing. Can you REALLY devote yourself to nothing?*

RAJ: Now that's the big question.

RAJ READING: *Can you REALLY devote yourself to nothing?*

RAJ: Did God give you the capacity to devote yourself to nothing? No. Is your devotion to nothing valid? No. Can you then ever have in actuality devoted yourself to nothing? No. Which means that all of this time that you have thought you were devoted to something, which was really nothing, hasn't been happening in actuality.

Now this is ***not*** an accurate, true illustration, but it gives you the idea. You're asleep on a grassy knoll in the middle of the Kingdom of Heaven, having a dream of devotion to something that's impossible. What's really happening? The Son of God is basking in the sun on a grassy knoll in the Kingdom of Heaven. The Christ. And while falling asleep and having a dream, a fantasy passed by. But the fantasy didn't happen. The Christ resting in the sun, was what was happening the whole time. You see?

So, all of this time that you think you have spent refining your soul, all this time that you have spent trying to be a successful independent entity, has also been part of the fantasy. The span ***of time***, all of these years and centuries of committed effort that you have put into it, is a fantasy, as well. There is no time that has occurred.

You've all had the experience of having a [snap of the fingers] full-blown idea instantaneously, which it's taken you a half-an-hour to share with someone else when you put it into words. Well, in the same way, [snap of the fingers] your dream of ***years*** and ***years*** of ***committed effort*** was a moment, [snap of the fingers] a flash.

Well, what's the cost to you to have to give up those years of determined effort to be a responsible, respectable entity that others ought to respect because of your commitment? Commitment of a fraction of a second? What are you giving up? Nothing!

But you see, you believe it's something. You've got the story worked out ***in your mind***. You lived out the story in your mind. Not in actuality, but in your mind. And you believe the whole thing. And then, you believe that to give up that whole thing is a great sacrifice, instead of an [snap of the fingers] instantaneous flash of a thought, or a fantasy, that didn't actually happen, because what ***actually*** happened was that you didn't for a moment stop being the Christ, the fully-Christed Son of God, resting on a grassy knoll in the sun in the middle of the Kingdom of Heaven. You see?

Now everything that I have said here could be called an allegory. I do not want you to take the specifics of the grassy knoll and the sunshine and the Christ lying on the grassy knoll, but you've got the picture. You've got the ***reason*** that I used that illustration.

RAJ READING: *Can you REALLY devote yourself to nothing?*

RAJ: Only in your dreams. [laughing] Only in your dreams. Therefore, you never have.

Therefore, you have not set yourself up for a penalty. When you wake up from the dream, you will not have a penalty to pay for having had the dream. You were ***paying*** the penalty while you were having the dreaming, and it was part and parcel of the dream. You know, the pain is the equivalent of the force you bring to bear upon doing the impossible. That's the penalty. But the pain was always the equivalent of the amount of personal force, ***willfulness***, that you were bringing into play attempting to do what can't be done.

So, what's this with being bad little girls, and bad little boys, who didn't listen to their father, or their mother, and who deserves every bit of suffering they get? You see? That's part of the dream, too. "Well, I better not wake up, because if I wake up, then I'll ***really*** have to pay." No. When you wake up, you know the Truth. And you know the dream wasn't the truth. And the dream, and the content of it, never happened, except as a figment of the imagination.

Continuing.

RAJ READING: *God, in His devotion to you, created you devoted to EVERYTHING, and GAVE you what you are devoted to.*

RAJ: Like I said last week, how could you have a devotion to something that God doesn't have a devotion to? How could you think that you have a function different from God's? And God's Function is to see everything that He has made and recognize Himself in it. That's your Function—to look at everything that God has made and recognize **God** in it. And in being willing to recognize God in it, instead of yourself, you will find yourself in it, because you're not separate.

The Mind of God is a Singularity. And there is no other mind for you to experience but that Mind. If you are Conscious, you are Mind. And there is only one Mind. That's what gets uncovered when the Truth shines on you. When the Light of Truth illuminates **you**, it illuminates God to you as You. And Seeing as God Sees, and Being as God Be's, becomes your unavoidable Conscious Function.

RAJ READING: *God, in His devotion to you, created you devoted to EVERYTHING, and GAVE you what you are devoted to.*

RAJ: Gave you everything.

RAJ READING: *Otherwise, you would not have been created perfect. Reality IS everything, and therefore you have everything BECAUSE you are real.*

RAJ: Now, that implies, doesn't it, that everything That Is Real **includes everything** That Is Real. Did you realize you are part of the Infinitude of the top of that petal, the third from left on that poinsettia, and every other petal and leaf, and the pottery pot? You're some part of the Infinitude of that Idea. You are essential to that poinsettia, just as **it** is essential to you.

RAJ READING: *Reality IS everything, and therefore you have everything BECAUSE you are real.*

RAJ: And the poinsettia petal has everything because It Is Real.

RAJ READING: *You cannot make the unreal because the ABSENCE of reality is fearful, and fear cannot BE created. As long as you believe that fear is possible, YOU WILL NOT CREATE.*

RAJ: How would you create? By letting yourself be the Presence of the Movement of That Which Is Creation. Which means you would have to yield your independent autonomous authority to the Movement of Creation that is **already** in Movement.

RAJ READING: *As long as you believe that fear is possible, YOU WILL NOT CREATE.*

RAJ: Well, another reason is that as long as you believe that fear is possible, you're still holding yourself separate from your Source and you don't know Who You **Are**. You don't know **What** You Are. And that, as I said, is always an uncomfortable situation. Why is it uncomfortable? Because your irrevocable Sanity is telling you, "You're out of your Mind. You're out of your Mind. Get back in your Mind. Get back in your Mind. Become Singular again. Stop trying to be what you aren't. Be What You Are. Come on back Home."

Again.

RAJ READING: *As long as you believe that fear is possible, YOU WILL NOT CREATE.*

RAJ: Creation requires defenselessness from you because you can't let anything in, or through, if you are defended.

Continuing.

RAJ READING: *Opposing orders of reality MAKE REALITY MEANINGLESS, and reality IS meaning.*

RAJ: No. Can it actually make Reality meaningless? No. But it will make it meaningless to you, because you'll withdraw yourself from recognizing What It Really Is. And why will you withdraw yourself from recognizing What It Really Is? Because you've chosen to try to be something on your own, separate from your Source, and that still has value for you, even though it's an unreal experience that is happening only in the imagination, and [snap of the fingers] only in a fraction of a second. It's been a long second, right? A **long** fraction of a second. But if you understand, get the idea, that it **is** only a fraction of a second, and you'll realize how little there is to be undone. You see? It's not a big job that has to be done here. Just an unjustifiable abandonment of a commitment. You see? That's all.

Continuing.

RAJ READING: *Remember, then, that God's Will is ALREADY possible, and nothing else will EVER be.*

RAJ: God's Will is not only already possible, it's the only thing in place. It's the only thing in play. It's all you get. The only reason that we would say that it's already possible is to counteract your belief that it's not, to implant in your mind that, in spite of what you believe, it's already possible. God's Will is already possible. And I carry it further and say it's already possible because it's the only thing in place. It's the only thing in play.

RAJ READING: *This is the simple acceptance of reality because only this IS real. You cannot DISTORT reality and KNOW WHAT IT IS.*

RAJ: And there you have the description of how the human condition came into play, or seemed to.

RAJ READING: *You cannot DISTORT reality and KNOW WHAT IT IS.*

RAJ: And the human condition, the material world and universe, a mortal body, sin, sickness, and death, are nothing more than a **distortion** of Reality. It's not a new world. It's not a new universe. It's not a different dimension. It's just a distortion of What Already Is, and What Only Can Be.

Willfulness, as I have described before, is like if you have a frame that you have nailed a piece of latex to, willfulness is pushing your fist through the latex, or your face through the latex, distorting the flatness of the latex so that it seems to have the configuration of whatever you've pushed through it, or against it. It can't be torn. It can't be broken. So the further you try to push yourself through the latex, the more resistance it's going to give, the more energy it's going to take. And you're going to say, "Whew! This is hard work. I am getting a lot of resistance from this. It's not yielding to me very well. It must be against me." [laughing] ***That's sheer projection.*** "I must be against ***it***. I must really be pushing hard against it. I must be trying to do something that ultimately can't be done which is to push my way all the way through it."

RAJ READING: *You cannot DISTORT reality and KNOW WHAT IT IS. And if you DO distort reality, you will experience anxiety, depression and ultimately panic because you are trying to MAKE yourself unreal.*

RAJ: You're trying to make yourself stop being the Christ, and be a puppet without strings—a Pinocchio. You see? I promise you that's not what you want.

RAJ READING: *When you feel these things...*

RAJ: Anxiety, depression, and ultimately panic.

RAJ READING: *...do not try to look BEYOND yourself for truth, for truth can only be WITHIN you. Say, therefore:*

***Christ is in me and where He is God MUST be,
for Christ is PART of Him.***

RAJ: God.

That's a prayer. It's an acknowledgement of the Truth that I've been sharing with you, which, at the moment, seems more like **theory** than Truth, or a

possibility than Truth. But it is the Truth. And that's where you must start, if you're going to see healing. You must start with the Truth about you. You must invite that Truth in, because, even if it's just a little Ray of the Light of Truth shining upon you, it has a power of illumination that goes way beyond the little bit that you let in. But start there.

RAJ READING: ***Christ is in me and where He is God MUST be, for Christ is PART of Him.***

RAJ: What is this? This is the way you begin to acknowledge Truth about yourself that goes beyond the definition ***you've*** been employing for so long.

You don't ask Truth to shine on the wretched, confused, awful mess that you've come to believe that you are. You ask the Truth to shine on the Truth In You. You're not here to fix up the mess, because the mess is part of this [finger snap] flash of an instantaneous fantasy. You see?

And you want the Light of Truth to shine on the Christ on the grassy knoll in the middle of the Kingdom of Heaven with such warmth, we'll say, that it causes you to stir from your dream and notice your Self, the One You Are, at Home where you belong, consciously embracing It and your Self, for What It And You Are. That's what you want. We're not here to fix anything up.

This acknowledgement:

RAJ READING: ***Christ is in me and where He is...***

RAJ: I'll just throw this in for extras.

I am in you. ***I am*** with you.

This doesn't mean, [in a funny lofty voice] "The Christ is in me, whatever the Christ might be. I know it's something holy. And it's in me. It's with me." No.

The Christ is Me. The Christ is a Conscious Son of God. The Christ is the Conscious Daughter of God. And the Christ is with you, each one of you, right now. This statement is a statement of fact. Christ ***is in*** YOU and where He is God must be, for Christ is part of Him.

This is the bridge away from the fixer-upper mentality. You get it? You are neither behind the Point of Perfection, nor advancing toward it; you are ***at*** that Point, and must understand yourself ***therefrom***.

You see? That's what we're talking about. It's the acceptance of that fact that serves as a bridge out of something that is not, and never has been anything more than an [snap of the fingers] instantaneous fantasy, even

though it seems to have enveloped great passage of time, great continuity of effort and discipline on your part that you thought would make you worthy of respect and dignity and truly autonomous entity-hood, if I may put it that way.

The next section is called:

RAJ READING: *The Answer to Prayer*

Everyone who has ever tried to use prayer to request something has experienced what appears to be failure. This is not only true in connection with specific things which might be harmful, but also in connection with requests which are strictly in line with this course. The latter, in particular, might be incorrectly interpreted as “proof” that the course does not mean what it says. You must remember, however, that the course does state, and repeatedly, that its purpose is the ESCAPE from fear.

Let us suppose, then, that what you request of the Holy Spirit IS what you really want, but that you are still AFRAID of it.

[Editor’s Note: Raj said “but you are” because that is the way it is in the *Sparkly Book*. But the *original HLC Text* has it as “but **that** you are” as shown in the exact *HLC Text* quote above.]

RAJ: As I’ve said before, Paul really does want to wake up, but he is afraid of yielding up his special uniqueness—**not** meaning what he’s doing right now—but just special uniqueness that makes him different from everyone else, and therefore, you know, part of the Infinite Expression of God that has to be unique. And therefore, if he gives up that which he perceives to cause him to be unique, it will cause him to sort of blend into the Whole and lose identity. And so, he’s afraid to let himself into the unknown.

RAJ READING: *Let us suppose, then, that what you request of the Holy Spirit IS what you really want, but that you are still AFRAID of it. Should this be the case, your ATTAINMENT of it would no longer BE what you want, even if IT is.*

[pause]

RAJ READING: *Should this be the case,...*

RAJ: That you’re afraid of it.

RAJ READING: *...your ATTAINMENT of it would no longer BE what you want,...*

RAJ: Because you don't want what you're afraid of, **even** if what you want **is** what you want. Even if waking up is what you want, you won't get it if you're afraid of it. That's what it's saying.

RAJ READING: *This accounts for why certain SPECIFIC forms of healing are not achieved, even though the state of healing IS. It frequently happens that an individual asks for physical healing because he is fearful of BODILY harm. At the same time, however, if he WERE healed physically, the threat to his thought system would be considerably MORE fearful to him than its physical expression.*

RAJ: Suppose that you seemed to have been born deformed, or with an infirmity, and you've lived with it for your whole life. And someone comes along and says, "Healing is possible." If there's dissatisfaction with the experience of limitation, the immediate, overwhelming response would be, "Oh, thank God! I can't wait to get out of this wheelchair," or, "I can't wait to get out of this bed that I've been in!" And it's a genuine, true feeling.

But, uh oh, the minute that one gets out of the wheelchair, well, nobody's going to want to help him. No one's going to take care of him. Boy, he'll have to get a job. He'll have to find a purpose. So much responsibility will come that was never there before.

"God, I don't know if I could take that. I don't want to be here, but I've already lost so much ground. I mean, after all, here I am thirty-five years old. Everyone else thirty-five years old has gone way ahead of me. I can't possibly make up the difference. I can't possibly become trained. I can't possibly change into a frame of mind where I feel competent and equal to everything else. And besides, you know, the loving support of everyone around me that I've received all these years, I know that's got to be of God. I know it's been real. I don't want to give that up. People wouldn't love me like that any more. They wouldn't love me if I didn't become responsible, self-responsible; if I didn't start taking care of myself. And then they'd say, 'Hey! Get on the stick and take care of yourself. We can't take care of you forever. Now you can get up and move around, you're as capable as everyone else.'" You see? Now that's fearsome after thirty-five years of constant, willing attentiveness that's been received. You see?

So, you think you want something, but getting it can be a fearful thing. So understand how that can be.

RAJ READING: *At the same time, however, if he WERE healed physically, the threat to his thought system would be considerably MORE fearful to him than its physical expression. In this case he is not really asking for*

RELEASE from fear, but for the removal of a symptom which HE has selected. This request is, therefore, NOT for healing at all.

RAJ: "I want to be relieved of this particular suffering of being confined to my wheelchair," let's say. "But I don't want to be relieved of all the help I've been getting. I don't want to be relieved of not having to be self-responsible." You see? "Just this one little thing I want to be relieved of."

So it's not a request for healing at all. It's a request for a relief from a particular form of suffering, and not relief from not being able to do all the things that the suffering has kept him from being able to do.

Continuing.

RAJ READING: ***The Bible emphasizes that ALL prayers are answered, and this must be true if no effort is wasted.***

RAJ: It's a Law of Being that effort cannot be wasted. Effort is always maximally effective.

RAJ READING: ***The very fact that one has asked the Holy Spirit for ANYTHING will ensure a response.***

RAJ: Now this applies equally to your Guide. When you ask something of your Guide, whether you hear the response or not, there is always a response.

RAJ READING: ***The very fact that one has asked the Holy Spirit for ANYTHING will ensure a response. Yet it is equally certain that NO response given by the Holy Spirit will EVER be one which would increase fear. It is possible that His answer will not be heard at all. It is IMPOSSIBLE, however, that it will be lost. There are many answers which you have already received, but have not yet HEARD.***

RAJ: That's like at Christmas. There are many gifts you have been given, but some of them you haven't opened yet.

RAJ READING: ***I assure you that they are waiting for you. It is indeed true that no effort is wasted.***

RAJ: Now, it's likewise true that any Gift of Love that any of you have extended to a Brother or Sister, whether it was received or not, whether it was opened or not, ***has been*** put under their Christmas tree, as it were. It is in their presence, and will ***remain*** in their presence. No matter how completely they ignore it, it cannot be gotten out of their presence. And it remains there for them to notice and open ***until*** they notice and open it.

When you, any of you, make an Extension of Love out of the infilling and overflowing of the Movement of Love from the Father through you, because you dare to care enough to not react with judgment, but to be willing to recognize the Truth in them, and let them be the object of your affection, and thereby **allowing** this Movement of Love through you, **that** Love extended has hit its mark, and will remain there until it's let in. This is foundational fact. You can't get any more basically factual than that. It is the Truth, no matter what you believe about it. And I am telling you this so that you might understand that any Expression of Love that you have participated in the flow of, has not been futile. And its healing effect, like a dormant seed, simply awaits a little attention, a little moisture to germinate, and grow, and bless.

I want to come back to this prayer, because we're going to end here for tonight. Up until this section, "The Answer to Prayer," for the last couple of weeks our attention has been on you. The **Course's** attention has been on the Truth About You.

And we ended up with this bridge out of the fixer-upper mentality.

RAJ READING: *Christ is in me and where He is God MUST be,...*

RAJ: Which would have to mean in you.

RAJ READING: *...for Christ is PART of Him.*

RAJ: Now if this is the bridge out of the illusion of a fixer-upper mentality and all that goes along with it, if this is the bridge out of it for you, it's the bridge out of it for your Brother. If this is what you must be willing to acknowledge about yourself in order to wake up, it is what you must be willing to acknowledge about your Brother in order for you to have the Vision that helps him to wake up.

Now, your Brother's behavior may not exhibit this knowledge, or this fact, at all. Are you going to go according to your interpretation of your Brother, developed during this expansive period of time that has passed in which you have been diligent and demonstrating respectability, and the passage of time is that which gives proof to your committed-ness, and your stability, and blah, blah, blah? That all is a [finger snap] fraction of a second of imagination, you know. Are you going to look at your Brother and believe beliefs that have been **acquired** by you during this long, long, long [finger snap] fraction of a second? And believe your beliefs? Or, are you going to look at your Brother, no matter what the behavior seems to be exhibiting, with a willingness to say, "Christ is in her. Christ is in him. And where He (the Christ) is, God must be, for Christ **is** part of God. Christ is part of Him."

The bridge out of the fixer-upper mentality in which condemnation, judgment, justice, penalty, are all elemental parts, the bridge out of that depends upon your not trying to function in the fixer-upper mentality. If you're going to abandon it for yourself, you've got to be willing to abandon it for your Sister, or your Brother. You're abandoning it for yourself while you're still being assholes to one degree or another. Right at this moment I'm... there's no judgment there. You're just not awake yet, and so, therefore, you are behaving ignorantly, because you **believe** what you **believe**, instead of the Truth. And so everyone requires this bridge out of the fixer-upper mentality.

And if it's your salvation, it's your Sisters' and Brother's salvation. If it's your salvation, your Extension of Love has to involve providing that bridge **in your mind** out of what their behavior is expressing, so that you can move to the point where you're willing to see Christ is in her, and where He is, God must be, for Christ is part of Him.

And it's not [said assertively, authoritatively], "Wow! Where Christ is God must be. God **must be in you**. You hear me? **God, Christ, must be in you**. Get it? If not, got it? If not, get it. **Do you hear me?**" No. No.

You don't **impress** the Truth upon them. You don't coerce them into the Truth. You don't know the Truth to make something happen. The Truth is What Already Is. And everything else is part of this humungous epic of [finger snap] instantaneous proportions. **Nothing** that you believe is something humungous.

Now I want to end here, because it sets the stage for next week. And for once, I'm going to ask each of you to read the next three or four pages **before** you come next week. Because it's going to be a meat and potatoes session, which means it's going to be very nutritious.

SEEKER: Starting where I should begin to read?

RAJ: Starting where to begin to read with the paragraph:

RAJ READING: ***If you would know your prayers are answered, never doubt a Son of God.***

ANOTHER SEEKER: [inaudible]

RAJ: Right where we ended.

ANOTHER SEEKER: And we read how far?

RAJ: Read to the end of the chapter; 2 ½ pages.

Okay.

It's such a pleasure to be in the Light that illuminates What Is True About You. I love you all and I look forward to being with you next week.

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Raj/ACIM Study Group – December 19, 2004

A Course In Miracles (reference pages)
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
Section – THE ANSWER TO PRAYER
First Edition – p. 153 / Second Edition – p. 164
Chapter 8 – THE JOURNEY BACK
Sparkly Book – p. 202

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

The chapter we're reading in is entitled, "The Journey Back." And in a way we've been discussing who or what it is making the journey back. And for the last two weeks, we've discussed the fact that the you, you think you are—the you, you have made-up in the absence of your direct connection with your Source—in other words, the orphan you have defined yourself as—only exists as an imagination; not as a fact. It exists as an imagination in the only Mind there is, which, with reference to each of you, is the Mind of Christ. It's the Mind of Christ because it is God's Mind finding expression in you as the Movement of Creation.

So there really isn't some thing making a journey back. There is the Christ Mind, you might say, deciding not to energize, or validate, the steps it took away from Home into a private fantasy, into a land of definitions; definitions made about things that are Real; definitions about the Kingdom of Heaven and the Expression of God called you—the Christs—the Christ.

We discussed the fact that you only *imagine* that you have a will—a private, separate, independent will of your own. And that imagination in no way undoes the fact that the only will you have is the Will of God that **God** is exercising right there where you are. Your Mind and your Will are the Presence of God, and nothing else. Anything else you *imagine* is there is your definition.

And to the degree that you believe your definition, you become bound to it. And at the same time, you cannot escape experiencing a sense of isolation, because your determination to believe your imagination causes you to become almost totally distracted from What You Are—the Presence of God—as well as the Direct Experience of the Mind of God which is your Mind. The Mind of God is a Singularity. The Will of God is a Singularity. And you are It. **It** is you.

You see, the journey back involves becoming clear about this. First of all, about yourself; becoming clear that if, indeed, you want to come back into your Right Mind, you have to stop practicing or using your mind in a way that is at odds with What It Is, what its Nature is, what its Function is, so that in the abandoning of the misuse of your mind, *its* Function can register with you; its already-**established** Function.

Now, because of The Way Things Work, divinely speaking, your private realization about you isn't all there is to waking up.

The end of the last section was in the form of a prayer.

RAJ READING: *Christ is in me and where He is God MUST be, for Christ is PART of Him.*

RAJ: This expresses the Singularity. Christ is in me. Christ *is* What I Am. But Christ is also my Brother. And where my Brother is, my Father must be. And where I am, my Father must be. Where I am, my Brother's Father must be. You see, it expresses the Singularity in an all-inclusive way and leaves no one out.

You cannot wake up by yourself. The first step is to come to an awareness that your will and the Father's Will are not separate. They are not **two** things. They are **one** thing, and that one thing is God's Will.

What we're going to discuss tonight brings into play the other part of what is essential to waking up. What is your Function? If you were yielding to What You Are—**What** You Are, not who you are—if you were yielding to **What** You Are, you would find yourself engaged in acknowledging the Presence of God in each and every thing. As we've said before, that's the meaning of glorifying God. It isn't eyes toward Heaven with thoughts toward God and to hell with your brothers and sisters and the world and the universe. [whispered] God. [regular voice] No.

You don't glorify God by talking to God and giving your full attention to God. You glorify God by giving your attention right where you are—to the poinsettias, to each other. And you abandon whatever your current definitions are that you've given it; the current meanings that you've applied to them. And you say a prayer inside, "I wish to experience the Presence of God that has to be there in order for **anything** to appear to be there to me, whether it's what's really there or what I'm imagining is there." There has to be something there in either case. You have to be willing to take the time to get past your definitions, to get past the meanings that others have given you about whatever it is you're looking at.

And you have to be willing to say, "If anything is there at all, its Source has to be the Father. And it has to be the Expression of Meaning that the Father is giving to His Infinite Selfhood, His Infinity. And I would like to experience that." And then abide with whatever it is—the poinsettia, or the leaves, or your brother, or your sister, or the trees—to listen, to let in What There Is Of God there. That's the way you lay the groundwork for your Function to come back into play where you're able to see What **God** Is right there in Its Full Divinity, in Its Reality, in Its Harmony, in Its Beauty, in Its Loveliness, and in Its Awesomeness. That's the next step.

First, you have to be willing to recognize that if there's anything where you are, it's God Presence-ing Himself; not you presence-ing yourself. And then you have to let yourself be from the Place of Excellence in you where the Presence of God **is** being All There Is to you. And then you find your Function being brought into play.

You know, you've all at one time or another had the experience of, let's say, being in your home, or in the car, some place where you're alone, and you get your head on straight. You meditate. You become clear. You find your Peace. And your attitude is even; not suspicious. There is equilibrium. And everything is fine until the phone rings, or you run into somebody, and a conversation starts—a **relationship** occurs. And then it all goes out the window, right? Either **your** feelings about the person, or the way they are behaving, grabs your attention and you slip right back into all of the existing definitions that you have incorporated as a part of your perception of things. And your peace is gone.

This is why I called it the "meat and potatoes" session tonight, because your Brother now has to be included in what **you** have had to recognize about yourself. I said last week, the petal of the poinsettia, **you** are part of the Infinitude of the Being of the petal of that poinsettia, or the whole blossom, or the whole plant. You are part of the Infinitude of **its** presence. And you are as essential to it as it is to you. Well, so is your gosh-darn Brother and Sister.

Just to be perfectly clear, you **cannot** become clear within yourself about your relationship with the Father, and let the Father in, and flash out, wake up, and leave everybody else behind. That's not the way it works.

The moment you make that connection with the Father and you yield to the Father's Will, and let the Father's Will be yours, something will spontaneously and automatically happen. Something of necessity that is unavoidable will happen. And that is that that recognition of What You Are will have to spill over to your Brothers and Sisters. You must give it away else you won't have it yet. You don't have what you're not willing to give

away. You haven't embodied What You Are until you embody it. In other words, make it recognizable in the world. Until you are **being** in a new way with everyone else **because** you know the Truth. Then it becomes yours.

But now you're faced with having to look at the bastard, or the bitch, whoever it might be, whatever position they may seem to hold—sons, daughters, parents, sisters, brothers, employers, neighbors. You see? You've got to extend the same acknowledgement that you've been willing to embrace about yourself in order to embody it **as you**, thus **claiming it** as yours, thus claiming by declaration Who You Are, **What** You Are.

So, let's go to the book.

Now I said it was a "meat and potatoes" night and maybe you might find a little gristle in here as well. And all the gristle will be is the place in you where you have resistance to extending your acknowledgement of the Divine Truth About You to another, for whatever justifications you may be holding. It isn't that what there is to chew is really tough. It's that you don't want to chew **that** bite **yet**. Okay.

I'm going to back up to the previous paragraph for a moment.

RAJ READING: *The Bible emphasizes that ALL prayers are answered, and this must be true if no effort is wasted. The very fact that one has asked the Holy Spirit for ANYTHING will ensure a response.*

RAJ: And I'm going to drop down.

RAJ READING: *There are many answers which you have already received, but have not yet HEARD. I assure you that they are waiting for you. It is indeed true that no effort is wasted.*

RAJ: Now continuing.

RAJ READING: *If you would know your prayers are answered, never doubt a Son of God. Do not question him and do not confound him, for your faith in him is your faith in YOURSELF.*

RAJ: Well, what is it when you doubt a Brother or a Sister? When you say you doubt him, you're saying you doubt his veracity. You doubt the goodness of his character. You are calling his veracity and his character into question. You are calling something about him into question. You are not giving a full honoring of that one. You are engaging in a form of attack. It is a ploy that is always used to make another uneasy, ill at ease, confounded, if at all possible, to cause that one to doubt himself or herself. Why? So that you, in your arrogant forcefulness, might be able to take control of the

situation away from your Brother, or Sister, and be in charge, and not be at a disadvantage yourself.

You see, the bottom line of it is a matter of control, and has nothing to do whatsoever with whether or not the Brother is truthful. It has nothing to do with whether his character is good or bad. It has to do with whether or not **you** can convince that Brother to doubt himself so that he will abandon any position of authority, or assurance, that he's been able to muster up.

RAJ READING: *Do not question him and do not confound him, for your faith in him is your faith in YOURSELF.*

RAJ: Yeah. Well, if you lack faith in yourself, you'll want to be in control yourself. And so you will assume that your Brother is no more trustworthy than you are, except you're not going to let anybody know that you think you're untrustworthy. You're not going to let anybody know that you're willing to do whatever it takes to get your way, even if it's dishonest, deceitful, hateful. You'll just do what you need to do with a smile on your face and a **picture** of dignity. When you lack faith in yourself, you will express lack of faith in your Brother.

Continuing.

RAJ READING: *If you would know God and His Answer, believe in me whose faith in you cannot be shaken.*

RAJ: Ah! Here's an anchor for you. Something needs to be unshakeable. And obviously, if you are questioning and confounding your Brother, you are not having unshakeable faith in him. You're not having any faith in him at all. You're not having any faith in yourself. But you know that if you, like a banty rooster or a Chihuahua, make enough noise and sound fierce enough, you can make almost anything cower in your presence. And so that's what you do. But there's nothing presence [present] in that picture of un-shake-ability, of stability, of groundedness in something True.

So:

RAJ READING: *If you would know God and His Answer, believe in me whose faith in you cannot be shaken.*

RAJ: And I'll add: Whose faith in you cannot be shaken no matter how bully-ish you behave, no matter how loud a Chihuahua you are.

RAJ READING: *Can you ask of the Holy Spirit truly and doubt your brother?*

RAJ: Well, that might not make a lot of sense if it weren't for the fact that the Holy Spirit is nothing less than **your** Right Mind. So can you ask of your

Right Mind truly and doubt your Brother? No. Because if you ask of your Right Mind truly, you will be inspired with the Answer that is Truth, and that Answer will be experiential in you. And in the experience of it, you cannot escape the fact that the Answer for you is true of your Brother as well. And that will cause your perception of your Brother to change.

RAJ READING: *Can you ask of the Holy Spirit truly and doubt your brother? Believe his words...*

RAJ: Your Brother's words.

RAJ READING: *...are true because of the truth which is IN him.*

RAJ: I believe in you because of the Truth that is in you. And I have been going on endlessly disclosing to you the fact that there is a Place of Excellence in you; a place you hadn't dreamed of; something so perfectly excellent that it perfectly expresses and embodies God. It's awesome. If you know this is the Truth About You and if you've had an experience of it, then you know it's the Truth About Your Brother.

And...

RAJ READING: *You will...*

RAJ: ...be able to...

RAJ READING: *...unite with the truth in him, and his words will BE true. As you hear HIM you will hear ME.*

RAJ: Well, most of you, if you sit down with the goal of becoming still so that you might hear me, expect to hear me tell the Truth About You—the illuminating, inspiring, uplifting, transformational Truth About You. And you expect me to do it in a way that will not convict you of all the things you felt you were worthy of being convicted for, so that you might be able to gently lay aside the beliefs that justified penalty, conviction. Why? Well, to speak in biblical terms, because you know there is no sin in me. There is no willfulness in me. And when you listen undefendedly for me, you will hear me.

But you know what? When it comes to your brother, you know your brother too damned well to believe that **he**, or she, might be the Presence of Love who could report back to you nothing but the Truth About You. You see? You know your brother and sister too damned well. **You do!** And that's the word you give.

And so you don't **listen** in the same way. **You** don't listen. It doesn't mean there's nothing there that they can say that might not be the very thing that wakes you up. But damn it, you're not going to listen, 'cause you know too

well that they're selfish, self-centered, shitty, small-minded, and their interests are the only thing they're interested in confirming, supporting, and rendering successful. So by damn it, you're not going to listen to them in the way you would listen to me. You see? **You're** not going to listen.

RAJ READING: *As you hear HIM you will hear ME.*

RAJ: And we could reverse it: As you hear me, you will hear him.

As **you** hear me, **you** will hear him. It's all a matter of the permission you give in your own mind.

RAJ READING: *LISTENING to truth is the only way you can hear it now and finally KNOW it.*

RAJ: "Listening to Truth," it says, remember? It doesn't say listening to your Brother's present, limited perception of himself, or herself. It doesn't mean listening to your Brother's or Sister's **ego** definition of himself, or herself, or the behavior that follows.

RAJ READING: *LISTENING to truth is the only way you can hear it now and finally KNOW it.*

RAJ: Here it is, a little piece of gristle.

RAJ READING: *The message your brother gives you is UP TO YOU. What does he say to you?*

RAJ: And here's the real question.

RAJ READING: *What would you HAVE him say?*

RAJ: Well, you would have him say selfish things because you know the bastard. You would have him be dishonest because you know him too well.

Do you not think that the Voice for Truth, that the Holy Spirit, that God being All There **Really** Is there where your Brother is, cannot possibly find a way for your Brother to say exactly what you need to hear? Not what your Brother thinks you need to hear. Not even what your Brother might think he's saying. But do you not think that... do you not think that the Holy Spirit, or God, can have your Brother say exactly what you need to hear for your benefit, for your enlightenment, for your growth, **and** as a demonstration of the fact that there's something more there to your Brother than the definition **you're** so sure of; the definition of him or her that you're so sure is the truth?

Continuing.

RAJ READING: *Your decision ABOUT him determines the message you receive. Remember...*

RAJ: See, here's the second part of it. The first part of it was that the Holy Spirit is nothing more than **your** Right Mind.

RAJ READING: *Remember that the Holy Spirit is in him,...*

RAJ: Or her.

RAJ READING: *...and His...*

RAJ: The Holy Spirit's.

RAJ READING: *...Voice speaks to you THROUGH him.*

RAJ: Oh, but you're not going to listen in a way that would allow that to register with you, because you know there is no good in him. He's demonstrated it over and over. She's demonstrated it over and over. They're nothing but willful individualities with self-interest as the bottom line. You say, "You're asking me to remember that the Holy Spirit is in him or her, and His Voice speaks to me through them? You're asking me to believe that? More than that, you're actually asking me to do it?"

Hey, if you want to wake up, then your Divinity and your Conscious Experience of your Divinity cannot be an exclusive gift from the Father to you, and you alone.

RAJ READING: *What can so holy a brother tell you EXCEPT truth?*

RAJ: You see, but you say, "Yeah, but it's not a holy Brother. He's not a holy Brother."

RAJ READING: *What can so holy a brother tell you EXCEPT truth? But are you LISTENING to it?*

RAJ: Hell, no! You're positive it isn't there.

And you're not going to make yourself vulnerable by being undefended enough to see if it's there. Because while you're undefended, the bitch or bastard is going to nail you and you're going to be unprepared. So are you listening to it? No!

Now listen.

RAJ READING: *Your brother may not know who he is, but there is a Light in his mind which DOES know.*

RAJ: Your Brother may not know Who He Is, and therefore his behavior may be bad behavior. His behavior will be misguided if he's not awake yet. But that's not justification for abandoning him.

And if it sinks in with you that you can't wake up until you're willing to look at your Brother, or your Sister, with the intent to see Singularity there, just as you have finally become convinced it's appropriate for you to do with yourself, what you've learned means nothing. If you're not willing to do that, you haven't learned anything and you haven't brought all of the elements into play that will constitute a miracle, a sudden shift of perception.

The sudden shift of perception that you are willing to consider might happen to you isn't something that will happen **only** to you. It will happen to you and cause **you** to see everything else differently, and **require** of you that you extend the Gift you have received, to embrace everything else with the same acknowledgement. And if that doesn't happen, the process is incomplete.

RAJ READING: *Your brother may not know who he is,...*

RAJ: But it makes no never mind.

RAJ READING: *Your brother may not know who he is, but there is a Light in his mind which DOES know.*

RAJ: There is a Place of Excellence in him. And if you don't see the Place of Excellence in him, you haven't see it or experienced it in yourself. If you have experienced it in yourself, you **will** have immediately recognized that everyone does.

RAJ READING: *This Light...*

RAJ: In his mind.

RAJ READING: *...can shine into yours, making HIS words true, and making YOU able to hear them.*

RAJ: What does that mean? It means that when you are willing to listen minus your judgments, you will be able to hear what your Brother is **meaning**, no matter **what** he is saying.

Every time any one of you cries out in pain or complaint, why do you do it? If it's normal, you wouldn't complain. You would just let it be. But you complain because somewhere in you, you know it's illegitimate. Somewhere in you, you know you don't deserve it. Somewhere in you, you know that there's another way for you to be experiencing existing. And **that's** the Truth.

And so the **complaint** that you register with your voice and your words, that generally comes out in an obtuse way, and is generally directed at others in complaint about their behavior, **has** Truth. At the bottom line, the Truth that you know that the suffering you're experiencing is an **illegitimate** imposition upon you, and it's **not** your Birthright, and there **is** another way for you to be experiencing existing. That's the Truth that can be heard no matter what the obtuse exclamations of complaint are.

And so the question is, just as with the poinsettias, "Are you going to be willing to be with Whatever It Is That's Really There, and abandon your current perceptions and definitions of what it is, so that you might get to the bottom line of the Presence of God that is there so that It can **replace** your definitions, your **misperceptions** of It, and all of the attending mistakes that result from the misperception?"

Now you say, "Wow! That... that could really... I could really get into that. I mean I love poinsettias, or I love orchids, or I love this, or I love that. I'll be glad to become defenseless with it and find out What There Is behind the definitions I'm currently employing about it."

But when it's a Brother, or a Sister, who's registering a **complaint** in an obtuse way, you say, "Uh oh. This is too uncomfortable. I'm unwilling. I'm unwilling to be present with them." [Instead say,] "Let them be present in my mind with my having an attitude of willingness to be there to listen beneath the behavior."

RAJ READING: *This Light...*

[Editor's Note: Raj said "**The** Light" instead of "This Light."]

RAJ: In your Brother.

RAJ READING: *...can shine into yours,...*

RAJ: Your mind.

RAJ READING: *...making HIS words true, and making YOU able to hear them. His words ARE the Holy Spirit's answer to you. Is your faith in him strong enough to let you hear?*

RAJ: Or are you a self-satisfied, arrogant wimp? Sounds a little inconsistent, right? An arrogant wimp. A banty rooster. A little... a little thing who's going to be aggressive and seem to be as big as you can be, as ferocious as you can be. It's still not a lot of presence, you might say.

Is your faith in your Brother strong enough to let you hear? Is **your** faith? Do you have the strength to stand there in the presence of what your conditioning tells you is an obtuse and ugly and bad behavior that's not

worthy of your energy or attention? Are you going to have the guts to be present there and look behind the presentation to find the Kernel of Truth that is at the root of the awkward and inarticulate expression of dignity that is felt, but not understood by that one. It's felt enough that each one of you yells out in complaint against suffering, even though you don't realize fully that you don't deserve to be experiencing any of it.

And it isn't the world, it isn't circumstances, it isn't the behavior of others, that's causing you to suffer. It's the fact that you don't remember What You Are. And in your ignorance, you believe what you think you are. And so you don't know your **right** to deliverance from the suffering **because** of What You Are. Just because of What You Are.

So...

RAJ READING: *Is your faith in him strong enough to let you hear?*

Salvation is of your brother.

RAJ: Why? Because it's the second half of the process of waking up. The recognition and experience of the Truth of What You Are is not enough to wake you up. It must be **extended** to your Brothers and Sisters. **Inclusion** must occur. The complete breaking of isolation must happen in order for you to **have** what you are giving, in order for the Truth About You to be fully embodied—manifested. That's the only Way It Works. Why? Because that's the return to your Function.

How can you be awake in the Glory of God, in the Fullness of Being, if you are not fulfilling your Function? And your Function is the recognition of What Is Real in each and every thing; the recognition of God in each and every thing. The acknowledgement of It. That's the glorifying of God. That's the fulfilling of Creation.

So...

RAJ READING: *Salvation is of your brother.*

RAJ: And I could say to the poinsettia, "Your salvation **is** of your Brother, or your Sister." You can't... you can't be fully Divine all by yourself. You see? Not even the poinsettia can be.

RAJ READING: *Salvation is of your brother. The Holy Spirit extends from your mind to his, and answers YOU.*

RAJ: What are the messengers that the Holy Spirit, you in your Right Mind, send out? They are the ones that will return and confirm to you their purpose for being sent out.

RAJ READING: *The Holy Spirit extends from your mind to his, and answers YOU.*

RAJ: Apparently back from his.

RAJ READING: *You cannot hear the Voice for God in yourself alone because you are NOT alone. And His answer is only for what you ARE.*

RAJ: Not who you are. **What** You Are.

RAJ READING: *You will not know the trust I have in you unless you EXTEND it.*

RAJ: Now you are aware that I have great trust in you. I have an unwavering trust in you because I know Who You Are. I know **What** You Are. And I know you can't ever be anything different from It, even if you imagine that you can be.

RAJ READING: *You will not know the trust I have in you unless you EXTEND it. You will not trust the guidance of the Holy Spirit, or believe that it is for you, unless you hear it in others. It MUST be for your brother BECAUSE it is for you.*

RAJ: You see? There's the Singularity. There's just nothing private. There are no private thoughts. And there are no private blessings. And there are no private realizations. And there are no private insights. If you have an "Aha!" experience and you see the Truth more clearly and it has changed you forever, to one degree or another, **every** single thing that exists has been changed forever, has been blessed by the realization.

RAJ READING: *Would God have created a Voice for you alone?*

RAJ: Well, it's nice to think that maybe He would, isn't it? And hey, what if you're the only one that's hearing it? No one else has yet. It's very easy to believe that now you are in the position of being the one who's hearing the Voice for God, and you can be the Messenger of God to the world with this wonderful special position. You see?

And indeed, you may find yourself giving voice to the Voice for Truth, and others might be benefiting. But when they begin to hear themselves as a result of the trust you have in them, because you have let the trust I've had in you be extended, you may find yourself becoming jealous because they heard without as much process as you did. They got it easier than you did. They heard right away when it took you three weeks. And now maybe somebody else will listen to them, instead of you. You see? Oh, boy.

RAJ READING: *Would God have created a...*

RAJ: Capital V.

RAJ READING: *...Voice for you alone? Could you hear His answer EXCEPT as He answers ALL of God's Sons? Hear of your brother what you would have me hear of you, for you would not want ME to be deceived.*

RAJ: Another way of saying that is listen to your Brothers in the way that you would want me to listen to you.

And I'm sorry to say that the way you would want me to listen to you is a lot more benevolent than the way you are willing to listen to your Brother. And you need to **notice** that so that you can abandon the lack of benevolence, the lack of trust that there is a Place of Excellence in your Brother, the lack of trust that there is a Light in him. And when you break that habit of perception, and your behavior ceases to embody your lack of trust in your Brother, you will begin to hear your Brother differently. And I don't just mean that you will begin to hear what... you'll begin to hear the Truth of what they're saying underlying their awkward expression of suffering. You will actually begin to hear them expressing realizations that they're having that you can identify with. And you will begin to feel more at one with your Brother and Sister. And your ability to abandon your preexisting definitions of them will be enhanced.

RAJ READING: *I love you for the truth in you, as God does. Your deceptions may deceive YOU, but they CANNOT deceive ME.*

RAJ: Well, are you willing to look at your Brothers and Sisters and acknowledge within yourself that their deceptions may deceive them, but they cannot deceive you? That's what you need to do.

RAJ READING: *Knowing what you are, I CANNOT doubt you. I hear only the Holy Spirit in you, Who speaks to me through YOU. If you would hear ME, hear my brothers in whom God's Voice speaks.*

RAJ: You know what we're talking about? We're talking about healing. We are talking about transformation. And we're talking about the fact that you're going to be involved in it. And you won't be excused from this particular lab, or lab work.

You go into a special care facility and you see children who are mentally impaired, who do not have the faculty of speech or communication, and they moan, and they make sounds that are unintelligible. And the nature of the sounds that you hear are disturbing to you, and saddening to you, and depressing to you. Why? Because you're only listening with your ears, so to speak. You're only listening with your current definitions and

understandings of things. There is a Truth asserting itself and finding its way into expression awkwardly and inarticulately. And it's a call for Love.

Well, what's Love? Love is you listening for the Holy Spirit in your Brother, in that child who can't communicate at all well, or, shall I say, kindly or unkindly. It can't communicate in anything other than a moan, or a wail, or a[n] inarticulate sound. But you can listen for the Holy Spirit in that one. You can listen for the **Christ** in that one to see what the Christ is saying, what the Truth is that's being expressed. You see? You send out a messenger. I wish to hear the Christ in this one—the eternal, unchangeable Presence of God that cannot be inarticulate in any way.

And you listen for that, not being deceived by your present definitions of things that obscure the Truth there, and make you recoil and want to withdraw and be depressed. Whether it's an extreme case of inability to communicate, or whether it's a lesser one where it's just somebody with a high fever and diarrhea, are you going to respond to the presentation based upon everything you've learned about such appearances, and the definitions and meanings that have been given to such appearances by others, as well as you from your own experience? You see? Are you going to care about your Brother enough to listen beyond the presentation for the Truth that is finding its way into expression poorly? And remember, it's finding its way into expression poorly because that one does not know Who He Is or What He Is.

RAJ READING: *I hear only the Holy Spirit in you, Who speaks to me through YOU. If you would hear ME, hear my brothers in whom God's Voice speaks.*

RAJ: God's Voice is in the wail, is in the complaint, is in the expression of frustration. But it doesn't come out as God's Voice, because the one wailing and expressing frustration thinks he is (or she is) what he (or she) **believes** he (or she) is, and doesn't know the Truth, and doesn't know the Freedom that it's their Birthright to be experiencing. And so, they say **they object**, thinking they have no right to object. And so it becomes an expression of disgust for the situation, an expression of anger about the unjust situation.

But underneath it is the pure awareness that the imposition of injustice is invalid. And there is immediate release available if that one released the belief, or the definition, that they're clinging to that says they have no right to a different kind of experience because they are just a mortal in a material universe. And so their God-given Knowing that they don't need to be experiencing this is met by the strong belief that they have no choice, and **objection** occurs. And that is the Voice of **God**.

If you want to see transformation, you've got to stop listening to and validating the form of the objection, and the emotional reactions **you** have to those particular forms of objection because they're offensive to you. They scare you. Why do they scare you? Because they're going on outside of your comfort zone. And you don't think you can do anything about it either. You're laboring under the same sense of limitation that the one complaining is experiencing and expressing.

But you have the opportunity to get past that because you know you have an alternative, because that's all we've been talking about for two and a half years. So you have the advantage. Now you know that it's your responsibility to take an active part. Why? Because until you realize that you can't wake up by virtue of your private connection with God, and a full sense of what Singularity means, and your willingness to yield to Singularity, that that is not all it takes to wake up, until you realize that, you will not realize that you must extend it in order to have it as you. You must extend it to your Brother. You **need** your Brother in order to come fully out of your orphan-hood, your chosen state of separation and isolation. You're obligated to do it if you want to wake up. You're not obligated to your Brother. You're obligated to The Way Things Work.

And if you want to wake up, you've got to extend the realization of Truth that you have to your Brother, so that the Truth that is embodied in you shows. You must come out of the closet, and declare yourself, and be the recognizable Presence of Truth because why? Because you've actually extended it. You've included your Brother in the acknowledgement of What Is True about you.

RAJ READING: *If you would hear ME, hear my brothers in whom God's Voice speaks.*

RAJ: God's Voice speaks through all of you, whether you're awake or not. You are the Presence of Divine Love, whether you know it or not. And the Gift of What You Divinely Are is being made constantly, whether you know it or not. And this is true of your Brothers.

And so, you must begin to listen to your Brothers in a new way. You can count on it that until you are awake, or your Brothers and Sisters are awake, every word that comes out of your mouth will be, to one degree or another, self-serving in order to secure your safety and your peace in the hostile world you think you're in. It's unavoidable.

So nothing that anybody says is an articulate expression of Truth. And so you cannot trust what anyone is saying, no matter how well they're saying it. You cannot trust that what they're saying is what is meant. And if you're

going to be an agent for change, if you're going to be the transforming Presence of the Christ, you're going to listen behind the words, always for the Meaning. I don't mean the deep, dark meaning that is giving rise to the awful behavior. I mean the single, pure, element of Truth that constitutes that one's freedom that that one **feels**, but can't express, because he can't **believe** that it's the Truth about them. And their inability to embrace the dilemma that they find themselves in comes out in an anguished cry. That's what comes out of all of you.

And healing will not be the result of someone else hearing your anguish. Healing will come from someone else hearing the Meaning at the bottom of the anguish that is the Illumination of the Truth that you're suffering illegitimately, without justification. And therefore, the suffering has no right to continue to appear to be for another instant. And there is nothing to support it for another instant. And the one who sees that can speak in ways that allow for the undoing of the commitment **you** have, you who are wailing have to your dilemma because you believe it's absolute.

Now, the thing is you must be the ones who are willing to listen behind and beneath for the Light of Truth that is finding its way out into some form of a call for help, a call for Love. That is if you want to wake up. That is if you want to rediscover and fulfill your Function, and be at Home, and be happy, and to experience your Invulnerability, to experience your True State of Being.

Again.

RAJ READING: *If you would hear ME, hear my brothers in whom God's Voice speaks. The answer to ALL prayers lies in them.*

RAJ: The answers to all your prayers lie in them.

You want release? Then desire to know the Truth from the Place of Excellence in you, so there's a reuniting of you with your Right Mind. So that then you can extend your Right-Mindedness as a transformational healing Presence to your Brothers and Sisters, and glorify God in them, instead of what they are presenting.

RAJ READING: *You will be answered as you hear the answer in EVERYONE. Do not listen to anything else, or you will not hear truth.*

Believe in your brothers BECAUSE I believe in you, and you will learn that my belief in you is justified. Believe in me BY believing in them, for the sake of what God gave them. They WILL answer you, if you learn to ask truth of them.

RAJ: Now, does this mean that when they're being really bitchy, or really difficult, that you try to extract the Truth from this uncooperative, difficult person? No. Because they're already articulating the Truth very poorly and you can't extract a clearer expression of it from them.

But you **listen** for the Truth About Them in them. You feel for It in them. You ask the Holy Spirit in them to give voice to what they are Meaning, not what they are saying, so that you may respond from there, which is the Truth In Them that they will be able to feel because it **is** the Truth In Them. And they will recognize that you are hearing them in spite of what they were saying. They **think** they're saying exactly what you will say when you hear what they are Meaning, even though it's not what your conditioned perceptions say they were actually saying.

RAJ READING: *They WILL answer you, if you learn to ask truth of them. Do not ask for blessings without blessing them, for only in this way can you learn how blessed YOU are. By following this way, you ARE looking for the truth in you.*

RAJ: You must have an object of your affection if you are going to wake up. Continuing.

RAJ READING: *This is not going BEYOND yourself but TOWARD yourself. Hear only God's Answer in His Sons, and you ARE answered.*

RAJ: If the Holy Spirit is nothing less than your Right Mind, all of your answers are within you already, because you are more than you thought you were when you thought you were just the result of a sperm and an egg. You are the Divine Presence of Mind—the **Presence** of Mind—the spontaneous, all-inclusive, not-missing-a-thing Conscious Awareness of Existing—the Presence of Mind.

You say, "Well, he had the presence of mind to do such-and-such. I don't know how he did it under the circumstances, but he had the presence of mind to do it. Thank God!" You see? You aren't just the Presence of **Mind**. You're the **Presence** of Mind—the actively-conscious, alert, not-missing-a-thing Conscious Awareness of Existing.

You are lucky. Next weekend is Christmas weekend. And there's enough to chew on here for more than a week. So we will not gather together next Sunday evening, but will resume January 2nd, the day after New Year's. And we will finish up this section, the rest of the "meat and potatoes."

And we will take time, the next time we gather together, to discuss any questions you might have about what we've been discussing. I encourage

you to review what we've read tonight. And I encourage you to review what we didn't get to tonight.

I will tell you something. Meat and potatoes stick to your bones and give you a greater feeling of, for lack of better words, the Substance of You. And these are very significant points we're discussing that will strengthen you—meaning that they will give you the ability to be less responsive to the fear that comes into play when bringing the Truth to bear upon relationships become an issue in your lives. And this needs to stop being scary for you, else you will avoid what you fear, when your salvation lies in **not** avoiding what you fear.

I love you.

SEEKER: [in the background] Happy Birthday, Raj.

ANOTHER SEEKER: [in the background] Thank you.

RAJ: I will wish you all a Merry Christmas. Have fun celebrating my birthday, realizing that it's simply a temporary means of remembering what it's important for you not to forget—that God loves you. And you could say demonstrated His Love for you by providing you with a Brother loving you unconditionally as a role model, or an example, of what it's your Function to do with each other, because that's the way **out of** the human condition, suffering.

Okay.

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Raj/ACIM Study Group – January 2, 2005

A Course In Miracles (reference pages)
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
Section – THE ANSWER TO PRAYER
First Edition – p. 154 / Second Edition – p. 165
Chapter 8 – THE JOURNEY BACK
Sparkly Book – p. 203

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

Anyone run into any gristle this last two weeks? Well, remember I said that it isn't that what you've been given is really tough to chew. It's just that it's not the bite you **want** to chew **yet**. And that's a key point. You see?

Are you willing to have healing? Or do you still have some investment in quote "getting even"? Are you ready to have healing, or is there some unfinished business for you to take care of? As you know, in the **Bible** it says that I said to a number of my disciples at the beginning, "Follow thou me." And they said, in so many words, "Well, I'll be happy to, but if someone in the family has died and that we need to take care of that, and then I will join you," or, "I have such-and-such to take care of, and then I will join you." And I said, "Let the dead bury their dead. Follow thou me." You see, it illustrated the need to be willing to put your attention where it is needed, to put your attention where healing will be facilitated, to put your attention where waking up can happen. And it cannot happen with unfinished business being attended to. That's part of your dream. It can't happen when you're still trying to fix up part of your illusion. That was the point.

You all have experienced now the fact that it's **relatively** easy, not totally easy, but **relatively** easy to devote your attention to an improved concept of yourselves. You're willing to give your attention to the idea that there **is** a Place of Excellence in you, a place that is utterly Divine, that is God Presence-ing Himself right there where you are. And there is a willingness to yield into It, to lean into It, and to begin to depend on the Clarity that is forthcoming when you do lean into It. As I said, this still isn't easy for you, but you're engaged in it. And in engaging in it, you gain experience. Ease develops. You become more comfortable in this apparently unknown new territory for you, even though I've pointed out that you're coming back into your Original Territory, your Natural Being.

Now, we have found out that that's not all there is to it, because you also need to develop the ability to lean into the Place of Excellence in your Brothers and Sisters; that you need to be willing to see that there is a Place of Excellence in them, and give your attention to that, rather than whatever ignorances they are expressing. What happens when you do that? Oh, all kinds of justifications come up, don't they, as to why you shouldn't, or can't, **yet** because you have some things to attend to with them. You have some issues of justice to attend to first, right? Or "Well, why should I give that much to them when no one else is giving half that to me?" Justice, justice, justice is what it boils down to. And you want to exact... you want to exact the evidence of justice **from them**, or from the situation. You want to get **satisfaction first**.

Thank God. Thank God that God doesn't respond to **you** that way. Thank God that I don't. Thank God that the Holy Spirit doesn't. Thank God that your Guides don't, because then you would be truly lost.

What's another? "Oh, well, you know, I'm coming along fairly well giving myself the benefit of the doubt. I'm coming along fairly well in honoring myself in a new way by leaning into the Holy Spirit in me. And it's not easy. And now you want me, at the same time that I'm having some difficulty in experiencing myself in a new way, to extend this to another who I'm even less inclined to extend anything to? You're... [small laugh] you're pressuring me! You're moving me too fast!" Hell, we've been talking for two and a half years and we've only gotten 203 pages. [slight audience amusement] You're being **rushed**? See, it's the gristle. It's the little bit of a bite that you don't want to chew yet. But the bite is filet mignon perfectamente. That's what the bite is.

This section is called, "The Answer to Prayer." The answer to prayer is a miracle, a sudden shift of perception, healing. Do you want healing? Then you must **give** healing.

And although you might be inclined to more easily be open to being the agent for change for your pet who is ill, or for a favorite plant in your house, I am encouraging you to go to the place where you're **least** inclined to give healing, and that is to your Brother and Sister, because you use your Brother and Sister as the justification for **not** having healing. You don't use your favorite plant as a justification for not having healing. You see what I mean? The only place you have difficulty is where? **In relationships!**

You can turn to the Holy Spirit for healing. And you can turn to the Father. You can turn to me. And in our relationship, you can experience healing. But I'm going to tell you, the healing won't be permanent as long as you're

justifying not extending it to someone else. Because that's the way you make it your own. That's the way **you** embody it.

Let's go to the book. In the previous paragraph, we were speaking about believing in your Brothers. Now, continuing.

RAJ READING: *To disbelieve...*

RAJ: In your Brothers or Sisters.

RAJ READING: *...is to side against, or to ATTACK. To believe is to accept, and to SIDE WITH. To believe is not to be credulous, but to accept and APPRECIATE.*

RAJ: In other words, to believe is not to be stupid, is not to believe everything a Brother or a Sister says. It's not to be ridiculous. It's something else entirely.

RAJ READING: *To believe is not to be credulous, but to accept and APPRECIATE.*

RAJ: [whispered] Accept and appreciate.

If you had a situation like you've had this past week where many, many died [in a tsunami] and if, as they were this past week, their bodies were strewn around, you would walk through them listening for a sound. Here's a live one. This one's breathing. You would look for the signs of life and you would respond there.

Now:

RAJ READING: *To believe is to accept, and to SIDE WITH.*

RAJ: What are we talking about accepting? We're not talking about accepting bad behavior. We're not talking about accepting expressions of self that are based upon an ignorance of What That One Truly Is, which cause his expressions to be unkind or unlovely. We're talking about recognizing signs of **life** where that one is. And awkward and inarticulate expressions coming out of one's mouth, **hateful** expressions **spewing forth** are, if nothing else, a sign of life, right? So here is a live one. You get it? And you **accept** this live one as **being**, as **existing**. And you side with that one's existence, that one's Presence, no matter how he, or she, is demonstrating that Presence with bad behavior or good behavior, kindness or unkindness.

RAJ READING: *To believe is to accept, and to SIDE WITH.*

RAJ: Join with. Identify with. You exist. They exist. You have something in common. You can join with them.

RAJ READING: *To believe is not to be credulous, but to accept and APPRECIATE.*

RAJ: Accept and appreciate what? The signs of life. If they are alive, if they exist, if there is something you can identify with in those very basic terms, then you can, you have the means to be aware of the fact that Whatever Is True about you that has been revealed to you, and which you have been able to incorporate and identify with yourself, is True about them. If there is a Place of Excellence in you, because there's a sign of life there, life is there and the Place of Excellence is there. And if that Place of Excellence in them is the Holy Spirit, just as it is in you, then no matter how they are expressing themselves presently, you have a line of communication that can be activated. And so you **choose** to activate it.

Continuing.

RAJ READING: *What you do not believe you do not appreciate, and you CANNOT be grateful for what you do not value.*

RAJ: It's very practical. If you look at a Brother and you cannot appreciate him, you cannot value him. If you do not value him, you will find him unworthy of extending the acknowledgement of the Truth. You will find him unworthy to hang in there with, to be present with, to be involved with.

RAJ READING: *What you do not believe you do not appreciate, and you CANNOT be grateful for what you do not value. There is a price you will pay for judgment because judgment IS the setting of a price. And...*

RAJ: Here's the hooker.

RAJ READING: *...as you set it you WILL pay it.*

RAJ: Judgment is the setting of a price.

You just never express a judgment for no reason. You express judgment, as we discussed last week, for the purpose of confusing and overwhelming your Brother; to put him off balance. You make judgments so as to cause that one to lose any confidence he may have in himself so that he is unable to authoritatively stand up for himself, and you are in a better position to influence him, or to get from him what you want. Maybe you just want the Brother to go away and leave you alone. You see? It isn't always that you will want his agreement. But you will want something, and so you bring judgment into play.

But there's a more fundamental reason for expressing judgment, and that is that the circumstances with your Brother, or Sister, have brought you to the end of your rope. Up until now, you've been able to cope pretty well. You've

been able to be positively oriented with that one. You have given, and given, and given, and given. And something has happened that was quote “the straw that broke the camel’s back” unquote. And now you’ve had it! Now you don’t know what to do. Whatever the straw was that broke the camel’s back has put you at a loss. And you feel incapable of continuing to make the gift. You feel incapable of making the gift because you find yourself at a loss. You don’t know what to do. And so you say, “This one is a stubborn one. Nothing that I do is heard. Nothing that I say is heard. And nothing that I do is valued. I persist, and I persist, and I persist, and they come up with one more thing.”

But, you see, now you’re talking about **them**. You’ve shifted, and it’s **them** out there. And you’re characterizing them. And all of this characterization is doing only one thing—it’s covering up the fact that you don’t want to acknowledge that you don’t know what to do now.

So you’re **really** at a wonderful point. “I don’t know what to do, Father.”

Ah, now we’re doing something different from **them out there** and their stubbornness. And maybe they’re just not capable of learning. Or they love their problems too much. “I’m never gonna be able to get through to them. It’s all them.”

“Father, I’m at a loss here. I don’t know what to do. I’ve carried it as far as I can. And you know what? I thought I was listening to You. And I thought I was sharing with them what you were leading me to say. And I thought I was being the Presence of Love. And I thought I was doing it well. But it hasn’t worked. It’s not working. And I’m exhausted. I give up on them. I can’t do it!”

If you’re exhausted, it means you’ve been doing too much all by yourself, even though you’ve included God along the way. Because it’s at exactly this point where what you’re presented with seems to go beyond your capacity; that you stand at the edge of the pregnant void; this wonderful place where you are actually primed for insight, or even revelation, **if** you will abandon the last vestiges of control that you were trying to bring into play, of course, beneficently because you have an object of your affection. You’re at a point where you truly need **inspiration**, where you truly need to yield even further into that Place of Excellence in you—the Holy Spirit. Why? Because you deserve to be healed of the experience of emptiness. You need to be healed of seeming to be overwhelmed yourself. You need to be healed of an apparent incapacity to be the Presence of Love further. You see?

So here’s where, instead of backing out and blaming them and characterizing them in the most ferocious terms, this is where you need to

take a deep breath, **stop** the judgment, and let go further into God. Let go further into the Place of Excellence in you in which Love is inexhaustible, because of the inexhaustible nature of its Source, which is the Father.

You see, when you abandon being the Presence of Love because you feel exhausted and at a loss, you lash out and you point the finger. And it's their fault, but you won't tell them what the fault was. You won't tell them that they pushed you to the edge of your known capacity for being the Presence of Love, and that you're scared to yield further.

And so you set a price by engaging in judgment. And you're going to exact from them something that will make up for all that you've done. [small laugh] And that will make up for the fact that they haven't received it all, and the fact that they've pushed you to a place where you are experiencing the discomfort of **not** knowing what to do next, even though you have been pushed to the threshold of inspiration, even though you have been pushed to the threshold of a greatly expanded experience of your Function.

RAJ READING: *If paying...*

RAJ: Paying the setting of a price.

RAJ READING: *If paying is equated with GETTING, you will set the price low but demand a high RETURN.*

RAJ: You want a lot for a little. The ego wants a lot for a little.

RAJ READING: *You will have forgotten, however, that your return is in PROPORTION to your judgment of worth.*

RAJ: If your Brother, in your opinion, is not worth your attention, you will behave toward that Brother as though he or she isn't. And the return you will get will be what you've given.

RAJ READING: *If paying is associated with GIVING, it cannot BE perceived as loss, and the RECIPROCAL relationship of giving and receiving will be recognized.*

RAJ: As well, the experience of your relationship with your Brother will be recognized, will be experienced. And the opportunity for transformation will continue to be present.

RAJ READING: *The price will then be set high...*

RAJ: You will **want** to pay a lot because you're going to get a lot. When you **pay** a lot, you **give** a lot. What you give, you keep. What you give, you have.

[Editor's Note: Raj did not read the rest of the sentence. Here is the complete sentence: *The price will then be set high because of the value of the return.*]

RAJ READING: *The price for GETTING is to lose sight of value, making it inevitable that you will NOT value what you receive. Valuing it little, you will not appreciate it and will not WANT it.*

RAJ: How many people do you know who are accumulators? They get, get, get. They have lots and lots of things. But are they happy? And do they even use the things they've gotten? Do they actually enjoy having them? No, because having them wasn't what was important to them. The *getting* of them was what was important.

[Editor's Note: Raj did not read the following sentence: *Never forget, then, that YOU have set the value on what you receive, and have priced it by what you give.*]

RAJ READING: *To believe that it is possible to get much for little is to believe that you can bargain with God. God's laws...*

RAJ: I'm going to add: On the other hand.

RAJ READING: *...are ALWAYS fair and perfectly consistent. BY giving you receive.*

RAJ: See how consistent that is?

RAJ READING: *But to receive is to ACCEPT, not to get. It is impossible not to HAVE,...*

RAJ: It's the Father's good pleasure to give you the Kingdom—everything.

RAJ READING: *...but it IS possible not to KNOW you have.*

RAJ: And at the moment, all of you don't realize all that you have because you've decided to call Creation that has been given to you the world and universe; a material thing that has nothing to do with God, so you see very little of God in it. You have determined that it's *not* God. And in fact, some who read the *Course* interpret it to mean that the world *is* an illusion, it is not of God, when the fact is that if there's anything in front of your face, anything that you're experiencing, it *is God* experienced clearly, or through a glass darkly. There's no other choice. But until you begin to value it *as* the Manifestation of God, you will not find God there. And you will not, thereby, have your *vision* of it *corrected* so that you are no longer seeing it through a glass darkly.

Continuing.

RAJ READING: *The recognition of having is the willingness for GIVING, and ONLY by this willingness can you recognize what you have.*

RAJ: Now I know that you have not had a great number of experiences of the world being the Kingdom of Heaven yet, but you have had some. You have had some glimpses. And I tell you that your one task is to persist in being willing to look at your world with the desire to see more of God there than you're presently seeing, and to be, as I said, persistent in this.

Now, the same applies to your Brothers and Sisters. It doesn't matter how awful they are appearing to you, whether they are appearing that way because of their own faulty decisions within themselves, or whether they're appearing that way because **you** are insisting on seeing them as something **other** than the Excellence of God expressed because, as I said last week, you know them too damn well.

We're talking here about breaking the **habit** of how you're perceiving everything. And the only way you can break the habit of how you're seeing everything is to be willing to **look in a new way** from a new standpoint; a standpoint that has its basis in Truth, with a capital "T".

RAJ READING: *The recognition of having is the willingness for GIVING,...*

RAJ: It's the willingness for persistently giving your attention to your Brother in a new way—giving your attention in a new way, regardless of all of the justifications you have for looking at them in the old way.

Continuing.

RAJ READING: *...and ONLY by this willingness can you recognize what you have. What you give is therefore the value you put on what you have, being the exact measure of the value you put upon it. And this, in turn, is the measure of how much you WANT it.*

RAJ: The big question is, "Is there any point at which you can justify giving up on your Brother?"

"Well, yeah. [small laugh] If he behaves badly enough."

Well, what you mean when you say that is if he behaves badly enough to put you at a loss where you don't know to do. You see? You just can't stand to be at the threshold of the pregnant void. You can't stand to be at the threshold of the unknown **where a miracle can occur**, where inspiration and insight **will** happen. Why? Because it takes too much effort on your part? It requires giving more attention than you're willing to give, more attention than you feel is justified? Well, how much do you want to wake

up? How much do you want to be **Sane**?—that’s another way of putting it. How much do you want to be **Sane**?

Continuing.

RAJ READING: *You can ASK of the Holy Spirit, then, only by giving TO Him, and you can GIVE to Him only where you SEE Him.*

RAJ: “Well, I’m not really ready to see Him in my brother, or my mother, or my wayward son, or daughter. I’m not really willing to see the Holy Spirit in the president!”

Mmm. Well, okay. But understand that you’re the one unwilling. And therefore, you’re the one keeping yourself in the dark. It’s your word that you’re laying down. What? Against your Brother? No, against yourself. “I am, under the circumstances, unwilling to be more fully conscious.” That’s how much you want to wake up. Thank God for those who push you to the edge. You would say, “Thank God,” to them if the **edge** was a place you valued.

And I will tell you something. As you stand at the edge under dynamic circumstances or peaceful circumstances, and experience the inspiration that constitutes a miracle, a sudden shift of perception, you will begin to value the edge more. And so, if someone pushes you to the edge, you won’t retaliate against them. You’ll say, hopefully you’ll remember to say, “Oh, yeah. This is when really great things begin to happen. And I’m not going to distract myself from the influx of a miracle by grouching at them for uncovering in me an emptiness that can’t be the Truth about me, that needs to be filled; an opportunity for me to be more **conscious** than I thought I was able to be.” You see?

Continuing.

RAJ READING: *If you see Him...*

RAJ: The Holy Spirit.

RAJ READING: *...in everyone, consider how much you will be ASKING of Him,...*

RAJ: The Holy Spirit.

You’ll be asking the Holy Spirit to show up everywhere, right? By being willing to see the Holy Spirit in **everyone**, you’re asking the Holy Spirit a lot.

RAJ READING: *...consider how much you will be ASKING of Him, and...*

RAJ: Here’s the kicker.

RAJ READING: ...*HOW MUCH YOU WILL RECEIVE.*

RAJ: You see, this is why you don't need to be afraid of the **edge**. Because it's the place where **how much you can receive** can make itself available to you, because you're not defended against it, or distracted from it by your preoccupation with being pissed off at the person who drove you to the edge of your known capacity to be conscious.

Now you can look at that one who's driven you there and say, "You ask too much," or, you can actually do what you really want to do and say to **me** right now, "You ask of me too much." But I am telling you that I'm asking you to put yourself in a position of discovering how much more of What **You Really Are** **there is available to you**, and that is part of your Natural Sanity which is perfectly normal to you, and you **are** capable of it.

RAJ READING: *He...*

RAJ: The Holy Spirit.

RAJ READING: ...*will deny you nothing because you have denied HIM nothing,...*

RAJ: You have not denied Him your attention.

RAJ READING: ...*and so you can share everything. This is the way, and the ONLY way, to have His answer because His answer is all you CAN ask for and WANT. Say, then, to everyone:*

RAJ: Quote.

RAJ READING: *Because I will to know myself
I see you as God's Son and my brother.*

RAJ: Unquote.

You can't solve the problem from the level of the problem. You can't solve the problem by understanding the elements of the problem better. You can't understand your Brother (or Sister) by pegging him (or her) with a definition in your mind; an explanation of them psychologically, physically, or any other way. What happens when you peg a butterfly? Well, it's dead, and in a case, very carefully arranged by you to look its most dead beautiful.

You have to be willing to let go of whatever way you have already pegged your Brother, or Sister, and **defined them** in your mind, because if you don't, whatever way you have carefully **arranged** what your Brother is by definition in your mind, **will**, because **you** have arranged it, get your allegiance and pride. And you will not be available to have the Holy Spirit, or God, provide you with a sudden shift of perception that allows you to see

the Living One that they are, who isn't bound either by **your** definition of them, or their own definitions of themselves. And until you do abandon those definitions, and until you, by virtue of having abandoned them, are able to see the living, non-static, unpegged Presence that they are, there will be no opportunity for you to be the presence of appreciation, the presence of no judgment, that will allow them to abandon their defense and have a sudden shift of perception themselves.

I'll tell you something. It's not up to them to make your decision to stand at the edge and embrace what is beyond it, easier for you. That's just another convenient delaying tactic. "You better behave differently so that my standing at the edge doesn't seem so imperative. You need to make it easier for me." And we're right back into the old ego-bullshit of manipulating into mutually-agreed-upon definitions and ways of behavior that constitute the dream you need to wake up out of.

So here's the big question. Here's your bottom line vulnerability. "What if when I do this and I do have miracles happening, sudden shifts of perception do occur, and I make the gift, and I, by embodying it now, have it, what if they don't change? What if they continue to act badly? What if they continue to engage with me in a manner that is calculated to upset me? Am I supposed to just say, 'Thank you for the miracles,' and let them continue to behave badly?" See, the suggestion is that maybe you will end up being a doormat, because you're so busy making the gift, that you're not saying "No"—that you abandoned simple intelligence. You're afraid that abuse will become the norm.

[Editor's Note: Now Raj goes back and reads from the beginning of today's material.]

RAJ READING: *To believe...*

RAJ: In your Brother.

RAJ READING: *...is to accept, and to SIDE WITH. To believe is not to be credulous, but to accept and APPRECIATE.*

RAJ: No. None of this is going to amount to your being credulous, stupid, naïve. Anything goes. Whatever you say, I believe, I accept. Whatever way you behave, I believe, I accept. No.

I promise you... I promise you that you cannot abuse me. And if you try to, if you engage in that attitude and behavior, I will call it for what it is. Not to attack you. Not as judgment. But to show you that you're doing something that isn't working, to show you that you're doing something that you don't **want** to do any longer, **because** it isn't working—because it doesn't blend

with the **Way** Things Work. And then I will illuminate the Way Things Work so that you can make a choice for **that**, instead. And I will hang in there with you, but I will object. I will object, not by attacking you, but I will object by calling the game for the game that it is, and not reacting to it, and saying, "This doesn't work. Don't do this with me. It won't work. Stop doing this with me. Do this, instead."

But, you see, that involves **ongoing involvement**, a continuing to give your attention there where your Brother is, not to his behavior, but to that of Excellence in him that you know has to be there. You will find that inspiration and insight will give you the clarity to know how to be in the moment with that Brother, or Sister. And, of course, I mean by that mother, father, son, daughter, acquaintance—everyone. You will find yourself knowing how to be with that Brother and Sister [in a way] that does not allow chaos to persist. You will find that guidelines, boundaries for communication, will be established out of your mouth. You will not let chaos rule. You see?

You will find yourself taking hold. But always you will find yourself taking hold in a context not that you knew of ahead of time, but a context in which whatever inarticulate expressions, or whatever willingness there is to be inarticulate is being expressed by your Brother, will be squelched and required to fit in to a means of communication that will allow dialogue to occur, rather than ongoing mystification, confusion. And so you may very well find yourself **seeming** to be authoritative, but not an exercise of control expressed as a means for your not having to step up to the edge and lean into the unknown; not as a defense against having to be more conscious.

The exercise of control will be the nudging and the guiding of ideas that help provide a structure in the relationship that allows the one you're with to abandon his or her defensive practices, and relax enough to let themselves—Who **They** Are—find expression, and for healing to occur. It might take a while, but since you will not be into **control**, you will not be expressing an **agenda** for this other one. You will... you will be the part of the dance of the relationship that it's your Function to be, that supports in the most graceful manner—in other words, with grace—a natural movement out of the darkness of chaos on the part of your Sister or Brother. But it's almost as though you're playing a tune that you have never heard before, on an instrument you don't know how to play, with fingers doing things they were never trained to do. And it will happen easily.

Paul has no idea every Sunday night when we sit down what's going to come out of his mouth, and it comes out most easily simply because **he lets**. A tune is played, a dance occurs with everyone. It's not hard. But you have

to be willing to embrace your Brother as the Christ. You have to be willing to **look for** and see the Holy Spirit in your Brother, just as you are becoming **more willing** to see and lean into the Holy Spirit in you, which is nothing more, nothing less, than your Right Mind, which is nothing less than the Presence of God.

Now that is the answer, no matter how complicated the **details** of any given situation might seem to be; no matter how complex they might seem to be.

“The Journey Back”—another chapter under our belt. The journey back is not made by an ego improving itself, but is the reawakening in you of the Christ of you coming back into its Right Mind, because it’s no longer engaging in a fantasy activation in order to try to make a sense of self real. And it abandons its divorce proceedings from the Father, and rejoins, and **lets in** the experience of its Excellence. And then lets in the Excellence of his Brother, or Sister, as well, because in doing that it makes yours what you have been willing to extend, what you have been willing to let fill you by virtue of breaking the isolation from your Father, and which you have extended on and made your own.

I find you worthy of acknowledging the Divinity of You. **You** must find your Brother worthy of acknowledging the Divinity in him, because that’s the way you remember Who You Are. And that’s just the Way It Works.

I said that I would open this evening’s get-together for questions, or comments, or frustrations—whatever. You can talk about gristle you’ve run into, or filet mignon, that you’ve experienced, but this time is open because this is the nitty-gritty here. Shall we start with the complainers? [audience amused] Let’s say the ones that have had a rough time.

SEEKER: I can kind of understand. I mean I grasp it. I feel like I grasp it. Then I get out there and I find that really trying to do this, I feel sort of like lost, like I lost my anchor. And the difficulties that arise, the difference, the changes in the relationships that I have with people, I find disconcerting, because it feels like I’m disrupting the way things have always been. And I’m making people pissed at me. And that’s definitely, I don’t believe that’s my intent. I don’t think I’m intentionally trying to go out and do that. Is that kind of part of the...

RAJ: Well, I’m not intentionally go out and trying to do that either, but [seeker laughs] there’s often the same result. Apparent disruption is not automatically cause for you to stop coming from the Place of Excellence in you. It is one of the means the ego uses to maintain the status quo and keep change from happening, keep miracles from happening.

Well, when you were confronted with that, you find yourself feeling at a loss, right?

SEEKER: Yes.

RAJ: Yes. Oh, so there you are at the edge, right? Well, you were at the edge before you moved over enough to feel confident to do this new thing that you're doing which seems to be meeting with resistance. So change is occurring. Shifting is occurring. Stay at the edge that it pushes you further into so that you can listen and be appropriate under the **new** elements of **change** that are now occurring.

SEEKER: When that disruption happens, I'm sometimes not sure. Am I going the right direction? Have I... asking myself am I slipping off? Did I get off into another, a new ego-trip kind of thing? It's real tricky, slippery, very slippery. Is that...

RAJ: The difference between the two will become more and more obvious as you persist in the experience of stepping up to the edge and leaning into the unknown, into the void, to **listen** for how to be, and what to do and that—what to say next.

You're not so totally unconscious that you don't recognize when you have really slipped into ego. It's only in the, what I'm going to call, the new area of trust-building that you are engaging in by being in a new way. You have to persist long enough for the trust to develop, so that there is not as much fear associated with **being** out of control, but still acting in the world. You see?

SEEKER: Yes. That feels better. I think I know what you mean. There's nowhere else to go 'cause what was before is not there anymore, so I only have... there's only forward to go. A little sideways once in a while.
[laughing]

RAJ: What we're talking about all along the way here is the building of trust around **being** in the world without using all of the mutually-agreed-upon definitions that have been put into place that **seem** to provide a sense of real security.

SEEKER: Thank you.

RAJ: You're welcome.

Hands. Right there.

ANOTHER SEEKER: Well, you mentioned that God's Will and ours are one, and based on this last two weeks when a lot of really crazy things happened, I kind of was thinking about that. And I've been listening to your

CD. I realized that it's because I really was being distracted by my own definitions of everything. So then I had this brilliant idea that maybe the smartest thing was to quit thinking about the past, and quit trying to plan for the future, which left just **now**, and to drop all the definitions and drop all the defenses that I had. And I noticed the thought would come up, and there was all kinds of defense around it. And when I would let all the defense go, I could just feel my whole body energize somehow. And that... this is leading to where my question is, really. Okay. So then, I'm thinking all right, I'm not a body, I'm a mind. So what does a mind do? Well, a mind thinks. And then I think I heard you say it creates.

RAJ: What Mind does is it pays attention.

SEEKER: Oh, thank you. I knew that there was more. There's nothing in that. I knew there was more. Thank you. And you know me, I really want definitions of everything.

RAJ: Well, thinking is a distraction from paying attention.

SEEKER: This is so cool. Thank you. [laughing]

RAJ: Yes. Get that down in your book of definitions. [audience laughter]

SEEKER: [laughing] Thank you.

RAJ: It is well to have the reminder, because this is a reminder to let go of definitions.

SEEKER: Yeah.

RAJ: Continue.

SEEKER: I think that really handled it. I really wanted to understand what a mind does. And, you know, if that's what I am, if I'm this Mind, then I need to pay attention. And it has to be in the now because...

RAJ: Well, Mind automatically does that.

SEEKER: Oh! I don't have to make it do that? Okay.

RAJ: When you stop thinking, you'll find that what's left is you paying attention.

SEEKER: Oh.

RAJ: You being Conscious.

SEEKER: Okay.

RAJ: And actually, you will find yourself paying attention in a way that constitutes being more **present with** everything than you have ever been before, because always your thinking has stood as a barrier, a cushion, between you and that thing. So you have not really been able to be intimately present with everything, because you've got this definition of it sitting between you and it. You see?

SEEKER: Mm hmm.

RAJ: So as you let go of the past, as you let go of the definitions, you end up, you might say, just being Pure Consciousness.

SEEKER: That would be cool.

RAJ: Now Pure Consciousness is not infinite space absolutely clear of anything in it. Consciousness is the experience of attentiveness to what there is to be attentive to, which is Creation.

SEEKER: Okay.

RAJ: **God**.

SEEKER: Okay. Okay.

RAJ: So you will find yourself being a better driver. You will find yourself being a better organizer, if that's what's needed. Or you will find yourself being less organized because you were too compulsively organized before. You will find yourself being so present with everything in such an appropriate manner that the only way to describe it would be that you will have the experience of being **more alive** and **more connected** with everything.

SEEKER: That would be good.

RAJ: And everything will extend way beyond what you've, in the past, called everything. So you will not lose your capacity to be intelligent. You will not begin to do foolish things. You will be the Presence of an orderly Mind, you might say—not by virtue of your ordering it—but an orderly Mind that sees order everywhere, that is by virtue of its fundamental, intelligent structure communicating intelligent structure and expecting to see intelligent structure—not by plan, but just by Function. And everything will reflect back to you the quality of Truth with which you're looking at everything.

Now, in practical terms that means that everything that needs to get done will get done. All of your relationships with the people in your experience will be healing, or will be harmonious. You won't be airy-fairy, strumming a harp. Your everyday life will... every element of it will fit together in such

integrity that there's not a single space for confusion, or chaos, to enter. And every aspect of it will be in Movement—the Flow of Creation identifying the Father's Will.

And so, you will **feel** the orderliness of it; I'm even going to say the subatomic orderliness of it; the Orderliness of the Movement of **Being**. And you will feel it right in this room here. You will feel the space that seems to be empty, and how it configures perfectly with every board in the ceiling and every indentation in the walls where the windows are, and how perfectly the glass interfaces with the space inside and identifies beauty, and more. You will **feel** the **perfection** of all of the space and everything **in it**; in the space. You will experience the awesomeness of this room, the outdoors, of your home, of the space in between, of the way your car moves from here to there, and the space that the air took up before your car moved into it shifts to the space behind it, and so on. You will feel the integrity of all of it.

And I tell you, it is an awesome experience, not one that you, in bliss, are sitting back having about everything else, but that you **engaged** in the Movement yourself experience. What I'm trying to convey here, again, is not an other-worldly experience, but a **new** experience of right where you have been all along. And why will you have this experience? Because, in the absence of thinking, you will find that what is left is Consciousness—Consciousness being attentive, and experiencing What **Is** Here without the interference of the definitions about everything that is here that you were employing before. And I will stop there with your answer.

SEEKER: Thank you.

RAJ: You're welcome.

Over here.

ANOTHER SEEKER: Thanks, Raj. I, too, have been chewing for the past couple of weeks, struggling, if you will, with the... on the one hand, yeah, I felt like in a way the way you described. You said some of us may feel like this is unfair that you're asking us to do this, you know. And because it just seems too advanced, it's like wait, wait, wait! Shouldn't that come at the end of the book, or something? Because, you know, I'm having a hard enough time getting to a point where I can...

RAJ: Let me say this. The end of the book is where the last step is taken. And we're talking about the second step.

SEEKER: Okay. Well, I'm still struggling with the first step.

RAJ: Indeed. And as I said, I've now said you have to take two kinds of steps together. Yes.

Continue.

SEEKER: Right. And I feel like I'm one of those...

RAJ: Wait a minute. I also said *you are* capable of it.

SEEKER: Yes.

RAJ: Okay.

SEEKER: Oh, I totally know that. I was blessed in the past by a point in time when I was at the bottom of my bucket, and I was just in a complete state of "I give up, God." You know, take me out of here. Whatever You're going to do with me, it's okay. I'm through with this, you know. Whatever happens, "I surrender" kind of attitude. And out of that, when I meditated thinking, "Okay. This is fine with me if this is the last time I ever meditate, you know. This is... I want to go to Heaven, or wherever." I want to be out of here, was my attitude.

And somehow, by grace, I had an awakening, or, what I'd call nowadays, is sort of like a "preview of coming attractions" experience where it was very much like you described. In other words, there's a spontaneity of right action, appropriate speech, a state of living in fulfillment, and knowing that my needs are met moment by moment. And there's a spontaneous expression of sharing; wanting to give from that overflowing of your heart.

But, okay, that sort of dwindled away. And I got back into the ego state where everything is a struggle. And I see, you know, even though I have that memory back there of that experience, I'm still in a state of, right now, in a state of "okay, Raj is saying grasp this, do this." And I'm trying to do that from an intellectual plane, which is what you've been talking about tonight, which I really appreciate this sort of screen of definitions. And all the ego could do would be to try to pretend, or see, okay, I'm going to try to behave like Christ today. And I'm going to be good. And I'm going to... you know. ***It's an act.*** It's the best that could be done.

RAJ: Exactly.

SEEKER: And it's just another costume. It's not the real thing.

RAJ: It's another delay.

SEEKER: And so inside me, I know. I know the difference experientially, and so I just go back and say, okay, look, there's nothing I can do other than meditate and hope that I can let go of my resentments towards family

members, other people, and all these bullshit stories that I have that I want justice.

RAJ: I understand. Let me interrupt.

SEEKER: So I really appreciate what you said tonight.

RAJ: What can you do? What am I asking you to do?

SEEKER: What I was struggling with, which tonight you've brought some clarity to, is it seemed like you were asking us to not only know ourselves as Christs, but to see that Divineness in our brother, and our sister, and our neighbor, and our boss, and everybody. And I was feeling like [whoosh sound], you know, I can't even see that in myself right now experientially. All I could do is try to imagine it, or intellectually define it.

RAJ: You want to know something?

SEEKER: What?

RAJ: If you, or anyone else who might ever hear these words, *listens*, you will learn something wonderful. If you find yourself ill and in the hospital, you want to know the surest way to have a healing? Find someone else, perhaps in the very same room you're in, someone else who is in the hospital, and devote your[self]... let them be the object of your affection. If you want healing, *give* healing.

"Oh! But you ask too much! I'm in the hospital. I'm not in tip-top shape. I don't feel energetic. I don't feel like giving." Well, that's why you're in the hospital. You see? Illness is an extreme form of isolation caused by self-preoccupation, in one way or another.

And so, here you are, I'm saying, in the hospital. And I'm saying what you're called upon for is to be willing to have someone else in need be the object of your affection and give your devotion to that one, listening to God for the Truth about that one.

"Oh! Oh! You mean... well, but what about *me*? I'm the one in the hospital that needs healing. You know, who's gonna do this for *me*? You want me to do it for them?" Yes.

Why? Because it's the way *you* break your isolation. It's *never* going to be easy to break your isolation, because it's a very ingrained habit. And anyone asking you to do what it takes to break the isolation is going to seem like an unreasonable demand, because you have other things to take care of. You have more urgent things. Blah, blah, blah. 'Tain't so. You have only one thing that you need to do, and that is break the isolation.

And so, if you want healing, be a healing presence, whether you think that it's an opportune time or not. If you **want** healing, **give** healing, because what you give, you get to keep. What you actually really extend becomes yours, becomes embodied.

And you know what? Until you wake up, there's always going to be some apparently worthy thing for you to attend to **other than** what I've just told you to do. There's going to always be some sort of emergency, or urgency, or strong need that you **feel compelled** to deal with. But I'm telling you that those things are the result of your having forgotten to say, "Father, help." You have forgotten to let something else in. So find an object of your affection, and **extend** Love so that you might **have** Love.

Continue.

SEEKER: Yes. I appreciate that shift of perception from... let's... you know, I have experienced that. I could be dwelling on something from the past that I have grievance over, and then maybe the phone rings and it's one of my sons. And I'll just instantly I'm in a state of gratitude, appreciation. So the mind is really fickle in that way. It can shift from one thing to another. I could be totally depressed at one moment, and then very happy in the next.

RAJ: But there is something determining where the attention is going to shift to and whether it's going to do it at this moment. So you... there is a decider there.

SEEKER: Yeah.

RAJ: You could have answered the phone, found out it was your son, and projected all of your negative feelings about the past that you had been ruminating about onto him, and ruined the conversation.

SEEKER: Right. Right.

RAJ: Okay.

SEEKER: Where I have a little bit of a "yes but" in what you're saying here is affection.

RAJ: Yes.

SEEKER: If I see something beautiful, I don't have any trouble feeling love and appreciation for it. It just comes spontaneously. But if I see someone who is the way you described; say I'm in the hospital and the guy in the bed next to me is in worse shape than me, or maybe not, whatever, I don't want to get into a sort of a self-righteous kind of okay, I'm going to extend love to this decrepit, poor person because I want healing for myself. That's bullshit!

RAJ: That's right.

SEEKER: I want to be coming from natural, real affection.

RAJ: You don't want to do **any** of it yourself.

SEEKER: Right.

RAJ: What I mean by this is that if you're going to extend Love, you're going to have to turn first to the Father, and ask the Father to reveal to you what is lovable about this man, what is the Truth about this man. And you are going to listen for the Father, just as Paul is listening for me right now, so that you might be infilled with what the Father extends, so that you might... so that your perspective is changed and automatically embraces that one. And there won't be anything about your doing something for somebody else so that you will get something. I'm just explaining to you that when you do that, something does happen.

SEEKER: Right.

RAJ: And you get to keep what you have given. And you will never have what you never give. Okay.

SEEKER: Yeah.

RAJ: I want to make sure there is time for anyone else.

SEEKER: Okay. Sure. Thank you.

RAJ: [indicating to someone that they can speak] Yes.

ANOTHER SEEKER: Thank you, Raj. The answers of some of the other people who've asked questions have already given me some of the answers to my question. But being a father, and a brother, and a husband, over the last two weeks I have had the chance to enjoy the last lectures that we've enjoyed out of the **Course**... um... have been some[what] of a personal tsunami for me because of the...

PAUL: A personal?

SEEKER: ...personal tsunami of my own with the family that we've...

PAUL: Personal "sue-no-me"?

SEEKER: Tsunami. Tsunami.

PAUL: Oh, tsunami. Okay. [laughing]

SEEKER: Considering what we've just gone through. And I have to wonder how one can bring all these personalities into some kind of agreement, even when I walk with the **Course** in my hand and my heart.

RAJ: Why do you have to bring them all into agreement?

SEEKER: That's a good question. It seems to be such a personal conflict and chaos in the family with personalities.

RAJ: A conceptual one? Or...

SEEKER: There is a strong feature about each personality in my family. And they seem to find the differences, not the commonalities to allow love in their life. And it makes it hard, from my perception, to try to...

RAJ: They love rigorous interchange.

SEEKER: They do that. It gives me an opportunity to use the **Course in Miracles** frequently. But sometimes I think my feet are still in the concrete.

RAJ: "Father, help me. Help me neglect to exercise judgment just because I am with those whose rigorousness makes it appear to me that they are expressing more ego-dynamics than I, for myself, want to employ."

What I'm trying to say to you is that maybe what they're doing isn't all ego-dynamics, but just a different way of expressing themselves; sort of a different language of communication than the one you're familiar with, and which, because you're not familiar with it, causes you to feel inadequate, at a loss. I am suggesting that you go within to ask whether or not any exercise of control is needed at all. And if not, how you can be present with it without engaging in judgment, and how you can be with it without feeling threatened by its intensity. To be spiritually aware does not mean to become delicate and unable to withstand **vigor**.

SEEKER: Thank you.

RAJ: You're welcome.

Over here.

ANOTHER SEEKER: Raj, what's interesting for me is that I'm in a situation in my life right now where it's a relationship that started out as a contractual agreement, in that I had some technical work that needed to be done on a project that I was working on, and I wasn't, I didn't have that technical ability, so I contracted someone to come in and do it. And what I thought was going to turn out to be a three-month project is now going over ten months.

And it's a situation where initially I felt, well, the person's just incompetent, and so I need to just take all my stuff back from them and find someone else. And then I thought, well, you know, and again I'm giving you the history, 'cause for me there was a shift in it in that, you know, then I thought, I beat myself up that, well, I should've had a termination date in the contract. And so I went... all this operating number one stuff about doing business the right way came up. And then I thought, well, wait a minute. This... no. This is a lose-lose situation. I'm not getting what I need from the relationship, and she's not getting what she needs from the relationship. So let me look deeper into this. And then, of course, just by coincidence, we're covering this stuff in the **Course**. And so now I'm saying okay, now what's the real message? What is she telling me?

So I set up some meetings with her at her house with the computer to work on the project so I could be right there with her involved in the project as she was. And then I realized that this lady has so many other distractions going on in her life that it's very difficult for her just to sit with the project for any length of time. And so I've been with her now on several occasions to try and move the project along. And I'm still... it's like the first thing I came up with was there's an attention deficit disorder going on here. In other words, she can't really bring her forces to bear here.

And then on my side, it was me saying, you know, she's taking advantage of me here, you know, my patience, my resources, whatever. So there was a real charge behind it. And that's what fascinated me about the situation is that whenever there's that much of a charge behind a situation, I know that there's more meat here to chew on, and that I need to go in with it so I can get clear, because until I can get clear, it's not going to move on, or I'm going to have to repeat it again. So that's the point that I'm at now where it's coming to like, you know, the ball is in her court again. She's got to finish this thing up and present me with a finished project, a finished product.

And so now I'm being more open and looking beyond the surface than I ever have been with this situation. So, I am at that point, like you said tonight, where I'm going, "Father, you know, what's going on here? What's the meaning of this situation?" But, yet, at the same time I don't want to get caught in this situation of, well, I'll give her just one more chance. I'll give her just one more chance. You know, it's like... or the situation of, well, if I really pray hard and be open to the Father, the problem will go away. You see what I mean? So that's my question. It's like what's the appropriate... you know. Okay, now, I'm waiting. I'm listening. I'm paying attention. Is that all? Do you stop there? Do you just keep paying attention? Or what's the...

RAJ: That's exactly what you do. You continue paying attention. The new modus operandi **is** pay attention, pay attention, pay attention, pay attention. That's called **Being**.

SEEKER: So instead of taking the initiative, it becomes responding appropriately.

RAJ: Exactly. And responding from a deep connectedness in you to the Movement itself, irrespective of personalities, psychologies, mental disorders, or definitions that are out of the past. You **be** in life ongoingly with innocence.

SEEKER: Well, just... I mean you know so I'll ask if that's what I'm doing now, right?

RAJ: That is what you are doing now, but you are still struggling with letting go of some ordering structure, or grid, to hold the Movement up against so that you may judge, or a judgment can be made.

SEEKER: Progress. Yes. Yes.

RAJ: Indeed. And that's...

SEEKER: Silly.

RAJ: It's the useless stuff that you are learning to let go of.

SEEKER: Yes. Right. Because in effect that says, I mean holding onto that structure says I know the timetable for this particular thing to be done, as opposed to following God's timetable, so to speak.

RAJ: Now you notice also that you're talking about circumstances, projects, time, et cetera. We didn't read anything about circumstances, time, projects. We were talking about relationship and the necessity for each of you to be willing to see the Holy Spirit, or the Christ, in your Brother, just as you are learning you have to do with yourself. And to reach for, to lean into, to connect with the Holy Spirit in your Brother, or your Sister. And that you've spoken very little of here. But your attention is in that direction. I simply want to bring it more solidly in that direction.

You don't give your attention to the Excellence in them so that you can find out how to be in better control, or to find out what their problem is. You talk to the Holy Spirit to find out what the Truth about them is so that you, in your Conscious Awareness of Truth about them, are sending out those messengers **about them**. They will come back reporting what they were sent out to find, which will be confirming of your right intent, but which will also be a blessing for this other one. You see?

SEEKER: See, what I'm experiencing right now is I see this person struggling. Okay? And so, like I'm a little bit fixated on their struggle, saying, "How can I support this person in their struggle?"

RAJ: What's the definition of struggle? And what degree of struggling? What's the degree of intensity of the struggle?

SEEKER: Right. Right. Right.

RAJ: This is something you're applying to a benign picture.

SEEKER: Right.

RAJ: You see what I'm saying?

SEEKER: Right.

Now theoretically I can... and I say this theoretically, I can see, I mean I know that this person is a good person. The Holy Spirit is in them.

RAJ: How do you know that?

SEEKER: Because I can feel it. I mean you can, I can feel that this person is not a bad person. They're not trying to take advantage of me. They're not, you know, jerking me around. They're doing the best they can.

RAJ: Yes, but I want you to feel that they're a good person because the Holy Spirit has revealed it to you, and not because you can sense that she fits into a certain structure of definitions.

SEEKER: Right. Right.

RAJ: You see what I'm saying?

SEEKER: Yes.

RAJ: I want it to be, I want you to be looking more for an experience than a sense.

SEEKER: Right. But the thing is...

RAJ: An experience that has been derived from an actual connection with the Holy Spirit.

SEEKER: Right. And that's what I'm trying to get at here. That is not, that does not come from trying to see it in the other person. It comes from being open and asking to be shown. Correct?

RAJ: And I am telling you that you, from your human experience, recognize that she exhibits, let's say, a certain number of criteria that tell you that

she's basically a good person. And that's not the same as a direct connection with the Holy Spirit.

SEEKER: Right.

RAJ: So I'm pointing you in the direction of going deeper for a Holy Spirit experience, rather than a recognition that certain criteria have been met that allow her to be recognized as a basically good person who's overwhelmed herself for whatever reason.

SEEKER: Right.

RAJ: Yes.

SEEKER: And the best way for me to receive that is just ask for it and be open to it.

RAJ: Exactly.

SEEKER: Not having. Not doing. There's nothing to do here. It's just...

RAJ: Except ask.

SEEKER: Except ask.

RAJ: Step right up to the edge of what you don't know and lean into it with the desire to know the Truth that needs to be known.

SEEKER: Right. Right. Right. At this point it seems like...

RAJ: The Truth that heals.

SEEKER: Right. It's, to me at this point, it seems like *that* is more important than project completion, or project success, or...

RAJ: They're so inseparable it's not funny.

SEEKER: Right, right, right. But what I'm saying is my attention is now on what... the real value is what is the... how can I make this connection? How can I see the miracle unfold from the situation?

RAJ: Yes. Exactly.

SEEKER: And then just be with that.

RAJ: Exactly.

SEEKER: Okay. Thank you.

RAJ: Yes.

If we end right now, is there anyone who will go away and be absolutely angry because they didn't speak up? [audience laughter] Okay.

ANOTHER SEEKER: Just dejected and hurt probably would have been it.

I've been kind of fuzzy about the understanding of what extending healing meant. And as everyone's been asking and as you've been talking, I think I've realized that I thought if I extend healing, I would see a change out there. And I feel like I feel, you know, affection in here for an object of my affection out there, and then they start to talk. [laughing] You know, and then they say their complaints, or their whatever.

RAJ: Yes.

SEEKER: And I can't agree with what they're saying, but I haven't known how to offer anything else. I did have a...

RAJ: They don't want you to agree. They **want** a different answer themselves. They want **not** to have to register that complaint, or that perspective. And so you have to listen for what the answer is. You have to listen for what the answer is so that you can share that.

What's behind the moan? What is the Truth that makes them **feel** the illegitimacy of their experience, so that they have justification for complaining about the experience? Do you see what I'm saying?

SEEKER: Yeah. I did it with a stranger once.

PAUL: Pardon.

SEEKER: You know, it happened to me with a stranger. And I really leaned in, you know, to my Guidance, and I heard, "I'll give you a new experience of this person if you don't run away." And we didn't have any words. But I totally received, you know, a miracle and a blessing and really saw the beauty of them. I find it, I mean maybe I just am not leaning into it as much with people that I know and I'm having a conversation with.

RAJ: Exactly. Like I said, you know them too damn well to think that there is a Place of Excellence in them.

SEEKER: [laughing] Right. Yeah.

RAJ: You see? Yes.

SEEKER: Okay.

RAJ: And of course, that's your judgment. And those are the messengers you send out.

SEEKER: Right.

RAJ: And communication *doesn't* occur, no matter how much *talking* goes on.

SEEKER: Okay.

Because when it happened that spontaneous time, like I had no, you know, agenda for that person having a change in front of me, even though he did have a change. You know he went from being snarling and everything to being calm. But I think I'm, you know, quote "extending healing" to a lot of people around me to change them, and to, you know, control the situation, or something. And so that's not leaning into the Holy Spirit at all, you know.

RAJ: Yes. The key here is one of the pieces of gristle.

[Editor's Note: Now Raj reads a sentence from earlier in this section. The sentence was covered in an earlier meeting.]

RAJ READING: *The message your brother gives you is...*

RAJ: All capital letters.

RAJ READING: *...UP TO YOU.*

RAJ: If you think there is an ego there, and you're listening for an ego to speak, an ego is what you're going to hear, *even* if they're speaking the utter Truth. If they are speaking the utter Truth and you recognize the excellence of it, because you're expecting an ego to speak, you are going to be suspicious of the motive for such Holiness and Excellence that's being expressed, and you will not see it.

And if they are coming from an ego place, and what they are saying is an expression of confusion and misunderstanding of What They Are, *you*, if you are listening for the *Holy Spirit* in them, will hear what is behind their poor expression, so that you can respond to *that*. But what you hear will be up to you, and that *is* the key.

SEEKER: Okay.

RAJ: Now, just because we move on doesn't mean that this chapter should be left behind. Review it over the next few months. Review it, remind yourself, because it sets a foundation for the rest of what is to come.

Okay.

SEEKER: Thank you.

RAJ: Was there another question over here? [no question was forthcoming]

Okay. You are a wonderfully lovable, motley crew. [audience laughter] I love you greatly and I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
Section – THE CORRECTION OF ERROR
First Edition – p. 155 / Second Edition – p. 166
Chapter 9 – THE CORRECTION OF ERROR
Section – SANITY AND PERCEPTION
Sparkly Book – p. 205

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

RAJ READING: [**Chapter 9**] **THE CORRECTION OF ERROR**

[Editor's Note: In the first and second editions, this is a **section** heading, not a chapter heading. In the first and second editions, this is the **third** section in Chapter 9.]

RAJ: What's another way of saying that? The correction of misperception.

And how does misperception get corrected? By providing the conditions in which a miracle can occur. And what is a miracle? A sudden shift of perception. And how do you provide the conditions for a miracle to occur? By abandoning your best judgments, by abandoning your thinking, by becoming still and going within and asking to know the Truth. Asking of whom or what? The Holy Spirit—that which is nothing more than your Right Mind. By asking your Guide, or by asking God.

In other words, you provide the conditions for a miracle, a sudden shift of perception, by reaching beyond your memory, by reaching beyond your strongest beliefs, by joining with something beyond the realm of your limited conscious awareness, or the area of your unlimited Conscious Awareness that you have circumscribed and bound yourself to. You provide the conditions for a miracle to occur by abandoning your isolation. And you abandon it by inviting something else in. When you do that and a sudden shift of perception occurs, error is corrected, misperception leaves you, causing you to no longer be looking at your world through the lens of your misperception, and allowing you to see everything through the Eyes of God. In other words, with the capacity to see What Is Truly There with the concurrent or simultaneous awareness that you, who are looking at it, are the Presence of Mind which is the Mind of God. So it isn't you seeing something awesome where you had seen something quite ordinary in the

past. It's **you**, being something quite awesome, seeing that which is quite awesome that you had missed before when you thought you were what you **believed** you were, and looked at everything through that lens.

This section is relatively easy to understand without explanation.

RAJ READING: *The alertness of the ego to the errors which other egos make is not the kind of vigilance the Holy Spirit...*

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...would have you maintain.*

RAJ: Again.

RAJ READING: *The alertness of the ego to the errors which other egos make is not the kind of vigilance the Holy Spirit would have you maintain. Egos are critical in terms of the kind of "sense" they stand for. THEY understand this kind of sense, because it IS sensible to them. To the Holy Spirit, it makes no sense at all. To the ego, it is kind and right and good to point out errors and "correct" them.*

RAJ: Well, where does the correction, where does... where is the error that the ego is trying to correct? It's always **out there** in someone else, or something else, or in a circumstance, or in a political system—whatever.

RAJ READING: *To the ego, it is kind and right and good to point out errors and "correct" them.*

RAJ: Which involves manipulating your world out there to correct the errors, to correct those who are coming from erroneous places, who are thinking erroneously and behaving badly because of their erroneous perceptions. But that doesn't fit in, does it, with what I described as the means for the correction of error, because what I described had nothing to do with manipulating anything out there. It had to do with you providing the conditions under which the miracle could occur, the sudden shift of perception in you, the result of which is your seeing with new eyes not bound by your previous concepts and misperceptions.

Again.

RAJ READING: *To the ego, it is kind and right and good to point out errors and "correct" them. This makes perfect sense to the ego, which is totally unaware of what errors ARE and what correction IS.*

RAJ: Well, we discussed what errors are. They are misperceptions **believed** by you, by anyone. And the correction of misperception occurs in you by

your again providing the environment, the conditions, in which a sudden shift of perception can occur.

You must ask the question, "Where is the error and who is suffering from it?"

If you say the error is out there, causing bad behavior out there which I'm suffering from, you're already caught in the dream. And you are not providing the conditions under which a sudden shift of perception can occur, which is what will constitute the correction of error. The error lies in the fact that you are not looking at your Brother, or at your world, **with God**, or **with** the Holy Spirit. You're doing it all by yourself in the privacy of your very private definition of yourself—in other words, as an orphan. **That** is where the error **is** and that is **what** the error is. And that is the only place that the error can be corrected that will suddenly cause you to become what could be called an agent for change, a healer.

Indeed, you do have Brothers and Sisters who are suffering from their own misperceptions. And they are behaving on the basis of their misperceptions, their misunderstanding of Who They Are. And they deserve not to be suffering from that, just as much as you.

When you go within and you join with the Father, or the Holy Spirit, and you allow the miracle to occur, the sudden shift of perception within you to occur, you will now not behave toward your misperceiving Brother as though the error is there and you must correct it there. You will be with that Brother, knowing What He Truly Is, because you'll be seeing something awesome there. And as I said, that vision will be accompanied by the awareness that the Awareness, the Consciousness That You Are, is Itself something awesome.

And the awesomeness of What You Are, and the awesomeness of What Your Brother Is, will cause you not to attack him, not to try to change him, but to be with him in a way that is so utterly benign that he cannot help but feel the Love that he is embraced with, or embraced by, when he's with you, causing him to feel a level of safety, and even courage to dare to drop his defense. You will be an agent for change because the Movement of Love that will be engendered by you, by your letting it through, will be recognized by him or her. And the invitation for him to put down his defenses will **not** be perceived as coercion, or as an attempt to **correct**.

Because remember whenever you engage in attempting to correct a Brother, there is an unstated premise to your attempt, and that is that your Brother is at fault. There is a judgment there and your Brother feels **that**. And that immediately calls for defense and causes your Brother to see you

as a manipulator coming from the same ego place he, or she, is coming from, which means that your motives for manipulation are self-serving to you and that one better defend himself vigorously. This is why the attempt to **correct** a Brother doesn't work, and does initiate and bring forth strong radical defense, even though there isn't a bit of sense to the defense, even though you can see that the defense is insane.

Continuing.

RAJ READING: *Errors ARE of the ego, and correction of errors of any kind lies...*

RAJ: Where? Not in changing the egos of others, but it lies...

RAJ READING: *...solely in the RELINQUISHMENT of the ego.*

RAJ: And who's going to relinquish it? The one who sees errors out there to correct. Who's going to relinquish it? The only one you know about—you.

Continuing.

RAJ READING: *When you correct a brother, you are telling him that he is wrong. He may be making no sense at the time, and it is certain that, if he is speaking from the ego, he WILL be making no sense. But your task is still to tell him he is RIGHT.*

RAJ: Now listen to the next sentence.

RAJ READING: *You do not tell him this verbally, if he is speaking foolishly, because he needs correction at ANOTHER level, since his error IS at another level.*

RAJ: There is a rather foolish new-age premise that everyone is creating his own reality and no one has a right to override it because it is a gift of God, or from God, to you to be able to create your own reality. That is your function. That is what you're in this experience for. Therefore, no one has the **right** to tell you that you are wrong. You have a God-given right to create your own reality without objection from any quarter. That is foolishness.

This can be carried further by those who pick up the **Course**, who are unclear and think that this is, indeed, supporting that premise, and so one reads and says, "It says, 'But your task is still to tell him he is right.'" No, he's not right in his misperception.

But you know what? The key element here is that no matter how your Brother, or Sister, is behaving, in fact no matter how any one of you is behaving, ignorantly based upon misperceptions you have, it doesn't

change the fact that although forgotten by you, you are at this instant the full and Direct Expression of God. It is **God** who is embodying Himself/Herself right there where you are. And nothing else is present **but** What God Is Being right there where you are. And the acknowledgement of this is the acknowledgement that you are fundamentally right. Your very **Being** is **right**. Your very **Being** is flawless, innocent, at this moment.

Your behavior doesn't reflect that fact, and correction is called for there. But your misbehaving based upon your misperceptions doesn't change What You Divinely Are. And some one of you with everyone else, with every other one of you, **must** dare to take the radical stand that the one you are confronted by is fundamentally right, is fundamentally the Christ. Someone must dare to look at his Brother, or Sister, with the conscious intent of acknowledging **that**, instead of continuing down the path of the general misperception that everyone is just a mortal, a product of a sperm and an egg, a physical organism. Or, perhaps a little bit better, a spirit temporarily in a body and appearing to be a material organism. You have to start daring to be radical enough to look at your miserable Brother and not believe what you're seeing, to contradict it in your mind by acknowledging What Is True.

Now, you have book-learning, you have knowledge, you might say, from having read the **Course**, from having been with me in these sessions. You have knowledge as to what the Truth about your Brother is. And on the basis of that knowledge, you can break the habit of what you used to think by thinking something new, but that is not all it takes, because that's not you **experiencing** What Is True. But if you will abide with the knowledge you have gained and be with it, rather than being in a constant state of reaction to your Brother's bad behavior, you will provide the conditions under which a miracle can occur **in you**, the conditions under which you will suddenly find yourself relinquishing the ego—**your** ego. And that's the point at which you become an agent for change and healing can begin to occur.

Continuing.

[Editor's Note: This is part of the sentence before the last sentence which was read.]

RAJ READING: ...your task is still to tell him he is RIGHT.

RAJ: You understand the difference here? It doesn't mean that you look at him and at his behavior and at what he's saying and you say, "Yes, that's right. That's right. You have the right to create your own reality, and you're doing quite a job of it. And you're right." No.

Your task is still to tell him **he**, the Divine One That He Is, **is right**. And the Divine One That He Is that is right is present at the very moment that you're saying it, in spite of his ignorant behavior. You dare to take the radical stand of acknowledging What Is True About Him right when he is behaving badly.

RAJ READING: *You do not tell him this verbally, if he is speaking foolishly, because he needs correction at ANOTHER level, since his error IS at another level. HE...*

RAJ: Now listen.

RAJ READING: *HE is still right, because he is a Son of God.*

RAJ: You see? The level at which the change has to occur is within him where he's willing to make a shift in his perception as to What He Is, not just a tentative and short-lived physical organism, but as an Eternal Presence of Mind that is God Being Himself right there where that Mind is. Period.

RAJ READING: *HE is still right, because he is a Son of God. His ego is always wrong, no matter WHAT it says or does.*

If you point out the errors of your brother's ego, you must be seeing through YOURS, because the Holy Spirit does not perceive his errors.

RAJ: Holy Spirit—that which is nothing more than your Right Mind. Your Right Mind does not perceive your Brother's errors.

So if you're seeing errors to be corrected, you're not seeing through anything other than your very own ego. And you're not in a position to be an actual agent for change. You're only in a position to exert more force, more apparent power, than the strength of your Brother's conviction as to his way of looking at things and causing him for self-preservation to **yield** to the force that you bring to bear upon him. But both of you are still totally ignorant of What You Are, and there is nothing present to be an agent for change. No healer/healing present or possible.

Again.

RAJ READING: *If you point out the errors of your brother's ego, you must be seeing through YOURS, because the Holy Spirit does not perceive his errors. This must be true if there is no communication at all between the ego and the Holy Spirit.*

RAJ: Why isn't there any communication at all between the ego and the Holy Spirit? Because you've divorced the two. When you divorced the Father and said, "Father, I would rather see it my way," you caused a split

between yourself—what you currently call yourself—and What You Divinely Are, which is called the Holy Spirit until you remember Who You Are, and then you become the Son of God, the Presence of God, as an Experience.

Continuing.

RAJ READING: *The ego makes no sense, and the Holy Spirit does not attempt to understand anything that arises from it. Since He does not understand it, He does not JUDGE it, knowing that nothing it engenders...*

RAJ: Meaning the ego.

RAJ READING: *...means anything.*

RAJ: The next section is entitled:

RAJ READING: *Sanity and Perception*

[Editor's Note: This heading is not in the first and second editions.]

RAJ READING: *When you react AT ALL to errors, you are not listening to the Holy Spirit.*

RAJ: Why? Because the Holy Spirit doesn't see errors. It does see calls for correction. But it's like this:

There's an old car, a junk heap, parked in a field and a plant starts to grow underneath the junk heap— the junk, the car—the junk car. And as it grows up, it bumps into the underside of the car and can't proceed further.

Well, from an ego standpoint the correct response would be to say to that plant, "What a fool you are for germinating there. Look at you. You can't grow tall like you're supposed to. You've started growing in a place where you are hit by an obstacle and blocked from normal growth. How foolish of you. You're doomed to a misshapen bent existence. And you will never be able to stand proud like your other brother and sister plants. And you will be the subject of ridicule and laughter. How foolish of you to have done that."

The Holy Spirit, on the other hand, does see a call for correction, but the correction isn't scolding and ridicule. The correction is to lift the junk heap off, because the Holy Spirit sees that it's the nature of the plant to grow and stand tall and straight. And It, the Holy Spirit, stands in support of establishing that Meaning and Purpose that is the plant's, with nothing blocking it. And so it doesn't scold the plant. It moves the junk car, the junk heap. Its behavior acts in complete support and consistence with the Function and the Meaning of the existence of that plant. The plant, as a result, does not feel belittled. It does not feel ashamed. It feels the

recognition of its Truth. And what I mean by that is it feels the recognition of its innate Meaning and Function, and appreciation is spontaneous, not defense.

You see the difference? Correction—from the standpoint of clear perception—emboldens, nurtures, supports, and substantiates That Which Is True in each and every thing.

Again.

RAJ READING: *When you react AT ALL to errors, you are not listening to the Holy Spirit. He has merely disregarded them, and if you attend to them, you are not hearing HIM.*

RAJ: You're not hearing that which is nothing more than your Right Mind. You're still standing in the dark. You're still standing in ignorance.

RAJ READING: *If you do not hear Him, you ARE...*

RAJ: And the word "are" is emphasized.

RAJ READING: *...you ARE listening to your ego, and making as little sense as the brother whose errors you perceive. This cannot be correction. Yet it is more than merely lack of correction for him. It is the giving up of correction in YOURSELF.*

RAJ: And I would add: By you.

It constitutes **you** making a choice to continue to be ignorant, to **not** experience a sudden shift of perception that causes **you** to no longer misperceive and allows you to more clearly fulfill your Function as the Presence of Love.

Continuing.

RAJ READING: *When a brother behaves insanely, you can...*

RAJ: What?

RAJ READING: *...heal him only by perceiving the SANITY in him.*

RAJ: Remember, this chapter is called, "The Correction of Error." Why? Why would we have a subject like that? Why would we discuss it? Because there is something that needs to be done. There is something that needs to happen **because** you're not experiencing your Function. You're not experiencing your Divinity. You're bound by a tiny perception of yourself that limits the Divine One That You Are greatly. And correction is called for.

Remember what we're reading about is not about nice happy thoughts that cause you not to be distressed when everyone else is being distressed—someone finding bliss in misery. That's not what it's about. It **really** is about correction. It **really** is about experiencing Heaven, instead of what you're experiencing.

Your Function is to heal and to be healed. Your Function at the moment is to wake up, so that any stress and misery and tension that you might be experiencing will fade away, no longer to be any part of your experience so that you can **be** in a new way **in** the world and with your Brothers and Sisters.

I'm going to back up.

RAJ READING: *If you do not hear Him,...*

RAJ: Meaning the Holy Spirit.

RAJ READING: *...you ARE listening to your ego, and making as little sense as the brother whose errors you perceive. This cannot be correction. Yet it is more than merely lack of correction for him. It is the giving up of correction in YOURSELF.*

RAJ: It is giving up your own healing.

And I promise you that whenever you find a Brother, or a Sister, not to be worthy of your willingness to see What Is **Real**, with a capital "R", about them, you are using your Brothers and Sisters as justification for not experiencing healing and awakening yourself. If you want to wake up, you're going to have to begin to use your Brothers and Sisters as justification for seeing What Is True about them so that **you** might wake up.

Continuing.

RAJ READING: *When a brother behaves insanely, you can heal him only by perceiving the SANITY in him.*

RAJ: The Divine Sanity. The Real Truth about him.

RAJ READING: *If you perceive his errors and ACCEPT them, you are accepting YOURS.*

RAJ: It really is impossible for you to believe something is True about something, about someone else, that isn't True about you. I mean really True. When you experience the Truth about you, it is experienced as an insight or a revelation. You feel it. You know it to the tips of your toes. And it's not knowledge. It's Knowing. It's incontrovertible Truth. And when you have that experience, you know it's True about **everyone**.

So...

RAJ READING: *If you perceive his errors and ACCEPT them, you are accepting YOURS. If you want to give yours over to the Holy Spirit, you must do this with his.*

RAJ: You must be willing to turn your Brother's errors over to the Holy Spirit.

RAJ READING: *Unless this becomes the one way in which you handle ALL errors, you cannot understand how all errors are UNDONE. How is this different from telling you that what you teach you learn? Your brother is as right as you are, and if you think he is wrong you are condemning yourself.*

RAJ: What Your Brother Divinely Is, is as right as What You Divinely Are.

RAJ READING: *...and if you think he is wrong you are condemning yourself.*

RAJ: Because you're abandoning your opportunity to be aware of What Is Divinely True About You as well as your Brother. This is why your Brother is so important. ***Until you extend the acknowledgement of Truth to your Brother, you cannot have it for yourself.*** This is a fundamental **Law** of Being you, might say. Not a law thought up and written down, but an Element of the Way Things Work before anyone could have a thought to make-up a law. You see? It's the Way Things Are.

Continuing.

RAJ READING: ***YOU cannot correct YOURSELF.***

RAJ: Surprise.

RAJ READING: ***YOU cannot correct YOURSELF.***

RAJ: That in you which would see a need for correction is that which is misperceiving. And that which is misperceiving cannot bring about the correction. You see?

But are you stuck? No. Because all you need to do is to be willing to break the isolation and reach outside of your normal mental playground, and say "help" and invite something else in that breaks the isolation. And in the breaking of the isolation, a sudden shift of perception occurs, a miracle happens, and you know the Truth. It's revealed to you as experiential down to the tips of your toes. And misperception abandons you. And no one corrected you, not even you.

RAJ READING: *YOU cannot correct YOURSELF. Is it possible, then, for you to correct another? Yet you CAN see him truly...*

RAJ: You have that capacity. You might not be able to force him to be What He Truly Is, but you have the capacity to see him truly.

RAJ READING: *...because it is possible for you to see YOURSELF truly. It is not up to you to change him, but merely to accept him as he IS.*

RAJ: Another sticky sentence. How often do you hear somebody say, "Well, if you would just accept me as I am, everything would be all right." No, it wouldn't.

RAJ READING: *It is not up to you to change him, but merely to accept him as he IS.*

RAJ: To accept him as He Divinely Is. To accept him as What He **Truly** Is. To accept him as the Presence of God, as God Presence-ing Himself right there where your Brother is.

You accept him as He **Is**, not as he believes himself to be. You see the difference? Because it's very important. And if you do not see it, you will be as unclear and vague and messed up as the Brother who says, "If you will just accept me as I am, you'll see that everything will be all right."

Continuing.

RAJ READING: *His errors do not come from the truth that is in him, and only this truth is yours. His errors cannot change this,...*

RAJ: Meaning the Truth that is his and yours.

RAJ READING: *His errors cannot change this, and can have no effect at all on the truth in YOU. To perceive errors in anyone, and to react to them as if they were real, is to MAKE them real to you. You will not escape paying the price for this, not because you are being punished for it, but because you are following the wrong guide, and will lose your way.*

RAJ: Another way I could say it is that you will not be paying attention to the Way Things Work. And so you will behave **at odds** with the Way Things Work. And whenever you do that, there is always dissonance, because it is an attempt to be unnatural as though you actually had a capacity to be unnatural.

Continuing.

RAJ READING: *Your brother's errors are not of him, any more than yours are of YOU.*

RAJ: Now who is this him and you? The piss-ant little ego sense of yourself? No.

Your Brother's errors are not of What He Really Is, any more than yours are of What You Really Are. And you must remember that no matter what kind of presentation you are making to the world, or your Brother is (or Sister is) making to the world, you haven't changed What You Really Are and you haven't gotten rid of What You Really Are. And you haven't damaged What You Really Are. And you haven't irrevocably injured yourself for the rest of Eternity, so that you're stuck in the problems you're experiencing.

Again.

RAJ READING: *Your brother's errors are not of him, any more than yours are of YOU. Accept his errors as real, and you have attacked YOURSELF. If you would find your way and keep it see only truth beside you, for you walk together. The Holy Spirit in you forgives all things in you AND...*

RAJ: You see the sentence didn't end there because the idea isn't complete yet.

RAJ READING: *The Holy Spirit in you forgives all things in you AND in your brother. HIS errors are forgiven WITH yours.*

RAJ: Darn it. You're just not going to get back into the Kingdom of Heaven all by yourself.

RAJ READING: *Atonement is no more separate than love.*

RAJ: You see? How can you Love if you're all alone? You can't be Love if there isn't an object of your affection. Love cannot be an isolated experience.

RAJ READING: *Atonement is no more separate than love. Atonement cannot be separate because it COMES from love. ANY attempt you make to correct a brother means that you believe correction by YOU is possible, and this can ONLY be the arrogance of the ego.*

RAJ: And I promise you, and you've all had the experience in one way or another, that when you think that you're in a position of calling forth correction in a Brother, you're met with resistance because your attitude is insulting. It's a claim to be different from your Brother, better than your Brother, perhaps stronger than your Brother, not better, and then not even more right, but stronger. It's always a ***position of difference***.

And whenever anyone acts as though they are different from you, how does it make you feel? Well, there's a long list of words. They're all negative.

Correction, an “I’m better than you” attitude, or “I know what you need” attitude, does not arise out of compassion, which means there’s no Love in it. But correction—and I’m going to put quotes around the word “correction”—“correction” that arises out of Love arises out of compassion and out of an awareness of no difference between you and your Brother. And therefore, there’s no arrogance.

And then, if in the absence of arrogance, your Brother finds that you’re seeing something in him that goes beyond what they envisioned about themselves, something that says, “Little plant, look. I’ve removed the junk heap from above you so that everything in you that wants to stand straight and tall can, because that in you which wants to stand straight and tall is What’s Real, and it’s what needs to be embodied, and I know this.” Whew. That’s compassion. It’s Love.

And because it touches the plant, you might say, or your Brother or Sister in the very essence of their Function of Fulfillment, gratitude comes forth. Defenselessness comes forth. Defense melts. Why? Because you have not been the focal point in the interaction. Your Brother’s essential Fulfillment of Purpose and Being was the focal point with you, and your Brother recognizes it. You see?

So Atonement is not about separation. It’s about exactly the opposite.

Continuing.

RAJ READING: *Correction is of God, Who does not know of arrogance.*

RAJ: And I’m going to add: But does know of the central essential **Meaning** which He has embodied of Himself in each and every thing, and which He Knows can take no part in experiences of limitation or resistance. And, therefore, He—God—cannot validate impediments and removes them.

Continuing.

RAJ READING: *The Holy Spirit forgives everything BECAUSE God created everything.*

RAJ: [pause] Continuing.

RAJ READING: *Do not undertake HIS function or you will forget YOURS. Accept ONLY the function of healing in time because that is what time is FOR.*

RAJ: You have the experience of time, don’t you? You are not experiencing Eternity, the Infinite Now, you might say. And this time is available for one purpose—for you to remember Who You Are, for you to come to a point of decision of willingness to abandon your infatuation with your apparent

capacity to define yourself and everything else, yourself and your Brothers and Sisters, yourself and your world, and to **be** from an isolated, lonely context of conscious awareness which isn't your Birthright.

Time is here so that change can happen, sudden shifts of perception—not change of circumstances, not manipulation of situations and Brothers and Sisters. Time is here for you to let one thing and one thing only happen—sudden shifts of perception that allow you to remember What You Are so that you can embrace it once again, instead of denying it and suffering from the denial.

RAJ READING: *Accept ONLY the function of healing in time because that is what time is FOR. God GAVE you the function to create in eternity.*

RAJ: You see? Not time. God didn't give you, as part of His generous Gifting of What He Is, the experience of time. That wasn't part of His Gift. But, let's put it this way: The moment you said, "I'd rather give definitions to everything myself. I want a bill of divorcement, God," then you were immediately given enough time to come to your senses. So use the time for what it's for—to come to your senses. You see?

RAJ READING: *God GAVE you the function to create in eternity. You do not need to learn this, but you DO need to learn to WANT this, and for this all learning was made.*

RAJ: You see? Knowing is the State of Being. **Learning** is what you're faced with when you've said, "I don't want to know the Truth. I want to make the truth up myself." And all of a sudden, you now have time to do it. You have time to wake up again. And you have an experience called **learning**, which is not native to your Being. In other words, you have the opportunity to **remember** the Truth About Yourself, and that's what learning is. It is remembering Who You Are, coupled with your embracing it and activating it, and not being in a constant state of denial of it.

RAJ READING: *You do not need to learn this, but you DO need to learn to WANT this, and for this all learning was made.*

RAJ: In other words, all learning was made for the purpose of bringing you to the point of **wanting** to wake up.

RAJ READING: *This is the Holy Spirit's good use of an ability which you do not NEED, but which you HAVE made.*

RAJ: You don't **need** time and you don't **need** learning, but you made it, and so the Holy Spirit, that which is nothing more than your Right Mind, uses it well on behalf of your reawakening.

RAJ READING: *Give it to Him! You do not know how to use it.*

RAJ: You don't know how to use time.

RAJ READING: *He will teach you how to see yourself without condemnation by learning how to look on EVERYTHING without it.*

RAJ: Ah! We're back to that same subject that we cannot escape. You can't do anything by yourself. You've got to include your Brother.

RAJ READING: *He will teach you how to see yourself without condemnation by...*

RAJ: What? Looking on yourself without condemnation? No.

By looking,...

RAJ READING: *...by learning how to look on EVERYTHING without it.*

RAJ: It just isn't going to be the case that you're going to finally stand in the Kingdom of Heaven looking back at all your crummy brothers and sisters who are so awful and saying, "Tsk. One day you'll make it. ***I made it.*** Tsk." You see? So if you had the illusion that you could do it whether anybody else did it or not, and that you could get ahead of everyone else, or that you recognized something Divine in you and you determined that that was a truth and that that made you a little bit different from everyone else and did put you a few steps ahead, it's not the Truth. It's not the Way It Works.

RAJ READING: *He...*

RAJ: The Holy Spirit.

RAJ READING: *...will teach you how to see yourself without condemnation by learning how to look on EVERYTHING without it. Condemnation will then not be real to you, and all your errors WILL be forgiven.*

RAJ: How could condemnation not be real for you, but in your mind, still be real about everyone else?

"My God! You mean I have to swallow the whole elephant in one bite? I mean can't I just learn how not to condemn myself? You mean that in order for me to stop condemning myself, I have to stop condemning everything?" Oh, tsk, tsk, tsk, poor babies. What a horrible thing to have to do to somehow have a slip of the mind where you've forgotten to condemn.

Is it really that valuable a mental commodity to you? Not really. But you thought it was valuable because you thought it was essential to your survival, because you're looking at the Kingdom of Heaven through

separate, lonely, unanchored eyes in which everything is not dependable, and **nothing** is anchored in a fundamental Source that is Principled and Intelligent. And so you have **thought** that condemnation was one of the essential tools that you had to use, or that you have to use, in order to control things into some semblance of intelligent order.

I'm going to tell you something. Love harmonizes naturally, without coercion. Love brings order because it harmonizes everything.

The question is, "What do I do with all these bastards in the meantime until I manage to do this? How do I protect myself until I know I don't need protection any more?" The ego is sly and tricky. It's asking the question because if it can get you to try to answer that question, you'll never get to the point of wanting to experience the Truth about your Brother, because you'll be busy getting the tools of your defense together to defend you **in the meantime** until you swallow the whole elephant, until you can bring yourself to abandon condemnation.

You had better be willing to consider the possibility that what you see as a call for correction, and what you see as an appropriate response to a call for correction, is something the Holy Spirit isn't seeing at all. The call for correction... what's needing to be corrected is not what the Holy Spirit is seeing, even though the Holy Spirit sees a call for correction. And you had better come to a point where you recognize that **you** have no way of knowing specifically what you would need to be ready to defend yourself against without the help of the clarity of the Holy Spirit, so that you aren't taken in by the invitation to deal with these bastards until you can manage to let go of condemnation.

In the meantime, you want to abandon "a **meantime**." Because I guarantee you, the response that will contribute to correction is nothing you will be able to perceive **until** you're willing to let go of condemnation and ask of the Father, or the Holy Spirit, to have revealed to you experientially the Truth about your Brother, the Truth that never stopped being True—the Christ that stands there no matter how he, or she, is behaving—God Presence-ing Himself right there where your Brother and Sister are, in spite of how they're behaving, in spite of how they're misperceiving themselves, in spite of how you're misperceiving them.

And remember, this is what you have time for. "Oh, I don't have time!" That's the **only thing** you have time **for**. That's why it was gifted to you, so that you might do this one thing that **undoes** your decision to be an orphan, your decision to have gotten a divorce from your Father and caused you to forget your Identity because you abandoned That Which **gave** you Meaning.

I can go on and on. And I will at another time.

I know. I'm not moving fast enough for you.

How do we get to it? Well, [laughing] you get to it by not having a meantime. You get to it by doing it now. You get to it by not taking the bait that says, "Get your defenses ready so you can be protected until you **can** let go of condemnation."

Okay. I said I could go on and on.

If this is what you've been given time for, if correction is the **purpose** of time, then the means of accomplishing the correction **is** yours, and you are capable of implementing it. It's not a task that has been given to you that you're not quite able to engage.

Remember, you at this very moment **are** the full-fledged Christ—whatever ultimate sense of the word "Christ" that you have been carrying with you, whatever fullest definition of the Christ that you have made-up—is What You Are right now. To come back into your Right Mind, for your Sanity to return, is not only totally possible, it's inevitable. Why? Because you will have **learned how to be** the Christ? No. Because you will remember that that's Who You've Always Been. The capacity is present right now.

So, if you've been given time in order to come to your senses, and if you've been given something called "a capacity to learn" for this purpose, you have all been provided with all of the essentials to accomplish it. You've been given this help. Why? Because you have the capacity. Why? Because you never stopped **being** What You Divinely Are.

Do you see that even what you would call your ignorance is like a bowl that you are held in, and everything about the bowl stands in support and nurturing of your coming back into your Right Mind? Everything that exists, even in your ignorance, is in Harmony with the Way Things Work. And the Way Things Work is nothing less than the Will of God expressing **Being**. So you're not lost. And there's not a strenuous journey here ahead of you. And you're not being asked to do anything that isn't utterly natural to you to do.

With this I will stop.

During this coming week, watch your mind, observe it, and when you find yourself beginning to indulge in any form of condemnation, **notice it and halt it**. Why? Because you know that no matter how delicious the condemnation might feel to you, you are **not listening** to the Holy Spirit. If you are not listening to the Holy Spirit, you have yourself blocked off from what? That which is nothing more than **your** Right Mind. Now, is that the

way you want to exist in your day, with that kind of a split, unplugged from the Juice of your Divine Being? No. That's why you'll stop. You see? Because when it's happening, you're not listening to, and you are incapable of hearing, the Holy Spirit, that which is ***your*** Right Mind.

Okay. I said I would end there, and I will.

And I look forward to more good times with you next week. Okay. I love you.

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A Course In Miracles (reference pages)
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
Section – THE HOLY SPIRIT'S PLAN OF FORGIVENESS
First Edition – p. 156 / Second Edition – p. 168
Chapter 9 – THE CORRECTION OF ERROR
Section – ATONEMENT AS A LESSON IN SHARING
Sparkly Book – p. 207

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

It may seem as though I'm too repetitious. It may seem as though I'm saying the same thing over and over again in different ways. And even though I say it in many different ways, it's still incomprehensible. Why? Why would I say the same thing over and over again? Well, one reason is to convey to you that the answer is not complicated. There aren't ten thousand compartments to the answer. There aren't ten thousand things for you to learn in order to wake up.

I've said many times, you are neither ***behind*** the Point of Perfection, nor advancing toward it; you're ***at*** that Point and you must understand yourself ***therefrom***. I keep telling you that ***right now*** you are the Christ, right now you are the Presence of God. What am I doing when I keep presenting you with this idea? I'm presenting you with a different way of perceiving yourself, a different way of considering yourself. I don't come here each week and scold you for how poorly you did the week before. I do not confront you with your stupidity, or your insanity, or your ignorance. I do not focus in on what you would call "the problem." I'm always focusing in on the ***answer***, which is something quite apart from most of the things that occupy your time during the week and your concerns. I remind you that the Ultimate of You is present in every moment.

Now if you think that I am speaking to the ignorant one that ***you think*** you are, you will delay your progress, because when I say you're neither behind the Point of Perfection nor advancing toward it, I'm not addressing, as the term has been applied to Paul, the "bumbling oaf" in you. I'm addressing the Christ that you are. In doing that, I substantiate It, instead of substantiating the bumbling oaf.

Most of the time as the week goes by in between Sunday evenings, your attention is more focused on the bumbling oaf that you are, and what a stupid asshole you are, and how ignorant you are, and how poorly you're doing. **And** in addition to **that**, you apply all of these criteria to everyone you work with and everyone you run into.

It's simple. You see what you're looking with. Whatever your frame of mind is colors everything you see, causes everything to be seen in that context.

If you know that you are a conniving bastard or bitch, if you know that you are dishonest if you need to be in order to get something good done or something bad done, it is impossible for you to look at your Brother or Sister and not see the very same thing there.

Looking at everything the way you've always looked at everything is not going to cause anyone to wake up. It's not going to facilitate a sudden shift of perception, is it? It's going to insure that everything stays the same. What we're talking about here all the way through, but especially in this chapter called, "The Correction of Error," what we're talking about is the fact that in order for your experience to change, you've got to be looking at it from a new vantage point. You've got to start looking at it in a new way. And at the bottom line that means you've got to stop looking at everything alone, as though you're an isolated observer amongst a bunch of other isolated observers. You really have to wish to look at everything with the Holy Spirit, or with the Mind of God. And you don't know what it will look like, and you don't even know for sure how to cause that to happen, but it's being laid out for you.

What I want to pinpoint here before we go back into the book is that before anything is going to change, you are required to be willing to look at everything with new eyes, with eyes refreshed by something beyond your memory, refreshed by information not gathered from the past. You are addicted to your memories, and you are addicted to your pet theories, and you're addicted to what you've determined everything to be, because it's what you think keeps you sane, it's what you think keeps you grounded, when actually what it does is it keeps you bound in a tiny frame of reference that absolutely disallows for you to experience Reality As It Is, which is Harmonious, Beautiful, Divine—something far beyond your most fantastic imaginations.

The first step has to be taken by you, not everyone out there. And the first step that has to be taken by you is a desire to see God—Infinite Good, indivisible and undivided—and therefore unconflicted Good in your experience. You don't know how to do that so you have to ask for help. And the help is available to you, but you've got to reach for it first before you

start attending to fixing everything up. Otherwise, you will correct everything based upon the firm definitions that you've already established and constantly employ.

Now, we've been recently talking about the fact that in order for you to wake up, in order for you to have a sudden shift of perception, you must have a reason for inviting it in. And your reason for inviting it in must be something other than yourself. You're all very used to being self-centered, taking care of yourself, covering your ass, insuring that you will have the best experience you can, et cetera, et cetera, et cetera.

We've been discussing the fact that you must have an object of your affection and that you must **give** what you would have. You must **give**, in order to make your own That Which has already been set in place **as yours**, because you're neither behind the Point of Perfection, nor advancing toward it. You see?

This means that you have to dare to take a radical position. You don't mind at all if I say to you as a truth, as **the** Truth, that you are neither behind the Point of Perfection, nor advancing toward it, that you are **at** that point and you must understand yourself **therefrom**, instead of understanding yourself from your memory banks and the definitions you've created for yourself. Now I'm taking the radical stand that you need to take. You need to take that stand with your Brothers and Sisters. And no matter what they're doing, and how your mindsets are interpreting their behavior, and no matter what their mindsets are causing their behavior to be, **they** are neither behind the Point of Perfection, nor advancing toward it; **they** are at that Point, and you must understand them therefrom. You must be willing to take that radical step, that radical point of view, because if you don't, you will continue to be stuck with **your** best definition of them, which is a very poor definition of them. **And** you won't be able to make your own, the Truth about you that I'm telling you.

Problem-solving as it's generally practiced involves, first of all, identifying the problem, and then identifying the source of the problem. And the source of the problem is always something out there. And it's always someone, or some mechanical flaw. And then, the correction of it is, whether it's someone or a thing, is handled mechanically. You mechanically manipulate. You retrain, you recondition the human being. But this human being that you're in the practice of reconditioning is being looked upon as an object, a weak link in the chain of command, or a weak link in the process of getting a job done. You see? "We've got to do something with Henrietta. She's the weak link." You see? Very mechanical. And so you sit Henrietta down, and you lecture her, and you tell her how it must be and

how she must look at it if she's going to be an effective part of the flow of whatever the product is that she's a part of manufacturing. You see?

And so, through law, or forceful manipulative training, you make each other be robots without any sense of the fact that here is Soul, here is Life, here is Love, embodied. The individual who's just a cog in the wheel must learn to conform with the organization or the society, and to hell with how they feel about it. In fact, tell them as part of their brainwashing that they will feel good about themselves **if** they behave as a nice obedient cog in the wheel.

Do you see what I'm saying? What I'm saying is that each one of you **is** God Expressing Himself right where you are. Each one of you not only **has** a Divine Gift to give, each one of you **is** a Divine Gift to All, to the Whole. And you like to hear me say that about you. And your Brothers and Sisters need to hear you say it about them. And if you can't say it about them, they still need to feel the fact that that is the manner in which you are consciously embracing them, because that is the radical stand that **will initiate** change, healing.

Let's go into the book.

RAJ READING: *Atonement as a Lesson in...*

RAJ: What?

RAJ READING: *...Sharing*

RAJ: Sharing—that's the opposite of isolation, that's the opposite of uninvolvedness.

RAJ READING: *Atonement is for all because it is the way to UNDO the belief that anything is for you alone.*

RAJ: You see, it's the undoing of aloneness that is your salvation.

RAJ READING: *To forgive is to OVERLOOK. Look, then, BEYOND error, and do not let your perception rest UPON it, for you will believe what your perception holds.*

RAJ: You see, I look at you and say to you, "You're neither behind the Point of Perfection, nor advancing toward it; you're at that Point. I understand you therefrom, and you must understand yourself therefrom. I'm overlooking all the things you did this last week, or all the things you thought you did. I'm overlooking the mindset that keeps you bound to tininess. And I am reflecting back to you what I'm seeing. You see?"

RAJ READING: *Accept as true only what your brother IS,...*

RAJ: That's what I'm doing with you. That's what your Brother needs you to do with him, or your Sister with her.

RAJ READING: *Accept as true only what your brother IS, if you would know yourself. Perceive what he is NOT, and you cannot know what you are BECAUSE you see him falsely.*

RAJ: And again, if you see anything falsely, you see everything falsely. And it's because you have agreed to embody a false picture of yourself.

RAJ READING: *Remember always that your identity is shared, and that its sharing IS its reality.*

RAJ: So if you're going to share, make sure that you share only the best, that you share only the Truth, because you either lock yourself into suffering, or real freedom, depending on what you choose to share.

RAJ READING: *You have a part to play in the Atonement, but the plan of the Atonement IS beyond you. You do not know how to overlook errors, or you would not make them. It would merely be further error to think either that you do NOT make them, or that you can correct them WITHOUT a Guide to correction. And if you do not FOLLOW this Guide, your errors will NOT be corrected. The plan is not yours BECAUSE of your limited ideas of what you are.*

RAJ: Your definition of yourself.

RAJ READING: *This limitation is where ALL errors arise.*

RAJ: And I would add: And is where they're all experienced.

RAJ READING: *The way to undo them, therefore, is not OF you but FOR you.*

RAJ: Well, if they're not of you and they're not of your creation, there must be something more than you in this universe. And there's the rub, because you've got to reach out to something beyond yourself which takes away your so-called position of authority, and of your only chance to make something of yourself so that you can be proud of yourself and so that you can feel that you're respectable. You're familiar with my song and dance about all of that. And if you're familiar with it, it's becoming part of you. It's part of your understanding of yourselves, and so it's not as foreign as it used to be.

Continuing.

RAJ READING: *The Atonement is a lesson in sharing, which is given you because YOU HAVE FORGOTTEN HOW TO DO IT. The Holy Spirit merely reminds you of what is your natural ability.*

RAJ: You see, the Holy Spirit doesn't say, "Oh, you goofed again! Oops, you goofed again! You stupid idiot!" No. The Holy Spirit does what I do—merely reminds you of what is your natural ability. The Holy Spirit reminds you that you're neither behind the Point of Perfection, nor advancing toward it. So abandon this trek, this hope of becoming something Ultimate, this advance toward Home. You see?

Continuing.

RAJ READING: *By reinterpreting the ability to attack, which you DID make, into the ability to SHARE, He...*

RAJ: The Holy Spirit.

RAJ READING: *...translates what you have made into what God created.*

RAJ: Now what does that mean? Translates the one you made-up and that you're calling yourself, into the One That You Are That God Created and which has been present as the only Real Thing about you all along. The Holy Spirit translates what you have made into What God Created.

RAJ READING: *If you would accomplish this THROUGH Him, you cannot look on your abilities through the eyes of the ego, or you will judge them as IT does. All their harmfulness lies in its judgment. All their helpfulness lies in the judgment of the Holy Spirit.*

The ego, too, has a plan of forgiveness because you are ASKING for one, though not of the right teacher.

RAJ: And I just want you to think for a moment as to how often, when somebody tells you of a problem they're having, how often you, [snap of the fingers] before they even get their sentence finished, have an answer for them. That's how quick the ego has a plan for their salvation. I want you to get the feel for that, because you all know how quickly you can have a retort to anything, even a helpful one, even though this helpful one is full of judgment and unkindness when you give the answer to this poor one.

All along, what I'm encouraging you to do and what the **Course** is expounding on, is to **hesitate** a moment before you let the ego speak, and draw upon another Source consciously, in effect demonstrating the fact that you don't want to reply, that you don't want to **rely** on memory or agreed-upon definitions, even agreed-upon answers; that you want to draw upon a Source outside the level of the problem and outside the established interpretations that cause the problem to be called a problem. What do I mean by that? Very simply, if you're at the table in the western world and you've eaten and you let out a huge burp, it's considered to be a problem,

where in other countries it is considered to be an expression of gratitude and appreciation for the wonderful meal, and it's not a problem at all.

You must learn to hesitate, step back, and reach into the unknown, literally. You must reach into that place where you don't know the answer, and ask to know what to say and what to do before you act.

Again.

RAJ READING: *The ego, too, has a plan of forgiveness because you are ASKING for one, though not of the right teacher. The ego's plan, of course, MAKES NO SENSE and WILL NOT WORK. By following it you will merely place yourself in an impossible situation, to which the ego ALWAYS leads you.*

RAJ: That place is called, for lack of better words, the human condition. The ego leads you there and helps you re-substantiate it.

RAJ READING: *The ego's plan is to have you see error clearly FIRST, and THEN overlook it. Yet how can you overlook what you have made real? By seeing it clearly you HAVE made it real and CANNOT overlook it.*

RAJ: In a Gathering, whenever any of you ask a question, it's usually with regard to a problem you're having. And you give a description of the problem. You give a description of the situation and how it's impacting you. While you're doing that, Paul is sitting here and I'm going to say that he has learned not to pay too much attention to what you're saying, not to let you and what you're saying become the focus of his attention. And so all of the time you are asking your question and describing the problem, his attention is on me. He is hearing you, but he is more attentive to me and what my response will be when I respond. In other words, he overlooks your problem. He looks beyond it to me. And in so doing, that which would [finger snap] respond with an off-the-cuff remark or response, isn't energized in him. And so his presence as an ego, or his presence as a personality, does not get confirmed, or enlarged, or activated. And as a result, he is able to let me respond. This is what you need to be willing to do for your Brothers and Sisters. This is what **overlooking error** means.

Paul has learned that if he listens to you, and if he cares about you, he will begin to be affected by your plight. He will join you in its awfulness. And when he does that, it makes it very difficult for him to hear me. And the same thing applies to every one of you when you're dealing with your Brothers and Sisters. Very often caring about your Brothers and Sisters means that you are willing to let their problem be made real for you, and thus you lose the vantage point in which clarity beyond the problem can

find entrance into the situation, and thus transformation and healing is blocked.

Again.

RAJ READING: *Yet how can you overlook what you have made real? By seeing it clearly you HAVE made it real and CANNOT overlook it.*

RAJ: You also make it harder for yourself because at some point you cannot bear the burden of empathetically caring about your Brother and Sister and feeling their hurt. And so, at some point, you finally have to make the **conscious choice** to step back—which should have been in the very first moment where you're supposed to hesitate before you respond—then you have to step back, and the stepping back is more difficult because your empathetic feelings of sadness and hurt for them must be released so that you might get back into your Peace, into that clear place where you're able to access the Truth. And that's harder work to do **after the fact** than it is to **hesitate** at the moment of the presentation of a problem and step back **then**. And you've also delayed potential healing for your Brother and Sister.

RAJ READING: *By seeing it clearly you HAVE made it real and CANNOT overlook it.*

This is where the ego is forced to appeal to “mysteries,” and begins to insist that you must accept the meaningless to save yourself. Many have tried to do this in my name, forgetting that my words make PERFECT sense because they come from God. They are as sensible now as they ever were because they speak of ideas which are eternal.

RAJ: You see, the ego appeals to mysteries, not to What Is True, not to what is clearly enlightening, but to magic. It says, “Oh, yes. Your problem is real, **but** if you do this and you do that, you can save yourself all by yourself. Oh, your problem is real, but there's a way for you to learn to live with it without suffering.” These are the mysteries. This is the magic. You see?

Never at any point does the ego say to you, “Why, you are neither behind the Point of Perfection, nor advancing toward it; you are there. And the problem you're experiencing is invalid. It's an imagination. And you can be free of it, because it **isn't** real. Shall we explore its unreality together?” No. The ego never starts with you as What You Are. It starts with who you **think** you are at the point when you're describing your dilemma.

Continuing.

RAJ READING: *Forgiveness that is learned of me does NOT use fear to UNDO fear. Nor does it make real the UNREAL and then destroy it.*

RAJ: You see? It doesn't make the unreal real and then destroy it. It says there is no "you" in actual existence to be suffering, because you are the Direct Expression of God right now and never fell from your high estate. And I'm going to talk to you till I'm blue in the face, till **you're** blue in the face, reminding you of this fact so that you might **release** the confidence that you have in the definition you've given yourself that you are just a mortal, and that you are not Divine, and you couldn't possibly be like Jesus the Christ, at least not for a long time.

Continuing.

RAJ READING: *Forgiveness through the Holy Spirit lies simply in looking beyond error from the beginning...*

RAJ: Before that immediate ego-response that spouts forth the ego's plan for your Brother's salvation.

RAJ READING: *...and thus KEEPING it unreal for you.*

RAJ: When Paul listens to you asking me a question, he stays out of the way. And your problem does not become real for him. And my answer can become real for you.

RAJ READING: *Do not let any belief in its realness enter your minds AT ALL, or you will also believe that YOU must undo what you have made in order to be forgiven.*

RAJ: Again, how do you not let any belief in its realness enter your minds at all? By being anchored in a different Source of information, if I may put it that way; a Source of information different from your Brother's ego-sense of what he is at the moment, and even yours.

Why? Because... continuing...

RAJ READING: *What has no effect does not exist, and to the Holy Spirit the effects of error are TOTALLY nonexistent.*

RAJ: You're not behind the Point of Perfection with corrections needing to be made. You're not advancing toward it. You **are** there. And therefore, what you seem to be most definitely suffering from is **not** True, has no existence, and can have no real effect. But the effectlessness of it, will not register with you until you are drawing upon a Source different from the ego that formed the condition you're suffering from. And is that difficult or impossible? Not if that Source is nothing more than your Right Mind, which is the Holy Spirit, which is your Divinity held in trust while you fool around with ego perceptions, and which never went anywhere.

Referring to the Holy Spirit:

RAJ READING: *By steadily and consistently cancelling out ALL its effects, EVERYWHERE and in ALL respects, He teaches...*

RAJ: Who? You.

RAJ READING: *...that the ego does not exist,...*

RAJ: As a fact—I'm adding that.

RAJ READING: *...and PROVES it.*

RAJ: Now how does It prove it? By helping you to learn to disregard all of your conditioned responses, by helping you disregard all of the definitions you have made-up, by helping you arrive at a point where you are not valuing the definitions.

RAJ READING: *Follow His...*

RAJ: The Holy Spirit's.

RAJ READING: *...teaching in forgiveness, then, because forgiveness IS His function, and He knows how to fulfill it perfectly. That is what we meant when we once said that miracles are NATURAL, and when they do NOT occur something has gone wrong.*

Miracles are merely the sign of your willingness to follow the Holy Spirit's plan of salvation, in recognition of the fact that you do NOT know what it is.

RAJ: You see, what keeps you bound in suffering is the fact that you think you know what the answers are. And so you **never** reach outside of your comfy, cozy self-satisfaction, even though you are self-satisfied in the midst of misery.

Referring to the Holy Spirit:

RAJ READING: *His work is NOT your function,...*

RAJ: And let's be clear here. The Holy Spirit's work is not the function of who you think you are at this moment. The Holy Spirit **is** your Right Mind. The Holy Spirit **is** What You Divinely Are. The Holy Spirit's Function is to remind you of this so significantly that you will abandon the idea that you're something else—something that **you** have made-up—that you are what you believe you are and what you've been taught you are. But that which has been taught things that aren't True, cannot perform the Function of reminding you of Who You Really Are. So, as you are waking up, the Holy Spirit's Function is not the function of the "you" that you think you are. That's what that means.

RAJ READING: *His work is NOT your function,...*

RAJ: Now I've said this in another way before. If it could be conceived that it's your function to wake yourself up, you would not be required to reach out beyond yourself at all, and that would constitute eternal damnation because what you think you are can't get you **out of** your ignorance. That which is causing your ignorance cannot **get** you out of it.

So while you are in the process of abandoning your self-satisfaction, abandoning your sense of worthiness that you have acquired at your own hand, while you are letting go of that, you've got to reach outside of any part of you that thinks it, by its hand, can accomplish anything valuable. You have to abandon your faith in who and what you think you are, because who and what you think you are is pure imagination. It's **not** Reality. And you're wanting to come back into, I'm going to say, your full-fledged Right Mind, your Sanity.

Another way of saying it is your state of insanity cannot be the means of re-establishing your Sanity. And so, while you are not seeing clearly, you must abandon little tiny self-reliance and ask for help. Ask the Holy Spirit, ask that which is nothing more than your Right Mind, which serves God, not the ego. If you don't arrive at a point where you will reach out beyond your best understanding and your best definitions, you will not find Sanity returning. You will not find change/transformation happening. You will continue to be as stuck as you are.

RAJ READING: *His work...*

RAJ: The Holy Spirit's.

RAJ READING: *...is NOT your function, and unless you accept this, you cannot learn what YOUR function is. The confusion of functions is so typical of the ego that you should be quite familiar with it by now. The ego believes that ALL functions belong to it, even though it has no idea what they ARE. This is more than mere confusion. It is a particularly dangerous combination of grandiosity AND confusion which makes it likely that the ego will attack anyone and anything for no reason at all.*

RAJ: There is such self-confidence that it believes that anything it does will be right.

RAJ READING: *This is exactly what the ego DOES. It is TOTALLY unpredictable in its responses because it has no idea of WHAT it perceives.*

RAJ: You look at the Kingdom of Heaven and you say it's planet Earth. You have no idea **What It Is** that you're perceiving. All you're perceiving is the definition you have **overlaid upon** Reality, the Kingdom of Heaven.

RAJ READING: *If one has no idea of what is happening, how appropriately can you EXPECT him to react? You might still ask yourself, regardless of how you can ACCOUNT for the reactions, whether they place the ego in a very sound position as the guide for YOURS.*

RAJ: In other words, the guide for your reactions.

RAJ READING: *It seems absurd to have to emphasize repeatedly that the ego's qualifications as a guide are singularly unfortunate, and that it is a remarkably poor choice as a teacher of salvation. Yet this question, ridiculous as it seems, is really the crucial issue in the whole separation fantasy. Anyone who elects a totally insane guide MUST be totally insane himself.*

It is not true...

RAJ: Listen to this.

RAJ READING: *It is not true that you do not know the guide is insane. YOU know it because I know it, and you HAVE judged it by the same standard as I have.*

RAJ: Those two sentences equal this other one: You are neither behind the Point of Perfection, nor advancing toward it; you are **at** that Point and must understand yourself **therefrom**.

You see? You know it. You know the guide is insane because I know it. We're talking from Home here. I am talking with the Divine One That You Are, not the one you think you are.

I am extending to you by these sentences the gift that you need to extend to your Brother, at least in your mind. Instead of saying, "That idiot doesn't know anything," you say, "he knows the Truth." He knows it because I know it. Because the Ultimate Truth is already True, and always has been True, and it's never been changed by any imagination that my Brother indulged in, or any imagination that I ever indulged in. And I stand here in front of my Brother who's behaving at odds with that, and I'm acknowledging that he knows it because I know it. We are Brothers with the same Parent, and no imagination can change What We Are. And so I claim for my Brother the Ultimate Truth about him right now, no matter how he's behaving.

And much of the time my claiming it for him is done silently. I relish the occasions like now where I can verbalize it, say it out loud so you can **hear** it.

Now here's the good news.

RAJ READING: *The ego...*

RAJ: Who and what you think you are. Who and what you have determined yourself to be in the imagination.

RAJ READING: *The ego literally lives on borrowed time,...*

RAJ: Why "borrowed time"? Because there is no [laughing] real time. It lives on borrowed time.

RAJ READING: *...and its days are numbered. Do not fear the Last Judgment, but welcome it and do not wait, for the ego's time is borrowed from YOUR eternity.*

RAJ: Oh. Uh oh. It's been costing you something. This dallying with the ego, which has created the sense of time, has been borrowing from your Eternity and your **experience** of your **Eternality**. It's been an unfair deal, and you are the one who's coming up on the short end.

RAJ READING: *Do not fear the Last Judgment, but welcome it and do not wait, for the ego's time is borrowed from YOUR eternity.*

RAJ: Don't wait for your Eternity to be returned to you.

And what's the Last Judgment? The Last Judgment is, "This is my beloved Son and Daughter in whom I am well pleased." Wow! That isn't exactly what you thought judgment meant. The Last Judgment is the Judgment of Truth About You extended to you in a way that you can recognize and hear and feel and let in. Don't wait for it. Don't hold it off.

RAJ READING: *This IS the Second Coming, which was made FOR you as the First was created. The Second Coming is merely the return of SENSE. Can this POSSIBLY be fearful?*

RAJ: So how do you set into motion the return of sense? By consciously and conscientiously choosing to hesitate before you respond off the top of your head, and reaching to a Source other than your memory, or your Brother's and Sister's story about their dilemmas, or your Brother's and Sister's behavior. **You hesitate**, as Paul does before every Gathering, and **you join** with a Source, for lack of better words, completely other than yourself. Why? Because part of breaking the isolation is an act of actually leaning into and joining with something other than yourself, even though you have been told that ultimately what you will be leaning into **is your** Essential Self.

Your Essential Self will not feel like you as you begin to reach out to It. Let it be that way, else you will not have anything to abandon yourself into, nor will you have any justification for abandoning your acquired definitions, meanings, and your commitment to them, which is what keeps you insane.

Many of you wish you could be a healer. I will tell you that every single one of you will have to become a healer, because you cannot wake up without being involved with another. And the moment you genuinely dare to become involved with your Brother from the standpoint of his being neither behind the Point of Perfection, nor advancing toward it, and as a result of your willingness to understand him **from** that Point of Perfection, you will heal. You will take the essential step of breaking the isolation in a double way. You will break the isolation between you and your Brother or Sister, and you will do it by interacting with your Brother or Sister by virtue of having broken your isolation from the Holy Spirit, that which is nothing more than your Right Mind, and therefore your connection with your Father Who gives you your Identity.

Monotonous repetition. But if we move too fast and get past your remembrance that there has to be a point of hesitation, a moment of hesitation before you respond, so that you can make a different choice of the Source of what you're going to say, you will move on to making things happen without hesitating, and switching channels, so to speak, abandoning your ego-conditioning in favor of listening into the **unknown-to-you-at-the moment**, and **being** with your Brother and Sister from there.

I am not moving too slow and I'm not moving too fast. And I will not move beyond the point of learning until it's learned. And so I'm asking you to trust my teaching methods. And if I haven't yet given you something to give your attention to in a broader scope that you wish I would, be willing to abandon your impatience. Be willing to abandon the radical idea that you know what you need to learn and when. And **be** with me as we move together in uncovering the fact that you're at the Point of Perfection.

I love you all. And I'm not worried for your sakes. It's not imperative for you to be moving faster than you are, because error has no effects. False imagination has no effects.

I love you and I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
Section – THE HOLY SPIRIT'S PLAN OF FORGIVENESS
And Section – THE UNHEALED HEALER
First Edition – p. 158 / Second Edition – p. 170
Chapter 9 – THE CORRECTION OF ERROR
Section – ATONEMENT AS A LESSON IN SHARING
And Section – THE UNHEALED HEALER
Sparkly Book – p. 209

RAJ: Good evening. And welcome to everyone who's joining us on the Internet.

We'll go right into the book. And I'm going to backup a couple of sentences for context.

RAJ READING: *Do not fear the Last Judgment, but welcome it and do not wait, for the ego's time is borrowed from YOUR eternity. This IS the Second Coming, which was made FOR you as the First was created. The Second Coming is merely the return of SENSE.*

RAJ: A return where? In your mind. In you.

RAJ READING: *Can this POSSIBLY be fearful?*

What can be fearful but fantasy, and no-one turns to fantasy unless he despairs of finding satisfaction in reality. Yet it is certain that he will NEVER find satisfaction in fantasy, so that his only hope is to CHANGE HIS MIND ABOUT REALITY.

[Editor's Note: Raj said "**until** he despairs" instead of "unless he despairs."]

RAJ: So utterly simple. I didn't say to think about changing your mind. It doesn't say to find a way to reason it out so that you can change your mind. As the now well-know phrase goes, "Just do it!"

RAJ READING: *Only if the decision that reality is fearful is WRONG can God be right. And I assure you that God IS right. Be glad, then, that you HAVE been wrong, but this was only because you did not know who you were.*

RAJ: You see? You forgot Who You Were when you got your divorce from the Father, and now you think you are **what you think** you are, instead of What You Really Are.

RAJ READING: *Had you remembered, you could no more have been wrong than God can. The impossible can happen ONLY in fantasy. When you search for reality in fantasies you will not find it. The symbols of fantasy are of the ego, and of THESE you will find many. But do not look for meaning in them.*

RAJ: Something happens to you in your day. Something goes wrong. You say, "What was the meaning of that?" Don't you? "What significance does that have for me in my learning process?" And then you think about it, and you imagine about it, and you can come up with some pretty fantastic imaginations of what the meaning must be, when the fact is that it is meaningless from beginning to end. And if you do succeed in coming up with an explanation of its meaning for you, you have a meaninglessness defining something that was meaningless. In other words, the definition that you come up with is part of the illusion as well, is part of what has no meaning, even though you seem to have created meaning for it that actually gives the bad experience that you had some reality for you.

The definition you give, or the explanation you give, to the bad experience and its so-called value for you is a symbol of fantasy. You've created a symbol **about** something that wasn't real in the first place. And the symbol is as unreal as the event that gave rise to your creating a symbol for it.

RAJ READING: *The symbols of fantasy are of the ego, and of THESE you will find many. But do not look for meaning in them. They have no more meaning than the fantasies into which they are woven.*

Fairy tales can be pleasant or fearful, pretty or ugly, but no-one calls them TRUE. Children may believe them, and so, for a while, the tales ARE true for them. Yet when reality dawns the fantasies are gone. REALITY has not gone in the meanwhile. The Second Coming is the AWARENESS of reality, not its RETURN.

RAJ: Again, you are neither behind the Point of Perfection, nor advancing toward it, even though you think you are at one or the other. You are at that Point and must understand yourself therefrom.

Again.

RAJ READING: *The Second Coming is the AWARENESS of reality, not its RETURN. Behold, my children, reality is here. It belongs to you and me and God, and is perfectly satisfying to all of us. ONLY this awareness heals, because it is the awareness of truth.*

RAJ: What is fantasy? Fantasy is the word used to describe the state of being asleep, the state of not being conscious of Who You Are, of What You

Are. Fantasy is you believing the definitions you have made-up about everything, which means it is you being unconscious of What Everything Really Is.

And most all of you exist in that state because you don't hesitate enough. When you look at something, you don't hesitate a moment to say, "What is really there?" You don't hesitate long enough to say, "Father, or Holy Spirit, reveal to me what the Real Meaning of this that I'm looking at is. Reveal to me What God Is Being there from God's Perspective." You don't hesitate enough to shift gears. And that's the key.

Another way of saying it is you don't hesitate long enough to shift teachers. And there are only two teachers—the Voice for Truth, and the voice for fear or the voice of the ego. And let me remind you, you're **always** listening to one or the other of the teachers.

There is no "you" that's able to look at things by yourself. As I've said before, you're always the puppet of something. Either you're the unresistant Presence of God Expressing Himself, or you're the unresistant presence of the definitions you and everyone else have made-up, either privately or together. You're either being the expression of memory, or you are letting yourself **be** the Expression of That Which Is Forever New, which is God Moving, God Being, which is Creation. There is no middle ground. You're never independent. You're never not the puppet of a master.

So, if you don't want to be bound in fantasy, you're going to have to hesitate a moment before you come to a conclusion about what you're looking at or seeing to say, to make sure that you are choosing the right puppet master. Forget about cutting the strings from the puppeteer. That's not the goal of your existence. It's the goal of your ego, but it's not the goal of your Being. Accept it—**you are a puppet**. You are **not** self-existent. There is no choice about it. The sooner you accept the fact that one way or the other, you are a puppet, you will get down to the business of choosing who your puppet **master** will be. And the sooner you make that choice, the more rapidly you will come back to your senses. The Second Coming is merely the return of sense.

When you think you have the option to be independent and you fight for your independence—"look no strings"—you are fighting for the right to continue to be ignorant about What You Are. You are fighting for the right to continue to remain ignorant that the very Source and Fundamental of your Being is God Himself.

Now, how insulting can that really be to abandon a sense of independent selfhood that absolutely inhibits you from knowing Who You Are, disallows

you from experiencing the **Meaning**, with a capital “M”, the significant awesome Divine Meaning of your Being, your Presence, your being Conscious? It should be insulting to you that the suggestion is made that you should hold on to the state of ignorance in which you cannot possibly feel your value and your worth. It shouldn’t be insulting to yield authority to the Father, when the result of yielding authority for your existence to the Father and yielding your apparent capacity to think for yourself to the Flow of the Father’s Conscious Awareness of being the Movement of Creation—**that** should not be insulting. **That** should be something you reach for, with **vigor** even.

RAJ READING: *Behold, my children, reality is here. It belongs to you and me and God, and...*

RAJ: Listen to this.

RAJ READING: *...is perfectly satisfying to all of us.*

RAJ: Have any of you recently experienced a state of being purely satisfied? But that’s your Birthright. This apparent right to declare independence and self-existence is a hollow suggestion that I encourage you not to validate any longer. It gets you exactly nothing. What it gets you is the absence of your direct experience of your Worth, the direct experience of your Validity, the direct experience of your Divinity, the direct experience of your Meaning, or we could say, Meaningfulness.

Continuing.

The next section is entitled:

RAJ READING: *The Unhealed Healer*

RAJ: Mind you, you’re the puppet of one of two masters. There aren’t any more to choose from. And there is no other state of being to experience. If you’ve chosen the ego as your master, then the ego’s plan for forgiveness is what the ego will present to you as your thought.

RAJ READING: *The ego’s plan for forgiveness is far more widely used than God’s. This is because it is undertaken by unhealed healers,...*

RAJ: What’s an unhealed healer? It’s someone who’s dreaming a dream. It’s someone who has forgotten What He Is, and is trying to do the best he can in this state of amnesia. An unhealed healer is someone who isn’t hesitating a moment to say, “Father, or Holy Spirit, what’s the Truth here? What’s the Truth about this, or that, or the other thing?” The unhealed healer is the one who doesn’t hesitate and ask, and then speaks up on the

basis of his or her own acquired definitions of what is true, and then attempts to heal his Brother, or Sister, based upon *that*.

RAJ READING: *The ego's plan for forgiveness is far more widely used than God's. This is because it is undertaken by unhealed healers, and is therefore of the ego. Let us consider the unhealed healer more carefully now. By definition, he is trying to GIVE what he has not RECEIVED.*

RAJ: Help based upon past experience, which means based upon ignorance built upon in the absence of that one knowing What He Divinely Is, cannot be helpful.

I have pointed out that it is necessary to have an object of your affection, that you have what you give, and what you give, you get to keep. And so you have an object of your affection, but you don't try to initiate the affection from your memory, or your tiny personal sense of yourself. You *ask* the Holy Spirit, "What is the Truth here? What needs to be known here?" And you let yourself be infilled with it so that it overflows and extends to your Brother—the one who needs healing.

If you haven't hesitated a moment, stepped back, and said, "Father, help me know what needs to be known so that I may embody it and give it expression," if you haven't done that, but you still try to help, you are an ignorant one trying to help another out of his ignorance. And that's *not* what I've been talking about.

By definition, the unhealed healer is trying to *give* what he has not received.

RAJ READING: *If he is a theologian, he may begin with the premise, "I am a miserable sinner and so are you."*

RAJ: And so as not to get too intellectual here, it says, "If he is a theologian." Do you think there's such a thing as a theologian? I mean a real something out there called a theologian. Or is a theologian someone real out there that you have applied your definition of a theologian to?

Does anyone know what a theologian is? Somebody will say, "Oh, of course, I know what a theologian is." And if each of you said, "I know what a theologian is," and you shared what it was, each of you would have not an identical response because a theologian, to you, is whatever that word has come to mean in your mind.

And you want to know something else? There is a theologian in you. Oh, you can talk theology. You don't say, "I'm a theologian," but you can think like theologians think.

An unhealed healer, by definition, is trying to give what he has not received.

RAJ READING: *If he is a theologian,...*

RAJ: And all of you are. That's what I'm trying to point out. All of you are theologians, and your definition of a theologian applies to you, as well as to everyone else you pin the tail on.

When you talk or think about theologians, you aren't seeing the individual there. Is that clear? You have your definitions and you apply them, like a tail on the donkey, and so you don't see each other. So understand that when it says, "If he is a theologian," this is speaking about you. Don't sit there in your spiritual advanced state saying, "Yeah. The theologians. Argh! You know about theologians. Yeah." [small laugh] All the meaning there is to the word "theologian" is the meaning **you** have come to accept. And it applies equally to you. So now we're not talking about "those theologians." We're talking about every one of you.

RAJ READING: *If he is a theologian,...*

RAJ: If **you are** a theologian.

RAJ READING: ...**he**...

RAJ: You.

RAJ READING: ...*may begin with the premise, "I am a miserable sinner and so are you."*

RAJ: You see? [small laugh] In one way or another, all of you say this about each other.

Whew!

RAJ READING: *If he is a psychotherapist, he is more likely to start with the equally incredible idea that HE really believes in attack and so does the patient, but it does not matter in either case.*

RAJ: How many of you practice a little psychotherapy from time to time on your Brothers and Sisters, and even on yourselves, without ever **hesitating** and stepping back to say, "In spite of how I would psychotherapize this situation, or me, what is the Truth here? What is the Reality that's going on outside the box of all of the definitions I have come up with that I apply to others, as well as myself?" And **don't ever think** that what you're applying to others, **you're not** applying to yourselves.

Continuing.

RAJ READING: *We have repeatedly stated that beliefs of the ego cannot be shared, and this is WHY they are unreal. How, then, can "uncovering" them MAKE them real? Every healer who searches fantasies for truth*

MUST be unhealed because he does not KNOW where to look for truth, and therefore does not have the answer to the problem of healing.

[Editor's Note: Raj said "that **the** beliefs" instead of "that beliefs."]

RAJ: Somebody's behaving badly, and the idea is expressed that they are behaving badly because of something that happened in their childhood. They may even feel that they are behaving badly because they are angry about the injustices that occurred in their childhood. That's not where the problem is.

The problem is that the one behaving badly has forgotten **What** She Is, has forgotten What **He** Is—the Presence of God Presence-ing Himself right there. And that one thinks that he's an independent presence having nothing to do with God, having no such Source, having, shall I say, no such credentials that state the awesome Divine Meaning of his or her Being.

RAJ READING: ***There is an advantage to bringing nightmares into awareness, but ONLY to teach that they are not real, and that ANYTHING they contain is meaningless. The unhealed healer cannot do this because he does not BELIEVE it.***

RAJ: Doesn't believe what? Doesn't believe that the definitions and meanings that he's applying to everything aren't true. Doesn't believe that there's **Meaning**, with a capital "M", beyond the meanings **he** is applying to himself and everything.

An unhealed healer could be called an unconscious director of the state of consciousness. It's absurd, and if you see it in its absurdity, you will be able to more easily opt for asking for help and saying, "Father, what is Your Perspective here? What is the Truth here?"

RAJ READING: ***All unhealed healers...***

RAJ: All unconscious directors of things.

RAJ READING: ***...follow the ego's plan for forgiveness in one form or another. If they are theologians,...***

RAJ: Or if you are in your theologian mode.

RAJ READING: ***...they are likely to condemn themselves, teach condemnation, and advocate a very fearful solution.***

RAJ: Here's a fearful solution.

RAJ READING: ***Projecting condemnation onto God, they make Him appear retaliative and fear His retribution.***

[Editor's Note: Raj said "onto God, **and** make" instead of "onto God, they make."]

RAJ: Now that idea is an imagination that can be called a symbol. A retaliative, jealous God—that's a symbol. It's a familiar symbol that almost everyone carries with them.

And there is a fear of God. Why? Because someone—here it says a theologian—someone experiencing fear, because truly he no longer remembers What He Is, has shared his fearful thought with another and found agreement. And then because it's too difficult to own responsibility for the experience and say, "**I am** creating this experience by refusing to pay attention to and be conscious of my Source," that unwillingness to be honest causes the blame to be projected out there on God—it's as simple as that—making Him appear retaliative, and justification for fear of His (God's) retribution.

RAJ READING: *What they have done is merely to IDENTIFY with the ego, and by perceiving clearly what IT does, condemn themselves because of this profound confusion. It is understandable that there has been a revolt against this concept, but to revolt AGAINST it is still to BELIEVE in it.*

RAJ: You don't revolt against something that doesn't exist, do you? The only reason you revolt against something is because you think it exists and is real and has to be done away with.

The solution isn't a matter of manipulating your memories. It isn't a matter of manipulating the dangerous world, the conflicted world you see because **you're** in a state of inner conflict. The answer lies in leaving those things aside and saying, "Father, help," stepping outside the limits of your definitions and the self meanings you have provided yourself, and letting something else in, breaking the isolation. That's what "hesitating a moment before coming to conclusions" means.

RAJ READING: *It is understandable that there has been a revolt against this concept, but to revolt AGAINST it is still to BELIEVE in it. The FORM of the revolt, then, is different, but NOT the content.*

RAJ: You see, it doesn't matter how many forms of correction you try to bring to that which calls for correction. You can try to deal with disease medically. You can try to deal with it spiritually through prayer. You can try to deal with it naturopathically. But you see that no matter what the form of the correction is that you pick, you are still operating at the level of being an independent see-er, not having hesitated and stepped back. And so, no matter what form you are using, one is not better than the other; they are all equally meaningless.

Because the only **meaningful** step to take is to break the isolation and say, "Father, share with me Your Perspective, because I have been told that it is my perspective by Birthright, and I haven't been experiencing it. And my not experiencing it, I am told, has caused me to see everything erroneously, and is responsible for the ever-present anxiety that I feel, the ever-present uneasiness that I feel, the ever-present vulnerability that I feel. And I don't want to feel it anymore. I'm willing to consider the possibility that this information that's given to me is correct. And so I will do the thing I don't understand. I will reach out into that which seems to be empty. I will reach out for You whom I've never had, as far as I know, a direct experience of. Or if I did, they were, as far as I'm concerned, flukes, rare events, rare favors, which I feel tremendously blessed by, but they're nothing that I can feel confidently as an ever-present source. But I'm going to reach out as though it's there. Please help!" And then you shut up and you make room for the response.

Continuing.

RAJ READING: *The newer forms of the ego's plan are as unhelpful as the older ones, because form does not matter to the Holy Spirit, and therefore does not matter at all.*

[Editor's Note: Raj said "ego's **plans**" instead of "ego's plan."]

RAJ: What doesn't matter to the Holy Spirit **doesn't matter** at all. The only thing that matters to the Holy Spirit is What Is Real. And that matters!

RAJ READING: *According to the newer forms of the ego's plan, the therapist...*

RAJ: You.

RAJ READING: *...interprets the ego's symbols in the nightmare,...*

RAJ: Don't you do that? "Wonder what meaning this bad experience has for me. Wonder what the meaning is of that person who's behaving badly has for me." So in your ignorant state and your ignorant experience of the Kingdom of Heaven, you interpret the symbols that are occurring **in your** nightmare, not realizing that that which is having the nightmare doesn't exist either, really.

So:

RAJ READING: *According to the newer forms of the ego's plan, the therapist interprets the ego's symbols in the nightmare, and then uses them to prove that the NIGHTMARE is real. Having MADE it real, he then attempts to dispel its effects by depreciating the importance OF THE*

DREAMER. *This WOULD be a healing approach if the dreamer were properly identified as unreal.*

RAJ: And I will add: As well.

RAJ READING: *Yet if the dreamer is equated with the MIND, the mind's corrective power through the Holy Spirit is DENIED.*

RAJ: In other words, if the definition of yourself, that you have provided yourself, is equated with **your mind** so that it ceases to be a definition that you're holding, but **is** your very experience of yourself, you are sucked totally into the illusion. You're **believing** the dream totally.

And:

RAJ READING: *...if the dreamer is equated with the MIND, the mind's corrective power through the Holy Spirit is DENIED.*

RAJ: Why? Because there will be no occasion for you to reach beyond.

You **are** Mind. You **are** Consciousness. You are that Conscious Awareness which constitutes the Experience of Being Infinitely, the Conscious Experience of Creation. That is What You Are.

No definition has to be applied to it. "I'm a good guy." "I'm a sleazy girl." "I'm a wonderful parent, a wonderful mother." "I'm a poor provider for my family." No. You aren't any of the definitions or meanings that you've applied to yourself.

And when you realize that you are Conscious Awareness, **Pure Mind**, that that is What You Are, you will be able to see the definitions or meanings that you've applied to yourself as something **you are** taunting yourself with, teasing yourselves with. But they are ideas floating around which you are taking hold of and having fun applying to yourself. You won't be fooled into thinking that **you are** the definition. And **then** the Mind's corrective power through the Holy Spirit is **affirmed**, and change can occur. Healing can occur. Enlightenment can spontaneously happen.

I am keeping what could seem complex simple here. Just let what I'm saying abide with you.

Continuing.

RAJ READING: *It is noteworthy that this is a contradiction even in the ego's terms, and one which it usually DOES note, even in its confusion. If the way to counteract fear is to REDUCE the importance of the fearer, how can this build ego STRENGTH? These perfectly self-evident*

inconsistencies account for why, except in certain stylized verbal accounts, no-one can EXPLAIN what happens in psychotherapy.

RAJ: [small laugh]

RAJ READING: *Nothing real DOES. Nothing real has happened to the unhealed healer, and he learns from his own teaching.*

BECAUSE His ego is involved, it always attempts to gain some support from the situation. Seeking to get something for HIMSELF the unhealed healer does not know how to GIVE, and consequently cannot share. He cannot correct because he is not working CORRECTIVELY.

RAJ: The only way to work correctively is not to stand in the position of an independent corrector, an independent healer, an independent entity with certain talents, certain gifts. Because as long as it is a given that he is an independent entity, he doesn't stand in the position of **receipt** of his Birthright from the Father, which when given away, the healer gets to keep. That constitutes not a **healed** healer, but a healer.

An unhealed healer and a healed healer both are nonsense. Because an unhealed healer and a healed healer would still have to be describing an independent entity.

RAJ: The unhealed healer...

[Editor's Note: Raj substituted the phrase "The unhealed healer" for the pronoun "**He**."]

RAJ READING: *...believes that it is up to him to teach the patient what is REAL, but he does not know it himself.*

RAJ: What is important about what we're reading about tonight is the fact that it is meant to promote the awareness that you are never anything more than a puppet, and therefore a puppet of one of the only two teachers they [there] are. You have no capacity to accomplish anything on your own, and you never have. And this is the insulting Truth that each of you has to accept and get past so that you abandon trying to be independent, and you are moved to reach out and break your self-imposed exile from Home, and from the Father, from your Source.

The unhealed healer is a goner. The unhealed healer can't be improved. The unhealed healer can't be changed into a **healed** healer.

If you want to be a healer, you've got to find something in you that cares about your Brother. And then you ask God to fill you with that which meets the human need in your Brother's experience **from the Father's Perspective**, and **not** based upon any interpretations **you** independently are

applying to your Brother and Sister, and which lead you to conclusions as to what the correction should be. If you do that, you are filled with too much false confidence that will block you from hearing whatever might contradict it. And so you will defend your independent position, even though you think you're asking God for revelation, the revealing of the Truth that will heal.

I am indeed attempting to wipeout your confidence, or encourage you to invalidate the confidence you have in your personal private capacity to do anything. Because until that confidence is negated, you will feel no need to reach out, you will feel no need to break the isolation. And thus, your Birthright will remain hidden from you. And it's not your Birthright for it to be hidden from you.

The unhealed healer...

RAJ READING: *...believes that it is up to him to teach the patient what is REAL, but he does not know it himself. What, then, SHOULD happen? When God said, "Let there be light" there WAS light. Can you find light by analyzing darkness as the psychotherapist does, or like the theologian by acknowledging darkness in yourself and looking for a distant light to remove it while EMPHASIZING the distance?*

Healing is NOT mysterious.

RAJ: Healing is *not* mysterious.

RAJ READING: *Nothing will occur unless you understand it since light IS understanding. A "miserable sinner" cannot be healed without magic, nor can an "unimportant mind" esteem itself without magic. Both forms of the ego's approach, then, must arrive at an impasse,...*

RAJ: In other words, they can't succeed. You will come to a dead end.

RAJ READING: *...the characteristic "impossible situation" to which the ego ALWAYS leads.*

RAJ: And of course, that's where the statement, "man's extremity is God's opportunity," makes sense, because it's when you get to the impasse that the opportunity is present to give up the arrogant and persistent attempt to be independent. It's the place where one can give up on a path that will not work and say finally, "Help! I need help. Everything I have tried has not worked. I give up. I will not rely upon anything I ever believed. I'm reaching out for Your Perspective, Father. I'm reaching out for a Perspective that's nothing like what I created for myself. Help."

Now, continuing.

RAJ READING: *It CAN be helpful to point out to a patient where he is heading, but the point is lost unless he can change his direction. The therapist cannot do this for him, but he also cannot do this for HIMSELF.*

The ONLY meaningful contribution the therapist can make is to present an example of one whose direction has been changed FOR him,...

RAJ: Not by him; *for* him.

RAJ READING: *...and who no longer believes in nightmares of ANY kind. The light in HIS mind will therefore ANSWER the questioner, who must decide with God that there IS light because he SEES it. And by HIS acknowledgment the THERAPIST knows it is there.*

RAJ: In other words, when the patient sees it, it confirms what the therapist was seeing, and the therapist finds that it has been made his as well.

RAJ READING: *That is how perception ultimately is translated into knowledge. The miracle worker begins by...*

RAJ: What?

RAJ READING: *...PERCEIVING light,...*

RAJ: Not perceiving the problem.

RAJ READING: *The miracle worker begins by PERCEIVING light,...*

RAJ: Why? Because he didn't believe what the patient was saying, or his Brother or Sister was saying, or the presentation that was being made. Before coming to a conclusion, the quote "therapist" unquote hesitated a moment and said, "What needs to be known here? What is the Truth from God's Perspective that needs to be known here?"

RAJ READING: *The miracle worker begins by PERCEIVING light, and translates HIS perception into sureness by continually extending it and accepting its acknowledgment.*

RAJ: Again.

RAJ READING: *The miracle worker begins by PERCEIVING light, and translates HIS perception into sureness...*

RAJ: Now what that means there in "translates HIS perception into sureness," it means makes it his own by giving it away.

RAJ READING: *...by continually extending it and accepting its acknowledgment.*

RAJ: It's acknowledgement where? In the Brother, or the client. In the one to whom the extension is being made.

RAJ READING: *Its EFFECTS assure him it is there.*

RAJ: It what? The Truth. The *meaningfulness* of what was being extended.

And thus in the Brother's or Sister's or client's acknowledgement of it, reception of it, it demonstrates the Movement of God that has moved through the therapist. And the therapist knows that the Movement of God is True and Real and Actual, and so he gets to keep what he gave because in giving it and in its receipt, it proved experientially the actuality of it. And it wasn't just a concept being provided out of memory by an independent separated entity.

Now, listen to this, and I'm speaking to the therapist *in each one of you*.

RAJ READING: *The therapist does not heal; HE LETS HEALING BE.*

RAJ: He allows it to happen by getting out of the way as an independent or unhealed healer, and lets God shine through by invitation. And in the shining through and the receipt of what has shone through, the healer makes his own, or gets to keep, what was given.

And the apparent healer and the apparent healed are blessed in what? In greater self-appreciation and arrogance? No, in greater awesome awareness that God is All There Is to them, and they are What They Are by *Grace—not* by having earned it.

RAJ READING: *The therapist does not heal; HE LETS HEALING BE. He can point to darkness, but he cannot bring light of HIMSELF, for light is not of him. Yet, being FOR him, it...*

RAJ: The Light.

RAJ READING: *...must also be for his patient. The Holy Spirit is the ONLY Therapist.*

RAJ: Holy Spirit, that which is nothing more than your Right Mind, is the only therapist.

RAJ READING: *He makes healing perfectly clear in ANY situation in which he is the Guide.*

RAJ: Well, the only situation wherein He can be the Guide is when somebody *hesitates* a moment before coming to a conclusion or a determination, and says, "I, of myself, can do nothing. Not my will, but Thine be done. What is Your Will?" And then he shuts up, and fearlessly pays attention, listens. And because he cares enough about his Brother, he

listens for something that he anticipates will be of pure value and of such unconflicted meaning that the only possible effect it could have would be the dissolving of confusion, the entrance of transformational clarity.

The Holy Spirit...

RAJ READING: *...makes healing perfectly clear in ANY situation in which he is the Guide. The human therapist can only let Him...*

RAJ: The Holy Spirit.

RAJ READING: *...FULFILL His function.*

RAJ: You see? The unhealed healer thinks healing is a function **he** is supposed to perform. But there is no unhealed or **healed** healer. There is no independent entity. There is no entity that is not a puppet at the end of strings that something else is holding.

And so, as simple as it is, none of you wants to hear it. Your salvation, your fulfillment, everything you are looking for that is Good and True about you, will **only** be able to be found when you **yield** to That Which is responsible for your existence. And **you** are not responsible for your existence. **There is a God**, and you are where God Is Presence-ing Himself, and thereby Presence-ing Himself as All That Is Holy, all that is truly and really Meaningful, all that is truly Invulnerable, and all that could ever possibly be called Respectable. The fulfillment you want that you think you will lose when you give up your arrogant attempt to be independent, all that you will give up, all that you will lose when you give up your arrogant attempt to be independent, will be the **amnesia**, will be the **unconsciousness** of all that is Beautiful and Good and True and Meaningful about you. You will be **left with** the very thing you have been **looking for** by trying so damned hard to be so damned good that you can **prove** your worth.

Again.

RAJ READING: *The human therapist can only let Him...*

RAJ: The Holy Spirit.

RAJ READING: *...FULFILL His function. He needs no help for this.*

RAJ: Except [small laugh] to have you get out of the way, to have you stop blocking the movement of that which is nothing more than your Right Mind.

RAJ READING: *He will tell you EXACTLY what to do to help ANYONE...*

RAJ: To help anyone.

RAJ READING: *...He sends to you for help, and will speak to him through you,...*

RAJ: "Oh, there we go again. [sigh] I'm just supposed to be the mouthpiece for Truth? That doesn't help me be anything in my own right. That just gives all the glory to the Holy Spirit." You see, there's your ignorance. The Holy Spirit is nothing more **than you**, than your Right Mind. But until this that wants to stand independently as a creditable and valuable and valid entity...

PAUL: I'm sorry I lost it.

RAJ: That which wants to stand as an independent, valuable and valid entity that's concerned about not getting the credit, is that which isn't actual. It isn't Real. And the concern **it** expresses, which seems to be you expressing your concern, keeps you distracted from being able to make the choice for the Holy Spirit that would return your Sanity to you by returning you in your Whole Mind **as** the Holy Spirit. And that's the simple way it works.

RAJ READING: *He will tell you EXACTLY what to do to help ANYONE He sends to you for help, and will speak to him through you, if you do not INTERFERE. Remember that you ARE choosing a guide for helping,...*

RAJ: You see? You're never doing it all by yourself. You are always choosing a guide for helping, and it's one of the two voices.

RAJ READING: *Remember that you ARE choosing a guide for helping, and the WRONG choice will NOT help. But remember also that the RIGHT one WILL. Trust Him, for help is His function, and He is of God.*

As you awaken other minds to the Holy Spirit through Him, and NOT yourself,...

RAJ: Not who you think you are. Not your definition of yourself.

RAJ READING: *...you will understand that you are not obeying the laws of this world, but that the laws you are obeying WORK.*

RAJ: Quote.

RAJ READING: *"The good is what works"...*

RAJ: Unquote.

RAJ READING: *...is a sound though insufficient statement. ONLY the good CAN work. Nothing else works at all. This course is a guide to behavior. Being a very direct and a very simple learning situation, it provides the Guide Who TELLS you...*

[Editor's Note: Raj said "and very simple" because that is the way it is in the *Sparkly Book*. But the *original HLC Text* has it as "and **a** very simple" as shown in the exact *HLC Text* quote above.]

RAJ: *Tells* you.

RAJ READING: *...what to do. If you do it, you will SEE that it works. Its RESULTS are more convincing than its words. They will convince you that the words are true.*

RAJ: And you will be able to keep, to have what you have given.

RAJ READING: *If you do it, you will SEE that it works. Its RESULTS are more convincing than its words. They will convince you that the words are true. By following the right Guide you will learn the simplest of all lessons:*

RAJ: Quote.

RAJ READING: ***"By their fruits ye shall know them, and THEY shall know THEMSELVES."***

RAJ: By the fruits of their sharing, you will know them. And by the receipt of the fruits of their sharing, they will **have** what they have given. They will know themselves more clearly.

It is not bad news to find out that you do not have the capacity to accomplish anything. You don't exist independently, having independent capacities. The sooner you dare to feel **helpless**, the sooner you will have the courage [laughing] which will probably be experienced as an overwhelming fear that you've got to do something new, or things are **really** going to get terrible.

You won't have the confidence to reach out, to break the isolation, and to say, "Help! I give up control. I would like to move through my life, I would like to experience my life in harmony with the Intent of the Mover of Life. And I realize ***I am not the Mover of Life***. I thought I could be. And I have tried and tried. God, how I've tried! And I'm realizing that it doesn't work. I'm realizing that I'm getting tired of persisting in doing what doesn't work. I want to be in harmony with the Mover of Life. Mover, wherever you are, Mover, whoever you are, talk to me. Illuminate me. Show me the Truth."

That's how you move out of the realm of the unhealed **or** healed healer, and become a transformational Presence, because God in you is finding expression through you, and you are remembering your Birthright, and you are remembering What You Are. You have no better gift to give your Brother, and thereby receive yourself.

Mind you, this isn't something to think about. It's something to do. Whether it's the poinsettia when you first see it, or your Brother or Sister when you first see him or her, **hesitate**. You've got to do that hesitation before you blindly accept what your memory provides you with, or the meanings **you** have applied and created out of imagination.

You've got to hesitate. Why? Because your Brother is worth it? Yes, but the real reason for doing it is that you don't deserve to be experiencing one more moment of **misperceiving** Reality and yourself. It's not your Birthright, and God isn't holding it away from you. And it makes no sense to be unconscious of the Truth.

So use **every** encounter, use **every** situation this week, even as when you walk your dog and you see a weed on the side of the road, or another tree cut down, or how noisy the road down below is getting, take each one of those things and **hesitate** before you come to that **damned** conclusion, and step back and say, "Father, give me fresh eyes to see. Let me see things here through Your Eyes." And then don't forget that what you're asking for is something that is going to change the way you're experiencing yourself and your world, that will constitute a blessing, you wouldn't have wanted to miss. Don't forget that, so that you are free to let go of the grouching and grumbling about the very thing that caused you to have to hesitate and ask God, "What's going on?" You don't want the grouching and grumbling to continue. You want the presence of curiosity to replace it, because the **answer** will be so transformational, and will be such a blessing for you, that you wouldn't have wanted to miss it.

Okay. Enough said.

I love you, and I look forward to being with you next week.

Okay.

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Raj/ACIM Study Group – February 13, 2005

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Chapter 9 – THE CORRECTION OF ERROR
Section – THE AWARENESS OF THE HOLY SPIRIT
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RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

Last week I reminded all of you of the good news that you're all puppets serving one of two teachers, and there's no other choice. And I also made it clear to you that it was my purpose, as it is every time I'm with you, but more pointedly last week, last time we were together, that my purpose was to undermine your self-confidence. You see, what you consider to be your greatest strengths are actually your greatest weaknesses, because whatever self-confidence you personally have in your personal private capacity to function well and to be an effective presence, whatever strengths you count yourself as having, reinforce your determination to do things by yourself. "To do things by yourself" means to be doing it solo, separate and apart, authoritative in your own right.

And yet, it's this determination and the **enacting** of that determination that keeps you from having the curiosity, or even the experience of need necessary to ask the Holy Spirit for help. And what is the Holy Spirit? Nothing more than **your** Right Mind. So if you're determined not to connect with your Right Mind, it means you're determined to be unconscious of What You Are and What Everything Is. You're determined to define everything yourself and live according to your make-believe world. Now, how can that be described as anything but a weakness? To be **unconscious** of What You Are and What Everything Is, is weakness.

We talked about the fact that the key is, before you respond to **anything**, hesitate and ask of the Holy Spirit, "What is the Meaning of this? What is appropriate here?" You see? You break the isolation, and you break the arrogant self-determination. And you leave yourself open for an experience **other than** the ones you've had in the past, and a perspective different from what you say you have enjoyed in the past, and you lay the groundwork for,

or you provide the environment in which a shift of perception can occur. A shift of perception being what? A miracle. That's what you're all aiming for, or you wouldn't be with me each week.

But it's easy to forget. The habit of independence, the habit of self-confidence is strong. And not only that, you have incorporated into your make-believe self and world the idea that it's your purpose to improve your skills, to improve your capacity to function independently well. It is your purpose to do that to secure your credibility, your integrity, your respectability. You see? So it's a hard habit to let go of because you're so conditioned to think that the loss of your self-confidence and the loss of your capacity to behave independently will constitute a loss of integrity, a loss of all that's meaningful and important about existing for you. So it's not an easy habit to break, but it is **a habit which must be broken if** the Ultimate Good that all of you want is to become your Conscious Experience.

You cannot use that which is a **denial** of All That Is True About You as a means of **getting to** the experience of All That Is True About You. And so I'm here to keep reminding you that the path you've been on is one that denies the possibility of arriving at the destination you have made-up to be at the end of this path, so that you will do what? So that you'll hesitate. Maybe you won't take the next step on that path taking you to the place that you didn't want to go, the path that won't take you where you **do** want to go, so that you can reconnoiter. That's what you're doing when you hesitate a moment and you say, "Father," or you say, "Holy Spirit, what's the Truth here?" You're reconnoitering. You are putting yourself in a position where a change of direction can occur. And if you're considering the possibility of a change of direction, you are weakening the commitment you've had to reach the destination you thought you could reach by determinedly moving forward on this road, this path, that won't take you where you want to go.

Now, I am with you at every single moment. You don't **listen** for me at every single moment, but I'm there. Even though you don't listen for me at every moment, you, through a **constructive use** of your memory, can **remember to hesitate** as often as possible during the course of each day, and express a little curiosity to see outside of the box, to see outside of the make-believe world you've made-up, for alternatives that you can't possibly come up with through the use of your imagination, for alternatives that will free you from the suffering which is inseparable from your being on a road that leads to what you don't want, even though you believe it is going to lead you to the Ultimate.

So, the need is to hesitate and inquire. And why do you inquire? So that you can have a clearer perception yourself, unlike your poor neighbor? So that

you can be clearer than somebody else? No. You ask because you have chosen to have an object of your affection, whether it is a tree, or a plant, or a Brother, or a Sister. You have chosen to have an object of your affection—something or someone to whom you are willing to give an acknowledgement of their Divinity, an acknowledgement of What They Essentially Are, separate and apart from what **you** have come to **believe** they are. And why do you do this? Because until you make a gift of the acknowledgement of What Is True about a thing, it doesn't become yours.

This is the exact opposite of the way the world works. I'm not talking about the world that you see when you look out. I'm talking about the world that all of you and everyone else has made-up in your minds that you are serving. And in the process of serving **that world** of concepts, you are missing each other and you are **not** recognizing the Kingdom of Heaven that you're right in the middle of.

So, when you turn to the Holy Spirit to break the isolation, the reason you do it is to become aware of the Truth about your world or your fellowman, so that you might extend your new awareness of What It Is, so that you might be undefended against what you've made-up about your world or your Brothers and Sisters, and actually connect with them—Who They Really Are.

So, you break the isolation in two ways. You break it by abandoning your self-confidence and asking of Someone or Something that has the larger picture, to uncover the larger picture to you, to show it to you. So you've broken the isolation in that way. And then, the fact that that's not all of it, comes into play. You ask to know the Truth so that you may extend the acknowledgement of What Is True to an object of your affection, or we could say, an object of your attention. And there you're breaking the isolation as well.

You see, it's very simple. When you have **imaginings** about your Brothers and Sisters, when you've determined who and what they are and what kind of person they are, you have isolated yourself from Who They Really Are. You've made yourself very private. So when you're willing to see Who They Really Are, you're abandoning and weakening that attempt to be autonomous and private as well.

Now, all of this that I've been talking about comes under the heading of **healing**—the correction of false perception—the being **healed** of misunderstanding everything and behaving as though your misunderstanding is true understanding, thus causing you to behave in a way totally inconsistent with What's Really There and arousing reaction, creating chaos.

One of the key sentences last week was:

RAJ READING: *The therapist...*

RAJ: Or we could say, the healer.

RAJ READING: *...does not heal; HE LETS HEALING BE.*

[Editor's Note: Raj skipped the next two sentences in the book, then continued.]

RAJ READING: *The Holy Spirit is the ONLY Therapist. He makes healing perfectly clear in ANY situation in which he is the Guide.*

RAJ: Again, be careful, because it's so easy to think that **you** are deferring to something better than you, something different from you. But all you're deferring to is that which is nothing more than your Right Mind, which you don't **recognize** as yours because you have, for so long, been entranced with the **make-believe** "you" and the **make-believe** "world" that you made-up. The make-believe "you" can't heal a damn thing, because **it** doesn't really exist as something that can do anything.

So, yes, you have to defer to the Holy Spirit. You have to reach out to that which seems **not** to be you, so that reintegration of your sense of Identity with What You Really Are can occur.

RAJ READING: *The human therapist can only let Him...*

RAJ: The Holy Spirit.

RAJ READING: *...FULFILL His function.*

RAJ: See, that's what's so insulting to the ego. "You gotta let somebody else do the work and get the credit." But it will only **seem** as though something else is getting the credit while you have yourself misidentified in your own mind. But leaning into that which you don't recognize as yourself is the only way to escape your addiction to your misidentification. And so you must do it, whether it feels natural to you, or not.

So, let's continue in the book.

RAJ READING: *The Awareness of the Holy Spirit*

[Editor's Note: In the first and second editions, the following heading appears here instead: *The Acceptance of Your Brother*]

RAJ READING: *How can you become increasingly aware of the Holy Spirit in you EXCEPT by His effects?*

RAJ: Well, let's stop for a moment.

You reach out to the Holy Spirit. You let the Holy Spirit fill you up until you are so full that it overflows and extends to your Brother, and your Brother is healed. Your Brother is transformed. Your Brother experiences a **change** in his experience.

Because it hasn't felt like you have done anything, because of course **you are** still identifying with your misperception even though you're reaching out to that which is the only Real thing in you, the only way you can tell that you have done anything is by the effect of the Movement of the Holy Spirit. The only way you can tell that you're on the right track is not because you can see directly a cause-and-effect relationship started by you and affecting your Brother, but because a **change has occurred** that you **can't** take credit for, and yet you know you were inseparable from.

It's sort of like being hooked up to equipment that can tell whether you're in an alpha state, a theta state, and so on, and it's hooked up to a little model railroad, and the more centered and at peace you become, the train begins to go around the track. It's going around the track because you're doing less and less. And the less you do, the faster it goes. And if you **try** to make it go, it will stop.

And so, here it is, going around the track. You see the effect of what? Of your backing out of a place of authority, a supposed capacity to make things happen, and to move out of an aggressive frame of mind into your peace. And so, as a result of your doing less and less, more and more happens. And because of the effect, and because of the fact that the wires are hooked up to **you**, you know you had something to do with it. You know that if indeed you wanted the train to go around and around, you were doing something right, even though the something right that you were doing was less and less of anything. The less you did, the less you do, the more it goes.

So, it's like a lesson in reverse. You learn that the only way to be truly effective is to abandon **trying** to be effective. And as you have that experience more and more, it becomes easier and easier **to let** nothing be done by you from an independent frame of mind, knowing that the less you do, the more will be done.

As you let yourself have that experience, you begin to have a new experience of Identity. What you begin to recognize as you, is the absence of doing anything yourself privately. And so, the evidence of your being on the right track helps to provide you with a new Source of the experience of your Identity. In effect, the more consistently you let the Holy Spirit come through you, because you, as a personal authorizer, are doing less and less, the more opportunity you have to find out the Real Meaning together with the Real Experience of being What You Truly Are.

But you must let yourself into that place where something can happen that you can't take credit for, **but** because you're inseparable from it happening, you know that it must have something to do with you. It's just not the "you," the authoritative you, the skillful you, that you used to practice being and get your sense of identity from.

RAJ READING: *How can you become increasingly aware of the Holy Spirit in you EXCEPT by His effects? You cannot see Him with your eyes, nor hear Him with your ears.*

RAJ: Mind you, this "Him" is nothing more than your Right Mind.

RAJ READING: *How, then, can you perceive Him at all? If you inspire joy, and others react to you WITH joy, even though you are not experiencing joy yourself, there MUST be something in you that is capable of producing it. If it IS in you and CAN produce joy, and if you see that it DOES produce joy in others, you MUST be dissociating it in yourself.*

RAJ: Well, [laughing] it isn't like dissociating it in yourself is some new experience caused by virtue of your doing something right and the train goes around the track. What it amounts to is that **if** you are letting the Holy Spirit be **through you** and there are blessings—blessings that you see are experienced by others, that you know you were part of even though you weren't the originator of the Movement of the Joy that's experienced—you by virtue, **who** by virtue of what you have done and seen, should be having the experience of what was given being made your own. And if you're **not**, it's because you are dissociating all of it from you. Again, this isn't something new, but when it happens, you are in a position of being able to clearly see the dynamic—you've been dissociated all along.

Now, dissociated. Dissociated.

Oh, a psychological word. What a... you know, what does that mean?

Well, we'll take Paul as an example. Poor Paul. He has devoted twenty-three **years** of his life to let the Holy Spirit speak, to let It come through him. And when he does, he's not in any state of tension, any state of confusion, any experience of unworthiness. And yet, by the same token, any worth that's there, any clarity that's there is nothing he can take credit for as a private, separate, independent Paul that he thought he was as he was growing up. **But**, just wait until after the Gathering is over and he puts me on the back shelf, which means he **stops listening**. He stops... he **abandons** the joining. And now Paul says, "Wow." Oh, he looks around at those who listen to me when he's letting me speak and he says, "Damn. They don't seem to be learning anything!" Oh. Well, you see, there's the dissociation right there.

The dissociation is that he left the place of being joined to have thoughts of his own. That's what the dissociation is.

So now there's Paul on Sunday nights. And there's Paul every other month on the Internet—"An Afternoon with Raj." And on the alternate months, there are larger numbers of people present. And then there's Paul in between. I don't mean to say that he abandons me totally, but he does dissociate.

And he wonders what the heck good it's been for him to spend twenty-three years with **no more results**, with no more evidence of benefit. And yet, it isn't as though those who listen to me don't share with Paul that there's benefit. What it boils down to is that he's saying, "Well, what am I getting out of it?"—meaning, "What does this made-up I... what is it getting out of it?" Well, it's not getting anything out of it.

Of course, like right now when he's letting me speak, he's not experiencing or having any of the thoughts that have to do with inequity. It's only when he dissociates himself from it that he, in his right to have his own made-up thoughts, makes up the worst thoughts you can imagine that cause him to feel bad and useless and worthless, because after all, for a good part of twenty-three years, the made-up Paul hasn't done much because the Real Paul has let What Is Real happen. You see what I'm saying?

[Repeating.]

You cannot see the Holy Spirit with your eyes, nor hear Him with your ears.

RAJ READING: *How, then, can you perceive Him at all?*

RAJ: Well, here's how.

RAJ READING: *If you inspire joy, and others react to you WITH joy, even though you are not experiencing joy yourself, there MUST be something in you that is capable of producing it. If it IS in you and CAN produce joy, and if you see that it DOES produce joy in others, you MUST be dissociating it in yourself.*

RAJ: Which really means you must be dissociating yourself from **it** in you. And you do the dissociating by claiming the right to think for yourself and have your own personal private viewpoint in which the function of the Real Function of Your Being becomes unavailable to you, because you're choosing not to pay attention to it. You're choosing not to have **it** as the object of your **attention**. So you dissociate yourself from All That Is True by giving **conscious preference** to what you preferred to make-up about everything, and living in that imagination. It's that simple.

Continuing.

RAJ READING: *It seems to you that the Holy Spirit does NOT produce joy consistently in you ONLY because you do not consistently AROUSE joy in others.*

RAJ: Well, why don't you "consistently arouse joy in others"? Because they're not the object of your attention. They're not the object of your affection. Who you have made yourself up to be **is**. You see?

RAJ READING: *Their reactions to you ARE your evaluations of His consistency.*

RAJ: When Paul is just being Paul existing in his **memory** of who he is, his made-up structures of who he is, he doesn't inspire much joy in anybody. He may not be a problem for everyone, but you know what? The train isn't moving. The Movement that arises out of **union**, isn't occurring. And so, whatever appears to happen can't really be fulfilling—not fulfilling capital "P" Purpose.

Continuing.

RAJ READING: *When you are inconsistent you will not always GIVE RISE to joy, and so you will not always RECOGNIZE His...*

RAJ: The Holy Spirit's.

RAJ READING: *...consistency.*

RAJ: And you know what? That's what makes you miserable. That's what makes Paul miserable, grouchy, fussy, not too happy with his lot in life, because [little laugh] after all of this devotion, he hasn't gotten that much out of it. But the "he" that hasn't gotten much out of it, is the conceptual "he" that he holds in his mind. It isn't getting much out of it because it can't take credit for any of the good stuff that's happening.

Continuing.

RAJ READING: *What you offer to your brother you offer to Him,...*

RAJ: The Holy Spirit.

RAJ READING: *...because He cannot go BEYOND your offering in His giving.*

RAJ: What you offer to your Brother, you offer to the Holy Spirit.

Let's reverse it to make sense. What you offer to the Holy Spirit in terms of your attention and in terms of your willingness to yield to Him and not function solo, that willingness is what ends up being given to your Brother,

because the Holy Spirit can ***be through you***, and therefore something of value ends up being extended to your Brother.

So what you offer to your Brother—let's say it's not much—you offer to the Holy Spirit ***not much*** in terms of attention and willingness to let the Holy Spirit in. Make sense? It's not really complicated, even though your ego can say, "Now that is a mind-bender and I'm gonna have to take a while to understand that."

RAJ READING: *What you offer to your brother you offer to Him,...*

RAJ: If you offer little to the Holy Spirit, you're offering little to your Brother.

If you look at your Brother and say, "Yeah. [small laugh] What can I expect? She's a nerd, or she's a jerk, you know," what are you offering? Not much. And in that state of mind [laughing] you're not offering much of your attention to the Holy Spirit either, because you're ***really pleased*** with your skill in being able to squarely peg your Sister and assess her correctly. You see?

What you offer to your Brother or your Sister, you offer to the Holy Spirit, because He cannot go beyond your offering in His giving. The Holy Spirit cannot give more than you're willing to let in. And so only what you let in can end up being extended to your Brother.

Again.

RAJ READING: *What you offer to your brother you offer to Him,...*

RAJ: The Holy Spirit.

RAJ READING: *...because He...*

RAJ: The Holy Spirit.

RAJ READING: *...cannot go BEYOND your offering in His giving. This is not because HE limits His giving,...*

RAJ: It's not because the Holy Spirit limits His giving.

RAJ READING: *...but simply because you have limited your RECEIVING.*

RAJ: And how do you limit your receiving? By dissociating from that which is nothing more than your Right Mind, and utilizing the blank space that's left in your mind to provide your own definitions and meanings to fill it up. And that's all that you can possibly extend to your Brother and Sister, except that the gift you extend in ***that*** frame of mind is always a gift of

subtraction. It always leaves your Brother and Sister **less** whole—not **as** whole—**less** whole.

Continuing.

RAJ READING: *The will to receive is the will to accept.*

RAJ: "The will to receive" is not something your ego is capable of doing.

So I want you to know that whenever **you** arrive at a point where you're willing to say, "Help," where you're willing to reach out to the Holy Spirit, where you're willing to abandon your isolation and let something else **in**, you move out of the realm of subtraction. You move into the realm of addition. And what is given does not deplete you, but becomes yours, as well.

Continuing.

RAJ READING: *If your brothers ARE part of you, will you ACCEPT them? Only they can teach you what you are, and your learning is the result of what you taught them.*

RAJ: Now this might sound a little bit like gibberish, but bear with me.

RAJ READING: *If your brothers ARE part of you, will you ACCEPT them? Only they can teach you what you are, and your learning is the result of what you taught them. What you call upon in them you call upon in YOURSELF. And as you call upon it in them it becomes real to YOU.*

RAJ: These sentences express Singularity.

It says that no matter how many there seem to be of you and your Brothers, there's only one thing going on. Your Brothers teach you Who You Are. No. Your Brothers teach you **What** You Are. Your Brothers teach you what you are by virtue of their clear or unclear behavior, their clear or unclear thinking.

They teach you What You Are by providing you with the opportunity to engage in this hesitation that causes you to turn to the Holy Spirit, that causes you to experience an infilling which you may not feel totally yet, but which **will** overflow and be extended. And when it is received, you have the evidence of the Movement and the evidence of **What You Are**—the puppet—the **place** where God manifests. Not **you** manifest, but where **God manifests**. Or your Brother's clear or unclear thinking and behavior based upon it, causes you to **not hesitate**, but to move forward, like a bulldozer, from your best judgments and really put your Brother in his place, or move him to the best of your made-up ability to cause him to find himself in a better place than he was.

But see, even if your Brother's behavior changes and his way of seeing himself seems to have improved, the train still hasn't moved around the track, because you were never **joined** in the Place of Peace and Real Union. Hell, your Brother, his behavior might improve, and he might be happier, because you **taught him** through your skill and expertise how to jew his brother out of money, how to behave in business practices that are sleazy but which make you a million. You see? No train has gone around the track, even if your Brother seems happier. You see what I'm saying?

RAJ READING: *Only they can teach you what you are,...*

RAJ: By bringing into play which **mode** of being you choose to practice—joined or unjoined.

RAJ READING: *...and your learning is the result of what you taught them.*

RAJ: Give nothing, get nothing. Oh, that is the learning you're supposed to be getting, but everybody is so persistently committed to being successful independently that no one wants to acknowledge that it isn't working. And so **learning** doesn't occur. And the lesson your Brother is teaching you, isn't registering with you.

RAJ READING: *Only they can teach you what you are, and your learning is the result of what you taught them. What you call upon in them you call upon in YOURSELF. And as you call upon it in them it becomes real to YOU.*

RAJ: You call upon nothing in them. You call upon living out of habit. You call that forth from them, and that's what you get to keep for yourself.

And there's no learning there. But it reinforces your ignorant state. And because of this ethic that you have programmed into your made-up sense of self, you take this experience as a call for an even greater exertion of effort on your part to do better next time, **so that** without hesitating and breaking the isolation, you might do a better job than you did this time. That's why it's called insanity.

RAJ READING: *God has but one Son, knowing them all AS one.*

RAJ: God has only One Creation, no matter how Infinite It Is.

RAJ READING: *God has but one Son, knowing them all AS one. Only God Himself is more than they, but they are not less than He is.*

RAJ: As I've said before, God withholds nothing of What He Is in His Expression of You. I have also said that you can say, "God is all there is of me, but I am not God."

Again.

RAJ READING: *Only God Himself is more than they,...*

RAJ: His Sons.

RAJ READING: *...but they are not less than He is. Would you know what this means?*

RAJ: That doesn't mean [laughing], would you know what it means if it came up and slapped you on the side of the face? It means, would you really want to know what that means? Will you want to know what that means enough to explore what it means by doing things different, by **hesitating** that moment and abandoning your **mental habits** of misidentifying yourself and your world—the Kingdom of Heaven?

RAJ READING: *Would you know what this means? If what you do to my brother you do to me,...*

RAJ: Here's another gobbledygook sentence that simply expresses a Singularity.

This and that are This, and that and this are This, because everything is This. Only This is going on. No matter how many "that's" there are, it's all This. It's all One Thing going on. It's One Thing Infinitely Self-Expressed. It's Creation. It's what God Is Being Infinitely.

RAJ READING: *If what you do to my brother you do to me, and if you do everything for yourself because we are PART of you, everything WE do belongs to you as well.*

RAJ: It's like no matter what angle you look at this from, no matter how many different angles you look at it from, it's all the same thing going on. There just isn't anything private. It's only when you claim to be autonomous, you **imagine** that you can be autonomous, that you can seem to have things that are **yours** that others can't have and don't have, and that others can have that you don't have and can't have.

RAJ READING: *Every Soul God created IS part of you, and shares His glory WITH you.*

RAJ: God's Glory with you.

RAJ READING: *His Glory belongs to Him, but it is equally YOURS.*

RAJ: God's Glory belongs to God, but it is equally yours.

God has withheld nothing of What He Is in His Expression of You, and your Brother, and the tree, and the sowbug.

RAJ READING: *You cannot, then, be LESS glorious than He is.*

RAJ: And you can't be less glorious than your Brother is. And your Brother or Sister can't be less glorious than you are, [laughing] no matter how well you have **described them** in the most unfortunate words to **be less** than you.

You just can't afford to maintain this sense of autonomous, isolated existence, because it blinds you to What You Are. It blinds you to What Your Brother Is. It blinds you to God. It blinds you to All That Is, as I've said before, awesomely, profoundly **Meaningful**. Everyday you wake up and you open your eyes, and what your eyes fall on is **profound** because it's God **Being** That.

Your experience of your Identity will uncover to you that your Brother's Identity is identical to yours—that you and your Brother are One—One in **Being**, One in **Nature**, One in Character—Individual, without having abandoned Indivisibility.

When you claim a private, autonomous sense of self and try to exercise it, you are saying that you have attempted and you've fooled yourself into believing that you have succeeded in dividing That Which was Indivisible—God **Infinitely** Expressed. And as long as you maintain this sense of having successfully divided what is **Infinitely** Indivisible, you will seem to have... you and everything else that you are **infinitely divided from**, it won't be a true experience.

And the only reason you'll be having it and the only reason it will seem real, is because you've given preference to it. And you're enjoying this so-called thrill of believing that you've had the authority to do something that actually changed what couldn't be changed. "Wow! You are equal to God." And you are enjoying the experience, even though it is pure illusion.

Continuing.

RAJ READING: *God is more than you only because He CREATED you, but not even this would He keep from you.*

RAJ: You see? You did not create God, and in that sense **you** are not God.

But you know what? The subject wouldn't even come up if you weren't, at the moment, indulging in a sense of independent selfhood, and giving preference to it in your mind. When you abandon it, there is no sense of separation from everything. Everything does not meld into some amorphous, nebulous **something** that you're inseparable from. What happens is, you find yourself free from having to maintain an illusion. And you find yourself free from having to defend an illusion. And you find yourself free of having to coerce others into agreeing with your illusion. You

find yourself in a position with no call for defense. And you enjoy the Infinite Oneness. You enjoy the Singularity *Infinitely*.

RAJ READING: *God is more than you only because He CREATED you, but not even this would He keep from you. Therefore you CAN create as He did, and your dissociation will NOT alter this.*

RAJ: That means while you're dallying with the ego, being dissociated, That Which Is Real and That Which Is True hasn't been altered in the slightest.

RAJ READING: *Neither God's Light NOR YOURS is dimmed because you do not see.*

RAJ: If you put on a blindfold while you're standing in your backyard in the middle of the afternoon on a sunny day, well, the sun didn't go out just because everything's black for you. Reality hasn't changed just because you've dissociated and have moved into a head trip that you prefer to Reality.

RAJ READING: *Neither God's Light NOR YOURS is dimmed because you do not see. Because the Sonship MUST create as one, you remember creation whenever you recognize PART of creation.*

RAJ: Remember? This is, that is This, and that is This, and that is This, and this is This. It's all One Thing.

Because you and your Brother are One without merging, I'm going to put it that way, whatever of What The Father Is Being that you are letting through you is Creation happening that you are inseparable *from*. And because you and your Brother are One, that which you are making your own by letting it *through you* to be received, becomes that which your Brother is able to have. The gift you give that becomes your own is the gift you give that becomes *every* Brother's own.

So, Creation is you letting God's Love through you in the way that God knows fulfills Purpose. And that Movement constitutes the Movement of Creation. And because you are *not* autonomous and separate and different from your Brothers, your gift becomes the gift that they give. And when you get to keep it, and you recognize it as your own, *they* get to keep it and recognize it as their own. And everything that *they* allow of the Movement of Love through them that constitutes the Movement of Creation is likewise *yours* to keep.

And so, you get to enjoy being *part of*; you might say, being creative, because you're *not* independent and autonomous, and your willingness to be in union causes the train to go around the track. And you're able to see: Ah! I'm in the Movement of Creation by not doing *anything* as a private,

autonomous authorizer. And every single one of the Brotherhood has, you might say, the experience of what I am being along with me, and is blessed by what I am able to have, because I ***gave*** by ***not doing anything*** as an independent authorizer.

If I see the train going around the track and see the evidence of the Movement of Creation, and am ***recognizing*** that it's the Movement of Creation, every other Brother and Sister in the Brotherhood is able to joy in the movement of the train, because they all know what it means, too, and they know it's inseparable from them. And this is where the Singularity comes back into play.

RAJ READING: ***Because the Sonship MUST create as one,...***

RAJ: You see?

RAJ READING: ***...you remember creation whenever you recognize PART of creation. Each part you remember adds to YOUR wholeness because each part IS whole. Wholeness is indivisible, but you cannot learn of your wholeness until you see it EVERYWHERE.***

RAJ: And you're not going to see it anywhere until you stop the two-step and do the hesitation.

I love you all.

Ain't this fun? I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
Section – THE ACCEPTANCE OF YOUR BROTHER
First Edition – p. 162 / Second Edition – p. 174
Chapter 9 – THE CORRECTION OF ERROR
Section – THE AWARENESS OF THE HOLY SPIRIT
Sparkly Book – p. 213

RAJ: Good evening. And welcome to everyone who's joining us on the Internet.

Over the past few sessions we've discussed the practice of hesitation. It is **key**. Don't underestimate its importance. Hesitating before responding off the top of your head, hesitating before engaging in a knee-jerk reaction, is the only thing that is going to help you get off the merry-go-round of life—the constant repetitive practice of everything you've already believed—the constant repetitive reinforcement of everything that keeps you from waking up, experiencing enlightenment, fresh insight, that allows you **to be** and **behave** in a new way, and in new ways that elicit new responses from your world.

Now, be aware that when you hesitate [in order] to inquire of the Holy Spirit what is appropriate, the goals are going to change. You hesitate in order not to perpetuate self-defense, because always your knee-jerk responses, always your responses off the top of your head, will reinstate the practice of self-defense. That is what you all do automatically.

Many of you get confused when you turn to the Holy Spirit. And because you've turned to the Holy Spirit because there is an emergency of some sort, or a need of some sort, or you are feeling a need for defense, you turn to the Holy Spirit and you ask the Holy Spirit for a better defense. "I, I, I, I." "How can I protect myself? How can I keep from being bombarded with unpleasant people—trying situations?" And you ask a question that the Holy Spirit can't answer, because the Holy Spirit doesn't see the conflict that you see as though it were real. The Holy Spirit **does know** your frame of mind and your current perspective, but unlike you, the Holy Spirit doesn't **believe** your perspective.

Perhaps the most difficult aspect of practicing this hesitation and succeeding at its purpose, is allowing the shift that must occur from self-defense to extension [to] take place.

"Oh, but Holy Spirit, You're not helping me have a better defense."

And the Holy Spirit says, "But you're not abandoning your conflicted frame of mind. You're not abandoning your **confidence** in your belief that you are threatened, so that you can **dare** to reverse your position from 'I, I, I' to 'you, you, you' or everything else, and make a Gift."

"Yeah, but Holy Spirit, that isn't what I came to You for. I came to You to have an answer that would help me feel safe."

And the Holy Spirit says, "Yes. But you're asking Me to give you an answer that makes you feel safe while you're still abiding in your **own misperceptions** of being a solitary, a lonely, vulnerable entity. And you see, that isn't What You Are. And I cannot provide an answer that will help this 'you' that you think you are, but which only exists in your imagination, to feel safe. I cannot make an imagination feel safe. But I can reveal to you What You Are. And I can turn your attention, if you're willing, in the direction that will lift you out of the box of polarity, the box of conflict, that you see yourself in because you are **believing** that you're separate, solitary, isolated, and vulnerable. And so, you are going to have to shift your modus operandi. You're going to have to allow your intent to change from self-protection to Love, from self-protection against that which you are perceiving as opposing you to the Extension of Love to That Which Is Really There. Why? Because with Me, you can only have one goal. In Reality, you can have only one goal. And that goal is the Extension of Love. You've got to be willing to shift to the prayer, to the intent, 'I wish to see only the Evidence of Love.'"

Now, when you say, "I wish to see only the Evidence of Love," don't let it just be just a wish. "Oh, well, I wish to see the evidence." "I **wish** to see the Evidence of Love, **but...**" You know. "Well, I really do **wish** to see the Evidence of Love."

But you have the wish, and it sits there **un-acted upon**, I'll put it that way. If you wish to see the Evidence of Love, you are going to abandon the way others are presenting themselves. And they are presenting themselves based on their sense of being isolated, and alone, and vulnerable, and in danger, as well. They're presenting that. Is that what you wish to see? Is that what you're going to give your attention to? Is that going to be what you base your responses and actions upon? No.

"I wish to see the Evidence of Love" means that **you** engage in looking right where someone is presenting themselves poorly, or badly, or obtusely—you look there with an **active** desire to see the Evidence of Love. You look **without validating** the manner in which your Brother or Sister is

presenting himself or herself. You don't validate it. You **invalidate it** by disregarding it and looking with an actual desire to recognize the Presence of Love there.

And you may have to start out purely intellectually by saying to yourself, "If there's **anything** right there where I see a difficult person, if there's anything there presenting itself badly, there must be something there behind it that is genuine, because there is no such thing as a pure illusion." And so, at least intellectually, you acknowledge that there must be something **Real**, with a capital "R", there. And you persist in letting **that** premise be elaborated upon, either by drawing from prior—and I'm talking about memory—prior teaching that you might have learned about What You **Are** Divinely that you can transfer in your mind, intellectually, to this person.

Now, what's happened here so far? You've abandoned... you've **hesitated** and you've abandoned your **habit** of interpreting what you're seeing from memory. You've abandoned interpreting what you're seeing based upon the obtuse presentation your Brother or Sister is presenting. And you go to another place to draw upon for clarity.

So, by starting out with more than just **a wish** to see the Presence of Love there, but a conscious act of giving attention there, and redefining it, I am going to say, intellectually, as to what you have learned must Really be going on there, you are now not being the evidence of habitual thinking, habitual perceptions. And you have freed yourself from confirming, let us say, the bad behavior of your Brother or Sister, together with the poor assessment of them that must follow that determination. You're now in new territory where your inquiry of the Holy Spirit can be answered because you're not blocking the new goal that the Holy Spirit will present to you of being the Presence of Love.

When you hesitate, you're providing the opportunity to get off the merry-go-round of habitual perception where the view is the same over, and over, and over, and you can confidently expect the view to remain unchanged, and therefore you can be confident that healing/transformation/correction will not occur. That's what you're stuck with if you don't step off the merry-go-round of habit. And that's why hesitation is so important.

But **remember** that when you **hesitate** and get off the merry-go-round, your goal is going to be new. It's **not** going to be self-centered. It's going to be **all-inclusive**. And the gift is not a gift that you think needs to be given to you, but the gift will be **your** acknowledgement, your **willingness** to acknowledge, your invitation to **be able** to acknowledge God in everything you see.

The only protection you will ever be provided with by the Holy Spirit is the realization that you need to abandon defense. The only way you will ever be safe is by abandoning your perception of an opponent— something not like you; something not **good** like you; not somebody who doesn't...

PAUL: Just a moment.

RAJ: You see, until you can abandon the sense of difference, you're not going to be **willing** to embrace. You're not going to be **willing** to extend. And the simple fact is that until you **make** the Extension of Love, the Love won't be **had** by you. It won't be made **yours**. And until it's made yours, you're still going to be in some way seeing yourself as separate, isolated, alone, vulnerable, and therefore in need of defense.

As you know, whenever we sit down for a Gathering, Paul says, "I allow only for that which expresses the Christ-Consciousness. And I allow only for that which is in Harmony with the Purpose of capital 'B' Being—the Father's Will." In other words, "**Thy Will**, not mine, be done." This is what he says. "**Let** the reign of Divine Truth, Life and Love be established in me, and rule out of me all self-will. And may Thy Word enrich the affections of all mankind and govern them." That's called **hesitation**.

No matter what's going on in his life, no matter what may be catching his attention or hooking his ego, when it's time for a Gathering, he sits down and **hesitates, stops** proceeding down the path of spontaneous reaction. He hesitates and shifts. He abandons self-defense by virtue of his expressed desire for his will not to be done, but for the Father's Will to be done. And for everything that follows to express what? Reaction, hate, fear, anxiety? No. That which expresses the Christ-Consciousness.

That's the way you shift. And that shift **is essential**, and is something that everyone needs to begin consciously and conscientiously practicing, because until you get off the merry-go-round in this manner, you're going to continue to listen and be attentive for that which will **confirm** your vulnerability because you're **asking for** better and better defense.

What you want in terms of answers is that which reveals to you that you are invulnerable—not because there is much to be defended against, but you have the ultimate defense and now you're invulnerable—but because you've moved out of the state of isolation in which the Kingdom of Heaven appears to be conflicted, and therefore dangerous to you.

Oh, but the suggestion is that things are too dangerous for you to take the time to hesitate. You know the saying, "He who hesitates is lost." Well, the fact is that he who hesitates is saved. If the hesitation is the first step in shifting one's goals and shifting the source from which you gather your

comprehension of everything you're experiencing, you could say, "He who hesitates is **found**," like the Prodigal Son whom the Father lost, but on his return, his Father has found.

Let's go into the book.

RAJ READING: *Wholeness is indivisible,...*

RAJ: It's a Singularity.

RAJ READING: *...but you cannot learn of your wholeness until you see it EVERYWHERE.*

RAJ: I wish to see only the Evidence of Love. Until you have that wish and look for it, you won't find it anywhere. And if you stay in a state of defense against your neighbor, or your family, or your boss, or anyone, if you stay in a state of defense with them, you will not see Love there because you will not be looking for Love. You will be looking for more and more evidence of the fact that you need to be defended.

You could say instead of "Wholeness," **Being** is Indivisible, **Being** is a Singularity.

RAJ READING: *Wholeness is indivisible, but you cannot learn of your wholeness until you see it EVERYWHERE.*

RAJ: Until you give the acknowledgement of it away.

Now I promise you that as long as you feel that defense is essential, you will not take the essential step of giving away the acknowledgement of Wholeness, the acknowledgement of God. That's very elemental. It's very fundamental. And you can't afford to overlook it.

Continuing.

RAJ READING: *You can KNOW yourself only as God knows His Son, for knowledge is shared WITH God.*

[Again.]

RAJ READING: *You can KNOW yourself only as God knows His Son,...*

RAJ: Anything else that you would engage in would be a **belief** about yourself. And you believe a lot of things about yourselves. And your beliefs, because they aren't **Knowing**, have no basis in What **God** Is Being right there where you are. And therefore, you don't know yourself. You're lost in a morass of complex beliefs and belief systems.

RAJ READING: *...knowledge is shared WITH God. When you awake in Him you will know your magnitude by accepting His limitlessness as YOURS, but meanwhile...*

RAJ: Until you do that.

RAJ READING: *...you will judge it as you judge your brothers', and will accept it as you accept THEIRS.*

RAJ: It's like the Singularity still applies in the box as well as out of the box. And so what you believe about yourself, you will believe about your Brothers. **And** what you believe about your Brothers, you will believe about yourself.

And if what you believe about yourself and your Brothers is based upon a sense of yourself that's not true, based upon a sense of yourself as being independent from a God, a Divine Source, then everything that you believe based upon that misunderstanding, **you will** apply **equally** to yourself and your Brothers.

Now the simple fact is that when your perceptions are based upon ignorance, when they are not based upon Truth, there is throughout them tension, fear, frustration, general but absolute conflict. But when you know yourself, because you've stepped out of that level or out of that box, what you learn about yourself, you know is True about your Brother. And you extend it to your Brother. And the Singularity applies. What you know about yourself, you know about your Brother. And what you know about your Brother, which isn't gathered from what they're presenting necessarily, you know about yourself. And there is **no conflict** in it. And there is **no fear** in it. And therefore, there is in you no shred of defense. And your Innocence becomes theirs, because it is a Singularity. And although, **in time** they may not acknowledge their Innocence readily, they find no justification for increasing their defense with you.

Continuing.

RAJ READING: *You are not yet awake, but you can learn HOW to awaken. Very simply the Holy Spirit teaches you to awaken others.*

RAJ: "Oh, God. It would be so much easier if all I had to do was work on myself." Well, 'tain't so.

You see [laughing]...

RAJ READING: *You are not yet awake, but you can learn HOW to awaken.*

RAJ: And here's where the shift of intent occurs. The goal changes.

RAJ READING: *Very simply the Holy Spirit teaches you to awaken others.*

RAJ: Oh, it breaks the isolation, first thing off the top of the list. You've got to be involved. You've got to care. And then you've got to care to send only the very best, because whatever you send is what you get to keep.

Continuing.

RAJ READING: *As you see them waken you will learn what waking MEANS, and because you have willed to wake them, their gratitude and their appreciation of what you have given them will teach YOU its value. THEY will become the witnesses to your reality, as YOU were created witnesses to God's. Yet when the Sonship comes together and ACCEPTS its oneness, it will be known by its creations, who witness to its reality as the Son does to the Father.*

RAJ: You are here to glorify God. Another way of saying that is, you are here to **confirm** What God Is.

And the gifts that you give which are received, stand as confirmations of What You Are, which stand as confirmations of What God Is.

RAJ READING: *Miracles have no place in eternity because they are reparative. Yet while you still need healing, your miracles are the only witnesses to your reality which you can RECOGNIZE. You cannot perform a miracle for YOURSELF because miracles are a way of GIVING acceptance AND receiving it. In time the giving comes first, though they are simultaneous in eternity,...*

RAJ: Or you might say, they are simultaneous in actuality.

RAJ READING: *...where they cannot BE separated. When you have learned that they ARE the same, the need for time is over.*

RAJ: Well, let's not jump to that last sentence and try to **be** from that standpoint.

Take the time that it takes to embody your willingness to shift from self-defense to the Extension of Love. You must take the time to extend the acknowledgement of What Each Other Truly Is, because until you do that, you won't have the confirmation or the experience of What You Are. It won't become your own. You can't do it all by yourself. And you can't do it **for** yourself. But you can be inseparable from the Movement that causes you to receive the blessing. You see? But you just can't get around the fact that you have to be willing to **give**, to extend something where your private, personal, tiny, vulnerable sense of self says, "They don't deserve it," or, "It's

foolish to do this because they're not going to understand it. Don't do it."—because you've got to attend to protecting yourself.

Continuing.

RAJ READING: *Eternity is ONE time, its only dimension being “always.” This cannot mean anything to you, however, until you remember God’s open arms and finally know His open Mind. Like Him, YOU are “always,” in His Mind and with a mind like His.*

RAJ: Because there's only One Mind to be shared.

RAJ READING: *In YOUR open mind are YOUR creations, in perfect communication born of perfect understanding.*

RAJ: But at the moment, we could say, “In your **closed** mind are your creations in imperfect communication born of imperfect concepts.”

When you think you have nothing to do with a God, that you're **just** a physical organism, born of a sperm and an egg, you cannot make a gift that will lift you out of that **ignorant** misperception. And you will constantly confirm it.

Now how hard is it for you to break the habit of self-defense, and hesitate and make this kind of shift? You find a lot of resistance. Some of the resistance just comes in the form of, “It's difficult for me to **believe** that this can be true.” But that is a resistance. It is a difficulty.

Now, if it's difficult for you to be willing to make this shift, you've got to use some common sense and realize that when you **do** make the Gift to someone else so that you might have it, you are likely to run into resistance as well, initially. And so it's going to make it seem like **doubly**-hard work. But **we are undoing** a deeply-established habit. And if you are the ones who have arrived at the point of seeing the way out, even though it's difficult **for you** to accept fully and embrace easily, don't be surprised if there's a little bit of effort that is called into play, because you become, in effect, the way-showers to an audience that says, “I don't have time to go that way because there are too many dangerous things going on that I must attend to, or in one way or another, it will cost me my life.”

Repeating.

RAJ READING: *In YOUR open mind are YOUR creations, in perfect communication born of perfect understanding. Could you but accept one of them, you would not want ANYTHING the world has to offer. Everything else would be totally meaningless.*

RAJ: Now it's not necessary for you to swallow the whole elephant in one bite.

Don't say: "Well, gee whiz. There are some experiences that I have had that make what I'm hearing truly meaningful, and there are some experiences of the Presence of God that have demonstrated to me that what I'm experiencing is not really satisfying, but I haven't yet **seen** everything. As It is so that I am not tempted in any way to look at things the way I used to, and to believe what I used to believe. And so it seems as though there are still things the world has to offer to me that I haven't let go of."

It doesn't matter. You **persist** with the way out, **knowing** that the habits in you resist the step, and the habits in others resist the **receipt** of any gift you actually manage to extend to them.

It isn't that waking up is so hard. It is that your commitment to your beliefs is so deep. And it is the depth of the commitment to your beliefs that makes it seem as though it's not **worth it** to put forth the degree of **effort** that you perceive it will take in order to wake up.

Well, what I'm telling you is that from within the box, from within your accepted state of mental conflict, the easiest thing in the world, the most natural thing to you is going to look difficult because part of your deeply ingrained belief is that what is perfectly natural to you **is not** natural to you. Why? Because you **aren't** Divine. Why? Because you aren't the Christ; there's only one Christ—Christ Jesus. Someday you may be **like** him, but you're not the Christ. You can't even lay claim to any part of what "Christhood" means because you're not That. And you're firmly committed to that belief. But you **are** the Christ, and to be the Christ is utterly natural and utterly effortless.

I'm telling you that so that when it seems as though what I'm saying is an impossible task, you may know that it is the one thing that is **actually** possible, so that you will persist, **not** in doing the impossible, but in recognizing that it is going to look impossible from your conflicted point of view. If you know that it's going to **appear** to be impossible from your conflicted point of view, you will have more justification for practicing hesitation and shifting gears, because when you shift gears, the appearance of the impossibility of it **vanishes**. It vanishes because it was nothing more than part of the infrastructure, you might say, of imaginative ideas based upon error, not based upon Truth. And that's the **only** reason it appears to be impossible.

Continuing.

RAJ READING: *God's meaning...*

RAJ READING: *God's meaning is incomplete without you, and you are incomplete without your creations. Accept your brother in this world and accept NOTHING ELSE, for in him you will find your creations because he...*

RAJ: Your Brother.

RAJ READING: *...created them WITH you.*

RAJ: Well, in the process of Awakening, what will your creations be? Your creations will be the active, conscious Extension of **Love**; the active, conscious Extension of **the Vision of your Brother's Holiness** that the Father has revealed to you.

Does that mean you're acknowledging the Divinity of that poor bastard? No. It means you're acknowledging the Divinity of the Christ that you are seeing where your limited perception was seeing a bastard. But now you know that there never was a bastard there. There was just your misperception which grew out of your own sense of vulnerability and fear that had to have an enemy in order to justify its fight for survival in a hostile environment—a hostile environment that was created only in the imagination in the void left when you got your divorce from your Father and said you would rather see things your way.

Continuing.

RAJ READING: *You will never know that you are co-creator with God until you learn that your brother is a co-creator with YOU.*

[Editor's Note: Raj said "your brother is co-creator" instead of "your brother is **a** co-creator."]

RAJ: Here's the Singularity again, like I said before. That is This, and that is This, and that is This, and that is This. It's All One. No matter how Infinite the Expression of Being that the Father **Is** Being, it's still All The Father.

You, divinely speaking, are inseparable from the Father. And therefore, What The Father Is Being is What You Are. And your Experience of **Being** constitutes an Extension. And the Gift you give is your creation. But understand that we've been saying that the Gift you end up giving when you break the isolation is the Gift the Father has given to you. So the Gift you give is the Father's Gift. And you give it to your Brother.

And if you're going to stay at the level of Singularity, you're going to realize that **you** giving the Gift to your Brother is what your Brother's Function is, too. Your Brother gives the Gift from the Father to you, to his Brothers. It's One Thing **embodied**, for lack of better words, **Infinitely**.

It's essential for you and your Brother to be brought into a pure awareness of What Truth Is. It is necessary for you to abandon the idea that you, as a spiritually advanced person, are gifting somebody apparently unworthy of the Gift, so that he or she might be blessed enough to become illuminated.

The Gift of Acknowledgement that you give to your Brother is not a gift to what they're presenting themselves as. And it is not a gift to the concept you have of them. It's a gift to What They Truly Are. I mean if you're giving the **Acknowledgment** of What They Truly Are, you must be **seeing** What They Truly Are. And **you know** that you're not giving a gift to the bitch or bastard that **you thought** they were, or that **they** think they are, or that they're behaving like. You see?

Is this a real stretch? No, it's really simpler than what you're thinking. You know what? If your Brother isn't worth **this** kind of attention, then neither are you.

The Singularity is always there. If you want to wake up, and whether you want to or not, you will, because you're being asleep is an illusion—you **are** already the Ultimate. But if you want to wake up, you're going to have to find your Brother and Sister worthy of your attention, and **whatever** it takes, however long it takes, to be the Light, you might say, that provides the illumination necessary for your Brother or Sister to see It for himself or herself. Now, that is something you have to keep in mind because you seem to be coming out of a three-dimensional frame of reference—time and space and little entities progressing—little private entities growing into a clearer experience of themselves.

But what I've pointed out to you tonight **is** that although that's the appearance, and part of your learning is the willingness to give for as long as it takes, even if it's forever, the **fact** is that the Gift is being given to One Who Already Knows, because you've got to be addressing the One Who is neither behind the Point of Perfection, nor advancing toward it, but **is** there, and must be understood therefrom. And it's your task to understand them from there, and see them from there, because **that** is the Truth.

If you say, "My brother is worthy of this kind of attention for a couple of weeks, or a couple of years, but not forever," then you can see that your intent to make the gift isn't Whole and doesn't constitute a shift in you. It's **partial** giving. It's conditional giving.

Your capacity to be the Presence of Love, because you **are** the Presence of Love that **God** Is Infinitely Being right where you are, is your capacity to **give it** without limit, and to give it gladly because it constitutes the fulfillment of What You Are. And so part of your stepping out of time is

learning to be willing to be the Presence of Love for ***as long as it takes***, without reserving the ***right*** to ***not give it*** if it's going to take too much time.

When you're willing to give it for as long as it takes, like ***I am willing*** to give it for as long as it takes, when you are willing to do that, you will have made a shift inside. And now there won't be anyone holding out for a little bit of time to be able to spend not being the Presence of Love. And if you're not willing to be the Presence of Love forever, the Wholeness of You hasn't dawned on you within you as your new Awareness of What You Are, which is a ***return to*** your Sanity.

Doing this is not an insurmountable problem, but I've made it very clear to you. Why? So that you won't waste your time with non-essentials. And so that the shift that comes as a result of hesitation might occur ***wholly***, with less process to it.

I love you, and I look forward to being with you next week.

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SECOND draft--ALL--CHECKED (verified with Dave's mp3)

Note: My Final Transcript will be checked/verified with Chris' mp3
(to fill in any gaps which may have occurred in the Live Web Broadcast)
and posted on the Transcripts Forum

Discussion Today

Topic: Hesitation

RAJ: Good evening. And welcome to everyone who's joining us on the Internet.

Well, everyone has had a good couple of weeks to practice hesitation instead of the two-step. I'm going to ask for you to share what the practice has brought up for you, because in a way it's not an easy practice. So, I'll just pass the mic around and if you wish to respond, fine; if not, pass it on to the next person.

SEEKER: Well, mostly I figured out how very little I ever actually hesitate. I would remember to hesitate after the moment passed when I could have actually done that. But I'm getting closer to... I mean I'm remembering sooner after I don't hesitate than I did when I started. I've got to work on it. I still have my little stickers.

ANOTHER SEEKER: [speaking to previous seeker] I expected you to go on longer. [laughing]

I actually forgot about it the past few days, and it would have been really good to remember it. But before that I did find that the hesitating... well, that the lack of hesitating is kind of always to defend something. And that in the hesitating, I found that what I would have defended didn't really need defending. But then I forgot, and I got back into the habit of defending again, so. Then I got really tired and I realized that that kind of defense takes a lot of energy, so then it was easier to hesitate because I was tired.

ANOTHER SEEKER: For me, what seems to be going on, I think it's been a year, not this last Christmas but the year before, when you told us to stop and actually acknowledge the clerks in stores, and that's when I discovered, as Judy has talked about too, that you can have these wonderful blessed moments with strangers that you don't have opinions about to start with, so that you have all this love available from perfect strangers. And you leave, they're feeling good, you're feeling good; it's wonderful.

So this hesitation thing, it's dawning on me the same thing can happen with the people I have opinions about. And yesterday I called my sister with whom I... well, actually someone I avoid, and had forty minutes of a wonderful conversation with this person who is on the Point of Perfection. I never really had seen her that way, as I recall. [small laugh]

So, yes, I want to do it more. It's made a tremendous difference in the amount of defense that I usually live with.

ANOTHER SEEKER: Two things come to my mind.

One is I've noticed that I have an opinion about everybody. I don't even have to know them. I just look at somebody and an opinion comes up. And I think because of the whole idea of recognizing that your salvation comes from being able to connect with the other and that the other is a teacher, what I found was that now the opinion comes up and immediately I ask the Holy Spirit for me to see things differently. And I don't know what I'm expecting to see but the opinion coming up triggers that mantra, so to speak.

And then the other thing is, which I've just recognized, is there will be people who call me or come to yoga class, and then for some reason, and there's every kind of excuse, I've heard a lot of different excuses as to why they can't continue to come. And what I found is that what will come up for me is there will be something that I might be able to say that would be helpful for that person before they leave. And I've in the past said, "Well, they're gone, so I'm not even going to waste my time with them." And now I'm beginning to realize that it's very important for me to make any constructive comment to them, because they're never gone, and there's never a separation, and that person is never disconnected from me, even whether they're coming to class or not.

And so, that's the next thing that I want to bring into my experience is to always recognize my connection with everyone, whether they're a participant or not [a] participant in my life.

ANOTHER SEEKER: I'm afraid I haven't remembered to hesitate until after the event.

ANOTHER SEEKER: Something I've noticed in the last few weeks while taking solitary walks, and even a trip I took to southern California and back, that I had to have it in the past if I'm in a solitary mode with... if I come across... come up next to people, cross them on the street, or engage them in a store setting as I think someone said, that I tend to be a little resistant, but what I've noticed in the last few weeks was that while approaching someone on a walk, or engaging with them in a minor business transaction, that the thought that they are a Brother or a Sister has come into mind and has colored the transaction. As fleeting as it might be, just passing someone and making eye contact and saying "hello" with a quality that's been very refreshing and validating for the whole idea that I am more connected to others than I give myself credit for. So it's been a kind of interesting series of minor but noted exchanges/experiences.

ANOTHER SEEKER: I think I've only done just slightly better than I usually have. So I'm looking for an excuse as to why I haven't done better. But I really don't have one, so I think that's about all I can say right now.

RAJ: Two things:

To hesitate after the fact is an excellent practice as well. Just because you didn't hesitate on the spot doesn't mean that hesitation isn't still valuable. What are you hesitating for? You're hesitating to *break* the *habit*, or to *interrupt* your habitual thinking. Right? And after the fact when you say [snap of the fingers], "Damn. I should have *hesitated*," you still need to hesitate, because your mind is still running down this track where you are still involved in the frame of mind that wasn't the best at the time of the incident. And so there's still the need for the interruption of your habitual thinking.

Now the second thing is, what is the purpose of hesitating? It's to interrupt your habitual thinking *and* to *listen*, to turn to the Holy Spirit to ask, "What do I need to know here? What's the Truth here? What is the Truth that would constitute my reflecting Love in my environment and in light of the experience I just had in which I didn't hesitate?" Remember, the reason for hesitating is to switch tracks.

There is a statement that's very helpful: *Love* illumines, designates, and leads the way.

You *hesitate* to open up to the Holy Spirit or to the Father, to let yourself be infilled with Love, the Father's Love; something which blesses you. This Love that is the Father's Love *illumines* the way, *designates* the way, and *leads* the way. So you see, when you hesitate, the purpose is to shift the source of that which governs you. Is it going to be your habitual thinking, or is it going to be something outside of that that's larger, whose motive is Love and not self-defense? It's the point at which you stop acting like a puppet without strings, and you allow yourself to truly be a puppet so that the Father's Love illumines for you the way, designates the way--says, "Walk this way,"--and *leads* the way. Love doesn't say, "That's the way to go," and then steps out for a cup of coffee while you try to do your best. Love says, "Here is the way. Walk this way and follow me." You see?

So it doesn't matter whether you hesitate after the fact or not. At any point that you hesitate [in order] to switch tracks, to yield to guidance with the intent to be the Evidence of Love, any time you do that is the appropriate time.

Now, I'm going to pass the microphone again. This time if any of you have had the experience of hesitating, and experienced an influx of changed perspective in any way that was helpful at any time in the last couple of weeks, I would like you to share that. And if it didn't happen, that's fine, but I want to open up this avenue for discussion.

SEEKER: Well, it's when I first... I have to pause here and wonder which one of the two stand out in my mind the most. And yesterday I had a phone call from my sister-in-law who... it's too bad that the topic that brings us in the historically in different arenas is on a spiritual model that she is a deep fundamentalist, and in the years past, has been very argumentative about anybody who hasn't been saved. And that model, yesterday, did not come up in the conversation because I, in fact, did hesitate, but not initially.

Maybe five minutes into the conversation I did take a moment of pause and seek the real meaning of the phone call, and from that moment on, the phone call was entirely different. And the amount of love that she shared with me not only about her feelings toward me, but toward my wife, which is her sister, that was very reassuring. And the conversation itself all the way through until its termination was a very pleasant and delightful conversation to have with her. And I felt that I wasn't taking charge of the conversation; it was already charged with Love. And it was a pleasure to have that happen and when it's very similar to someone who mentioned earlier when they have paused with a relative of theirs. And to me that was a very significant change.

It isn't easy to pause. I've, like the rest of you, hesitated to even answer at first, because I find myself pausing further in after I have gotten in... already stepped into the quagmire of the conversation, saying, "Gee, I should have paused," and find out where this is supposed to go.

And thank you for sharing that's really not a bad place to stop either. Take that second look and say, "Okay, I missed the pause, but I'm going to go back and pick it up," and see what I need to know about this conversation, or whatever the transaction is.

RAJ: Hesitation is not meant to be used as an avoidance, but as a vestibule in which you can shift the way you're being involved with your Brother or Sister. And you *remain* involved.

Okay.

SEEKER: Thank you.

I'll pass the microphone to the next person.

ANOTHER SEEKER: A good deal of my experience was realizing that I didn't hesitate on the really big things, that I call big things, that felt big to me. And what I realized was why I don't. What I was doing when I wasn't hesitating, I was defending myself. I was very defensive and reaction. And I forgot that I don't... there's... I have nothing, there is nothing I need to defend. I forgot that part.

And later on I would look at it and think, "Oh, I wonder what would have happened if I had hesitated. I wonder what would have come to me to do." Because all the things that I'm doing have made no difference whatsoever, and I keep doing the same thing over and over again. It's not changing anything. And I really want to see what this would do for the situation, including myself.

And after the fact sometimes I could look back and look at it a little bit different and kind of have some insight into where the other person's defenses were. And I have a little more compassion for the fact that their struggling also. It isn't just me struggling. It's their struggling, and they don't realize why they're struggling, or even that they're struggling. So...

RAJ: So hesitating after the fact still allows insight to occur and shifts of perception to occur that allow you to be with whoever it was in a different way and to consider them in a less judgmental way with more compassion. That very shift, even though no conversation has taken place between the two of you, has its effect, because there are no private thoughts. You see? What happens is that the messengers you send out after you have hesitated are different messengers sent out to gather and bring back to you a report that will confirm what they were sent out to find. So don't ever think that if you haven't responded appropriately on the spot that the opportunity to be appropriate has been lost.

Okay.

SEEKER: Thanks.

ANOTHER SEEKER: I can't remember like a... or sight a particular incident, but there were several times over the last couple of weeks in conversation with Chris where just me hesitating and, you know, just kind of listening for what he might really be saying, or Who He Might Really Be, allowed me to feel a lot more like Love and Peace, and I think brought a lot more harmony to our home and our interactions with each other.

RAJ: Exactly.

SEEKER: Yeah.

ANOTHER SEEKER: What comes to mind for me, I work with someone who gets very angry very easily. And I seem to do a lot of things that are irritating, and so for months I have been so on the defensive. And what's come up in the last two weeks, and I don't know if it's because of my hesitating, but a friend helped me remember that working is not about earning money. God's abundance is there for me. So my job should be to be there to extend, and that's what I've been trying to hesitate and remember. That's what I'm really there for.

And so the defenses are coming down. I've actually had moments when I really love this person; just felt absolute love. And I still have a job and I'm amazed. I just... I'm amazed I still have a job.

Anyway it is really helping me not be so frightened. I haven't gotten the extending part down very well, but you said that it might...

RAJ: But you are extending a willingness.

SEEKER: Yeah.

RAJ: You are extending something.

SEEKER: Okay.

RAJ: A willingness not to be fearful, which is another way of saying a willingness not to be defended in the presence of this person who easily gets angry. So you're extending defenselessness. You are extending Love. And you're not holding her to a past interpretation of her and her behavior and her psychological patterns. You see?

SEEKER: Right.

RAJ: You are extending something.

SEEKER: Thank you. And thank you for all your help.

RAJ: You are welcome.

ANOTHER SEEKER: I guess it was the last time we... a Sunday that we were asking questions and you asked about if we had any questions relative to the material and I related that I was having a difficulty with someone who I contracted to do some technical work for me and that they... it was supposed to take about three months and it's been going on a year. And what I did with that situation was I asked the Holy Spirit to help me get rid of the negative emotion around the whole situation and around, you know, relating directly to this individual. And I just kept asking for that.

And I don't... I can't even put my finger on when the shift took place, but the upsettendness about it just left me, so that it was like... the charge is gone. And if it takes another year, that's okay. If, you know, if it doesn't, that's okay. So I became neutral about the situation. About two days later, the person calls me up and says, "I got it done and, you know, here it is." And it was like the whole relationship was transformed. And there was no, you know, had been no interaction between us for weeks. And so, it was like, you know, all this like cause and effect; just cause and effect.

For me now it's about negative... if I get a negative uncomfortable feeling about a situation, or person, or whatever, that to me is the trigger that some transformation needs to take place in the way I need to see this thing. And so that's what I ask the Holy Spirit, you know, help me to see things differently. And what I'm beginning to see...

RAJ: Which is the way one hesitates.

SEEKER: Yes. Yes. But it's the negative emotion that triggers it. And then where I've been kind of like let down by the situation, up until recently, was that it seems like there was no transformation happening. But I was

persistent. I kept asking, and asking, and asking. And then this thing happened with this individual which was, you know, like a real eye opener. So I guess it's starting to work, you know, even though there's not...

RAJ: You're starting to employ it. It has always worked. [audience laughter]

SEEKER: Right. See that was the thing. It was like I was employing it, but I didn't see any results. In other words, there was still a charge there. But now it seems, and I don't know why, it's like why, you know, is it that the constant persistence wears... begins to neutralize the resistance I have around the concept, or feeling about it? You see what I mean?

RAJ: Indeed.

SEEKER: In other words, my habit has been looking at it, saying, "Oh, this doesn't work. This isn't working for me. I must be doing this wrong." Or, you know, I'm not understanding what Raj is saying, and that's why it's not working--never realizing that on some level there's resistance to it, and that's why it's not working.

RAJ: Plus the thought process, "I must not be understanding Raj," or "I must be doing something wrong," this is Michael authoritatively taking the reins and determining an explanation. There's no hesitation there.

SEEKER: Ah.

RAJ: You see? You can recognize there is something out of order, that there's a call for correction, and instead of defining the nature of the call for correction *better*, you shut up and you say, "Father, Holy Spirit, what's the Truth here?"

SEEKER: Right.

RAJ: "What is the Truth that embodies my intent, my desire to *see* the Evidence of Love and to *be* the Evidence of Love?"

And being the Evidence of Love is allowing yourself to be the place where Love is *embodied*, not at your hand, but as a spontaneous result of being *open* enough that the Father's Love and the Father's Perspective can register with you as a shift of perception that constitutes an "Aha!" or even a series of "Aha's" that simply spontaneously overflow into your perceptions of everything that's around you, and specifically regarding whatever caused you to hesitate in the first place for clarity.

SEEKER: So here I, you know, I feel a judgment come on which gives me a bad feeling, and then I hesitated and asked for my perception to be changed, and then I would judge the process. And that was where I was trapping myself.

RAJ: Yes.

SEEKER: I see. Thank you.

ANOTHER SEEKER: Well, during a recent trip to southern California, I drove on the trip 1400 miles down and it gave me plenty of time for my mind to work some scenarios on the forthcoming visit that I was looking forward to. But there was a degree of unease because I was working scenarios that were based upon memory or some idea of the future; what it would be like. I had the pleasant anticipation of visiting my son and his family, but my mind was working its own scenarios--what it might be like, what I can contribute, how it will be like.

And I was uneasy enough about that process to where I just got a little bit upset, and with that process, stepped back and, you know, prayed that I'd be able just to be present and let the chips fall. And the visit turned out to be not what I expected. There were longer periods of quiet. But enough good happened, enough experience in the present of being with those people that I felt, you know, glimmerings of the appropriateness of that kind of sense--that time was involved. Whenever I would go to the past, our history together, or some sort of ideas about the future--how it might be, how I might be as a granddad, or how they might be as grandkids--just be with them. It was really quite refreshing. And there were some really bright moments of Love. And it was very gratifying.

ANOTHER SEEKER: I've been in a situation where my life as it existed before doesn't seem possible. And the future is so unclear that I've been forced to just get up and show up in a long-term care facility, which initially just seemed like an assault to my senses, and just be there. And I've witnessed to just being led through the day each day and where there's so much love and care and support. And it's just something I've never experienced before. Surrendering to what's possible in the moment, rather than grieving about what's [???], or trying to plan or worry about the future.

RAJ: In other words, you're not using the present moment to secure a safe future. You're not using the present moment to defend yourself against a negative future. Right?

SEEKER: Yes.

RAJ: Yes. Yes. And you're not trying to control the moment you're in.

SEEKER: I don't know how.

RAJ: Exactly. And you're finding a way to be this way gracefully, relatively speaking.

SEEKER: [small laugh] Right. By the Grace of God.

RAJ: Exactly.

SEEKER: Okay.

RAJ: Yes. You see, the reason for abandoning control, which is what hesitation is, is to allow yourself to have the Experience *of Grace*. Until you get off the pedestal, until you get off the speaker's platform where you're in charge, you can't find out that God is already in charge, and that by Grace you are Loved and your needs are met. Not necessarily in the way you would plan them out, but in ways that you can't take credit for. And therefore, the fact that care is occurring that you aren't responsible for is a demonstrable... or it's a demonstration that there is a God.

It's very humiliating to let yourself into that place, but the humiliation of the ego uncovers the humility of you. And so it feels as though you have moved from being *humiliated* into an experience of *humility*. And humility is nourishing. Humility is fulfilling.

Because until you have a demonstration in your experience of the fact that there is really a God, it's just theory. This is another reason for practicing hesitation, because it allows a shift of perception to occur, which isn't just a shift of ideas, but it's a shift of a way of being present. And part of the shift of the way of being present involves what you might call being more permeable--less defended, more can get in. And what gets in is the experience or demonstration that *there really is a God, and it's not up to you, and it never has been up to you.*

It never has been up to you. And that is an incredible relief that no longer or it ceases to suggest humiliation. It uncovers an Experience of Wholeness that you can grasp is permanent, *if you won't try to take hold of the reins again.*

Hesitation is for the purpose of letting a shift of perception occur. Which is what? A miracle.

Thank you for sharing.

Now, nobody has brought up the subject, but hesitating so that you might interrupt your habitual thought processes and your habitual perceptions, and so that you will be susceptible to the influx of revelation is **not a means by which you gain control over your world. It isn't a way by means of which you can make** somebody be healed. And we need to be clear on this. Your doing it and your experiencing the influx of the **Father's Love that causes your perception of everything to change so that this experience overflows you and gets** spontaneously extended, this *does* put you in a position *being* an agent for change, a facilitator, you might say, of change, but it doesn't put you in the position of being able to *authorize* the change to happen *now* or ten minutes from now.

You have to be willing to be the Presence of Love that doesn't have an ace up its sleeve. It's not a love that is extended *if the one it's extended to will do such-and-such*. You see, when the Movement of Love infills you and overflows you, and thus gets extended, the furthest thing from your mind is control or manipulation. It's like you hear something funny and you laugh, laughter escapes your lips and it reaches out and it touches everyone in the area, but the last thing you're thinking about is, "What effect is my laughter going to have on everybody in the room?" You're not saying, "Oh, my laughter is going to heal everyone. My laughter is going to change everyone." No. You're caught in the Movement of Joy.

Now, if someone in the room is down in the dumps and they're not committed to their misery, they're likely to be blessed by your laughter, and it might just break the spell and change their day for them, because they were so tickled at your unaffected, un-self-conscious outburst of joy.

There may be someone in the room who's miserable and quite committed to their misery, and your joy released will not touch them. In fact, they may say, make some remark, you know, "Hey, cut the racket out back there! Gotta get my work done. Cut out the laughing." You see? A response that matches in no way the feeling you're having.

What do you do when you do hesitate and you do reach within to the Holy Spirit or the Father, and you wish to have the Truth revealed, to know what the Truth is, and it is revealed, and it does end up being spontaneously extended and it is met with absolute resistance? Perhaps even ugly resistance, unkind resistance. Well, if the Extension of Love that is extended out of Love or from Love to your Brother or your Sister is not met with receipt, and if the extension and receipt of it, we'll say, is what means you get to keep it, what do you do with that? It would appear that someone's commitment to their misery could keep you from being able to keep what you've given away. You understand what I mean?

And here's where you have to be careful. Those who are committed to their misery are confused. But they're not *just confused*; they're confused and their confusion is set into place with a linchpin. In other words, it is strongly secure. [pause]

PAUL: Just a moment. [pause]

RAJ: What you have to be careful of, first of all, their commitment to it is an addiction to it, an addiction to their misery, and you have to be careful that you don't become addicted to trying to overcome their addiction. This is very important. If they say "No," it is not appropriate for you to persist in forcing, we'll say, the wonderful Truth that you're knowing about them upon them. *But* it's very foolish for you to abandon the Truth that has been revealed to them to you about them.

Because your mind is going to be occupied by something from the Voice for Truth or the voice for fear, it's going to be occupied or filled with something from one of the two teachers. It's your Function, it's the Divine

Function of your *Being* to be glorifying God--meaning recognizing God because God has uncovered Himself *to you*. That's your Function.

And so if you are met with firm resistance, you don't stop knowing the Truth that's been revealed to you, but you do not inflict it upon one who is absolutely, steadfastly refusing to let it in. You back off. You disengage from the one-on-one resistance, and you persist in remembering, staying in touch with the shift of perception **that the Father provided you about them. It's your job not to backslide and slip back into the historic definitions that you have had about that person.**

Well, the ego would say, "Yeah." And of course the ego always has things to say about your spiritual advancement or real progress. The ego says, "Yeah, they're keeping you from waking up. Wow. They're no friends of yours. You're right. It's not fair." You see? And invites you to move back into judgment.

I've said before that those of you who are dreaming dreams are, for lack of better words, having a nap on a rolling hillside in the Kingdom of Heaven. Until *you* begin to stir, we do not disturb you. You want your dreams. But the moment the dreams begin to be uncomfortable and you begin to toss and turn and moan, and **the indication is that you're on the verge of becoming conscious, we are right there** in support of your decision to move out of your misery.

Now this is very important. And I'll tell you something. Those of you, and I'm not speaking of you specifically, but those of the Brotherhood who are still sound asleep and deeply committed to their dreams, are not keeping us from waking up, have *not* kept us from waking up. And so, you keep the Vision, you stay with the Vision that has been revealed to you that is the Truth about your Brother or your Sister, even though they are absolutely refusing to let it in. And you gently leave them and turn toward those who *are* beginning to stir. Is this clear?

You can, if you are not careful quote "because you really want to wake up" unquote become compulsively aggressive in terms of helping your Brother or Sister to wake up, especially if they are resisting it. Now you will have to listen to know whether to persist or not. But what I'm addressing is the tendency that is there for you to become one of the Christian soldiers marching on to war against that which is unreal. And that's not Love and that's not what it's about.

Does anyone remember the distinction I shared with you between sin and sickness? Very simply, sickness is a misperception believed in that no one wants, that no one likes. Sin is a misperception believed in that, for one reason or another, one has made commitment to.

They make commitment to it because they see it to be to their benefit. "Poor me. Woe is me." They've learned that if they believe that and they profess it, it will attract helpers who will say, "Oh, yes. Woe is you. What can I do to help you?" And so this person has a misperception of themselves, which is to their detriment because it keeps their Birthright of Wholeness out of sight for them. They make commitment to it because they see a benefit in it. And they end up using others. And it becomes a lifestyle that they hold on to, because they don't have to become self-responsible, and a number of other reasons.

So, sin is, you might say, the taking pleasure in ignorance because there is a benefit to it. And the frame of mind is used to take advantage of others, which is to the detriment of others. The correction of sin is *different* from the correction of sickness. Because in order for *sin to be corrected, there's a process of education* that must occur. The individual practicing it, has to somehow be educated out of their misperception and their attraction to their misperception.

So I bring this up because if you are dealing with someone committed to their misperception that puts them to **a disadvantage and everyone around them to a disadvantage, it is going to take quote "more time and more persistence."** And because their practice of sin has become an ethic in their life, a strong-willed way of behaving in life because the payoff to them is **great, you, if you're going to present any different perspective to them, are going to be seen as an intruder; someone who wishes to violate a very definite preset configuration that they're holding on to that keeps their lives together. And so you are not** going to be met with open arms. And you *are* going to be met with great resistance, and most likely unkind resistance, because their ego wants to get rid of the threat to its imagined stability.

This is one of the situations in which, in most cases, it is necessary to step back, and, you might say, love them from a distance. You must step back to the place where the True Perception of them that the Father has provided you that has uplifted you and overflowed you. It is important for you to step back to the place where *that* does not get covered up or distorted by their obtuse responses. And you continue to hold them in that **perspective because it's the Truth. And you** are not about to abandon the Experience of Truth that you've had, just because they are being unreasonable, obnoxious, and unkind to you.

Now, I know everyone loves to have a pat answer that works in all situations. You've got to hesitate every moment, and *listen* every moment. Because there will be times when if you're dealing with someone addicted to their misperceptions, there will be times to speak up and to share what they normally would object to strenuously, and there are other times not to. There are times when you can fulfill your purpose of extending Love when the point will hit home, and there are times when it won't.

And if you don't *listen* for the difference, you will end up becoming compulsive in your attempt to help this "woe is me" individual. And you end up becoming their servant. It might not be that you end up jumping when they say jump, but you end up being constantly miserable because you can't make any headway. And so now your life has become debilitated because you've lost the Father's Perspective. You have forgotten that what you're here for is to see the Evidence of Love, and you're here to *be* the Evidence of Love, to *be* the Presence of Love. You see?

So what you do is, you listen carefully and you *speak* or you *don't speak*, you speak *firmly* or you speak very gently, depending upon what the *leading* is when you've hesitated and listened. And you don't lose your clarity, and you don't become distracted from staying with it, where there is no reaction going on. The moment you begin to feel reactive to someone who is standing in absolute defiance of any love that you would extend to them, you've lost your Peace. You've taken hold of the other end of the rope for the tug-of-war and *you're engaged*, but not engaged in your Function.

Now, those who are holding on to their limitations, those who say, "I can't take time to hesitate because the circumstances in my life are so threatening that if I don't take care of them, ultimately I will die," is something that you can become subject to. Not because they're saying it to you, but because *you* in watching them are saying to yourself, "I need to hesitate to get the right perspective so that I can be the Presence of Love extending Love, *because* their situation is dire and they may indeed die, and therefore I can't say 'No' and back off." You see what I'm saying? You can become caught in not releasing them from your focused attention, if I may put it this way, your focused attempt *to give*, because indeed you see that their behavior could result in their death, and their behavior is becoming so much more erratic that dire circumstances are more likely, and therefore *you cannot afford...* you cannot afford to get back into your Peace and relax. *You must continue to persist in giving the gift.* And *you* are now *compulsively attempting* to be in control... and [are] absolutely out of control. You have abandoned your capacity to be an agent for change. Is that clear? Does that make sense? And this is *not* what you're here for. And this is *not* what hesitation is about.

Hesitation is not a means of control. Hesitation, listening, experiencing the infilling that you can't contain within yourself, is something you do because it's your Function. It is your Function to be able to recognize God in each and every thing. And so you do it just because, whether the things you are seeing are recognizing it about themselves or not. And you persist in doing it because it's your Function, not because it will help them. You do it, because doing it, is you being in your Right Mind.

And the fact is that you're doing it because it means you're in your Right Mind, will have the effect of undermining your Brother's or Sister's fear that causes them to be committed to that which is detrimental to them. That undermining is inevitable. And so you continue to make the gift because it has its effect, but not in your time frame, and not because you have some kind of control. It undermines because there is no way for them to remain as strong in their determination to be ignorant when you or anyone else is being the Presence or Evidence of Love. And so, in making the gift because you choose not to use your mind in any other way, does ultimately end up allowing you to keep what you are giving.

You know what? If you were on a community development, a redevelopment committee, or if you wanted to be involved in rehabilitating your community, you could go out and find the ugliest place in the worst condition in town and tackle that to restore it. But you could also go out and get one, find one, that is less in need of restoration, that's easier for you to do, that you might be more capable of coping with at the moment.

So what am I trying to say? I'm trying to say that when we're talking about hesitation, we're not talking about your going out and finding the most difficult thing there is to hesitate about, and then trying to meet that challenge, when you already have enough trouble hesitating to find out what the Truth About *You* is. Do you see what I'm saying? And so *don't...* don't foil yourself by saying, "Okay, I'm going to test out this hesitation bit on the most impossible situation I can find, to find out whether it's True, whether it's valuable."

As I said, when my Brothers and Sisters, dreaming on the grassy knolls in the Kingdom of Heaven, are sound asleep, I do not give my attention there. But the ones who are rousing, [snap of the finger] I'm right there. Because everyone is going to wake up for *their* reason, because *they* want to, because they have arrived at some point where they seriously want something different from what they've been dreaming, and that's where you respond.

And you don't feel guilty about not being able to do anything for the ones who are snoring loudly, *deep* in their dreams. But you're always paying attention for the first moment anyone [snap of fingers] has an interruption in their snoring and begins to twitch, or turn, or show signs of returning consciousness, or the potential for it.

It's not really called "conservation of energy." It's a matter of understanding How It Works. You can't override free will.

Free will is Divine Will used inappropriately, because those using it are experiencing everything through a distorted perception. It's Divine Will and it cannot be overridden. So, you have to wait until there is a decision, a real opportunity for communication between What They Divinely Are and What You Divinely Are to occur. And the moment the circumstance is there, [snap of the fingers] you take hold of it. But you don't spin your

wheels trying to overcome the will of a Son of God who is absolutely determined to be in a state of denial of What He Is. But all the while that you're not forcefully trying to overturn that Son of God's will, *you don't abandon* the clarity about them that the Father's Love has revealed to you.

The more who awake constitute, or the increasing numbers of those who are waking up constitutes a decrease of numbers of those who are in mutual agreement to see everything as it's not. And that means that the misperception of the Kingdom of Heaven loses strength causing those who are dreaming to have more fitful dreams, because they can't hold it together as well.

Much to let register and sink in, but it will simplify things for you.

And one last word, remember that when you are hesitating and reaching within to the Holy Spirit, or your Guide, or the Father, it is to have your Function as the Presence of Love be revealed to you so *that* you become the Evidence of Love in the world whether it's recognized or not. And then you are ever so grateful when it is.

Okay.

I love you all. That was a "meat and potatoes" evening. And I look forward to being with you.

Transcribed by Janis

SECOND draft--ALL--CHECKED

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Raj/ACIM Study Group – March 13, 2005

A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section – SALVATION AND GOD'S WILL
Sparkly Book – p.214 / JCIM – p.90
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
Section – THE TWO EVALUATIONS
First Edition – p. 163 / Second Edition – p. 175

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who's joining us on the Internet.

Well, how many of you are working on yourselves in the prospect of waking up? And how many of you are not working on yourselves and feeling guilty about it? And in light of those two questions, how many of you are having fun?

The **Course** speaks—and I know some of you will disagree—with great clarity. [some audience laughter] In fact, it speaks quite starkly. This is true. This is not true.

It could suggest that all of you should be applying yourself with great diligence, because the ego is not your best friend, the ego doesn't have your interests at heart, and it's constantly working on you to keep you from experiencing your Birthright. One could think that you exist in the middle of a war, and that the call is for you to win the war. And so, many of you neglect to play.

Everything that we've been reading about since the beginning of the study group should be, or has the potential for, causing exhilaration and enlivenment in your mind—greater curiosity than you've had before to recognize What Is True in whatever confronts you during your day. It should be causing you to feel as though you are a participant in an adventure, rather than a work ethic.

And I want to remind you of this. Some of you get so diligent that you become unkind with each other. "Well, I'm working very diligently, and you're goofing off. You say you're working, but your actions and your works don't show it." And what you're saying is, "I can't be happy with you having fun when I'm having to apply myself so diligently. It's not fair. You're not being as serious about all of this as you should be, which means you're not treating all of this with the diligence that **I** am requiring of myself." What you're not saying is, "I can't let myself off the hook. I insist upon being at the ready, diligent, on guard, watching for the slightest ego activity in myself and in others so that I can correct it."

You've got to ask yourself (some of you do): Am I having fun? Am I experiencing enjoyment of any kind in this process of awakening? In the pursuit of the Truth that I'm engaged in, am I being able to enjoy my fellowman more? Am I able to be present with my fellowman without constantly seeing everything that needs to be corrected in him or her? And if I were to be a little bit laid back, and be with others, be present with others without being engaged in this work ethic, am I being just sucked into the dream? Am I not attending to, or neglecting, something that I should be? Am I becoming too loose, too un-attentive?

I'll tell you something. Enjoyment in your daily lives is part of life. When you reach for your Peace and find it, you're in a place where you can notice what is delightful, and acknowledge it, embrace it, participate with it. To not always have your nose to the grindstone working on hard issues is not a sin. Instead of having your nose to the grindstone, so to speak, [laughing] let your nose notice the smell of the roses. And realize that the experience, because there are ***no real*** illusions, the experience has Reality to it, whether you know the full significance of the Reality of it or not. So be present with enjoyment with the same curiosity to see the more of What's Really There as you're trying so hard to do with the ugly things. You see?

Let's go to the book.

RAJ READING: *Salvation and God's Will*

RAJ: Or, "The Two Evaluations," depending upon the book you're reading.

[Editor's Note: In the first and second editions, the heading is: *The Two Evaluations*]

RAJ READING: *God's Will is your salvation.*

RAJ: [laughing] We could say it's ***your will*** that's your downfall—the will you think you have all by yourself.

RAJ READING: *God's Will is your salvation. Would He not have given you the means to find it? If He wills you to HAVE it, He must have made it possible and very easy to obtain it.*

RAJ: Well, not only would He not have given you the means to find it, He did give it to you. It's already yours. It's already in your possession.

You're neither behind the Point of Perfection, nor advancing toward it. You're at that point, so the gift has been made. He has given you the means to find it.

[Editor's Note: Raj did not read the following sentence: ***Your brothers are everywhere.***]

RAJ READING: *You do not have to seek far for salvation.*

RAJ: What's salvation? God's Will. God's Will is your salvation. You do not have to seek far for it.

RAJ READING: *Every minute and every second gives you a chance to save YOURSELF.*

[pause]

RAJ READING: *Every minute and every second gives you a chance to save YOURSELF.*

RAJ: Well, what does that mean? Well, if the flower here is the evidence of God's Will, if it's the Movement of Creation that God Is Being, then every time you look at that flower, you're presented with the opportunity to see God. You're presented with the opportunity to see the more that you're not seeing yet and be in your Sanity again. Every single thing that confronts you is nothing less than the Kingdom of Heaven seen clearly or through a glass darkly.

So:

RAJ READING: *Every minute and every second...*

RAJ: And every *thing* that you experience.

RAJ READING: *...gives you a chance to save YOURSELF. Do not lose these chances, not because they will not return, but because delay of joy is needless.*

RAJ: You see, the delay of joy is needless. *Fun* should be an ongoing experience, because not having fun is needless. It's not something nice to have.

It's your Birthright to be experiencing because Reality is so wonderful. There is wonder to everything that confronts you. And this is why you can dare to be curious every morning, every moment of your day. This is why you can dare to anticipate insight/revelation, rather than [laughing] the things you actually expect.

RAJ READING: *God wills you perfect happiness NOW.*

RAJ: Well, is it a special gift to you poor sinners? [laughing] No! It's your Birthright. It's your innate nature because you're *not* what you think you are. You are the Presence of God. You are the Presence of the Ultimate. You are the Christ.

RAJ READING: *God wills you perfect happiness NOW.*

RAJ: What? Without your having to stretch taller? What? Without your having to work harder to wake up? God sees not a struggling sinner working to lift himself up. God sees His Self-Expression and recognizes Himself in you.

And the act of recognizing Himself in you constitutes the Extension of the Gift of Joy, and the acknowledgement that it has been received already **by you**, whether you're choosing to look at it or not. The Acts of God are already accomplished **in you** right now, whether you're letting it in or not, whether you're arguing against it or not, whether you're sure that it couldn't possibly be true about you because after all look at yourself. You see?

RAJ READING: *God wills you perfect happiness NOW. Is it possible that this is not also YOUR will?*

RAJ: Oh, you have an inkling of it, because you—whether you have it or not, whether you're experiencing it or not—do **desire** to experience perfect happiness. Every single one of you have that desire.

Continuing.

RAJ READING: *And is it possible that this is not ALSO the will of your brothers?*

RAJ: You see, I'm sitting here talking to my Brothers and Sisters. And I'm saying to you, your will is to experience perfect happiness. And you're miserable when you're not experiencing it. And you recognize that something is wrong because you're not experiencing it. Why? Because, at the bottom line, you know that perfect happiness is your Birthright that can't be taken away from you, and you can't be happy not experiencing it. So I'm talking to my Brothers right now, and I'm saying to you, **face it!** Pay attention to the obvious in you. You do desire to experience perfect happiness.

Now, what about your Brothers and Sisters? Are you looking at them, and at least in your mind, acknowledging that they too desire perfect happiness? Are you extending that recognition to them as well?

Or are you just riding along on whatever habit of perception you've developed about them? "Oh, that bitch, that bastard, they're never gonna change. They're not worth my attention. They're a pain in the ass." Well, wait a minute. What happened to the opportunity you have to say, "They desire to experience perfect peace, too"? Well, you can't get too close to that acknowledgement as long as you're going for justice, and as long as you enjoy indulging in judgment.

But, your Brothers and Sisters are all around you all day long, every day, and they, by being there, continually provide you with the opportunity to abandon

your favorite perception of them, or your favorite unfavorable perception of them, and say, "Wait a minute. They desire to experience perfect happiness now, too."

And now we can go a little step further. And why do they? For the same reason you do! Because it's the Father's Will for them to have it. And they're nothing less than the Direct Expression of the Father in whom the Father recognizes Himself. You see?

So, do you want to see transformation, or do you just want to repeat your old habits of perception over and over again? Do you want to just have the effects of your ego over and over, or do you want to reach beyond it? Do you want to see something new, or do you just want to reinforce what's always been?

Now, if the Father has placed within you joy, and if the Father has placed within you perfect happiness, then it's your Function to be **allowing it** to blossom in you. It is **not** your function to be denying it, or squelching it, or covering it up.

[Editor's Note: Raj now goes back to the beginning of the paragraph and skips around, reading various sentences in the paragraph.]

RAJ READING: *God's Will is your salvation.*

RAJ READING: *...He must have made it possible and very easy to obtain it.*

RAJ READING: *Every minute and every second gives you a chance to save YOURSELF.*

RAJ READING: *God wills you perfect happiness NOW. Is it possible that this is not also YOUR will? And is it possible that this is not ALSO the will of your brothers?*

RAJ: You see, we're getting your head on straight at the moment. We're getting your intent and your choice of what to be conscious of in alignment so that it expresses a Singularity, rather than a confusion that can only elicit a confused or conflicted experience.

Continuing.

RAJ READING: *Consider, then, that in this joint will...*

RAJ: Meaning yours, and the Father's, and your Brother's.

RAJ READING: *...you ARE all united, and in this ONLY.*

RAJ: So you can magnify all the differences you see between yourself and your Brothers, if you wish, or you can find out where you are in harmony, even if it's only in one thing.

RAJ READING: *Consider, then, that in this joint will you ARE all united, and in this ONLY. There will be disagreement on anything else, but NOT on this.*

RAJ: It would be pretty difficult for you to walk up to anybody and say, "Do you desire perfect happiness? Whether you think it's available to it or not, to you or not, do you desire it?"—it would be almost impossible to go up to anybody and have them say, "No."

All of you have this basic ground of mutuality and agreement. And this is where there is an open door for communication to develop. Magnifying differences will not do that. It keeps separation alive, reinforcing it constantly.

Continuing.

RAJ READING: *This, then, is where peace ABIDES. And YOU abide in peace when you so decide.*

RAJ: Well, it isn't like you can say, "Okay, I have decided to abide in Peace." The decision to abide in Peace, like a song that isn't a song until it's sung, is nothing until it's embodied. Your **decision** to abide in Peace is going to be demonstrated by how you're using your mind.

Your choice to be in your Peace will be demonstrated in your willingness to abandon your preconceptions about your Brother, and your **practice** of acknowledging that your Brother desires to experience perfect happiness because _____ [you fill in the blank yourself]. You see, you continue to embellish and reinforce the truth of this by explaining it further. **Because** the Father has placed the experience of perfect happiness **in** your Brother **just** as he has in you. Because your Brother **isn't** what **he** thinks he is, or what **you** have thought he is.

Your Brother **is** at this moment **now** nothing less than God manifesting the Presence of God right there. Your insistence upon recognizing the Truth in your Brother and in every **thing** is the practice that gets you off the wheel of history. It's the practice that constitutes the hesitation in reinforcing your preexisting concepts that blind you to the Truth.

Again.

RAJ READING: *This, then, is where peace ABIDES. And YOU abide in peace when you so decide.*

RAJ: It's up to you—when **you** so decide.

When you **don't** so decide, you won't experience your Peace yet. Not because it's not available, but because you haven't chosen for it yet. You'd rather stay in your

conflicted perceptions and reinforce them, inflicting them on yourself and on your Brothers and Sisters.

RAJ READING: *Yet you cannot abide in peace unless you accept the Atonement because the Atonement IS the way to peace.*

RAJ: What is the Atonement? You could say that the Atonement is the movement back into your Right Mind. The Atonement is you coming back Home.

In other words, in an overview, the Atonement is you no longer insisting upon turning your back on Home and carving out for yourself, by your own will, a life that is of such significance—no matter what you had to do to your Brothers and Sisters—that you can finally say you have arrived, and you have done it by your will, and it is your accomplishment, and you have made yourself worthwhile entirely by yourself. In other words, you have created a finalized ultimate entity that has nothing to do with God. That's the opposite of the Atonement.

The Atonement is what happens when you abandon that and start moving back Home, start moving back into your Sanity. It's a choice for Love. In other words, it's a choice for **being** Love. Love that is not so arrogant that it can proffer it out, or withhold it at will from different things. Love that humbly blesses everything it looks upon because it looks upon everything with Love, and therefore blesses everything and you, who has extended it. Atonement is the way to Peace.

RAJ READING: *...you cannot abide in peace unless you accept the Atonement because the Atonement IS the way to peace. The reason is very simple, and so obvious that it is often overlooked. That is because the ego is AFRAID of the obvious, since obviousness is the essential characteristic of reality.*

RAJ: I'll tell you, the Kingdom of Heaven that confronts you is **obviously** the Kingdom of Heaven. It really is obviously the Kingdom of Heaven.

RAJ READING: *Yet YOU cannot overlook...*

RAJ: The essential characteristic of Reality.

RAJ READING: *...YOU cannot overlook it unless you are NOT LOOKING.*

RAJ: When you are so sure of the nature and character of your boss, or your child, or your parent, or anybody else, you are not looking. You're closing your eyes, in so many words, and projecting **your** picture out there upon them. If you were **looking** with Love, if you were looking undefendedly, if you were looking without interposing anything between yourself and what you're seeing, **the God-ness of what you're seeing** would be so obvious to you that your mind would be transformed, and your behavior would change. All this is describing is the

willingness to look and hesitate before you interpose your preexisting definition about what you're looking at.

And just remember for a moment, that one desires to experience perfect Peace because perfect Peace is the Father's Will for them. And it's the Father's Will for them because the Father has placed it in them. The Father placed it in them because they are the Son or Daughter of the Father, and He recognizes Himself in them. And His recognition of Himself in them declares the completed **fact** of their Divinity, just as it does with you.

When you allow that shift to occur in you, you have succeeded in hesitating before applying your definition. And you've laid the groundwork for the experience of that Truth to infill you.

Listen to this.

RAJ READING: *It is PERFECTLY obvious that, if the Holy Spirit looks with love on ALL He perceives, He looks with love on YOU. His evaluation of you is based on His knowledge of what you are,...*

RAJ: Not what you **think** you are, but What You Really Are.

RAJ READING: *...and so He evaluates you truly.*

RAJ: Now that's what the Holy Spirit does with you. That's what "that which is nothing more than your Right Mind" does with you. That's what your Right Mind does with you. Your Right Mind loves you. It doesn't tell you how awful you are. It feeds back to you your worth; not the worthlessness you think is the characteristic of you.

Now, if the Holy Spirit, or any Awakened Brother, or the Father, does that with you, your task is to do that with each other, because that's the only thing that will heal or transform.

RAJ READING: *His evaluation of you...*

RAJ: The Holy Spirit's.

RAJ READING: *...is based on His knowledge of what you are, and so He evaluates you truly. And this evaluation MUST be in your mind because HE is.*

RAJ: And He is in your Mind, because He is your Right Mind.

Now:

RAJ READING: *The ego is also in your mind because you have ACCEPTED it there.*

RAJ: Well, I'll say that you not only have accepted it there, you made it up there. You created the ego, which is nothing but a collection of definitions and beliefs about yourself that you made-up when you said, "Father, I'd rather see things my way."

So:

RAJ READING: *The ego is also in your mind because you have ACCEPTED it there. ITS evaluation of you, however, is the exact opposite of the Holy Spirit's because the ego does NOT love you. It is unaware of what you are,...*

RAJ: Unlike the Holy Spirit who knows exactly What You Are Really, the ego does not know What You Are. Why? Well, the ego is a denial of What You Are. The ego is you using your mind to say, "I am divorced from my Father and I do not have a source other than myself. I am claiming myself as my source and **I** am going to be God now. And I am going to define everything now." You see?

The ego...

RAJ READING: *...is unaware of what you are, and wholly mistrustful of EVERYTHING it perceives because its own perceptions are so shifting.*

RAJ: The ego is instability itself. It, therefore, knows nothing trustworthy. And its existence seems to arise out of the goal to bring everything into order.

RAJ READING: *The ego is therefore capable of suspiciousness at best and viciousness at worst.*

RAJ: I'm going to stop here for a second.

This is a favorite, or has become a favorite quotable quote from the **Course**.

RAJ READING: *The ego is therefore capable of suspiciousness at best and viciousness at worst.*

RAJ: And someone sees somebody behaving badly and he says, "Yeah, well, what can you expect? 'The ego is therefore capable of suspiciousness at best and viciousness at worst.'" And nothing else is said. So it seems to validate the existence of the ego, and its character, and its nature, and its method of operation. And it just leaves it hanging there as though it's a declaration of something important.

RAJ READING: *The ego is therefore capable of suspiciousness at best and viciousness at worst.*

RAJ: **But**—see, we're going to continue the sentence—**but** the ego isn't real. The ego is a sense of self made-up out of imagination, and so its suspiciousness and its viciousness, having no real source, can have no real effect. And so I do not

need to be afraid of it, whether it's in its suspicious mode or in its vicious mode. Or you can finish the sentence by saying, "The ego is, therefore, capable of suspiciousness at best and viciousness at worst, **but** my Mind is part of God and I am very holy." Or, "So-and-so has acted viciously. Well, what can you expect? The ego is suspicious at the least and vicious at the worst, **but** that individual's Mind is part of God and **he** is very holy, **she** is very holy."

You see, you don't leave it dangling in the air unchallenged or uncorrected. You don't leave it there without bringing the Truth into the picture that says, "This one who appears to be behaving suspiciously or viciously, his behavior doesn't reflect What They are. That one's Mind is part of God and he or she is very holy."

You see what I'm saying here? By **correcting** a statement about error, by correcting a statement about that which isn't true, you take away its sting, you take away its seeming capacity to cause you harm, and you also take away its capacity to be successfully applied to the person who seems to be behaving badly, because you lift them out of that definition of the ego. You're not an ego. And you're not **your** ego—the one you've made-up. And your Brother isn't an ego, and isn't whatever definitions he or she has made-up about herself. Not only that—they aren't that. **But** their Mind is part of God and they are very holy. You see?

What if everyone got up tomorrow morning, went through their day going to work, driving the freeway, buying lunch, doing whatever their activities were during the day, what if all day long everyone, just in their mind, was looking at someone else and saying no matter what their behavior, "But that one's Mind is part of God and he or she is very holy." What if that was the active acknowledgement that everyone was giving to everyone else throughout the day tomorrow? Do you think it wouldn't be transformational? Do you think that it wouldn't become embodied as a visible change in the world? Do you think that without everyone pointing out each other's flaws and judging them for it and trying to make them feel guilty for it, that that wouldn't cause everyone to start behaving in a new way?

The absence of what everyone does do would be a demonstration of hesitation. And instead of bouncing off of your predetermined, loved perceptions and definitions of everything, you wished to see God there. You wished to see the Evidence of Love there.

You know, I gave you the two prayers: I wish to see the Evidence of Love. And I wish to be the Evidence of Love.

Now, "I wish to see the Evidence of Love" doesn't mean looking at somebody who's behaving badly and say, "Man, I wish to see the Evidence of Love there. I

wish they would change. I would like to see them behaving nicely." That isn't what it means (that I wish to see the Evidence of Love). What it means is, I wish to see them without looking through a preexisting definition I am holding about them. **I** wish to **see** there, not I wish to get from there. I wish to **see** there what I know is the Truth about them. I wish not to see my misperception of them. I wish to see what revelation, insight, has uncovered to me about them which I **am seeing** there, in spite of the way I used to interpret their behavior, and in spite of the way they see themselves.

You see what I'm saying? When you say, "I wish to see the Evidence of Love," it's you engaged in an act of projecting the True Consciousness of them there, instead of getting hung up on your perceptions of what's going on based on your own tiny, fearful frame of mind, coupled with their behavior that is based on their tiny, troubled frame of mind. To say, "I wish to see the Evidence of Love there," doesn't mean, "I wish they would change." It means I wish to see them in a new way. I wish to extend to them whatever Consciousness of Truth God will reveal to me. You see? It's far different from saying, "Gee, it would really be nice if they were a little more pleasant to be around." That's not wishing to see the Evidence of Love. There's no gift in it.

"I wish to see the Evidence of Love" means you are going to take the proactive step, we'll say, of insisting upon asking for the Vision that will let you see or grasp the meaning of the fact that if there's anything there at all where your Brother or Sister is, it has to be God. The moment you do that, the lens through which you're looking shifts and you are **looking** for something different. **You** are looking to see the Evidence of Love there. You're looking to see the more of What's Really There than what you had seen, or even what your Brother thinks is there and calls himself or herself. Are you getting what I'm saying?

To wish to see the Evidence of Love is not a wish to stand in receipt of something. It's a wish to make a gift of a new way of seeing that is gathered not from your memory, but a willingness and an expressed desire to have the Holy Spirit reveal to you What Is Truly There, just as the Holy Spirit, your Right Mind, looks at you and sees What's Truly There and extends it to you, and does **not believe** what you think you are and all the feelings you have associated with what you think you are. And that's why your communion with the Holy Spirit is always healing. And that's why the Holy Spirit can turn everything, every situation to your advantage. You have the opportunity with your Brothers and Sisters to be that which turns whatever is happening in their life to their advantage.

So:

RAJ READING: *The ego is therefore capable of suspiciousness at best and viciousness at worst.*

RAJ: Not a great capacity in terms of capabilities, is it?

RAJ READING: *That is its range.*

RAJ: [laughing] That's all.

RAJ READING: *That is its range. It cannot exceed it because of its uncertainty.*

RAJ: And it's incapable of achieving certainty.

RAJ READING: *And...*

RAJ: It says here.

RAJ READING: *...it can never go BEYOND it because it can never BE certain.*

RAJ: Well, what does all of that mean, you know, viciousness and suspiciousness, and blah, blah, blah? It means that if you're engaging in the practice of memory, if you're engaging in the constant rehearsal of an imagination, you are being nothing, doing nothing, accomplishing nothing. Even when it can be called suspicious or malicious, it's accomplishing nothing. Because why? Because it doesn't express the Father's Will. And the Father's Will is what constitutes your will really. Anything else you engage in is a bunch of nothing, no matter how seriously you take it, and no matter how hard you are working on yourself to wake up. [small laugh] So no matter how many dynamic words you might be able to apply to the ego—suspicious, malicious, greedy, blah, blah, blah—you're talking about nothing but a bunch of hot air. You're talking about nothing.

The choice is between nothing and something. The Holy Spirit which is nothing more than your Right Mind, and nothing. The ego—nothing.

RAJ READING: *You, then, have two CONFLICTING...*

RAJ: What?

RAJ READING: *...evaluations of yourself in your minds, and they CANNOT both be true. You do not yet realize how COMPLETELY different these evaluations are because you do not understand how lofty the Holy Spirit's perception of you really is.*

RAJ: It's another way of saying how lofty that which is nothing more than your Right Mind is.

RAJ READING: *He...*

RAJ: The Holy Spirit. Your Right Mind.

RAJ READING: *...is not deceived by anything you do because He never forgets what you ARE.*

RAJ: Well, I'll tell you, you go through your day and constantly forget Who You Are, and constantly forget Who Your Brother Is. And you believe what's left, which is whatever you've made-up, and whatever they've invited you to make-up.

Continuing.

RAJ READING: *The ego is deceived by everything you do, even when you respond to the Holy Spirit, because at such times its confusion INCREASES.*

RAJ: [small laugh] When you talk to the Holy Spirit, when you have communion with the Holy Spirit, the ego really gets confused. You see? The confusion increases. Why? Because it's losing your attention, it's losing your devotion, and it doesn't know what to do about it.

As I've said before, the only thing the ego—talking as though it were something real—the only thing the ego can't defend itself against is disregard. And when it can't defend itself, it's in a great state of confusion.

RAJ READING: *The ego is, therefore, particularly likely to attack you when you react lovingly because it has evaluated you as UNLOVING, and you are going AGAINST its judgment.*

RAJ: Now, it's very easy to read that and interpret it as though it's talking about [whispered] someone else's ego.

RAJ READING: *The ego...*

RAJ: Someone else's ego.

RAJ READING: *...is, therefore, particularly likely to attack you when you react lovingly because it has evaluated you as UNLOVING, and you are going AGAINST its judgment.*

RAJ: But your very own ego does this to you.

How on earth do you think you could be distracted from coming back Home if it weren't for the fact that this sense of self that you have made-up, which has no real existence, must **keep you** in a state of confusion and an experience of vulnerability that it can convince you, you must attack and bring into order.

Continuing.

RAJ READING: *The ego will begin to ATTACK your motives as soon as they become clearly out of accord with its perception of you.*

RAJ: Just try to be the Presence of Love, just try to engage in trust, and see how quickly the ego presents itself to you and tries to convince you that you're out of your mind, that you are unworthy, that you are worthless, and that what you think means nothing significant, and undermines any semblance of a sense of integrity that might have begun to feel. That's the way it works. So don't always be looking at someone else's ego and saying, "Yeah, of course, it's going to attack me."

This sense of an independent selfhood that you embrace as being you is itself a denial of What You Really Are. And so it can't see Who You Really Are. And when something in you begins to have a glimmer of What You Really Are, and your attention shifts to that and away from the ego, the ego does not like that. It feels threatened. And so it calls your worth into question and tries to engage you in becoming defensive.

Again.

RAJ READING: *The ego will begin to ATTACK your motives as soon as they become clearly out of accord with its perception of you. This is when it will shift abruptly from suspiciousness...*

RAJ: Or you could say being ill at ease or experiencing an undercurrent of uncomfortableness.

RAJ READING: *...from suspiciousness to viciousness, since its uncertainty is increased. Yet it is surely pointless to attack in return. What can this mean...*

RAJ: Attacking in return.

RAJ READING: *What can this mean except that you are AGREEING with the ego's evaluation of what you are? If you are willing to see yourself as unloving...*

RAJ: Or unworthy.

RAJ READING: *...you will NOT be happy. You are condemning yourself, and MUST therefore regard yourself as inadequate.*

RAJ: Now I want to remind you that even if you indulge in regarding yourself as inadequate, the Holy Spirit, that which is nothing more than your Right Mind, does not agree with you. Your Right Mind still sees Who You Really Are.

And you know what? In those moments where you have forgotten and you have begun to regard yourself as inadequate, you need to say about yourself, "But, my

Mind is part of God's and I am very holy." You see, you need to **remind yourself** of the Truth About Yourself, and not just say, "Yeah. I am inadequate. And what a pisser it is. I mean I feel really awful about myself." You see, you don't just walk on down that path. You hesitate and change tracks and you say, "**But** my Mind is part of God's and I am very holy." And you **remind** yourself so that, in so many words, you can reconnect on that track—the track of What's True About You. That simple recognition, even if it's just words you're saying in your head, have broken the habit of perception and has put you in a place where the Holy Spirit can connect with you feelingly, insightfully, not intellectually, but in your very Being, in your heart.

So:

RAJ READING: *Would you look to the ego to help you escape from a sense of inadequacy it has PRODUCED, and must MAINTAIN for its existence? Can you ESCAPE from its evaluation of you by using its methods for keeping this picture INTACT?*

RAJ: The only thing that will release you from it, is hesitating to continue moving down that track and shift gears, as it were.

RAJ READING: *You cannot evaluate an insane belief system from WITHIN it.*

RAJ: A psychiatrist might be able to evaluate a patient's insanity because the psychiatrist isn't insane and has the larger perspective. The one who's insane cannot evaluate the insanity, and therefore cannot facilitate the departure from the insanity.

RAJ READING: *You cannot evaluate an insane belief system from WITHIN it. Its own range precludes this. You can only go BEYOND it, look back from a point where SANITY exists, AND SEE THE CONTRAST.*

RAJ: You see, you cannot say, "I am a sinner. I must repent. I am a sinner. I must repent. I acknowledge I am a sinner and I must repent in order to get out of my sinfulness. I am a sinner." You see, you keep saying, "I am sinner and I want to get out of my sinfulness. I am a sinner and I want to get out of my sinfulness." So, you have to stop saying that, and you have to say, "I am neither behind the Point of Perfection, nor advancing toward it. I am at that point and I must understand myself **therefrom**. I cannot understand What Is True about me from a mindset of being a sinner."

And you also can't get past whatever blinders you have on regarding your Brother as long as you don't lift them out of that definition of being a sinner and replace it with an acknowledgement that neither are **they** behind the Point of

Perfection or advancing toward it. They are at that point and they must understand themselves therefrom.

But if you're the one whose face they're in, you must hold to that as well, because only there will you be standing beyond whatever insane belief system they're employing, or whatever insane belief system you had been employing about them. And only from there, can you look back from a point where Sanity exists and see the contrast. And until you see the contrast, you have no means to say to them, "If you'll turn to the left here and walk three steps, and turn to the right and walk five steps, and now stand there for thirty seconds before moving. Don't move." You can lead them out by knowing, in so many words, exactly what to say, and when to say it, and when not to say anything. But you will be speaking from a clarity of, or you could say, seeing the infrastructure of their accumulated beliefs that they have assembled in a crazy manner.

Again. This is important.

RAJ READING: *You cannot evaluate an insane belief system from WITHIN it. Its own range precludes this. You can only go BEYOND it, look back from a point where SANITY exists, AND SEE THE CONTRAST. Only BY this contrast can insanity be judged as insane. With the grandeur of God in you, you have chosen to be little and to lament your littleness. WITHIN the system which dictated this choice the lament IS inevitable. Your littleness is taken for granted there,...*

RAJ: You know. "Oh, you know, I am so unworthy." Well, so many of you just take that feeling for granted.

Continuing.

RAJ READING: *...and you do NOT ask, "Who granted it?" The question is meaningless within the ego's thought system because it opens the WHOLE thought system to question.*

RAJ: And that's all the ego is, is a thought system. A collection of ideas, beliefs, concepts that have been put together in some semi-logical order, and then accepted and believed and acted upon. But the question, "Who granted what you're taking for granted?", calls that whole structure into question.

When you hesitate and say, "But, Father, what's the Truth here?", it calls that whole thought system into question, and opens up the door for you to find yourself experiencing the Perspective of Reality that it's your Birthright to be experiencing. Because in the absence of keeping your ego in office, like a elected official, you've withdrawn your vote of confidence in it and placed it elsewhere—in the Holy Spirit, or an Awakened Brother, or the Father. One who speaks on

your behalf, knowing Who You Really Are, so that your investment of attention to that Source has one effect, and that is to restore your Mind to its Wholeness, so that you are no longer governed by a tiny sense of yourself that was the best thing you could come up with through the use of your imagination once you were quote “unplugged from God” unquote.

The Holy Spirit sees you as You Really Are. And your Function here with your Brother and Sister is to see them as They Truly Are.

[Editor’s Note: Raj now starts reading from the first paragraph which was read today.]

RAJ READING: *God’s Will is your salvation. Would He not have given you the means to find it? If He wills you to HAVE it, He must have made it possible and very easy to obtain it.*

RAJ: Well, what are the means? Your Brothers.

RAJ READING: *Your brothers are everywhere. You do not have to seek far for salvation.*

RAJ: But as I also said, you don’t have to make a work ethic out of this. The pleasant people around you, you still aren’t seeing all of What Is Really There. You see what I’m saying? So the opportunity to be open to the fuller experience of What Is God Is Being right there, is available to you with someone who’s being pleasant. Remember that. And remember when you smell the roses—and they’ll be blooming very shortly—that it’s a Divine Experience for you to have the fuller experience of than you’ve been having. So let the experience of pleasure, of fun, of joy, be your opportunities for seeing the more of what’s there than your current beliefs and definitions are allowing you to see. Pleasant relationships can be the occasion for awakening just as unpleasant relationships can be. So don’t make things hard for yourself by devoting yourself to the unpleasant situations to such a degree that you hesitate to engage in a little bit of joy and pleasure and fun, as though they constitute playing hooky from what counts. Because those experiences offer you just as much opportunity for insight and revelation and for the Holy Spirit to disclose to you your Function of recognizing God in those experiences as well.

Okay.

I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section – SALVATION AND GOD'S WILL
Sparkly Book – p.216 / JCIM – p.90
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
Section – THE TWO EVALUATIONS
First Edition – p. 164 / Second Edition – p. 176

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

For some of you, Easter is over, but for most of you it is still Easter. And I'm going to ask a rhetorical question of everybody, "How much of today did you spend embodying Friday?" In other words, how many of you were actively or quietly engaged in crucifixion processes, either crucifying yourself or crucifying someone else? How many of you didn't move into Resurrection Day today—your own or the support of another's? Just tuck that question away.

Would anyone like to wish me a Happy Easter? Thank you. It was a day of Joy, and it is a day of Joy.

To sort of tie the whole thing up in a simple nutshell, my birth was the first time that the Divine Idea of God was successfully introduced into the human condition. Oh yes, you had seers and prophets. You had those who believed in God. But no one was yet willing to be what could be called "God with us"—meaning with everyone in the human condition. You might say no one up to that point had been willing to step up to the plate and **embody** God rather than the human ego concept of existence. That made what you call Christmas a significant date and an **event** that was of universal significance, because now there was someone stepping up to the plate who wasn't going to embrace and continue all the concepts of human existence which God was left out of, other than the simple act of observing and honoring His Presence "out there" somewhere.

And then, of course, you all have various records of my life as I grew up, and the things I did, and the things I didn't do. I had plenty of opportunity to be distracted, just like every single one of you has. And the only benefit I had that you don't have is that I was never allowed to forget my Source, my Divine Source—a Source beyond the human condition; a Source beyond mere copulation and the development of an embryo through what everyone else would call the normal processes. My mother was, as I've said before, an

excellent Jewish mother and she did not let me forget when I was tempted to quote “be like everyone else,” join the crowd.

You don’t have a remembrance at the moment, which is why we get together to talk about remembering and for me to provide you with imagery and ideas that help you to remember, that inspire “Aha’s,” little light bulbs going on, even if it’s just simply, “Wow! Maybe that’s true. Maybe what he’s saying is true. I don’t see it, but, you know, maybe it’s true.” That’s a little crack in your defenses, in your assuredness that you understand what you are and what everything else is. It creates a weakness in the shell, so to speak, in the ego structures. It helps you to imagine that there is a box that there’s an outside to that you’re caught inside of. You see? Something that wouldn’t occur to you spontaneously.

Now we come to Easter, what you have come to call Easter. You have had, in my life up to that point, a record of my remembering Who I Was and not abandoning it in favor of the status quo, and my willingness to embody God, and to inspire in others an awareness that God is their Source, and that all the things that I was doing, they could do also—that what was natural to me was natural to them.

But I will tell you, they were still very caught up in their already-existing definitions and concepts about themselves. They still saw themselves as “matter bodies.” They had difficulty grasping that they were Ideas in the Mind of God, that the Infinite Mind That God Is was their Source, and that everything about them was Spirit, not matter. And so part of the success, if you want to put it this way, of my being present in that day was to provide them what you would call physical proof that the physical is Spirit, else they would not have had the evidence needed to help them break the habit, skip the tracks of their habit of how they thought about themselves, and to see themselves from outside the box.

The crucifixion was nothing. I mean they all understood crucifixions. They called for crucifixions. They watched crucifixions. They cheered when the one crucified died. It was a part of the fiber of their community. That wasn’t special, but the Resurrection was.

And what I want you all to be aware of is the significance in the fact that the Resurrection was a Resurrection of what? A physical body—what would be called a physical body. How was this significant? Because I’ll tell you something, matter cannot be resuscitated. Matter cannot be regenerated. Matter cannot be transfigured. Matter cannot be healed. It is generally accepted in the current belief system that when I resurrected I was beyond the human condition, that everything about me was Spirit. And yet, there was my figure, ***recognizable***, except to Mary initially in the garden.

This is important, because I keep telling you that your body is the Visibility and Tangibility of your Individuality. And your Individuality is God-derived, and is therefore Eternal. That which renders it visible and tangible is **equally** Eternal, is **equally** Divine. And that's one of the things you have evidence of in the Easter story; the event commemorated by Easter. It demonstrated that what you call "the body" survives death. That which identifies you and renders you experienceable survives this element of existence that is seen only through or in the human condition—the experience of death, the event of death. It's only seen in the state of ignorance that you are in when you have forgotten what your Source is, and therefore What You Are.

Another aspect of it that's important not to overlook is that this state conceived to be beyond the human condition is present right where the human condition seems to be going on. After the Resurrection, there was no ball of Light with an opening in it that was obviously otherworldly, or different, that anyone who wanted to see me could enter into, and in this rare and refined environment, see that I still existed. No. I was right in the same room. I could be touched. We could hug. I could be felt. You see?

Every moment you are confronted with Reality and nothing else, right here and right now. Right now everything that you are experiencing is the Kingdom of Heaven experienced clearly or through a glass darkly; you could say clearly or through the lens of the human condition. So my presence after the crucifixion and after the Resurrection, was a demonstration of the fact that all of you are in the middle of the Kingdom of Heaven not recognizing it for What It Is. But it's there, just like **I was there after the Resurrection in form**. But the form wasn't matter, and the form had never been matter, even before the crucifixion. And the form of everyone else, and the form of everything else, had never been matter. You see?

So Easter provided the demonstration of the fact that Life is Eternal; an unbroken Whole without parts called before and after, inside and outside. Life is Eternal. And this Life that is Eternal is demonstrated, or made obvious or experienceable **by form** which is pure Spirit—pure Spirit that configures itself to perfectly identify God's Idea called you or me. And that's what's going on right now today in every moment. Sort of gets you to think outside of the box, doesn't it?

No. I showed that the here and the hereafter are both **here**. The Ultimate is the only thing going on.

Now comes the really significant point. **My** life that most of you are familiar with is **your** life. When you read it, **this is your life**. It's the process of Waking up and coming Home. You're here for the same reason I was here—to not to forget,

to not forget to embody God. To **remember** to let God be present in you, not along with you, **but as you**, and to come to a point where you desire not to have any other presence of mind right where you are than God's Presence of Mind that is the only thing You Really Are. And to consciously neglect to continue to give expression to what you think you are and what you think everything else is, and how pleasant it makes things for you if you don't buck the system by seeing things a different way from the way everyone else is dreaming their life in the Kingdom of Heaven. You're here to remember What You Are and to step up to the plate and **let** the God of you, **let** the God-ness of you **be** what finds expression in your words, in your thoughts, and in your actions.

You're never ever going to get away from Visibility and Tangibility. In other words, what has been called form. What you **are** going to get away from is the way you've been defining form as **matter**, instead of **Spirit** which is purely and utterly Divine and of God. If you were able to manage to get beyond form, you would have managed to get beyond Creation. And I'll tell you that is a void, that is an emptiness, if there ever could be such a thing. Creation, with a capital "C", the Movement of God, **is** absolutely experienceable—experienceable in an infinitude of ever new form and expression.

Oh, yeah, I guess you could say that the Ascension proved that there was no form because then I moved beyond form into the formless—some sort of blissful experience that everyone imagines. But I'm going to tell you something. The reason everyone imagines that beyond the human condition and beyond even the state of Resurrection there is some sort of formless bliss, the only reason you think that, is because if it's true and you can get there, it will mean that you won't have to step up to the plate and embody the Presence of God, instead of the presence of your definition of yourself. It's a cop-out.

I have never been bodiless. I have **never**, in other words, been unidentified or unidentifiable. And none of you will be either. The moment any of you becomes unidentifiable, God will have become unidentified. And that would mean that God would have to become less than God, and that is an impossibility.

Everyone had better simply accept the fact that there isn't a formless bliss, and that right now with all of the forms you're experiencing, you're in the middle of the Kingdom of Heaven. And every single thing you're experiencing is Divine. And the Substance of everything you're sitting on, or feeling, or moving, is **Spirit** moving at the behest of Mind. They are Ideas moving at the direction of the Mind that formed them.

"Yes. Uh huh. Yeah." You say, "Well, you [Jesus] said, 'I go before you to prepare a **place** for you.'" Well, I was preparing a place for you while I was here. I was preparing **you** for a place while I was here. I was preparing you for the Kingdom

of Heaven you were already in, that you didn't dream was within your grasp. I went before you in time, we'll say. I went before you so that you might have **the need** to be the Presence of God since you couldn't pawn it off on me. My absence meant more capital "S" Self-reliance would be called for. You would have to lean within. You would have to go to the Place of Excellence in you, the Altar in you, and bring your devotion there, because that Place of Excellence in you is the Holy Spirit, which is nothing more than your Right Mind.

Even now, you know, you notice that I don't take responsibility for you. I point you always in the direction of becoming more alive to What You Divinely Are, and point you in the direction of taking hold of it and practice leaning into it, and listening, so that what? You might be infilled with it! And so that it might overflow you and get extended to your Brothers and Sisters while you're still here, so that God gets clearly what? **Embodied**. Body, body, body, body, body—**embodied** here and now so that the Light That God Is might illuminate your world, your **definition** of the world, and uncover to you that it **is** the Kingdom of Heaven, and that you **are** the Christ, that you **are** the Son and Daughter—the Direct Expression of God. There isn't another place to go.

"What? No way to get out of the human condition?" You know, well, what is the human condition? Is it the world? Is it Israel? Is it Iraq? Is it China? Is it the U.S.? No. Remember, the human condition isn't something you're in. The "human condition" is something you're looking at the Kingdom of Heaven **through**. The human condition is all of the concepts and definitions that you've either made-up or received from elsewhere, and adopted as your own. And it's the **sieve**, the filter, **through which** you **interpret** the experience of the Kingdom of Heaven.

The human condition is better described as the human **conditioning** of what? **Your mind**, that causes you not to see clearly, but through a glass darkly; to see the Kingdom of Heaven with distortions that you are convicted about, you are convinced about, and that you are devoted to. No, there's no way to get out of the human condition that you're surrounded by, because there ain't no human condition you're surrounded by. There's a human conditioning of **your mind with which** you're coloring your experience of the Kingdom of Heaven.

"And how do you get out of that?" You get out of that by reaching beyond it. "Where to? Some spiritual realm?" No. You turn within to the Altar, the Place of Excellence in you, quietly, I'm going to say mindfully—not thinkingly, just **mindfully**—the presence of attention—and you desire to know of the Holy Spirit what the Truth is, or [to know of] God what the Truth is. You turn to a point that never left you, because there's no way, no matter how differently you defined

yourself, for you to **not be** the only thing you were created to be, or the only thing that the Father Is Being You As at this moment.

Before the Resurrection, everyone thought they were in a box. They thought they knew how things worked, and what the parameters were. But after the Resurrection, there was an outside to the box. There was an outside of the box that was still present inside the box. They could see it inside the box! Somebody who was in the afterlife was still in the box. You see?

And of course, it was too hard for many to believe. And many didn't believe it. And today it's still hard for many to believe, and they still don't believe it. "Oh, it's just a religious belief, you know. The Christians all **believe** that junk." But the demonstration was there.

And you know what? My life was a demonstration of the first—this is not the best choice of words—but the first insertion of Divinity into the human condition that could be **recognized from within** the human condition **by those** experiencing the human condition. And then the crucifixion, Resurrection, and Ascension **set** the contents of my life, the content of the Presence of God in the human condition. It **set it**, we're going to say, in concrete. Something was accomplished from beginning to end, that until the end, hadn't been accomplished. But what was accomplished was the breaking of the perceived absoluteness of what everyone called the human condition or life. And it was done forever.

Not any one of you has to break or undo the belief in material life. It doesn't need to be done again. It was done forever. That's why you could say it was done **for you**. It doesn't need to be accomplished again. **Because** it was done, it means that each one of you at this moment is free to wake up, because you don't have to break the boundary. The boundary was broken, and the boundary is gone.

That is what makes the commemoration of Easter important, because it keeps present for you the opportunity to go ahead and wake up, to **get** the picture, to **get** the idea so that you **willingly** inquire outside the box on a regular basis, so that you willingly dare to let yourself be What You're Here To Be. What you exist for, in other words. You're not here to be something as opposed to being some place else being what you're supposed to be. You're here. You **exist** for a reason, and that is to give voice to God, to give expression to God, to **let** God express right where you are.

I'm talking to you right now. It's a demonstration that there is life after death. But it's not the same kind of demonstration that my physical presence would have. And it's not the same as it **did have** after the Resurrection.

I am not appearing physically right now because it would give you a significant distraction. You would begin to think of me as form. You would have a memory of my image in your mind. And you would begin to think of me as “he” and “him,” instead of the Presence of Love, instead of as the Presence of Mind that loves you so much that it wants you to recognize the Presence of Mind that you are, and that **that** is the Presence of God, and that this Presence of Mind is what is rendered Visible and Tangible by the gathering of Spirit in a form that renders you experienceable—visible, in other words, you could say. You see?

It is time to get out of the human condition. But remember, remember this. The human condition is the human conditioning that has been placed, like colored glasses, in front of your awareness that causes you to see the Kingdom of Heaven in Its Divinity as though it were just a physical, material universe that has nothing to do with God **and** that someday you will transcend.

You know what? If you were going to transcend it, if that was going to happen, after the Resurrection you would not have seen a body. You might have heard a deep Voice coming out of the ethers, like in a séance, that everyone could hear—eerie, mysterious—but bodiless, not embodied. If that were what you needed to learn about remembering Who You Are and coming Home to the Father, that is what would have happened.

What **happened** though demonstrated exactly what the facts are. There is Life after death, and it still is identified and identifiable and huggable, without the impediments that were associated with form when it was conceived to be matter and **misinterpreted** and **treated inappropriately**, because it wasn't **seen** as Spirit and it wasn't seen as Spirit gathered in a configuration that identifies the Divine One That You Are perfectly. And I'm telling you right now that the Identification of you that Spirit configures as, is perfect, and is, therefore **more** beautiful, more symmetrical, exuding the Energy of Love [more] than you're experiencing right now.

And what did Easter demonstrate? That you don't have to wait to go to the hereafter to experience it. That it's time **now** to experience it. Because there is no hereafter. There's only the here, **and** what the here divinely is in its Ultimacy—I know there's no such word—but **in its Ultimacy**.

Understood correctly, Easter did away with the box. The box can never be successfully reestablished. This is the good news. There is no matter. All is Mind. Mind is God. And the Movement of Mind that God is, is Creation. And Creation is recognizable to the Mind that moves and sees Its Movement. It's experienceable by Mind. And the Substance of every **Idea in Mind** is, for lack of better words, substantial—not flimsy, not ethereal, not wispy, not almost

recognizable because it's so substanceless, but ***absolutely recognizable*** and experienceable.

The story of my life is the story of your life. And because of what I did, you can now know it, because you have something that happened from ***outside*** the box that you were able to experience ***inside*** the box. Everyone in that day was able to experience what was happening from within the box—an out-of-the-box experience in the box. It's mind-boggling. It's mind-boggling until you recognize that the box was a figment of the imagination. ***All*** of the Ultimate, ***all*** of Heaven, is going on ***inside*** the box, because Creation is Whole, and Creation is Singular, and Creation is Infinite.

And there just ain't no place left for an independent and different experience of life to go on. Either you're having a ***different*** experience of the Kingdom of Heaven, or you're having an Actual Experience of the Kingdom of Heaven, a ***Real*** Experience of it. Either you are experiencing yourself as What You Really Are, or you're not. But what you're ***not*** experiencing is [laughing], I'm going to say, a ***non-experience*** of something that does exist. It doesn't make sense, does it? But that's called the human condition. And that's what everybody has been living, and never thinking outside of, never questioning.

So you already are, and always have been, outside the box. You're the ***Mind*** in which Infinite Creation is experienced. It has never been in a box. ***You*** have never been in a box.

But you can ***imagine*** a box and get into a very focused, tiny reverie about what it's like to be inside this box. And you can consciously ***ignore*** the rest. But that which is having this tiny, infinitesimal reverie is Something Infinite. Remember, the dream ***has been*** dispelled. Its capacity to command your attention, and keep you bound in it, has been dispelled. And all you need to do is to bring a little bit of curiosity into play to see beyond your imagined box, boxes. A curiosity to see the more that's there than what you're seeing.

The same old thing I've been saying for a long time. But I haven't brought it out from quite this standpoint that the blockage to your Waking up is already gone, was actually already dispelled in the Birth, crucifixion, Resurrection and Ascension. The ***mystery*** was ***demystified***. It's already been demystified. You might be catching up on the demystification a little late, but it ***was*** demystified. And you do not have to overcome the state of ***mind***, the state of the human condition that everyone was in that had never been challenged, and that no one had ever thought to challenge, and which therefore constituted a boundary of great ***density*** for everyone ***inside*** the boundary. You're not undoing a fundamental illusion that absolutely everyone is committed to. ***That's been done.***

Let's go to the book. You might be surprised at how much this has to do with Easter, even though the word "Easter" is never used.

RAJ READING: *We said before that the ego does not know what a real question is.*

RAJ: I'm going to back up a little bit.

RAJ READING: *With the grandeur of God in you, you have chosen to be little and to lament your littleness. WITHIN the system which dictated this choice...*

PAUL: I'm sorry.

RAJ READING: *With the grandeur of God in you, you have chosen to be little and to lament your littleness.*

RAJ: See that was life before Christmas and Easter.

RAJ READING: *WITHIN the system which dictated this choice the lament IS inevitable.*

RAJ: In other words, within the box, within the human conditioning that served as a filter that distorted everything about the Kingdom of Heaven that everyone was looking at.

RAJ READING: *WITHIN the system which dictated this choice the lament IS inevitable. Your littleness...*

RAJ: And I will say, everyone's littleness then...

RAJ READING: *...is taken for granted there,...*

RAJ: Your littleness was taken granted. Everyone's littleness was taken for granted.

And...

RAJ READING: *Your littleness is taken for granted there,...*

RAJ: Within that filter system.

RAJ READING: *...and you do NOT ask, "Who granted it?" The question is meaningless within the ego's thought system because it opens the WHOLE thought system to question.*

RAJ: You see, the Resurrection demonstrated that the here and the hereafter are all **here**, that the limits that everyone thought were all there was to life were pure imagination. In other words, it demonstrated that there really wasn't a box at all.

RAJ READING: ... *“Who granted it?” The question is meaningless...*

RAJ: Within the box.

RAJ READING: ...*within the ego’s thought system because it opens the WHOLE thought system to question.*

RAJ: When you ask a real question, “Father, help me,” when you ask a real question, “Holy Spirit, what’s really going on here?”, that’s a real question because there is an answer to it. But the ego doesn’t recognize it as a meaningful question because you’re not asking the question of the ego. Right? It only sees meaningful questions as questions you bring to it.

RAJ READING: *We said before that the ego does not know what a real question is. Lack of knowledge of any kind is always associated with UNWILLINGNESS to know, and produces a total lack of knowledge...*

RAJ: A **total** lack of knowledge.

RAJ READING: ...*simply because knowledge IS total.*

RAJ: You see, before the Birth and the crucifixion and the Resurrection and the Ascension, everyone was unwilling to know more than the human condition as it was thought to be, because no one had any place from which to have an idea that went beyond it. You see? And so, they didn’t ask. They were embodying an unwillingness.

Continuing.

RAJ READING: *NOT to question your littleness, therefore, is to deny ALL knowledge and keep the ego’s WHOLE thought system intact.*

RAJ: Wow. Well, it’s true, isn’t it? Man, oh man, the ego just does not like to have the status of the status quo to be changed. I mean, gee whiz, all I did was come in and share a little bit about God. Ooh! It upset the ego’s thought system. The Roman guards were worried. The Jewish rabbis were worried. I was upsetting the apple cart, you see. The ego wants to hold its thought system intact because it cannot allow change. It cannot cope with change.

Now:

RAJ READING: *You cannot retain PART of a thought system because it can be questioned ONLY at its foundation.*

RAJ: In other words, [laughing] I had to undo the box, not the things going on inside the box. You see? The box, the human conditioning that served as a filter that distorted everyone’s clear experience of the Kingdom of Heaven that they were in, needed to be identified for what it was—a **way** of seeing that had been

adopted, rather than actual physical circumstances that were beyond everyone's control.

RAJ READING: *You cannot retain PART of a thought system because it can be questioned ONLY at its foundation. And this must be questioned from...*

RAJ: Where?

RAJ READING: *...beyond it because WITHIN it its foundation DOES stand.*

RAJ: You see? I appeared after everyone knew I was dead. That's the edge of the box, isn't it?

That was always the edge of the box. One edge of the box was where **birth** happened, and when you got to the other edge of the box, that's where **death** happened. And when **you know** that that's all there is, there's no way to change, or have a new thought present itself.

RAJ READING: *You cannot retain PART of a thought system because it can be questioned ONLY at its foundation. And this must be questioned from beyond it because WITHIN it its foundation DOES stand. The Holy Spirit...*

RAJ: Your Right Mind.

RAJ READING: *...judges against the reality of the ego's thought system merely because He knows its FOUNDATION is not true.*

RAJ: You see? The ego is nothing but the collected thoughts and theories and beliefs that explain the edges of the box, and everything in between. It does not conceive of there being anything outside it, before it, above it.

So someone, who was not within the box, had to speak **apparently within** the box and **be** in a way that demonstrated that **the box didn't really exist**. And that's what the Birth, crucifixion, Resurrection and Ascension did.

And what it did was illustrate the Truth About **You** to you so that you might abandon the box, so that you might abandon determining yourself to be a hunk of matter that came forth from material processes that had nothing to do with a God and that are governed by the laws of matter instead of the Laws of Spirit, who are bound to be born, grow up, grow old, grow ill, and die. Where healing cannot occur because it's not built into the system. You see? But it isn't true, because form is Spirit. And because Spirit has as Its Function to conform to, configure to the Ideas that God sets into place, it is not bound to carry out death processes. And it is not bound to not, shall I say, re-conform visibly as that which is perfectly whole and healthy where deterioration or injury or accident had been before.

RAJ READING: *The Holy Spirit judges against the reality of the ego's thought system merely because He knows its FOUNDATION is not true. Therefore, nothing that arises from it means anything.*

RAJ: You see? We started talking about the Holy Spirit. We're talking about the Real You. Your attention is being pointed outside the box. Your attention is being directed to That Which Knows The Truth, that **is** at the bottom line, for lack of better words, the Real You right now.

So, we're talking about something outside of the box—the set of definitions that you have been using to understand who and what you are. You see? You have definitions. "Yeah, you're a physical body. Yeah, it can be injured. Yeah, it can get old. Yeah, you can mistreat it and it will suffer. And yeah, if you do it too much or too badly, you can go beyond the point of return." You see? It's not true. We're going outside the box here.

RAJ READING: *The Holy Spirit...*

RAJ: Your Real Mind.

RAJ READING: *...judges against the reality of the ego's thought system merely because He knows its FOUNDATION is not true.*

RAJ: There is no box. There are no edges.

RAJ READING: *Therefore, nothing that arises from it means anything. The Holy Spirit judges every belief you hold in terms of where it comes from. If it comes from God, He knows it to be true. If it does not, He knows that it is meaningless.*

RAJ: There ain't no box.

RAJ READING: *Whenever you question your value,...*

RAJ: In other words, whenever you look at yourself through your human conditioning that causes you to see what's called a human condition.

RAJ READING: *...say: "God..."*

RAJ: Uh oh. That went right outside the box, didn't it?

RAJ READING: *... "God Himself is incomplete without me."*

RAJ: "Ahhh, well, that doesn't make sense at all, because we talked about outside the box, but **I'm inside** the box." You see? No. There ain't no box. And that's what the Birth and the crucifixion and the Resurrection and the Ascension demonstrated. There ain't no box. There ain't no material life. There ain't no

matter. It's **all** the Kingdom of Heaven, right here, right now, seen clearly or not. But you're never seeing something else.

And you aren't ever anything else, anything other than the Christ seeing it clearly or not clearly. You're never anything less than exactly what God is embodying of Himself right where you are, even though the Totality of It is **not** being consciously embraced **by you**, because you'd rather be tiny and have your own personal perspective and enjoy the thrill of being out of your Right Mind.

RAJ READING: *Whenever you question your value, say:*

"God Himself is incomplete without me."

RAJ: I did not do this during the flogging and the trip up the hill with the cross. I didn't question my value, but it would have been easy.

I could have said, "What a fool I've been. I'm so out of sync with everything in this world that I shouldn't be surprised that I'm being treated this way. What an asshole I have been. I could have had such a pleasant life, like everybody else." No.

When you turn to the Holy Spirit, when you go within to the Altar within and you reach out, you're expressing a devotion to that place where you're bringing your attention. And you express the devotion by actually bringing your attention **there**.

And I never wavered in my having my attention throughout Good Friday on God, and letting Him **be** me. I embodied the statement, "God Himself is incomplete without me."

RAJ READING: *Remember this when the ego speaks,...*

RAJ: Yeah. And there was a lot of ego speaking as I went along the streets, and the jeers and the taunts, and you know, to say nothing of the determination that I was to die from the reverent authorities.

RAJ READING: *Remember this when the ego speaks, and you will not hear it. The truth about you is so lofty that nothing unworthy of God is worthy of you.*

RAJ: Which means that all of your private little thoughts that you enjoy so much, all of the thoughts of tininess and belittling that you engage in about yourself and others, they're not worthy of you because you **are not matter**. You're not a physical organism. Every evidence of Life throughout your body is the Movement of **Spirit**, governed by the Laws of God with one Intent—to identify the Presence of your Individuality perfectly.

Again.

RAJ READING: *The truth about you is so lofty that nothing unworthy of God is worthy of you. Choose, then, what you want in these terms,...*

RAJ: Don't be wishy-washy about it.

RAJ READING: *Choose, then, what you want in these terms, and accept nothing that you would not offer to God as wholly fitting for Him, for you do not WANT anything else.*

RAJ: You don't really want anything else.

You're just so damn sure that there is a box, and that things work the way you think they work, and that there's a beginning and an end, and probably not anything else. But certainly, if there is something else good, it's outside the box. It's after the end. It's when you get to the edge where it's called death. And it's beyond that, somewhere.

No. There ain't no box. And the Kingdom of Heaven and the Wholeness Of You is inside and outside this artificial boundary that everybody believes is real, and which my life *undid forever*.

RAJ READING: *Choose, then, what you want in these terms, and accept nothing that you would not offer to God as wholly fitting for Him, for you do not WANT anything else. Return your part of Him,...*

RAJ: The part that you are.

RAJ READING: *Return your part of Him, and He will give you all of Himself in exchange for your return of what belongs to Him and renders Him complete.*

RAJ: That's what the crucifixion, Resurrection, and Ascension did. It returned to God what was God's by publicly, we will say, in a way that could be recognized by everyone that a choice was made to honor God rather than the status quo. The choice was made to be outside of the limits of the box everyone at that time thought they were confined by. And it was more important to do that than to conform. I made the choice to return to God the part of Him that was His, that was me. That's what it demonstrated. Even right up to the bitter end, I did not yield to the demand to conform to the laws of man. In other words, to the framework of the human condition; the beliefs and belief structures of the human condition.

RAJ READING: *Return your part of...*

RAJ: Capital "H".

RAJ READING: *...Him, and He will give you all of Himself in exchange for your return of what belongs to Him and renders Him complete.*

RAJ: That's what my life illustrated/embodyed.

You hear that word? Use that word, "**embodied**." Don't be afraid of being **embodied**. Remember that if God is not embodied, there is no Creation. If God is not **expressed**, there is no Creation. And God without Creation, is an oxymoron—senseless, meaningless.

My life, and apparent death, Resurrection, and Ascension **forever** changed the world. Join me and use your life for that. The hard work was done, I assure you. And I will continue to say, "Come on, guys! Come on, guys!"

I love you. And I look forward to being with all of you next week.

Okay.

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A Course in Miracles Study Group with Raj, March 27th 2005
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A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section – GRANDEUR VERSUS GRANDIOSITY
Sparkly Book – p.217 / JCIM – p.91
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
First Edition – p. 165 / Second Edition – p. 177

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Well, you all love to think, don't you? And what you don't realize is the devastating effect it has on your Experience of Being. You also do not realize the temporary beneficial effect it can have on your lives. I say "temporary" because **thinking** used **intelligently** quickly helps you move to a point beyond thinking.

There's been a heavy subject of **death** presented to all of you over the last couple of weeks. And when you leave tonight, I'd like you to contemplate how you used your mind over this past week and a half as you were confronted with the subject of death. I'm also going to ask you to contemplate how consistent your **thinking** was with what we discussed last week.

You know, God has withheld nothing of What He Is from His Self-Expression called you. But there are three things you **didn't get**—they weren't things He could give. But the three things you didn't get were sin, sickness, and death. If they weren't given to you, they're not your Birthright. If they're not your Birthright, then any one of them as a topic of thought is useless and meaningless.

At the bottom of the screen on your TV, [said somberly] "The Pope's condition is very grave." How many of you thought, "Oh dear!" [laughing] You see, I could say, "You see how lazy you are?" But I'm going to say, "Do you see that you're not quick enough to catch the suggestion?" You were **invited** into a concept that you shouldn't have allowed yourself to be invited into, but rather you should have said, "That's ridiculous." When you said, "Oh dear," you were sending out a messenger, and your messengers always come back to you confirming the purpose for which they were sent out.

But there's another point you must realize. **The messengers you send out are the messengers that are teaching you about you.** And when you say, "Oh dear,"

about anyone's grave condition, you're saying, "This is my inevitability." And you're teaching yourself. Why? Because you didn't contradict it. You acquiesced to it.

Earlier this evening I heard someone say, "Well, he's behaving like he's a young man." So it's, "Stupid him. You know, he's not a spring chicken anymore." That's just another form of the same teaching. It's the way you create [laughing] a grave condition that will lead you to the grave.

Why talk about, why consider the fact that every single one of you is the Christ? Why consider that every single one of you is the Direct Expression of God? In other words, that you aren't a unique dropping, we'll say—something [small laugh] left behind by God that came from God, was made by God, but doesn't have anything to do with God anymore—when you are at this instant and at every instant, the living proof, you might say, the living **evidence** of a Current and Living God.

You've got to be more alert. The reason we consider these things is so that you will, first of all, think better, use better thought processes. And also so that you will dare to take time **not to think**, so that you are not filling your mind with that which distracts you and blocks you from the experience of the directness of God's Movement of Creation right where you are in that moment—which has nothing to do with sin, has nothing to do with sickness, or deterioration, or death.

If you're going to be sloppy, you're going to have the continued evidence of sloppy mindfulness—sloppy **un**-mindfulness. And there's going to be no transformation. And you might as well throw the book in your bookcase, and just go out and watch the footnotes on your TV screens, and **learn** from there and **be** from there, and never become an agent for change in quote "the world." By what? Thinking wonderful new things about it? No. By **being** in a new way relative to it.

Now one can say, "That's going to be a lot of work." But just get your feet on the ground. You're thinking something. Why not think the Truth? Why not think that which leads you into a clearer Experience of Truth? Why not think that which allows you to have enough Truth to become quiet, to go into the silence, and **invite** the influx of the **Direct Experience** of What God Is Being right where you are?

You all need new evidence in your life experience—in **your** life experience. Not your life experience out there in the world, but in **your** experience **of** everything.

If you've been watching the TV, you know that once the Pope died, certain ritualistic processes began, as though that were unique to the church processes.

But you want to know something? Certain ritualistic processes began quite a while ago. In preparation for what? The death of the Pope. [laughing] I mean, it's so expected that your TV networks already had his obituary in the can on a shelf to be pulled out. And why do they have it in the can, instead of responding in the moment? So that another network doesn't beat them to the punch with better coverage. How would you like your obituaries and a reflection on your life to already be in the can today? Doesn't that send out a message? Isn't that a messenger?

The whole human condition that we spoke about last week is made up of this kind of already organized processes set in place to accommodate for and account for everyone's death, including yours. And **you** already have some things in the can about yours. "Well, you're not a spring chicken anymore. Well, you know, when you get to be that age, you're very likely to have this condition, you know, because there's nothing real about your body. It's just a hunk of matter, and matter deteriorates. Matter is not eternal." And so you accommodate for that, and you say, "Well, okay, but I'm a Divine Idea of God. **I**, my soul, will survive." And so you find a way not to feel too bad about the loss of the Visibility and Tangibility of You because something will survive. And that very thought secures the deterioration and death and disappearance of your body.

Except, you know, [laughing] you just have one giant surprise. The moment death happens, you find out that although you're not with everyone else, [laughing] you still have a body. You're still fully identified. That which renders you Visible and Tangible is still with you because it's **where you are** always.

So what was all this nonsense that you had gotten in the can about yourself ahead of time that led you to not challenge the idea of your mortality? And that led you not to challenge the idea that there's **matter** at all. Why did you go through this week since last Sunday when we spoke together, why did you go through this week and not challenge what you saw and what you heard? Why did you let your feelings be moved out of or from some level of compassion for this person going through this thing called death? Why didn't you, with joy, remember what we talked about last week and **use that** to replace the **invitation**? I gave you an invitation last week. Why didn't you let that replace the invitation that the news media was presenting to you?

You know, maybe you can say that it would have been unrealistic for you to think that it might have been responsible for the Pope's recovery, but, you know, what you can't talk away is the fact that the way you used your mind, didn't move you any closer to the Resurrection, didn't move you any closer to **being** one who gives evidence of the **Deathlessness of Being**.

Now, am I scolding you? No. I'm saying you missed an opportunity. You missed an opportunity to experience insight at a time when everyone was succumbing to a ***misunderstanding*** of what life is. And there was succumbing to the ongoingness of the status quo. You didn't have the joy of finding your freedom from the discouraging experience of being a sheep following the leader, whoever it might be at the moment. And as a result, you didn't become part of that which would shift, not only your future, but the future of everyone else, because the messengers you would have been sending out would have been like the dominoes starting a new result.

How many of you, before the Pope passed on, began to already treat him as though he wasn't here? "Well, I wonder who the new Pope is going to be? You know, I know some are more liberal, and others are less liberal. And, you know, maybe we'll finally get a Pope that will let the priests marry and maybe let women become priests." Poor Pope John Paul. ***He's still alive!*** And like they did, they accidentally rang the bells, while he was still alive, that announced his death. And you're ringing the bells already, too. While he's still alive you're saying, "Well, I wonder what it's going to be like with the new Pope?"

Now, life is not that expendable. It's not kind or loving to discount someone because, "Oh, now there's an opportunity for maybe some progressive change." [small laugh] Well, so much for the wonderful obituaries the networks have put together. You're already discounting his life because he didn't do what maybe somebody will do now. And so your obituary of him is less than lovely, less than complimentary. "He did wonderful things, but you know what? It's time for a new paradigm." [small laugh]

How often do you hold someone's continuing existence responsible for your lack? "Well, at least when she goes, I'll have some freedom from such-and-such." Or, "When he dies, I'll get his inheritance. I'm really, I'm really, really, really in need." Which says, "I wish he would die soon."

You see, when you begin ***to think*** without having listened for the Truth, the result is confusing. The result is malicious. The result is self-centered. The result is competitive. The result is insanity.

You know, in ***Peter Pan***, Tinkerbelle was dying, and all it took was someone ***believing*** in fairies to bring her back to life. Well, of course, everybody's too grown up to believe in fairies, right? And everybody's too grown up to believe in not dying. You know too much of the facts. But what you know is made up of confidences that are ***sheer idiocy***.

From within the level of ignorance, "what you think" is not ***seen*** as idiocy. My telling you that it is idiocy is not a criticism of you, but it's giving you a

perspective from outside of the box you're caught in. I say it so that you can say it, and thus not buy into it willy-nilly, thoughtlessly.

There need to be growing numbers of people who watch the TV with news of the sort that was on this past week, who are saying, "That's not the Truth," when the captions come on, or in somber voices everyone speaks kindly and respectfully of somebody worthy of respect, but they speak that way in "the shadow of death." Of course, when he's healthy and vital, [laughing] the respect goes out of the way and a lot of criticism can come into play.

But, what if everyone, what if increasing numbers of people, confronted with what was presented this past week and a half, were seeing it and **contradicting** it in their mind, saying, "That's ridiculous. That's absurd. How could anyone believe this about the Visibility and Tangibility, the Presence-ing of God, right there that is the only thing that's going on, that has to be the only thing **really** going on?" Like Tinkerbell, when someone **believed** in fairies, was resuscitated, the whole human mindset would be **lifted**, would become **less** dense. And those messengers that you send out would come back with increasing confirmation of their intent. And so the blessing you would receive by extending the acknowledgement of Truth, and by the sending out of the messengers of Truth, the blessing you would receive, because that's what happens when you give it, would bless you as well as the recipients. And a new movement would begin. And that's what this is all about.

This isn't mind-control. This isn't manipulation. Because remember, there's no **matter** to manipulate. There's only the Substance of Spirit, which is what the Visibility and Tangibility of the Presence of God is constituted of. So it's not **matter** that needs to be changed. And it's not **matter** that can be manipulated, because there ain't no such thing. **But** you might say the tone of **mind** shifts and contributes, with a domino effect, the shifting of mind in those who are likewise caught in their thinking.

So the question is, "What are you doing with your mind?" What I'm describing to you and what I'm encouraging you to become involved in will be much more satisfying and much more fulfilling to you, because even though it involves thinking, it sets your mind on the right track, on the right tone. It will reduce fear in you, because you will not be confirming your own death knell as you confirm someone else's. And as you begin to be lightened, as you are more lightened up, you will find it easier to **expect** not death, not disease, not deterioration, but more and more evidences of **Life**, more and more evidences of what we'll call **regeneration**. Not regeneration of matter, but regeneration—**renewal of your mind**, your **mind habits**, and what you invite in to occupy it. And that, in itself, will be Self-fulfilling Life pulsing, you might say, moving **in**

you as a new you, as you renewed, bringing you back into your original primitive State of Divine Being, which has always been your Birthright to be experiencing.

Let's go into the book.

RAJ READING: *Grandeur versus Grandiosity*

RAJ: I'm going to say one more thing.

There is talk of the disappearance of the Universe. It has presented itself in the context of the teachings of *A Course In Miracles*. Let me just set one thing straight. The *only thing* that is ever going to disappear is, or the only *things* that are going to disappear are *sin, sickness, and death*—the *mortality* of the Universe—the potential for deterioration of the Universe and anything in it. The capacity of any part of the Universe to be so at odds with itself that it can become attached to being self-destructive, which is what *sin* is, *that* is the only thing that can disappear. Look forward to the disappearance of those. And let that be enough said about that.

Okay.

RAJ READING: *Grandeur versus Grandiosity*

Grandeur is of God, and ONLY of Him.

RAJ: Now, [little laugh] interesting sentence that follows.

RAJ READING: *Therefore, it is in you.*

RAJ: "Oh. I thought it was *of God* and only of Him?" It is, because God is All There Is of You. What the Life-Principle is being, what the Infinite (capital "M") Mind is being, is You. That's what It is *being*—You.

RAJ READING: *Grandeur is of God, and ONLY of Him. Therefore, it is in you.*

RAJ: Inseparable from you.

RAJ READING: *Whenever you become aware of it, however dimly, you abandon the ego automatically because, in the presence of the grandeur of God, the meaninglessness of the ego becomes perfectly apparent.*

RAJ: How many of you have had an experience of the influx of what could only be called the Presence of God, or the influx of a Divine Experience, that *lifted you* spontaneously into a more Infinite Perspective in which, in one way or another, you knew of the Perfection of absolutely everything infinitely, and the fact that none of the Perfection, none of the Infinite Perfection of Everything was separate or different from you? When that happened, you abandoned the

ego automatically. In other words, you didn't think about it, and you didn't say, "Oh, wow! My ego is gone." You were touched **fully**, greatly, largely, with the Experience of Truth. The meaningless[ness] of the ego became perfectly apparent, [laughing] but you weren't thinking of that. You stood in awe of the Meaningfulness of That Which Is Real.

RAJ READING: *Though it...*

RAJ: The ego.

RAJ READING: *...does not understand this, the ego believes that its "enemy" has struck, and attempts to offer gifts to induce you to return to its "protection." SELF-inflation of the ego is its alternative to the grandeur of God. Which will you choose?*

RAJ: I'll tell you one thing, the idea of choice will not enter into your mind until you begin to **think about** the experience you had. And of course, the minute you **think** about the experience, you have withdrawn at least part of your attention **from** the experience, and you've split your mind. And then, because you love to think, and because you have **thought** that thinking was your purpose in life, your tendency is to shift fully back into thinking.

"Wow. I'm going to have to write a book about this experience. It's so clear to me that I know I could write it so beautifully that many people would love it. And it would be a best-seller, and I would be set for life." Oh.

RAJ READING: *Which will you choose?*

[pause]

Grandiosity...

RAJ: And I'm adding this: In contrast to Grandeur.

RAJ READING: *...is ALWAYS a cover for despair. It is without hope because it is not real. It is an attempt to counteract your littleness, based on the belief that the littleness is REAL.*

RAJ: How do you counteract the littleness of your mortality? By believing that in spite of all the evidence you've seen, there must be something intrinsically of value about you, certainly something intrinsically of value about you that you didn't make-up about yourself, because you really do know that you aren't able to truly create anything of real value. And so you **suppose** that there must be something else that created you, and it must be much bigger than you, and it had better be something beneficent. And so you make-up a "God" that is going to secure your ongoingness. That idea, when it **hasn't arisen out of a Direct Experience of God**, is an example of **grandiosity**, made as an attempt to

overcome your littleness and to give you a way out of the depression of the littleness of you.

Grandiosity...

RAJ READING: *...is an attempt to counteract your littleness, based on the belief that the littleness is REAL.*

RAJ: You see?

And I'm coming along and I'm saying, "No. There ain't no box. There is no littleness. You never were little. You never will become big because you have always been **whole**."

Speaking of the belief that the littleness is Real, it continues:

RAJ READING: *Without this belief grandiosity is meaningless, and you could not possibly want it.*

RAJ: Well, I'm coming along and I'm telling you that there is a Place of Excellence in you. Grandeur is your nature. And so you can abandon your attempts to create grandiosity, or to become grandiose, by your own efforts. You can abandon it because it gets in the way of your **experiencing** your innate Grandeur.

Continuing.

RAJ READING: *The essence of grandiosity is competitiveness, because it ALWAYS involves attack. It is a delusional attempt...*

RAJ: Listen to this.

RAJ READING: *...to OUTDO, but NOT to undo.*

RAJ: You see? When you think you're in the box, you try to outdo the conditions in the box, you try to outdo what others are doing in the box, when what needs to be done is the **undoing** of the **belief** that there **is** a box.

RAJ READING: *We said before that the ego vacillates between suspiciousness and viciousness. It remains suspicious as long as you despair of yourself.*

RAJ: Well, what else can it do? When you think you are little. When you think you are a hunk of matter that just happens to have electrical synapses occurring in a particular hunk of meat in your head, that you thereby have this incredibly **inconsistent** experience of consciousness. And I say "incredibly inconsistent" because Consciousness is about as **un-material** as you can get. And the very idea that it arises **out of matter** is **ridiculous**.

Well, as long as you believe that you're in the box, you can't help but feel vulnerable. Why? I keep saying it so you can keep remembering it. Because you have forgotten Who You Are. Because you have divorced yourself from your Source and have blocked the Conscious Awareness of your Source out of sight, so that you might have this **private** experience for a while. And so, being vulnerable, you are automatically suspicious about everything.

RAJ READING: *It remains suspicious as long as you despair of yourself. It shifts to viciousness whenever you will not tolerate self-abasement and seek relief.*

RAJ: Oh. So the minute you [small laugh]... the minute you look to something else as the source of your information, it will become vicious with you.

RAJ READING: *Then it offers you the illusion of attack as a solution.*

The ego does not know the difference between grandeur and grandiosity because it does not know the difference between miracle impulses and ego-alien beliefs of its own.

RAJ: The reason it doesn't know the difference between those two is because it doesn't experience miracle impulses. Miracle impulses come from a different place—the Place of Excellence in you—from That Which You Divinely Are—the Holy Spirit—your Divinity held in trust while you dally with the ego.

RAJ READING: *We once said that the ego IS aware of threat, but does not make distinctions between two entirely different kinds of threat to its existence. Its own profound sense of vulnerability renders it incapable of judgment EXCEPT in terms of attack. When it experiences threat, its only decision...*

RAJ: And remember, there were just two.

RAJ READING: *...its only decision is whether to attack NOW, or to withdraw to attack later. If you accept its offer of grandiosity, it will attack immediately. If you do not, it will wait.*

RAJ: And how does it attack? It attacks your capacity to have the experience of your Grandeur by enticing you to become competitive with your fellowman, or even competitive with yourself, setting you off on a track of harsh self-improvement, because it's so greatly or sorely needed. Why? Because you're so awful right now, **but** you're not stuck with it. It says, "You're not stuck with it. You can improve yourself. You can learn how to be more successful in the box."

Continuing.

RAJ READING: *The ego is immobilized in the presence of God's grandeur because HIS grandeur establishes YOUR freedom.*

RAJ: As I said, whenever any of you have had an Experience of Illumination, you could say it overwhelmed you, but it overtook you without putting you out of balance. And in Its Presence, you **were free** of your conditioned thinking.

RAJ READING: *...HIS grandeur...*

RAJ: Which is yours.

RAJ READING: *...establishes YOUR freedom. Even the faintest hint of your reality literally drives the ego from your mind because of complete lack of investment in it. Grandeur is totally WITHOUT illusions, and because it is real, it is compellingly convincing.*

RAJ: Why are we talking about this? Because it's an experience available to you right now because it's your Birthright to be experiencing it right now. And you would be experiencing it right now, except for your conscious practice of thought processes that hold you to be a hunk of matter that can sin, that can be subject to disease, and that ultimately will die. And you keep reinforcing those.

But you wouldn't keep reinforcing them if you took what we've been reading about here about your Grandeur and about the Place of Excellence in you, if you took it seriously and gave **that** more of your consideration than you do the convictions you have of your mortality, and your conviction that you have a **matter**-body. Maybe it's a matter-body that **behind** it has a spiritual idea to support it, or that **behind** it is something Real that you're not seeing **yet**. But I keep bringing home to you that what's Real about your body isn't **behind** what you're seeing. It **is** what you're seeing, because there isn't anything else available for you to see except the Visibility and Tangibility of your Individuality, which is God-derived, and therefore, the visibility and tangibility is the **Visibility** and **Tangibility** of **God Himself!** You see?

And let these ideas be repetitious. I repeat them. Let them be... remind yourself of them frequently, because your **reminding** yourself of it is a constructive use of your mind, even though it's still thinking, because it puts in place in your mind something that **is** True, even though the experience is still escaping you. But you're closer to having the experience by having the Truth in your mind than you are when you have an illusion in your mind that you're convinced about.

Again.

RAJ READING: *Grandeur...*

RAJ: Your Grandeur.

RAJ READING: *...is totally WITHOUT illusions,...*

RAJ: Right now! Right now the Grandeur of You is totally without illusions. And it's not off in the future—the Grandeur of You. It's inseparable from the experience of being Conscious.

RAJ READING: *Grandeur is totally WITHOUT illusions, and because it is real, it is compellingly convincing. Yet the conviction of reality will not remain with you unless you do not allow the ego to attack it.*

RAJ: How do you let the ego attack it? By beginning to think about what it might mean for you to be Divine and what kind of power it might give you. And what a tremendously impactful agent for change you could become in the world if you embraced it because, of course, you would have a leg up on everyone else who isn't aware of it yet, and you could let them in on it slowly so they would be dependent upon you. And you could be the prophet. And you could be the big guy. And you could get all the praise and reverence, etc. You see, but the focus is on you, instead of the giving of the Gift of Acknowledgement that illuminates another's Reality *to him*.

RAJ READING: *...the conviction of reality...*

RAJ: About you.

RAJ READING: *...will not remain with you unless you do not allow the ego to attack it.*

RAJ: And I'm saying by engaging in thinking—your favorite practice.

RAJ READING: *The ego will make every effort to recover and mobilize its energies AGAINST your release. It will tell you that you are insane, and argue that grandeur CANNOT be a real part of you because of the littleness in which IT believes.*

RAJ: But it won't say, "I'm trying to convince you of it because I can't conceive of it." It will just try to convince you because without your faith in it, it will die. It will fizzle out.

RAJ READING: *Yet your grandeur...*

RAJ: Right here, right now, in these chairs as you sit.

RAJ READING: *Yet your grandeur is not delusional...*

RAJ: Why?

RAJ READING: *...BECAUSE you did not make it.*

RAJ: Whew! That's the marvelous answer.

Why can't the Truth about you be taken away from you? Because you didn't make it. The fact that you're not responsible for your existence, **recognized** is your salvation. Why? Because if you're not responsible for your existence, you're not responsible for making a success out of it. And you're not responsible for keeping it going. And you're not responsible for protecting yourself against everything that would assail it. You see? Because you didn't make it, you don't have to do anything about it, except **allow** it to be.

And when you abandon your project of protecting yourself and keeping yourself alive, when you abandon that, your mind is free, **available** to see What's Really Going On, to have the Presence of God register with you because you're not constantly saying, "Get out of my face. Get out of my face. I need to reestablish what this really is right here. **I** need to reestablish it. **I** need to reassert my sovereignty, my **personal** sovereignty over the situation. **Don't** bother me with this nonsense about that I need do nothing. Don't bother me with this nonsense that Grandeur is already my nature." You see?

But if you even begin to talk that way, you would begin to feel it, and you would begin to move into it and gentle down and soften, and become less defensive, and therefore more permeable, if you will. And the Experience of God as you, would begin to register with you.

The fact that you did not make anything that is Real about you, the fact that you are not responsible for anything that is True about you, is the key to your release from the compulsive attempt to overcome your littleness. You see? There ain't no such thing as littleness about you. There ain't no box.

And the fact that there isn't a box has already been demonstrated. It doesn't need to be demonstrated again. **You** don't need to reinvent the wheel, so to speak. It's already been invented. Now you can enjoy the benefits of the wheel. Now you can enjoy the benefits of experiencing being where there is no box.

RAJ READING: **YOU...**

RAJ: Meaning your confused **thinking**.

RAJ READING: **...have made grandiosity and are afraid of it because it is a form of attack,...**

RAJ: You see, it's actually an attack on you. It could appear to be an attack on God because it's used to deny God's Existence, but it's an attack on you because it is a significant distraction from your remembering Who You Are.

RAJ READING: **...but...**

RAJ: It says here.

RAJ READING: *...your grandeur is of God, Who created it out of His Love. From your grandeur you can only bless because your grandeur is your ABUNDANCE.*

RAJ: You see? It's Whole. **Whole**. It's a Singularity. It's All-Inclusive. There's no outside to it. It's **Infinitely** All-Inclusive.

Continuing.

RAJ READING: *By blessing you hold it in your minds, protecting it from illusions and keeping yourself in the Mind of God.*

RAJ: And you protect it from illusions by not entertaining illusions—not by **defending**—but by just not giving your attention there. You see, you just don't give attention to the footnote at the bottom of the screen on the TV, **which is someone else's interpretation, someone else's thought**, who hasn't bothered to look outside the box, or even to realize that there ain't no box.

RAJ READING: *Remember always that you cannot be anywhere EXCEPT in the Mind of God. When you forget this, you WILL despair and you WILL attack.*

[pause]

RAJ READING: *Remember always that you cannot be anywhere EXCEPT in the Mind of God.*

RAJ: As this little tiny you in the great big Mind of God? And you're there in the Mind of God. Oh, that's very comforting, isn't it, for littleness?

You are in the Mind of God because God conceived you. And in conceiving you, embodied Himself—All That He Is. And so, you are the Mind of God embodied. God's Mind embodied is you experiencing the Mind of God.

God is Singular, but God isn't solitary. God is Singular in that in the Allness of Mind That God Is, there's nothing unlike Mind. There's nothing unlike God. But God's Conscious Experience of Being is an **Infinite** Conscious Experience of Infinite Creativity. Infinite Conscious Experiences of Visibility and Tangibility of Ideas that are visible and tangible to the Mind that formed it. And so God is infinitely filled with What God Infinitely Is. And it's an experienceable experience. It's an experienceable Conscious Experience. And it's specific and Universal simultaneously.

And this Mind that is so experiencing Itself is What God Is **Being** as you. And so you, as Singular and as Whole as God, experience **with God** What God Is Being. Not what **little you** is being, but what **God-You** is **being**.

RAJ READING: *Remember always that you cannot be anywhere EXCEPT in the Mind of God.*

RAJ: And what all of you ultimately are wanting to do is to be conscious as God Is Being Conscious, to be Conscious **with** God. And you do this by abandoning all **thoughts** that you have engaged in, all **fears** that you have engaged in, that distract you from purely seeing Everything As It Is, and Yourself as well.

Now I've mentioned the two prayers before. ***I wish to see the Evidence of Love*** and ***I wish to be the Evidence of Love***. And I think there is still some confusion about that.

The prayer, "I wish to see the Evidence of Love," think about it. [pause] If it was the 1850's and, as with most people in the U.S., you lived on the East Coast, you might have this dream of going and seeing the Pacific Ocean. You would **wish** to see the Pacific Ocean. Well, if you wish to see something, you go and look for it, don't you? You go and find it. You wouldn't just sit on the East Coast and say, "I wish to see the Pacific Ocean," and close your eyes and have an experience of the Pacific Ocean. You would go and find the Pacific Ocean so you could **experience** the thunder of it, and the beauty of it, and the sunset shining on it, and the moon glistening on it, and the smell of the saltwater, and the smell of the fish. You would go where the experience was to be had. You would look for it.

When you are looking at a Brother or a Sister and you say, "I wish to see the Evidence of Love," it means ***you have to do something***. It means you, in your mind, must have the intent to **look for** the Evidence of Love in them. You don't say, "I wish to see the Evidence of Love," and **wait** for them to evidence Love.

You don't watch that notice across the bottom of the TV screen, "The Pope's condition is very grave," and say, "Damn. I wish he knew more about the Truth than he does. What a shame for him to have to die because he doesn't grasp that he's the Christ, and that death was not given to him by God, and suffering has nothing to do with Reality." Well, that's not wishing to see the Evidence of Love, is it? It's a very independent, sort of arrogant, sort of grandiose... it's a little bit of grandiosity. "Gee whiz! Too bad **he** doesn't know what I know. He wouldn't have to die."

Except when you say, "He doesn't know it, and therefore he's going to die," you're saying, "Death is inevitable under some conditions, and therefore ***I'm not invulnerable to it***." That's just a little aside.

But what's called for when you see these things is to say, "I wish to see the Evidence of Love," and then put in some time **looking** for it. Spend some time getting your thinking in line with the Truth, so that you are acknowledging that no matter how the Pope is seeing himself, ***the Truth is*** that God is the Source of

his Being and God cannot die. **And he** is some part of the Infinitude of **my** Being, and I'm not dying, and therefore no part of me can seem to die. And I don't have to buy into this illusion about me or about him.

You get your thinking in line with the Truth—that's the way you **look for** the Evidence of Love. You have to look, not to him, but to your capacity to know the Truth. And bring your thinking in alignment with the Truth that you do know so that then you might have a moment when you shut up to have the experience of it infill you, which will be **much easier** to do than when, than if you have sat there and said, "Oh dear. Oh dear. What a shame. I am so sad." You see?

To be very frank with you, grandiosity is you having your own ideas and favoring **them**—no matter how insane they are—**more** than wanting to know the Truth and turning to the place where Truth is available to you and **looking for it**—wishing to **see** the Truth, wishing to **grasp** the Truth, so that you might let the Truth constitute the messengers that you send out.

Now, have I said, "Stop thinking entirely"? No. For the time being, I've told you, "Think constructively. Think in alignment with the Truth." Why? So that you can powerfully make changes? No. So that the arrogance of mental mind-control yields to the humility of letting Truth be revealed to you, because you desire to know God's Truth. Why? Because you are inseparable from God. His Mind is the only Mind truly available to you to be experiencing, and you want to be experiencing **It** so that **that experience** is what gets extended as you **look** to see the Evidence of Love.

And so, when you wish to see the Evidence of Love, you're saying that you wish to be the place where Love, the Acknowledgement of Love is extended from. And when the Acknowledgement of Love is extended, **you become** the Evidence of Love. And in that Singularity of your **Mind**, miracles happen. Sudden shifts of perception occur. And transformation **happens**.

One more thing to make it easier for you. You don't have to tell anybody you're doing any of this. I didn't say, "Go out and sound like a fool in front of everybody." But speak, use your mind to be heard of God and to hear **of** God, because it's what goes on in your mind that constitutes the kinds of messengers you're sending out, **and** what they will return with, which will **color** your perception, **or** cause it to become **less colored** and more and more clear.

Okay.

I love you all. And I look forward to being with you next week.

And I hope you all have a better week. And I hope the whole world has a better week because **you're** having a better week. And sincerely, **watch** how you use

your mind, and **watch** your behavior. When you're watching a screen that has only one intent behind there being something to watch, and that is to **move you** to do whatever someone else wants you to do that will make them money.

Good night.

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A Course in Miracles Study Group with Raj, April 3rd 2005
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Raj/ACIM Study Group – April 10, 2005

A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section – GRANDEUR VERSUS GRANDIOSITY
Sparkly Book – p.218 / JCIM – p.91
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
First Edition – p. 165 / Second Edition – p. 178

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

It's always well as we're going through the book to remember that the book isn't about God, or about this subject, or that subject. It's all about you. And at the bottom line, it's all about the way you're using your mind. You should catch yourself if you find that you're beginning to think about something the **Course** has said as though you're thinking about a disembodied or distant idea, or concept, that you hear, can consider and look at and sort of objectively evaluate and come to understand. Because as long as you do that, it's not connecting with you. Now part of what makes the **Course** difficult to grasp is that it's not really addressing the one you think you are. It is addressing the one that you are—the One That You Divinely Are. It says things that you are capable of grasping because of What You Divinely Are.

But as long as you're insisting that you're something else, that you're little and tiny and puny and inconsequential and powerless, and on and on and on, you're going to say, "Well, this doesn't relate to me. This isn't helping me get more power. This doesn't help me at being better at what I am."—meaning "what I think I am." But it's all about you. And it's all about helping you release yourself from all the definitions you and everyone else mutually have made-up, and which you rely upon as dependable, I'm going to say, foundations for living successfully and surviving.

One of the things that we've been engaged in, and that anyone would find themselves engaged in if they were reading the **Course** by themselves, is the acquiring of new definitions. And one could think, "Well, we're just replacing bad definitions with good definitions, but we're still going to be existing in a context of definitions." No. [laughing] Here's what it's like. You have a rope that you have wrapped around yourself, and you have managed to tie yourself into [a] very constricted position, and then you have tied some really excellent knots,

and you're bound. And we're coming along and we're saying, "Okay. Here's how you untie this knot." And the tendency is to think that the manner of untying the knot and the purpose of untying the knot is so that you can be given a better knot, because obviously the quality of the knots you made were not excellent because you weren't coming from a Place of Excellence in you when you made them. But, no. We're undoing the knots so that you can unwrap the rope and become free.

Now why am I saying this? I'm saying it because I want to start out this evening redefining God, because your definition of God is one of the knots that you keep yourself bound by. The basic problem with your definition of God is that it's a noun. **God**, the meaning of the word "God" is a **verb**. It **means Being**. God is not **a** Being. That would be a noun. God is **Being Itself**—Singular, boundless, unlimited **Being—Movement**.

It is a Movement of Mind. Well, you can talk about the word "Mind" as though it were a noun, but it's also a verb. It is an uninterrupted Experience of Being Conscious, of Consciousness—never inactive—boundaryless—again Singular. And this **Movement of Being** Consciousness is called Creation. It is What You Are. Being, the Movement of Being, is the center and circumference, the totality of every single thing that can be experienced—we'll say the Universe, and even more—the flower—everything.

But I want to come back to this fundamental idea. God is not **a** Being. God **is Being** Itself. It is difficult to apply words to it. But it is exactly what you are experiencing right now. You are experiencing **being**. You can think of yourself as **a** Being, but you are an unstoppable Movement of Conscious Awareness being Conscious. You didn't trigger [finger snap] the spark of Conscious Awareness that you're experiencing ongoingly. You're not responsible for it. It just is what you're faced with and that you can't get away from. You see? It's changeless, but it's forever on the move, if you will.

So now when you read about God and you read about the Father, you can be alert so that you don't begin to think of **a** Being—a masculine figure with a long white beard and flowing robes, sitting somewhere at the point of authority in the middle of Creation. You see? Someone you could pray to who may be generous and help you, and may say, "Mm. You have a little more to learn. It's not quite time for you to be free of your problem." You see? You can begin to think, you can begin to be alert so that you don't play into that.

Being is like a river. Now let's take the Amazon River because it's a very long river. The river is in movement. The river is a **movement** of water. Water that is not moving is a pond, or a lake. A river is a **movement** of water. And you could take one point in the Amazon and, let's say, scoop out a cup of water, and a

thousand miles down river you could scoop out another cup of water, and the quality of the water in one place might be slightly different, because it had gone over rapids and had air beaten into it so it's more highly oxygenated and so on. And you could begin to think as though there are parts of the river. But the river is one river, and the river is all movement.

You could say there are molecules, so you can find a way to describe water as though it's made up of parts. And you could think of yourself as some of the molecules of water up here, and others of you could think you're part of the molecules a thousand miles downstream. And you could create within yourself a sense of having a unique experience of the Movement of Being. But you know what? A discrete or unique experience would be purely conceptual, because the river is a Singularity. It's Total. It's all One.

As you begin to let go of your private, tiny, little definitions of yourselves, what you're doing is experiencing a breakdown of the sense of separation, so that you finally arrive at a point where you can say, "**Thy** Will be done." You say, "I yield to the Movement that I'm part of and inseparable from. I abandon this funny activity that I've engaged in of partitioning myself off from the Whole. I am willing to abandon wanting to be somewhere other than where the Movement of the river has me. I yield to the Movement."

That's what **yielding** to the Father means, or **yielding** to God. It means allowing yourself to come in, back into that place of humility that allows you to fit in. And then abandon the idea of fitting in so that the Movement Itself can be experienced by you as the Totality of You, and of yourself as inseparable from the Whole Movement. And this is when you have the experience of being a co-creator with God by allowing yourself to be the **Movement**, by allowing the Movement to be All There Is of you. You're no longer holding yourself apart. And the Movement of the Whole becomes **available** to you as your **Infinite** Conscious Experience of what? **Being**. Not of being something. Not of being God. Not of being in partnership with God, another thing. But the Mind that is moving that constitutes the Conscious Experience of **Being** in which nothing of what is natural to that Movement is experienced as being withheld from you.

I know this is nothing new, but I'm trying to put it in different words so that it might register more fully. The culprit that disallows you from experiencing What God Is as **Being** is an idea that you have that you have a will of your own that you can exercise—a will, we'll say, **different from** that which gives impetus to the Movement of the river itself. Which means that you think that the little part of the river that you're in, can, through the use of will, move a little bit to the right, or in a direction **other than** the Movement of the river. And this capacity to express **will** has created in you a sense of a self that has it, that **has**

will. And so this **will** becomes the cornerstone of a **definition** of self—a self that has no existence really, because you are the Movement of the river, because you are inseparable from it. You are at this very moment the Movement of the Conscious Experience of **Being**.

Now as a result, you all are a collection of conditioned responses based upon the definitions you have created, or acquired, and incorporated. And these constitute the box, that for the last few weeks I've been telling you, doesn't exist. As a result of these definitions which you've adopted, you walk through the Kingdom of Heaven and you don't see it. You **see** your **definitions**.

Now a while back someone objected when I used Paul as an example, saying that the Christ would never put someone else on the carpet, so to speak. But, whenever I use Paul as example, it's because it also illuminates something for him. And for everyone else, it makes the expression of Spirit, actual Truth, more relevant.

Now, before the Gathering tonight, some avocados were needed in the kitchen and Paul was asked if he would go downstairs and get them. He said, "Sure." Well, he knows where the avocados are. I mean, after all, he's very likely the one that put them there when he got home from the grocery store. Paul went downstairs, looked in both of the refrigerators, found no avocados, came back up and said, "They must be up here because there's not a single avocado down there." Well, in between the two refrigerators, there's a table in which squash and things that don't have to be refrigerated are sitting. Susan said, "They're right on the table." And Paul said, "I didn't even look on the table. They're supposed to be in the refrigerator. I only looked in the refrigerator." And Judy says, "Gotta learn to look outside the box." [mild audience laughter]

You see, they were there, but not where Paul knew they should be. And so he did not see them, because he was not **looking** with curiosity. He was looking with confidence. You see? His definitions were what he was relying upon. And every single one of you walk through your day thinking you know something, and as a result of what you think you know, **you miss** the Kingdom of Heaven. And yes, an experience of the Kingdom of Heaven would be one where something practical like happening to look where the avocados **are**, because there was an impulse to, allows you to find the avocados, to know where they are. You see?

You all go through your day, unless you have specifically sat down and meditated and become still and let go of your definitions, you are all going through your day truly as automatons—robots living out the expectations and the confidences that are based upon the definitions that you have adopted as factual. You don't get up in the morning and walk through your day with innocent eyes—eyes that don't know what to expect, eyes that are not biasing the

experience of vision in any way. That's what "yielding to God" means when we're talking about **yielding** to the Father, or **yielding** to the Holy Spirit. That's what we're talking about in practical terms. It all has bearing upon and relates to what? Every Conscious Experience of what? **Being**—that you're all experiencing unavoidably and unalterably at every moment.

You are living the Life Divine **right now**. You are experiencing the Conscious Movement of Being. Being. You are not **a** Being having an Experience of Being. You are **Being**. You see, "to be or not to be," is not the question. There's no choice! **Being is What You Are right now**. Not **a** Being. But **Being is** What You Are right now.

We talk about there being a Place of Excellence in you. We've talked about it being the Altar within you, and that the need is to go within into the Altar. It didn't say to go out on a stage in front of humungous crowds. It didn't say to find large gatherings of people to socialize with, and to be with, and to get things from, and give things to. You go within to the Altar. It's a very quiet place. It's a very private place. It's a place where only you can go and only you can be. Because there's no one else there other than the Holy Spirit, going there can't be used to impress anyone, can it? It can't be done for egotistical reasons, in other words.

I'm going to paraphrase a statement. The student of Truth is alone with his own Being and the **Reality** of things. When you go within to the Altar, very often initially it's necessary to learn how to meditate and become still. And the reason is because to get to the Altar, you have to leave the ego behind. You have to leave your precious **right** to think your own thoughts and have your own definitions, you have to be willing to leave that behind, because in order to arrive at the Altar and learn, you have to be empty.

At the very least you have to be willing to let something in **other than** what is already there. In order to go in to the Altar and learn, you must become humble. Humility must characterize you when you're there. Humility is the Nature of **Being**. It's also the Nature of Grandeur.

And all of the stuff that you can't take there is that which is characteristic of grandiosity, of the ego. Grandiosity is something that one engages in when he believes that he has accomplished the requirements necessary to fulfill a definition he's holding in his own mind about what success is.

Grandeur, on the other hand, is something that is inherent in you because of the Nature of **Being**. It's a Wholeness, a Singularity, characterized by Excellence, characterized by Perfection—Perfectness of Symmetry, we'll say—perfect balance of form and outline and color and illumination and Spirit. It's

characterized by Exquisiteness. Not exquisiteness that impresses, but Exquisiteness that constitutes the experience of **Loveliness** that is unsurpassable. And Loveliness is **Love** expressed. Everything that you're experiencing right now wherever you are, the nature of it is Love. Loveliness is what is characteristic of it—Loveliness far more profound than you can imagine. And it's not separate from your hands and your feet, and the room you're in and the things in the room.

But you know what? Like Paul, you've got to stop being so damn sure you know where the avocados are, so that you can look at what is right in the front of your face and actually see it, and know that **it** and the seeing **of it** are all part of the Singular Movement of Conscious **Being**, of God, of You, but not separate from each other—all the same thing.

Let's go to the book.

We could stop there and you could all leave and have a radically different week from any other week you've had, just on the basis of consistently and conscientiously remembering that God is a **verb**, and the verb means **Being**. And it's the Movement of Mind **being** Conscious, having what you would call the Conscious Experience **of Being**. And therefore, **everything** that you are having conscious experiences of, are one and the same—Living—the Living Conscious Experience of **Being**—not being a thing, but **Being**—a Living, Existing—and therefore, isn't foreign to you, isn't separate from you, is as totally lovable as you, is constituted **of Love**, just as you are.

And so there needs to be great inquisitiveness. And you need to not be lazy. Why put off the fuller Conscious Experience of what? **Being. Being** conscious of What **Being** Is—Mind unconfused about Its Infinite Conscious Experience. That's why it's called waking up. [finger snap] Lights going on. [finger snap] Illumination occurring. Seeing things clearly, instead of through a glass darkly. Let there be curiosity and inquisitiveness.

And if you're so damn sure that the avocados are in the refrigerator when they're not, if you're so damn sure that so-and-so is never going to change, catch yourself. **Stop it!** Abandon that confidence, that definition. And be willing to look outside the box, because not only are **you** not in the box, **they're** not in the box either. But you're not going to see what they are until you're willing to stop looking where you think you have to look. And you think you have to look where your very own definitions tell you a thing has to be.

Well, none of you would have enjoyed avocados in your sandwich if Paul had refused to look to see **where** the avocados **were**. And none of you will have a

changed experience if you're not willing to look for the Evidence of **Being** in places and in styles, or characteristics, that you're not prone to be attentive to.

Let's go to the book.

RAJ READING: *The ego depends SOLELY on your willingness to tolerate it.*

RAJ: Simple, short sentence.

What would happen if you weren't willing to tolerate it? It would disappear. It depends entirely, solely, on your willingness to tolerate it. **You** give it all the life it has. You see?

[laughing] As long as you're sure the avocados are in the refrigerator, you're in a box. **You're** in the box. **You've** got blinders on. And the sense of yourself that's so confident, will be the sense of yourself that you'll experience, as long as you're tolerating it, as long as you're actually **choosing** for it, as long as you're not conscientiously trying to think a little bigger, be a little bigger, behave as though there isn't a box, behave as though **your definitions don't mean anything**. Your definitions will bind you as long as you tolerate them.

You see? It's all about us—every single one of us. And no, that's not Paul saying that. The Truth in here is about every single Individuality. And you know what? The lies about us are the same lies about all of us.

Continuing.

RAJ READING: *If you are willing to look upon your grandeur you CANNOT despair, and therefore you cannot WANT the ego.*

RAJ: If you are willing to see the avocados where they are, you cannot despair. You'll be able to enjoy the sandwich. And therefore, you cannot **want** to think that the avocados are in the refrigerator which is empty of avocados. You see? When you have fulfillment, you cannot **want** lack. [laughing] You see, this isn't some spiritually deep thing here.

RAJ READING: *If you are willing to look upon your grandeur you CANNOT despair, and therefore you cannot WANT the ego. Your grandeur is God's ANSWER to the ego because it...*

RAJ: Your Grandeur.

RAJ READING: *...is true. Littleness and grandeur cannot coexist, nor is it possible for them to alternate in your awareness. Littleness and grandiosity...*

RAJ: Not littleness and Grandeur.

RAJ READING: *Littleness and grandiosity can and MUST alternate in your awareness since both are untrue, and are therefore on the same level.*

RAJ: In other words, littleness and grandiosity are both elements inside the box, or inside **your belief** that a box exists in which you are choosing to live within and function within and delight in the challenge of.

But littleness and Grandeur cannot coexist because the one is the nonexistence of the other. You see? When you know where the avocados are, you no longer don't know where they are. You see? It's humorously simple.

Again.

RAJ READING: *Littleness and grandiosity can and MUST alternate in your awareness since both are untrue, and are therefore on the same level.*

RAJ: And another reason that they must alternate is because littleness is very uncomfortable, and so you find yourself needing to do something to overcome the discomfort. And instead of finding the clarity in which you see that **the box** doesn't actually exist, if instead of that, you seek to make yourself feel good while still in the box, you will have to find a way to puff yourself up and to talk yourself into feeling good about yourself. And so you will have to engage in **processes** that will allow you to fulfill criteria that you have established that identify the meaning of success. And that is how you achieve grandiosity in order to overcome the feeling of littleness. However, the grandiosity that you have **created** for yourself was not created by God and arose out of a misperception or a false perception of What You Truly Are. And therefore, the grandiosity, although temporarily achieved, will always be lost because something built on an illusion cannot stand. And so then, once again, you'll be experiencing littleness, and you will have to do something about it. And so it alternates **back** and **forth** eternally **until** you finally arrive at a point of somehow discovering that there ain't no box.

And as I said two weeks ago, my Birth, death, Resurrection, and Ascension forever **undid** that apparently absolute belief that everyone had been suffering from—that they were inside a box and that they were something they were not.

Again.

RAJ READING: *Littleness and grandiosity can and MUST alternate in your awareness since both are untrue, and are therefore on the same level. Being the level of shift it is experienced as shifting, and extremes are its essential characteristic.*

RAJ: You see, tomorrow Paul can go downstairs to the refrigerator, expecting to see something else there that might not be there and not find it, and then he'll

have to face Susan who won't have forgotten, although Paul will like to conveniently forget that the same thing happened the day before. And so he hasn't learned anything yet. But what that means is that there is something to learn, and there is a benefit to be had if he will just go downstairs or do whatever he's doing without preconceptions. You see? Without thinking inside a box, and to be unconditionally open to a more all-inclusive Conscious Experience of ***Being—verb.***

RAJ READING: *Truth and littleness are DENIALS of each other because grandeur IS truth. Truth does not vacillate; it is ALWAYS true.*

RAJ: The Movement of Being never vacillates. It always ***is***.

RAJ READING: *When grandeur slips away from you, you have replaced it with something YOU have made.*

RAJ: A definition, an expectation, a concept, which you are giving ***preference to*** in place of saying or constantly being in the attitude of, "I, of myself, know nothing. I, of myself, have no capacity to experience the Conscious Experience of ***Being***." You see, ***you are That. Being is*** What You Are and you have no choice about it. You don't have a capacity ***to be it***. It already ***is you***.

And you can't afford to replace that simple, unalterable fact with a crazy idea that says you do have a capacity to be what you want to be, to be what you define yourself as. And if you compulsively attach yourself to the project of being what you can't be, you will, for the time being, render yourself unconscious of What Really Is. And you will have this little fantasy, this little nightmare, that you call the human condition.

But you know what? I have to keep reminding you that the only way you can do this is by using the ***already-existing*** Elements of Creation and providing a ***bias*** to them, ***applying*** a bias to them. You've got to distort your perception of something that is Eternally Real. This is important. It's a valuable thing to understand, because it means that as soon as you stop applying the bias to it, ***What It Is*** will register with you. It doesn't require work. It requires ***less work***. It requires you to stop ***applying*** a bias to Something That Is Eternally Unchangeable. That's work. It's not going to be work to get back in your Right Mind, to see Things As They Are. It's going to be you ***neglecting to apply the bias***.

Again.

RAJ READING: *When grandeur slips away from you, you have replaced it with something YOU have made. Perhaps it is the belief in littleness; perhaps it is the belief in grandiosity. Yet it MUST be insane because it is NOT true. Your*

grandeur will NEVER deceive you, but your illusions ALWAYS will. Illusions ARE deceptions.

RAJ: What? Deceptions ***your ego*** pulled on you? No. A deception ***you*** pulled on yourself by saying, "I'd like to have a moment to look at the Movement of Being and use the capacity I have as a Being to alter the course of the river a little bit. Ha, ha, God! [laughing] I gotcha to be what You weren't gonna be. Now I'm somebody!" You see?

Waking up... let's put it this way, there is no hereafter in which to wake up. As I said last week, the hereafter is here. My Presence after the crucifixion, after the Resurrection, was a demonstration of the hereafter ***here!*** The Kingdom of Heaven that you associate with the hereafter ***is here!*** It is what you are experiencing "through a glass darkly," but ***it is*** what you're experiencing.

Now, you know, after the meeting tonight, Paul could have a conversation with Sue and say, "Listen. We need to have a little more consistency here in how we handle the food in this house. And, you know, if the avocados go in the refrigerator, they go in the refrigerator. You don't put them someplace else. Otherwise we're going to have an understanding that every time you put the avocados where they don't belong, you're going to hear from me. And I'm going to make it as unpleasant as I can until you knuckle under and are consistent enough to put them where they belong, so that you and I don't have a discrepant experience with each other. And we can have harmony because we're always putting things where they belong. We're always putting them where I have determined they ought to be. We're always going to put them where we together are going to ***mutually agree*** that they will be." You see?

And now, what are we doing? [laughing] We are developing something for psychologists to study—the science of psychological human behavior and how to come about a harmonious experience through the practice of conscious, mindful control. You see? An infrastructure of proper behavior could begin to be established, when the ***answer*** is ***not*** to improve things inside the box, but to challenge the existence of the box entirely, so that no matter whether the avocados got left in the trunk, you'll know where the avocados are when you want them. You see?

Is some of this jelling a little bit more and making the ***Truth*** that's in here relevant so that the experience of What God Is becomes available in the simplest of daily events? I told Paul in the beginning, All of You—meaning "All of What You Are"—All of You is always functioning. All of You is always present. And All of You is always available. Now ***all*** of any one of you, ***all*** of What You Are, is Creation. All That Exists is some Aspect of the Infinitude of your what? ***Being***—verb. Being. Existing. It's always ***all*** available to you. Not only where the

avocadoes are, but where the Pope is. Not only where the avocadoes are, but the experience of what it's like to stand on the surface of Mars. The surface of Mars is part of the Infinitude of your Being. If it's always available to you and it's always present as you, you can have the Conscious Experience [finger snap] now.

Nothing, not anything, not any Aspect of the Infinitude of your Being which is inseparable from God Being, nothing of the Infinitude of You will be unavailable to you, because you're neither behind the Point of Perfection, nor advancing toward it—you are **at that Point**. And what we're talking about tonight is disclosing **how it is** that you can begin to have the experience and understand yourself **therefrom**, instead of from the standpoint of who you definitely think you are, and how you definitely think things work, which cause you, like Paul, not to find the avocadoes because you were looking a foot and a half to the left. And he couldn't conceive that the avocadoes would not be in a refrigerator.

RAJ READING: *Your grandeur will NEVER deceive you, but your illusions ALWAYS will. Illusions ARE deceptions. You cannot triumph, but you ARE exalted.*

RAJ: Well, it's only someone little, who attempts grandiosity, that could feel they had triumphed over adversity, over the conditions of the box.

RAJ READING: *You cannot triumph, but you ARE exalted.*

RAJ: [laughing] Exalted. The blinders get ripped away. You can **see more**. Your frame of reference is exalted. It's not tiny by virtue of commitments you're holding on to that keep you seeing in a limited fashion. You are experiencing the fuller Conscious Experience of **Being. Being.**

RAJ READING: *And in your exalted state you seek others like you and rejoice with them.*

RAJ: Uh oh. I hear somebody saying, "Oh, boy! That would really be nice. I would love to meet some other people who think like me, you know. I would love not to have to associate with and deal with these people who are so ignorant of the Truth. Because it's so much work. It's so stressful."

Now you may think I'm digging deep for meaning here, but I'm not. And you need to see that this is included in this statement.

RAJ READING: *You cannot triumph, but you ARE exalted. And in your exalted state you seek others like you and rejoice with them.*

RAJ: I wish to see the Evidence of Love. Well, if you wish to see the Evidence of Love, you will **seek for** the Evidence of Love. And you will seek for it in others so that you can find that **they are** like you and you can rejoice with them.

You don't go off and leave the shitty bastards behind that made it so difficult for you, so you can find those who are already in this exalted state that you are and you won't have to put up with shit anymore. No. In your exalted state, you seek others. You look into your Brother's eyes—the bastard, the bitch, the one who's giving you hell, the one that's causing you so much stress—and you rejoice with them because you have **sought for** the Truth in them, and through **diligence** and **persistence** to see the Truth, **you found it**. If you were exalted because you've recognized there ain't no box, then you're going to look into your Brother's and Sister's eyes, who are still thinking they're in the box, and you're going to share the news with them so that they can see that they aren't in it either, and the two of you can rejoice **together**.

RAJ READING: *It is easy to distinguish grandeur from grandiosity because love is returned, but pride is not.*

RAJ: Love is inseparable from Grandeur because humility is the characteristic of Grandeur. And in the presence of humility, no one feels threat. And I promise you that any time any one of you experience an absence of threat, you **feel** loved.

Grandiosity, on the other hand, the characteristic of it is arrogant pride, self-satisfaction. Pride can't be shared. It's a **private** experience of [laughing] bloated self-appreciation.

RAJ READING: *Pride will not produce miracles, and therefore will deprive you of your true witnesses to your reality.*

RAJ: What are your True witnesses to your Reality? They are the messengers that return to you that you've sent out.

What reality? I'm going to say it this way. From what reality are you sending out your messengers? The reality of grandiosity? The reality of your personal private definitions? They will come back to you and confirm your perceptions, your ignorances.

But if your Reality is the experience of humility in which you make no claims about yourself but the Father's Claims About You by virtue of His expressing Himself as you, those constitute a Grandeur that you can feel and that you know is True About You, and you know you didn't manufacture. And from **that** experience, you send out different messengers, and thus you are not deprived of your True witnesses to your Reality.

RAJ READING: *Truth is not obscure nor hidden, but its obviousness to YOU lies in the joy you bring to its witnesses, who SHOW it to you.*

RAJ: How many of you have had the experience of being in a really bad mood and some happy bloke walks into the room and just showers you with the joy that they're feeling? You see? This does not witness to your reality, and it can really bug the hell out of you. And you will not respond to the witnesses for joy with joy, and thus you don't fulfill your Function of glorifying God.

RAJ READING: *Truth is not obscure nor hidden, but its obviousness to YOU lies in the joy you bring to its witnesses, who SHOW it to you. They attest to your grandeur, but they cannot attest to pride because pride is not shared.*

RAJ: And I'm adding: Pride **cannot** be shared.

As I said, it's a very private experience.

RAJ READING: *God WANTS you to behold what He created because it is His joy.*

RAJ: God wanted Paul to see the avocados [audience laughter] because they were there to be seen for what they were, to be used for the purpose they were there for. If God wants for Paul to see the avocados, He wants all of you to see the Presence of **Being**, the Presence of What He Is, the Presence of What (capital "B") **Being** Is in everything—the flower, the table, the leaves, the fingernails, the poncho, the chair, the socks. You see? You may call them something else when you see them for What They Truly Are. But the name is not what they are. **What** They Are is Real.

You know, there's a song, [singing] "Roll out the barrel." Well, **roll out the curiosity**. And you know what? If you do it this week, and there aren't major changes, you know what? There will have been **one** major change. You will have been using your mind in a new way that is utterly constructive. And so, it's not a test. It can be looked at as a matter of practical discipline to start using your mind in a way that has as its goal **to see** the Face of God **here and now**, to see the Kingdom of Heaven **here and now**, to see Grandeur of Being in the simplest of things that you encounter every day.

If you don't see a lot of brand-new things, all it means is that your previous habits are so ingrained that they are still taking precedence. But what they are causing you to see isn't real, and therefore it isn't something to be willing to settle for just because your really great, conscientious persistence during the coming week, didn't cause **major** transformation.

You know what? This piece of paper wants you to see What It Really Is. The petal on the flower wants you to see What It Truly Is. You say, "Well, maybe I

could understand the petal of the flower because the flower is alive. But this piece of paper is inanimate. It's not alive. How could it have a want?" Because ***there ain't no such thing as matter. All Substance is Spirit. Spirit is God.*** Substance is Living. The Substance of Spirit is Love. Every single Idea in the Mind of God is experienceable, as I've been saying. And because Everything is an Idea, the Substance of which is Spirit, it is Conscious—Living—Conscious. It has an Intent to communicate its ***Meaning*** for ***Being***. Its Meaning for ***Being***—not for being a piece of paper, but for ***Being***, simply ***Being***. You see? Being, the Conscious Experience of Being, is a conscious experience of intimate relationship, conscious intimate relationship, with every single Idea in the Infinitude of Creation that you call "things."

Maybe you have trouble with the contents of this book, but the book is Spirit. It is an Idea that is experienceable as a book. As a book, it wants you to experience its reason for existing as a book, regardless of the content, but also including the content.

Start looking at everything as though it's alive—not ***matter*** alive, but an Idea. Not matter. A Living Idea. A Living, Conscious Idea that exists for the Purpose of expressing and extending its Meaning so that it can be recognized and experienced. You are living in the middle of a Living God. You are living in the middle of an unalterable, unchangeable, unlimited Movement of ***Being/Existing*** that's called God.

You say, "Well, how can I pray to a Movement? You know, I can pray to God because God is a thing, a noun. God is a thing I can send messages to. Now you say that God is a verb—***Being, Movement***. How can I pray to that?" Well, I said a number of years ago, prayer is saying "Yes" to God. It's the little molecules of water, that desperately want to see it (themselves) as unique and separate, yielding to the Movement of the river so that it finds itself ***as*** the Movement, because it lets the Movement be ***all there is to it***, or all there is to them (the molecules).

Prayer is saying "***Yes***" to God. That's prayer. Not, "Will you do this for me?" You say, "God, help me to be what You want me to be." Or, "Help me not get in the way of What You're Being right here where I am, so that I might experience That, rather than the interesting, challenging, miserable experience I'm having by virtue of my choice to give preference to my definitions and my meanings and how ***I*** want things."

Okay.

I love you. And I look forward to being with you next week.

And if you don't understand what I've been saying, and if you're frustrated by what I've been saying, then acknowledge it, and then be willing to set down any emotional charge you have about it, and go to the Altar, go within to that Place of Excellence in you. Just remember, you can't take frustration there with you and still be able to learn. You can't take anger with you. And you can't take the confidence that there are no avocados downstairs because there aren't any in the refrigerators.

Don't go in there with confidences. Say, "I don't know what the hell is going on. I don't know what the heck anything means. I think I do, but I'm willing to acknowledge that I'm not enlightened at this moment, so therefore, I'm willing to set aside what I believe and I'm willing to set aside (the fact that) the **emotions** I'm experiencing **because** nothing is **working** the way I believe they ought to be working. And I am choosing to be willing to be quiet and listen. I know that the Truth wants to be known. I know it's my Birthright to know it, and so I'm going to get out of the way and be undefended against the experience, the influx of it." And then be willing to persist. If you don't hear the answer the first time, if you don't see the avocados the first time, go back again and look with less confidence even. They're there. The answers are there. They're in you.

Okay.

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A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section – GRANDEUR VERSUS GRANDIOSITY
Sparkly Book – p.219 / JCIM – p.91
Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
First Edition – p. 167 / Second Edition – p. 179

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet.

I'm going to start out with some good news. With all this talk about the ego and how it's not your friend, and so on, together with the sloppy way or careless way in which reference to the ego is made, it can seem that you have become an ego. "I am an ego. I have actually become something different from What God Created. And I'm living out a life that expresses ego-hood." And this definition of yourself as an ego becomes part of the box from which you experience being.

And because, through careless thinking, you think of yourself as an ego, and now you know that there's more to life than ego-hood, you think that you have to overcome this thing called "an ego." And it makes it sound as though you have to abandon what you are, you have to somehow stop being what you have become. It's possible for you to begin to think that your waking up is going to be the extinction of you, because the Real You is ***so radically different***. And that's not something an ego wants to do—become extinct. And so there is a part of you that resists waking up, even though you are desiring to wake up.

And of course, [there is] this idea that Individuality (which is another word for Indivisibility) is going to disappear and you will drift into a blissful, undefinable, pink cloud of bliss where there will be no differentiation of any kind, just an experience of love and peace which your common sense tells you is just a more pleasant form of and perhaps a more beautiful form of a static experience—we could say a pleasant form of being dead.

Now, I've said before many, many times, the only thing that is confronting you, the only thing ***available*** to you to experience is the Kingdom of Heaven, which you're seeing clearly, ***or*** through a glass darkly. That idea allows you to begin to be able to look at everything with a curiosity you didn't have before, because you're seeing the Ultimate—you're just not seeing it in its Fullness. And it's easy for you to imagine that your capacity to see it more fully as What It Is, is available to you, and the only reason you haven't been experiencing it was

because what you thought it was, was the only thing you thought it was, and there was no alternative to it.

Now, the equivalent of this, that will also be helpful to you, is for you to understand that ***you right now are the Christ***, the Christ Mind, the Christ Consciousness, seeing everything clearly, or through a glass darkly. You're not an ego seeing things clearly or through a glass darkly. In other words, you are the Ultimate right now, experiencing the Ultimateness of you fully, or in a very limited fashion.

So you're not here to struggle to become the Christ. You're already that. You are already the Presence of Mind. You know, something happens, an emergency occurs, and somebody jumps in and does all the right things, while other people are standing around, dazed a little bit, immobilized, and people say, "Well, he had the presence of mind to respond appropriately." That's what the "Presence of Mind" is when I use that word.

You are the Presence of Mind. Not the Presence of a thing called a Mind, but the Presence of ***active Conscious Awareness***, from which nothing escapes, in which everything is experienced, and experienced with correct perspective so that you are able to be appropriate at every moment.

Now, what I want to convey most clearly to you is that right at this moment, that is What You Are. You are the Presence of Mind in which every experience is available to you to see with clear perspective, True Perspective, and to be able to be appropriate at any given moment, at every moment. Either that is what is going on right now, or something less than that is going on right now. But the fact that something less than that is going on doesn't mean that you have become less. It's like you sitting in these chairs suddenly realizing that you don't just have to sit there. You have two legs. You can stand up, and you can run, and you can walk, and you can dance. It's as though a capacity is present that it hasn't occurred to you to utilize yet.

Do you see, though, that what I'm saying is that the Ultimate of You is present, being embodied ultimately, or less than ultimately? You've already arrived, because you never left What You Are. You never managed to become so out of sync with Reality that you became something brand-new that God never created.

Now if the Kingdom of Heaven is what you're experiencing right here, right now, and if you are the Presence of Mind that is God, then all that's left for you to do in order to wake up is to realize that it's utterly easy, because you are already what you hope to become. And every thing is already the Kingdom of Heaven.

And you're in it, and it's in you, because the Kingdom of Heaven is within you. So, no struggle. None of this is about struggle. None of this is about becoming.

As you go through this next week, I want you to carry this with you, and I want you, many times a day, as often as you can remember, to entertain the idea consciously, "I'm in the middle of the Kingdom of Heaven. I'm already in the Ultimate Place. Wow! I want to see it. That's all. I want to see it. I want to experience it. And also, I am the Christ. I never did become something else that I've got to work out of being. I'm already the Christ experiencing and exercising my capacities in a limited fashion." What does this mean? It means that you are always engaged in Divine Being. You're always engaged right now, right here, in this quote "this lifetime" that you think is separated off from Eternity. You're already in this lifetime here and now...

PAUL: [pause] Just a moment. [pause]

RAJ: ...being the Divine One That You Are, [the] Divine One That God Is Being right there where you are.

This is why the *Course* says that the journey Home is a journey without distance. It's also a journey without improvement. It's a journey of not bettering yourself. It's just a journey, in so many words, of *being* without providing as many constraints upon yourself.

Here is an example. Many of you would love to teleport or levitate. It would make many things much easier, and certainly would affect your economy and the world, if oil was not needed. [small laugh] But what if simply walking around the room was an actually limited form of teleportation and levitation? Do you see what I'm saying? Right now everything you're doing is an embodiment of Ultimate Things which you think are human and material and physical and unspiritual and un-Ultimate. Now, if you were to consider that a simple thing like walking was something much more than walking, you would immediately find your movement, your normal everyday movement to be much more fascinating; something to pay much more attention to. You know, if you're levitating a millimeter a second, if you're teleporting a millimeter a second, there's not a great sense of movement, but you're still engaged in teleporting. Do you see what I'm saying?

You are already living the Life Divine and misinterpreting it—not seeing it fully. This is why you can dare to bring so much more curiosity to what you call your normal daily experience than you usually do. In fact, the majority of you find your everyday experience to be a significant distraction to your spiritual path. You cannot have a single experience in your day that isn't a Manifestation of *Divine Ultimate* Activity.

It's like a bunch of kids out in the universe, out in the play yard, and the majority of them are making sweeping movements from universe to universe, or galaxy to galaxy, and little Henry is teleporting a millimeter a second. And the other guys say, "Come on. Come on. Why are you moving so slow? You know, come on! Be more expansive in teleporting."

"Oh," he says. "Well, no. You know, if I move too far too fast, I miss everything in between. And I want to smell the roses. I want to savor everything." But if he savors everything slowly, he will get locked into a **habit** of savoring everything slowly. The other boys will eventually leave him alone. And he will be able to think, "Well, this is all there is. This is the way it is. I like it this way. I'm going to continue doing it this way. I'm not going to embody my Expansiveness, my All-Inclusiveness, my Universality." You see?

And perhaps some of the other boys exercising their full capacities come upon him and he talks so convincingly about the value of not overlooking things and taking the time to move slowly, that some of the other boys join him. They want to explore this possibility. Before long there's a group of boys only moving a millimeter every second, you see, and thinking this is great. And pretty soon the whole group forgets about being expansive. And even if those who are expansive drop in from time to time, they say, "No. No. I'm not interested." You see, when the Voice for Truth registers with you, you say, "Why that's too outlandish. No. No."

But my point is, there isn't anything about your daily existence that isn't absolutely Divine and that in which you are not utilizing your Ultimate Capacities as the Christ in a limited fashion. But you're being the Christ right now—just hesitantly, [laughing] slowly. But the point is that you aren't moving around because you are a physical body in a physical universe, that has a circuitry in it with electrical synapses and communication that cause muscles to contract, and so on, and that's the reason you're moving around. You're moving around because the intent to move, the intent to be in this way or that way is there, and that Intent is the **Law** of the Visibility and Tangibility of You. And Ultimate Things are what are appearing as you moving **right now**.

"Sure wish I could learn how to teleport." Well, damn it, **you are** teleporting **every day**. The moment any of you stands up from your chair, you are levitating and teleporting simultaneously. You already know how to do it. You just do it in tiny steps, and slow. And why? Because you **really** do believe that you're just a hunk of matter, that you're **caught** in this lifetime in a body which you will shed one day, and then have your freedom to express your Divine Capacities. Or you will finally learn enough or refine your soul enough to be able to enjoy your Divine Capacities.

You **can't** move your little finger without it being the Movement of Creation. Everything you're doing is being done by Ultimate Means. And I want you to remember that this week. And I want you not to forget it.

We're talking about miracles. Miracles are sudden shifts of perception. We're shifting perceptions right now, whether you forget about it in a half an hour, or not. **We are** shifting perceptions. It hadn't occurred to you before that when you move, here and now, in this lifetime, in this so-called material world, that the Movement is a Divine Capacity to be **wherever** the Intent is to be, and you arrive at that point by means of Divine Capacities, such as teleportation, such as levitation.

Think about it. I mean, contemplate it this week. You are already the Ultimate doing everything by Ultimate Means, but **interpreting** it entirely differently. And your interpretation that you are a body in a material universe, blinds you completely to the impulse to be in radically new ways, such as teleporting home instead of driving home. Or getting in your car, and teleporting **yourself and your car** into your garage, and then not using your car ever again, and not having to pay \$3.00 a gallon for gas. You see?

Here and now is where to be radical, because **here and now** is where the Ultimate is occurring **in slow motion**. You see? Okay. In other words, your Grandeur **is** what is in operation right here and right now. You're just not letting it show. You're just reluctant to let it be embodied. Your reluctance is based upon false premises.

But you know what? It's not **an ego choosing** to do less. **It's a Christ** choosing to teleport in slow motion, and then doing it for so long that It temporarily forgets what Its Full Capacity is. But it doesn't change the fact that you are **the Full Expression** of God here and now, with nothing of your Capacity To Be withheld from you by the Father in His Expression of You, His Presencing of Himself right where you are.

So when we're talking about Grandeur, we're talking about your Divine Capacities that you are utilizing to do **anything** that happens, but which you don't recognize as Grandeur because you think that every single thing you do is a body using energy that can deplete the body and cause you to lose the capacity to continue indefinitely in that activity, requiring you to have rest, and to eat and get more nourishment because you get your nourishment from something out there that you put in here, and blah, blah, blah. **You've got it all figured out wrong.**

Okay. Let's go to the book.

RAJ READING: *Can your grandeur be arrogant when God Himself witnesses to it?*

RAJ: It would only be arrogant if you were claiming something that God wasn't claiming for you.

The Father says, "I withhold nothing of WHAT I AM from you. ALL THAT I AM, You Are." So it's not arrogant for you to dare to go through your day teleporting or levitating a little bit more than a millimeter every half a minute.

RAJ READING: *Can your grandeur be arrogant when God Himself witnesses to it? And what can be real that HAS no witnesses? What good can come of it? And if no good can come of it, the Holy Spirit...*

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...cannot use it. What He cannot transform to the Will of God does not exist at all.*

RAJ: Now the only thing that the Holy Spirit can transform to the Will of God is your Christhood that you are only being willing to be conscious of in a very limited fashion. And so the Holy Spirit can take your sluggish teleportation and transform it into speedy Universal Movement, because it's something that's already the Truth About You.

And you could say, "Wow! The Holy Spirit has given me a capacity that I didn't have before. Wow! I must have been doing something right. I can't think of what it was in my spiritual path that triggered this sudden shift, but, Wow! I've been given something I didn't have before." No. Your Divine Capacity that you had been using in a limited fashion was uncovered in more of its Fullness to you by the Holy Spirit. And so the Holy Spirit turned your so-called limitation to your advantage.

RAJ READING: *What He cannot transform to the Will of God does not exist at all.*

RAJ: What He can transform to the Will of God is something that is already True About You that you're already utilizing, even though it's in a very limited fashion.

RAJ READING: *Grandiosity is delusional because it is used to REPLACE your grandeur.*

RAJ: So, what would grandiosity be? Well, grandiosity would be you not wanting to move so slowly, **wanting** to move faster, **recognizing** that the limitation was not legitimate, and so, you as a puny body that you think you are,

begin to exercise and start going to track meets, and you get a trainer, and you work to break the 3-minute mile or the 4-minute mile.

Grandiosity is you, as what you **think** you are, working from within the box, working within your current definition of yourself, and exceeding the physical limits that you seemed to be bound by. And yet, all you've done is rearrange something inside the box without stepping out of the box.

You know, you might start opening yourself up to the fact that you are already levitating and teleporting, by not trying to go from here to Paris, or even here to the next room, but by going up a flight of stairs expending less energy because you're willing to go up the stairs without thinking that your body is carrying you **up** the stairs by virtue of physical energy. Just go up and down stairs, or engage in a physical activity that you engage in every day, like vacuuming or mowing the lawn, and have the inquisitiveness to see it happen with less physical effort, and therefore, less depletion. There are many creative ways to approach this, but you won't even do it if you think you're just a body, and Divine Capacities are for somewhere in the afterlife.

RAJ READING: *Grandiosity is delusional because it is used to REPLACE your grandeur.*

RAJ: In other words, the attempt to break the 4-minute mile, the attempt to come up with faster and faster jets, the ability through technology to develop a quote "transporter" unquote, as in **Star Trek**, that will get you from one place to another instantaneously, **is** a form of grandiosity, because it's an attempt to do something that's actually Divine without engaging Divinity in any way; managing to accomplish something Divine **as a body** that has nothing to do with God, and which someday, as they so sweetly say, when someday you lay it aside. Isn't that repulsive? [some audience amusement] "Someday when you lay it aside."

RAJ READING: *Grandiosity is delusional because it is used to REPLACE your grandeur. Yet what God has created cannot BE replaced. God is incomplete without you because His grandeur is total, and you cannot BE missing from it.*

RAJ: Now this isn't some nice, theoretical idea—that:

RAJ READING: *...His grandeur is total, and you cannot BE missing from it.*

RAJ: You see, for it to be theoretical, it would be like, "Well, yeah, but I know I'm in the mortal condition right now. But I also know that I'm held in the Mind of God as What I Truly Am." You know, the Mind of God "somewhere else," unrelated to this human condition that you're experiencing for the time being until "you gently lay your body aside."

RAJ READING: *...His grandeur is total, and you cannot BE missing from it.*

RAJ: That means **you're not** missing from it. Right now **you're not** missing from it. **You, right here, right now**, are not missing from it. You are the Presence of God experiencing Life by means of Divine Capacities, but giving it definitions that exclude their Divinity, and thus rendering yourself **unconscious** of the **full scope** of your Capacities.

"Well, I'm just an ego, you know." **No, you're not.** "Well, I've got a lot to learn." **No, you don't.**

The simplest... remember this, the simplest **acts** that you engage in employ Divine Capacities **and nothing else**.

RAJ READING: *...His grandeur is total, and you cannot BE missing from it.*

You are altogether irreplaceable in the Mind of God. No-one else can fill your part of It, and while you leave your part of It empty,...

RAJ: By dallying with the ego. By playing with this fantastic idea that you exist independent of God.

RAJ READING: *...while you leave your part of It empty, your eternal place merely waits for your return.*

RAJ: Which is another way of saying, it awaits your **recognition of It**—not that you're going to **journey back** to It.

RAJ READING: *God, through His Voice,...*

RAJ: The Voice for Truth. The Holy Spirit—that which is nothing more than your Right Mind.

RAJ READING: *...reminds you of It, and God Himself keeps your extensions safe within It.*

RAJ: You know what? If you're going through every aspect of your day employing Divine Capacities, then **you are** succeeding, even if it's in limited fashion, to be the Movement that expresses the Christ That You Are that constitutes Creation. And even though this happens unknown to you, **all** that **you are expressing** is held in trust for you to experience, once you decide to open up your eyes and get a little bit bigger view.

If you walk up the stairs as a body, getting tired because you're walking up the stairs, you are at the same time the Ultimate, the Christ. The movement is levitation/teleportation combined. And those Divine Capacities being used, if I may put it that way, constitute an affirmation or confirmation of God—an

embodiment by virtue of it being an Act of Divine Life. And that affirmation or confirmation never fades. It is an eternal confirmation.

And the awareness of it will become yours when you stop this silly habit of thinking that right now you're not the Ultimate; you really are just a body trudging up the stairs every day, and down the stairs, and up the stairs, and down the stairs, and stressing your heart and moving yourself closer to the grave, because your body is physical and doesn't have Divine Capacities of regeneration. And therefore, you know, your daily activities are part of what they jokingly call "the terminal disease called 'life.'"

RAJ READING: *God, through His Voice, reminds you of It,...*

RAJ: Your Eternal Place in Him.

RAJ READING: *...and God Himself keeps your extensions safe within It. Yet You do not know them until you return to them. You CANNOT replace the Kingdom,...*

RAJ: Well, why would it say that? Since when did [laughing]... since when did any of you think you were engaged in "replacing the Kingdom"? "Well," you say, "That would be a very arrogant idea." [small laugh] But when you're insisting on calling the Kingdom **something else** called a physical universe that started from a big bang, that will slowly reach a point of ultimate expansion and then fall back in on itself and everything will cease to exist, and start all over again—when you do that, you've replaced the Kingdom with a **different definition of It**. And then you've replaced It further by believing your definition and making commitment to your definition. And in the process of all of this, you confirm further your ignorance of What **It Is** and What You Are.

RAJ READING: *You CANNOT replace the Kingdom,...*

RAJ: And I'm going to add: Even though the human condition is evidence of the fact that you try.

RAJ READING: *...and...*

RAJ: Continuing.

RAJ READING: *...you cannot replace YOURSELF.*

RAJ: But you've tried. You didn't know you were trying, because, you know, your parents taught you, your physicists, your scientists teach you, your doctors teach you that you are a body. And here's how the body works, and here's what physics says about it. And for every expenditure of energy, there's a cost, and that cost must be replaced by food, or medicine, or oxygen, or rest. You see? So you have been replacing yourself.

But it says:

RAJ READING: *You CANNOT replace the Kingdom, and you cannot replace YOURSELF. God, Who KNOWS your value, would not have it so, and so it is NOT so. Your value...*

RAJ: In other words, the Meaningfulness of your Presence.

RAJ READING: *...is in GOD'S Mind, and therefore not in yours alone.*

RAJ: You all do go around with a picture of your value. And you try to live your life so as to demonstrate more and more value—more and more of **your** value. You see? But once again that's a value created inside the box that doesn't exist. And it requires the mutual agreement of others to confirm, in order for you to be able to believe it. Because, after all, if they don't recognize your worth, you haven't demonstrated it yet. And therefore, because you haven't demonstrated it, it isn't valid. It isn't there yet.

RAJ READING: *Your value...*

RAJ: Though, that's outside the box, that has nothing to do with the box.

RAJ READING: *...is in GOD'S Mind, and therefore not in yours alone.*

RAJ: The value of you that's in **your** mind is a mind you have fantasized, is a value you have fantasized. And so, yes, you have to arrive at a point where you **abandon** your personal evaluation of yourself. Some of you suffer from a valuation of yourself that is too great, because it's not Real. And others of you suffer from a valuation of yourself that is too little. And either valuation—one that's inflated but not Real, and one that is **deflated** that is not Real—is nonsense, is meaningless, is a big fat zero. So either evaluation that you apply to your[self], **any** evaluation you apply to yourself must be **let go** of.

RAJ READING: *Your value is in GOD'S Mind, and therefore not in yours alone.*

RAJ: You abandon the one that is in yours alone, and **you just accept the fact** that your Value, your Meaningfulness, is Infinitely Divine and Divinely Infinite, and it's held in place by **God's** Determination of What You Are. And the measurement He uses for His Determination of you is **What He Is**. And He knows that you **are nothing less than** What He Is, because He is the One expressing You, **being** You.

Continuing.

RAJ READING: *To accept yourself as God created you...*

RAJ: And I'm going to add: As God sees you and determines you to be.

RAJ READING: *...cannot be arrogance because it is the DENIAL of arrogance.*

RAJ: You see that? Arrogance is you inside a little box trying to be more of what you think you are, but aren't. That's arrogance—plain, pure and simple—not complicated, not otherworldly.

RAJ READING: *To accept your littleness IS arrogant because it means that you believe YOUR evaluation of yourself is TRUER than God's.*

RAJ: And you say, "Well, but I didn't know that my evaluation... that I thought my evaluation of myself was truer than God's, because my parents told me what I was. And everyone else tells me what I am. And, indeed, to me it looks like that's what I am. And I don't remember ever in this lifetime determining to see myself in a different way from the way God was seeing me." Well, I'm sorry. You may not remember when you did it, but you did it. There was a point at which you said, "But, Father, I'd rather see it my way. I would like to explore the interesting experience of determining what things are and what I am." And so now you're undoing it. Now you're undoing it because you are tired of the experience, and you **are** inviting in the Voice for Truth. You are inviting in my Voice to tell it to you the Way It Is, so that you can stop dallying with the ego.

Now, continuing, it says:

RAJ READING: *Yet if truth is indivisible your evaluation of yourself must BE God's.*

RAJ: What that means is that the little you that doesn't really exist, in the little box that doesn't really exist, can't actually make an evaluation of anything, much less evaluate something that doesn't exist. So what you call your evaluation of yourself is tinkling brass. It's nonsense. It, therefore, is nothing in actuality. And that's why you've got to not continue to value the definition you've made-up.

And because it's nothing, it means that God's Will is still in place, as a Singularity, as the only thing going on. And you still are right at this moment the Christ engaging in Life by means of Divine Capacities and simply misinterpreting them. So if Truth is indivisible, a Singularity, your evaluation of yourself, the only evaluation that could constitute an actual evaluation, must be God's. There isn't any other evaluation that could be True.

You're neither behind the Point of Perfection, nor advancing toward it; you're at that Point and must evaluate yourself therefrom, **must understand** yourself therefrom. And that's what we're talking about today. We're talking about the fact that right now you are the Christ. This is the evaluation. And every act you engage in is an act employing Divine Capacities. You've just been interpreting them in an extremely limited way.

Continuing.

RAJ READING: *You did not establish your value, and it NEEDS no defense. Nothing can attack it or prevail over it. It does not vary. It merely IS. Ask the Holy Spirit WHAT it is and He will tell you,...*

RAJ: Oh, you get that? You go where the answer is. Where do you go? To that which is nothing more than **your** Right Mind—the Holy Spirit. Isn't that utterly intelligent?

RAJ READING: *Ask the Holy Spirit WHAT it is and He will tell you, but do not be afraid of His answer, for it comes from God. It IS an exalted answer because of its Source,...*

RAJ: Meaning that its Source is not an imagined you inside an imaginary **box** that doesn't exist.

RAJ READING: *It IS an exalted answer because of its Source, but the Source is true and so is Its answer. Listen and do not question what you hear, for God does not deceive.*

RAJ: The Voice for Truth is the Voice for God. The Voice for Truth does not lie because it is the Voice for God, and God tells the Truth. God tells it As It Is. That's what that means. Not the Truth [sung in a loud, ascending, musical, trumpet-like voice, as though Truth's arrival is being announced by the sounding of trumpets] da ta da ta da dum. But He tells it As It Is—simple as apple pie, normal as apple pie—but radically different from the way you've been thinking about it.

RAJ READING: *He would have you replace the ego's belief in littleness with His own exalted answer to the question of your being, so that you can cease to question it and KNOW it for what it IS.*

RAJ: You don't have to go far to find something as interesting as good science fiction. You don't have to go very far for experiences that are radically new and transformational. Everything you're experiencing is an experience in your Mind. I'm not going to say, "**a** Mind," because "Mind" is not a noun; it's a verb. It's a Movement of Consciousness. Everything is in your Mind. Everything is your Mind in Movement. And your Mind in Movement is the only Mind there is, in Movement, which is God.

So you don't have to go any further than your own Mind to find God or yourself. And you don't have to go any further than your own Mind, which means turning toward the Altar, going to the Place of Excellence in you, and inquiring of the Holy Spirit, which is nothing more than your Right Mind, as to what the Truth is. Understanding that the Truth you're going to be told, will have everything to

do with everything you're **already** experiencing—like walking up stairs, like standing up out of your chair—telling you **What It Is Truly**, and, as I'm telling you today, conveying to you that that which is aware of it and that which is engaged in it, is and always has been the full-fledged Christ, the Sons and Daughters of God, if you will, **being** What They Divinely Are, using Divine **Capacities** that are what constitute them fully, or in very hesitant ways. But you've been the Christ **being** the Christ, utilizing Christly Capacities to do everything that you thought was **un**-Christlike and sinful and never hitting the mark. Even when you have **not** hit the mark, you've done it with your Divine Capacities.

Sure, you can toss a tin can into the trashcan and miss the trashcan, or you can toss it in the trashcan and get it into the trashcan. Either way, it doesn't mean that two different **characters** did it—that when it missed the trashcan, it was an ego—and that when it went in the trashcan, it was the Christ. And it didn't go into the trashcan because you have no meaning and you are lost temporarily—you have **strayed** from God and you're experiencing the penalties from having strayed from God. No. It just means that the Christ has thrown the can, it missed the trashcan, and the Christ says, with all the Christ's Divine Capacities, "Well, you missed the trashcan because you're an ego." You see? [small laugh]

The Christ has the capacity to say anything the Christ wants, and **believe** what is said. Do you see what I am saying so clearly to you? That whether you are living What You Are clearly, or through a glass darkly, you are **the Christ doing it all**.

So you have already arrived. And all that's left is for you to be more curious about what these Divine Capacities are that you're employing every day, thinking that they're just physical capacities, which will ultimately create physical **incapacities** for you, because you aren't Divine. You see?

Oh, I see over here on the next page, the word "ephemeral." Well, that's a really neat spiritual word, isn't it? Ephemeral is so nonmaterial, so unrelated to, you know, carrying out the trash, or walking up and down the stairs. And we've been reading here about Grandeur. We've been talking about that God is incomplete without you, and you cannot be missing from His Grandeur. Could have gone way off on a big head trip about all of this grandiose, spiritual subject matter. But it's all about **you**. And it's all about **you right here, right now**, needing to dare to look at everything you're experiencing with eyes that are different from your conditioned expectations, with a curiosity.

And I've told you today why you can expect that curiosity to be responded to in ways that allow you to see yourself and **be yourself** in new ways, which doesn't mean be yourself by ascending into Heaven, but **you** ascending up the stairs as you carry the groceries in **with no effort**. You don't have to do it as a body

anymore. You never did. And you never have. ***You never have.*** You get it? You've ***always*** levitated and teleported everywhere you've moved. You didn't teleport a body. Form identified the Movement of Mind.

Waking up is really interesting, isn't it?

Okay.

I look forward to being with you all next week. And I love you.

Okay.

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Section – THE INCLUSIVENESS OF CREATION
Sparkly Book – p.220 / JCIM – p.92
Chapter 10 – THE IDOLS OF SICKNESS
Section – INTRODUCTION
And Section – AT HOME IN GOD
First Edition – p. 168 / Second Edition – p. 181

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Well, the new Pope gave his first homily this morning. And I'm aware that there are thoughts and discussions going on that, since the Fatima prophecies indicate that subsequent to them there would only be two more Popes, maybe, possibly, do you think, the Pope Benedict may just be the reappearing of the Christ? Might he have more significance than otherwise might be expected?

Well, my only response to that is, you're here, aren't you? You are the Christ, and you're here. You have come. Is that not what we've been talking about for months? You see, it's very easy to slip back into old habits—looking out there, waiting for *Him* to come, waiting for the One who has the answers. Well, that one is each of you.

Let me ask this. If Pope Benedict was the Second Coming, or if Maitreya was the Second Coming, or if any other Individuality was the Second Coming, do you think that he would walk in and say, "Your problems are solved"? Do you think that you all would suddenly be swept up in illumination?

Well, how honest are you all willing to be? How many of you really want to be swept up into illumination? How many of you want to let go of your cherished concepts? How many of you would want to find yourself having a different experience of yourself? In other words, how many of you would really be willing to change? You would sort of be put on the spot—all of you. "Oh, my God. [small laugh] It's time! The time has come. I have to wake up now. No more dilly-dallying." And then, in the back of your mind, you rapidly think about where you put those boots with the real sturdy spiked heels that you will be able to use to dig in as you're pulled forward faster than you want to be pulled. Many of you would say, "This is not fair. I'm not supposed to be forced to wake up. Maybe it's

my Birthright, but nobody has the right to force me to do it when they say to do it."

Stop waiting. Stop waiting for someone else. Stop waiting for me to come out there. I'm already coming in the quiet of your very own minds. I'm already here to help **you** show up as Who You Are, and stop pretending that you aren't, and stop **believing** that you aren't, and stop **acting** like you aren't.

You're here. The Christ has come. You're here. You exist. You are conscious, now, on this planet, on this day, in this moment of Conscious Awareness. And in this moment of Conscious Awareness is just as good as any other moment of Conscious Awareness to **stop** the farce, to stop pretending that you **aren't** What You Are and that somebody else will be it for you.

Pope Benedict is the Christ just like you are the Christ. How much of it he will be willing to embody remains to be seen, just as how much of it you are willing to embody remains to be seen. So tend to yourself. And don't delay on attending to yourself because you're waiting for so-and-so to appear, or to see if so-and-so will be the Christ, if so-and-so will step up to the plate. You see? It's just a distraction. It's all a distraction from your finding yourself in a place of delightful discovery of What You Are. The delightful discovery of going up the stairs without moving your feet, three inches off the ground all the way up. It's discovering that you have the capacity to look at what your old habits of perception would have determined to be un-Godlike, and seeing God there, and having the pleasure of seeing God there and not being fooled anymore into believing that it's something else, and then suffering from your belief. It's a pleasant experience. It's an experience of discovery.

So I just wanted to take a moment to get everybody back on track. Let Pope Benedict be the Christ. Let Joe Blow down the street be the Christ. And you bring your attention more significantly **within you**, paying attention to your capacity to be What You Already Divinely Are with enough curiosity to let more of What You Divinely Are into your frame of reference.

This is a course in sudden shifts of perception. Well, [laughing] hey, you can all be very happy if Pope Benedict has sudden shifts of perception. But until you have yours, so what? You're not having your joy. And not having your joy means that you will not be experiencing the Fulfillment **of Being**—remember, verb—the Fulfillment of **Being** that it's yours to be. And that's what I want for you and that's what you want for yourselves. Don't delay it by waiting for someone else to do it.

Okay. Let's go to the book.

[Editor's Note: In the first and second editions, the following heading appears here: *Chapter 10 THE IDOLS OF SICKNESS*]

RAJ READING: *The Inclusiveness of Creation*

[Editor's Note: In the second edition, the following heading appears here instead: *Introduction* In the first edition there is no heading but the content is still an introduction.]

RAJ READING: *Nothing beyond yourself can make you fearful or loving because nothing IS beyond you.*

RAJ: Now let's go back to the first three words and get the emphasis in the right place. The wrong place is "nothing **beyond you.**" Beyond you. Nothing out there. Nothing **beyond you** can make you fearful or loving.

And here's the correct emphasis.

RAJ READING: [with Raj's emphasis] *Nothing beyond YOURSELF can make you fearful or loving because nothing IS beyond you.*

RAJ: This is important because **you always determine for yourself** whether an experience is a fearful or a loving one, whether an experience is one that should cause you fear or inspire love in you. It is not the experience that determines it. *It's the definitions you give.*

RAJ READING: [with Raj's emphasis] *Nothing beyond YOURSELF can make you fearful or loving because nothing IS beyond you.*

RAJ: You are a Singularity. You are the Presence of Mind that is Mind **being** Consciousness. Nothing is going on outside of that, because there is no outside to it.

Continuing.

RAJ READING: *Time and eternity are both in...*

RAJ: Where?

RAJ READING: *...your minds, and WILL conflict until you perceive time solely as a means to REGAIN eternity.*

RAJ: Time isn't out there. Eternity isn't out there. Consciousness **is** Infinite and All. It is, therefore, ever-present. Omnipresent. And Omnipresence **is** Eternity.

Now, another way of saying this is, instead of:

RAJ READING: *Time and eternity are both in your minds...*

RAJ: Illusion and Truth are both in your minds.

RAJ READING: *...and WILL conflict until you perceive time...*

RAJ: An illusion.

RAJ READING: *... solely as a means to REGAIN eternity.*

RAJ: What is Real.

RAJ READING: *You cannot do this as long as you believe that ANYTHING which happens to you is caused by factors OUTSIDE yourself.*

RAJ: See, this is why it's so important to consciously embrace a shift of perception instead of just waiting for it to come. You can consciously embrace identifying yourself as a physical body, a tiny thing in the middle of a huge universe, or you can identify yourself with the **Conscious Awareness** That You Are *in which* all experiences are going on. You see?

You're all easily overwhelmed by the Infinity of Creation, the diversity of it, the incredible beauty. No matter how close up you get, or how far back you stand, you all get overwhelmed with all of this stuff, all of this conscious experience. And you don't let it register with you that all of it is going on in your Mind. Or, better put, all of it is going on in Mind, in the Conscious Experience of Being.

You're not a small object in the middle of billions, trillions, gazillions of other objects, infinitely. You're the overlooked, [laughing] ignored Mind in which all of these experiences are going on. You are the boundaryless Mind; this very Conscious Awareness that you're experiencing as you listen to me speak and hear the sound of Paul's voice and see the things in the room.

Continuing.

RAJ READING: *You must learn that time is solely at YOUR disposal, and that nothing in the world can take this responsibility from you.*

RAJ: Well, what responsibility? The responsibility to use time to regain Eternity. [laughing] You can use the time you seem to have to waste time, or you can use the time to wake up. You can use time to stay in the illusion a little bit longer, or you can use time by means of giving your attention to those things that will promote your Awakening. You see?

You can exist in fear of what will happen. You can exist in fear of what your government is going to do, or another government is going to do, or what an axis of evil is going to do, or a certain race of people is going to do, or whether or not a meteor is going to come and destroy the whole earth. You can exist in a myriad of thoughts. You can exist in a practice of placing your attention on things that will not promote a sudden shift of perception. You see? **Or** you can spend time giving your attention to those things which will promote a sudden

shift of perception. You can give your attention to being a tiny, miniscule, little thing in the middle of an unpredictable universe, or you can give your attention to the idea that you are the Conscious Awareness in which all conscious experiences are occurring.

And you don't have to imagine being Conscious Awareness, because you know right at this moment you are conscious and you're experiencing being conscious. That's not some radical, ethereal idea. You are right now conscious.

You say, "I'm alive." But that means, "I'm conscious of being. I'm having conscious experiences."

You have, you say, a mind. And I'm saying **Mind, that Mind** is What You Are. And that Mind is boundaryless. Right now, these ideas promote sudden shifts of perception.

RAJ READING: *You must learn that time is solely at YOUR disposal, and that nothing in the world can take this responsibility from you.*

RAJ: And I'm adding: Of using that time constructively for the purpose of nurturing sudden shifts of perception that will constitute waking up.

Continuing.

RAJ READING: *You can VIOLATE God's laws in your imagination,...*

RAJ: *Only place* you can violate God's Laws—*in your imagination.*

RAJ READING: *...but you cannot ESCAPE from them.*

[Editor's Note: Raj said "ESCAPE them" instead of "ESCAPE **from** them."]

RAJ: What are God's Laws? Well, you might say, "Well, there [is] 'Thou shalt not kill.' That 'Thou shalt not commit adultery.' 'Thou shalt not covet thy neighbor's wife.'" It's a lot of no-no's, isn't it?

But God's Laws are that Love prevails. **Love** is the Law. The **Being** of Love is your Function. The capacity to be What You Are is inherent in you and can never be taken away. And What You Are as What I Am Being right there where you are is **All** There Is of you and it's everything. And it's all-inclusive. And not a single Brother or Sister, or leaf, or ant, or planet, or solar system, is left out of it. Nor is your Brother's **Mind** left out of it. You are all joined totally and completely.

Now these are God's Laws, because these are What The Truth Is. The Truth, let's say, the unchangeableness of Truth is God's Law. You see?

RAJ READING: *You can VIOLATE God's laws in your imagination, but you cannot ESCAPE from them.*

RAJ: In other words, the Truth About You remains the Truth About You, no matter what you imagine. That's not complicated, is it?

RAJ READING: *They were established for your protection, and are as inviolate as your safety.*

God created nothing beside you and nothing beside you exists, for you are part of Him. What except Him CAN exist? Nothing BEYOND Him...

RAJ: God.

RAJ READING: *...can happen because nothing EXCEPT Him is real.*

RAJ: When it says, "God created nothing beside you," it means, "God created nothing **unlike you**." God is a Singularity, and All of Creation reflects that Singularity. All of Creation is that Singularity rendered experienceable.

RAJ READING: *Nothing BEYOND Him can happen because nothing EXCEPT Him is real. Your creations add to Him as YOU do, but nothing is added that is different because everything has always BEEN. What can upset you except the ephemeral...*

RAJ: Everybody know what "ephemeral" means? Something that's short-lived; something temporary.

RAJ READING: *What can upset you except the ephemeral, and how can the ephemeral be real if you are God's ONLY creation and He created you eternal?*

RAJ: Meaning **not temporary**; not short-lived.

You see, that which is temporal has to be an illusion. Anything you see that seems to come and go is a misperception of an Eternally Divine Idea in the Mind of God.

What can upset you except that which isn't Real, believing that it's Real.

RAJ READING: *What can upset you except the ephemeral, and how can the ephemeral be real if you are God's ONLY creation and He created you eternal? Your holy will establishes EVERYTHING that happens to you. EVERY response you make to EVERYTHING you perceive is up to you because your will...*

RAJ: What?

RAJ READING: *...determines your perception of it.*

RAJ: Can you understand this? This whole idea expressed that somebody gives you a bunch of lemons, what do you do? Complain about it, or make lemonade. All depends on where you're standing and what your attitude is. You can either see it as a problem or an opportunity.

RAJ READING: *EVERY response you make to EVERYTHING you perceive is up to you because your will determines your perception of it.*

RAJ: Again.

RAJ READING: *Your holy will establishes EVERYTHING that happens to you.*

RAJ: Does it establish that you get a bunch of lemons? No.

But you know what? As I mentioned last week, you are the Christ, you are going through your days employing Capacities that are absolutely Divine to have an experience that is either limited or unlimited. But at all times you are the Totality, the Ultimate of what God has created right there where you are.

So:

RAJ READING: *Your holy will establishes EVERYTHING that happens to you.*

RAJ: And if you use your holy will to insist that you are tiny—a little, tiny hunk of flesh born of woman and a few days and full of trouble—that will be your experience, because your holy will determines how you're going to experience anything. You can use it well, or you can use it poorly, but it doesn't change the fact that that which is using it is Ultimate—the Christ, the Presence of God.

RAJ READING: *EVERY response you make to EVERYTHING you perceive is up to you because your will determines your perception of it.*

RAJ: Now, you don't have two kinds of will. You don't have a human will and a Divine Will.

You have a Divine Will which you're using well or poorly. That's all there is to it. Become clear about this so that you can take responsibility for your experiences, or so that you can take responsibility, **better** responsibility for how you're using **your Divine Mind**. Because, as you begin to use it well, you will have fewer and fewer distressing experiences, or, conversely, poor behavior on the part of others will distress you less and less, because you're in a balanced frame of mind, which, because it is undisturbed, constitutes the **Presence** of Mind that knows how to be appropriate under the circumstances. And as a result, be able to be an agent for change, for correction.

Continuing.

RAJ READING: *God does not change His Mind about YOU, for He is not uncertain of HIMSELF. And what He knows CAN be known because He does not know only for Himself.*

RAJ: Now, why would it talk about God not changing His Mind? Because you change your minds all the time. And God is your measuring stick. God is the actual measuring stick of Who and What You Are.

So it's helpful to know that:

RAJ READING: *God does not change His Mind about YOU, for He is not uncertain of HIMSELF.*

RAJ: That means that if you find yourself changing your mind frequently, you may know that you are not using your mind well. If your Brother is the Christ, there's nothing other than that to think about him. There's nothing other than that to look for in him. There's nothing other than that—and I'm going to say this very carefully—there's nothing other than that to hold him to. There's nothing other than that to reflect back to him, even if he's behaving in a totally inconsistent way. You've got to find a way not to have to change your mind anymore, because God didn't give you that capacity, not having it Himself. And He couldn't embody anything unlike Himself in the Extension of Himself called you.

RAJ READING: *God does not change His Mind about YOU, for He is not uncertain of HIMSELF. And what He knows CAN be known because He does not know only for Himself.*

RAJ: What does that mean? It means that when you look at your Brother and you see something distressing there, you say, "Wow, he's not very clear," or "Wow! He's really in a bad space," or "Wow! He's really a bad person," or "Wow! He is a very dishonest person. I must be careful about him," well, as you go through these thoughts and feelings and build up a case against your Brother, you are absolutely disallowing yourself from seeing What God Is Being right there. You're saying that What God Is Being right there is not available to be known, because you, **knowing** what he's **really** like, had to keep yourself in a state of defense so as not to be overwhelmed by or abused by your Brother.

Now the only reason you would come to the conclusion that the use of your attention must be put to defending yourself against your Brother is because you don't think that What God Is Being right there is there to be experienced or known, because if you thought that it was, you really would get busy giving your attention to recognizing it.

But it says here:

RAJ READING: *...what He...*

RAJ: God.

RAJ READING: *...knows CAN be known because He does not know only for Himself.*

RAJ: His Knowing is the only Conscious Awareness, true Conscious Awareness of anything that you can have. Anything else is something you made-up with your imagination.

So, you know when you get up each day and when you look at the world, you need to remember that What God Knows—and everything you see is the result of His Knowing—the Effect, the Image and Likeness, the Manifestation of His Knowing—Whatever God Knows **is** available and **can be known** right now, right here, by you.

RAJ READING: *...because He does not know only for Himself.*

RAJ: His Knowing is what you will find yourself experiencing when you are in your Right Mind. Which is what? The Holy Spirit. It is nothing less than you're in the Right Mind.

Continuing.

RAJ READING: *He...*

RAJ: God.

RAJ READING: *...created you for Himself, but He gave you the power to create for YOUR self so you would be like Him. That is WHY your will is holy.*

[Editor's Note: Raj said "so you **could** be like Him" because that is the way it is in the **Sparkly Book**. But the **original HLC Text** has it as "so you **would** be like Him" as shown in the exact **HLC Text** quote above.]

RAJ: And remember, it is your will, your holy will that you use either immaculately well or poorly, and as a result, you determine for yourself what you will experience. That means that you will determine for yourself whether you're going to experience the Kingdom of Heaven, or Reality, as What It Is or what you've made it up to be. That's all.

RAJ READING: *He created you for Himself, but He gave you the power to create for YOUR self so you would be like Him. That is WHY your will is holy. Can anything exceed the Love of God? Can anything, then, exceed YOUR will? Nothing can reach you from beyond it because, being in God,...*

RAJ: In other words, inseparable from God.

RAJ READING: ...*YOU encompass everything.*

RAJ: You, *as Mind*, encompass everything. Everything is being experienced in the Singularity that is Conscious Awareness. You are experiencing the Ultimate at every moment, even in what you call “this lifetime.” Well, you see, you’re not *in* a lifetime; *you’re in Mind*. You could say, you are, for lack of better words, *in* the Conscious Awareness that is *conscious of* a world. And in actuality, you’re not *in* that Mind; *you are* that Mind. That Presence of Mind is the constituting Presence of you. It’s What You Are.

RAJ READING: *Nothing can reach you from beyond it...*

RAJ: Meaning your will.

RAJ READING: ...*because, being in God, YOU encompass everything. Believe this, and you WILL realize how much is up to you.*

RAJ: Oh, that can sound like a humungous burden—responsibility. “You will realize how much is up to you,” is like, “Well, *everything* is up to me!” But you know what? If it’s up to you, then it isn’t up to anybody else. You immediately become free of others’ assertion of human will over you that you think you have to defend yourself against. And suddenly life has become utterly simple. There’s no battle.

RAJ READING: ...*YOU encompass everything. Believe this, and you WILL realize how much is up to you.*

RAJ: This is like the relieving answer is *it’s all up to you*. It’s not up to anybody else at all.

And so I’m free in the quietness of the Presence of Mind That I Am to come to clarity. That’s the only determining factor. And so, instead of being a struggle with everyone, and the laws of the community, and the laws of the land, whether they seem to be just or unjust, all it amounts to is you being able, without all the distraction, to give your attention by your will, by your choice, to that which will promote sudden shifts of perception—miracles—the markers of Awakening. Suddenly everything has become simpler, not more difficult.

Continuing.

RAJ READING: *When anything threatens your peace of mind, ask yourself, “Has God changed His Mind about me?” Then ACCEPT His decision, for it is indeed changeless, and...*

RAJ: Here’s where you do your part.

RAJ READING: ...*refuse to change your mind about YOURSELF.*

RAJ: Well, some of you might say, "Well, I don't change my mind about myself. I'm very consistent. I am very dependable. Everyone knows me. Everyone knows they can depend upon me to be who I am." But what you have to remember is that **if** this definition of who you are that's so dependable and everybody can count on wasn't arrived at through union with the Holy Spirit, then you've already changed your mind about yourself.

If you constantly go around and you say either, "I'm very competent and I do everything well," or you say, "I really am not very competent and I'm always doing things wrong. And there's no hope for me. I am dependably incompetent," either way, you've made a definition of yourself. What you're saying hasn't arisen out of a **direct experience** of the Place of Excellence in you that is the **Presence of God** that you're able to **recognize** as the Presence of God, and so you've already changed your mind about yourself from What **God** Knows About You. You see what I'm saying?

RAJ READING: *...ACCEPT His decision, for it is indeed changeless, and refuse to change your mind about YOURSELF. God will never decide AGAINST you, or He would be deciding against Himself.*

[Editor's Note: In the first and second editions, the following heading appears here: *At Home in God*]

RAJ READING: *The reason you do not know YOUR creations is simply that you would decide against them as long as your minds are split, and to attack what you have created is impossible. But remember that it is AS IMPOSSIBLE FOR GOD.*

RAJ: What does that mean?

RAJ READING: *The reason you do not know YOUR creations is simply that you would decide against them as long as your minds are split,...*

RAJ: Well, what are your Creations? A design you made? An object you molded? No.

Your Creations are Movements of Love, I'm going to put it that way; **actions** that have arisen out of a genuine Connection With Love in you. Creation is the Movement of Truth that you have allowed through; actions that express Truth that you Know. Creations literally are whatever proceed from a Connectedness With The Infinite, a Connectedness With The Divine, no matter how limited the Connection may have been, or how unlimited it may have been.

Paul is in the Act of Creation right now. Because he loves—and I will put it this way so it might be a little clearer—because as a human being (whatever his definition of a human being is) because he loves, he hesitates to act, and listens

and makes the Connection with the Holy Spirit, makes the Connection with me, and what happens is that which blesses not just those of you who are hearing it, experiencing what is happening, but the Whole Brotherhood, *infinitely* speaking, All of Creation is blessed by it.

Now, all of you, in the process of Awakening, must come to a point where you don't depend upon Paul being the Presence of Love that constitutes the Movement of Creation. Each one of you must arrive at a point of doing exactly what Paul is doing—going within, leaning into the Place of Excellence in you, *and* beginning to depend upon what emerges, instead of leaving the responsibility up to Paul and saying, "Well, whatever Raj says through Paul, that's what I'm going to depend upon." The element of trust must be brought into play as you lean into the Holy Spirit—that which is nothing more than your Right Mind. And then you must be willing to dare to act upon your Knowing—what comes from the Holy Spirit.

Well, you know, there are many who are so happy that *Paul* does this, because it means they don't have to do it yet. Because they don't know if they could do what Paul has to do, what they see as Paul having to do, which is not live quite the same as everyone else does. And who would be willing to publicly acknowledge that they practice listening to the Christ and give voice to what they hear without apology and without guilt and without self-consciousness?

"Well, you know, I wouldn't mind listening to Guidance if I didn't have to tell anybody about it." It's like saying, "I wouldn't mind being gay if nobody had to know." You see?

RAJ READING: *The reason you do not know YOUR creations is simply that you would decide against them...*

RAJ: You see? You would want to keep them quiet, you would want to keep them undercover, as long as your minds are split.

RAJ READING: *...and to attack what you have created is impossible.*

RAJ: So, [laughing] you see, what you would attack of your Creations, that you cannot in actuality attack, *simply cannot register with you*. It's one of God's Laws—meaning it's just the Way It Works. Even with your wonderful holy will, you cannot do what you cannot do. And since you, as long as your minds are split, would attack your Real Creations, your Real Creations are unavailable to you. You cannot be conscious of them. It keeps them safe, and it keeps you safe, until you're willing to abandon the split mind.

Continuing.

RAJ READING: *The law of creation is that you love your creations as yourself because they ARE part of you. Everything that was created is therefore perfectly safe because the laws of God protect it by His Love.*

RAJ: So again, if you are, through the use of your holy will, practicing a split mind, your Creations simply **won't be available** to you consciously for you to attack. And they are, therefore, perfectly safe because the Laws of God protect them by His Love.

RAJ READING: *Any part of your mind that does not know this has banished itself from knowledge because it has not met its conditions.*

RAJ: The conditions of Knowledge.

You cannot know Singularity in a singular fashion when your mind is conflicted. And therefore, until you abandon your fascination with conflict, you won't see or experience Singularity as It Really Is. It's that simple.

Continuing.

RAJ READING: *Who could have done this but you?*

RAJ: Well, is that a guilt trip? No.

It's once again what will relieve you. If you alone could have done this, it means nobody else did it. And it means you are, therefore, not at the mercy of anyone else, and you're not in a position of having to conflict with others to overcome them to free yourself. No one else had anything to do with it, and therefore, you are completely free to just change your mind.

RAJ READING: *Who could have done this but you? Recognize this gladly, for in this recognition lies the realization that your banishment is NOT of God, and therefore does not exist.*

RAJ: You see? You didn't fall. You weren't part of the "Great Fall." No "Great Fall" ever happened. You were, and are, and always will be, **only** What You Are, which is **only What God Is Being right there** where you are right now.

Continuing.

RAJ READING: *You are....*

RAJ: You are neither behind the Point of Perfection, nor advancing toward it.

The book says:

RAJ READING: *You are at home in God, dreaming of exile, but perfectly capable of awakening to reality.*

RAJ: If you're dreaming that you're in exile, then there's no self-improvement process you have to go through, is there, to wake up? It's *just a dream* of being in exile.

And are you in the dream because God punished you? No. You're in a dream because you chose to have a fantasy. That's all.

And there's no process to waking up to the Ultimate of What You Are. There's just a choice to be made to stop insisting that you are what you think you are, *and* having ongoing, ongoing, ongoing curiosity to see the more of What You Are that's present right here.

RAJ READING: *You are at home in God, dreaming of exile, but perfectly capable of awakening to reality. Is it your will to do so?*

RAJ: To awake to Reality. Not yet.

But no biggy. You know, you are perfectly free to will to *not know* What You Are, and to will to engage in a conflicted, polarized frame of mind which colors the Kingdom of Heaven for you so that you behave in ways that are inconsistent with the Kingdom of Heaven. You're perfectly able to, you're perfectly allowed to, but it hasn't made it Real, and doesn't make it Real.

Continuing.

RAJ READING: *You know, from you own experience, that what you see in dreams you think is real as long as you are asleep. Yet the instant you waken you KNOW that everything that SEEMED to happen did not happen at all. You do not think this mysterious, even though all the laws of what you awakened TO were violated while you slept. Is it not possible that you merely shifted from one dream to another, without REALLY wakening?*

RAJ: You fall asleep at night and you have a dream, and you wake up and you say, "I'm awake." But now you're learning that what you call "being awake" is still a state of misperception. That's very helpful because your experience with night dreams helps you have an experiential perspective that allows you then to look at your experience right now while you say you're awake, and say, "Maybe my way of perceiving is still altered, is still not consistent with What's Real."

When you had the dream, when you get up in the morning, are you guilty of the dreams you had? No. And when you wake up in terms of coming back into your Right Mind, the way you've been experiencing the Kingdom of Heaven right now you will find will be no cause for guilt at all either.

So you don't need to be afraid of sudden shifts of perception because they won't render you judgable, and they won't set you in line to the great courthouse in the

sky, waiting for your case to come up to be heard, and where judgment will occur, and then you will know whether you go to hell or Heaven. You see?

So let your curiosity arise. And let your curiosity be genuine—not tentative.

You are the Christ and you can use your holy will on your behalf, instead of to your detriment. And you can use it in many ways that is to your betterment—one of which is what we discussed last week when you go up and down the stairs. To do it with a light step. To realize that you are using Ultimate Capacities to move from one place to another in a very limited way, and you want to experience those Capacities in a less limited way so that you either levitate effortlessly up the stairs, or you teleport instantaneously up the stairs.

Don't engage curiosity in a heavy, laborious, studious way. Let there be lightness to it. Let there be fun to it.

Continuing.

RAJ READING: *Would you bother to reconcile what happened in conflicting dreams,...*

RAJ: And here it's referring to the night-dream and the day-dream that you're all having an experience of because you're not seeing your day through the Eyes of God which God gave you to see through.

RAJ READING: *Would you bother to reconcile what happened in conflicting dreams,...*

RAJ: You know, you could say, "What's wrong with me? How could I be so confused that I have two unreal dreams. I must really be messed up!" And you could go on, and then you could begin to develop theories and teachings, and steps to be taken to learn how to separate this dream from the other dream, and thus prepare yourself for deserving to see everything clearly.

RAJ READING: *Would you bother to reconcile...*

RAJ: Or do *anything* at all about.

RAJ READING: *...what happened in conflicting dreams, or would you dismiss both together if you discovered that reality is in accord with neither? You do not remember being awake. When you hear the Holy Spirit you merely feel better because loving seems POSSIBLE to you, but you do NOT remember yet that it once was so. And it is in this remembering...*

RAJ: [small laugh] We could say it is in this *dim* remembering.

RAJ READING: *...that you will know it can be so again.*

RAJ: And I will add: And your faith will be increased. And you will unleash your curiosity a little bit further, and become more undefended, and thus provide the environment in which a miracle can occur—a sudden shift of perception.

Continuing.

RAJ READING: *What is possible...*

RAJ: Meaning waking up totally, or experiencing that loving is possible.

RAJ READING: *...has not yet been accomplished. Yet what has once been is so NOW, if it is eternal.*

RAJ: And you know what? No matter how convoluted the concepts are that you might have created to cause you to misperceive things, you cannot have made anything out of yourself that is less than, or different from, the Presence of God **being** You. **And** there is no way you could have arrived in a place, or a state of existence, that no longer includes and embodies What You Ultimately Are. It's just absolutely impossible.

And that is why I keep repeating this, that ***you are neither behind the Point of Perfection, nor advancing toward it; you are at that Point and must understand yourself therefrom.***

Continuing.

RAJ READING: *When you remember, you will know what you remember IS eternal, and therefore IS now.*

You will remember everything the instant you DESIRE IT WHOLLY, for if to desire wholly is to create, you will have willed away the separation, returning your mind simultaneously to your Creator and your creations. Knowing THEM you will have no wish to sleep, but only the will to waken and be glad. Dreams will be impossible because you will WANT only truth, and being at last your will it will be yours.

RAJ: You see, you're not going, it is not going to be possible, it will be impossible for you to arrive at the Experience of Singularity—which means no conflict, no polarities, no tension—it will be impossible for you to arrive at an Experience of Singularity while you're still trying to be **a definition** trying to reach the Experience of Singularity. As long as you think you are a conflicted being **trying** to become worthy of experiencing the Singularity, you will not be able to arrive at the conscious experience of it.

You have to stop thinking of yourself, you have to stop conceiving of yourself as a conflicted mortal, a conflicted hunk of flesh, a vulnerable outcome of physical processes. You're going to have to **abandon** the idea of smallness, physicalness,

and vulnerability. You are going to have to start understanding yourself from the Ultimate **right here**.

And you can do it. And it will be **easier** for you to do it because someone has shared with you that that's the Answer. It's not an answer that is on the front page of the news every night. It's not an answer that's printed in the flyleaf of every book that's published, just to remind you of something utterly essential to coming back into your Right Mind. But someone's telling you.

Piss-ant mortals never get into the Kingdom of Heaven. Why? Because there ain't no such critter.

But the Divine One That You Are can recover, or rediscover, the Kingdom of Heaven because of What You Divinely Are, and because What God Knows, God does not Know only for Himself, but constitutes your Inherent, Eternal, Ever-present Knowing—we could say, your Capacity To Know.

And I/we only would say "your **Capacity** To Know" because at the moment you don't seem to be experiencing it. But your Mind is not incapacitated. The Capacity is present. The Capacity is functional. And all you have to do is **stop willing not to know it** because you prefer to will to know something that's pure imagination and believe that **it** is true.

And all I'm ever doing is promoting your withdrawal of your confidence in your imagination, and saying, "Hey, everybody. Over here there is something Real going on. And it's here for you to see, and you have the Capacity to see it." All you have to do is **want** to see it, instead of wanting to see what you're presently seeing. And you've got to be willing to stop **willing** to believe what you see just because your parents, and all of the teachers you ever had, taught you what the truth was, and all of the books you read, as far back into ancient history as you can go, tell you this, and so it must be true. I'm sorry. It's not.

But you have to **will** to abandon your confidence in anything that has arisen out of imagination. And then you have to will to be genuinely curious. "Well, curiosity can be dangerous, you know, because you have to abandon your securities. You have to be willing to be vulnerable to the unexpected." Well, not being willing to do that, and not willing **to do it** will just give you more of what you already have. If you like it, you like it. But you don't have to. It's okay not to. And **not willing** to be committed to misperception, at the least, causes you to be subject to spontaneous revelation. Not a bad result from a little bit of neglect.

With that, I will leave you for tonight. I will be with you every moment though. And I trust that you will approach the coming week with curiosity, and less defendedness, and a little bit more anticipation of joy in this process.

[speaking to **each one** present in turn] I love you. I love you. I love you. I love you. I love you. I love you. I love you. I love you. And the fellow behind the console, I love you. And I love you. And I love you. Love really is possible.

Okay.

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Raj/ACIM Study Group – May 1, 2005

A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section: THE DECISION TO FORGET
Sparkly Book – p.222 / JCIM – p.92
Chapter 10 – THE IDOLS OF SICKNESS
First Edition – p. 169 / Second Edition – p. 183

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

How many of you are, this evening, experiencing some distress because you're not pleased with yourself? And how many of you are experiencing some distress because other people are not pleased with you? Or to be more focused, how many of you are feeling some distress because you are ***displeased*** with yourself or other people are ***displeased*** with you?

The really simple answer and resolution to the displeasure is, lies in the words, "It's because you don't know Who You Are." If you knew Who You Were, you wouldn't indulge the feeling of not being pleased with yourself, because Who You Are is too wonderful to be displeased with.

I've said before that in the whole time I was growing up, my mother never let me forget Who I Was. Unfortunately, you did not have mothers or fathers who could constantly remind you of Who You Are. My mother constantly reminded me of the Ultimacy of my Being, that God was my Father and I was Divine, that I had a Heritage that was Immaculate. Yes, I sometimes heard that as a level of responsibility that I therefore had, that no one else had. And sometimes I didn't want to have anything to do with it. But the fact is that because I was never allowed to forget Who I Was and that my Source was Divine, not human, I never was able to fully succumb to the mutually-agreed-upon definitions that all my buddies wanted me to join in, or even any of the adults around me.

I am, every time we get together, ***reminding you*** of Who You Really Are. You experience distress with yourself because you ***believe*** you are who you ***think*** you are, who you have been educated to think you are. You are like a child of royalty who was stolen away from his royal parents, you might say, and were brought up with common man and had no sense of your birthright or your heritage. And then one day you're found by the royal family, and you're brought back home, and you're told that you're not the common one, that you are royalty. But you have grown up and acquired all of your concepts about yourself from those with

whom you were living. And it's not possible for you to just suddenly feel royal. But if you're constantly reminded of it, if you're constantly reminded of your Real Heritage, it becomes easier and easier for you to abandon, or invalidate and abandon, the definitions you've made-up and made commitment to.

I know that I'm being very repetitious, but the repetition needs to be made. The sentence is so simple and it needs to be remembered. ***You are neither behind the Point of Perfection, nor advancing toward it; you are at that Point and must understand yourself therefrom.***

You are Divine. You are the Son, the Daughter, the Offspring, the Child of God—God's Self-Expression. And you are employing Ultimate Capacities all the time because they're the only Capacities you have available to you. You are using Ultimate Capacities every day, every moment, even though you're using them to create a sense of limitation, activities of limitation, activities of overcoming limitation. But the Ultimate One That You Are, the Ultimate One that you are attempting to access, to become like, You Are right now.

Please, as you go through the next week, bring this thought to the foreground of your mind ***frequently***. Even if everything that's going on seems to argue against it and prove to you that it can't be true, be "the mother you don't have" reminding yourself of Who You Are, or "the father you don't have" to remind you Who You Are. ***You be it.*** Remind yourself ***of it.***

The more you remind yourself of it, the more curiosity you are going to have to explore and employ these Ultimate Capacities more fully. You've got to remind yourself that you have Capacities that you're not using fully so that you ***might*** dare to experiment, for lack of better words, ***play with*** looking at everything with a willingness to see the more that's there, the more that I'm telling you is there, than what you're seeing. Let there be moments of willingness to be more intimate with a salt shaker that's on the table in the restaurant you're having lunch in, or the chair you're sitting in—anything. Let there be moments where you abandon your routine to just be present with something with an openness and a curiosity to see what you may never have seen before. And then go on about your business, but get into the habit of, even momentarily, having the curiosity and the willingness to be present with something, to experience the more that's there. This is the way you will break the habit, the persistence of misperception rather than the persistence of Vision, the persistence of the ***misperception*** of Who and What You Are that you're so willing to believe and then berate yourself for.

If you knew you were royalty, you would say, "I don't have to put up with this shit!" You see? But you just think you're the common man. You just think you're a mortal working his way through this lifetime. Well, you're not. And you need

to be a little bit more active and vehement in your **denial** of the idea that that is all you are. Be a little bit more aggressive. Be a little bit more self-disciplined to the point where you at least remind yourself frequently during the day. "Well, they think I'm awful, but... and they're distressed with me, but... my Father is God, and my Inheritance is the Fullness of His Being. And my Capacities are what He has laid down in me. I am more than they think I am. And I don't have to respond like some inconsequential turd." You see? "**I** may be unhappy with myself, but I don't have to be." If you have to pawn it off on me, fine. Say, "Raj says I don't have to be." But at least remind yourself that you have an option. **There is another way** to look at this.

If you remind yourself of it, you will remember to try. And trying to be in a new way, bringing the curiosity necessary to having a new experience, is what lays the groundwork for what? A sudden shift of perception. But it's going to take practice. And let the practice be fun. Let it be lighthearted.

Paul said—not Paul Tuttle—"Paul the disciple" said, "**Now** are we the Sons of God. And it doth not yet appear what we shall be, but we know that when he," meaning Jesus, "when he shall appear, we shall be like him." Why? "Because we shall see him as he is." Interesting, isn't it? It doesn't say, "We will recognize him because of who **he** is, and he will impress us with who he is, and thereby we will **know** who he is." It says, "And we will then find ourselves to be like him." It says, "We will be like him because we will see him as he is." **We** will see him **As He Is** in Reality.

Well, in a way, it's sort of like which came first, the chicken or the egg? Are you going to be like me because you see me? Or are you going to see me as like you because you see yourself correctly? It's a moot point. But the key is that **now** are you my Brothers. **Now** are you the Sons and Daughters of God, the Offspring, the **Expression** of God. And it's time for you to recognize yourself.

And in order to recognize yourself, you're going to have to abandon your **confidence** that you know that you are simply a mortal, a flesh-and-blood body that has a temporary lifespan, and afterwards, the Ultimate may be your experience. No. **Now** the Ultimate is going on. So you've got to start today letting that **fact** abide in you like a glowing Light that gets your attention. And **now** is the world the Kingdom of Heaven. And you've got to let that idea pulsate and glow in your mind, and get your attention so that you will dare to look at it all with innocent eyes, fresh eyes, not preoccupied with past definitions.

Let's go to the book. The section is entitled:

RAJ READING: *The Decision to Forget*

Unless you KNOW something you CANNOT dissociate it.

RAJ: Dissociate. Separate from yourself, or separate from its source.

RAJ READING: *Unless you KNOW something you CANNOT dissociate it.*

RAJ: Okay, let's render this more understandable. When you said, "But, Father, I'd rather see it my way," and got your bill of divorcement, you were dissociating yourself from the Father. That's all. You got a divorce. A separation occurred.

That's dissociation. That was *the* dissociation.

Now mind you, it's well to remember that just saying, "Father, I'd rather see it my way," does not constitute a dissociation. To have the thought doesn't mean anything. But to actually say, "My definition of this is such-and-such," *at that point* dissociation occurred because you were saying, "This thing is not What The Father Is Being right there. It is *what I say* it is." And at *that point* you established a sense of independence. And that's when the dissociation occurred—when you actually made a decision that a thing was *what you said it was*, rather than What The Father Was Being right there.

Now:

RAJ READING: *Unless you KNOW something you CANNOT dissociate it. Knowledge therefore PRECEDES dissociation, and dissociation is nothing more than a DECISION TO FORGET.*

RAJ: Now, here's another practical aspect of this statement. We were talking last week about the fact that What The Father Knows is *your* True Knowing, is *your Capacity* To Know What A Thing Is Truly. And the Father does not Know something for Himself alone. His Knowing constitutes *your* True Knowing because it was *placed* in you by virtue of God extending *Himself* right where you are.

Now, if dissociation has occurred, in other words, if *you* are experiencing everything with the meanings you're giving it rather than What It Truly Is, it means that you *did know* originally What It Was—which means that *right now* you *really* do know What Everything Is. In other words, if you are experiencing dissociation, it means that you *did know*. And if you did know, you *do know*. Nothing has been lost. Nothing has to be regained through mental gymnastics or hard work. *You're at the Point of Perfection and must understand yourself therefrom.* If Knowledge precedes dissociation, then if you're experiencing dissociation, by reversal, you know that *You Are The Ultimate right now.*

Do you see what I'm trying to say? It's another way of saying if you are experiencing a *misperception* of something, there's something Real there to be misperceived. The Ultimate is going on. It's the only thing confronting you. If you're having a misperception of it, What It Really Is, is right there. And so you

can say, by reversal, "If I am misperceiving this orchid, it means the Real Orchid is there." Not off in the bye-and-bye after you die, but **right here, right now**. If you're experiencing a misperception, the thing that you're misperceiving is fully and actively present. The Ultimate is here.

If you are experiencing life through dissociation, then it means **you do know** What It Really Is, and you are just in a momentary state of denial of What It Is. So, the Kingdom of Heaven isn't off in the future, and your Capacity to recognize it, isn't off in the future. If you're experiencing dissociation and misperception, it is the proof you need that the Real Thing is present, and **you know** What It Is **right now**. You do know What It Is.

I must point this out to you so that you don't indulge in the idea that seeing everything for What It Is, and recognizing and experiencing Who You Really Are, is not something that will arrive as a result of great struggle on your part, of standing tall and trying to be more than you are, of being a caterpillar that has to go through a process of metamorphosis in order to become a butterfly—something that the caterpillar wasn't **yet**. You see what I'm saying? **You are** the Ultimate right now.

Again.

RAJ READING: *Unless you KNOW something you CANNOT dissociate it. Knowledge therefore PRECEDES dissociation,...*

RAJ: *Knowing precedes* the experience of a belief.

RAJ READING: *...and dissociation is nothing more than a DECISION TO FORGET.*

RAJ: "Father, I'd rather see it my way. **I choose to forget** What A Thing Really Is. I choose to **forget** my Source. **I choose** to define myself and to define everything else. I choose to forget Who I Am, because if I don't forget Who I Am, I won't be able to successfully convince myself that **my definitions** are true and real."

So it's the decision to forget.

RAJ READING: *What has been forgotten then appears to be fearful, but ONLY because the dissociation was an ATTACK on truth.*

RAJ: You see? "I disagree with You, God. This is an orchid and it grows from a seed, not from the Impulse of Creation That You Are. It grows from a seed. And you know what? I'm going to determine that if it doesn't get watered, it will wither and die and be no more." You see? "I don't care if you say it's Eternal,

God; **I** say that it's mortal. I say that without proper treatment, it will die, and that plant will forever more not be."

You see? It's a disagreement with God. It's a standing at odds with God. It's an attack on God.

RAJ READING: *You are fearful BECAUSE you have forgotten. And you have REPLACED your knowledge...*

RAJ: Your Knowing.

RAJ READING: *...by an awareness of dreams...*

RAJ: Fantasies. Imaginations.

RAJ READING: *...because you are AFRAID of your dissociation, NOT of what you have dissociated.*

RAJ: Let's be clear on this.

RAJ READING: *...you have REPLACED your knowledge...*

RAJ: True Knowing.

RAJ READING: *...by an awareness of dreams...*

RAJ: Things you made-up.

RAJ READING: *...because you are AFRAID of your dissociation, NOT of what you have dissociated.*

RAJ: You are afraid of **your act** of divorcement and what it says about you. You are afraid of your act, **your** misbehavior, your disobedience.

RAJ READING: *...you are AFRAID of your dissociation, NOT of what you have dissociated. Even in this world's therapy, when dissociated material is ACCEPTED it ceases to be fearful, for the laws of mind always hold.*

RAJ: Even in the dream, the Laws of Mind hold.

The question has been asked at times, "Why are we afraid to wake up?" You are afraid to wake up because in your imagined independent state, you've lost your sense of balance, you've lost your perspective, you've lost the sense of your Source. You no longer recognize your royalty. **And** at the bottom line, you know that this **lack of remembering** of What You Are was an attempt to be at odds with your Father, your Source, and therefore, was a denial of your Reality and the Truth Of What You Are. And you feel vulnerable. And the assumption is that you are guilty, and that once you dare to say, "God, help. God, I want to let You back into my life," you will be punished.

But the fact is that when you let God back in, you let in the Truth Of You. You **let in** the Stability of your Being. You let in the Experience of the Eternality of your Being. And you let in the recognition that your imaginations accomplished nothing, and therefore, nothing disobedient was accomplished. And your Eternal Invulnerability is experienced. You find your safety, rather than judgment and punishment. When you let back in what you've dissociated, the experience is Wholeness. And Wholeness is unconflicted. And the concept of punishment is meaningless.

Continuing.

RAJ READING: *Yet to give up the dissociation of REALITY...*

RAJ: In other words, truly with a capital "R".

RAJ READING: *Yet to give up the dissociation of REALITY brings more than merely lack of fear.*

RAJ: It brings more than just peace. It brings more than just relief. It brings more than just the absence of anxiety and fear.

RAJ READING: *In THIS decision lie joy and peace and the glory of creation.*

RAJ: I tell you, as I've told you before, that absolutely everything you're experiencing—the flower, the stem, the leaves, the roots, the bowl that the plant is in—every aspect is **awesome**. It pulses with and generates Love, on, and on, and on. It is utterly Divine and Awesome. Right now, right here, **this plant** and each one of you as you sit there, are awesome. You pulse with Love. You pulse with Divine Illumination. The experience of you, and I would say, the experience of each other from each of your points of view, are awesome, overwhelmingly glorious. I say "overwhelmingly" because it far exceeds what you might imagine, right here, right now.

RAJ READING: *...to give up the dissociation of REALITY brings more than merely lack of fear. In THIS decision lie joy and peace and the glory of creation. Offer the Holy Spirit only your will to remember,...*

RAJ: Well, let me tell you this. The moment you begin to express genuine curiosity, you are offering the Holy Spirit only your will to remember.

So:

RAJ READING: *Offer the Holy Spirit only your will to remember, for He retains the knowledge of God and of yourself FOR you,...*

RAJ: And I keep reminding you, as it said earlier in the **Course**, the Holy Spirit is nothing more than **your** Right Mind. So offer the Holy Spirit only your will to

remember, for *your Right Mind* retains the knowledge of God *and* of yourself for you.

RAJ READING: *...waiting for your acceptance.*

RAJ: Waiting for your curiosity. Waiting for your desire to see outside the box.

RAJ READING: *Give up gladly EVERYTHING...*

RAJ: All of your definitions, all of your preconceptions, all of your confidences, that didn't arise out of a Connectedness with the Father.

RAJ READING: *Give up gladly EVERYTHING that would stand in the way of your remembering, for God is in your memory, and His Voice will tell you that you are part of Him when you are willing to remember Him and know your own reality again.*

RAJ: Well, like I said, you didn't have a mother to remind you of your Reality, but I'm reminding you of it. And you start reminding yourself of it, whether it seems true or not.

RAJ READING: *Let nothing in this world delay your remembering of Him, for in this remembering is the knowledge of YOURSELF.*

RAJ: Practical translation: When you let God in, you're letting in your Source. When you let in your Source, you remember Who You Are. You come... you snap back into your Right Mind.

And so...

RAJ READING: *Let nothing in this world...*

RAJ: Which means, let nothing in all of your current definitions.

RAJ READING: *...delay your remembering of Him, for in this remembering is the knowledge of YOURSELF.*

RAJ: That's how you remember Who You Are, by no longer denying your Source. That's the *only* way you can remember Who You Are.

Now, listen to this.

RAJ READING: *To remember is merely to restore to your mind WHAT IS ALREADY THERE.*

RAJ: Neither behind the Point of Perfection nor advancing toward it. You're there!

RAJ READING: *To remember is merely to restore to your mind WHAT IS ALREADY THERE.*

RAJ: Again, this is not a process of achieving something that you aren't yet. And it's not a matter of acquiring what you don't *have* yet.

RAJ READING: *To remember is merely to restore to your mind WHAT IS ALREADY THERE. You do not MAKE what you remember; you merely accept again what has been made but was rejected.*

RAJ: Dissociated. Separated from you.

RAJ READING: *The ability to accept truth in this world is the perceptual counterpart of creating in the Kingdom. God will do His part if you will do yours, and HIS return in exchange for yours is the exchange of knowledge FOR perception.*

RAJ: Another way of saying that is you will receive the Experience of *Knowing* in place of what you've made-up, in place of the perceptions you've created, the definitions you've created.

But I'll tell you something, the exchange has to occur. Just as you, in order to dissociate or get a divorce from the Father, were required to not just say you wanted to see things your way, you had to actually give a definition to a thing and then give your preference to it—to come back Home, you not only have to be willing to say, "Father, I'm willing to exchange my definitions for the Real Meanings," you actually have to go ahead and do it.

That's why I'm encouraging you, at anytime during the day, with any object in front of you, to let there be an intimate moment where you're willing to see and desire to see, you're curious to experience the awesomeness, the gloriousness of that thing, the Gloriousness of What The Father Is Being right there, which you're not currently seeing because you *do think* it's just a material object. You're actually going to have to be willing to let the exchange happen, which means you're going to have to be willing to let the new experience in.

RAJ READING: *NOTHING is beyond His Will for you.*

RAJ: God's Will for you.

RAJ READING: *But signify your will to remember Him, and behold! He will give you everything but for the asking.*

RAJ: Anything complicated here? Difficult process? No. It will be yours for the asking. "Oh, that's too easy." No.

Well, everything we're talking about is ultimately easy. Of course, the teachers and the developers of curriculums for awakening, religious systems and so on, will give you complex processes. And they'll tell you that it will be difficult because you are a sinner to start with. You're already on lousy ground, with not

much of a basis for deserving to ask for enlightenment and expect to get it. You see?

Now:

RAJ READING: *When you attack you are denying YOURSELF.*

RAJ: What does that mean? When you said, "Father, I'd rather see it my way," which was an attack on What Really Is because you wanted to give preference to making your own definitions, you ended up unexpectedly losing the Experience of Who You Were. **You** became the recipient of the result of your decision. And now you think you're blackballed. "God has blackballed you, and it's going to be difficult to get back into the Kingdom of Heaven. You're going to have to go through the day of judgment." You see? You've been blackballed because of your disobedience.

You were the recipient of your decision to disregard God. God wasn't the recipient of anything. You see?

RAJ READING: *When you attack you are denying YOURSELF.*

RAJ: You are denying yourself the remembrance and the Experience of What You Divinely Are. That's what has happened.

RAJ READING: *You are specifically teaching yourself that you are NOT what you are. Your denial of reality precludes the ACCEPTANCE of God's gift because you have accepted something ELSE in its place.*

RAJ: An imagination that you are giving preference to.

RAJ READING: *If you understand that the misuse of defenses always constitutes an attack on truth, and truth is God, you will realize why this is ALWAYS fearful.*

RAJ: Well, [laughing] it's always fearful because, ultimately, you're the recipient of the attack. And you've already been the recipient of it, and you're already feeling vulnerable because of it. You live with an undercurrent of fear and insecurity, and you think it's just "the state of life." It's "the way life is." But it isn't.

It's just that the Kingdom of Heaven looks fearful to you when you're saying it's something else. Because you are truly afraid that What It Really Is will manage to register with you and undo **your** so-called "creations"—all of the definitions you've made-up and all of the definitions that you've agreed with everyone else about so that numbers give strength to your misperception. You see? You're afraid that Reality is going to uncover the invalidity of everything you've made-up.

RAJ READING: *If you understand that the misuse of defenses always constitutes an attack on truth, and truth is God, you will realize why this is ALWAYS fearful. If you further recognize that you are PART of God, you will understand why it is that you always attack yourself FIRST.*

RAJ: You see, the ego's thought system is such that it targets you. It says you are unworthy. It says **you** are a sinner. It says you were born in sin. It says you are the underdog, and it will be difficult to get out from under that status because you deserve it. You see?

Everyone is down on himself first. "If you're feeling uneasy, if you're feeling vulnerable, if you're never at peace, why there must be something wrong with you." And that's a little difficult to take, so then you say, "Well, no. It's everybody else." And it's not you **and** it's not everybody else. It's just that you've forgotten Who You Are.

Continuing.

RAJ READING: *If you realized the complete havoc this makes of your peace of mind, you could not make such an insane decision. You make it only because you still believe that it can GET you something you WANT.*

RAJ: And the only thing you ever wanted was to be able to define everything yourself, thinking that would be like being God, and that it would give you a pleasure and a satisfaction of authorizing things. You see?

You make that decision...

RAJ READING: *...only because you still believe that it can GET you something you WANT. It follows, then, that you want something OTHER than peace of mind, but you have not considered what it must be.*

RAJ: You say, "Gee, I didn't expect this just by saying, 'But, Father, I'd rather see it my way.' I didn't expect that I would forget Who I Was." You see? "I just wanted to be able to authorize a few things." Like Mickey Mouse in ***The Sorcerer's Apprentice***, he just wanted to be able to authorize a few things. He didn't know that, [laughing] you know, that things could go amuck!

You didn't realize that you would forget Who You Were, and you would lose Conscious Connection with your Source, you would lose the Experience of the Integrity of your Being. You didn't realize it. You didn't realize that's what you were asking for, or you would never have asked for it.

RAJ READING: *If you realized the complete havoc this makes of your peace of mind, you could not make such an insane decision. You make it only because you still believe that it can GET you something you WANT.*

RAJ: What did Mickey do? Things started to go awry—too many buckets of water, too many brooms bringing them in, filling up the castle. And what did he do? Did he go to the sorcerer and say “Help”? **No**. He waved the wand some more.

RAJ READING: *It follows, then, that you want something OTHER than peace of mind, but you have not considered what it must be. Yet the logical outcome of your decision is perfectly clear, if you will LOOK at it. By deciding AGAINST your reality, you have made yourself vigilant AGAINST God and His Kingdom.*

RAJ: Why? Because you are afraid that it will undo what you believe you have authorized. And it will take away any supposed authority you thought you had gained, and therefore, it will take away what you require to be there in order to feel a sense of self-respect as long as you don’t remember Who You Are.

Continuing.

RAJ READING: *And it is THIS vigilance....*

RAJ: Against God and His Kingdom.

RAJ READING: *...that makes you afraid to remember Him.*

RAJ: [small laugh] When the sorcerer finally came down the stairs and Mickey saw him, he cowered. Mickey cowered. He was afraid of what had the answer. You see?

Now, continuing.

[Editor’s Note: In the first and second editions, the following heading appears here: *The God of Sickness*]

RAJ READING: *You have NOT attacked God and you DO love Him.*

RAJ: You just **thought** you attacked God. And you now just **think** you’re afraid of Him.

RAJ READING: *You have NOT attacked God...*

RAJ: That’s the Truth of it.

RAJ READING: *...and you DO love Him.*

RAJ: And that’s the Truth of it.

RAJ READING: *Can you change your reality?*

RAJ: No. You can **imagine** that you can and that you have, but **you can’t**.

RAJ READING: *No-one can will to destroy himself. When you think you are attacking your self, it is a sure sign that you hate what you THINK you are. And this, and ONLY this, can BE attacked by you.*

RAJ: You see? [laughing] Poor Mickey. I'm sure he got very mad at himself for all of the ruckus that he was creating, but he was unwilling to abandon doing what made it worse.

Continuing.

RAJ READING: *What you THINK you are can be hateful, and what this strange image makes you do can be very destructive.*

RAJ: Ha, ha, ha. The joke's on you.

RAJ READING: *Yet the destruction is no more real than the image,...*

RAJ: That's where the joke's on you. None of it is Real.

RAJ READING: *Yet the destruction is no more real than the image, although those who make idols DO worship them. The idols are nothing,...*

RAJ: Your imaginations are nothing. Your definitions are nothing. The conclusions you've come to about yourself, not only aren't true, they're nothing.

RAJ READING: *The idols are nothing, but their worshippers are the Sons of God in sickness.*

RAJ: You are each the Son or Daughter of God utilizing Ultimate Capacities, utterly Divine Capacities, well or poorly.

RAJ READING: *The idols are nothing, but their worshippers are...*

[Editor's Note: Raj said "**the** worshippers" instead of "their worshippers."]

RAJ: Something Ultimate.

RAJ READING: *...the Sons of God...*

RAJ: What? Behaving poorly.

RAJ READING: *...in sickness.*

RAJ: You see? You didn't become something else. You didn't become a mortal. You didn't become an orphan.

RAJ READING: *The idols are nothing, but their worshippers are the Sons of God in sickness.*

God would have them released...

RAJ: Would have you released.

RAJ READING: *...from their sickness and returned to His Mind.*

RAJ: Well, if you're returned to His Mind, you're returned to your Right Mind. To be returned to His Mind is to be returned to your Right Mind.

RAJ READING: *He will not LIMIT your power to help them...*

RAJ: [pause] Let's back up.

RAJ READING: *The idols are nothing, but their worshippers are the Sons of God in sickness.*

God would have them released from their sickness and returned to His Mind. He will not LIMIT your power to help them...

RAJ: Meaning your Brothers and Sisters.

RAJ READING: *He will not LIMIT your power to help them because He has GIVEN it to you. Do not be afraid of it because it is your salvation.*

RAJ: Oh, but like I said last week, you're like someone who says, "Well, I wouldn't mind being gay if nobody had to know about it." Well, you've been given the power to help your Brothers and Sisters wake up, return their Mind to God, return their Mind to the Place of Excellence that is within them by reflecting back to them, as I'm doing with you, What Is True About Them, in whatever language works.

And to help them remember the Truth About Them is your salvation as well, because what you give away, you get to keep. What you extend becomes yours. That's the Way It Works.

RAJ READING: *Do not be afraid of it because it is your salvation. What Comforter can there be for the...*

RAJ: What?

RAJ READING: *...sick Children of God...*

RAJ: The sick Ultimate Expressions of God.

RAJ READING: *What Comforter can there be for the sick Children of God except His power through YOU?*

RAJ: If you want to remember Who You Are, you've got to let God back in. If you want your Brother to remember Who He Is, you've got to remember God when you're looking at your Brother.

Continuing.

RAJ READING: *Remember that it does not matter WHERE in the Sonship He is accepted.*

RAJ: It can be right in the same room where you are.

RAJ READING: *He is ALWAYS accepted for all, and when YOUR mind receives Him the remembrance of...*

RAJ: Let's back up. [pause]

RAJ READING: *Remember that it does not matter WHERE in the Sonship He...*

RAJ: God.

RAJ READING: *...is accepted.*

RAJ: Like I said, it can be right there with you.

RAJ READING: *He...*

RAJ: God.

RAJ READING: *...is ALWAYS accepted for all,...*

RAJ: Just as God does not Know for Himself only, **you** do not know for yourself only. I didn't say **think**. I said **Know**. When you have the Experience of **Knowing**, which is far different from thinking or imagining, you know it for all. It is accepted for all.

RAJ READING: *Remember that it does not matter WHERE in the Sonship He...*

RAJ: God.

RAJ READING: *...is accepted. He is ALWAYS accepted for all, and when YOUR mind receives Him the remembrance of Him...*

RAJ: God.

RAJ READING: *...awakens throughout the Sonship.*

RAJ: There are no private thoughts. And there's no private Knowing. When you have the Experience of Knowing the Truth, you know it for the Whole Sonship. The Whole Sonship is blessed.

Listen to this.

RAJ READING: *Heal your brothers simply by accepting God FOR them.*

[Editor's Note: Raj did not read the word "simply" this time, but he will read it the next time he reads the sentence.]

RAJ: When you care enough about your Brother to remember God right there where they are, no matter how they're behaving, you provide the environment in which a miracle can occur for your Brother. And in the extension of the recognition of What They Divinely Are, you are blessed by making What You Are clear to yourself. You get to keep what you give.

RAJ READING: *Heal your brothers simply by accepting God FOR them.*

Your minds are not separate, and God has only one channel for healing because He has but one Son.

RAJ: God is a Singularity. What God Knows is Forever, and Infinite, and Always—Indivisible, Unchangeable.

RAJ READING: *Your minds are not separate, and God has only one channel for healing because He has but one Son. His remaining communication link with all His Children joins them together, and them to Him.*

RAJ: Well, you know, how is this going to happen if you are what you think you are and you do not know of your royalty? It can't, and that's why you've got to stop working up to becoming something more than you are. And you've got to dare to stand right where you are and understand yourself from an Ultimate Place.

Well, how do you do that? You can't do it by yourself. You've got to invite the experience in. You've got to say, "Help, God. I want to know the Truth right here. I don't want to know the truth about how bad things are. I've got all of that figured out myself. I want to know What The Truth Is **here** about my Brother, about my world, about myself. And I understand from Raj that the only way I will get to know the Truth about my Self is to connect with You again—annul my divorce."

Only in this way can you present something new—something outside the box, something from outside the box, something from outside all of the mutually-agreed-upon definitions that everyone has been bound by. And when you do that, although you have no evidence of it yet, when you do that, not just the one you've been willing to bless is blessed, but the Whole Brotherhood feels the Impulse and Movement of Love that has motivated an Ultimate **Act** by you which has claimed **your Being** from the standpoint of its Ultimacy, of being **at** the Point of Perfection. And your Brother who is in need of healing is blessed, and every Brother who is already Awake is blessed, because the Pulse of Love is a Universal Movement that everyone feels.

RAJ READING: *His...*

RAJ: God's.

RAJ READING: *...remaining communication link with all His Children joins them together, and them to Him.*

RAJ: It uncovers the Singularity once again.

RAJ READING: *To be aware of this is to heal them because it is the awareness that no-one is separate, and so no-one is sick.*

RAJ: Remember, back above:

RAJ READING: *The idols are nothing, but their worshippers are the Sons of God in sickness.*

RAJ: Experiencing a sickness of the mind, you might say.

[Continuing.]

RAJ READING: *To believe that a Son of God CAN be sick is to believe that part of God can suffer. Love CANNOT suffer because it can not attack. The remembrance of love therefore brings...*

RAJ: What? Not judgment and punishment.

RAJ READING: *...invulnerability with it.*

Do not side with sickness in the presence of a Son of God even if HE believes in it,...

RAJ: Now this applies in two ways. It applies to those who think they are ill with a disease.

But you do not want to side with sickness in the Presence of a Son of God—meaning you do not want to join with him in his false definitions of himself or of the Kingdom of Heaven that he thinks is just the world—full of material flowers and bugs and human beings and trees that are far from Ultimate, and that someday he'll **die out of**, with a chance of experiencing something Ultimate. You do not want to join or side with sickness of that sort in the Presence of a Son of God, even if he believes in it.

RAJ READING: *...for YOUR acceptance of God in him ACKNOWLEDGES the Love of God which he has forgotten.*

RAJ: Every night Paul says a prayer—he asks for healing for everyone. And actually he uses the word “everywhen,” meaning beyond the current sense of time and location—everywhere, everywhen. He asks for healing for everywhen—as opposed to everyone—everywhen, who is asking for healing, **even** if they are only expressing it as hope with little faith.

People can go to bed hungry at night and **hope** that maybe they'll find something to eat tomorrow. And they can hope it, but not have much faith that it will come to pass. And Paul knows, not intellectually, but from a revealed level, that when he asks for this for them, he brings **the faith** that they don't have. And so he asks for what they're asking for **with the faith** they don't have, and thereby, does it **for them**; brings the faith into the equation for them because at the moment they can't see it, they can't feel it.

RAJ READING: *Your recognition of him...*

RAJ: Your Brother.

RAJ READING: *...as PART of God teaches him the truth about himself, which HE is denying. Would you STRENGTHEN his denial of God, and thus lose sight of YOURSELF? Or would you remind him of his wholeness, and remember your Creator WITH him?*

RAJ: You see? That's what you get to keep when you extend it to your Brother.

RAJ READING: *To believe a Son of God is sick is to worship the same idol he does. God created love, NOT idolatry. All forms of idolatry are caricatures of creation,...*

RAJ: Caricatures. You know, cartoons, imaginations, fantasies. Not anything you could really find in the world, although Volkswagen comes close these days.

RAJ READING: *God created love, NOT idolatry. All forms of idolatry are caricatures of creation,...*

RAJ: Pictures you've created in your mind, and defined, and made commitment to.

RAJ READING: *All forms of idolatry are caricatures of creation, taught by sick minds...*

RAJ: Minds that aren't clear, in other words. Minds that are confused. Minds that are conflicted.

RAJ READING: *...which are too divided to know that creation...*

RAJ: The Act of Creation.

RAJ READING: *...SHARES power and NEVER usurps it. Sickness is idolatry because it is the belief that power can be taken FROM you. Yet this is impossible...*

RAJ: Because you're not behind the Point of Perfection.

RAJ READING: *...because you are part of God,...*

RAJ: **Are**. Current. Present tense. **Are** part of God.

RAJ READING: ...**Who IS all power**.

RAJ: A conflicted mind is the only definition of sickness there really is.

What you call “sickness,” physical sickness, is simply the only way you can see the Kingdom of Heaven, or a part of the Kingdom of Heaven, when you’re looking through the lens of conflict and fear and everything that’s associated with it. And the only reason you would indulge in being conflicted is because you don’t know Who You Are. Remember this, because the answer to the conflict lies in remembering Who You Are—that you are royalty, you are Divine, you are Ultimate, and you don’t have to put up with this shit. You see what I’m saying? You need to arrive at a feeling in you that says, “What I am experiencing is inappropriate, unacceptable. I don’t have to be experiencing this.”

Well, you’ve got to be careful because you could say, “Because **I’m** above it all.” No, you’re not better than it. You are the **absence** of it. **You are** the Singularity. **You are** the Presence of God **in whom** all of this shit is **absent**. It doesn’t have to be gotten rid of. It has to be seen for what it is—something that it’s not your Birthright to be experiencing. And therefore, it is something you **can’t** truly be experiencing. And therefore, it is something that cannot continue to present itself **to you** as though **it is** real, because you’re not going to validate it any longer. Not because you’ve conquered it. You’re just not going to be fooled any longer, because you’re **remembering** Who You Are.

And then, remember this. When you feel like saying, “I don’t have to put up with this shit,” and you add, “that so-and-so is dishing out,” be careful that you don’t fall into the trap. Because you’ve got to follow that by saying, “And neither does **he or she** have to put up with this shit, because **he or she** is truly the Presence of God that is the **nonexistence** of what seems to be triggering their behavior.” It isn’t real for them **either**. You see? **Then** your statement that, “you don’t have to put up with this shit that they seem to be dishing out,” **does not** become an egotistical state of position relative to them, because you immediately follow that by bringing them into the circle—that **they don’t deserve it either** because it’s not the Truth About Them **either**.

And **what is** Divinely True About Them is they’re not behind the Point of Perfection and they need to understand themselves therefrom. And therefore, you’re not going to arrogantly “overcome their shit that they’re laying on you”—you are going **to be** in a way that’s recognizably Love and that provides the environment for them to experience a sudden shift of perception—a miracle.

Now we are going to stop here because you need a week to digest what I’ve said, **before** we can contend with what comes next. Sometimes you all move too fast

because there's such eagerness and impatience that you ***don't let*** something sink in and jell with you, providing a basis for what is to come to be heard more completely, more fully.

So, enjoy this week, and remember to let there be many points during your day of intimacy with any object that's in your immediate vicinity, where you bring a curiosity to see the Awesome Gloriousness of Real Creation happening in front of you. And I use the word "intimacy" on purpose, because intimacy requires attention. And I want you to, even if it's for thirty seconds at a time, to really bring your full attention to this practice. And, remember that you're engaging in this practice to help trigger the remembrance of the fact that what I'm asking you to do is the normal, ongoing, Eternal State of Being Conscious. And so you're just inviting little tastes of it here and there, lightly, without a sense of overcoming sin, and letting a sudden shift of perception occur, if it occurs.

Remember, you've got to be the mother or the father who doesn't let you forget What You Divinely Are. And just because you didn't, doesn't mean that you really are the slob you think you are.

Okay. [hand clap] I look forward to being with you next week. And I love you all.
Okay.

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A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section: THE DECISION TO FORGET
Sparkly Book – p.224 / JCIM – p.93
Chapter 10 – THE IDOLS OF SICKNESS
Section – THE GOD OF SICKNESS
First Edition – p. 171 / Second Edition – p. 185

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

I hope all of you managed to have at least some wonderful moments of intimacy with things in your experience. And I would encourage you to continue this practice indefinitely.

The desire to look at a thing, abandoning your preconceptions about it, with a desire to see the more of What Is There than what you're seeing is what? It's an invitation to God to reveal Himself to you as What He Is Being right there. There can be **nothing else** right there **but** the Current, Living, Active, Movement of God called Creation. And so no matter what you're looking at, there is ultimate **Meaning**, with a capital "M", **there** to be experienced.

It would be **meaningless** for a thing to have Meaning that you were unconscious of. The point is for the Meaning to be experienced. It is the Purpose of **Being**—a verb—it is the Purpose of Being **to be** experienced. And so, whatever it is you are looking at is there for the purpose of your experiencing **What It Means**. There is nothing happenstance about it being there. It is never meaningless for you. And it's the fulfillment of **your** Being for you to be experiencing its Meaning.

So, continue this practice, knowing that at the bottom line the purpose of the practice is a conscious opening up to the Presence of God **and** an **Experience** of God right there. It is an easy way to let God in. And I'll tell you this. The practice you get from looking at a salt shaker, or a piece of paper, or whatever it might be, gives you practice in an uncharged situation at **seeing** God there so that it can become familiar to you and somewhat natural to you, thereby allowing you when you are in a charged situation, or a difficult situation with a Brother or a Sister to shift gears, **not** go into automatic and run by your mind all the definitions you have created about that Brother or Sister, **and** successfully desire to see the more of What Is There than what your Brother is seeing of himself

and beyond what your current definitions are about that Brother, inviting in the Experience of God right there so that receiving the experience makes it possible for you to **extend** the experience, instead of extending **reactions** based on your definition of their behavior, your definition of them, and your current definition of yourself, which says, "I can't be tolerant of so-and-so's behavior"—which keeps you both locked in to the box. So this is a valuable practice—one that will provide you with the experience necessary to be with your Brothers and Sisters from a new place and in a new way, whether you do it well in the beginning or not.

We're going to be reading about idols tonight. We were talking about it a bit last week. And I would like to visit one of the commandments. [Exodus 20] "Thou shalt not make unto thee any graven images or"—and this "or" is the big thing—"or any likeness of anything that is in the heavens above, the earth beneath, or the waters under the earth." What does that mean, "make unto thee a likeness of anything"? Well, it's very simple. The minute you give a definition to anything, you have created a likeness. You have taken something actual of the Kingdom of Heaven and you have created a likeness.

It is as though you have, in computer language, copied something. You have made a copy, and you haven't done anything with it yet. It's in the RAM memory. It's there but it's not on the screen yet. And so you look at a thing and you make a copy of it, and then you say, "Okay, this definition that I am making up about this copy is what that is." In computer language, you would give it a new file name and then you work with the file from then on—you work with the copy.

You've made an image, a **likeness** of something Real, and then given it a definition, and then given it preference to the Real Thing. Now you have an idol. And all of your idols are parts of the Kingdom of Heaven which you have given new file names to, new definitions to. There's nothing else for you to work with.

And then, what do you do? By virtue of giving your attention and commitment to them, you have begun to serve them. They are the new "presence of god," and to hell with the Real Presence of God. And so now you are bowing down to and serving the idols you have made.

You don't just do it with objects out there. You do it with yourself, too. And you did the very first step thereof when you said, "Father, I'd rather see it my way. I'd rather see things **on my own**." Well, there is no such thing as "on my own." That's just an imaginative idea. But you said, with all seriousness, "I'd rather see it on my own," and then you proceeded to think you did it. **Now** you had a definition of yourself as something different from What You Are. You had a definition of yourself that said, "I am capable of doing something on my own. I

am an independent entity, a causative presence. **I** can make things on my own, independent of anything else." And so you became your first idol. Your definition of yourself, your **act of independence**, became your first idol. And then you created everything that you saw to serve your will, to serve you.

But the interesting thing is that once you did that, you then had to begin to serve the definitions you gave, because those are the only things that can seem to give you support for this imaginary, independent position that you now have conceived that you occupy and are. And so you're **dependent** upon your creations to define you, and you end up serving them. And you must **protect them** because they protect you in this imaginary, false position.

So, what are we doing when we're taking a few moments during the day, having intimacy with anything in your presence? We're in the act of undoing the idolization of the definitions you've given, and **thereby** you are weakening your so-called "authority," your so-called "capacity" to create something by yourself. And you're undoing the isolation that you found yourself in, but that you were surprised to find yourself in when you said, "I want a divorce, Father."

So, do this. It's a pleasure to do it. You can do it lightly. And it is one very practical way to use your will to let your Source back in, to use your will to **join with** the Father, who by virtue of His Fatherhood, gives you the clear experience of your Identity as His Offspring, as **His** Presence rendered visible, tangible and experienceable.

Let's go to the book.

Just reviewing for a moment.

RAJ READING: *To believe a Son of God is sick...*

RAJ: Meaning one of your Brothers.

RAJ READING: *...is to worship the same idol he does. God created love, NOT idolatry. All forms of idolatry...*

RAJ: All likenesses of anything in the heavens above, the earth beneath, or the waters under the earth.

RAJ READING: *...are caricatures of...*

RAJ: What?

RAJ READING: *...creation,...*

RAJ: Itself.

RAJ READING: *...taught by sick minds which are too divided to know that creation SHARES power and NEVER usurps it.*

[Editor's Note: Raj skips the next two sentences in the book, then continues by beginning the new material.]

RAJ: Okay, continuing.

RAJ READING: *A sick god MUST be an idol, made in the image of what its maker thinks HE is.*

RAJ: You see?

RAJ READING: *And that is exactly what the ego DOES perceive in a Son of God; a sick god, self-created, self-sufficient, very vicious, and very vulnerable.*

RAJ: You say, "Well, I don't think of myself that way." Of course you do. You try very hard to be self-sufficient. You think you are self-created. You **think** that your world is your definition of reality; what you have determined. "Each person has **his own** experience of reality."

Of course, you don't say that you're very vicious, but you're not kind, because when you believe that you are vulnerable, you attempt to protect yourself and your protection is always some form of defense. What? **Against** someone, **against** whatever would undermine your security. It's not Love. And so, to one degree or another, it is a form of viciousness. It is a form of attack.

And of course, you do see yourselves as very vulnerable. That's the reason that you attack. That is the reason you engage in self-defense. That's the reason you **try** to be a success, so you won't have to put up with being vulnerable. You try to be a success because you have forgotten that you are the **Fullness of God already**, right now, **right there** where you are.

Continuing.

RAJ READING: *Is THIS the idol you would worship? Is THIS the image...*

RAJ: What? The likeness.

RAJ READING: *...you would be vigilant to SAVE? Look calmly at the logical conclusion of the ego's thought system, and judge whether its offering is really what you want, for this IS what it offers you.*

RAJ: Again, what does it offer you? It offers you the idea that you are self-created, self-sufficient, very vicious, and very vulnerable. That's the only thing it can offer you. And the only reason it can seem to successfully offer it to you is because you have forgotten Who You Are.

RAJ READING: *...judge whether its offering is really what you want, for this IS what it offers you. To OBTAIN this you are willing to attack the Divinity of your brothers, and thus lose sight of YOURS.*

RAJ: You see? You get to keep what you give. It's just the Way It Works. If you attack the Divinity of your Brothers, that's what you get to keep, and thus you lose sight of yours [your Divinity].

You see, to have a moment of intimacy with a fingernail file, or a rock, is actually an invitation to an experience of What A Thing Is so that you can acknowledge it for What It Is and be able to keep it as yours, because it's a part of learning about What You Are. Just a simple little practice, but it will have monumental results, totally transforming results. You will not be able to experience What That Thing Is without having a brand-new experience of yourself, an **enlightened** experience of yourself.

Again.

RAJ READING: *To OBTAIN this you are willing to attack the Divinity of your brothers, and thus lose sight of YOURS. And you are willing to keep it hidden and to protect this idol, which you think will save you from the dangers which the idol itself STANDS FOR, but which do not exist.*

RAJ: You are willing to keep the Truth about you and the Truth about everything hidden in order to protect the definition you have made about everything. And you think that by keeping the Truth hidden, it will save you from the dangers which the idol itself stands for. Your idols stand for a defense against the punishment you are afraid you will be met with if you let the Truth that you've been denying register with you, because after all, you have been denying **God**—when all you've been denying, momentarily, is your Capacity to experience Who and What You Are. The idol apparently protects you from the truth that will punish you. But there is no such truth there. Knowing the Truth will set you free.

Now:

RAJ READING: *There are no idolaters in the Kingdom, but there is great appreciation for every Soul which God created because of the calm knowledge that each one is part of Him.*

[Editor's Note: Raj said "**from** every Soul" instead of "for every Soul."]

RAJ: Well, what on earth can that mean? It can only mean that, although you can easily identify yourself as an idolater, you can't possibly be an idolater because **there are no idolaters in the Kingdom.**

What there is...

RAJ READING: *...is great appreciation for every Soul which God created because of the calm knowledge that each one is part of Him.*

RAJ: God.

That's what you know. You do know it. The Knowing is there in you.

RAJ READING: *God's Son knows no idols, but he DOES know His Father.*

[Editor's Note: Raj said "know **the** Father" instead of "know His Father."]

RAJ: You do know the Father.

You don't know any idols because the idols are purely fictitious. At the moment, you don't think they're fictitious. You think they're valid, you think they're real, and you also think that they are essential to your maintaining a sense of sanity and stability.

So-and-so is behaving very badly, in very destructive and unpleasant ways, and you say, "Because so-and-so is behaving this way, I need to be very careful around him or her. I recognize the kind of person he or she is, and I recognize that he or she is caught in his or her own misperceptions. It's very clear to me. And as long as they are, they are caught. And they are going to behave this way—in an undependable way, in a critical way, in an unpleasant way, and even possibly in ways that are dangerous to my well-being." Well, **there is** your idol. There is your definition. There is **the likeness** you have created in your mind **in place of** What That One Really Is. And if there's nothing to jog your memory, you will commit to that. And you will engage in an endless conflict, an endless attempt to overcome how you are seeing them, except that you say, "That's the way **they** are." And that does not promote healing. That does not promote correction.

Somebody has to jog your memory enough to cause you to stop, to hesitate, right in the circumstance and remember that what is called for is, at the least, a moment of intimacy with the more of What Is There than the definition you have made-up, and the more that is there than the definition your Brother or Sister has made-up about himself or herself. **That** is the only thing that will allow a response to come forth that will heal, that will transform, that will not call forth more and more vicious defense.

And that's how you become the Presence of Love that really is an extension. An extension—a gift that you get to keep but which also blesses—breaks down the density of the box that you're caught in, that they're caught in. And that's the only thing that will do it.

So the fact is that in spite of what you might think, there are no idolaters in the Kingdom. And therefore, you are not an idolater, even though you have made-up idols, and even though you think you've made commitment to them. It was an **act** of emptiness in which **nothing happened**. And therefore, you are still not idolaters. You might be confused, but you haven't become the ungodlike thing that you think you have become.

RAJ READING: *There are no idolaters in the Kingdom, but there is great appreciation for every Soul which God created because of the calm knowledge that each one is part of Him.*

RAJ: See, you will begin to get a glimpse of What Is True about your Brother, and the fact that he or she **is** part of Him, when you are willing to hesitate and have a moment of intimacy where you're willing to see the **more** of What Is There than what you believe is there.

RAJ READING: *God's Son knows no idols, but he DOES know His Father. Health in this world is the counterpart of value in Heaven. It is not my merit that I contribute to you but my love, for you do not value yourselves.*

RAJ: You see, it's the **likeness** that you have created, the **likeness** of heavenly things that you have created that you value. And you value them with extreme commitment because you believe they are essential to your maintaining your identity. You call it, "maintaining your feeling of security." You can't feel secure when you do not know yourself truly.

RAJ READING: *When you do not value yourself you become sick, but MY value of you can heal you because the value of God's Son is one. When I said, "My peace I give unto you," I meant it. Peace came from God through me to YOU. It was for you although you did not ask.*

RAJ: I'll tell you, sometimes you are so caught up in your self-definitions and your concepts that when someone does extend Peace, or extend value to you, you'll say, "I didn't ask for you to talk about that. I don't want to hear about that. If you want to honor me, you'll ask me what **I** want to talk about. And you'll talk about what **I** want to talk about. And we'll deal with things that are meaningful to me." This is when you're really in a pissed-off state of mind and you are **wanting** another's respect—meaning that [laughing] you want them **not** to pay any attention to any truth they might know and any rational mental processes that reflect God, so that they can devote their attention **to you** and your irrational point of view and validate it in order **to make you feel safe**. You see? Because "safe" means "not having to change."

Now, I want you to take this sentence and let it apply **to you**, instead of me. Let it apply to you in your extension of your real attention to your Brother.

Saying this as though to your Brother:

RAJ READING: *When you do not value yourself you become sick, but MY value of you can heal you because the value of God's Son is one.*

RAJ: In other words, not broken up into parts; not dished out in different quantities. It's One. It's Singular.

You see, what **I** do with you, the way **I** treat you, is what you are to learn about "how to be with your Brothers and Sisters"—with commitment and persistence, even if your Brother is **resistant** against the Truth that would heal him or her, because he or she sees it as undermining the infrastructure of beliefs that he or she has made-up to provide a sense of security and safety while being unconnected from their Source.

I'm going to change the words here a little bit for you to apply to yourself, relative to your Brothers: ***Peace comes from God through me to you. It is for you, although you did not ask.***

Don't wait to be asked to extend the acknowledgement of God in your Brother. Don't wait to be asked to have that moment of intimacy in which you're willing to see the more of What's There than either **you** are currently seeing, or your Brother is currently seeing about himself. Don't wait to be asked. Be willing to be intimate. It doesn't require words. It doesn't require **them** to do anything to cooperate with you before you can do it. It just requires **you** to actively express curiosity to see the more of God that is there than you're seeing and than they are seeing.

That's what I do with you. And I am the Wayshower.

Now:

RAJ READING: *When a brother is sick it is because he is NOT asking for peace,...*

RAJ: When you are sick, it is because you're not asking for peace. When you're sick, you're not at peace. And before you were sick, you were not at peace, and you did not monitor or pay attention to the use you were putting your mind to. And you valued it, and so you, through your **conflict**, ate away, undermined the experience of Harmony—the experience of **the** Harmony of your body, which it is your body's Intent **to be** perfectly because that is what identifies you perfectly. You undermined the experience of it.

RAJ READING: *When a brother is sick...*

RAJ: When you are sick.

RAJ READING: *...it is because he...*

RAJ: And you.

RAJ: ...are... [Editor's Note: Raj replaced the word "is" with the word "are."]

RAJ READING: *...NOT asking for peace, and therefore does not know he HAS it. The ACCEPTANCE of peace is the denial of illusion, and sickness IS an illusion.*

RAJ: And so is the "you" that thinks it can successfully create definitions for Aspects of the Kingdom of Heaven.

RAJ READING: *Yet every Son of God has the power to deny illusions ANYWHERE in the Kingdom merely by denying them completely in himself.*

RAJ: Well.

RAJ READING: *...illusions ANYWHERE in the Kingdom...*

RAJ: In the heavens above, in the earth beneath, or in the waters under the earth.

Anywhere in the Kingdom of Heaven where you've created a *likeness*; a copy with a new file name that you made-up.

RAJ READING: *I can heal you because I KNOW you. I know your value FOR you, and it is this value that makes you whole.*

RAJ: Now, is it *my* valuing of you that I know for you? No. It's the *Value Of You* that is *inherent* in you; that is inviolable, unchangeable, because it's *the Presence of God* right there where you are, which is the only thing *presencing Itself* right there where you are. *That's* your Value. And that's the Value *I know* about you. That's the Value I know *for you* while you're intent on dallying with a likeness you have made-up in your mind about yourself, and which you're giving preference to, *thinking* that you're doing something when nothing at all is happening.

RAJ READING: *I know your value FOR you, and it is this value that makes you whole.*

RAJ: You see, it didn't say, "It is this *valuing of mine* that makes you Whole."

It's this Value *that is* your Value that makes you Whole. And my recognizing it *for you* while you're ignoring it, and my confronting you with it in the most helpful ways, is what helps you *remember* to value *yourself*, and to *no longer value the likeness* you have made of yourself in your mind that's called "a *concept* of yourself."

Continuing.

RAJ READING: *A whole mind is not idolatrous, and does not know of conflicting laws. I will heal you merely because I have only ONE message, and it is true. Your faith in it will make you whole when you have faith in me.*

RAJ: You see, I have only one message.

Right now you have another message. It's called "a likeness" that you've made-up. And so there's the Real You giving your attention to a **likeness** that the Real You has made-up. And you are **believing** the details of the **likeness** that you have made-up. And all along you are the Christ, the Ultimate One, having this limited experience, because you've made a likeness of yourself and you're believing it and valuing it.

So you've got two messages going on. Really, you see, you are actively being the Christ behaving in an un-Christlike way and believing your behavior. It's really simple. You have never become the likeness that you made-up out of pure imagination.

RAJ READING: *I can heal you because I KNOW you.*

RAJ: You know what? When you look at a rock, or a flower, or a salt shaker, and have a moment of intimacy, and you are defenseless enough with it to have an influx of Awareness of What It Really Is, you will find that it will look different to you, because you did have definitions of it that didn't let you see it with total clarity. And you might be inclined to say, "I healed. Wow! And what it's like when it's healed! I am so glad I did that, because it was a shame for it to look the other way. I am so glad I was able to heal it." Well, it wasn't **healed**. It **was revealed** to you as What It Really Was, and so the distortions **vanished**.

You didn't heal it. You let it be What It Is, and you **let** What It Really Is register with you. You became defenseless with it. You became innocent of projecting upon it what you wanted it to be, because you thought that wanting it to be something and being able to make it be what you want it to be, made you real as a creator on your own.

RAJ READING: *I can heal you because I KNOW you.*

RAJ: You see? But can I actually change you? No.

I can be the agent for the Impulse of Revelation of **revealing** to you What Is True About You. And then you will see What Is True About You. And you will no longer be fooled. And your vision will not be distorted. And indeed, you might say, [finger snap] "I have been healed!" But you will know that the truer statement would be, "I have been **revealed**. **I**, Who I Really Am, have been

uncovered." And the uncovering can happen because I Know You. And the uncovering can happen with others because you Know them, **if** you're willing to have that moment of intimacy with them in which you desire to see the more of What Is Really There than what **either** of you is currently seeing.

But you see, your Brother isn't the one who is going to be opening up for that. **You** will open up to it **for** your Brother. And that's the Gift you make. You initiate the process by being willing to abandon your definitions—the likeness you have made-up **of them** in your own mind and **by which** you are determining how you should behave with them, or against them. You are abandoning that, with a willingness to see the more that is really there.

RAJ READING: *I do not bring God's message with deception, and you will learn this as you learn that you always receive as much as you ACCEPT. You could accept peace NOW for everyone you meet,...*

RAJ: You see? [laughing] That sounds nice if it's said slowly.

RAJ READING: *You could accept peace NOW...*

RAJ: "Oh, I can see that as a possibility. I certainly would be willing. I'm willing to accept Peace."

But here's the rest of the sentence.

RAJ READING: *...for everyone you meet,...*

RAJ READING: *You could accept peace NOW for everyone you meet,...*

RAJ: "Well, now you messed it up. **Now** you really made it complicated."

You see? You would love to be able to do this alone. You would love to be able to do it in the privacy of your own [small laugh] so-called, **imagined**, boundaried or bordered, **mind**.

But you don't get to keep what you don't give. And so, if you want Peace, you've got to give Peace **to everyone you meet**.

RAJ READING: *You could accept peace NOW for everyone you meet, and offer them perfect freedom from ALL illusions because YOU heard.*

RAJ: Because **you** let the revelation in.

RAJ READING: *But have no other gods before Him,...*

RAJ: God.

RAJ READING: *...or you will NOT hear.*

RAJ: You see? Your likenesses that you have created are the gods that you have put *in place, in place* of God Himself.

"Thou shalt have no other gods before me."

"Thou shalt not..."—here's, you see, now here's the explanation in the second commandment—"Thou shalt not make unto thee any graven images or any *likeness* of any *thing*..."—because you would have to make a likeness of something—"...that is in the heavens above, the earth beneath, or the waters under the earth."

In other words, no matter where you could go to find *a thing* to make a likeness of, *don't make a likeness of it*. Because you make a likeness of it *and* you make *it* a substitute for God. You make *it* a substitute for your Source. And in doing that, you caused yourself to lose Conscious Awareness of *What You Are*. And that is *too great* a cost.

That is an *unreasonable* cost. And it is also a cost that is *impossible* to extract from you. The Christ cannot pay that cost. You cannot pay that cost. You cannot lose your Identity. *It is* an impossibility.

Continuing.

RAJ READING: *God is not jealous of the gods you make,...*

RAJ: You should all be smiling. It is amusing that God might be jealous of the "gods" you make, the likenesses that you have created.

RAJ READING: ...*but YOU are.*

RAJ: Oh, you protect them. You *protect them* at the cost of all sane behavior.

RAJ READING: *You would save them and serve them because you believe that they made YOU.*

RAJ: "Well, you know, I had four years of college. I have three doctorates. I have practiced my profession for twenty years. I have written fourteen books that are well-received. I received the Nobel Peace Prize in 1998. *And* all of these things demonstrate that I am somebody to be recognized. You see, all of these things have made me. All of these things have rendered visible the fact that I'm valuable. But without them, I would be nothing."

RAJ READING: *You would save them and serve them because you believe that they made YOU. You think they are your father because you are projecting onto them the fearful fact that YOU made them to REPLACE God. Yet when they seem to speak to you remember that nothing CAN replace God, and whatever replacements you have attempted ARE nothing.*

RAJ: They're just likenesses, copies. They are not the original.

RAJ READING: *Very simply, then, you may BELIEVE you are afraid of nothingness, but you are really afraid of NOTHING.*

RAJ: The fear is a farce. The fear is an illusion.

RAJ READING: *And in THAT awareness you are healed. You WILL hear the god you listen to.*

RAJ READING: *You WILL hear the god...*

RAJ: You will hear God in the orchid when you wish to see and experience What God Is Being there and seen as an orchid. Or you will see whatever you have determined it is, if you think that you are seeing that the only thing there is the likeness you have created. You will see whatever God/god you are looking for.

RAJ READING: *You WILL hear the god you listen to. You MADE the god of sickness, and BY making him, you made yourself able to hear him.*

RAJ: This god of sickness.

RAJ READING: *Yet you did not create him because he is NOT the Will of the Father.*

RAJ: It's a likeness. It's not the real thing.

RAJ READING: *He is therefore not eternal, and will be UNMADE for you the instant you signify your willingness to accept ONLY the eternal.*

RAJ: Well, in a way, that's what you're doing when you are willing to have a moment of intimacy with whatever your eyes fall upon in front of you at any given moment. Because the more of what's there that you're not seeing **is** the Eternal, and as I said last week, **is awesome**.

RAJ READING: *If God has but one Son, there is but one God. You share reality with Him...*

RAJ: You hear that?

RAJ READING: *You share reality with Him...*

RAJ: That **is** the Way It Is. You might be ignoring it at the moment, but you can't get away from the fact that:

RAJ READING: *You share reality with Him BECAUSE reality is not divided. To accept other gods before Him is to place other images...*

RAJ: Likenesses. Different file names.

RAJ READING: *...before YOURSELF.*

RAJ: Let's see, so you honor what you idolize, or you honor What Is Real.
Continuing.

RAJ READING: *You do not realize how much you listen to your gods, and how vigilant you are on their behalf.*

RAJ: But I'll tell you an easy way to find out how much you do. Pick a difficult situation, or somebody you don't like, and see how much difficulty you have allowing yourself an intimate moment with them, with the desire to see the more of them, the God that is there.

RAJ READING: *You do not realize how much you listen to your gods, and how vigilant you are on their behalf. Yet they exist only BECAUSE you honor them. Place honor where it is due, and peace will be yours. It is your inheritance from your REAL Father. You cannot make your Father, and the father you made...*

RAJ: The likeness of God which is *you*. [laughing]

RAJ READING: *You cannot make your Father, and the father you made did not make you.*

RAJ: All of the idols you have made to prove that you are valuable didn't make you, haven't made you, and never will be able to make you valid and real in your own right.

RAJ READING: *Honor is not due to illusions, for to honor them is to honor nothing.*

RAJ: And the key here really is to dare to look at the likenesses you have made, the definitions you have made, the concepts you have originated, and dare to say: "These can't possibly be valid or real, because they did not arise out of a Connectedness with the Father that I was experiencing. And therefore, although I may not be able to release them all instantaneously, I am willing to acknowledge that they might all be flawed. And therefore, I am going to turn to a Source that can reveal to me What Is Real so that my experience of What Is Real can easily replace what will obviously be unreal. And I'm going to do this daily by attempting to have moments of intimacy with the strangest and most unusual and random objects that are confronting me at any moment when it occurs to me to let down and have a moment of undefended intimacy. And then, maybe once or twice a week, I will consciously practice this intimacy with somebody I don't like, or a circumstance that I can't stand. I will not overwhelm myself with attempting to do that all the time."

The first two commandments pretty well cover the whole thing. Now if you don't think that you have made-up any likenesses, if you think that everything you're seeing and the way you're determining what they are does not involve any definitions you have come up with, and that you are purely seeing the Presence of God in this horrible circumstance and that unpleasant person, and so on and so forth—and a flower that can die, or a child that can become ill, or a friend who can become permanently maimed—if you think that you are seeing these things and you are seeing God's Truth, you have a most wonderful surprise awaiting you. There is another way to see it all—a way that uncovers the Loveliness of Divine Love that moves and by Its Movement constitutes Creation. There is more for you to see. And it is awesome. And it's utterly natural to you to be experiencing it and nothing else.

Judy, Chris, I love you. I love you. And I look forward to being with you through the week and with you next Sunday.

Yes. My smile is joy. And there is reason for it. And what is the reason? It *is you*, right now. And I acknowledge that in you which is joy producing. I encourage you to be willing to look at those you know, and feel for the Capacity to experience Joy and a Capacity to feel Love for them, without their having arrived yet at total Awakening.

I am now through.

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Raj/ACIM Study Group – May 22, 2005

A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section: THE DECISION TO FORGET
Sparkly Book – p.225 / JCIM – p.94

Chapter 10 – THE IDOLS OF SICKNESS
Section – THE GOD OF SICKNESS
First Edition – p. 173 / Second Edition – p. 186

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Let's go right to the book. And just for continuity, I'm going to back up to the beginning of the paragraph.

RAJ READING: *You do not realize how much you listen to your gods, and how vigilant you are on their behalf.*

RAJ: And remember that your "gods" are the **likenesses** that you have created—the new definitions that you have applied to Aspects of the Kingdom of Heaven and to which you have committed yourself rather than to What They Really Are.

RAJ READING: *You do not realize how much you listen to your gods, and how vigilant you are on their behalf. Yet they exist only BECAUSE you honor them. Place honor where it is due, and peace will be yours. It is your inheritance from your REAL Father.*

RAJ: Peace is.

RAJ READING: *You cannot make your Father, and the father you made did not make you.*

RAJ: The "father" you made are the likenesses that you created which apparently give evidence to your independent, autonomous self, and which you have subsequently come to serve because you feel they are so valuable to your continued, supposed, successful, separate existence from your Source.

Continuing.

RAJ READING: *Honor is not due to illusions,...*

[Repeating for emphasis.]

RAJ READING: *Honor is not due to illusions, for to honor them is to honor nothing. Yet fear is not due them either, for nothing cannot be fearful.*

RAJ: [small laugh] Well, many of you, as you have moved along your spiritual path and have come to recognize that the ego is not your friend, have come to believe that *it's your enemy* and that you need to be alert, *fearful*, in fact, about what it might do to foul things up in your life. You think that it is something to be alert for, and cautious around, and afraid of.

But, it's *nothing but a hypothesis* that you're treating as an actuality. And so, to be afraid of it is to be afraid of *nothing*. And it's a foolish use of your mind and attention.

RAJ READING: *You have chosen to fear love BECAUSE of its perfect harmlessness...*

[Editor's Note: The next three paragraphs were not verified with the recording because there is a gap in Dave's recording. I'm guessing Sun Rose probably recorded the *live AUDIO* broadcast whereas Dave recorded the *live VIDEO* broadcast.]

RAJ: Wow! That's incomprehensible, isn't it? How is it that, "You have chosen to fear Love because of its perfect harmlessness"?

Well, let me ask you this. What does a warrior do in time of peace? [laughing] Well, they become mercenaries. [laughing] Warriors find peace to be unfulfilling because there's no call for them to engage their expertise. Right? And so peace is the last thing that a warrior wants. It causes them to indefinitely be invalidated. Do you see that?

And as long as you all are intent upon seeing things your way, as long as you're intent upon maintaining this *imagined* divorce from your Source, you are in a position of a warrior because you've got to defend a false position. You've got to constantly reinforce, *somehow*, your independent autonomy and authority. And, so, you engage in ongoing *battle* to prove your existence.

That's why you fear Love, because Love does not call upon the skills of a warrior. Love does not call for defense. And so Love is a fearful thing because it means *unemployment*. Why? Because of its perfect *harmlessness*.

So:

RAJ READING: *You have chosen to fear love BECAUSE of its perfect harmlessness, and because of this fear, you have been willing to give up your own perfect helpfulness and your own perfect...*

RAJ: Capital "H".

RAJ READING: *...Help.*

RAJ: Well, what's your own perfect, capital "H" Help? It's the Holy Spirit—that which you find at the Altar in the center of you which is nothing more than *your* Right Mind.

Your Right Mind is not the mind of the warrior. So now... [laughing] now not only does your warrior—the warrior that you have defined yourself as—not only does it become unemployed. If you wake up, it becomes extinct. It disappears. This is a very fearful thing to that mindset, that frame of reference.

Continuing.

RAJ READING: *Only at the altar of God will you find peace. And this altar is in you because God put it there.*

RAJ: It's in you because *it is you*. Your Right Mind is not actually *in you—it is you*.

But when you chose to use your mind independent of the Father, in denial of the Father, it was in denial of your Right Mind. And so you found yourself to be separated from it. And so, from this independent vantage point which could be called a three-dimensional vantage point, the only way your Right Mind can be conceived of is as something *in you*—the Altar in the very center of your Being.

And it seems to be something you can approach because you have distanced yourself from it *imaginarily*, but with such commitment that you *believe* your belief. And so now That Which Is You seems to be something that you can approach, that you can go *within to* and arrive at. But all you're really doing is coming back into the natural, fuller Capacity that is *divinely* yours, because *you are* the Right Mind that God Is Being right there where you are.

RAJ READING: *Only at the altar of God will you find peace. And this altar is in you because God put it there. His Voice still calls you to return, and He will be heard when you place no other gods before Him.*

RAJ: In other words, when you no longer "make unto thee any likeness of any thing that is in the heaven above, the earth beneath, or the waters under the earth." When you no longer place an *image* or a *likeness* of something in your mind and give preference to the likeness that you have created in your mind, then you will have no other gods before Him, and you will wake up.

Continuing.

RAJ READING: *You can give up the god of sickness for your brothers; in fact, you would HAVE to do so if you give him....*

[Editor's Note: Raj said "you *would* give him" instead of "you give him."]

RAJ: The god of sickness.

RAJ READING: *...up for yourself.*

RAJ: You see? You can't claim **your** freedom from sickness without at the same time claiming **your Brother's** freedom from sickness. That's why you can't abandon your Brother in his ignorance and go along your merry, spiritual path and expect to have the fulfillment that is due you because you are the Son or Daughter of God.

Again.

RAJ READING: *...in fact, you would HAVE to do so...*

RAJ: Give up the god of sickness for your Brothers.

RAJ READING: *...if you give him up for yourself. For if you see him anywhere,...*

RAJ: The god of sickness.

RAJ READING: *...you have accepted him. And if you accept him, you WILL bow down and worship him, because he was made as God's replacement.*

RAJ: Like any other **likeness** that you have created, it was made to replace the direct Conscious Experience of "what the likeness is a **likeness of**." In other words, the Spiritual Original.

RAJ READING: *He...*

RAJ: The god of sickness.

RAJ READING: *...is the belief that you can CHOOSE which god is real.*

RAJ: You see, this stepped back a step. You can say, "Oh, I have a stomach ache, or I have this disease or that disease, and this is the god of sickness," **but** really the god of sickness is that **you think** you have a capacity to make-up a likeness and have it become real, and then have the choice, have the capacity to make a choice between it and What Is Real. You see?

What happens is, when you say, "Mm. That is a lampshade. And that lampshade is made out of fibers and paper and other material elements. It is inanimate. It is matter. It has nothing to do with God. It was made by human beings, having been conceived by a mind in their brain, in their head."—**and** you have now created a **likeness**.

There **is** Something there. There truly is Something there that is Divine; that is Absolutely Divine and the Substance of it is Life Itself, Living Love, right here, right now. That's the Truth about it. But the definition I first gave is a **made-up**

definition that is **contrary** to the Truth about it. And that definition, if accepted, causes you to experience an image, a **likeness of** What Is Real that has no Truth to it at all. It stands between you, then, **and** the Presence of God that is really there. And as long as you give commitment to it, **it blinds you** to the Presence of God. Your definition becomes the replacement for What Is Really There.

And you will serve that. You will serve that replacement because it does provide confirmation to you that you are indeed **able** to successfully **create** a replacement for God. And that **makes you**—as an independent authorizer—seem to be validated. It seems to make you as an independent authorizer **real**.

Now, you have created a **context** in which you have the capacity to choose between the Real Thing or the likeness—which is **utterly fallacious**. [small laugh] The most absurd of imaginations. And **that** is really “the god of sickness.” You could call it, “the god of mental illness,” “the god of insanity.”

The god of sickness...

RAJ READING: ...is the belief that you can CHOOSE which god is real.

RAJ: So if you want to cut through **any** illusion—whether it is sickness, whether it's disease, whether it's death, whether it's injury, whether it's jealousy, whether it's strife—if you want to cut through it quickly, don't give your attention to the elements of the strife. Give your attention to the **fundamental false idea** that **you have a capacity to make a choice** between God and an “image of God” that you've made. Attend to the **idiotic idea** that you can function in a way that God **did not** give you the **capacity** to function.

Instead of saying, “I've got to find a way to deal with this cancer that seems to be in my body, or this cancer that seems to be in my friend's body,” you need to say, “I need to deal with a fundamental premise that **I have a capacity** to see something that isn't there.” Now that cuts right to the chase.

And then, instead of saying, “Well, how could I have come to have this capacity? What flaw is there, or was there, in me that allowed **me**, a Child of God, to do this?”—and then go on an internal witch-hunt—[instead] you say, “Father, show me What You Are Being right there. I don't give a hoot about how I came to see something else. I don't care to find out what was wrong with me that caused me to see something that wasn't real. Father, I want to cut to the chase, and I want to know from You what You...”

[Editor's Note: There is a gap in the recording here so some material is missing.]

Okay. Continuing.

RAJ READING: He...

RAJ: The god of sickness. Or we could say, "the god of illusion."

RAJ READING: *...is the belief that you can CHOOSE which god is real. Although it is perfectly clear that this has nothing to do with reality, it is equally clear that it has EVERYTHING to do with reality as you perceive it.*

RAJ: So as long as you are indulging in the belief that you have a capacity to see things the way you want to see them, you will experience a **distorted** perception of the Kingdom of Heaven, right as you **look at it**, right as you are seeing it. And you are **not** seeing a new creation at all.

The next section is called:

RAJ READING: *Magic versus Miracles*

[Editor's Note: In the first and second editions, the heading is: *The End of Sickness*]

RAJ READING: *All magic is a form of reconciling the irreconcilable.*

RAJ: It's what all of you engage in all the time. Because you live in the middle of the Kingdom of Heaven, you are the Christ experiencing the Kingdom of Heaven because that is your Mind's Function, and at the same time, you are choosing to apply your own definitions to everything and live as though you **are not** in the Kingdom of Heaven while you **are** in the Kingdom of Heaven, and thus have a simultaneous, dual existence. **Thus** you are constantly attempting to reconcile the irreconcilable.

RAJ READING: *All religion is the recognition that the irreconcilable cannot BE reconciled.*

RAJ: That's the real meaning of the word "religion."

RAJ READING: *Sickness and perfection ARE irreconcilable. If God created you perfect, you ARE perfect. If you believe you can be sick, you have placed other gods before Him.*

RAJ: **Likenesses** in place of What God Is Being right there, which you're giving preference to.

RAJ READING: *God is not at war with the god of sickness you made, but YOU are. He is the symbol of willing AGAINST God,...*

RAJ READING: *He...*

RAJ: The god of sickness.

RAJ READING: *...is the symbol of willing AGAINST God, and you are afraid of him....*

RAJ: Your creation.

RAJ READING: ...**BECAUSE** *he cannot be reconciled with God's Will. If you attack him, you will make him real to you.*

RAJ: This is why I have often said, "The only defense you have against the ego is disregard." The only thing the ego cannot defend itself against is disregard. The only thing that your infrastructure of false beliefs that you are constantly trying to validate cannot defend itself against is disregard. And when you disregard it, you're taking away your **willingness** to constantly try to reinforce it, and thus it begins to crumble.

This little practice I gave you of taking time to be intimate with the things that confront you in your experience is a very effective way of weakening your **willingness** to reinforce that which stands between you and God. And at the bottom line, what is it that stands between you and God? **Your decision** to see things your way. It isn't all the false things you're seeing. It isn't all the conflicted things that are threatening you. It's that **you chose** to say, "I want to see things my way." And in choosing to see things your way, you put yourself in a position of seeing everything falsely, and therefore as a threat to you. Not because everything is actually a threat, but because you're trying to **act** or behave as though you're **out of** your Mind. Outside of God, in other words.

It says here:

RAJ READING: ...**you are afraid of him...**

RAJ: The god of sickness.

RAJ READING: ...**BECAUSE** *he cannot be reconciled with God's Will.*

RAJ: Well, let's bring this right home. God's Will is your will when you're in your Right Mind. And so what you have created by means of your definitions stand at odds with your Sane Capacity to experience everything truly. Therefore, your "creations"—and here I mean your development of **likenesses**—cannot be reconciled with What You Divinely Are. They not only block you from the Direct Experience of God, they block you from your very own Sanity—**your Right Mind**.

You cannot be comfortable engaging with something that is at odds with your Fundamental Being and be comfortable. You cannot act at odds with your Self, with a capital "S", and be comfortable, because your unchanging **Sanity** will provide you with alarms that tell you "you're off the beam," that you are trying to be something that you cannot be.

And the noise of the alarm, you will call a distressing experience. The problem, as I have said before, is that you then attempt to do something ***to get rid of the alarm by manipulating your definitions, instead of abandoning them*** which is the ***only thing*** that will cause your Sanity that you can't get rid of to stop telling you that you're trying to do something you cannot do.

RAJ READING: ***He...***

RAJ: The god of sickness.

RAJ READING: ***...is the symbol of willing AGAINST God, and you are afraid of him BECAUSE he cannot be reconciled with God's Will. If you attack him,...***

RAJ: The god of sickness, which we could call "the ego."

RAJ READING: ***...you will make him real to you. But if you refuse to worship him in whatever form he may appear to you and wherever you think you see him, he will...***

RAJ: What?

RAJ READING: ***...disappear into the nothingness out of which he was made.***

RAJ: Why? Because you're going to be confronted with something awesome. You're going to be confronted with a miracle—a sudden shift of perception in which the Truth will be so clear to you that there won't be any capacity in you to be interested in the dull, monotonous, uncomfortable experience of a split mind. You will suck in the awesome. And by virtue of your total abandonment of any investment in reinforcing the ego or the god of sickness, it will ***vanish*** from your mind.

What do all of you metaphysical warriors do to defend that which is vulnerable? ***You think.*** You think righteous thoughts. You think the truth. You look for a more powerful truth ***to think.*** You ***busy*** your mind with what you call "the truth," so that you won't be distracted by a clearer recognition that you're not thinking clearly, that you are using your mind in an erroneous way.

But...

Continuing.

RAJ READING: ***Reality can dawn only on an unclouded mind.***

RAJ: That is why silence is your salvation. That is why ***listening*** is essential ***and*** so valuable. Because in the silence of your mind, there are no clouds of dissonance, tension, strife, fear, anxiety, and on, and on, and on.

When you go into the **quietness** of your Being, you abandon your warriorhood. Now it is such a habit that you might not be able to abandon it for more than a moment in the beginning, but as you practice, the moments will grow longer, and longer, and longer, until they're long enough for you to recognize that these experiences are not psychological flukes, or an absence of synapses in your brain, but are a **Real** Experience of your Being. And as that begins to become clear to you, you begin realize that you can make a choice between fear (your warrior-mentality that sees everything as a potential threat) **and** your Peace in which you see no threat whatsoever. And you are able to be present with your world in an entirely new way that has nothing to do with warriorhood, but has to do with fulfillment that you haven't earned, or obtained by conquest. It simply is there, and it simply is You, and there's nothing to be done about it.

RAJ READING: *Reality can dawn only on an unclouded mind. It is always there to be accepted,...*

RAJ: Ever-present.

RAJ READING: *...but its acceptance depends on your willingness to HAVE it.*

RAJ: "Oh, of course, I'm willing to have it." Not as a warrior, you're not. Because if you let yourself have it, all of the things that seemed to make you a valuable and successful entity will no longer be employed. And **you will** temporarily **feel** valueless. Why? Because you're not used to experiencing fulfillment that you haven't had to achieve through conquest. And so, how can fulfillment that you haven't had to achieve by conquest truly be yours **already**?

But you've **separated** yourself from it. You say, "That's **not me**. But I want a little bit of that, and so I will conquer this territory." Nowadays you conquer it with money. You pay enough and you obtain it; you claim it. Now you say, "It is mine. I did what was necessary to claim it and make it my possession. Now it is part of me." But that little plot of land you got, plus Saturn in the sky, is yours, is You **already, just because**. Just because that is the Nature of Being—**your** Being.

To the warrior, it is insulting to be loved so much that every single one of your needs is met without your having to raise a finger. That is an insult to the warrior-mentality. And the insult is something all of you are going to have to get past.

"Well, I have everything I need. I have everything **and more** than I could have wanted. And the quality and the exquisiteness of it all is far beyond my wildest imaginings. But it makes me feel useless. I used to get my sense of worth out of having clear-cut goals **and** taking whatever steps were necessary to achieve the goals. Even the most excellent things that I did that blessed others were a result of my having goals that I step by step caused to manifest in my life, proving that

I was valuable. Now this sort of **automatic fullness** renders me impotent, without even **an occasion** for demonstrating my potency."

That's why you fear Love... **because of its perfect harmlessness**. And in the presence of the total experience of its perfect harmlessness, you are rendered **nothing**.

How can a warrior be happy with nothing to conquer? How can a warrior be happy being Whole? The warrior can't. And so **waking up** means that you're going to have to **abandon** the warrior-mentality, together with all of the aspects of the warrior-psychology that you were employing for the sole **purpose of demonstrating** your worth and your validity. And you're going to have to **yield** to, succumb to, **having all** without one iota of effort being put forth by you to have it.

And then you're going to have to let in the Idea that you have it because you are the Offspring of Love Itself. It is Gifted to you because it is the Nature of Love to not withhold **any** of What It Is from Its Self-Expression, **and** that this Love that you are Loved by is Itself the Ultimate Demonstration **of your Worth**, of the **High Esteem** in which you are held, because Love recognizes You for What You Are before you raise a little finger, or take one tiny step on your own. And so you will have to tough out the transition from warriorhood to the Real Conscious Experience of Being, of Wholeness, of Singularity, so that you can not only become familiar with it so that it no longer seems strange to you, but so that you might also **have** the realization that **you are** Whole because you are Loved because **you are** Ultimately Significant and Ultimately Worthy.

So again.

RAJ READING: *Reality can dawn only on an unclouded mind. It is always there to be accepted, but its acceptance depends on your willingness to HAVE it.*

RAJ: Your willingness to have it will be demonstrated by your willingness to abandon that which keeps you from having it—the "warrior-mind."

RAJ READING: *To know reality must involve the willingness to judge UNREALITY for what it is.*

RAJ: Not valuable.

You must be willing to judge warriorhood for what it is—an absolute impediment to your Joy and your Peace and your Fulfillment. Steps you took in the wrong direction, for wrong reasons, based upon an ignorance of How It All Really Works **because** you had said at some point, "Father, I would rather do it myself. Father, I would rather see it my way."

Again.

RAJ READING: *To know reality must involve the willingness to judge UNREALITY for what it is. This is the RIGHT use of selective perception. To overlook nothingness is merely to judge it correctly, and because of your ability to evaluate it truly,...*

RAJ: What?

RAJ READING: *...TO LET IT GO.*

RAJ: Not so that you can tangle with it. Not so that you can object to it. Not so that you can **force it out** of your experience. [laughing] But so that you can, like this piece of paper between my fingers, open the fingers up and just let it go. **It will leave you** because **it's not you**.

And the only reason it was in your experience was because you constantly reinforced its presence, because **you thought** it was causing you to be **something real**, something significant, something respectable, something valid. And why were you doing things to become respectable? Because you didn't think you had Natural, Inherent Respectability. Why? Because you forgot Who Your Father Was. You forgot **the Source** of your Being and had said, "I'm going to determine things for myself."

[Editor's Note: Raj now reads part of a sentence already covered earlier in the previous ACIM paragraph.]

RAJ READING: *...if you refuse to worship him in whatever form he may appear to you and wherever you think you see him, he will disappear into the nothingness out of which he was made.*

RAJ: And all you have to do is to evaluate it truly and let it go.

[Editor's Note: Raj now continues where he left off.]

RAJ READING: *Knowledge...*

RAJ: Or what I refer to as Knowing, with a capital "K".

RAJ READING: *...cannot dawn on a mind full of illusions,...*

RAJ: Full of likenesses that you've cluttered up your mind with.

RAJ READING: *...because truth and illusions are irreconcilable. Truth is whole, and CANNOT be known by part of a mind.*

The Sonship cannot be perceived as PARTLY sick because to perceive it that way is not to perceive it at all.

RAJ: Why? Because it is a Singularity, a Wholeness.

RAJ READING: *If the Sonship is one, it is one in ALL respects. Oneness CANNOT be divided. If you perceive other gods...*

RAJ: Likenesses. If you perceive *likenesses* that you've created.

RAJ READING: *...your mind is split, and you will not be able to LIMIT the split because the split IS the sign that you have removed part of your mind from God's Will,...*

RAJ: That was the bill of divorcement that you put into place.

RAJ READING: *...and this means it is out of control.*

RAJ: [laughing] Of course, it's out of control. You have said, "I do not want to be in Your Control, Father. I do not want to be a puppet at the end of Your Strings, exhibiting all of the Infinite, Exquisite Creativity of Your Being that the strings that connect me to You, *cause me to embody* spontaneously and naturally without my having to earn *the right* to give expression to them. I'd rather not have that connection, God. I'd rather not *have You* be controlling me. I would rather not have the insulting experience of being a kept man or a kept woman."

And so you seem to be *lacking* the control that Infinite Harmony would establish in you. And your existence is a state of chaos out of which you are determined to make or create order. And every act you engage in of creating order out of this chaos will prove to God that you are a viable and valid entity *without* strings. And that becomes your goal. *That* becomes your addiction. And every bit of energy you put into it, keeps you insane. In other words, not seeing clearly.

Continuing.

RAJ READING: *To be out of control is to be out of REASON, and the mind DOES become unreasonable without reason. This is merely a matter of definition. By DEFINING the mind wrongly, you perceive it as FUNCTIONING wrongly.*

RAJ: By defining the Kingdom of Heaven wrongly, you see it as functioning wrongly. And so that which is the Infinitude of your Being that is perfectly in Harmony with you because you are Divine and a Singularity, becomes a world of threat, of potential dangers; a cause for constantly being on guard so as not to be overwhelmed by the unexpected.

When you define something wrongly, you will perceive it as *functioning* wrongly. Those two things go hand in hand. *And* you don't correct the wrong functioning by manipulating what you're looking at. You *correct it* by letting go

of the **definition** that is wrong that you are holding, by letting go of the **wrong** use of your mind, the **impractical** use of your mind.

And for you to go through your days determining what you're going to do and how you're going to be based upon memory, rather than a Connectedness with the Place of Excellence in you—the Holy Spirit, your Right Mind—you are **bound** to see things incorrectly and **behave** incorrectly, and cause yourself to feel an even **greater need** to manipulate the situation, rather than **correcting** the use of your mind that you're putting your mind to.

Continuing.

RAJ READING: *God's laws...*

RAJ: Which simply means, "the Way Things Work, and the **only** Way Things Work."

RAJ READING: *...will keep your minds at peace because peace is His Will, and His laws...*

RAJ: The Way Things Work.

RAJ READING: *...are established to uphold it. His are the laws of freedom, but yours are the laws of bondage. Since freedom and bondage are irreconcilable, their laws cannot BE understood together. The laws of God work only for your good, and there ARE no other laws beside His. Everything else is merely lawless, and therefore chaotic.*

RAJ: It's so simple. You are the Sons and Daughter of God. And if you behave as though you are not, there's going to be the **unavoidable recognition** that you're doing something or attempting to do something impossible. And the recognition will be called "dissonance." Something significant enough to catch your attention so that you might say, "Wow! This doesn't work. I'm going to abandon this tack that I've taken. And I'm going to yield to the Way Things Work. I'm going to allow myself to be the puppet of the Way Things [Work.]"

[Editor's Note: There is a gap in the recording here so some material is missing. Note that we guessed what the last word of the paragraph most likely was.]

Everything we've talked about tonight might seem to be complicated or difficult to grasp, but it's utterly simple. And even if part of you feels thrown off balance by it, part of you understood it perfectly. I mean actually consciously every bit of it made sense. The feeling of being thrown by a loop for it, comes from the fact that you don't know **what to do** with the information. Well, you see, that's the warrior-mentality. Information is something to be **useful**, to be put **to use** to **make** something happen.

I want you to let yourself be, **just be** in whatever level of uneasiness you're experiencing. And just abide with the information. Stay with the part of you that understood it perfectly. And recognize that the part of you that is thrown by it, is the part you need to abandon. It's the old warrior-perspective, and it **cannot** understand it. And **if it can**, it will try to get you to re-engage in using the information for some goal. But your clear understanding of what I've said, constitutes an experience of relief for you because you **really feel** the fact that there's nothing **to be done** about it, except **to let** the feeling and the experience in, and abide with it. Have an intimate moment with it. An **ongoing** intimate moment with it.

We will end there.

Okay.

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Raj/ACIM Study Group – June 5, 2005

A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section: MAGIC VERSUS MIRACLES
Sparkly Book – p.227 / JCIM – p.95
Chapter 10 – THE IDOLS OF SICKNESS
Section – THE END OF SICKNESS
First Edition – p. 174 / Second Edition – p. 188

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Have you ever noticed how your daily social interactions and your social life with friends is usually made up of interactions or discussions that have at their root [laughing] your not knowing “what the answer is” about this, that, or the other thing? You basically spend your time talking about “**What if** this?” or “**What if** that?” **What if** China behaved differently? **What if** Bush does this? What if the economy keeps getting worse? What if there was a new way to do this, or that, or the other thing?

As long as you can come up with some really interesting “what ifs,” you can be the center of attention. You can be the contributor to a wonderful evening of conversation, and you can come home and feel as though you had spent your evening well and something of substance had happened. In other words, your social lives, your interactions with each other **thrive on** not knowing “what the answer is.”

I’m going to say, in light of the Christ that each one of you is, that **you feign** ignorance for the purpose of having an interesting evening. Why do I say you feign ignorance? Because you have the capacity to know “what the answer is” and you’re not choosing to utilize it.

Hey, [laughing] you’re having a wonderful party. Twenty, thirty people are standing around chatting, talking. Some parts of the group are more animated than others. But what if in each group the answer was arrived at? Oh, [laughing] what would you do then? I mean, what would there be to talk about? What would be a reason for interaction? What if everybody came to the party already knowing the answers? [laughing] What would you do?

When we get together as we are right now, we’re not having that kind of social interaction. What I’m talking about is not a “what if” but a “**what is**.” You see, as long as you stay in the “**what if**” mode, you never arrive at anything you have to

commit to. And yet, to **know** the Truth and **make commitment** to it, is the whole point.

Now, in your social interactions, you tend to group together with people who are asking similar “what ifs.” You might be a seamstress, or a quilter, or a... you know, and you get together with others because they say, “Well, what if you did it this way? It would be easier. It would be more efficient. You could get your points perfect, and so on and so forth.” And those quilters would not get together with auto mechanics who are saying, “What if we work on the hydraulic system and tweak it this way or that way to get better mileage or better speed?” You see? You tend to group together with those who ask similar “what ifs.”

And those in a metaphysical or spiritual vein will get together with others who are asking “what ifs.” What if God is All? What if sickness really is an illusion? And you can still get caught in never getting to the answer. You can enjoy the possibilities presented by the “what ifs” that come up, but then a brother, or a father, or a husband, or a good friend says, “The **doctor** has said blah, blah, blah, and has only given me so many months to live.” **Now** you find yourself in a very uncomfortable position—a position you wouldn’t find yourself in if you **had not** been using your prior time just enjoying the potentials brought up by “what ifs.” **Now** you come to a point where there’s a requirement to make a **commitment** to something. Because until you make **commitment** to Truth, the **force** of Truth will **not** proceed **from you**. This is the reason I keep saying to take every opportunity you can to have an intimate moment with **anything** in your experience so that **you can** shift gears from a “what if” to an **experience of What Is Real**, when there aren’t heavy-duty dynamics associated with it.

Now there seem to be **two orders** of reality. Actually there only seems to be **one real** order of reality and that’s the one described by your doctors and your scientists. And your world, generally speaking, starts with the big bang theory. The world is a material universe functioning according to laws of physics. Laws of matter is another way of putting it. But then there are those spiritual folk who say, “But there is a God. And God is Supreme. And God’s Laws govern. And they don’t coincide with the laws of physics. What are called ‘the laws of physics’ **can serve** God’s Laws, but in and of themselves they **are not** absolute.” So now we seem to have two orders of reality.

And if you’re a student of the **Course**, or if you are in a metaphysical vein, you talk in terms of God’s Laws being Real, and material laws being an illusion or being **unreal**. And so these two orders of reality are called “Reality” and “unreality,” but you still have two orders going on. And **you will** seem to have two orders of reality going on until you withdraw your **commitment** from one and invest it in the Real One.

You see, when you got your divorce from the Father, you gave your allegiance to (in quotes) “unreality”—the likenesses that you made-up to replace What Everything Really Was. And then you made commitment to your definitions. Because you made commitment, you brought your will—which is a Divine Will, it’s the only Will there is—you brought it into play **and** your decision has governed your experience. It **makes** God and God’s Laws **seem to be** otherworldly—spiritual in the sense of not really having too much to do with the material world—ethereal, evanescent, wispy, wonderful, but not really relevant.

And so, in many ways, the Laws of God and God being the only Creator is really rather **unreal**— [knocking on the table] **not** real, tangible, solid. [knocking on the table] Stuff that makes noise, stuff that hurts your knuckles if you hit it too hard, you see, that’s **real**.

Now, the warrior that all of you are to some degree or another, is really the Christ using his or her power poorly. Now what are you going to do, if you decide [to do anything] upon hearing of the potential demise of a friend, or a relative, or a mate—as a warrior what are you going to do? Let me put it this way. In order to respond as an agent **for change**, meaning change from the status quo, you, as the Christ, are going to have to use the very same capacities that you “as the Christ pretending to be a warrior” were using.

What are the characteristics of a warrior? Well, commitment to purpose, diligence, unswerving allegiance, strength, the capacity to commit fully. You see, there isn’t really a warrior with those capacities. There is **the Christ** with those capacities **pretending** to be a warrior. And what you’re called upon to do, in order to actually be an agent for change, is to bring those very same qualities and capacities into play on behalf of **What Is** True. In other words, on behalf of the Order of Reality that is the **only** Real One, even though you have come to believe that that one is vague, wispy, spiritual, and therefore, not really, really, very relevant to the human condition—when the fact is it’s **absolutely relevant** to the human condition because “the human condition” is what **you** are calling the Kingdom of Heaven and Life as a Christ. You see? You’re calling it something different from What It Is.

Tell me, what would be the point of our sharing these ideas that I’ve been talking about if it weren’t for the purpose of your being able to face a dire circumstance, what is termed “a dire circumstance,” in a way that contributes to its disappearance? Well, someone this past week said, “I don’t think I have a snowball’s chance in hell at [small laugh] being able to be an agent for change.” Someone else said, “Well, I’ve **never seen** cancer healed, or, I’ve never **seen** this problem overcome.” Well, I promise you, you never will see it overcome if you adopt that attitude, or continue to reinforce that attitude. You will never see a

change, a healing, if you are unwilling to step outside the box and look outside your current definitions. And so you all need to get about the business of consciously, purposely intending to see things with new eyes because it's your Birthright to be seeing the Kingdom of Heaven, instead of "the human condition" that you're claiming is what is going on instead of the Kingdom of Heaven **right where** the Kingdom of Heaven is.

Now a warrior would stand up to the problem, whatever the dire circumstance is, and find a way to beat it. But, for lack of better words, an Awakening Christ, one who is not caught in the warrior role and mental attitude, would say, "I challenge the god of sickness by challenging the idea that I have the capacity to choose between God and the gods I made-up. I challenge the idea, the belief, that I have the capacity to see something that God is not being right here, right now, nor has He ever been." You see, the Awakening Christ, leaving the warrior stance, doesn't try to change circumstances, but calls into **question** an **apparent capacity** that he has to see something that isn't Real, to see something that isn't True—meaning to see something that was not set into place by the Creative Act of God. And then, using the capacity to bring full commitment into play, he or she stands right in the face of everyone else's reaction to the dire news and **does not** join in with it, and with purpose and diligence remains true to the Truth.

You say, "Well, nobody I know has ever overcome a death notice." Well, hell, at least you have somebody **still alive** to work with. I didn't have that with Lazarus. In fact his sister said, you know, laughed, scorned me, you know, "His body stinketh." He'd been dead so long that he'd started to decompose. You know, this was the material view, this was the **typical view** adopted and committed to by her and everyone else. But it wasn't **my** view. And I couldn't afford to say, "Oh, yes, I know. It's awful, isn't it? What a loss. Everybody is going to miss him. Yes, you are right. **Nothing** can be done." You see? Hey, and what evidence did **I have** then to rely upon of anybody else having been raised from the dead? Not any more than you have. **But** that's not a handicap. **That is not a handicap.** One **with God** is a majority, is a Singularity.

And with your already well-developed, existing capacity to be a warrior, you can use those qualities and capacities to **be** the Christ. You don't have to develop new capacities. You just have to use your capacities well, instead of poorly. You see? You may not see how to do it, but you can see intellectually my point. All of this that we're talking about **is** about **being differently** in the same old circumstances. In other words, challenging the status quo, **not** by **overcoming** problems out there in the world, but by **withdrawing** your commitment to a so-called "capacity" you **think** you have to see what God didn't make.

And we've already talked at length about how you do that; how you withdraw from your commitments to your definitions. You stand right in the face of the problem that everyone else is crying and whining and grieving about, and **you say**, "I choose for my Peace, because **in my Peace**, my capital 'V' **Vision** becomes available to me, which is essential to my seeing the Truth and finding **correction** happening." Correction meaning visible, tangible healing where the doctors say, "Where before I saw a problem, I see nothing but perfection."

So don't whine and cry because you've been presented with an opportunity to be a warrior well, to be the Presence of the Christ committed to the capital "V" **Vision of Reality**—the only Reality there really is—that heals, that corrects the illusion for all to see. You abandon your strength, your imagined strength over **things**, in favor of your Strength to not be distracted by what doesn't exist. You abandon your **allegiance** to the laws of physics. You **abandon** it in favor of making commitment to and giving your allegiance to **Truth**—the Omnipotence of God.

Now, before we get into the book, one last thing. When you agree with the grievous reactions of everyone else to whatever it is the doctors have said, you have abandoned yourself to their fate, **and** you've abandoned them to theirs. I say that because if you refuse to yield to everyone's typical response, and you **disagree** with their typical response, and you do not validate the dire outcome that is predicted, you do it **for yourself and them**. And the gift you give them, you get to keep. If you want to buy into **their** mortality, you buy into **your** mortality. And you will seem to create for yourself a fantasy of mortality. But why? The habits are deep. The mutually-agreed-upon concepts and definitions have been around for a while. But you don't have to succumb to them. And the fact is that the whole point in everything we've been doing leads you specifically to the point of contradicting the presentation with whatever clarity about Truth **you** have experienced, and standing with warrior-like allegiance and commitment to those Truths. Not "head truths," but **felt** Truths.

Oh, but here we get back to how everybody is conditioned to behave with each other in social settings. And hey, you know, a whole family getting together, family and friends commiserating over the bad news from the doctor, hey, that's just a party with a downbeat. It's just a social gathering on a negative basis where everybody doesn't know the answer, but suggests answers, you know. "Well, we know he's really eternal and so we don't have to really be so sad because we know he won't really die. And we know that someday we'll be able to be with him again." You see? Those are apparently answers. You come up with them so as to not feel as bad as you might otherwise feel.

But answers that are Answers **correct** the illusion, **correct** the problem, **eradicate** the problem. And that's what this is all about. So when you get this kind of news, remember what this has all been about so that you don't spontaneously join in the crowd mentality and lose your opportunity to demonstrate your immortality along with your brother's, or father's, or husband's or wife's. You see? One could say, "Well, this is an opportunity." Here's another kind of thing that you could hear in a social setting, "This is an opportunity for me to find out whether all this that I've been believing in is true or not." You see, it's a little bit more positive attitude. "This is my opportunity."

Either you love Truth, or you don't. Either Truth is all-important to you, or it's not. And you don't do something, you don't align yourself with the Father, you don't turn to the Father in your extremity to **find out** whether the Truth that you've been learning is true. You've got to be more connected than that. You've got to make commitment to Truth regardless of the outcome, because you don't want to be participating in or experiencing delusion in any way. It's like it's time to put your cards on the table to see whether you've got anything in your hand or not. And if you've been bluffing, let it be known. And if you're not bluffing, then [finger snap] be consistent with what you really believe and stop presenting yourself as though you "don't know" because that fits in with the group mentality; that's safe.

Thank God for every opportunity you have to challenge what you know **cannot** be true. And every single one of you **know** that **God, Life Itself**, the Energy and Movement of Life Itself, is incapable of creating **anything** that comes anywhere near death; the **snuffing out of** the slightest speck of Reality. **You know that.** That's what's in your hand, and that's what you need to put on the table, and declare yourself **to yourself**, and become consistent, and not just appear to play at it because that's what everyone else does and no one likes a "Jesus freak." No one likes a holy, holy man. So I will **know what I know** but I will not present myself as though I know it, not even to myself. But you come upon circumstances that call for that kind of clarity when **you** get the bad news about **yourself**, or **you** get the bad news about someone else.

Let's go to the book.

RAJ READING: *The laws of God work only for your good, and there ARE no other laws beside His.*

RAJ: Now, you've got to accept that as an Absolute Fact. It is the Truth. Either something is, or it isn't. There aren't any "maybes." There aren't any "what ifs."

RAJ READING: *The laws of God work only for your good, and there ARE no other laws beside His. Everything else is merely lawless, and therefore chaotic.*

Yet God Himself has protected everything He created BY His laws. Therefore, everything that is not under them does not exist.

RAJ: It's very black and white. And that's what commitment is. It's very black and white. It either ***is*** there, or it ***isn't*** there. There aren't any "what ifs." There aren't any "maybes."

RAJ READING: ***"Laws of chaos"...***

RAJ: Which you all talk about, and your physicists talk about it, and therefore it seems as though you're talking about something real because you've got words ***naming*** it.

RAJ READING: ***"Laws of chaos" are meaningless by definition.***

RAJ: If God is All and God is Singular, then ***All of Creation exists in Absolute Perfect Harmony***. That's ***the Law of Being***. That's ***the Law of Existence***.

"I know," you say, "but I look around me and I see chaos." Then I say to you, you look around you and see ***nothing!*** You look around you at the Kingdom of Heaven and see "the human condition" and I tell you that what you're seeing ***doesn't exist***. Your false interpretation of the Kingdom of Heaven ***is not*** the Kingdom of Heaven. And what you ***think*** the Kingdom of Heaven is that you're calling "the human condition" is a ***hypothesis*** and ***has no actual existence***. You are looking at your ***belief*** and you are seeing ***nothing***.

Cancer is ***nothing, believed*** to be something. It's an ***imagination*** believed to be ***more*** than imagination, and then suffered from. And all of it ***isn't happening***. That's a ***radical*** statement. But in the Order of Reality that ***is Real***, it is an Absolute Statement that means that you, and your fathers and husbands, and mothers and wives, and children, who are faced with death, ***cannot possibly*** be faced with them. And therefore, you cannot afford to ***join in their belief*** and the belief of everyone else around them that they can die and that they will die.

Continuing.

RAJ READING: ***Creation is perfectly lawful, and the chaotic is without meaning because it is without GOD.***

RAJ: Chaos ***was not*** made-up in the Mind of God and chaos ***was not*** made-up in the Mind of the ***Son*** of God. But the Son of God has had an imagination, and has imagined things that God did not create, and then made commitment to those imaginations, ***thinking*** that he has created something when he has created nothing.

Continuing.

RAJ READING: *You have given your peace to the gods you made, but they are not there to take it from you...*

RAJ: There's nothing there to take your peace away from you.

RAJ READING: *...and you are not able to give it to them.*

RAJ: Because there ain't nothin' there to give 'em to.

You see? You see how **black and white** this is? Either **God's Laws are Omnipotent**, or, there are no Laws of God and everything **is** chaos. And yet, at this very moment, if you just pay attention to where you are, chaos is not going on.

Continuing.

RAJ READING: *You are NOT free to give up freedom, but only to DENY it.*

RAJ: We could say you are not free to give up Reality, but only to **deny it**. You are not free to give up being the Christ, but only to **deny it**. You are not free to give up **Knowing**, but only to **deny it**, only to **deny** that you know. Because after all, if you knew, it would be a pretty dull evening with the crowd tonight.

RAJ READING: *You CANNOT do what God did not intend because what He did not intend DOES NOT HAPPEN.*

RAJ: This is how **black and white and absolute** you need to get, you need to be, when you hear so-and-so has a terminal condition, or **you** have a terminal condition. The only way that experience, that illusion could seem to come up is if you've been willing **to abandon** your Capacity to be clear—your Capacity to be clear, to be Singular. And you do that, you all do that for many reasons—so that you don't stand out in the crowd, so that you don't make waves, so you don't stand in receipt of others' jealousy because they think you have more than they have, or their hate because they don't want to hear the answer when **you are** the answer, and so on.

Continuing.

RAJ READING: *Your gods do not BRING chaos; you are ENDOWING them with chaos and accepting it of them.*

RAJ: Now, you do have a Capacity to endow things **because you're the Christ** and you have the Will of God as **your** Will.

So:

RAJ READING: *Your gods do not BRING chaos; you are ENDOWING them with chaos and accepting it of them. All this has never been.*

RAJ: Seems to have been, but it has **never** been. That **is why** there can be instantaneous healings. Because “the thing **healed** of” has **never been** because God **never created it**. And that’s why **its seeming** presence can **evaporate** instantaneously.

And I don’t care whether you’ve never seen it happen yet. It’s the Truth and **it does** happen. And you might begin to seek out those to associate with who are asking the “what if” kind of questions that **include** experiences of healing, because they are all around your globe. They just don’t get the publicity.

Continuing.

RAJ READING: *Nothing but the laws of God has ever operated, and nothing except His Will will ever be.*

[Editor’s Note: Raj said “Nothing but the laws of God **have**” because that is the way it is in the **Sparkly Book**. But the **original HLC Text** has it as “Nothing but the laws of God **has**” as shown in the exact **HLC Text** quote above.]

RAJ: Is that other-worldly? Is that irrelevant? Well, you can make it irrelevant by saying, “Yeah, in the sweet bye-and-bye I can believe that’s the case, but not here.” And so you, with all the authority of the Christ, lay down the law and govern your experience. And I’m saying that you, as the Christ, can lay down a different law—a law that is in harmony with **God’s** Law.

Continuing.

RAJ READING: *You were created through His laws and by His Will, and the manner of your creation established you AS creators.*

RAJ: With a Capacity to **endow**.

RAJ READING: *What you have made is so unworthy of you that you could hardly want it if you were willing to see it AS IT IS. You will see nothing at all. And your vision will automatically look beyond it to what is in you and all around you.*

RAJ: Listen to this again.

RAJ READING: *What you have made...*

RAJ: You know. What have you made? You’ve made a definition.

And it goes like this. If a doctor says you have terminal this or terminal that, and shows you X-rays demonstrating that what he says is there, is really there, [you say,] “I will **believe** him. I will take it in hook, line, and sinker. And I **will not** object. I will agree with him completely.” And then you cry and you anguish when you get his word—the doctor’s. But it isn’t because you’ve gotten “**his**

word." It's because **you** have this **definition**, this **rule in your own mind** that says, "I will unquestionably believe this man's statement without ever questioning the depth, or the breadth, or the height of his knowledge of What Truth Is."

RAJ READING: ***What you have made...***

RAJ: Such as a rule like that.

RAJ READING: ***...is so unworthy of you that you could hardly want it if you were willing to see it AS IT IS.***

RAJ: In other words, as just a hypothesis that's not real, has no existence, and that you have made commitment to it, and you're making yourself miserable.

RAJ READING: ***...if you were willing to see it AS IT IS. You will see nothing at all.***

RAJ: You will see that there's nothing there.

RAJ READING: ***And your vision will automatically look beyond it...***

RAJ: Isn't that what I've said? Look at the flower and have a moment of intimacy **with** it to see the more that is there than your current definition is allowing you to see.

RAJ READING: ***...your vision will automatically look beyond it to what is in you and all around you. Reality cannot break through the obstructions you interpose,...***

RAJ: The likenesses that you serve. The gods that you have made-up.

RAJ READING: ***Reality cannot break through the obstructions you interpose, but it WILL envelop you completely when you let them go.***

RAJ: When you let the obstructions go. And it will envelop your brothers, and your husbands, and your fathers, and your wives, and your friends.

RAJ READING: ***When you have experienced the protection of God the making of idols...***

RAJ: Images. Likenesses.

RAJ READING: ***...becomes inconceivable. There are no strange images in the Mind of God, and what is not in His Mind cannot be in yours because you are of ONE Mind, and that...***

RAJ: Capital "M".

RAJ READING: ***...Mind belongs to HIM.***

RAJ: God.

RAJ READING: *It is yours BECAUSE it belongs to Him,...*

RAJ: Because it belongs to Him, His Extension of Himself **includes** All That He Is, and so it is yours because it is His.

RAJ READING: *It is yours BECAUSE it belongs to Him, for ownership is sharing to Him.*

RAJ: To have, give all to all. What you give, you get to keep.

RAJ READING: *...ownership is sharing to Him.*

RAJ: And it thereby has to be the same for you.

RAJ READING: *And if it is so for Him, it is so for you. His definitions ARE His laws, for by them He established the universe as what it is. No false gods you attempt to interpose between yourself and your reality affect truth at all. Peace is yours because God created you. And He created nothing else.*

RAJ: Now, for those of you who are dealing with the pronouncements of physicians regarding loved ones, I want you to read this section that we're reading from and every time it uses the word "you," let it represent "the loved one" that has received this determination, because then you're knowing the Truth about your Brother.

So, you say of your loved one:

RAJ READING: *When you have experienced the protection of God the making of idols becomes inconceivable. There are no strange images in the Mind of God, and what is not in...*

RAJ: ...the... [Editor's Note: Raj substituted "the" for "His."]

RAJ READING: *...Mind cannot be in yours...*

RAJ: Meaning your loved one.

RAJ READING: *...because you are of ONE Mind, and that Mind belongs to HIM.*

RAJ: God.

RAJ READING: *It is yours...*

RAJ: Your loved one's.

RAJ READING: *...BECAUSE it belongs to Him, for ownership is sharing to Him. And if it is so for Him, it is so for you.*

RAJ: What better use could you put your mind to in response to the grief and the sadness that your loved ones are experiencing? Could it possibly be more beneficial for you to join them in their grief? You know better than that. So use your mind this way.

Continuing, with reference to your loved one.

RAJ READING: *His definitions...*

RAJ: God's Definitions.

RAJ READING: *...ARE His laws, for by them He established the universe as what it is. No false gods you attempt to interpose between yourself and your reality affect truth at all.*

RAJ: Meaning it doesn't affect the Truth *About You* at all.

RAJ READING: *Peace is yours because God created you. And He created nothing else.*

RAJ: So, if something else seems to be going on, *nothing else* is going on.

RAJ READING: *The miracle is the act of a Son of God who has laid aside all false gods, and who calls on his brothers to do likewise.*

RAJ: Well, how on earth could you be a participant in a miracle if you are crying and whining and grieving along with your distressed Brother or Sister?

RAJ READING: *The miracle is the act of a Son of God who has laid aside all false gods,...*

RAJ: Who is *not validating* illusion. Who is *not validating* what can't be true. And [who] isn't joining in, but is, instead, going within to the Altar and saying, "Father, what is *the Truth* here? I don't know enough about Reality to come to a conclusion about this illusion. I don't know enough about How Things Really Work to know how upset I really ought to be under the limited circumstances I find myself." You see? "So, I am going to appear to be irresponsible, and not be reactive when I don't know yet enough of the Truth to know whether this really is serious." You see? "And in the absence of playing into reaction, I'm going to stay in my Peace and I am going to listen for Your Voice. And when I can't hear Your Voice, I will pay attention to the *Words* of Truth that I understand the meaning of, even if I haven't *experienced* the Meaning of them."

RAJ READING: *The miracle is the act of a Son of God who has laid aside all false gods,...*

RAJ: Mutually-agreed-upon definitions.

RAJ READING: *...and who calls on his brothers to do likewise.*

RAJ: His brothers, his father, his mother, his wife—whoever is suffering from false gods at the moment.

RAJ READING: *It...* [Editor's Note: Raj substituted "The miracle" for the pronoun "*It*."]]

RAJ: The miracle...

RAJ READING: *...is an act of faith because it is the recognition that his brother can do it. It is a call to the Holy Spirit in his mind, a call to Him...*

RAJ: With a capital "H".

RAJ READING: *...which is strengthened by this joining.*

RAJ: You see? That's your Capacity as the Christ to be the agent for change, because you're not joining with the little, puny ego-sense of self that sees his life coming to an end unavoidably. And it is joining with the Eternal Christ that *has to be there* in order for there *to seem* to be *less than that* there.

RAJ READING: *Because the miracle worker has heard Him...*

RAJ: God.

RAJ READING: *...he strengthens His Voice...*

RAJ: God's Voice.

RAJ READING: *...in a sick brother by weakening his BELIEF in sickness, which he does NOT share.*

RAJ: You see? Your task here is to be a miracle worker, not a grieving family member. Is that clear?

RAJ READING: *The power of one mind CAN...*

RAJ: Get that word, "*CAN*." *Not* cannot.

RAJ READING: *...CAN shine into another because all the lamps of God were lit by the same spark. It is everywhere and it is eternal.*

In many only the spark remains, for the great rays are obscured. Yet God has kept the spark alive so that the rays can never be completely forgotten.

RAJ: So, when you have heard the bad news and you find yourself *unable* to keep your Peace or your Joy and you become depressed, you're not lost.

RAJ READING: *...God has kept the spark alive so that the rays can never be completely...*

RAJ: Gone.

RAJ READING: *...forgotten. If you but see the little spark you will learn of the greater light, for the rays are there unseen.*

RAJ: And this is your task. Your task is to be the place where the miracle can occur right in the face of an illusion that seems to justify your abandoning your willingness to believe the Truth.

You see? "But it's **so** grievous. There's no way **I can** keep my Peace. It is so grievous. And I've never seen anybody else escape from this. So, I'm going to abandon the awareness of Truth that I do have." You see? Well there's the Christ making a law, endowing something that doesn't exist, or endowing something that doesn't deserve your allegiance with justification for allegiance. And you see, you're serving the god of sickness, which I pointed out last week was **your belief** that you have a capacity to see something that **doesn't exist**, and then make a choice between "what **does** exist" and "what **doesn't** exist." It is the belief that you have a capacity to choose between gods.

Again.

RAJ READING: *If you but see the little spark you will learn of the greater light, for the rays are there unseen. Perceiving the spark will heal, but knowing the light will create. Yet in the returning the little light must be acknowledged first, for the separation was a descent from magnitude to littleness. But the spark is still as pure as the great light because it is the remaining call of creation. Put all your faith in it, and God Himself will answer you.*

RAJ: You have the capacity to put all your faith in it, because you have been a great warrior fighting on the wrong side, fighting for the wrong thing. But the strength is the Strength of the Christ brought to bear in stupid directions. Now bring that same Strength that you have never stopped exercising, bring it to bear on the Truth.

RAJ READING: *Put all your faith in it,...*

RAJ: Let your capacity as a warrior to make **full commitment** come into play and give your full **allegiance to** the Truth.

RAJ READING: *...and God Himself will answer you.*

RAJ: Everything is **black and white**. Everything is either "yes" or "no." Either there is **existence**, or there is nonexistence. And all of you, I encourage all of you to cease existing in "the neverland" between "what exists" and "what doesn't exist." And stop **being** with each other from that place of nebulous **not knowing**, in the world of "what ifs." Become hot or cold, black or white.

Okay.

I invite everyone to just abide with what I have shared. Don't engage in "what ifs" about it. I was not having a casual social interaction with my friends. I was ***being the Answer*** with my friends, uncovering the fact that my friends are the Answer and know the Answer.

Okay.

I love you, and I look forward to being with you next week.

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Raj/ACIM Study Group – June 12, 2005

A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section: THE DENIAL OF GOD
Sparkly Book – p.228 / JCIM – p.95
Chapter 10 – THE IDOLS OF SICKNESS
First Edition – p. 175 / Second Edition – p. 189

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

You know, if there's one thing that should be becoming ever clearer as we proceed through the **Course**, it's how inextricably intertwined each of you are with each other. You can't be in the dream alone, and you can't wake up and be alone.

What you see about a Brother is what you believe about yourself. It's really impossible for you to have a sense of another that is better than your sense of yourself, because you see what you're looking with. In other words, I'm going to put it this way, whether you're experiencing a dream, a fantasy, or whether you're experiencing Reality, **you are** experiencing a Singularity. You can't get outside of the Singularity of God. You can't get outside the Singularity of Reality. As a result, if you **imagine** that you are outside of the Singularity, the Singularity governs your experience absolutely, and so your illusions are bound to the same laws that Reality is.

Again, if you were awake at this very moment, you would be experiencing everyone and everything as it is, As It **Truly** Is. Every Aspect of Creation would be... this is not a good choice of words, but would be **colored** by the purity of your vision. Your experience of it would be absolutely consistent with the purity of your vision. Likewise, if you are engaging in **fantasies**, and you are honoring and believing your fantasies, then all of the Kingdom of Heaven and everyone in it that you see will be absolutely consistent with the lens you're looking through—I will say the **impurity** of your vision.

This is just another way of saying, you are neither behind the Point of Perfection nor advancing toward it; you are **at** that Point and must understand yourself therefrom. If you're **already** the Christ, if you are already **exactly** What God Is Being right there where you are, but you're choosing to interpret it—the Conscious Experience of **Being**—as something other than that, you will, by

virtue of the Law of Being, find everything you're looking at absolutely colored by, affected by, consistent with whatever the distortions are that you are embodying and identifying as you, as yourself and your mind.

You're already embodying your Christhood right now poorly. Why do I keep harping on this? Because it's got to register with you sooner or later that right now **you are** the Ultimate behaving as though you're **not** Ultimate. And your Ultimatehood is not off in the future after you die. And you must get this point so that you will begin to behave differently **right here, right now**. Because until you behave differently, you will not **see** differently. Whether you die a hundred thousand more times, or seem to, you will **not** get into Nirvana. You will **not** get into the Kingdom of Heaven, **until** you choose to behave differently, **use** your mind differently, **be** differently. So right here and right now is the place to have your curiosity that I keep talking about. And your experiences with your Brother or your Sister, your fellowman, is the place to begin to be differently.

We've been talking about the god of sickness. And let's remember, let's remain clear of what "the god of sickness" is. The god of sickness is a **capacity** you think you have to decide which God/god is Real/real—God Himself, **or** the likenesses you have made-up in place of God which you think you have a capacity to ordain with Ultimatehood—[laughing] a god that **equals** God Himself.

What are the gods you've made-up? The definitions of each other and of yourself and of everything—the definitions **you** have made-up about everything that are **different** from What They Really Are. The images, the likenesses that you have made-up in your mind are not really the god you're serving. The god you're serving is this **imagined capacity** that you think you have to make-up images and then decide you are going to **call them** something different from What They Are, something different from God. Remember this. The god of sickness is this so-called "**capacity**" you think you have to make-up images and likenesses and **serve them**, instead of God. It's a capacity that you **don't have**, but you **imagine** you have it. And you have imagined multi-layered **definitions** that support and boost your faith in this so-called "capacity."

It's important to remember this. If you see another or you see yourself sick, it isn't the disease that is the "god" that's trying to control. That's not the "god" of disease. And the disease is not a god. It [the "god"] is **your** supposed "**capacity**" to see something there **that God is not being**.

So let's lighten up a little bit. Let's just say you look at your neighbor, or your friend, or your mate, and **you see** a human being. And your experience with that human being is ordinary, run-of-the-mill, an everyday experience. It certainly is not a holy experience. There is not a tone or a ring of Divinity, of Ultimacy, to it. Well, there you are experiencing **your definition** of that one **in place of** What

That One Really Is, which is the Presence of God. **Every** interaction, every sighting [laughing] of another person is **supposed** to be **awesome**. Why? Because **you** are the Christ, with the **Real** Capacity to see the Christ or God in your Brother. And so is your Brother. God experiencing God **is** an awesome experience.

I told my disciples, "If you have seen me, you have seen the Father." And I've said before to you, "If you have seen your Brother, you have seen the Father." If **you're not** seeing the Father, **something is wrong**. And all that's wrong is that you are bowing down to this "**capacity**" you think you have to see something **other than** God right there where God is the Only Thing going on. And as a result, you don't have a wholesome, satisfying, joyful experience. It's an experience of potential threat. It's an experience of vulnerability. It's hell.

So, if you are inextricably intertwined with your Brother and Sister, then it's with your Brother and Sister and every single thing in your experience that you are called upon to look at with new eyes. Because the willingness to look at it with new eyes, instead of your previously developed definitions, is what allows the light bulb to go on, the "Aha!" to occur, the insight (the revelation) to happen. And until it happens, no matter how many times you quote "die" unquote, nothing will change. So, all of you stand at the threshold of insight and new vision. And you should be utilizing your experiences with each other and with your world for the express purpose of having this new vision.

Okay. Let's go to the book.

The section heading is:

RAJ READING: *The Denial of God*

The rituals of the god of sickness are strange and very demanding. Joy is never permitted, for depression is the sign of allegiance to him. Depression means that you have foresworn God.

RAJ: Withdrawn your allegiance. Withdrawn your commitment. Gotten your bill of divorcement.

RAJ READING: *Men are afraid of blasphemy, but they do not know what it means. They do not realize that to deny God is to deny their OWN identity, and in this sense the wages of sin IS death. The sense is very literal; denial of..*

RAJ: Capital "L".

RAJ READING: *...Life perceives its opposite, as ALL forms of denial replace what IS with what is NOT.*

RAJ: When you create a new definition for something, it is an act of denial of God. You're saying, "***I prefer*** in place of What God Is Being there, and in place of my Conscious Experience of What God Is Being there, to see something else and give my attention and my commitment to it." Every single definition or concept you have made-up or come to, I'm going to say, ignorantly, is a denial of God, because it is something you are putting ***in place of*** God, in place of What The Real Thing Is that you've created the new definition about. And your definition stands ***between*** you and God.

Now this is important.

RAJ READING: ***No-one can really do this,...***

RAJ: And you should read that not as an admonishment, but as something funny.

RAJ READING: ***No-one can really do this,...***

RAJ: You should smile and feel the smile towards yourself when you realize that you cannot ***really*** do this.

RAJ READING: ***...but that you can THINK you can and believe you HAVE is beyond dispute.***

RAJ: Just because you ***think*** you can, and just because you ***think*** you have, doesn't mean you can or have. In thinking that you can and thinking that you have, you are imagining that ***nothing*** was something—that when you ***did nothing***, you did something, you accomplished something. And see, that's where the hooker is. When you think you have accomplished the creation of something that God didn't make, that gives you an egotistical hit, a high. And like a drug, you become addicted to it. But you have become addicted to an empty act; an act that was ***not*** an act at all. And that's why the best description of your present sense of things is "insanity," because you think you've done something that you haven't done. And you are committed to continuing in that perspective.

Continuing.

RAJ READING: ***Do not forget, however, that to deny God will inevitably result in projection, and you will believe that others AND NOT YOURSELF have done this to you.***

RAJ: Why? Why is that automatic? Because nobody ever sat down and thought, "Well, I'm going to blame everybody else." It's automatic because the moment you have looked at God and said what you were looking at was something else—***not God—you*** acted apparently independently of God and lost the experience of your Identity. And in that experience of loss of Identity, you automatically feel

vulnerable. If you don't know Who You Are, you are at a **complete loss** for understanding **anything** truly. And in that state of vulnerability, you **cannot help** but look at all the definitions you made and see them as untrustworthy, because after all, look what created them—[small laugh] something that has no Identity; something that doesn't know What He Or She Is. And so you immediately find yourself at odds with everything, and experience the necessity of defense against it.

Continuing.

RAJ READING: *You will receive the message you give because it is the message you WANT.*

RAJ: Now, I'm going to split a hair here. It says:

RAJ READING: *You will receive the message you give because it is the message you WANT.*

RAJ: This does not mean that the message that you receive, after having given it, is what you want. It means that you **want** to be in a position of giving a message. You want to be in a position of authority. You want to be in a position of being able to make a definition, not realizing that in wanting to be in that position, you will end up receiving back what you're giving, because you always get to keep what you give away.

Your definitions, whatever they are, **are wrong**, because you've made a very concerted effort to have that definition be **different** from What God Is Being, else it wouldn't be **your** definition. You wouldn't be able to take credit for it. You wouldn't be able to create an imagined experience of authority that was successful in its enactment. So you want to be able to do that. You want to be able to have your definition **and give it**.

So:

RAJ READING: *You will receive the message you give because it is the message you WANT.*

RAJ: And I'm going to add: **to give**.

It's not the message you want to receive. You complain highly when you receive the message back. But it's the message you want **to give**. Because if you don't exercise some form of proactive authority, there's nothing for you to take credit for and thus substantiate for yourself some sort of actual identity. And you see, everything you're going to do, once having gotten your divorce from the Father, will be for the purpose of asserting and developing an identity, because you're at a total loss when it comes to experiencing what your Identity is. That's the first

order of the day, for one who's gotten a divorce from the Father—to **establish** his or her identity.

Continuing.

RAJ READING: *You may believe that you judge your brothers by the messages they give YOU, but YOU have judged THEM by the message you give to THEM.*

RAJ: Well, what message did you give them? Well, if you have a definition of them and you're behaving toward them according to the definition you have, you're sending a message to them that they're not the Presence of God—**they are** what you have determined them to be. Such an insulting thing to do. They are less than the Presence of God. Not only that, they aren't even who **they** think they are; they are who **you** think they are. It's the height of arrogance.

And yet, at the bottom line, it's one of those **non-acts**—an empty act. **Nothing** is happening. But you think it is, and your Brother thinks it is. And the two of you who don't exist, the egos that aren't really there, get into a fight, a disagreement, a contest, a fight over who has the most authority. And all the time this is going on, nothing is going on. But you think it is. And it's not your Birthright to be having this **dream**.

Again.

RAJ READING: *You may believe that you judge your brothers by the messages they give YOU, but YOU have judged THEM by the message you give to THEM. Do not attribute your denial of joy to them, or you cannot see the spark in them that could bring joy to YOU.*

RAJ: Now, maybe they do think they're an ego, just like you think you're an ego, but your belief and their belief don't change the fact. They just cause you to be in a fog. And so the **Light** in them is still there, even though it's dimmed to them and dimmed to you, so that it seems only to be a spark. But the spark is the Light Itself.

If you want to start waking up, you've got to be more interested in seeing the spark in them, and knowing that the spark is in you, and being willing to look from the spark in you, which doesn't rely on any of the definitions you've made-up. And this is the way you begin to undo the vast, complex experience of nothingness that you've been caught in.

Continuing.

RAJ READING: *It is the DENIAL of the spark that brings depression, and whenever you see your brothers WITHOUT it, you ARE denying God.*

RAJ: Now that can be taken two ways.

RAJ READING: *...whenever you see your brothers WITHOUT it,...*

RAJ: In other words, not having it in themselves.

RAJ READING: *...you ARE denying God.*

RAJ: Or you could read it:

RAJ READING: *...whenever you see your brothers WITHOUT it,...*

RAJ: Meaning without *looking with* the Light in you *from* the spark in you.

RAJ READING: *...you ARE denying God.*

RAJ: And both are true.

Remember, you define your Brothers and Sisters, you define each other by the definitions you have adopted for yourself. And if you know and have an experience of the spark in you, *you know* immediately that the spark is in your Brother, and that therefore your lesser definitions of him *are not* true, and therefore shouldn't be validated. And you won't validate them because you will have a natural curiosity to unearth the spark further, unearth *the Light* further in them through your own curiosity to see the more of What God Is Being right there where they are.

Now, listen to this.

RAJ READING: *Allegiance to the denial of God is the ego's religion.*

RAJ: Well, you don't really usually think of yourself engaging in the denial of God, *but* remember as long as you are having an experience of a Brother, or a Sister, or anything that you can see, and there's nothing awesome about it, you're looking at your own definitions with commitment. And therefore, you are putting *in front of God* your definition, like a mask, and giving preference *to it*. And that covers God up. It's a denial of God. That's all that a denial is.

Your denials of God aren't you standing raising your fist to the Almighty and cursing Him. Oh no. It's much more subtle and much more calm than that. All you do is you look at the flower and you say, "Oh, that's a material flower. It came from a seed. It's a product of material evolution, physical evolution." And right there you've denied God, because you've given preference to maybe the *best* definition you have so far, but you're still giving preference to a definition, instead of being willing, as I've said, to have moments of intimacy with any one thing, including the flower, with a curiosity to see the more that is there than what you're seeing, knowing that *the more* that is there is a clearer and fuller experience of the *Divine* Expression of God right there.

RAJ READING: *Allegiance to the denial of God is the ego's religion.*

RAJ: Well, there's another reason you have an allegiance to the **denial** of God. There's another reason you have an **allegiance** to the definitions you've made-up. And that is that all of the definitions you've made-up have been made-up for the sole purpose of establishing a **recognizable identity** where you are, since you lost the conscious experience of it in your decision to see things your way. So there's commitment and allegiance to the definitions you give because you **believe** that **they** are what **make you real**.

Continuing.

RAJ READING: *The god of sickness obviously demands the denial of health because health is in direct opposition to its own survival.*

RAJ: Just as the warrior finds Love to be offensive and threatening, the ego finds health to be threatening. Because with health that hasn't been earned or deserved, there's no need for the ego. What is the ego? A defense system. The experience of health, uninterrupted health, just as with the experience of uninterrupted joy, gives the ego nothing to do. It's whatever challenges health, well-being, that puts the warrior into play, and the ego is a defense mechanism. It is a warrior. It doesn't want to be without a job. At the bottom line, if it were without a job, you would know Who You Were and you wouldn't be continually committed to the definitions you made-up.

Continuing.

RAJ READING: *But consider what this means to YOU. UNLESS you are sick you cannot keep the gods you made, for only in sickness could you possibly WANT them.*

RAJ: Now let's take this into a larger picture. Unless you are divorced from the Father, you cannot keep the gods you made, for only in the absence of your connection with the Father, could you possibly want them. You see? When you're not divorced from the Father, you know Who You Are, and so you don't have to create an identity for yourself. And you don't have to create likenesses, definitions, to secure your identity, to prove that you exist, to prove that you are a force to be dealt with. You see?

RAJ READING: *UNLESS you are sick...*

RAJ: And I'm going to say, out of your Right Mind.

RAJ READING: *...you cannot keep the gods you made, for only...*

RAJ: ...when you're out of your Right Mind...

RAJ READING: *...could you possibly WANT them. Blasphemy, then, is SELF-destructive, NOT God-destructive.*

RAJ: Important point. All of this activity that you're engaged in of creating definitions, maintaining them, committing to them, and defending them, affects Reality not at all; does not affect God at all. It doesn't change anything of What Is Real, **but** it does cause **you** to forget Who You Are. And in that sense it is self-destructive. Not that you could actually be destroyed, but when you can't remember Who You Are, something essential has disappeared, something essential has apparently been destroyed—the Conscious Experience of What You Truly Are.

Continuing.

RAJ READING: *It means that you are willing NOT to know yourself IN ORDER to be sick.*

RAJ: Well, aren't you willing to not know yourself in order to get the hit that you get from making up definitions of things that are different from God, and then joining with others to try to get them to see it your way, and for your way to be better than their way, so that they will join with you, and thus bolster you up and make you seem even more real?

RAJ READING: *...you are willing NOT to know yourself IN ORDER to be sick.*

RAJ: In order to exist in a way that it's not your Birthright to be experiencing.

RAJ READING: *This is the offering which your god demands...*

RAJ: What god? The supposed "**capacity**" you have to choose which God/god is Real/real.

RAJ READING: *This is the offering which your god demands because, having made him out of YOUR insanity, he is an insane idea.*

RAJ: Now, let's not get too serious here. This insane idea is something that doesn't even exist. It doesn't have any reality, so don't become **afraid** of your insanity and don't become **afraid** of this god. It's all hogwash.

Continuing.

RAJ READING: *He...*

RAJ: Your god.

RAJ READING: *...has many forms, but although he may seem like many different things he is but one idea;—the denial of God.*

RAJ: Again, the choice to define some part of Creation as something **not** having anything to do with God, and as something that **God isn't being** right there, but rather something **you** have decided it is.

What does this all mean? Does it mean that you are awful because you're not seeing God anywhere, which means that you have a definition for everything that is different from God? No. All it really means to know this is that you are constantly faced with an opportunity, a threshold to move over from ignorance into Knowledge, from *not-knowing* into *Knowing*.

Now, your explorers are beginning to reach out beyond your planet to explore the universe. But what you need to do is to look at the flowers in front of you, or the fellow next to you, and reach out beyond the definition you gave it with a curiosity to know God—a desire to have a holy experience, a desire to have an Experience of Wholeness, of Singularity, of *Reality*.

Continuing.

RAJ READING: *Sickness and death entered the mind of God's Son AGAINST His Will.*

RAJ: Meaning against God's Will.

RAJ READING: *The "attack on God" made His Son think he was...*

RAJ: What?

RAJ READING: *...fatherless,...*

RAJ: An orphan. Lacking Identity. Lacking a Source.

Continuing.

RAJ READING: *...and out of his depression he made the god of depression.*

RAJ: It's like, "Wow, what a horrible experience I'm having. Wow, wonder what this means? Wow, I've got to do something about this. Wow, I've got to start doing things that make me feel better. I'd better start making some definitions. I'd better start taking hold of things here because this is a chaotic experience that I don't understand at all, and so I'm going to bring order to this situation so that I can feel less vulnerable." And so you began to serve the depression. [laughing] You began to serve the *bad feeling* by creating something to relieve you of it. You see?

Continuing.

RAJ READING: *This was his...*

RAJ: God's Son's.

RAJ READING: *...alternative to joy because he would not accept the fact that, although he was a creator, he had been created.*

RAJ: You see? "Oh, but I'd rather experience my creatorhood on my own. I'd rather wave the wand and have it happen at **my** will, regardless of God." You see?

This God's Son...

RAJ READING: *...would not accept the fact that, although he was a creator, he had been created.*

RAJ: He wasn't self-created. He wasn't autonomous. He has no real existence without That Which is constantly **creating him** by **being** him, because the Movement of God is what is being everything forever, continuously.

Continuing.

RAJ READING: *Yet the Son IS helpless without the Father, Who alone is his...*

RAJ: Capital "H".

RAJ READING: *...Help. We said before that of yourselves you can do nothing, but you are not OF yourselves. If you were, what you have made would be true, and you could NEVER escape.*

RAJ: You would be stuck in this experience **if** the definitions you had given everything which didn't take **their Source** into account...

PAUL: I'm sorry. I lost it.

RAJ: If the definitions you gave to everything that were different from What The Father Is Being right there and if you were able to make those definitions be the **real meaning** of the things you had defined and you had actually engaged in a real act of creation, you would be **bound** by your definitions right now and there would be no escape.

Now the simple fact is that most of you at one point believed that what you see is what you get. "This is it. This is life. This is creation. And whatever the Kingdom of Heaven is, that's for another time and another place." And so, if there's famine, if there is pestilence, if there is disease, well, you just put a rod up your backbone and get a stiff upper lip and you cope with it the best you can because **that's life**. You are **behaving** and have been behaving as though the definitions you've given to everything are absolute and are actual. And you **tolerate it** to the best of your ability. And you act, you be strong in the face of it. And you have **courage** in the face of it.

And then I come along, or someone with insight and having had the experience of revelation comes along and says, "There's another way to look at this. This is not all there is. The way it's being seen is not the way it truly is." And you say,

"Wow! That sounds wonderful, but it's hard to believe. I don't have any evidence of what you're saying to back it up." Right. You are ***already behaving*** as though you are trapped.

RAJ READING: ***We said before that of yourselves...***

RAJ: ***Of*** yourselves.

RAJ READING: ***...you can do nothing, but you are not OF yourselves. If you were, what you have made would be true, and you could NEVER escape.***

RAJ: Well, you have thought that "the way things are as you've defined them" is true and that there is no escape from it, except, thank God, one day you will die. And I'm here to tell you, ***save*** your energy. Don't bother with dying, because it won't change a thing. Get about the business today of seeing the connection that you have with your Brothers and Sisters that you can't get out of; the interrelatedness that can't be broken. And start being with them in a new way. Make a new gift to them so that you get to keep something new. And start waking up ***now***.

Continuing.

RAJ READING: ***It is BECAUSE you did not make yourselves that you need be troubled by nothing.***

RAJ: "Oh," you say, "But I am a self-made man."

"I'm a woman working on being able to be a self-made woman, like men have been self-made men. I can't say as a woman I'm a self-made woman yet, but I'm fighting for my rights to be a self-made woman."

Right? And you self-made men, where's your peace? Where's your feeling of invulnerability? Where is your ability to be without being on guard, all you self-made men? It's not there. It's an empty victory. Look at it.

RAJ READING: ***It is BECAUSE you did not make yourselves that you need be troubled by nothing. Your gods...***

RAJ: Your images, your likenesses, your definitions that you've made-up.

RAJ READING: ***...are nothing because your Father did not create them. You cannot make creators who are unlike your Creator...***

RAJ: With a capital "C", meaning God.

RAJ READING: ***...any more than He...***

RAJ: God.

RAJ READING: *...could have created a Son who was unlike Him. If creation is sharing it cannot create what is unlike itself. It can share only what it IS. Depression is isolation, and so it could not have BEEN created.*

RAJ: You realize isolation is incompatible with sharing. But Creation *is sharing*. Creation is extending. Not like extending a rod into the air, but like extending the energy of you toward that which can receive it and have it be received, which constitutes a communication, or a Communion. That's sharing. That's Creation.

RAJ READING: *If creation is sharing it cannot create what is unlike itself. It can share only what it IS. Depression is isolation, and so it could not have BEEN created.*

RAJ: Oh, but you say, "But *I am* depressed! Don't tell me it's not real. Don't tell me it wasn't created."

Well, I'm sorry, but what you're calling "depression" is not a thing that was created. It's the experience, the unavoidable experience of trying to do something you can't do. You see? Depression hasn't got you. *You've* got hold of an attempt to do something you can't do, and it won't work, and because *you are* Ultimate Sanity, your Sanity tells you, there is a Knowing within it that says, "Stop trying to do this because you can't accomplish what you can't do."

You say, "Whoa! Something's *telling me*, the Christ, what I can and can't do?"

Yeah.

"Well, what about my authority?"

I'm sorry; you don't have authority to do what can't be done. And as long as you *try* to do what can't be done, you're going to have an experience the equivalent of the meaning of the word "No" (n-o), because that's your Sanity—to tell you, "Stop trying to do what can't be done." That's not depression. That's Sanity. Depression is when you want to grouse about the "No." Depression is when you don't want to accept the uselessness of trying to do something that's impossible, so that you can get about being in harmony with *what is* possible.

Continuing.

RAJ READING: *Son of God, you have not sinned,...*

RAJ: You have not sinned. You haven't accomplished *anything* that you thought you had accomplished, so don't even waste your time calling it a sin. [pretending a judgmental tone of voice] "You have sinned against God. You have denied God. You have stood up to God, you little nothing! How dare you! You will be punished in hell for eternity." It's all gobbledygook. You haven't accomplished

anything. *Nothing has happened*, even though you *firmly believe* that something has.

RAJ READING: *Son of God, you have not sinned, but you HAVE been much mistaken. Yet this can be corrected, and God will help you, KNOWING that you could not sin against Him.*

RAJ: Key point. This whole theory about being a mortal sinner that deserves the wrath of God is just more of the gobbledygook, more of the nonsense.

God knows that you could not sin against him, and therefore **God** will help you. That's why it's so important. **God** will help you *because* you have not succeeded *in sinning*, which would be the *only* justification conceivable imaginarily for God to withhold His Love from you. God sees that you have done nothing against Him, and you have done nothing that you're suffering from, and [God] would help you by sharing His Vision with you to see the Truth so that the Truth might set you free from your ignorance.

Again.

RAJ READING: *Yet this can be corrected, and God will help you, KNOWING that you could not sin against Him. You denied Him BECAUSE you loved Him, knowing that, if you RECOGNIZED your love for Him you COULD not deny Him.*

RAJ: Interesting or confusing? [small laugh] It's interesting.

You never stop being the Christ. And so your Nature is such that it's impossible for you to stop loving God. It's impossible for you to stop loving God with a passion. Well, you might almost say, with a compulsion. **Why** do you think you hold on to your personal concepts and definitions so strongly, if indeed those constitute a defense against the experience of God? Because they seem to give you your identity *at your own hand*, and you become *your own* creator. And that is egotistically satisfying. And you do this with vigor because you, underneath all of this *effort, have* an undying Love of your Father, of your Source. And if you did not busy yourself with great intensity at securing your identity on your own, you would find yourself sucked Home to the Father because your Love is so great for Him. And that would be the end of this so-called "independent, autonomous, authoritative, successful you."

RAJ READING: *You denied Him...*

RAJ: God.

RAJ READING: *...BECAUSE you loved Him, knowing that, if you RECOGNIZED your love for Him you COULD not deny Him.*

RAJ: And I'm going to add: And you would quickly abandon **all of** your definitions and **all of** this self that you have tried to build up and succeed at making whole and real in its own right.

Continuing.

RAJ READING: *Your denial of Him therefore means that you love Him, and that you know HE loves YOU.*

RAJ: Don't make little frowns of quizzical curiosity and disbelief.

Remember, you are neither behind the Point of Perfection nor advancing toward it; **you are** at that Point and you must understand yourself therefrom. And these words are talking to you from that Point of Perfection that you're **already at**.

You do love Him, and you do know He loves you. And your vigorous denial of Him, meaning your vigorous commitment to all of the definitions you have made-up, prove by reversal that you do know that you love God and that He loves you. And you can't afford to look at that because at the moment it's still more important to you to make an independent mark. **In** the world? No. **In** creation. That's what you're after. If you're not yielding to God, you're **attempting** to become equal to Him.

Continuing.

RAJ READING: *Remember that what you deny you MUST have known.*

RAJ: And if you have denied it so successfully that you don't **remember** what it is you're denying, because you've given your preference to the definition you're denying God with, it doesn't change the fact that you know God, and knew God, and knew the Real Meaning.

RAJ READING: *Your denial of Him therefore means that you love Him, and that you know HE loves YOU. Remember that what you deny you MUST have known. And if you accept denial, you can accept its UNDOING.*

Your Father has not denied you. He does not retaliate, but He DOES call to you to return.

RAJ: And let's bring this home a little bit more. God "out there" is not calling you Home. Your **Right Mind** is calling you back into your Right Mind. Got it? Because you **can't** have successfully become a **split** mind, an **unintegrated** mind, a non-Singular Conscious Experience of Being. It's **impossible** for you to have become that, even though with great, you might say, mentally coercive energy, you have been able to create a stretch and a twist in the fabric of Conscious Awareness so that things look different and you can say, "**There! I** made it look like **that!** And **that** is what it's going to be. I am going to maintain it as that,

come hell or high water." But all you've done is skewed your perception. You haven't changed What You Are, and you haven't changed What Reality Is.

RAJ READING: *Your Father has not denied you. He does not retaliate, but He DOES call to you to return.*

RAJ: Again, your Right Mind calls to you to come back into your Right Mind.

RAJ READING: *When you think He has not answered your call, YOU have not answered HIS. He calls to you from every part of the Sonship because of His Love for His Son.*

RAJ: His Love for you is as uninteruptible as a parent's love for his or her child. It's just there, always.

Continuing.

RAJ READING: *If you HEAR His message He has answered you, and you will learn of Him if you hear aright.*

[pause]

RAJ READING: *If you HEAR His message...*

RAJ: Well, where are you going to hear his message from? The guy sitting next to you. The chair you're sitting on. The tree growing outside your door. The sunset. **Right here**, right now, this life.

Continuing.

RAJ READING: *The Love of God is in everything He created, for His Son is everywhere. Look with peace upon your brothers, and God will come rushing into your heart in gratitude for your gift to Him.*

RAJ: A short while back I shared with you that your attention is God's Treasure. When you give God your attention, He treasures it, and...

RAJ READING: *...will come rushing into your heart in gratitude for your gift...*

RAJ: Of your attention.

RAJ READING: *...to Him.*

RAJ: If you're not looking at anything you see with a desire to see God there, you are, by the unwise use of your mind, demonstrating that you're giving preference to what you think that thing is. And what you think that that thing is stands between you and What It Is, between you and What God Is right there. And so that constitutes a denial of God. And that's **all** that constitutes the denial of God.

The unfortunate or fortunate thing is that as a result of doing that, you unavoidably experience depression, fear, and you develop a commitment to cope with it—the depression and the fear—instead of **abandoning** the **unwise use** of your mind that's causing you to hear, "No, you can't do this."

It isn't, "**No! You can't** do this! I **am not** going to let you do this!" God doesn't stand **against** you and **against** what you're trying to do. God Knows, the Nature of Being Knows, the Way Things Work Knows, that you can't do what you can't do. And so it just simply says, "You can't do this. There's no way to do it. You can try till you're blue in the face. Sooner or later you're going to find out you can't do it. I'll save you a little time by telling you, you can't do this. It just won't work." You see? There's no anger there. God doesn't provide **resistance** against your success. God simply says, "You can't do what you're trying to do. It won't work."

You know, waking up, this whole thing we're talking about just **isn't** a religious thing. It isn't a **spiritual** thing. It's a very practical down to Heaven [laughing] awareness of How Things Work, so that you don't waste your time doing what doesn't work, and so that you stop behaving as though you're something you cannot be. And so that you will start right where you are to look at everything you're already experiencing with a willingness to see it with new eyes, with new vision—vision innocent of anything you would insert between you as the beholder and what you want to behold. And every moment of every day provides you with this opportunity, without getting "holy, holy" about it, or too spiritual. It's a "feet on the ground" process. It's a "feet on the ground" of **Being**, with a capital "B".

Remember that when we're talking about the illusion and the ego with all seriousness, and we talk about all the awful things with such great clarity, it isn't so that you can become **frightened** about it. It's so that you might, with all the clarity you have about it, be able to stand there and say, "Oh. All of this serious, complex stuff doesn't exist. God didn't create it. I created it with my imagination. And what I've created doesn't constitute a creation, 'cause it couldn't undo God. God hasn't been undone. What I **thought** I did, **I didn't**."

That's why you receive apparently God's Love by grace. And that's why you receive healing apparently by grace. Because there's nothing **for you** to be forgiven for, because you couldn't do what you couldn't do, and therefore you didn't, and it was never done. And you don't have to find complicated ways to extricate yourself from something that **never happened**. You will wake up by Grace. And you're going to wake up **here**. And you're going to wake up as close to **now** as you're able to let yourself by not making the process more

complicated than it is with this wonderful imagination and apparent "capacity" to make definitions.

I love you all. And I trust all of this is beginning to become even more meaningful than it has before, ***and*** that it may be beginning to dawn upon you that waking up is less complex than the imaginative effort you had to go through to make the dream you're waking up from.

Okay. I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section: THE DENIAL OF GOD
Sparkly Book – p.230 / JCIM – p.96
Chapter 10 – THE IDOLS OF SICKNESS
First Edition – p. 177 / Second Edition – p. 191

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

We talked last week about the fact that God loves you so much that the moment you start for Home, the moment you give what He treasures to Him, which is your attention, that in so many words He rushes out to meet you. And we also discussed the fact that you love God so much, each of you, right now, love God so much that you **avoid** experiencing that fact. It does sound crazy. It's hard to understand why you would do such a thing. But there is a reason, and the reason is that if you were to let yourself feel it, you would have to abandon a project, a **pet project**, that you are addicted to. And that pet project is **to be right**.

"Gee," you say, "I didn't know I was trying to be right." Well, think about it for a moment. If you have had as a goal to be independent, autonomous, and successful at it, you have been working very diligently to do it so perfectly that you could establish that your word, your definitions, the meanings you wish to give to everything, **are right**. Because the minute you can demonstrate that they **are right**, that **you** are right, you've demonstrated that **you** have accomplished successfully being independent. It's called "self-righteousness." And for the most part, what you call "righteousness" is **just** that, and only that.

The Truth, whether you find it in ***A Course In Miracles*** or anywhere else, will undercut your self-righteousness constantly. Self-righteousness is arrogance. Self-righteousness is or the **practice of being right** is your attempt to become equal with God—which can't be done. But, there is this carrot hanging in front of you that you're chasing after, and that is to actually accomplish becoming **equal** to God—a creator **on your own**.

Have you ever noticed that when you're around a very righteous person, it's very difficult to communicate with them because they never listen to you? They're always reflecting back to you their point of view in a generally coercive way.

Their intent is to get **you** to agree with their point of view, and so they don't let you in. And it's uncomfortable to be around them.

Now all of you may not be obnoxiously righteous, but you **must** understand that when you are trying to confirm your perspective on things to yourself, or to anyone else, without **ever** saying, "God, what's the Meaning here?", without ever letting anything else in, **you are** in a state of a denial of Reality that holds you apart from it and keeps you from being infilled **by it**.

Righteousness is a defense against **Right**, with a capital "R". So, from the ego standpoint, everything we're talking about is bad news. Because, in the process of **yielding** to the Father, in the process of **yielding** to your Right Mind, you must abandon the very idea of being **right or wrong**. You have to abandon **being** something in your own right. The "you" that has been trying to establish itself as "**real**" or "right" must get less and less of your attention. Notice I said "it" must get less and less of your attention, because you're not "it." **You are** the Divine One. You are the One God Created. You are the One that cannot ever become less or different from What It Truly Is. This means, then, that from the ego standpoint, **waking up** means it was a failure. It means, and it will feel like, **you** are having to abandon **the cause** of being right, of becoming right, of **proving** you are right, and thereby proving that "**you** in your own right" are real.

And so, as you let humility in, as you become **humble** instead of arrogant and self-righteous, all of the feelings associated with the ethic you're giving up will feel like failure, will feel like failure, will feel like failure, will feel like failure. And it will echo over and over and over, you're a failure, you're a failure, you're a failure. You're failing at your goal. You're failing at your cause. But see, that's the **temptation** of your **conditioned thinking** that would invite you back into the ethic of trying to **prove you're right**. And so in this sense, waking up doesn't feel good.

You see, just because you can't **be right** doesn't mean that you must be wrong. It means that there is something else to be than **right or wrong**. And the something else to be is **is Whole**. The something else to be is What You Truly Are. And as we've discussed over and over, the only way you can be What You Truly Are is to acknowledge your Source—that **you are not** the source of your existence, **God is**, Something Else is, and you are the **Embodiment** Of It. You are the Presence Of **It** presencing **Itself** right where you are. There's no sense or experience of failure that accompanies **that**. And there's also not any sense of being **right**. But there is the Experience of **Pure** Integrity. Not integrity over and against that which lacks integrity, but simply Integrity as the State of Being. And in that is Invulnerability. The Invulnerability that **is yours**, always **has been** yours, and always will be. It's an eternal constant.

This is what you get instead of the tense struggle you are experiencing in your attempts to be **right**—ultimately **right**. This is what you get when you abandon self-righteousness. This is what you get when **righteousness is not** your goal. You get to be Whole. You get to be **Sane**.

Let's go into the book.

RAJ READING: *Do not look to the god of sickness for healing...*

RAJ: And let's remember that the god of sickness is not sickness. Sickness is not the god. The god of a sick mind, the god of sickness is **your belief** that you have a **capacity** to formulate images and concepts, and then choose for them to make them real; that you have a capacity to have a perspective and a point of view **different** from the **only one** that's really available to you, which is God's Point Of View **embodied** in you as you.

RAJ READING: *Do not look to the god of sickness for healing but only to the God of love, for healing is the ACKNOWLEDGMENT of Him.*

RAJ: God.

What does that mean, "Do not look to the god of sickness for healing"? It means do not look for a personal capacity that "you as you have defined yourself" **have** to accomplish anything on your own.

Healing of yourself, or of another, and I'm really addressing the idea of healing another, can never be the result of a force of will that you bring to bear with your best expression of truth to change someone else. That's looking to the god of sickness for healing. It means you're looking to something that has apparently arisen out of a capacity you have to have a point of view different from God's, and then using that point of view about yourself and your **righteous** capacity to accomplish things, to force another one to experience his or her good.

Looking to the god of sickness for healing means that you're looking to something other than God Himself; that **you're not silencing your mind** and your concepts and the chatter of ideas that you love, and in the silence desiring of God to know what is the Truth so that you might let that through, so that the inspiration that comes might **easily** find voice and words and actions that are in perfect harmony with it.

RAJ READING: *Do not look to the god of sickness for healing but only to the God of love, for healing is the ACKNOWLEDGMENT of Him.*

RAJ: Oh, the healing of what? Your Brother that's in need of healing, or **you healed** of your independence because you prayed and you let God in and

abandoned your independence? You must be healed in order for you to give the Gift of Healing.

Now I know that there are those who say, "Well, the only place the healing needs to occur is in you. That once you let the Father in, together with the influx of Truth that you will find yourself knowing, you will no longer see a call for healing. You will no longer see a Brother in need of healing." And that is not true. You will find yourself seeing the calls for Love from your Brothers **as** calls for Love, instead of demonstrations of their illness. But until there is clarity **in their mind**, they will continue to embody **their** illness, **their** devotion to **their** ability, **their** capacity to formulate concepts and try to make them real by seeking mutual agreement through mild-mannered or coercive means. And so you will see their obnoxious behavior not as a statement of their obnoxiousness and what kind of person they are, but **as a call for Love**. And you will extend the Love that you're in-filled with.

You are not creating other's bad experiences. When you see a bad experience, when you see bad behavior, when you see obnoxious behavior, when you see individuals suffering from their beliefs, you're not creating that out of whole cloth. And your mind is not the only place that healing needs to occur. But your mind **is** the place where the influx of Love and Truth must come in order for you to see another's confusion **as** a call for correction, rather than a statement of their actual condition.

I've said, "Listen, learn, and do." You **listen**. You go within, you **listen**, and **you learn** by means of the influx of the Experience of Truth, and **then you do**—meaning you **act** spontaneously out from the Clarity of Truth that you find yourself knowing because it's been **revealed** to you. And you **do engage** in actions that promote correction so that your Brother's confusion is replaced by knowing the Truth that frees him up.

Continuing.

RAJ READING: ***When you acknowledge Him...***

RAJ: Meaning God.

RAJ READING: ***...you will KNOW that He has never ceased to acknowledge YOU, and that in His acknowledgment of you lies your Being.***

RAJ: There's that verb again.

RAJ READING: ***...lies your Being.***

RAJ: Lies the very **Wholeness** of you.

RAJ READING: ***You are not sick and you cannot die.***

RAJ: [small laugh] And I know you say, "Yeah, I know, but that's very hard to believe because all the evidence is that ***I can***. All the evidence is that ***everyone has***." And thus you tell me of your god. You tell me what you are worshipping. You ***tell me*** what is of value ***to you***, what you ***believe*** is ***more valuable*** to you than the Truth. Now you might not think that's ***righteousness, but it is***. ***You value what you believe more than you value What God Is Being.***

You might think you're very malleable and flexible and willing to wake up and to hear the Truth from me, but you will argue. And when you hear of somebody with a terminal disease, you will find yourself confronted with your own sense of mortality, and you'll say, "I have nothing to ***object*** to that with." And in effect, your behavior and your attitude tells me that you're trying to teach me that the god of death is all-powerful, and that's the god you are serving, and that you're ***certainly not going*** to ***mentally contradict*** your god of death.

You say, "***I can't*** contradict it. ***Nobody but you*** has ever accomplished it. And I'm not even sure I'm ***talking*** to you, Jesus. I would like to ***believe*** that I am, but I don't know for a fact. But I sure do know that there's ***no one*** on this planet today that was here 2000 or 5000 years ago and has been here uninterruptedly. And so I have no justification for an absolute faith in my Divinity or the fact that I need not die." Just be ***honest*** with yourselves. This is the god you serve. This is the god you have faith in. And this is the god ***you will confirm***. I mean, really, tell me, you're at a dinner party with friends, or maybe they're people you have never met before, are you going to sit there and say, "You know, none of us needs to die. I'm not going to die"? Oh, no. Why not? Because you are an obedient servant to your god.

If you are not aware of the obedience to your god that you practice, you will have no basis for conceiving of there being another experience. Nor will you ***see*** that there is an absolute call for you to ***dishonor*** this god, ***disagree*** with this god, argue every single point that stands in the favor of this god, and consciously and conscientiously withdraw your allegiance to it, by what? By no longer giving lip-service to God. "Oh, I know there's a God. And I know my Life is Eternal. And I know I will forever be with God." Come on! That ***isn't*** what you believe. You believe that the ultimate stroke or action that exists to be experienced is ***your death***.

Now, is that ***bad***? Does that make you ***wrong***? No. It just means that you've forgotten that there's another way to look at this ***and*** that you can withdraw your allegiance to this god, to this belief, and ***place it somewhere else***. And then begin to do it.

And I tell you what, when you've overcome death, then tackle taxes. [single audience laugh]

RAJ READING: *You are not sick and you cannot die. But you CAN confuse yourself with things that do.*

RAJ: What can die? Your misplaced faith. The concepts that you've made-up that couldn't actually replace What God Is Being. **Your faith** in your concepts. **Your faith** in the images and likenesses that you've created.

RAJ READING: *...you CAN confuse yourself...*

RAJ READING: *You are not sick and you cannot die. But you CAN confuse yourself with things that do. Remember, though, that to do this IS blasphemy, for it means that you are looking without love on God and His creation, from which he cannot BE separated.*

RAJ: You see, when you look at things and you **think** you know what they are, and their Meaning has not been revealed to you by That Which Made Them, you are **blaspheming God** by having a **preferential concept** that says, " **This** is more real to me, this is more valuable to me, and this is the god I would rather serve than God."

Again, can you go to hell for this? No. You are in hell for this. And ultimately, you're suffering from something you **haven't actually** accomplished. You're just suffering from **believing** that you have, and being at odds with Who You Are and what you **can** really do.

Continuing.

RAJ READING: *Only the eternal can be loved, for love does not die. What is of God is His forever, and you ARE of God.*

RAJ: You see? Well, that's not part of the teaching of your god, is it—the god of death? No. It says you **aren't** of God, you **are** of yourself. And you have a capacity to **demonstrate** that fact. And in fact, you will have my undying support in your attempt to prove the fact that you don't belong to anyone, that you are self-sufficient, and that you have a capacity to authorize and create. Forget about God—you are god.

But, again...

RAJ READING: *What is of God is His forever, and you ARE of God. Would He allow Himself to suffer? And would He offer His Son anything that is not acceptable to Him?*

RAJ: But your god, the one you fear, offers you death as the crowning end to a miserable life.

That's worse than a gold watch after forty years of work. Tell me, which of you, who of you, would go to work at a company that promised you that upon retirement you would die? [single audience laugh] But you say, "But those are the only kind of companies that exist. And for centuries everybody has worked for those kind of companies. And upon retirement, they did indeed die. I have no example of there being any other kind of experience. And so I will continue to dedicate myself to put in my forty years." You see, the god of sickness is the idea that you have a **capacity to decide** which God/god is Real/real—either God, the only one there is (with a capital "G"), or the god (with a small "g") that I've made-up. Now if God is Life (with a capital "G"), then a small "g" god has to be the opposite—**unlike** God—therefore the god of death.

Now just let this sink in. Just let this register. Because this is **not** the God you would serve. And not only that, Truth dawning in **your minds** by virtue of our conversations, or by virtue of you reading the **Course**, or by virtue of your own enlightenment, is telling you that the god of sickness is a supposed capacity you think you have to decide which God/god is Real/real, and that one of them is pure imagination—the one, it happens, that you've been serving—and that it's your Birthright **not** to be serving that god, but to be **yielding**, and I'm going to say, **partnering with** the only God there is—your Father, the Source of you, That Which Is Embodying Itself/Himself/Herself right where you are as All There Is to you. And that your Birthright and your Inheritance is from Him. And the Inheritance is the undistorted **Fullness** of **All That He Is**—the conscious, **undistorted** Experience of All That God Is. And that there is no alternative to Life.

And so, somebody is poking a little hole in your box and a little bit of Light is coming in. And as the Light comes in, it's going to uncover what you've been doing that hasn't been working, because what you've been doing can't be done. And it's not to make you guilty. It's not to make you wrong. But because **being right** has been **your ethic**, it will seem to you initially as though it is stating that **you are wrong**. And of course, **wrong** is bad, and bad means penalty. That's all part of the rigamarole of the **righteous** mind.

[Editor's Note: Raj did not read the following sentences at this time: ***If you will accept yourself as God created you, you will be incapable of suffering. Yet to do this, you must acknowledge Him as your Creator. This is not because you will be punished otherwise. It is merely because your acknowledgment of your Father IS the acknowledgment of yourself as you are.***]

Does your god teach you this?

RAJ READING: *Your Father created you wholly without sin, wholly without pain, and wholly without suffering of any kind.*

RAJ: And I've said there are only three things that the Father won't let you have: sin, sickness, and death.

Is that what your god teaches you? Oh, no. No. "No, for sure there's going to be sickness. And for sure there's going to be death. And in all likelihood, considering the fact that you have such a miserable existence, you're going to indulge in a little bit of **sin** for a little bit of pleasure." That's what your god teaches you.

Continuing.

RAJ READING: *If you deny Him...*

RAJ: God, with a capital "G".

RAJ READING: *...you bring sin, pain and suffering...*

PAUL: Just a moment here.

RAJ READING: *If you deny Him you bring sin, pain and suffering into your OWN mind because of the power He gave it.*

PAUL: I'm sorry. Just a moment. Okay.

RAJ: We're going to back up.

RAJ READING: *You are not sick and you cannot die. But you CAN confuse yourself with things that do. Remember, though, that to do this IS blasphemy, for it means that you are looking without love on God and His creation, from which he cannot BE separated. Only the eternal can be loved, for love does not die. What is of God is His forever, and you ARE of God. Would He allow Himself to suffer? And would He offer His Son anything that is not acceptable to Him?*

If you will accept yourself as God created you, you will be incapable of suffering.

RAJ: That's a mighty statement.

Can you say the same thing about your god? If you will accept yourself as your god has defined you, that you will be incapable of suffering? Oh no. You'll not only be capable of suffering, you will **inevitably** suffer and you will **inevitably** die.

RAJ READING: *If you will accept yourself as God created you, you will be incapable of suffering.*

RAJ: **But** God didn't create you independent of Him. And so if you do not want to experience suffering, you're going to have to let your Source **back in** to your

mind. And you're going to have to be willing to be **subject to** the capital "W" **Way** Things Work, which will mean that you will have to abandon any further attempts to be **right/righteous** in your own right or on your own.

Now when you can see it so starkly that your allegiance to your god means that you're serving the god of death, then what do you have to lose? What do you have to lose to dare to **let God in**? I mean [laughing] what could take away from you **more** than your life, which your present god already does, apparently, you believe. So hey, you might say, "What the hell. I'm going to try accepting myself as God created me, and **see** if I will be incapable of suffering." You know, the god you're serving already has you losing your life.

Again, so important.

RAJ READING: *If you will accept yourself as God created you, you will be incapable of suffering. Yet to do this, you must acknowledge Him as...*

RAJ: What?

RAJ READING: *...your Creator.*

RAJ: You see, this is where the rub comes in, because you're engaged in an ethic of proving that **you** are **your own** creator, and that you are going to create yourself by succeeding at accomplishing something on your own by being **right** on your own, and demonstrating your **rightness** so inescapably that **nobody** could miss the **rightness** of you, and, in that ultimate demonstration of being right, securing your existence as a valid, independent agent. **But**, because that's not What You Are, you can't do it—thank God.

God is not a theological idea. God is not a religious idea. God is palpable capital "P" Presence. God is the experienceable Conscious Experience of Being. It's what each of you is experiencing right now and misinterpreting.

RAJ READING: *If you will accept yourself as God created you, you will be incapable of suffering.*

RAJ: And I will add: You will experience healing.

RAJ READING: *Yet to do this, you must acknowledge Him as your Creator. This is not because you will be punished otherwise. It is merely because your acknowledgment of your Father IS...*

RAJ: What?

RAJ READING: *...the acknowledgment of yourself as...*

RAJ: ...who...

RAJ READING: *...you are.*

RAJ: See? It undoes the declaration of emancipation that you took, that you made—the divorce you got that caused you by virtue of the divorce to forget Who You Were because **your Father** is what **makes you** Who You Are. The Son **is** the Son because of the Father. And the Daughter is the Daughter **because** of the Father.

RAJ READING: *Your Father created you wholly without sin, wholly without pain, and wholly without suffering of any kind. If you deny Him you bring sin, pain and suffering into your OWN mind because of the power He gave it.*

RAJ: The power He gave your own mind.

RAJ READING: *Your mind is capable of creating worlds, but it can also deny what it creates because it is free.*

RAJ: Denial is a foolish activity, but it is an activity you can engage in.

And when we're talking about Awakening, we're just talking about your **neglecting** to deny God by looking at each and every thing in your experience and saying, "What is the more that is here than what I'm seeing? Because at the moment when I look at it, I am not having an Experience of God, and therefore something is missing. Because if anything is there at all, it **must be** God appearing. And there must therefore be an accompanying Experience of Divinity, of Holiness, of Joy, of Bliss."

Continuing.

RAJ READING: *You do not realize how much you have denied yourself, and how much God, in His Love, would not have it so.*

RAJ: Wow.

Well, the ego could say, "Well, when you tell me that I don't realize how much I have denied myself, that sounds like a real putdown to me. You trying to make me feel bad? You **trying to depress me**? You **trying** to make me feel **guilty**? Well, I'm going to." [audience laughter] You see? [said in a loud, angry voice] "See how much the Truth helped me, God? You gonna tell me the Truth? I'm gonna be depressed, because You've got to be **telling me** that **I'm wrong**! You've got to be telling me that I should **feel bad** because I **don't know** how much I've been **denying** myself. So there, God, try and save me. You just try and save me. I'm too depressed to listen to you. I'm unwilling to listen to you. It's not fair what you want. It's gonna take me a month to get over my misery just from this one **connection** with You, God."

But anyone who is Awake recognizes that kind of response as a call for not reaction, but as a call for something that allows for sudden **release**, such as a simple thought.

"Wouldn't you just like to see the more that is there that you've been missing? I know you're very upset and very angry and very depressed, but aside from that, isn't there a part of you that would simply like to see the more, to see what you've been missing? It doesn't matter what you haven't been seeing. It doesn't matter how long you've not been seeing it. It doesn't matter what it says about you that you haven't been seeing it. Hey, wouldn't you like to see the more? Come on with me and let's take a look. Engage your curiosity a little bit."

"Oh, and now you're gonna sweet talk me, huh?"

"Mm hmm."

"First, you kick me down, and then you try to be sweet."

And you, like God, if you're confronted with this, should smile also in response to that. And then you can say, "You know what? There **is more** for you to see. And again, it doesn't matter that you **haven't** been seeing it. It doesn't matter **how long** you haven't been seeing it. You're capable of seeing it. And when you would like to see it, let me know. It's okay."

RAJ READING: *You do not realize how much you have denied yourself, and how much God, in His Love, would not have it so. Yet He would not interfere with you because He would not know His Son if he were not free.*

RAJ: A Son is not a slave. A Son is not something to be controlled, any more than God Who Is Omnipotent can be controlled.

The invitation from the Son is to cause reaction from the Father. "Well [Son], **you are absolutely incorrigible**. I never should have even **bothered** to try to tell you the Truth. **You are** what you say you are, and **I'm through** with you." If that happened, it would mean that the Father had forgotten that this was His Son, **like** Him, constituted of **only** That Which The Father Is, embodying **All** That The Father Is, with no other source of anything to be embodied. And the Father doesn't forget this, else He would forget His Son, just like the Son forgets the Father when he says, "I'd rather see things my way." And conversely, if God forgot who His Son was, that His Son **was** His Son, He would forget that He was the Father. Existence would cease.

But you see, when you forget, when the Son forgets Who He Is, existence doesn't cease, because the Son **isn't** God, even though God is All There Is to the Son. And that's the ego-insulting fact that everyone **has** to be willing to accept. It is your salvation.

God...

RAJ READING: *...would not interfere with you because He would not know His Son if he were not free. To interfere with you would be to attack Himself, and God is not insane.*

RAJ: You see, for God to interfere with you, would mean He would have to forget that you are His Son and What Is True About You, which would **cause God** to forget Who **He** was. That would be **an attack** on Himself—grounds for insanity—which cannot happen.

RAJ READING: *When you denied Him, YOU were insane. Would you have Him SHARE your insanity? God will never cease to love His Son, and His Son will never cease to love Him. That was the condition of His...*

RAJ: God's.

RAJ READING: *...Son's creation, fixed forever in the Mind of God. To know that is sanity. To deny it is insanity. God gave Himself to you in your creation, and His gifts are eternal. Would you deny yourself to Him?*

RAJ: Oh yes, you would! You prefer the god **of death**. And you would rather **fear** the god of death than **love** the God of Life. Why? Because you don't have any justification for doing anything else. All the evidence tells you that death is ultimate, absolute, and final.

And you **play** with your spirituality. You **play** with wonderful ideas, like Life is Eternal. But you really still **believe** that **death reigns**, and that it is to be ultimately feared, and there's no **justifiable** reason for believing that death can be overcome. It's too much to ask you to believe that death can be overcome, that terminal illnesses can be healed.

And that their absence is just "**remission**." You see? I mean death, you're never let off the hook from death. If you no longer have a terminal disease, it's not that you're **healed** and whole—it's that "it's in remission." It's **there**, but it's not at work killing you. You see? And the reason you never let yourself off the hook is because you **will not withdraw your allegiance and devotion** to the god **you believe in**.

Can I invite you to just be **radical** and do something **different** than serve this god so obediently? Your god can't take away anything more from you than your life. And that's already in the agreed-upon contract you have with your god. So, you're not even risking anything to do something radical and to believe that maybe **God** is as **actual** as the god you're serving, and that **you** are actually as Divinely Real as **I'm telling you** that you are. And that in your being radical enough to shift your allegiance from your god to your Father, you **just might**

remember Who You Are, and be transformed out of an insanity that you can't believe you're in, but I'm telling you that you are.

But insanity is not terminal. It's just an ongoing **bother** until you abandon it—like a mosquito buzzing around your ear.

Here's the Truth.

RAJ READING: *Out of your gifts...*

RAJ: Through this practice of being a little radical.

RAJ READING: *Out of your gifts to Him...*

RAJ: And what's the most valuable gift you could give Him? What is it that is His Treasure? **Your attention.**

You know, steal a little bit of your attention away from your god, the god of death, and give God a little bit of your attention. That's the most wonderful gift you could give Him.

RAJ READING: *Out of your gifts to Him...*

RAJ: What?

RAJ READING: *...the Kingdom will be restored to His Son.*

RAJ: To you.

RAJ READING: *His Son...*

RAJ: You.

RAJ READING: *...removed himself FROM His...*

RAJ: God's.

RAJ READING: *...gift by refusing to accept what had been created for him, and what he himself had created in the Name of his Father.*

[Editor's Note: Raj said "of **the** Father" instead of "of **his** Father."]

RAJ: You refused to accept it because you said, "Father, I'd rather do it myself."

RAJ READING: *Heaven waits for his return...*

RAJ: The return of the Son—you.

Another way of putting this that keeps it well grounded is that **your Right Mind** awaits your return to embrace **it**.

RAJ READING: *Heaven waits for his return, for it was created as the dwelling place of God's Son. You are not at home anywhere else, or in any other condition.*

[Editor's Note: Raj said "not home" instead of "not **at** home."]

RAJ: Now this is what **God** tells you. It isn't what **your god** tells you.

RAJ READING: *Do not deny yourself the joy which was created for you for the misery you have made for yourselves. God has given you the means for undoing what you have made.*

RAJ: Meaning what you have made-up.

RAJ READING: *Listen, and you WILL learn what you are.*

RAJ: Well, there's that word again.

RAJ READING: *Listen,...*

RAJ: Stop talking. Stop asserting your definitions. Stop describing the likenesses and images you are making up. Stop trying to be right, and stop using every action you can engage in to convince others that **you are** right just so that you can somehow **validate**, ultimately, eternally validate yourself by virtue of your having demonstrated that **you on your own are right**.

Now, don't make this all complicated. Don't make it all emotional. Don't even make it intellectual. Don't figure that you've got to reason this out to the n^{th} degree so that, by virtue of understanding it totally, you will be transformed, because there won't be any little tiny spot or speck in your mind that's confused and that will make you clear. No. That's still control. That's still you being in charge.

The simple way out of this is to simply be conscious in every moment of your day with the curiosity to see the more of What God Is Being there than what you're presently seeing. Why? Because you want to **feel** the Joy, and you want to **feel** the Bliss. You want to experience the Divinity, the Godness, the unadulterated and unchangeable **Goodness** of everything.

And I want to leave you with this simple thing. When you are sure about anything, without having had an intimate moment with that thing in which you became undefended enough to let that thing **disclose to you** What It Divinely Is, your attitude and behavior is a call for Love. It's a call for correction.

You can't just say, "The misperceptions that I'm having at the moment are not real, and therefore everything's okay." No. **Not knowing** the Truth about a thing is a state which itself is a call for correction. And so, ask for correction.

Let your prayer each day, each moment, be, "Father, correct my perception. Help me abandon my allegiance to **incorrect** perception. Help me to be **corrected**." Don't wait for someone else to come along and recognize that the way you're being in the world is a call for correction, who will then love you enough to elicit and inspire a corrected perception. **Ask for correction yourself.** Initiate the process of correction yourself. In other words, understand that when you look at a flower, or you look at your mate, or you look at a friend or a tree, or whatever, and you say, "I desire to see more of What God Is Being there than I'm seeing," you are asking for **correction** of your mind, which means that you're going to have to **allow** a change of mind to take place. And you are going to have to let yourself be made new. Just be aware of that.

I love you.

The more stark the difference between Truth and illusion, the more fascinating and the more interesting waking up becomes. So don't be afraid to look illusion squarely in the face. And don't be afraid to look at your misguided behavior squarely in the face, because when you do, it becomes **obvious** to you what you **do** and **don't** want to participate in. And so you can bring **your willingness** to the **process** of inner correction. And you won't die from it, and you won't hurt from it, and you will not be made to feel guilty, in the process, for anything. But you will be called upon to **allow** the **correction** to **occur**, so that you are no longer engaging in the **actions** arising out of misunderstanding or lack of clarity in you that has reinforced your bondage and **kept you** from knowing Who You Are.

You know me, I could talk endlessly. There is enough here for you to let sink in, be with.

And I look forward to being with you next week.

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A Course in Miracles Study Group with Raj, June 19th 2005
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Raj/ACIM Study Group – July 3, 2005

A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section: THE DENIAL OF GOD
Sparkly Book – p.231 / JCIM – p.96
Chapter 10 – THE IDOLS OF SICKNESS
First Edition – p. 178 / Second Edition – p. 192

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Don't think for a minute that it's always your family, or your friends, or your acquaintances, who are the ones who stubbornly resist accepting the Truth, who stubbornly hold on to their already established concepts, and who fight for their right to be ill, or fight for their right to be distressed. I say this because it's very easy as you learn more, as light bulbs go on and you see things in a new way and you begin to behave in a new way and your experience improves, it's very easy for you to want your family and your friends to have this experience as well.

And so when you see them distressed and you know they don't need to be, or you see them ill and you know they don't need to be, you want to do something about it and you share with them what you've learned. And maybe they laugh at you or maybe they pooh-pooh it, but one way or another they don't accept it and their life doesn't change. Correction doesn't occur. And you say, "Their unwillingness to listen is forcing me to have to watch them suffer, and that causes me great heartache. That causes me anguish." And really, at the bottom line, what your ego is doing there is saying to you, "**They** are showing you that Truth is powerless. **They** are showing you that **you** are powerless." In other words, they are showing you that you must just suffer **watching them** suffer, deteriorate and die.

And this causes the warrior-in-you to get up on its haunches and take hold of them by the shoulders and shake some sense into their head, as though you could. And at the bottom line, all the warrior is trying to do is to **make** them change so that **you** will be **relieved** of having to watch them take a path that constitutes suffering and deterioration and death. You **act** boldly to relieve yourself, to make them stop making **you hurt**. You say, "Boy, if that isn't stubborn will, I don't know what it is. They are so g—d— stubborn, it pisses me off. It makes me so angry to see how headstrong they are. And it really pisses me off that I can see the answer and I can share it with them, and they **refuse to**

accept it. They **insist upon** the path they're on. They are **determined** to continue forward, even though they want to fill my ears with the distress of it all that they're experiencing."

Now here's where the practicality of it all comes in. Here's where the black and whiteness of it comes in. Each of you is **just as stubborn** as they are, except that you are more comfortable with your determined path than you are with theirs.

We've been slowly moving through the **Course**. And ultimately you will find that there were umpteen times over the past two and half years in which you could have gotten it, because the best is not saved for last. The best has been conveyed on every page every time we've met. So what's the value of this realization? The value of it is, the value of it lies in the realization that no one—not your friends, not your parents, not your children, not your acquaintances—no one, not even you, will see the Truth until each one gives permission. That means that you personally have no power to force anyone to accept their good. **But** you do hold the key to **your** Awakening because **you are the one** who can give **yourself** permission to let God in. No one else can give that permission for you.

And here's the interesting thing. When you do that—when you say, "Father, **Thy Will** not mine be done. I'm willing to **abandon** the exercise of **my will** and the authority that I think it ought to have. I'm willing to abandon that. Maybe not 100% of the time, maybe not even totally at this moment, but I am willing to soften my authoritative stance enough to hear Your Voice, enough to **let** myself **feel** the Fullness of Being that it's my Birthright to be experiencing because You are my Source and You are withholding **nothing** of What You Are from me,"—and when you do that, I mean when you **really** do it, you will feel yourself infilled. And as I've said before, the infilling of it, the Experience **of Love** that you feel yourself embraced by and consumed with will give you new eyes with which to see your parents, your family, your friends, your acquaintances, that doesn't originate with their behavior or their beliefs, but originates with a **clarity** you find yourself imbued with because **you** have given up **your** stubbornness, at least for that moment. And then you will be inspired to say or do or act in a certain way with your friends or family or acquaintances. But it won't give you power to change them against their will.

The Fullness of the Gift you share with them by speaking from the infilling, may just plant seeds which they will wait to water and harvest. But you will know that you have been with them from a Place of Wholeness—one in which your Purpose has been fulfilled, or is **being** fulfilled. And whether the quote "response" from others that you're sharing this with is immediate or not, will make no statement to you about your effectiveness.

It's so easy to think that learning the Truth is a means of **getting power** from a new level, which is **exactly** what the warrior-mentality would look for. That you operate in a warrior-mentality is a given, even though we haven't talked about it up until just a month or so ago.

How many of you have seen [the movie] **War of the Worlds**? And of those who have seen it, for how many [finger snap] did a red light go on, did a red flag [finger snap] go up, because in the opening and closing moments of the film, the **big bang** theory and **evolution** was presented? It was an **incredible** teaching tool, this film was, because of its dynamic, its impact, and the number of people it will reach. And they will watch it and they will say, "Yes, the aliens quote 'had not earned the right to live on this planet,' and thus they were destroyed by a microorganism against which they had no immunity."

How many listened to that and no red flag went up at all? No recognition that here the warrior-mentality, the conflict-ridden context of existence was being reinforced, inviting strengthened mutual agreement about the human condition. If no flags went up, if no recognition that this was **exactly** the opposite of what we've been talking about occurred, **you watched it in the warrior-mentality that you accept and employ**. Yes, you employ it.

If whatever you accept, you **employ** in coping with your world—if red flags didn't go up, if an alert did not occur, even the most minor recognition that, "Wow, this is exactly the opposite of what Raj has been talking about," you demonstrated your stubborn willingness to not embrace the Truth that we've been talking about. And you demonstrated **your** stubbornness—which means your practice of inertia—your practice of **being slow** to lean out of the rut to your lack of enthusiasm for seeing differently. That's stubborn will.

You say, "God, I was just watching a movie. And you're telling me I was in there being **willful**? Don't be ridiculous!" But wait a minute. You don't just exist in the context of a movie, or the context of a single event in your week or your day. You exist in the context of the **frame of mind** you are employing. You live in the context of the way **in which** you are **using** your mind.

Now last week we ended up by my inviting you to **ask for correction**. In other words, don't just move along in your stupid rest. Don't just move along in your ignorance, the status quo, the level of comfort you've reached while not yet being awake. If you're not experiencing the **Divinity** of Existence, if anything you see is not registering with you as awesome, then you are stubbornly insisting on **not seeing** that. You are still stubbornly insisting upon your staying right in your orphan-hood—**your wanting** to be able **to authorize**, instead of God.

And so, yes, by not seeing more than what was being presented, you were being willful. You were continuing the willful act of saying, "But, Father, I'd rather see it myself. I'd rather see it my way." And that's the habit we're breaking. That's the habit I'm **encouraging** you to break. So let's **be** alert. And let's not just accept the status quo. And let's take a moment every now and then, or even more frequently, to say, "Father, what's **the more** of what's going on here than what I'm seeing? What's the more **that You're Being** than what I'm seeing? I'm willing to abandon my definition to have the rare experience of seeing it and experiencing it the way You're Being It."

Each of you is coping with being an orphan in very definite well-established ways, just as your friends and family and acquaintances are dealing with and coping with their lives in very specific ways. And you are not a whole lot more amenable **to changing** your ways than they are.

Now that can be taken as a criticism, and you all can feel really bad about it if you want. But that's part of the warrior-game, too. And you know what? I'm not going to try to stop you. Feel bad if you want.

When there's no payoff for feeling bad, when everyone around you doesn't jump up and try to argue you out of it, what happens? There's no payoff. But more than that, what happens is that you experience **suddenly being alone—lonely—**which is **a direct experience**, an **unclouded** experience of the isolation **you** claimed for yourself when you said, "Father, I'd rather do it my way. Father, **I** would rather provide the definition of this, that, and the other thing." That was a step into isolation.

So, I'm not going to tell you not to feel bad. I will say to you that what I've shared shouldn't make you feel bad, because it's very practical information **which**, because it is so clearly put, **you**, through the use of intelligence, **can choose** to either continue employing or stop employing. **And** your choice will clearly be yours to you, so that when you really become tired of discomfort, you will know that **the decision was yours**, and therefore **the power is yours** to abandon that path.

Of course, this brings up another point. You say to me, "Does that mean I should just let my parents die? Does that mean I should just let my children continue to kill themselves with drugs? Does this mean I should let people who are making unwise choices do it without arguing with them?" Well, the answer is "**Yes.**" Why? Because you've got to credit them with as much intelligence as you credit yourself. What do I mean by that? I mean that you've got to acknowledge that **they are the Christ**, they are the Ultimate, **using their mind poorly**—but they are still doing it with **purpose** and **resolve** and **commitment**—three elements of Sane Being [which is being] used unwisely. **And** they will use those three capacities

wisely only when it serves them to do it—not when it serves **you** for them to do it.

You know what? The minute you start treating another as though they have Fundamental Divine Capacities that they are using on purpose, and you're not about to argue them out of the poor use of their mind that they're putting their mind to, as I said, there won't be the payoff for them. You will be crediting them with the fact that they are very skillfully—and I mean that truly—they are very **skillfully** with great adeptness, configuring and conforming their lives to be **exactly** the way **they want it to be** and **exactly** the way **they know it is necessary for it to be for them**. Therefore, they are in ultimate terms, completely safe. And when you no longer provide resistance for them to kick against, the warrior-in-them will have lost a job. And it will put them in a position of having to decide to use their God-given Capacities in a different way.

How slowly are you getting the meaning of the **Course**? Two and a half years could be considered slow—that is, if one is judging, which I'm not. You're getting it as fast as you're willing to get it. Are you doing poorly because it's however slow it is? Only if you're willing to get into judgment and evaluation. You're letting in as much good as you can bear, to tell you the truth. And in that sense, you could say you're doing very well because correction is occurring. Your lives are changing. Your perspective is changing. You are slowly abandoning the commitment to the warrior-mentality.

Now you may feel that recently I've become more focused or more pushy. No, I'm not trying to hurry you up. But you know what? You're able to **hear** better. And so you're hearing what I'm saying **louder**. Because you are hearing better, your movement of Awakening, if I may put it that way, is becoming more pronounced. Your movement of Awakening is becoming more pronounced—what I'm saying isn't. You're going to be able to go back to the tapes of the first meetings we had in the study group and find that I've said some **radical** new thing **you just heard** way back then but it didn't register with you because you weren't listening as well.

So, before you use your mind poorly by engaging in judgment about your family, your friends, and your acquaintances, and their stubbornness, before you engage in the judgment that will actually cause you to become ill if you become too intense about it, just dare to look at it (the situation) realistically enough to say, "Wow! They're just like me. I'm just like them." And then get down to the business of going within and asking for correction for yourself. And **practice** connecting with the Father. Practice leaning into the Holy Spirit—leaning **into It** so that It might support you, infill you with clarity. Because until that happens, you won't have anything to give away that you'll **want** to keep.

"Oh yes, but you talked about being able to be an agent for change and that made me feel so good. I was so happy to hear that I could actually be a true and valuable agent for change." Well, that was **nothing but** the warrior-in-you feigning a willingness to not be a warrior. And it really meant to be a warrior in a new and more delicate way—not quite as direct, not quite as forceful—but **just as effective** because it would be coming from the right place. You see?

Being an agent for change is what you are when you have said, "Not my will, Father, but Thine be done." And then you have been undefended enough for Truth to penetrate your awareness from the Place of Excellence in you—the Holy Spirit, the Communicator of God's Will to you. That is the only path you should be determined to walk. And when you walk that path and you become a Presence, **totally involuntarily** changes begin to occur around you. People will begin to report back to you that your mere Presence changed their lives in one way or another.

And all you will be able to do is stand with them in awe. "That's wonderful. Thank you for telling me. I rejoice **with you**." That's a far cry from, "I told ya so. Yep. You brought the problem to me and I set ya straight and aren't ya grateful? I'm so glad I could be of help." You see the difference?

Let's go into the book.

RAJ READING: *If God knows His Children as wholly sinless, it is blasphemous to perceive them as guilty.*

RAJ: Well, if you're perceiving them as guilty, it means you've applied a definition to them that the Father didn't apply, right? You've made-up a definition and you're giving preference to that.

Continuing.

RAJ READING: *If God knows His Children as wholly without pain, it is blasphemous to perceive suffering anywhere. If God knows His Children to be wholly joyous, it is blasphemous to feel depressed.*

RAJ: I'm just going to plant a seed here. Every one of you, if you're experiencing depression, experiences it **by design**. **You** have decided, "What are the dynamics and what are the circumstances under which I can't be happy?" You have... what do they call it? Oh, there are "designer drugs" they are called. And there are "**designer** illnesses." There are "**designer** mental problems." They're all designed. And they're all designed to have a particular effect—an effect that's wanted.

"No. But I'm **not choosing** to be depressed. I'm **not choosing** to be sad." **Yes, always** you are. **You have determined** the circumstances and the conditions which, if they occur, you can't help from feeling depressed about.

Now, I know many of you are shaking your heads and disagreeing with me, but take a look. Does what depresses you depress your neighbor? Oh, no. Your neighbor says, "I would love to have your problem. That would be no problem for me at all." Well, you see, that's not **that one's** "designer suffering" or "designer problem." They didn't **design it** that way. But what depresses them **you** would be glad to have to deal with because you would have no problem with it.

So what does this mean? In simple, practical terms, it means that every one of you **make-up** your problems. You **design** your problems. And at any given moment, when a circumstance or event occurs that would cause you to be depressed, at any given moment when that event or circumstance occurs, you could say, "Today I'm not going to be depressed by that." And if you mean it, you would find yourself moving on through your day doing what you had planned on doing, or needed to do, **unaffected by** the fact that that event or circumstance happened. Now this is the Truth.

It's interesting, you don't hear the word "blasphemous" or "blasphemy" very much these days. What does it mean? Well, it has a couple of meanings. One of them is to behave in a disrespectful way or to have a disrespectful attitude toward God. But the **more significant** definition is the **act of claiming the Rights of God**.

Well, when you say, "I'd rather look at that rose and see it as a physical organism made up of matter, short-lived, it will die," wow, you're replacing God. You see? You are taking on the **rights**, you are **claiming** the Rights of God to be the Creator of something. And your definition, you expect to be able to prove is true. That's blasphemy. You're taking on **claiming** the Rights of God. You're trying to be equal to God.

Are you going to be punished for blasphemy? Well, no external source is going to punish you. But you're already being punished when you're in the frame of mind that says, "Father, I'd rather define it myself. Father, step back, please. I'm about to override What You've Made There by giving it a new meaning. Don't interfere with me." And God doesn't interfere with you. But you pay the penalty of forgetting that you're God's Son, God's Daughter, God's Expression. And you suffer from the **ignorance** of Who You Are. And we've gone on at length about that. But that's how blasphemy works and that's what blasphemy is.

Continuing.

RAJ READING: *All of these illusions,...*

RAJ: Meaning seeing your Brother as guilty, or in pain, or suffering.

RAJ READING: *All of these illusions, and the many other forms which blasphemy may take, are REFUSALS to accept creation as it is.*

RAJ: The way *God* Is Being It *as* What *God Is Meaning* It To Be.

RAJ READING: *If God created His Son perfect, that is how you must learn to see him to learn of his reality. And as PART of the Sonship, that is how you must see YOURSELF to learn of YOURS.*

RAJ: Now what that means is that *as an experience*, you have to be willing to move from the ideas and beliefs about yourself and everything else that you have created and are so sure of, into an area where you are willing to look at those things *without the definitions*—which means that you are going to be looking at something that has no apparent meaning to you, except that you know from what I've said that the elements of it are Divine, Eternal, Awesome, and so on. And it is as though you have to move into a realm of what seems like *fantasy* compared to the *definiteness* of the concepts you've been employing. And so you must be willing to look at your Brother, or the flower, or whatever it might be, with a vision that is still not substantiated to your eyes. It's as though you must be willing to know the Truth before there is anything there to substantiate it to you.

Your brother (your family member) behaves in a way that is awful and disturbing and unintelligent. And you have physical evidence of it. You must be willing to stand in the face of that, even in the face of their unrelenting presentation of it, and be willing to withdraw from what your eyes are telling you and what they are asserting, to go within to the Altar, to go to the *Source* of the Experience of Truth. And so it's as though you are abandoning tangible reality for intangible make-believe almost. And that's the way it may seem, but by going within to the Source of the Experience of Truth, you are, for lack of better words, aligning yourself with Reality, with a capital "R", that doesn't seem to be visible to you at the moment. And that's what opens the door for a miracle—a sudden shift of perception that is healing.

Continuing.

RAJ READING: *Do not perceive ANYTHING God did not create, or you are denying HIM.*

RAJ: You know what that means? As depressing as it might sound, it means that for the most part as you go through your day, you are denying Him because you are perceiving things that God did not create. And you know what? You don't

know which are the things that God did not create. Now, I do not want to be confusing here. When you go through your day, the only thing in your face **is** What God Has Created. But **the way** you're seeing it, what you are determining those things to be, **is not** What God Created. And it is what you have determined everything is that stands between you and your direct experience of the Presence of God there.

Now, put negatively as I've just done, it could be another reason for you to feel bad. Or, it could serve to simply mean that the only thing confronting you is the Kingdom of Heaven seen through a glass darkly, and therefore, it is utterly reasonable for you to engage a level of curiosity that you've not brought into play before. And that doesn't involve feeling bad at all.

But I must point out to you that most everything you're seeing **is not** What God Has Made, so that you **have a reason** to bring greater curiosity into play. If you don't know that there is more to see, you won't be curious. And if I don't tell you that the majority of what you see, not just a little bit, but the majority of what you see **is not** What God Created, you won't know how much Good you have in store for you that's right in front of you—which can increase your reason for engaging in curiosity even more.

Some people don't hear good news when it's provided in a pleasant way. And so it is sometimes helpful to say, "Here's the good news. Most of what you're seeing **isn't** What God Is Being. Most of what you're seeing is an illusion. Most of what you're seeing is and constitutes an **inadequate** experience of Being. **But** it's just an **inadequate perception** of something **full** of Ultimate (capital 'M') Meaning—Awesome Divinity. I don't want you to be comfortable in your ignorance, even if you're not feeling distressed in it, because it's **not** your Birthright to be experiencing such finite limitation."

Again.

RAJ READING: *Do not perceive ANYTHING God did not create, or you are denying HIM. His is the ONLY Fatherhood, and it is yours only because HE has given it to you. Your gifts to yourself are meaningless, but your gifts to YOUR creations are like His because they are given in His Name.*

RAJ: See, the gift that you give to your world by saying, "It's a physical world and a material universe," is not a gift that's given in His Name, because **He** doesn't show up anywhere **in that definition**. All that shows up is you. And you are an orphan. You see?

When you look at something and the Gift you give to it is an Acknowledgement, a Recognition of its Divinity, the Gift is given in God's Name because you had to invite God in, in order to experience the Reality of the thing you're giving the

Gift of True Acknowledgement to. And that Gift of Acknowledgement, that **Recognition** of the Divinity of a thing and your Acknowledgement of it, is what constitutes your creation.

RAJ READING: *That is why your creations are as real as His.*

RAJ: Why? Again, because they are given **in** His Name—without excluding Him.

RAJ READING: *Yet the real Fatherhood must be acknowledged if the real Son is to be known.*

RAJ: It's the only way you're going to come back into the True Experience of Who and What You Are—by annulling the divorce with your Father.

RAJ READING: *You believe that the sick things which you have made are your real creations because you believe that the sick images you perceive ARE the Sons of God.*

RAJ: [small laugh] Well, that's where blasphemy comes in, because you're trying to be equal to God. You are engaging in acts of usurping the Rights of God and claiming them for yourself. And so the things that you have made become your offspring, **your** creations, the son of a god.

RAJ READING: *Only if you accept the Fatherhood of God will you have ANYTHING because His Fatherhood GAVE you everything. That is why to deny Him IS to deny yourself. Arrogance is the denial of love because love SHARES and arrogance WITHHOLDS. As long as both appear to you to be desirable, the concept of choice, which is NOT of God, will remain with you.*

RAJ: Remember, the god of sickness is **the belief** that you have **a capacity** to choose between gods—between **God** Who Is **Real** and the **likeness** of God that you have made-up.

So:

RAJ READING: *As long as both...*

RAJ: Love and arrogance.

RAJ READING: *...appear to you to be desirable, the concept of choice, which is NOT of God, will remain with you. While this is not true in eternity, it IS true in time, so that, while time lasts in YOUR minds, there WILL be choices. Time ITSELF was your choice.*

RAJ: And I'm going to plant another little seed.

When you are not resisting God, you are inseparable with the Movement of Being—which is Eternal, a Singularity—and "time" is a meaningless word and a

non-experience. When you attempt to resist the Movement by engaging in an **independent movement**, you create a **tension**—a tension (t-e-n-s-i-o-n)—and it causes the Omnipresent Conscious Experience of Being **to appear** to be **moving away from you** because you are resisting and digging in your heels. It is an illusion, but it seems quite real to the one doing it.

Has it not ever caused you to wonder why it is when you look out into space with your telescopes that it appears that no matter where you might be in the universe, it is moving away from you? That's part of the illusion brought into play by the **act of resistance** which is constituted of your attempting **to act independent** of the Movement of Existence, the Movement of Being.

Not only that, hasn't it ever caused you to wonder **why** when you look through your telescopes once you get just a fraction of the way away from your planet, you're seeing the past? When you look at your sun, you're seeing what happened eight minutes ago. You're **not able** to see the present. It's almost as though you are in prison. What's Really Going On Now is **absolutely unavailable to you**. All you can see is what **was**. You have been put in a very limited experience—one of absolute isolation. That's the way **time** is experienced. And time is **a sensation**, you might say, an illusory sensation that is brought into play when you begin to resist the Movement of Being by having a determination to act independent of the Movement.

The moment you relax that determination and yield back into what will seem like cooperation with the Movement, once you let the Movement take over, everything will snap back into focus, so to speak. **Time** will cease to be an experience. And the Universe **will become available to you** in its **Totality** in the **Now**—will be **visible** with telescopes. And you **will not** be experiencing an isolation. Nor will you be experiencing an expanding universe. So much for the big bang theory—that's just the best explanation that can be come up with when one is **attempting** to be the **definer** of life without ever inquiring of Life Itself What It Is.

Just a little seed I planted there about why things appear to be the way they are. Continuing.

RAJ READING: *If you would remember eternity, you must learn to look ONLY on the eternal. If you allow yourselves to become preoccupied with the temporal, you ARE living in time.*

RAJ: Well, the only things that are temporal are the definitions you made-up. And if you've been making something up, you're standing **in resistance to** and **at odds with** the Movement of Being Itself. And that's called "time."

Continuing.

RAJ READING: *As always, your choice is determined by what you value.*

RAJ: And right now you are valuing this **apparent** capacity you **think** you have to make-up definitions that can, **by the force of your will and your determination and your skill at being coercive** with your Brothers and Sisters, **cause to become as Real** as God's Creations. That's what you're valuing at the moment.

And you don't say, "I value this." You say, "I'm stuck in this." But you won't abandon the definition you're applying to the word "this." You're not willing to abandon **the act** of independent authorization that causes you to seem to be stuck in the human condition—when all there is to the human condition is the Kingdom of Heaven seen through a glass darkly, seen through the lens of your definitions.

Continuing.

RAJ READING: *Time and eternity cannot both be real because they contradict each other.*

RAJ: Remember, "time" is **a sensation** you have that colors your experience of Eternity and causes it to seem to be moving away from you and keeps you from seeing it all in the Now—causing it, the majority of it, to appear to be the past.

RAJ READING: *Time and eternity cannot both be real because they contradict each other. If you will accept only what is timeless as real, you will begin to understand eternity, and make it yours.*

RAJ: The only thing that is Timeless is Everything when you're not applying a little bit of torque to your perception of it all and having an independent slant on it. And the only way to get back to the Timeless is to stop applying that little bit of torque, which is brought into play by an unwise use of will.

How do you abandon an unwise use of will? By being **willing** to **yield** to the Way Everything Works—the capital "W" Way—by yielding to and wanting to experience **Truth**, What God Is Being, right where you have overlaid the Kingdom of Heaven with your definition. So, stop being so sure of yourself and start being curious to see beyond what you think everything is. And let that become your practice. And let it become your practice more and more consistently through your day.

"I wonder What **That** Really Is? I wonder What **That** Really Is?" Like a child in the car. "What's that? What's that? What's that?"—until it drives you crazy. "It's a cow." "What's a cow?" You see? "I wonder what the **more** is that is there."

Become curious. Become *innocently* curious and ask your Father, "What's the More Of You that's here than what I'm seeing?"

And just as with children, your curiosity may come too fast and furious, and the answers you're getting aren't as complete as you want them, and you become impatient. Well, just calm down and just continue to ask. The persistence of asking, you might say, sets up a new *field* of energy. Please do not take me literally here. It sets up a *mental context of receptivity* that draws, like desire does, something toward you. And so, as you go through your day, whether you're getting vividly enlightening answers or not, continue to ask because it sets the tone of receptivity. Stop settling for the status quo.

I look forward to being with you next week.

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A Course In Miracles (reference pages)

Chapter 10 – GOD AND THE EGO

Section: INTRODUCTION

Sparkly Book – p.233 / JCIM – p.98

Chapter 11 – GOD OR THE EGO

First Edition – p. 179 / Second Edition – p. 193

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

You know, last week I said, you know, if you want to feel **bad** because you're moving slowly in your process of Awakening, or if you're feeling guilty for not trying hard enough, if you're feeling as though you're doomed to failure because you've been trying to know the Truth for years to discover it and look where you are, I said if you want to feel bad because of those things, go ahead. But I want to reaffirm that every intent you feel that you enliven within yourself to see the **more** of Reality that is present than what you're presently seeing, you're doing well. Because you are doing what? You are providing what I'm going to call the mental environment—**your** mental environment—you're providing the environment in which discovery and realization can occur. You're providing the environment in which a sudden shift of perception can occur.

And I want to remind you of something. You exist **by Grace**—not by anything you do or don't do. You will wake up by Grace and you will experience **healing** by Grace. You may provide the environment in which Grace can register with you, but you can't be responsible for the healing or the Awakening.

And if you on your own can't be responsible for it, then there's nothing to feel bad about if you haven't experienced it yet. Feeling bad about things, feeling guilty about things is part of the human condition. And what I mean by that is that it's part of the frame of reference that everyone is in who has said, "Father, I'd rather define it myself. Father, I'd rather do it my way," and then proceeded to try to do it. The impossible is being attempted. It can't **be** accomplished. Down deep every single one of you knows it, and you feel foolish for trying it. You cover it up, but it's there. **You know** it can't be done.

Because you feel vulnerable in that independent, so-called independent state, you **recognize** that something **is wrong**—and I mean by that out of kilter, out-of-sync. And wrong is bad, and therefore **you** must be guilty for doing something wrong. No. It doesn't call for guilt. Being out-of-sync with things isn't something

you will be punished for. It's an experience that simply needs to be **abandoned**. That's all it means. You're doing something that can't be done—abandon the attempt. As long as you don't abandon the attempt, you will feel vulnerable, you will feel uneasy, you will feel the out-of-sync-ness.

And so I encourage you all to forget about feeling guilty, to forget about feeling bad, to stop thinking that you know how much better you ought to be doing—and just energetically, enthusiastically engage your curiosity about each and every thing you're confronted with. "Father, I would like to see the more of What You're Being right there, right there, right there, than what I'm seeing." That **invitation** is a desire. Even if initially you think that desire is pure foolishness, it is a desire that nurtures or makes a nurturing environment for the light bulbs to go on, for the "Aha's" to occur, for insight and revelation to take place. So lighten up. Lighten up but persist in the curiosity.

Lighten up so that persisting in the curiosity becomes a fun experience—not a heavy duty one in which you're attempting to overcome all the sins you've engaged in by trying to do things all by yourself. You've engaged in doing **nothing**! You've engaged yourself in accomplishing nothing. No sin has occurred. No punishable sin has occurred. It is possible for you to **imagine** you've done something wrong, but it's not possible to **do** something wrong, because Reality cannot be altered from What It Is—and it is a Singularity, **not** a polarized oppositional environment. So I'm encouraging you to stop engaging in self-judgment and self-criticism. Grace occurs when you're not expecting it. Grace does not occur by a decision you make. Transformation and healing are **inevitable** because of What You Divinely Are.

You know, we talked a couple of weeks ago about the only sure things are death and taxes. Well, that's not true. The only sure thing is that **you will wake up**. The only sure thing is that **you will remember Who You Are**, because you cannot totally forget Who You Are and you cannot secure your place in an illusory sense of self forever. Remember that.

Let's go to the book.

RAJ READING: **Chapter 10**

RAJ: In the **Sparkly Book**.

RAJ READING: **GOD AND THE EGO**

[Editor's Note: In the first and second editions, the chapter heading is: **Chapter 11 GOD OR THE EGO**]

RAJ READING: *Either God or the ego is insane. If you will examine the evidence on both sides fairly, you will realize that this must be true. Neither God nor the ego proposes a partial thought system.*

RAJ: I want you to consider this image. You all look around you at your world through two eyes, and as a result you see a three-dimensional image. Everything you see is **affected by**, or your perception of everything you see is affected by the fact that you're looking with two eyes. Now let's say that you said, "I'd rather see it a different way," and so you took your hand and you covered up one of your eyes, or you got a patch and put it over one of your eyes, and now you're looking at everything, same thing you were always looking at before, but **now** all you're seeing is a two-dimensional image—flat, no sense of depth. And everything you see, your perception of everything will be absolutely governed by the fact that you're only looking at it with one eye.

When it says, "Neither God nor the ego proposes a partial thought system," it means that, like with your vision, whether you're looking with two eyes or one eye, **absolutely everything** that you experience visually is **totally** affected by the choice of the way you're going to look at it—with two eyes or one eye. I mentioned recently that from the vantage point of the ego, everything is a singularity—just as from the vantage point of God, everything is a Singularity—and this is just a reaffirmation of that.

Now waking up is rather like somebody saying to you, "Open up your other eye."

"Other eye?" You see, you've been looking with only one of your eyes for so long you've forgotten that you have another eye. "Well, another eye? Open my other eye? I don't know what you're talking about."

Well, experiment a little bit. Squinch your face around and see if you can make some other part of your face do something you haven't let it do for a long time. In other words, have a little curiosity. Explore a little bit. Have some fun venturing into an activity that you haven't ventured into for a long time. You see? So that instead of looking at things [laughing] with a private eye, you might look **joined** with another eye.

RAJ READING: *Neither God nor the ego proposes a partial thought system. Each is internally consistent,...*

RAJ: And I'm going to add: And total.

RAJ READING: *...but they are diametrically opposed in all respects, so that partial allegiance is impossible. Remember, too, that their results are as different as their foundations, and their fundamentally irreconcilable natures CANNOT be reconciled by your vacillations.*

RAJ: You can't dance a jig good enough to make the two one. You don't have enough mental agility to bring the two together.

Now:

RAJ READING: *Nothing alive is fatherless, for life is creation. Therefore, your decision is always an answer to the question, "Who is my father?"*

RAJ: Remember that the god of sickness is a capacity you think you have to choose which God/god is Real/real—**God** or the **likenesses** of God you have made-up. When you bow down to the **likenesses** of God that you have made-up by redefining What God Is Being, you are exercising a capacity you think you have to see things independent of the Father, even though [laughing] it's All That The Father Is Being that you're give new definitions to. You see, [small laugh] you say, "But, Father, I'd rather do it on my own," but you don't have anything **to work on**, on your own. So you deny the Father, while at the same time **redefining the Father**. Now that is called "a split mind" in the sense that you are **denying** God by using **What God Is** to accomplish the denial. That's not independence at all. It's a **confused** mind. You see?

You're still fixated on God even though you're saying, "God, I don't want to have anything to do with You." So you apply a little bit of torque, a little bit of bias, to your experience of What God Is Being, and so that you can say, "You see? What I'm seeing is not God." But what you're looking at and saying, "It's not God," is just a distorted perception of what? **God**. There's **no independence** or separate activity there. There's just insanity.

Now what good does it do to know that? The good it does is that it helps you to realize that all the time you're working so hard to come back Home, you are working with the fundamental raw materials of Creation, with a capital "C"—meaning that all you're doing is learning to look at things without applying your bias to it. You're looking at the Presence of God that you **don't think** is God, and you're saying, "God, I want to see You there." What this means is that you haven't managed to create a false creation somewhere **other than** Where God Is that would make it rather difficult to **get back** to Where The Father Is, to get to this other Universe or this other **Dimension** Where God Is, instead of this **dimension** you have created.

You're right in the middle of the Kingdom of Heaven with constant opportunity to discover the Kingdom of Heaven right in front of you where it's always been. You're **already** Home, in other words. This is the reason it helps to know this. Because it's **not off** in the future and it's **not off** in another dimension—**it's right here**. All the materials that you have to work with are **God Materials**. All of them

are the ***Presence of God***. That's how close God is and that's how close you are to God.

And even ***you*** are not the definition you have made-up about yourself. ***You are*** the Expression of God. So every single one of you is in the best possible position you could be. You're ***already*** Home. You are neither behind the Point of Perfection nor advancing toward it. And all it calls for you to do is to pay attention from ***that*** standpoint with curiosity that understands that there isn't a whole lot to be accomplished—just a shift of perception.

Since the whole mess was established by or ***apparently established*** by a decision you made to see things independent of the Father, and it resulted in effect by your getting a divorce from your Father and standing as an orphan, it stands to reason that your waking up, your coming back Home, will always rest on and proceed from your decision to know the answer to the question, "Who is my Father?"—because that's the way you undo the divorce. And that's the way you undo your amnesia about your Identity. Because the moment you invite the Father back in with an acknowledgement that you have a Father, you immediately lay the groundwork for your experiencing yourself as the Father's Offspring, which is your Identity, in which lies your Sanity and the end of your confusion.

The key to Awakening, therefore, lies in the simple question, "Who is my Father?"

Again.

RAJ READING: *Therefore, your decision is always an answer to the question, "Who is my father?" And you will be faithful to the father you choose.*

RAJ: This would imply that since the chapter is entitled, "GOD AND THE EGO" or "GOD OR THE EGO," that they represent two fathers, and you will serve one or the other.

Let's continue.

RAJ READING: *Yet what would you say to someone who really believed this question involves conflict?*

RAJ: That question sort of jumps out from left field, doesn't it? Why would it say that? Why would that question be asked at this point?

RAJ READING: *Yet what would you say to someone who really believed this question involves conflict?*

RAJ: Well, you do think there's conflict, because you think there really is an ego and you think there really is a God. And you think that they really are opposed

to each other, and they really are two actual presences at odds with each other. After all, you are serving one or the other. You're giving your allegiance to one **or** the other. You have a preference for one **or** the other. So you do think there's conflict.

RAJ READING: *Yet what would you say to someone who really believed this question involves conflict?*

RAJ: Well, if you are not coming from a separated place, you would say to that one, "It's impossible for there to be conflict between Something and nothing." **God** is the capital "S" Something That Is All. And the ego is an imagination you came up with that isn't real, and has no existence except as a spurious thought. And even though you have been letting this spurious thought be the foundation for your perception of the world and for your experience, it doesn't exist and the way you've been experiencing the world has been **pure** illusion. There can't be conflict between Something and nothing. You see?

Continuing.

RAJ READING: *If YOU made the ego, how can the ego have made you?*

RAJ: Well, it's not really too difficult to answer that question, believe it or not. I'm going to start out by saying that when you are awake, **you don't think**. You don't go through evaluative processes. You don't go through processes of logic. You don't make assessments of the Only Thing There Is to think about or have assessments of—which is Creation. **You** are not holding yourself apart from it and you are totally **at one** with it. And you stand in constant **awe** of it, in constant **wonder** at it. And when you stand in wonder **at it**, you are, for lack of better words, having an unboundaried Experience of Joy and Bliss, because you are experiencing All of Creation **without distance** between you and it. You and it are One.

And **you recognizing What It Is**—there are not better words than this—**experience Awe**, experience a Fullness of Joy that I can best describe as something which comes over you and consumes you and fills you until it is the **All of You** of your Conscious Experience. And there's no time or inclination to think about the experience. It is **Whole**. The Infinity and Eternality of Creation is totally available to you and constitutes your Conscious Experience. You and Creation, you and your Brothers and Sisters are not separated in any way, even though you are all eternally distinct. And you don't need to think. You don't need to have language to talk with them, to communicate with them, because the **Communion of the Singularity of Creation** is **Total and Now** for you.

Now, the minute you have a thought, the minute you do say, "I wonder how this would look if I stood a little bit to the left, or stood back a little bit, or narrowed

down my range of vision so that I wasn't taking in the whole thing. What would it look like if I looked at it in a different way?"—**that's a thought**—a thought which apparently you could act upon. And it's a thought that all of you **did** act upon. And it led to other thoughts.

Once you had torqued or biased your perception of Creation, it made you ask more questions. And before long, you thought to say, "Well, I wonder who's asking these questions?"—because asking questions and having thoughts, not being part of Reality, never had been part of your experience. And so you said, "Wow! There must be **a thinker** here." You see? "And that thinker **must be me!** That means **I'm something.**"

But mind you, these are just thoughts being put together in an apparently intelligent and logical way so that the togetherness of it seems to state the presence of something actual. Well, because the thoughts **aren't you**, then the thought that says, "There must be a thinker here and the thinker **must be me,**" **that thought** still isn't you. Stay with me here. But if you believe the thought, you will proceed forward on that basis and be lost, because you will have taken the bait of the illusion and succumbed to it.

What happens when you take the bait is you take this imaginatively created sense of self as a fact, and you make a god of it, and you begin **to serve it**, even though, as I've been saying, it's **nothing more** than a hypothesis. It's just an imagination which ultimately makes no sense whatsoever. What you make a god of, you begin to serve. And you've been very happy to serve your ego for a long time, because it's thrilling and invigorating and scary as hell.

And it keeps you feeling alive because you're constantly having to overcome... [small laugh] I'm going to say you're constantly having to overcome the tendency to realize that all of what is happening in that frame of mind is unreal, so that you can step back from the point where you took the bait of the idea that because there was someone thinking, there must be a thinker and that thinker must **be you**. You need to step back from that.

And literally, one of the most effect ways to step back from that thought is to **move out of the arena of thinking** which you do **by meditating**, so that you have the opportunity through truly meditating to find out that **Consciousness** and **thinking** are not equivalents. They are not one and the same thing—that when **no thought** is going on, **you still are Conscious**. A better way of putting it is that you experience the fact that **you are Consciousness**, or Consciousness is What You Are—**Mind**.

Continuing.

RAJ READING: *The authority problem remains the only source of perceived conflict, because the ego was made out of the wish of God's Son to father Him.*

RAJ: In other words, God.

You see, that was the meaning of blasphemy that we talked about last week—*your claiming* the capacity to be equal to God.

RAJ READING: *...the ego was made out of the wish of God's Son to father Him.*

RAJ: Well, it's worked pretty well. I mean it certainly is believed that that is possible. Sociologists and students of religion, historically speaking, many of them who do not have a belief in God, are able to look at mankind and see that man has created God for himself out of some great deep need. The connection with God has been so completely *forgotten*, because it has been so completely ignored that it actually has become possible for a large number of people on your planet to believe that God is nothing but a religious belief that makes everyone feel more comfortable in the human condition and gives them the means to cope with the human condition as long as they're in it. You see?

Continuing.

RAJ READING: *The ego, then, is nothing more than a delusional system, in which you made your own father. Make no mistake about this. It sounds insane when it is stated with perfect honesty, but the ego never looks upon what it does with perfect honesty. Yet that IS its insane premise, which is carefully hidden in the dark cornerstone of its thought system.*

RAJ: Why all the attempts to achieve? Why all the attempts to be successful? Why all the attempts to *become* something or *become* more? Because there's an innate Knowing that all of you have that *of yourself you are nothing*. But you don't want to look at that, and so you cover that clarity, that Sanity, up in the darkest recess, the furthest out of sight. And then *you* put all of your energy into proving that it's not true, into proving that you can become something, in proving that you *can authorize* things.

Well, who are you going to prove it to? You can only prove it to other people who are in the same state of mind. And so life becomes a process of coercing everyone into seeing you the way you want them to see you—to see you for who you want yourself to be. And existence is a matter of ongoing manipulation in an attempt to establish mutual agreements about what, primarily? About *who you are*.

And as long as you do that, you never allow yourself to get to the Fundamental Kernel of Truth that's hidden away in the dark recesses of your mind, covered up—that you of yourself can do nothing, that you of yourself do not exist. But

you do exist, and therefore you exist ***because of Something***. You ***are*** the Expression of Something. You ***are*** the Son of Something. Therefore, you ***have*** a Father. There is a Source, ***and you're not It***.

And because you are not It, but It is All There Is of you, you need do ***nothing*** to ***become***. You need do ***nothing*** to accomplish. You need do ***nothing*** to be a success. And you need not engage in the coercion of your Brothers and Sisters to arrive at mutual-agreed-upon definitions of you. ***And then*** allow yourself to succumb to and abide in that Kernel of Truth that was hidden away in the dark recess, and ***just be***. And in the absence of the struggle to ***become***, find the Fullness and Wholeness of You ***uncovered*** to you once again, because you're not busy ***denying it*** by struggling at becoming.

Again.

RAJ READING: *The ego, then, is nothing more than a delusional system,...*

RAJ: A fantasy.

RAJ READING: *...in which you made your own father. Make no mistake about this. It sounds insane when it is stated with perfect honesty, but the ego never looks upon what it does with perfect honesty. Yet that IS its insane premise, which is carefully hidden in the dark cornerstone of its thought system. And either the ego, which you made, IS your father, or its whole thought system will not stand.*

RAJ: Awakening is the process of discovering that it will not stand and ***letting it collapse***, leaving you empty of all the definitions you have come up with to attempt to give meaning to your existence so that you might demonstrate your independent actuality.

As I've said before, in the absence of those definitions, you will have a temporary transitional experience of meaninglessness, because as what you've been familiar with is released and you're no longer looking at it, and it no longer seems to be available to you because you're not energizing it, you are confronted with that which doesn't seem familiar to you and isn't making total sense to you yet. ***It's God. It's Reality.*** It's What Everything ***Really*** Is. And you ***must*** be willing to abide there as your eyes, we will say, adjust to the new view. And you must ***abide with it*** long enough for it to begin to once again make sense to you. And I must say that so that when you have these experiences of, "Wow. Nothing I see means anything," you will ***abide with it***, instead of recoil from it and once again reengage your thinking processes.

"Wow. Nothing means anything, at least not according to any of the definitions ***I've*** ever had. But I'm willing to sit here and pay attention, because I remember

Raj said that every Part of Creation has the capacity to communicate Its Meaning to me and to everything. And Its Meaning is the Meaning **the Father** has set into place **by being** the Movement of Creation. So the Presence of God there in that thing, has the means of communicating What It Means (What It Is) to **All** of Creation **throughout Infinity**, so that everyone who is Awake, and is not experiencing any tiny isolation, **will have** the full experience of the Meaning of that thing along with **every other** thing, and in that experience **have** what I will carefully call “The Experience of the Wholeness of You”—the one experiencing it all.

I know some of you have a feeling at times that what I’m sharing doesn’t have any relevance to everyday life. And you can’t figure out how to **apply it** to everyday life. What you’re calling “everyday life” is really your best perceptions of what’s going on around you; perceptions that are arising out of a false experience of your being independent, separate, tiny and vulnerable. And yes, what I am saying doesn’t really have relevance to those definitions, those filters through which you are looking at everything and seeing Creation incorrectly or falsely. It is good to realize that there isn’t a relevance between Reality and your **misperceptions** of Reality. The Experience of Truth is not a tool that you can bring into your false perception of things and manipulate the perception around so that it’s pleasant.

Again, going back to the beginning.

RAJ READING: *Neither God nor the ego proposes a partial thought system. Each is internally consistent, but they are diametrically opposed in all respects, so that partial allegiance is impossible. Remember, too, that their results are as different as their foundations, and their fundamentally irreconcilable natures CANNOT be reconciled by your vacillations.*

RAJ: Or by your mental manipulations.

Now I’m going to tell you something. When you reach for the Truth, when you ask of the Father or the Holy Spirit to be illuminated by What Is Real and the illumination comes and you feel bliss and you feel whole, and you are not filled with fear even if the circumstances which drove you to reach to the Holy Spirit haven’t changed, you have been moved into a place that you should hold onto with **great love** and appreciation and valuing—even if from the warrior-mentality or from the old ego-standpoint that’s looking for a way to change the human condition, nothing has changed. You cannot afford to take the bait, so to speak—to go into bliss or go into your peace so that you may bring your peace **back into the illusion**, into the **misperceptions** and accomplish something with it. That’s **not what it’s about**. You must hold onto the Experience of Wholeness that you’re having. Hold onto it by continuing to give your attention **to it**. And

from **Its** Place, move in the world. That's called "being in the world, but not of it." That's called "**be**." And by **being** heal the sick.

The dream will not improve by dissolving unless you insist upon desiring of the Holy Spirit, or your Guide, or the Father, to have the Conscious Experience of Truth and of Reality, and then holding fast **to it** (the experience), holding fast to the ongoing **Connection** with the Holy Spirit where sudden shifts of perception can continue to increasingly occur. If you **stay there**, the human condition will report back to you changes, improvements, healing. And you will begin to see things more consistently as They **Truly** Divinely Are.

The ego is a hypothesis—**an imagination**. And **the ego as what you are** and your belief that it is **what you are** is also a hypothesis—**a mad idea**, a **crazy** idea—an idea that has no substance or Truth to it. And you **cannot** move into the Conscious Experience of Truth and **somehow** bring That Which Is Irreconcilable with a mad idea, back into the mad idea's territory and make the mad idea less mad. You see, you say, "Oh, I want to crawl out of the crab barrel. I want to get out of all this confusion, and all of this confinement, and all of this tininess, and all of this struggling to get to the top. I want to get out so that I can go get the good news and **bring it back**." Well, let me tell you something. When the crab gets out of the barrel, it can't bring all of the space and all of the freedom and all of the **lack of conflict** from outside the barrel back into the barrel, because the barrel **is** a confined space. It is a space that **can't hold all** of everything else, all of the **absence** of conflict and struggle and strife.

And even if you could bring back a little bit of it, all of the other crabs in the barrel would be still saying, "Don't bother me with that crap. I have got to get past Henry here because he's between me and the top of the barrel. And that's what I... if you can tell me how to do that, I'll listen to you." And you say, "Well, gee whiz. While I was out of the barrel and I was experiencing unimaginable things, I never did hear anything about how to get past Henry,"—because being **out** of the barrel doesn't have anything to do with being **in** the barrel. The Truth doesn't have anything to do with illusion. The Movement of Creation which is **Real** and the Energy of Spirit that constitutes every Manifestation of Creation Infinitely is **not** a hypothesis—**it's actual**. It's the Conscious Experience **of Reality**. And **what's actual** can't interface in any way with that which is hypothetical.

So what am I saying to you? I'm saying, "Stop being frustrated," if you're getting something out of what I'm saying, but you're frustrated because you can't relate it to your immediate human condition; **because there ain't no human-condition-as-such**—there is just the Kingdom of Heaven being perceived **by you** through a sieve. What I called last week your "designer problem," your "designer

distresses," your "designer glasses" that give the most incredible distortions, the most incredibly fascinating distortions—oh, that can occupy you for hours, trying to get it straightened out, making sense out of it, so you can be at peace. You see?

You have given definitions to your circumstances, but the definitions are hypotheses that provide a little bit of **distress**. When you take a rod of steel and you twist it and you cause a little torque to occur, the word that is used for that is "distress." The metal is being **distressed**. And when **you apply distress**—a **designer** distress, a distress that is absolute for you—"If she says that to me one more time, I will hit the roof! I will leave her!"—well, there's **your design** and that's **your "designer distress"**. And you know what? The word that could send you through the roof could be "popcorn." [audience laughter] You're getting the feel for it.

Because you're in the middle of one thing only, the Kingdom of Heaven, which **is a Singularity**—which **means** there are no polarities; there is no polarization; there is no conflict; there is only Perfect, Infinite **Unity**. Your willingness to turn to the Holy Spirit to have the True Experience of Reality revealed to you is going to cause you to see the only thing that's in front of you more clearly for What It Is, which isn't going to have anything to do with the "**designer perception**" that you have developed and **apply to** the Kingdom of Heaven.

And so improvement, healing, regeneration and redemption of experience is going to occur, but not because you've been able to bring some of Infinity back into the limitations of the crab barrel and work things around, manipulate things around, so that there's more room and more freedom, and everyone knows that they do not have to get past Henry to become something. Ultimately everyone will abandon the barrel. And the barrel will sit empty, without any confinement associated with it, without any activity going on in it of stress and distress, suffering and becoming, and proving oneself, and demonstrating that oneself is real, and all that accompanies being an orphan.

[Editor's Note: Still re-reading material from the first paragraph covered today.]

So...

RAJ READING: *Nothing alive is fatherless, for life is creation.*

RAJ: The Movement—the **Infinite** Movement of **Being**—God.

RAJ READING: *Therefore, your decision is always an answer to the question,...*

RAJ: This is no matter what **decision** you make—whether you're going to still try to get past Henry, or whether you're going to climb out of the barrel entirely,

[or] whether you're going to try to **bring back** what was outside the barrel into the barrel, or whether you're going to permanently stay outside of the barrel—**any** of these decisions.

RAJ READING: *...your decision is always an answer to the question, "Who is my father?" And you will be faithful to the father you choose.*

RAJ: So, you won't go out, like onto a high mountain, and reconnoiter with God and then take what you have gathered from God back into your dream, back into your private sense of yourself to use on your Brothers and Sisters for **their good** through coercion, manipulation, to make things better for them, because you love them. Because all that will amount to is you as an ego, as a warrior, attempting to do something so much better than everyone else that everyone else benefits and will recognize **your value** and say to you, "We adore you. We honor you. We know you are a meaningful Presence, so much more meaningful than us. And we want to become your students. And we want you to teach us how to be like you. We want to join with you, and be **like you**, and be **with you**, and for you to be with us. We want to have 'a holy relationship.'" And I do mean that sarcastically. And I do mean that as a **wake-up call** to all of you who misunderstand the meaning of the term "holy relationship" as it's used in the **Course**. And I will have more to say about that at another time. Let that be a little seed planted.

I will just say, as a last word today, **holy relationships are not a means of proving that you are meaningful**. Better relationships than you've ever had before, based upon Knowledge of God and **Knowledge** of Truth brought to bear in a human relationship between two individuals still independent from God, **does not** constitute anything worth achieving, **even** if it's called "the nurturing of a holy relationship." I mean the guy trying to get past Henry, will not be a better crab—by virtue of having a holy relationship with Henry where there's no more strife between he and Henry—when they're both still in the crab barrel and aren't interested in getting out.

I will stop there.

I love you all.

And I'm just going to say no matter what you think, you're not in the crab barrel. [audience laughter] And you don't have to get past Henry, or Henrietta. And you don't have to change a g—d—- thing in the crab barrel, because the crab barrel is an unnatural, and **not even actual**, environment.

I look forward to being with you all next week.

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Raj/ACIM Study Group – July 17, 2005

A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: PROJECTION VERSUS EXTENSION
Sparkly Book – p.234 / JCIM – p.98
Chapter 11 – GOD OR THE EGO
First Edition – p. 179 / Second Edition – p. 193

RAJ: Good afternoon.

AUDIENCE: Good afternoon.

RAJ: And welcome to everyone who is joining us on the Internet.

We've been talking last few weeks about having false gods, in so many words. We've talked about the first commandment, "Thou shalt have no other gods before me," and the second, "Thou shalt not make unto thee any graven images or any likeness of any thing in the heavens above, the earth beneath, or the waters under the earth."

And I've been homing in on the word "**likeness**." Because the ego, or from the ego frame of reference you look at God, which means you look at anything that you can see, and you say, "That's an elderly lady. That's a fat woman. That's a young person, inexperienced. That's a beautiful person," and as you do that and you **apply a definition** to what you're looking at, you are creating **a likeness**. And if you **believe** what you're saying, you **serve** that likeness. You behave on the basis of that likeness. Put simply, a false god, or a **likeness** of God, is any definition **you apply** to anything. But specifically it's any definition that you apply to God that calls It something **other than** God.

Those first two commandments lay the groundwork for being awake. Have only one God and don't make any likenesses of that God. Don't make-up definitions for What God Is Being and then serve those definitions, because when you do, you are not serving God and you're also not fulfilling your Function.

What is your Function? The **Course** uses the word "co-creation." And everyone would love to be a co-creator with God. It's very egotistically satisfying to think of having such a capacity. But to co-create with God is to be that point, that movement, that **act** of **acknowledging** God in what you see.

And I'll tell you, when you look at your neighbor and you say, "Wow, she's a real bitch," **you're not** acknowledging God and **you're not co-creating** with God. You're engaged in **nothing**—an **act** that is **empty**. And in the absence of your ability, or willingness, to see God there, you've divorced yourself, separated yourself from God. And as I said, you're not fulfilling your Function **which is** to

be seeing God there and to have no other wish on your mind except to stand in **awe of** God.

God treasures your attention. But you withhold your attention from Him when you look at each other, or you look at any thing, and you give it a different definition and choose to honor that definition. So you've withdrawn your attention from God and you've given it to **the definition** that you prefer to **apply to** that Aspect of God, we'll say. This **application** of a definition to the Presence of God is the meaning of the word "projection." It's that simple. You don't have to get into deep psychological explanations.

Now, it's very important to understand that the lady that you've described as beautiful, or the lady that you've described as elderly, or the gentleman that you've described as fat, **is not** a projection. What you've **called them** is a projection, but what you're seeing **is not**.

The world **is not** a projection of your ego. And the world and Universe will not disappear when you stop projecting **your** private, personal definitions upon them. What will happen when you stop applying your definition **to** these things is that in the absence of the noise, the static of **your thinking** processes, **What** Everything Is will have an opportunity to register with you, because you won't be making noise that you distract yourself from Reality with.

Now some of the definitions you govern yourselves by, we'll say, did not originate with you. Some of them originated with your parents, or those you accepted as your teachers in one way or another.

And so, a loving parent might at one point have said, "You know, I know you love to build things, but building things requires a knowledge of math, and math just doesn't happen to be one of your skills. It's not something you're adept at. But you are very adept musically speaking. And so I would encourage you, instead of going into construction, to go into the field of music." Now this might sound like a very caring and loving and constructive and supportive thing to say, but what may the child have heard? "You're not very adept at math." And so for the rest of that child's life, he doesn't tackle things that require math and doesn't apply himself to be curious about the principles of math. And so he gets to be forty-five years old, and whether or not the statement was true, he is not very skilled at math. So some of the definitions you have adopted from other sources, and some of the definitions you apply to yourself are ones you made-up along the way all by yourself.

But, you know what? There's no one that math can't be taught to if you have a teacher who's willing to take the time and find the way in which to express it that piques the curiosity of the student, and gives him the impression that it's

something **he can** comprehend. Then that student will let go of this **definition** and open himself up to the pleasure of finding that he's quite capable.

Now let's also get very clear on something else. It's really nice to be able to find someone to blame for your problems—someone **other than** yourself. And so, to say, "Well, my problems were caused by the ignorance of my parents and their telling me, in all helpfulness, what I couldn't do and what I ought to do," instead of saying that, you've got to remember something. Whenever someone says something to you, it's like, if you're a computer user, it's like having a program on your computer and an announcement comes out from the company who designed the program that there's an upgrade. And you can investigate the upgrade. You can get all the information on it. You can even download it so that you can use it temporarily to try it out. But there comes a point where, in order for you to have it as your own, you must what? **Endorse it**. You must give it **your** endorsement, and register it, and perhaps pay for it. At this point, in effect, it goes on **your** hard drive. And that fact that **you** have put it on your hard drive, and you've kept it on your hard drive, is nobody else's fault. You can't **blame** anyone else for it.

So if your parents have said, "You're not very good at math," or, "You're not very good at this," or, "You really will never be very good at social interactions; you are a misfit," if you're operating on the basis of that, it's not because **they said it**. It's because, at some point, **you endorsed it**. And **you by your own determination** incorporated it as a result of **your** decision.

And the simple fact is that no matter **where** your definitions came from, they still constitute false gods. They still constitute **likenesses applied to** Something that is utterly Whole, something that is utterly Complete—you, or your Brother, or anything you see in your world.

And waking up is a matter of abandoning the definitions, no matter where they came from. And some of the definitions you will have to abandon will require you, first of all, to let go of the pleasure you get at blaming **someone else** for your having the problems you're having. All problems are the evidence of having applied a definition **on top of** the Presence of God, **on top of** Creation Itself, and honoring that definition and thus **obscuring** Creation. And by obscuring Creation and refusing to see It because **you value** the definition you have made-up **more** than What It Really Is, you **neglect** to recognize God there, which is **your God-given Function** and is **the part** you play in co-creation.

Let's go into the book.

The subject heading is:

RAJ READING: *Projection versus Extension*

[Editor's Note: This heading is not in the first and second editions.]

RAJ READING: *You have made by projection, but God has created by extension.*

RAJ: The **Course** speaks often about "making" as opposed to "creating." And the easiest and simplest way to grasp the meaning of that is that you **apparently** practice authority by applying a definition to something. You **make-up** the meaning for that thing which was **fully** expressed by God in the first place. So after you have **made-up** your definitions...

PAUL: [pause] Just a moment. [pause]

RAJ: ...you must arrive at a point where you **unmake** them.

RAJ READING: *You have made by projection, but God has created by extension. The cornerstone of God's creation is YOU,...*

RAJ: What is a cornerstone? It's not only the starting point of a building, but it's also a repository of **the meaning** of what is being created. You are the cornerstone of God's Creation because, in effect, you are **that** which **completes** It by **embodying** It. And you embody It by **recognizing** It for What It Is. You, for lack of better words, are God **recognizing Himself** in His Creations. You're that inseparable from the Movement of Creation and **that inseparable** from God.

RAJ READING: *The cornerstone of God's creation is YOU, for His thought system is light. Remember the rays that are there unseen.*

RAJ: Meaning unseen while you are covering them over with your definitions.

RAJ READING: *The more you approach the center of His thought system,...*

RAJ: God's.

RAJ READING: *...the clearer the light becomes.*

RAJ: Or you could say, the more **illuminated you are**, the more illuminated **by Truth** you are.

RAJ READING: *The closer you come to the ego's thought system, the darker and more obscure becomes the way. Yet even the little spark in your mind is enough to lighten it. Bring this light fearlessly with you, and hold it up to the foundation of the ego's thought system bravely. Be willing to judge it with perfect honesty. Open the dark cornerstone of terror...*

RAJ: In other words, the cornerstone of the ego.

RAJ READING: *Open the dark cornerstone of terror on which it rests, and bring it out into the light. There you will see that it rests on meaninglessness, and that everything of which you have been afraid was based on nothing.*

My brother, you are part of God and part of me. When you have at last looked at the ego's foundation without shrinking, you will also have looked upon OURS.

RAJ: Meaning Our Foundation.

Okay, how many of you remember from last week what we described as the cornerstone, as the thing that you have hidden away out of sight which is the cornerstone of the ego's frame of reference? I'm not going to make you answer that in front of everyone. But remember that the cornerstone of the ego is—which you **keep secret**, keep **hidden away** even from yourself—is that **of yourself you can do nothing**. That's the bad news.

It happens to be the glorious Truth, **but** you have taken it as **a challenge**, not as a statement of fact. You have taken it as something to disprove, and you've said, "**Yes, I can.**" And **being** or **existence**, for you, has become nothing more than attempting to come to the point where **you have** successfully authorized something, and you have managed to get your other dreaming Brothers and Sisters to **agree** with you.

It's insulting. It's humiliating. It's the most awful thing in the world to arrive at the realization that **you of yourself can do nothing**. You avoid it at all cost. Why? Because it leaves you feeling **powerless**. And if you are powerless, it means that you are helpless and vulnerable. But you must come to that awareness without resisting it. You must come to that point of awareness with a willingness to embrace it, **if** you are to get out of the crab barrel, if you are **to escape** the bondage to all of the ignorance that follows the false premise that "you of yourself can do something." You see?

RAJ READING: *When you have at last looked at the ego's foundation without shrinking, you will also have looked upon OURS.*

RAJ: You see, when you're willing to look at the fact, not just intellectually, but, I'm going to say, with commitment—when you're willing to look at the fact that **you of yourself can do nothing** and yet **you exist**—even if you of yourself can do nothing, **you still exist**—you are still experiencing **Being**—it means that you, **because of Something Else**, exist. You, **because of Something Else**, can act. Aha! That is the cornerstone of the Father's Thought System. "I, **with my Father**, can do all things." You see? That's what the words, "I of myself can do nothing," really means. It says, because you still find yourself existing, then you, **because of the Father**, because of **your** Father, because of what **your** Inheritance is,

because of what **your** Birthright is **by virtue of what your Father is**, can do all things. You see?

But you must be willing to go into that dark hidden place where you've covered up the realization that **you of yourself can do nothing**, and there's **nothing to be done** about it, and **abide** with that, I said, with commitment—meaning without any desire to change that fact in any way, shape, or form.

So again because it's important.

RAJ READING: *When you have at last looked at the ego's foundation without shrinking, you will also have looked upon OURS. I come to you from our Father to offer you everything again. Do not refuse it in order to keep a dark cornerstone hidden, for ITS protection will not save you. I GIVE you the lamp and I will go WITH you. You will not take this journey alone. I will lead you to your true Father, Who hath need of you, as I have.*

RAJ: Well, what does that mean, "I will lead you to your true Father"? It means that I will lead you to the place in your Conscious Awareness where you are able to look at a thing and **see God there**, instead of your definition. It doesn't mean I'll lead you to a man in the sky with a long white beard. But I will take you to the Evidence of Creation and help you to see It for What It Is—the ongoing, ever-present **Act of God being** the Movement of Creation in all of Its Glory—so that you are **seeing It**, experiencing It, **feeling** It in all Its Glory, and standing in awe of It with the inescapable realization that what you are experiencing **is God**, and **not** what you had thought It was. And not only that, **you seeing** It as God, is a God-given Capacity that is **your Nature** and **your Function** so that **your seeing** It for What It Is, is part and parcel of the experience of **the Godness** of Everything, including yourself.

RAJ READING: *Will you not answer the call of love with joy?*

RAJ: [laughing] No.

Your habits are still too delicious to you. It's still too easy to apply a **snap judgment**. Something happens and out of your mouth comes, "She's a difficult one to deal with," or, "He just won't shut up. He's so insensitive." You **just love** to make those pronouncements. You **just love** to apply those definitions, because they express some part of your capacity to see things **uniquely**, different from everyone else. And that builds up your sense of yourself **as an authorizer**. And then if you can get enough other people **to agree with you** that he's very insensitive, or she's really difficult to deal with, then you become a force for changing public opinion and creating group consensus. And of course, group consensus is power, isn't it? Whew. Wow.

So:

RAJ READING: *Will you not answer the call of love with joy?*

RAJ: Not really.

So you've got to be alert. You've got to be willing to watch what you're doing with your mind. And bite your mind's tongue when it wants to come up with a judgment, and then when it wants to get others to join you in seeing what you mean so that there's group consensus—**mutually**-agreed-upon definitions. You see? Remember, every decision you make determines who you are choosing your Father/father to be—**God**, or your **capacity**, your so-called "**capacity**" to create yourself and be equal to God.

Now, you're not all ignorant. We've been together too long.

And so as it says here:

RAJ READING: *You have learned your need of healing. Would you bring anything ELSE to the Sonship,...*

RAJ: Meaning your need for healing.

Well, it is humiliating. The ego says you're supposed to be self-sufficient and **without need**—except **of yourself you can do nothing**, so **you need** help. You **need** a Father. You **need** a Source.

You're like a toaster with a plug that's not plugged into anything. You need to get plugged back in. "Oh gee," the toaster says, "do I really have to be plugged into that socket? There must be a way for me to fulfill my function of browning that bread **without** having to do **that**."

Yeah, you need to acknowledge your need. You need to acknowledge that **of yourself you have no existence**, so to speak. You have **no capacity** to be something. But when you plug into the Source, you have the capacity to be everything, because **nothing** That God **Is** has been withheld from you in His Self Expression.

[Editor's Note: In the first and second editions, the following heading appears here: **The Gifts of Fatherhood**]

So:

RAJ READING: *You have learned your need of healing. Would you bring anything ELSE to the Sonship, recognizing your need of healing for yourself? For in this lies the beginning of knowledge;...*

RAJ: It's likewise not just approaching your Brothers and Sisters or the Brotherhood itself with your need, acknowledging that you need **every single one** of them. **Bring your need to God**. You've got to recognize, you've got to come to a point where you're willing to **re-embrace God** and annul the divorce you got, and invite God back in. Why? So that you can have the Experience of God, but also—and not feel so lonely—but also so that in having the Experience of God, you say, "Ahhh!" You see, a little bit of **awe**. "Ohhh!" And you **recognize** and acknowledge God as God. You recognize and acknowledge your Brother, or that thing, or the other thing, as the Presence of God—**awesome**. And in **that** recognition take **your part** in co-creation and fulfill your Function, and come back into the Fullness of **your** Being.

RAJ READING: *Would you bring anything ELSE to the Sonship, recognizing your need of healing for yourself? For in this lies the beginning of knowledge;...*

RAJ: Or, as you know, I would say, **Knowing**, with a capital "K".

RAJ READING: *...the foundation on which God will help you build again the thought system which you share with HIM. Not one stone you place upon it but will be blessed by Him, for you will be restoring the holy dwelling place of His Son,...*

RAJ: Meaning you.

RAJ READING: *...where He wills His Son to be and where he IS.*

RAJ: Again, you're neither behind the Point of Perfection nor advancing toward it; you're at that Point and must understand yourself **therefrom**.

Continuing.

RAJ READING: *In whatever part of the mind of God's Son you restore this reality, you restore it to YOURSELF.*

RAJ: If you are engaged in restoring that awareness to your Brother, **for** your Brother, you restore it to yourself as well. Because what are you doing when you're looking at your Brother? Engaged in restoring it to him, you are saying, "**I'm** willing. I'm **unwilling** to do **anything less than** see the Presence of God there. I will persist in seeing the Presence of God there, in spite of my habitual inclination to see my best... what I **think** is my **best** definition."

RAJ READING: *In whatever part of the mind of God's Son you restore this reality, you restore it to YOURSELF.*

RAJ: What you give, you get to keep.

RAJ READING: *For you dwell in the Mind of God WITH your brother, for God Himself did not will to be alone.*

To be alone is to be separated from infinity, but how can this be if infinity has no end? No-one can be BEYOND the limitless because what has no limits must be everywhere.

RAJ: Again, we're talking about the *Singularity* of God. There's no outside to *Infinite Unity*.

RAJ READING: *There are no beginnings and no endings in God, Whose universe is Himself. Can you exclude yourself from the universe, or from God Who IS the universe?*

RAJ: No. I'm adding that. No.

RAJ READING: *I and my Father are one...*

RAJ: Now that's a statement you're all familiar with, if you've read the *Bible* much.

RAJ READING: *I and my Father are one...*

RAJ: But listen.

RAJ READING: *I and my Father are one with YOU, for you are part of US. Do you really believe that part of God can be missing or lost to Him?*

If you were not part of God, His Will would not be unified.

RAJ: There wouldn't be a Singularity.

RAJ READING: *Is this conceivable? Can part of His Mind contain nothing?*

RAJ: You know, when you got this bill of divorcement, was there suddenly a void in the middle of God where you had been—a black hole, an emptiness, a nothingness?

RAJ READING: *If your place in His Mind cannot be filled by anyone EXCEPT you, and your filling it WAS your creation, WITHOUT you there would be an empty place in God's Mind.*

RAJ: Now see, try to keep all of this out of the realm of theories and ideas. If there can't be an empty place in God's Mind, then there *isn't* an empty place in God's Mind where you were—which means that you are still there *right now*, today, as each of you sit there paying attention. It's happening in the Mind of God.

You as God Created You, not as you have come to **define** yourselves to yourselves, are unchanged from What God Set In Place As You. And that's why you must begin to consider yourself, apprehend yourself, at the Point of Perfection. Because as long as you see yourself as far off from the Point of Perfection, working toward it, that will be the definition applied on top of the You **that is already Home**, and **blind you** to the Truth about you that you're already Home, and make it **seem as though** it is going to take **time** to get there.

Now remember, last week I also mentioned that the moment you began to want to have a different perspective on Creation—one of your own—and so you began to apply a little torque to it, that act of **resistance** to What You Are and What Your Function Is **and** Whatever The Thing Is that you were applying torque to, will cause you to seem to be moving away **from it**—or by reverse, that it will be moving away **from you**, such as in the expanding universe theory where everything you look at is moving away from you, no matter where you might be in the universe. And as a result, when you look out at the universe, you're seeing the past, even though **Creation** is the **Now** Conscious Experience of Being. That **act of resistance** causes a **sense of time** to come into play. See, you're pulling back. You're slowing down. You're moving at odds with the Movement Itself, which is timeless. And so you **create** a **sensation** of time for yourselves.

RAJ READING: *Extension...*

RAJ: Meaning the Movement of Creation.

RAJ READING: *...cannot be blocked, and it HAS no voids. It continues forever, however much it is denied. Your denial of its reality arrests it in time,...*

RAJ: In other words, as a sensation you're experiencing—a **false** sensation you're experiencing.

RAJ READING: *...but NOT in eternity.*

RAJ: Which is another way of saying **not in actuality**.

RAJ READING: *That is why your creations have not ceased to be extended, and why so much is waiting for your return.*

RAJ: Reality hasn't stopped just because you've said, "**Time out**," which really meant "**time in**," and you gave yourself an experience of time, which means that you've given yourself the experience of watching the Movement of Creation move **away** from you and be **unavailable** to you, even though it continues to be the Only Thing Really Going On.

RAJ READING: *Waiting is possible ONLY in time, but time has no meaning. You who made delay...*

RAJ: Do you see now how it is you made delay? By resisting the Movement and causing this artificial sensation **of time** right in the middle of Eternity.

RAJ READING: *You who made delay can leave time behind simply by recognizing that neither beginnings nor endings were created by the Eternal, Who placed no limits on His creation, nor upon those who create like Him. You do not know this simply because you have tried to limit what HE created,...*

RAJ: And how did you try to limit it? By applying a different interpretation. By creating a definition and applying the definition, like a tail on a donkey, to some Aspect of What God Was Being.

RAJ READING: *...and so you believe that ALL creation is limited.*

RAJ: You see? Whatever bias you apply to one, any small part of Creation, is going to get equally applied to **all parts** of Creation, as far as your perception is concerned.

If you're wearing glasses and you put a waver, you grind the glass so that it refracts light differently, then **everywhere you look** you will see what you're looking at affected by that waver. How you have **determined things are** is the way Reality will be distorted for you—**all** of Reality. You cannot have a selective distortion. That's why you feel vulnerable, in one way or another, under all circumstances. That's why you don't feel invulnerable ever. And yet, invulnerability is your Birthright.

So:

RAJ READING: *How, then, could you know your creations, having DENIED infinity?*

RAJ: You're still the Christ, even though you just say, you're saying, "No, I'm not. No, I'm not. I'm a human being enjoying the struggle of survival and relishing the opportunity of overcoming the odds. That's what I am. And I'm enjoying it too damn much to take the easy road out, you know, where it's just all given to me."

Continuing.

RAJ READING: *The laws of the universe do not permit contradiction. What holds for God holds for YOU. If you believe YOU are absent from God, you WILL believe that He is absent from YOU.*

RAJ: But the fact is, continuing,...

RAJ READING: *Infinity is meaningless WITHOUT you, and YOU are meaningless without God. There IS no end to God and His Son, for we...*

RAJ: We. We.

RAJ READING: *...ARE the universe.*

RAJ: Universe all turned into One. All turned into One. One **being** All—the Conscious Experience of Being—the **Infinite** Conscious Experience of Being in which All exists Infinitely.

RAJ READING: *God is not incomplete, and He is not childless.*

RAJ: I'm sorry. You may think that you got a divorce from Him and that you are now on your own, [laughing] but you **cannot** be an orphan and the Father **cannot** be childless. The Singularity disallows it. **What** Creation Is **disallows** for what creation **isn't**.

RAJ READING: *God is not incomplete, and He is not childless. Because He did not will to be alone, He created a Son like Himself.*

RAJ: Duh. What other materials did He have to make a Son out of **other than Himself**? Of course He created a Son like Himself. The Son is the Extension of Him.

RAJ READING: *Do not deny Him His Son, for your unwillingness to accept His Fatherhood has denied you YOURS.*

RAJ: What does that mean? It's denied you the capacity to see the creations you have been **being**, even while you have insisted that you are divorced from the Father, and **are** an orphan who is having the time of his life attempting to **succeed** at being an independent authority **just like God**.

Again.

RAJ READING: *Do not deny Him His Son,...*

RAJ: One, two, three, four, five—six words. And those six words are the **undoing of the dream**. If you would do what those words said, you would wake up.

RAJ READING: *Do not deny Him His Son, for your unwillingness to accept His Fatherhood has denied you YOURS. See His creations as HIS Son,...*

RAJ: Abandon your definition of the bitch next door, **abandon** your definition of the insensitive guy down the street, and **look** to see God there.

RAJ READING: *See His creations as HIS Son,...*

RAJ: Wow! And what would that mean? Again, it would mean that you're fulfilling your Function again, your Divine Function—the only thing you **exist for—to see God** and to **acknowledge** God for **What God Is** right there. The Glory of What Your Brother Is, when it dawns upon you, will uncover the Glory of **You**

to you, which you'll also have to be willing to **acknowledge** and **value** and appreciate and enjoy. It constitutes coming back into your Right Mind.

RAJ READING: *See His creations as HIS Son,...*

RAJ: His Offspring. His Expression. His **Self**-Expression.

RAJ READING: *See His creations as HIS Son, for yours were created in honor of Him.*

RAJ: When you look at any thing and **you see God there**—and you let yourself have the experience of its **awesome, awesome Godness—you**, for lack of better words, are being the other half of Creation—the co-creator, the one fulfilling his or her Function of recognizing and acknowledging God there, glorifying God right there, because that's more meaningful to you than **any** definition you might **ever** have come up with. **That recognition** is your creation. That willingness to see the Presence of God where the bitch next door had been seen a moment ago is the **Gift you give** that honors God and constitutes **your** creation.

RAJ READING: *See His creations as HIS Son, for yours were created in honor of Him. The universe of love does not stop because you do not see it, and your closed eyes have not lost the ability to see. Look upon the glory of His creation, and you will learn what God has KEPT for you.*

RAJ: Is it really so important to see what's wrong with your Brother or Sister so you can't be hurt by him? Is self-protection so important, so essential, that you cannot dare to trust anything or anyone, where you must constantly be on the alert and on guard for something your Brother might do? Well, it seems reasonable. It does seem reasonable when you look around.

But you see, you're stuck **out there in appearances** and you're not asking, " **What** am I doing? **How** am I using my mind? **Why** am I feeling vulnerable? Why is a feeling of vulnerability present? Is it because my neighbor is undependable and untrustworthy, or might it be for another reason? Might it be because I have chosen to be an independent agent? And therefore I'm engaged in actively denying my Source. And in effect, I'm trying to brown toast when I'm not plugged in and the elements in the toaster can't get red. And I'm trying to do something that's impossible. And I'm trying to do it without **having** any innate, intelligent realization that I'm trying to do something impossible and that trying to do something impossible **is not** part of my Nature. Am I feeling uncomfortable because my Sanity is telling me that I'm trying to exist in a frame of mind that has a **false premise**, and therefore means that everything that is based upon that false premise and follows it, is going to be **equally wrong**? Do I **really** need to be on guard against my neighbor? And do I really need to treat

him as though he's untrustworthy and let him know that he's not untrustworthy in my eyes? Because there's no way for me to treat him as though he's not trustworthy without conveying it in some way to him and making him feel uncomfortable." You see?

And the answer lies in the fact that your feeling of vulnerability, that seems to call for wary alertness, lies in the fact that you are trying to function in a disconnected way from **your Source**, that **disallows you** from experiencing your Birthright—one aspect of which is **invulnerability**, because **Being** is a Singularity, which means it is **without** conflict.

Again.

RAJ READING: *The universe of love does not stop because you do not see it, and your closed eyes have not lost the ability to see.*

RAJ: You see, everything is still at the Point of Perfection, and Reality is only an eyelid away. All it requires you to do is to open up your eyes. But opening up your eyes means you've got to be willing to abandon your love affair with your definitions, and your so-called "capacity" to make them up and make commitment to them and thus cause you **not** to see Reality.

RAJ READING: *Look upon the glory of His creation,...*

RAJ: Whose Creation? **His** Creation.

RAJ READING: *Look upon the glory of His creation,...*

RAJ: Acknowledge and recognize **God there**, and you once again fulfill your Function and come back into your Sanity.

RAJ READING: *Look upon the glory of His creation, and you will learn what God has KEPT for you.*

RAJ: Well, one of the things He kept for you was You unaltered by your temporary **wish** to try to do the impossible. And Who You Are will be returned to you **as** your Conscious Experience.

RAJ READING: *God has given you a place in His Mind which is yours forever.*

[Editor's Note: Raj said "God **had** given you" because that is the way it is in the **Sparkly Book**. But the **original HLC Text** has it as "God **has** given you" as shown in the exact **HLC Text** quote above.]

RAJ READING: *Yet you could keep it only by GIVING it, as it was given YOU. Could YOU be alone there, if it was given you because God did not will to be alone? God's Mind cannot BE lessened. It can ONLY be increased, and everything He creates has the function of creating. Love does not limit, and*

what it creates is not limited. To give without limit is God's Will for you because only this can bring you the joy which is His, and which He wills to SHARE with you. Your love is as boundless as His...

RAJ: Why?

RAJ READING: *...because it IS His.*

RAJ: The Love you **love with** is God's.

There is no little radical general store sitting just outside of Infinity where you can go and get a radical black-market packet of Love with which to Love. There's no place to go to, to find the ability to Love outside of the Presence of God, or outside of the Presence of What You Are **as** God Presencing Himself right there where you are.

"But, gee, my love has to be special, doesn't it? The way I love my wife has to be different from the way Joe down the street loves his wife." Well, where you gonna go to get this little bit of different kind of love? And why would you want a different kind of love when the Love That God Is, is Infinite and Awesome?

You see? Instead of trying to go and get a little bit better love from this ad in the newspaper, or this ad in the **Playboy Magazine**, or whatever, you need to dare to take a deep breath, and relax, and let go of the definitions, and look at your wife, or whatever it might be, with a desire to see What God Is Being there. In other words, inviting God in, so that revelation can occur, and you are put in the position of playing your part in co-creation by **recognizing** God there, **experiencing God there**, so that there is this spontaneous exclamation of pure recognition. That Gift is the Gift of God's Love in the **recognition** of God's Love bringing into play the Singularity that causes the so-called "independent you" who's been struggling to get to the top of the barrel to give up the ghost, replaced by You with an **unaltered** and **unbiased** Conscious Experience of What Is Real.

Now, the simple fact is that you have to rouse yourself from your dream. If you're intent upon your dream and I come and shake your shoulder, the sensation of your shoulder shaking, being shaken, will become incorporated into the dream. And the dream will go on. **You must rouse yourself** from the dream.

You're already rousing, because you're **inquiring** because **there is** curiosity. **But** I cannot do it for you. I can only tell you **why it's safe** to rouse yourself. I can only tell you that in the process, you may go through stages where nothing you see means anything, because now you're seeing everything **minus** the definitions **you gave to it** and momentarily it seems as though they mean nothing. But you must **abide there** with the curiosity, the interest, the desire to know what they

do **mean**, and inquiring **of them** to reveal themselves to you. Express **your need** to know.

Don't busy yourself **asserting knowledge** that you make-up. And, I'm telling you, that every ounce of commitment you bring to this, right here, right now, without waiting till after you die, will pay off because **here** and **now** is the only place you're having a **misperception** of Reality, which means **here** is where Reality confronts you. **Here** is where Reality is in your face.

And it doesn't matter how many people **aren't** doing it. It doesn't matter how many people think all of this is nonsense. It doesn't matter whether people **dislike you** because you're rousing yourself from the dream. It doesn't matter how many people are distressed because you won't play their game any more.

Peace on earth. Good will toward men. It's needed **here**. Why? Because in Reality **that is** What's Going On.

I know, you can think of so-and-so and so-and-so and another so-and-so and say, "No way. The Truth couldn't possibly be going on there." There you go! [snap of the fingers] You just came up with a definition—a string of words that you can choose to honor and make commitment to and base your behavior upon. **But it doesn't mean it's the Truth.**

"Oh! So-and-so has cancer on his arm. I can **see it**. I saw it on his arm. Oh, it's there. And he's gonna die from it. The doctor said." How on earth could you possibly get past that? How on earth could you get to the experience **of healing** that shows **nothing there** except Perfection, unless you are willing to **back up** from that string of words, and withdraw your commitment **to them**, and **insist upon** finding God there? "If there's anything going on there at all, **it must be God**, in spite of what I'm seeing, else I couldn't have a false or untrue definition **about It**. There's **an 'It'** that I have a definition about. And the '**It**' is God, and It is flawless."

And I'm telling you, and I don't know why I would **need** to tell you, but I must tell you that **healing is** the inevitable evidence of greater and greater inner illumination of the Truth. And there had **better be** evidences of healing that contradict the **mutually**-agreed-upon definitions that your gods, the doctors, and your fears have put into place. And I'm telling you that healing is possible **right where** it seems to be impossible. And I'm saying that **right where** there seem to be world leaders, or terrorists, or whatever it might be, **right there**, just as with the cancer, **in spite of the appearance, God Is Being there**. And **here** and **now** is where you need to cut through the definitions you've given to the appearances and your commitment to those definitions.

You need to get ***past them***. You need to say, "Father, I've created some definitions here, and I've made ***commitment*** to them. And ***they*** are beginning to scare me. ***They*** are beginning to make me think there is no alternative to life as hell. And ***I*** don't choose to go down this road any further. Father, help me see ***What You Are Being*** right there where so-and-so, ***Christ*** so-and-so, is using his mind poorly."

You are going to have to become more aggressive. Not aggressive against the bitch next door, or the insensitive guy down the street, or the irresponsible leader of a government—you don't have to become aggressive against them. You must become aggressive in your intent to get ***past*** the definitions ***you*** have in place ***that keep you from*** seeing God there and keep you from witnessing instantaneous healing that seems to have no objective justification.

You can have the instantaneous evidence of Wholeness because God has not created anything ***other*** than that. And your Function has ***not changed*** from being that which has the capacity to ***recognize*** God there, and ***acknowledge*** God there, and experience ***with awe*** the ***Goodness***, the ***Godness*** of God there, knowing that the ***Mind*** you are seeing God ***with***, right there, ***is God also***.

Remember, it all boils down to something rather simple—projection or Extension. Either you are going to project a definition you have made-up, or one that you have endorsed and adopted, ***out there on*** your world—which is a loveless act; an act, an ***empty*** act that doesn't actually accomplish anything at all except an ongoing experience of distress for you—there's either that choice or there's the choice of Extension.

Extension meaning what? Your willingness to give something. Your willingness to give your attention to the Presence of God that ***has*** to be there, with more commitment than you have given to your definitions, with a ***desire*** to see the Good that is there. ***That's*** an Extension. That is an Act ***of Care***. Not an act of caring for a poor, awful, misguided this, that, or the other thing, but a Love for What ***Has To Be There behind*** the definition that's been applied to it. Underneath the definition that's been applied to it, you make that ***Gift*** of the desire to see it, no matter ***what*** seems to be going on. You ***invite in*** the Experience of God there, of Good there. That's Extension. You see?

Oh, you say, "Well, projection, extension. You know, projection, ***I'm giving***. You know, I'm, you know, I'm plastering my definition right over their face. You know, ***I'm*** giving something. And I'm giving them the best definition I can come up with. They ought to be grateful." That's ***not*** a Gift. That's a ***demand***. That's a ***taking away*** of something. It's insisting upon ***a lesser experience*** than ***the God Presence*** that's there.

Projection is when **you apply** [small laugh] not only something that's not wanted, but something that **isn't even real, on top of** something that's Real. That is projection.

Now this week, pay attention and watch how many times you project a hateful thought. Watch how many times you project a thought onto somebody—a cute, little, sneaky and mean definition. Watch it, so that you may withdraw it immediately. Because it's **that empty act** that keeps you from **seeing** God, glorifying God, and experiencing instantaneous healings of situations. It keeps you in a constant state of vulnerability, because you're trying to make toast without being plugged in. And you **are delaying**. You **are creating** this sense of time. You are delaying your Peace and your Joy. You are holding your Good at arm's length.

And so, with that, I will say good night for tonight. And I look forward to being with you next week.

You know, it could sound like I've said a lot of things that you should feel bad about. But, no. You know, you can use your mind poorly, and you can use your mind well. When you're using your mind poorly, you're doing nothing. And when you're using your mind well, **you're co-creating with God**. So, although it will be an uncomfortable experience when you're using your mind poorly, rather than applying another definition of judgment against yourself, just see that, well, you can do things this way and it doesn't feel good, and you can do things another way and at least Raj says it'll feel better. "I can do it this way, or I can do it that way. And so, you know what? I'm going to apply myself a little bit to doing it a different way this week." You see? Just realize you can do it and be uncomfortable, or you can try something that **will lead** to everything **and more**, that you had been striving for, all by yourself.

Okay.

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A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: PROJECTION VERSUS EXTENSION
Sparkly Book – p.236 / JCIM – p.99
Chapter 11 – GOD OR THE EGO
Section – THE GIFTS OF FATHERHOOD
First Edition – p. 181 / Second Edition – p. 195

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Why do you think we have these quiet times before we begin? I mean, after all, Paul could wait in another room of the house before we start, and get centered, and come out loaded for bear, ready to go. We have the quiet time so that it's easier for everyone to shift gears from the use to which they have been putting their mind to.

I mean, after all, let's look at the first sentence.

RAJ READING: *Could any part of God be WITHOUT His Love, and could any part of His Love be contained?*

RAJ: Now I'm pretty sure that what that is asking and the context of the question is probably just about as far away from anything you've been doing this past week as anything could be. And we can't just jump into this infinite wading pool, so to speak.

Let me ask this: How many of you remembered during this past week to pay attention to the times in which you used your mind to think a mean-spirited thought about someone, so that you could **stop** in mid-stride and not pursue that thought to its end conclusion?

And then, you know, we can look at this first sentence and say, "This is wonderful. I'm sure that what it means must be wonderful. [laughing] But it doesn't really relate to my life." And the reason I hang in here with everyone is because it **does** relate to your life, and you just don't know it. It isn't that this sort of thing doesn't relate to your life. It's that it doesn't relate to **the use** to which you put your mind.

You are neither behind the Point of Perfection, nor advancing toward it. Now you all think **that you are**. And you all think that life is a matter of moving **toward** your Perfection—refining yourself, perfecting yourself. But you aren't

behind the Point of Perfection nor advancing toward it; you're **at** that Point. But you don't use **your mind** as though that's the Truth. You don't let that be the foundation and the context from which you engage in your everyday activities. And you don't engage in your everyday activities as though that must, that just **must** be the Truth about everyone else I'm dealing with. And as a result, because you are not using your mind on that basis, you see no evidence of the Truth and the practical relevance of that statement.

And you keep yourself from having revelations. Revelations: sudden shifts of perception in which your definitions get lost in light of the view you are now seeing. Why? Because you put yourself into **alignment** to **see** Everything As It Is by using your mind in a way that didn't cover up What Everything Was. Nothing that we're doing is being done so that you can be the maker of better definitions; more loving definitions; definitions that are more **like** What The Father Is Being; definitions that are more **like** What Love Must Really Be.

You must **shift gears**. You must shift from **becoming** to Being. "Well, how do I do that? What do you mean "**Being**"—shifting to **Being**? How do you do **Being**?" You see? [laughing] Well, you **don't do** Being. You're already doing Being. You're conscious, aren't you? You've never had an experience of not being conscious. So you **exist**, **you are**. **Being is** what is happening as you.

So, instead of becoming, it's a matter of learning to relax and **just be**. Just **be** what? Just **be** conscious. Just **be** attentive. Just **be** curious. Just **be** open. "Well, that doesn't work in the everyday world, Raj." It may not work in the everyday world, but it is the Actuality Of What Is Happening in the everyday world. Every single one of you is **Being**. And **the Being** that you are Being **is not** something you **are doing**.

It's **because** you are already **Being** that you have the opportunity to imagine that you can make-up definitions. What's making up the definitions? **You are**. Well, what is this "you"? Well, it's what has been called "the observing self." It's me experiencing Being.

So waking up really is a matter of slowly, or quickly, abandoning all of the effort **to do**, to **become**, to make definitions, to be creative, to introduce a better **concept** into the world, to introduce a better **idea**, to come up with a better mousetrap. As the saying is, "Build another better mousetrap and the world will beat a path to your door."

"Oh, that sounds good. And I hope they bring in money in their wallet. After all, why would I want them to come to my door if it wasn't gonna be a benefit to me because I came up with a better mousetrap?"

Well, I'm sorry, but I'm not going to tell you how to build a better mousetrap. I'm not going to help you become a better **definer** of things, a better author, an authorizer of better things. I'm going to help you **abandon** the **desire**, the **intent**, and the **commitment** to be personally, privately creative. Why? Because in the absence of all that effort, you will find that you are inseparable from Creation Itself. And you will wake up. You **will see**, because there will not be in your range of vision all of the static of things and processes of becoming that you have inserted by the use of what I'm going to call "creative imagination."

In all deference to Mr. Disney, **imagineering** is not the key to the future, at least not the future you want. Because when you **abandon** that, and you let yourself abide in the void, in the emptiness—the absence of thoughts and concepts and theories—suddenly Creation that seems to be moving away from you so fast that all you can see is What Creation Was, will be present with you in the Now. And you will be inseparable from **Creation**—the **action** of "Behold, I make all things new" that God Is Being. And you will experience yourself as One with It, therefore **Being** Yourself the Movement of Creation and recognizing **It** for What It Is, and the part you play in It for What It Is. And suddenly All of Creation will be **in the Now**—not moving away from you so that all you see is your best interpretation of What It Was.

You've got to start finding a connection between what I'm going to call "Ultimate Truth" and your everyday life, because there isn't a separation between them, or a distinction between them. And so it means, that instead of running your mind on automatic where all that comes out are boilerplate responses to stimuli that you receive in your day, **you actually pay attention**. You get off of automatic pilot. And you don't bother to engage the boilerplate responses, the knee-jerk reactions.

And because you're **paying attention**, you can **respond** to What Is Really Going On—which will be **pertinent**, not impertinent. **Not impertinent**. Your boilerplate, knee-jerk responses **are impertinent**. They're **not pertinent** to What's Happening. They're pertinent to a way of interacting with another so as **not to have to pay attention enough** to know What's Really Going On so that your responses can be pertinent. Now that's not really convoluted, and you really do understand what I said.

You want to be able to be **Real** here and now. And in order to be Real, you're going to have to be in touch with What's Going On. You're going to have to be willing to be present with your Brothers and Sisters, and neglect to let these mean-spirited, but ever so delicious, negative thoughts cross your mind and lick your experiences with ugliness that doesn't kill and only hurts a little bit.

It's time to shift gears and **stay shifted** during the week.

Let's go to the book.

RAJ READING: *Could any part of God be WITHOUT His Love...*

RAJ: Could any part of All That Is, could any part of **all** that you're experiencing be without His Love?

RAJ READING: *...and could any part of His Love be contained?*

RAJ: You know, boiled down to a nice, neat, little definition.

RAJ READING: *God is your heritage...*

RAJ: Your Birthright, your Inheritance is from the Father. And your Father is ***your Heritage***.

RAJ READING: *...because His one gift is...*

RAJ: Not a capacity to love. Not exceptional beauty. Not a quick wit. Not things that work well in social settings or get you ahead.

RAJ READING: *...His one gift is Himself.*

RAJ: His One Gift is ***What He Is***.

Well, you know, the big question is, "What is God?" Right? Well, you don't have to look any further than ***Yourself*** for the ***Answer***. But I must qualify that, because as long as you hold yourself as separate, independent—an orphan, somebody on his or her own—you cannot experience What You Really Are. And so, What The Father Is will escape you.

But again, here's the Truth.

RAJ READING: *God is your heritage because His one gift is Himself. How can you give except like Him, if you would know His gift to YOU?*

RAJ: So you must become like Him.

Well, how do you become like Him? Well, remember, we've been talking about the fact that your attention is God's Treasure. Your attention is like a **key**. And you give your attention to a thousand things **a day**. But when you give your attention to the Father by saying, "Father, or Holy Spirit, what is the Truth here? What is the Ultimate Truth here? What does the Presence of God look like **right here** where there seems to be a difficult situation to my perception?"—when you bring your attention to the Father, it's like aligning the key with the keyhole, so that the key can slip in.

It's the way you ***practice fitting in***. You see, your normal, everyday experience is never a matter of trying to fit in with some Universal Order. It's always a matter

of **independent** activity, **assertive** activity—activity that declares your **difference** from everyone else because, of course, you're unique. And I've said before, "God never stops to repeat Himself"—so you **can't be** someone else, and someone else **can't be** you. But Life **isn't** about demonstrating the difference. Life **isn't** about asserting the difference. **Life/Existence/Being** is about **fitting in** with Infinitely Individualized **God**—which is what all of your Brothers and Sisters and All of Creation is.

And so, although **God** and the consideration of God seems not to be particularly relevant to your daily life, you've **got to** come to the point of acknowledging that **It has to be**, that **God has to be** relevant. And then become curious to see it, so that you **align** your attention with the keyhole, so that you **align** your attention with the **Order** of Things. Because that's the way you prime yourself for a miracle—a sudden shift of perception that casts everything in a new and truer Light, so that you behave relative to everything **in a new way** that **doesn't** continue to reaffirm and reestablish a false sense of you that keeps your Heritage just out of reach **in the past**.

Again.

RAJ READING: *How can you give except like Him, if you would know His gift to YOU? Give, then, without limit and without end, to learn how much HE has given YOU.*

RAJ: You must become like Him in order to experience **Him** being What He Is relative to you. You must learn to fit in with Reality.

RAJ READING: *Your ability to ACCEPT Him depends on...*

RAJ: What?

RAJ READING: *...your willingness to give as He gives.*

RAJ: Oh, I know, you all give a lot—some of you give kindness, some of you give love, and some of you give **hell** to each other. You give 'em hell, you know. For their own good, you give 'em hell. Yeah, you make the gift. But **that's not** a Gift like God gives.

God gives/extends the acknowledgement of What You Are to you, in the recognition that **He is** All There Is to you. God sees Himself in you, and that's **the Gift** He gives to you. And you must learn to give like **Him**.

RAJ READING: *Your fatherhood and your...*

RAJ: Capital "F".

RAJ READING: *...Father ARE One.*

RAJ: You see? But, of course, as long as you're behind the Point of Perfection and **advancing** toward it, well, you can't see how you could possibly be One. Nor can you see it could be much benefit to you in your struggle of becoming a successful orphan. And, of course, the reason you can't see how it's relevant, is because it's **not** relevant. You **will never** get God's help in proving to you that you are actually **not** His Son or Daughter—that you're actually an orphan.

RAJ READING: *Your fatherhood and your Father ARE One.*

RAJ: You're already at the Point of Perfection.

RAJ READING: *God willed to create, and your will is His.*

RAJ: Because, again, there's no place to go out and get some black-market will. If you've got will, it's His. You might be using it poorly, **unlike Him**, and causing yourself distress by it, but nevertheless, your will **is His**.

That doesn't mean your will belongs to Him. It means that His Will is the only Will you have available to you, and the nature of your will is **identical** to the Father's. And it is what demonstrates your Sonhood or Daughterhood, and returns you to your Right Mind.

Continuing.

RAJ READING: *It follows, then, that YOU will to create, since your will follows from His. And being an extension of His Will, yours must be the same.*

RAJ: You see, again, you're **at** the Point of Perfection and you must understand yourself therefrom.

You must **stop** trying to use the Truth, or connect with God, so that you can be **less** behind the Point of Perfection, or so that you can advance toward it better and faster. You must stop trying to connect with the Truth so that you will be a better prodigal son or daughter—or, let's say, a prodigal son or daughter **who is doing better at coming Home**—because the **key emphasis** is on "being a prodigal." And if you're going to say that **you're not** already at Home, if you're going to **believe** that you're not already at Home and that you're working **to get** Home, you will maintain **the lie**, the **deception**, that covers up the fact that you're already Home. And you will continue to wander... lost.

RAJ READING: *...being an extension of His Will, yours must be the same.*

Yet what you will you do not know.

RAJ: In other words, what you **truly will**, you do not know.

RAJ READING: *This is not strange when you realize that to deny is to...*

RAJ: Quote.

RAJ READING: ...*“NOT know.”*

RAJ: Unquote.

Oh, I know that you can't really ask this question seriously anymore, but the ego would say, "What do you mean, **deny**? Why, I'm not denying anything. I want to wake up. I want to know the Truth. What do you mean?"

RAJ READING: ...*to deny is to “NOT know.”*

RAJ: Well, see, you know enough now to know that the minute you make a **definition of your own** about something, you've **denied** God. You've said, "I prefer my definition to What God Is Really Being there." That's denial.

Continuing.

RAJ READING: *God's Will is that you are His Son.*

RAJ: I will add: Daughter or Offspring. Expression.

RAJ READING: *By denying this you denied your OWN will, and therefore do NOT know what it is.*

RAJ: Well, how do you deny that you are His Son or Daughter? By saying, "Father, I'd rather see it myself. But, Father, **this** is what I'm going to call it, and the way **I say** it works is the way it works." And in that, you are denying your own will—your Divine Will—the only will that you have. And therefore, you do not know what it is.

Now here's the key.

RAJ READING: *The reason you must ask what God's Will is in everything...*

RAJ: And I'm going to interrupt and say, the reason you must **pay attention** in every aspect of your day, the reason you must put forth **the effort** to see What's There, and to respond to What's There, instead of just providing knee-jerk responses.

Continuing.

RAJ READING: ...*is merely because It IS yours.*

[Re-reading the sentence.]

RAJ READING: *The reason you must ask what God's Will is in everything is merely because It IS yours.*

RAJ: The reason you must ask what God's Will is in everything is because your **asking** that, brings the key into alignment with the keyhole. It brings your attention into a different context than the dog-eat-dog, competitive, everyday characteristics of your life, and primes you to make a shift that allows you to operate at an entirely new level, or different level.

The reason you must ask what God's Will is, not once in a while, but **in everything**, is merely because **It is** yours. And if you're not asking, if there's no curiosity, if there's no effort put forth, you'll continue to be ignorant of the fact that It is yours. And you'll continue to struggle, sin, get sick, and die—or seem to.

For context, I'll read it again.

RAJ READING: *The reason you must ask what God's Will is in everything is merely because It IS yours. You do not know what it is, but the Holy Spirit remembers it FOR you.*

RAJ: And again, what is the Holy Spirit? Nothing more than your Right Mind.

RAJ READING: *...the Holy Spirit remembers it FOR you. Ask Him, therefore, what God's Will is for you, and...*

RAJ: What? [laughing] The Holy Spirit won't tell you what God's Will is for you.

RAJ READING: *...He will tell you YOURS.*

RAJ: And in telling you what **your** True Will **is**, you will be learning what God's Will is for you.

RAJ READING: *Ask Him, therefore, what God's Will is for you, and He will tell you YOURS.*

RAJ: Oooh. That's a little bit different from getting information, isn't it? You know. "Oh, well," the Holy Spirit says, "God's Will is for you to be prosperous. God's Will is for you to do this. God's Will is for you to be that." "Oh, wow! This is interesting information. I'm gonna go tell Henry, or I'm gonna go tell so-and-so. I'm gonna spread this news, this interesting information." But, no.

RAJ READING: *Ask Him, therefore, what God's Will is for you, and He will tell you YOURS.*

RAJ: He will **connect you** with the direct experience of what **your** True Will **is**. And that's an **experience**, not an idea. It's **not** information.

RAJ READING: *It cannot be too often repeated that you do NOT know it.*

RAJ: Well, that's a bummer, isn't it?

RAJ READING: *It cannot be too often repeated...*

RAJ: I mean you can afford to hear this over, and over, and over, and over, and over, and over, and over, and over, and over, and over, and over, and over again. Why? You could say, *to wear down your* poor use of your will.

Because I'll tell you, the first time it's repeated that you do not know it, you'll say, "I sure as hell do!" And the second time it's repeated, you'll say, "I do, too." After all, that's what your life has been made up of—is every day saying, you do know what your will is. And you're busy telling everybody else what it is. And you're busy making sure they understand it clearly so that they know *who you are*, as opposed to the person sitting next to you, because you are unique and different from the person next to you. And unless you let everybody know what your uniqueness *is* by expressing what your will *is*, they won't know.

But you never stop to ask why it is they wouldn't know. Well, they wouldn't know because *you don't know* what your will is. And on your own, *you're nothing*. On your own, you have no capacity to accomplish anything.

So:

RAJ READING: *It cannot be too often repeated that you do NOT know...*

RAJ: And even though your ego thinks that is insulting and discouraging and depressing, and even though your ego will speak up and threaten ultimate suicide if the telling of the Truth *isn't stopped*, the Truth *must* be told. *The Truth must be told*. The Truth must be told, no matter what threats the ego comes up with; no matter how much *you* attempt to justify that it's not helpful for you to know that *you do not know it*.

The moment you're willing to consider the *slight* possibility that *you do not know* what your will is, something will pop up in you—*curiosity*. "Well, if I don't know what it is, *what* is it?" And that's the first stage of your return to your Sanity. That's the beginning of your healing. That's the beginning of waking up.

So, you see, it's good news that it cannot be too often repeated that you do not know it.

RAJ READING: *Whenever what the Holy Spirit tells you appears to be coercive, it is only because you do not RECOGNIZE your own will.*

RAJ: Does that make sense? The only reason the Holy Spirit could appear to be coercive is that, when it is telling you unequivocally what your True Will is, it requires you to abandon the use to which you've been putting your will and all the reasons you've been putting it to that use. And so, you're being asked by the

Holy Spirit to do something you don't want to do—not knowing that ***not doing*** what the Holy Spirit encourages you to do, keeps you from being awake.

RAJ READING: ***Whenever what the Holy Spirit tells you...***

RAJ: Whenever what “that which is nothing more than your Right Mind” tells you.

RAJ READING: ***...appears to be coercive, it is only because you do not RECOGNIZE your own will.***

RAJ: You know, I hear the phrase now and then, “Well, it's very difficult for me to wrap my mind around that concept.” Well, you know what? I don't want you to wrap your mind around it. I don't want you to ***do*** anything with it. It's not a piece of information. It's the Truth, which, if it's simply accepted, if you will simply abide with it, instead of manipulating it and trying to make something out of it, and just letting it be What It Is, you will once again be primed for a miracle—a sudden shift of perception.

A sudden shift of perception cannot occur when the new view is required by you to fit through the sieve of your current perceptions.

Continuing.

RAJ READING: ***The projection of the ego makes it appear as if God's Will is OUTSIDE yourself, and therefore NOT yours. In this interpretation, it IS possible for God's Will and yours to conflict.***

RAJ: [laughing] Of course, that's God's fault, right? I mean, you're never going to say ***it's your fault*** that there's a conflict. I mean, after all, you are standing up for your independence. You're standing up for your God-given right to be the unique individuality that you are.

RAJ READING: ***God, then, may SEEM to demand of you what you do not want to give, and thus deprive you of what you want. Would God, Who wants ONLY your will, be capable of this?***

RAJ: God wants your will to be What It Is—***His***. God wants ***you*** to be experiencing your will as ***What It Is***.

Continuing.

RAJ READING: ***Your will is His Life, which He has given to you. Even in time...***

RAJ: This sensation of time that we've been talking about.

RAJ READING: *...you cannot live apart from Him, for sleep is not death. What He created can sleep, but it CANNOT die. Immortality is His Will for His Son, and His Son's will for HIMSELF.*

RAJ: Again, immortality is His Will **for you** and your will **for** yourself. See, there's the Singularity again.

RAJ READING: *God's Son cannot will death for himself because His Father is Life, and His Son is like Him. Creation is your will BECAUSE it is His.*

RAJ: So, you see, when you ask the Holy Spirit what the Father's Will is, the Holy Spirit will disclose to you **yours**. So it's about you.

RAJ READING: *You cannot be happy unless you do what you will truly,...*

RAJ: Or I would say, **well** instead of poorly.

RAJ READING: *You cannot be happy unless you do what you will truly, and you cannot change this because it is immutable.*

RAJ: Again, there's just no place you can go to get some black-market will. It's immutable because it's All There Is. It's the only Way It Is.

And the minute the idea that your will is the Father's, the minute you begin to let that **mean something**, you're bringing your attention (the key) into alignment with the keyhole. And the keyhole is in the door, on the other side of which is your experience of your Birthright, and You in your Sanity. And the door is nothing **other than** the use of your will by which you make commitment to the definitions you have made-up that you have interposed **between you and** Reality—the Kingdom of Heaven—the Christ that your Brother is and your Sister is.

Continuing.

RAJ READING: *It is immutable by God's Will AND YOURS, for otherwise His Will would not have been extended.*

RAJ: You see that? The Father has extended Himself **by being you**.

I'm going to fudge a little bit, and you have to be careful not to take this as something to repeat as a Truth—but God has extended Himself **by being you** into existence. I use those last two words just to clarify and to give a feeling for what I'm saying. But God did not be you **into** existence. God simply **be's Himself** right there where you are, and It's called **you**. And **you** are as Eternal as God, as timeless as God.

I'm going to back up.

RAJ READING: *You cannot be happy unless you do what you will truly, and you cannot change this because it is immutable. It is immutable by God's Will AND YOURS, for otherwise His Will would not have been extended.*

RAJ: Because God was **successful** at extending His Will, **His Will is yours**. Your will **is** His.

RAJ READING: *You are afraid to know God's Will because you believe it is NOT yours.*

RAJ: Yeah. You not only **believe** that it is not yours, you're **convicted** in the **idea**, convicted in the belief that it is not yours. You're absolutely convinced, and you know that your existence depends upon the absolute correctness of that belief. Why? Because His Will wouldn't let you continue to suffer, get sick, die, experience injury, stress, frustration, jealousy, hate, be involved in wars—all **in the name of** perfecting the self that you have made-up that you think you are.

RAJ READING: *You are afraid to know God's Will because you believe it is NOT yours.*

RAJ: You believe it's not yours because you are real sure of what yours is. And what you are being told His Will is, is **not compatible** with yours. And you are dedicated to yours.

You're only ignorantly dedicated to it, though. And therefore, Truth, presented in a way that gets your attention, will allow you to see the ignorance of your stance in a way that doesn't judge you and convict you, and thereby allows you to freely and without guilt, change your mind and use your mind in a different way.

Nevertheless:

RAJ READING: *You are afraid to know God's Will because you believe it is NOT yours. This belief is your whole sickness and your whole fear. Every symptom of sickness and fear arises here because this is the belief that makes you WANT not to know. Believing this, you hide in darkness, denying that the Light is in you.*

RAJ: Except, you see, you don't **think** it's darkness. You **think** it's just the way things are and that you must make the best of it. And you all are doing the best you can of making the best of it.

But now I'm coming along and saying there's **a flaw in the premise** upon which you're using your mind. There's **a flaw in the premise** in the way you're looking at life, at your day, at your Brothers and Sisters. There's a fundamental **misperception**, which if it's corrected, will **transform** your vision.

Continuing.

RAJ READING: *You are asked to trust the Holy Spirit only because He speaks for YOU.*

RAJ: He speaks for you. He speaks for you truly. He expresses your will to you, **for you**, to help you recover What It Is, to help you rediscover What You Are. The Holy Spirit's whole purpose is to uncover to you—being nothing more than your Right Mind—the Truth About You so that you will no longer be insane.

And...

RAJ READING: *You are asked to trust the Holy Spirit only because He speaks for YOU. He is the Voice for God, but never forget that God did not will to be alone. He SHARES His Will with you;...*

RAJ: *Shares* His Will with you.

RAJ READING: *...He does not thrust It UPON you.*

RAJ: And this is where you all must learn something in the way you deal with each other. You're not here **to thrust the Truth upon another**. But you are here to share it.

RAJ READING: *Always remember that what He...*

RAJ: God.

RAJ READING: *...gives He holds,...*

RAJ: Oooh. "You mean there's a tether? Oh, you mean like I'm a dog on a leash, and He gives me a little room to play?"

Well, yes, but He doesn't give you a little room to play. **He gives you Infinity** to experience **as your** Presence. He gives you Infinity as that which is available for you to experience **entirely** in the present, in the now, with no limitations whatsoever.

But He **does not** give to you the right to think and to successfully act out a different point of view than that.

RAJ READING: *Always remember that what He gives He holds, so that nothing He gives can contradict Him.*

RAJ: Well, that makes it sound like God has an egomaniacal problem, doesn't it? **He holds.**

RAJ READING: *...remember that what He gives He holds, so that nothing He gives can contradict Him.*

RAJ: No. [laughing] God is Infinite and Singular. Pure, in other words. And the Purity, the absolute Purity of God means that there cannot be one, single, microscopic element present, not one tiniest thing present, that is inconsistent with What God Is. And **because of that**, conflict, polarities, confusion, chaos **cannot exist**—thank God—because their **absence** is your Birthright, if you're willing to be God's Son or Daughter.

Continuing.

RAJ READING: *You who share His Life...*

RAJ: It doesn't say, "You who are the **recipient** of His capital 'L' Life."

RAJ READING: *You who share His Life...*

RAJ: You, who are in **forever relationship** with Him, **share** His Life.

RAJ READING: *You who share His Life must share it to know it, for sharing IS knowing.*

RAJ: What you share, what you give, you get to keep. What you extend becomes yours, because you only extend what you would be **known** by.

RAJ READING: *Blessed are you who learn that to hear the Will of your Father is to know your OWN.*

[Editor's Note: Raj said "of **the** Father" instead of "of your Father."]

RAJ: Again.

RAJ READING: *Blessed are you who learn that to hear the Will of your Father is to know your OWN.*

RAJ: Is to come back into Singularity. Is to come out of the experience of polarity and conflict.

RAJ READING: *For it is YOUR will to be like Him, Whose Will it is that it be so. God's Will is that His Son be one,...*

RAJ: Not split up. Not broken down into parts—good and bad. Not split up into polarities. Not capable of confusion.

RAJ READING: *God's Will is that His Son be one, and united with Him in His Oneness. That is why healing is the beginning of the recognition that your will IS His.*

RAJ: Now, last week I spent quite a bit of time talking about healing, and talking about the fact that there needs to be more expectation of the experience of healing. If you're going to wake up, you cannot afford to let one speck of doubt

remain, or any theory that says, "Actual correction of disease, of a physical problem, actual correction of injury doesn't have to happen, because it's all in **my mind**. It's **my mind** that needs to change. And **my mind** can be healed without my body or my world **evidencing** it." **That** can only seem reasonable if you insist upon calling the world, "**an illusion**." It can only happen if you call Creation, "**an illusion**."

I promise you that the moment you abandon **your definitions about** Creation, What Creation Really Is **will become experienceable**. **You will see it**. Everyone will be able to see it. You will be able to photograph it. You will be able to touch the Perfection where imperfection seemed not to be. You **cannot** have a **corrected mind without a corrected experience**.

Again, **you cannot have a corrected mind without having a corrected experience**.

Now, I want to leave you with that tonight, because next week we're starting a new section that says, that is entitled, "The Willingness For Healing."

And I want this to ring in your ears. I really do want you to write it down. I want you to **contemplate it**. Don't think about it. Don't reason it out. Don't turn it over and manipulate it, like it's a thing. It's not a bit of information. It's just the Truth. **You cannot have a corrected mind without having a corrected experience**. And waking up is about having a corrected mind.

I love you all—everyone. And I look forward to being with you next week.

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Raj/ACIM Study Group – August 7, 2005

A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: THE WILLINGNESS FOR HEALING
Sparkly Book – p.237 / JCIM – p.99
Chapter 11 – GOD OR THE EGO
Section – THE INVITATION TO HEALING
First Edition – p. 182 / Second Edition – p. 197

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

It is my intent to help promote a shift in your attitudes, specifically about healing. Whether you're a student of the **Course** or not, one thing that, generally speaking, isn't associated in people's minds about **A Course In Miracles** is healing. If you hear the words "Christian Science," immediately in your mind, you associate that with healings, physical healings among others. If you're a student of the **Course**, because of the title, "**A Course In Miracles**," you do immediately think of the word "miracles," but that's not even a traditional definition since a miracle is a sudden shift of perception. Obviously, then, a miracle is something that goes on in your mind. It is an experience of enlightenment, an "Aha!", where you see something that you hadn't seen before that is more closely **in alignment with** the Father's Point of View, and you're healed of an ancient hatred, we'll say, or you're healed of jealousy. But again these are, I'm going to say, psychological. They're **mental**.

And I'm going to tell you something. The developing **belief** that **A Course In Miracles** doesn't have anything to do with physical healing is exactly what keeps you from experiencing physical healing. Not only is the idea being expressed that it's not essential for there to be a physical healing **if** there is a **mental** regeneration around the issue embodied in the disease or the injury, it is becoming a strong belief that physical healing should not be associated in your minds with what **A Course In Miracles** is about. **Wrong!**

What I want to express very clearly tonight is stop blocking the experience of healing, physically speaking, by adopting an attitude that such a thing has no relevance to what **A Course In Miracles** is teaching. You can block the experience of healing, but you cannot make it a fact that physical healing has nothing to do with sudden shifts of perception, miracles, and everything that the

Course is illuminating. Begin to embrace the expectation of actual improvement, physically speaking, in your lives.

Let's go into the book.

If you're in the **Sparkly Book**, which is simply the **Course** as it was finished, we'll say, by Bill Thetford, the subheading is:

RAJ READING: *The Willingness for Healing*

RAJ: And in the edited form of it, the First or Second Edition, it's called:

RAJ READING: *The Invitation to Healing*

RAJ: When you hear that or read that, "The Willingness," or, "The Invitation to Healing," are you thinking the invitation to a **changed mind**? Well, let it be a little bit broader than that.

RAJ READING: *The Willingness for Healing*

RAJ: The willingness to experience the **correction of** whatever suggests or embodies imperfection.

It starts out:

RAJ READING: *If sickness...*

RAJ: Sickness. Well, you don't usually think in terms of the sickness of the mind. It means whooping cough, and measles, and polio, and cancer, and a long list of things.

RAJ READING: *If sickness is separation, the will to heal and be healed is the first step toward RECOGNIZING what you truly want.*

RAJ: "Oh. Well, I don't want **healing**. I mean, so what if cancer kills me. I know that I'm eternal and I know that this body that the cancer killed isn't real anyway." [small laugh]

RAJ READING: *If sickness is separation, the will to heal...*

RAJ: In other words, be an agent for change.

RAJ READING: *...and...*

RAJ: ...to...

RAJ READING: *...be healed...*

RAJ: Of what? Of cancer, and diphtheria, and whooping cough, and so on.

RAJ READING: *...is the first step toward RECOGNIZING what you truly want. Every attack is a step away from this, and every healing thought brings it closer.*

RAJ: Now I've been making it very clear in the last few weeks that when the word "attack" is used, it is with reference to **your** providing a definition of something out of whole cloth, out of pure imagination, and devoting yourself to **your definition**, rather than the direct Experience of What That Thing Truly Is as God Is Being It right there. And so, when you give preference to your definition, it is an attack on God. It is a **denial** of a direct Experience of What God Is Being there. That's why it's called "an attack."

Mind you, it affects God not in the least that you've shaken your fist and denied Him. **But it affects you**, not just a little bit, but **absolutely**, because your commitment to any definition **you** have made-up about a thing, constitutes a withdrawal of your attention from What It Is, and it puts you into a spinning, little, private place that nobody else can get into and where you're all alone, **isolated** from What Everything Is. It affects you absolutely.

RAJ READING: *Every attack...*

RAJ: In other words, every act of devotion to **your definition** of What God Is Being there.

RAJ READING: *...is a step away from this, and every healing thought...*

RAJ: Which means every willingness to abandon the definition you've had, with a desire **to see** What God Is Really Being there.

RAJ READING: *...brings it closer.*

RAJ: What? Brings what closer? Your **recognition** of what you truly want. You truly want **to be** and fulfill What You Truly Are. That's what you really want.

But right now you've gotten caught up in a commitment to be what you **think** you are, what you have made yourself up to be, and so you're going after what you **don't** truly want. You're going after what you **are not Divinely Designed** to be experiencing.

This makes it really rather simple, doesn't it? **Sickness is** the result of your devotion to your imagination and your commitment to definitions **you** have made-up about everything. And **healing** is when that devotion shifts from your own made-up definitions to a desire to see What God Is Being **right there** where you have given a different meaning.

What I want to affirm again is that when you begin to have a devotion to seeing What God Is Being there, you **will** experience an influx of inspiration and

understanding provided from the level of Perfection, provided by the Father. **And** the part that has been neglected is that you will also experience the scales falling from your eyes, and you **will see** and be able to touch and feel and experience What God Is Being there in Perfectness, in Perfection. And as I said, you will be able to photograph it. You will be able to see it. You will be able to feel it.

RAJ READING: *The Son of God...*

RAJ: Meaning one who is not an orphan.

RAJ READING: *...HAS both Father...*

RAJ: With a capital "F", because God's Fatherhood isn't being denied.

RAJ READING: *...and Son...*

RAJ: Meaning the true realization of your, I'm going to say in quotes, "position," because when you acknowledge your Father as your Father, you are acknowledging your Sonship. So your Sonship is no longer unavailable to you, shoved out of sight. And you're not claiming to be something else—something you've defined yourself as.

RAJ READING: *The Son of God HAS both Father and Son because he IS both Father and Son.*

RAJ: God's Gift to you is Himself, is **What He Is**. You **are** the Father embodied. And you are **the Son** because you are the Father **embodied**.

RAJ READING: *To unite having and being is only to unite your will with His, for He wills you Himself. And...*

RAJ: And this is the part you're having to learn to **be**, to play.

RAJ READING: *And you will yourself to Him...*

RAJ: Instead of to your definition of yourself.

RAJ READING: *...you will yourself to Him because, in your perfect understanding of Him, you KNOW there is but One Will.*

RAJ: You see, a Singularity. And you're not attempting to act at odds with It any longer.

RAJ READING: *Yet...*

RAJ: On the other hand.

RAJ READING: *...when you attack any part of God and His Kingdom,...*

RAJ: By creating a definition of your own.

RAJ READING: *...your understanding is not perfect, and what you will is therefore lost to you.*

RAJ: You see, what you will as a private, separate, independent authorizer, has no result. Because you don't exist as that and can't exist as that. And therefore, whatever you attempt **to will yourself** will be lost to you, because there is nothing there. And that is why you experience this intense, ongoing **addiction** to expressing your will better and better—because you're not getting anywhere.

Continuing.

RAJ READING: *Healing thus becomes a lesson in UNDERSTANDING, and the more you practice it, the better teacher AND LEARNER you become. If you have denied truth,...*

RAJ: By having your own definitions.

RAJ READING: *...what better witnesses to its reality could you have than those who have been healed by it?*

RAJ: Well, you could say, "Well, you know, I know a lot of students of the **Course**. I've even attended some of the conferences where people, students of the **Course** from all over the world, come and I've not heard anything about physical regeneration, healing, instantaneous healings of physical problems. So where am I going to go for a better witness?" Well, it's a good question, and it's a question that should be asked. And the answer is **take the hint** that I'm providing to you so that **you might be** the ones who **allow** the experience of healing to occur because you are embracing it within the context of what the **Course** is teaching, so that **you might be** the inspiration to others.

RAJ READING: *If you have denied truth, what better witnesses to its reality could you have than those who have been healed by it? But be sure to count yourself among them, for in your willingness to join them is YOUR healing accomplished.*

RAJ: Now, you know what? I'm going to invite students of the **Course** who **have** experienced healings that they have refrained from talking about—because it doesn't fit the current what? **Definition of A Course In Miracles**—to start speaking up. **Express, share** the healings that you have had. I don't care whether you get responses that are negative that tell you that you're missing the point of the **Course** if you think that a physical healing is what the **Course** is about. **Do it anyway** because the inspiration afforded by, for lack of better words, the **testimonies of healing** that are given, is sorely needed so that the concept and attitude toward the **Course** may begin to change quote "in the world."

Now listen to this.

RAJ READING: *Every miracle which you accomplish...*

RAJ: Which is another way of saying, ***which you allow to happen***, which you allow to register with you.

RAJ READING: *Every miracle which you accomplish speaks to you of the Fatherhood of God.*

RAJ: And I'm going to give this a little more depth. It speaks to you of the fact that you have decided not to be an orphan anymore. When you decide not to be an orphan anymore, you must ***renew*** your acquaintance with the Father. Right? You must be willing to acknowledge that you have a Source, that you are not the source of yourself, and you must let yourself into ***active involvement*** with your Father ***as your Father***, which necessarily means that you are inviting communion with your Father because you know ***you are His Son***.

It's only as an orphan that you have created definitions that you have committed yourself to, as though that is the sole purpose of your being.

So...

RAJ READING: *Every miracle which you accomplish speaks to you of the Fatherhood of God.*

RAJ: Instead of ***your*** autonomous authority.

RAJ READING: *Every healing thought which you accept, either from your brother or in your own mind, teaches you...*

RAJ: What?

RAJ READING: *...that you are God's Son.*

RAJ: You see? The realization of this, and the ***embrace of it***, indicates that you're coming back into your Right Mind—a ***Sound*** Mind. A Sound Mind is a Singular (not fragmented) Mind.

On the other hand,...

RAJ READING: *In every hurtful thought you hold, wherever you perceive it, lies the denial of God's Fatherhood and your Sonship.*

RAJ: Why? Because the only place, or the only frame of mind in which that can happen, is when you are claiming to be an orphan. And that does not speak of ***the Fatherhood of God***, and it does not speak of ***your Sonship***. It doesn't speak of Who You Really Are.

RAJ READING: *And denial is as total as love.*

RAJ: When I said that your decision to see things by yourself governs your experience absolutely, I was saying the same thing.

RAJ READING: *...denial is as total as love. You cannot deny part of yourself, because the remainder will seem to be unintegrated, and therefore without meaning. And being without meaning to you, you will not understand it. To deny meaning MUST be to fail to understand.*

RAJ: Now if you will pick a flower, or a paper cup, or some simple object in your house, and take the time, as I've talked about before, to be quiet and present with it, to have an intimate moment with it—a moment in which you are not projecting onto it, to the best of your ability, any beliefs you currently hold about it, **and** you at the same time desire to have revealed to you What It Divinely Is—you are setting yourself up for the experience, the **direct** experience of What That Thing Is—an Experience of Revelation.

If you let **one simple thing be** the thing you are willing to be completely undefended with, and you begin to experience a heightened awareness of it that goes beyond any of the definitions you've had, you will find that the, I'm going to say, blossoming, growing True Awareness of it will **not be confined** to that one thing. And even though you weren't asking to have a True Experience of the couch across the room, or the walls, or the ceiling, because you were just letting yourself be intimate with one little thing, **you will** find that just as **denial** is absolute, **Love** is absolute.

You don't have to somehow find a way to let the Meaning, the full Meaning **of Everything** in [finger snap] all at once. Start with something simple. Start with something you don't feel defended against, because **it** will be the threshold, the spontaneous threshold for more. So, it may seem like a simple and maybe inconsequential thing to start with an object that you're familiar with, but it's a very **practical** practice because you can't experience the intent of that object to convey to you its Meaning, with a capital "M"—What It Divinely Is—without at the same time having [finger snap] this light bulb go on that says, "Wow! Everything else must be doing this, too. **Everything** around me must have an intent to **share** What It Is **with me.**" You see? And it will be like dominoes falling, but all you have to attend to is **one** domino.

RAJ READING: *To deny meaning...*

RAJ: By inserting in its place a definition you have made-up.

RAJ READING: *To deny meaning MUST be to fail to understand. You can heal only yourself, for only God's Son NEEDS healing.*

RAJ: "Oooh. Wait a minute. That must be a typographical error because **only little egos** need healing. Right? Only **God's Son** needs healing?" Oooh. Yeah, because you're neither **behind** the Point of Perfection, nor advancing toward it; you're at that Point and must understand yourself therefrom.

RAJ READING: *...only God's Son...*

RAJ: **Behaving** like an orphan.

RAJ READING: *...NEEDS healing.*

RAJ: You see? And the way for God's Son to be healed is to abandon the claim of orphanhood.

Of course, it goes a little deeper than that, doesn't it, because you have to be willing to abandon the well-established right you think you have to think on your own and define things on your own. And you have to give up the right **you think you have** to be independent. And you have to be willing to let in, share, embrace, **not be alone**.

RAJ READING: *You can heal only yourself, for only God's Son...*

RAJ: Or Daughter.

RAJ READING: *...NEEDS healing. He needs it because he does not understand himself, and therefore knows not what he does. Having forgotten his will, he does not know what he wants.*

Healing...

RAJ: Not just of your mind, but of the body.

RAJ READING: *...is a sign that he...*

RAJ: The Son of God.

RAJ READING: *...wants...*

RAJ: What?

RAJ READING: *...TO MAKE WHOLE.*

RAJ: Not to further establish separation. Not to further establish difference. Difference from what? Difference from **What Is**.

RAJ READING: *And this willingness opens...*

RAJ: What?

RAJ READING: *...his OWN ears to the Voice of the Holy Spirit,...*

RAJ: Which is nothing more than your Right Mind.

RAJ READING: ...*Whose message IS wholeness.*

RAJ: Because its intent is to return you to your Right Mind, and to help you see that which is useless which it is appropriate for you to abandon so that you don't continue **fragmenting** your experience of your Indivisible Mind. You see?

RAJ READING: *He...*

RAJ: The Holy Spirit.

RAJ READING: ...*will enable you to go far beyond the healing YOU would undertake, for beside your small willingness to make whole He will lay His Own COMPLETE Will and make YOURS whole.*

RAJ: You see? All that's really required of you is **a little willingness**—just to take a **little** flower, or a **little** thing, knowing that if there's anything there at all, it has to be **God Presencing Himself there, fully** as What He Is **in His Fullness**—and then becoming undefended enough, meaning as **definitionless** as possible, so that you can **be receptive to** the natural desire of that thing to share its Meaning with you, because **God's Will is in place** in that thing and God's Will is **to share What He Is**. So, when you have that little willingness, it enables you to go far beyond the healing you would undertake, far beyond the desire to see just this **one little thing** in its True Meaning.

RAJ READING: ...*for beside your small willingness to make whole He...*

RAJ: The Holy Spirit—that which is nothing more than **your Right** Mind.

RAJ READING: ...*will lay His Own COMPLETE Will and make YOURS whole. What can the Son of God NOT accomplish with the Fatherhood of God in him? And yet the invitation must come from you,...*

RAJ: "Well, let's see. I've got a dinner date tonight. And after that, I've got to take care of balancing the books, and then it's going to be time to get a shower. And then I've got to get up early in the morning, and if I don't get to bed early enough, I'm a wreck the next day; I can't function well. So I don't have time to make the invitation tonight." [audience laughter]

Okay. Dream on. Sleep a little longer. Don't experience your True Will, and don't experience your True Function. Oh, I agree with you. All of these devotions to all of the things that you've made-up is far more important than your Sanity, far more important than your Fulfillment.

"Oh, but I am fulfilling myself. If I don't take care of these things, I won't be a success, and people won't recognize who I am, and they won't know what my

will is. I've got to do all these things so **what my will is** will be perfectly clear to everyone, and they will know that I am a worthwhile and real presence. I don't have time to make an invitation."

And yet it says:

RAJ READING: *...the invitation must come from you, for you have surely learned that whom you invite as your guest WILL abide with you.*

RAJ: The company you're entertaining is the company you've invited.

Is the encounter a pleasant one? Are you blissful? Are you really happy? Are you free of stress? Are you free of the threat of grief?

RAJ READING: *...whom you invite as your guest WILL abide with you.*

RAJ: So who are you going to send out invitations to?

Now:

RAJ READING: *The Holy Spirit cannot speak to an unwelcoming host because He will NOT BE HEARD.*

RAJ: Do you think the Holy Spirit grieves over this? No. Because the Holy Spirit knows that you, even though you're entertaining a false guest, aren't actually accomplishing anything, and knows that because you are the Christ, you cannot dally indefinitely in ignorance of Who You Are.

But you know what? I want each of you to understand that if the Holy Spirit cannot speak to an unwelcoming host because He will not be heard, and there's nothing He can do about it, and there's nothing He **needs** to do about it, then **you** cannot speak to an **unwelcoming Brother or Sister** because you will not be heard. And that's just the way it is.

If you are not speaking to someone who desires to know the Truth, if you are not speaking to someone who is already in a process of abandoning his or her devotion to his commitment to his made-up sense of himself or herself, then **don't grieve** over it. **Find** those who are stirring **from** their dreams and imaginations. Does that constitute abandoning a Brother? Not at all.

A Brother who cannot hear, because that Brother is **so committed** to his or her **definitions**, has abandoned the Truth in favor of illusions. **But**—and here's the important part—**they cannot abandon What They Truly Are**. And so there is a point at which What They Truly Are will speak up and say, "Enough of this suffering. **I** wish to see the Evidence of Love, and I wish to **be** the Evidence of Love, and I **rejoin** my Father. I reach out to my Father. I reach out to the Truth

that my Father is." Only then will your extension and sharing of the Truth be able to be heard.

Until **that** happens, **stop trying**. Stop trying to accomplish the impossible. When you stop trying to do the impossible, resentment, that would build up in you because you are not being able to be an agent for change, will diminish. And you will find that in the Peace that follows, **you will be available** when that one begins to stir and reach out and say, "Help," and **mean**, "**Help me abandon** my illusions," instead of "Help me reinforce them."

Again, take this to heart.

RAJ READING: *The Holy Spirit cannot speak to an unwelcoming host because He will NOT BE HEARD. The Eternal Guest remains,...*

RAJ: The Holy Spirit remains.

RAJ READING: *...but His Voice grows faint in alien company. He needs your protection, but only because your care is a sign that you WANT Him. Think like Him ever so slightly, and the little spark becomes a blazing light that fills your mind so that He becomes your ONLY Guest.*

RAJ: But that won't happen until the invitation is extended. And the invitation won't be extended until you no longer find **value** in the ethic, the **grand ethic** that you have made-up of attempting to successfully establish yourself independent from any other Source.

Now...

RAJ READING: *Whenever you ask the ego to enter, you lessen His welcome.*

RAJ: Meaning the Holy Spirit's. Your Right Mind.

RAJ READING: *He will remain,...*

RAJ: It will remain.

RAJ READING: *...but YOU have allied yourself AGAINST Him.*

RAJ: And what have you allied yourself with? **Imaginations!** Imaginations which you have adopted and have become **beliefs**—beliefs that you have made commitment to.

RAJ READING: *Whatever journey you choose to take, He...*

RAJ: Your Right Mind. The Holy Spirit. The Eternal Guest.

RAJ READING: *...will go with you, waiting.*

RAJ: But not impatiently.

And if you have to wait on a Brother or Sister who absolutely refuses, in spite of the great suffering they're experiencing, **to hear** what would relieve them of their suffering, you must **be** with them, waiting. You must be willing to wait.

When I say, "Be with them," I mean be present in the world with them, or be present in the Universal Brotherhood with them. I don't mean be with them and live every bit of the misery they're going through, because they want to tell you all about it and keep you preoccupied with it because it's so important to them. And it's important to them because it provides an incredible challenge to absolutely prove their capability to overcome it and **be real**, while being deluded.

Continuing.

RAJ READING: *You can safely trust His patience,...*

RAJ: The Holy Spirit.

RAJ READING: *...for He cannot leave a part of God.*

RAJ: He can't leave you.

RAJ READING: *Yet you need far more than patience. You will never rest...*

RAJ: You won't find peace. You won't find success at demonstrating that you are so absolutely real that you are invulnerable.

RAJ READING: *You will never rest until you know your function AND FULFILL IT,...*

RAJ: You see? Not just know it, but **fulfill it**. It's like not just have a sudden shift of perception and say that you have had a healing **about** cancer, but you have the realization **and the cancer is gone**.

RAJ READING: *You will never rest until you know your function AND FULFILL IT,...*

RAJ: Another way of saying that is: And **endorse** it.

RAJ READING: *...for only in this can your will and your Father's be wholly joined. To HAVE Him is to be LIKE Him, and He has given...*

RAJ: What?

RAJ READING: *...Himself to you.*

RAJ: Not just capacities. Not just skills. He's given to you **Himself**, given to you **What He Is**.

Where you are **is** God Presencing Himself. And when you dare to let Him be your Source, then all of the Capacities of Creation, you might say, you find **to be yours**—but not yours to exercise independent from Him.

RAJ READING: *You who have God MUST be as God, for HIS function became YOURS with His gift.*

RAJ: His Gift of what? Of Himself.

RAJ READING: *Invite this knowledge back into your minds,...*

RAJ: Hear that word again, "**invite**"? You must make the invitation.

RAJ READING: *Invite this knowledge back into your minds, and let nothing that will obscure it enter.*

RAJ: That means be present with things and don't let your definitions get in the way. Be with every thing innocently, without projecting your own imaginations upon it.

RAJ READING: *The Guest...*

RAJ: Capital "G" Guest.

RAJ READING: *...Whom God sent you...*

RAJ: The Holy Spirit.

RAJ READING: *...will teach you how to do this, if you but recognize the little spark and are willing to LET IT GROW. YOUR willingness need not be perfect because His IS. If you will merely offer Him a little place, He will lighten it so much that you will gladly extend it. And by THIS extending,...*

RAJ: What?

RAJ READING: *...you will begin to remember creation.*

RAJ: Is there anything fuzzy about this, anything unclear about this? It's utterly simple.

What makes it **difficult** is that it's much more exciting to cope with **complexity**, so that you can get the hit of successfully overcoming it and bringing it into order. And you're not hurting enough yet at it, to say, "Maybe there's another way to do this. **Or** maybe I need to abandon doing this completely, and give my attention in a new direction." But at least, it's put so simply here that you cannot claim ignorance of it because it's too hard to understand and you can't get your mind to wrap around it. What's called for **is a lot less**, and I've said this before, is a lot less **than anything** you're currently engaged in.

The next sentence is an oft-quoted sentence from the *Course*.

RAJ READING: *Would you be hostage to the ego or host to God?*

RAJ: "Well, you mean I need to invite Him into my house for a dinner party, and host God?" No.

God is ***not a thing*** that can come into your presence that you can be host to. ***God is already All***. And the only way you can be a host to God is to have a simple—and I mean ***simple***—a ***simple*** desire ***to see Him*** in every thing you're looking at. You become host to God when you wish to ***see Him*** in each and every thing—***see Him*** in each and every thing ***instead of*** the ***definitions*** you've made-up. You also play host to God by being willing to say ***you are*** His Son, His Daughter, His Offspring, His Creation.

RAJ READING: *Would you be hostage to the ego or host to God? You will accept only whom YOU invite.*

RAJ: If you're having a rough time, you've invited the ego. You've invited the ***mentality*** that you ***think*** you are that you think constitutes the clearest definition of your individuality that you have so far been able to express in the world.

RAJ READING: *You will accept only whom YOU invite.*

RAJ: If you want to have a better experience, you better invite another guest. And you only have two ***to choose from***—God, or the voice for fear—the ego, which is just the sense of yourself that you have made-up and then committed yourself to.

Continuing.

RAJ READING: *You are free to determine who shall be your guest, and how long he shall remain with you.*

RAJ: Nobody else is. ***You are!*** No one else is free to determine ***for you*** who shall be your guest.

RAJ READING: *You are free to determine who shall be your guest, and how long he shall remain with you. Yet this is not REAL freedom, for it still depends on how you see it.*

RAJ: How ***you*** see it.

RAJ READING: *The Holy Spirit is THERE although He cannot help you without your invitation, and the ego is nothing whether you invite it in or not. Real freedom depends on welcoming REALITY, and of your guests only He is real.*

RAJ: The Holy Spirit.

RAJ READING: *Know, then, Who...*

RAJ: With a capital "W".

RAJ READING: *...Who abides with you merely by recognizing what is there ALREADY...*

RAJ: Again, you're not behind the Point of Perfection or advancing toward it; *you're there already.*

RAJ READING: *Know, then, Who abides with you merely by recognizing what is there ALREADY, and do not be satisfied with imaginary comforters, for the Comforter of God is in you.*

RAJ: And the Comforter of God that is in you is nothing more than *your Right Mind.*

And so, by letting It in, you are *integrating* yourself. You're not letting in an alien. You're not letting in a stranger. You're not letting in *anything* that can have any other effect than *integrating you*, so that your *experience* of your Purpose and of What You Are *doesn't escape you* any longer.

But I'll tell you something, you've got to get sick and tired of trying to do everything *by yourself* for the thrill of taking the challenge and accomplishing what the challenge asks for.

Healing is of the Mind. But you know what? I've said before, there ain't no matter. *Nothing*, the flower, the table, the trees—*all of it* is Mind. Every thing that you see are ideas *in Mind*. And ideas are mental [clapping sound], *but* [clapping sounds] when Mind touches Mind, [clapping sound] it makes sound. And when Mind, as a bow, touches the strings on a viola, you can *hear* the *sound of Mind*. And you get a bunch of instruments together, all of which are *Mind* impinging on Mind in one form or another, and the larger Intent *of Mind* called "Beautiful Music," can be heard. It's *all* Mind.

And so when there is a *healing* in *your mind*, a sudden shift of perception, *a correction* of a misperception—all of Mind is going to reflect that back you. And so it's going to sound like a violist making beautiful music, instead of squawking, dissonant, shrill, difficult-to-listen-to sounds.

I love you all. And I look forward to being with you next week. Between now and then, send out new invitations. Send out an invitation to the only other Guest there is Who can show up. And be willing to *let* that Guest in. *Invite* that Guest in. *Receive that Guest warmly, thoughtfully, kindly. And* in every way, expect to see *healing*.

Okay.

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A Course in Miracles Study Group with Raj, August 7th 2005
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A Course In Miracles (reference pages)

Chapter 10 – GOD AND THE EGO

Section: FROM DARKNESS TO LIGHT

Sparkly Book – p.239 / JCIM – p.100

Chapter 11 – GOD OR THE EGO

First Edition – p. 184 / Second Edition – p. 198

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

If I were to say to you that you're nothing but a bunch of conditioned responses, that there's basically nothing original about any of you as you go through your day, you might be surprised. And yet, for the most part this is true, and you don't realize it. And it's in the **realization** of this fact that you prime the pump, as it were, for a new experience, for an "Aha!"—for a shift of perception.

Some of the conditioned responses were provided by those who educated you. And, as a matter of fact, the majority of the conditioned responses are things **you** taught yourself. Conditioned responses are behaviors. As you grew up, some of you consciously practiced how to hold your hands, how to sit. You practiced various kinds of laughs and finally decided on the one that you liked best, and practiced that until you got it down. You observed other people—how they stood, how they spoke firmly, how they spoke gently—and tried out various of these different forms of vocal expression until you adopted one, or **endorsed** one, and made it yours.

But, you know, it's very important to understand that **if** you are **behaving** on the basis of conditioned responses, if your **behavior** relative to stimuli in the world are coming from **adopted** standards, then your responses are **never genuine** responses to the stimuli going on around you.

And what you may not realize is that this causes you to become a prime target of manipulation. Anyone, who can recognize your adopted preferences, can then present themselves to you or present ideas to you that you will find harmonious with you and will cause you to have trust in them and what they're presenting. And you **thoughtlessly** become sheep following the leader.

Now, remember, **if** you are constantly measuring what's going on in your experience against a memorized habit so that you might know the safest and best response under the circumstances as you have learned to define the best

response, you're unconscious. You're just coming from memory. And you're not available to give a real response to the real stimuli that are happening. This means you cannot be an effective presence. You can easily be herded into a corral, or an oven, or a concentration camp, or blind obedience to an unscrupulous leader of your country, or to the profit-seeking drug companies who **do studies** to find out the typical responses to certain words amongst those who will see their advertisements so they can pick the words that will cause you to be the most defenseless and **agree** where disagreement is called for.

Now why am I saying all this? I'm saying it because **waking up**, learning to **hesitate** before you come out with a knee-jerk response and to listen within to the Holy Spirit, to that which is nothing more than your Right Mind, causes you to sidestep an unconscious response to your environment and puts you in a position to see it freshly and **behave** in a totally appropriate way in the moment that **isn't** a response of habit that is **irrelevant** to the moment. Waking up is going to mean your **behavior** is going to change. Your **behavior** is going to be appropriate to the moment. And it might mean speaking in a way that you've never spoken before—with authority that you've never spoken with before, or with gentleness and compassion that you've never spoken with before.

Waking up is about being made new. It's about getting out of the **rut** of the behavior patterns that you think are you. You smile and you don't realize that the smile you're giving was something you **decided to use** when you were three years old, and that the smile you're giving has nothing to do with what is called for in the moment you're in. There's nothing genuine about it because it doesn't arise out of a real connectedness with What's **Really** Going On in the moment.

Oh, you're a gentle person, a kind person, a thoughtful person, and so you never confront anybody. You're never rude enough to call them on their lies, or their deceit, or their bad behavior. And you know that the meek are blessed, don't you? And so, you are meek, and you get steamrollered, and you get mistreated, and you get used, and you get abused. And you say, "Well, nevertheless, the meek shall inherit the earth. So I will not say 'No' when 'No' needs to be said, because my **concept** is that 'No' never needs to be said. Only kind cooperation, or even kind and gentle and not well-focused disagreement." You see? And so you're never **honest** in the moment. You're never **connected** in the moment. "All we, like sheep, follow the leader." All for the sake of not violating this self you think you are that you didn't think you made-up, **but you did**—smile, by stance, by verbal expression that you adopted as you grew up.

That's not your Birthright. Your Birthright is to be able to **be Real**, to be present with What's Going On, seeing it **without** referring it to your memory so that you are **being** present with What Is Going On with **innocent** eyes, where you are not

projecting onto What Is Going On the requirement you have to always behave according to the definition of yourself that you've made-up which constitutes your **conditioned** behavior, your untrue dishonest behavior.

You haven't thought of it as dishonest and you haven't thought of it as untrue, because everybody does it and everybody encourages everybody else to do it. And you've been able to have a generally pleasant experience as a result. But the fact is you have another way **to be** that is available to you that I'm encouraging you to be open to, to open up to, **let in**, and express. That's what the **Course** is inviting, eliciting from [small laugh] the depths of you to the level of your Conscious Awareness.

There is a Place of Excellence in you, I've said. There is an Altar in the middle of you, the **Course** says. And there is a Voice, with a capital "V", in you that is the Voice for Truth. It's called "the Holy Spirit"—which, to bring it into really practical terms, is nothing more than **your** Right Mind held in trust while you dally with your memories and your conditioned behaviors and responses. It's your Birthright to be experiencing this Mind in you that is your Right Mind. And it's your Birthright not to be a **puppet** of your endorsements which you **gave** to a limited set of behaviors that keep you locked into certain kinds of experiences.

So, when we've been talking the last few weeks about healing and the fact that it's not appropriate for you to anticipate that you could have a changed perception without having a changed experience, that means that, as well, you can't expect to have a changed perception without having a changed behavior—a behavior that is a **real** response to What Is **Really** Going On, rather than a **conditioned** response to what you **think** is going on.

What the world needs today is **more conscious** people—citizens who are **more conscious** than unconscious, who are not responding out of habit, but out of **connectedness** with issues, with needs, and behaving in ways that abolish the needs so that the suffering from the need **ceases**. So not only will a withered arm no longer be withered and no longer will broken teeth be broken, but **you** will be a dynamic **real** presence **being** the evidence of change yourself, which, because the change is arriving out of an experience of illumination or enlightenment, is recognizable to everyone else as of value, which causes **them** to be able to look at things freshly themselves and perhaps break loose of **their** conditioned responses. You've got to be the first domino that falls by letting the change happen in you so that your behavior is arising out of a **Knowing**, rather than a pre-programmed, intellectual response that you'd apply, that you apply to everything of a similar nature out of habit. Are you getting the idea or the feel?

Now you could look at what I've said as though it were an indictment on you. "You're nothing but a bunch of conditioned responses and you didn't know it, you ignorant assholes." You could take it that way, but you don't need to.

You can simply take the Truth of what I've said as a justification, if you will, for more actively pursuing what we've been talking about for months, which is to be **willing** to look at everything with innocent eyes, to **hesitate** a moment before you **confirm** within yourself that the way you're understanding things to be is the way it is, so that in that moment of hesitation you might say, "Father, Holy Spirit, what's really going on here? I could tell You, I could talk for a half an hour telling You exactly what's going on here, because [small laugh] I sure as hell **know** what's going on here **and it ain't good**. But, Holy Spirit, in spite of what I **think** and believe and have **conditioned** myself to see, what is **really** going on here and what is **really** needed? How do I need to **be** to give evidence to the Truth; to be an agent for change that uncovers the resolution of everything that I know ain't good? I'm willing to **listen**, rather than **assert** my conditioned responses."

You see, in other words, it can be used as justification for becoming curious and inquiring as to, "What is **the more** that is here than what I'm seeing? What is the more **of God** that is going on here that I am misinterpreting, and thereby seeing **less** of? Because I don't want to get caught up in confirming **the less** that I'm seeing that doesn't represent What's **Really** Going On." So all it is, is a justification for curiosity—which is a **pleasant** thing to bring into play.

To know that you are basically a blob of conditioned responses, should simply convey to you that there's a whole lot of good available to you that you're not yet experiencing because you're not looking at the Kingdom of Heaven through innocent eyes, when you could be. You see? Don't you want to see the more of What Is Here than what you're seeing? Of course you do! So give your attention to that. It's an easy thing to do all day long.

And nobody will know you're doing it. You don't have to publicize it. You don't have to carry a placard on your chest saying what you're doing. You don't have to do it out loud where everyone can hear it and wonder about you.

Curiosity, oh, curiosity is **a blessing** to utilize. It's a wonder to have active in you. But you now know that this practice of curiosity is **significantly more** than you thought it was because it's the way **out of** your dream, your sleep.

You can be alert during the day—not like you're on an internal witch-hunt searching out the **bad** in you—but you can be alert during the day to notice when conditioned responses arise. Usually it will come out as spontaneous defense. When you find yourself, **without thinking**, spontaneously defending yourself,

you may know that you're asleep. You may know that you are relying upon conditioned responses, **which means** that at the very moment you're doing that, you can't **possibly** be aware of What Is **Really** Going On, and therefore you can't possibly know what a **Real** response would be. And you are blinded and unconscious—and that's not what you want.

Why are you defended? Why do you spontaneously defend yourself? Because of a definition you have of yourselves—a definition that you are little, puny, basically inconsequential if you do not build up a façade of strength with a strong voice, or a strong will, to save yourself from your vulnerability.

But, you know, I cannot say it often enough. Each one of you, right now, **is** the **full** Expression of God. Each one of you is right now the Ultimate Christ **believing** you're not, and behaving as though your belief is true. And you don't need to be doing that. You defend yourself because you don't know what your Birthright is, and so you don't let yourself **feel** your Birthright.

Why does the **Course** say that bad behavior is **a call for Love** instead of just **bad** behavior? Because it serves to remind you that there's a different response from your conditioned knee-jerk response of defense. It reminds you that there's **another way** to respond—a way that will **heal** instead of continuing to confirm the human condition that you're all suffering from. And **you want** the way out, you say. **You want** to be out of the human condition and the suffering. So you've got to do something different from reasserting your conditioning.

You've got to be willing to acknowledge there is another way to look at this. And then, don't try to **figure out** a new definition of how to get out of it. **Be still.** Go within. Inquire within. Bring your curiosity where? To your memory to see if there's any experience you've overlooked that might be helpful here that you haven't brought into play yet? No. You bring your curiosity to something **beyond** your memory banks—to the Holy Spirit, or the Father, where you break the isolation, as I've said so many times. And invite and create a Conscious Experience of Joining that breaks the isolation that causes you to rely upon your memory of your private experience since you got your divorce from the Father. You see?

Then you have the opportunity to have **your Right Mind** register with you that knows its relationship with the Father, that knows that it's **the Son** of the Father, but All That The Father Is has been **gifted** to the Son as the Son. Then you come back into your **Real** Power, your **Real** Substantiality, your **Real Invulnerability** that means you don't have to have Divine Power to overcome the opposition. The Divine Power that is yours, by virtue of your Invulnerability being gifted to you by the Father because the Father **Is** Invulnerable, constitutes the **nonexistence** of any experience of threat. And in the absence of the experience of

threat, any call for correction can be dealt with in a way that promotes the correction smoothly, effortlessly, because there's nothing but the love of **clarity** of the **Knowledge** of Truth that finds expression in what you're saying or doing, where the call for correction occurs. You see? And so, you do not **make corrections** as a means of overcoming a potential **threat** to your well-being.

You are the agent for change or correction by virtue of understanding that the behavior that is **a call for correction** is based upon something that isn't even true. And you can speak from that point. If another is behaving in a way that expresses a call for correction, it doesn't change the fact that innately and fundamentally and actually **they** are neither behind the Point of Perfection nor advancing toward it either—that **they are** at that point and **you do** understand them therefrom. And so you speak to them, knowing that. You give what you know. And all that emanates from you is Singular Love—not love held up like a cross against a vampire.

Let's go to the book.

The section is called:

RAJ READING: *From Darkness to Light*

When you are weary, remember you have hurt yourself.

RAJ: When you're weary.

Oh, when you're wearied by the dynamics of the human condition. When you're wearied by the ongoing, excellently-thought-out **effort** that you've put forth to live a good life and to be honest—and things go wrong. And it seems to you that your intention to be intelligent and righteous and loving hasn't acted like the cross that would be held up against a vampire—and the vampire seems to be getting you. You see? When you are wearied by doing what doesn't work.

RAJ READING: ***...remember you have hurt yourself.***

RAJ: "Now here's another one of those terrible indictments against you, you sad jerks." You see? No. When you realize that you have been attempting to do something that doesn't work, it doesn't mean that you're stupid. It means that you're at a point of realization where what? ***You can make a new choice!*** You're at a threshold where change can occur. And you realize that nobody else has to change—just you. Maybe you have to adopt a new way of standing, or a new smile.

But in this case, you now know that in order to have a new behavior, you've got to have a new experience, a new conscious awareness, that isn't arising out of your memory banks. In other words, you realize that you've hurt yourself by

trying to be separate from the Father, trying to be an orphan, and trying to be successful at it, instead of saying, “Father, I’m willing to have a Father again, so that I might know Who I Am, so that I might have my Real Identity back, instead of the one I made-up for myself which isn’t getting me anywhere at all.” You see? That’s all it means. You have hurt yourself by doing something that doesn’t work, **and** there’s another way to do it and here’s what it is. And then explore the doing of it. You see? It’s **good** news.

But if you think that it’s **someone else** that’s hurt you or **circumstances** that have hurt you, or the **human condition** that you’ve been submerged in, you poor divine soul, and that you just have to tolerate till you die out of it—when you know that nothing else is responsible for it, then you know the power **you have** available to you to change the situation. If it’s all because **you** have been doing **what won’t work**, then all you have to do is start doing **what does work**. And **nothing** in this Universe—no human condition, no mortal existence, no hard-hearted individual—can keep you from it. **You’re sovereign.**

You need to know that you’re sovereign. But as long as you think that **someone else** has hurt you instead of that you have hurt yourself, you won’t find that place of sovereignty, that, I’m going to call it that “**right of decision**” that abides with you that supercedes everything else. So, you have the **right of decision** to go through your day expressing curiosity to see the more of God that is present than what you’re currently seeing. And nobody can stop you from doing it. And nobody has **kept you** from seeing the more that is present **except you** saying, “Father, I’d rather see it myself. I’d rather define it myself and become a successful orphan.” It’s that simple.

Again.

RAJ READING: ***When you are weary,...***

RAJ: And most of you are weary all the time, to one degree or another, of the anxiety of your lonely stance.

RAJ READING: ***When you are weary, remember you have hurt yourself. Your Comforter will rest you, but YOU cannot.***

RAJ: Well, what is your Comforter? What is the Comforter? The Holy Spirit. Not something afar off. That which is nothing more than your Right Mind.

RAJ READING: ***Your Comforter will rest you, but YOU...***

RAJ: As an orphan.

RAJ READING: ***...cannot.***

RAJ: You, unjoined with your Right Mind, cannot give yourself rest.

And in effect, that's what an orphan tries to do—give himself rest from the dissonance inherent in trying to be what he is not—an orphan. On your own, you try to give yourself rest from suffering, not realizing that the suffering is simply the unavoidable experience which occurs when you try to be what you're not—an orphan.

RAJ READING: *Your Comforter will rest you, but YOU cannot. You do not know HOW,...*

RAJ: You as an orphan.

RAJ READING: *...for if you did you could never have grown weary.*

RAJ: The occasion for weariness wouldn't have happened because you wouldn't have been trying to do the impossible.

RAJ READING: *Unless you have hurt yourselves you could never suffer in ANY way, for that is not God's Will for His Son.*

RAJ: It's just not in the program. It's not in the Way Things Work.

RAJ READING: *Pain is not of Him, for He knows no attack and His peace surrounds you silently.*

RAJ: Why would it surround you silently? Because, *in His Peace*, there is no awareness of conflict, and no need for arrogant, loud, strenuous self-assertion against the enemy.

RAJ READING: *God is very quiet, for there is no conflict in Him. Conflict is the root of all evil, for being blind it does not see whom it attacks.*

PAUL: Just a moment. This is me, Paul. There's a word that's escaping me. Just a moment.

RAJ: Another way of saying this is that confusion, the absence of order, dis- or non-integrated conscious awareness is the root of all evil.

RAJ READING: *...for being blind...*

RAJ: Having no cohesiveness to it.

RAJ READING: *...it does not see whom it attacks.*

RAJ: I will tell you that it doesn't even know that it's attacking. And yet, because everything that comes forth from it is defense, it does constitute a lack of recognition of the benign-ness of that which it is afraid of.

RAJ READING: *...it does not see whom it attacks. Yet it ALWAYS attacks...*

RAJ: The only thing that's there.

RAJ READING: *...the Son of God, and the Son of God is YOU.*

RAJ: God is Singular, therefore **Mind** is Singular, therefore Conscious Awareness is Singular—not confused, not polarized, not disintegrated. This, therefore, is What You Are. And it is the Nature of your **Being**. And this is what it is your Birthright to be experiencing. And this is what you need to be curious to experience and let in.

Your reliance upon your memory always attacks you by distracting you from a truly **Conscious** Awareness of What Is Going On and engaging you in defending yourself against it. You go through your day in states of defense, but the only thing truly confronting you is Reality, with a capital “R”—the Kingdom of Heaven, the Infinite Presence of God called Creation.

RAJ READING: *God’s Son is indeed in need of comfort, for he knows not what he does, believing his will is not his own. The Kingdom is his, and yet he wanders homelessly. At home in God...*

RAJ: In other words, **at** the Point of Perfection—where you are.

RAJ READING: *At home in God he is lonely, and amid all his brothers he is friendless.*

RAJ: But [small laugh] is it any surprise? You are at Home amongst your Brothers—the Divine Ones that are **God** In Expression—and you don’t see it. Why? Because [small laugh] you know who that bastard **really is**, don’t you? And you know what a sleaze she is. And you know how undependable he is. And your definition rules supreme. You see?

Now, let me ask you something. If, based on your definition, you have treated these people according to those definitions, do you think they’re going to be happy? And when they express unhappiness at the way you are perceiving them, **distressed** at the way you’re seeing them, you’re going to say, “See, I told you so. She doesn’t have her peace. And, boy, when she loses her temper, loses her cool, she’s lost all ability to speak intelligently or rationally. She has provided me confirmation of my definition of her.” You see? You have promoted it, and then you blame your Brother for a natural response of distress at your not seeing them for Who They Are.

RAJ READING: *At home in God he...*

RAJ: God’s Son or Daughter.

RAJ READING: *...is lonely, and amid all his brothers he is friendless.*

RAJ: [laugh] “I can’t let him be my friend. I can’t dare to get close to him. Never can tell what’ll happen.”

So you've said, "I won't be his friend." You see? "I won't see anything worthwhile in him. **Even if** he's not behaving badly, human nature isn't dependable, so therefore I still won't get close to him."

And you say, "I will not be a friend to him." **You** make that **decision**, and then you tuck it away, asserting in your mind that it's simple common sense and not a decision you have consciously made to exclude him, whether right or wrong.

And then you will say [in a weepy voice], "I don't have any friends. I am friendless."

Now back to a little Sanity.

RAJ READING: *Would God LET this be real if He did not will to be alone Himself?*

RAJ: Well, the answer is, "No." If He willed to be alone Himself, then he would let this be Real. You see?

RAJ READING: *Would God LET this be real if He did not will to be alone Himself? And if your will is His, it cannot be true of you BECAUSE it is not true of Him.*

RAJ: God is All-inclusive. And the keyword is "**inclusive**." All is God. And exclusiveness is an impossible concept in that which is Singularly Infinite.

RAJ READING: *Oh, my children, if you knew what God wills for you your joy would be complete!*

RAJ: Now, this doesn't mean, "Oh, my sweet dears, if you but knew, you poor things, what God Wills for you, your Joy would be complete." It's not a putdown.

RAJ READING: *...if you knew what God wills for you your joy would be complete!*

RAJ: So, bring a little curiosity into play to see the more of What God Wills For You right here and right now, because **right here** and **right now** in what **you** are **so sure** is nothing more than a human condition, is the Kingdom of Heaven **and you, the Christ**—the Christ Presence that is God Presencing Himself right there as the Fullness of You. Bring a little curiosity into play, desiring to have a fuller experience of that fact. And then expect to have a shift of perception **and** a shift of behavior—a spontaneous impetus to disregard **memory** and **conditioned** responses.

Because the freedom to be present with What Is Real, **knowing** that **It Is Real**, allows you to be involved in what I'm going to call "an interplay of Real

Things”—a spontaneous, unguarded ability to dance with Infinity—***all of It***—at once.

But you're very afraid to let too many things go on because you won't be able to keep control of everything to make sure that you're safe. And so you keep yourself locked up in tininess because you don't know What You Are. You are the capacity to dance with the Infinite, to be in constant interplay with ***all of It***, without a need for control to make sure you're safe.

RAJ READING: ***Oh, my children, if you knew what God wills for you your joy would be complete!***

RAJ: So desire to know What God's Will For You ***is*** so that your Joy ***may*** be complete.

RAJ READING: ***And...***

RAJ: Look at this.

RAJ READING: ***...what He...***

RAJ: God.

RAJ READING: ***...wills HAS happened, for it was ALWAYS true.***

Again, you're neither behind the Point of Perfection, nor advancing toward it.

Is this getting boring and monotonous? It's so simple. And the more often you hear it, the more often you're reminded of it, the more you will be inclined to ***be*** in the moment ***minus*** the conditioned responses, ***minus memory, minus*** definitions you made-up in the past when you thought you were an orphan, so that you are ***present*** with the ***Light on*** in your mind that lets you see the ***Light on*** in the human condition that reveals to you that it's really the Kingdom of Heaven in all Its Glory.

I'm going to change the words here, so it sounds less condescending.

RAJ READING IT DIFFERENTLY: ***Oh, my brothers, if you know what God Wills for you, your Joy will be complete!***

RAJ: So, give your attention there. Give your curiosity there.

RAJ READING: ***And what He wills HAS happened,...***

RAJ: It's not off in the future for you. It's already happened. It's already the fact. It's something you cannot actually escape, even though you can ***ignore it*** conscientiously.

RAJ READING: ***...for it was ALWAYS true.***

When the light comes...

RAJ: And we are talking from, about moving from, darkness to Light—darkness meaning the **unconsciousness** of conditioned responses and made-up definitions of yourself—moving **from that** into the unguarded, unpretentious willingness to stand fluidly and flexibly in the middle of the Movement of Life, not resisting any of It and not trying to be in charge of any of It so that What Is Really Going On might register with you, cause a sudden shift of perception, an “Aha!” that lets you recognize the Divinity, the **Innate** Worth and Value of each and every thing, so that you can respond to It on the basis of What It Really Is, at the same time being aware that **you**—what is responding to What It Really Is, is in his or her Right Mind.

RAJ READING: *When the light comes and you have said, “God’s Will is mine,”...*

RAJ: Instead of claiming **my will** is mine. Unjoined me has a will of my own that is mine.

RAJ READING: *...you will see such beauty that you will KNOW it is not of you.*

RAJ: Meaning the orphan.

RAJ READING: *Out of your joy you will create beauty in His Name,...*

RAJ: Does that mean you’re going to be a walking advertisement for God? Is that what it means, that you’re going to “create beauty in His Name”? No, it means that your going to create Beauty [whispering] without leaving Him out of it—[normal voice] without leaving God out of it by choosing to be the sole **authorizer of it**. You see?

RAJ READING: *Out of your joy you will create beauty in His Name,...*

RAJ: It’s natural for you to know that the Beauty you express is Divine. Is it Divine because of some private Divine Authority you have? No. It’s Divine because you are the Presence of God in action.

You have a Father. You have a Relationship. You’re not alone. You have a Source. And so you will create Beauty without leaving your Source out of it.

RAJ READING: *...for YOUR joy could no more be contained than His. The bleak little world will vanish into nothingness,...*

RAJ: [small laugh] In other words, the world you made-up in place of What It Really Was, the definitions of it that you made-up, will vanish into nothingness.

RAJ READING: *...and your heart will be so filled with joy that it will leap into Heaven and into the Presence of God.*

RAJ: In other words, you will spontaneously **embrace all** without requiring any of it to be the end result of some decision or definition you have privately made. You will let yourself and everything else **be** the Presence of God. You will be willing to find God in everything. You will be willing to find **Good** in everything.

And if you have trouble with the meaning of the word "God," because you cannot fathom what **God** would be, or what **God** would look like, remember the word "**Good**."

RAJ READING IT DIFFERENTLY: *Your heart will be so filled with joy that it will leap into Heaven and into the Presence of Good.*

RAJ: And it will not harbor a right to define anything as bad, and then **cope with it**.

To see the Presence of Good and **to be** the Presence of Good will be the whole ball of wax for you. It will be the alpha and the omega. And you will devote yourself to it **wholly**, because that's where the suffering ends, and that's where the Joy is felt.

RAJ READING: *I cannot tell you what this will be like, for your hearts are not ready. Yet I CAN tell you, and remind you often, that what God wills for Himself He wills for YOU, and what He wills for you IS yours.*

RAJ: Already!

And it cannot be taken away from you, and it **has not** been taken from you.

You ignore it by giving preference to your lesser definitions, your **more limited** definitions and concepts, and your attempt to have conditioned responses that clearly identify you-as-you-and-not-anyone-else behaviors that are peculiarly different from the behaviors that are peculiarly embodied in your Brother. You see?

You see, when we're talking about healing, when we're talking about illumination and transformation, we're talking about not only having your mind transformed by virtue of sudden shifts of perception, but we're also talking about your letting your behavior arise from a new place—of your behavior **not arising** from your conditioned responses, but arising out of the Clarity of the Truth that you're now knowing because you cared enough to inquire about What The Truth Is of a thing. And you're willing to have innocent, intimate moments with it, with a thing, so that you might experience the more of What Is There than what your current, limited concepts allow you to see.

You know, it's very easy when you move along in your life and you have a major "Aha!"—an epiphany—and nothing is the same after that, and you say to

yourself, "Wow, I must have really been doing something right to have arrived at that experience of an epiphany. Therefore, there's nothing about the way I have been being prior to it that I need to call into question." No. It wasn't everything you knew before that led you, because of its great correctness, to a point of an epiphany. I will tell you, an epiphany happens because there was a **weakness** in your commitment to your behavior before the epiphany happened, or you arrived at a point where the way things were, **because of** the way you were behaving and thinking, got absolutely untenable for you, and you had a moment of openness to something better.

So just because you find yourself experiencing a transformed awareness of What Everything Is, well, it doesn't mean that everything about the way you saw yourself before can be left as it is without being challenged. You must be alert. You must care enough to watch for the spontaneous habit **to re-establish** old conditioned thinking.

You don't want to re-establish old conditioned thinking. **You want** to **establish** your capacity to stand innocently in the moment you're in, innocently paying attention to what is going on around you so that you may see it as you have **never** seen it before. Why? So that you can behave in a way you've never behaved before.

I love you all. And I love your willingness, even if you think you're not doing too well. And I love you for your capacity to hear what I am Meaning, **which you are**, even though your rational mind says, "I can't quite wrap my mind around it." That's the orphan talking. And you're not the orphans—not any of you.

I look forward to being with you next week.

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A Course In Miracles (reference pages)

Chapter 10 – GOD AND THE EGO

Section: FROM DARKNESS TO LIGHT

Sparkly Book – p.240 / JCIM – p.100

Chapter 11 – GOD OR THE EGO

First Edition – p. 185 / Second Edition – p. 199

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

You know, always at the end of a get-together, I share with you that I love you. I'm going to **begin** today by saying ***I love you***.

You get caught up in your everyday activities, and you forget that you are **loved** by a Love that sees you as You Truly Are, that **recognizes** What You Really Are, in spite of whatever definition of yourself you're employing at any given moment. And this Love that you are **loved by** is Divine, loving that, I'm going to say, **in you** which is Divine. But it isn't that there is somewhere **within you** some little thing that is Divine that's being loved. This Divine Love **loves you in your Totality** which is Divine **right now**, no matter how convinced you are otherwise.

This Love **is** transformational, which means to whatever degree you're willing to let it in, you're on the threshold of transformation, of healing, of redemption, of coming back into your Right Mind and seeing yourself and everything As It Truly Is. In other words, you could say, there is always present, with its attention fully on you, an active capital "A" Agent for Change. It isn't just passively loving you. It isn't just embracing you in a warm pink glow that can allow you to feel comfortable and at peace **in spite of** the circumstances you're in the middle of. It's a Love which embraces you **actively** in a way that I can only describe as a **persistent nudge** to get your attention, to prompt a sudden shift of perception, a miracle, to uncover to you perfection of all sorts, including physical perfection that you hadn't been experiencing fully.

This Divine Love has only your best interest at heart, and it therefore stands ever ready and ever actively encouraging the transformation of your mind and your experience **for the better**. And it never employs elements unlike Itself to try and get your attention. In other words, it never creates adverse conditions in order to get your attention.

Love is a Singularity in which there is nothing unlike Itself. Now this Love that is loving you is the Father. **But** that in you which is nothing more than your Right

Mind, called the Holy Spirit, **is** the Presence of that Love **as you truly** loving you in your present sense of yourself with the same intent—to nudge you into [finger snap] an “Aha!”—a light bulb going on, a clarification that undoes a definition or a belief that you have employed that has kept you in the dark, kept you from experiencing your Birthright, kept you from seeing everything around you as the Kingdom of Heaven.

It's one thing to know that God, Divine Universal Love, loves you **actively** and Its Love **is** transformational in effect. It's another thing to know that there is something that you can recognize as even closer to home—[small laugh] closer **to you**, in other words—and that is **your Real Self**—the Presence of God as God Is Expressing Himself right where you are as what you call you. And this Something Else, that is right there where you are, is in fact **You**—unadulterated You—unbiased, untorqued You. Your Sane Self, **which has gone nowhere** and has been ever-present with you even though you have been ignoring it, is loving you with the intent to motivate a sudden shift of perception wherever it has the opportunity. Everything about you, divinely speaking, is on your side, with the intent to **reintegrate** your mind so that you might experience your undivided Wholeness, your unfragmented Wholeness.

Your very Being loves you. What does that mean? It means that your **Being** loves the you, you think you are at the moment—the tiny, more limited being that you think you are and that you insist on being because you **think** there is no other alternative. And so, your Being loves you so that you might be illuminated, so that you might experience **illumination** that causes the separation between your Being and your present sense of yourself to diminish, whereby you abandon your present sense of yourself and **any sense** of yourself for That Which You **Really Are** and always have been. Which means, you could say, a reuniting with your capital “B” **Being**—integration occurring whereby you no longer feel loved **by** your Essential Being, but **you as** the Essential Being That You Are, are now engaged in extending the Love That You Are because that's your Function—where there's Unity and Harmony—the **absence** of fragmentation, the **absence** of conflict.

I want you to understand how completely you are **enveloped by transformational Love**. And you know what? I want you to be aware, to be conscious of the idea at least, even if you're not having the experience, that everyone you know is **likewise** so loved, no matter how **they** are seeing themselves, and no matter how **you** might be seeing them. You don't have to believe their sense of being unloved. You don't have to believe their confidence that things can't get better. You don't have to believe their confidence that they're right when they're wrong. And you don't have to believe that **anything—any** situation, **any** circumstance—is hopeless.

The question is, at the bottom line, "How are you going to use your mind?" Are you going to use it to confirm **your** current beliefs and definitions? Are you going to use it to confirm **your Brother's** beliefs and definitions? Or are you going to use it to be curious and inquire of the Love that loves you, **inquire** of the Holy Spirit or God, "What is the Truth here that You find so utterly Lovable? What is the Reality here of me and my Brothers and my world that You find so utterly Lovable? I want a taste of that." When that becomes your prayer, you're turning toward the Light; you're turning toward the Illumination that uncovers What Is Real **about you** and your world and your Brother.

But when you turn toward and give your attention to **your** dearly-developed definitions and concepts, and rely upon them, or when you turn to your Brother to find out from your Brother what his definitions and beloved concepts are, you are turning your back on the Source of Illumination. And as a matter of experience, you all know that the more [you are] enmeshed in **self**-awareness—tiny, personal **self**-awareness—and your private, personal rights to be a creator, to be an authorizer, you become more and more uncomfortable. The height or depth of selfishness is always an experience of suffering. It is the **opposite** of an Experience of Illumination.

So when we're talking about, "From Darkness to Light," we're talking about shifting from your orphanhood, shifting from your privacy, shifting from a tiny creature capable of authorizing things, to a State of Joining, of reaching out—of letting there be something else on your mind beside your definition of yourself, your definitions of everything else, and your great commitment to them, which constitutes a state of profound loneliness that is the exact opposite of the Nature of your Being, which is **All**-inclusive.

The more you burrow down into a sense of tininess, the darker your experience becomes, the darker **your mind** becomes. Your mind becomes filled with calls for justice. Your mind becomes involved in seeing **injustices**. Your mind becomes involved with noticing all the **awful** things that are going on. And then, in this funny, little arrogance of this private state of mind, you say, "Oh, I want to bring the light to all of this awful darkness, to all of the awfulness that is going on." You see? "Because if I can do that, I will make me great." And you do this, all of you do this, in one way or another, because you believe that the awfulness itself **is real** and the **you that is seeing it** is real, **not realizing** that the awfulness of it is a result of your **adamant choice** to be private—**unjoined** with this **Infinite Love** that is loving you. You see?

"Oh, I would rather express **my own** magnanimous love in the presence of the **awfulness** of the world and **heal it**." You see? "No thank You, Father. I don't need to plug into the circuit of Infinite Divine Love That You Are. I've got what it

takes and I'm gonna prove it." You see? Which is nothing but a further confirmation, or **attempt** to confirm, that you can actually exist separate from God, **separate** from your Source.

The way out of darkness is not **you** overcoming the darkness **you see** in the world and in your experience. It's a matter of you **turning around**, turning your back on privacy, and beginning to embrace, first of all, the Holy Spirit, and asking for the Holy Spirit's Perspective—the Perspective of that which is nothing more than **your Right Mind**—which is a way of asking for God's Perspective, because it is God's Perspective that your Right Mind holds in trust for you until you're willing **to turn around** and embrace again, **extend** your **attention** to **something more** than **just you** and what **you** want and what **you** believe, and what you are convinced is true that you must convince everyone else is true so that you might get group consensus and achieve a position, thereby, of some substance or some reality.

So the way out of darkness into Light is the way out of privacy **into embrace**—embrace that invites in the fuller experience of Reality that it is yours to be experiencing. And every single moment of every day provides you with the opportunity to see the more of What Is Really There than what you're seeing.

How many of you let new things happen this week? How many of you **allowed** your week to proceed outside of the box you normally live in? How many of you **let** new behavior happen? How many of you let things happen that went beyond your traditional conditioned responses to your life? How many of you let new behavior happen? This is a way of expressing curiosity in your world. This is a way of breaking down your defenses against the more That Is There than what you're experiencing. It's not just all ethereal, mental stuff.

Let's go to the book.

RAJ READING: *The way is not hard,...*

RAJ: And I will say, the way of redemption is not hard.

RAJ READING: *...but it IS very different. Yours is the way of pain, of which God knows nothing. THAT way is hard indeed, and very lonely. Fear and grief are your guests, and they go with you and abide with you on the way. But the dark journey is not the way of God's Son.*

RAJ: That means it is not **the way** that's inherent in you.

It doesn't mean it is not the way of **Jesus**, God's Son—**some other** Christ. You see? The dark journey is not the way **of you**—of God's Son or Daughter—**you**. That's not your Birthright.

RAJ READING: *Walk in light and do not see the dark companions, for they are not fit companions for the Son of God, who was created OF Light and IN Light.*

RAJ: You see? And the Light that you have never stepped out of.

Who are the dark companions? Fear and grief, but also jealousy and self-righteousness and self-protection and anger—all of which present themselves to you as **thoughts** which occupy your mind, and which you ruminate about and get pleasure from. “Oh, tell me, doesn’t the call for justice feel good when it arises?” You comfort yourself with dark companions, as strange as it might sound. **You use** these dark companions to make you feel justified, to make you feel good.

But, it says here:

RAJ READING: *Walk in light...*

RAJ: Make another choice.

RAJ READING: *...and do not see the dark companions, for they are not fit companions for the Son of God...*

RAJ: Do not see the dark companions.

You are an executive with an office downtown. And you have appointments scheduled for the next day, and you look down and you see, “Oh, I see a couple of dark companions here that are scheduled. Mmm. I’m not going to see them tomorrow.”

RAJ READING: *...do not see the dark companions...*

RAJ: You see, it isn’t just don’t **stop seeing** them with your eyes. It means stop letting them in. Stop letting them have appointments. Stop giving them audience. **Cancel their appointments.** Do not see them. Refuse to see them anymore.

RAJ READING: *Walk in light and do not see the dark companions, for they are not fit companions for the Son of God, who was created OF Light and IN Light. The Great Light...*

RAJ: Well.

RAJ READING: *...Great Light...*

RAJ: Capital “G”, capital “L”. Whew.

RAJ READING: *...Great Light...*

RAJ: You know what “the Great Light” is? The Great Light is **Living Love**. **Love is** illumination. Love is illuminated. Love is Light, as well as affection and compassion, and an inordinate appreciation of Everything That’s Real—an appreciation that is extended and embraces everything **unequivocally**, without reservation, and blesses **everything** it falls upon.

RAJ READING: *The Great Light always surrounds you and shines out FROM you.*

RAJ: It’s happening at this instant. And the Radiance of It **I can see**. The Radiance of It **every** Awakened Brother can see.

It’s shining at this moment and it is illuminating the room—the space that you are in. And I’ll tell you also that the walls of the room and the floors of the rooms are all emanating Light as well, illuminating you, just as the Light of you is illuminating them. It’s a **Relationship** of Light.

RAJ READING: *The Great Light always surrounds you and shines out FROM you. How can you see the dark companions in a Light such as this? If you see THEM it is only because you are DENYING the Light.*

RAJ: It only means that you’ve turned your back from What Is Actually True in order to give preference to definitions you’ve made-up, because the making up of definitions, and the securing of them, is the way you think you’re going to achieve autonomous reality.

RAJ READING: *If you see THEM...*

RAJ: The dark companions.

RAJ READING: *...it is only because you are DENYING the Light. But deny THEM instead...*

RAJ: Cancel their appointments.

RAJ READING: *...deny THEM instead, for the Light is here and the way is clear.*

RAJ: Meaning unobstructed.

What’s being described here is the Reality that you are in at this very moment. And it’s the experience to be curious to have. And it’s an experience to be curious to have ongoingly.

You must practice ongoing curiosity. You must be willing not to **lapse** from being curious. “Oh, well that sounds like a lot of work.” Well, it might, and it might take some conscientious effort on your part, but if it’s the means of undoing illusion, it’s worth doing. You must do it more persistently. Because

your habit of relying upon your definitions and the meanings you're giving everything, and then ruminating over the way things aren't working out and exactly why they're not working out, instead of doing that, you need to conscientiously do something else—the ***opposite*** of it. You must ***break the habit*** by actually, conscientiously, doing something else.

So, no matter what you're confronted with tomorrow, this evening, let there be an ever-present curiosity to see God there, to see the more of What God Is Being, ***instead of*** relying upon your best definitions and judgments, and mulling them over and over and over and over in your mind, preoccupying yourself, by your devotion to them, from having the slightest chance of an "Aha!" occurring.

RAJ READING: ***God hides nothing from His Son, even though His Son would hide himself.***

RAJ: In other words, hide Who He Really Is, in favor of being the orphan who successfully proves that one doesn't have to have a Father or a Mother in order to exist and be real.

RAJ READING: ***Yet the Son of God...***

RAJ: You.

RAJ READING: ***...cannot hide his glory,...***

RAJ: Cannot hide your glory.

RAJ READING: ***...for God wills him...***

RAJ: You.

RAJ READING: ***...to be glorious, and gave him...***

RAJ: You.

RAJ READING: ***...the Light that shines in him.***

RAJ: In you.

You see, you're neither behind the Point of Perfection, nor advancing toward it; you are at that Point and must understand yourself therefrom. And you ***will not*** understand yourself therefrom... you ***will not*** understand yourself therefrom ***if*** you ***don't persist*** in letting your Ultimacy be your vantage point in the present. You will never escape your current ***habit*** of ***seeing less*** there where you are than is there.

RAJ READING: ***You will never lose your way for God leads you. When you wander you but undertake a journey which is not real. The dark companions,***

the dark way, are all illusions. Turn toward the Light, for the little spark in you is part of a...

RAJ: Capital "L".

RAJ READING: *...Light so great that It can sweep you out of all darkness forever.*

RAJ: And as I said in the beginning, *Its Intent is* to sweep you out of darkness. It is constantly nudging you, it is constantly pressuring you, causing you not to be totally at peace in your commitment to your definitions that aren't real, so that you might be reminded, and we might say, *unconsciously*, that there is another way to look at things, so that you might employ enough curiosity to abandon your bondage.

RAJ READING: *Turn toward the Light, for the little spark in you is part of a Light...*

RAJ: Part of a Love.

RAJ READING: *...so great that It can sweep you out of all darkness forever. For your Father IS your Creator, and you ARE like Him.*

RAJ: You see? There we brought everything back to the Truth. You have a Father and you are a Son.

And your healing, your Awakening, depends upon your willingness to embrace that fact and *let yourself be* a Son, who *is* the Son because you are acknowledging your Father, and *not claiming* orphanhood and *not claiming* a right to see things a little bit differently from God.

RAJ READING: *The Children of Light cannot abide in darkness, for darkness is not in them.*

RAJ: Well, you know what that means? It means you aren't abiding in darkness. You aren't abiding in quote "the human condition" unquote. You are right now abiding in Light, but *you're imagining* otherwise. And you're believing your imagination. You're abiding in your imagination. And you're constantly trying to confirm that your imagination is true.

RAJ READING: *The Children of Light...*

RAJ: You.

RAJ READING: *...cannot abide in darkness, for darkness is not in them. Do not be deceived by the dark comforters,...*

RAJ: You know, the call for justice and self-righteousness.

RAJ READING: *Do not be deceived by the dark comforters, and never let them enter the mind of God's Son,...*

RAJ: *Cancel* their appointments.

RAJ READING: *...for they have no place in His temple.*

RAJ: They have no place in your Right Mind.

RAJ READING: *When you are tempted to deny Him,...*

RAJ: God.

RAJ READING: *...remember that there ARE no other gods that you can place before Him,...*

RAJ: Like I've said before, there simply aren't any black-market gods you can go out and get and put before God.

RAJ READING: *When you are tempted to deny Him, remember that there ARE no other gods that you can place before Him, and accept His Will for you in peace.*

RAJ: *Give up* the struggle to do something impossible. In other words, to try to attempt to find Peace when you're denying your very own Birthright. When you're denying What You Are, it is impossible to find or secure Peace in that conscious intent.

RAJ READING: *When you are tempted to deny Him, remember that there ARE no other gods that you can place before Him, and accept His Will for you in peace.*

RAJ: Without any further struggle.

RAJ READING: *For you CANNOT accept it otherwise.*

Only God's Comforter CAN comfort you. In the quiet of His temple, He waits to give you the peace that is yours.

RAJ: This Comforter, as it says in the *Bible*, is the Holy Spirit. And what is the Holy Spirit? Nothing more than *your* Right Mind.

RAJ READING: *Only God's Comforter...*

RAJ: Your Right Mind.

RAJ READING: *...CAN comfort you. In the quiet of His temple,...*

RAJ: The Comforter's Temple. The Place of Excellence in you where the Altar in you is.

RAJ READING: *...He waits...*

RAJ: Your *Self* waits.

RAJ READING: *...to give you the peace that is yours.*

RAJ: It is yours, but you have to come to a point where you're willing to abandon the addiction to conflict and the overcoming of it.

RAJ READING: *GIVE His peace that you may enter the temple and find it waiting for you.*

RAJ: Well, the best way you can give His Peace, the Comforter's Peace, is to stop thinking. And one of the best means of abandoning thinking is a practice of meditation.

RAJ READING: *...He waits to give you the peace that is yours. GIVE His peace that you may enter the temple and find it waiting for you. But be holy in the Presence of God,...*

RAJ: In other words, shut up and be still and stop being in charge. Stop asserting yourself. Stop being an assertive presence that gains a sense of itself out of the loudness of its assertions.

RAJ READING: *...be holy in the Presence of God,...*

RAJ: Your Right Mind.

RAJ READING: *...or you will not know that you are there. For what is unlike God cannot enter His Mind because it was not His Thought, and therefore does not belong to Him. And YOUR minds must be as pure as His, if you would know what belongs to YOU.*

RAJ: Oh, that might sound like too big a challenge. How can your mind be as pure as His? Well, the moment there is silence in your mind, your mind is perfectly pure. The only impurities present in your mind are your own made-up ideas, your own *self-created thoughts*, and the thinking you engage in *about them*. So you don't have to purify your thoughts so that you're having pure thoughts all the time. *The moment there is silence in your mind, your mind is pure.*

This is important.

RAJ READING: *Guard carefully His temple, for He Himself dwells there, and abides in peace.*

RAJ: Where is this Temple? Well, it's where the Altar is, isn't it? Where is the Altar? In you. What is the Altar? The place where the Voice for Truth awaits

you—the Holy Spirit, which is nothing more than your Right Mind. Go into that place where What You Divinely Are ***awaits you***. And ***go to It*** without carrying with you the baggage and garbage of all your attempts to be something of yourself. Go there in silence, just simple silence, coupled with ***attentiveness***, which is another word for curiosity.

RAJ READING: *You cannot enter God's Presence with the dark companions beside you, but you also cannot enter alone.*

ALL your brothers must enter WITH you, for until you have accepted them YOU cannot enter.

RAJ: Well, here's a simple way to make sense out of this. As with Paul, go into the Altar for some reason outside yourself. ***Go in*** on your Brother's behalf. Go in because your Brothers have questions. Go in because your Brothers have needs. Go in because your Brothers seem to be suffering, and you don't want them to suffer. Go in because you want to know What The Truth ***Is*** so that you will stop joining with your Brothers in confirming their dilemmas. Care enough about your Brothers that you take them ***with you into*** the Presence of the Altar, so that you take them with you into the Presence of what is nothing more than your ***Right Mind***. Let your ***reason*** for going there ***not be self-seeking***.

RAJ READING: *ALL your brothers must enter WITH you, for until you have accepted them YOU cannot enter.*

RAJ: In other words, ***you cannot*** approach ***your Right Mind*** for selfish reasons, for private reasons.

RAJ READING: *...until you have accepted them YOU cannot enter. For you cannot understand Wholeness unless YOU are whole, and no part of the Son can be excluded if he would know the Wholeness of his Father.*

RAJ: You see? Your reason for wanting to know the Truth is so that ***All of Creation*** can be embraced in your ***illuminated*** vision, so that you might have the opportunity to bless ***everything*** with your willingness to acknowledge God there. You can't do it to find the capacity to acknowledge God ***in you*** and ***you alone***, so that you might be able to know the winning lottery numbers, and get the house of your dreams, and not be dependent on anybody else, and not be a burden on society, and all of the ***good*** reasons you can think of for being independently successful.

RAJ READING: *In your mind you can accept the whole Sonship, and bless it with the Light your Father gave it. Then you will be worthy to dwell in the temple...*

RAJ: To not just go there, but to stay there.

RAJ READING: ...*WITH Him because...*

RAJ: What?

RAJ READING: ...*it is YOUR will not to be alone.*

RAJ: That is the crux of your whole dilemma. And waking up is the abandonment of the devotion to being alone. To be privately successful, to be privately *on your own real*, that is your devotion.

RAJ READING: *God blessed His Son forever.*

RAJ: Because God is a Singularity and there is nothing unlike God *in* a Singularity, because the Omnipresence of God is Pure, Whatever God Is, *is* forever, because there's nothing to interrupt It. It is Eternal *and* Infinite simultaneously.

RAJ READING: *If you will bless him in time, you will BE in eternity.*

RAJ: You see? I keep saying the only thing confronting you is the Kingdom of Heaven. And therefore, rather than waiting until after you die, or after you have perfected your soul, to look for the experience of Reality, you need to do it *right here, right now*, because right here and right now is where you are experiencing the Kingdom of Heaven through a glass darkly.

It says here:

RAJ READING: *If you will bless him in time, you will BE in eternity.*

RAJ: If you will look for God *in* the world, you will *be* in the Kingdom of Heaven. Your vision will be transformed so that the Kingdom of Heaven, that is the *only* thing in your face, might suddenly be seen *right where* your limited and unreal definitions have stood in the way of your direct perception, your direct experience of Reality, the Kingdom of Heaven.

RAJ READING: *If you will bless him...*

RAJ: God's Son.

RAJ READING: ...*in time,...*

RAJ: In other words, *right here, right now*, with whatever definitions your Brother is employing about himself.

RAJ READING: ...*you will BE in eternity.*

RAJ: A shift *will* occur, *right here, right now*.

RAJ READING: *Time cannot separate you from God if you use it on BEHALF of the eternal.*

RAJ: You all used the world and its resources **to gain** position and money and security and authority and domination, without any sense of What The World Really Is and that your Real Function, relative to it, is not the exploitation **of it**, but of using it as your opportunity to acknowledge God in every aspect of it and **glorify God**, rather than using it to try to glorify yourself, which will always constitute **depletion**—depletion of you—the minimizing of you into a nothing, an orphan, that can't actually accomplish anything at all—and the Kingdom of Heaven as the world and universe governed by material laws developing according to physical...

PAUL: [pause] Just a moment. [pause]

RAJ: ...physical laws of development that arise out of fundamental conflict, and engage laws such as the survival of the fittest, which is nothing more than competition.

RAJ READING: *Time cannot separate you from God if you use it on BEHALF of the eternal.*

RAJ: Use your mind on behalf of the Eternal by being curious to see What's Really Going On, instead of using it for your own selfish purposes. Use your **vision** to **find and acknowledge God**, instead of using it as a means of determining whether you're safe, and if you aren't safe, to best determine what the best defense will be. Start using your eyes to find God. Start using your ears to hear **the Truth** so that you might **express and embody** Truth, instead of all of your pre-determined, pre-recorded habits that keep you from being Truly Conscious of What Is Going On as you employ them for self-defense, instead of making the Gift and extending the Light, the Love, with a capital "L", That You Are.

From darkness to Light is what we're talking about. From selfishness to embrace is what we're talking about. From privacy to inclusion is what we're talking about.

I hope that your week is full of out-of-the-box experiences that you didn't plan, but you gave permission to happen.

And again, I will tell you, I love you all. And I look forward to being with you next week.

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Raj/ACIM Study Group – August 28, 2005

A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: THE INHERITANCE OF GOD'S SON
Sparkly Book – p.241 / JCIM – p.100
Chapter 11 – GOD OR THE EGO
First Edition – p. 186 / Second Edition – p. 200

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

We'll go right into the book tonight. The section heading is:

RAJ READING: *The Inheritance of God's Son*

Never forget that the Sonship is your salvation for the Sonship is your Soul.

RAJ: Interesting thought.

RAJ READING: *...the Sonship is your salvation...*

RAJ: It's your salvation because it's the means by which you actively and conscientiously abandon your self-imposed isolation. The only way you can break your isolation is by **joining with** something, and all you have to join with is the Sonship (the Brotherhood) and Creation. When you join with your Brothers and Creation, you are joining with God. That's all there is **there** for you to join with. And that's all there is there for you to isolate yourself from. And so the Sonship is your salvation because they are what is there for you to join with.

You say, "Well, God is there for me to join with." [laughing] Ah, yes, but the ego has a twisted sense of justice and a twisted sense of how things work. And it would suggest that all you have to do is join with God and to heck with your Brothers and Sisters. Let them join with God on their own. But it cannot work that way because **God is the Movement of Creation**, God is the Movement of Life—and Life is constituted of the Brotherhood of All That God Has Expressed of Himself and Embodied of Himself in everything.

"Well, can't I just, can't I approach this from the standpoint of nature, and go out and find a nice cave to be in, and meditate on the trees and on nature and become one with it?" No. That isn't sufficient, because at some point **you have to** reestablish your **Self** as part of the Brotherhood.

The moment you say, "Father, I'm willing to acknowledge You as my Source. I'm willing to acknowledge You as my Father," and you have the resulting experience of knowing that you're His Son and not an independent, autonomous agent, you also have put yourself in the position of recognizing that if you are God's Son, if you are God's Daughter, so are all of the other individuals you know, and therefore they are—and Paul cannot stand this word—they are **siblings**. **You are** their Brother; **they are** your Brothers and Sisters. They are your Family. So if you're going to accept God and realize your Sonship, you're going to have to accept the fact that everyone else you know is also part of the Sonship and is therefore **your** Brother or Sister—**Family**.

And you've got to embrace them. Why wouldn't you? Well, it isn't your habit to embrace them. You have defined them as different things. "They can't be... my salvation can't lie in them! They are my competitors," or, "They are my enemies," or, [laughing] "They go to a different church than I do." You see? "They are different from me. **I** am different from them. I'm different from them in a very special way" [small laugh]—and that act of separation, that act of **rejection** of them as not just **like** you. But, that **they are** part of the Infinitude of your Being, that they are **essential** to you in order for What You Divinely Are to be complete, you're going to have to **embrace them**, not just tolerate them. You're going to have to embrace them. You're going to have to abandon the labels you've given to them—the labels that you've given to them in order to set yourself up as something specially different from them.

You're going to have to take them into the status of Sonship that **you** are letting yourself back into. And you are going to have to come to the realization that since you have the same Father, the same Father/Mother/God as your Source, they are just like you, and they're inseparable from you in the fullest meaning of the word "Family." And you will have to take them Home with you. You will have to bring them along **with you** in your increasingly clear experience of yourself as the Christ, the direct Expression of God, right now.

And what you're willing to give away, you get to keep. If you can't keep something that you haven't given away, that means there has to be someone to give it away to. And whoever it is that you can give it away to will be your salvation. It's just the way it works. And that's why the Sonship is your salvation—because they are there as the agent, you might say, for **your** experiencing the full meaning of the fact that you're not an orphan, that **you have** a Father. They are the means for your breaking the isolation.

It's not enough to just let God in, as though God were one thing amongst **all** of the Brotherhood. All of the Brotherhood is **God In Motion**, including **you**.

RAJ READING: *Never forget that the Sonship is your salvation for the Sonship is your Soul. As God's creation it is yours, and belonging to you, it is His.*

RAJ: Meaning God's.

Nothing that God has created is different or separate or apart from you. It's part of the Wholeness of You.

RAJ READING: *...and belonging to you,...*

RAJ: Coupled with your conscious **realization** that it belongs to you.

RAJ READING: *...it is His.*

RAJ: God's.

Your realization that you are the Son of God, in so many words, makes God, God—**confirms** God, glorifies God, because it's no longer leaving God out of the equation.

RAJ READING: *Your Soul does not need salvation, but your mind needs to learn what salvation IS. You are not saved FROM anything, but you are saved FOR glory.*

RAJ: For all good things. For being the Presence that uninhibitedly glorifies God, because there's nothing in you denying God, nothing in you claiming a place of equality with God while separate from God.

RAJ READING: *Glory is your inheritance, given your Soul by its Creator that you might EXTEND it.*

RAJ: You see? That's why the Sonship is your salvation, because **it** is what is available to you to extend it to.

RAJ READING: *Yet if you hate part of your own Soul...*

RAJ: You know, your enemy, your competitor—your hateful, selfish this, that, or the other one in your life.

RAJ READING: *Yet if you hate part of your own Soul ALL your understanding is lost, because you are looking on what God created as YOURSELF...*

RAJ: Because every single one of your Brothers and Sisters is some part of the Infinitude of your Being.

RAJ READING: *...without love. And since what He created is part of Him, you are denying Him His place in His own altar.*

RAJ: The competitor you see, the selfish child you see, the dominating mother-in-law you see, the unscrupulous father you see, is a thing **you** have determined

in your own mind **as** those things, and which you hold in front of God, covering God up to you. And so you're **denying** the Presence of God there and giving adamant preference to your definition.

RAJ READING: *And since what He created is part of Him, you are denying Him His place in His own altar.*

Could you try to make God homeless and know that YOU are at home?

RAJ: You see? It all lies in how you are relating to your Brother.

You say, "Well, you know, I love **A Course In Miracles**. And I love to sit out on my patio and read it during the afternoon, or I love to sit in my bed in the morning before anybody is up and have my quiet time with the wonderful and beautiful and comforting Truths that I read. But then I have to become involved with somebody else, I have to **relate** to somebody else, and that's where all the trouble starts."

Yeah. That's because your Brother is your salvation, but you're using your Brother or your Sister for a purpose **other than** your salvation. You're using your Brother or your Sister to conform your own arrogant importance, your **special** differentness.

You're using your Brother to compete with. "He is my competitor." Well, if he is **your** competitor, you are **his** competitor. You're both in competition, and each one of you is out to **best** the other.

You're not treating your Brother, and your Brother is not treating you, as though **your Function** is to recognize God in each other, and in recognizing It and embracing It, glorifying God in each other. You each are denying God His Home right in the center of you, right as the center **and** circumference of What You Are. And so when you're denying God, you're denying your Sonship, your Sonhood. You are claiming to be an orphan. And so you deny God a Home, and you cannot experience being **at Home** yourself.

RAJ READING: *Can the Son deny the Father WITHOUT believing that the Father has denied HIM?*

RAJ: No.

RAJ READING: *God's laws hold only for your protection, and they never hold in vain.*

RAJ: In other words, they're always successful at protecting you.

RAJ READING: *What you experience when you deny your Father is still for your protection,...*

RAJ: You say, "Oh, when I deny the Father, [small laugh] I suffer. When I deny the Father, and I don't see Him in my world and I don't see Him in my Brother, but what I see is what **I've decided** they are, well, then I'm in a dog-eat-dog world. And I either have friendly competition, or I have strenuous competition that's called war where my competitors are my enemies." It's not a pleasant experience.

RAJ READING: *What you experience when you deny your Father is still for your protection, for the power of your will cannot be lessened without the intervention of God AGAINST it,...*

RAJ: When you **claim** to be an orphan, then you are claiming to be less than What God Has Created You To Be. You are attempting to **lessen** What You Are. And...

RAJ READING: *...your will cannot be lessened without the intervention of God AGAINST it, and any limitation on your power is not the Will of God.*

RAJ: Now, let's not jump to conclusions. This does not mean that God is a wrathful God. This does not mean that God is out to get you. It means **simply**, as I've described before, that when you are in the Movement of Being, when you are **yielding to** What Divine Life, Truth And Love Is Unfolding As Creation in your day, you experience no distress, no tension. You experience Harmony. You experience everything fitting together. You find everything that happens to be a blessing, not only for you, but for everyone else.

But, when you say, "But, Father, I'd rather do it my way," **then** it's as though there is a rubber band attached to your waist and the other end of it attached to the Movement of Being—attached to God, if you will—and when you say, "Father, I'd rather do it my way," and you attempt to **not move** with the Movement and dig your heels in, immediately what happens? The rubber band begins to get taut. And you have to exert a great deal of energy to hold your place, and to move to the right or the left instead of forward, or to stand still against the forward Movement. You see?

And this is what it means when it says:

RAJ READING: *What you experience when you deny your Father is still for your protection, for the power of your will cannot be lessened without the intervention of God AGAINST it,...*

RAJ: **Reality** continues to be the Only Thing Going On, whether you're choosing to pay attention to it or not. And if you're choosing **not** to pay attention to it, then your experience of being becomes one of tension, stress, **distress**, **discomfort**, and all the rest—**not** because God has turned around and said a

curse on you, but because Reality isn't going to stop **being**, just because **you've** decided **not** to go along with it. And so **as it** continues to be What It Perfectly Is, **you** experience distress until you **finally say** "Uncle" **and yield** to the Father and say, "Hey, Dad, wait up. I'm coming. I'm coming," and run forward **to be with** the Movement of your Being.

RAJ READING: *Therefore, look ONLY to the power that God gave to save you, remembering that it is yours BECAUSE it is His, and join with your brothers in His peace.*

RAJ: Is it beginning to sink in? You can't wake up alone. You can't wake up because you have an enlightened awareness of What You Are. Because until you give away what you're aware of, you won't be able to keep it. It doesn't become an endorsement on your part. It **doesn't** become **yours** as a full-fledged Conscious Experience.

And so your Brother is your salvation. And somewhere along the line, they have to become an object of your affection, where they are **worth** whatever energy you have to put forth to change **your sorry** perception of them for one that reflects the Truth About Them significantly enough for **your behavior** toward them to change.

Continuing.

RAJ READING: *The peace of your Soul lies in its limitlessness.*

RAJ: You see? [small laugh] Limitlessness is the antithesis of privacy, isn't it, of littleness.

RAJ READING: *Limit the peace you share,...*

RAJ: You see? "I'll share it with you, but I won't share it with you, you dirty-dealing competitor!" You see?

RAJ READING: *Limit the peace you share, and your own Soul MUST be unknown to you.*

RAJ: Must be covered up to you.

RAJ READING: *Every altar to God is part of your Soul because the Light He created is One with Him. Would you cut off a brother from the Light that is yours?*

RAJ: Not if you knew that it was the Light that was yours.

You see, your Brother is your salvation because the Light that **is in** him—that you're denying at the moment while you're satisfied with your awful definition of him—the Light in him that is yours, won't be apparent to you as being yours

until you **honor it** in him or her. Until you give it away, you will not have the **experience** of it being yours. Your Brother is your salvation.

RAJ READING: *Would you cut off a brother from the Light that is yours? You would not do so if you realized that you can only darken your OWN mind. As you bring HIM back, so will YOUR mind return. That is the law of God, for the protection of the wholeness of His Son.*

RAJ: You see, if you want to wake up, if you want to come back Home, you have to undo **the act** that caused you to seem to be separated. And **the act** was an **act of independence**. You had an independence day. And whatever you abandon your independence from, becomes your salvation. Because the **act** of undoing the separation, the act of **abandoning** independence, **is** what returns you to your Right Mind, is what returns you to your Sanity.

RAJ READING: **ONLY YOU CAN DEPRIVE YOURSELF OF ANYTHING.**

RAJ: What you don't realize is that the most effective way you have of depriving yourself of something is by depriving **your Brother** of something—by always putting him at a disadvantage, by always making him responsible or her responsible for the way your life is going. You take away something from your Brother, when what's called for is to **give** your Brother something, or your Sister.

And what is the one and only thing you can give that is **Meaningful**? It is the recognition and acknowledgement **of God** being right there where they are, and refusing to **abandon** that acknowledgement. That's called Love. Love is the willingness to recognize that Which Is Real in each and every thing.

RAJ READING: **ONLY YOU CAN DEPRIVE YOURSELF OF ANYTHING. Do not oppose this realization, for it is truly the beginning of the dawn of light. Remember also that the denial of this simple fact takes many forms, and these you must learn to recognize, and to oppose steadfastly and WITHOUT EXCEPTION. This is a crucial step...**

RAJ: And this should be underlined and not forgotten.

RAJ READING: *This is a crucial step in the re-awakening. The beginning phases of this reversal are often quite painful, for as blame is withdrawn from without there is a strong tendency to harbor it within. It is difficult, at first, to realize that this is EXACTLY the same thing, for there IS no distinction between within and without.*

[Editor's Note: Raj said "harbor within" because that is the way it is in the **Sparkly Book**. But the **original HLC Text** has it as "harbor it within" as shown in the exact **HLC Text** quote above.]

RAJ: In other words, if you have been blaming everyone else for your woes and for the awful **life** you've been experiencing, and you realize that you are the only one that can limit yourself, **then** you can **blame yourself** and say, "**I** am responsible." Except that usually the ego says, "**You** are the one that's responsible, you stupid little thing. See how stupid you have been? **You** have ruined **your whole life**." And you're still listening to the voice for fear that at first said everyone else was responsible and which is now saying, "**You** are responsible. **You** have ruined your life." And that's even worse than the idea that you had that everyone else did—that everyone else was responsible. There is no difference because you haven't stepped outside of the ego's point of view. And it is the ego which is speaking in both cases.

RAJ READING: *If your brothers are part of you and you blame THEM for your deprivation, you ARE blaming yourself.*

RAJ: Because they are part of you.

RAJ READING: *And you cannot blame yourself WITHOUT blaming them. That is why blame must be undone, NOT reallocated.*

RAJ: Blame must be abandoned, in other words.

RAJ READING: *Lay it to yourself and you cannot KNOW yourself, for ONLY the ego blames at all. Self-blame is therefore ego identification, and as strong an ego defense as blaming others.*

RAJ: I've been telling you repeatedly, you are neither behind the Point of Perfection, nor advancing toward it; you are **at that Point** and must understand yourself therefrom. And the same thing must be applied to your Brothers and Sisters as you look **at them**, because **this** is the **only stance** that you can take that steps out of the box, the frame of reference in which blame rules.

You have to abandon blame. And the only way to abandon blame is to step into an arena where it doesn't exist. No matter what you think you've done in your ignorance, it hasn't subverted God. It hasn't changed or altered God. It hasn't diminished God. And it hasn't changed, subverted, or diminished **you**. Whatever you have **thought** you have done in your ignorance, **has accomplished nothing**, and therefore there is no blame due. **But**, in order to escape the illusion of suffering that accompanies believing that **you have** accomplished something, **you must**... you must come to where I am and look at yourself with me. You must go where **your Guide** is and look at yourself with him or her.

You must step out of the arena, the box, in which guilt **seems** to be real and justified. And if you want to have a different experience of your Brother or Sister, you have to lift your Brother or Sister out of that box as well **in your own**

mind, so that in your consideration of that one, you are **reflecting back** to that one **the Truth** that heals—the Father's Point of View.

RAJ READING: ***YOU CANNOT ENTER GOD'S PRESENCE IF YOU ATTACK HIS SON.***

RAJ: We've spoken of your insistence upon being an authorizer of definitions and meanings as an attack on God, but it's also an attack on you. It's also a denial of Who You Are. And in that state, you give definitions, apply definitions to your Brothers and Sisters and world, and that constitutes an attack on them.

RAJ READING: ***YOU CANNOT ENTER GOD'S PRESENCE IF YOU ATTACK HIS SON.***

RAJ: This is why the Sonship is your salvation—because the Sonship is what has been attacked and you have to withdraw your attack on them. And in withdrawing your attack on the Sonship, you undo the attack. And the Sonship becomes the **reason** for your undoing the attack, so that your act of withdrawal of attack constitutes an Act of Love, an Act of Defenselessness, which allows the Sonship to register with you in Its True Light.

RAJ READING: ***When His Son...***

RAJ: When God's Son.

RAJ READING: ***...lifts his voice in praise of his Creator,...***

RAJ: By saying, "I see God there. ***I'm willing*** to see God there. ***I want*** to see God there."

When God's Son...

RAJ READING: ***...lifts his voice in praise of his Creator, he WILL hear the Voice of his Father. Yet the Creator cannot be praised WITHOUT His Son,...***

RAJ: You see? You can't just join with God.

RAJ READING: ***Yet the Creator cannot be praised WITHOUT His Son, for their glory is shared, and they are glorified together.***

RAJ: Why? Because ***they aren't*** separate from each other. The Movement of God is the Movement of Creation that looks like ***all of you, all of Us***, and the world and the Universe. If you glorify one part of it, you are glorifying the Whole of it, because there aren't really parts. And your willingness to even ***see*** the Father in a part of the Universe, ***leads to*** a spontaneous recognition of the Truth of your Love ***everywhere***. But you've got to get the first domino to fall before the others will fall after it. And you start with your Brother.

RAJ READING: *Christ is at God's altar, waiting to welcome His...*

RAJ: God's.

RAJ READING: *...Son.*

RAJ: Your Guide waits. The Holy Spirit, that which is nothing more than your Right Mind, waits at the Altar in the center of your Being to welcome God's Son.

RAJ READING: *But come wholly without condemnation,...*

RAJ: Leave your definitions outside the door. Leave that which would determine that your Brother is something **less** than What God Is Being right there, which is a condemnation, at the door.

RAJ READING: *...for otherwise you will believe that the door is barred and you cannot enter.*

RAJ: A very simple way of putting this is that if you wish to companion with or commune with the Holy Spirit, that which is nothing more than your Right Mind, or with your Guide, you must manage to **still** your mind enough to **abandon** your preoccupation with your definitions, and your distresses, and your judgments, et cetera. Because if you try to bring them along **with you**, in effect you will not be in a state of mental peace or quiet, and you will not be able to hear the Holy Spirit or your Guide. Why? Not because They don't answer, but because you are bringing with you **too much noise**. Too much of your attention is **preoccupied** with something **other than** listening for the Holy Spirit.

RAJ READING: *Christ is at God's altar,...*

RAJ: Waiting.

RAJ READING: *...waiting to welcome His Son. But come wholly without condemnation, for otherwise you will believe that the door is barred and you cannot enter. The door is NOT barred, and it is impossible for you to be unable to enter the place where God would have you be.*

RAJ: That's just the simple fact. But if you have something you would **rather** be doing than coming in simplicity into the **quietness** of you where you can **hear** the Holy Spirit or your Guide, you will not hear anything, even though that's where God would have you be.

RAJ READING: *But love yourself with the Love of Christ, for so does your Father love you. You can REFUSE to enter,...*

RAJ: And I say "refuse" in the sense of choosing to do something other with your mind than giving your full attention to listening.

RAJ READING: *You can REFUSE to enter, but you CANNOT bar the door which Christ holds open. Come unto me who holds it open FOR you,...*

RAJ: Or come unto the Holy Spirit which holds it open *for you*.

RAJ READING: *...for while I live it cannot be shut, and I live forever. God is my life AND YOURS, and nothing is denied by God to His Son.*

At God's altar...

RAJ: Right in the center of you.

RAJ READING: *...Christ waits for the restoration of Himself in YOU.*

RAJ: *I am God's Son* and I wait for your realization that *you* are God's Son, to return to you. And I hold the door open for that realization to return to you. And that door cannot be closed, not just because I hold it open, but because the Holy Spirit, that which is nothing more than *your* Right Mind, stands holding your Divinity in trust while you dally with an ego sense of things, and holds it for you, if need be, *forever*—because your Divine Self, which you are ignoring at the moment, is Eternal as well.

RAJ READING: *God knows His Son...*

RAJ: You.

RAJ READING: *...as wholly blameless as Himself, and He is approached through the appreciation of His Son.*

RAJ: God is approached by *your* appreciation of your Brother. Not for what your Brother is doing, but for What Your Brother Truly Is, *in spite of* what he may be doing.

RAJ READING: *Christ waits for your acceptance of Him as YOURSELF, and of His Wholeness as YOURS.*

RAJ: You see? I am your salvation. The Sonship is your salvation. Because we wait for you to recognize us in yourself, because that's how you remember Who You Are, and that's how the Sonship becomes One again, in full Conscious Awareness of Itself, without having to wait for you to remember Who You Are while you insist upon playing at being who you aren't.

RAJ READING: *For Christ is the Son of God who lives in his Creator and shines with His glory.*

RAJ: You see? You've been trying to shine with glory of your own, thinking that that's all there was for you to do. But there's more for you to be, and you need to begin to take hold of it and be it more consciously.

RAJ READING: *Christ...*

RAJ: You.

RAJ READING: *...is the extension of the Love and the Loveliness of God, as perfect as his Creator, and at peace with Him.*

RAJ: You see? You're **at** that Point—the Point of Perfection. And these words are describing you **from that Point**, which is the Reality of You at this moment.

RAJ READING: *Blessed is the Son of God, whose radiance is of his Father,...*

RAJ: And not at his own hand. Not of his own creation.

RAJ READING: *Blessed is the Son of God, whose radiance is of his Father, and whose glory he wills to share as his Father shares it with him.*

RAJ: And I will add: And by sharing, being able to keep it for yourself.

RAJ READING: *There is no condemnation in the Son for there is no condemnation in the Father. Sharing the perfect Love of the Father the Son must share what belongs to Him,....*

RAJ: The Father.

RAJ READING: *...for otherwise he will not know the Father OR the Son.*

RAJ: In other words, until you endorse it, you won't be able **to keep it**. You won't **have it** as a Conscious Experience.

RAJ READING: *Peace be unto you who rest in God...*

RAJ: And not in your own private, little goals; competitive goals.

RAJ READING: *Peace be unto you who rest in God and in whom the whole Sonship rests.*

RAJ: If you were to go to a medical practitioner, or let's say a health practitioner, no matter what area of health-care you might consider, you would go because you needed help. Because in one way or another, you were suffering. And you would expect the health professional to provide the best that was available on your behalf. Now, whenever a Brother or a Sister comes into your experience—walks into the room, walks past your line of sight—this one has come into your experience, and is there to be in relationship with, even if it's only to notice that they are there and that they're headed for the candy counter, or the checkout stand, or wherever. But, for that time, you're in relationship with them. And you're there to bless them. You're there to bless them—not to evaluate their clothing, not to evaluate their tone of voice—but **to give** an acknowledgement.

You are there like the health-care professional. Every single one of you **deserves** the best health-care—the attitude and the behaviors that make you better than you were before the encounter. You have the option, in every encounter with a Brother, no matter how distant or intimate it might be, to bless them by remembering, to whatever degree you are able, that they are neither behind the Point of Perfection, nor advancing toward it—**no matter what they think**—but they are **at** that Point. **Everyone needs** that **acknowledgement** to be made **about them** and **for** them, because none of you **remember** it consistently. And every single one of you need **the blessing** of that kind of mindful attention. Health-care—mindful attention.

And no matter how obnoxious they are, no matter how unkind they are, no matter how much their behavior is governed by their fear, you need to remember What The Truth Is that **they've forgotten**, and **not** indulge in spontaneous, self-righteous judgment of their behavior, but to get beneath it, even past the fear that is generating the behavior, to the acknowledgement of the Ultimate Truth about them, because **that**, for lack of better words, is **a health-care treatment**. You must dare to be persistent and consistent.

Again, we read earlier:

RAJ READING: ONLY YOU CAN DEPRIVE YOURSELF OF ANYTHING. Do not oppose this realization, for it is truly the beginning of the dawn of light. Remember also that the denial of this simple fact...

RAJ: That only you can deprive yourself of anything.

RAJ READING: ...takes many forms, and these you must learn to recognize, and to oppose steadfastly and WITHOUT EXCEPTION.

RAJ: You must become more diligent in the process of reorienting **your attention**. You see, you don't reallocate blame. You **reorient your attention**.

You must step out of the level of blaming the other person for his or her problems, because the other person is having problems because he or she is **blaming himself or herself** for her problems, or **blaming others** for their problems. But it's all in that arena in which nothing but conflict **can be** experienced, because there's no premise being utilized of Innocence, of being **at** the Point of Perfection—of the acknowledgement of the fact that you **never ever could have** managed to separate yourself from God, and do something awful that you must be punished for, that you are guilty of, that blame can rightly be laid at your doorstep for.

You know, last week I spoke at some length about how loved you are, so that you might remember how loved you are, or so that you might have an "Aha!" about

how loved you are, so that you might be lifted up out of your poor definition of yourself, your **unlovable** definition of yourself, into a new arena in which your **lovableness is natural**. **I must** do this for you, and **you must** do this for each other. Because in doing it for each other, you do the one essential thing that's **not been done**—and that is the abandoning of an arrogant, private, special selfness in favor of joining with another in acknowledging the Truth About Them—and thus pushing that domino that causes the realization of your Divinity to register with you because you've endorsed it and **made it** your own, and **demonstrated it in action** with your Brother.

Now if your Brother or Sister is so damned **convinced** of their fearful definition of themselves **and** how full of blame they are—if they are so convinced of it that they can't possibly hear any verbal expression of that fact that you might put forth, if they're so convinced of it that no matter what you do, their behavior doesn't change—it just means that as the health-care practitioner that you are, you are called upon to **oppose steadfastly and without exception** whatever their limited belief is **in your mind**, and **not** succumb to it and move into a state of reaction yourself, so that you continue to consider them in the Peace of the understanding of What The Truth About Them Is.

You must **stop** giving yourself permission to indulge in **reaction**—emotional reaction. Why? Because the moment you do that, you're saying, "I'll be back with You in a minute, God. I have some **reacting** to do." And so you cut yourself off **until** you get **your fill** of hurting **from reacting** and you finally say, "Okay, I lost the beam. I'm going to **stop this** and get centered again. I'm going to get quiet, and I'm going to join with the Holy Spirit. I'm going to acknowledge God as my Father, and therefore myself as His Son or His Daughter. And then, although I haven't done that yet, I, at this point, intend, once I get to that point, to include this lousy so-and-so that I'm so upset with, in the acknowledgement of **his** or **her** Divinity. And I will withdraw **my joining**, I will withdraw my **partnering** with this one in his or her **lousy** self-perception, so that I do not strengthen it by **confirming it** by joining through reaction.

You may not be able to change someone else, but you know the saying, "Misery loves company." And if someone is miserable, and **their misery** makes **you miserable**, you join with them in their misery—and because misery loves company, it **does confirm** for them, and solidify further for them, their misery. **That** you don't want to do. And the only way **not** to do it, **is** to **steadfastly choose** for your Peace, **listen** within, **remember** the Truth **about** them that they're neither behind the Point of Perfection nor advancing toward it, but they're at that Point. And **you stay** with **that**. You withdraw **your part** in the "misery loves company" scenario. And confirmation is **lessened**.

And the Extension of Love, the Acknowledgement of God there where they are that occurs in your mind, **does** bless you. And like a gift given but unopened, it remains with that one until that one is **ready** to open it. And you have not done anything in vain.

I love you all. And I look forward to being with you next week.

Okay.

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Raj/ACIM Study Group – September 4, 2005

A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: THE “DYNAMICS” OF THE EGO
Sparkly Book – p.243 / JCIM – p.102
Chapter 11 – GOD OR THE EGO
First Edition – p. 188 / Second Edition – p. 202

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

So, last week we talked about, “The Inheritance of God’s Son.” In other words, your Birthright. Now we’re going to talk about the flip side—what you get [laughing] as an orphan, as one who has gotten a divorce from his Father—and it’s called:

RAJ READING: *The “Dynamics” of the Ego*

RAJ: One might think that the best thing you could do would be to constantly give your attention to the Truth about you and what your Inheritance truly is. But the fact is that if you’re not willing to look at the **habits** you have employed in order to remain **unconscious** of your Birthright, they will persist. They will spontaneously continue.

So, it begins:

RAJ READING: *No-one can escape from illusions unless he looks at them, for NOT looking is the way they are PROTECTED. There is no need to shrink from illusions, for they cannot be dangerous. We are ready to look more closely at the ego’s thought system because, together, we have the lamp that will dispel it,...*

RAJ: There’s a key here.

RAJ READING: *...because, together, we have the lamp that will dispel it,...*

RAJ: It will do you no good to go on an internal witch-hunt, looking for the ego flaws **while using** the ego frame of reference to do so. Such an endeavor will be discouraging, depressing, and will further confirm your lost-ness, because there’s nothing in the frame of reference that has access to more than the ego frame of reference which you have all carefully created and developed and practiced.

RAJ READING: *We are ready to look more closely at the ego's thought system because, together, we have the lamp that will dispel it, and since you realize you do not WANT it YOU must be ready.*

RAJ: So, when you wish to conscientiously and constructively move out of the box you've been in, you must take the time, first of all, to establish a connection with me or with the Holy Spirit. It does not have to be a full-fledged connection. It does not have to be as well-established as it is with Paul. But you **have to** turn your attention away from all of your conditioned responses. You have to be willing to be **less interested** in what you **already know**, what you **already think**, and what you **already believe**, and turn to that which you at least assume has a greater vantage point to look from, and be curious to hear whatever grander view may be provided. And you must invite that provision. Don't try to do it by yourself.

Continuing.

RAJ READING: *Let us be very calm in doing this, for we are merely looking honestly for truth.*

RAJ: You see? That's the difference. When you join with the Holy Spirit or with your Guide or with me, it is to join in, endeavor, to uncover Truth. If you look to see what the ego habits and flaws are, with the ego, it will be to uncover **flaws** in you, **errors** in you—not the Truth.

RAJ READING: *The "dynamics"...*

RAJ: In quotes.

RAJ READING: *...of the ego will be our lesson for a while, for we must look first at this to look beyond it since you HAVE made it real.*

RAJ: Now I'm not going to ask you to answer this, but when it became obvious that we were now going to start talking about "the dynamics of the ego," how many of you felt a little uncomfortable? Like last week we were talking about **the Inheritance** of the Son of God which was a very pleasant thing to contemplate discussing, but now it's like we're going to get down to business. No. We were down to business last week. **Now** we're down to the nonsense. [some audience laughter]

So don't cast a shadow in front of you and get all uptight, as though we're going to uncover the terribleness, the ugliness, the flaws, the miserableness of you. Because remember, after all this time, are you an ego? No! So this isn't about you. You are, each of you, **the Christ**. You have no existence **except for God** Expressing Himself right where you are. And we've been talking for **years** now about this fact.

So now we're going to look at what isn't true about you, so that you might discover whether you're employing untruths, and so that you might see more clearly that **they are** untrue, and therefore there's no value for you in holding onto them, **or** basing your judgments and conclusions on things that aren't true about you. We're going to look at nonsense that you thought was not nonsense, so that you might **see** the nonsensicalness, and find the total **valuelessness** of it.

RAJ READING: *The “dynamics” of the ego will be our lesson for a while, for we must look first at this to look beyond it since you HAVE made it real. We will UNDO this error quietly together,...*

RAJ: No fanfare. No rah-rah hoop-de-doo. No contest. No conflict.

RAJ READING: *We will UNDO this error quietly together,...*

RAJ: We will uncover nonsense quietly. And its nonsensicalness will register with you quietly, and you will lay it to rest quietly.

RAJ READING: *We will UNDO this error quietly together, and then look beyond it to truth.*

RAJ: In effect, we will look beyond it to the Truth that we have been discussing for a great length of time.

RAJ READING: *What is healing but the removal of all that STANDS IN THE WAY of knowledge?*

RAJ: Or as I have said, **Knowing**, with a capital “K”.

RAJ READING: *And how else can one dispel illusions EXCEPT by looking at them directly, WITHOUT protecting them?*

RAJ: “Well, what does that mean? How do you look at them directly without protecting them? And what are we going to be looking at directly?” Well, let me put it this way. If somebody seeing the Truth about you says to you, “You know, today, you’re really off the beam. And what you just said is an example of it. Do you see it?” Oh, boy! The hackles on the back of your neck rise and you say, “Who do you think you are? You think you’re my teacher? What right do you have to approach me this way?” Wow! If that isn’t protecting them instead of being willing to look at them directly, I don’t know what it is.

And to tell you the truth, looking at them directly **without** protecting them describes something this basic: **watch yourself**. And I said this last week, watch yourself during this coming week and pay attention to when you become defensive. Because when you become defensive, **you lose your mind**. What I mean by that is that when you become defensive, you move into boilerplate responses. And you will find yourself throwing out **barbs**. In order to get the

other one who is trying to help you see that you've gotten off the beam, you will throw out barbs that you know will **hit their mark**. It will be mean-spirited **as a distraction** to keep that person from pursuing greater clarity **for you**.

The moment you become defensive, you move **out of being conscious** into nothing more but a lot of recorded sound bites—little recorded retorts, little recorded responses. You will have gone unconscious. Why? So that you will not have to look at a need for change. Part of **your habit is** to think that, if change really is called for, you are doing something wrong and therefore you are guilty, and therefore there is a penalty waiting for you, and therefore you had better **deny it** and you had better find ways to justify **not looking** at it, because you don't want to experience the penalty of finding out that you're guilty.

RAJ READING: *Be not afraid, therefore, for what you will be looking at IS the source of fear, but you have surely learned by now that FEAR is not real. We have accepted the fact already that its EFFECTS can be dispelled merely by denying their reality.*

RAJ: You all have found that out, even though you don't **practice** dispelling them merely by denying their reality consistently enough.

RAJ READING: *The next step is obviously to recognize that what has no effects DOES NOT EXIST.*

RAJ: Fear has no reality because it finds no place in God. If it finds no place in God, **it has** no place in you because God **is** All There Is of you.

PAUL: Excuse me.

RAJ: God Being All—**being** actively, dynamically **Being** All—is the nonexistence of fear in you, and is the nonexistence of anything **unlike Him** in you. And **that** state is the State of your Being at this very moment, **even if** at this moment you are seeming to experience fear.

RAJ READING: *Laws do not operate in a vacuum, and what leads to nothing HAS NOT HAPPENED. If reality is recognized by its EXTENSION,...*

[Editor's Note: Raj read "by its Extension" because that is the way it is in the **Sparkly Book**. But the **original HLC Text** has it as "by its EXTENSION" as shown in the exact **HLC Text** quote above.]

RAJ: Which has a capital "E".

RAJ READING: *If reality is recognized by its EXTENSION, what extends to nothing cannot BE real.*

RAJ: Creation is the **Extension** of God. God extends Himself; the Extension is Creation.

Extension is experienceable. Extension, as I've said before, is perfectly tangible to the Mind that formed it. **There is Creation.** It is what is meant by the word "Extension." **If** there were no Conscious Experience of Being **as** what you call Creation, **there would be no God.** And conversely, if there is **no ego** as a fact, then what it thinks it extends **is nothing.**

Again.

RAJ READING: *If reality is recognized by its EXTENSION, what extends...*

RAJ: Such as the ego.

RAJ READING: *...to nothing cannot BE real.*

Do not be afraid, then, to look upon fear, for it cannot BE seen.

RAJ: That's the miracle of being **willing** to look at what seems to be fearful to you, because when **you look** at it, when you **honestly look at it** without trying to hide it from yourself, without trying to avoid it, you find **nothing there.** And **that** is when you experience **healing** of whatever the effects seemed to be of your belief that it **was there** and that it was real.

RAJ READING: *Clarity undoes confusion by definition, and to look upon darkness through light MUST dispel it.*

RAJ: You see, remember you are to look at your lack of clarity, let's say, you are to look at your fears, you are to look at your spontaneous defense **with the help** of the Holy Spirit or your Guide. One thing is for sure—when you do that, your Guide will help you to be honest and will not let you use your standard habits for covering up and avoiding seeing **what it is** that you're doing that doesn't work and that doesn't accomplish anything.

RAJ READING: *Let us begin this lesson in...*

RAJ: Quote.

RAJ READING: *...“ego dynamics”...*

RAJ: Unquote.

RAJ READING: *...by understanding that the term itself does not mean anything.*

RAJ: It's like talking about dry water.

RAJ READING: *In fact, it contains exactly the contradiction in terms which **MAKES** it meaningless. “Dynamics” implies the power to **DO** something, and the whole separation **FALLACY** lies in the belief that the ego has the power to do **ANYTHING**.*

RAJ: The fly in the ointment is that the ego has no power to do anything because *there is no ego*.

What is there to the ego? It amounts to **a decision** that each of you made somewhere along the way that said, “But, Father, I’d rather see it **my way**.” It was an act of self-assertion—an act of assertion that **did not** arise out of the Father’s Movement **in you as you**. And as we’ve said before, the moment you did that, the moment you claimed a right to be able to see things without the Father, you lost your Identity. If you lose your Identity, you don’t know Who You Are.

Anyone who is experiencing amnesia, does not remember who they are. And they have to develop a new identity based upon whatever experiences they’re having in the middle of their amnesia. And so you created a definition for yourself—a self-concept. And your Brothers and Sisters—whom we learned last week are part of the Infinitude of **your Being**, all of them included in the **Infinite Oneness of You**—all of them are now strangers to you, too, and so you have to make definitions for them. And pretty soon because they’re not asleep either and they’re making definitions for themselves, it amounts to a **bunch of definitions** trying to relate to each other, instead of the **Real Ones** That They Are **knowing** that they are all One because they are their Father’s Son or Daughter.

So the ego isn’t a presence. It is, for lack of better words, the Christ That You Are behaving as though you’re not the Christ, behaving as though you’re something else. You see? You lose your Inheritance **and** you lose **Conscious Awareness** of your Inheritance. You become unknown to yourself, and your Brothers and Sisters become strangers to you. And then, with all the Power of the Christ That You Are, you begin **behaving** on the basis of lack of information, and you have to make-up definitions of what is going on. And then you begin to think that this **inadequate state of mind** is what you are. And then you have the task of making something more adequate out of this inadequateness that you are. And because you are the Christ and the Power of God—the Power of Being is still in you and you can’t forget It—you **think** that you, in this **inadequate state**, have power to make things happen based upon **lack** of knowing, **lack** of knowledge. And you exist, you might say, in a state of unconsciousness, **thinking** that you are Conscious.

[Editor’s Note: Raj did not read the following sentences: ***The ego is fearful to you BECAUSE you believe this. Yet the truth is very simple; ALL POWER IS OF GOD. What is NOT of Him has no power to do ANYTHING.***]

RAJ: Now...

RAJ READING: *When we look at the ego, then, we are not considering dynamics, but delusions. We can surely regard a delusional system without fear, for it cannot have any effects if its source is not true. Fear becomes more obviously inappropriate if one recognizes the ego's GOAL, which is so clearly senseless that any effort exerted on its behalf is NECESSARILY expended on nothing.*

RAJ: Now listen.

RAJ READING: *The ego's goal is quite explicitly ego AUTONOMY.*

RAJ: This little, inadequate sense of presence insists on stating that it **has the power** to be autonomously inadequate **and** become something of significance and actually accomplish things. And that is **its goal**—to actually accomplish things on its own, thus declaring itself and proving its presence.

RAJ READING: *The ego's goal is quite explicitly ego AUTONOMY. From the beginning, then, its PURPOSE is to be separate, sufficient unto itself, and independent of any power EXCEPT its own. This is WHY it is the...*

RAJ: What?

RAJ READING: *...symbol of separation.*

RAJ: You see, it's not a thing. It's just **a symbol**.

It's a symbol representing what? **An act**, a decision on your part to look at and see things **by yourself** and determine what they are **by yourself**, instead of staying with **the Meaning** they have because of What God Is Extending or Expressing of Himself right there.

And if you think you are the ego, then you will think that is **your** purpose. I cannot state it too often that no matter what **you think** you are, you **haven't** stopped being the Full Representation of God, the Christ, right here and right now. And you cannot have become anything **less** than that, no matter how much you try to ignore It. So this ego that you may **think** you are, is only **a symbol of** a decision you made. That's all. And who is this "you" that made the decision? I will tell you **it's the Christ**, because that's the only thing there is sitting here right now, listening. That's the only thing that's here, right now, as you are listening.

RAJ READING: *Every idea has a purpose,...*

RAJ: Ideas are purpose embodied. You might say that purpose emerges, impetus emerges, and its reason for **emerging** is its purpose.

RAJ READING: *Every idea has a purpose, and its purpose is always the natural extension of what it IS. Everything that stems from the ego is the natural outcome of its central belief, and the way to undo its RESULTS is merely to recognize that their SOURCE is not natural, being out of accord with your TRUE nature. We once said that to will contrary to God is wishful thinking, and not real willing.*

RAJ: You see? It's just an imagination. And nothing is accomplished whenever any attempt is made to will contrary to God.

"Oh, but, Father, I'd rather go this way. Oh, but, Father, I don't want to go so fast. Oh, but, Father..." You see? And you dig in your heels. But, you know what? You can't delay the Movement, and you can't become unattached from the Movement, and so all you're engaged in is insane wishful thinking—that's all—and not Real Willing.

RAJ READING: *His Will...*

RAJ: God's Will.

RAJ READING: *...is One because the extension of His Will cannot be unlike Itself.*

RAJ: That Which is One has absolute Integrity. That which is fragmented, if there could be such a thing, would be a state of **disintegration**.

But...

RAJ READING: *His Will is One because the extension of His Will cannot be unlike Itself.*

RAJ: And therefore isn't.

And so you haven't stopped being **What God Is Being** right there where you are. You **haven't** become an ego. And you haven't become the thoughts and the definitions that you have made-up while trying to imagine that you can make-up things on your own.

RAJ READING: *The real conflict you experience, then, is between the ego's idle wishes and the Will of God, Which you share.*

RAJ: You see? So what happens when we take a look at this awful thing called the ego, that's not your friend and that does not have your best interests at heart, and is all these awful things that we've discussed from time to time? What happens when you take a look at it directly? You find out that it's nothing more than a bunch of idle wishes. You see? We find out that everything it engages in is nothing more than wishful thinking. Well, how scary is that? Not scary at all.

And on top of it, the ego engaging in wishful thinking is not you. You are the Christ, who can't stop being the Christ, being the Presence of God, **even if** you're ignoring It. And that's part of the clarity that comes out of looking squarely at what the ego is. Everything we've been discussing since our first get-together has been uncovering **this fact** to you.

RAJ READING: *The real conflict you experience, then, is between the ego's idle wishes and the Will of God, Which you share. Can this BE a real conflict?*

RAJ: Can there be conflict between Something and nothing? Not really.

The problem is that the nothing, which you discover is nothing, seems to you very clearly to be something at the moment. You think you are just an organism that has a brain in its head that is nothing more than a bunch of electrical synapses that cause an experience called consciousness, and that as this "hunk of thinking meat," you have, through a process of evolution, arrived at a point of dominating your planet **and** on its way to expand out into the universe and embrace it, envelop it. You see? But that's not true. That's just the best definitions you've been able to come up with without experiencing a connection with your Real Source.

Now what I've just said, you're well familiar with because we've discussed it before. And that amounts to our looking at the illusion, and **looking through it** and **beyond it** and arriving at the Truth. Why? So that the Truth becomes more **pronounced** in your awareness, making it easier for you to shift your allegiance from your old definitions, your old well-established and habitual definitions into the Truth that will lift you **out of** the experiences of limits that you have been inappropriately bound by. In other words, so that you might move into the freedom that is already **naturally** yours, but which you haven't availed yourself of because you didn't know it existed. You thought you were just "hunks of thinking meat" doing your best, and doing incredibly well, at that.

Continuing.

RAJ READING: *Yours is the independence of creation, NOT of autonomy.*

RAJ: Now early it says:

RAJ READING: *The ego's goal is quite explicitly ego AUTONOMY.*

RAJ: But **yours**, now that you have forgotten the act of separation, now that you have forgotten that you said, "Father, I want a divorce," and **as** a "hunk of thinking meat," your goal **is the independence of creation**. In other words, you're not busy denying the Father anymore. You have conveniently tucked out of sight that you are ignoring **your bond** with the Father, and you are engaged in enjoying being independently creative. Your goal is to create a better world.

Your goal is to create a better self. Your goal is to improve the situation, whatever the situation is, **thinking** that you have a capacity **all by yourself** to accomplish this.

So...

RAJ READING: ***Yours is the independence of creation, NOT of autonomy.***

RAJ: And autonomy is the goal of the ego.

But... (And I'm adding this word "but" and then continuing.)

RAJ READING: ***Your whole creative function lies in your complete DEPENDENCE on God, Whose function He shares with YOU.***

RAJ: You see, that's the fact that you can arrive at with clarity when you're willing to look at the illusion.

The illusion is that you have a capacity to be independently creative. And so each one of you, to one degree or another, is always trying to find creative ways to deal with situations—of course, without ever including the Father in it.

But...

RAJ READING: ***Your whole creative function lies in your complete DEPENDENCE on God, Whose function He shares with YOU.***

RAJ: God's Function is the **Movement** of Being that is best described by the word "Creation." You are to be co-creators with God. You are to be present with God, **not claiming** any separation, not claiming any independence from **being** the Conscious Experience of that Movement, so that you might **experience** the Movement and recognize God in It, and confirm God to God by performing the Function God has placed in you to glorify Him, by recognizing Him in Creation and recognizing your part in that Movement of Creation, knowing as a result of the experience that you're inseparable from It.

RAJ READING: ***By HIS...***

RAJ: God's.

RAJ READING: ***...willingness to share it, He became as dependent on you as you are on HIM.***

RAJ: Now it isn't that God created you and then gave you a purpose to fulfill that fulfilled Him. It's just the way it has worked forever, because you and God **are** inseparable and have **always** engaged in **being** the Movement and Recognition of Creation.

But this helps. Using these words helps you to grasp that you have a Function beyond making up **your own** creative solutions to the “**dilemma** of being” that you’re faced with **as a result of** your having said, “But, Father, I’d rather do it my way.”

Again.

RAJ READING: *By HIS willingness to share it, He became as dependent on you as you are on HIM. Do not ascribe the ego’s arrogance to Him Who wills not to be independent of YOU. He has INCLUDED you in His Autonomy.*

RAJ: God is Autonomous. Yes. There is nothing He must refer back to. There is nothing He must cooperate with. He is Infinite and All-inclusive. **Being** is Infinite and All-inclusive. **Life** is Infinite and All-inclusive—a Singularity. There is nothing outside of It for It to defer to, or refer to, or get permission from.

RAJ READING: *Can YOU believe that autonomy is meaningful APART from Him?*

RAJ: When you look at it this way, you can’t. “Autonomy apart from Him” would mean being something not All-inclusive. It would mean Creation was divided up into parts—little autonomous parts. But Autonomy is something that can only **be**, is something that can only exist in a **Singularity** that is boundaryless.

And so if you want to experience True Autonomy, you must say, “Father, I would like to join with You and fulfill my Function of recognizing You in everything, and experiencing the Joy of seeing **only** What You Are and Its Perfection, instead of the awfulness that I’ve been excitedly trying to cope with as a result of my looking at everything on my own.”

RAJ READING: *The belief in EGO autonomy is costing you the knowledge of your dependence on God...*

RAJ: What?

RAJ READING: *...IN WHICH YOUR FREEDOM LIES. The ego sees ALL dependency as threatening, and has twisted even your longing for God into a means of establishing ITSELF. But do not be deceived by ITS interpretation of your conflict.*

RAJ: Where do you think the energy and the desire comes from to improve yourself and to improve your world, and to come up with a better mousetrap, and to become a bigger success, and on, and on, and on? It comes from an inherent Knowing of your Singularity, your Infinite Wholeness, from which nothing is excluded and **everything is included**. And your Wholeness is

Infinitely Bountiful, if I may put it that way. And that Knowing which you can't get rid of, even if you have denied its Source, it remains with you, and you seek for it at your own hand, but you seek it in the name of the ego's goal—which is to assert, to establish, and to succeed at being absolutely independent and actual.

Now if you try to consider everything that I have said in some objective, intellectual manner, you will miss the point, because the actuality of what I've been saying, and what the **Course** says, comes into play in the way you all relate to each other. There are only two voices—the Voice for Love and the voice for fear—or you could say, the Voice for Truth and the voice for fear. The Voice for Truth has as its motivation **extension, caring**. The voice for fear is always to achieve self-protection, defense. One is **self-oriented**; the other is **other-oriented**.

And you want to know something? The quickest way to uncover your ingrained habits of self-protection, that you might not be aware that you're employing, is to dare to let yourself become conscious of **others' needs**, as well as your own. I know, needs are messy. I've discussed them before. To get into dealing with needs is not clean and simple. But Love, **compassion**, enriched affections in you, find natural extension into addressing **needs**, not wants.

I've said it before and I'm saying it again tonight: **You need to value needs more than you do**. And you need to give **needs** your **attention** more than you do. And you need to be willing to address **needs**, rather than addressing an intellectual concept that says, "Well, your needs aren't actual. Your needs are imagined. Your needs are the result of your ignorance and they're not real."

You have an adorable little baby with snot running down its lip. **What do you do?** You get a Kleenex and you wipe his nose. And while you're doing it, you coo with him and play with him, and make him be at peace—comfort him. You don't say, "Well, you're not really a body, you know. [audience amused] And if you did know that you were a body, snot wouldn't be running down your lip. [audience amused] Now get with it!"

Nor would you say to someone whose house has just been blown away in a hurricane, "Well, you know, there really isn't any such thing as loss. It's just a concept you have that you possessed something in the first place, when you never possessed it at all." No. You first of all say, "Are you warm? Are you hungry? Are you thirsty? Are you dry? Do you have a place to rest? Do you have shelter of some sort?" **You pay attention to the need**—the **needs** in the moment. And you just love them enough to address the need. You don't say, "Well, you know, someday when you're awake, you're gonna look back at this and laugh"—and they're sitting there on the curb where their house used to be, with a little

rag-doll that belonged to their child who they don't know where she is at the moment. You don't, you **just don't** do this.

Love addresses and meets needs. And **God is expressed**, is extended, in the Acts of Love that **meet needs**. And just like the child whose diapers you would change because they're wet, **you help** the adult whose house is gone, to get dry, to feel comfort, to feel safety. You meet the needs, because in meeting the needs, the **meaning** of "God with us" is extended. And when that is extended, **healing** occurs, and grief is assuaged, and miracles happen.

"Well, you know, the South is just, generally speaking, corrupt. It's no surprise that it was wiped out by a hurricane so that things could be addressed that needed to be addressed." That is such a hateful thought. It says that the ego is real. It says that the ego's perception of life **is actual**, and that it constitutes a sound basis for hateful judgment to be practiced. It says that suffering is deserved. Now you tell me where **freedom lies** in that?

Don't value your current ego-definitions so much that you neglect in the face **of need**, to say, "Father, what am I called upon to do here? What am I called upon to be here that will be **recognizable as** the Evidence of Love?"—the Evidence of Love that inspires in the one receiving the Love, to experience more than just another person loving them, but a **connection with** the fact that **Love universally is actual**; that there is a God; that there is something beyond little egos helping other little egos.

Every Idea has a Purpose, and its Purpose is always the natural extension of What It Is. Love's Purpose is the natural extension of What It Is.

I will say this: The Extension of Love during this last week needed to be more instant, more instantaneous than it was. And **the means** to do it was present. And the means for **all of you** to extend it to each other **is always present**. But if you are engaged in analyzing, psychologically and physically, all of the elements of things that are transpiring in your experience so as to come to an educated conclusion as to appropriate action, your Extension of Love that triggers an Illumination of God in the awareness of the one you're extending it to, **will be delayed unnecessarily** and with **just as** negative and harsh effects as what you saw during this past week—harsh because anything you engage in that **doesn't** remind your Brother of the Infiniteness of Good **is** an unnecessary extension of **ignorance** and **a delay** of a miracle.

So, watch how during this coming week you relate to your Brother and Sisters. Watch to see whether you recoil or politely step back so as to avoid the messy involvement of responding to a need, because it might make you late to a meeting, or for whatever reason. **Watch** the ways **you use** to keep a distance

between your Brothers and Sisters where the connection would count. Watch the ways you refuse to blend. Watch the ways you refuse to fit in—because every time you do that, what you’re trying to do is to assert your independence and your autonomy and your capacity **to not to be governed** by circumstances—your capacity to **govern yourself**, first and last.

Watch and see how much of your behavior is an expression of righteousness, “goodness”—a state of being that causes you **not** to have to relate to your Brother, **not** to have to have compassion on your Brother. And then I want you to realize that what you withhold from your Brother, you withhold from yourself—**and that’s not Love**. That’s **not** the Nature of your Being and it’s **not** your Function, even though you absolutely believe it is.

So, what’s the wonderful Truth that we arrive at from daring to look at the illusion? The wonderful Truth is a clearer realization, hopefully, that right now you are the Christ, right now you are the Ultimate, **and** there are ways for you **to extend it**. There are ways for you to **embody it** quote “in the world” that everyone says doesn’t exist, in ways that cause the things in your world **to remember God** and to **have** a **transformed** perception.

You have capacities that you haven’t been able to enjoy because you’ve been so busy defending your self-righteousness. Self-righteousness being activities and intents that you engage in for the purpose of establishing yourself as a successful independent entity who embodies the greatest excellence possible in the world, **while not** including God in the picture at all. And when you become defensive, you are **protecting** this **image** of yourself, this **mask** that **you present**—when as I’ve said before, what’s **underneath** the mask is the Ultimate, the Christ, the Conscious Experience of Being in which All of Reality is available to you—**not excluded** from your Conscious Awareness, **not excluded** from your experience.

You don’t have to be afraid of your **habits** of ignorance. Just be aware that they are there and that **they are nonsense**, so that on the basis of their nonsensicalness you can let them go **in preference to** finding all of the ways that you **can** relate to your Brother and Sister, **meeting real needs**, because you’ve been defenseless enough to be sensitive to them—no longer treating them as though they are beneath you because they are so base, they are so **un-lofty**.

Until you’ve been without water, without electricity, without **anything** to provide comfort, you have no idea how Divinely Significant something as simple as a **hot bath is**, or even a cold one. Needs are simple. And I promise you, I cannot appreciate or validate or honor lofty, disconnected spiritual theories and thoughts that discount the call for the ability to have a bath and dry clothes and something to eat. Don’t become disconnected from needs, and the fact that your Divinity, if it is going to find expression or extension, is going to come forth in

the form of **humaneness** meeting the needs. As I said to Paul a long time ago, keep your feet on the ground and your head not too far away. The place for God to be found, the place for Reality to be experienced, is in the simplicity of **the life** you are living.

I love you all. And I look forward to being with you all next week, perhaps a little more sober and a little bit happier, a little more fulfilled.

The call isn't for you to somehow stand tall to some majestic proportions, but to be present, **really present** with each other, **sensibly** present with each other, taking the time to be aware of needs and doing what you can to fulfill them **because** you care. And because you're constantly asking the Holy Spirit or your Guide or your Father, "What can I do? What fulfills Purpose for me to do?" Do. Do.

Okay.

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Raj/ACIM Study Group – September 11, 2005

A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: THE “DYNAMICS” OF THE EGO
Sparkly Book – p.244 / JCIM – p.102
Chapter 11 – GOD OR THE EGO
First Edition – p. 189 / Second Edition – p. 204

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

It's an interesting opening sentence tonight.

RAJ READING: *The ego ALWAYS attacks on behalf of separation.*

RAJ: Let's be clear on one thing. The ego never does anything **but** attack.

It's incapable of caring. It's incapable of being sensitive to needs. The only need that exists is the need for self-protection. Self-protection is a defense, and so every act of the ego is a defense against whatever. It's a defense against your world. It's a defense against God. It's a defense against your Brother. And, unknown to you as you practice the state of egohood or orphanhood, it's a defense against **your** being consciously aware of Who and What You Are. It's the means by which you keep your Birthright hidden from you.

Well, you say, "You know, I go through my week and I work with the people. I work **together**. I do my best to work together **with** the people I work with. I try to be supportive of my family. I try to be thoughtful. As a general rule, I'm not going around attacking. I'm not trying to be separate. I really do try to fit in."

Remember last week we talked a little bit about needs and how needs are always messy? Getting into the arena of needs so as to have needs met, is always uncomfortable. You all work very hard to arrive at a point where you are **without need**.

You raise your kids, they move out, and now you go about getting all the pretty little knick-knacks that you never could have when your kids were at home, or the hobby supplies that you need that you could never leave handy because somebody would get into it. Your need of raising the kids, and everything that went along with it, is over and now you can have things the way you want them. And so, for a while, perhaps you enjoy the freedom.

And then what happens? Oh, dear. Tsk, tsk. One of your kids gets pregnant. And after nine months or so, here's this little one who knows nothing about not touching anything. And as it grows, it becomes a threat to the order that you have **finally** achieved; the peace and so on that you've established. And so, unless you happen to be one who has not let go of the capacity to stay in touch with needs, if you're one who has not let go of the capacity to find that **relating** to each other is more important than the orderliness of things, you begin to think of this grandchild and grandchildren as a threat. When you become defensive, [you say,] "Don't touch. Don't touch. No, no. Don't do that," rather than **valuing** togetherness; rather than **valuing** being present **with** each member of the family in ways that are embracing and involving.

Now that's just one of the ways that you establish independence. It's just one of the ways that you reinforce separation. But there's another way you do it, too. I'm describing this so that you might understand that the statement, "The ego always attacks on behalf of separation," is not just a philosophical statement. It isn't a statement to be intellectually understood. It needs to **relate to** where you live. Another way in which you establish and confirm separation is by **refraining** from becoming involved with your Brother or Sister when there is a need.

A favorite phrase for a lot of people is, "Been there, done that."

"This is their time to work through their problems. I did it, and I moved through it, and I'm beyond it now. I don't have to go through this again with them. I don't have to be willing to take up my time and energy, when nobody took up time and energy **with me** when I was moving through it and growing, and developing and maturing, and becoming a more effective presence."

But there's something more fundamental than just **the bother** of it. Why are needs messy? Because they are where **change** is occurring, where things are not stable. They are a threshold. You might say they are **the threshold** of a miracle. And so, it requires everyone involved to be **willing** to stand at the threshold of what appears to be confusion. It's **lack** of order—meaning it is movement going beyond your present sense of what the best order of things ought to be.

When there is a need that your Brother has, if you are not going to maintain separation, you're not going to maintain distance and you're going to **get involved**—meaning, in so many words, you're going to put your shoulder to the same wheel they are putting their shoulder to, because **it is** a threshold of a miracle. You are reluctant to do it because you are afraid **you** will not be able to quote "pull off a miracle" unquote.

You **do not want to stand** at the threshold they're standing at of the unknown, **looking** with perseverance to see **how** the need is going to be met. Why? Because

you say, "I don't see how the need can be met." You are afraid that the need **can't** be met, and you don't want to confront yourself with your fear.

Do you see what I'm saying? You **do not** want to place yourself at the threshold that your Brother is standing at, even though you have platitudes like, "Been there, done that." Well, if you've been there and done that, **do it again**. You know what it's about. You know the ropes. So go there and stand with them, and **be** the encouragement and **be** the persistence that **they fear** to exercise because it looks like there's no answer. You see what I'm saying?

Your **reluctance** to be involved is a way that you **daily practice** separation, which means that you are engaging in the ego's activity of **always attacking**—self-protection instead of caring enough to give **your attention** to the threshold of a miracle **with** your Brother, and being willing to stand there because you **have** been there. And you know that what it takes is persistence, even though it's not easy; even though you stand there in confidence, without anything to justify it **except** your past experience that miracles **happen**. They have happened to every single one of you. And they **never** happened because you were competent. They happened because you didn't give up. No matter how sloppy you engaged in moving through the miracle, you didn't give up.

So...

RAJ READING: *The ego ALWAYS attacks on behalf of separation.*

RAJ: Most of your days are spent, to one degree or another, confirming separation. Why? So that you might maintain the little bit of **order** that you've been able to achieve, and not let it be **disturbed by** the unpredictable. After all, you've done your work, you've lived your years, whatever—however you want to think about it—and now you **deserve** to have some peace, **without disturbance**. Well, you know what? That's called **death**.

The dictum of the Father is, "Behold, I make all things new." **Being** is a **verb**! **Existing/Being** is a **Movement**—a **Forever** Movement. Which means that in the process of Awakening, you're all going to come to the point where you are willing to **never** expect things to be settled, in order, orderly. You know what? There is nothing awesome about order, or orderliness of things. What is **awesome** is the unpredictable Movement **of Being**, of **Life**.

I mean you go to bed at night. You don't have any pets to disturb anything. And you get up in the morning and walk out of your bedroom, and do you stand in awe of the living room that hasn't changed since last night? Why would you stand in awe at the familiar? **Bliss is not** peace with the status quo. Got it? Bliss **is not peace** with the status quo. Bliss is the absence of fear in the middle of, "Behold, I make all things new." Bliss is the experience of awe and wonder. And

so, is it beginning to click with you, maybe, that this awful thing that you call **needs** are **thresholds** to waking up, are thresholds to **Real** Experiences of Being?

And so if you have a child with a health problem that requires attention, or you have a child who for one reason or another is not up to par with the other children and needs a special help to catch up, if you have a situation in the community that is not leaving you alone, that's requiring your attention—the call is for you to see the needs and not talk the needs away. You must **see** the needs and **address** the needs by insisting upon persevering until the miracle of the **need met** is manifested.

"Oh, that's their problem." That's another one of everyone's favorite sayings. "That's **their** problem." Well, there you go, practicing separation. And actually what you're doing is you are practicing a defense against moving into a place where you don't have the answer, but you're called upon to be the place where the answer **can come**. This is how you practice separation daily in one way or another.

Again.

RAJ READING: *The ego ALWAYS attacks...*

RAJ: It always attacks. It can't do anything else.

But it...

RAJ READING: *...ALWAYS attacks on behalf of...*

RAJ: The only thing that means anything to it.

RAJ READING: *...separation. Believing it has the power to do this it does nothing else, because its goal of autonomy IS nothing else.*

RAJ: "Oh, that's their problem." Isn't that a statement of autonomy?

"Been there, done that." Isn't that a statement of autonomy?

RAJ READING: *The ego is totally confused about reality, but it does NOT lose sight of its goal. It is much more vigilant than YOU are because it is perfectly certain of its purpose. YOU are confused because you do NOT know YOURS.*

RAJ: Does that not make it perfectly clear that you and what you would call "your ego" are not one? You and the ego are not one. You and **the habits of thinking** that you are employing are not one and the same.

RAJ READING: *What you must learn to recognize is that the LAST thing the ego wishes you to realize is that YOU ARE AFRAID OF IT. For if the ego gives*

rise to fear it is DIMINISHING your independence and WEAKENING your power. Yet its one claim to your allegiance is that it can GIVE power to you.

RAJ: Now what I want you to understand is that very few of you, especially when you get into a spiritual or metaphysical vein, very few of you become proactive. You **back off** from involvement, because **lack** of involvement means the avoidance of messiness. It provides a sense of peace. And then, in order not to have to be involved in **the correction** of things that need to be corrected, you say, or many say, "The world is an illusion. You're making it real by addressing needs." And so it justifies not taking action. And it provides a sense of peace because you stay out of the messiness.

It's very easy to point at an illness, or a bad experience, and say, "It's not real," and think that you're done with it. But saying it, is a way of **not doing anything** about it. If you know that it's not real, you have the means of **demonstrating** that it's not real, so that it no longer **presents itself** as though it is.

And you've got to persist until you see the miracle. The **Course** says that **a miracle is a sudden shift of perception**. Oh boy, that was wonderful news for the people who wanted to be in a state of separation, who didn't want to be involved. **A miracle is a sudden shift of perception**. If you're not careful, it makes it sound as though a miracle has nothing to do with needs being met—with food at the moment because you need food; with shelter because your house has blown away; or as I said last week, clean diapers because the baby has pooped in them. **A miracle is a sudden shift of perception that results in a changed experience**, because you **stuck with** the miracle, you **stuck with** the shift in perception until, for lack of better words, **it brought forth the evidence**.

Gotta keep your feet on the ground! And you've got to make everything that we're reading **relevant**.

RAJ READING: *Yet its...*

RAJ: The ego's.

RAJ READING: *...one claim to your allegiance is that it can GIVE power to you.*

RAJ: Well, power to what? Power to **rise above** the situation, the unreality.

Wow! You didn't really think that's what you wanted, but if you listen to the ego, that's what you ask for and that's what you get. And you end up **not** being an agent for change, because you're not being the **Presence** of Love that wishes to see the **Evidence** of Love and sticks with it until the evidence is there.

RAJ READING: *...its one claim to your allegiance is that it can GIVE power to you. Without this belief you would not listen to it at all. How, then, can its existence continue if you realize that, BY accepting it, you ARE belittling yourself and DEPRIVING yourself of power?*

RAJ: Now what is this ego that you're listening to? It's not your mind. It's a set of definitions. It's a set of beliefs. It's conclusions that you have arrived at through faulty reasoning—reasoning that has been based upon factors that **do not include God** in the equation; that only include your definition of yourself and the definitions of everything else that you employ.

And definitions are not **that which** is holding the definitions. **You** are what is holding and employing the definitions. And the you that is holding it, holding them, is the Ultimate One—the Christ right now. But you're holding definitions of yourself **at odds** with What You Are. And then you are believing that you are the definition of yourself that you're employing—the foundational definition of yourself being that you are an orphan, that you have no Father, ultimately that there is no God, and that the world and universe is nothing but a fluke of material dynamics.

Now:

RAJ READING: *The ego...*

RAJ: Meaning all of these definitions and theories and concepts that you employ.

RAJ READING: *...can and does allow you to regard yourself as supercilious, unbelieving, "light-hearted,"...*

RAJ: You don't take anything too seriously. "That's their problem." "Oh, you worry too much." Lighthearted, yeah.

RAJ READING: *...distant,...*

RAJ: [small laugh] "When you've worked your problem out, come back and tell me all about it."

RAJ READING: *...emotionally shallow, callous, uninvolved, and even desperate, but NOT REALLY AFRAID. MINIMIZING fear, but NOT its undoing, is the ego's constant effort,...*

RAJ: Get it?

RAJ READING: *MINIMIZING fear, but NOT its undoing,...*

RAJ: You see? The **miracle** is the **undoing** of the fear. The miracle is the shift of perception that undoes the fear you have of not being competent enough to

participate in a Brother's miracle, and involving yourself in the resolution of his need—that awful, messy thing called need.

RAJ READING: *MINIMIZING fear, but NOT its undoing, is the ego's constant effort, and is indeed the skill at which it is very ingenious.*

RAJ: How many ways do you have to get out of doing things? And how many of you can express your means of not getting involved with lofty, spiritual principles?

You even say, "I have so many things to do, I don't have time to take care of myself. I've got too many things to do, too many urgent things to do, to take a nap, or go to bed early and get some needed rest. After all, I'm a spiritual being. I'm not a body. I am still free to be as God created me. And that means I don't need sleep. That means that I can push and push and push beyond endurance. ***I can ignore my needs.***" You see, when you are behaving in a way that disrespects you, you will experience ***more needs***. But if you will acknowledge your needs ***and meet them*** by sticking with them until you have the evidence of no need, you will find perhaps that you do need less rest than most people. But not because of any autonomy and power you have of your own, but because you're willing ***to fit in***. To be a part of what? The Way, capital "W" ***Way*** Things Work.

RAJ READING: *How can it...*

RAJ: The ego.

RAJ READING: *...preach separation WITHOUT upholding it through fear, and would you listen to it if you recognized this IS what it is doing?*

RAJ: You see, orphanhood is an unnatural conscious experience. It's actually an aberration. And because it causes you not to remember your Father—and therefore your part in the Sonship, your involvement with something—you experience fear. You experience the unnaturalness of it, the uneasiness of it. And as I've said before, at the bottom line it's your capital "S" Sanity ***telling you*** that you are trying to do something very unnatural, and ***to stop***, to be alert not to proceed any further in that direction.

But then what happens? As I've said before, because you're still the Son of God, you're still the Christ, you have all the power of your Christhood, and you can still ***feel it***, even though you don't recognize it for What It Is. And so that Strength that is True Strength, is used by you, in your amnesia as to your Real Identity, as the means of addressing the fear by overcoming it, rather than abandoning what has occasioned it. And that's why the ego is described as that which ***causes*** the experience of fear, but also as that which ***minimizes*** it by

suggesting that you have the power to overcome it and your power is greater than the fear. And so it gives you courage.

Continuing.

RAJ READING: *YOUR recognition that whatever seems to separate you from God is ONLY fear, regardless of the form it takes and quite apart from how the EGO wants you to experience it, is therefore the basic ego threat.*

RAJ: What is the basic ego threat? Your recognition that whatever seems to separate you from God is only fear.

RAJ READING: *Its dream of autonomy is shaken to its foundation by this awareness. For though you may countenance a false idea of independence, you will NOT accept the cost of fear IF YOU RECOGNIZE IT.*

RAJ: So, why do you **not avoid** needs? Why do you engage in addressing needs? Because they are the point of breakthrough, they sit there as the threshold of discovery; they sit there as the threshold of a miracle. **And** if you're willing to address the need, it will uncover to you the fear you have that you're not competent to meet the need. And it will also uncover the fear you have that if there is a God, maybe God won't answer you. So fear has you coming and going. And it will box you in unless you ignore it. But if you **do not** ignore it, the miracle will occur. The shift of perception, the **sudden** shift of perception will occur. **And** simultaneous with it, will be the **evidence** of needs met, so that that need no longer presents itself.

RAJ READING: *...though you may countenance a false idea of independence, you will NOT accept the cost of fear IF YOU RECOGNIZE IT. Yet this IS the cost, and the ego CANNOT minimize it.*

RAJ: The ego and the fear are simultaneous and inseparable. The only way to get out of the fear is to **abandon** the ego. How do you abandon the ego? Very simply. In religious terms, turn to God. Invite God back into your life. Break your stupid isolation. Break your stupid rest **in independence** by inviting God back in.

But even more clearly, you have **the means** now, because you have **the words** now to understand that the way you abandon the ego is by abandoning the memory banks, abandoning the thinking, abandoning the reasoning processes that are based upon what is in the memory banks. You now know, because the words are being used, that there is a Place of Excellence in you, an Altar. It's the Place where what? **Your Divinity** is held in trust while you dally with the ego. And what is held in trust there is called the Holy Spirit.

How do you abandon the ego? By giving your attention to that Place in you where **your** essential **God-derived** Divinity awaits **your attention** and **invitation** to be involved. And then **listen**, rather than spout from the memory banks all of your best judgments, and opinions, and reasonings, and conclusions, and definitions... blah, blah, blah.

It's not hard, but it **does require** a shifting of gears, a **shifting** of attention, and a **shift of intent**. "Not my will, but Thine be done." You see?

Again.

RAJ READING: *...though you may countenance a false idea of independence, you will NOT accept the cost of fear IF YOU RECOGNIZE IT.*

RAJ: Meaning if you recognize it for what it is.

RAJ READING: *Yet this IS the cost...*

RAJ: Again, that's just the Way Things Work. **It is the cost**. No way to wiggle around it. It costs something.

RAJ READING: *...this IS the cost, and the ego CANNOT minimize it. For if you overlook...*

RAJ: What?

RAJ READING: *...love...*

[slight pause]

RAJ READING: *... you are overlooking YOURSELF, and you MUST fear unreality BECAUSE you have denied yourself.*

RAJ: In other words, it says the state of insanity **cannot** be a comfortable experience.

RAJ READING: *By believing that you have successfully ATTACKED truth, you are believing that attack has POWER.*

RAJ: Why? Because you believe that you have **successfully** attacked truth.

RAJ READING: *Very simply, then, you have become afraid of YOURSELF.*

RAJ: The Christ That You Are.

RAJ READING: *And no-one wills to learn what he believes would destroy him.*

RAJ: What if you join with your Brother in a willingness to recognize needs, not for the purpose of seeing what the problems of the world are, but so that the needs can be addressed and eradicated? Wow. What if **your fear** that you're

engaging in helping, in caring, in meeting the need, what if **it results** in miracles? Ah, you might become known as a miracle worker. Tsk. Bad news. Bad news. Then all the huddled masses of the world might **converge on** your doorstep. Well, but it's just the same suggestion in a greater magnitude. "**Maybe I can't be** the agent for change for the masses of the world. Maybe God **will not** work a miracle. **Maybe I am not able.**" You see?

So here we moved from, on a small scale with just your neighbor or your friend who has a need, or a member of your family, that you might not be able to **stand** immovably on **behalf of** the miracle, that you wouldn't be able to be an agent for change, and then finding out that, indeed, that is **the means** for, not initiating a miracle, but eliciting/allowing a miracle and experiencing the wonder of it. You see, **then** you'll find yourself not devoting yourself to anything else, because you see that it is what promotes **correction** of the things that need to be corrected. And you were just willing to stand as the servant of the **movement of the miracle**, rather than the **author** of it.

But now the fear presents itself that such an outcome will cause you to be **overwhelmed** with needs presenting themselves to you that you may not be able to be equal to. You see? You just moved into a larger arena in your mind and reemployed the initial fear.

You are all conditioned by fear. And this is what you need to see. You need to be willing to look at what holds you back. You have a need not to be suffering. You have **a need** not to be suffering from **the belief** that you are something less than the Christ. You need... **you need** to no longer experience an **unconsciousness** of your capital "B" Birthright because of **Who** and **What** You Divinely Are.

Looking at it, is not for the purpose of saying, coming to the conclusion, "I'm really screwed up!" That's not the point. The point is to see **what the belief is** that **keeps you** from leaning further beyond it into your need not to be suffering, so that you get past the reluctance to experience a miracle, to **have** the clearer experience of your Divinity.

I'm here helping you persist through your fears that **create reluctance and resistance**, and that cause you to say, "You know, I really don't need that much. I really don't need to be wealthy. I do quite well with very little." You see? "I have learned what's really important, and **things** are not important."

"I've learned how to be alone. It wouldn't have been my choice, but I've learned to be alone. And you know what? In my aloneness, I've gotten closer to God." Well, I'm telling you right now, that thought is pure bullshit. It's **pure ego** bullshit, because the closer you get to God, the closer you will find yourself **becoming** with your Brother, and the more involved you will become in the

addressing of needs with Divine Guidance. And as a result, experience miracles that will ripple out and **bless everyone**, because there **never is** a private miracle! **Never!**

Continuing.

RAJ READING: *If the ego's goal of autonomy could be accomplished God's purpose could be defeated, and this IS impossible. Only by learning what fear IS can you finally learn to distinguish the possible from the impossible and the false from the true. According to the ego's teaching, ITS goal can be accomplished, and God's purpose can NOT. According to the Holy Spirit's teaching, ONLY God's purpose is accomplishment, and it is ALREADY accomplished.*

RAJ: What is accomplished? The **Movement of Being**. The "Behold, I make all things new." **That is** What's Going On. It's the **only** Thing that's going on.

And if you are not seeing it in your daily life, which is really the only place available to you **to see it**, then you're having a dream. You're having a nightmare. But it is **available** to be seen, and that's why **correction** of illusions is possible. And it is why giving your attention **to needs** out of caring, because **you are** Love, elicits miracles, sudden shifts of perception.

Miracles require diligence, **much of the time**. Miracles require of you that you stand right in the face of the effects of a hurricane, right in the face of a family illness, right in the face of whatever, and **stay Conscious**. Don't lapse into your metaphysical and spiritual folderol that lets you **not address** with your **full attention** the manifestation of a miracle, because you've learned how to do **with less** than a miracle. [The ego says:] "You're quite happy with less. And, to tell you the truth, your ability to do with less, means you're further along the road of your enlightenment than your Brother who is experiencing **need** when he **needn't**."

Miracles are vigorous and invigorating, and it is impossible to stand in their Presence without awe. And if you're not experiencing awe, you're not involved in a miracle. And if you're **not involved** in a miracle, you have **somehow** managed to avoid experiencing **need**. Needs are places in you in your ego structures that are weak, and they therefore serve as thresholds for [finger snap] breakthroughs, aha's, sudden shifts of perception—sudden shifts of perception that put you in the position of acting, I'm going to say, radically, unexpectedly, uncalculatedly, **being** in a way that doesn't honor all of the statements **of the need**. You **usually** experience need as a clear statement **of lack**—of lack that you cannot escape. On the other hand, if you're looking at it as a **threshold of breakthrough**, of discovery and transformed experience, you **will behave** on

that basis as you are infilled with that awareness, and you will take actions that your interpretation of “need as **lack**” would not allow you to take.

Now, I have shared with you a vigorous teaching that should invigorate you and cause you to have a little bit more courage to look at needs, so that your attention might be where the breakthrough can occur, and the sudden shift of perception can happen, and the **correction** of the suggestion of lack can be replaced by the Conscious Experience of Fulfillment that will be recordable on cameras, that will be evident through physical examination.

So where are you going to give your attention? Are you going to give your attention to wonderful, soft, spiritual platitudes? Or are you going to give your attention to real, down-to-earth, daily needs that may be uncovering limitations you’ve accepted as real, for the purpose of getting beyond that **limited** belief, so that you **have** the experience of the **Fullness** of your Being and have the evidence of it as well?

“Well, you know, hurricane Katrina has been a humungous disaster. I’m not wealthy. It’s so overwhelming that anything I would do would just be a drop in the bucket, and probably would be siphoned off by the executives who are administrating the contributions. So, what’s the use?” Well, there’s your first need. **Address that thought**. The thought is, “**I can’t do anything** meaningful here.” Not true. **Needing to see through that thought**, is the thing to give your attention to. Why? So that you can **listen** to find out what **you can** do, because you **can** do something.

God in His Infinite Self-Expression Looking Like You **is not** incompetent to the meeting of needs and the uncovering of the fact that their existence is illegitimate. And so you **stick with it** until **you have** the shift of perception that uncovers what you are capable of doing, together with the experience of its real meaningfulness, so that you may **act** and **be that** which **diminishes** the evidence of need.

Now, I’m talking about this because this is where we are in the book. It’s just handy that Katrina came along at the same time so I can use it as an example.

I love you all vigorously, with enthusiasm, with everything I can bring to you to encourage you not to continue, no matter what lofty reasons you might have for it or what selfish reasons you might have for it, so that you might **stop** maintaining **distance** from each other, **separating** yourself from addressing needs, and giving yourself a nice, little, imaginary castle that you can’t let anything disturb. I said **that’s death**. And the message tonight is engage **in Life** with Love, Extension, Caring—that which **involves you** with each other, instead of separating you from each other.

I look forward to being with you next week. But lean on me all week, okay?
Okay.

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Raj/ACIM Study Group – September 18, 2005

A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: THE “DYNAMICS” OF THE EGO
Sparkly Book – p.245 / JCIM – p.103
Chapter 11 – GOD OR THE EGO
First Edition – p. 190 / Second Edition – p. 205

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Well, I hope you all had an interesting week in the sense of looking at needs as though they are a threshold of discovery, rather than some absolute statement of lack that you have to suffer from. And I also hope that you allowed for the fact that needs have a bad habit of showing up at the most inopportune times. In other words, they always interrupt your schedule. They have no sense of respect for the orderliness you would like to interpose upon your days—order that you think allows you to accomplish things in an orderly manner, and therefore, thereby, to be successful by whatever definition of success you're using. I hope that you enjoyed allowing interruptions to your schedule to occur so that you might have had the experience of flexibility that allowed the unexpected to happen, and thereby enriched you.

To interpose order, no matter how righteously you do it, to interpose order on the flow of life is always as ridiculous as, well let me ask you, how many of you have seen square watermelons in the store? If you haven't, it was thought that square watermelons would make an interesting marketing device and so watermelons as they grew were placed in a square container so that as they got larger, they ran into resistance and would grow where there was space, enlarge where there was room, and stop enlarging where it ran into order. [laughing]
Now how ridiculous is that?

Now when I say that I hope that you allowed the order that you superimpose upon your day to be violated as though it were a good thing, I'm not suggesting that you're to embrace chaos. But I will tell you this: the automatic assumption is that if order is not applied to life, life will be chaotic. And that is not true. The suggestion is that life is chaos unless somebody brings intelligence to bear upon it.

How many neatniks do we have in the room? And don't raise your hand. How many of you have a place for everything, and everything in its place, and heaven

help the one who moves something a half an inch? How many don't feel comfortable without having everything exactly where you want it?

Let me say this. If the way you arrange things neatly is attractive, you're happy, but what you don't realize is that the obsession with orderliness and having everything exactly where you want it, is as much an aberration of the mind as the person who never throws anything away and who keeps everything. Over here are all the daily papers for the last ten years. And over here are other knickknacks, bottle caps, whatever, that they might have a use for. And it looks like chaos, because the order and the obsession with having a place for everything and keeping it, is not pretty.

Everyone needs to loosen up. Everyone needs to become like the willow tree. Everyone needs to let the unexpected happen. And everyone needs to invite the unexpected, because as long as you approach your day allowing only for the expected, you will only have what you're already familiar with; unless, of course, you're expecting the unexpected. But none of you do that, as a general rule.

A miracle, a sudden shift of perception, goes outside the box; doesn't fit into the existing order; won't meet your expectations. If you want to wake up, if you want to experience enlightenment, if you want to experience the fulfillment of your Being, you are going to have to let something else in, other than what you're already familiar with and what you're only willing to accept. If the borders of your tent are going to be enlarged, your life is going to have to be shaken up. The boundaries are going to have to be redrawn. And hopefully you will arrive at a point where you will let your Being be boundaryless, because that's where the Reality of you will be able to register with you, and where you will not maintain a distance from yourself and your brothers, or yourself and the world. And you will cease to maintain separation.

You must understand that if you are going to allow needs to register with you, which are weaknesses in your ego structures where the pressure of your divinity has a chance to break through, that you are going to be confronted with Order, with a capital "O". If you will allow the breakthrough to occur, chaos will not be the result. I could say that if you let the breakthrough occur, a higher order of things will register with you, but it would be just as well to say a deeper order of things. A better way of saying it would be a more fundamental order of things; something utterly at one with your nature; something exhibiting the characteristics of God, which you don't have to be afraid of, but which your ego will be. Your tendency to want to hold on to the order you have established because it makes you feel safe, that will be violated. And it will be unsettling.

The word "disillusioned" is, in most people's eyes, a rather negative word. "Well, I was disillusioned about so-and-so." Or, "I was disillusioned about the

government. Tsk, tsk, tsk.” What it means is that you have become free of illusion. To become disillusioned is an excellent thing. To become free of artificial structures and order that you are applying to life so as to make you feel safe while you’re still insane, is not intelligent and it won’t be healing. And it will keep you locked in to the status quo.

Want to be disillusioned. Want to be put in the position of having false, binding structures broken down, freeing you up so that you might have the wonderful opportunity to feel the divine Order of things that’s already in place and never stopped being.

Now, in experiential terms, throughout your days you are busy, as a general rule, thinking and reasoning and calculating and planning. You’re very, very busy in your mind bringing things into whatever you call orderliness. Why do you do this? Because you’re afraid of disorder. But there is something else you can do.

And the something else you can do is to become still. The something else you can do is to stop thinking. Abandon the reasoning. Abandon the calculating. Abandon the prognosticating. Abandon psyching out your neighbor, or your brother, or your friend, or your business partner, and what he or she is likely to do based on past experience and what effect that’s going to have on you, and therefore what you had better do so as not to have any more upset than is already going on in your life occurring. You see, you do all of this to protect yourself. But there is something else you can do; you can abandon that.

“Well, no, I can’t. I can’t. I’m too nervous about what might happen and I’ve got to attend to that.”

Every meditator will tell you that no matter what is occupying their mind before they meditate, no matter what is going on in their life before they sit down to take time to be still even if it’s only for twenty minutes out of their day, that no matter what is going on, when they sit down giving themselves the kindness of becoming still, they move into an experience of peace.

I’ve said before, as it says in the ***Course*** in so many words, there is a Place of Excellence in you. Well, you know what? These are not the best words, but there is a Place of Peace in you. And it always accompanies you, no matter what is going on. It is ever present. It’s not just a place in you; it is the context of your Being, of your Real Being, of the Christ That You Are.

Again, no matter what is going on, whether you seem to be dying of cancer, whether or not someone else you know is injured and needs immediate attention and you’re the only one there to deal with it, no matter whether the baby is crying because he’s hungry, no matter what, your peace is available to you. You do not have to cope with the events in your life from the frightened

busyness of your mind where you are constantly calculating everything so as to bring about the best result—meaning your safety.

You can choose for your peace. But you know what? You have to break a habit in order to do that. You have to break the habit of obsessively thinking. You have to break the habit of obsessively worrying. You have to be willing to say, “I’m going to sit down for twenty minutes, and I’ll pick up and worry after the twenty minutes is over. I’ll think after the twenty minutes is over. I’ll be upset after the twenty minutes is over. But for these twenty minutes, I’m going to shut up. I’m going to become still. I’m going to give my attention to the sensation of the air as it moves through my nose as I’m breathing. And if I find myself thinking, I will gently bring my attention back to the sensation of the air moving through my nostrils while I’m breathing, and nothing else. Or I’m going to use a mantra, and when I find myself distracted by fear, or a thought, or whatever, I’m going to bring my attention back to the mantra for twenty minutes, and afterwards I’ll worry about things.”

Now, many people meditate but they think that what they’re doing is bringing their body into a state of relaxation. They think that the quietness is a body not being tense, and that it is temporary unless they maintain it by meditating frequently. But I am telling you that the peace that you arrive at isn’t a body that’s relaxed. It’s you experiencing the context of your Being. It is you experiencing the fundamental Nature of You. It’s you experiencing an utterly divine dynamic: Peace.

And you all have the choice to be conscious of everything there is for you to be conscious of from that peace. And it is equally possible for you to engage in watering your garden, or conversing with a friend, or driving to the store and being active in that peace. Peace is not immobilization. Peace is not inactivity. Peace is your Birthright from which to be.

Now the interesting thing is that when you do this and you move into your peace—fear, anxiety, anger, jealousy are nowhere to be found. If you stay in your peace and consider the circumstances that seemed to arouse those emotions, those emotions are nowhere to be found, because you are able as Mind, as Awareness, to consider all things from your peace in which there is clarity available to you with which to deal with those circumstances in a non-reactive way, in a non-defensive way, in a non-self-protective way that embraces everyone and everything involved so that, as the saying goes, the result is a win-win situation.

None of you are handicapped with a horrible life. The only thing you’re handicapped by is an intention that you have to cope with it from a context of reaction. And you have another choice.

Now we talked last week about the fact that needs are messy because they are a threshold or a process of change, and that the need is to be willing to address those needs by being present with them and being open to the miracle that they are the threshold for. Well, how do you be open to the miracle? You be open to the miracle by being present with the need from your peace; by choosing not to try to handle it all by yourself and not to try to be the authorizer of a resolution or a solution, but instead to recognize that this dynamic is a call for greater clarity which is on your immediate horizon, or on the immediate horizon of a friend who is experiencing a need, sees it as a lack, sees no other way to look at it, and finds the experience distressing. Someone who needs a mentor; someone who needs you to be willing to stand with them. How? Reacting as they are? No, but choosing instead to listen. How do you listen? You shut up. You be still. And you invite the clarity that the need is the threshold of. And you stand quietly making room for it—something you cannot do when you are being defensive, when you are being reactive.

And I've talked before about the difference between emotions and feelings. Feelings, properly identified, relate to Soul—your capacity to feel the divinity of everything. Emotions are reactions experienced by you when you are attempting to be unjoined with your Father, to be independent and autonomous, to be actively separate from everyone and everything. And emotions are the way the ego interprets the, I'm going to say, dynamic invitation of your divinity to let yourself into the larger perspective of Truth than the ego is allowing.

Harmony is the divine equivalent of order; the kind of order that you would individually like to apply to and coerce things into being. Harmony just is. It isn't applied to anything. It's the nature of everything just as peace is the nature of your Being. It already is.

All of your self-righteous, emotional reactions to situations and people and things are another way in which you practice separation. Feelings, on the other hand, are not a defense against anything. They embrace all things. They are your capacity as Soul to recognize and acknowledge and feel and experience what everything divinely is. And that capacity is ever-present with you.

So when somebody says, "How are you?", don't say, "Well, I'm not feeling too well." Instead be honest and say, "Well, to tell you the truth, I'm in a bit of a state of self-righteous reaction. I'm in an emotional twit because I'm unwilling to look at the larger picture and I'm insisting on determining what all of this means all by myself."

Emotions are of the ego. Feelings are of the Soul. It's important to make the distinction. Emotions are reactionary, always in the name of self-protection.

And self-protection is the means by which you keep a boundary around yourself and between you and everything else.

And one of the fundamental reasons for this is that you've forgotten that there's another way to look at things. There is peace in you forever with you, being the constituting nature of you that you can be from if you make the choice to give your attention there by silencing the incessant ego chatter, which you conveniently call thinking because it's not as offensive a word.

Paul is not sitting here thinking about what he is going to say. You don't have to think in order to be intelligent. You don't have to think in order to be meaningful. You don't have to think in order to do things. It's not necessary unless you think you are independent and on your own, and that it's your job to be the authorizer of things and to make things happen because if you don't, nothing will happen, or if you don't establish order, chaos will reign, just because. You don't have to think that way. You don't have to think at all in order to be meaningful, in order to be an agent for change, in order to be a presence that triggers sudden shifts of perception in others.

Let's go to the book.

Can you imagine this?

RAJ READING: *God is as dependent on you as you are on Him...*

RAJ: Dependency, you know, is one of those dirty words. You know, you want to be independent. You want to be self-sufficient. You do not want to have to lean on anyone. And above all, you don't want anyone to lean on you.

But:

RAJ READING: *God is as dependent on you as you are on Him...*

RAJ: Well, God is absolute. Therefore, if God is dependent, His dependency, His state of dependency must also be absolute. It's not variable. It's not temporary. It's just the Way things Are—the capital "W" Way things capital "A" Are.

RAJ READING: *God is as dependent on you as you are on Him because His autonomy ENCOMPASSES yours, and is therefore incomplete WITHOUT it.*

RAJ: Well, we've been using the word "autonomy." What does it mean? That which is autonomous is something which is not affected by anything outside itself. It is something which is not subject to anything outside itself. Well, I think that's what omnipotence means. And I think that's what omnipresence means. That which has no outside to it is infinite and is all; and is therefore a singularity; is therefore pure without a single element of anything unlike itself

and therefore incapable of embodying polarities; something which is therefore eternal.

God is autonomous and...

RAJ READING: *...His autonomy ENCOMPASSES yours...*

RAJ: God has autonomy and you have autonomy? No. There's only one thing going on. There simply is only one thing going on: God. And it looks like this. [gesturing around the room] It looks like this. It looks like this. It looks like this. It looks like this. And it looks like the flower.

The daisy will always be the daisy. It won't be the daisy one moment and a chrysanthemum the next moment. It's purely what it is forever.

Now listen to this.

RAJ READING: *You can only establish your autonomy by identifying WITH Him...*

RAJ: God.

RAJ READING: *...and fulfilling your function AS IT EXISTS IN TRUTH.*

RAJ: In other words, you cannot establish your autonomy by acting at odds with God, by making up your own rules, by saying this is what a thing is instead of what it really is, and forcing everybody else to look at it and agree with you that it is what you say it is. Autonomy isn't gained by you or embodied by you by your exertion of force to make people and watermelons be the way you want them to be. You gain your autonomy, you establish your autonomy by letting the watermelon be the way God made it, and bringing curiosity into play so that you're willing to sit down and be intimate with that watermelon the way God is being it, and inviting the clear, uncluttered, undistorted conscious experience of what it divinely is in the absence of all the definitions you have made up about it. You can only establish your autonomy by ceasing to try to independently be creative. In other words, by dis-identifying from your concept of yourself, and identifying with Him—God.

"God, what am I? God, I'm sick and tired of the struggle of trying to be something on my own. It isn't working. And no matter how hard I've tried, it never has worked. What am I as Your Self-Expression? Please illuminate me with the clear experience of You being All There Is to me. I've heard about that, but I need... I need the experience. And I'm willing, to the best of my ability, not to defend myself against the experience." And then be willing to stand at the edge of the void because you don't know what the experience is going to be like, or what it is. And persist in standing there with a constant invitation; not a

constant coercion, but a constant willingness to let it register with you, knowing that it is bound to register with you because you, unconscious of Who You Are, is not what you were created to be.

RAJ READING: *You can only establish your autonomy by identifying WITH Him,...*

RAJ: The Father.

RAJ READING: *...and fulfilling your function AS IT EXISTS IN TRUTH.*

RAJ: What is your function? To not inhibit or distort or alter in any way by a personal act of will What God Is Being right there where you are. It's called glorifying God. You see? We've talked about it before—glorifying God. It isn't singing hosannas to God. What it is, is you not objecting to and not inhibiting the Presence of God in you as you from being all there is where you are, because you have abandoned your personal, private attempts to introduce something new into the picture. That's what glorifying God is.

And in letting that happen, well, does it just mean God is the great one and that you'll disappear? No. But you know what? You'll know what being the Presence of God presencing Himself means. And you will feel your divinity and your wholeness and your fulfillment because, for lack of better words, you're letting what God is be reflected in you as you. And you will find that you have become part of the Conscious Movement of Creation; not alongside the Father, but with and as the Father. That is the best way I can put it into words at the moment. Your fulfillment comes from letting what you were created to be, be what is right there where you are, instead of your trying to create what you are all by your little, orphaned lonesome.

Now:

RAJ READING: *The ego...*

RAJ: This neat, little, self-sufficient, separate bugger that you all think you are.

RAJ READING: *...believes that to accomplish ITS goal is happiness.*

RAJ: You know. "Man, I'm gonna make something out of myself. And it's gonna make me happy. And I'm gonna show everybody else. And you know what? When I'm somebody, I may even help other people become somebodies."

RAJ READING: *The ego believes that to accomplish ITS goal is happiness.*

RAJ: And what is its goal? Autonomy. In the ego's case, autonomy means uniquely and specifically different from everything else. That isn't the definition

of autonomy that I just described a few minutes ago. And it thinks that accomplishing that is happiness.

RAJ READING: *But...*

RAJ: In spite of that and aside from that.

RAJ READING: *...it is given YOU to know that God's function IS yours, and happiness cannot be found apart from your JOINT will.*

RAJ: "Oh! Oh, you mean I get to... God's Will and my will, the two of us get to merge our wills and do something jointly willfully, but jointly in cooperation?" No. Your happiness cannot be found apart from your—I'm going to put it this way—joined will. Meaning not independent any longer; where you're not holding yourself apart, but you're letting God in and you're letting yourself into God, and you're saying, "I do not want to maintain the boundary anymore. I do not want to maintain my divorce from my Father, my Source, any longer. I wish to not hold myself aloof. I wish to not hold myself separate. I want, I long, I desire to experience togetherness. I wish not be alone." Your happiness cannot be found apart from your willingness to let something else in and to let yourself into something else.

RAJ READING: *Recognize only that the ego's goal, which you have pursued quite diligently, has merely brought you FEAR, and it becomes difficult to maintain that fear IS happiness.*

RAJ: Again.

RAJ READING: *Recognize only that the ego's goal, which you have pursued quite diligently, has merely brought you FEAR,...*

RAJ: Recognize that.

RAJ READING: *...and it becomes difficult...*

RAJ: As a result of the recognition of that.

RAJ READING: *...to maintain that fear IS happiness.*

RAJ: Now the simple fact is that as long as you have divorced yourself, separated yourself from God—your Father, your Source, the Ground of your Being—you will be uncomfortable. You will be ill at ease, because you are attempting to be at odds with What You Are, and that constitutes a dissonance; an uncomfortable dissonance. A dissonance that constitutes a warning; something a little bit more intense than a highway sign that gives you a little bit of information. It's something that lets you know that what you're attempting to do, you can't accomplish. And attempting to accomplish it, because it

constitutes a state of self-denial, is not sane, is not wise; can only be fraught with confusion and dynamics that it's not your Nature or your Birthright to be experiencing. And it will be uncomfortable enough that you will not be able to deny it completely.

And so, although you minimize it, you don't deny it, and this little quirky, trippy, sleight-of-hand comes into play that says, "Ah, my purpose is to overcome this fear, and I have the capacity to do it." But the dissonance that you're experiencing is saying, "Don't try to overcome the dissonance. Stop doing what is causing it."

You may do it as long as you wish, but it will be constantly uncomfortable. And the more intently you engage in doing it, the more uncomfortable it will become, because the harder you push against your divine Self, the more profoundly your divine Self, which can't successfully be denied, lets Its presence be known. Its unyieldingness presents itself.

And so the harder you hit the immovable object, the more uncomfortable your fist is going to be. Your ego state of mind says, "There must be a way for me to develop my hand so that it will become like a jackhammer and be able to make its way through this immovable object." You see? And so you devote yourself to that which will not correct the problem.

What will correct the problem is neglecting to any further employ your will to accomplish something that can't be done, and return to the willingness to embrace yourself as What You Are, which is the Son of God, the Offspring of God, the Manifestation of God. And mind you, the Manifestation of God is not something different from God. The Manifestation of God is God. Which means that as you all sit here in your varying degrees of, let's say, a physical definition of yourself, you are the Ultimate—not being any form of a physicalness of self; not any form of the definition, the faulty definitions that you've made up because you've had lack of real information about What You Are. And everything you see that you've been called [calling] physicalness is Spirit recognizably being in a manner that identifies God's Creative Self-Expression. And there isn't any matter to it. But there is the Manifestation of God.

Again.

RAJ READING: *Recognize only that the ego's goal, which you have pursued quite diligently, has merely brought you FEAR, and it becomes difficult to maintain that fear IS happiness.*

RAJ: You're not so insane that you would continue to maintain that fear is happiness once you see what it is.

RAJ READING: *UPHELD by fear, this IS what the ego would have you believe. Yet God's Son...*

RAJ: You.

RAJ READING: *...is not insane, and CANNOT believe it.*

RAJ: And you want to know something? None of you do believe it. But you're playing with imagining it. And you're playing with the fun of imagination. You're employing it for all its worth, or have been. You're exploring it to its depths. But you wouldn't be here and you wouldn't be listening to me if somewhere along the line you hadn't gotten tired of it and wanted to find your way back Home, wanted to find your way back into your Right Mind.

RAJ READING: *Yet God's Son is not insane, and CANNOT believe it. Let him but RECOGNIZE it, and he will NOT accept it. For only the insane would choose fear IN PLACE of love, and only the insane could believe that love can be gained by attack.*

RAJ: Okay, well, let's use some other words. [small laugh] Only the insane could believe that love can be gained by enforcing orderliness on your world. You see? That sounds pretty nice, doesn't it? Sounds constructive. But it is attack, because you are attempting to bring order where the Harmony of Being preexisted this imaginative project of yours to bring order by your own hand and by your own will.

RAJ READING: *But the sane know that only attack could produce FEAR, from which the Love of God completely protects them.*

RAJ: All of you to one degree or another, or another, are beginning to recognize that only attack could produce fear. And as a result of that, you are being able to look at yourselves and begin to notice where you're employing separation, divisiveness, self-protection, at the cost of your peace and joy, and at the cost of the peace and joy of everyone and everything around you. And so you're in a position to begin to change your behavior with what can only seem like a promise to you at the moment that the Love of God completely protects you from.

RAJ READING IT DIFFERENTLY: *The sane know that only attack could produce FEAR, from which the Love of God completely protects you.*

RAJ: I've changed the words a bit.

So, you have a promise presented to you, because you don't see it fully yet. And the promise is that when you abandon self-protection, the Love of God will uncover to you the fact that you don't need protection because you are not

separate from your Father. And you and your Father, not willing in a proactive way to be separate in any way, constitute a Singularity—autonomy itself—which is utterly pure, omnipresent, eternal, unfragmented, and without opposition in any part of It. That's the promise that you are given when you are encouraged to return to your Right Mind and abandon this great ethic you have engaged in to prove your independent existence.

The Love of God does protect you similarly to the fact that your peace protects you from jealousy, anger, fear; all of the emotions that debilitate you. Your peace is ever-present with you because it is the context of your very Being. And when you move into it, you find anything opposite to you to be nowhere to be found. You're protected, you could say. But you're protected because in the unity, the indivisibility of your very Being right here today, you are not vulnerable because there is nothing unlike you present. And when you move into your peace, when you truly become still and move into your peace, you can sit in your chair fully conscious of everything that's going on, and even what the world seems to be claiming about you, and fear is not present and the feeling of threat is not present. And your ability to see clearly is not thwarted by negative energies. Your peace protects you from all threat. God's Love protects you from fear because it is the absence of fear.

As you go through the coming week, pay attention and notice when fear begins to creep in. Notice when you feel a call for defense. You will say that some person or some circumstance or some event has occasioned it, and they are justifiable reasons for the fear. But the only reason you will be experiencing fear is not because of the persons or the circumstance or the event, but the fact that you have abandoned your peace before you looked at them. Now that's a very powerful tool, you might say, that you have available to you. That awareness is very practical. Whether you employ it or not remains to be seen.

But remember, if you lose your cool, it's because you abandoned your peace before you looked at the thing that you say causes you, caused you to lose your cool. And therefore, you don't have to wait for the person, circumstance or situation to change. You can immediately make a different choice and shut up and sit down and become quiet, and find your peace before you look once again at the situation, and before you act. And the result will not be chaos if your intent is true. What you will open yourself up for is the Love of God that will demonstrate to you there is nothing to be afraid of because Love is the absence of fear. God's Love is the absence of fear. And in the absence of fear, and the clarity that there's nothing to be afraid of, you will move in your world in a way that brings forth benign-ness, not only for you, but for everyone.

Now then there's powerful words; valuable, usable. Not so that you can gain control or better order, but so that you can abandon the place where you feel like control and better order is called for in order for you to feel safe and come into your inheritance, come into the experience of your Birthright, which simply is what is and can't be changed, and therefore never was changed. And you never lost it. And you don't have to regain it and you don't have to defend it. It's immovably the Truth about you, which you're in the process of rediscovering—that's all.

But it's going to mean that the border of your tent is going to enlarge, and change will happen—a sudden shift of perception—a sudden glorious shift of perception. Don't worry about having shifts of perception that are worse than you've had before, of things that are worse. [laughing] You're pretty much at the bottom of the barrel. Miracles are sudden shifts of perception for the better; for the correction of your suffering.

And I will be with you all week. I've always been with you, but I want to say it. I will be with you, all of you, all week. I'm never absent. You're never alone.

And I'm always present to help illuminate what will cause you to let go of your compulsive attempts to control. Sometimes you don't want that kind of help. But I'm still there. And when you don't want the help, you won't get the help. Not because I'm not willing, but because you've said, "No." And I'll tell you something, your word means something. You need to know your word means something so that when you say "Yes," you can have confidence in that and the result.

I love you all. And I look forward to being with you next week.

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A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: THE “DYNAMICS” OF THE EGO
Sparkly Book – p.246 / JCIM – p.103
Chapter 11 – GOD OR THE EGO
First Edition – p. 190 / Second Edition – p. 205

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

We'll go right into the book.

RAJ READING: ***The ego analyzes; the Holy Spirit ACCEPTS.***

RAJ: The reason the ego analyzes, in other words the reason each of you thinks things through, is because the ego has no source to go to in order to know anything. The ego, really being nonexistent, just an imagination, doesn't have a capacity to know. And so it must gather data and analyze it so that it may come to what it calls an intelligent decision. And of course, what determines an intelligent decision as far as the ego is concerned is something that successfully covers up the fact that it doesn't really exist. It's something that protects it from discovery.

But:

RAJ READING: ***...the Holy Spirit ACCEPTS.***

RAJ: The Holy Spirit has not denied its Source. The Holy Spirit, which is nothing more than your Right Mind—you in your actuality—has never separated itself from its Source. And it knows that its Function is to reflect its Source. The Holy Spirit, claiming no separate actuality from its Source, yields to its Source. That is its Nature; that is its Function. That is your Nature; that is your Function.

Shifting from the ego perspective to the only True Perspective that you have available to you seems a frightening one because it means that you are giving up personal control, personal authority—the only thing that the ego sees can keep it intact; keep it safe from dissolving, from disappearing, from losing its validity. And because the ego is not an “it”—it's just a way you're using your minds—it seems to you that you will lose your identity. You will lose your actuality. You will lose that force of presence, or force of character, that makes you presentable

and actual, which obviously means that you will disappear. But you are not what you imagine yourselves to be.

You are that which has imagined itself to be something different from What It Is. You are that which has the choice to imagine or not imagine. You are that which is present whether imagination is occurring or not, just as you are that which exists whether you're thinking or not. You are that Pure Awareness, Conscious Being, the Being of Consciousness that exists immovably, infinitely, eternally, with or without thought.

And so:

RAJ READING: ...*the Holy Spirit ACCEPTS.*

RAJ: This word "accepts" is important. It's not important when you are awake, but it's important when you're not awake and in a process of waking up, because one who wants to be an author does not want to accept; one who claims authority that he does not have, wants others to accept him. And so to engage in acceptance, to consciously engage in yielding to something other than what you presently perceive yourself to be, is essential to waking up. It is essential to abandoning your habit of trying to be and thinking that you are successfully being a personal authority, which would cause you to be separate from everything else, and which is the whole problem that all of you are wanting to wake up from.

Continuing.

RAJ READING: *The appreciation of wholeness comes ONLY through acceptance, for to analyze means to separate out. The attempt to understand totality by breaking it up is clearly the characteristically contradictory approach of the ego to everything.*

RAJ: You're not feeling well and somebody says, "Well, what were you thinking? What was your attitude before you started not feeling well? You're responsible for what you are experiencing. What were you thinking? Well, what caused you to think that? Why were you thinking that?"—and getting all of the little details so as to have an understanding of the process by which this one arrived at a point of not feeling well. Why? So that a process of healing might be arrived at that can be used again in the future and thereby assure control so that one won't have to go through the problem again.

But the Holy Spirit would say, "Aside from what you were thinking, aside from what events happened, are you not the Son of God? Are you not God's Daughter? Aside from what you think has happened and what seems to justify your condition, are you not the manifestation, the visibility and tangibility of

Love—God's Love in His Self-Expressing right there where you are? Do you realize how loved you are? Will you open up to the experience of Love that not only surrounds you, but constitutes the essence of every little aspect of you. Every molecule, every atom, every movement of energy in what you would call your body, is the Presence and Movement of Love illuminating everything. You are the Energy of Love. The Energy of Love is all there of you. Will you take some time right now to let that experience in?" You see? "You don't need to defend yourself against anything. You don't need to defend yourself against your thoughts. You don't need to defend yourself at all, because you are safely held in the arms of God because you are the embodiment of God Himself, and nothing else." You see, the Holy Spirit accepts what's true of you and reflects what's true of you back to you so that you might consider what's true of you without analysis, so that you might be able to quiet your fear enough to let the experience of Love that is you and is around you in. It invites you into a wholeness, not into bits and pieces and parts. It moves your mind into a Singularity which is perfectly in harmony with God. It invites you to accept, rather than analyze your best beliefs about yourself.

Continuing.

RAJ READING: *Never forget that the ego believes that power, understanding and TRUTH lie in separation, and to ESTABLISH this belief it MUST attack.*

RAJ: Why must it believe that power, understanding and truth lie in separation? Because it's a state of mind in which it sees itself as independent and needs to confirm its independence in order to ensure its so-called existence and demonstrate it to be real.

And in order...

RAJ READING: *...to ESTABLISH this belief it MUST attack.*

RAJ: Well, what does that mean? It means that it must attack your capacity to remember What You Truly Are. It must cause you to become distracted from the Truth, the Real Truth that this so-called ego, this body of thoughts that you employ and concepts and mutual agreements, that they are...

PAUL: I'm sorry. I lost it. [pause]

RAJ: It must demonstrate that they are truth because they are essential to its continuing its sense of existence.

RAJ READING: *Unaware that the belief cannot BE established, and obsessed with the conviction that separation IS salvation, the ego attacks everything it perceives by breaking it up into small and disconnected parts, without meaningful relationships, and thus without meaning.*

RAJ: When you look at somebody who is distressing you, you never look at them in their totality. You look specifically at their bad habits, at their bad characteristics. You ignore the kindnesses that were expressed yesterday, or even this morning. You ignore, more than anything, the fact that because they exist, they are the effect of their Creator and therefore are holy. You pick them apart into little, disconnected pieces, and then you confront them with this sort of patchwork quilt of a characteristic, of a caricature of them. And you try to prove to them that they are what you are seeing, and that they should be ashamed of it, and that they should feel guilty for it, and that they owe you something for the distress it has caused you.

Always the correction of a problem with another involves first starting with the Ultimate Truth about them. For example: "This is God's Beloved Son or Daughter in whom He is well pleased. This one is not who I conceive themselves to be at the moment while I'm in my emotional twit. If this one exists at all, good or bad, he or she exists because God is being them right there. And so I choose to approach them and consider them in my mind on the basis of that ultimate fact. And I will do that in order to get through and past the bits and pieces, the bad bits and pieces of them that I have collected together to characterize them in my mind, so that I might confirm to them the Truth about them, rather than the misperception I have created of them by tearing them into bits and pieces."

RAJ READING: *The ego will ALWAYS substitute chaos for meaning, for if separation is salvation,...*

RAJ: In other words, if independence is so goddamned great, then...

RAJ READING: *...harmony...*

RAJ: Togetherness. Yielding. Acceptance.

RAJ READING: *...is threat.*

RAJ: Ah, to be the self-made man—and lately, recently, to be the self-made woman—that is the big goal.

But not one of you means anything all by yourself, because not any one of you exists all by yourself. And you certainly can't exist at the expense of everyone else. And waking up is learning how you fit in with everything else and how everything else fits in with you, and how essential you are to them and how essential they are to you. But this is threatening to the ethic of being a self-made authorizer, a self-made person.

We've discussed it before: Love is the answer. And Love is embrace. Love is inclusion. Love is the willingness to acknowledge the best in each other, instead of confirming the worst. Waking up therefore means actually changing your

behavior—your mental behavior first, and then your external behavior to be consistent with it.

RAJ READING: *The ego's interpretation of the laws of perception are, and would HAVE to be, the exact opposite of the Holy Spirit's. The ego focuses on ERROR, and overlooks TRUTH.*

RAJ: Which means, since it's the opposite of the Holy Spirit's, that the Holy Spirit focuses on Truth and overlooks error. But the arrogance of the ego insists upon looking at a Brother and pointing out their errors so that it might get a leg up on the situation and stand taller and gain some importance by virtue of having leverage, and thereby control over the one who's been put in second place; the opposite of inclusion and the establishment of estrangement—separation.

RAJ READING: *It...*

RAJ: The ego.

RAJ READING: *...makes real EVERY mistake it perceives, and with characteristically circular reasoning concludes that BECAUSE of the mistake, consistent truth must be meaningless. The next step, then, is obvious. If consistent truth is meaningless, INCONSISTENCY must be true if truth...*

RAJ: In its definition.

RAJ READING: *...has meaning.*

RAJ: Well, the statement is quite popular, "Well, everyone creates his own reality so truth is only consistent with the current definition of reality that anyone is using."

And, of course, what is true will depend upon how much self-protection is needed at any given moment, because if one is vulnerable then what the other person doesn't know won't hurt him. And so one will refrain from being honest with his neighbor, or his friend, or his spouse, and so on. And so truth is inconsistent and it becomes that which serves the safety of one who consciously chooses to be in the world deceitfully. And if that can be practiced well and apparently successfully, it proves that inconsistency is a truth and is to be valued. It is an essential of life.

Now some practice this to the extreme, and others practice it more subtly. Most all of you practice it subtly. But you know what? As long as you have agendas of your own that you're engaged in accomplishing without ever having asked the Father or the Holy Spirit whether this identifies fulfillment for you, you are creating your own reality, living in your own concepts of what is real, and

thereby living in a made-up world and sense of self that causes you not to be honest with each other, with your fellowman. And you think you're doing this for your survival, which justifies it.

Whether you are consciously aware of the subtleties of your valuing truth as that which is inconsistent, you can begin to move out of it by choosing to listen, by choosing to refer to the Holy Spirit or God, and ask, "Is this appropriate for me? Is this that I am thinking about doing in harmony with my true fulfillment? And if it isn't, what is?" Well, I know some of you say, "Been there, done that. I didn't get any answers. Doesn't work for me; maybe it worked for you. But didn't work for me. End of story." I will tell you something. It will work for you if you will persist, if you will let your intent be singular—if you will do it not as a test of God, but as an opportunity, for once, to be consistent yourself in a continuing manner.

Now you don't have to wait until the axe falls and you're truly under the gun, and you have no choice but to reach out for God or to rely on God with persistence and with consistence and with commitment. You can do it under less stressful conditions, but it will seem to be harder in a way because you will seem to have the opportunity to continue to live without doing it and not suffer too much.

Continuing.

RAJ READING: *Holding error clearly in mind, and protecting what it has made real, the ego proceeds to the next step in its thought system; that error is real and TRUTH IS ERROR.*

RAJ: "Well, you know, God didn't really mean for me to be constantly yielding to Him. God gave me free will. And He meant for me to practice free will, and to learn how to practice it well. God gave me the capacity to be independent from Him in order to learn how to be like Him on my own." And so it makes something utterly insane a fundamental of sanity, and justifies it by saying that was what God intended.

But if you want to learn to be like God, you need to yield into God. Not so that you can by virtue of being an independent thing that yielded into your Father's arms, learned to be like Him, but because you yielded into Him by abandoning a sense of separateness from Him, and let His Mind be in you. And the question comes up again, "How do I do that?" Well, you do it by desiring to have the experience and not abandoning the desire. Persisting in it. There's no simpler way I can put it. And like I said, when it comes right down to a trial in your experience, you may finally find yourself willing to provide that kind of persistent, consistent intent with commitment.

And whenever anyone has done that, they have found themselves being transformed. They say, "I went through a catharsis. You would not believe what happened to me! I'll be glad to tell you, though." And you tell them, and everyone else catches the spirit of it and recognizes the truth of it and is inspired by it. But, oh, God, let's hope you don't have another catharsis. You see? "It was a wonderful experience, but I wouldn't want to stay in the middle of it where I was constantly being transformed." But that is what you want. And that is what you need.

Again.

RAJ READING: *Holding error clearly in mind, and protecting what it has made real, the ego proceeds to the next step in its thought system; that error is real and TRUTH IS ERROR.*

RAJ: Now continuing.

RAJ READING: *The ego makes no attempt to understand this, and it is clearly NOT understandable, but the ego does make EVERY attempt to DEMONSTRATE it, and this it does constantly.*

RAJ: You've seen people, they get their minds set on a thing—whether it makes sense or not, whether it's intelligent or not—they know it's true and they're going to push through, come hell or high water. And no matter how much intelligent reasoning is shared with them, they will not abandon their focus on their goal. And they see all expressions of help as a lack of respect of them. And they will determine that all of these other things that are being said are just your opinion—"Well, that's just your opinion"—completely overlooking the fact that they're basing their actions on their opinion, and not their experience of Truth. And if you try to point that out to them, heaven help you!

Continuing.

RAJ READING: *Analyzing to attack meaning, the ego DOES succeed in overlooking it, and is left with a series of fragmented perceptions which it unifies on behalf of ITSELF.*

RAJ: Somebody says to them, "What you're saying doesn't make sense."

"Oh! Well, it makes sense to me! And that's all that matters. It's my world. That it doesn't make sense to you is, well, that's your reality. So bug off!"

Now I'm speaking of those who are more aggressively into this, but you all do it in one way or another with little things, like how the office ought to be arranged, or how the files should be kept in the filing cabinet, when someone else is expressing a different idea.

"Well, that's just your opinion. This works for me."

"Well, but it doesn't work for the whole office."

"Well, nobody appreciates the filing system that I'm using. If everybody appreciated it, they would find that it really did work well for them. No one wants to understand the simplicity of the way I have it set up." You see?

Again.

RAJ READING: *Analyzing to attack meaning, the ego DOES succeed in overlooking it, and is left with a series of fragmented perceptions which it unifies on behalf of ITSELF.*

RAJ: Of course, not on behalf of anyone else.

RAJ READING: *This, then, becomes...*

RAJ: What?

RAJ READING: *...the universe it perceives.*

RAJ: "It's my reality."

RAJ READING: *And it is this universe which, in turn, becomes its demonstration of its own reality.*

RAJ: If you, or if an ego does not have its own unique thoughts which it can act out and demonstrate the so-called intelligence of, it has done nothing to make its mark in the world. It has done nothing to demonstrate its presence. And so it is essential for the ego to do something on its own and cause others to recognize it in order to secure its so-called existence as something actual.

Now mind you, this ego is just a picture you are employing about yourself. But the "you" that is employing it, is far greater than the concept of yourself. The "you" that is employing it, is the Ultimate, the Christ, having forgotten who he or she is because of the fun of trying to do the impossible—to demonstrate a self-made existence, you see, and to prove that you in your own right are something. And that's how you are hooked. That's how you become addicted to independence and illusion.

RAJ READING: *Do not underestimate the appeal of the ego's demonstrations to those who would listen. Selective perception chooses its witnesses carefully, and its witnesses ARE consistent. The case for insanity IS strong to the insane.*

RAJ: [laughing] [pause]

RAJ READING: *For reasoning ends at its beginning, and no thought system transcends its source.*

[pause]

RAJ READING: *...reasoning ends at its beginning, and no thought system transcends its source.*

RAJ: That's rather like saying that if you are writing out an equation on the blackboard that takes up eight or ten rows, and in the first couple of sets of equations there's an error, that error will be reflected in everything else that follows. And the equation will never be able to transcend the error. You see?

What's the fundamental error? The fundamental error is that you're something in your own right who, you say, God created that way for your own fulfillment and your own development and your own growth, and therefore.... You see? And right now what has been said so far has an error in it—is erroneous—so whatever follows after “and therefore” will not be able to transcend that.

And of course, what follows is that you are going to devote your life to fulfilling the Father's intent. You are going to be the best damned self-made person that ever existed, and you are going to make your parents proud. Because, of course, your parents taught you, “You don't want to be dependent upon society. You don't want to be on welfare. You want to be respectable, don't you?”—which, of course, the child hears as, “You want me to see you as respectable, right?” You want to be respectable so, man, oh, man, you don't waste a moment... you don't waste a moment checking in with God anymore, because that's not what God put you here for. God put you here for the purpose of ignoring Him and taking the tools that He gave you to be on your own and make something of yourself. That's the fundamental mistake in the equation.

And you correct the fundamental mistake in the equation by approaching each event in your day, every conscious awareness of things with the Father, or with the Holy Spirit, or with your Guide—with one who is Awake and will not be fooled by all the tricky, little techniques you have for finagling jewels of wisdom that you can then use to be a better independent entity. You need to choose to be together with, not alone; joined, not isolated. And to the best of your ability, maintain this as you go through the day. It's good to have a Friend. It's good not to be alone. It's good to be working with someone who constantly sees the excellence of you, and therefore is constantly confirming to you that which is in your best interest and that which, if you pay attention to it, moves you into your Sanity, which is always an impactful and awesome experience.

Again.

RAJ READING: *The case for insanity IS strong to the insane. For reasoning ends at its beginning, and no thought system transcends its source. Yet reasoning without meaning CANNOT demonstrate anything, and those who*

are convinced by it MUST be deluded. Can the ego teach truly when it OVERLOOKS truth?

RAJ: Can you experience truly when you're looking at things without the perspective of a Companion who sees it as it truly is?

RAJ READING: ***Can it...***

RAJ: The ego.

RAJ READING: ***...perceive what it has DENIED? Its witnesses DO attest to its denial, but hardly to what it has denied!***

RAJ: "Yeah, man, you're on the right track. Yeah, man, go for it. Do it. I wanna do it, too, but you do it. You do it first. Do it! Do it! Do it!" You see? "Do it, and do it successfully"—so that I won't have to look at the fact that my Good has already been done to me; my Good has already been given to me; my Good is already mine without my having to lift a finger in order to deserve it; fulfillment is the law of my Being.

"Yeah, man, but you're just being a kept person. You're not being anything yourself. How can you respect yourself?" You see the temptation? You are constantly tempted by the promise of worth that will become yours when you have done well. And if you accept that premise, whatever follows cannot transcend the flaw in that premise.

RAJ READING: ***The ego looks straight at the Father and does not see Him, for it...***

RAJ: The ego.

RAJ READING: ***...has denied His Son.***

RAJ: Every practice of authority, every practice of independence is a denial of What You Are.

"No, I'm not the Son of God. I am a creation of God which God has set into place to become something. And He's given me all the tools to do it, and I'm going to do the best job anyone's ever done."

You see? It overlooks the Son of God that you are. It distracts you from the Son of God that you are. And it appeals to a perverted sense of arrogance that makes you feel like going for it, instead of saying, "Wait a minute. There is another way to look at this that's true. And I am going to choose to stay with what is true."

Or: "I am choosing to return to what is true. And I'm going to become still. And I'm going to turn within to that Place of Excellence in me. I'm going to turn within toward the Holy Spirit, my Right Mind, so that I might be reminded of

my true Sonship or Daughtership as the Direct Expression of God, so that I might experience God right here where I am and the fulfillment that I am told I will experience if I do that."

Now mind you, we've been talking about the ego and the characteristics of the ego, the dynamics of the ego, and we've related it to stuff that goes on in your mind. And I've pointed out that it's stuff that doesn't need to go on in your mind, and it is stuff that it's not your Birthright to be experiencing as the daily jumble of ideas that fill your mind. So it might sound as though I'm talking about you, you really messed-up people, and I'm not. It is important to know that you are not your ego, even though you may be playing with its dynamics. And because at this moment you are the Christ, having forgotten Who You Are, because you've been distracted by this mental strategy; this means of somehow creating for yourself an experience of independence. You can abandon that strategy because you are the Christ; you are not the ego.

And so, I am speaking to that in you which is Real; that in you which is True. I'm appealing to it so that you will, perhaps, choose to be out from that vantage point; a little more consistency consistently each day so as to break the habit of isolation. And the best way to do it is to just constantly be asking, "God, what's going on right there with that lady? God, what's going on right there with that man? God, what's going on there with that child? God, what's the divine Meaning of this tree or this plant?"—constantly expressing curiosity to understand (and I'm going to use that word carefully), to have an experience of the Meaning of those things that goes beyond my best imaginations, my best concepts, and my pet theories. I want to see more than I'm seeing. I want to see without the impediments of the flaws in the beginning of my equations." You see? Because there is fulfillment in front of you that you're not seeing. And there is no justifiable reason for you not to be seeing it. The Power of the Universe, the Power of the Authority of God stands behind your experiencing it.

So bring a little willingness, but bring it consistently. Bring it persistently, even if you do it with a light touch. You don't have to do it with a vengeance. Just do it persistently, consistently, with the element of joyous curiosity.

I know this isn't really the fun part of the ***Course***, but it's essential to look at the reality of the way the game works in order to be able to say, "I think I don't want to persist in this game. I think I do not want to persist in this strategy. I think I would like to try something else." Because the minute you begin to do that with some commitment, the Power of the Authority of God stands ready to reveal to you what you've been looking at and not seeing. God is on your side, truly. And you don't have to earn the right to have His Gift. You only have to bring a little willingness, persistently, consistently, with commitment.

Okay. I look forward to being with you next week. Thank you.

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Raj/ACIM Study Group – October 9, 2005

A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: THE “DYNAMICS” OF THE EGO
Sparkly Book – p.247 / JCIM – p.103
Chapter 11 – GOD OR THE EGO
First Edition – p. 191 / Second Edition – p. 206

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

I suppose you could say that everything we're talking about could be reduced to this statement: You all need to begin to be willing to treat each other as well as you would your dog. If your dog becomes ill or your cat— you know, it doesn't matter how exasperating they've been when they were feeling well, it doesn't matter what has happened—one thing becomes paramount in your mind and that is that you love them and that you don't want them to suffer. And so you shift gears. I'm not picking on you. You shift gears and instead of finding value in the righteous indignation that you generally are willing to express relative to this pet's behavior, it becomes far more important to you to have your mind occupied with what? Anything that will contribute to their getting better. You will devote your mind to knowing what will help, to finding out what will help. And the simple fact is that Love—the Love that you feel when you devote yourself to it—does and will heal.

Now, let's say that a stray dog or a stray cat comes to your porch—neglected, hungry, obviously not having had a good meal in many, many days—and you offer them food and warmth and clean them up, but in the process, you find that this animal is very frightened, is afraid of you, is afraid as a result of your movements. And it becomes obvious that this animal has been mistreated. Do you reject this animal? Well, if you're an animal lover, you don't. And what do you do, or what don't you do? What do you not do? What you don't do is judge them or arrive at your behavior based upon their fear of you and, let us say, any aggressiveness that they express toward you because of their fear. Again, instead of basing your behavior on their behavior, you base your behavior on the love that you feel and the fact that you know that whatever mistreatment they received was not deserved, that they are deserving of love, and that they will respond to love.

And so you take on the task of being the persistent Presence of Love, the persistent presence of reassurance, the persistent invitation to them to be willing to receive your benign and loving attention. And you know that if you will persist long enough, you will win them over, as it said. Now what I've described fulfills the direction that I've given that you all need to find an object of your affection and extend it and break your isolation.

Now, if you work with this animal persistently and lovingly, and its behavior changes, and it becomes more docile, and it becomes more relaxed and even becomes affectionate, you think you did this for this cat or this dog. You give yourself credit for having contributed to its healing. But there is something more important, and the something more important is how you were being you. You saw the animal worthy of attention that its behavior indicated it probably wasn't worthy of. And you persisted to stay in alignment with your love and your confidence that your expression of love would have a beneficial effect. And so you, relative to this animal, moved into a mode of behavior. And this mode of behavior is the one that all of you should be insisting upon operating from all day long with all of your Brothers and Sisters; with each other.

The more important thing than what you might have done for the animal is what you did for yourself, because relative to this animal you broke your habit of governing your actions based upon the actions of something outside yourself. You moved into a way of being that was true; a way of being that was truly in harmony with your Nature and your Function and your Reason for Being. Not your reason, but the Reason for Being placed in you by That which caused you to be and causes you to be.

You look at the frightened animal, you look at this mistreated animal, and you don't say, "Oh, he's been damaged. The damage is permanent. I have determined that this is a damaged animal and I will treat him according to my assessment. And so I will carefully get it into a cage and take it to the pound where it can be put to sleep and not be a distress to anyone." But you do this every day with each other. You determine what your Sister or Brother is, as we talked about last week, by ignoring the totality of that Brother or Sister, and instead of that, breaking up everything there is about that Brother and Sister into small parts, and then choosing this part and that part and another part, and bringing them together into a caricature of them. And then you behave toward them on the basis of these disparate parts that you have brought together that do not reflect them truly, and you discount them. And it's this habit that has to be broken. It's the breaking of this habit that constitutes, for lack of better words, the quote "process" unquote of Awakening. You can no longer afford to operate on the basis of your best ego-perceptions and expect to see healing or

emancipation for your Brother or for yourself; emancipation from a bondage that is illegitimately governing you.

Let's go into the book. And I'm going to repeat [the last sentence in] the last paragraph from last week.

RAJ READING: *The ego looks straight at the Father and does not see Him, for it has denied His Son.*

RAJ: In other words, you from your independent vantage point, your imagined state of autonomy, look at your Brother, or look at your world, and you don't see God there. You see what you have determined it to be. And the reason you don't see the Father in everything that is in your experience is because you have disowned Him. You have denied Him and lost the conscious awareness of your being His Son, His Offspring—the Direct Expression of God always now. You deny your Sonship.

The ego...

RAJ READING: *...has denied...*

RAJ: Capital "H".

RAJ READING: *...His...*

RAJ: God's.

RAJ READING: *...Son.*

RAJ: And so it looks straight at the Father—you look straight at Reality—and you do not see Reality. You see it because there's nothing else to see, but you are calling it something else. And you are confining yourself to the definition you have applied to it. Now you have to shift gears. And you have to treat the plant, or the lamp, or the bird, or your Brother or Sister, like a mistreated dog or cat—because a mistreated dog or cat is something that will cause you to shift gears and behave on the basis of the Love that is in you, rather than on the basis of the imaginative descriptions of everything that you have made up and applied to everything.

Continuing.

RAJ READING: *Would YOU remember the Father?*

RAJ: That's the big question, because the answer to that question is your salvation. If you will remember the Father, you will remember Who You Are. Because the Father isn't just "The Father;" the Father is your Father. The Father is the Source and, for lack of better words, the Generator of your Being at this moment. It is the energy of the Father, it is the Omnipotence of the Father in

movement that looks like you right where you are. The Father being the Father right where you are is What You Are. And so when you remember the Father, you must unavoidably have the experience of remembering your Self.

Another important statement:

RAJ READING: *Accept His Son and you WILL remember Him.*

RAJ: Well, who is this Son to be accepted as His Son? It's you.

Because I promise you, you won't ever really accept anybody else as His Son, because you don't want to have to experience the inadequacy of not being His Son like this other one is His Son. And you also don't want to experience the jealousy that you couldn't help but feel if you really believed that someone else in this room, or in your life, was His Son and you weren't.

The only Son that you will benefit from "remembering is the Son of God" is yourself. And that's what all of this is about; that's all that Awakening is about. And that's all that's relevant at any moment during your day. Because if you will dare to be willing to remember that you are His Son, His Offspring, His Manifestation, there will be no experience of inadequacy, and there will be nothing to be jealous of, and there will be a spontaneous recognition that everyone else is also. And you will spontaneously be able to extend the recognition of God to everyone and everything regardless of their behavior, just like the frightened and inappropriate behavior of a mistreated dog or cat.

Continuing.

RAJ READING: *Nothing can demonstrate that His Son is unworthy, for nothing can prove that a lie is true.*

RAJ: You see, the ego is incapable of telling the truth. The ego is a liar, and the father of the lie. And it's sneaky. It says, "You know what? You may be the Son of God, you may be the Daughter of God, but..."—as we discussed last week—it says, "...God made you to be on your own and gave you all the tools you need to practice being like Him, so that you in your own right can become 'as God' and co-create shoulder-to-shoulder with God." You see, that's a sneaky lie. It sounds good, and it seems to say, "Yes, you are the Son of God, but you're not here to be His puppet; you're not here to be His clone. You're here to be something in your own right. And that's what God has placed in you—the right to be yourself—different from everyone else."

But, again.

RAJ READING: *Nothing can demonstrate that His Son is unworthy, for nothing can prove that a lie is true. What you see of His Son through the eyes*

of the ego is a demonstration that His Son does not exist, yet where the Son is the Father MUST be.

RAJ: If any one of you exists, it must be because the Father is being the Father right there where you are. And right where you are, the Father is called John, or Joe, or Mary, or Henrietta.

RAJ READING: *...where the Son is the Father MUST be. Accept what God does NOT deny, and HE will demonstrate its truth.*

RAJ: Interesting.

RAJ READING: *Accept what God does NOT deny...*

RAJ: God does not deny that you are His Expression. God does not deny your Sonship. God does not deny you. Accept yourself as the Presence of God being all there is of you.

And God...

RAJ READING: *...will demonstrate its truth.*

RAJ: God will demonstrate the Truth of the fact that He is all there is of you. Why? Not because you asked pretty. Not because you measured up. But because you stopped introducing a disagreement with the Truth about you. You became... I'm going to say you became passive. You became a nonassertive presence from your own right to be yourself. And in the absence of the assertion of an independent autonomous will, the Truth about you that has always been the Truth about you, sits unobstructed, and you see it and you feel it and you experience it. And you could say, "Well, God has revealed Himself to me in me." But at the bottom line, your Being is and always has been God revealing Himself to you as you. The difference is you're not arguing with it anymore. You're not arguing it by asserting this right to act independent of the Father on the basis of your own concoctions, your own mental imaginativeness.

RAJ READING: *The witnesses for God stand in His Light...*

RAJ: The witnesses for God, instead of the witnesses for what you have imagined everything is.

RAJ READING: *The witnesses for God stand in His Light...*

RAJ: Which simply means you're not creating any shadows by your self-will; independent self-will.

And so:

RAJ READING: *The witnesses for God stand in His Light and behold what HE created.*

RAJ: And I'm adding: Instead of what you made up.

RAJ READING: *Their silence...*

RAJ: Meaning the silence of the witnesses for God.

RAJ READING: *Their silence is the sign that they have beheld God's Son, and in the Presence of Christ they need demonstrate nothing, for Christ speaks to them of Himself and of His Father. They...*

RAJ: The witnesses for God.

RAJ READING: *...are silent because Christ speaks to them, and it is His words that THEY speak.*

RAJ: This means that the ego sense of yourself which in the past you have taken pride in being able to express and assert, it is silent because what comes out of your mouth when you are witnessing for God is the Holy Spirit speaking; that which is nothing more than your Right Mind. And so, you could say, the words of Christ are the words that you speak.

Let's read this again.

RAJ READING: *The witnesses for God...*

RAJ: Meaning you, when you shifted gears and are not attempting to assert your self-righteous will, and you have decided to stand in perfect alignment with the Love that is in you.

RAJ READING: *The witnesses for God stand in His Light and behold what HE created.*

RAJ: And that's why healing occurs.

RAJ READING: *Their silence...*

RAJ: The witnesses for God.

RAJ READING: *...is the sign that they have beheld God's Son, and in the Presence of Christ they need demonstrate nothing, for Christ speaks to them of Himself and of His Father.*

RAJ: You see, the ego is always demonstrating something. It's always asserting itself to accomplish something. And what it's accomplishing is the securing of its safety so that its actual nonexistence will never be discovered, and the illusion of its existence will continue.

RAJ READING: *They...*

RAJ: The witnesses for God.

RAJ READING: *...are silent because Christ speaks to them, and it is His words that THEY speak.*

Every brother you meet becomes a witness for Christ...

RAJ: Every mistreated, starving animal that comes to your porch, can become a witness for What It Truly Is and what its Source is.

RAJ READING: *...or for the ego, depending on what you perceive in him.*

RAJ: If you are going to believe what the animal is presenting to you instead of believing what you know from the Love that is in you, you will hold yourself apart, you will hold it apart from you, and one way or another, you will dismiss it from your experience. And you will have missed God and you will have missed the experience of your Sonship. You will have missed your opportunity to be What You Are and fulfill your Function.

Now, this can get tricky here.

RAJ READING: *Everyone convinces you of what you WANT to perceive, and of the reality of the kingdom you have chosen for your vigilance.*

RAJ: You want to know something? The most loving person, the most principled person, the kindest person in the world, let's say me, for example, can be misperceived by any of you if you want to misperceive me. And you can also misperceive the Christ who presents himself to you as a mistreated ego who is defensive and self-protective and aggressive and threatening. You can misperceive them as what they are presenting, and miss the opportunity to see them for What They Truly Are; miss the opportunity to shift gears from your tendency to engage in self-righteous reaction, and instead hold to the fact that they can't possibly be what they are currently perceiving themselves to be, and that Love is the answer to their misperception.

RAJ READING: *Everyone convinces you...*

RAJ: Whether they're good or bad. Whether they're nice or not.

RAJ READING: *Everyone convinces you of what you WANT to perceive, and of the reality of the kingdom you have chosen for your vigilance.*

RAJ: A nice person, a loving person, comes along, and you're an ego in self-protective mode and you look at this nice, thoughtful, kind, nondefended person and you say, "Oh, boy! We've got a sucker here. Here's someone I can take

advantage of. Here's someone I can use and they won't say no, because they're so kind."

And so they convince you...

RAJ READING: *...of the reality of the kingdom you have chosen for your vigilance.*

RAJ: You see?

RAJ READING: *Everything you perceive is a witness to...*

RAJ: What?

RAJ READING: *...the thought system you WANT to be true.*

RAJ: And all I'm ever doing is encouraging you to want something else to be true than what you have been wanting to be true.

RAJ READING: *Every brother has the power to release you IF YOU WILL TO BE FREE.*

RAJ: Every mistreated animal that comes to your door has the power to release you from your tendency in your normal everyday life to behave on the basis of behavior you're presented with, and provide you with the opportunity to shift gears and behave on the basis of the Love that is in you, which it is your Function and your Birthright and your Fulfillment to embody. So every Brother, whether pleasant or unpleasant, has this power to release you, because no matter what their presentation is, it gives you the opportunity to choose to be in alignment with your Real Nature; provides you with the opportunity to see God there, which causes you to remember that you are the Son of God, and that therefore the Brother is the Son of God, setting you on the track of Singularity, which itself is the absence of fragmentation, the absence of friction, the absence of conflict. And in the purity of the Singularity, the Light of Love has the opportunity to illuminate God to you and to them.

RAJ READING: *You cannot accept false witness of HIM unless you have evoked false witnesses AGAINST him.*

[Editor's Note: Raj said "evoked false witness" instead of "evoked false witnesses."]

RAJ: "Oh, here comes another sucker." You've evoked false witness against this loving person. You see?

RAJ READING: *If...*

RAJ: On the other hand, separate and apart from your evoking false witness against him.

RAJ READING: *If HE speaks not of Christ to you, YOU spoke not of Christ to him. You hear but your OWN voice, and if Christ speaks THROUGH you, YOU will hear Him.*

RAJ: Now a frightened animal does not speak by his behavior the Truth about himself. And your Brother can speak not of the Christ to you, but you do not have to hear that which is not of the Christ from him as though it's true. You can hear his distress call just like you would the stray dog, and you will not believe that it's an unalterable fact. And because you see the Christ there in spite of that one's lack of being able to see the Christ in himself, you will have the capacity to love with endurance, providing the environment of safety in which fear can vanish.

The next section is entitled:

RAJ READING: *Experience and Perception*

[Editor's Note: In the first and second editions, the following heading appears here instead: *Waking to Redemption*]

RAJ READING: *It is impossible not to believe what you see, but it is equally impossible to see what you do NOT believe. Perceptions are built up on the basis of experience, and experience leads to beliefs. It is not until beliefs are fixed that perceptions stabilize. In effect, then, what you believe you DO see.*

RAJ: Whether it's true or not.

RAJ READING: *...what you believe you DO see.*

RAJ: And your belief, therefore, becomes the structure through which you experience life. It becomes your prison. It becomes that which binds you because you will see only what you believe.

Now mind you, you see only what you believe because you have chosen to see only what you believe. You have chosen what you believe. Waking up is a movement out of belief.

I'm repeating.

RAJ READING: *In effect, then, what you believe you DO see. That is what I meant when I said, "Blessed are ye who have not seen and still believe," for those who believe in the resurrection WILL see it.*

RAJ: Oh, I know. "You're nothing but a hunk of matter, born of woman, full of trouble for a few days, and you die." That's what you believe. 'Tain't so. But you

believe it. 'Tain't so. And so (trumpets blaring) you don't have to believe it. You can abandon the belief and inquire beyond it.

RAJ READING: *...those who believe in the resurrection WILL see it.*

RAJ: Well, the only resurrection worth a hill of beans today is yours. And those who believe in it, you who believe it, will see it.

RAJ READING: *The resurrection is the complete triumph of Christ over the ego, not by attack, but by transcendence.*

RAJ: How do you nurture a frightened and abused animal into affectionate behavior and trust? By transcending the presenting picture that it gives to you right there where it appears that there is a damaged animal. When you transcend that presentation by not honoring it, by not believing it, you leave the door of your love wide open so that it can be extended to that which is there in that animal that is capable of being unafraid, because it no longer believes that it must be afraid.

You don't bully the animal into fearlessness. You don't twist its tail or its ears to get it to sit down and realize that it doesn't have to be afraid. You see? You don't transform it. You don't transform its fear by attacking the stupidity of its fearfulness when it's not called for. Complete triumph is accomplished not by attack, not by aggressive willfulness exerted over and asserted upon that animal, no, but by transcendence.

RAJ READING: *For Christ DOES rise above the ego and all its works, and ascends to the Father and HIS Kingdom.*

RAJ: You stick with the animal because you know there is a capacity to experience and feel love that it has been frightened out of allowing itself to feel. Your mind ascends to the Truth about that animal, and behaves on the basis of that Truth.

RAJ READING: *Would you join in the resurrection or the crucifixion?*

RAJ: Now I'm going to say this: Those are really the only two choices you have, and you practice one or the other of them all day long.

Does that make you terrible? Does that render you punishable? Does that make you guilty? No, it just means that your choices have effects that are either fulfilling, or not. And when they're not fulfilling, they're no fun. And if you don't like having no fun, then you need to make a different choice.

RAJ READING: *Would you join in the resurrection or the crucifixion? Would you condemn your brothers or free them?*

RAJ: I know. "You'll condemn them a little while so they will know what it feels like. And then you'll free them. But you want a little justice, please!" Whew.

But, you see, as I said earlier, the most important part of what happens when you treat a mistreated dog well, with love, is that not only does it bless the dog because you cared about the dog, it brought you into perfect alignment with your Function, your Purpose, and therefore your Sanity.

So:

RAJ READING: ***Would you condemn your brothers or free them?***

RAJ: It means, "Would you do what is in utter harmony with your Being, that causes you to wake up to the Truth of You?" or, "Would you do that which confuses you, causes a loss of memory of the Truth About You, and puts you in a place of constant suffering and strife?" You make the choice between the two, all day long. There aren't any other choices.

RAJ READING: ***Would you transcend YOUR prison and ascend to the Father?***

RAJ: "Well, [laughing] not until Joe suffers a little bit more 'cause it just too satisfying to see him get his comeuppance. Hold on, God. I'll be there in a minute."—which means, "Hold on, me. I'm choosing to suffer and be ignorant of my Birthright a little longer."

Continuing.

RAJ READING: ***For these questions are all the same, and are answered together. There has been much confusion about what perception means, because the same word is used both for awareness and for the INTERPRETATION of awareness.***

[Editor's Note: Raj said "for INTERPRETATION" instead of "for the INTERPRETATION."]

RAJ: "I perceive that fellow over there, I experience the presence of that fellow over there, and I perceive a really nice guy." Or, "I perceive somebody who doesn't take very good care of himself." You see? The latter are interpretations. The latter are assessments, and their difference from being aware that something is occurring there as a specific experience available to all of you to experience.

RAJ READING: ***Yet you cannot BE aware without interpretation, and what you perceive IS your interpretation. This course is perfectly clear.***

RAJ: I know. You all laugh.

RAJ READING: *This course is perfectly clear. You do not see it clearly because you are interpreting AGAINST it, and therefore do not BELIEVE it. And if belief determines perception, you do NOT perceive what it means and therefore do not ACCEPT it.*

RAJ: Now let's change the words.

RAJ READING IT DIFFERENTLY: *Your Brother or Sister is perfectly clear. You do not see them clearly because you are interpreting AGAINST them, and therefore do not BELIEVE them.*

RAJ: The clarity, the clear Movement of Being that they are.

RAJ READING IT DIFFERENTLY: *And if belief determines perception, you do NOT perceive what they mean and therefore do not ACCEPT them.*

RAJ: The Christ that they are.

The ego perceives only. The Holy Spirit knows. The Holy Spirit is nothing more than your Right Mind. Your Right Mind knows. Why? Because it doesn't lean into the presentation the world makes to you. It doesn't lean into the presentation your Brothers and Sisters extend to you. It doesn't lean into the definitions given to the universe or to the objects in your daily life. It leans into God to learn of God what the Meaning is of each and every thing. It bypasses perception altogether. It does not engage perception in any way. It transcends perception by not engaging it in any way.

And that's why I so often say: Ask of the Holy Spirit, "What does this mean? What does that mean?" Sit and be present with things with an innocent mind—a mind innocent of past perceptions; a mind innocent of the intent to see what you've always seen before—and a desire to have that thing convey to you, by virtue of your willingness to be intimate with it, what it really is, what its capital "M" Meaning is, what God is being right there, right now, and the why of God's being it that way—the fullness of the Glory of God right there.

And I'll tell you something, "the fullness of the Glory of God," those words, is not what is being right there. So don't look at the rose and say, "Oh, I've had this wonderful realization. It's the fullness of the Glory of God." No, it's not the fullness of the Glory of God. Those are just the best words that one can come up with for an experience—an intimate experience of undiluted Meaning; undiluted divine Meaning that not only defines itself but defines you divinely, as well as the Father, and as well as everything else, so that all of it is drawn together into a unity, a Singularity, without any of it losing its distinctness.

Continuing.

RAJ READING: *Yet different experiences lead to different beliefs,...*

RAJ: Well, they only lead to different beliefs if you are in the ego mode, the defensive mode, where you are analyzing everything so that you can come to conclusions—conclusions which will become your beliefs—beliefs which will absolutely govern what you see.

RAJ READING: *...different experiences lead to different beliefs, and experience teaches.*

RAJ: I am leading you every Sunday night, and every time you listen to me in the privacy of your own mind on any given day of the week.

RAJ READING: *I am leading you to a new kind of experience which you will become less and less willing to deny.*

RAJ: I'm leading you to an experience that isn't being colored by your predisposition to see things according to your already existing beliefs. I am leading you to an experience that comes of unguarded, unpremeditated conscious awareness.

RAJ READING: *Learning of Christ is easy, for to perceive with Him involves no strain at all.*

RAJ: Now each of you has a Guide and that Guide is Awake; that Guide is therefore the Christ. And you also each have the Holy Spirit, which although at the moment it seems to be something different from you that you can lean into, it is at the bottom line nothing more than your Right Mind.

RAJ READING: *Learning of Christ is easy, for to perceive with Him involves no strain at all.*

RAJ: What's work, is when you're trying to figure it out all by yourself, ignoring the obvious, and coming up with some fanciful imagination that somehow has a ring of solidarity to it and substance to it that others might believe when you present the idea to them so that they will join with you and help substantiate what from the beginning was nothing more than perception; not knowing.

RAJ READING: *HIS perceptions...*

RAJ: The Christ. The Holy Spirit which is the Christ that you are.

RAJ READING: *...are your NATURAL awareness, and it is only distortions which YOU introduce that tire you.*

RAJ: Well, [small laugh] you say, "It's much more difficult to love the unlovable. How on earth can I love that bastard and not be exhausted at the end of day

from the trouble?" Well, you're right. How can you love your flawed perception and not be exhausted?

Abandon your perceptions in favor of being present with that about which you have made an assessment, without making the assessment and being present with them innocently. That is your natural awareness and it will not tire you to engage in it.

RAJ READING: *Let the Christ in you interpret FOR you, and do not try to limit what you see by narrow little beliefs which are unworthy of God's Son.*

RAJ: Meaning which are unworthy of you and which are unworthy of the one you are having perceptions about.

RAJ READING: *For until Christ comes into His Own, the Son of God WILL see himself as fatherless.*

RAJ: Again, said differently.

RAJ READING IT DIFFERENTLY: *For until the Holy Spirit comes into His Own, you—you the Son of God—WILL see yourself as fatherless.*

RAJ: So you see, we've used a lot of words, but at the bottom line it boils down to the fact that you need to be willing to treat each other as well as you're willing to treat a dog. And you know what none of you believe? None of you believes that such a simple thing can be the turning point in your Awakening. None of you believes that such a simple thing will undo all illusion. But it will.

As you go into this week, as you go through this week, I encourage you to watch to see what it is you're wanting to see. And then be careful that you do not try to hold your Brother in bondage to what you choose to see about him, what you choose to perceive about him, what you choose to believe about him. Because what you believe, you will see, whether there's any justification for it or not. And when everyone is going through their day seeing their perception of each other rather than what's really there, everyone's behavior will, in one way or another, be obtuse. It will not be appropriate to the Reality that is going on. And the response you will get will be, in one form or another, objection because none of you likes to be seen for what you're not. And so the very context in which you all generally relate to each other is the exact thing that creates and maintains and reinforces conflict.

This week try introducing something new. Is that an admonishment, or a simple invitation? Well, I'll put it this way. For those to whom a simple invitation works, it's a simple invitation. To those to whom a simple invitation doesn't work, it is an admonishment. It is a firm demand to engage in something you're not inclined to engage in, because what you're being invited to engage in is the

one thing that can change everything. And I love you all enough... I love you all enough to be very, very straight with you—because I love you and because I want for you more than you're letting yourself have.

I look forward to being with you next week.

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Raj/ACIM Study Group – October 16, 2005

A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: EXPERIENCE AND PERCEPTION
Sparkly Book – p.248 / JCIM – p.104
Chapter 11 – GOD OR THE EGO
Section – WALKING TO REDEMPTION
First Edition – p. 193 / Second Edition – p. 208

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Before we continue, I want to expand a little bit on what we talked about last week. And I used the example of a stray animal coming to your doorstep and varying responses. It's important to understand that there are two kinds of strays who can come to your door, and there are also two kinds of individuals to respond to the strays. And if you don't understand this, then you can become caught in a game, a power struggle, between providing help and the request for help.

Now, the pet lover to whom the stray animal comes will, as we described last week, not base his or her behavior on the presenting behavior that the animal is showing, but will base his or her responses upon the love that he or she feels, and the insight or clarity he or she has about what this animal is capable of in terms of receiving love and being blessed by it.

Now, if you notice in my example I spoke about a stray dog coming to your door, but what about those who don't wait for the stray to come to the door, but go out looking for them? Those who do that are commonly called dogcatchers. The motive is entirely different from the pet lover who is willing to stand in receipt of and be inclusive of this forlorn one who comes for help. And [laughing] it doesn't take but a moment for an animal to recognize the motivation, and when a dogcatcher is in the area, they run. Why? Because it is the intent of the dogcatcher to take possession, to enforce order into the animal's life. The dogcatcher's motivation is getting, and the pet lover's motivation is giving. Now last week I didn't talk at all about going out and finding those who need help, so that you might bless them with what you have to give. And I'm not going to talk about that this week either, because that's not what this is all about.

Now there are two kinds of strays, let's say, forlorn, needy individuals or animals. There are those who come to you for help who are truly at the end of

their rope and recognize that there must be a different way, and want to find out what it is, and are not so puffed up within themselves that they are unwilling to let something new in and change. And then there are others who come to you for help who are suffering, but the help they want is for you to help them help remove the suffering without their having to change—which is impossible. You must learn to discern the difference. Because if you don't discern the difference, you will likely continue to put yourself in the messiness of the intimacy of an unintelligent and unclear relationship—unintelligent and unclear because one in the relationship wants the impossible. They want to be relieved of their suffering without having to change the way they're living their lives, the way they are thinking, the way they are believing.

You say, "Well, my willingness to come from my love, because of its divine nature, has to have the capacity of reaching them, has to have the capacity of, I'm going to say, finessing change, even though they don't want to change." And I'm here to tell you right now that that is impossible. And if you do not recognize its impossibility, you will find yourself entangled in a power play that you won't be able to get out of, that you will find yourself sucked into the depths of, the confusion of, and the suffering of. When you recognize that the one asking for help is asking for help that can't be given because the impossible can't be done, you must stop trying to help them accomplish the impossible. And you must step back. This is an instance when two people meet only to part, because intelligence governs and what does not match, what cannot match, must not attempt to match, must not attempt to engage. Because one says the engagement can only be for one purpose: to relieve suffering without changing what is causing the suffering. Until the one coming and asking for help is hungry for actual help, you must not take the bait.

Now this does not mean that you are going to use your mind poorly. It means that when you have drawn the line, as it were, and said, "thus far and no farther," and you withdraw from the engagement, you must continue, persist in coming from the Place of Excellence in you. You must persist in coming from the love in you that you feel, so that you can continue to acknowledge What Is True about them, and do not lapse in, what we could call, your faith in them; do not lapse in your trust in What They Truly Are.

You do not engage in frustration because they won't listen to you—because then you shift into the dogcatcher mentality. You do not feel that you are somehow incompetent, because you couldn't reach them, and sit hard on yourself. You recognize that this one who is calling for help is indeed the Son of God not knowing it, not believing that they are, but using the power that they have to be devoted to their misperception, with such power that until they change their decision, there is nothing you can do. And so you recognize that until they are

hungry, until there is desire to do whatever it takes to do the essential thing that it takes to be relieved of suffering, you don't engage with them. And you persist in your peace, contemplating them, or whenever they come to your mind, considering them from the standpoint of what they divinely Are, and that it is the Father's Will for them to know what they Are, and that you love what they Are, because there is nothing unlovable about what they truly Are, even though they are believing that they are something different.

And so you do not violate your function, which is to recognize the Presence of God in each and every thing, and to let in the feeling or the experience of the Truth of that. You persist in being singular, non-conflicted within yourself, extending the blessing of the recognition of their divinity to them. In other words, you continue to send out messengers of Truth. But you do not engage with them, because their conscious intent in the engagement is to be deceitful, is to be self-serving. They are in a mode of defense, seeing their world as hostile, and they are not willing to abandon that yet. And therefore, they are unable to see you as anything other than as manipulative as them, and that the simple love you are extending is a ploy to get control over them, because their means of existing is one entirely of control and manipulation, and they see what they're looking with.

Your behavior, you cannot afford to let your behavior be based upon what they are presenting, but you also express enough wisdom not to engage with them in an impossible venture. And as long as they insist upon engaging in that venture, you say "no." And you butt out from an involvement level, from an engagement level, but you do not butt out in your mind. You do not abandon your desire and your willingness to see the Presence of God there because that's the only thing that can be there. And you embrace them in that love, just as you would a stray animal.

Now this is very important. A dogcatcher, in terms of what we're talking about, is very much like a proselytizer; someone who is going to go out and change people's minds about what the truth is, so that they might be saved. It's also similar to a third party who comes into involvement with two partners who are married, and engages in his wiles, let's say, and slowly gets the affections of the wife away from the husband. This is called "alienation of affection" and is punishable by law. Now, in other words, it is recognized to be unlawful, unprincipled, and something that "no" has to be said to. When you approach someone who is devoted to the voice for fear that's governing them, and you try to forcefully change them, you're engaging in an attempt to alienate their affections from this false teacher. Correct? But this false teacher is their god. In fact, it's their own defense mechanism. It is what they think is keeping them safe, even though they're miserable. And any attempt you make to alienate their

affection from their god, will cause you to be the recipient of the wrath of their god. And this will always be the case until something happens within them that causes them to withdraw their devotion, until something happens that causes them to lose their faith in their mindset.

And so, what I'm saying is understand that you cannot do the impossible. It is impossible to do the impossible. Don't let someone imploring you for help, fool you into helping because they say, "I know that you're a very spiritual person, and I know that you have a close relationship with God, and so I'm asking you because of the great faith I know you have, to help me." And then they'll leave off the last words, "Help me not have to suffer, without having to stop doing what is causing my suffering." They conveniently leave that unsaid. So be wise. Don't deal with strays who haven't come to your door.

And when strays do come to your door, be alert to find out whether they are committed to their lifestyle, and they only want for you to help alleviate them temporarily of their starvation or their uncleanness, so that they might reenergize and persist in the way they choose to live, persist in doing what causes them to suffer. Be alert for that so that you don't play into it, and then suffer the disillusionment, the discovery, that you've been played like a harp, because you weren't alert and you didn't know that some things are impossible, and that when the invitation to do the impossible is extended to you, you must, no matter how unloving the other says you are, say, "No. We cannot communicate. We cannot relate because you want me to do the impossible, and I know better than to do it. And I will not engage in argument or discussion so that you might change my mind or show me where I'm wrong. Conversation ended. Involvement ended. Period." That is wisdom, and that is love.

And as they go on their way, you embrace them from the love in you that can and does recognize their divinity, and knows that they deserve to be experiencing better than what they're allowing them[selves] to experience. And by doing so, you stay in your singularity, rather than becoming conflicted within yourself and losing your capacity to witness for God, and thereby voluntarily, but unintelligently, abandon your function.

Okay. I hope that is clarifying. More than that, I know that it is.

Last week we read:

RAJ READING: *Would you join in the resurrection or the crucifixion?*

RAJ: And I pointed out, that all day long, you are choosing for one or the other. And for the most part, you vacillate back and forth. You're not persistent or consistent. But you must understand that you are either joining in the Resurrection or the crucifixion, depending upon the God/god you are serving.

Now, continuing.

[Editor's Note: Raj is now reading two paragraphs down, and starting today's material.]

RAJ READING: *I am YOUR resurrection and YOUR life. You live in me because you live in God. And everyone lives in YOU, as YOU live in everyone.*

RAJ: You see? There is no inequity. There's no inequality. You are all Sons and Daughters of God. You are all Brothers and Sisters. You are all equal in inheritance, if you will. You are all the loveliness of capital "L" Love—the Presence of God.

And you must be willing to consider each other in that way, so as not to be introducing conflicting perceptions into the picture, and thus breaking the singularity, and separating yourself from all of your Brothers and Sisters by virtue of choosing to believe something that isn't true.

Continuing.

RAJ READING: *Can you, then, perceive unworthiness in a brother and NOT perceive it in yourself?*

RAJ: No. Because everything is a singularity and a consistency, whatever you believe about yourself you will equally apply to everyone else. And believe or not, what you believe about everyone else you equally apply to yourself, but you conveniently tuck that way into a back corner of your mind. I will tell you something: what you do not believe you are capable of, you will not believe another is capable of. It's that simple.

Again.

RAJ READING: *Can you, then, perceive unworthiness in a brother and NOT perceive it in yourself? And can you perceive it in yourself and NOT perceive it in God?*

RAJ: Whatever flaws you think you have, you also think God has.

RAJ READING: *Believe in the resurrection because it has BEEN accomplished, and it has been accomplished IN YOU.*

RAJ: You see? So I resurrected; you say, "Well, every Easter we celebrate Jesus' Resurrection." You see?

But you also believe that existence, that being is fragmented, and therefore Jesus has experienced the resurrection, but not you. You're somebody else. You're unrelated. You aren't the same one. What is true of him is not true of you, because you're unique. You are your own person. And so you, like Jesus, must

demonstrate your own resurrection. But it happens that things aren't really tough enough at the moment for you to engage in the resurrection, so [small laugh] one of these days you may tackle that. It's easier to tackle a low bank account or, you know, an angry wife than to tackle your resurrection. So you see yourself as quite independent and autonomous, but your salvation doesn't lie in that picture you have created about yourself of being separate and different.

If I demonstrated the resurrection, if I manifested or embodied the resurrection, it was embodied as a fact—not just a possibility, not just a wild pipe dream—but as a fact about everyone eternally, infinitely. At the moment of the resurrection, the belief in the impossibility of resurrection was broken forever in everyone. It was done for you.

RAJ READING: *Believe in the resurrection because it has BEEN accomplished, and it has been accomplished IN YOU. This is as true now as it will ever be, for the resurrection is the Will of God, Which knows no time and no exceptions. But make no exceptions yourself,...*

RAJ: Which, of course, you've already been doing.

RAJ READING: *But make no exceptions yourself, or you will not perceive what has been accomplished FOR you.*

RAJ: You see, because it was accomplished for you, you don't have to do it over again. You are at a point where you can move on from the Resurrection to the Ascension, if you will. You don't have to muddle 'round in finding out how to have your own resurrection. You don't have to muddle around in discovering and being the embodiment of the fact that there is no death. The problem doesn't have to be solved again. You're free to go on, letting in the experience of Eternal Life right now, right here, today. That's the territory you're now in.

But you're behaving as though you're still in the old, mortal veil, having to find a way to overcome death. It's self-defeating to try to accomplish something that's already been accomplished for you, as though it never was accomplished.

RAJ READING: *...make no exceptions yourself, or you will not perceive what has been accomplished FOR you. For we ascend unto the Father together, as it was in the beginning, is now, and ever shall be, for such is the nature of God's Son as His Father created him.*

RAJ: Such is your Nature as the Father created you.

[talking to each individual present] Not just your nature or your nature—not your nature, and your nature, and your nature, and your nature, and your nature, and your nature—and the nature of everyone listening—as though there

were a whole bunch of natures. We are all one, infinite embodiment of God; of one, singular, unfragmentable Presence of Conscious Life.

What you're all waking up to is the fact that the whole human condition never happened; the whole dream of mortality never happened; that Creation—in its absolute, eternal divinity—was never altered for a second, which means none of you was altered for a second. You've just become obsessed with an idea that you have turned into a perception that causes you to define everything as something other than it is, but which hasn't accomplished changing what everything is. It's just left you demented and deceived. But you can become free of the deception, to find out that it never was real. Again, you are neither behind the Point of Perfection nor advancing toward it; you are at that Point and you must understand yourself therefrom.

Now continuing.

RAJ READING: *Do not underestimate the power of the devotion of God's Son,...*

[repeating for emphasis]

RAJ READING: *Do not underestimate the power of the devotion of God's Son, nor the power of the god he worships over him.*

RAJ: This is key statement:

RAJ READING: *Do not underestimate the power of the devotion of God's Son,...*

RAJ: Whether it's your devotion or a neighbor's devotion, do not underestimate the power of your devotion, because you are the "God's Son," nor the power of the god you worship, nor the power of the god you worship over you. Do not underestimate the power the god you worship has over you. The power your god has over you is equal to the power of the devotion you bring to that god. And because you are the Christ, unconscious of the Christhood of yourself, you, your devotion is absolute; is utterly powerful.

And that's why when a Brother comes to you and says, "Help me. I am miserable. I am on my last legs. I am suffering greatly. Help me not suffer, without making me change the behavior that's causing my suffering," you may know that that one is devoted to the behavior that is causing his suffering. And his behavior is... is the **power** of his devotion to it is absolute. And so you recognize this. You honor the fact that the one who is requesting you to do the impossible, and who is miserable at his own hand, is the Christ behaving in a way that's causing him suffering, and is devoted to it with all the power of the Christ that there is, and therefore there is nothing you can do.

Again.

RAJ READING: *Do not underestimate the power of the devotion of God's Son, nor the power of the god he worships over him. For he places HIMSELF...*

RAJ: And you all do this.

RAJ READING: *...he places HIMSELF at the altar of his god, whether it be the god he made...*

RAJ: He made up.

RAJ READING: *...or the God Who...*

RAJ: With a capital "W".

RAJ READING: *...created him.*

RAJ: Listen to that again.

RAJ READING: *For he places HIMSELF at the altar of his god, whether it be the god he made or the...*

RAJ: Capital "G".

RAJ READING: *...God Who created him. That is why his slavery is as complete as his freedom, for he will obey ONLY the god he accepts.*

RAJ: All of you, at one time or another, have or will need to be able to disentangle yourselves from entanglements—messy, sticky, miserable entanglements with those asking for help that cannot be given, who will expect you to try to give it anyway. And you need to understand that because their devotion to their false god is the devotion of a Christ unaware of Who He Is and that therefore the power of the devotion is absolute, means that you can do nothing to alter it until that one has arrived, for his own reasons, at a willingness to abandon that devotion. And your recognition of that is not unloving, and it is not something you can actually be faulted for, because it expresses utter intelligence.

I'm going to read this paragraph again so that it registers clearly and simply.

RAJ READING: *Do not underestimate the power of the devotion of God's Son, nor the power of the god he worships over him. For he places HIMSELF at the altar of his god, whether it be the god he made or the God Who created him. That is why his slavery is as complete as his freedom, for he will obey ONLY the god he accepts. The god of the crucifixion demands that he crucify, and his worshippers obey. In his name they crucify THEMSELVES,...*

RAJ: Which is, of course, why they're suffering.

RAJ READING: *...believing that the power of the Son of God...*

RAJ: The true Son of God.

RAJ READING: *...is born of sacrifice and pain. The God of the resurrection...*

RAJ: And I'm going to add: On the other hand.

RAJ READING: *...demands NOTHING, for He does not will to take away. He does not require obedience, for obedience implies submission.*

RAJ: You see? Control, authority exercised and domination successfully exercised.

RAJ READING: *He does not require obedience, for obedience implies submission. He would only have you learn your OWN will and follow it, not in the spirit of sacrifice and submission, but in the gladness of freedom.*

RAJ: You see? The prisoner in his cell with a gate on the cell that's unlocked and that has never been locked, who is enjoying self-imposed incarceration, is likely to say to the one who says, "Hey, try the door. It's not locked. Come on out. Come out in the fresh air and the sunshine and be free," "Well, wait a minute. Why would I want to do that? I get three square meals a day in here. I'm able to stay clean. I don't have to be responsible for anything. I'm a pretty happy camper. I get along fairly well with most of the other prisoners. Why would I give up such a good deal?" You see? Well, don't waste your breath when someone is insisting on their incarceration. Don't try to enforce freedom on someone who diligently avoids it. The one inside the cell is the only one who can open the gate. And he won't open it until something in him wants to get out, is hungry for something other than the status quo that he's become comfortable with, even though he is in prison. You see? Again, a man convinced against his will is of the same opinion still.

Continuing.

RAJ READING: *Resurrection must compel your allegiance...*

RAJ: Another word for devotion. And of course, we're not to, you are not to underestimate the power of the devotion of God's Son.

RAJ READING: *Resurrection must compel your allegiance gladly because it is the symbol of joy.*

RAJ: Not because it's the symbol of obedience. Not because it's the symbol of your having been subjected to someone who has a louder voice, or more apparent power than you have.

RAJ READING: *Resurrection must compel your allegiance gladly because it is the symbol of joy. Its whole compelling power lies in the fact that it represents what YOU want to be.*

RAJ: Not what I want for you. Not what anybody else wants for you. Not what anyone else thinks you ought to have.

RAJ READING: *Its whole compelling power lies in the fact that it represents what YOU want to be. The freedom to leave behind everything that hurts you and humbles you and frightens you...*

RAJ: Listen to this.

RAJ READING: *...cannot be thrust upon you,...*

RAJ: And likewise, you cannot thrust it upon anyone else.

RAJ READING: *...but...*

RAJ: It can be offered through you.

RAJ READING: *...it CAN be offered you through...*

RAJ: What?

RAJ READING: *...the grace of God. And you can ACCEPT it by His grace, for God IS gracious to His Son, accepting him without question as His Own.*

RAJ: You see? Waking up means that you're willing to accept God without question as your Father, so that you might once again remember Who You Are—His Son, His Daughter, His Self-Expression.

Again.

RAJ READING: *The freedom to leave behind everything that hurts you and humbles you and frightens you cannot be thrust upon you, but it CAN be offered you through the grace of God.*

RAJ: In other words, for no good reason. Just because. Just because that's the way it is. Just because.

RAJ READING: *And you can ACCEPT it by His grace, for God IS gracious to His Son, accepting him without question as His Own. Who, then, is YOUR own?*

RAJ: Who are you going to accept as your own?

Are you going to accept me as your own? Or are you going to dissociate me from you, and say, "Jesus is different. Jesus is the only begotten Son of the Father. Jesus is the Wayshower. He's not like me. I'm the one being shown. I'm

different. Jesus is the Teacher, and I am the student." You see? You see how all of these words provide definitions of inequality? And you use these definitions to ensure that you will not have to remember Who You Are and embrace your Good by grace, just because it's there for you, because it's the Reality of you.

What about your Brother and your Sister, even the ones who are insisting upon asking you to help them accomplish the impossible? Are they your own? Or are you going to keep them separate; distinguish them from you?

RAJ READING: *The Father has given you all that is His, and He Himself is yours WITH them.*

RAJ: You see, it's all a Singularity. It isn't a fragmented conglomeration of bits and pieces that maybe were once joined, but aren't anymore and aren't supposed to be anymore, but they all have something common in their background. No.

RAJ READING IT DIFFERENTLY: *The Father has given you all that He is, and He Himself is yours WITH them.*

RAJ: He is yours because He is your Father. He is What gives you your Identity. He is What Is Being your existence.

RAJ READING: *The Father has given you all that is His, and He Himself is yours WITH them. Guard them in their resurrection,...*

RAJ: Your Brothers and Sisters. Your stray dogs. The ones who want help that can't be given.

RAJ READING: *Guard them in their resurrection,...*

RAJ: In other words, continue to perform your function of recognizing the Presence of God in everything you see, even if those you are seeing are claiming something different about themselves.

RAJ READING: *Guard them in their resurrection, for otherwise you will not awake in God, safely surrounded by what is yours forever.*

You will not find peace until you have removed the nails from the hands of God's Son and taken the last thorn from his forehead.

RAJ: Remember last week I pointed out to you that you can't really dare to acknowledge that anyone else is the Son of God until you're able to acknowledge that you're the Son of God. Because otherwise all you'll be doing is giving yourself something to be jealous of and frustrated about, and you're too intelligent to do that. So it's easier to say, "no one is the Son of God," than to say, "someone else is but I'm not."

So you start by taking the thorns out of your brow and the nails from your hands that say in so many words, "You're contemptuous. You are worthless. You're a ne'er-do-well claiming to be something more than you are." No one else is saying this to you; you're saying it to yourself. And you've got to stop. And you have to start apprehending yourself more correctly. You are neither behind the Point of Perfection, nor advancing toward it; you are at that Point. The resurrection is already accomplished. Get on with the business of being the embodiment of the deathlessness of Life, because that's the arena you're in now. Undo the need for the crucifixion. Crucifixion is past; resurrection has occurred. Get on with Life!

RAJ READING: *The Love of God surrounds His Son whom the god of the crucifixion condemns. Teach not that I died in vain. Teach rather that I did NOT die by demonstrating that I live IN YOU.*

RAJ: In other words, by demonstrating that you and I are Brothers and Sisters; we are kin. We have the same Father. We have the same inheritance. The Laws of God govern both of us equally and as completely. And what I am invulnerable to, you are invulnerable to. You see? It's called being in a new way—not according to the old historical records, not according to the old past mutual agreements. You see?

RAJ READING: *For the UNDOING of the crucifixion of God's Son is the work of the redemption, in which everyone has a part of equal value. God does not judge His blameless Son.*

RAJ: You see? And I know, the sarcasm comes in. "Yeah, I know He loved Jesus. Yeah. My older Brother. He loves Jesus better than me. Obviously He loved Jesus but, Jesus, look at me. [laughing] Jesus, look at my mom and dad who died of this or that. Look at my grandparents who suffered this or that, you know. Yeah, I know God loved Jesus, His Son, but not me." And you use your mind in this way to push yourself further and further down into the hole.

And the only reason you're in the hole is because of the way you're using your mind. You're saying, "I am behind the Point of Perfection, and I am advancing toward it, and it's a tough row to hoe. It's hard work to advance toward perfection." You see? More words. More descriptions. "Yeah. Yeah, I'm on my way, but it's really hard, and it takes a lot of fortitude." And all the time you're doing this, all the time you're going through these contortions, you're sitting on a grassy knoll in the middle of the Kingdom of Heaven, not bothering to open up your eyes to see what's really going on, because you are obsessed with your dream.

You are obsessed with your definitions, and you confirm them over, and over, and over. You see, this is your devotion to the god you made. And you know what? There ain't no such god. And if you abandon this god, everything will not collapse. And if you let there be the littlest bit of doubt in your mind regarding the validity of this god, and you let there be a little bit of inquisitiveness, a little bit of desire, a little bit of genuine hunger for something new, and a willingness to explore a new way of being, instead of rehearsing the old way of being over and over again, you will find the Movement of Awakening happening rapidly.

RAJ READING: *God does not judge His blameless Son.*

RAJ: So you stop blaming His blameless Son, whether it's you or your Brothers.

But again, at the same time that you stop judging His blameless Son who comes crying to you to help, to ask you to help him do the impossible, at the same time you recognize that you must refuse that request, understand that it doesn't mean that you are laying blame there. It just means that you will not join with and confirm an illusion. And you will not waste your time trying to do the impossible. And you continue to love that Brother or that Sister for what that Brother and Sister truly Are. And you maintain that conscious awareness, to the best of your ability, because it constitutes you fulfilling your function of glorifying God right where your Brother says, or your Sister says, "I am not the Presence of God. I am a self-made man, or a self-made woman, and that's my God-given right. And I expect you to help me accomplish that without my having to suffer." In the face of that and your refusal to comply, you continue to remain singular in your mind.

RAJ READING: *God does not judge His blameless Son. Having given HIMSELF...*

RAJ: God.

RAJ READING: *...to him,...*

RAJ: His blameless Son.

RAJ READING: *...how could it be otherwise?*

You have nailed YOURSELF to a cross and placed a crown of thorns upon your OWN head. Yet you CANNOT crucify God's Son, for the Will of God cannot die.

RAJ: You see? You are the expression of His Will. You are the ongoing outcome of God's Will. "Behold, I make all things new." That is God's Will, and that is what you are the Presence of, the embodiment of.

But, no.

RAJ READING: *You have nailed YOURSELF to a cross...*

RAJ: You've adopted this entirely different picture of yourself.

RAJ READING: *...and placed a crown of thorns upon your OWN head. Yet you CANNOT crucify God's Son,...*

RAJ: You can't change What You Are. Even if you become so obsessively devoted to your self-concept that you think that is what you are, you can't accomplish the death of God's Son, and in its place the creation of an independent authorizer having successfully embodied God's Will for you by becoming "as God" on your own.

RAJ READING: *His Son...*

RAJ: You.

RAJ READING: *...HAS BEEN redeemed from his own crucifixion, and you cannot assign to death whom God has given eternal life.*

RAJ: Now obviously you can try, and obviously you can suffer from trying, but you can't accomplish it. And the suffering can end the moment you abandon the attempt to do the impossible.

RAJ READING: *The dream of crucifixion still lies heavy on your eyes, but what you see in dreams is not reality. While you perceive the Son of God as crucified you are asleep. And as long as you believe that YOU can crucify him you are only having nightmares. You who are beginning to wake are still aware of dreams and have not yet forgotten them.*

RAJ: That's the reality of it. Understand that, because if you don't understand it, you will think that this process, quote "process" unquote, of Awakening is too difficult, or isn't what it's cracked up to be, or what you're trying to do in waking up isn't something that really leads you to waking up because there's so much confusion accompanying it. It's simply because:

RAJ READING: *You who are beginning to wake are still aware of dreams...*

RAJ: Habits don't die easily. Things which you are utterly familiar with are not abandoned quickly.

RAJ READING: *You who are beginning to wake are still aware of dreams and have not yet forgotten them.*

RAJ: That statement is not a criticism, but a wonderfully supportive, loving sharing of the way it is, so that you will not become discouraged.

RAJ READING: *The forgetting of dreams and the awareness of Christ comes with the awakening of others to SHARE your redemption.*

RAJ: So, when you persist in the willingness to look at all the stray dogs, all the stray cats, all those in need of help, and recognize there what's really true about them, else they couldn't be having a miserable misperception of it, you are being inclusive. You are embracing, unlike the dogcatcher, and in that embrace you're not trying to control and there is trust. You trust that they are capable of receiving the love you are extending. And you are patient, not controlling.

And as with a stray animal, it might take two or three years for that animal to finally show signs of having completely given up all fear of you. But you're willing to persist in being the presence of that which is not frightening, and is not projecting on that animal misperceptions of it, and then behaving on the basis of those misperceptions. And so the persistence of love heals. But the forgetting of dreams sometimes happens slowly.

RAJ READING: *You will awaken to your OWN call,...*

RAJ: And your Brothers and Sisters who call for your help to relieve them of their pain without their having to abandon what's causing their pain, will awaken to their own call—to **their** own call. And only when their own call occurs, will they be able to hear your call to them for what it is, and only then will involvement that you would call constructive and healing, can begin. Only then can it begin, but not until they've heard their own call—the call of theirs from within them.

RAJ READING: *You will awaken to your OWN call, for the Call to awake is WITHIN you. If I live in you, you ARE awake. Yet you must see the works I do through you, or you will not perceive that I have done them UNTO you. Do not set limits on what you believe I can do through you, or you will not accept what I can do FOR you. For it is done ALREADY, and unless you give all that you have received, you will not know that your Redeemer liveth and that YOU have awakened WITH Him. Redemption is recognized ONLY by sharing it.*

RAJ: Now again—and many of you might not like the things I'm saying tonight—it says:

RAJ READING: *Redemption is recognized ONLY by sharing it.*

RAJ: And the question is, "But what if I share it with somebody who refuses to accept it?" You stop trying to share it where it's unwelcome. You stop trying to share it where it's being refused. You stop sharing it and persisting in sharing it, and making an ethic out of sharing it, and turning the sharing of it with that person into a crusade—you stop that! And you withdraw. And you patiently wait

for the Call to awaken to come from within them—and then you join with them, engage with them. Because until their devotion to their god is, in some form, abandoned within them, the power of the Christ that they are is absolute and you will not be let in. And so, you honor that fact.

And as I said to my disciples, when you go into a village and you're not accepted, shake off the dust from off thy feet and leave town. Leave the town; abandon the projects that you set for yourselves to change others for their own good when they haven't come to your door asking to know what they can change in their lives in order to stop creating the suffering they're experiencing. I hope this is perfectly clear. And if its clarity registers with you, you will be greatly and profoundly relieved from your own obsession of trying to be a force for good, when you think you ought to be able to be, because after all so-and-so is calling for help.

RAJ READING: *God's Son...*

RAJ: You. Everyone.

RAJ READING: *...IS saved.*

RAJ: It's already done. And as I said, it's time to discover that you're in the arena of embodying the deathlessness of Life, because the deathlessness of Life has already been demonstrated, and the belief that death is the conclusion of life has forever been broken. It does not have the power that it did before the Resurrection, and it can never again have it.

RAJ READING: *God's Son IS saved. Bring only THIS awareness to the Sonship,...*

RAJ: To each other.

RAJ READING: *...and you will have a part in the redemption as valuable as mine. For your part must be LIKE mine if you learn it of me. If you believe that YOURS is limited,...*

RAJ: You know, you're just not quite my equal.

RAJ READING: *If you believe that YOURS is limited,...*

RAJ: And you're somehow more special than me in your unique incapacity.
[laughing]

RAJ READING: *If you believe that YOURS is limited, YOU are limiting MINE. There is no order of difficulty in miracles because all of God's Sons are of equal value, and their equality is their Oneness. The whole power of God is in every part of Him,...*

RAJ: With a capital "H".

RAJ READING: *...and nothing contradictory to His Will is either great or small. What does not exist has NO size and NO measure. To God ALL things are possible. And to Christ it is given to be LIKE the Father.*

[pause]

RAJ READING IT DIFFERENTLY: *To God ALL things are possible. And to you it is given to be LIKE the Father.*

RAJ: To you all things are possible.

Well, everyone can rejoice because you've all been waiting for what we're going to read about next week, "The Problem and the Answer." [audience laughter] But don't be too anxious and read ahead. Stay with what we've talked about this week. Let it... let it sink in. It is Sanity. And it's your release from unnecessary obligation to do the impossible. Enjoy the release and enjoy the relief.

And I look forward to being with you all next week.

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A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: THE PROBLEM AND THE ANSWER
Sparkly Book – p.250 / JCIM – p.105
Chapter 11 – GOD OR THE EGO
Section – THE CONDITION OF REALITY
First Edition – p. 194 / Second Edition – p. 210

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

We're going to go right into the book.

RAJ READING: *The Problem and the Answer*

[Editor's Note: In the first and second editions, the following heading appears here instead: *The Condition of Reality*]

RAJ READING: *The world as YOU perceive it cannot have been created by the Father, for the world is NOT as you see it. God created ONLY the eternal, and everything you see is perishable.*

RAJ: Hmm. Here we've been talking about, for lack of better words, the human condition. And we've been talking about the two kinds of seekers for help, and we've been talking about the two kinds of help providers, with all of its seeming complexities.

And what's this?

RAJ READING: *The world as YOU perceive it cannot have been created by the Father,...*

RAJ: Well, if you wish to be an agent for change, if you wish to be having a different kind of experience from the one you've been having, if you're tired of quote "the human condition" unquote, then there's something you must do. And the something that you must do is to step back from the human condition. Go back to square one, as it were, which is innocence, purity. You have to be willing to step back from the problem and its complexities.

It's very simple. Paul cannot hear me if he's not willing to set aside whatever complexities are confronting him, whatever hooks are engaging his reactions. In

other words, he's learned that in order to deal with them, he must step back from them and join with me. It's the same with everyone.

If you want to be an agent for change, if you don't like the situation you're confronted with, you must first of all take care of number one—you—in the sense that you are the one observing the situation, the call for correction, the call for Love, and so you're the one who must move into the place where the call for correction can be responded to successfully. And that requires you, for lack of better words, to get your head on straight. And that's what we're doing here.

You must step back and learn, recognize, that:

RAJ READING: *The world as YOU perceive it cannot have been created by the Father, for the world is NOT as you see it. God created ONLY the eternal, and everything you see is perishable.*

RAJ: In order for anything to be eternal, it must be unconflicted. Conflict is disruptive and destructive of the experience of Peace, the experience of Singularity, the experience of Innocence, the experience of Purity. When you're looking unjoined with that which can provide you the experience of Singularity, you cannot help but see conflict, and you cannot help but respond to it from a conflicted place within yourself.

Again.

RAJ READING: *God created ONLY the eternal, and everything you see is perishable. Therefore, there must be another world which you do NOT see.*

RAJ: And we've talked extensively about this. When you look at the flowers and you see a plant, you see a product of evolution. You see something that blossoms, turns to seed, and dies. And you see a cycle occurring repetitiously over and over and over again. And you interpret it to be a material organism, a material object, subject to and governed by the laws of matter. You are not seeing God's world. Technically, you are seeing God's world, but you are insisting upon interpreting it falsely, and believing your definition. And so you do not see what is Real.

RAJ READING: *...there must be another world which you do NOT see. The Bible speaks of a NEW Heaven and a NEW earth,...*

RAJ: Which all of you, in one way or another, look forward to. "There's a new Heaven and a new earth and old things shall pass away. Glory, I can't wait!"

RAJ READING: *...yet this cannot be literally true, for the eternal are not RE-created. To perceive ANEW is merely to perceive AGAIN, implying that before, or in the interval, you were not perceiving AT ALL.*

RAJ: In other words, if you're going to ever see anything more than a material flower, or a material table, or a material tree, or a material sister or brother, you're going to have to look beyond the meanings you have been applying to them. You have to arrive at a point where you're willing to recognize that you haven't been perceiving anything at all but pure fantasy, pure imagination.

RAJ READING: *To perceive ANEW is merely to perceive AGAIN, implying that before, or in the interval, you were not perceiving AT ALL. What, then, is the world that awaits your perception when you SEE it?*

RAJ: This is one of the most beautiful questions that you can entertain. And it's one of the most pregnant questions that you can entertain, because the answer is a revelation. The answer is something that happens when you let yourself have a moment of intimacy with the flower, innocent of the meanings you have projected upon it, with a desire to have it communicate to you its God-derived divine Meaning. In that invitation, you open the door to actually perceive, in place of what you've called perception, which has been a matter of seeing what isn't there at all and therefore doesn't truly constitute perceiving at all.

The great question:

RAJ READING: *What, then, is the world that awaits your perception when you SEE it?*

RAJ: You will know when you genuinely and honestly become curious—curious enough to bring your attention to the place where the answer can be provided.

Now the same thing applies to a Brother who seems problematic to you. If you want to see what's really there, then you have to be willing to do whatever it takes to abandon what you've called your perception, so that the Real Meaning of your Brother can register with you and thus provide yourself the experience of perceiving what is really there; providing yourself with the experience of actual perception.

Now:

RAJ READING: *Every loving thought that the Son of God...*

RAJ: You.

RAJ READING: *...ever had is eternal.*

RAJ: And I would tell you that every act of Love that you have engaged in is eternal, whether you've been awake or not.

RAJ READING: *Every loving thought that the Son of God ever had is eternal. Those which his mind perceived in this world are the world's ONLY reality.*

RAJ: In other words, as you've looked at the world, defining it on your own terms, and therefore have been unconscious of what the world really is, you, because you are still the Christ and can't ever stop being the Christ, have engaged in expressions of Love, in being the movement of Love. And so, out of everything that you're seeing that you're not seeing clearly and which therefore isn't real, those acts of Love have been and still are the only Real things that have happened. They are, relative to your experience of your perception of the world, the world's only Reality—your world's only Reality—your made-up world's only Reality. Why? Because the expression of Love, being the embodiment of Love, isn't something any of you have ever made up. It's something which you have allowed, something which you have allowed expression to, and thus introduced it into, so to speak, the fantasy world that you live in and are devoted to.

RAJ READING: *Every loving thought that the Son of God ever had is eternal. Those which his mind perceived in this world are the world's ONLY reality. They are still perceptions because he still believes that he is separate. Yet they are eternal because they are loving.*

RAJ: So whether you are awake or not, you are still creating. You are still being a co-creator with the Father, because when you embody and express Love, you are letting the Love That God Is find expression, be expressed, right where you are.

RAJ READING: *And being loving, they are like the Father, and therefore cannot die. The real world can ACTUALLY BE PERCEIVED.*

RAJ: This is why I tell you to bring your curiosity to what is in your face. Because the Real World that is there that you're not perceiving, can be perceived without your having to die and go somewhere else. And so keep your attention where the opportunity to experience the Real World, to actually perceive the Real World, can happen.

RAJ READING: *All that is necessary is a willingness to perceive nothing ELSE.*

RAJ: You see? You don't realize that you intend not to see the Real World. But when you look at a flower, or you look at your Brother and Sister, and you use the definitions that your doctors and your scientists and your philosophers have taught you, you are choosing to look without innocent eyes. You're choosing to look through a sieve, a filter, that alters your perception so that you don't see exactly what is there. And the inexact experience you're having becomes for you an exact experience, and you trust it as though it's valid.

RAJ READING: *The real world can ACTUALLY BE PERCEIVED. All that is necessary is a willingness to perceive nothing ELSE.*

RAJ: Now a willingness to perceive nothing else is what you bring into play when you look at the flower, or you look at anything, and you desire to have a moment or a time of intimacy with it without preconceptions; with an intellectual acceptance of the idea that it just might be God presencing Himself, and therefore that it has divine Meaning that is worth experiencing. That is the way you bring a willingness to perceive nothing else but what is there, what is Real.

RAJ READING: *All that is necessary is a willingness to perceive nothing ELSE. For if you perceive both good AND evil, you are accepting both the false AND the true AND MAKING NO DISTINCTION BETWEEN THEM.*

RAJ: If you accept what is false and you accept what is true and you make no distinction between them, the state of mind you're in can only be described as insanity. It is a state of mind which is incapable of being clear. It is a state of mind called confusion. And yet, although that's what you experience everyday, you call it normal. And you think that you have found ways to successfully live in this state of confusion.

Continuing.

RAJ READING: *The ego sees SOME good, but never ONLY good. That is why its perceptions are so variable. It does not reject goodness entirely for that you could not accept,...*

RAJ: And I will say, it does not reject goodness entirely because it can't.

RAJ READING: *...that you could not accept,...*

RAJ: Why? Because you aren't that insane. You know the Truth. You know what Love is. You know what Principle is. You know what Life is. And if the effort was made to convince you that death is life, that hate is love, and there is no Life and there is no Love, [small laugh] you wouldn't buy it. So the ego is never quite that stark. It suggests something far less than the extreme position, and that you can live with. And so you do.

RAJ READING: *It does not reject goodness entirely for that you could not accept, but...*

RAJ: What does it do?

RAJ READING: *...it always adds something that is NOT real to the real,...*

RAJ: And what is it, the little something that it adds? It adds a bias to the perception. It adds a twist. It just biases what's Real.

RAJ READING: *It does not reject goodness entirely for that you could not accept, but it always adds something that is NOT real to the real, THUS CONFUSING ILLUSION AND REALITY. For perceptions cannot be partly true. If you believe in truth AND illusion you cannot tell WHICH is true. To establish your PERSONAL autonomy...*

RAJ: In other words, when you got your bill of divorcement.

RAJ READING: *...you tried to create unlike your Father...*

RAJ: You see? You provided that little bit of bias, that little bit of torque we've talked about before; that little bit of twist that makes the energy and the experience of a thing not quite what it was as the Father had made it. It causes an experience, for each of you individually, that distorts What It Really Is.

RAJ READING: *To establish your PERSONAL autonomy you tried to create unlike your Father, believing what you made to be capable of BEING unlike Him.*

RAJ: You see? You say, "The Father gave me free will. Why did He give me free will? Because He wanted me to learn how to be like Him and become like Him alongside Him. I have free will to learn how to bring all of my skills as a divine Son of God into play and to a level of excellence on my own." That's an interesting little bit of torque.

And you believe that as you develop these skills and become excellent at it, that you will actually have succeeded at creating unlike Him, and thus added your gift of originality to His. And so you're all very busy developing your skills, honing your skills to be a better and better independent autonomous authority.

RAJ READING: *Yet everything in what you have made that IS true...*

RAJ: And of course that only happened when you weren't paying attention.

RAJ READING: *Yet everything in what you have made that IS true...*

RAJ: Like every act of Love, every expression of Love. Every loving, mindful embrace of a Brother or a Sister or your world, is true. And:

RAJ READING: *...IS like Him.*

RAJ: And is eternal.

RAJ READING: *Only this...*

RAJ: In your fantasy world.

RAJ READING: *...is the real world, and perceiving ONLY this will lead you to the real Heaven because it will make you capable of UNDERSTANDING it.*

RAJ: So here we've backed off from trying to respond to the call for correction, or trying to respond to the call for Love that presents itself as objectionable or unkind or hateful behavior. We're stepping back to consider what we are doing in terms of how we're using our mind. That's what each of you is called upon to do if you wish to be an agent for change, if you wish to be helpful. You must be willing to bring your attention to the only things that are the Real World right here in your experience, and devote yourself by perceiving only these, and this will lead you to the Real Heaven, because it will make you capable of understanding it. The wish to see what is Real is what opens the door for the Real Meaning of the flower or a Brother to be communicated to you so that you understand it.

Now:

RAJ READING: *The perception of goodness is not knowledge, but the denial of the OPPOSITE of goodness enables you to perceive...*

RAJ: Or have.

RAJ READING: *...a condition in which opposites do not exist.*

RAJ: When Paul is joined with me, he's not experiencing opposites. And in this place where opposites don't exist, he can be the reflection of God. He can be fulfilling the purpose of Being. And it's the same with all of you. But, in order to have this experience, he has to be willing to set aside his inclination to seek justice; the inclination to react to egos with a better retort than what they've dished out so far. He has to be willing to abandon the satisfaction of being a successful ego. He has to abandon the great satisfaction that he and all of you get from conflict, because at the bottom line you all thrive on conflict. You feel invigorated when you're in the middle of it. And you feel that you're called upon to bring a certain amount of excellence, even though it can only be ego excellence, into the picture so as to be coercive enough to bring about a solution. But what? A solution by force. And that's not healing.

RAJ READING: *The perception of goodness is not knowledge, but the denial of the OPPOSITE of goodness...*

RAJ: Going on a diet in which the opposite of goodness isn't present.

RAJ READING: *...enables you to perceive a condition in which opposites do not exist. And this IS the condition of knowledge.*

RAJ: This is when the experience of Truth can register with you because you have provided the condition under which, for lack of better words, the transfer of Knowledge can occur.

RAJ READING: *WITHOUT this awareness you have not met its conditions, and until you do you will not know that it is yours already.*

RAJ: Now Paul can tell you that when he has this experience, he's not yet realizing that he's always had it, and he had it already before each time he chooses to set aside his independent right to be reactive or self-righteous, and joins with me.

RAJ READING: *You...*

RAJ: All of you.

RAJ READING: *...have made many ideas which you have placed between yourselves and your Creator,...*

RAJ: And I would add: Between yourselves and your Creator's Creations.

These are the mutual definitions that you've all made up and agreed to validate and stand by and reinforce, if you have to die to do it—even if you have to die to do it.

RAJ READING: *You have made many ideas which you have placed between yourselves and your Creator, and these beliefs are the world as you perceive it.*

RAJ: That sentence, if it were made into a work of art, would be a large frame in which there was printing that said, "You have made many ideas which you have placed between yourselves and your Creator, and these beliefs are..."—and the rest of the printing would be in flashing neon tubing—"...the world as you perceive it."

Right now, right here in this room, right here where any of you are, right there where any of you are, you're seeing your definitions. You're seeing what you have been trained to see. You're seeing what you've been talked into seeing. And so you're seeing what you've been educated to see and not what is really there.

And heaven help you if any of you have a slightly different perception of everything, because if you say it out loud, you're likely to be carted off to the loony bin. And certainly if you're a child who hasn't yet been totally trained as to how you're supposed to see, you will be talked out of what you're seeing. You will be corrected. "No. Those flowers aren't shimmering, Johnny. No, you can't really see through the railing. You're misunderstanding what you're seeing." You see?

Now this is important.

RAJ READING: *Truth is not absent here,...*

RAJ: Meaning here in the world.

RAJ READING: *Truth is not absent here, but it IS obscure.*

RAJ: And like I've said, you're only ever confronted with Reality. The only thing confronting you is Reality. The only thing confronting you is the Kingdom of Heaven. But because you're choosing to validate the definitions you've applied to Reality, you call it a physical universe that came from a big bang; what you might call a confluence of physical forces that had a universal effect because it was so powerful.

RAJ READING: *Truth is not absent here,...*

RAJ: Reality is what's confronting you.

RAJ READING: *...but it IS obscure. You do not know the difference between what you have made...*

RAJ: The definitions you've applied to everything and which you use in order not to see what's really there.

RAJ READING: *...and what God created,...*

RAJ: Which is the only thing that is there.

RAJ READING: *...and so you do not know the difference between what you have made and what YOU have created.*

RAJ: Again, what you have created have been voluntary or involuntary expressions of Love, voluntary or involuntary embodiments of Truth, embodiments of Life, that wiped out a cancer, or the measles, or the chicken pox, or the whooping cough, when you experienced healing. Those embodiments of Truth and Life and Love remain eternally.

But:

RAJ READING: *...you do not know the difference between what you have made and what YOU have created.*

To believe that you can perceive the real world is to believe that you can know yourself.

RAJ: But you know what? There are many who don't even know there is a Real World to experience right here. They think the world is exactly what they've been taught it is, and so there's no occasion for them to try to see beyond it, to try to free themselves from the bondage of it. But to those of you who are aware that there's another way to look at this, who will dare to believe that you can perceive the Real World, you will discover means that you're willing to believe that you can know yourself, because they will go hand and hand.

RAJ READING: *You can know God...*

RAJ: What does that mean? It means that when you have the moment of intimacy with the flower, and you become undefended against its communication of its divine Meaning to you because that's its purpose—is to express, to communicate its divinity, its Meaning—that experience of its Meaning is the equivalent of knowing God. It is the experience of knowing God. And in the acknowledgement of it, you are then glorifying God.

RAJ READING: *You can know God because it is His Will to BE known.*

RAJ: It's the will of everything God has created, everything that God is being, to be known. It is your purpose to be known for What You Are. It is the flower's purpose to be known for What It Is. And the unobstructed experience of knowing the Meaning of everything, is best described as communion. And it's an infinite Knowing, because no part of the infinity of Creation is obscured from you. It's a large experience.

Now:

RAJ READING: *The real world is all that the Holy Spirit has saved for you out of what you have made,...*

RAJ: Again, what you have made up.

RAJ READING: *...and to perceive only this is salvation because it is the recognition that reality is ONLY what is true.*

RAJ: That's why you stop often during the day, or should, to say, "Holy Spirit, what is the Meaning of this? What is the Meaning of that?"—so that what is true about it can be conveyed to you, because you truly are interested in experiencing what is true, and for that moment you are willing to abandon what you believe is true, so that you might become free of the entanglement of the state of confusion that a mind that cannot tell the difference between what is Real and what isn't real, is subject to.

[Editor's Note: In the first and second editions, the following heading appears here: *The Problem and Answer*]

RAJ: Don't laugh.

RAJ READING: *This is a very simple course. Perhaps you do not feel that a course which, in the end, teaches nothing more than that only reality is true is necessary.*

RAJ: That is what it teaches.

RAJ READING: *...only reality is true...*

RAJ: Why does it teach it? So that you will be curious to experience it. So that you will invite the experience of it in. So that you will abandon your habit of trudging along repeating the old paradigms.

RAJ READING: ***This is a very simple course. Perhaps you do not feel that a course which, in the end, teaches nothing more than that only reality is true is necessary. BUT DO YOU BELIEVE IT?***

RAJ: That's the question. Do you believe that only Reality is true?

[laughing] If you believed that only Reality was true and that you weren't experiencing it yet, if you believed that only Reality was true, why you would be busy everyday doing what is essential to letting it in.

Now, we're talking in a larger picture here about Reality universally, but we can apply this to the Reality of specific things, like a Brother or a Sister, who is in a state of fear, listening to the voice for fear and acting out their fear, which is a call for Love. What do you do? You come back to the point of remembering that only Reality is true, and that at the moment you're not seeing it, and therefore you really do want to see it, so that you shift your own use of your mind into an abandonment of the pleasure or fascination with conflict. And you move from that into a devotion to Peace, Singularity, where the purity of Love and Life can register with you so that you're not confused, so that you can tell the difference between what is Real and what is unreal, and in that clarity automatically abandon any devotion whatsoever to what is unreal, and thus move into a state of Singular-Mindedness.

Only Reality is true.

RAJ READING: ***BUT DO YOU BELIEVE IT? When you have perceived the real world, you will recognize that you did NOT believe it. Yet the swiftness with which your new and ONLY real perception will be translated into knowledge will leave you only an instant to realize that this judgment is true.***

RAJ: In other words, when you have the experience that only the Real is true, when you have the experience of God in a thing, you will realize that your experience of it had been an interpretation, and the interpretation wasn't true. And that realization will only last a moment, because you will be consumed with and interested only in having the experience of What Is True.

RAJ READING: ***And then everything you made...***

RAJ: Everything you made up.

RAJ READING: ***...will be forgotten, the good and bad,...***

RAJ: The good stuff you made up as well as the bad stuff.

RAJ READING: *...the false and the true.*

RAJ: It will be forgotten.

RAJ READING: *For as Heaven and earth become one, even the real world will vanish from your sight.*

RAJ: The believers in quote "the world doesn't exist" unquote love that statement. They say, "It says right in the **Course**, 'even the real world will vanish from your sight.'"

It's simple. As you wake up, as you move through this awakening process, as enlightenment registers with you, you will begin to learn that the world as you've been seeing it, is not the way the world really is. And there is a world that really is, that is available for you to see. And so it would seem that there are two things going on, when there is really only one thing going on called a Real World that is being misperceived. And the misperception seems to suggest a second world. So we talk then about a Real World and an unreal world. The unreal one is made up of all the definitions you've applied to the Real World.

You see, like pin the tail on the donkey, if you have the donkey on the wall and you pin a peacock's tail to it, you could call it a "pea-mule" or a "pea-donkey." Does that mean there's such a thing as a pea-donkey? No. But you could become committed to that idea, and you could draw pictures and paintings of pea-donkeys. And everybody could become familiar with a pea-donkey. And everybody could say, "Yes. Yes. There are pea-donkeys. We've never seen one. We heard that there were some sightings up in the Northwest. We've found some strange tail feathers where you wouldn't expect to find them. But, no, we've never seen a pea-donkey. But they do exist. And we found some strange footprints that probably could only have been made by a pea-donkey. And we can tell that it probably weighs about 250 pounds." And blah, blah, blah.

So we talk as though there's a Real World and an unreal world. When you abandon your commitment to your definitions and your beliefs so there is an innocent mind that's unguarded, Reality can register with you. And as it registers with you and causes you to become aware that the world you have been seeing hasn't been real, you're in a position of shifting your allegiance from the unreal world to the Real World. The moment you shift your allegiance to the Real World, which is your experience of Reality, the unreal disappears and you could say that you're momentarily left with the illusion that you're in the Real World that was in contrast to the unreal world. But the moment that full unguarded embrace of the Real World happens, it ceases to be the Real World and you are experiencing Heaven.

Now:

RAJ READING: *...as Heaven and earth become one, even the real world will vanish from your sight. The end of the world is not its destruction but its TRANSLATION into Heaven. The reinterpretation of the world is the transfer of ALL perception to knowledge.*

RAJ: Which I referred to in the past as Knowing, with a capital "K". It is the experience of Truth that could be called Knowing, or Knowledge, that hasn't been arrived at through intellectual processes, that hasn't been arrived at through reasoning, that hasn't been arrived at through discussion and mutual agreement. It's something that is, before you could have a single thought about it.

RAJ READING: *The reinterpretation of the world is the transfer of ALL perception to knowledge. The Bible tells you to become as little children.*

RAJ: You see? Remember that we're backing off from the human condition that we've been discussing for the last few weeks, we're backing off from that in order to consider the use you as a possible agent for change need to bring into play in order to truly be an agent for change. So we're abandoning the ones calling for help in order to get our mind into that place of clarity where you can extend the awareness of Truth that has arisen out of an experience of What It Is.

RAJ READING: *The Bible tells you to become as little children. Little children recognize that they do not understand what they perceive, and so they ASK what it means. Do not make the mistake of believing that YOU understand what you perceive, for its meaning is lost to you.*

RAJ: You look at the flower and you say, "I perceive a flower." But I'm telling you, you don't perceive its Meaning. You don't see God there. And if you're not seeing God there, you're seeing a perception, a misperception. You're seeing a nothingness which you are devoted to, to the exclusion of the experience of What It Really Is.

RAJ READING: *Do not make the mistake of believing that YOU understand what you perceive, for its meaning is lost to you. Yet the Holy Spirit...*

RAJ: That which is nothing more than your Right Mind. It's not something far off and very different, radically different from you. It's the very core of you. It's the very essential Being of you.

RAJ READING: *Yet the Holy Spirit has saved its meaning FOR you, and if you will LET Him interpret it for you, He will restore what you have thrown away. As long as you think YOU know its meaning, you will see no need to ask it of Him.*

You do not know the meaning of ANYTHING you perceive. NOT ONE THOUGHT YOU HOLD IS WHOLLY TRUE. The recognition of this is your firm beginning.

RAJ: So when you are confronted with a Brother or a situation that calls for correction, or that is a call for Love, you must be careful not to suddenly jump into the fray, thinking you have the answer without first acknowledging that you don't have the answer, and because at the moment you're not seeing it with the Holy Spirit, or with me, that you are not in a position of responding constructively. And so you back off and ask, "What is the Meaning here? What am I to be here?"—without bringing into your question a dance of all the little concepts that you have stored up for such an emergency, to be used in an emergency, and trying to fit them into the answer that the Holy Spirit will give you. You really need to want to go into this place of asking, this place of inquiry about what Truth is, with total innocence.

RAJ READING: ***You are not misguided; you have accepted no guide at all.***

RAJ: Well, now if you were misguided, then you could be guilty. You could feel shame. You could feel guilt.

But you're not misguided; you simply have accepted no guide at all. So that knowledge means that it's very easy for you to say, "Holy Spirit, guide me here. Father, guide me here. Jesus, guide me here. I will yield to your help. I will yield to your guidance. I will yield to the revelation of clarity that you hold in trust for me; that you have been holding in trust for me until I got tired of doing everything by myself."

Continuing.

RAJ READING: ***Instruction in perception is your great need, for you understand nothing.***

RAJ: Now:

RAJ READING: ***Recognize this but do not ACCEPT it, for understanding is your inheritance.***

RAJ: In other words, you need to recognize that you understand nothing, but don't accept that as the truth about you. It is, at the moment, what you're experiencing, but understanding is your inheritance. And it is there in you at every moment awaiting your welcome of it, and it's called the Holy Spirit. It's called your Right Mind. Another way of saying it is that you must recognize that you understand nothing because you're not utilizing your Right Mind at the moment. But do not accept that as a permanent fact, because you can choose to

look another way. You can choose to ask for the guidance. You can do something new.

Now:

RAJ READING: *Perceptions are learned, and you are not without a...*

RAJ: Capital "T".

RAJ READING: *...Teacher. Yet your willingness to learn of Him depends on your willingness to question EVERYTHING you have learned of yourself, for you who have learned amiss should not be your own teachers.*

RAJ: Well, I don't need to explain that, do I? That's easy to understand. The key point is you are not without a Teacher, with a capital "T". A capital "T" Teacher you can depend upon, you can lean into completely, you can lean into without reservation, because that Teacher's purpose is to remind you of Who You Are, to return your Right Mind to you, if you're willing to let it in once again.

RAJ READING: *No-one can withhold truth except from himself. Yet God will not refuse the answer He GAVE you. Ask, then, for what is yours but which you did not make, and do not defend yourself AGAINST truth. YOU made the problem which God has answered.*

RAJ: How did you make the problem? "Father, I'd rather see it my way. Father, I want a divorce." "Hey guys, I got a divorce. Would you believe it? Believe it! Let me tell you about it. You may want to get a divorce yourself. Come on. Let's have a little get-together here and discuss this new way of being."

RAJ READING: *YOU made the problem which God has answered.*

RAJ: How did God answer the problem? [small laugh] By causing you to be nothing different from Him, and therefore incapable of becoming something you're not—which means that when you thought you became something you were not, when you thought you were successful at it, you had accomplished nothing at all, except to move yourself into a state of delusion temporarily, to abide there until you got tired of it.

RAJ READING: *YOU made the problem which God has answered. Ask yourselves, therefore, but one simple question, "Do I want the problem or do I want the answer?" Decide for the answer and you will have it, for you will see it as it is, and it is yours already.*

RAJ: There's a saying, "Order is Heaven's first law." And many people who are very, very orderly in their life take pride in the fact that "Order is Heaven's first law," and they are expressing Heaven's first law by the orderliness of their things and their life. And they try to help other people be orderly. [small laugh]

But the key word is missing from that sentence. **God's** Order is Heaven's first law, not your concept of order. **God's** Order is Heaven's first law.

And so when you decide for the answer which you will have, it's going to be God's answer. God isn't going to help you be more orderly according to your concepts of order. God's answer is going to be the uncovering in you, the revealing in you of what Reality is, of what is Real. And you can thank your lucky stars that for the most part it isn't going to have anything to do with what you thought everything had to do with. It's going to be a most wonderful surprise. So when you ask for the answer, don't try to drag your preconceptions into it, else you're not asking with innocence.

Now we've spent a great deal of time here this evening describing in somewhat great detail the act of stepping back from a call for Love to attend to the use you're putting your mind to, so that you might put it to the use that reflects God's Purpose in you, rather than any purpose you've made up for yourself, so that you can respond to the call for Love and actually be an agent for change. I've used a lot of words, but the simple, the simplicity of it all, lies in at any given moment your saying, "Father, or Holy Spirit, what is the capital 'M' Meaning here? What do I need to know?"—and listening. It took all those words to embellish the simple act of sitting for a moment or an hour with a flower, desiring to know what its capital "M" Meaning is, and not introducing anything extra into the mix. It's something that simple, something that peaceful, something that uncomplicated.

The key to its success is the devotion you bring to the intent in the moment, because you could sit there for an hour with the flower, without any impetus, without any motivation to actually have the experience, and sit there pleased with yourself because you have been willing to take a whole hour for this holy exercise of being willing to experience the Meaning of the flower. You've got, as I said last week, to be hungry for the experience. There has to be desire there. And the desire will not come from your ego frame of reference. The desire will come from the Christ in you that you are.

I look forward to being with you next week, and I love you.

And I invite you to enter into this simple act that we've talked about at some length. Do I want the problem, or do I want the answer? Decide for the answer, and you will have it, for you will see it as it is, and it is yours already.

That is enough.

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A Course In Miracles (reference pages)
Chapter 10 – GOD AND THE EGO
Section: THE PROBLEM AND THE ANSWER
Sparkly Book – p.253 / JCIM – p.106
Chapter 11 – GOD OR THE EGO
First Edition – p. 196 / Second Edition – p. 212

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

So we ended up last time with the question, "Do I want the problem or do I want the answer?" And mind you, this question follows a part in the book where we were discussing the call for Love, where the human condition with all of its psychological complexities were being discussed, and then suddenly the book apparently changes course, changes subject. And the change demonstrated the appropriate response to the call for Love, which we could call bad behavior, because it brought the attention back to how you are seeing things, instead of saying, "Okay. Here's how you treat this person. Here's how you treat that person. Here's how you treat the other person. Here's the solution to changing other people, for the better, of course." And then the question was posed, "Do I want the problem or do I want the answer?"

It's very simple. If you want the problem, you will try to deal with people out there. You will try to change circumstances. You will try to take charge beneficently. But, nevertheless, it will be you taking charge; you coercing order out of chaos. And if you want to have the problem, that's the way to do it.

But if you want the answer, you're going to have to step back from the presenting presence that your Brother or your world is putting in your face, to see how it is that you are using your own mind. Why? Because until you're using your mind rightly, you will spontaneously respond out of habit from your memory and from the definitions you have applied to your Brothers, your Sisters, and your world.

If you want the answer, you have to step back to a point prior to your definitions, and you do that by inquiring of the Holy Spirit, or the Father, "What is the Meaning here? What is the Truth here? What is the answer?" And then you have to shut up. You have to be still so that you might listen and experience the revelation, the revealing of what the Truth is so that in that place and from

that perspective, you may act well and be able to respond to the call for Love with that which answers the call for Love. Period.

Now, let's continue.

RAJ READING: *You complain that this course is not sufficiently specific for you to understand it and USE it. Yet it has been VERY specific, and you have NOT done what it specifically advocates. This is not a course in the play of ideas, but in their PRACTICAL APPLICATION.*

RAJ: In other words, [small laugh] this **Course** isn't about the words you're reading. It isn't about the ideas that they engender that you can work around and manipulate and come to better conclusions with. No, it's not a **Course** in the play of ideas, but in their practical application.

RAJ READING: *Nothing could be more specific than to be told very clearly that if you ask you WILL receive.*

RAJ: You **will** receive.

"Oh yeah, but it would be so much easier if I could just respond because I know what the answer is. I know that if they would just do this, it would change their lives. Why take the time? Why waste the time to ask, and then do this thing that I'm not really familiar with doing well—listen? The problem might be... [small laugh] the problem might be gone by the time I get the answer." Indeed.

RAJ READING: *Nothing could be more specific than to be told very clearly that if you ask you WILL receive. The Holy Spirit will answer EVERY specific problem as long as you believe that problems ARE specific. His answer is both many and one, as long as you believe that the...*

RAJ: Capital "O".

RAJ READING: *...One IS many. Realize that you are AFRAID of His...*

RAJ: The Holy Spirit's.

RAJ READING: *...specificity,...*

RAJ: Which is another way of saying realize that you are afraid of the specificity of that which is nothing more than your Right Mind.

RAJ READING: *...for fear of what you think it will DEMAND of you.*

RAJ: Strange words. You would probably say, "Well, I never thought it would demand anything of me." And maybe you haven't actually thought it through. But the simple fact is that if you're asking for guidance, you're abandoning your free will, aren't you, whether you're thinking about it or not. When you ask of

the Holy Spirit what to do, you're introducing a willingness to yield to an authority other than your own. And so you think that if you listen to the Holy Spirit, it's going to require of you to sacrifice your autonomy, your independence; that which makes you unique and special and different, appropriately different from everyone else.

RAJ READING: *Realize that you are AFRAID of His specificity, for fear of what you think it will DEMAND of you. Yet only by asking will you learn that nothing that is of God demands ANYTHING of you. God GIVES; He does NOT take.*

RAJ: That's true.

At the bottom line, what you are afraid of is really clear thinking. You are afraid that you're going to lose your independent authority. It won't happen because it will be taken away from you. The only way it will happen is if you give it up voluntarily, willingly, because you would rather put your mind to a different use. You would like to put your mind to the use of standing in receipt of what God gives, which is All. God withholds nothing of what He is from His Creation. So you will have to abandon your independence, your autonomy, in order to re-embrace All That Is. But that's your Birthright; that is what you're supposed to be experiencing.

Continuing.

RAJ READING: *You are refusing to ask because you believe that asking is TAKING, and you do NOT perceive it as sharing. The Holy Spirit will give you only what is yours, and will take NOTHING in return. For what is yours IS everything, and you share it with God.*

RAJ: In other words, you have it together with God. You have it together with all of your Brothers and Sisters. Because it is shared, there is no withholding, and none of you are in an unequal or inequitable state.

RAJ READING: *This IS its reality. Would the Holy Spirit,...*

RAJ: Which is nothing more than your Right Mind.

RAJ READING: *...Who wills only to RESTORE, be capable of misinterpreting the question you must ask to learn His answer?*

RAJ: And that's an important question because it means that you don't have to ask a perfect question. The intent, the meaning will not be misunderstood by what is nothing more than your Right Mind. No matter what you ask, no matter how it's worded, when you ask, you introduce something new into the picture that hasn't been there. It's an attitude of inclusion, instead of staunch

independence. And that cannot be misunderstood, no matter how poorly you ask the question.

RAJ READING: *You HAVE heard the answer, but you have misunderstand the QUESTION.*

RAJ: Meaning the nature of a question.

RAJ READING: *You have believed that to ask for guidance of the Holy Spirit is to ask for DEPRIVATION.*

RAJ: Again, because you are afraid you're going to have to give up your independence; that knowing God's Truth will constitute a significant loss for you, not the least of which is the freedom to see things your own way. Because if you don't have the freedom to see things your own way, you have no means of introducing anything original into life, into the human condition. But you know what? None of you is required to be able to provide something uniquely original to the human condition in order to improve it, because the human condition is nothing more than the result of having attempted to look at Reality independently. And the minute you abandon that independent stance, you will find that no uniquely original idea is called for, because you're no longer suffering from a biased perception of Reality that calls for a uniquely original response. You see, any uniquely original response you feel is needed can only be needed to help correct something in the human condition. But there wouldn't be any human condition calling for correction if you abandoned your independent autonomy and joined with your Source.

[Editor's Note: Raj backed up to the second sentence in the previous paragraph.]

RAJ READING: *The Holy Spirit will give you only what is yours,...*

RAJ: Which is everything.

RAJ READING: *...and will take NOTHING in return. For what is yours IS everything, and you share it with God. This IS its reality. Would the Holy Spirit, Who wills only to RESTORE, be capable of misinterpreting the question you must ask to learn His answer?*

You HAVE heard the answer, but you have misunderstand the QUESTION. You have believed that to ask for guidance of the Holy Spirit is to ask for DEPRIVATION. Little children of God, you do not understand your Father. You believe in a world that takes because you believe that you can GET by taking. And BY that perception you have lost sight of the real world. You are afraid of the world as YOU see it, but the real world is still yours for the asking. Do not deny it to yourself, for it can ONLY free you. Nothing of God...

RAJ: And I will say: Nothing of Reality will enslave you.

RAJ READING: *Nothing of God will enslave His Son, whom He created free and whose freedom is protected by...*

RAJ: Capital "H".

RAJ READING: *...His...*

RAJ: Capital "B".

RAJ READING: *...Being.*

Blessed are you who will ask the truth of God without fear, for only thus can you learn that His answer IS the release from fear. Beautiful Child of God, you are asking only for what I promised you. Do you believe I would deceive you? The Kingdom of Heaven IS within you. Believe that the truth is in me, for I KNOW that it is in YOU.

RAJ: Do you see what I'm saying here? I'm saying lean on me. Lean on my Vision of you, because that is the way you can claim it for yourself. You doubt that it's in you, but I know that it's in you. And you can lean on me as a most practical and loving means of claiming it for yourself, having it for yourself.

RAJ READING: *God's Sons have nothing which they do not share. Ask for truth of any Son of God, and you have asked it of me.*

RAJ: That's a little hard for you to believe when you see the way some of the Sons of God are behaving. But you know what? I'm not asking you to ask of your Brother's behavior to know the Truth. I'm asking you to ask of your Brother who is the Christ whether he knows it or not, what the Truth is. And this does not mean that you have to go up to him face-to-face and in words say, "Tell me the Truth about me." But it means, *in your mind*—and we're talking about not what you do with the Brother, with your Brother, but the use to which you are putting your mind. You ask of the Christ that you know your Brother is, what the Truth is. You ask that your encounter with your Brother, regardless of his behavior and regardless of what he thinks he is or what he thinks you are, you ask that your encounter with your Brother be one that illuminates Truth to you more clearly than ever before.

Continuing.

RAJ READING: *No-one of us but has the answer in him, to give to anyone who asks it of him. Ask anything of God's Son...*

RAJ: You see, it says, "Ask anything of God's Son"—not the bastard you think he is, not the bastard he thinks he is.

RAJ READING: *Ask anything of God's Son...*

RAJ: Because that is the only thing that's really there.

RAJ READING: *...and...*

RAJ: What?

RAJ READING: *...His Father will answer you, for Christ...*

RAJ: The one he truly is.

RAJ READING: *...is not deceived in His Father and His Father is not deceived in Him.*

RAJ: You see, you will not see the answer for your Brother until you see that your Brother is no different from yourself and that you are both the Christ. And in the realization that both of you are the Christ, conscious of it or not, you are apprehending both of yourselves correctly—which means that the healing is available for both of you, and you are not holding him to his poor behavior and seeing him as unworthy of the answer, and thereby you are not withholding the answer from yourself. As long as you think you are worthy of the answer but your Brother is not, neither one of you will have the answer together.

Continuing.

RAJ READING: *Do not, then, be deceived in your brother, and see only his loving thoughts as his reality, for by denying that HIS mind is split you will heal YOURS.*

RAJ: These are the things you will find out at an experiential level when you turn to the Father or the Holy Spirit to ask, "What needs to be known here? What do I need to be here in the face of a call for Love?"

So don't take these words and say, "Oh, now I know what the answer is. I'm not to be deceived in my Brother. And I'm to see only his loving thoughts as his Reality, for by denying that his mind is split, I will heal mine. Whoop-de-do!" That's not experience. That's mental masturbation. Don't do it. Don't avoid the becoming quiet part of it, where you abandon what you're confident of to ask of the Holy Spirit, "What is the Truth here that will answer the call for Love, that will really answer the call for Love?"

RAJ READING: *Accept him...*

RAJ: Your Brother.

RAJ READING: *...as his Father accepts him and heal him unto Christ...*

RAJ: Well, what does that mean? In a way it means lift him up unto his Christhood, instead of holding him to your lesser definition of him and your self-righteous, emotional reactions to your lesser definition of him.

RAJ READING: *Accept him as his Father accepts him and heal him unto Christ, for Christ is his healing AND yours.*

RAJ: Your Christhood and his Christhood are his healing and yours.

RAJ READING: *Christ is the Son of God Who is in no way separate from His Father,...*

RAJ: And you have the experience of this when you abandon your separation from your Father by inquiring of your Father, "What is the Truth here? What is the Truth that I need to be aware of about him and about me? What is the Truth about him that goes beyond what my poor conception of him does?"

RAJ READING: *Christ is the Son of God Who is in no way separate from His Father, Whose EVERY thought is as loving as the Thought of His Father by which He was created. Be not deceived in God's Son,...*

RAJ: You get it? Be not deceived.

Be not deceived. Don't deceive yourselves through the use of your own poor definitions of each other. You've got to abandon them if you're going to see healing in your own mind and in your Brother's mind.

RAJ READING: *Be not deceived in God's Son, for thereby you MUST be deceived in yourself. And being deceived in yourself you ARE deceived in your Father, in Whom no deceit is possible.*

RAJ: If you want to be an agent for change, if you want to successfully respond to the call for Love, you're going to have to operate outside of whatever your current mindsets are. Because if you weren't in your current mindsets, you would be seeing Reality, and you would not be inappropriate, and healing would surround you wherever you went.

So, mind you, we're still talking here about the use you're putting your mind to. We're not talking about changing your Brothers or Sisters. We're not talking about a better means of control. We're talking about stepping back from that practice and exercise of control, and stepping into the not-knowing place where you lack confidence, ego confidence, and where you're innocent enough in your mind to let the Truth in. Again, we're talking here about the use you're putting your mind to, and as I said last week getting your own head on straight.

Continuing.

RAJ READING: *In the real world there is no sickness, for there is no separation and no division. Only loving thoughts are recognized, and because no-one is WITHOUT your help the...*

RAJ: Capital "H".

RAJ READING: *...Help of God goes with YOU everywhere.*

RAJ: You see, that's what I said. And everywhere you went, healing would surround you; the revealing of Reality would occur, and life would be a delight.

RAJ READING: *As you become willing to ACCEPT this...*

RAJ: Capital "H".

RAJ READING: *...Help by ASKING for it, you will give it because you WANT it. Nothing will be beyond your healing power because nothing will be denied your simple request.*

RAJ: Well, what are you requesting? You're requesting for your mind to be clear; for your mind not to be biasing Reality and providing you with a distorted experience of it.

And once again, does this mean that your Brother's call for Love and his bad behavior is entirely a result of your lack of Vision? No. It simply means that healing isn't occurring there because of your lack of Vision. And the temptation is for you to respond to, react to, retaliate against the bad behavior, instead of clearing your vision, instead of clearing your mind, so that you have the capital "V" Vision that's transformational.

RAJ READING: *What problems will not disappear in the presence of God's answer? Ask, then, to learn of the reality of your brother because this is what you WILL perceive in him, and you will see YOUR beauty reflected in him.*

RAJ: Why? Because you have it and he doesn't? No. Because in the experience of your beauty, it's obvious to you that it's the fundamental Truth of everything that exists. It's shared—shared wholly, unequivocally. And so you see in him what is true of you.

Continuing.

RAJ READING: *Do not accept your brother's variable perception of himself, for his split mind is yours, and you will not accept YOUR healing without his.*

RAJ: Again, we're talking about the use to which you're putting your mind; getting your head straight.

When it says, "Do not accept your brother's variable perception of himself," it doesn't mean go out and correct him, go out and change his mind so he stops having this variable perception of himself. It says you stop accepting your Brother's variable perception of himself that you're seeing and believing is real. For if you're seeing it, your mind is as split as his.

RAJ READING: *...and you will not accept YOUR healing without his.*

RAJ: You'll both be blind, and you'll both fall in the ditch—the ditch called the human condition.

RAJ READING: *For you share the real world as you share Heaven, and his healing IS yours. To love yourself is to HEAL yourself, and you cannot perceive part of you as sick and achieve your OWN goal. Brother, we heal together as we live together and love together.*

RAJ: "Together" is the key word there.

How many of you get on an elevator and put an imaginary cocoon around yourself? And you don't say anything to anyone else. And if someone else says something to you, you are brief and uninvolved. You don't ride elevators "together" with anyone these days. You ride elevators separate from everyone else in the same little cubicle.

"Oh, boy. Involvement. Who knows why... why did he say good morning? What's he got up his sleeve? What's his agenda?" Or, "Hmm. Wonder what she has on her mind?" But it's not togetherness.

RAJ READING: *Brother,...*

RAJ: Well, now there's an inclusive word. Right? Not a separative word.

RAJ READING: *Brother, we heal together as we live together and love together. Be not deceived in God's Son,...*

RAJ: Is that getting through to you? It's repeated often enough in these pages.

RAJ READING: *Be not deceived in God's Son, for he is one with himself and One with his Father. Love him who is beloved of His Father, and you will learn of the Father's Love for YOU.*

RAJ: Again, we're talking about the way you're choosing to use your mind to apprehend your Brother.

RAJ READING: *If you perceive offense in a brother pluck the offense from your mind,...*

RAJ: Let's be very careful here. That is not the same as saying, "If you perceive a Brother behaving badly, pluck the bad behavior from your mind." You can observe a Brother's bad behavior—meaning behavior that is based upon his ignorance of his worth; behavior that's based upon the fear that he can't help feeling because he's separated himself from his Father, and thinks he's alone—you can perceive a Brother's bad behavior without taking offense. Offense is an ego response. It's an emotional and always self-righteous response. It's a judgmental response.

RAJ READING: *If you perceive offense in a brother pluck the offense from your mind,...*

RAJ: Again, you do not have to be offended even though you recognize a call for correction.

But you say, "Well, that poor bastard is behaving badly because he's not bothered to take the time to know who he truly is. And I have. And I have many constructive things to do today. And why the hell should I have to interrupt my constructive things to do to respond to the call for Love, and maybe be the agent for change here because it's my function not to have a split mind and not to see an intrusion here and not to see an intruder here, but rather an opportunity to be together with someone in Love?" You see? Why should you have to be bothered by the call this makes upon you? Well, if that isn't taking offense, I don't know what it is. It is taking offense, but it's not called for.

RAJ READING: *If you perceive offense in a brother pluck the offense from your mind, for you are offended by Christ,...*

RAJ: You're offended by your Brother who is the Christ.

But of course if you choose to forget that he's the Christ and you think he's just an ego, just a hunk of flesh, a material being, well, then you're going to be offended. But you've missed the fact that he's the Christ, which is the key element that allows you to look at it a different way.

RAJ READING: *If you perceive offense in a brother pluck the offense from your mind, for you are offended by Christ, and are deceived in Him.*

RAJ: You're deceived in him because you're using your definition of him in place of What He Is.

You...

RAJ READING: *...are deceived in Him.*

RAJ: That means you are confused about him. You are not able to make a distinction between Truth and illusion, Truth and error. If you can't make that distinction, you are deceived.

RAJ READING: ***HEAL in Christ and be not offended by Him, for there IS no offense in Him. If what you perceive offends you, you are offended in YOURSELF and are condemning God's Son whom God condemneth not.***

RAJ: Now this—I must reiterate—has to do with your stepping back from the call for help, the call for Love, in order to see that you are using your mind well.

You can take these words and you can manipulate them around through the use of logic and reason, and you can say, "Well, there's this individual who is very obtuse, very unloving, behaves in a very threatening manner, does not have anybody's well-being or interest at heart, and takes advantage of everyone. And this one doesn't want to hear about the Truth about himself or herself. This one objects strenuously if any intelligent Love is extended toward them. So everything you're saying here is just so much bullshit. Where is its practicality? How can I apply it?" And the problem is that you have your attention incorrectly placed, because we're not talking about coercing someone else. We're talking about the use you're putting your mind to, and whether the use you are putting it to is causing it to be conflicted or Singular.

Because no matter what your Brother is doing, if you are using your mind to create conflict within it, you absolutely blind yourself to the wholeness of the Singularity of your Being, and you are incapable of fulfilling your function, which is to be able to see God everywhere, and acknowledge God, and glorify God by that recognition. When the recognition dawns in you, you will know what to say and what to be, or what not to say, or when not to say anything. And you will be able to be utterly appropriate in terms that will definitely contribute to the correction that the call for Love represents. But that's not where we are in the process, in what we're reading about right now. We're still talking about how you're choosing to use your mind and what the elements are that you are willing to employ.

RAJ READING: ***If what you perceive offends you, you are offended in YOURSELF...***

RAJ: You are creating a conflicted mental state.

RAJ READING: ***...and are condemning God's Son whom God condemneth not. Let the Holy Spirit...***

RAJ: Your Right Mind.

RAJ READING: ***...remove ALL offense of God's Son against himself...***

RAJ: Let your Right Mind remove all of the conflict that you are generating in your mind against yourself.

RAJ READING: *...and perceive no-one but through His guidance, for He would save you from ALL condemnation.*

RAJ: Now all of you are so conditioned to project things and think out there that this sounds like, through the Holy Spirit's guidance, He will save you from the condemnation of the world, the condemnation of those that don't like you. But that's not what we're talking about. That's not the subject matter here. We're talking about the use to which you're putting your own mind.

And so, the Holy Spirit's guidance, the guidance of your Right Mind will...

RAJ READING: *...save you from ALL condemnation.*

RAJ: From all of the conflict that you subject yourself to by engaging in condemnation. And it saves you from it, the Holy Spirit saves you from it by helping you to let it go, so that your mind arrives at peace, absent the conflicting dynamic of condemnation, returning you to a state of Singularity which is the proper use of your mind.

RAJ READING: *Accept His...*

RAJ: The Holy Spirit's.

RAJ READING: *...healing power and use it for all He sends you, for He wills to heal the Son of God in whom He is not deceived.*

RAJ: Now, let's back up here.

RAJ READING: *Accept His healing power...*

RAJ: For yourself.

RAJ READING: *...and...*

RAJ: Secondarily.

RAJ READING: *...use it for all He sends you,...*

RAJ: In other words, use it for the strays that He sends to your door. Don't use it to go out and hunt down the strays that you've picked to bless.

RAJ READING: *Accept His healing power...*

RAJ: For yourself.

RAJ READING: *...and use it for all He sends you, for He wills to heal the Son of God in whom He is not deceived.*

RAJ: And that has to mean you and the Brother who is sent to you, because the healing will always be a shared healing.

“Now, is it reasonable...”—you see this is the way reasoning works—“...is it reasonable to assume that if someone’s in my experience, that one has been sent to me by the Holy Spirit, and so therefore is fair game for my beneficent gifts?” No. As I said, there are some strays who come for refurbishment, [small laugh] to gain strength, so that they can go on their way without changing, without ceasing to do the thing that is causing their suffering. Those ones are not sent to you by Him for healing—it’s the ones who are hungry for healing. Remember this, else you will find yourself in a tug-of-war that will be nothing but depleting for you.

If someone is in your experience, you ask, “Holy Spirit, Father, have You sent this one to me, to engage with, to be involved with, from whatever clarity You provide me with?” And don’t assume that the answer will automatically be “yes,” because many times, the answer is “no.” And when the answer is “no,” I will tell you, it is part of the healing of that one, who wants to use you unkindly, use you illegally, use you maliciously, because there is so much fear there and so much commitment to it. To not get from you what they want, which is relief without having to change, is part of their healing. Now, if that sounds hard-nosed, it means that you’re a little bit of a wimpy practitioner of cotton-candy spirituality that has nothing to do with Truth, but has to do with concepts, definitions, made up about what a good person is, and what a spiritual person is, and what one who is on his or her way to awakening is.

Continuing.

RAJ READING: *Children perceive terrifying ghosts and monsters and dragons and they are terrified. Yet if they ask someone they trust...*

RAJ: Here’s the key.

RAJ READING: *...if they ask someone they trust for the REAL meaning of what they perceive, and are willing to let their interpretations go in FAVOR of reality, their fear goes with them. When a child is helped to translate his “ghost” into a curtain, his “monster” into a shadow and his “dragon” into a dream he is no longer afraid, and laughs happily at his own fear. You, my children, are afraid of your brothers and of your Father and...*

RAJ: Most significantly.

RAJ READING: *...of YOURSELVES. But you are merely DECEIVED in them.*

RAJ: That’s all. You are deceived because your definitions are getting in the way of your seeing what’s truly there.

RAJ READING: *Ask what they ARE of the...*

RAJ: Capital "T".

RAJ READING: *...Teacher of Reality,...*

RAJ: Ask what they are. Lean on someone you can trust.

Now, you say, "Maybe. Well, I'm not even really sure of if there are capital 'T' Teachers. I'm not even sure that you are who you say you are, Raj. I'm not sure that you're nothing more than a figment of Paul's imagination. I'm not sure that my guide is anything more than a figment of my imagination. Who should I trust? How can I trust?" Well, that's a good way to keep yourselves in limbo.

You're going to have to invest trust somewhere. And so you might as well dare to invest trust in that which says it is there to restore to you your Right Mind, to restore to you your Sanity. You must dare to invest trust where at the moment you do not have sufficient proof to believe that you're being wise. And so you do it, but you don't do it foolishly. You pay attention as you're doing it. As it's said, "You test the spirits." But you start somewhere investing trust.

"Why, I don't even know if there really is a God." Well, risk the chance that there is a God, and ask God, and dare to listen for an answer. And when you get the answer, dare to trust it. And if the answer isn't totally clear to you so that you are able to trust it implicitly, ask more questions, because that which has the intent of restoring your Sanity to you, will have a way to share with you what convinces you, not coerces you, but convinces you at an experiential level, and thus allows your trust to increase as you cautiously and carefully extend more and more trust. At some point you have to make an investment of yourself in the process of your awakening. And it always feels risky, because it has you operate outside of the definitions and the rules that you have made up, that make you feel secure.

Again.

RAJ READING: *Ask what they ARE...*

RAJ: Your Brothers and Sisters, or anything.

RAJ READING: *Ask what they ARE of the...*

RAJ: Capital "T".

RAJ READING: *...Teacher of Reality, and hearing His answer, you too will laugh at your fears and replace them with peace. For fear lies not in reality, but in the minds of children who do not understand reality.*

RAJ: You see, this gives you permission to not kick yourself in the seat of the pants because you're afraid. Of course, you're going to feel afraid because you're leaning into the unknown. You're making an investment in that which is beyond your current parameters for being. But without throwing your anchor beyond the parameters you're presently using, you will have no means of enlarging the borders of your tent, enlarging the borders of your consciousness, to have a more whole experience that will encourage you to have enough trust to throw your anchor a really long way.

RAJ READING: *It is only their LACK of understanding...*

RAJ: Children's.

RAJ READING: *...which frightens them...*

RAJ: It's only your lack of understanding which frightens you.

RAJ READING: *...and when they learn to perceive truly they are not afraid.*

RAJ: And neither are you.

[Editor's Note: Raj did not read the following sentence: *And because of this they will ask for truth again when they are frightened.*]

RAJ READING: *It is not the REALITY of your brothers or your Father or yourself which frightens you. You do not know what they ARE, and so you perceive them as...*

RAJ: Whatever you've made them up to be.

RAJ READING: *...ghosts and monsters and dragons. ASK of their reality from the...*

RAJ: Capital "O".

RAJ READING: *...One Who knows it, and He will TELL you what they are. For you do not understand them, and because you are deceived by what you see, you NEED reality to dispel your fears.*

RAJ: You say, "Oh, I really want to be a healer. I have this vision of having a healing center. And I know I have a God-given purpose." But, you know that, that usually occurs to those who see being a healer as something one, unlike his patient, does for and to the patient.

But healing happens with involvement. Healing is an experience of sharing. And your immediate thought is, "That's going to take effort. And that's going to take time. That's going to take a degree of involvement which isn't really that delectable to me." [small laugh] Ah, but that's what it takes.

The saying is that infinite patience brings immediate results. When you realize that your Brother and you are worth the experience of fulfillment that follows involvement, that follows the allowing of sharing—not sharing mutually-agreed-upon definitions, but sharing the Truth that's revealed—without reservation to be willing to take all the time you think it's going to take if you're looking at it from your best definitions, you will find that the prolonged element of time that you were afraid it would take because of how deep-seated the other one's problems were, that time [finger snap] will be cut short. Why? Because you were being willing, because you were willing to be with that one for as long as it might take. Because your desire to function within the Singularity of Mind, your proper use of your mind, was more important to you than the amount of labor you conceived it would take and the amount of time that you imagined it would take.

As long as you are trying to determine whether it's worth it to you or not, to be involved, you are keeping yourself separate, you are not entering into sharing, and you are using your mind poorly. And you are denying yourself the very thing you want—the joy of sharing healing—the joy of quote “being a healer” unquote. Healing simply cannot occur by remote control, or the exertion of power over something else different and separate.

RAJ READING: *Would you not exchange your fears for truth if the exchange is yours for the asking? For if God is not deceived in you, you can be deceived only in YOURSELF. Yet you can learn the truth of yourself of the Holy Spirit, Who will teach you that, as part of God, deceit in YOU is impossible. When you perceive yourself without deceit, you will accept the real world in place of the false one you have made. And then your Father will lean down to you and take the last step for you by raising you unto Himself.*

RAJ: If you want to see your world transformed, you've got to back off from your conditioned tendency to manipulate it into better order. You've got to be willing to step back from it, and turn your attention to the source of Truth. You've got to want to know what the Truth is, and reach for it beyond your conditioned thinking. And you've got to abandon your fears about your world or your Brother. And you've got to abandon all the rules of etiquette or proper behavior that everyone must abide by if they're to get your respect.

And you've got to abandon all the little small-minded criteria that you hold your world to and yourself, and inquire of that which knows the larger picture. Why? Because you're tired of suffering, and you're tired of not being able to respond to the calls for Love in the ways that resolve them. And because you finally know that the only way you're going to be able to see these transformations is when you bring your mind into a singular state that's not confused by your fears,

that's not confused by your inability to distinguish between Truth and error,
that's not terrorized by a lack of a choice for peace.

And then you've got to let in the experience that follows that kind of an inner
commitment to that which is beyond your present frame of mind, so that you
might be blessed with Sanity again. Sanity that makes you happy all-day-long,
and anticipate the next all-day-long that's coming along.

Now I'm telling you that when you do this, you will find that whatever
involvement, whatever intimacy you are required to become involved in with
your Brother, the motivation for it will be there. And the ability to not be
discouraged will be there, once you decide not to judge according to
appearances, according to their presentations, or according to your best
assessment of their presentations, your best judgments. And you're willing to
say, "If there's anything at all right there where my Brother is, it has to be the
Christ and nothing less. And that is where I'm going to hold my attention. That
is the standard by which I insist upon apprehending, conceiving, of my Brother
whether he sees it or not, whether she sees it or not. Because anything less that I
engage in will constitute my hell, my ongoing ignorance, my lack of inspiration.
And I'm not willing to sacrifice that for anything."

And we're going to go back to where we began.

RAJ READING: *You complain that this course is not sufficiently specific for
you to understand it and USE it. Yet it has been VERY specific, and you have
NOT done what it specifically advocates. This is not a course in the play of
ideas, but in their PRACTICAL APPLICATION. Nothing could be more specific
than to be told very clearly that if you ask you WILL receive.*

RAJ: I promise you something. The practical application of what the **Course**
teaches is a lot less work than what you're currently engaged in.

And with love, I leave you with that. And I look forward to being with you next
week.

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Raj/ACIM Study Group – November 13, 2005

A Course In Miracles (reference pages)
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Section: THE JUDGMENT OF THE HOLY SPIRIT
Sparkly Book – p.256 / JCIM – p.108
Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
First Edition – p. 200 / Second Edition – p. 215

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Well, big subject:

RAJ READING: [Chapter 11] ***GOD’S PLAN FOR SALVATION***

[Editor’s Note: In the first and second editions, the chapter heading is: ***Chapter 12 THE HOLY SPIRIT’S CURRICULUM***]

RAJ: Well, first of all, it might be a good idea to consider what the word “salvation” means. You throw it around a lot.

RAJ READING: ***GOD’S PLAN FOR SALVATION***

RAJ: Well, salvation is going to mean something to you, right? It’s not salvation hanging out in the ethers. It’s something that will be an experience. And at the bottom line, salvation means you never having to strive to become anything anymore. It means you not being behind the eight ball anymore. It means you never having to try to be right. It means you never having to prove anything.

Salvation is the experience of you being in your Right Mind and knowing it. It means you being in your Right Mind, never again subject to doubt or the invitation to discouragement. It means you at peace and being able to be from your peace in all respects.

Salvation is the absence of fear—the total, complete absence of fear. It’s you being able to be whole, to be wholly involved in being, where there’s no reservation of any part of yourself that you’re keeping safe from threat, where the saying is really true, “What you see is what you get,” because what everyone will see will be you wholly present, without reservation, without withholding yourself in any way. Salvation is the unobscured experience of safety—which is another way of saying it is the direct experience of omnipotence, not power over anything, but the presence of wholeness that finds no threat, no suggestion of threat, nothing unlike itself. It is the experience of utter peace and utter safety.

So what is God's Plan for this experience for you? Is it a plan He had to come up with? Or is the plan for your salvation simply the Way things are, the Way things unalterably are that you are simply going to let yourselves back into the experience of?

Remember, you're not advancing toward your salvation; you're not advancing toward your perfection; you're not improving yourselves in order to earn salvation. But you have these imaginative ideas that you have come up with and that others have provided to you that you are not already there; you're not already at the Point of Perfection. And so you operate not on the basis of the Way things are, but on the basis of the way you think things are. Period. Your salvation lies in abandoning the way you think things are, so that you might yield into the Way things are—in other words, the Way God has set it up, the Way God is being it/you at every moment—so that you let go of the something extra that you've added to the equation.

Salvation is yours. Salvation is already yours. And what all of this is that we've been talking about amounts to your yielding to It, your yielding into It, your relaxing into It. God's Plan for salvation is utter simplicity.

Let's go into the book.

[Editor's Note: In the first and second editions, the following heading appears here: *The Judgment of the Holy Spirit*]

RAJ READING: *You have been told not to make error real, and the way to do this is very simple. If you WANT to believe in error, you would HAVE to make it real, because it is not true.*

RAJ: In other words, because it is not real.

So:

RAJ READING: *If you WANT to believe in error, you would HAVE to make it real, because it is not true. But truth is real in its own right, and to believe in truth, YOU DO NOT HAVE TO DO ANYTHING.*

RAJ: If you want to believe in error, you would have to do something. You would have to engage in acts that attempt to make it real so that you would have something to believe in. And the reason is that it doesn't exist in its own right.

Now:

RAJ READING: *Understand that you do not respond to stimuli, but to stimuli AS YOU INTERPRET THEM. Your interpretation thus becomes the justification for the response.*

RAJ: Whatever that response might be.

RAJ READING: *...you do not respond to stimuli, but to stimuli AS YOU INTERPRET THEM.*

RAJ: Well, that's what all of the mutually-agreed-upon definitions are—the interpretations of Reality that you've come up with. And the mutually-agreed-upon definitions that you operate according to, become the justifications for your responses. And so as a result, you are very seldom original with a Brother or a Sister, with each other. You're always doing this two-step, bouncing off of each other so as to be able to do things but not violate the mutually-agreed-upon definitions, the interpretations that have been placed between you and Reality itself.

RAJ READING: *That is why analyzing the motives of others is hazardous to YOU.*

RAJ: Naturally, [laughing] it's not the most comfortable thing for the ones you're analyzing.

But:

RAJ READING: *...analyzing the motives of others is hazardous to YOU. If you decide that someone is really trying to attack you or desert you or enslave you, you will respond AS IF he had actually done so, because you have made his error REAL to you. To interpret error is to give it power, and having done this, you WILL overlook truth.*

RAJ: This is really quite obvious, and really quite simple. However you perceive your Brother, however you interpret his actions and him, will govern how you're going to behave toward him. And if your interpretation of your Brother, or of his actions, takes precedence over an actual connection with him, then you are operating in a fantasy. You are in imagination land, and you're out of touch. You're not connected. You're unable to be real, appropriate, pertinent. And you're going to trip and fall flat on your face, and you're going to wonder why.

You don't usually run into problems until you have to relate to your Brothers and Sisters, right? If you're on a mountaintop all by yourself, or on a deserted beach all by yourself, you can be there without any problems. But let there be one other person who comes along, and there is the potential for them to behave in a way that is offensive to you, or distracting to you, or bothersome to you, and the problem begins. Why? Because you must be involved, and you don't know how to be involved with your Brothers and Sisters.

Now, you may argue with me and say, "I sure do. And I get along with them well and I have good working relationships. I am, along with others, able to be quite

productive and am able to help others be productive." But what you don't understand is that if you are not gathering your perception of your Brother from a prior connectedness with Truth, you are operating in the realm of imagination land. And so although all of you are being able to function together with very little friction, you are not in touch with the Truth, and you haven't learned how to be with your Brother rightly. You haven't learned how to be with your Brother from your Right Mind—a real connection with what is really there where your Brother is.

RAJ READING: *The analysis of ego-motivation...*

RAJ: Which is what all of you do when you look at your Brothers and Sisters. You evaluate where they're coming [from]. "I wonder where she's coming from? Mm. She's behaving in such-and-such a way. She must have blah, blah, blah, blah, blah." And you come up with an imaginary assessment. And then you approach her on the basis of that assessment.

RAJ READING: *The analysis of ego-motivation is very complicated, very obscuring,...*

RAJ: Obscuring of what? Of the Truth. Your imagination obscures the Truth when you give preference to what you have imagined.

RAJ READING: *The analysis of ego-motivation is very complicated, very obscuring, and NEVER without the risk of your own ego-involvement. The whole process represents a clear-cut attempt to demonstrate your OWN ability to understand what you perceive.*

RAJ: You see? Instead of a joint understanding of what you perceive, which you have when you abandon your independence, your autonomy, and you say, "Father, or Holy Spirit, what's really going on here? What do I need to know here? What is really going on?" so that you might respond on the basis of a joined clarity.

RAJ READING: *The whole process represents a clear-cut attempt to demonstrate your OWN...*

RAJ: And I'm going to say, independent.

RAJ READING: *...ability to understand what you perceive. This is shown by the fact that you react to your interpretations AS IF they were correct, and control your reactions behaviorally, but not emotionally.*

RAJ: What does that mean? [small laugh] It means that even though you come up with your own conclusions and they're false and they are disturbing to you, you, for the most part, control your behavior and you don't behave consistent

with the perception you have. But when it comes to your emotions, oh boy! Do they go wild! And in your head, you concoct stories, you concoct scenarios about your Brother's behavior and what you can expect and what they're likely to do. And the longer you do this, the angrier you get. And you know what? You haven't even had your first word with this person for the day.

So you...

RAJ READING: *...control your reactions behaviorally, but not emotionally. This is quite evidently a mental split, in which you have attacked the integrity of your mind, and pitted one level within it against another.*

RAJ: You see? You're going to control yourself properly here, but you're not going to control yourself at all here, and so you're attempting to be inconsistent within yourself. And that's called the human condition.

You also do this with the world. You do this with spiders and snakes and centipedes, and butterflies and hummingbirds. A hummingbird comes along and there's no fear in you. And you stand very still in hopes that it will stay in your vicinity and maybe get really close so you can get a good look at it. But you see a spider or a wasp or a snake, and whether it's going to do anything to you or not, whether it even cares whether you're there or not, you go through great fear, and a sweat will break out. Fear will reign. Why? Because of the interpretation you have about the spider, or the snake, or the wasp. So you're reacting to your own interpretation. You're off in la-la-land again—imagination land.

But you know what? You're putting your body through all of the responses that would be called for, we'll say, if indeed there was a threat. And you know what? When you live your life this way, you wear yourself out unconsciously, simply because you're constantly on guard, one way or another, all day long.

Now the next section is called:

RAJ READING: *The Judgment of the Holy Spirit*

[Editor's Note: In the first and second editions, this heading is earlier (see above).]

RAJ READING: *There is but one interpretation of all motivation that makes any sense.*

RAJ: See, we're talking about simplicity.

RAJ READING: *And because it is the Holy Spirit's judgment, it requires no effort at all on your part.*

RAJ: Here it is. Here's the Holy Spirit's judgment.

RAJ READING: ***Every loving thought is true. Everything else is an appeal for healing and help. That is what it is, regardless of the form it takes.***

RAJ: There are only two things going on in your behavior or in your Brother's behavior.

RAJ READING: ***Every loving thought is true.***

RAJ: Every loving thought you have is Real and eternal.

RAJ READING: ***Everything else...***

RAJ: You or your Brother engages in is an appeal for help.

RAJ READING: ***...is an appeal for healing and help.***

RAJ: That's why it's said that everything is either Love or a call for Love.

RAJ READING: ***Can anyone be justified in responding with anger to a plea for help? No response can be appropriate except the willingness to give it to him, for this and ONLY this is what he is asking for.***

RAJ: So if your Brother is behaving, or Sister, in a way that isn't obviously love, then they're engaging in what you can imaginatively call bad behavior—a call for correction. And you, at that point, are faced with a choice. Are you going to react to your perception of them and of their behavior? "Oh, they're in a shitty mood. I had better steer clear of them if I don't want to get caught up in a big mess." Or are you going to see it for what it truly is—a call for Love, a call for help—and not react angrily?

It makes all the difference in the world how you interpret everything you see. And you're going to interpret it in one of those two ways. You're going to recognize it to be the Presence of Love, something to be grateful for, or a call for Love, which is something to be grateful for.

RAJ READING: ***Offer him anything else, and you are assuming the right to attack his reality by interpreting it as YOU see fit.***

RAJ: You see? You make your own definition up, and then you behave according to that definition as you see fit. And there's been no connection with that Brother. You've inserted between your Brother and yourself a picture of him, and then you're reacting to that picture of him. And then you're coming to conclusions as to what is required in order for your picture of him to be pacified, settled down, dealt with. You see? And the problem is that you carry out this response to your very own picture, not where something can be done about it which is in your own mind, but you attempt to deal with the Brother who has

made a call for Love, as though he hasn't made a call for Love. And your behavior is recognized to be attack, an absence of communication, an absence of connection, and yet a coercive response from you that doesn't make sense to the one calling for help.

RAJ READING: *Perhaps the danger of this to your own mind is not yet fully apparent to you,...*

RAJ: What does that mean, "the danger of this to your own mind"? The danger of it is that your mind is itself in a conflicted state. And you don't even know it because it's second nature to you to deal with your interpretations of things, instead of with the things themselves. And that's a form of insanity. It's certainly a concrete evidence of ignorance.

RAJ READING: *Perhaps the danger of this to your own mind is not yet fully apparent to you, but this by no means signifies that it is not perfectly clear.*

RAJ: The danger.

RAJ READING: *If you maintain that an appeal for help is something else...*

RAJ: Meaning an expression of hate. If you determine that the call for help is aggressive lack of respect directed toward you.

RAJ READING: *...you will REACT to something else,...*

RAJ: And I'm going to put it this way.

RAJ READING: *If you maintain that an appeal for help is something else you will REACT to...*

RAJ: ...the...

RAJ READING: *...something else, and your response will be inappropriate to reality as IT is, but NOT to your perception of it.*

RAJ: [small laugh] Your response will be perfectly appropriate in your mind when it's a response to your perception of what's going on.

RAJ READING: *This is poor reality testing by definition. There is nothing to prevent you from recognizing ALL calls for help as exactly what they are except your own perceived NEED to attack.*

RAJ: [small laugh] You hear that?

RAJ READING: *...except your own perceived NEED to attack.*

RAJ: "What are you talking about? I'm not going around feeling a need to attack. I never think about attacking. I never engage in anything that comes

anywhere near attack unless I'm really, really, really upset. What are you talking about?"

RAJ READING: *There is nothing to prevent you from recognizing ALL calls for help as exactly what they are except your own perceived NEED to attack.*

RAJ: Well, you can understand it a little bit better if we change the words to, "your own perceived need to defend yourselves."

And every day, in one way or another, you get up ready to defend yourself. Ready to defend yourself against traffic jams—inconsiderate drivers that are behaving poorly and causing slow-ups that will make you be late to work, and perhaps threaten your job security because you've been late three times already. You get up careful to see that you run into the least obstacles to having a successful day, which means that you expect obstacles, that you believe that you live in a hostile world—one that you have to be on guard for so that it won't trip you up and leave you at a loss at the end of the day.

This attitude of being ready to defend yourself by all the means you use—having a good plan, thinking things through ahead of time so that you're prepared, and so on—these defenses, even though you describe them in glowing terms of respect, constitute an approach to your day and your world as though it is against you, and you are prepared for it not to take you down. And so, that is an attitude of attack. It is not a state of mind that can be described as Love. Your very approach to your days is a call for Love. Your very own approaches are calls for Love.

Again, because it's important.

RAJ READING: *There is nothing to prevent you from recognizing ALL calls for help as exactly what they are...*

RAJ: Calls for help.

RAJ READING: *...except your own perceived NEED to attack. It is only THIS that makes you willing to engage in endless "battles" with reality, in which you DENY the reality of the need for healing by making IT unreal.*

RAJ: How do you make it unreal? You make the need for healing and you make the call for help unreal by naming it something else.

"What can you expect? She's a bitch."

"What else can you expect? He's a chronically dishonest person."

You've made their behavior, which is a call for help, unreal/invalid by naming it something else, and then acting on the basis of what you have named it.

And do you see that every time you do this, you miss connection, even though on a camera it might appear that there's involvement? And if you are missing the connection with your Brother, but are still having a mutual activity with him, what is going on? How would you describe what's happening? Nonsense. Meaninglessness. And you know what? That's what most of you see on the evening news.

RAJ READING: *You would not do this...*

RAJ: In other words, change the need for healing into something unreal.

RAJ READING: *You would not do this except for your UNWILLINGNESS to perceive reality,...*

RAJ: *Your* unwillingness to perceive Reality.

RAJ READING: *...which you withhold from YOURSELF.*

RAJ: [small laugh] You see? The truth sort of hits under the belt. It uncovers things that you're doing that you didn't know you were doing and that you would say you weren't doing. "What do you mean, I have an unwillingness to perceive Reality?" Well, if you give preference to your definitions of everything in place of Reality—the thing you're giving definitions to—you're withholding the experience of Reality from yourself.

And of course, there's a reason you're doing it. And the reason is—which goes back to our initial problem—the reason is that it's your task to practice the skill, which you believe your Father gave you, to be like your Father alongside Him. And so you engage in making up these definitions, and then behaving toward everything on the basis of these definitions because that is the way you are going to ultimately—you think—prove that you're just like God, prove that you are an authority, and prove that you're right, not wrong. And so it's an emotionally-charged situation.

You all withhold Reality from yourself by trying to create an alternate reality right where Reality is and right with the stuff of Reality. And that's why I keep talking about the need to look at everything with innocent eyes. You haven't realized you've been doing this, but you have been doing it and you must break the cycle. And you break the cycle by being willing to assume that maybe you're not seeing everything as it is, and that maybe you're not seeing everything as it is, is what is causing discomfort, distress, suffering, and all the negatives that seem to be part of life.

Continuing.

RAJ READING: *It is surely good advice to tell you not to judge what you do not understand.*

RAJ: "Oh, but I do understand. I know Joe so well. I grew up with him. I know all his idiosyncrasies. I understand him perfectly. You know, he came from a deprived home life, and he's done really well in the face of it. Lifted himself up by his own bootstraps." And blah, blah, blah. Got the whole picture down.

But wait a minute. Is he a product of his environment? Is his behavior predictable and understandable because of everything you know about all the physical aspects of his growing up? Or might there be more to him that he's not aware of? Might there not be something divine about him? Might there not be another way to look at him besides through your perception, your definitions? Yes. You've got to dare to break the habit of perception. Or put another way, you've got to do whatever it takes to break your habits of misperception by being willing to look with new eyes, look with a willingness to see what is there that you have been overlooking.

You must be willing to risk the chance that there might be some benefit in looking at things that you're sure of and saying to yourself, "I may not understand all there is to understand about this. There may be a lot more for me to understand." Your scientists are doing that in spite of the power with which they declare what they already know. They are still digging or reaching beyond what they acknowledge is their present limited perception.

RAJ READING: *It is surely good advice to tell you not to judge what you do not understand. No-one with a personal investment is a reliable witness, for truth to him has become what he WANTS it to be.*

RAJ: "Well, you know, I don't want Joe to be in the situation he's in. I don't want to be unhappy because of what I see is going on with Joe." But the question is, "Do you want to let go of the perceptions you have developed, the concepts, the definitions you have developed?" Are you willing to let your mind be changed—that's the real question—so that Truth can be more than you want it to be from whatever your limited level of perception is?

RAJ READING: *If you are unwilling to perceive an appeal for help as what it IS, it is because you are unwilling to GIVE help AND TO RECEIVE IT.*

RAJ: Because the two are one and the same thing.

RAJ READING: *The analysis of the ego's "real" motivation is the modern equivalent of the inquisition, for in both a brother's errors are "uncovered" and he is then attacked FOR HIS OWN GOOD. What can this be BUT projection?*

For HIS errors lay in the minds of his interpreters, for which they punished HIM.

RAJ: You see? They didn't handle the problem where it lay, which was in their own mind in the criteria they were using to define the one they determined to be at fault—the one making a call for help who is being interpreted to be a malicious, law-breaking citizen calling for justice—punishment, in other words—instead of healing. And in this procedure, those analyzing him and then judging him according to their analysis and punishing him for what they analyzed him to be, saved themselves from having to become involved, I'm going to say, involved at a heart level, involved at a level where real connection occurred. It saved them the effort and the trouble. And so they could stand and look down on the poor soul, and come to their judgment, and send them on their way for their punishment, and not be disturbed.

RAJ READING: ***Whenever you fail to recognize a call for help...***

RAJ: As a call for help.

RAJ READING: ***...you are REFUSING help. Would you maintain that you do not NEED it? Yet this IS what you are maintaining when you refuse to recognize a brother's appeal, for only by ANSWERING his appeal can YOU be helped. Deny him your help and you will not perceive God's answer to YOU.***

RAJ: Healing is a together thing. Healing is not something one does to another.

RAJ READING: ***The Holy Spirit does not need your help in interpreting motivation, but you DO need HIS. Only APPRECIATION is an appropriate response to your brother. Gratitude is due him for both his loving thoughts...***

RAJ: Which are real.

RAJ READING: ***...and his appeals for help, for both are capable of bringing love into YOUR awareness if you perceive them truly. And ALL your sense of strain comes from your attempts NOT to do just this.***

[Editor's Note: Raj said "to do this" instead of "to do just this."]

PAUL: [pause] Just a moment. [pause]

RAJ: Paul is getting hung up because what's being said and what I'm sharing creates a dilemma when someone who is expressing a call for help does not want to receive the help. When this happens and a response of love is not received, what happens? The temptation is provided by the ignorant behavior of the Brother not wanting to receive the love offered, the healing or the help offered, to... it provides the opportunity for the one offering the help to come to a judgment. "Wow, he (or she) really is a difficult person." You see? The

temptation is to succumb to creating a definition, even though originally a refusal to make a definition and operate according to it had been successfully accomplished. The refusal to accept the love provides the opportunity and truly the demand not to abandon staying with innocent Vision—not to formulate a definition and then make commitment to it and then behave toward that person as though the definition you've made up is true.

This is part of the involvement. This is part of giving the answer of Love. It is, you might say, part of what you would call the stickiness of involvement. Why? Because it appears then that a war is going on, a tug-of-war where you are being invited to abandon your innocent Vision in favor of making up a definition and behaving according to it, and thus moving into la-la-land, imagination land, where you're lost. What it does is, this invitation to a tug-of-war, what it does is it gives you the opportunity to make commitment to seeing with innocence just because. In other words, not because there's a payoff for you, not because there's a quick payoff, but because it is what represents your Sane Mind. You see?

Making commitment to being Sane seems like hard work because you've been so used to doing something else. [laughing] And so you look for alternatives to the hard work, not realizing that to see with innocence is natural to you and is not the hard work it appears to be. There is a point at which you have to stand behind a commitment to see what's Real, and not be distracted from it by another's behavior or your very own inclination to move into the realm of imagination and live there where you cannot be conscious of Reality.

Continuing.

RAJ READING: *How simple, then, is God's plan for salvation. There is but ONE response to reality, for reality evokes no conflict at all. There is but ONE Teacher of reality, Who understands what it IS.*

RAJ: The Holy Spirit.

RAJ READING: *He does not change His Mind about reality because REALITY does not change. Although YOUR interpretations of reality are meaningless in your divided state, His remain consistently true. He GIVES them to you because they are FOR you. Do not attempt to "help" a brother in YOUR way, for you cannot help yourselves. But hear his call for the help of God...*

RAJ: Your Brother's. But hear your Brother's call for the Help of God...

RAJ READING: *...and you will recognize your OWN need for the Father.*

RAJ: Unless, of course, you decide you are going to get back into your old habit of making definitions and behaving on the basis of them. But if you're not going to make up a new definition that justifies your uninvolvedness and makes you

better than him, then you're going to find yourself feeling at a loss because you don't know what the answer is. And so you're going to recognize you need God as much as the one calling for help recognizes that he or she needs something, even though it's probably not God as far as they're concerned, but just something that will reconfirm for them the rightness of what they're doing, and that they shouldn't be suffering for doing it the way they're doing it. So this is very important.

RAJ READING: *Your interpretations of your brother's need is your interpretation of YOURS. By GIVING help you are ASKING for it,...*

RAJ: And I would say if you haven't asked for it, you won't have anything to give. So the two are inseparable.

RAJ READING: *By GIVING help you are ASKING for it, and if you perceive but one need in yourself you WILL be healed. For you will recognize God's answer as you want it to be,...*

RAJ: Meaning truly want it to be as God's Answer.

RAJ READING: *...and if you want it in truth it will be truly yours.*

RAJ: You see? So the question is, "Do you want to be able to make up a definition of a Brother who is calling for help by behaving badly, do you want to be able to make up a definition about it that provides you with a handy way to resolve it through judgment and no involvement, and continue to be ignorant of your own Place of Excellence—the Place of Excellence in you—and remain unconscious of your access to it, and continue on with your Brother where both of you are missing each other, where both of you are not connecting with each other, even though it appears that there is involvement? Do you want that? Or do you want what really heals?"

RAJ READING: *Every appeal you answer in the Name of Christ brings the remembrance of your Father closer to YOUR awareness.*

RAJ READING: *Every appeal you answer in the Name of Christ...*

RAJ: In the Name of your True Nature. In the Name of the Place of Excellence in you.

RAJ READING: *...brings the remembrance of your Father closer to YOUR awareness.*

RAJ: Why? Because you're breaking the isolation, the bill of divorcement. And when you break it, the experience of family connection with your Father, your Source, immediately, it would seem, resurges in you and fills you up because you're no longer blocking it.

RAJ READING: *For the sake of YOUR need, then, hear every call for help as what it is,...*

RAJ: Why?

RAJ READING: *...so God can answer YOU.*

RAJ: Complicated? No. Simple to understand? Yes. Happifying? No. Relieving? No. Why? It's a question you all need to ask yourselves. [pause]

Well, I'm going to tell you, it's because you don't think you can rise to the occasion. You don't think you can really be this way. You don't think you have what it takes. It will be too much work. Why? Because it's not natural to you, you don't think. And so, someone else's definition of you has settled in you, and you've taken it to heart and you believe it. And so you never even begin to wriggle inside of the chrysalis you're in, or stretch inside of the egg and peck away at it, when that's what's absolutely essential. Why? Because although you can manage to put up with the distresses of your daily life, the human condition, they're not bad enough to motivate you to peck at the shell or strain at the confinement of the chrysalis so that the chrysalis might snap, so that your definitions might break and you can see that they had not the strength to confine the Christ that you are, the divine one that you are.

RAJ READING: *By applying the Holy Spirit's interpretation of the reactions of others more and more consistently, you will gain an increasing awareness that HIS criteria are equally applicable to YOU. For to RECOGNIZE fear is not enough to escape from it, although the recognition is necessary to demonstrate the need for escape. The Holy Spirit must still TRANSLATE it into truth. If you were LEFT with the fear, having recognized it, you would have taken a step AWAY from reality,...*

RAJ: Away from Reality.

RAJ READING: *...not TOWARDS it. Yet we have repeatedly emphasized the need to recognize fear and face it WITHOUT disguise as a crucial step in the undoing of the ego.*

RAJ READING: *...in the undoing of the ego.*

RAJ: In the undoing of the habit pattern that you have adopted as your identity and the reason for your behavior and the justifications for your behavior, including your habit of giving definitions and evaluations to everyone else about them and using them as your criteria for behaving the way you do toward them.

RAJ READING: *Consider how well the Holy Spirit's interpretation of the motives of others will serve you then.*

RAJ: Well, they will serve you very well.

This is not a spot, in terms of the unfoldment of the things needing to be understood, for me to tell you sweet things and to give you words of encouragement that would allow you to relax. Because the moment you feel relaxed, you'll stop paying attention with earnestness at what you need to pay attention to. Which is, first of all, your inclination to approach your day as though it's a hostile world with things you need to be guarded against so that you are in a dull mode of self-defense, which is really attack. And second, where you don't just give preference to, but you make commitment to your defining everything without ever connecting with what it really is. And thirdly, and perhaps most importantly, your habit of defining your Brother's, I'm just going to say, behavior, because none of you consistently express love so that it's the predominant thing that everyone recognizes about you as they observe you as you go through your day.

Your behavior is a call for Love. That means anyone you look at, their behavior, for the most part, is a call for Love, a request for help, because so much of their day is approached from a feeling of ignorance that must somehow become equal to the demands of the day so as not to cause that one to feel depressed at the end of the day because everything went so badly. And so their behavior is not inspired with Love. Your behavior, for the most part, isn't inspired with Love. But that's your Birthright, for it to be inspired with Love.

So, you've got to be alert to your very definite inclination to interpret what a Brother is and what he is being as you are in relation to him, and your reluctance to step past the definition you create so as to perhaps really connect with that one and have the opportunity to find out whether their behavior truly is a call for Love, a call for help; or whether it was an expression of Love perhaps that pushed you beyond the limits you wanted to be pushed, and therefore you said, "That one is behaving badly," and then you proceeded to treat that individual on the basis of the definition you gave.

We're talking about being more conscious. You could say we're talking about using a little more discipline of your mind. Oh, oh. Work, work, work, work. Discipline, discipline. You know what? [small laugh] What would you call it if you sat down one day and you neglected to worry? You just neglected to worry? Well, you would find you were in your peace the whole day. Were you in your peace because you used self-discipline? Yes, but not in terms of work. You expressed discipline by consistently neglecting to do what doesn't work.

It's simple. You aren't going to abandon what doesn't work without a conscious choice to do it. There's going to have to be focus. The rewards are great. The rewards are your unchangeable Birthright, divine Birthright, beginning to

register with you, because you're neglecting to obscure it with your personal effort to be something on your own.

So, this week I invite you to conscientiously—which means consistently and persistently—observe how quickly, how spontaneously you bring definitions into play about your fellowman. And then watch how long it takes you to abandon them. Notice whether or not you spend an hour building on that definition, as I said, fabricating a scenario of events in your mind. Notice how much valuable conscious experience—I'm not going to say how much time—how much valuable conscious experience you've wasted in imagination land, so that you might see just how effectively you're keeping yourself unconscious of Reality. Because once you see that, it will be much easier for you to make a choice for using your mind well.

And it will be that much easier to recognize that you don't want to choose for what doesn't work, so that you might more easily choose for God's Plan for salvation, which is choosing for [small laugh] what works. Choosing for what works because that's the way it's been set up; it's the setup that's already in place unchangeably.

So, I love you. And I look forward to being with you next week.

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Raj/ACIM Study Group – November 20, 2005

A Course In Miracles (reference pages)
Chapter 11 – GOD'S PLAN FOR SALVATION
Section: THE JUDGMENT OF THE HOLY SPIRIT
Sparkly Book – p.258 / JCIM – p.109
Chapter 12 – THE HOLY SPIRIT'S CURRICULUM
First Edition – p. 202 / Second Edition – p. 217

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Before we move on, it's important and necessary to pause and get some things clear. For the last couple of weeks, we've been talking about God's Plan, we've been talking about answering the call for help, answering the call for love. And in order not to be confused, I want it to be clearly understood that what we've been discussing, especially in the current chapter, is—whether you've thought about it or not—the question of whether you're going to be honest. Whether ***you're*** going to be honest. In other words, the subject has been each of you, not the one you would help.

Now, all of you in one way or another as you go through your day are trying to fulfill a concept you have of yourself. You have a goal for yourself. You have a certain thing you want to be in the world. And for the most part, you do everything you can to be consistent with the manifestation of that picture or concept you have of yourselves. And to be very blunt with you, when you're doing that you're not being honest, because a picture of who you are, a concept of who you are, what you want everyone else to see you as, isn't you. You know, we can get all caught up in flowery, wonderful spiritual words, but if they're going to mean anything, they've got to relate to you and to where you are, and to what is really true about you, so that you are able to abandon the pictures of yourselves that you're trying to present, and can be yourself honestly.

And so what we've been reading about, although it relates to your Brother and your capacity to be an agent for change and to respond to a call for help, the focus has been on whether before you respond you've moved into a place of honesty within yourselves where you have abandoned concepts you have built up about the one who is calling for help. Are you coming from a place of innocence within you?—which is another way of saying a place of genuineness in you where you are not violating your own Integrity, your own already-existing absolute divine Integrity by inserting a picture of yourself between that and your

Brothers and Sisters, that you emphasize and thereby cover up who you genuinely are.

Now the ego will use everything that the **Course** says for its own purposes, and will use everything I say for its own purposes, if you're not alert, if you're not honest, if you're not more interested in the Truth than in anything else. And so when I say that you want to be able to come from a place of genuineness and honesty, I'm not talking about honestly expressing exactly what you feel. I'm not talking about how you as an ego, as a concept, as a product of your family's and your society's upbringing; I'm talking about something prior to that. I'm talking about something more fundamental than that. I'm talking about the Integrity you have that is inseparable from you, that is, I'm going to say, at the root of the Act of God that appears as you, as your experience of being conscious.

You all know the Truth. You all know the Ultimate. But you think that you have to cooperate with everyone, and that everyone has to cooperate with you according to interpretations and definitions that all of you have made up together; interpretations and definitions that allow you to create an image of yourself. But you know what? The image isn't what has created the image; you are what has created the image. But once having created the image and giving preference to it, that which made up the image fades into the background. And the image cooperates with all of the other images, and abides by all of the structures and rules that all of these images have created together so that they can seem to exist in relative harmony.

The honesty that is being called for here in the **Course**, has to do with your being willing to abandon the image and the goals you have for that image, so that you might get to the bottom-line of you, where it's ultimately easy for you to express yourself without violating yourself, without abandoning your Integrity. From that place, everything you say and everything you do will be constructive and will be healing.

What you need to be clear on so that you don't become confused, is that what we have been discussing so far in this chapter, has nothing to do with anyone else. It has to do with the necessity of your doing something before you get involved in a healing fashion with someone else, and that is get behind and underneath the images you're trying to portray. It also means abandoning concepts other people have of you; abandoning an intent you have to live up to another's expectations that fulfill their concept of you. Because as long as you're doing that, you are ingenuine, deceitful, dishonest because it's all a manipulative game, and nothing more. And healing cannot be the result, and your awakening can't be the result, and your peace cannot be the result of that.

And an even more remote form of this is where you are not trying to live up to a concept someone else has of you, where you're not trying to fulfill a concept someone else has of you, but where you're not trying to fulfill a concept someone else has of themselves. Now what do I mean? I mean, for example, as a parent or a teacher that you might have expectations of a child or a pupil. And that expectation of them is to fulfill your concept of yourself as a teacher, as a parent. You are relying upon your child or your pupil to provide proof of your value as a parent or a teacher. And if you're the child or if you're the student who is trying to fulfill your parent's or your teacher's concept of themselves, you're even less honest, and you're even more confused, and you're even more buried in illusion. And what we've been talking about for the last two weeks has to do with stepping back, getting behind, getting underneath all of that, so that you're coming from that place in you which puts up with no bullshit, because it itself isn't interested in bullshitting with everyone else, even though all of you know how to do this real well and do it every day.

So, when it says (the ***Course***) that it's essential for you to see a call for help or a call for love as a call for love, even though the call for love comes forth as negative or abusive or unkind behavior, even though it apparently comes forth as attack, or comes forth as an invitation for you to become frightened on behalf of the one with the problem, when it says that you are to see it as a call for love instead of what it appears to be, instead of what the one calling for love hopes you will see it as, it means that it is essential for you, before you respond, to be unwilling to abandon your commitment to seeing them from where? From the bottom-line genuine honesty of your Being, with a capital "B". And I say that so that you might understand clearly that I'm talking about your coming from that place of divine excellence in you that is not confused, because it insists upon seeing nothing but the Truth—God's Truth, if you will—the Real Truth, and not be sucked into a judgment about that person, that would interpret the call for help as something else, such as an act of aggression by an ungodly presence that doesn't deserve your respect.

You see, we have been talking about the use you, as the one hearing the call for love, are putting your mind to, so that you might remain steadfastly anchored in your unwillingness to see anything other than the Truth, even though you've been invited to see something else there and react to it. We have not, as yet, been talking about what happens after that. We have not yet been talking about how to be an agent for change, but how to use your mind so that what follows the right use of your mind, can be that which heals, that which helps. So again, we have been emphasizing the necessity of honesty on your part.

Now, because there is and has been so much emphasis in the last couple of weeks in what we've been reading on the call for love and the need to respond

with love, and because it is so easy for the ego to twist the meaning of what is being said, we need to become clear on some other points. The first thing is you must be willing to wonder what the words mean that we're using, "a call for love." What does that mean? In practical terms, what is love?

There's a call for love—in other words, unlovely behavior occurring, ignorant behavior occurring—and you say, "Oh, I can see she needs love. Oh, love is what's needed here with him." And then perhaps you sort of conjure up rosy, soft, pinkish feelings of softness and affection, and you sort of whirl it out around them and let it embrace them, and you consider them in this sweet fog of love. You know what? It's time for everybody to grow up spiritually or metaphysically.

There was a day when everybody was thoroughly enjoying the statement, "Every day in every way I am getting better and better," and people walked around saying this like a mantra and allowing themselves to embrace the feeling of that. But you know what? If you're not breaking the habits of bad behavior and you're not changing, you can't get better and better just because you're saying, "Every day in every way I am getting better and better." You can't get better if ignorance hasn't been replaced with understanding. You can't be getting better if you're still having the same old problems, but they're not bothering you like they used to. Let's not be caught up in spiritual vagueness. It's all relevant and it's all practical.

Somebody says, "Well, you know, if so-and-so is behaving in this bad way and they don't want to accept the help that's being offered, they just need more love." Well, what in the hell does that mean? If you ask that person what that means, you're either going to get an honest answer that says, "You know, I really don't know what that means," or they're going to give you some of this soft, pink, foggy, vague nonsense.

If you want to know what "a call for love" means, change the word "love" to "intelligence"—it's a call for intelligence. Change the word to "understanding"—it's a call for understanding. It's a call for the one receiving the call, to express intelligence where there has been confusion, an apparent lack of intelligence operating, so that the intelligence replaces the ignorance with that which is meaningful—with directions that are practical, that solve the problem, that bring about the necessary change from the behavior that was creating a bad experience into intelligent behavior that manifests as healing, as miracles, as problems disappearing.

But oh, the word "love" is such a catchword for nebulous nonsense. "Just wrap them up in love and hold them there in your mind. See their perfection." Bullshit! If you want to see their perfection, see it and then express it and make

a demand for it to be expressed by them. Be the push, as it were, that motivates them to behave according to the perfection of themselves that hasn't gone anywhere, but which they've abandoned for whatever reason.

And if you express intelligence in response to the call for intelligence/love and they say, "I won't have anything to do with it," then you express a little bit more intelligence/love, even though it's not sweet nebulous pink fluff, and you say, "You know, if you're not willing to change the way you're thinking, if you're not willing to change your behavior, you are going to have exactly the experience you're having now that you're complaining about. I can't make that change in behavior for you. I cannot decide to abandon the uses you've put your mind to for you. But I can tell you that nothing is going to change until you do that." That's love because that's intelligence. And that doesn't take the power away from them, and it doesn't allow them to continue to think that something outside of their own decision to behave differently will solve their problem. And so you have been the presence of clarifying Truth—clarifying Truth that doesn't mislead them in any way away from where the solution lies and what the solution is.

"Know the Truth about them. Know the Truth about them. Remember God's Truth about them, and project it toward them and embrace them in it because minds are joined." Well, what kind of truth are you talking about projecting toward them? What kind of truth are you talking about embracing them in, if it isn't the truth that clearly points them to where the problem lies, and how it can be corrected there, and that you can't do it for them, and therefore they must stop looking to you to do it for them, and they must stop blaming you for not doing it for them, and they must know that you're not fooled in any way into believing that you must somehow be able to do it?

We just read last week that whether a Brother is expressing love, which is real, or a call for love, your only correct response can be appreciation. Oh boy, can the ego have fun with that, because the one who is behaving badly and suffering from their bad behavior, that's their favorite song, that's their favorite mantra—"If you would just accept me for who I am. If you would just appreciate me as I am."—and so they glom on to that.

The only appropriate response to them, whether they're making a call for love or an expression of love, is appreciation. But you see, this is where it can be confusing if you don't understand that what we've been reading has to do only with you—the one standing in receipt of the call for love—and the necessity for you to be clear in your own mind, absent your own agendas for that person, or that kind of person. Yes. Appreciate your Brother, whether they're expressing love or extending a call for love. Why? Because it provides you with the

opportunity to reaffirm or confirm your willingness to only come from the bottom-line honesty of your Being. You appreciate them for the opportunity it provides you not to join them in their point of view, through reaction or empathy, and to stay with the Truth because, as I said last week, that is what constitutes your Sanity—not because that's what will heal them, but because that's what constitutes your Sanity.

And so, one appropriate response might be, "You know what? I really appreciate the opportunity you're providing me by means of your bad behavior, your obtuse behavior, your attacking behavior, to be able to clearly say to you your suffering is not because I'm not appreciating you as you are. Your suffering is not because you're not loved by me."—which is a favorite refrain also—"I appreciate you because you're giving me the opportunity to point out to you that you, and you alone, are responsible for the experience you're having by virtue of the choices you are making. And I can tell you that if you will make different choices, you will have a different experience."

"Oh, but I'm not doing anything wrong. I'm not out of line. I'm not... You just have this poor concept of me."

"No. You are unemployed, aren't you? You seem, at the present time, to be unable to secure and keep unemployment [employment] because of habits and behaviors that you're choosing to practice and indulge in that make you unable to work together with others. You are not being able to support yourself. You are not being able to function constructively in your own life or with others. There is a reason for this. And I will tell you, because I know the Truth about you, I will tell you that not to have these things is not your Birthright. But you're going to have to be willing to look at the fact that what you're doing doesn't work, isn't constructive, and is increasing your despair. But, this is work you have to do."

That's the way you appreciate, in action, the opportunity provided to you by the one calling for help. It doesn't sound like nearly as much fun or joy as the soft, cotton-candy, vague atmosphere of loving thoughts and kindness and affection that you would rather embrace them with. But you know what? At the bottom line, because you each have Integrity, bottom-line actual capital "I" Integrity, all the time you're into this cotton-candy, nebulous, formless, embrace of loving thoughts is insincere, because you have feelings that you can't get rid of entirely. And there is an indignance in you when you see a Brother suffering. There is a knowing that it is not right, it is not Truth. And you're overriding it in favor of some spiritual practice of nebulousness, loving nebulousness. You are being deceitful. You are moving into la-la-land. You are not being grounded.

Now you know what? Truth is not licentious. Truth is Truth. Truth, for lack of better words, is white in the sense that with Truth everything is black or white,

except that being Truth, it's all white and there is no black. Truth does not allow for untruth. There is that which works and there is that which doesn't work. And which one works and which one doesn't work is not a matter of opinion. That which doesn't work never works, never will work. And as long as someone engages in what doesn't work, their life is going to be a void, and it is going to be an experience of stress and misery, because they are attempting to do the impossible. When you are being honest, you know this and you experience the freedom of being free of the susceptibility to the idea that what can't work, might work. And in the absence of that susceptibility, you feel your strength, which simply means you feel integrated, cohesive, solid, immovable.

"Well, why don't you just appreciate me? I'm on my way home just like you are. And how dare you tell me that where I am on my path home is wrong?" Truth is not licentious. Black is black, and white is white.

Do you realize that "being on your way home" can be a lifetime's career, like being a professional college student who just never finishes the learning process and thereby just never gets out into the living of life and the practicing of what's been learned? Be careful that you are not making a career of waking up, a career of progressing spiritually in your study of the **Course**. I'll tell you something, the more you force yourself to force the **Course** to be relevant and practical, the shorter your trip home will be, because it will put you in the position of self-honesty, and it will help you abandon the bullshitting. And your abandoning the bullshitting, will help others abandon it, too.

Now this is something we've talked about before, but it needs to be reiterated because we are talking about the fact that the awakening process involves your breaking your isolation from the Father, but also from your Brother. And so you seem to unavoidably have to relate to your Brother; this Brother who is either expressing love or a call for love.

Those who are making a call for love make the call for love from two fundamental positions. One fundamental position is where they are suffering and they feel their suffering and they do not want to suffer, and they're willing to abandon whatever it might be, whatever ignorance or confusion might be present that is supporting their suffering. These individuals as a general rule are not engaged in relating to others at the expense of the others they're relating to.

The other fundamental requester for help is one who is engaging in sin. And again, what do I mean by the word "sin"? I mean that they are consciously engaged in relating to themselves, or their Brothers and Sisters, in a way that uses them at their expense, manipulates them, attempts to control them, and who will use whatever means they can—fear, threat, false promises. Sin is the expression of whatever tends to demoralize a Brother or whatever tends to

demoralize you. And the essential clincher of the definition of sin is that the one practicing it, takes pleasure in engaging in this dynamic, such pleasure that they become committed to it, and it becomes the self-image they wish to reinforce, the picture they wish to present and substantiate in the world. In other words, they consciously take pleasure in and make commitment to doing that which disturbs or takes advantage of a Brother at the Brother's expense.

Now the first one is susceptible to healing. The first one will be able to hear the response of love, the response of intelligence, that is provided to the call for love, the call for help, the call for healing. But the second one is not susceptible. And you must learn to distinguish the difference. Because if you're in a Pollyanna, cotton-candy spirituality that is just going to shower whoever comes to you, no matter what they do to you or how they behave, with appreciation, you're going to be mowed down, because your naiveté is not going to prepare you for, for lack of better words, the meanness of the mental state that is making the apparent call for help. You must learn to distinguish the difference so that you will come back to that request for help, that call for help, with the Truth that I expressed earlier.

"What you are asking for, the help you are asking for, the request to get relief without changing your behavior, is a request that cannot be fulfilled by anyone, not even God. And therefore, what you are inviting is to get me involved in an entanglement, a tug-of-war. And I'm not available for that because I know better. And you know what? I'm telling you that you know better. So, as long as you know better, stay away from me. And don't invite me into something that we both know I'm not going to play into. And you sit... you sit in your suffering, unless you can find another patsy, until you're tired of it, and are willing to be accountable to yourself, and look at the changes that need to be made, accept the changes that need to be made, and make them. And when you are ready to make the change, I'll be glad to talk to you."

The call for love has been responded to as though it were a call for intelligence. And you have not lost your Integrity. You have not abandoned your Integrity. And you have not abandoned the bottom-line divinity of you.

It's said that everybody lives lives of quiet desperation. And in a way everyone does, making the best of it. But you wouldn't be living lives of quiet desperation if you dared to be honest with yourselves, deeply connected with the Truth that you know, and lived and expressed yourself from there. And that's what this chapter that we're in has been talking about. It's been talking about nothing else but arriving at a place of being honest within yourself by not relying upon the picture you have of yourself, the concept you have of yourself, or the concepts others have of you—not trying to live up to them, but abandoning that struggle

to be something other than What You Are, and giving up into What You Are. Giving up into What You Are is another way of saying turning to the Holy Spirit.

You know, when you finally hit the bottom of the barrel and you actually give up—and the giving up is not another ploy, it's actual—everything becomes utterly clear. You know what you can do and you know what you can't do. And you don't feel bad about it. You don't feel bad about what you can't do. And suddenly you're free to do what you can do. And because at that point you're in harmony with the bottom-line of your capital "B" Being, your life turns around.

We're talking about becoming real. And the only answer there is for anyone else calling for help is to become real. And when one becomes real, when many become real—there aren't a bunch of different realities, there are not different realnesses—there's perfect harmony, there's perfect fitting together, because the Integrity of each one of you is the Integrity of God.

And then what happens? Well, you don't disappear. You don't get blended into some wholeness. But this genuine one that you are, this honest one that you are, who no longer has the energy to pretend to be anything else, finds himself or herself to be not *in* the movement of Creation, but *the* Movement of Creation. Itself surfacing, if I may, bursting forth as you. And you have a gift to make that doesn't impinge upon anyone else, that doesn't depend upon anyone else's appreciation or acknowledgment, although it will be there. And your wholeness, the relief of the experience of your wholeness, consumes you, fills you full and overflowing so that there is nothing else there.

But what I'm trying to say to you is that that experience, rather than being some lifted-up lofty place, is something you find at, what you currently call, the bottom of your barrel—the place where you are forced by your innate intelligence [small laugh] to give up what is causing you suffering, because you're too tired. You do not have the willingness or the energy to pursue what was causing your suffering any longer. The bottom-line of you, the place of excellence in you, the Holy Spirit, is what is left at the bottom of the barrel when all of the concepts you have laid upon yourself, and all the concepts everyone else has laid upon you, no longer tempt you to respond to them or to live up to them. It's the you, you are right now at your most base, if I may put it that way, at your most fundamental, at this place in you of utter honesty where there is no deceit any longer.

Now do you see how conscious you have to be? Do you see how un-nebulous you need to be? Do you see how insane it is to become spiritually nebulous?

"Oh, they just need more love. Love them more. Are you doing this? Are you doing that?"

"No, I'm not doing this and I'm not doing that because that's not going to help. I'm not going to give them more hugs."

"They want to be loved as they are."

"If I give them a hug, they will think I am accepting them as they are—accepting them not as They Truly Are, but as they perceive themselves to be—loving them as the collection of habits that they're engaged in and saying, 'Dear, you're all right. I love you with all of your bad habits. I love you even though you are trying to embezzle money from me. I love you even though you're stealing from me right under my nose. I love you even though, every chance you get, you take advantage of me. I love you even though you get angry at me at the drop of a hat. I love you even though you say you do not want to hear any of the good I have to share with you.'"

You see? "I love you as you are" is what they want to hear—which means, "I am loved as I am, and therefore there is no call for change." And so you have confirmed their illusion to them. And you cannot call that love. You might be able to call it sweetness, but it is not love because it does not call forth in them that which would uncover to them their freedom from suffering. The provision of love that is not the provision of intelligence as well, is an expression of hate. Is an expression of ***hate***. Because when a Brother is suffering and you do that which substantiates their suffering, what are you doing? You are engaging in consciously hurting them. And if you think that you can express love without intelligence, then you're joining on the side of destruction, you're joining on the side of unintelligence.

Now we could go on and on. "Oh, but I don't want to make waves. If I do this, it will aggravate that person even more." Right. So be a silent accomplice. Right. And ignore the fact that while you're doing it, your ass is griped, because you are going against your own Integrity. You are going against what you know is right and you are mad at yourself for dishonoring yourself. So it's much easier not to have to put forth the effort and the energy. It's much easier to get nebulously sweet and spiritual.

Now I know, at one time or another, all of you have felt the pull, the emotional pull of those who are addicted to their bad habits, of those who are addicted to their insistence upon doing what doesn't work, and who suffer in the process, and who seek consolation, who seek inspiration—inspiration to feel better without having to change. And I know, at one time or another, you have felt the pull whether you're in the presence of that individual or not, when you know that in the night they are wailing within themselves and reaching out with all their might for someone or something that will inspire them without their having to change.

If you don't understand the difference between the two kinds of requests for help, if you are unwilling to recognize sin where it is being embodied or practiced, you will not know what to do when you experience the pull—the emotional and mental pull. And you will be inclined, because of your kindness, to try to help, and engage energetically in seeing the Truth about them, in helping them. And because the help that's wanted is that which will relieve them without them having to change what causes their suffering, you will not find an exit point from the experience of the pull.

And so I'm going to tell everyone a very spiritual response when that kind of a call comes, and you say it in your mind: "Fuck off!" I use the word very purposely because it's very difficult for anyone to misunderstand the meaning of those words. You must extend to them a clear message that you're not available for the invitation to an everlasting tug-of-war, an everlasting involvement of manipulation, in which you are going to end up trying to extricate yourself because you do have enough common sense not to stay in it. You do not say it... hopefully you say it early enough that you do not end up saying it out of anger. But if you have to say it out of anger, say it with the force that comes with your anger. You say it so that it makes it utterly clear that you are not a good mark; you are not an available patsy; that seeking help that won't help is useless with you.

When this happens, I would in very practical terms suggest to you that you not engage, immediately after that dismissal, [in] becoming conscious of the Truth about them. In other words, do not go into prayer on their behalf. You stay in the clarity of the dismissal from your presence of that which presents itself as something it is not; that you are not available for an interaction of deceit. And know within yourself that when they're ready for change, you will be happy to interact with them. You must be willing to slam the door in the face of deceit.

And then five minutes later, do not go to the door and open it up a crack and be curious to see if deceit is still waiting there for you. You dismiss them, and stand in the substance of that dismissal, in the strength of that dismissal.

Are you dismissing them, the Real One that they are? No, you're dismissing deceit and that which is identifying, in itself, entirely with deceit. And until the Real One that is there who is employing deceit, finds no payoff in the expression of deceit, the Real One that's there will not show up at your door as a stray who really wants to change, who's hungry for change.

I'm going to read the first paragraph that we were to cover tonight to end with. And next week we will begin with it again. I am not going to go into an explanation of it.

RAJ READING: *Having taught you to accept only loving thoughts in others and to regard everything else as an appeal for help, He...*

RAJ: The Holy Spirit.

RAJ READING: *...has taught you that FEAR is an appeal for help. This is what recognizing it REALLY means. If you do not PROTECT it,...*

RAJ: Fear, by covering it up or calling it something else.

RAJ READING: *...HE...*

RAJ: The Holy Spirit.

RAJ READING: *...will re-interpret it. That is the ultimate value TO YOU in learning to perceive attack as a call for love. We have learned surely that fear and attack are inevitably associated. If ONLY attack produces fear, and if you see attack as the call for help that it IS, the unreality of fear MUST dawn upon you.*

RAJ: Mind you, once again we are reading here about how the use you are putting your mind to and how you stay at the bottom-line Integrity of you, how you choose to go for it, whether attack is being used for the purpose of eliciting fear in you and causing you to be off-balance and react, having lost your perspective.

RAJ READING: *If ONLY attack produces fear, and if you see attack as the call for help that it IS, the unreality of fear MUST dawn upon you. For fear IS a call for love,...*

RAJ: Listen to this.

RAJ READING: *...in unconscious recognition of what has been denied.*

RAJ: The...

RAJ READING: *...fear...*

RAJ: That others express. Fear as a means of controlling.

RAJ READING: *...IS a call for love, in unconscious recognition...*

RAJ: Where? The person making the call for love.

RAJ READING: *...in unconscious recognition of what has been denied.*

RAJ: The one calling for help employs it, employs fear, employs aggression, employs attack, in unconscious recognition of what has been denied. In other words, that one has arrived at a point where the something they are overlooking in themselves is registering with them enough to make them say, "I don't

deserve what I'm experiencing." But since they are still committed to it (their goals), they project... they project the source of their emptiness out there and vent their feeling out there. In their unwillingness to acknowledge that they are doing what doesn't work, so that they might change, they hold on to their right to continue to do what they're doing, believing that they ought to be able to do it without suffering, and therefore what is causing their suffering can't be them. It must be you; it must be someone out there.

And so when they extend it to you, when they direct their frustration out there and it is really a call for love, this is when you must remember that a call for love is a call for intelligence. And this is when you must remember that if that one is committed to bad behavior, behavior that doesn't work, and they are getting pleasure and payoff in it, you cannot help. And you must shut the door as an expression of simple, utter intelligence, so that they find no payoff that continues to fuel their intent to proceed without changing.

If someone is expressing fear as a result of an unconscious recognition within themselves of what they have been denying, do not relieve them of that unconscious recognition with Pollyanna spirituality, and behave in a way that leaves them sitting clearly with what they are doing, without being a distraction from it. That is responding to the call for love with love/intelligence. And you thereby will be being an active agent for change.

I hope all of you have more of a desire to know the Truth than to understand **A Course in Miracles**. You're here to serve Truth, not a teaching. When you read the **Course**, don't just try to understand what it is saying; desire to let it illuminate Truth for you. And if you don't understand something in the **Course**, go to Truth for the answer. Go to Truth and say, "What is the Truth, Truth, of what I'm reading here?" Let the **Course** serve to point you to the Truth. If you lost your copy of the **Course** and you were in a place where you couldn't obtain another copy for five years, you wouldn't be lost because Truth is available to you directly.

Keep it clear that whatever books you read, if they are to serve you well, will point you in the direction of Truth so that you might rely on it more completely. And I will tell you something. Truth with a capital "T", God's Truth, the essential Reality of each and every thing, is right in the middle of you at the bottom-line Integrity of you. That's what is left after you have abandoned attempting to fulfill concepts.

I love you. I love each of you for the inherent capacity you have to be honest. I look forward to being with you next week.

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Raj/ACIM Study Group – December 4, 2005

A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section: THE JUDGMENT OF THE HOLY SPIRIT
Sparkly Book – p.258 / JCIM – p.109
Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
First Edition – p. 202 / Second Edition – p. 217

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Well, I mentioned last week that the ego will take whatever the ***Course*** says and use it for its purposes, and it will take things I have to say and use it for its purposes. And, indeed, this has happened. [laughing] And so there are a couple of things I want to be very clear about again.

First off, when I gave these very spiritual words to be used to dismiss the invitation received (and I will not make Paul say the words again, but the words were “f--- off”), many of you after having heard it and then remembering back to what I said, remembered me saying “f--- you.” And there’s a great difference between “f--- you” and “f--- off.” “F--- you” is a curse that you are specifically directing toward a person. Whereas “f--- off” is a dismissal—and that was the pure and simple intent of the statement.

Misunderstanding it though and thinking it was a statement “f--- you,” many have thought that I was giving permission, especially in light of all I said about honesty, that it gave you license to call each other on each other’s shit—point out their flaws, point out their errors, and clearly express how you felt about it. Now this is nothing more than careless and sloppy thinking, and careless listening.

And I invite you to listen more attentively to what I’m saying, because I am speaking very clearly. And I am saying exactly what I mean.

The statement, the dismissal “f--- off” was a dismissal to an invitation. In other words, I was speaking in very narrow terms here. It was a dismissal of an invitation extended to you mentally. In other words, where you can feel the pull, whether the person is in your presence or not. You can feel the invitation to be drawn in to help them feel better without having to change the behavior they are expressing which is occasioning their suffering—and very specifically, an invitation from someone who is taking pleasure in keeping you, and anyone else they can, at a disadvantage. I referred to it as “sin.” One—and let’s listen carefully—one who takes pleasure in putting another at a disadvantage for the

purposes of usury, for the purposes of manipulation, for the purposes of control—one who takes pleasure in this, and is committed to this kind behavior, is not suffering from sickness; they are suffering from sin.

When an invitation, or a ploy, or a pull, is extended toward you by someone who is wanting to engage you in a position of deception which will put you at a disadvantage, you must decline the invitation. I did not say you should curse them. You must decline the invitation. You must say, "I am not available for this tug-of-war. I am not available for this state of conflict you would invite me into. And it would be a state of conflict because what you're inviting me into has a motive behind it different from what you are saying to me. I am not available for this." Accept that you must decline the invitation in as absolute terms as you can muster. And that is why I used the dismissal "f--- off" (a decline of the invitation, not a curse on the person).

Now I also made it very clear that in the last couple of chapters or sections that we've been reading, we have not arrived at a point yet where it is telling you how to effect a change in another, even though we are discussing how to be an agent for change, how to respond to a call for love, how to respond to a call for help that actually helps. We have not arrived yet at a point of extension toward the other. We are still talking about what you, within your own mind, are going to do in order to be an effective agent for change.

Now, most of you are familiar with Shakespeare's statement: "To thine own self be true, and it must follow as the night the day, thou canst not then be false to any man." Okay, so we're reading about responding to a call for love. And in effect, we're talking about how you can respond without being false in any way. That's what we're talking about. And the question is, "How do you manage to talk to your fellowman and not be false in any way?" Well, it isn't from book-learning. It isn't from theories. It's from a simple practice: Be true to yourself.

Know where you're coming from. Be conscious enough of your own behavior to know whether you're coming from a manipulative place, whether you're coming from a controlling place, whether in your attempt to help, you have an agenda, a personal agenda of your own, which you would engage your Brother or Sister in so that their getting better is to your advantage, for example. You see? Or so that their healing has a reasonable amount of justice included in it so that they pay a "reasonable penalty." You see? That's not innocence on your part. That's being unconscious yourself of what your real motive must be if you are the direct expression of God and nothing less.

As I said last week, last time, we're talking about, at this point, getting your own head on straight. And so we aren't discussing in any way, shape, or form, looking out there at another and calling him on his shit, or uncovering his flaws

and proving his deceit. We're not talking about acts on your part effecting a change on a Brother. We'll get to that part, but that's not where we're at right now.

And what I said had nothing to do with giving you license to express your best perception of what's going on, and to do an analysis of your Brother's psyche, and come to conclusions, and then attack him or her on the basis of your assessment. Before you open your mouth when you are talking to a Brother or a Sister, ask yourself, "Would God be saying this to them? Would the Christ be saying this to them? Would the Holy Spirit say what I'm about to say?"

If you don't ask that question, then all you're doing is coming from your own best judgments. And you are doing it unjoined and unconscious of your inseparable unity with God, with the Christ, with the Holy Spirit. And so you are behaving, I'm going to say, in a state of denial of What You Divinely Are, blocking completely your capacity to reflect God, to reflect Love that heals. You're covering yourself up and giving preference to the picture you have of yourself that is replacing What You Divinely Are. And you are being dishonest.

So when I'm talking about expressing yourself honestly, I'm talking about you expressing your Self, with a capital "S", honestly; not you, who you think you are, expressing the way you think you feel from a separated place truly, straightforwardly, bluntly. That will never heal, because what comes from you does not come from a union. It does not come from a communion. It comes from a separate private place, from something that exists only in your imagination. And the only thing that will ever do is cause and promote and confirm confusion, for you and those around you, unless they are really alert in your presence.

So let's be very clear on this. Being honest means behaving, acting out from that which is truly you underneath and behind any concepts, any pictures, you have of yourself. It's you speaking from your connectedness with What You Divinely Are. And so, we're still talking about, we're still reading about consciously giving your attention in that direction, and then listening to see what the response would be.

And the response will never be a curse on your Brother or your Sister. On the other hand, you can count on it that it will be a dismissal, in your own mind, of any temptation that comes your way, inviting you to acknowledge in your Brother and Sister something that is not representative of what they truly are, and which invites you to participate in trying to accomplish what can't be accomplished. When that is done from the very center of your Being, to the best of your ability, I'm going to say, the one whose invitation is being dismissed will have to work real hard to feel personally dismissed or snubbed in the process,

because it will be impossible for him to find in you an edge, a hurtfulness, or even a satisfaction in being able to deliver hurt, which is another way of describing “extracting justice out of the situation.”

Okay, let’s go into the book.

[Editor’s Note: Raj begins by going over the same paragraph briefly mentioned in the last meeting.]

RAJ READING: *Having taught you to accept only loving thoughts in others and to regard everything else as an appeal for help, He...*

RAJ: The Holy Spirit .

RAJ READING: *...has taught you that FEAR is an appeal for help. This is what recognizing it REALLY means. If you do not PROTECT it,...*

RAJ: The fear.

RAJ READING: *...HE will re-interpret it. That is the ultimate value TO YOU in learning to perceive attack as a call for love.*

RAJ: And again, to be perfectly clear: If **you** having experienced a call for love that has come forth as that which invites fear,...

RAJ READING: *If you do not PROTECT it, HE...*

RAJ: The Holy Spirit.

RAJ READING: *...will re-interpret it.*

RAJ: To you.

To help you not take the bait (to see it as something other than a call for help).
To help you not take the bait (to see it as attack and respond in a like manner with defense).

RAJ READING: *...HE will re-interpret it.*

RAJ: To you, in your own mind.

RAJ READING: *That is the ultimate value...*

RAJ: To who?

RAJ READING: *...TO YOU...*

RAJ: Not the one who’s making the call for help.

RAJ READING: *That is the ultimate value TO YOU in learning to perceive attack as a call for love.*

RAJ: You see? We're talking about what's going on in your mind.

RAJ READING: ***We have learned surely that fear and attack are inevitably associated. If ONLY attack produces fear, and if you see attack as the call for help that it IS, the unreality of fear MUST dawn upon you.***

RAJ: You see? Someone expresses himself in a frightful way, expressing a great deal of fear, or expressing ideas that invite you to become fearful. If you listen to what is said, and you choose to believe that something fearful is happening, you will completely forget that there is another way to look at this, and to see it as a call for love from one who has forgotten Who He Is and forgotten what his connections are—his unchangeable oneness with God, Who loves him with a Perfect Love that casts out fear.

RAJ READING: ***...if you see attack as the call for help that it IS, the unreality of fear MUST dawn upon you.***

RAJ: Why? Because you can see that there is delusion going on here, not something real. And you can see that the one who is deluded, is really the Christ, really the Son of God, having forgotten who he or she is, and in the lapse of memory, feels the loss of Identity, which is frightening, is unsettling. And when you see that, then whatever that one is presenting, becomes meaningless in light of what the Truth is about them. You see?

RAJ READING: ***For fear IS a call for love, in unconscious recognition of what has been denied.***

RAJ: Tell me, why would any of you ever feel afraid? Well, because you're attempting to be something you cannot be. You're attempting to be an orphan. You're attempting to be independent. You're attempting to be as a sole (s-o-l-e) operator, which isn't What You Are. You're attempting to be something you cannot be. You are part of the Brotherhood. You are part of everything, and everything is part of you. You are a wholeness, and a part of wholeness, you might say. You have the capacity to experience yourself infinitely and specifically simultaneously.

But if you try to experience yourself specifically at the expense of your infiniteness, which is an impossibility, you will feel uncomfortable at the attempt, uneasy at the attempt. Why? Because the Truth of you, the Wholeness of you—that can't be excluded even if you try to give your attention so specifically to one small aspect of the infinity of you—confronts you. The infinitude of you confronts you even in your attempt to be tiny. It pushes for, it calls for your conscious re-embrace of the rest of you. It calls you, with insistence, to abandon your denial of all the rest of you, to abandon your

attempt to narrow your attention down to the miniscule. Why? Because you cannot successfully become insane.

And so, What You Divinely Are pressures you in your highly focused attentiveness, to abandon the high focus, the narrowed focus. The greater part of you says, "You can't forget me." And because you are whole and you can't forget your wholeness, you will experience your wholeness right in the middle of your tiny focus as a pressure, as something that does not feel natural to you, to get your attention.

RAJ READING: ...*fear IS a call for love, in unconscious recognition...*

RAJ: In other words, in the presence of the pressure of your wholeness that you have repressed from your awareness, which is called an unconscious recognition. It's felt, but you can't quite identify it because you have repressed it so successfully.

RAJ READING: ...*fear IS a call for love, in unconscious recognition of what has been denied.*

RAJ: In unconscious recognition of the rest of the infinitude of you that you are denying by giving preference to the highly-focused, tiny attention which you are occupying your mind with.

You see, when an event happens in your day and you respond to it based upon your memory and your best judgments, without ever tapping into the rest of you that is present, without ever inquiring of the Holy Spirit, "What is the Truth here?"—your private response is an active denial of your divinity, of the wholeness of you, that it's really your Birthright to be experiencing and expressing. You're leaving God out—which is another way of saying you're leaving the Holy Spirit out—which is another way of saying you're leaving out that which is nothing more than your Right Mind. But when you do, you never feel totally at peace. Why? Because the pressure of What You Divinely Are will not let you be totally comfortable. It is impossible for you to be totally comfortable in your own private perception of the Kingdom of Heaven.

The next section is entitled:

RAJ READING: *The Mechanism of Miracles*

[Editor's Note: This heading is not in the first and second editions.]

RAJ READING: *Fear is a symptom of your deep sense of loss.*

RAJ: Loss of what? The rest of you. The other ninety-eight percent of you that you are ignoring by giving preference to the two percent you're choosing to look at and validate and define. You see?

RAJ READING: *Fear is a symptom of your deep sense of loss. If when you perceive it in others...*

RAJ: In other words, when you perceive in others, fear—which is a deep sense of their loss.

RAJ READING: *...you learn to SUPPLY the loss,...*

RAJ READING: *If when you perceive it in others you learn to SUPPLY the loss, the basic CAUSE of fear is removed.*

RAJ: Let's turn this around. If when I perceive in you a deep sense of loss because you've forgotten Who You Are or you're denying Who You Are, I know to supply the loss, and the basic cause of your fear is removed.

I remind you of Who You Are. I don't confirm who you think you are. I remind you of the other ninety-eight percent of you. I remind you of your connection with God. I remind you that the Holy Spirit is not part of the trinity off in the ethers, but is nothing more than your Right Mind, so that you realize that there is more to you than you've been availing yourselves of, so that you might be inspired to avail yourself of it by giving your attention in that direction, rather than relying entirely upon your knee-jerk, habitual responses to everything out of your memory. And as I do that, your fear is reduced.

Now, again, with reference to your behavior toward your Brother.

RAJ READING: *If when you perceive it in others you learn to SUPPLY the loss, the basic CAUSE of fear is removed.*

RAJ: Where? In your Brother. But first, it's got to be removed in you.

RAJ READING: *Thereby you teach yourself that fear does not exist IN YOU, for you have IN YOURSELF the means for removing it, and have demonstrated this by GIVING it.*

RAJ: Now if you're willing to see your Brother's behavior as a call for love, as a call for help, and you're willing to give that help to your Brother, even if you don't know exactly how you're going to accomplish it, you have abandoned any prejudgments you have about that Brother that would block you from caring enough to want to extend love. And that opens the door for the influx of Love from the Father, in you, through you, to your Brother.

RAJ READING: *Fear and love are the only emotions of which you are capable. One is false for it was made out of denial, and denial depends on the real belief in what is denied for its OWN existence.*

RAJ: Of the two—fear and Love—one is false. And the one that's false is fear.

RAJ READING: *One is false for it was made out of denial,...*

RAJ: Denial of what? Who You Are. What you divinely are, what you really are, in spite of what you've been educated to believe you are. The divine one. The Christ.

RAJ READING: *One is false for it was made out of denial, and denial depends on the real belief in what is denied for its OWN existence.*

RAJ: You see, you can't deny nothing. The only thing any of you go around denying is something Real.

Fear is what we're talking about, remember. If you are experiencing fear, it is because you have forgotten Who You Are, and are giving preference to something else. And in giving preference to something else, you are denying What You Really Are, and you are denying something that is Real. What You Truly Are is Real, What You Infinitely Are is Real, even though you think you are finite.

RAJ READING: *One is false for it was made out of denial, and denial depends...*

RAJ: I'm going to say:

RAJ READING IT DIFFERENTLY: *...on the Reality of that which is denied for its own existence.*

RAJ: In other words, for an act of denial to exist, you have to be opposing something that is Real. Therefore, if you are in a state of denial, the very practice of denial, by reversal, is a statement of the presence of What Is Truly True—Real, with a capital "R". You have to be willing to practice the art of contrary thinking here.

RAJ READING: *One is false for it was made out of denial, and denial depends on the real belief in what is denied for its OWN existence.*

RAJ: Now listen to this using the art of contrary thinking.

RAJ READING: *By interpreting fear correctly AS A POSITIVE AFFIRMATION OF THE UNDERLYING BELIEF IT MASKS, you are undermining its perceived usefulness by rendering it useless.*

RAJ: You see, you, in spite of yourselves, believe that you are divine. In spite of your habitual thinking habits, you believe that you are Real, with a capital "R", that you are eternal, and that you are, therefore, incapable of conflict of any kind. That is what you believe.

And because you believe it, you argue against your suffering. You do everything you can to avoid your suffering. Why? Because you believe you do not deserve it. And the reason you believe you don't deserve it, is because you know, at the very roots of your Being, that conflict and suffering is not your Birthright.

Again.

RAJ READING: *By interpreting fear correctly AS A POSITIVE AFFIRMATION OF THE UNDERLYING BELIEF IT MASKS, you are undermining its perceived usefulness by rendering it useless.*

RAJ: "I am afraid because there's an underlying Reality of me that it's my Birthright to experience, and therefore I know that the suffering I'm experiencing cannot be valid. Therefore, I can use the experience of fear as a confirmation, as an affirmation, as a concrete conscious experience of my divinity, by using the art of contrary thinking. And I can choose to weigh, to place my anchor in that truth, and let it be dominant because it is dominant truly."

And as that awareness goes through your mind, your fear diminishes. You are undermining the fear's perceived usefulness by rendering it useless.

RAJ READING: *Defenses which do not work at all are AUTOMATICALLY discarded.*

RAJ: You automatically discard them when you see that they aren't needed or they are a useless waste of energy.

RAJ READING: *If you raise what fear conceals...*

RAJ: If you bring to the surface what's behind the fear.

RAJ READING: *If you raise what fear conceals to CLEAR-CUT, UNEQUIVOCAL PREDOMINANCE, fear becomes meaningless.*

RAJ: What's behind fear?

What's behind fear? You see, the ego would say, "Okay, what has gone on in your background? What are the foolish beliefs you've been employing that seem to make fear reasonable and justifiable? Let's get behind the fear. [small laugh] Let's get down to the root of the fear." But you will always look within the confines, the context of a separated mind where the fear is going on.

When you get behind the fear, you discover what? You discover the Truth about you. You discover your omnipresence. You discover the Birthright of your omnipotence. You discover the actuality of Singularity as your Birthright, in which nothing conflicted can occur, and which therefore makes utterly,

experientially clear to you that there is no cause for fear. When you get behind the fear, when you get to what the fear is covering up, you get to the Truth of you that says you are a divine Being, incapable of fear; needing not to exercise fear because you are invulnerable.

And what happens then? You simply abandon the fear because it serves no purpose. It is a useless activity. That's what happens when you raise what fear conceals to clear-cut, unequivocal predominance. Fear becomes meaningless then.

RAJ READING: *You have denied its power to conceal...*

RAJ: What?

RAJ READING: *...love, which was its only purpose.*

RAJ: Fear's only purpose was to conceal love. But you all think that fear has the purpose of protecting you; that it's useful, that it's essential, if you're going to survive in this dog-eat-dog world.

But, no.

RAJ READING: *You have denied its power to conceal love, which was its only purpose. The mask which YOU have drawn across the face of love has disappeared.*

RAJ: Now, if "the mask which you have drawn across the face of love has disappeared," it must mean that you have followed the direction quote, "To thine own self be true." You see? Honest. You've gotten down to bedrock. You've gotten down to the foundation of your Being. You've gotten down to the Truth about you, which is that you're not this little piss-ant mortal that you have thought you were, that you have been convicted in your belief about, and neither are any of your Brothers or Sisters, who have been suffering from the same belief.

RAJ READING: *If you would look upon love, which IS the world's reality,...*

RAJ: You see? No more of this, "The world is an illusion. The world isn't real."

RAJ READING: *If you would look upon love, which IS the world's reality, how could you do better than to recognize, in every defense AGAINST it,...*

RAJ: Here's the art of contrary thinking.

RAJ READING: *...the underlying appeal FOR it? And how could you better learn of its reality than by answering the appeal for it by GIVING it?*

[Editor's Note: Raj said "**an** underlying appeal" instead of "the underlying appeal."]

RAJ: Well, you certainly won't be able to give it if you are going to call "the call for love" something else, like hateful behavior, or, you know, the expected behavior from someone like that. You see? If you're going to call "the call for love" an expression of hate that you better protect yourself against, you're not going to be [in] any position to answer "the call for love" by giving it, because you're going to withhold it. Why? Because you have decided to call "the call for love" something else.

Continuing.

RAJ READING: *The Holy Spirit's interpretation of fear DOES dispel it...*

RAJ: And you can't say, "Oh, well, that's fine and dandy. Yeah. I would imagine the Holy Spirit... the Holy Spirit's interpretation would dispel it." Well, remember, [laughing] the Holy Spirit is nothing more than your Right Mind. So don't just blow it off, else you're blowing your Self off, with a capital "S".

RAJ READING: *The Holy Spirit's interpretation...*

RAJ: The interpretation of that which is nothing more than your Right Mind.

RAJ READING: *The Holy Spirit's interpretation of fear DOES dispel it, for the AWARENESS of truth cannot BE denied. Thus does the Holy Spirit replace fear with love and translate error into truth. And thus will YOU learn of Him how to replace your dream of separation with the fact of unity. For the separation is only the DENIAL of union, and...*

RAJ: Here's our art of contrary thinking.

RAJ READING: *...correctly interpreted, attests to your eternal knowledge that union is true.*

[Editor's Note: In the first and second editions, the following heading appears here: *The Way to Remember God*]

RAJ READING: *Miracles are merely the translation of denial into truth.*

[Editor's Note: Raj said "into **the** truth" instead of "into truth."]

RAJ: Shakespeare in *Macbeth* wrote the line, "Methinks thou doth protest too much!" And the point of the statement is that when one is going around protesting something obsessively, unreasonably, it usually implies that whatever that one is defending himself against is probably the truth about them, else they wouldn't be going overboard denying it.

Well, likewise, if you're going around every day relying entirely upon your best judgments, you are in a constant state of denial of What You Are. You are constantly protesting your Birthright. You're constantly protesting your divinity. And by virtue of the art of contrary thinking, you are demonstrating the fact that you believe that you are divine, that the Truth about you that you are denying really is the Truth about you, and therefore, isn't unavailable to you; it's just being ignored by you.

And as I've now repeated many times, where we are in this book and in the explanation of God's Plan for salvation and your process of awakening, we are giving our attention entirely to your honesty, to your willingness not to be denying the Truth about you. Because as long as you are denying the Truth about you, you are as caught up and engaged in the practice of mutual defense as everyone else is. And you, therefore, are completely inhibited from responding to a call for love with the love that will make fear a useless and meaningless element of your existence or of your Brother's, so that transformation of mind can occur.

RAJ READING: *Miracles are merely the translation of denial into truth. If to love oneself is to HEAL oneself, those who are sick do NOT love themselves. Therefore, they are asking for the love that would heal them, but which they are denying to themselves.*

RAJ: Mind you now, I want you to remain aware of the fact that there's a difference between sickness and sin. One does not take pleasure and make commitment to being sick. But one does take pleasure in and make commitment to indulging in sin. Therefore, what we're reading right now does not apply to those who are indulging in sin. Those who are indulging in commitment to harming others and who take pleasure in it, will not hear the expression of love until they arrive at a point of recognizing exactly the mechanism they are using, and abandon it. But those who are sick are not committed to being sick, and do not have a defensive shell around them that keeps them protected from feeling love that the one who engages in sin does. Those who are taking pleasure in hurting others, do it from a highly-defended place, because they intend not to be swerved from their commitment. They intend not to be swerved from the high they get from succeeding at making someone else hurt.

Now let's continue here, keeping in mind that we're talking about the sick, not the sinner. And I'm going to back up.

RAJ READING: *Miracles are merely the translation of denial into truth. If to love oneself is to HEAL oneself, those who are sick do NOT love themselves. Therefore, they are asking for the love that would heal them, but which they are denying to themselves.*

RAJ: How are they denying it? With simple, stupid beliefs. "Well, I'm a mortal. I'm just a physical organism. I'm part of an evolutionary process. I function within the limits of that process. I function within the limits of the normal processes of matter." And on and on. "What can I expect? That's just the way it is." But none of that's true about them. But what is true about them, they're denying to themselves.

So:

RAJ READING: *Therefore, they are asking for the love that would heal them, but which they are denying to themselves.*

RAJ: Here we are talking about a stray animal that comes to your door that's truly hungry for change. That's what the sick are.

The sinners that come to your door are looking to be strengthened so that they might continue in their life commitment. And in the process of your helping them, they will screw you, if they can, as well. Until they see their behavior pattern, and until they recognize that it is not getting them fulfillment, and until after recognizing it, they abandon the practice, the shell, the well-reinforced shell will not dissolve and become permeable so as [to allow them] to **feel** their hunger for what they are denying—love; until they feel hunger for peace. Then they will be able to hear the response of love to the call for love.

RAJ READING: *Therefore, they...*

RAJ: The sick.

RAJ READING: *...are asking for the love that would heal them, but which they are denying to themselves. If they knew the truth about themselves they could not BE sick. The task of the miracle-worker thus becomes TO DENY THE DENIAL OF TRUTH.*

[Editor's Note: Raj said "they **would** not BE sick" instead of "they could not BE sick."]

RAJ: The task of the miracle worker is to be able to stand there and say, "You know, what you're believing isn't true. And you're not, you're really not under threat. And you're really not subject to physical processes that can leave you at a disadvantage, because you are the Child of God. And I see your lovable-ness. And it is perfectly clear to me that you are not in an environment of actual threat. And I will stand here with you as long as I need to and confirm to you the Truth about you until you can see it."

That's called "denying the denial of Truth." Everything I'm doing with you is denying your denial of Truth.

RAJ READING: *The sick must heal THEMSELVES, for the truth is in them. Yet, having OBSCURED it, the light in ANOTHER mind must shine into theirs because that light IS theirs.*

RAJ: You see, you need me to remind you of what is true about you. And I can remind you of what is true about you because it's true about me—and I haven't forgotten it.

RAJ READING: *The sick must heal THEMSELVES,...*

RAJ: You see, you've still got to do the work. You've still got to take the apparently risky step of believing something that's hard for you to believe.

RAJ READING: *The sick must heal THEMSELVES, for the truth is in them. Yet, having OBSCURED it, the light in ANOTHER mind must shine into theirs because that light IS theirs.*

The light in them shines as brightly REGARDLESS of the density of the fog that obscures it. If YOU give no power to the fog to obscure the light it HAS none, for it has power only because the Son of God gave power to it.

RAJ: "Oh, but the fog is so thick! The fog is so thick I can't see! The fog is so thick!" No. No. Take a deep breath. [breathing deeply] Take another deep breath. [again breathing deeply]

Just stand with me. Give your attention to me. Forget about the fog for the moment. Even if you can't see me through the fog, you can hear my voice and you can hear my tone and you can feel my meaning. Let your mind and attention be with me. And be aware of the Love with which I'm embracing you.

Now these are not words for you to write down and repeat, because your own clarity about the unrealness of the fog will provide you with the utterly appropriate words at the moment when you're standing with your Brother and dispelling the fear by giving the love.

RAJ READING: *He must HIMSELF withdraw that power,...*

RAJ: The power he's given to the fog.

RAJ READING: *...remembering that ALL power is of God.*

RAJ: And we could say: Remembering that all power is of Love.

That's why, in the words I used, I invited that one to be aware of the Love that I was expressing and being with him.

RAJ READING: *YOU CAN REMEMBER THIS FOR ALL THE SONSHIP.*

RAJ: But you know what? You can't remember it for any of the Sonship if you haven't first been true to yourself. And again, that is the step we're on at this point in the book. "To thine own self be true, and it must follow as the night the day," you can remember this for all the Sonship. But that's the second step. That's the result, not the act you engage in. You don't engage in an act of remembering it for all the Sonship. You engage in the act of being true to yourself, and the result is that you will remember it for all the Sonship.

RAJ READING: ***Do not allow your brother not to remember, for his forgetfulness is YOURS.***

RAJ: If you're not remembering together, you're not remembering fully, and it's your loss.

RAJ READING: ***Do not allow your brother not to remember, for his forgetfulness is YOURS. But YOUR remembering is HIS, for God cannot be remembered alone. THIS IS WHAT YOU HAVE FORGOTTEN. To perceive the healing of your brother as the healing of yourself is thus the way to remember God.***

[Pause]

RAJ READING: ***To perceive the healing of your brother as the healing of yourself is thus the way to remember God.***

RAJ: If you wish to respond to the call for love that your Brother has expressed, you must, for lack of better words, prepare yourself for the task first, and you can do this in a moment. I'm not talking about a lifetime practice. You can prepare yourself by saying, "Okay, here is a serious call for love." What I mean by that is, here is a legitimate call for love. "Therefore, I will honor it by not being frivolous and responding off the top of my head." You don't have to go through all these words. Instead of all those words, you can say, "Holy Spirit, what is the Truth here?" And in doing that, you abandon your memory banks and your conditioned reflexes, and you listen. You abandon your own thinking and you listen, so that the Truth about your Brother can dawn in your thought and inspire the words that will not confirm what he is ignorantly believing, but will inspire the release of them in favor of the much more desirable awareness of Truth that is being illuminated in their mind in a manner that is perfectly reasonable to them. So, bear with the process here of waking up, of becoming clear.

And do not be impatient to get to the part you are imagining is coming, where you will have learned something and now you can say, "Shazam!" and the person will be healed. And you will have been able to act authoritatively, but from a spiritual standpoint, from a divinely authorized standpoint, and will have

become an effective healer in the world, in the horrible world that is in such need of healing. You see? We're talking about the use you're putting your mind to, and preparing your mind, what? To authorize something? No. To be the place that can be infilled with redemptive truth that redeems your Brother and you at the same time.

Speed over this, get through it quickly so you can get on to the good part, and you might as well put the book down, and you might as well abandon your awakening. This is very important.

I love you all. Be at peace. Having received a full meal, be at peace and let it digest, and let it move you. Let it mature you. Let it expand you. And don't be wondering what you're going to have for your next meal.

I look forward to being with you next week.

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December 11, 2005 -- *A Course In Miracles* Study Group with Raj/Jesus

Discussion Today

Topic: Language

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

This past week Paul received an interesting email in which objection was taken to my language during the past two gatherings (study groups). And a request was made that Paul delete the offending words from the audio tapes, with a strong suggestion that if I didn't, that probably support for the work he and I (Paul and I) are engaged in, would diminish.

Well, I'm not surprised. Two thousand years ago people quibbled about my words. When I healed someone in the name of God, I was challenged because I did not have "the authority" to do that--meaning I didn't have the credentials that honored me with the right to do it. I was accused of consorting with publicans and sinners. In other words, not the upper spiritual crust of society. And the accusations were made with much judgment, if I may put it this way, much self-righteous judgment.

I might suggest that a worse word, than the one I used, is actually two words: self righteousness. [repeated after slight pause] Self righteousness.

Yes, I associate with publicans and sinners, and not the spiritual hoi polloi. And why? Because the publicans and sinners don't have the mutually-accepted definitions well developed that define what makes one acceptable or not. They see you; they speak to you; you respond to them. And they're very real, right where they are, and with you. It doesn't matter what your background is. It matters how you're being with them in the moment. And the other thing is that because they are not puffed up with self-pride, it doesn't get in the way of communication. And they know that they don't know. And so their curiosity is genuine; their openness is genuine.

A year or two ago, Paul and Sue pulled into a little hole-in-the-wall pizza parlor. And they were in a rush, so they picked this place which they had never been to before. And they pulled up in front and there were about ten Harley-Davidsons parked out, heavy with leather and silver, and you knew these weren't casual cyclists. And they went in and here were ten or twelve leather-jacketed, bearded, gruff-looking, rough-looking men sitting around a table. And Paul and Susan sat down nearby; placed their order. And while they were sitting there, they couldn't help but overhear the conversation. And needless to say, it wasn't exactly what they were expecting. They heard the words "Jesus" and "God" and other Christian terminology. And they surreptitiously glanced over at the table, and here each of the men had a **Bible** in front of them on the table, and they were having their church service. And in fact, when they noticed that Paul and Susan were curious, they invited them over to join them.

Now, do you really think that I only talk to the people with "clean" minds? I mean, let's be real. And do you think the language of these bikers when they're out on the road, is not worse than the word I used, on a more consistent basis? And when they get mad, do you not think that they curse me, with a longer string of obscenities that express anger rather than a point? And do you think I'm offended? Do you think I'm shocked by the language?

I'm going to tell all of you something: Whatever you take offense to is something which you hold yourself apart from. And generally you hold yourself apart from it with a haughty, superior, self-righteous attitude. What I want you to know is that the call for being the Christ may well come from someone who is behaving toward you in an offensive manner. And if your ego is going to go into hissy-fits over the language, you are going to be totally sidetracked from the call for love and your capacity to respond to it if your goddamned ego weren't so important to you. [said in a feigned apologetic tone] Oh, I'm sorry. More bad language.

But you know what? This language isn't foreign to you, and you know that that language right there wasn't really a curse on God. It's a phrase that's used. And you know what? I used it well there. I used it well, because there is absolutely no cause for respect to be given to such immature, ungrounded spirituality. I hate to even use the word "spirituality" relative to it.

When my Brothers, who were having their church service, have a problem and in asking for help they curse or they use foul language, [it is] because to them it simply expresses with strength the degree of their hurting. You know what? If they listen and if they can hear me, they may well hear me respond with some of the words they've used. Why? Because I know how to be appropriate in the moment and speak in language that will be understood and interpreted as intimate, even though it's not the language I usually use.

But it's time for those of you, who might have been offended by what I said, to be willing to become a little more real, a little more down-to-earth, a little bit less willing to be so easily offended. Because in the moments in which you're indulging in offense, you are incapable of being the presence of love for your Brother.

The question was put to Paul in the email: Ask yourself, "What came out of your very lips, is this something God would say?" You know what? Divine Love meets the need in the language of your present perception. I am responding to you, I am inspiring you in the language of your present perception. And the language of your present perception, although it may not be filled with profanity, is filled with ignorance, and many times is offensive--without your even being aware that what you're expressing is insensitivity--distancing yourself from another by conveying a superiority, but doing it anyway and hurting your Brother.

So, Paul very perfectly expressed exactly what I was saying, exactly what I was meaning--and not one word will be changed in the audio tapes or the transcript. And again, for those who might have been offended, I encourage you to approach me directly in your own mind, and ask me--why it is that you're offended?--what is there in you that took offense?

Now, some of you try to be pure as part of your advancement in your spiritual growth. But you know what? Purity isn't about the language you use; it's about the motive behind the language you use. Is the language you use arising out of your peace? Is the language you're using arising out of singularity within you, minus all reaction, minus all self-righteousness, minus all judgment? If it is, then no matter what the words are, it carries the unction of God, it carries the tone of God in ways that are specifically healing, even though they may surprise you and those who hear them. Purity has to do with the singularity or the unconflictedness of your mind when you are using whatever words you're using. Spiritual purity has nothing to do with manners--socially accepted spiritual manners. It has to do with your being able to hit the mark in the moment, because you're in touch with the need, and you feel/know exactly what will meet the need.

Now I will tell you something: it will take a long time for you to hear the Holy Spirit or me if you say, "Holy Spirit, Jesus, please speak to me, but promise you won't offend me." I promise you that I **will** offend you. I will offend artificial boundaries, unreal bondages, that you are committed to. And I will stretch your mind beyond the limits of reasonability--according to your definitions of reasonability--because it is not my task to leave any of you in the midst of the status quo that you're suffering from. And so I will always be offending the artificial boundaries that you are binding yourself with. You had best listen for me, or the Holy Spirit, unconditionally.

And when we surprise you, ask what we mean--how could we say that? But let us speak first, before you object. Give us a chance to elaborate before you interrupt with your shock. Your shock--"Oh, tsk, tsk, tsk." Like women from two hundred years ago suffering from the vapors, "Oh, tsk, tsk. The delicate sensibilities. Oh, you have shocked me." Swoon.

You know, there are three steps: listen to me, listen to the Holy Spirit, learn, and do. And the "do" part means act in a way consistent with what you heard and learned, whether it abides by the mutually-agreed-upon definitions that everyone is operating under. If indeed you are going to be an agent for change, if indeed you're going to wake up, you are going to begin to behave in ways that are inconsistent with the status quo; that violate and offend whatever the current sensibilities are of the group you're in, with its mutually-agreed-upon definitions and meanings that everyone must abide by if there is going to be any kind of sane order to life.

If you're going to be willing to say, "Thy Will be done, not mine," you're going to have to be willing to set aside your delicate sensibilities. And you're going to have to be willing to embrace an experience of Christliness that puts you in touch with the publicans and sinners; that puts you, so to speak, in the workplace where the work can be done, and the changes can be effected. And the contribution can be made where the contribution will be received. And even then, there will be a little bit of dissonance.

You know, you are all good, without a façade of spirituality, without a façade or mannerisms of purity, without language that because it has no dirty words in it, denotes the level of advancement you're at. This is all ego "camel dung"? [some audience laughter] What word should I use? [pause] Bullshit. [pause] No one misunderstands the meaning.

We've just spoken in the last three weeks about the fact that you can listen to a call for love without taking offense. Right? You don't have to be offended by, you don't have to go into a state of reaction because of a call for love. You can recognize that the call for love is presented as an attack or bad behavior, but you don't have to take offense. And because you don't take offense, you're in a position to still be in touch with your Brother, the one who made the call for love.

But I promise you, you move into a state of "being offended" and go into your own internal state of reaction, and you've lost connection with your Brother and you've lost the ability to relate to him. And anything that follows will be you bouncing off of your own reactions, and letting the response to your own reactions be directed out there toward the Brother, who has nothing to do with what's going on in you. And your Brother will recognize the lack of connection and will stop listening to you, unless he cares to become offended too, and join you. And the blind leading the blind, both will fall into the ditch.

Being offended by what I've said, is a bunch of nonsense that you don't need to expend any energy on. Being offended by anyone's behavior is an activity that is useless, and keeps you, absolutely keeps you from being able to be a truly spiritual, relevant agent for change, who is able to stay connected with his Brother using whatever language is appropriate at the moment, so that the connection isn't lost and the communication of love

isn't interrupted, and the reason for being together, the reason for the communion can stand clear and be healing.

Nothing under the sun can offend me. And nothing under the sun should offend any of you.

And if it does, get to work on it. Get to work on it in terms of, for lack of better words, being willing to not distance yourself from it. Let yourself be with it, so that you might find that whatever "it" is, isn't what is offending you, but your own reactions, your own definitions, your own mindset, which constitutes your own bondage. Be with it until its offensiveness leaves, dissolves.

It doesn't mean that the language will be adopted by you so that every other word is profane, but it means that when you hear it, you can still be in your peace. And if a call comes for it to be appropriately used, you can use it without reaction so that it does not carry with it to the one you're using it with, anything other than the purest meaning that you are conveying, which will never be hate or self-righteousness, but will connote a realism--you speaking from your Soul.

Oh, I know. "But your Soul wouldn't use that word." Well, I'm telling you that your Soul would use that word with a particular individual, in a particular circumstance. And because it is used, it will have its healing effect. Now, you all have to be willing to abandon what you're so goddamned confident about.

Now mind you, the suggestion was made that if I used the word I used before, all support would be lost. And I haven't used it, have I? Fuck. Just call me the Lenny Bruce of the new spiritual community. [some audience laughter]

What does all this have to do with *A Course in Miracles*? No, the question is, "What does *A Course in Miracles* have to do with all of this?" *A Course in Miracles* has to do with you all engaging in abandoning mutually-agreed definitions and concepts that you have used to keep yourself unconscious of God, to keep yourself in a state of mind in which you have sovereign independence over yourselves--except that it's not really sovereign, because you all have to cooperate with each other to be sure you're abiding by these mutually-agreed-upon definitions, which, of course, includes using certain language, associating with certain people, and certainly not honoring the lowlife.

You know what? You walk around today and you see women with ducktails. They're not called that anymore, but it's short hair, cut down to the nape of the neck. How many of you realize that fifty years ago when the first girls did that, they were the lowlife, and they were looked down upon and sneered at? And now: "Why, that's a perky hairdo. Don't you look cute? Boy, I think I'll get one of those. It just does wonders for you."

What does *A Course in Miracles* have to do with all of this? It has to do with your beginning to take a closer look at the use you're putting your own mind to, and discovering the ways in which you are using righteousness, or any other topic, as a means of keeping yourself separate from your Brother--your Brothers and your Sisters. It has to do with looking at your world with innocent eyes and innocent ears, so that you might hear and see the meaning, without the meaning being distorted by "your taking offense," without your indulging in righteous reaction.

Because whatever measuring stick you're using for your righteousness, as long as it is holding you separate from and above another, it's pure ego shit. Or shall I say, it's pure ego illusion? Well, it's far less effective to say "pure ego illusion," because, "illusion," yeah, that's a word you use and no big deal. But I say "pure ego shit," and you pay attention. And you know that it's something more than just "a casual illusion." If it's "pure ego shit," you know ya better clean it up. You know something needs to be done about it.

"But 'pure ego illusion,' yeah, well, who knows what that really means? And so for the time being, I'll just use the word 'pure ego illusion' and I won't have to do anything about it. I won't have to... see I've listened, but I don't have to learn. And if I don't have to learn, then I don't have to do. And if I don't have to do, well, nobody can be upset with me. And I won't have to face whatever fulfillment really means. [laughing] I won't have to face whatever waking up means. I love the idea of awakening. I love the idea of awakening, but don't make me do it yet. Okay? Because I don't know what it will involve, and I don't know what it will turn me into. And so I would just as soon 'think about' bliss. Oh, yes, I know." You don't *know* anything. But you say, "I know. It will mean eternal bliss. I'll think about that for a while. But don't rush me on the learning part where I actually am different because I've learned. And don't make me move on to the next step of doing, where I have to behave consistent with what I've learned. Because I know that when I do that, it's going to make waves. It's going to offend someone's sensibilities." That's what this book is about!

So we talked a couple of weeks ago about not taking offense, not having to take offense when a call for love, that is a form of ugliness, presents itself. And then I used a simple word. And everybody--not everybody--but many took offense. And no... no bells went off in their head that said, "Oh, *this* is what Raj was talking about. This is what the *Course* was talking about. A real experiential thing. Something that I really need to take a look at because obviously this is what the *Course* was saying I don't need to do." You see?

Ah, you listened and you heard, and now if the bells went off, or even if they didn't go off, but if they're go off tonight, you're in a position of learning. You're in a position of being able to make a shift, a real change, so that the next time you hear the word "fuck," it will not bother you, because you have something better to do than to be in a feminine--I apologize to the women--but it's been characterized as a weak, feminine characteristic--

which isn't true about women. And men express it equally, except they don't swoon or faint. They say, "This is unacceptable! **This**... this is unacceptable!" You see? And they try to bring all their masculinity into it. They try to bring the wholeness of the meaning of the word "no" into it--which is exactly, and only, the thing I was setting the example for when I used the words two weeks ago. But these men, instead of swooning, try to bring the force of their human masculinity into expression to effect a change. The woman swoons and she's out of it. She changed everything by leaving the scene. But the man tries to change everything by being authoritative from an unjoined place. Both of them are responding, the women and the men are responding from "their offendedness," not from their Being.

Now it's absolutely useless for us to go through this book and bask in the beauty of the words, and think that somehow we're on the spiritual beam. Because until change is effected in each of you, and learning actually occurs, nothing is happening and there's not the slightest presence of spirituality, real spirituality to what's going on. Real spirituality occurs when you can sit down with a group of bikers who are using foul language, and not being offended by it, and actually perhaps being able to grasp the meaninglessness of their use of the words, or the meaning that they're giving to it that is entirely different from what your educated mind has determined those words mean. And if you can be with them and respond to them with understanding, because you're connected with them without judgment, communication can occur and you can be an agent for change.

You know what? When you're offended by something, the one who has offended you knows they own you. They've gotcha. They know they're in control, and they know you're out of control.

You're walking down the street. You're dressed nicely; decently at least. Some raunchy-looking guy is leaning against the lamp post. He says, "Hey, motherfucker, get over here!" And of course, you--all clean and spiffy and pure--cringe. You immediately are filled with fear. You immediately feel that you're being confronted with [or] by something that you're unequal to. And the fellow at the post knows he has the power. But if when he said that, you said back to him, "Hey, motherfucker, smile when you say that!" [some audience laughter] What do you think?

Your ability to say those words may save your life one of these days. But it won't save your life, **if you're offended by it**. Do you see what I'm saying? Are you learning something tonight?

Are you trying to tell me that God, that the Holy Spirit, that divine Intelligence, is not--when you lean into it--going to prepare you and facilitate the way for you to be utterly appropriate in any given moment? How do you think you're going to cast out devils if you don't **cast** them out, if you don't **dismiss** them?

[said in a wimpy voice] "Pretty please, Satan, would you get behind me?"

You don't **ask** the devil to get behind you. You don't **ask** an illusion to depart. **You dismiss it**, as has been said, with the abiding conviction that it is illegitimate. In other words, having no capacity to stand in its own right and object to your dismissal.

"Well, I didn't really know that the **Course** meant that I would have to change the way I behave. Oh, I didn't really know that the **Course**, what the **Course** teaches meant that I would have to change."

What the **Course** means to convey to you is that your experience is reflecting exactly what your current beliefs are, and that if you want your experience to change, you've got to change your beliefs, you've got to change your mutually-agreed-upon definitions, and you've got to change the criteria by which you are offended, among other things. But we're not just talking about shifting from these definitions to some new definitions you make up. We're talking about shifting from definitions that you have been using as a shield between you and what Reality is so that you're not experiencing Reality for what it is; we're talking about abandoning the definitions so that you're in an unshielded, intimate relationship with What Everything Really Is.

Now I'm speaking very definitely tonight, aren't I? Am I hollering? No. Am I angry? No. But you know what? When you know the Truth, you can speak it clearly, and you can speak it distinctly, and you can speak it without apology. And you can speak it without guilt. And you can be the clarity that transforms without manipulating, without attempting to control everything around you.

And the clarity with which you speak might be heard by another as a clarity they would only ever allow to come out of their mouth when they were upset. And so the assumption is that when someone is speaking with clarity, they must be upset. And it's not true.

Now if anyone would like me to go back to mouthing the pretty words in **A Course in Miracles**, tough shit. Go somewhere else. Take your support somewhere else. Because you know what? What you're interested in supporting is not the Truth. What you're interested in supporting is your own ego. What you're interested in supporting is something that at least some group of people recognizes to be a "holy" thing. And because you all agree that it's a "holy" thing, and you all agree to have reverence for it, you're actually accomplishing something; you're actually being something. But you're not. You're just hovering in pink clouds. And sure as hell, some motherfucker's gonna come and knock you out of those clouds. And I'm willing to be that motherfucker, because I love you. And because if you don't do it, none of this means shit!

Am I angry? No. But I can be straight with you. I can even be gay with you. But I'll tell you something. I'm not here to cater to your egos. I'm here to cater to the Father. I'm here to cater to the Truth. And I'm here to express it in whatever way gets you out of your ivory towers, and off of your marble pedestals, into a practical

grounded spirituality, a practical grounded connectedness with where you are, so that as you abandon your being offended by where you are, What It Really Is can begin to register with you, because your way of looking at things has changed.

Now, I'm going to stop now. I have been talking pure ***Course in Miracles*** tonight. It doesn't all have to be in the words that we've been reading. And if the words that we've been reading do not lead you to this kind of practical groundedness, the book isn't worth a hill of beans. Is "beans" a bad word? Somewhere it probably is.

Every week when we finish, I say I love you. Tonight I'm going to say I love you enough not to allow any of you to continue in a fanciful concept of what the Christ is, and how the Christ behaves, and how the Christ functions.

I have conveyed to you that you never have to worry that you could do anything that would offend me. And that however you approach me--angry, sad, grief stricken, pleasantly, offensively--it's not going to get in the way of my being with you, and my being appropriate with you, and my conveying to you your Integrity--whether you've been expressing it well or not--so that your Integrity might be confirmed to you and allow you to abandon the grotesque or obtuse way in which you've been expressing the divine one that you are; so that you know there's a way out; so that you know that there is no way you can be trapped.

And I encourage everyone who has the tendency to be easily offended to take a look at this habit, like a garment that you're wrapped up in, so that you might take it off, because it isn't what you thought it was, and it isn't what you want. What you want is to be able to be unoffendedly real and appropriate in any given moment, under any given circumstance, so that the clarity of the excellence of you can find expression no matter what the words, and hit their mark in a way that confirms to your Brother or Sister that he or she has Integrity, and that he or she is not stuck.

[Raj speaking to each person] I love you... and I love you... and I love you... and I love you... and I love you... and I love you... and I love you, motherfucker... and I love you... and I love you.

And I look forward to being with you next week. And you know what? I trust that you'll be back, because I know you can learn. And I know learning has occurred.

Okay.

Transcribed by Janis

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Raj/ACIM Study Group – December 18, 2005

A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section: THE MECHANISM OF MIRACLES
Sparkly Book – p.260 / JCIM – p.109

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
Section – THE WAY TO REMEMBER GOD
First Edition – p. 203 / Second Edition – p. 218

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Well, I think everyone’s had a good opportunity this last couple of weeks to take a look at the characteristics of taking offense, and have had the opportunity to see how each of you employs being offended, and what purpose it serves for you to employ it. And this is excellent.

I would invite you if you still feel tinges of offendedness at what I’ve had to say and the words that I’ve used, do not shove it on the back shelf as we move on. Continue to let yourselves be present with the experience of offense. If you are not at peace with it yet, you will find yourself still subject to the power that others would attempt to exercise over you by means of offending you.

When you are offended, you are in a state of self-defense. You are in a mindset in which you’re seeing your Brother as different from you in an incompatible way, as someone who is not your ally, as someone who doesn’t have your interests at heart and who is therefore, in one way or another, an enemy. And this is why the need for self-defense.

But I will tell you something. What are we talking about currently? We’re talking about how to be an agent for change; how to be with and for your Brother in a healing capacity, or simply in a capacity of being so benign, but if I may put it this way, so filled with the Spirit that the involvement is a blessing for you and your Brother. And if you are offended by or at your Brother, you will not be able to say within yourself, “Father, I wish to be the evidence of Love with my Brother.” You will not be able to say, “Father, what’s the Truth here? Father, how can I be with my Brother in a helpful way, in a real way, in a substantial way, in a way that blesses us both?” No, you will not be able to be open to that because it will be more important to protect yourself.

You can take being offended as just a little quirk of the moment in your mind, and prefer to get on with something more positive; turn your attention

elsewhere from where the call for love has come. But it's more serious than that, because it's a place where you're covering up your unity with your Brother. It's a place where you're covering up the potential and the capacity for union, for the experience of Brotherhood.

If his clothing offends you, if her clothing offends you, if his or her language offends you, if the color of his or her skin offends you—it comes in all different forms—well, it brings you right to the point that we're discussing in this part of the book, which is how you are putting your mind to use; the use you are putting your mind to. Of course, in being offended, the use you're putting your mind to is not on your mind. "He/she" is what's on your mind, and what you might need to do to keep yourself safe will be on your mind. That's why we can't move too quickly through this portion of the book. Because in order to answer the call for love, you have to be in a place of balance, of equilibrium in your own mind. You have to choose, first of all, before anything else, to do whatever it takes to release whatever conflict is going on in your minds so that you come to a place of balance where you are not charged positively or negatively, because in that levelness, there is enough quiet for you to move into that place of excellence in you that knows how to be excellently in the situation because it can hear the Truth, because it can hear the Father.

So, as I said, if you still find yourself somewhat offended, if you are somehow willing to sort of discount the last two get-togethers as though they were slightly off track, be wary of the suggestion that it's so. Be wary of the confidence you have that either I'm not who I say I am, or Paul is too caught up in personal dynamics in his life to be able to hear me clearly, and therefore you don't really have to pay attention to what I've said. But I promise you, you do need to pay attention to what I said, because you need to become free of taking offense, as we've said and we've read.

It is possible for you to hear a call for love without being offended, without being reactionary. In fact it's essential for you to arrive at the point where you can hear a call for love as a call for love, rather than the obtuse behavior that it's being expressed through. And this has to do with the preparation of your mind, if indeed you want to be an agent for change, if indeed you want to be the evidence of love in your Brother's life.

Let's go into the book. And I'm going to go back one sentence prior.

RAJ READING: *To perceive the healing of your brother as the healing of yourself is thus the way to remember God. For you forgot your brothers WITH Him,...*

RAJ: In other words, when you got your bill of divorcement from the Father and you decided to see yourself as an independent agent, you caused yourself to forget who you were: God's Son, God's Daughter. You lost your Father. You became an orphan. And in forgetting your Father, you forgot not only that you were His Son or Daughter, you forgot that your Brothers and Sisters were his Sons and Daughters, so you forgot them in their Reality as well. This is why you can't wake up alone—because when you remember who you are, you will remember who your Brothers and Sisters are. And one of the most effective means of remembering who you are is to be willing to look at your Brother or Sister and remember who they are, even though they're behaving in a manner opposite to what they truly are. You will be healed together by virtue of your abandoning whatever shield you have put up between yourself and your Brother, including the shield of offendedness.

RAJ READING: *To perceive the healing of your brother as the healing of yourself is thus the way to remember God. For you forgot your brothers WITH Him, and God's answer to your forgetting is but the way to remember.*

Perceive in sickness...

RAJ: Whether yours or another's.

RAJ READING: *...but another call for love, and offer your brother what he believes he cannot offer himself.*

RAJ: You see? Your Brother can't offer himself the perspective that it's impossible for him to be ill **because** he's the Son or Daughter of God; because he is the direct expression of God, including all eternal characteristics of God, and nothing else. He thinks he's just a mortal. He thinks he's just a body. He thinks he is an organism that sprang from a sperm and an egg. He's forgotten who he is. And so, he doesn't know of his Birthright. He doesn't know of his incapacity to be sick. And therefore, he has no means of challenging what he's experiencing; no means of disagreeing with it; no means of authoritatively dismissing it from his experience.

RAJ READING: *Perceive in sickness but another call for love...*

RAJ: In other words, a call for an understanding of what your Brother truly is.

RAJ READING: *...and offer your brother what he believes he cannot offer himself. Whatever the sickness, there is but ONE remedy. You will be made whole as you MAKE whole, for to perceive in sickness the appeal for health...*

RAJ: And there we are with our art of contrary thinking again.

RAJ READING: *...for to perceive in sickness the appeal for health is to recognize in hatred the call for love.*

RAJ: You see the behavior, you see the apparent physical condition, and instead of believing the behavior and the appearance, you recognize that it is a direct statement of the opposite. It's not an expression of hate; it's a call for love. It's not illness; it's a demonstration of the fact that the incapacity to be ill is that one's Birthright—and at some level he's feeling it, he's feeling the Truth about himself, but he's not able to embrace it—and so he's resisting it and suffering in the process.

Continuing.

RAJ READING: *And to give a brother what he REALLY wants is to offer it unto yourself,...*

RAJ: You get to keep what you give.

RAJ READING: *...for your Father wills you to know your brother AS yourself.*

RAJ: Well, I'll tell you something. There's just no way you can know your Brother as yourself when you're offended with him, or when you stand in self-righteous judgment of him, or you have all of the explanations as to why his experience is so miserable—the poor, stupid bastard. There's no way for you to know your Brother as yourself, and so somewhere in this picture, you have to be able to set aside your offendedness and your judgments and your clear explanations of why he's in the dilemma he's in, and be willing to look at him and say, "Father, I want to see You there. Help me to see You there. Help me not to succumb to or be enticed into believing the picture that this one is presenting of his ignorance." You see? Somewhere you have to be willing to switch gears in your own mind so that your own mind is being put to a better use than you would spontaneously be inclined to put it.

RAJ READING: *Answer HIS call for love...*

RAJ: Your Brother's.

RAJ READING: *...and YOURS is answered.*

RAJ: Because you will be able to see yourself in him, and him in yourself—not the puny little self-righteous ego that you seem to be, but the divine one that you are—and in that, both of you are confirmed in the Truth about you and blessed.

[Editor's Note: Raj did not read the following sentence: *Healing is the love of Christ for His Father and for HIMSELF.*]

RAJ READING: *Remember what we said about the frightening perceptions of little children, which terrify them because they do not understand them.*

RAJ: We could say, remember what we said about the frightening perceptions of the neatly-dressed person walking down the street last week and seeing this street-person leaning against the light post—which terrified you or terrified the person in the neatly-dressed demeanor.

RAJ READING: *...which terrify them because they do not understand them.*

RAJ: You see? When you read this book, don't just read the words that are there. Find a way to make them relevant.

RAJ READING: *Remember what we said about the frightening perceptions of little children,...*

RAJ: "Oh, yes. Yes. I'm well aware. My children did it. And I remember when I was scared of the bogeyman, too."

"Well, what in the heck does that mean? How is that helpful?"

But hey, let's talk about you walking in downtown San Francisco, or downtown Los Angeles, or downtown anywhere in a big city where there seem to be rough elements—oh, now you can relate to what we said about the frightening perceptions of childlike adults, which terrify them because they don't understand them. You see? You put yourself in an element that you're not familiar with, and the unfamiliar can be frightening when it doesn't need to be. And you need to be careful not to be offended just because you're in unfamiliar circumstances, because the moment you do, you put yourself at a disadvantage and you put the circumstance you're in, whether it's benign or not, in a position of superiority over you, and you can't help but intend to be defended. And if you behave in a defended manner, your behavior will be inappropriate, and it will be recognized as inappropriate, and you will have laid yourself out as an easy mark.

RAJ READING: *Remember what we said about the frightening perceptions of little children, which terrify them because they do not understand them. If they ask for enlightenment and ACCEPT it their fears vanish,...*

RAJ: Well, now, you know, everyone who participates in these study groups every Sunday night is asking for enlightenment, and I shared enlightenment over the last few weeks. And some of you didn't accept it, and your fears didn't vanish. The state of offense didn't melt, when it could have and should have.

RAJ READING: *If they ask...*

RAJ: The little children.

RAJ READING: ...for enlightenment and ACCEPT it their fears vanish, but if they HIDE their nightmares they will KEEP them.

RAJ: "Oh, let's move on to something more pleasant. Do we have to continue discussing this unpleasant subject?" That's called hiding it; covering it up. Covering it up, covering it up, and moving on to greener pastures. But it will remain there as something that hasn't been, shall I say, "defanged," and remains there to strike and confuse you.

RAJ READING: If they ask for enlightenment and ACCEPT it their fears vanish, but if they HIDE their nightmares they will KEEP them. It is easy to help an uncertain child, for he recognizes that he does not know what his perceptions mean. Yet you believe that you DO know.

RAJ: "Yeah, I know this guy leaning against the light post. Yeah, I know all I need to know. And I'm scared shitless. And I better just straighten up my neat-and-tidy, tidily-clothed body and just ignore him as I walk past, scared shitless. And hopefully he won't bother me again." And let's say the guy doesn't bother you and you get past and you get down to the next corner, and you let out a huge sigh and you say, "Thank You, God! That was a miracle. Thank You, God. Thank You, God. Thank You, God. Now I will have something to give testimony about as to the proof of God's Love. Thank You, God."

That wasn't a miracle. That was you hiding your fear really well. That was you offended by the words you heard and gave your own meaning to, that disallowed you from being able to be in the presence of your Brother from a place of serene wholeness within you, who would have been able without fear to be utterly appropriate so that perhaps a moment of intimacy might have occurred in which both of you knew that you were safe in each other's presence, in which both of you experienced the blessing of being in each other's experience.

Now, last week I mentioned that if you are able to be in your peace where your mind is singular, not conflicted, and you're in the presence of people whose behavior and language is uncomfortable for you, that you can be an agent for change because of being in your peace. And you know what? I'm sure a number of your egos thought, "Yeah. That's right. That sounds pretty good. It would be worth it to me. It would be worth it to me to be able to have that kind of inner balance so that even under those awful circumstances I could still be an agent for change and bring blessing." You see? But you know what? [laughing] When you're in that place, your Brother—the one using language that offends you—might be the agent of change for you by uncovering to you a perspective on life that you had been afraid to look at, and one which your self-righteousness kept you blind to, which caused you to see awfulness where awfulness wasn't going on at all, except by your definitions. Your Brother might be able to be an agent

for change for you where you can see his wholeness, his love, his reasonableness, even though his language offends you.

"That's asking too much," you say.

Well, I want to ask you this. You with your good language—and I'm speaking specifically to those of you who are in the United States listening, speaking English and not using any four-letter offensive words—do you realize that every word that comes out of your mouth is absolutely offensive to some? Not just a few—a majority of a whole religious group of people. You are the infidels.

You are the infidels. Now, you hear the word "infidel," it doesn't have much emotional impact on you. But I promise you, the word "infidel" describes someone of gross character; someone who in self-righteousness from the other side of the fence, sees as despicable and worthy of being killed, worthy of being wiped out. You see?

"Well, I'm an American; even feel pretty proud of it. I'm an American. America stands for wonderful things. And I speak English. And I don't say any four-letter words. I don't say any words to offend anybody, because I'm on my spiritual path and I'm learning how to always express love."

And those words come "out of the mouths of infidels," according to a large portion of the population of your planet. "I shouldn't even be speaking to you, you know."

Somewhere along the line, you're going to have to realize that there are those who see you as infidels. And somewhere along the line, you're going to have to finally stop and find out, learn how to communicate with those who see you this way, so that the misunderstanding can be rectified and replaced with brotherly communication. They are going to have to be willing to abandon their firm conviction about you, and be willing to talk to you, even though every fiber of their being says not to get near you, not to associate with you, so that they can stay pure. They're having their nightmare about you. Do you see what I'm saying? Bring this home to roost right where you live.

RAJ READING: *It is easy to help an uncertain child, for he recognizes that he does not know what his perceptions mean. Yet you believe that you DO know.*

RAJ: And I'm going to add: That is your downfall. That is where you are caught. That's where you're trapped.

That's where you're bound, without even knowing you're bound until somebody who isn't even making a call for love, but is expressing love: "Hey, motherfucker, how ya doin'? Join me for a cup of coffee?"

That's not a call for love. That's an invitation. But watch you recoil, and think maybe not twice but maybe fifty times before you finally dare to agree to risk the chance and sit down and have a cup of coffee with this motherfucker. You wouldn't use the word, but that's what the meaning is when you reject the invitation, based upon a self-righteous judgment you're entertaining because you feel superior. You see a call for love when an ***expression of love*** was happening—and you're out of touch.

But you think you're spiritually correct. And you can say with feigned kindness, "No, I've really got some things I've got to attend to. Maybe another time." Bullshit! You wouldn't do it another time. You're just making your escape. You're making your escape from an overture of love, because his choice of words offended you and frightened you because you have defined that language and that behavior as something that couldn't possibly be an expression of caring.

RAJ READING: *Little children, you are hiding your heads under the covers of the heavy blankets you have laid upon yourselves.*

RAJ: Now before I said this, this evening, and you had read that, or even if you've read it before, well, it's a really nice image, isn't it?

RAJ READING: *Little children, you are hiding your heads under the covers of the heavy blankets you have laid upon yourselves.*

RAJ: Well, now you know what in the hell that means, don't you? It's not an image. It has to do with the way you misuse your mind. And it said that so that you might find relevancy in it; so that you actually begin to use your mind in a different way so that you're not bound by your nightmares.

RAJ READING: *You are hiding your nightmares in the darkness of your own certainty,...*

RAJ: In the darkness of your own certainty. The darkness of your own confidence that you've got things pegged. And you've got things pegged because you're pretty far along your spiritual path, and you've been refining yourselves, and you've made progress.

RAJ READING: *You are hiding your nightmares in the darkness of your own certainty, and refusing...*

RAJ: What?

RAJ READING: *...to open your eyes AND LOOK AT THEM.*

RAJ: You're refusing to sit down at that table and have that cup of coffee, and perhaps find that this is a really interesting person. You might even find out that he works at Microsoft, or that he's a research chemist—highly educated, who

doesn't mind at all using that kind of language. You might find it's somebody really worth knowing. You might find that **he** has been the agent for change **for you**—you self-righteous prick. And your world may open up, and your heart might be bigger than you thought it was, and your capacity to love will embrace more than you ever thought it could.

RAJ READING: *Let us not save nightmares, for they are not fitting offerings for Christ, and so they are not fit gifts for YOU. Take off the covers and look at what you are afraid of.*

RAJ: "Birds of a feather flock together," they say. And so you can go to any large city and you'll find a community of the Irish, and a community of the Norwegian, and a community of the gays, and a community of the straights. And you say, "Oh. Well, see. Birds of a feather flock together." And you never step back to look at San Francisco as a whole. And you see mankind, regardless of how they've identified themselves, "Here is a flock that is gathered together."

A **whole** flock separated by mutually-agreed-upon definitions of what's important. "It's important for me to have Irish friends. It reminds me of home and helps me feel not as much a stranger in this land." You see? But there's no brotherhood there. It's just a group with mutually-agreed-upon definitions of what is important. And so they are bound by a boundary that they have created by deciding that what keeps them separate from everything else is what's important.

And as I said, I'm here to help break down false boundaries so that you don't become imprisoned by and incapacitated in your divine wholeness from embracing everything and finding God there; finding someone just like you there that you don't have to be afraid of.

RAJ READING: *Take off the covers and look at what you are afraid of. Only the ANTICIPATION will frighten you,...*

RAJ: Thinking about doing it is mighty scary. Thinking about sitting down with this guy who's invited you for a cup of coffee is what frightens you.

RAJ READING: *Only the ANTICIPATION will frighten you, for the reality of nothingness cannot BE frightening. Let us not delay this, for your dream of hatred will not leave you without help, and help is here.*

RAJ: Do you realize that self-righteous spirituality is hateful? Self-righteous spirituality that discounts someone because of his language, or because of his dress, or because he actually is making a call for love and is attempting to be obtuse. Whatever you use to keep yourself separate, especially in the name of spirituality, is hateful.

And if you haven't realized how you have been being hateful, you need to become aware of it now. And that is why I am speaking bluntly, clearly, fundamentally, so that you might not suffer from your self-righteousness, and find it worthy of abandoning so that you might find it in your heart to dare to be the presence of love and confirm to yourself and your Brother, your inviolable Integrity—your (plural) inviolable Integrity.

RAJ READING: *Let us not delay this, for your dream of hatred will not leave you without help, and help is here. Learn to be quiet in the midst of turmoil,...*

RAJ: What turmoil? The turmoil of the gutter people? The turmoil of the people who are dressed differently because they're not buying into the mainstream clothing-designers' concept of "what's in"—who apparently, therefore, don't give a shit about what they look like?

RAJ READING: *Learn to be quiet in the midst of turmoil,...*

RAJ: The turmoil in your own mind that sees what isn't there because it's using measuring sticks that don't arise out of an awareness of God everywhere, but arise out of self-righteous, superior definitions of self, with which anyone can justify any kind of behavior they damn well please.

RAJ READING: *Learn to be quiet in the midst of turmoil, for quietness is the end of strife and this is the journey to peace.*

RAJ: See? We are still talking about the use to which you're putting your mind, and the journey to peace in your own mind before you ever do anything to be an agent for change on behalf of your Brother. Before you open your mouth up in response to a call for love, get your own head on straight.

RAJ READING: *Learn to be quiet in the midst of turmoil, for quietness is the end of strife...*

RAJ: In you.

RAJ READING: *...and this is the journey to peace. Look straight at every image that rises to delay you,...*

RAJ: "Oh, yeah." And don't think I'm talking about the way someone else is dressed, or the fact that they haven't shaved, or the fact that they're using certain language. These aren't the images that rise to delay you. The images that rise to delay you are the determinations you have made in your mind about these behaviors and these characteristics. They will delay you from being in your peace. They will cause you to be fearful when fear is not called for.

And even if some aggressive situation is occurring, your freedom from fear will allow you to have the presence of mind to know how to respond appropriately so that all are blessed and no one's integrity is called into question.

RAJ READING: *Look straight at every image that rises to delay you,...*

RAJ: Arises in your own mind.

RAJ READING: *...for the goal is inevitable because it is eternal.*

RAJ: What is the goal?

RAJ READING: *The goal of love is but your right, and it belongs to you DESPITE your preference.*

RAJ: "Oh, I would prefer for him not to use that language! I would prefer for him to take a bath more often. I would prefer for him to, well, you know, dress a little bit better. I mean, purple and orange, and purple and blue, and chartreuse just don't go together! They would offend..."—Oh, there's that word again—"They would **offend** anyone's sensibilities. Of course, anyone who's developed sensibilities. You know, anyone cultured." You see?

That's why I only talked to the publicans and sinners, you know. They haven't refined their sensibilities. They aren't spiritual dilettantes. I do talk to them, yes, but they're not the only ones I talk to. They're just a little bit harder of hearing.

RAJ READING: *The goal of love is but your right, and it belongs to you DESPITE your preference.*

RAJ: And I will say: Despite your acquired preferences.

Do you see that? The goal of love, the capacity to be the presence of love, belongs to you. No matter how you have covered it up with irrelevant crap, it's there with you. It is there for you to be. It is what you have been created to be and express, no matter what preferences you might have, or someone else might have. And we're talking about your coming to a place of equilibrium in you where your intent to be the evidence of Love is more important to you than your conditioned responses, your egotistical conditioned responses. It's there. And it's got to be more important to you than your dearly-loved capacity "to be offended."

RAJ READING: *YOU STILL WANT...*

RAJ: You really do.

RAJ READING: *YOU STILL WANT WHAT GOD WILLS, and no nightmare can defeat a Child of God in his purpose. For your purpose was given you by God, and you must accomplish it BECAUSE it is His Will.*

RAJ: It's not like that's a command: You must accomplish it.

You must accomplish it because you have no capacity to do anything else. It's what is utterly natural to you. It's what is utterly normal to you. It's what your function is.

And it will be what you find yourself doing and being when you get over self-righteousness; when you let the right "to be offended" gently slip through your fingers and out of your grasp and out of your repertoire of behaviors.

RAJ READING: *Awake...*

RAJ: Wake up! Wake up!

RAJ READING: *...and remember your purpose,...*

RAJ: Your purpose isn't to be offended.

RAJ READING: *Awake and remember your purpose, for it is YOUR will to do so.*

RAJ: Of course, you don't think it is. But that's what I'm here for—to remind you that it is.

RAJ READING: *What has been accomplished for you MUST be yours. Do not let your hatred...*

RAJ: Quote "self-righteousness" unquote. Your capacity "to be offended."

Do not let it...

RAJ READING: *...stand in the way of love, for NOTHING can withstand the love of Christ for His Father, or His Father's Love for Him.*

RAJ: You've got to remember to love your Father again. In other words, you've got to learn to love not being an orphan any longer, so that then you can learn how to love your Brother because of what he really is, whether he rides Harley-Davidsons, whether he uses good language, whether he dresses well.

RAJ READING: *...NOTHING can withstand the love of Christ for His Father, or His Father's Love for Him.*

A little while and you WILL see me, for I am not hidden because YOU are hiding.

RAJ: [laughing] Just 'cause you have your head stuck in the sand, doesn't mean I'm hiding. I'm right out in the open here.

RAJ READING: *A little while and you WILL see me,...*

RAJ: Of course, if you were offended last week at my language, well, you didn't see me.

So:

RAJ READING: *A little while and you WILL see me, for I am not hidden because YOU are hiding. I will awaken you as surely as I awakened myself, for I awoke FOR you. In MY resurrection is YOUR release. Our mission is to escape CRUCIFIXION, not redemption.*

RAJ: Well, you want to know something? Your mission with your Brothers and Sisters is to escape crucifixion, not redemption. But that's going to mean that you're going to have to be willing to look your Brother in the eyes, and not recoil because you're seeing your definition. You've got to try to look in your Brother's eyes and remember God—can't do that if you're in a state of self-defense.

RAJ READING: *Our mission...*

RAJ: Your mission.

RAJ READING: *...is to escape CRUCIFIXION,...*

RAJ: Crucifixion is a result of lack of communication.

So don't avoid communication with your Brother because of his dress code, or lack of it, or poor language, or because he surprised you, like I did last week and the week before, and didn't behave—didn't behave the way you expected. "Not the way the Christ would behave." Well, there you are in one of your little nightmares, seeing something that you weren't expecting that didn't fit your protocols, and therefore what happened must have been incorrect, wrong, faulty; cause for you to withdraw trust. See? See how each thing builds a defense, a wall, a little bit sturdier?

You've got to abandon your nightmares that separate you by being willing to be with your Brothers innocently, with a willingness to discover what you're not familiar with yet; with a willingness to discover the wholeness that is there that you haven't discovered yet; the intelligence that is there that you haven't discovered yet.

RAJ READING: *In MY resurrection is YOUR release.*

RAJ: In your resurrection is your Brother's release. In your resurrection, in your getting your head on straight, is your Brother's release. This is God's Plan for salvation. This is what it's all about.

RAJ READING: *Trust in my help for I did not walk alone, and I will walk with you as our Father walked with me. Did you not know that I walked with Him in peace?*

[Editor's Note: Raj said "Did you know" instead of "Did you **not** know."]

RAJ: Can't put it much more squarely than that. That's the way you must do it too: in peace. And getting in your peace is you getting your head on straight before you get messed up in any aspects of being an agent for change for your Brother in response to his call for love.

RAJ READING: *Did you not know that I walked with Him in peace? And does not that mean that peace goes with US on the journey?*

RAJ: Peace is pretty scary. Peace is balance. Peace is equilibrium. And the misinterpretation that can be applied to it is that peace is vulnerability, because in peace you're not in a state of defense; you are not prepared to defend yourself. In your peace, you are defenseless. And so it's not worth it to you to abandon the conflict, because at all costs, you must maintain your defense.

What I must reiterate over and over again with you is that although you may be defenseless because you are not in a conflicted frame of mind that sees opposition that must be prepared for, intelligence and love don't go out the window, but are more solidly available to you than you've ever experienced them before.

But you're not going to find that out until you risk the chance and find the peace, and relate to your Brothers from there, and Sisters. And when you do that, you will find either that a call for love that you thought you heard was not a call for love but an expression of love for you to embrace, or you will find that the call for love was a call for love which calls for a different response from you, but a response that will come from your immediate on-the-spot experience of integrity and invulnerability. Invulnerability [that is] invulnerable because of the presence of mind, the presence of intelligence, the perspicacity to know exactly how to be to the benefit of yourself and your Brother. You won't find this out until you dare to risk the chance and turn your own head around so that you're putting your mind to the use it was made for.

So don't... don't think that it's just a really cute thing.

[Editor's Note: Raj now reads from an earlier paragraph.]

RAJ READING: *Remember what we said about the frightening perceptions of little children, which terrify them because they...*

RAJ: As I read this, do you not have images of a child in a bedroom at night seeing images and being frightened?

"Why how irrelevant could that be?"

"That's nice."

But it doesn't mean much if you can't relate it to you as an adult who believes that he does know what everything is, and therefore is not amenable to "Aha's," discoveries of what he doesn't know, and a capacity to see love where he thought it was absent. So as we go through this coming week, pay more attention, continue to pay attention to when you're offended, and how you employ offense, and why you employ offense, and ultimately how it keeps you separate and superior relative to your Brother—which you will now be able to see rather clearly constitutes your being in exactly the opposite way of what you want to be.

It's important for you not to carelessly let what's in this book become a means for you to further establish your separation from your Brothers, and to cause you to continue to be uncommunicative with your Brother, separate from your Brother, alone, and ultimately lonely, which it is not your Birthright or your purpose to be.

I love you all, and I look forward to being with you not next week and not the week after—Christmas and New Year's—but the week after that.

You will have plenty of time to be offended. And with the holidays you'll have plenty of opportunities to be offended, or to be with others who are offended, which means you'll have the opportunity to find the value of what we're discussing, and ultimately what a blessing it is for you not to be sidetracked from your capacity to glorify God, recognize God in your Brother, and not be fooled by your Brother's presentations, and not to be fooled by your already-established definitions of things. To not be offended is to remain in your Sanity. And that's a blessing for you and your Brother. Give yourself half a chance to experience the benefit.

Okay.

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January 8, 2006 -- *A Course In Miracles* Study Group with Raj/Jesus

TEXT: *H* page 285 *Sparkly Book* page 261 *First Edition* page 204 *Second Edition* page 219

Chapter 11 -- The Mechanism of Miracles (Part 4) [Chapter 12 -- The Way to Remember God (Part 3)]

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Well, I'm not going to harp indefinitely on the subject of offense and being offended, but I'm going to invite you again during this coming week to pay attention to the times in which you become offended. I don't want you to pay attention to what it is you're offended at, but the fact that you're engaging in being offended. Being offended is serving some purpose for you. It's not a useful purpose, and that's what you all need to become aware of.

You need to become aware of the fact that the act of being offended is a choice you are making. It is not a choice that the circumstances are calling for. Whenever you're offended, there is another way to look at the situation and there is another way to respond. So you are using the act of offense on purpose.

And I want you to become aware of why you're doing it. You will always find that when you are offended, you have become defensive. And the offense that you are experiencing is a means of self-protection. But why? The simple fact is that if you indulge in taking offense, you are incapacitating yourself. You are incapacitating your capital "S" Self. You are incapacitating your ability to be an agent for change. You are incapacitating your ability to make a contribution that uncovers God, that uncovers Good.

I want you to pay attention so that you may find out why you are choosing to do that which incapacitates you, rather than that which enlarges your capacities. What purpose is it serving? What is it you're protecting yourself against? And this is an examination that each of you needs to engage in by yourself with the greatest degree of honesty that you can bring to bear upon the situation. Why? So that you may find out how stupid you are? No. So that you might understand from an experiential place in you that you don't want to do this anymore, because you do not want to be incapacitated, you do not want to become ineffective, and because you want to wake up.

Taking offense is never justified. It is a use to which you are putting your mind. **A use** to which you're putting your mind. And there's nothing real or genuine about it. It's so much tinkling brass, even though it feels like you are engaging in something with strength, and being a forceful presence. It is nonsense. It is nothingness. Nothing is happening, all the while you're offended.

When you're offended, you've lost your peace. Peace is your most valuable asset, because in your peace none of your Good is distanced from you because you are not distancing it from you by withdrawing from it so that you might engage in the private, personal pleasure of being offended. Peace is your most valuable asset. And it's not an asset like an asset that you acquire. It's the fundamental ground of your very Being. Peace is that which is utterly natural to you. You can't get rid of it. You can preoccupy yourself with other things, but you cannot get rid of it.

And in your willingness to abandon reaction, offendedness of any sort--in your abandonment of that--what is left is the peace that was there all along, the undifferentiated Wholeness of you, the Integratedness of you or the Integrity of you, which when you have chosen for it, allows the Love that you are to find spontaneous expression and bless whatever circumstance appears to have occurred that occasioned your offense.

In your peace there is nothing standing between you and your capacity to look at your Brother in the eyes and remember God, or to look at the flower and remember God; to look at whatever you're conscious of and find Ultimate Good there. And this is your goal. If you are on a so-called spiritual path, this must be your goal. You want to see things truly. You want to experience things as they truly are. You do not want to be befuddled, ignorant, confused.

So you've got to stop doing the things that cause befuddledness and confusion. That's all you have to do is to stop doing those things. You don't have to start doing something radically different from your very nature, or something so radically different that you couldn't possibly achieve it. Being awake and experiencing everything as it truly is, is the experience you're left with when you stop doing all this irrelevant crap: reactions, self-righteousness, offense, jealousy, and on and on and on.

So please, for your own enlightenment, pay attention this coming week. Let it be your project to take note of when you are offended. And mostly I want you to start your inquiry about it with the question, "In what way is my being offended at this moment serving me? Why am I using this response right now?" It's a key question, and it will help to uncover wonderful "aha's" for you. And the reason for engaging in this practice is so

that you can more easily set aside the practice of offense in the future, because it's so obvious to you that it is nonproductive.

Defense is always an act of isolating yourself from something else. And well, that's the name of the game, isn't it, since you got your divorce from your Father. You separated yourself. The nature of existence, the nature of being, the nature of relationships is one of being different from, separate from everything; not like anything else really. And therefore, foreign to, alien to everything else; and everything else is alien to you. And life becomes a matter of somehow making a truce, an uneasy truce with all of this that is alien to you and that you are alien to.

And it's a silly thing to be doing in the middle of the Kingdom of Heaven with your fellow Christs, your Brothers who are the Sons and Daughters of God. It's a silly thing. And you can afford to look at it in that light-hearted way. "It's a silly thing to be doing." The only problem is that it seems to have devastating effects on you and on relationships. It turns Heaven into hell, all because you're engaging in a silly thing to do. The fact that the effects are so devastating to you doesn't mean you're doing something terribly wrong. It just means that you're doing something silly that has devastating effects until you stop doing it. That's all.

So become conscious enough during this coming week to actively practice paying attention to when you are offended, so that through this conscious practice of paying attention, you might arrive at a point where you can willingly abandon reacting, being offended. And of course, if you hesitate before you act out your offense each time you recognize that you've started to employ it, the immediate experience that you're in will change.

Remember, all we're talking about, all we have been talking about for months as we've been going through the **Course**, is experiencing a miracle, a sudden shift of perception, in which, because of the shift, your behavior changes--not just your mind, while your behavior continues. Not where your mind is healed, but your body continues to be sick. Not where you feel love for your fellowman, and yet stand offensively against him because his behavior is calling for it. We're talking about, well, in biblical terms, becoming a new man, becoming a new woman--which really means [laughing] becoming something refreshingly different from what you have been being; refreshingly different, like the smell of the air after a rain.

This isn't a head trip. It's about actually being conscious enough to experience a sudden shift of perception, and then letting your behavior follow and embody the new perception, the clearer experience of Truth, so that you are not repeating yesterday's behavior today, or your parents' or your grandparents' behavior in your lifetime. We're talking about changing--being in a new way.

Again, when you find yourself being offended, immediately ask yourself, "Why am I employing this response?" Not, "Why is he or she making me respond this way?"--but, "Why am I choosing to respond this way instead of some other way? What selfish motive or purpose is my reacting in this way serving?"

Okay. Let's go to the book.

I'm going to back up just a little bit for continuity.

RAJ READING: *Our mission... (H-#285)*

RAJ: Yours and mine.

RAJ READING: *...is to escape CRUCIFIXION, not redemption. (H-#285)*

RAJ: We're not at all interested in escaping redemption. That's what getting your divorce from your Father was.

RAJ READING: *Our mission is to escape CRUCIFIXION, not redemption. Trust in my help for I did not walk alone, and I will walk with you as our Father walked with me. Did you not know that I walked with Him in peace? (H-#285)*

[Editor's Note: Raj said "Did you know, did you not know that" instead of "Did you not know that."]

RAJ: There's that word, "peace." I want you to walk with me in peace. And I am here to help you walk through your day, and the apparent booby traps that you see, with peace so that you find it unnecessary to engage in taking offense.

RAJ READING: *Did you not know that I walked with Him in peace? And does not that mean that peace goes with US on the journey? (H-#285)*

RAJ: What journey? The journey back to your Right Mind.

Not a journey in time, not a journey back to Heaven, but a journey of beginning to behave in a way that is not a constant denial of your Right Mind and a constant assertion of an imaginary mind that has purposes that you have made up for it.

Peace has to go with us on the journey, because we're not on a journey together when you're not in your peace. That's how valuable and important your peace is. You're not on a journey at all when you're not choosing for your peace.

Peace is like a greased slide in an amusement park in the middle of the Kingdom of Heaven. And when you choose for your peace, you're in for the ride of your life that takes no effort from you because it

spontaneously and naturally leads you to "Aha!" after "Aha!" after "Aha!"--light bulbs going on all over the place, and greater and greater pleasure in every event of your day.

Continuing.

RAJ READING: *There is no fear in perfect love. (H-#285)*

RAJ: True. But love escapes you if you're not in your peace. Why? Because if you're not in your peace, you're in a state of self-defense, self-protection. You are anti- "all that is out there that's going to get you." And of course, "all that's out there that's going to get you" are your Brothers and Sisters and all of the Kingdom of Heaven which you don't recognize because you've said, "It's all foreign to me. [slight pause] It's all foreign to me. It's not like me. It can't be like me, because if it were like me, I wouldn't be anything in my own right--and life for me is about being something in my own right." Well, I will tell you that there can't be one iota of Love embodied in you when you're in that frame of mind.

There is no Love without peace. With peace, Love is inseparable from you, and fear is nonexistent. So if you want to be the Presence of Love, you are going to have to choose for your peace in every circumstance where your conditioned thinking tells you that you must be defensive. You must begin to devalue defense, because it is keeping you absolutely ignorant of, it absolutely obscures to you the fundamental ground of your Being, which is peace, which is inseparable from the movement of Love.

Okay.

RAJ READING: *There is no fear in perfect love. We will but be making perfect to you what is ALREADY perfect in you. (H-#285)*

RAJ: We're going to whole-ize you. Whole-ize you. We're going to integrate you so that you might experience the "all of you" that has always been present, that couldn't have been changed--in which the capacity to be afraid is nonexistent.

RAJ READING: *You do not fear the UNKNOWN but the KNOWN. You will not fail in your mission because I failed not in mine. (H-#285)*

RAJ: Because I did not fail, I did for you and for everyone the only thing that needed to be done. Because once it was done once, it was done for all time. And it was done for you. Therefore, you will not fail in your mission, because all you will be doing is uncovering what has already been done and what has always been true about you. You're not in some great project of creating a "new you" and of causing some great leap in evolution that lifts you and all of mankind out of some caterpillar level into a butterfly level. You see? We're not wreaking, wroughting (w-r-e-a-k-i-n-g, w-r-o-u-g-h-t-i-n-g) some great **new** thing. Rather we're relaxing back into the simple Originality of you and of Being and of God.

So do not conceive of this, even though there's a very long book here that seems at times to be complex, we're not engaging in some complex project. We're yielding to the way things work. We're yielding to the way things already are. We're yielding to the Divine One that you never ever stopped being, even though you took an imaginative vacation in fantasyland.

RAJ READING: *Give me but a little trust in the name of the COMPLETE trust I have in you, and we will easily accomplish the goal of perfection together. (H-#285)*

RAJ: This is not a place for you to take pride in struggling your way through this "all by yourself" and achieving the fantastic goal without help from anyone. [laughing] That's a little, standoffish position, wouldn't you say? Off-putting to all of Creation that stands one with you, and in support of your knowing who you are and what you are and what your purpose is, so that you might find your inseparability from it.

RAJ READING: *Give me but a little trust in the name of the COMPLETE trust I have in you, and we will easily accomplish the goal of perfection together. For perfection IS, and cannot BE denied. To deny the denial of perfection is not so difficult as the denial of truth, and what we can accomplish together MUST be believed when you SEE it as accomplished. (H-#285)*

RAJ: Well, I can promise you one thing. You won't see it as accomplished until you break down the defenses that stand between you and me, or you and your Brother; until you abandon your isolation. And I encourage you to abandon it in the presence of one who is Awake--your Guide, or the Holy Spirit. You will see it as accomplished because your Oneness with all things was never broken, never interrupted. So, stop trying to do this all by yourself--as long as you do, you're maintaining the isolation that's causing you to have a dream.

RAJ READING: *You who have tried to banish love have not succeeded, but you who choose to banish fear WILL succeed. (H-#285)*

RAJ: Why will you succeed? Because fear is not actual. Fear is not a creation of the Father, else it would be eternal. Fear is not eternal because it's the absence of the experience of Love. And it's the absence of the experience of Love because you have been willing to abandon peace for the so-called invigorating excitement of doing things all by yourself.

RAJ READING: *The Lord is with you, but you know it not. (H-#285)*

RAJ: "Ooh. Whoop-de-do. The Lord is with you! The Lord is with me! Yeah." And what is the Lord that is with you? Your Right Mind. The Holy Spirit. That of you which you have not been paying any attention to while you're having so much fun pretending to be an independent authorizer.

RAJ READING: *The Lord is with you...* (H-#285)

RAJ: So you don't have to be offended because the Mighty Lord, the one who is so far ahead of you and so different from you, is with you to--out of His Beneficence--give you a wonderful, new experience of yourself. No, it's simpler than that. It's your own Sanity. "The Lord that is with you" is your own capital "S" Sanity which hasn't gone anywhere, and simply awaits your interest, your curiosity, to embrace it once again. When you're willing to acknowledge "the Lord that is with you," it will appear that reintegration will occur in which you come into your Whole Mind, in which you come into the state of being Totally Awakened.

Well, now, that takes a lot of the excitement out of it, doesn't it? I mean, after all, you like to kick against "the Lord that is with you," the Great Lord that is with you. But, on the other hand, you like the prestige that comes along with "having the Great Lord with you." And now I've just told you that "the Great Lord that is with you" is nothing more than your Right Mind. What's exciting about that? What's egotistically boosting to you about that? No, it's something simpler, something less exciting, something so utterly natural that, to your ego, it doesn't look at all interesting.

Thank God it isn't. Thank God it isn't any more complicated than that. Remember this so that you don't project out in front of you on your path of Awakening some humungous effort that you're going to have to put forth.

And then, simply because your experience of life right now isn't too much fun, try it. Try yielding into your Right Mind. Try letting in the Lord that is with you.

The Lord is the Lord. The Lord is meaningful. The Lord is significant. The Lord is your Savior. But what is so wonderful about the Truth is--Truth with a capital "T"--is that the Lord that you are to yield to, is your very own Being, with a capital "B". And therefore, once you grasp this fact, you can see that you're not yielding to anything foreign.

And in fact, you are yielding to that which has apparently been artificially split apart, creating an unreal experience that isn't the happiest experience. And you can see that all it takes, at least intellectually to begin with, you can see that all it takes is a simple reintegration with your very own Being--which is an utterly intelligent thing to do and costs you nothing. Any of you can do it at any time, without money, without possessions, without anything outside of your mind.

RAJ READING: *The Lord is with you, but you know it not. Yet...* (H-#285)

RAJ: Here it is.

RAJ READING: *...your Redeemer...* (H-#285)

RAJ: The Lord is significant. Your Right Mind is significant.

RAJ READING: *...your Redeemer liveth...* (H-#285)

RAJ: Oh, yes, the oratorios and the Christmas music. "I know that my Redeemer liveth." And you all look off to me; off into the place where the Redeemer will return through the skies. No.

Yes, your Redeemer liveth right in the middle of you. And your Redeemer is nothing more than your Right Mind.

RAJ READING: *Yet your Redeemer liveth, and abideth in you in the peace out of which He was created.* (H-#285)

RAJ: He who? He *you* in your Right Mind.

RAJ READING: *...your Redeemer liveth, and abideth in you in the peace out of which He was created. Would you not exchange THIS awareness for the awareness of your fear?* (H-#285)

RAJ: You have to stop and think about it, don't you? "Well, what's in it for me? Will it give me the advantage? What's it going to mean? Well, I'm not really sure. I think I want it. I like the idea of Awakening, but do I have to exchange my awareness of fear and the exhilaration I get from employing it?" 'Cause you employ fear just as you employ offense. "Do I have to give that up? The excitement of it, the not-knowing of it, the unnerving aspect of it that keeps the adrenaline flowing and makes me feel like I'm alive? You mean, you're asking me whether I would be willing to exchange all of that for the boredom of peace and the sweetness of love, and nothing else?" You see?

RAJ READING: *Would you not exchange THIS awareness for the awareness of your fear?* (H-#285)

RAJ: Well, the simple fact is that you're so familiar with dealing with your fear *without letting go of it*. See? Wanting to change without having to stop doing what is causing you your suffering. You're familiar with it. And it doesn't call for you to embrace anything new and unsettling. [laughing] You already embraced something imaginatively new and unsettling--and you call it "the human condition," which is a hell of an experience.

You've got to arrive, you will arrive at some point at making the choice to exchange this awareness for the awareness of your fear. You will. But you don't have to delay.

RAJ READING: *When we have overcome fear, not by hiding it, not by minimizing it, and not by denying its full import in any way, this IS what you will really see. (H-#285)*

[Editor's Note: Raj said "it, not by denying its full import" because that is the way it is in the *Sparkly Book*. But the *original HLC Text* has it as "it, **and** not by denying its full import" as shown in the exact *HLC Text* quote above.]

RAJ: So you not only have to realize that your Right Mind is your Redeemer and is significant, you've got to realize that the fear and the offense that you employ also is significant; not significant because it's a real oppositional force in the context of Creation, but because it seems to absolutely blind you to the Truth.

So you're not going to be able to awaken by denying the full import of fear. You're going to have to take a look at it so that you might see that it is devastating; so that you might see that employing it is costing you dearly. Not so that you may see it as an evil oppositional force, but so that you may see it as an unintelligent, ignorant practice of imagination that isn't really getting you anything or anywhere at all--that it's a useless, meaningless activity--so that you will see it as useless to continue to employ it. When you see that it serves you not at all, you stop doing it, whatever it is. This is important.

RAJ READING: *You cannot lay aside the obstacle to real vision without looking upon it,... (H-#285)*

RAJ: That's why I've said, during this coming week, continue to pay attention to when you employ taking offense. Look at it squarely and ask yourself, "What am I getting out of employing it? What selfish, self-seeking purpose is it accomplishing?"

RAJ READING: *You cannot lay aside the obstacle to real vision without looking upon it, for to lay aside means to judge AGAINST. (H-#285)*

RAJ: I put out a bowl of apples and oranges on the table between us, and I say, "Would you please give me all the apples?" And you go through, and it's called "sorting out." You don't call it "judging against." You "sort out" and you hand me the apples.

And there is something left in the bowl: oranges. "They didn't make the cut, poor things; they got judged against and left behind." But they were simply recognized as not being apples, and what was asked for were apples.

RAJ READING: *You cannot lay aside the obstacle to real vision without looking upon it, for to lay aside means to judge AGAINST. (H-#285)*

RAJ: It means to discern the difference between and not select. It's called "perspicacity." It's called the capacity to distinguish and see what fits where. And if you're going to make apple juice, you don't squeeze oranges.

Again.

RAJ READING: *You cannot lay aside the obstacle to real vision without looking upon it, for to lay aside means to judge AGAINST. (H-#285)*

RAJ: Distinguish.

RAJ READING: *If YOU will look the Holy Spirit will judge, and will judge truly. (H-#285)*

RAJ: If you will look. And the essential thing is for you to look with the Holy Spirit. Look at what is offensive to you. Look at the reaction you're having and ask yourself, "What self-serving, selfish purpose is my employment of taking offense serving?" Now don't ask yourself that question; ask the Holy Spirit. Stand there and invite the Holy Spirit to answer that question for you.

RAJ READING: *If YOU will look the Holy Spirit will judge, and will judge truly. (H-#285)*

RAJ: We could say: If you look by yourself, you will judge, and you will judge falsely.

RAJ READING: *He... (H-#285)*

RAJ: The Holy Spirit.

RAJ READING: *...cannot shine away what YOU keep hidden, for you have not offered it to Him, and He cannot take it FROM you. (H-#285)*

RAJ: Your Right Mind cannot take from you your ignorance until you show your ignorance to your Right Mind for the purpose of having your ignorance about whatever it is, taken from you because the Holy Spirit has uncovered what is true there where you were having a false perception.

RAJ READING: *We are therefore embarking on an organized, well-structured and carefully planned program aimed at learning how to offer to the Holy Spirit everything you do NOT want. (H-#286)*

RAJ: Well, you didn't know that "being offended" was something you didn't want. [small laugh] "Being offended" was a handy tool to use to confirm your righteousness, which is essential to your becoming a divine being. You didn't know that it was an inappropriate use of your mind, and that you didn't want it.

And so the Holy Spirit, like me, works with you to uncover to you what you don't want, but which you didn't know you didn't want. And that's why you can't wake up by yourself--because you don't know what you don't want. You don't realize what isn't working, because in your twisted perception, you think that the dissonance of life is really a divinely-placed catalyst for you to learn to practice how to be divine and gain

dominion over it so that it is no longer threatening to you. And as a result, you lock yourself into an ongoing tension and conflict which you value highly because you've come to the conclusion that it's refining your soul. That's how caught you are, and that's the kind of darkness you're caught in. And you need help to be able to disentangle yourself from such convoluted thinking.

Now the way I just described it might cause you to think that there's no way you're ever going to get out of this kind of complexity. But, as I said, I have done it. And I have done it for you. And none of you has to break new ground in order to wake up. The breaking of new ground has been done, and it doesn't have to be done again. The path is unobstructed.

Ask for help from me. Ask for help from the Holy Spirit; that which is nothing more than your Right Mind, but which is your Redeemer. And let in the help.

Again.

RAJ READING: *We are therefore embarking on an organized, well-structured and carefully planned program aimed at learning how to offer to the Holy Spirit everything you do NOT want. HE knows what to do with it. You do NOT know how to use what He knows. Whatever is revealed to Him that is not of God is gone. (H-#286)*

RAJ: That means it is gone from you.

RAJ READING: *Yet you must reveal it to YOURSELF... (H-#286)*

RAJ: You must be willing to look at what you do not want. You must be willing to look at the motive you have for your reactions.

RAJ READING: *...you must reveal it to YOURSELF in perfect willingness, for otherwise His knowledge remains useless to you. (H-#286)*

RAJ: This is like a child. If a child doesn't say:

"Daddy, what's that?"

"Well, that's a cow, son."

If the child doesn't say, "Daddy, what is that?"--there's not going to be an answer that causes the question to disappear, replaced by knowledge; never needing to be asked again.

So you must reveal it to yourself in perfect willingness. You must be willing to say, "I don't know what this is for. Dad, Holy Spirit, Jesus, what's it for?" Because if you don't, His knowledge remains useless to you.

RAJ READING: *Surely He will not fail to help you, since help is His ONLY purpose. (H-#286)*

RAJ: What? The help of the Great Lord? The help of your Redeemer as someone greater than thou? No. Your Redeemer, the Lord, yes, but not something greater than you. Your very own Being. That which is nothing more than your ever-present, ever-cohesive, ever-one Right Mind that is inseparable from all of Creation.

RAJ READING: *Do you not have greater reason for fearing the world as YOU perceive it than for looking at the cause of fear, and letting it go forever? (H-#286)*

RAJ: Only you can answer that question.

And I would encourage you to answer it to yourself, and take a position. Take a stand within yourself so that you get off the tack, and so that you open the door for sudden shifts of perception that will change your behavior; that will change your responses; that will cause you to respond to a "call for love" with the love that's being called for, rather than an ego-response responding to the obtuse way in which the call for love was made--so that you become, you **be** an agent for change, rather than that which confirms and solidifies and freezes the illusion into greater apparent solidity and immovability.

"The greatest fear" you all have is that when you ask to know the Truth, that the Truth will convict you. When the fact is that the Truth revealed to you uncovers what was illusionary in your way of perceiving that caused you to see yourself as guilty of something that you never could have done, so that it exonerates you by lifting you up in your awareness to a clearer experience of what you divinely Are--that in whom your Father is well pleased.

So the help you have is truly help. It helps you because it brings you into an awareness that penalty and crucifixion is not part of the Kingdom of Heaven or of Reality. It helps because it removes any imagined call for penance, for penalty having to be paid, for time having to be spent suffering from the awfulness of the sinful one you've been told you are. The help is recognizably helpful and does not extract from you suffering of any sort, but relieves you of the suffering you have been experiencing from your ignorance. So don't be afraid of the help because help is relieving.

And remember that the help is coming from your Redeemer, "the Lord that is in you," called the Holy Spirit; called that which is nothing more than your Right Mind. And therefore, your invitation to it, causes reintegration to occur--which every single one of you can comprehend at this moment is a desirable thing; one which, because it is whole-izing, instead of disintegrating, will be an experience of harmony, and therefore nothing that you need be afraid of.

They used to say, "Let the games begin." And I'm saying, "Let the help begin." Invite it in. And know that to the degree that you don't resist it, it will be a wonderful experience.

To the degree that you resist it, it won't extract any penalty from you. It won't react to your resistance. But your resistance will simply continue to keep you "in the human condition" that isn't too happy an experience, and no movement will occur. Nothing will be happening.

Let... let us in. Let the help begin. Abandon the fierce pride that you employ in attempting to do everything all by yourself. Abandon it. The help will flood in, because it's always confronting you. It's always nurturing you. It's always finessing--in any way it can--you into a recognition, a defenseless recognition of it. And so when you abandon the defense voluntarily, you will feel it washing in on you, infusing you, clarifying you to you.

Mind you, we're still not tackling problems. We're still getting your heads on straight before tackling quote "being an agent for change" unquote.

I look forward to being with you all next week, and I love you.

Transcribed by Sun Rose

Completed/edited/checked with mp3 by Janis

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Raj/ACIM Study Group - January 15, 2006

A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section – THE INVESTMENT IN REALITY
Sparkly Book – p.262 / JCIM – p.110

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
First Edition – p. 205 / Second Edition – p. 220

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

RAJ: Good evening. And welcome to everyone who is joining us on the Internet.

Well, I hope you didn’t have too offensive a week, you know, having to take a look at when you were taking offense at things. It was a worthy endeavor, and it will continue to be a worthy endeavor.

I’m sure you found that there were many, many different kinds of occasions which gave rise to offense, and not all of them really bad. I mean, if a mate or a lover comes up feeling truly affectionate, extending love, but he or she does it just as you sat down to do something you had been waiting all week to do, it can be offensive. “This is not the time. Don’t you care about me?” [laughing] Even though “caring about you” is what’s being expressed. “Don’t you care about my wants? I’ve been waiting to do this. I’ve been putting this off all week because I have been being loving to you.” You see? So not all occasions for offense arise out of calls for love—meaning behavior that isn’t loving but at the bottom line is a call for love.

So it boils down to, as I said, the question, “Why are you choosing to employ offense at that particular moment? What is the self-serving benefit you are trying to achieve?”

Well, you may have noticed that there are some days where something offends you that wouldn’t offend you at all on another day. And you chalk it up to, “Well, I’ve had more sleep. I’m more rested. I was a little on edge and exhausted yesterday, or the day before.” You find some reason for the difference, except it’s never the real reason. The real reason that you’re less offended or not offended at all on certain days is because on those days you have chosen for and valued your peace more than anything else. And having valued it, you have placed

yourself in it. You have allowed it to be the presence, the underlying spectrum of the way you're looking at everything.

Now I'm going to carry it a bit further. You always are only faced with two choices, two apparent ways to be. One choice is to choose to listen to the Voice for Truth, and the other is to choose to listen to the voice for fear. Okay, now we can take that and redefine it—because that's still very general—and we can redefine the Voice for Truth as the Holy Spirit, and we can redefine the voice for fear as the ego. This can still be confusing though, because you can envision them as "things" different from you, and you can either listen to this thing or you can listen to that thing, and you are something separate from both.

But the fact is, as we've been discussing, the Voice for Truth, which is the Holy Spirit, is what? Nothing more than your Right Mind. Well, likewise the voice for fear, which is the ego, is nothing more than the sense of mind you have made up and identified as yourself, constituted with definitions that you likewise have made up, and agreements about definitions that you have entered into with others who are choosing to operate from the standpoint of a made-up mind themselves.

So the ego is you, you might say, in your wrong mind, and the Holy Spirit is you in your Right Mind, except—let's be clear—the "wrong mind" isn't really a mind at all. It's just a collection of ideas that you say, "Well, these ideas..."—which it happens aren't true at all or real, but—"...these ideas I am experiencing, and therefore they must be going on in a mind, because I'm conscious of them and they are going on, and therefore they must be going on in my private, personal mind." You see? So you've made this up and you believe it; except that it's all nonsense. The fact that you believe it, however, means that you make an investment in everything that you've made up. And your investment you work diligently at, so as to make this sense of mind more and more real. And you have to work at making it real because it is pure fantasy and never will be anything more.

So, if things get confusing to you as you're thinking about all of the things we've discussed and everything that the **Course** has to say, if things seem to get too complex and too overwhelming, remind yourself, remember, you only have two choices available to you in the state of Being. And these two choices are the Voice for Truth, or the voice for fear.

The Voice for Truth is your Right Mind, which is perfectly cohesive, perfectly integrated, perfectly singular, perfectly indivisible, but all-inclusive. And the voice for fear is a conglomeration of definitions that you have put together which is no mind at all, but with the investment of your faith in it, it seems to be real. The Voice for Truth, which is you minus the appendage of an imagined

mind, are perfectly clear, are perfectly at peace, are perfectly able to see everything that is going on, everything that confronts you as God appearing, and nothing less. But when you're giving your allegiance to this appendage, this imagined appendage, it causes everything that you experience to be offensive, to be that which calls for you to constantly be in a state of defense, ready to be offended, ready to magnify the differences between you and everything else.

So we're still talking about getting your own mind straight, getting your own head on straight, before entering into the, let's say, arena of being an agent for change for your Brother. Being aware of when you are offended and examining why it is you're choosing to be offended, is a form of mental discipline that will enable you to catch yourself before you express the offensiveness and choose for the other voice, choose for the other teacher, so as not to seem to reinforce the appendage, but to, rather, allow that which is your Real Mind to fulfill itself as you right where you are, in that moment, in that place, in that circumstance.

Okay, let's go to the book. The next section is called:

RAJ READING: *The Investment in Reality*

RAJ: Hmm. [flipping through pages in the book] I don't see anything here coming up that talks about... [flipping through more pages in the book] note we have "The Sane Curriculum" coming up, that sounds pretty good—nothing here though about the investment in offense; nothing about investment in all the wonderful things you've made up. Hmm. Interesting.

Okay.

RAJ READING: *I once asked if you were willing to sell all you have and give to the poor and follow me.*

RAJ: Now we really could put these in a different order that would reflect the truth a little bit better. And indeed, it is what I meant when I said it the first time, but I've been saying it over and over in every encounter I've had with any of you. It could say:

RAJ READING IT DIFFERENTLY: *I once asked if you were willing to follow me...*

RAJ: In other words, abandon your independence and yield to something other than your so-called private authority.

RAJ READING IT DIFFERENTLY: *...and sell all you have,...*

RAJ: Meaning abandon all of the definitions you've made up, all the confidences you have about what everything is and what it's for and who you are.

RAJ READING IT DIFFERENTLY: *...and, thirdly, give to the poor.*

RAJ: In other words, shift from getting to giving.

And indeed, all of you, I know, would love to get to the “giving to the poor” part. That’s the fun part, right? Selling all you have, following me, that’s not the fun part, but, oh boy, giving to the poor. See, the ego, the way you’re conditioned, the way you have conditioned yourself to think, and the way everyone else has helped condition you to think, is that you and someone else are different. And of course, it’s better if you’re in a position to “give to the others” than to “have to receive from others.” Right? Nothing quite so insulting as to be the one who is “in need.”

Well, it’s going to be disappointing for you, because in the process of getting your head on straight, you’re going to arrive at the awareness that “there aren’t really any poor.” And the recognition that “there aren’t any poor” is the gift you give.

But it’s already given in the recognition. You don’t have a recognition that then allows you to still have poor to give to. The reason you arrive at a point of recognizing there aren’t any poor to give—out of your great beneficence—to, is because you discover that you and your Brother are both the Christ already, and you insist upon operating from that standpoint. And so you end up being in a position of relating to your Brother in acknowledgment of What He Is—not in illuminating What He Is to what he isn’t. In other words, the transaction, the communion is complete in the recognition of What He Is, the acknowledgment of What He Is, because you had no other agenda on your mind for yourself, or for him, than to see God there from God’s eyes.

So don’t jump to the conclusion that, oh boy, now we’re coming to the part here about helping the poor, about being agent for change for my Brother. No, we’re still at the point of getting your heads on straight.

RAJ READING: *I once asked if you were willing to sell all you have and give to the poor and follow me. This is what I meant: If you had no investment in anything in this world, you could teach the poor where their treasure IS.*

RAJ: What’s that mean, “if you had no investment in anything in this world”? The only thing you could have investment in, in this world, are the definitions that you have made up about it which have caused you to be quote “like God” unquote, and given you in your independence a credibility that you don’t really have. If you had no investment in any of the definitions you applied to this world, what? You would be free of your bondage to those definitions. And that would free you up from the definition you have of yourself. And what? A miracle could happen. A sudden shift of perception could happen in you.

RAJ READING: *If you had no investment in anything in this world, you could teach the poor where their treasure IS.*

RAJ: Why? Because you would have found where your treasure was.

RAJ READING: *The poor are merely those who have invested wrongly, and they are poor indeed!*

RAJ: They're without a Birthright, aren't they? Every one of you is experiencing existing minus your Birthright. Why? Because you do not believe you are the direct expression of God. You do not believe that you have a Source outside of yourself, I'll put that way, a Source **other than** your own best ideas about yourself or a source that is purely physical and organismic, like coming from a sperm and an egg. And not knowing who your Father is, not knowing what your Source is, you don't know what your Birthright is and you don't know What You Are. And that is, indeed, poor. Without your Birthright, you are nothing.

RAJ READING: *The poor are merely those who have invested wrongly, and they are poor indeed!*

RAJ: The orphans, [said in a pitying voice] new orphans are merely those who have no Father and are without a Birthright.

Okay.

RAJ READING: *Because they are in need it is given you to help them, since YOU are among them.*

RAJ: Now it is given you to help them as you are abandoning your devotion to your orphanhood and are letting God back in, and are choosing to join with the Holy Spirit and to abandon your absolute, but imaginary, authority over your life and over your world. Because those who confront you who don't know of their Birthright are in need, it is given you to help them since you are among them. You see, don't leave it up to God. Don't leave it up to the Holy Spirit. Don't leave it up to somebody else. You're here. You're here to make the gift of the clarity you are letting in. You're here to be what you will be when you aren't finding value in offense.

RAJ READING: *Consider how perfectly your lesson would be learned if you were unwilling to SHARE their poverty.*

RAJ: Let me give you an example. Every time Paul sits down at a Gathering, he turns to me. He doesn't turn to you. He doesn't look to you to learn of you or of life. He turns to me. He doesn't turn to himself. He abandons this one he thinks he is; this one with all the definitions that he uses when he's not joined, when he thinks he's alone, and when he thinks he's in that marvelous egotistical position

of authority. You see? And so he turns to me, and with me he is present with you. When any of you asks a question, he does not assume that he is supposed to answer it. He doesn't assume that you're asking him. And he listens to me respond.

Now when you turn to your Right Mind and ask, you get the same answers. And you're not making them up. You see? And you're more interested, you're more devoted to the unity of awareness that you experience when you are listening for the Truth from your Right Mind. And if you can't quite make that come together and happen, then go ahead and say that you are listening to the Holy Spirit, because you do not place any limits conceptually on the Holy Spirit.

No matter what words any of you use to ask your questions, your words express your ignorance. They do not express clarity, no matter how clearly you express them, no matter how intelligently you put together the meaning you're trying to convey so that you might get out of a problem. So it would be foolish for Paul to listen to you and the words you are saying in order to grasp what you're trying to mean. But your meaning is there. You are expressing words about a distress you're having. But at the bottom line what you're saying is, "Here is the way it is looking to me, and I do not know how to look at it or see it differently. Can you help me see it differently?" You don't say that because you want the answer to specifically address the problem "as you see it" and what the solution will have to be in order to be a solution. And so you're still caught in the tininess of your mindset. You see?

So, is Paul going to shift his devotion, his attention, to what you're saying, and his best interpretation of what you're meaning? Is he going to honor you enough to be so present with you that he doesn't bother to join with me? No. That's not the way Paul works. The devotion has to remain with That which is Singular, That which is Awake, That which knows the Truth, in order to speak/communicate/extend the awareness that undoes the confusion that "you asking the question" have expressed, so that you are no longer confused.

Now let's say that Paul has done a weekend workshop, been active for two full days participating in the "question and answer" process that goes on. And at the end of the second day, it's over, but early the next morning someone who is attending the Gathering is still there and comes up and says, "Can I just ask one more question? I have a really, really important question." And Paul says in his mind, "God, give a break. I mean, don't you have any respect for me? Don't you think I deserve any time for myself?" You see? Uh, oh. Offense! Offense! Offense!

Paul obviously is not joined any longer. Paul is there in his own full-blown right. And what is he engaged in? Self-protection. "Oh, don't get too close and don't

ask too much of me. Give me a break. Don't ask for me to be fully conscious. Don't ask for me to be in that place where [small laugh] everything flows and everything is wonderful, and transformation occurs and healing occurs. Don't ask me to be there. Stand back, you who are different from me but weren't different from me yesterday."

You see? When he does that or when you do it with each other, you're both coming from the place of poverty. You're both coming from the place where you're minus your Birthright. And you confirm your poverty to each other.

RAJ READING: *Consider...*

RAJ: Again...

RAJ READING: *Consider how perfectly your lesson would be learned if you were unwilling to SHARE their poverty.*

RAJ: And by sharing it, confirm it.

Consider how perfectly your lesson would be learned if you were willing to find no occasion to not fulfill your function, which is to recognize God there, and not suffer from seeing less than God there.

See, again...

RAJ READING: *Consider how perfectly...*

RAJ: Whose lesson?

RAJ READING: *...your lesson...*

RAJ: We're talking about someone else seeming to have a problem and needing help and asking for help, expressing their poverty.

But it says:

RAJ READING: *Consider how perfectly your lesson...*

RAJ: You see, we're still talking about getting your own head on straight.

RAJ READING: *Consider how perfectly your lesson would be learned if you were unwilling to SHARE their poverty.*

RAJ: In other words, if you were unwilling to abandon your union with the Voice for Truth. How beautifully would your lesson be learned if you found no occasion worthy of shutting your ears to the Voice for Truth, to your Right Mind. That would be a grand lesson because it would mean you would be moving into the Integrity of your Being, the Wholeness of your Being, the

Holiness of your Being, and finding no reason to be fascinated with anything less.

RAJ READING: *For poverty is lack, and there is but ONE lack...*

RAJ: [laughing] It's the absence of your Birthright. That's the only lack there is. And what is your Birthright? It's your inheritance from your Source.

"Oh. But I've spent lifetimes developing my capacity to be my source. And you want me to abandon all of that? You're telling me it's nothing but a bunch of illusions? You want me to abandon that? You're going to have to give me a pretty good reason." Well, the only reason I can give you is your experience of life right now. Is it full of glory? Is it full of peace? Is it full of abundance, wholeness, invulnerability? Or is it far less than that? Now if it being far less than that, is of no concern to you, fine. Okay. But I'll be here once you find it to be less than you want.

RAJ READING: *For poverty is lack, and there is but ONE lack since there is but ONE need.*

RAJ: What's the one need? It's for the phone to ring, and God to pick up the phone and hear you say, "Hello. Dad? Hi, Dad. I remember You. I know who You are and I know Who I am, and I'm yours. And I know I'm not You, but I know that You are All There Is of me. And I want to be the way things are with You from now on." That's the one need. Annul the divorce. That's the one need.

Now:

RAJ READING: *Suppose a brother insists on having you do something you think you do not want to do.*

RAJ: "Hi, sweetheart. Give me a hug. I just love you so much."

"Oh, come on. I just sat down to get to work on this thing I haven't attended to for a week because I was taking care of you so much."

RAJ READING: *Suppose a brother insists on having you do something you think you do not want to do.*

RAJ: "Oh, come on, honey. You can do it later. Just spend ten or fifteen minutes with me."

"Come on. You can't get blood from a turnip. You can't get water from a stone. Let me just do this. I've been waiting and waiting and waiting."

"Oh, come on, honey. Come on. I promise if you spend fifteen or twenty minutes with me, I won't bother you."

RAJ READING: *Suppose a brother insists on having you do something you think you do not want to do. The very fact of his insistence should tell you that he believes salvation lies in it.*

RAJ: In other words, if there is inflexibility there, it means that there's a strong intent and that in some way salvation or real good will come of it.

Now:

RAJ READING: *If you insist on refusing...*

RAJ: If you insist on refusing.

RAJ READING: *...and experience a quick response of opposition,...*

RAJ: And I'm going to add: Within yourself.

RAJ READING: *...you are believing that YOUR salvation lies in NOT doing it.*

RAJ: And you can understand, at that moment you think your salvation lies in getting to do this thing you've been waiting to do all week. And there's more good in that for you to experience than the alternative that's being offered.

RAJ READING: *You, then, are making the same mistake that he is, and are making his error real to BOTH of you.*

RAJ: Now, what's the error that you're making real? The error that you're making real is that you not in your Right Mind, you not in a joined place, have agendas that are real, and which if they are fulfilled or if they are brought to completion, will constitute fulfillment for you as an independent agent. And so you are by your act confirming your independence, your orphanhood, and also confirming the independence and orphanhood of the one who's inviting you to spend a little time engaging in affection.

RAJ READING: *You, then, are making the same mistake that he is, and are making his error real to BOTH of you. Insistence means investment, and what you invest in is ALWAYS related to your notion of salvation. The question is always two-fold; first, WHAT is to be saved, and second, HOW can it be saved?*

RAJ: Now again, to simplify things, remember that you only have two apparent ways in which to be; two choices. One is to listen for, to listen to, to join with the Voice for Truth, or to listen to the voice for fear. The answer to "What is to be saved, and how can it be saved?" will be different depending upon which of the two voices you're choosing to listen to.

If you're listening to the voice for fear, what is to be saved is your pride. What is to be saved is your ass. What is to be saved is your face. What is to be saved is your position—the position you have defined for yourself and that you have

spent your life trying to get other people to agree to and cooperate with. And how can it be saved? By asserting this so-called private authority with superiority so as to overcome the other's attempt to meet his or her need, and save his or her face, his or her pride, his or her feelings of worthiness.

But if you're listening to the Voice for Truth, what is to be saved? What is to be confirmed? The endless, uninterrupted movement and expression of Love that is not self-seeking, but embraces all forever without hesitation or reservation. What is to be saved is the infinite way things work, the beautiful way things work, that do not fit definitions, but are themselves that which give meaning to God; that which embody meanings that God is expressing and being; that which discloses, uncovers and illuminates the glory of what God is, what Good is.

So the answers are different depending upon the voice you are choosing to listen to.

Continuing.

RAJ READING: *Whenever you become angry with a brother,...*

RAJ: Oh, wait a minute. Who is this you? Well, if the word "angry" is in there, it is obviously the independent one, the so-called independent one; the one who authorizes things with glee.

RAJ READING: *Whenever you become angry with a brother, for WHATEVER reason, you are believing that the EGO is to be saved,...*

RAJ: And specifically your ego.

RAJ READING: *...and to be saved by ATTACK.*

RAJ: In other words, by means of offense. Wow.

RAJ READING: *If HE...*

RAJ: Your brother.

RAJ READING: *...attacks you are agreeing with this belief, and if YOU attack you are reinforcing it.*

RAJ: And you're both caught in the illusion and you're both confirming a lie. You're both confirming a dream. And you're both stuck in it, even though "you" are not really in it at all, because you haven't stopped being the Christ. You've just forgotten that you are the Christ.

RAJ READING: *REMEMBER THAT THOSE WHO ATTACK ARE POOR.*

RAJ: In other words, minus their Birthright, minus the conscious awareness of who and what they are because of what their Source, their Father is.

RAJ READING: *Their poverty asks for gifts, NOT for further impoverishment.*

[Editor's Note: Raj said "not further" instead of "not **for** further."]

RAJ: Their poverty asks for you not to come from the same place they're coming from which will confirm their poorness, their poverty. That's why you're taught, you're told, that you're faced with one of two things—Love, or the call for love—so that you might remember that poor behavior is not something for you to personally react to, but for you to be able to, from a joined place, respond with love for. You're to remember that the poor behavior is not an attempt to control private, personal, authoritative, little you, or to hurt your feelings, but it is a call for release from the misunderstanding, the misperceptions that are causing the poor behavior to be expressed.

RAJ READING: *Their poverty asks for gifts,...*

RAJ: That which will replace the poverty, that which will uncover the fact that the poverty is illegitimate; which they can't see at the moment and which they're being crushed by.

RAJ READING: *Their poverty asks for gifts, NOT for further impoverishment. You who could help them are surely acting destructively if you accept their poverty as YOURS.*

RAJ: Like the Monday morning after a weekend Gathering, somebody walks up and asks for one extra question of me through Paul. They're expressing a need. They are sharing their experience of poverty. And if Paul says, "I'm sorry, but I deserve some time off," he's responding from his poverty, and both are impoverished more.

You are surely...

RAJ READING: *You who could help them are surely acting destructively if you accept their poverty as YOURS. If you had not invested as THEY had, it would never occur to you to overlook their need.*

RAJ: Well, the ego's retort is, "What do you mean, overlook their need? What about me overlooking my need? I need some rest from being on the ball. I need some rest from being clear. I need some time to do things I want to do, like sleep in, not be at the beck and call of everything."

Why, friends, the whole Universe, all of Creation calls to you at this moment to see it for what it is. And from your tininess, you think, "Oh. Overwhelming. Universal demands are being made upon me." Yes, to come back into your Right Mind and enjoy the effortless, natural experience of being able to recognize God

in everything, and rejoice in the experience, without reservation, without limitation, as your daily conscious experience.

Now we come to a sentence that is greatly misinterpreted.

RAJ READING: *Recognize WHAT DOES NOT MATTER, and if your brothers ask you for something “outrageous,” do it BECAUSE it does not matter.*

RAJ: And I'll tell you that very often that sentence is taken and responded with, “Well, of course, the whole world is an illusion. If my Brother asks me to do something outrageous, like sit in the car outside the Seven Eleven with the engine running while he goes in and picks up a little extra cash. Hey, of course, it's outrageous but, hey, the whole world is an illusion anyway. It doesn't matter.”

I'm going to come back to our illustration of when Paul is as he is right now with you, but being with you from his union with me. When you say something like, “Sit in the car outside the Seven Eleven while I pick up a little extra cash,” which is another way of saying, “Help me find a way to screw my fellowman out of a few extra dollars by striking a really good deal, a really good business deal here, Raj,” [small laugh] Paul has to make a distinction between what matters and what doesn't matter.

And what doesn't matter is what you're saying. What doesn't matter is how you're saying it. What doesn't matter is whether what you're saying makes any sense or not. What matters is that you're feeling a need and you need to be free of it, and for him not to be fazed by the experience of need that you're talking about, and to stay with me where the answer is—whatever it might be, however unexpected it might be to you, however far from the subject “the answer that relieves” might seem to be from the question that was asked. You see?

So Paul has to recognize what does not matter. And if you ask for something outrageous, do it. Do what? Respond from the place of Wholeness, respond from the union with me, respond from the union with the Holy Spirit, because that's what does matter, because what's happening is not what appears to be happening. What's happening is a call for love.

It seems to say, “Please recognize the seriousness and the reality of my dilemma. And please give me the answer within the context of my dilemma and within the context of the mutually-agreed definitions about how things work in this particular arena of activity that I'm engaged in.” In other words, “Answer my question from within the box I'm in.”

That question doesn't matter. If Paul tries to make it matter, he will not be able to hear me, and he will not be able to hear the answer that negates the question

by replacing it with what works, by replacing it with the way things Are, in which the experience of need is not real and doesn't actually exist, so that a shift of perception can occur. And "you who are asking the question" find yourself free of the dilemma because you have clarity from Wholeness.

RAJ READING: *Recognize WHAT DOES NOT MATTER, and if your brothers ask you for something "outrageous," do it BECAUSE it does not matter. Refuse, and your opposition establishes that it DOES matter to you.*

RAJ: Now who would refuse? Not someone joined. The one who would refuse is one who is likewise caught up in his or her own sense of independence and authority, and thereby, necessarily a need for self-protection.

RAJ READING: *Refuse, and your opposition establishes that it DOES matter to you.*

RAJ: In other words, that "what doesn't matter" does matter to you.

The moment Paul begins to feel empathy for "the person" asking the question, "the person" experiencing the dilemma, he loses the connection with me and immediately feels his own personal incapacity to respond, and as a result, goes into a state of self-protection. And usually the state of self-protection involves a string of judgments that can explain just exactly to the person with the problem why they're having the problem. But this solves nothing. It's not an answer. It's a way of dealing with the situation so as to bring the interaction to an end swiftly, so that the discomfort of being confronted with an inability to have the answer can come to an end, and Paul, or you, or anyone else, can get on with something a little more pleasant than the close-up awareness of an incapacity to be the answer all by yourself. And thus, Paul or you, and whoever else is involved, are further impoverished, because a declaration, an insistence has been expressed that seals the problem, solidifies it more solidly.

RAJ READING: *It is only YOU, therefore, who have made the request outrageous,...*

RAJ: You see? The fellow who's been being loving all week and is finally getting to the thing he's been looking forward to doing for himself all week, finds his partner's request for a little loving attention and for him to be the recipient of affection, he finds that to be outrageous. Outrageous. Offensive.

RAJ READING: *It is only YOU, therefore, who have made the request outrageous,...*

RAJ: You see? But not the Divine One that you are. The one listening to the voice for fear—the ego—and who is engaged in selfishness.

RAJ READING: *It is only YOU, therefore, who have made the request outrageous, for nothing can BE asked of you,...*

RAJ: What does that mean? You might understand it better, because I know you can see that Paul does not think anything is being asked "of him" by virtue of your being here eager to hear. But if things go normally, ten minutes after this meeting is over, if you come to ask Paul a question, he will think you're asking it of him, and he may or may not be happy about answering it. But nothing can be asked of him, even though all of you find yourself appearing to be "asked of." But it will only look that way and be experienced that way by you if you are not joined, if you're not connecting with your Birthright.

Again.

RAJ READING: *It is only YOU, therefore, who have made the request outrageous, for nothing can BE asked of you, and every request of a brother is for YOU.*

RAJ: I just told you a moment ago that everything in Creation looks to you for the recognition of God in it. All your Brother can be is present "for" you, whether he's whining or whether he's laughing with joy. Because what's really there is part of Creation inviting you to see what it really is—to find God there—which you have to make a choice to see. And you make the choice to see it by choosing which teacher, which voice, you're listening to. "Holy Spirit, what is really happening here? What is God's Truth here? What is God being here?"

Again.

RAJ READING: *It is only YOU, therefore, who have made the request...*

RAJ: Any request.

RAJ READING: *...outrageous, for nothing can BE asked of you, and every request of a brother is for YOU.*

RAJ: It's on your behalf. It's asking you to reflect back what they aren't able to see yet that is causing them to feel lack.

Have you ever heard anyone who says, "Well, I know this is exactly the way things are," or who speaks in declarative sentences, who later you find out was using that form of speech as a question—which had never occurred to you was a question until perhaps someone else says, "Well, you know, this is the way I have experienced what you're talking about, and it's a little bit different from what you're saying," and after this different view has been expressed, the person who had made this declarative pronouncement says, "I really appreciate that because it never occurred to me to look at it that way before. Thank you." You

had come to the conclusion that the declaration was a final pronouncement, a firm position. And it wasn't. It was a way of opening up a conversation that lacked any invitation to it because it was made as a statement, as a declaration. You see?

Again.

RAJ READING: *It is only YOU, therefore, who have made the request outrageous, for nothing can BE asked of you, and every request of a brother is for YOU. Why would you insist in DENYING him? For to do so is to deny yourself and impoverish both.*

RAJ: Now I've gone over that so many times, it's got to be clear to you.

RAJ READING: *HE...*

RAJ: Here it is.

RAJ READING: *HE is asking for salvation, as YOU are.*

RAJ: "Well, it sure didn't sound like he was asking for salvation to me. Sounded to me like he was making an absolute pronouncement of the immovability of a problem he was in that there was no way out of." No. Gotta use the art of contrary thinking. It's either love or a call for love.

RAJ READING: *HE is asking for salvation, as YOU are. Poverty is of the ego,...*

RAJ: Something which doesn't even exist, and none of you should be laboring under the domination of.

RAJ READING: *Poverty is of the ego, and NEVER of God.*

RAJ: In other words, poverty is of the voice for fear, and never of the Voice for Truth.

RAJ READING: *No "outrageous" requests can be made of one who recognizes what is valuable and wants to accept nothing else.*

[Editor's Note: Raj said "request" because that is the way it is in the *Sparkly Book*. But the *original HLC Text* has it as "requests" as shown in the exact *HLC Text* quote above.]

RAJ: Now there are times in Gatherings when people speak to me in a challenging or obtuse way, and Paul may cringe a little bit and have to take a moment to once again join with me, because that's the only thing that matters; not the manner in which the question was asked; not the challenging words that were used in the way the question was asked. That doesn't matter. And he takes

the time to get back to what matters, and then that which clarifies comes forth. He recognizes what is valuable and wants to accept nothing else.

RAJ READING: *Salvation...*

RAJ: Why are we talking about salvation? Because your Brother is asking for salvation, no matter what he says or how he behaves, just as you are.

RAJ READING: *Salvation is for the mind, and it is attained through...*

RAJ: What?

RAJ READING: *...peace.*

RAJ: The ego is incapable of being at peace or of experiencing peace. The only peace it can ever seem to arrive at is drug-induced—or ultimately unconsciousness—or ulta-ultimately death.

RAJ READING: *Salvation is for the mind, and it is attained through peace. This is the ONLY thing that can be saved...*

RAJ: See, we had up at the top of the page here:

RAJ READING: *The question is always two-fold; first, WHAT is to be saved, and second, HOW can it be saved?*

[Returning to original place and continuing forward.]

RAJ READING: *Salvation is for the mind, and it is attained through peace. This is the ONLY thing that can be saved and the ONLY way to save it. Any response OTHER than love arises from a confusion about the “what” and the “how” of salvation, and this is the ONLY answer. Never lose sight of this,...*

RAJ: You see? Still talking about getting your own head on straight.

You!

RAJ READING: *Never lose sight of this, and never allow yourself to believe, even for an instant, that there IS another answer.*

RAJ: Well, you already do believe there is another answer, but you've got to start disbelieving it. And the other answer you think there is, is the one you can come with all by yourself. And sometimes the answer is to shut your Brother up and be relieved of the problem, so that you can have some peace to do some irrelevant thing you want to do. Irrelevant because it's private; it's exclusive; it doesn't embrace; it doesn't involve.

RAJ READING: *Never lose sight of this, and never allow yourself to believe, even for an instant, that there IS another answer.*

RAJ: And so when I've said, during the week, watch for the times when you are offended, it's to help you see that here is an instant—where offense is not an appropriate "other answer"—to be enjoined and to be in your peace.

RAJ READING: *For you will surely place yourself among the poor, who do not understand that they dwell in abundance and that salvation is come.*

RAJ: You can't teach what you haven't learned. You can't grace your Brother with help that you haven't incorporated. And I promise you that every bit of work you do, so to speak, every bit of diligence you bring to your week of watching the use to which you're putting your mind so that it isn't willy-nilly running in consonance with the voice for fear, will bring you into better alignment with your Real Nature and your Real Mind and your Real Being. And as you do that, you lessen the density of the mutual agreement, you lessen the density of the dream, and it does help your Brother.

But for now, helping your Brother starts with you. And it starts with you doing that which spontaneously precipitates sudden shifts of perception that change you forever.

Another "meat and potatoes" evening.

I have enjoyed being with you. And I look forward to being with you all next week. Have an unoffended week.

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Raj/ACIM Study Group - January 22, 2006

A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section – THE INVESTMENT IN REALITY
Sparkly Book – p.263 / JCIM – p.110

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
First Edition – p. 206 / Second Edition – p. 221

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

RAJ: Good evening. And welcome to everyone who is joining us on the Internet. Well, as I said last week, we’re sort of in a “meat and potatoes” section—takes a little more effort to digest. And so we’re not going to move through this rapidly, and we will do a little bit of review.

It is helpful not to read this like a two-dimensional creature which can only move backward and forward on a line. Don’t read it with such focused attention that you’re only letting the sentence you’re reading register with you. As a three-dimensional creature, you have the capacity to stand back and get an overview. And so from time to time, it’s helpful to take a look at what chapter you’re reading in—what’s the subject of the chapter?—because it will help you put into context the sentence you’re reading at the moment.

Now in the paragraph before the one I said we would start with, we have this difficult sentence that people have trouble with, and which I spent some time talking about last week. It says:

RAJ READING: ***Recognize WHAT DOES NOT MATTER, and if your brothers ask you for something “outrageous,” do it BECAUSE it does not matter.***

RAJ: What’s confusing is, what is the “it” referring to? And so I’m going back to in the ***Sparkly Book***, page 258, the first full paragraph.

[Editor’s Note: First Edition page 201, Second Edition page 216.]

And I want to remind you that the chapter we’re in is called, “GOD’S PLAN FOR SALVATION.” That’s what everything we’re reading about is relevant to. It says here:

RAJ READING: *How simple, then, is God's plan for salvation. There is but ONE response to reality, for reality evokes no conflict at all. There is but ONE Teacher of reality, Who understands what it...*

RAJ: Reality.

RAJ READING: *...IS. He does not change His Mind about reality because REALITY does not change.*

RAJ: Now mind you, this "ONE Teacher of reality" is the Holy Spirit. Again, and I cannot say this too often and I will repeat it over and over, that "ONE Teacher" is the Holy Spirit, and the Holy Spirit is nothing more than your Right Mind; you in your innate, fundamental clarity.

Continuing

RAJ READING: *Although YOUR...*

RAJ: What?

RAJ READING: *...interpretations of reality are meaningless in your divided state, His remain consistently true. He GIVES them to you because they are FOR you.*

RAJ: In other words, it's your Birthright to not only include them, but to be fully conscious of them.

Now:

RAJ READING: *Do not attempt to "help" a brother in YOUR way, for you...*

RAJ: And I'm going to add: All by yourself.

RAJ READING: *...cannot help yourselves. But hear his call...*

RAJ: Your Brother's call.

RAJ READING: *...for the help of God, and you will recognize your OWN need for the Father.*

RAJ: Now your Brother and your world are always presenting to you the opportunity to recognize God there. That's the only thing that's ever being presented to you.

If the Brother, perhaps like yourself, is unconscious of his Birthright, is unconscious of his Source, and therefore unaware of who and what he truly is, behaves in an obtuse way, or in a way that calls for confirmation of what he ignorantly believes, it is still a call for you to recognize God there. It's still a call for Love.

There is never an occasion for you to function in any other way than finding God in the middle of what is happening; to find God to be the center and circumference of what is happening—no matter what mumbo-jumbo is coming out of your Brother's mouth. That's the only thing you're being called upon to do. And interestingly enough, that's your divine function; that's your Birthright to be able to do. That's what you should find yourself doing all the time, and that is what you will find yourself doing all the time as you forget less and less that that's your function.

Again.

RAJ READING: *Do not attempt to “help” a brother in YOUR way, for you cannot help yourselves. But hear his call for the help of God, and you will recognize your OWN need for the Father.*

RAJ: When you recognize your own need for the Father, you will turn to the Father, instead of your opinions, your best judgments; all the definitions you have already created for everything you're experiencing. And so you will turn to the Father, instead of your memory and your beliefs. That's what's being called for.

Now let's go back to page 263.

[Editor's Note: First Edition page 206, Second Edition page 221.]

RAJ READING: *Recognize WHAT DOES NOT MATTER, and if your brothers ask you for something “outrageous,” do it BECAUSE it does not matter.*

RAJ: If the only thing you're being called upon to do is to be willing to recognize God right there where something ungodlike seems to be presenting itself, then you have to recognize that the mumbo-jumbo that's coming out of your Brother's mouth doesn't matter. The mumbo-jumbo that's comes out of your Brother's mouth is inevitably going to be an invitation to you “as an independent authority” to respond to him from the same place of ignorance of your Birthright that he is suffering from. That's what's “outrageous.” And that's what doesn't matter. That is what doesn't mean anything at all. And so you must recognize that the mumbo-jumbo doesn't matter, and you must not take the bait and come from your best limited place in order to respond.

Now if when your Brother comes on to you with something, with an “outrageous” request to join him in the belief of “lack” of any kind, he usually will do it in a manipulative and coersive way, and usually in a way that calls your integrity into question. He will not be treating you well, at least not according to the agreed-upon definitions of politeness and manners. And if you take offense at his manner of approaching you, you are then likely to find that the idea that

what is happening is a “call for love” is outrageous. “How can I respond to this as a call for love? How on earth can I possibly justify being loving, being in my peace, in the face of this attack?” You see?

And then you must realize that the mumbo-jumbo going on in your mind doesn't matter, because that is not your function. And you must make the choice to turn to the Altar, to turn to the Holy Spirit, to turn to the place of excellence in you in which your inheritance, your God-derived Birthright is waiting for you to embrace, so that it may find expression through you because “you are letting it through you” is your ultimate divine function, and you must do that. And you do that because what your Brother is asking for which is different from that, doesn't matter. That isn't what matters.

[Editor's Note: Backing up to the previous paragraph.]

Your Brother's...

RAJ READING: ...poverty asks for gifts, NOT for further impoverishment.

RAJ: Not for confirmation of his bad situation. His poverty asks for that which will uncover his wholeness. You see? It asks for gifts.

RAJ READING: *You who could help them are surely acting destructively if you accept their poverty as YOURS. If you had not invested as THEY had, it would never occur to you to overlook their need.*

RAJ: You see, something is going on there. There is an experience of need.

What is the need for? The need is for clarity, for understanding, for the Truth that replaces the belief that he or she is suffering from, that causes the belief to become so nonsensical and meaningless that it is immediately dropped in favor for what is meaningful.

RAJ READING: *Recognize WHAT DOES NOT MATTER,...*

RAJ: What does not matter is how he's perceiving himself at the moment. And what does not matter is how “you unjoined” might be perceiving him as well.

RAJ READING: *Recognize WHAT DOES NOT MATTER,...*

RAJ: And do what does.

[Editor's Note: Again repeating part of a sentence from way back.]

RAJ READING: ...hear his call for the help of God, and you will recognize your OWN need for the Father.

RAJ: And recognizing it, you will lean into the Father. And what will result will be the expression of the answer that heals. Okay.

Don't be tempted by niggling thoughts that say, "Well, why was that written in such an unclear way when it could have been said clearly?" And don't let niggling thoughts come in that say, "Oh, well, because it's difficult to understand, maybe there is more to understand." No. I have expressed it with perfect clarity, what the need is. And you will have to agree with me that it is consistent with everything else we've been reading as we have been going through the **Course**. So be at rest with the Truth. Be at rest with the answer. Embrace it. And when the temptation comes to practice doubt or to still remain somewhat ill at ease, dismiss it! [slight pause] Dismiss it! And don't entertain it further.

I'm going to read the whole paragraph that we ended with last week.

RAJ READING: *Recognize WHAT DOES NOT MATTER, and if your brothers ask you for something "outrageous," do it BECAUSE it does not matter. Refuse, and your opposition establishes that it DOES matter to you. It is only YOU, therefore, who have made the request outrageous, for nothing can BE asked of you,...*

RAJ: In all your little tininess.

RAJ READING: *...and every request of a brother is for YOU.*

RAJ: Just as every aspect of the Universe elicits from you the recognition of God in it. It is for you. It is for you coming back into your Right Mind where you're not seeing your interposed imaginations, instead of Reality, instead of Creation as it is.

RAJ READING: *Why would you insist in DENYING him? For to do so is to deny yourself and impoverish both. HE is asking for...*

RAJ: What?

RAJ READING: *...salvation...*

RAJ: Now that may not be what's coming out of his mouth. What's coming out of his mouth is most likely to be a request for you to see the reality of his dilemma and to join him in confirming its reality. That's what will come out of his mouth. But...

RAJ READING: *HE is asking for salvation, as YOU are. Poverty is of the ego, and NEVER of God. No "outrageous" requests can be made of one who recognizes what is valuable and wants to accept nothing else.*

RAJ: Now if you don't want to accept as valuable the fact that it's your Birthright to be in a constant state of recognizing and acknowledging God in everything—meaning actually having the experience of God in everything—then it means

that you want to accept something else. Don't! Stop wanting to accept something else, and abandon it.

Continuing.

RAJ READING: *Salvation is for the mind, and it is attained through peace. This is the ONLY thing that can be saved and the ONLY way to save it.*

RAJ: In other words, peace is the only thing that can be saved. And the decision for peace, and the letting of yourself into it, is the only way it can be saved. It's the only way that you can find that it has been ever-present with you and is the foundation of your Being—or expressed more perfectly, the foundation of Being, of Existing.

RAJ READING: *Any response OTHER than love arises from a confusion about the “what” and the “how” of salvation,...*

RAJ: You see? The only appropriate response is love—no matter what is presented to you, no matter how your Brother is behaving. Love is the willingness to recognize that which is Real, with a capital “R”, in each and every thing. Not only is it the willingness to recognize it, it's the recognition of it. And the recognition of it always spontaneously occurs when nothing else is more important to you.

RAJ READING: *Any response OTHER than love arises from a confusion about the “what” and the “how” of salvation, and this is the ONLY answer.*

RAJ: You see how simple it is. It's easy to be devoted to that. It really is easy to be devoted to wanting to see the evidence of Love and wanting to be the evidence of Love. You just have to dare to abandon all other goals, all other intents, and just do the one thing, and to do it as consistently as you can through the day.

RAJ READING: *Never...*

RAJ: Strong word.

RAJ READING: *Never lose sight of this,...*

RAJ: In other words, don't lose track of singularity of purpose.

RAJ READING: *Never lose sight of this, and never allow yourself to believe, even for an instant, that there IS another answer.*

RAJ: You see? Your Brother approaches you with a sense of lack, and mostly likely with some sort of grievance because he can't help but take offense at life when he's unconscious of his Birthright and doesn't recognize himself in each and every thing. And when he approaches you this way, out of habit you think

there is another answer than the only answer there is. You think the answer is defense, and so you employ it. And you've got to begin to be disciplined enough to recognize when you're doing it so that you can stop, realize that there is another way to look at this, and then ask for the experience of how to look at it otherwise. And ask it of One who knows, not of one who doesn't. Ask of the Holy Spirit. Ask of the Father.

RAJ READING: *Never lose sight of this, and never allow yourself to believe, even for an instant, that there IS another answer. For you will surely place yourself among the poor, who do not understand that they dwell in abundance and that salvation is come.*

RAJ: Now, as usual, the ego, the private sense of self that has figured out everything to the best of its ability without having any connection to what everything really is, and who, which because it has separated itself from the Father, sees itself in a state of lack, turns all of the experiences of lack into something positive—something that, if dealt with, will refine your soul; something that, if dealt with, will strengthen you; something which, if dealt with successfully, will move you closer to the ultimate of what “you on your own” can be. And it has done this with lack, with poverty.

And it has suggested that poverty is valuable. It has suggested, in fact, that one who devotes his life to poverty, can become so valuable that he is elevated to sainthood. Many of the great ones in your past were those who had taken a “vow of poverty.” And so as a result of this belief, it becomes difficult for you to justify experiencing abundance, because you have few people in recent history who were abundant who were significant in elevating the human condition, in elevating human thought; in getting past the significant beliefs that actually block each of you from reconnecting with your Father.

Now poverty and abundance are almost always associated with dollars and cents. But abundance should be equated with wholeness—not accumulations of lots—but wholeness itself from which nothing is excluded. Poverty, on the other hand, should be equated with incompleteness, partialness; not being able to be in your Right Mind wholly aware of everything in all of its infiniteness, in all of its unlimitedness. Poverty—in other words, ignorance—is not your Birthright.

Now those who took “vows of poverty” made a decision as to what they were going to serve—God, as it's put, or mammon—the dollar, the wallet, the bank account, the CD's [certificates of deposit], the stocks and bonds, and most of all, **position** that all the accumulation of these things seem to substantiate. Those who took a “vow of poverty” decided not to serve that. They decided to serve a vision of God that they experienced within themselves. They devoted themselves to service, not accumulation; giving, not getting. And they were willing to do

that and let the chips fall where they may, rather than trying to behave in such a way to get the chips to fall in a certain order, so as to give them a sense of security, because money means power, money means ability to control, money means the ability to govern your circumstances. You see? A “vow of poverty” has nothing to do with lacking what is needed. It has nothing to do with having nothing. It has to do with being devoted to something other than accumulating things so as to substantiate one’s own substance, position, authority and power.

Those who cannot embrace their Brothers with a desire what?—to be the evidence of Love, on behalf of his Brother or Sister—blocks the flow of the movement of All That God Is that would move through him in extension to everything. And blocking that flow constitutes an impoverishment. In doing it, it causes each one of you to forget Who You Are; to suffer from amnesia. That’s “the poverty” that we’re talking about. It has nothing to do with dollars and cents, or clean fabric to wrap around your body, or beautiful fabric to cover your body with, or a comfortable bed to sleep in, and so on.

So, understand that “the poverty” that’s being talked about here is the poverty of your ignorance of understanding Who You Are; the poverty that causes you not to reach for, or be open to, or desire the influx of a clearer understanding of What You Divinely Are. The poverty is one that disallows you from recognizing or even conceiving the possibility of the fact that you are the Christ, that you are the immaculate expression of God right now, and you have never been anything else. That is “poverty.” Do not take a vow of that kind of poverty! But do understand that when you value the ego, you are taking a vow of that kind of poverty.

Be black and white enough, be clear enough to recognize that so that you can more easily say, “Wow. That’s not what I want to do,” so that a change of behavior can occur. So that what? All that we’re reading about ceases to be interesting and stimulating ideas about the Truth About You, and becomes something that you allow to transform into actual experience, so that your mental and physical behavior changes.

Continuing.

RAJ READING: *To identify with the ego is to attack yourself...*

RAJ: Why is that? Well, we just said it. Because when you’re devoted to the ego, you are devoted to your ignorance—mental and experiential ignorance of the Truth.

RAJ READING: *To identify with the ego is to attack yourself and MAKE yourself poor. That is why everyone who identifies with the ego feels deprived.*

RAJ: If you're going through the day feeling deprived of whatever—freedom, health, peace—know that it's because of one reason only: you have identified with the ego. You haven't identified with the Truth of You. You haven't identified with the place of excellence in you that is you in your fullness.

RAJ READING: *What...*

RAJ: You.

RAJ READING: *...he EXPERIENCES then is depression or anger, but what he DID is to exchange his self-love for self-hate, making him AFRAID of himself. He does NOT realize this.*

RAJ: You do not realize this.

RAJ READING: *Even if he is fully aware of anxiety he does not perceive its source as his own...*

RAJ: What? Ego? No.

RAJ READING: *...he does not perceive its source as his own EGO IDENTIFICATION,...*

RAJ: It exists because you have become devoted to the ego. You have become the worshipper of the ego. It's because you have chosen poorly. And on top of it, you've chosen for something that's purely imaginary.

RAJ READING: *Even if he is fully aware of anxiety he does not perceive its source as his own EGO IDENTIFICATION, and he ALWAYS tries to handle it by making some sort of insane "arrangement" with the world.*

RAJ: What does that mean? He tries to manipulate his world. He tries to get his world to behave in a way that will provide him with a sense of security and safety that he lacks, that will allow him to release the anxiety; not realizing that the only thing that will relieve him of the anxiety is to switch his allegiance from the ego to that which is nothing more than his Right Mind; to switch his allegiance from his much-revered independence to a "state of dependence"—immutable union with the Father, with his Source.

RAJ READING: *He always perceives this world...*

RAJ: That he's going to make insane "arrangements" with, through manipulation.

RAJ READING: *...as OUTSIDE himself, for this is crucial to his adjustment.*

RAJ: His adjustment to what? His adjustment to his insanity. His adjustment to wrong devotion.

RAJ READING: *He does not realize that he MAKES this world, for there IS no world outside of him.*

RAJ: You see, the fact is that as the Christ, your mind is the Mind of God not divided up into bits and pieces, and therefore all that exists is some aspect of the infinitude of your Being. And none of it is "outside" of you. And all that is quote "inside you" is unlimited, infinite, unbounded.

Now listen to this.

RAJ READING: *If only the loving thoughts of God's Son are the world's reality, the real world MUST be in his mind.*

RAJ: Does it say there that, "If only the loving thoughts of God's Son are the world's reality, the real world must be an illusion; the real world must not exist at all"? No, it says that, "the real world must be in his mind." The distinction here is that it is not "out there" in space as you're experiencing it at the moment. It is a conscious experience going on in your own infinite Mind.

RAJ READING: *His insane thoughts, too, must be in his mind,...*

RAJ: You see? There just isn't any "out there" for any of it to be the illusion or the truth.

RAJ READING: *His insane thoughts, too, must be in his mind, but an internal conflict of this magnitude he cannot tolerate.*

RAJ: You cannot tolerate.

RAJ READING: *A split mind IS endangered,...*

RAJ: What's the saying? "A house divided against itself cannot stand." That which is fragmented lacks integrity, and it must fall. And that's why so much of your existence is taken up with fixing up that which is falling apart, because you're trying to hold together something that doesn't really exist.

RAJ READING: *A split mind IS endangered,...*

RAJ: Glory hallelujah! And I'm encouraging you to let it go ahead and collapse so that in it's absence, you will experience what's left—which is nothing more than your Right Mind, and you "fully conscious" of your eternal Oneness with God, and therefore with the Conscious Awareness of Being that is characteristic of the divine (capital "M") Mind, in which no illusion is going on at all; in which your experience of your Birthright is not obscured.

RAJ READING: *A split mind IS endangered, and the recognition that it encompasses completely opposed thoughts within itself IS intolerable. Therefore the mind projects the split, NOT the reality.*

RAJ: The Reality remains untouched, unaffected. Nothing happens to it.

Because it's only the misperception occasioned by fear that is occasioned by your orphanhood [which] constitutes the conflict that's intolerable and that must be projected "out there," so that something "out there" may be blamed, and then turned into an ethic of overcoming so as to gain a sense of your own autonomous worth.

RAJ READING: *Everything you perceive as the outside world is merely your attempt to maintain your ego...*

RAJ: Your ego? No.

RAJ READING: *...your ego identification, for everyone believes that identification is salvation.*

RAJ: Well, if identification, if a self-image isn't your self, isn't your salvation, what is? If identification is not, what is? Identity.

"Identity," for purposes of illustration, is that which preexists any conscious thought you can possibly have. Identity is unalterable, permanent, eternal and unbounded. Identity includes within itself all of Creation, with nothing left outside of itself, and without conflict of any kind.

Again if identification is not salvation, what is? Identity.

RAJ READING: *Yet consider what has happened, for thoughts DO have consequences to the thinker.*

RAJ: Important. Not... not what's going on "out there" in the world; that isn't what has consequences for you. The thoughts, which you embrace and invest with meaning in your own mind, have consequences. And it works both ways. Consequences aren't negative.

When the thought is illuminated in your mind that God is infinite Love which emanates from you and around you and to you from everything, and you feel loved, there's a consequence. Fear cannot exist in that conscious experience. Vulnerability cannot exist in that conscious experience. The consequence of that idea allowed to be experienced is Heaven; very simply, it is Creation experienced without distortion.

On the other hand, if you wish to have "created ideas" that are pure fantasy—in other words, having no basis in fact—and you wish to make commit to them, devotion to them, there are going to be consequences. Devotion to "that which isn't true" is uncomfortable, because it's you trying to act as though you're out of your Mind. And yet, you can't actually violate your divine Sanity. And so, the Sanity of your Being, which is unalterable, will constantly remind you that your

foray into illusion is not natural, is not Real, is not your Birthright, and that you, therefore, cannot be comfortable employing that frame of mind. The discomfort is there to remind you to come back Home into your Sanity.

RAJ READING: *You are AT ODDS with the world...*

RAJ: This is important.

RAJ READING: *...as you perceive it because you think IT is antagonistic to YOU.*

RAJ: Why do you think that? Because you projected it "out there" because it was too hard for you to embrace the full conscious awareness that you were believing, **fully** believing opposites. You were fully believing the possibility of absolute conflict—which, of course, is an absolute impossibility.

So...

RAJ READING: *You are AT ODDS with the world as you perceive it...*

RAJ: You say, "This is me. That's not me. This is me. That flower is not me." Well, that's not true. All conscious experiences, all true ideas, are some aspect of the infinitude of your infinite Mind. It is all you. It is all a Singularity. And none of it is antagonistic to you.

RAJ READING: *You are AT ODDS with the world as you perceive it...*

RAJ: As you have given it definition.

RAJ READING: *...because you think IT is antagonistic to YOU. This is a necessary consequence of what you have done. You have projected outward what IS antagonistic to what is inward, and therefore you would HAVE to perceive it this way. That is why you must realize that your hatred is IN your mind and NOT outside it before you can get rid of it; and why you must get rid of it BEFORE you can perceive the world as it really is.*

RAJ: Now in many spiritual or metaphysical teachings, the idea is expressed that you must raise every human condition to the mental level, you must translate it into ideas, in order for the true idea to be able to, let us say, have an effect on the false idea. It still posits the idea that the false idea is something that can be affected by a true idea. That is not the case.

What happens is that, as it's said, when you bring the darkness to the Light, or you bring the Light to the darkness, the darkness disappears. By taking every manifestation of imperfection and bringing it to the mental level, recognizing that it has to be and can be nothing other than "an idea that is false," you take it out of the realm of physical cause and effect—you know, a "physical universe out

there" that you're in the middle of. You bring it right into the middle of you "as Mind" so that you can look at it as an idea and, we'll say, compare it with the True Idea, so that in the recognition of what the True Idea is, it becomes perfectly logical to you to accept that the false idea will simply dissolve because there's nothing to support it anymore. And you will not have manipulated matter. You will not have manipulated a faulty world "out there." But your world will no longer reflect your mental confusion, because you have become unconfused.

RAJ READING: *That is why you must realize that your hatred...*

RAJ: Or your ignorance. Your being offended, and the thing you're offended at.

RAJ READING: *...is IN your mind and NOT outside it before you can get rid of it; and why you must get rid of it BEFORE you can perceive the world as it really is.*

RAJ: Creation as the Father is being it.

RAJ READING: *We once said that God so loved the world that He gave it to His only-begotten Son. God DOES love the real world,...*

RAJ: It's the expression, it's the embodiment, it's the rendering visible and tangible the Love, the movement of the Love of God. And that's why in moments of illumination, you have the experience of seeing everything, all that you have called "physical form," in movement radiating/emanating/extending toward you, Love that you actually feel embraced by and one with. And then comes the almost instantaneous inevitable realization that the Love that you're embraced by is the Love that you Are; that it is a Singularity.

RAJ READING: *God DOES love the real world, and those who perceive ITS reality cannot SEE the world of death.*

RAJ: Not being able to "see the world of death" is the consequence of your having no other conscious intent but to see the evidence of God, to see the evidence of Love, and to be the evidence of Love.

It's a consequence that you don't have to enact. It isn't a penalty that is laid down. In the presence of Love, in the presence of a Singular Mind, in a presence of a Mind that is Sane, conflict doesn't exist. Conflict is nonexistent. In the process of Awakening, it appears to disappear. And so the word "consequence" can be used.

RAJ READING: *God DOES love the real world, and those who perceive ITS reality cannot SEE the world of death. For death is NOT of the real world, in which everything is eternal.*

RAJ: Conflict is not “of” Singularity. You see?

RAJ READING: *God gave you the real world in exchange for the one you made out of your split mind, and which IS the symbol of death. For if you could REALLY separate yourselves...*

RAJ: By virtue of divorce.

RAJ READING: *...from the Mind of God you WOULD die, and the world you perceive IS a world of separation.*

RAJ: But you can’t die, and therefore the world is not truly a world of separation. It is still the Presence of God, the Movement of God called Creation, which embodies the meaning of the words, “Behold!...” —in other words, be alert, be conscious, watch—“...I make all things new.”

Now:

RAJ READING: *You were willing to accept even death to deny your Father.*

RAJ: The temptation to be an independent thinker, an independent authorizer, was pretty tempting, was pretty seductive. And of course, as I’ve said before, at that point you were feeling your omnipotence. And so you felt no fear around venturing into this experience of autonomy, and so you did it with gusto.
[laughing]

RAJ READING: *You were willing to accept even death to deny your Father. Yet He would not have it so, and so it is NOT so. You still could not will against Him,...*

RAJ: You couldn’t change the way things work.

RAJ READING: *You still could not will against Him, and that is why you have no control over the world you made. It is not a world of will because it is governed by the desire to be unlike Him,...*

RAJ: God.

You see? You wanted your independence. You got yourself an imaginary divorce. Why? Because you desired to be unlike Him. You desired to be like whatever you wanted to create yourself to be. It was a tantalizing and fun experiment.

RAJ READING: *It is not a world of will because it is governed by the desire to be unlike Him, and this desire is NOT will.*

RAJ: This is very important. Many people think they can coerce others and coerce life into a different track if they simply desire strongly enough. But desire is not will. You want a perfect example of the truth of this? You say, “I desire to

wake up." And you're not awake yet. Why? Because you haven't actually made the decision to do it, and you haven't done it yet. That is an act of will.

RAJ READING: *The world you made is therefore totally chaotic, governed by arbitrary and senseless "laws,"...*

RAJ: In quotes.

RAJ READING: *...and without meaning of ANY kind. For it was made out of what you do NOT want, projected from your mind because you were afraid of it.*

Yet this world is ONLY in the mind of its maker, along with his REAL salvation.

RAJ: It's all Mind. And I've been saying this for a long time, and it will keep coming up until it finally clicks with you that everything you're experiencing is an experience of Mind. It is going on in the state of being Conscious, which is Life. And ideas are perfectly tangible and experienceable to that which formed them.

But that doesn't mean that they exist in time and space as "physical energy," which as you all know is polarized energy. You see, the energy of Spirit which is Singular is caused to be experienced as polarized energy called "matter" when you dissociate yourself from all of Creation, and find it to be different from you, and you different from it, and therefore, not necessarily in harmony with each other, even though Really, with capital "R", all of Creation is necessarily in harmony with every other aspect of Creation.

So your foray into the imagination and the realm of insanity causes the Kingdom of Heaven to appear to you to be polarized, conflicted—all because of one thing. You have devoted your attention poorly. You've devoted it to your independence, instead of devoting it to your real and only function, which is to recognize God in every thing, recognize Good, unconditional, singular, unconflicted Good in every thing.

"Oh, yeah. Unconditional Good and unconditional Love. Wow." That can mean that you are supposed to unconditionally love everything, even illusions. Now you tell me where the intelligence is in that. Because if you're willing to unconditionally love illusions, if you're willing to unconditionally love poverty, you're never going to have the presence of mind to distinguish between what is Real and what is unreal, so that you may set aside that which isn't Real. And this maintains your insanity. This maintains and confirms your ignorance.

And I'm telling you this is not your Birthright. Stop doing it. Start devoting yourself to the Truth. Start devoting yourself to the willingness to at any

moment you think of it during the day, looking to find God right there, no matter what you're looking at.

RAJ READING: *Yet this world is ONLY in the mind of its maker,...*

RAJ: The one you've made up.

RAJ READING: *...along with his REAL salvation. Do not believe it is outside of yourself, for only by recognizing WHERE it is will you gain control over it. For you DO have control over your mind, since the mind is the mechanism of decision. If you will recognize that ALL attack which you perceive is in your own mind AND NOWHERE ELSE, you will at last have placed its source, and where it began it must end.*

RAJ: But it can't end as long as you are leaving it "out there," believing that it is separate from your Mind. It is out of your reach by virtue of your decision to hold it "out there" and see it as different from you.

RAJ READING: *...where it began it must end. For in this same place also lies...*

RAJ: What?

RAJ READING: *...salvation.*

RAJ: Your peace. Your capacity to recognize Truth. Your Birthright to be experiencing Truth, not as a head trip, but as actual experience.

RAJ READING: *The altar of God where Christ abideth is there.*

You have defiled the altar but NOT the world.

RAJ: You see, the Kingdom of Heaven, Reality, Creation has not been affected by your getting a few cans of paint and drawing distracting designs all over the Altar so that it isn't recognizable.

RAJ READING: *You have defiled the altar but NOT the world. Yet Christ has placed the Atonement on the altar FOR you. Bring your perceptions...*

RAJ: Your perceptions.

RAJ READING: *...of the world to this altar, for it is the altar to truth.*

RAJ: Every time I suggest to you that you have a moment of intimacy with a flower, a moment of undefended intimacy, a moment of willingness to look at it with innocent eyes, I'm asking you to bring that flower to the Altar.

RAJ READING: *Bring your perceptions of the world to this altar, for it is the altar to truth. There you will see your vision changed, and there you will learn to see truly.*

RAJ: Meaning without distortion, without the interference of your wanting to see what you've made up right where what really exists is sitting inviting you to recognize what it truly is.

RAJ READING: *From this place, where God and His Son dwell in peace and where you are welcome, you will look out in peace and behold the world truly. Yet to find the place, you must relinquish your investment in the world...*

RAJ: What?

RAJ READING: *...as YOU have projected it, allowing the Holy Spirit to project the real world to you from the altar of God.*

RAJ: From your undefiable, unchangeable Sanity that is right there, the place of excellence in the middle of you.

No matter what kind of "outrageous" request your Brother places upon you, recognize what doesn't matter, and do this:

RAJ READING: *...to find the place, you must relinquish your investment in the world as YOU have projected it,...*

RAJ: Or the world as your Brother is projecting it to you.

RAJ READING: *...allowing the Holy Spirit to project the real world to you from the altar of God.*

RAJ: You see, God's Plan of salvation is your reintegration, so that no part of your mind is split off, so that no false sense of conflict can find any abiding place, and, for lack of better words, so that you might find Existence/Being joyful, peaceful, full of Life. And I'm going to say, stimulating Life, but not stimulation arising out of conflict. That's what we're talking about. And as you can see, we're still talking about getting your own head on straight.

I love you all. And you are getting it. Whether you're getting it fully or not, you are getting it. I look forward to being with you next week.

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Raj/ACIM Study Group - January 29, 2006

A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section – SEEKING AND FINDING
Sparkly Book – p.263 / JCIM – p.110

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
First Edition – p. 206 / Second Edition – p. 221

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

RAJ: Good evening. And welcome to everyone who is joining us on the Internet.

Well, is everyone being offended less and less? If you aren't, I trust that you are beginning to find that taking offense is a reaction that you don't have to employ, and that there is an option to it. Because the more clear you become on that fact, the less you will be governed by the very thing that keeps you from being a truly effective presence in your world; the more you will find yourself able to be a practical, concrete agent for change.

And I encourage you to continue to pay attention, because whenever you find yourself in a state of reaction—which is another way of saying “taking offense”—you may know that you are not functioning on all cylinders. And you want to be functioning on all cylinders; you really do.

I trust that you will more conscientiously make the choice to abandon the knee-jerk response of taking offense, and replace it with the wish to see the Truth right there where “that which is offensive” appears to be going on. This will, in very practical terms, bring each of you back into harmony, Singularity of Mind, with a capability of having singleness of purpose as you pay attention to your conscious experience of friends, neighbors, world, and so on.

It's very simple. And any of you who are watching television are aware that there's a great need for what? Peacemakers. But those who are engaged in reaction can't possibly be peacemakers, because the experience of peace isn't available within them to convey, to extend, to put into the air, in terms that will make the possibility of changing from conflict to peace real. You see, what's needed is not just people thinking peaceful thoughts, keeping their mind peaceful. What's needed is those who are willing to abandon reaction in favor of choosing for their peace. Why? So that they might express it. So that as it infills you, it spills over into your behavior, so that it spills over into your words, so

that it spills over into the direction you're taking, and spills over as your ability to encourage others to take a different direction.

Let's go into the book. This section is called:

RAJ READING: *Seeking and Finding*

RAJ: Sounds good, doesn't it?

RAJ READING: *Seeking and Finding*

Now:

RAJ READING: *The ego is certain that love is dangerous, and this is always its central teaching. It never PUTS it this way; on the contrary, everyone who believes that the ego is salvation...*

RAJ: In other words, that their point of view constitutes their salvation.

RAJ READING: *...is intensely engaged in the search for love. Yet the ego, though encouraging the search very actively, makes one proviso; do not FIND it. Its dictates, then, can be summed up simply as: "Seek and do NOT find." This is the one promise the ego holds out to you, and the one promise it will KEEP. For the ego pursues its goal with fanatic insistence, and its reality testing, though severely impaired, is completely consistent.*

RAJ: Anybody understand what that meant?

Let's go back.

RAJ READING: *The ego is certain that love is dangerous,...*

RAJ: Even humanly speaking, you would have to say that if you dare to become involved with another with love, that it causes you to be vulnerable. Right? Love is unprotected. Love is the willingness to simply be genuine. Love is the willingness to express your deepest feelings. Love is your comfort level that allows you to honestly share yourself. But, again, that's interpreted to mean that you are putting yourself in a position of being vulnerable. So even at a human level, the ego is certain that love is dangerous.

What you're not aware of is that...

RAJ READING: *...this is always its central teaching.*

RAJ: And why? Well, what is the ego? The ego is the ideas, the theories, the definitions of your world and yourself that you have given yourself after you got a divorce from the Father and said, "I'm just a human being. There may or may not be a God, but I exist." You see? And when you got this divorce from your

Father, you abandoned your Birthright. You didn't know that was going to happen, but that is what happened.

So you're now poverty-stricken. You're now an orphan without an inheritance. You are a presence without a source other than what you perceive to be your very own mind. You're private, in other words. And you're separate from everything else. Now you're not experiencing yourself as you truly are.

And, in that frame of mind as we've said before, you have taken this new situation, this new experience of being, with its vulnerability, with its loneliness, with its isolation—even though you're in the middle of an infinite Universe and millions of Brothers and Sisters—and you have taken this sense of life as a challenge to succeed on your own and to build up a sense of yourself, a picture of yourself, a definition of yourself; one that has increasing, ever increasing substance and ever increasing respectability. And you engage in proving to your Brothers and Sisters who are all unlike you, because they're orphans as well, having no Father, having no relationship with you other than by association. And you live life totally alone, totally isolated.

And you have developed theories. You have developed explanations. You have developed what you could call "programs of behavior" and "programs of thought;" some of them you called manners—ways to relate to your Brother that will get the maximum out of the relationship. And you have found that if you're relatively kind, you will be met "in kind" by your Brothers.

And so you have developed a "theory of love." But always what love means, at the bottom line, is whether you're getting stroked by your Brother; what you're getting from your Brother. "Is my Brother confirming my value? Is he confirming my value enough? Am I getting enough nourishment from my Brother? And if not, why not?" And all of this develops into what is called "social behavior." You see, that's not love.

And even though you say, "Well, what really works well is for me to be genuine and honest and open and vulnerable, and for the most part that tends to work well," but what is the reason? The reason is so that your behavior elicits a confirming response from out there. To the degree that you develop this skill well, you're able to credit yourself more and more with being a reasonable and contributive social creature. And so you are building and substantiating your sense of who you are. And of course, this is the number one goal, because in your divorced state, in your orphanhood, you don't experience any self worth independent of the feedback you get from your world—because, of course, your "Birthright box" is empty.

Now, the fact is, and what all of you are at the threshold of making sense out of—I mean I know you know all the words, you know the theory, and you like it—but making sense out of it so that it becomes incorporated into your experience is what you're still on the threshold of.

At the bottom line, love is when you abandon the ethic of being an independent authorizer, an independent agent, and you say, "I dare to acknowledge that I am nothing on my own because I did not create me. And the only way for me to know what I am in the fullness of what I am is to remember my Creator, and is to invite Him back in; to bring God back into the picture." But in order to do that, you've got to make room for more than numero uno. You've got to make room for God as well. And the minute you do that, you are undermining all the work you've been doing to create a self that's creditable and respectable, that has substance and power. That is frightening to the ego.

True Love is frightening to the ego because it undermines everything about the ego. In order to truly let love in and through you as a gift to your world instead of something to get from your world, you are invalidating this ego creature that you have imagined yourself to be, and maybe spent lifetimes building up into something significant.

That is why...

RAJ READING: *The ego is certain that love is dangerous...*

RAJ: On the packs of cigarettes it says, "Smoking is dangerous to your health." And in the ego's book it says that, "Love is dangerous to the ego's existence"—because it undoes it.

So:

RAJ READING: *The ego is certain that love is dangerous, and this is always its central teaching.*

RAJ: Why is it "its central teaching"? Because it's what must be reasserted and reestablished consistently in order for the ego not to go up in a puff of smoke.

RAJ READING: *It never PUTS it this way; on the contrary, everyone who believes that the ego is salvation...*

RAJ: Is the way it goes. Is the way it works. Is what makes life interesting and stimulating and worth living.

RAJ READING: *...is intensely engaged in the search for love. Yet the ego, though encouraging the search very actively, makes one proviso; do not FIND it.*

RAJ: Now, it isn't that the ego as an entity, as a consciousness capable of mental movement, decides to give you a proviso. It's just that the ego itself is the absence of Love. You see? It is the incapacity to be permeable enough for the Love of the Father to enter it. And so what the ego is, is the incapacity to find love.

RAJ READING: *Its dictates, then, can be summed up simply as: "Seek and do NOT find." This is the one promise the ego holds out to you,...*

RAJ: It's the nature and way of being in the realm of the ego, in the realm of orphanhood.

RAJ READING: *...and the one promise it will KEEP.*

RAJ: And it will keep it because it's incapable of being any different.

RAJ READING: *For the ego pursues its goal with fanatic insistence, and its reality testing, though severely impaired, is completely consistent.*

RAJ: Its "reality testing" is a matter of constantly checking "out there" with your world, with the people you work with, with your employers, with your mates, with your children, your neighbors, your friends—you're constantly looking "out there" for confirmation of your worth. That's the only way it can work.

Because heaven help the ego if for a moment you softened and you let yourself be filled with God's Love for you so that you felt it—which occasionally in moments of weakness you do—and then, feeling the Truth of it, couldn't help but extend it to your Brothers and Sisters and employers, and on, and on, so that you were in a gift-giving mode; the experience of which, of the gift flowing through you, demonstrated that you are loved, and that your function is the capacity to be the Presence of Love that gets given away. And in that is your Fulfillment—not fulfillment as a head trip, as nice ideas—but as an experience that causes you, at least for the amount of time you're able to entertain it, to experience your Wholeness that isn't dependent upon anything anyone else does, or doesn't do. Ah, an experience of your invulnerability.

RAJ READING: *The search which the ego undertakes is therefore bound to be defeated.*

RAJ: It can't succeed because love isn't "out there" for you to obtain from your world—which is exactly where your ignorance directs your attention.

So, this is important.

RAJ READING: *The search which the ego undertakes...*

RAJ: Which you undertake from the premise of your ignorance of Who You Are.

RAJ READING: *...is therefore bound to be defeated. And since it also teaches that it is YOUR identification,...*

RAJ: The ego.

RAJ READING: *...its guidance leads you to a journey which must end in perceived SELF-defeat.*

RAJ: Now this looks and sounds very bleak. And it is. But it's not the Truth about you because you're not the ego. The ego is nothing more than current ignorance which you are validating as true. That's all. But it's not the totality of your mind, and it's not the totality of you.

Remember we mentioned last week the difference between "identification" and "Identity." The ego is the definition you have created about yourself, and it's also the definition that other people have managed to finesse you into taking on as the definition of yourself. So the "definition of yourself" is that which identifies you to yourself and others. It's just identification. It's like an identification tag. But the identification tag is on something Real—and that's you. And the proper word for that is "Identity," and Identity is God-derived.

But the ego...

RAJ READING: *...teaches that it is YOUR identification...*

RAJ: ...and...

RAJ READING: *...its guidance leads you to a journey which must end in perceived SELF-defeat.*

RAJ: "Oh, yeah." How many of you have arrived at a point where you say, "Man, nobody loves me, nobody appreciates me"? And how many of you have experienced it seriously enough that you feel completely broken, broken down, invalidated, inconsequential, and enduring great grief and suffering because of it? That's called "self-defeat." "Nobody is validating me. I must be worthless." You see? The ego has sent you on a journey looking for something Real, but in a place where it doesn't exist.

And you have thought that it was a valid journey to be sent on. And, in fact, even in the depths of your despair, you are not likely to say, "Uncle." You're not likely to say, "Yes, I have been on a futile journey. Yes, I of myself, can do nothing. Yes, I of myself, all by myself, am nothing. And I'm going stop trying to be something, become something, and demonstrate it to everyone else and get their agreement. I'm going to go into the emptiness that I'm feeling. And because even without everyone else's approval or anyone else's approval, I'm still here. And I'm not busy creating myself. In fact I don't have enough gumption or

energy to even try to make something of myself. But nevertheless, here I am, talking to myself. Here I am, conscious. Here I am, experiencing being. So evidently I'm not responsible for myself. Something is. I'm going to reach out to It. I'm going to risk the chance that, indeed, this Something that is responsible for my being in this deplorable state that I'm in with no gumption or courage to take on the fight any longer, I'm going to risk the chance that It's there and that It will respond."

Ah, now you're at the first stage of prayer. You're at the threshold of really not giving your total allegiance to your ego. You're at the point of inviting something else in and breaking the isolation. This is exactly why "the ego is certain that love is dangerous."

So, the ego...

RAJ READING: *...teaches that it is YOUR identification...*

RAJ: ...and...

RAJ READING: *...its guidance leads you to a journey which must end in perceived SELF-defeat.*

RAJ: And you've got to let that defeat be defeat.

What happens though is, generally somewhere from some reserve way, way deep inside of you, you say, "I'm just exhausted. All I need is a little bit of rest and I can take on the challenge again. And I will behave a little bit differently. And maybe I'll be a little bit nicer. And maybe I won't be so overbearing. And I will have a new modus operandi to operate according to. And we'll see if this works this time." And you get right back on the ego bandwagon. And not having given up, not having said "Uncle," not having been willing to step into the emptiness of not being anything all by yourself, you missed the opportunity for a sudden shift of perception to occur in which your opportunity to come back into your Right Mind slips through your fingers.

If you understand that in this process of returning Home to the Father, returning back to your Right Mind, is going to feel like defeat to this independent, self-authorizing entity that you have been creating, creating, creating—if you know that, then you will not take the bait, and you will not get back on the bandwagon, and your sense of failure will not be interpreted by you as your being on the wrong track. You will be able, at least intellectually, to say, "Wow. If it feels this bad, I must really be on the right track. And I'm not going to abandon this grievous feeling of self-defeat and being nothing."

So the ego's...

RAJ READING: *...guidance leads you to a journey which must end in perceived...*

RAJ: Perceived.

RAJ READING: *...SELF-defeat. For the ego CANNOT love...*

RAJ: Well, how could it? It can't embrace. It holds everything at arm's length. "Nothing is like me. Everything is different. I am unique. I stand alone in my own right." Then it says, "And it's a God-given right. God gave me the right to stand alone. God created me to be independent and refine my soul." Blah, blah, blah, blah, blah.

But:

RAJ READING: *...the ego CANNOT love, and in its frantic search for love, it is seeking what it is AFRAID to find.*

RAJ: Now listen to this.

RAJ READING: *The search is inevitable...*

RAJ: The search for love is inevitable.

RAJ READING: *...because the ego is part of your mind, and because of its source, the ego is not wholly split off, or it could not be believed at all.*

RAJ: Now what does this mean? I've mentioned before that you are all the Christ; you are all at this very moment what God is presencing Himself as, right there where you are. But you're not believing it. You are giving preference to your "much more limited" perception of yourself. And you are valuing that limited perception of yourself because it gives you something to build upon and create a better self out of yourself, all by yourself. That's why you value it: because in the end you will be able to credit yourself for having made yourself better "all by yourself." And that's the ego hit that keeps you hooked.

Nevertheless, in spite of your ignorance of what you are, you are What You Truly Are and Love is the nature of your Being, and so the draw of Love registers with you. It's just that the ego takes that and turns it to its own use, and does it in a way that ensures that you will never become unguarded enough and undefended enough for the Love of the Father to infuse you as it is its nature to do, and inspire you to the point where it spills over and you give love, whether you're getting it or not! You see?

RAJ READING: *The search is inevitable because the ego is part of your mind, and because of its source...*

RAJ: Your Mind. The Source of your Mind which is God.

RAJ READING: *...because of its source, the ego is not wholly split off, or it could not be believed at all. For it is YOUR mind that believes in it, and...*

RAJ: And.

RAJ READING: *...gives existence to it. Yet it is also your mind that has the power to DENY the ego's existence, and you will surely do so...*

RAJ: By the time I get finished talking to ya. No.

RAJ READING: *...and you will surely do so when you realize exactly what the journey is on which the ego sets you.*

RAJ: Well, that's why we must talk about this so that you must see the idiocy of what the ego is suggesting to you, so that you may see that it is a faulty trip, that it is a trip that cannot be successfully made, that it is a dead end, and that as part of the dead end you will have to find out that you "on your own" are a failure. Why? Not because you didn't have what it took, but because you don't exist on your own, and so you should not be being, as you go through your day, on that basis. It's a faulty basis that you can't help but suffer failure from.

Now, another way of saying "suffer failure from" is to recognize that what doesn't work, doesn't work. You see? That's what it means: to become aware that what doesn't work, doesn't work. That doesn't attack your integrity. It allows you in your integrity to say, "Wow! Yeah. What doesn't work, doesn't work. And this doesn't work. Therefore, I'm going to stop doing what doesn't work. I'm going to do something else." It empowers you.

RAJ READING: *It is surely obvious that no-one wants to find what would UTTERLY defeat him. Being unable to love, the ego would be totally inadequate in love's presence, for it could not respond at all. You would HAVE to abandon the ego's guidance, for it would be quite apparent that it had not taught you the response pattern you NEED. The ego will therefore DISTORT love, and teach you that love calls forth the responses which the ego CAN teach.*

RAJ: Like a better psychological approach to finessing your good out of your fellowman. A new set of manners to be taught and to educate the population with so that their spontaneous, habitual behavior will be recognizably more harmonious. You see? All of this [is] nothing more than rules and definitions to abide by that don't cause you to connect with what Love is at all. Just better behavior that keeps the ego in place and keeps everybody still ignorant of What They Divinely Are and of this incredible place every one is in, that is actually Heaven, but which they're missing because they're busy finessing love from their Brothers and Sisters, from memory, from habit, but not from feeling, not from Soul.

So...

RAJ READING: *The ego will therefore DISTORT love, and teach you that love calls forth the responses which the ego CAN teach. Follow its teaching, then, and you will SEARCH...*

RAJ: Endlessly search.

RAJ READING: *...for love, but will not RECOGNIZE it.*

RAJ: The ego cannot recognize love, because in its busyness to find it "out there," it is defended against letting it in "in here"—in your heart, in your Soul, in your Mind.

RAJ READING: *DO you realize that the ego must set you on a journey which cannot BUT lead to a sense of futility and depression?*

RAJ: If you don't realize it, give it a little bit of your attention this week. Just contemplate this sentence:

RAJ READING: *DO you realize that the ego must set you on a journey which cannot BUT lead to a sense of futility and depression?*

RAJ: Now, I'm going to tell you [small laugh] that it's already been leading you on a journey which has led you to a sense of futility and depression, and it's called "the human condition." Because the ego, that private little sense of self that you created for yourself by saying, "But, Father, I'd rather see it my way," it has been causing you to be conscious in the middle of Kingdom of Heaven, without being conscious of it as the Kingdom of Heaven. And it has caused you to see yourself as an orphan, when you are the full-fledged, fully-empowered Son of God, direct expression of God, in every moment.

And as long as you insist upon going through your day unconscious of God being in it and unconscious of your true divine nature, you cannot possibly recognize yourself or the Kingdom of Heaven for what they truly are. And so you're already in a sense of futility and depression. You may not believe it fully, but you cannot say that you are in any ongoing way experiencing bliss, invulnerability, peace, harmony, joy. So you're already on this journey, and you want to abandon it.

RAJ READING: *To seek and NOT to find is hardly joyous. Is this the promise YOU would keep?*

RAJ: Now we've talked in the past about the fact that you only have two choices available to you. You could say one of the choices is to behave as though you are independent, a self-authorized presence having creative power of your own, or, you are the offspring of God, you are the embodiment of what capital "S" Source

is being right there as you. Another way of saying it, is that you can listen to the voice for fear, or you can listen to the Voice for Truth. There are only two options: unreality or Reality.

We've just talked about what "seeking and finding" looks like and means from the ego's vantage point; what you will see and hear in your world if you're listening to the voice for fear, which is the voice of the ego. Now we're going to talk about what "seeking and finding" means when you're aligned with the Voice for Truth, which is the Holy Spirit, which is nothing more than your Right Mind.

RAJ READING: *The Holy Spirit offers you another promise, and one that will lead to joy. For HIS promise is always, "Seek and you will FIND,"...*

RAJ: And I'm going to put another phrase in here for you to abide with: **Be**, and you will **have**. Become, and you will lack.

If you're engaged in becoming something more, then you are moving forward on the basis of an absence of something that you must obtain. Emptiness is the motive. Emptiness is the justification. And the overcoming of emptiness is the goal. But that's what the orphan feels. And the orphan is just the Christ unconscious of his divinity.

So:

RAJ READING: *The Holy Spirit offers you another promise, and one that will lead to joy. For HIS promise is always, "Seek and you will FIND,"...*

RAJ: Abandon becoming. That's what happens when you get to the depths of the pits where you realize that you "on your own" are a failure. When you get to that point, you have the option to stop trying to become. And when you abandon becoming, you find, as I said, that you don't disappear. You still are. And if you will dare to just **be**, instead of becoming, you will begin to have revealed to you all that is yours. And so, by being, you will **have**. You will be filled with what is already and eternally yours.

RAJ READING: *...HIS promise is always, "Seek and you will FIND," and under His guidance you cannot BE defeated.*

RAJ: Now why is that? Again, the beautiful integrity of Reality is that if the Holy Spirit is nothing more than your Right Mind, then your aligning with it as you abandon your sense of privacy, means you are aligning yourself with your Self, which is an integrating event which illuminates to you at an experiential level the unity of you, the indivisibility of you, and the complete incapacity you have to experience conflict because of what you really Are.

So under the Guidance of the Holy Spirit which is nothing more than your Right Mind, you cannot be defeated. You can't be defeated in waking up.

RAJ READING: *His is the journey to ACCOMPLISHMENT, and the goal He sets before you He will GIVE you.*

RAJ: If the goal that your Right Mind puts before you is for you to experience your Right Mind, then it's the intent of your Right Mind to give your Right Mind back to you and, you could say, give yourself back to your Self.

RAJ READING: *For He will never deceive God's Son, whom He loves with the Love of the Father.*

You WILL undertake a journey because you are NOT at home in this world.

RAJ: This world that you have made up. This world of orphanhood among orphans.

RAJ READING: *And you WILL search for your home...*

RAJ: Why? Why would you have a longing, a yearning? Why does everybody have a longing and a yearning to go Home, whatever those words mean? Because your divine Being hasn't forgotten Home. Your divine Being hasn't forgotten what it is. And it is too wonderful to be able to completely forget.

And so the very Truth about you, the eternal Truth about you, isn't some spiritual thing out in the ethers. It's right in the very being of your consciousness every day. The desire is there because you are there; the True One that you are is there. And this effect can be described as the Holy Spirit reminding you of the Truth about you, and inviting you to pay attention to it, and to abandon the distractions that you entertain and validate all day long.

RAJ READING: *You WILL undertake a journey because you are NOT at home in this world. And you WILL search for your home whether you know where it is or not.*

RAJ: The difference is that you're going to stop looking for it "out there." You're going to stop looking for that which validates you out there in your Brother's approval, and you're going to stop judging your competence by, or incompetence by the lack of approval you get from out there.

RAJ READING: *If you believe it is outside yourself the search will be futile, for you will be seeking it where it is not. You do not know how to look within yourself, for you do not BELIEVE your home is there.*

RAJ: Now many of you have heard the phrase, "You see what you're looking with." And if you're looking from an orphan's mentality, you will see

disassociation; you will see aloneness; you will see sourcelessness; you will see independent entities struggling on their own. And you will not be able to see that these individuals are really the Christ as the Father is being them right there, just as you are the Christ as the Father is being you right there. You see what you're looking with. It's all in the center of you, so to speak.

RAJ READING: *You do not know how to look within yourself, for you do not BELIEVE your home is there.*

RAJ: But I've just helped you to understand a little bit better how it could be that your Home is there within you.

RAJ READING: *Yet the Holy Spirit knows it FOR you, and He will guide you TO your home because that is His mission.*

RAJ: You can rely upon that which is nothing more than your Right Mind to lead you into a more and more solid Sanity, a greater and greater integrity, a clearer and clearer experience of your invulnerability.

RAJ READING: *As He fulfills HIS mission He will teach you YOURS, for your mission is the same as His.*

RAJ: Ah. As you experience the influx of the Truth about you and the Love that you experience in it, you will discover that it will be almost impossible not to let it overflow and spill over into your sharing with your Brothers and Sisters. Oh, what did I just say? Your sharing with your Brothers and Sisters, instead of your getting from your Brothers and Sisters—your gifting them.

RAJ READING: *...your mission is the same as His.*

RAJ: To gift them with the acknowledgement of the Truth about them by remembering it for them, and reflecting it back to them, reminding them, so that they can't possibly think that the only way there is to look at things is the ignorant way they're currently looking at it, at everything; the limited way in which they're looking at everything.

RAJ READING: *By guiding your BROTHERS home you are but following Him.*

RAJ: The Holy Spirit.

RAJ READING: *Behold the Guide your Father gave you that you might learn you have eternal life.*

RAJ: So that you might learn that indeed you never were an orphan. You never were limited. You never were tiny. You never were all by yourself any kind of authority. And any satisfaction that you had been fooled into believing you would get by being a successful, independent authority, was nothing but a bunch

of hot air, pure illusion, that never could have satisfied you and can't possibly trick you into going after it again.

RAJ READING: *Behold the Guide your Father gave you that you might learn you have eternal life. For death is not your Father's Will nor yours, and whatever is true IS the Will of the Father. You pay no price for life for that was given you, but you DO pay a price for death, and a very heavy one. If death is your treasure, you will sell everything else to purchase it.*

RAJ: If being unconscious of your Birthright is what you treasure, you will sell your Birthright. And you will commit yourself to this other thing. And you could say that your unconsciousness of What You Are is a "living death," because it's a "living unconsciousness" of What You Are right now.

RAJ READING: *If death is your treasure, you will sell everything else to purchase it. And you will believe that you HAVE purchased it BECAUSE you have sold everything else.*

RAJ: Because you've sold everything else, you're impoverished. You are empty. The fullness of life is not yours. And so you can be sure that you actually have purchased death. You actually have purchased unconsciousness.

RAJ READING: *Yet you CANNOT sell the Kingdom of Heaven.*

RAJ: And I'm going to add: You can't sell your divinity. You can't sell your Identity.

RAJ READING: *Your inheritance can neither be bought NOR sold. There can BE no disinherited parts of the Sonship,...*

RAJ: No orphans.

RAJ READING: *...for God is whole, and all his extensions are like Him.*

*The Atonement was not the price of your wholeness, but it WAS the price of your AWARENESS of your wholeness. For what you chose to "sell" had to be kept for you, since you could not "buy" it back. (H-#291*292)*

[Editor's Note: Raj said "the price of **our** wholeness" because that is the way it is in the **Sparkly Book**. But the **original HLC Text** has it as "the price of your wholeness" as shown in the exact **HLC Text** quote above.]

RAJ: I've reminded you before that the Holy Spirit is your Right Mind held in trust while you dally with the ego.

RAJ READING: *...what you chose to "sell" had to be kept for you, since you could not "buy" it back. Yet YOU must invest in it, not with money, but WITH YOUR SPIRIT. (H-#291*292)*

RAJ: With enthusiasm! With a real willingness to embrace it.

And how do you do that? With conscientiousness you lean into it, even though you haven't experienced it for a long time, and you begin to rely upon it and ask of it, "What is the Truth here?" before you jump to your well-defined conclusions and your mutually-agreed-upon definitions of manners, or proper behavior, or how to finesse the most out of your Brother.

RAJ READING: ...*YOU must invest in it, not with money, but WITH YOUR SPIRIT. For Spirit is will, and will IS the "price" of the Kingdom. Your inheritance awaits only the recognition that you have BEEN redeemed. (H-#291*292)*

RAJ: And I could say: Your inheritance awaits only your recognition that you never were unredeemed.

You never actually succeeded in becoming less than the fullness of what God is being right there, because nothing you could imagine, could diminish what God is being.

RAJ READING: *Your inheritance awaits only the recognition that you have BEEN redeemed. The Holy Spirit guides you into life eternal, but YOU must relinquish your investment in death, or you will not SEE life though it is all around you. (H-#291*292)*

RAJ: You seek death. You engage in seeking for something that cannot possibly be where you're looking for it. And so you're committed to behaving in a way that will always result in defeat.

You know, I'm sure that you've observed people, not just people who aren't experiencing incredible success and fullness in their life because they're not doing it joined with the Father, but people who, I'm going to say, literally seek for love where it cannot be found. In other words, how many women or how many men look to get love from someone who cannot give it? How many look for love from someone who is so self-centered and so self-preoccupied, or so committed to what they want to do, that they don't even recognize the presence of anyone else to extend to?

Now, this touches too close to home for almost everyone. Just because you happen to do it in more subtle ways yourself, or now as opposed to back when you did it in the grosser way, doesn't mean that you can be happier with yourself. Because you still need to wake up. You still need to abandon looking for love where it doesn't exist; trying to get your sense of your worth from others' acceptance of you, from others' praise of you, from others acknowledging

that they feel you are worth a great deal to them. That's not where your worth lies. What they're appreciating is not what your worth is.

Your worth lies in What You Are, whether anyone is acknowledging you or not. It lies in your divine relationship with the Source of Being. It's ever-present with you. It's the inviolable state of your Being.

Seek and find. Stop becoming, and start **being**. Become, and find lack. Be, and find Wholeness. Be, and find. Be, and have. And start today.

And don't get hung up on what others are, or are not, doing. Don't get hung up on what that says or means about you. And do what you have to do to be able to be the presence of a gift that will bless your Brothers and Sisters by illuminating what is true about them because they can see it in you.

Remember, we're talking about a simple thing: the choice between the voices you are listening to, the two voices, and the radical difference between the two ways of experiencing the Kingdom of Heaven are, depending upon which of the two voices you are listening to. All this should have done tonight is to make the difference clear enough that it's easier for you to make a choice as to which way you are going to be.

Still, we're talking about getting your head on straight. We're still not talking about being an effective agent for change for someone else.

Okay.

I love you all.

And I want you to find a little joy this week from what we've discussed, and not further difficulty or tension. If you're feeling incompetent, if you're feeling like nothing you do does any good, take a look and see what you're using as the measuring stick. Is it other people? Is it the way they're behaving, or not behaving? If it is, you may know which voice you're listening to. And you may know that if you're listening to that voice, you cannot help but end up failing, having the experience of failing, having the perception of failing, even though it's a false perception.

If you catch that, if you recognize it, you can turn to the other Voice—the Voice for Truth—so that you might have clearer experiences of what I'm going to call "reintegration within you," where you are less flustered, where you are less discombobulated; experiencing less chaos, more peace, more harmony, more integrity.

Decide which voice you're going to listen to and do it. Make a point... make a point one or two or three times a day to remember to lean into the Voice for

Truth, even if at the moment you don't know what that's going to mean. Have the intent. Let there be the conscious awareness that it's your desire to let in something other than what you've already imagined. Let there be moments where you are desiring a mutual joining, a partnership, where you're not doing this alone and you are willing to give deference to the Voice of Wisdom, because you want to experience the Wisdom of your Being.

Okay. I look forward to being with you next week.

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Raj/ACIM Study Group – February 12, 2006

A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section – THE SANE CURRICULUM
Sparkly Book – p.267 / JCIM – p.112

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
First Edition – p. 209 / Second Edition – p. 225

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

RAJ: Good evening. And welcome to everyone who is joining us on the Internet.

RAJ READING: *The Sane Curriculum*

RAJ: Well, before we start reading about “The Sane Curriculum,” let’s refresh ourselves about what the “insane curriculum” is. The insane curriculum is the ego’s curriculum which, as we found last week, is summed up in the words, “Seek and do not find.” Seek and do not find by looking for what you’re looking for where it can’t be found.

And although that does mean that if you’re looking for love from someone who is so self-centered and preoccupied with him- or herself that he or she is incapable of responding for love, the real meaning of “looking for love where it cannot be found” is if you’re looking for it in your own separated sense of being, your own independent sense of self. If you are looking for it in a state of isolation and aloneness because you have divorced yourself from your Source, you are looking where it can’t be found. It can’t be found in your very own isolation from the Wholeness of Existence, the Wholeness of Being.

The only place you can “look for love” is from your union with your Source. The only place you can “look for love” is, not out there somewhere, but from the place of excellence in you—your Right Mind. When you are not looking from the unity of your Being, of your essential Consciousness, when you’re looking for love not from the excellence of you, you will not be able to find it.

Now:

RAJ READING: *The Sane Curriculum*

Only love is strong because it is UNDIVIDED.

RAJ: It isn't that it's strong because it has a lot of power. It's strong because it's not fragmented. It's strong because in its singularity, in its indivisibility, there is the conscious experience of invulnerability.

In the absence of chaos, there is peace. Why? Because peace is the fundamental nature of Being. It is what is Real. And when you have no other preference on your mind, no other preferred way of looking at Reality, and you are introducing nothing extraneous to it, your mind is at peace, and your mind is singular, and the experience of invulnerability is patently obvious to you.

It is strong because in its presence there is no opposite to exercise itself upon.

RAJ READING: *Only love is strong because it is UNDIVIDED. The strong do not attack because they see no need to do so. BEFORE the idea of attack can enter your mind you must have PERCEIVED yourself as weak.*

RAJ: Happens to you everyday.

When you are roused to attack, or another way of putting it is, when you are roused to defend yourself, when you are roused to take control, it is because you are feeling vulnerable—vulnerable to an assertive friend, vulnerable to an angry employer—vulnerable to an assertion of will that puts you at a disadvantage that you believe is real.

When you feel weak, is it your first spontaneous response to say, "I better get back in my peace, I better get back in my Right Mind as quickly as I can so that I can respond to what is going on intelligently, without bringing up my habitual use of force"? No. When you feel confronted, you slip back into your habit of doing whatever it takes to get control of the situation again, so that you will not feel vulnerable.

It's important to understand this. Your habit of exercising control is connected to your feeling of weakness, which you inevitably feel because you have gotten a divorce from your Father. You've said, "I want to see things my way. I want to give the definitions. I want to give the meaning." That arena of being, is one in which you are weak because, as we've discussed in the last couple of weeks, your Birthright box is empty. You do not feel your Birthright. Existence itself is an ever-present statement of your weakness—which is, of course, the challenge you've taken on to rise above. And of course, the attempt to achieve the equivalent of a Birthright is one of the processes of "seeking and not finding."

RAJ READING: *BEFORE the idea of attack can enter your mind you must have PERCEIVED yourself as weak. Because you had attacked yourself and believed that the attack was EFFECTIVE, you behold yourself as weakened.*

RAJ: Again, because you had attacked yourself by deciding to get a divorce from your Source and you believe that you actually accomplished it, you behold yourself as weakened.

RAJ READING: *No longer perceiving yourself and all your brothers as equal, and regarding yourself as WEAKER, you attempt to “equalize” the situation YOU have made. You use attack to do so because you believe that attack was successful in weakening YOU.*

RAJ: Some time back we were talking about the fact that, “you are neither behind the Point of Perfection nor advancing toward it; you are at that Point and must understand yourself therefrom.” Now I want to point out something about the ego: it does the same thing.

You—the ego—you when you’re not experiencing your union with the Father—create a definition of yourself. You say, “I, on my own, am worthwhile. I have substance. I have character. I have strength. And if I develop a collection of ideas that reflect excellent logic so that the truth of the collection of ideas stands clearly forth as reasonable, I can demonstrate the fact that I have integrity all by myself.” You claim something ultimate about yourself, and you let that be the bottom line of everything else that comes forth from you. And then you proceed to nudge and coerce, browbeat, and enforce your Brothers and Sisters in whatever way you can to arrive at agreement with you.

You start, the ego starts, with a concept of integrity and then lets all further actions embody that, in the attempt to make it so, when it isn’t so. I’m bringing this out because if you can begin to see that when I have said, “you are neither behind the Point of Perfection nor advancing toward it; that you are at that Point and must understand yourself therefrom,” this is nothing really foreign to you. You’re already employing it, we’ll say, in the negative. You’re already employing it within the domain of “seek and do not find.”

Now you know what? When you behave on this basis, you have gotten into righteousness, self-righteousness. You claim righteousness for yourself, and then you force your Brothers to agree with you in order to make it so when it isn’t so, all by yourself. Righteousness, because it is ego-satisfying, is what hooks you when you are attacked or when you perceive attack, or you experience strong confrontation from a Brother. Righteousness is what causes you to say, “I can handle this. I don’t need to go outside myself. I don’t have to join with something else. In my state of independence, I can handle it.”

And so out of spontaneous habit, you respond with attack. You respond with an expression of force, with an expression of coercion. You become confrontational

so as to bring about equalization between you and the apparent source of the confrontation.

This is why, even as we are talking about the need to break the isolation, you find yourselves during the day when stress occurs, immediately resorting to quote "what has worked for you before," or what you have confidence has worked for you before, and so you slip right back into "being offended" and retaliating through the use of force that you bring up from the bottom of the puniness of you, instead of doing what will work. Understand that this is the dynamic, so that you might recognize it and not be caught off guard so easily, or recover when you've been caught off guard more easily, so that you might say, "Oop! There I am choosing to work within the fundamental 'insane curriculum' of 'seeking and not finding.'"

RAJ READING: *You use attack to do so...*

RAJ: To equalize the situation.

RAJ READING: *...because you believe that attack was successful in weakening YOU.*

That is why the recognition of your OWN invulnerability is so important in the restoration of your sanity.

RAJ: That's why it's so important to remember that, "you're neither behind the Point of Perfection nor advancing toward it."

RAJ READING: *For if you accept your invulnerability, you are recognizing that attack HAS no effect.*

RAJ: If you are really divine and you have never lost your divine status, and your Birthright is still there in your Birthright box, so to speak, then any attempt to see things in a confused way has not succeeded in changing you from what you are right at this moment. It has had no effect on you. And attack that you feel like employing against your Brother can have no effect, and the confrontation from your Brother can have had no effect, because neither you nor your Brother are who you have imagined yourself to be, and you in your present unalterable perfection stand with each other in the Truth of What You Are.

Continuing.

RAJ READING: *Although you have attacked yourself, and very brutally, you will demonstrate that NOTHING HAPPENED.*

RAJ: Of course, when you're offended, when you're blown away by someone else's aggressive confrontation, or expressed unkindness toward you, you think

that something has happened. And it is an ignorant perception that's not the truth, but you believe it.

It's just absolutely essential for you, in the process of your waking up, to constantly remind yourselves during your everyday activities, that you have never stopped being what God is being right there where you are, and your Brother has never stopped being what God is being right there where he is. And desire to have the experience of that, rather than the experience you are having by virtue of looking at what's happening through your sense of your own orphanhood, which is not true either.

RAJ READING: *Although you have attacked yourself, and very brutally, you will demonstrate that NOTHING HAPPENED. Therefore, by attacking you have not done ANYTHING. Once you realize this there is no longer any SENSE in attack, for it manifestly DOES NOT WORK,...*

RAJ: When you're in the thick of it, it's very difficult to shift gears. It's very difficult to let another perception in because you're so gosh darned convinced that you really are under threat, and that someone else is responsible for it. And you must remind yourselves that the threat you're seeing, the feeling of vulnerability you're having, is not because of what your Brother is doing, but the fact that you are looking at it and experiencing it without the calm perspective that your Birthright, embraced and embodied by you, would reveal to you.

Then you might still see your Brother acting as though he doesn't know Who He Is, where a shift of perception is needed for him, but you will not see it as threatening to you. You will not see it as something that in any way would call for defense, or return attack.

RAJ READING: *Once you realize this there is no longer any SENSE in attack, for it manifestly DOES NOT WORK, and CANNOT protect you.*

RAJ: Why can't it protect you? Because no protection is called for. You are invulnerable. What is happening is not threatening to your very Being.

RAJ READING: *Yet the recognition of your invulnerability has more than negative value.*

RAJ: In other words, it does more than show you that attack never worked and that attack never has caused anything.

RAJ READING: *If your attacks on yourself have FAILED to weaken you...*

RAJ: What?

RAJ READING: *...YOU ARE STILL STRONG.*

RAJ: If your abandonment of your Birthright has not caused you to become less than what you truly divinely Are, less than what God is being right there where you are, then you're not the poor, little, piss-ant mortal that you everyday believe you are, in one way or another. In other words, you are not the weak one needing to become strong enough to equalize the situation. You are still at the Point of Perfection. The Ultimate is the only thing happening right here, right now. And It is being you in Ultimacy in all that can ultimately find expression and experience right there where you are.

You've got to remember you're not working your way back up the ladder.

RAJ READING: *If your attacks on yourself have FAILED to weaken you YOU ARE STILL STRONG.*

RAJ: So there's a positive value in it.

RAJ READING: *You therefore have no need to "equalize" the situation to establish your strength.*

You will never realize the utter uselessness of attack EXCEPT by recognizing that your attack on YOURSELF had no effects.

RAJ: So you see, before you start straightening out your Brother, you've got to get your own head on straight. And you've got to find out what you did and didn't do; what you thought you did but didn't actually accomplish.

You've got to come to a point where you're willing to consider yourself as absolutely divine right now, unaltered from what God is being right there where you are. And you have to let your sense of yourself be replaced by an infilling awareness of the Wholeness of you that will happen spontaneously when you are willing to let go of the idea that you can handle things yourself. And that your self-righteousness is one of the biggest traps that faces you at any time during your day, and that your valuing of it and your reinforcing of it does nothing but keep you blinded to the already existing perfection of you.

This is the only way shifts of perception are going to begin to be experienced by you, because you bring a conscientious choice to bear upon the way you relate to your world, where you are choosing to come from as you observe everything that is going on. You have to start with yourself.

RAJ READING: *You will never realize the utter uselessness of attack EXCEPT by recognizing that your attack on YOURSELF had no effects.*

RAJ: Why?

RAJ READING: *For others DO react to attack if they perceive it, and if you are trying to attack THEM you will be unable to avoid interpreting this...*

RAJ: Their reaction to your attack.

RAJ READING: *...as reinforcement.*

RAJ: Reinforcement of what? Reinforcement of the idea that taking control through the use of force, through the sheer use of will, is valuable and does accomplish something—does accomplish something while you are still a dedicated orphan. You see?

RAJ READING: *The ONLY place where you can cancel out all reinforcement is in YOURSELF. For YOU are always the first point of your attack,...*

RAJ: Like a pilot of a plane once said to a potential passenger who was afraid of crashing, "Don't worry. I'm always, the pilot is always the first one at the scene of the accident."

RAJ READING: *The ONLY place where you can cancel out all reinforcement is in YOURSELF. For YOU are always the first point of your attack,...*

RAJ: Whatever mess occurs, you're the first one to arrive in the mess.

RAJ READING: *For YOU are always the first point of your attack, and if THIS has never been it HAS no consequences.*

The Holy Spirit's love is your strength,...

RAJ: Why? Because it's singular, and it is you in your Right Mind experiencing the Truth. And so there is no confusion in you when you let that register with you—which won't happen until you abandon your so-called "right" to be an independent agent for change, an independent creator.

RAJ READING: *The Holy Spirit's love is your strength, for yours...*

RAJ: As an orphan.

RAJ READING: *...is divided and therefore not real. You could not trust your own love when you have ATTACKED it. You cannot learn of perfect love with a split mind because a split mind had MADE itself a poor learner. You tried to make the separation eternal...*

[Editor's Note: Raj said "has MADE" because that is the way it is in the *Sparkly Book*. But the *original HLC Text* has it as "had MADE" as shown in the exact *HLC Text* quote above.]

RAJ: In other words, your intending getting the divorce was for it to be permanent.

RAJ READING: *You tried to make the separation eternal because you wanted to retain the characteristics of creation with your own CONTENT.*

RAJ: [laughing] In other words, with everything you made up, and everything you would in the future make up.

The nature of Creation is eternal. Creation is eternal. And you want to maintain that with your own creations.

RAJ READING: *Yet creation...*

RAJ: Listen to this.

RAJ READING: *...creation is NOT of you,...*

RAJ: You're not God.

RAJ READING: *Yet creation is NOT of you, and poor learners need special teaching. You have learning handicaps in a very literal sense.*

There are areas in your learning skills which are so impaired that you can progress only under constant, clear-cut direction, provided by a...

RAJ: Capital "T".

RAJ READING: *...Teacher Who can TRANSCEND your limited resources.*

RAJ: Transcend your tiny sense of orphanhood.

RAJ READING: *He BECOMES your Resource, because of YOURSELF you CANNOT learn.*

RAJ: You as a tiny, little, piss-ant orphan—poor little you—of yourself cannot learn, because the state of mind which sees itself as weak and little, cannot look where the Truth can be found, because it insists on looking and can only look within the narrow confines...

PAUL: Just a moment.

RAJ: ...of isolation and aloneness.

RAJ READING: *The learning situation in which you placed yourself...*

RAJ: When you got your divorce.

RAJ READING: *...IS impossible, and in this situation you clearly require a special...*

RAJ: Capital "T".

RAJ READING: *...Teacher and a special curriculum. Poor learners are not good choices for teachers, either for themselves or for anyone else.*

RAJ: Which is one of the reasons that it's not a good idea to take on your Brother as a student when you have no resource from which to teach him that's any better than the resource he already has. And if his resource is tiny, isolated aloneness, and yours is tiny, isolated aloneness, neither of you can learn anything new from each other. That's why we're getting our own heads on straight first.

RAJ READING: *Poor learners are not good choices for teachers, either for themselves or for anyone else. You would hardly turn to THEM to establish the curriculum by which they can ESCAPE from their limitations. If they understood what is beyond them they would not BE handicapped.*

RAJ: Now as we read this, it sounds like a rather bleak picture of you. But it's only a clear picture of the absurd, of the absurdity of the tiny way in which you're looking at yourself, when you have another option available to you. And so it is not bleak because you're not stuck in it.

And it's my task to remind you that there is a larger picture, that there is Reality, and that you are not what you believe you are. You are at the Point of Perfection and you must understand yourself therefrom. And my constant encouragement to you is not to believe this bleak picture, and not to believe the definitions that you have come up with on your own, because there is something far greater for you to be experiencing, which it is your Birthright to be experiencing.

And any of the self-righteousness that you feel as a result of all of the great effort you put forth in being the best damned independent orphan that existed, means nothing, accomplishes nothing, has accomplished nothing. And therefore, you can afford to abandon it, and question the hit you get from the feeling of self-righteousness.

Now I've been asking you to be alert for when you are offended. Next week I want you to give your attention to when you feel self-righteous. Whether it's offense or whether it's self-righteousness, there's always inequity in the picture. Any [in]equality—someone is less than you; you're more than someone else; you're better than someone else, or someone else is more offensive than you; someone else is stronger than you therefore you're weaker—self-righteously, though, you are better and greater and stronger than they are. You see? There's always inequity.

And always you engage in activities of equalizing, which simply means that the two of you end up in a struggle whereby you arrive at a point where you're worn out and you abandon the struggle in mutual agreement to take a rest—not abandon the struggle, but to take a rest. Like arm wrestling, so you rest till you

get your second wind, and then you get back to your offendedness or your self-righteousness.

And all the time you're functioning in the orphanage, when you're not an orphan at all. And you don't need to continue to be caught in the exhilarating drama of the overcoming of inequity.

RAJ READING: *You do not know the meaning of love, and that IS your handicap. Do not attempt to teach yourselves what you do not understand, and do not try to set up curriculum goals where yours have clearly failed. YOUR learning goal has been NOT to learn,...*

RAJ: I realize you didn't think that was the case.

But:

RAJ READING: *YOUR learning goal has been NOT to learn, and this CANNOT lead to successful learning.*

RAJ: The moment you saw yourself as an orphan, you began to experience yourself as a collection of thoughts, a streaming of ideas, that can be identified as the ego. And the ego's insane curriculum is, "Seek and do not find."

Therefore:

RAJ READING: *YOUR learning goal has been NOT to learn,...*

RAJ: When you're identified as an orphan.

RAJ READING: *...and this CANNOT lead to successful learning.*

RAJ: You see, an orphan can never become a legitimate son or daughter of anything.

The only thing that will be meaningful will be the realization that you are not, cannot have been, and never have been an orphan. That is the answer. And that answer comes from outside the arena of the concept of orphanhood.

RAJ READING: *YOUR learning goal has been NOT to learn, and this CANNOT lead to successful learning. You cannot transfer what you have not learned, and the impairment of the ability to generalize is a crucial learning failure. Would you ask those who have FAILED to learn what learning aids are...*

RAJ: [laughing]

RAJ READING: *...what learning aids are FOR? THEY DO NOT KNOW. For if they could interpret the aids correctly they would have learned from them.*

We have said that the ego's rule is, "Seek and do NOT find." Translated into curricular terms, this is the same as saying, "TRY to learn but do NOT succeed." The result of this curriculum goal is obvious. Every legitimate teaching aid, every real instruction, and every sensible guide to learning WILL BE MISINTERPRETED.

RAJ: You know what that means? It means that whatever insight might be experienced, whatever sense might be made out of what's being taught, will immediately be translated into the language of orphanhood in orphanland, and will be put to use for the purposes that orphans employ—which is not to get out of the orphanage. You see?

So:

RAJ READING: *Every legitimate teaching aid, every real instruction, and every sensible guide to learning WILL BE MISINTERPRETED.*

RAJ: And misused.

It happens everyday with the **Course**. Something is read, a little light bulb goes on, and then it gets turned to the advantage of the so-called ego reading it, and that one believes that now he has some leverage of a higher nature and a more spiritual quality with which to coerce his Brother into behavior that is more acceptable to the **Course**, or than what it was before.

The purpose of the **Course** is not to teach you how to be a better orphan, and how to have a more fulfilling experience of being in an orphanage. The purpose is to get you out of the orphanage. The purpose is to reveal to you that the very concept of an orphanage is meaningless, because there are no orphans.

RAJ READING: *Every legitimate teaching aid, every real instruction, and every sensible guide to learning WILL BE MISINTERPRETED. For they are all for learning facilitation, which this strange curriculum goal...*

RAJ: The ego's.

RAJ READING: *...is AGAINST. If you are trying to learn how NOT to learn, and are using the aim of teaching to DEFEAT itself, what can you expect BUT confusion? The curriculum does not make SENSE.*

This kind of "learning" has so weakened your mind that you CANNOT love, for the curriculum you have chosen is AGAINST love, and amounts to a course in HOW TO ATTACK YOURSELF.

RAJ: What is love? Love is what happens when you abandon your isolation and join with something else; become intimate and with and undefended against something else, where you share without defense.

But the ego's insane curriculum is intent upon maintaining boundaries. It is intent upon not joining. It is intent upon constantly reinforcing and re-substantiating isolation.

Be sure that as you learn from the **Course** and your association with it, that you do not take what you are learning to be a better tool for a higher level of enforcing isolation.

RAJ READING: *This kind of "learning" has so weakened your mind that you CANNOT love, for the curriculum you have chosen is AGAINST love, and amounts to a course in HOW TO ATTACK YOURSELF.*

RAJ: Now:

RAJ READING: *A necessary minor, supplementing this major curriculum goal, is learning how NOT to overcome the split which made this goal believable.*

RAJ: In other words, the goal of the ego is, "Seek and do not find." See separation, see isolation, and learn how to make it a better and better experience, a less and less uncomfortable experience—which, of course, is impossible.

Now that's what the ego's course teaches. The minor that needs to be added to that for purpose of explanation is that, "You will never look to the real problem to correct it." In other words, you will stay constantly preoccupied with tension, and offense against your Brother, and self-righteousness against your Brother, without ever looking to see the fundamental postulate from which all of these behaviors arise—which is that you, which you've conveniently forgotten, have a Father that you got a divorce from.

And of course, that's what we're undoing by virtue of bringing it right out on the table and shining the light on it, so that even if you don't see how it is that that could have happened, how you could have done that, at least the idea is there registering with you for you to explore further, because that's the beginning of the undoing of the basic mistaken postulate.

Again.

RAJ READING: *A necessary minor,...*

RAJ: Like a major and a minor in college.

RAJ READING: *A necessary minor, supplementing this major curriculum goal, is learning how NOT to overcome the split...*

RAJ: The divorce from your Father.

RAJ READING: *...which made this goal believable. And you can NOT overcome it, for all YOUR learning is on its BEHALF.*

RAJ: Or it all has been on that; on its behalf. Now you're beginning to weaken it by considering another option.

RAJ READING: *Yet your will speaks against your learning as your learning speaks against your will, and so you fight AGAINST learning and succeed, for that IS your will. But you do not realize, even yet, that there IS something you DO will to learn, and that you can learn it because it IS your will to do so.*

RAJ: See, it's not all bad. I'll give you a few strokes.

You need to remember that you're not behind the Point of Perfection. And so there is a will in you to be what you divinely Are, no matter how you've altered your perception of your will to serve this false goal of "seeking and not finding;" of being, for lack of better words, of royal birth but ignoring your Birthright.

RAJ READING: *You who have tried to learn what you do NOT will should take heart, for although the curriculum you set yourself is depressing indeed, it is merely ridiculous,...*

RAJ: You see, it's really inconsequential. It is not something to take so seriously. It's merely ridiculous. It's pure nonsense. And you need to lighten up regarding your assessment of the curriculum you've involved yourself in, and the coursework you've done and the hours and lifetimes of lab work you've done. You see?

[Editor's Note: Raj did not read the rest of the sentence. Here is the complete sentence: *You who have tried to learn what you do NOT will should take heart, for although the curriculum you set yourself is depressing indeed, it is merely ridiculous, if you look at it.*]

RAJ READING: *Is it POSSIBLE that the way to achieve a goal is NOT to attain it? Resign NOW as your own teachers.*

RAJ: Oh, but that'll put you out of a job! Oh, but that'll you put out of an identity.

No, it'll put you out of an identification.

Remember we talked about the difference between an identification and Identity. Identification is a concept; a picture you've drawn about yourself. And your Identity is what *is*, unchangeably.

RAJ READING: *Resign NOW as your own teachers. THIS resignation will NOT lead to depression.*

RAJ: And I'm going to qualify that. This resignation, *if it's genuine*, will not lead to depression.

But if you're going to toy with it, if you're going to resign as your teacher to test the waters, or to look good, and you do approach it with halfway decent sincerity, your ego is going to become very depressed, because why? Because it will bring to your experience the perception of failure that we talked about last week.

RAJ READING: *THIS resignation...*

RAJ: If it is genuine.

RAJ READING: *...will NOT lead to depression. It is merely the result of an honest appraisal of what you have taught yourselves, and of the learning outcomes which have resulted.*

RAJ: But you see, it doesn't need to be depressing, because it's merely ridiculous. You took a lot of time and you had a lot of fun doing the ridiculous. It caused no actual consequences. It didn't cause your Father to disown you. So there has been no cost to it, except the cost of being ignorant of the Truth about you, and believing that your ignorance was an unpleasant experience that was real, that seemed to cause you actual suffering. But all that happened was a ridiculous endeavor.

RAJ READING: *Under the proper learning conditions, which you can neither provide nor understand, you will become excellent learners AND teachers.*

RAJ: Let's read that again.

RAJ READING: *Under the proper learning conditions, which you...*

RAJ: As an orphan.

RAJ READING: *...can neither provide nor understand, you will become excellent learners AND teachers. But it is not so yet, and will not BE so until the whole learning situation, as YOU have set it up, is reversed.*

RAJ: Whew. Oh, boy, big project, huh? Until the whole learning situation is reversed.

To reverse the learning situation is the equivalent of neglecting to look through the large end of the binoculars, and turning them around to look through the small end of the binoculars. The reversal of the learning situation has entirely to do with something real simple: no longer approaching everything as an independent, tiny, little entity, all by yourself, isolated and alone.

Abandoning that in favor of doing everything that you were doing alone **joined**, so that the isolation is broken that causes your ignorance to constantly be reinforced. And instead, having the experience of that which is nothing more than your Right Mind—the Holy Spirit—guiding you and teaching you how to see Reality as it really is, instead of how it looks through the lens of orphanhood. You see?

A miracle is sudden shift of perception. Not a sudden shift of activity. Not a sudden shift of endeavors. Not a new way of being with your Brothers through mutual agreements. Not hard work. But a willingness to look with innocent eyes; a willingness to look with fresh eyes that are **led** in what they see by the loving support of guidance of one who knows what is really there, who stands on behalf of your seeing what is really there because it's your Birthright, and who therefore stands in total support of you—you who you truly Are.

RAJ READING: *Your learning **POTENTIAL**, properly understood, is limitless because it will lead you to God.*

RAJ: It will lead you to the conscious experience of That which is infinite.

RAJ READING: *You can **TEACH** the way to Him **AND** learn it, if you follow the...*

RAJ: Capital "T".

RAJ READING: *...Teacher Who knows it, and His curriculum for learning it. The curriculum is totally unambiguous because the goal is **NOT** divided, and the means and the end are in **COMPLETE** accord.*

RAJ: In other words, "seek and you will find" is an endeavor [in which] the goal and the result are in complete accord with each other. But to "seek something and not find it," is for the goal and the end result to not be in accord. You see?

RAJ READING: *The curriculum is totally unambiguous because the goal is **NOT** divided, and the means and the end are in **COMPLETE** accord. You need offer only...*

RAJ: What?

RAJ READING: *...**UNDIVIDED ATTENTION**.*

RAJ: Your attention is God's treasure. So to reverse the whole learning situation that you're caught in is accomplished by a very simple thing: your undivided attention.

Your attention that is given to your encounter with your Brother or your Sister, or you're cleaning your house, or you're working on your car, you're engaging

with everything with undivided attention. A willingness to be totally present, and to be present with it with whatever you're experiencing "hand-in-hand," we'll say, or we could say, "mind-in-mind" **with** your Teacher, so that you are not spending a single moment **interpreting** what's happening.

For your mind to no longer be divided into consciousness and the interpretation of what you're conscious of, constitutes a singularity that allows what everything **is**, to be experienced directly by you, because you are not exercising a right or a preference to see it in any way different from what it is; to see it without inserting your own little bias or torque to it. You see? Where you're willing to be with something without thinking that you, because of your unique separateness, can bring something extra to bear upon it that will "add to it" in any way.

And when you arrive at that simplicity, you're left with what a thing really is. You will call it an experience of illumination. You will call it something of the equivalent of **divine** illumination. It will be an obviously holy experience to you; very different from the ones you had while you're making everything up and you are devoted to your own righteousness.

RAJ READING: *You need offer only UNDIVIDED ATTENTION. Everything else will be...*

RAJ: What?

RAJ READING: *...GIVEN you.*

RAJ: Damn. Brings you right back to that insulting position of finding that you're a kept man or a kept woman. Nobody in your own right. Everything is given to you, with no ability to earn it for yourself. It's insulting, isn't it?

RAJ READING: *Everything else will be GIVEN you. For it is YOUR will to learn aright, and nothing can oppose the will of God's Son. His learning is as unlimited as HE is.*

RAJ: It's as unlimited as the one whose neither behind the Point of Perfection nor advancing toward it.

You know, another simple way of talking about bringing your undivided attention—which is really the key to becoming free of the baggage of misperceptions—is to say, "Be curious." This is not heavy-duty, hard work that's going to take heavy machinery to blast you out of your rut. To bring undivided attention is to be willing to give up your "feeling offended," or your "need for defense," long enough to just simply be really curious. Curiosity means an invitation to be aware of what you haven't been aware of before. It's an act of faith with confidence that lets you dare to be undefended enough to have an experience of delight. And that's what this is all about.

I love you all. And I look forward to being with you next week.

Two things. Be alert this week for when you employ righteousness. And also remember to be curious frequently. Abandon all the self-preservation, abandon the need to be serious, abandon the need to defend yourself, even if it's just for moments during your day. But maybe a hundred moments where you just say, "Okay, for a moment I'm going to be curious"—'cause that's the key.

Okay.

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A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section – THE VISION OF CHRIST
Sparkly Book – p.269 / JCIM – p.113

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
First Edition – p. 211 / Second Edition – p. 227

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

RAJ: Good evening. And welcome to everyone who is joining us on the Internet.

Well, I hope everyone took the occasion of the last week to watch to see when self-righteousness came into play, because if you did, it provided you with the opportunity to learn more about it. It seems to be a positive thing, but at the bottom line, it is vicious; it is demeaning. It is demoralizing to the one employing it.

And if one pays close attention to the experience of it, it becomes perfectly obvious that it absolutely inhibits and is the absolute opposite of miracle-mindedness. The reason is that it is a statement that miracles can’t happen. It is a statement that life is not fertile soil for miracles. It’s fertile soil for inequity. It’s fertile soil for sacrifice. It’s fertile soil for the worst to come to pass.

Self-righteousness only rears its head in the face of threat. It only rears its head in the face of what I’ll call an overt expression or an overt event of inequity that puts the one who is going to use self-righteousness at a disadvantage, at a real disadvantage. Now, such a perception of being, such a perception of life only happens to orphans, and it’s always coupled with the unrighteous.

Self-righteousness. I know you’d love to drop the word “self” from the front of “righteousness.” But I’m going to tell you something: only orphans are interested in righteousness of any kind—self-righteousness or pure righteousness. One who is Awake doesn’t conceptualize such a thing as righteousness, and value it and revere it and nourish it and practice it.

Righteousness is half of a conflicted pair: righteousness and unrighteousness. When you feel called upon to employ righteousness, it’s because someone unrighteous is behaving in a way that’s putting you to a real disadvantage; one in which actual harm can occur. Well, think about it. To whom can harm come?

It can only seem to come to one who's forgotten his Birthright. It can only seem to occur to an orphan. And yet, none of you are orphans.

If you want a miracle, you've got to abandon the idea that a miracle can't happen. And in order to abandon the idea that a miracle can't happen, you've got to abandon your employment of self-righteousness. You have to put down both sides of conflict.

Now I'm going to give you something new to be with, during this coming week. It's a statement: ***God is in His Holy Place and all is well.*** Again: ***God is in His Holy Place and all is well.***

This is what orphans have forgotten. And when threat arises—and threat can be anything that causes you in your ego state of mind to be thrown for a curve, thrown off-balance—the tendency, the knee-jerk response is to stand in opposition to it; to use force and will power to bring about equality, still within the orphanage, of course.

And because everyone has forgotten that God is in His Holy Place and all is well and therefore no real threat has occurred, it is essential to remember that there is a different arena in which to be; a larger arena than the orphanage. That is the only thing that will lay the groundwork for miracle-mindedness. The conviction that each of you has—and each of you does have it if your employing self-righteousness—is that you are vulnerable, and if you don't stand up for yourself through the application of will, you will suffer actual damage, whether it's mental or psychological or physical. That conviction is what absolutely disallows for a miracle.

Now, there's another aspect to self-righteousness, and that is that it is mesmeric. Once you get into a self-righteous mode, your mind when it determines that there is justification for fear because there is actual threat because you're actually vulnerable, your mind coming to that conclusion, immediately calls into play in your body, sensations that support it. Ripping in the solar plexus. Tension. Muscular tension. And you say, "Oh, yes. I'm feeling afraid. Ah, fight or flight is what is called for." And you move right into it.

And if you move into it and you're not successful in equalizing things, your physical sensations will increase, occupying other areas of your body. And you will be convinced that if it weren't for the unrighteous one who's causing you to be defended, you wouldn't be feeling this. You're feeling it, you say, you're feeling the physical sensations because your body's natural instinctive intelligence is telling you a truth. And you get hooked into a self-fulfilling negative loop. That's what I mean by "mesmerizing."

And you build the case against yourself. But you know what you build it on? You build it on the sensation that has occurred because, first of all, you made a mental decision to be committed to the idea that you are actually a mortal and that you are actually vulnerable; capable of experiencing irrevocable damage, or damage so severe that it will be very difficult to recover. And you are committed to that sense of inability to be whole.

As long as you are committed to an inability to be whole, miracles cannot happen. That should be very clear and very easy to understand.

And you, if you're going to get out of the trap when it occurs, if you're going to break free of the mesmerism, you're going to have to do something like remember that God is in His Holy Place and all is well. God is in His Holy Place—place of Wholeness, place of infinite all-inclusive presence as Wholeness, which you cannot be outside of. God being in His Holy Place means that every aspect of your Being is embraced by God being in His Holy Place. And therefore if all is well because God is in His Holy Place, all is well for you. And the suggestion that you are vulnerable and susceptible to damage is not true, and you do not have to validate it. And you do not have to, thereby, start a mesmeric loop in which you get trapped until something finally happens where you come back into your Right Mind.

Self-righteousness is not your friend. Self-righteousness has no benefit for you. As with any form of mesmerism, it narrows your attention down to a very fine point, excluding everything else. And in the absence of the perspective that whole vision provides, it becomes easy to believe lies. And to believe them so completely that you cannot see any way out of it, and therefore it is justifiable to you to bring into play every ounce of force you can muster up to save yourself, while still being in the orphanage. And that's the key point.

Okay, let's go to the book.

RAJ READING: *The Vision of Christ*

The ego...

RAJ: The orphan mindset, in other words.

RAJ READING: *...is trying to teach you how to gain the whole world and lose your own Soul.*

RAJ: It isn't that it's really teaching you how to lose your Soul. The "orphan mentality" is a denial of Soul itself.

When you said, "But, Father, I'd rather see it my way," and you got a divorce, you abandoned your experience of your connection with your Father and

therefore the essential—and I'm using the word "essential" there in the context of the word "essence"—the essential Awareness of your inseparability from the Whole, your inseparability from God, your inseparability from your Brothers and Sisters, your inseparability from every aspect of Creation. You could say that your Soul is your innate capacity to be consciously one with all; recognizing all as inseparable from your Identity, inseparable from your Being, and you inseparable from all of it.

When you said you'd rather see it your way, you'd rather make up the definitions, you abandoned that. And as long as you stay in the orphanage, you're in a constant state of denial of it. You're not letting it in.

RAJ READING: *The Holy Spirit teaches that you CANNOT lose your Soul and there IS no gain in the world, for OF ITSELF it profits nothing.*

RAJ: Well, there is no "world of itself," but that's the way you've defined it as an orphan.

There's no "world of itself." There's no independent universe. There's Creation. And Creation is inseparable from That which is being It forever.

So:

RAJ READING: *The Holy Spirit teaches that you CANNOT lose your Soul and there IS no gain in the world, for OF ITSELF it profits nothing. To invest in something without profit is surely to impoverish yourself, and the overhead is high. Not only is there no profit in the investment, but the cost to YOU is enormous. For this investment costs you the world's reality by denying YOURS, and gives you nothing in return.*

RAJ: You could reverse this. By your denying your Reality by saying, "Father, I'd rather get a divorce and be an orphan," it costs you the world's Reality. It costs you the experience of the Reality of Creation. When you deny your Reality by claiming to be an independent authorizer, you lose the conscious experience of the world's Reality as the Kingdom of Heaven. It's that simple.

RAJ READING: *...this investment costs you the world's reality by denying YOURS, and gives you nothing in return.*

RAJ: Except the nothing... [laughing] the nothing that you get in return, you haven't had enough sense to realize **is nothing**. And you've decided to make something out of it by making up all kinds of definitions and mutual agreements.

Now:

RAJ READING: *You CANNOT sell your Soul, but you CAN sell your AWARENESS of it.*

RAJ: You cannot change What You Are, but you can ignore What You Are. You cannot change What You Are, but you can **believe** that you're something else.

But you can't **become** something else—and that's the whole point. Because you can't become something else, you haven't become something else. And that's why you're still neither behind the Point of Perfection nor advancing toward it.

Now:

RAJ READING: *You cannot perceive your Soul, but you will not KNOW it while you perceive anything ELSE as more valuable.*

RAJ: Now the reason you can't perceive your Soul is because Soul is not perceptible. It is not capable of being turned into a perception. Soul is a direct experience of the nature and substance of your Being, when you're not preoccupied with anything else.

It's like you can say, "I am a man," or "I am a woman," or "I am an attorney," or "I'm a schoolteacher," or "I'm a parent," or "I'm old," or "I'm young"—those are all perceptions. But when you abandon perceptions that are always the result of thinking, and you go into the void, when you become still and go into the silence, in that silence there's one thing that you're perfectly aware of, even if you don't put words to it.

You find that the experience of Being means "I am." That is not a perception. That's a Knowing, with a capital "K". That is Knowing. Likewise, you cannot perceive your Soul, but you can "Know" it in the absence of all thoughts and all other perceptions.

You see, in the process of waking up, you have a tendency to think that enlightenment is going to give you new information, new strings of words, that you can use to think about, or think with, or base your evaluations and judgments upon through intellectual processes. But when you take the time to still the "thinking mind," to abandon the opinions and the theories and all the unique little characteristics of your orphan mindset, and you move into the silence, you don't find yourself provided with bits of information. You find yourself provided with experiences that seem to you to be nonspecific. And they only seem to be nonspecific because there aren't any words breaking the experience down into bits and pieces that are definable and usable.

And because it's [the] little bits of and pieces of information that you have found to be of ultimate value to you, it seems like the nonspecific experience of, let's say, Peace and Love and Joy are not valuable and are not particularly

meaningful. In other words, they're relatively useless. And so you don't hang out there very much, and you don't abide just paying attention to the experience of Knowing that you're having. You don't pay attention as though what you're experiencing is, for the first time, a true experience of you, holding—within all of its apparent nonspecificity—infinite, substantial, meaningful, and illuminating experiences of Reality.

You like little rests from the trials of the day, and so you'll meditate and enjoy a little bit of this peace and quiet. "Oh, yes. I'm worth twenty minutes a day, taking time out. I will justify setting everything aside for twenty minutes. After all, I've been told that it will reduce my blood pressure and there will be other physical benefits from it. Therefore, I can afford not to attend to the emergencies and the real demands of my life, to have a little bit of quietness." But you have to justify it in your own mind as though what you're doing is an aside to what's real; something irrelevant to the "real" demands of your day.

And yet what I'm telling you is that what you're calling the "relevant demands of your day" are what are **irrelevant** to your conscious experience of What You Truly Are—so that if you value the experience, you will opt for the experience more often, paying closer attention to it without conceptualizing it—so that the experience of what Love is and Peace is and Joy is, and so on, might reveal themselves to you more and more clearly so that what you experience in that conscious Awareness becomes "the means" by which you live in this world.

It's only in this way that the real world is going to be uncovered to you more and more clearly. It's only in this way that you will find that the orphanage doesn't exist, and that there's a larger, unlimited arena of Being that it's your Birthright to be experiencing.

RAJ READING: *The Holy Spirit...*

RAJ: That which is nothing more than your Right Mind.

RAJ READING: *...is your strength...*

RAJ: It is your strength because It is nothing more than your Right Mind.

RAJ READING: *The Holy Spirit is your strength because He perceives nothing BUT your Soul as you. He is perfectly aware that you do NOT know yourselves, and perfectly aware of how to teach you what you are. BECAUSE He loves you, He will gladly teach you what He loves, for He wills to share it. Remembering you always, He cannot let you forget your worth. For the Father never ceases to remind Him of His Son,...*

RAJ: You.

RAJ READING: *...and He never ceases to remind His Son...*

RAJ: You.

RAJ READING: *...of the Father. God is in your memory BECAUSE of Him.*

RAJ: Because of the Holy Spirit. And because the Holy Spirit is, bottom line, nothing more than your Right Mind.

RAJ READING: *You chose to forget your Father...*

RAJ: "I'd rather do it my way. I want a divorce."

RAJ READING: *You chose to forget your Father but you did not WILL to do so, and therefore you can decide otherwise. As it was MY decision, so is it YOURS.*

RAJ: You see, you couldn't possibly **will** to forget your Father. You can't use the only Will there is, which is God's, to actually successfully deny God. So all you could do was decide to camouflage your awareness with God by/through the use of your own definitions, your own fascinations, your own resulting fears. And so you have forgotten that God is in His Holy Place and all is well.

RAJ READING: *You do not WANT the world.*

RAJ: You do not want what is illusion. You do not want what is illusory. You do not want what you have made up, if what you have made up is nonsense, meaningless.

RAJ READING: *The only thing of value in it...*

RAJ: The world.

RAJ READING: *...is whatever part of it you look upon with love.*

RAJ: Why is that? Because what you're calling "creation" by using the words "the world," **is** Creation. And any moment you choose to look upon what you're calling "the world" with love, Creation will light up and be reflected back to you, because you've said, "I wish to see the evidence of Love."

RAJ READING: *The only thing of value in it is whatever part of it you look upon with love.*

RAJ: You're the key.

The ego says, "Seek and do not find." And the reason is, that from that orphan mindset you are not looking from the place of your Wholeness with a desire to see Love; you're looking from a place where you desire to see the definition you have made.

Now it doesn't mean that in the world there is nothing of value. It means that when you are looking... [laughing] when you are looking with your eyes shut, you're not going to see anything there. But when you say, "I wish to see the evidence of Love," whatever part of Creation you're looking at that you had called "the world," will reveal itself to you because you will not be blocking what it is from your sight.

Again, **you** are the key.

RAJ READING: *This gives it the only reality it will ever have.*

RAJ: Why? Not because you're "giving it" the only reality it will ever have, but because you're not blocking from your experience the only Reality it ever had, which was that it is the evidence of the movement of God. It's Creation.

RAJ READING: *Its value is NOT in itself, but yours IS in you. As self-value comes from self-EXTENSION,...*

RAJ: Making the gift.

RAJ READING: *...so does the PERCEPTION of self-value come from the projection of loving thoughts outward. Make the world real unto YOURSELF, for the real world is the gift of the Holy Spirit, and so it BELONGS to you.*

RAJ: For you to be seeing the Kingdom of Heaven right here and right now, is your Birthright. It is what is supposed to be being experienced.

Again, this is another reason it's so important not to say, "There is no world. It's all an illusion." No. What the orphan has "defined it as" is an illusion, but what the orphan has been looking at and defining incorrectly is Creation.

RAJ READING: *Make the world real unto YOURSELF,...*

RAJ: By looking at it with love and wishing to see the evidence of Love.

RAJ READING: *...for the real world is the gift of the Holy Spirit, and so it BELONGS to you.*

Correction is for all who cannot see. To open the eyes of the blind...

RAJ: To open the eyes of the orphans.

RAJ READING: *...is the Holy Spirit's mission, for He knows that they have not lost their vision, but merely sleep.*

RAJ: What does that mean? It just means that all the while you are experiencing being conscious, you are, because of the biases you have applied to your perceptions, unconscious of what everything really is—which is why I keep saying that the essential element to waking up is curiosity; not great deep

intellectual studies, but momentary curiosity brought into play daily. The wish to see more of what is really there than what you're seeing. That's the way you break it. That's the way you break the slumber, the ignorance.

RAJ READING: *He...*

RAJ: The Holy Spirit.

RAJ READING: *...would awaken them from the sleep of forgetting to the remembering of God.*

RAJ: And again, let's keep all of this grounded. The "remembering of God" amounts to seeing the trees and the flowers and the buds that are about to spring forth in a context of divinity, rather than one of materiality. "Remembering God" is to look and see Creation, the actual alive Presence of God in everything you are confronted by every day.

You are constantly confronted with the opportunity to see God. It isn't as though once a year on the third Thursday of February there is a ten-minute opportunity to see God and wake up—where if you miss your chance, you don't have another opportunity for another year, and even then you'll only have ten minutes in which to accomplish it. Absolutely anything that your eyes fall upon at any moment is the Presence of God, and the opportunity to experience God right there is what you are confronted with, and the opportunity doesn't go away. And so you're never at a loss. And every moment can offer you the promise of delight.

But you need to start taking advantage of it. And you will not take advantage of it if you "love" to be self-righteous. Because at the bottom line, self-righteousness says, "I am a vulnerable mortal who has developed some significant power to survive in this awful state. And I am committed to existing this way and continuing to overcome the odds." That is an absolute statement of unwillingness to recognize God anywhere. No, you need to recognize the simplicity and the truth of that.

I understand completely that when you are feeling threatened, it seems absolutely clear to you that there's no redemption [laughing] possible for this unrighteous one who's causing you the problem. They are guilty of what they are doing, and you cannot afford to think any better of them than to acknowledge their mean-spiritedness and their intent to do you harm. That's why I said that self-righteousness is mesmeric. I am aware that it seems totally unreasonable to you to make a shift, to remember that here is one more opportunity, amongst thousands of opportunities in that very moment with all of the other things that are there to experience, to be willing to acknowledge the Presence of God there. I know it seems difficult.

But, you know what? The truth we're talking about is not irrelevant to your daily lives. It isn't something wonderful to mull over in your mind and soothe yourself with, while you're suffering through this existence. It calls for you to be decisive.

To "be decisive" is not the same as being willful. To "be decisive" is to recognize what works and what doesn't, and to do what works. And if you have been doing what doesn't work, and something new comes to your attention, try it. Do the something new, test the spirits, if you will, and find out. Be willing to abandon the negative loop that you've created—by introducing a new thought, a new idea.

"Oh, God is in His Holy Place and all is well."

"Oh, I'm neither behind the Point of Perfection nor advancing toward it."

"Oh, my Brother isn't behind the Point of Perfection or advancing toward it. We're at that Point, and that's where I must be looking from."

You've got to do it.

The Holy Spirit...

RAJ READING: ...*would awaken them...*

RAJ: You. The orphans.

RAJ READING: ...*from the sleep of forgetting to the remembering of God. Christ's eyes are open, and He will look upon whatever you see with love if you accept His vision as yours.*

RAJ: It's important, what I just read.

Some of you might have not understood fully what it means that, "you are neither behind the Point of Perfection nor advancing toward it; that you are at that Point and must understand yourself therefrom." You might have thought that I meant that that was to be the new postulate in your mind, and that you were to think up a new understanding of yourself based upon that truth that, "you're neither behind the Point of Perfection nor advancing toward it."

But this has nothing to do with your thinking. The experience of "not being behind the Point of Perfection nor advancing toward it," is something that you will not experience until you abandon orphanhood. It is something you will not experience until you abandon your independence. In order to have the experience and the illumination and the transformation associated with the truth of that statement, you will have to quiet "your own thinking." You will have to devalue it and set it aside. And what? Join with one who knows: the Holy Spirit, or me, or the Father. And your capacity, your divine capacity to experience the truth of that statement, the meaning of that statement so that

you are “understanding yourself therefrom,” will be revealed to you in the partnership you have established by virtue of having abandoned your independence.

So I am not saying that now, instead of saying that you are a mortal, you’re a physical body that came through physical processes in a physical universe, blah, blah, blah—I’m not saying that instead of that, you’re now to say, “I am a divine Idea. And I’m neither behind the Point of Perfection and I’m not advancing toward it; I’m at that Point and from now on I’m going to begin to understand myself therefrom. Let’s see now. If I’m not behind the Point of Perfection and not advancing toward it, well, it must mean this, and this, and this, and this, and this.”—and listen to the running stream of thoughts, of thinking. Well, you’re still an orphan doing your own good thinking and your own good reasoning, so that you without ever having to join, you still firmly ensconced in your independence, can now embody what I’ve been saying and the truth of what the **Course** is saying, all by yourself. No. No.

That’s what this means.

RAJ READING: *Christ’s eyes are open, and He will look upon whatever you see with love if you accept His vision as yours.*

RAJ: If you will invite my Vision in, if you will invite the Holy Spirit’s Vision in, so that you are filled with, for you, a new experience of Being, different from being an orphan.

RAJ READING: *The Holy Spirit keeps the vision of Christ...*

RAJ: Keeps it. Keeps it intact. Holds it secure for you while you dally with the ego.

RAJ READING: *The Holy Spirit keeps the vision of Christ for every Son of God who sleeps. In His sight the Son of God is perfect,...*

[repeating part of it again]

RAJ READING: *...the Son of God...*

RAJ: You.

RAJ READING: *...is perfect, and He longs to share His vision with you.*

RAJ: Your Right Mind longs to share itself with you because it’s yours, and it is actually impossible for you not to be including it, for it not to be your full conscious experience of Being. And because it’s impossible, then every attempt you make to do the impossible will end up not working, because What You Are—since it can’t be annihilated—will constantly presence itself as you until you

finally let it in, until you finally stop denying it, until you finally find no value in independent self-righteousness.

This is so important. And it should be encouraging, and it should give you faith to have enough trust to let go and invite in help.

RAJ READING: *The Holy Spirit keeps the vision of Christ for every Son of God who sleeps. In His sight the Son of God is perfect, and He longs to share His vision with you. He will show you the real world because God gave you Heaven. Through Him your Father calls His Son to remember. The awakening of His Son begins with his investment in the REAL world, and by this he will learn to re-invest in HIMSELF.*

RAJ: What could that mean, “re-invest in HIMSELF”? What would it mean for you to reinvest in yourself? It would mean to give your energy and attention and fascination and love to the Real One that you are, to the Holy Spirit in you, to that which is nothing more than your Right Mind, which is the Presence of the Mind of God.

RAJ READING: *For reality is one with the Father AND the Son, and the Holy Spirit blesses the real world in Their Name.*

When you have seen this real world,...

RAJ: Mind you, [laughing] this “real world” that you’re going to see is going to look like the community you live in. That’s where it’s going to become illuminated. We’re not talking la-la-land. We’re talking about transformed experience right here and right now.

RAJ READING: *When you have seen this real world, as you will surely do, you WILL remember us.*

RAJ: And conversely, when you remember us and invite us in, you will begin to see the real world.

RAJ READING: *Yet you must learn the cost of sleeping, and REFUSE to pay it.*

RAJ: This exercise this past week of observing when self-righteousness comes into play, and observing the detrimental effects it has on you, and observing how it causes your awareness to shut down, excluding almost everything except the one offensive thing you’ve become fascinated with, you can’t help but realize how much it’s costing you, and that it is not useful at all. And that you have an alternative, and you can decide for the alternative, no matter how unintelligent it seems, no matter how irrational it seems from within your mesmerized state of seeing things, to change your mind, to abandon the self-protection that you’re engaged in.

Now, continue to be alert for the occasions of self-righteousness, because it's really essential for you to find out just how much it's costing you. You can end up immobilized in your living room where the TV is playing, with the sun shining outside, life going on in your community, everyone else you know going on about their business—and you, mesmerized by the offensiveness of what's happening and how unfair it is. It keeps you so focused that you do nothing, except sit in the middle of what seems to you to be a self-satisfying expression of disgust at the situation and how unfair it is. It costs you your capacity to go about your daily activities that you really want to do. And it costs you your capacity to feel joy. It costs you your capacity to feel light and buoyant. It costs you your freedom to even just live a normal, in quotes “human life” unquote. That's what it cost you.

But even more, it costs you your capacity to experience miracle-mindedness. And so, it's completely self-defeating to everything you say you're interested in, which is to wake up.

RAJ READING: *...you must learn the cost of sleeping, and REFUSE to pay it. Only then will you decide to awaken. And then the real world will spring to your sight, for Christ has never slept. He is waiting to be seen, for He has never lost sight of YOU. He looks quietly on the real world, which He would share with you because He knows of the Father's Love for Him. And knowing this, He would give you what is yours. In perfect peace He...*

RAJ: I.

RAJ READING: *...waits for you at His Father's altar,...*

RAJ: Where is that? Right in the middle of you.

RAJ READING: *...holding out the Father's Love to you in the quiet light of the Holy Spirit's blessing. For the Holy Spirit will lead everyone home to his Father, where Christ waits as his Self.*

RAJ: Everything about you really, everything about what you really are, is, at this very moment and at every moment, geared for, for lack of better words, the reunification of you, the singularizing of you, the defragmenting of you—not the defragmenting of the poor little orphan you are, but the defragmenting of the you that you really are so that you're experiencing What You Really Are totally, and therefore without confusion and without conflict.

We've talked in the past about the fact that you walk with mighty companions. Being itself, at this moment, has one goal for all orphans, and that is that they realize there ain't no orphanage, there ain't no orphans, and you are not alone. You never could be alone. There's no value in trying to be alone. You're

accomplishing nothing by believing that you are and that you can survive that way. And that a lot of nothing has been happening. And you've been missing out on the real thing, while you've been in the middle of the real thing, not seeing it because you've decided to see it a little bit differently from the way it really is.

Again, you walk with mighty companions. You are constantly supported in realization. You are constantly supported in light bulbs going on, aha's occurring, right here and right now. And it's not impossible. It's not even hard.

To make commitment to the impossibility of a miracle is silly. But until you abandon the employment of it, it will seem to be absolutely real, and it will seem to be frightening, and it will seem to be limiting.

So this week, let there be a little bit of buoyancy, a little bit of willingness to be curious. Refresh... refresh your mind with the intent to be curious to see the more of God that is right here in front of you, knowing that you have, well, universal support for it. Let the support in.

Be willing to acknowledge, "I am not an orphan who has to lift himself up by his own bootstraps. And so I'm going to abandon that endeavor, and I'm going to invite my Brothers and the Holy Spirit and all those who are Awake to help me. I'm going to let you in. I'm willing to not be so private anymore." And keep this intent alive in your mind. It will provide you with a brand-new week—I mean by that, with new things that haven't happened before.

I look forward to being with you all next week.

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A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section – THE VISION OF CHRIST
Sparkly Book – p.271 / JCIM – p.114

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
First Edition – p. 213 / Second Edition – p. 229

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

RAJ: Good evening. And welcome to everyone who is joining us on the Internet.

I’m going to jump right in with a question. Where do you go to get information about how you are? The simple fact is that few of you go to the right spot. Where you do go is to your body. “How am I today? Any aches or pains? Anything acting up?” And you give yourself a little physical exam in order to find out how you are. And how many of you have felt stuck this week with the information you got when you went to that source?

Before I continue I want to point out something else. You tend to give your body a personality, or the parts of your body a personality. Generally speaking, you might find yourself saying, “Oh, I’m afraid my body is giving up on me.” Or if you have a rash, you say, “My, that’s a very angry rash,” as though your body is expressing emotion, capable of feeling emotion and expressing it on itself. And when you do that, you make it sound as though your body “in and of itself” is something intelligent, just like you’re intelligent. This other thing called your body is intelligent. And it can, oh, how many of you said, “My stomach is objecting to the meal I just ate”? You see? And you create a picture in your mind of your body having a life and a mind of its own, capable of making decisions and coming to conclusions, and acting out its feelings. This is not wise, because you have everything 180 degrees out of sync.

The fact is, as I’ve said before, your body is the visibility and tangibility of your Individuality. Your individuality, for lack of better words, is mental, is Mind. Your body reflects whatever word you’re giving. It’s always been this way. And so you give a word, even before you have a physical complaint.

Oh, there’s another word: complaint. “My body has a complaint. It’s complaining.” You see? I mean, you’re very familiar with these words that seem to portray it as having a life of its own.

But before your body offers a complaint, you have a mindset. Your mindset might be one of anger. Your mindset might be one of jealousy. It might be one of self-righteousness. It might be one of offense. And in that hurt mental frame of mind, what are you doing? You're sending out messages which, because the body is the visibility and tangibility of your Individuality, will reflect back to you exactly what you are embodying by means of the words you are choosing to use in your mind and the conceptualizations you have built in your mind.

And then, you stupidly say, "Why, I don't know what happened but all of a sudden my body is falling apart," or, "All of a sudden, I have this headache," as though [laughing] wonder of wonders, it happened without your participation. The fact is that whatever you're experiencing physically is always secondary to an originating thought, an originating attitude which you have chosen to embrace, and by embracing it you have embodied it. You have made it your own. You have possessed it. And what? It's going to show up. And so you say, "I think my body may be giving up on me"—like, "I did something wrong and I must have really hurt its feelings, and it's giving up on me."

If you don't remember the order of things—that the idea comes first; that you are Mind, not matter; that you are Mind, not body; and that body is just the visibility and tangibility of your mental presence, if I may put it that way—if you don't remember that, and then you go to your body to find out how you are, you are going to be fooled, you are going to be confused, and you're going to believe what you're confused about.

Now truth is useless if it isn't relevant. Everything that we're reading about is useless if it isn't relevant to your health. You know that I keep saying that you're the Christ, that you are the Presence of God, that you are what God is being right there where you are, and that you're neither behind the Point of Perfection nor advancing toward it. And yet you will abandon that truth in favor of an ache or a pain, and the characterization you apply to that ache or pain, or whatever physical symptoms you might be experiencing. And so you don't catch "the thought," and correct it. And you don't have healing. You don't have a reversal, because you have not reversed the thought.

Now when you seem to be faced with a physical condition that is persisting, you must remember what the solution is. And the solution does not lie in believing the symptom. The solution lies in remembering Who You Are. "I am my Father's Son. I am my Father's Daughter. I am the direct expression of God. And His Expression is perfect. I cannot afford to continue to pay attention to my best assessment of the situation, based upon the data I have gathered from my body."

What happens when you have a child running around who is out of sorts, cranky, whose every act is one that doesn't fit, one that causes disturbance? You don't just let the child continue. You tell the child, "Go sit down. Sit down and be quiet. And I want you to think about whether what you're doing is making you happy or not. And if it's not making you happy, I want you to think about what you're going to do to change your behavior so that what you do does make you happy." You need to sit yourself down. You need to hogtie yourself, to remember—when you're running away with the data that your body supplied you—to remember to shut up, to shut up your mind, to stop putting it to the use you're putting it to, and to choose for your peace.

"No, I've done that. I did that for about ten minutes an hour ago. And I did it for about fifteen minutes the hour before that. And nothing has happened. There is no use." Again, that's not miracle-mindedness. And all it is, is a call for you to practice a little bit of self discipline, and stay with the Truth about yourself longer than ten minutes. If you have to stay in your peace by engaging in meditation for four hours, do it!

Because once you change your mind, once the decision as to what source you're going to be using to gather information about how well you are, once you make a new decision, you will see the evidence. Not because you have marvelous control over this "physical body," but because your body and your Mind are inseparable, and the moment you come into singularity in your Mind, you will have the evidence of harmony. And whatever the symptom is of distress, will fade, either rapidly or instantaneously, but it will fade.

Until you're awake, don't go to "the effect" of your Mind to find out how you are. Go directly to your Mind and bring it into alignment, bring it into Peace. And do it with diligence. Persist in it. Persist in it until you have the evidence. And each time you do this and you have evidence, each successive time you do it, will take less and less time, because part of your mind will not as strongly be saying, "This isn't going to work."

Your body can't give up on you, but it can reflect back to you whether you're giving up on yourself. But then, because you're eternal, you're giving up on yourself doesn't really mean much, because it's impossible for you to totally give up on yourself. So you're really not under any kind of threat, even if **you** have given up on yourself.

God is in His Holy Place and all is well. It is impossible for you to be anywhere else than in that Holy Place, because God is All There Is of you. God is All There Is to you. And that is the transformational fact. That is the fact that corrects illusions, delusions, ignorance, misunderstanding, and all suffering. That fact is what you need to turn to, to gather information about how well you are.

It is a very simple thing. It is not **too** simple. And it is not so simple that you can't possibly grasp the transformational experience that will come from it. You are each capable of doing what it is your Birthright to do—which is to glorify God, which is to embody God, or allow God to embody Himself right there where you are.

And it doesn't matter how impossible the circumstance seems to be. The impossibility of the circumstance is nothing more than an idea that you are postulating in your mind, and then substantiating by whatever means you can, or discrediting by whatever means you can. So get about the business of discrediting authorizations you have been providing that are contrary to the perfect nature of your Being and of your existence, including your body and everything in your world.

Stop "the thought" you are entertaining in its tracks by replacing it with the idea that is True. If you're experiencing some physical condition that is not expressing or embodying health, stop! Stop immediately and say, "God, are You creating this?" The answer, of course, will be, "No," because God is not conflicted, God is not fragmented, and the indivisible Nature of God's Being must be reflected in the indivisible and perfect harmony of all Creation, because there is nothing else to be manifest from That which is Pure.

And then, stay in dialogue with God. And if you can't stay in dialogue with God, then sit down and meditate until you have come into your peace. And honor that peace of your Being enough to abide with it and not find the physical symptoms to be more worthy of your attention than your peace. And of course, out of that peace, your desire, your natural desire to **see** the evidence of Love, and to **be** the evidence of Love.

So use some discipline. And don't settle for ongoing niggling or overt distresses. And if you are noticing physical symptoms, say, "Oop! I've gotten off the track. Where? In my mind." And then ask for help in coming back into your peace, back into your capacity to feel and recognize Love, rather than fear.

I know there are those this week who were very happy to consider the statement, "God is in His Holy Place and all is well," and then found themselves not to be in a place of wonder and amazement and harmony and peace. "Well, maybe God is in His Holy Place and wherever that is, all is well—but not here." Why? Because you went to your body to find out how you were. You went to "the effect," while ignoring the cause, while ignoring the source.

If God is infinite Mind and God is embodying Himself right there where you are, then you are infinite Mind. And if God's Mind is not conflicted or fragmented or

divided, then neither is yours, although you can think in conflicted ways, but your Mind is singular.

And the avenue out of the suffering that is the result of conflicted thinking, is what? To abandon thinking. To take time to, with diligence, meditate and move back into your natural peace, which hasn't been affected in any way by the conflicted thoughts you were thinking, and the fear you engendered in yourself as a result. And then honor that peace enough not to abandon it until the evidence, the visibility and tangibility of your Individuality begins to reflect the Singularity of what your Individuality is when you're not thinking and when you're not characterizing your body as though it has a personality or a life of its own.

Let's go to the book.

RAJ READING: *Every Child of God is one in Christ, for his Being is in Christ as Christ's is in God.*

RAJ: We could read it this way:

RAJ READING IT DIFFERENTLY: *Every little orphan is one in Christ, for his Being is in Christ as Christ's is in God.*

RAJ: This is how you begin to remember Who You Are in spite of the fact that you have believed that you're an orphan.

RAJ READING: *Christ's love for you is His love for His Father, which He knows because He knows His Father's Love for Him.*

RAJ: Now this can just as easily be read about **me** being the Christ as it can be read about **you** truly being the Christ in spite of your belief in orphanhood.

RAJ READING: *Christ's love for you is His love for His Father, which He knows because He knows His Father's Love for Him. When the Holy Spirit...*

RAJ: Which you could call your Christhood held in trust while you dally with the ego.

RAJ READING: *When the Holy Spirit has at last led you to Christ...*

RAJ: To your Self.

RAJ READING: *...at the altar to His Father,...*

RAJ: Listen to this.

RAJ READING: *...perception fuses into knowledge because perception has become so holy that its transfer to holiness is merely its natural extension.*

RAJ: As you yield to the influx of Truth that dawns in your thought, in your mind, and it becomes clearer and clearer to you so that it becomes second nature to you—and this doesn't have to take a long time—there is a resulting "Aha!" of realization. And that's when the fusion occurs.

RAJ READING: *When the Holy Spirit has at last led you to Christ at the altar to His Father, perception fuses into knowledge because perception has become so holy that its transfer to holiness is merely its natural extension.*

RAJ: "Oh! I see!" That's the experience of the natural extension. "I see! And now I don't see any differently from the way things Are."

RAJ READING: *Love transfers to love without any interference, for the situations are identical. As you perceive more and more common elements in ALL situations, the transfer of your training under the Holy Spirit's guidance increases and becomes generalized.*

RAJ: Now there's an important point here.

RAJ READING: *As you perceive more and more common elements in ALL situations,...*

RAJ: That means all the situations you run into every day of your life. It means that spiritual understanding is not an exclusive experience that draws you further and further away from daily mundane experiences.

And this is very important, because you do not want to become spiritually... well, let's put it this way, you don't want to become dysfunctional by virtue of your growing spiritual awareness. And if you think that spiritual awareness has very little to do with your daily life, then you are going to arrive at a point where you're trying to separate or be separate from your daily life so that you may abide in your spiritual awareness. And that will cause you to be dysfunctional and you will not perceive more and more common elements in all situations. As a result, the transfer of your training under the Holy Spirit's guidance will not increase and will not become generalized.

RAJ READING: *Gradually you learn to apply it to everyone and everything, for its applicability IS universal. When this has been accomplished, perception and knowledge...*

RAJ: Or, as I have called it, Knowing, with a capital "K".

RAJ READING: *...have become so similar that they share the unification of the laws of God.*

RAJ: This is very important. Most people die because they believe that their Spirit and their body are two different things existing in two different or as two

different modes of being; one which reflects the truth and one which does not. And as a result, they see their body as able to act on its own; a temporary host to that of you which is spiritual. But not a permanent host, because after all, all it is, is a host. You see? Now that's the word that you give.

That's the perception that the orphan has of the visibility and tangibility of Individuality. It sees it as something different from visibility and tangibility. As a result, the belief is that there can never really be a true reconciliation of Mind and body, because they are two opposing things, fundamentally. Stop letting the Truth, stop letting God's Truth, stop letting the nature of Reality be something different from and fundamentally at odds with everything in your human experience, including your body, including your world.

It is inevitable for you to perceive more and more common elements in all situations. It's essential for you to.

RAJ READING: *What is one...*

RAJ: Not separated. Indivisible.

RAJ READING: *What is one cannot be perceived as separate, and the denial of the separation IS the re-instatement of knowledge.*

RAJ: Of Knowing, with a capital "K".

RAJ READING: *At the altar of God,...*

RAJ: Which is where? Right in the center of your Being.

RAJ READING: *At the altar of God, the holy perception of God's Son...*

RAJ: You.

RAJ READING: *...becomes so enlightened that light streams into it,...*

RAJ: The infilling of the awareness of Truth streams in, illuminating your awareness and uncovering to you that this tiny sense of orphanhood is absolute sheer nonsense, meaningless, and that it has been foolish for you to have been laboring under the idea that it's real and true.

RAJ READING: *...and the Spirit of God's Son shines in the Mind of the Father...*

RAJ: Why? Why does it shine in the Mind of the Father? It shines in the Mind of the Father because suddenly you are no longer claiming to be an orphan. You're no longer claiming a right to be an authority in your own right. You're no longer wanting to make up all the definitions yourself and to have disowned your Source.

RAJ READING: *...and the Spirit of God's Son shines in the Mind of the Father and becomes One with It.*

RAJ: You might say that the illumination is a two-way street. You're blessed, but the Father is blessed because you have decided to glorify God again.

RAJ READING: *Very gently does God shine upon Himself, loving the extension of Himself which is His Son.*

RAJ: You.

RAJ READING: *The world has no purpose...*

RAJ: On its own.

RAJ READING: *The world has no purpose as it blends into the...*

RAJ: Capital "P".

RAJ READING: *...Purpose of God.*

RAJ: All the meanings that you've applied to the world as this authoritative little orphan fades, dissolves because you're no longer energizing them. And the world which was Creation all along becomes illuminated for what it is. And the world you made up that has no purpose, blends into the Purpose of God. That which you were applying false purpose to blends back into the Purpose of God.

RAJ READING: *For the real world has slipped quietly into Heaven, where everything eternal in it has always been.*

RAJ: Redemption is the uncovering of that which has always been. The redemption of your body will be the uncovering of what has always perfectly been. It's not a manipulation of "bad matter" into "good matter." It's not the manipulation of "matter" into Spirit. Redemption is the remembering and the unobstructed conscious experience of what has always been.

RAJ READING: *There the Redeemer and the redeemed join in perfect love of God and of each other.*

RAJ: Very important:

RAJ READING: *...and of each other.*

RAJ: Again.

[Repeating the last part of the previous paragraph.]

RAJ READING: *As you perceive more and more common elements in ALL situations,...*

RAJ: And we could say, all Brothers. All people, places, and things.

RAJ READING: *...the transfer of your training under the Holy Spirit's guidance increases and becomes generalized. Gradually you learn to apply it to everyone and everything, for its applicability IS universal. When this has been accomplished, perception and knowledge have become so similar that they share the unification of the laws of God.*

RAJ: It is very important for you to not continue to make differences between the things you see.

"This is me, and that is not me. That is him, and that is not him. This is real, and this is unreal. This is matter, and this is Spirit. This is acceptable, and that is unacceptable. This eyeball is acceptable; that eyeball is not. This eyeball has something wrong with it; that one does not. This hip is acceptable; that hip is not. This knee is acceptable; that one is not. That one needs surgery because something is wrong with it; it is not acceptable."

You must stop making differentiations. And then you must bring all of the things which you have made differentiations between under the purview of God. You must bring it back into the acknowledgment that God is in His Holy Place and all is well, and nothing is outside Him. Not this knee; not that knee. Not this hip; not that hip. Not this eye; not that eye. None of them are outside the Omnipotent Authority of God being All, without conflict, without dissonance of any kind, because God is Single, God is Singular. Creation is Pure.

[Skipping down to the middle of the current paragraph but still repeating.]

RAJ READING: *The world...*

RAJ: Of itself.

RAJ READING: *...has no purpose as it blends into the...*

RAJ: Capital "P".

RAJ READING: *...Purpose of God. For the real world has slipped quietly...*

RAJ: Where?

RAJ READING: *...into Heaven,...*

RAJ: Into what it was all along.

RAJ READING: *...where everything eternal in it has always been. There the Redeemer and the redeemed join in perfect love of God and of each other.*

[Continuing with a new sentence, which is the last sentence in the paragraph and the section.]

RAJ READING: *Heaven is your home, and being in God it must ALSO be in you.*

RAJ: The point tonight is for all of you to come back into your simplicity, and to withdraw the temptation to characterize your body or your world as though it had a personality, capable of providing self-direction to it that might not be in your best interest. To remember that the use to which you put your Mind governs what you experience, either distorting your perception of what perfectly is, or undistorting it by virtue of your returning to the proper Sane use of your Mind.

And remember, as I said, when you're experiencing an ache or a pain, ask God, "Are You creating this?" And please, don't indulge in this really insane and perverse question, "God, are You creating this for my benefit?" If God isn't creating it, it isn't happening except in your imagination—your troubled imagination. The troubled imagination that all of you have as long as you believe that you're orphans, that you're on your own, and it's up to you.

Remember that so that you can pinpoint what it is that you need to abandon and stop doing. And then ask the Holy Spirit, or ask God, to correct your mind by causing an infilling of the awareness of Truth that renders your thinking nonsensical enough **to you** that you willingly lay it down. As we said last week, you walk with mighty Companions. Everything... everything in its true Light as What It Truly Is, stands with you in support of and confirmation of your being in your Right Mind. Help is available to you, but you must invite it in instead of continuing to energize your right to have your own thoughts and believe them.

Now I trust that you will all have a better week this week than you had this last week. And if you don't, don't believe your doubt. Ask yourself, "What source are you going to, to gather your information from?" And if it isn't the Holy Spirit, if it isn't me, if it isn't the Father, then stop going to that source, and get back into your peace.

I know many of you might be saying, "Well, why is he stopping here? We've just arrived at the point where it says, 'The Guide for Miracles.' That's just exactly what I need." What you need is what I've shared. Without a grasp of what I've shared, "The Guide for Miracles" is not going to make sense. And I don't want you grasping for a means to make a miracle happen. I'm never ever going to tell you how to make a miracle happen, but I am always going to tell you what you need to do to let a miracle in.

Okay.

I love you all. I love you all, every one of you. And I look forward to being with you next week.

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A Course in Miracles Study Group with Raj, March 4th 2006
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A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section – THE GUIDE FOR MIRACLES
Sparkly Book – p.272 / JCIM – p.114

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
Section – LOOKING WITHIN
First Edition – p. 213 / Second Edition – p. 229

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

RAJ: Good evening. And welcome to everyone who is joining us on the Internet. We’ll go right into the book.

RAJ READING: *The Guide for Miracles*

Miracles demonstrate that learning has occurred under the right guidance, for learning is invisible, and what has been learned can be recognized only by its RESULTS.

RAJ: Miracles are sudden shifts of perception. They occur when a willingness to learn has been present, and the teacher you have sought for the learning, has been one who can teach you truly. The ego as a teacher cannot teach you truly, but the Holy Spirit can. And those are the only two teachers you have available to you.

You can tell whether you have learned or not, when? When you have results. When you have the evidence of learning. In other words, when you have healing. When correction of an illusion has occurred. When correction of a misperception has occurred. When correction of anything false has occurred.

RAJ READING: ***Its generalization is demonstrated as you use it in more and more situations.***

RAJ: Use what? Well, I’m going to say “miracle-mindedness,” or, we could call it “miracle-readiness.”

And what is that? It’s when you abandon your confidences about the fact that a miracle can’t occur. Miracle-readiness is the frame of mind you’re in when you’re willing to abandon the definitions you’ve given to something so that you might look at it with fresh or, as I’ve called it, “innocent eyes,” and see it anew; letting it, whatever it is, communicate to you its meaning; to shine forth to you

its act of glorifying God. Miracle-readiness is something that needs to be brought into play more and more of the time.

And I've described miracle-readiness as your active curiosity to see the more of God that is there wherever you're looking than what you're presently seeing. And of course, in many instances, you are looking, and what you're seeing is something that you can't identify as God at all, because you're absolutely confident that it isn't God. That it's your enemy; not your ally. And that there's nothing that can be done about it.

I said last week that in every single moment of your day—no matter what is in your face—what is in your face is the Presence of God inviting you to see It for what It really is. Every single thing you encounter is a companion whose intent it is for you to see it as it truly is; whose intent it is to have you see it glorifying God, exhibiting God, manifesting God, instead of what you imagine it is. And so you are constantly confronted with this ever-present help, this ever-present encouragement to recognize God.

Now what if you were recognizing God all day long? What kind of meaning would it have for you? How would it make life different for you? Well, right off the bat, you would find that there was no call for fear. And so you would be experiencing being, fearlessly—free of all fear. That's the potential in every single moment, because that's the invitation from absolutely everything that confronts you. And the only reason you don't see it is because you are convinced, you have convinced yourself that God is not there; that something else is. That is the only reason. I cannot emphasize it enough. That is the only reason. And if that's the only reason, the answer is equally simple. The answer isn't complicated.

And miracle-readiness is what lets in the discovery of God right there in your world, changing your apparent need to be in a constant state of self-defense, replacing it with peace and the opportunity for spontaneous joy, and an ability to deal with your Brothers and Sisters without a façade and without games, and enjoy the pleasure of just truly and simply being yourself. And finding that being yourself is valuable for everyone.

RAJ READING: *You will recognize that you have learned there is no order of difficulty in miracles when you have applied them to ALL situations.*

RAJ: You see, as long as you think some situations are more difficult than others, then you will not make the gift of miracle-readiness in the more difficult situations. You will justify not giving that willingness because, "The situation is too difficult," or, "That fellow's ego is so full of itself that it couldn't possibly yield to any gift I might make of an acknowledgment of what is true, or a

willingness to see what is true right there. And so there is no use. And I will go and find an easier situation to make the gift of miracle-readiness." And so you make distinctions between this and that.

And you suffer from the distinctions, not from what is confronting you. You suffer from the distinction because there are places where you withhold your willingness to see God, and thus deprive yourself of the opportunity to see God. And so you suffer from this self-imposed blindness to the Presence of God. It's that simple.

RAJ READING: *There IS no situation to which miracles do not apply, and by applying them to all situations you will gain the real world.*

RAJ: If you're looking with a conflicted mind, one where you have made divisions in your definitions of everything into good and bad, right and wrong, real and unreal, worthy and unworthy, and on and on and on—you, by virtue of your conflictedness, will see conflict; not because it's there, but because that is what you're wishing to see, that is what you're insisting on seeing. And you insist on it by an unwillingness to be miracle-minded. You do it by simply withholding your willingness to see God there.

RAJ READING: *There IS no situation to which miracles do not apply, and by applying them to all situations you will gain the real world.*

RAJ: That means the daffodil that's blooming this morning, or the slugs that will come shortly, or the traffic on the freeway. Stop making the distinctions, and where you had been making the distinctions, difference will disappear, and God will appear. What a thing divinely is and what its divine intent is will begin to register with you, because you have neglected to make distinctions. And so the real world will begin to become illuminated to you. That's the way it works.

RAJ READING: *...you will gain the real world. For in this holy perception you will be made whole...*

RAJ: Why? Because you're not keeping yourself fragmented with your capacity to see differences; a supposed capacity you have to see differences where they do not actually exist.

RAJ READING: *For in this holy perception you will be made whole, and the Atonement will radiate from YOUR acceptance of it for YOURSELF to everyone...*

RAJ: And I'm going to add: Everything.

...and everything...

RAJ READING: *...the Holy Spirit sends you for your blessing.*

RAJ: What blessing? Your miracle-readiness. Your willingness to see God where your conditioned thinking said God was absent. A willingness to see God where you had neglected to see God before.

Again, because it's so important.

RAJ READING: *...in this holy perception you will be made whole,...*

RAJ: You will see through the lens of singularity.

RAJ READING: *...and the Atonement will radiate from YOUR acceptance of it for YOURSELF to everyone...*

RAJ: And I'm adding: And everything.

RAJ READING: *...the Holy Spirit sends you for your blessing. In every Child of God...*

RAJ: And every Creation of God, I'm adding.

RAJ READING: *...His blessing lies, and in YOUR blessing of the Children of God is His blessing to YOU.*

RAJ: Remember? What you give, you get to keep. What you are willing to pass on to your Brother, or Sister, or daffodil, or slug, as it moves through you by virtue of your willingness to make the gift, it blesses you and becomes yours as well. You see?

"Well, it would be much easier if I could get it for myself first. You know, I wouldn't have to deal with the bitch over there, or the bastard over there, or the stinginess over here. I wouldn't have to deal with that. Let me get it first so that I'm very clear and not bothered by those things, and then it will be very easy for me to make the gift of it to my Brother." No.

You see, you can't insist on maintaining the distinctions between a good place to do it and a bad place to do it, or the right place to do it or the wrong place to do it, or the best condition to do it or the worst condition to do it. Because as long as you do that, you withhold the gift. And when you withhold the gift, it doesn't infill you and by virtue of its extension become yours.

So you're going to have to work with the situations that confront you. And you know what? You can say, "Well, the Holy Spirit must have picked this situation for me because there was so much for me to learn." No. It just happens that God happens to be presenting Himself right there in front of you, and you're entertaining a rather lousy perception of Him that is absolutely unnecessary for you to employ. And all that's called for is for you to abandon its employment.

Stop having the misperception—the biased, unkind perception of the situation—and say, or become curious enough to say, “I would love to see the more of God that is here than I’m presently seeing. I would love to see it. I am willing to stop doing whatever is blocking me from seeing it. And I ask for the Father’s Help to let it go.”

RAJ READING: *Everyone...*

RAJ: Everyone.

RAJ READING: *...in the world must play his part in the redemption of the world,...*

RAJ: Why? Because the world is such a god-awful place, and it needs your help? No. Because you’re the one who’s looking at the Kingdom of Heaven and claiming that it’s something else and believing yourself. You must play your part in the redemption of the world by withdrawing the overlay of your definitions upon it.

RAJ READING: *Everyone in the world must play his part in the redemption of the world, to recognize that the world HAS BEEN redeemed.*

RAJ: Which really means, to recognize that the world never became what you imagined it became. It’s always been the Kingdom of Heaven.

So be careful about the word “redemption” and be careful about how you conceptualize the part you play in redeeming the world, because you will never be transforming an unredeemed, an actual unredeemed world into a redeemed world. You will not be coercing an illusion or an unreality into a clear manifestation of Reality, because there simply is no such world for you to apply your power to, to bless it and change it from its awfulness.

RAJ READING: *...the world HAS BEEN redeemed.*

RAJ: It’s already redeemed because from the beginning, it was the Kingdom of Heaven and nothing else.

RAJ READING: *You cannot see the invisible.*

RAJ: And we’re not talking here about the world, the real world. We’re talking about the sudden shift of perception. That is what a miracle is.

RAJ READING: *You cannot see the invisible.*

RAJ: You cannot see the sudden shift of perception in you when it occurs.

RAJ READING: *Yet if you see its effects you KNOW it must be there. By perceiving what it DOES, you recognize its being.*

RAJ: When correction of an illusion occurs, when a disease disappears, when an injury heals very rapidly or instantaneously, and you stand in awe of it because you know of nothing you did to make it happen, you will in retrospect discover that there was something you **hadn't** been doing that you had been doing before. You will realize that for some reason you were willing to look with innocent eyes; for some reason you were willing to be miracle-ready; for some reason you were willing to let something beyond your confidences about the way things work, happen. And so you realize that you did play a part in it. But it wasn't a part of authority and it wasn't a part of personal power. You will realize that there was a point at which you, for whatever unknown reason, became humble enough to stand in receipt of a miracle. You were unguarded enough to let in something other than your awful perception that you were so sure of.

RAJ READING: *By perceiving what it DOES,...*

RAJ: Miracle-readiness. Miracle-mindedness. The miracle itself.

RAJ READING: *...you recognize its being. And by WHAT it does, you learn what it IS.*

RAJ: What does that mean? Well, it means you realize that it isn't the result of negative thinking. It isn't the result of your personal confidence. And it isn't the result of any personal power you have. But you recognize, you learn that it is what presences itself when you stand down from the podium of authority, when you stand down from self-righteousness.

RAJ READING: *You cannot SEE your abilities, but you gain confidence in their existence as they enable you to...*

RAJ: What?

RAJ READING: *...ACT.*

RAJ: Not just walk around in dreamy bliss, but to act. To behave in perfect concordance with the Singularity of Being, the fundamental nature of your Mind.

Again.

RAJ READING: *You cannot SEE your abilities, but you gain confidence in their existence as they enable you to ACT. And the RESULTS of your actions you CAN see.*

RAJ: Well, after a miracle has happened, you can look back and you can say, "Wow! For whatever reason, I didn't behave in this circumstance the way I usually behaved in the past. I didn't respond with fear like I normally would have in the past. I wasn't overcome with a sense of aggressive power confronting

me where I would have in the past. And as a result, the ultra-simple answer was clear to me, and that's what I acted upon. I didn't even figure it out. I can't even credit myself with superior reasoning power that brought me to this awareness. Oh! Do you suppose there must be a God?"

There is learning. And with that realization, you're able to go into the next situation or circumstance, or the rest of your day or the rest of your week, from an entirely new vantage point, so that the learning from that situation becomes part of the context of your being present with your life. And thus your miracle-readiness begins to be applied to everything much more easily.

RAJ READING: *The Holy Spirit is invisible, but you can see the RESULTS of His Presence, and through them...*

RAJ: The results.

RAJ READING: *...you will learn that He is there.*

RAJ: Well, come on. Who is this "He" that is there? That which is nothing more than your Right Mind.

And so the experience of the Presence of the Holy Spirit begins to register with you as the Presence of your Right Mind—which once again significantly defragments your concept of yourself, bringing your mind into a greater singularity; less conflict. And again, this will begin to color with new colors, with bright colors, joyful colors, peaceful colors, all the experiences that follow—which constitute again increased miracle-readiness, increased undefendedness against the sudden influx of a sudden shift of perception.

RAJ READING: *What He...*

RAJ: Your Right Mind. The Holy Spirit.

RAJ READING: *...enables you to do is clearly NOT of this world, for miracles violate every law of reality as this world judges it. Every law of time and space, of magnitude and mass, of prediction and control is transcended,...*

RAJ: How else could there be an instantaneous healing, let's say, of a broken bone? And don't think that such a thing hasn't already happened multiple times, many times. What do you think has happened when you've been in a traffic situation that there was no way through, and you came through and there was no impact of any kind? What do you think it is that happens when something you have been conditioned to experience great fear about occurred, and you didn't experience the fear and there was no suffering from it?

Well, every law of time and space, of magnitude and mass, of prediction and control has been transcended in the littlest miracle. They are transcended because they aren't what governs. The miracle is what governs them.

RAJ READING: *Every law of time and space, of magnitude and mass, of prediction and control is transcended...*

RAJ: We'll get to the end of the sentence.

This is what you have to look forward to. This is what you should be standing in expectation of in every moment you're experiencing.

No, but you're just so damn sure that it takes a certain amount of time to get to work, and you're going to be late, and in all likelihood all of the lights will be red that you will run into, delaying you even further, and blah, blah, blah, blah, on and on you go. And so you're looking at the Kingdom of Heaven with the potential of experiencing it with the Holy Spirit in which every law of time and space, of magnitude and mass, of prediction and control can be transcended, and you're stuck with what **you** are confident is true.

Well, stop being so confident, so that your trip to work in the morning can be miraculous, and so that your perspective and perception of life might be transformed significantly. Because if that isn't what all of this is about, then go home and throw this book in the fireplace and make do with what you have. And stop complaining about what you have; accept it, and find happiness to the best of your ability.

But if you're going to be reading these things and if you're going to be claiming to be actually interested in waking up, then start expecting the laws of time and space, of magnitude and mass, of prediction and control to be transcended. Start expecting to see matter behave like Spirit, because you're willing to actually consider the possibility that it never was matter, that it always has been Spirit, and that it is always at, I'm going to say, the mercy of the beneficent Movement of God called Creation.

When you wake up tomorrow morning, you wake up to the opportunity to see the Kingdom of Heaven, because it's the Kingdom of Heaven you're waking up in. You know, let this sink in. Let this register with you, so that a truly genuine curiosity begins to come into play. Why? Because a truly genuine curiosity constitutes miracle-readiness and miracle-mindedness, and releases you from every confidence you have employed that this or that situation or circumstance is not amenable to a miracle, including the cancer you seem to be experiencing, including the headache you seem to be experiencing, including the awful relationship that you have with your Brother or Sister because of uncontrollable jealousy.

Let miracle-readiness, let miracle-mindedness be available to every single experience that presents itself to you during the day, else all you will experience will be what you expect to happen, and you will remain bound by your expectation until you abandon it. Again, it's that simple. That is the crux of the matter.

Now we'll finish the sentence.

RAJ READING: *Every law of time and space, of magnitude and mass,...*

RAJ: These are all the laws of physics.

RAJ READING: *...of prediction and control is transcended, for what the Holy Spirit enables you to do is clearly beyond ALL of them. Perceiving His results, you will understand WHERE He must be, and finally KNOW what He is.*

RAJ: That's the wonder of it.

RAJ READING: *Perceiving His results, you will understand WHERE He must be,...*

RAJ: Well, where must He be? Right there in you, because it's your Right Mind. And you will...

RAJ READING: *...finally KNOW what He is.*

RAJ: You in your Right Mind.

RAJ READING: *Perceiving His results,...*

RAJ: What would that mean? Perceiving or experiencing the miracle that you realize you played a part in even though you were not behaving as an orphan, even though you were not behaving with imagined authority, even though you were behaving without utilizing reason and logic impeccably. That's how you come back into Singularity. That's how you come back into clarity. That's how you come back into Sanity.

Now:

RAJ READING: *You cannot see the Holy Spirit, but you can see His manifestations. And unless you do, you will not realize He is there.*

RAJ: Well, what's a manifestation of a Holy Spirit? It's a blessing that you are blessed with that you weren't personally responsible for, and apparently no other ego was responsible for it either. One of those blessings that make you think, "Hmm. There must be a God. There must be something in charge here beside me. And there must be something in charge here beside some other ego."

RAJ READING: *You cannot see the Holy Spirit, but you can see His manifestations. And unless you do, you will not realize He is there. Miracles are His witnesses, and speak for His Presence.*

RAJ: Miracles are the witnesses of your Right Mind, and speak for the Presence, the capital "P" Presence of your Right Mind. And you should be having more and more of these experiences every day and every week.

"Oh, yeah. Should. Oh, yeah, you **should** be having. And what's wrong with you for not having them?"

Bullshit! You should be having it because it's your Birthright to be having it. It doesn't matter why you aren't having it. It matters that it's your Birthright to be having it. It matters that it's the Gift of God to you, that no one and no thing can actually take away. And so it's actually present with you. It's actually functional in you. And you've just been so busy with your little imaginations that it has been escaping your attention. You should be experiencing them more and more frequently, because every situation is primed for the event of a miracle registering with you.

RAJ READING: *What you cannot see becomes real to you only through the witnesses who speak for it.*

RAJ: An undeserved blessing speaks for something. A real blessing is one that you feel truly blessed by; a little bit in awe of. It's an out of the ordinary experience that doesn't escape your attention, and automatically points you in the direction of asking, "Where did that come from?"—which automatically points you in the direction of some Ultimate Power or Presence, because the experience of it is so out of the ordinary. And all of you have these experiences, even if they're very small.

RAJ READING: *What you cannot see becomes real to you only through the witnesses who speak for it. For you can be AWARE of what you cannot see, and it can become compellingly real to you as its presence becomes manifest THROUGH you.*

RAJ: How many of you have been with a friend or an acquaintance who is in the middle of a problem, and you had no idea what the answer was and you were willing just to be present with that person without judgment—vulnerable, genuine and simply there with them, for them—and things came out of your mouth that afterwards you say, "Where did that come from?" And what comes out of your mouth causes the friend or the acquaintance afterwards to say, "I don't know what came over you, but everything you said was absolutely perfect for me. And I'm free of the distress that I was experiencing. Thank you."

And you sit there and you say, "Thank you for what? Ask me to do it again and I couldn't possibly do it because I don't know what I did." Well, that's the orphan talking. That's the one who thinks he has no connection with a Source. No. From that standpoint, you don't know what happened.

And you know what? From the standpoint of the Holy Spirit which is nothing more than your Right Mind, you don't know what happened either, in this sense: ***what happened wasn't reasoned out; what happened wasn't calculated; what happened involved no control***—all of the things which you as an orphan value because they are what cause you to seem to have value and valid presence.

But the experience that occurred that you couldn't duplicate if you wanted to and which blessed your Brother, or your acquaintance, is one that you can count on happening again and again and again, when you get out of the way, as you discover you had gotten out of the way at the time. And so there is a confidence that begins to accompany you. A confidence that there is a God; that there is something greater than this little, tiny, orphan mentality that you thought you were, which knows how to be perfectly in any given situation.

A way of being that blesses—blesses the one you're with and blesses you. And how does it bless you most? It blesses you most by uncovering the fact that the apparent need to be personally competent begins to dissolve. What a relief.

What a relief to discover that it never was a part of the true experience of Being for you in your own right to be competent, and to have to be competent in order to be respectable and valid. If you stop and think about it, you'll discover just how much fear you experience as a result of this apparently absolute need for you to be competent in your own right, all by yourself—meaning without any underlying justification for it; a competence that comes from you lifting yourself up by your bootstraps. You see, [laughing] it's a wonderful picture. The only thing that's going to give you a feeling of security and confidence is if you're standing on solid ground. But no, the orphan in you says, "I've got to lift myself up by my own bootstraps." You know, it's saying, "I have to become ungrounded. I've got to lift myself up." Off of what? The ground. Up, up, and away from the immovable, infinite Presence of you that is what God is being right there where you are, because you're not an orphan.

Here we come to talk about actions again; the capacity to act.

RAJ READING: *Do...*

RAJ: Do.

RAJ READING: *Do the Holy Spirit's work,...*

RAJ: Not the orphan's work. Stop doing the orphan's work. Stop playing the orphan role. And stop trying to get charge of the orphanage.

RAJ READING: *Do the Holy Spirit's work, for you SHARE in His function.*

RAJ: That sentence was written to orphans who might be able to hear that there is no orphanage and there's no orphanhood.

You don't really share in the Holy Spirit's function. The Holy Spirit is nothing more than your Right Mind. So the Holy Spirit's function is your real function. But, you know, we don't have to blast you with it right off the bat, and so gently it is said:

RAJ READING: *...you SHARE in His function.*

RAJ: Well, that's a pabulum; meat and potatoes is. His function is your function. And it's not shared at all. And it's time for you to own up to it. Claim it and be that way.

RAJ READING: *As your function in Heaven...*

RAJ: Meaning in Reality.

RAJ READING: *...is creation, so your function on earth is healing.*

RAJ: As your function in Heaven is creation, so your function in the orphanage is healing.

RAJ READING: *God shares His function with you in Heaven, and the Holy Spirit shares His with you on earth.*

RAJ: Until you stop dallying with the ego, the Holy Spirit which is nothing more than your Right Mind, is held in trust for you. And it seems to be something different from the orphan you think you are. It isn't, but it seems to be.

And as long as you think you're an orphan, I have to talk to you in the language that you're familiar with. And of course, when I'm talking to you in that language, I'm undoing the language and I'm undoing the commitment you have to the language, and I'm challenging the confidences you have in the way you're looking at things. But until you let the Holy Spirit, which is your Right Mind, in and don't hold yourself separate from it, and let the unification or singularity occur, then you're going to have to behave as better orphans. You are going to have to behave as though you are orphans graduating from orphanhood; coming back into your Right Mind.

And so this process, as long as you spread it out on a timeline, will involve your engaging in healing. What? Correction. Correction of illusion. The willing abandonment on your part of misunderstandings that you've thought were real

and true. The disciplined willingness to give your attention to the Truth instead of the illusion. Period.

RAJ READING: *...your function in Heaven is creation,...*

RAJ: Well, even if you think you're in an orphanage, you're still in the Kingdom of Heaven. And you're still the Christ, and so your function is still creation. Until you let go of the confidence you have that you're an orphan, that divine behavior, that "function of creation" is going to consistently and increasingly be manifest as evidences of healing in the world as you're perceiving it, because that's the way the scales begin to fall from your eyes; the scales which color and distort your perception of the Kingdom of Heaven that you're looking at all the time.

And so this is the sense of the sentence that says:

RAJ READING: *As your function in Heaven is creation, so your function on earth is healing.*

RAJ: It isn't that you're on the earth, and you have a function while you're on the earth. It's that as long as you're defining the Kingdom of Heaven as "the world and universe"—a physical entity—you are going to be constantly engaged in having your perceptions healed. And therefore, healing is going to be the name of the game for you and your Brothers, because whatever healing you allow within yourself is going to be reflected in the way you treat your Brothers—which is going to inspire your Brothers and Sisters to let that in themselves because they're going to have a new model. They're going to have new evidences of something invisible to them: their divinity.

RAJ READING: *God shares His function with you in Heaven, and the Holy Spirit shares His with you on earth.*

Now:

RAJ READING: *As long as you believe you have two functions, so long will you need correction.*

RAJ: You hear that word "correction"? We hear that word "correction" over and over and over again. Correction means the undoing of something false. It means change.

Spiritual awakening and bliss can be conceived of as something which you can experience without change actually occurring. And supposedly you can be in your bliss while your body is ravaged by cancer and you won't be bothered a bit. Bullshit! Crap! And all of the other words that could be used, which I won't

make Paul use. But you can use those words and he can use it in his mind. But call it for what it is. Something that doesn't deserve your recognition or honor.

"Correction"—it is the most wonderful word in this book. Why talk about correction if correction is impossible? Why talk about correction if correction isn't inevitable? Why talk about correction if it isn't the most important thing? To not affect the status quo and to be happy in the misery of the status quo, is absolute insanity. Have greater expectations than that. I encourage you to even dare to be demanding of the evidence of correction, because correction is what you want; not stupid bliss.

You want those teeth that are falling out of your mouth to be whole again, not subject to decay. You want that heart that's weak or irregular to embody singularity; perfect harmony of its function of identifying God and God's Purpose. And you want the evidence of it. And so you're going to dare to be miracle-minded enough to let it happen instead of arguing against it with your confidence that here is a place where God does not reign supreme—meaning your heart, or your mouth, or any other part of your body.

Now, it sounds as though I'm talking about being assertive. But I'm not talking about engaging will. I'm talking about engaging in an impassioned willingness; not an impassioned willfulness.

RAJ READING: *As long as you believe you have two functions, so long will you need correction.*

RAJ: Well, what are the two functions? There's only two functions you could have. One is to glorify God by listening for the Holy Spirit. Or, to glorify orphanhood by glorifying the private mind that you think you have and the private state of being that is truly yours to be. The latter is a constant state of fear, and the former is a constant state of Love. Which function is yours? Fear or Love.

RAJ READING: *As long as you believe you have two functions, so long will you need correction. For this belief...*

RAJ: It's just a belief. Remember? A belief is something you made up. It's a string of words or ideas that you've hung together, and then at the end of it you put an exclamation point. And it constituted a declaration of independence; a declaration of personal private authority of your own. A belief is just an imagination.

RAJ READING: *...this belief is...*

RAJ: However.

RAJ READING: *...the DESTRUCTION of peace,...*

RAJ: Your peace.

RAJ READING: *...a goal in direct opposition to the Holy Spirit's purpose.*

RAJ: The purpose of that which is nothing more than your Right Mind. That means that for you, it's a state of inner conflict in which there can be no peace and no real capacity to love, because what you're committed to is that which is the absence of the capacity to join with and be present with and involved with someone else.

In this state of mind, in any state of mind:

RAJ READING: *You see what you EXPECT, and you expect what you INVITE.*

RAJ: Listen to that again.

RAJ READING: *You see what you EXPECT, and you expect what you INVITE.*

RAJ: It doesn't matter whether you're expecting and inviting disaster. It doesn't matter whether you're expecting and inviting death or disease. You will see what you expect, and you expect what you invite. It also doesn't matter if what you are expecting and inviting is a miracle. The results of the two are different, but you must understand that whatever you're expecting and inviting, you're going to get. No. Whatever you're expecting and inviting, you have. Always.

RAJ READING: *You see what you EXPECT, and you expect what you INVITE.*

RAJ: You get up in the morning and you give yourself a quick physical to see how you are, expecting to find out. Right? Well, your expectation is the invitation to what you're looking for.

RAJ READING: *Your perception is the result of your invitation, coming to you as you sent for it. Whose manifestations would you see? Of whose presence would you be convinced? For you will believe in what you MANIFEST, and as you look out so will you see in. Two ways of looking at the world are in your mind, and your perception will reflect the guidance you chose.*

[Repeating.]

RAJ READING: *Two ways of looking at the world are in your mind, and your perception will reflect the guidance you chose.*

RAJ: What did you choose to look at the world with? What are you choosing to look at your body with? Are you choosing to look at it with the Holy Spirit, inviting God's Perspective of what He's being right there where you are? Or are you asking the orphan's mentality—which sees itself as Sourceless and therefore

incompetent and invalid—which is left with the eternal task of trying to make something out of the nothing that it is?

RAJ READING: *...your perception will reflect the guidance you chose.*

RAJ: Your perception does reflect the guidance you choose.

Now what I want all of you to know is that this skill of expecting and inviting is one that is well-developed in you. It's absolutely perfectly developed in you. You are exercising it with perfect skill. So, what does this mean? It means you aren't lost and you aren't convicted in and by whatever circumstance you're in. It means that the circumstance you're in is one you expected and invited. And because the skill of expecting and inviting is one perfectly honed in you and perfectly developed in you, you can expect and invite something else with absolute assurance that you will have what you expect and invite.

So there's no need for any sense of guilt, because you've never gotten beyond the simple practicality of the fact that what you expect, you invite, and what you invite, you get. And if you want sour lemons, you can have sour lemons. But if you want sweet lemonade, you can have sweet lemonade—just expect and invite sweet lemonade. Just start doing something new. And ask the Holy Spirit what the something new might be. And ask the Holy Spirit to stand with you in your willingness to be miracle-ready, miracle-minded.

You've already been practicing the answer for a very long time perfectly. You've just been practicing it in the negative. Now just flip it over and start doing something new with your mind every day.

And where you might have found, especially after I brought it up last week, that you give a character to your body and you say, "It's giving up on me," or "It's an angry cut," you probably have found that you characterize nature the same way. Why, just the other day the forecaster said, "Winter is having a hard time giving up." Absolutely asinine. You see, you've simply got to be alert and stop using your mind the way you've been using it and start using it a new way.

"My body is the visibility and tangibility of my Individuality. And my Individuality is God presencing Himself right where I am. Therefore, whatever God is being must be that which my body is intent upon rendering visible and tangible, in glory, in glorification of what God is being and intending right where I am."

You see? Give a new word, but listen to the Holy Spirit for what the words will be, because they will be a declaration of the Truth about your body, which you will then expect to have the experience of. And the expectation will constitute

the invitation. And the invitation will necessitate your having what's been invited.

Now you've already been doing this—these steps—but you've been doing them negatively. You've been doing them with confidence that your body is a temporary host for your soul—which isn't going to last forever, and which is inevitably going to begin to break down and collapse, and finally abandon you and stop being a host for your soul. Now that's just another expectation and invitation which, if you have that expectation and make that invitation, you will surely have as an experience—until you die and discover that, "Oh! Oh! I'm all still here! I thought something was happening and it wasn't." And you have the opportunity... [laughing] you have the opportunity to abandon the way the orphan mentality chose to look at the Christ that you were and the Kingdom of Heaven that everything was.

So, we're talking about making that shift of choice now. You're bound to succeed because you're already succeeding. You're already succeeding by creating sour lemon juice. You can do it if you want. But want something else. Okay? And just do it without engaging in guilt and self-criticism and all of the rest of the "orphan mentality" crap that you use to reinforce the lie about you; an orphanhood that couldn't possibly be the truth about you.

I love you, every one of you.

And I hope you are feeling invigorated in your willingness to be miracle-ready, miracle-minded. Willing... willing to have what your limited perceptions don't allow for. ***Willing to have what your limited perceptions don't allow for.***

I look forward to being with you next week.

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A Course in Miracles Study Group with Raj, March 11th 2006

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A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section – THE GUIDE FOR MIRACLES
Sparkly Book – p.273 / JCIM – p.115

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
Section – LOOKING WITHIN
First Edition – p. 215 / Second Edition – p. 230

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

RAJ: Good evening. And welcome to everyone who is joining us on the Internet.
We’ll go right into the book.

RAJ READING: *I am the manifestation of the Holy Spirit, and when you see me it will be because you have invited Him.*

[Pause.]

RAJ READING: *I am the manifestation of the Holy Spirit,...*

RAJ: That doesn’t mean that I’m a product of the Holy Spirit; a tool that is being used for your benefit.

We can turn it around the other way:

RAJ READING IT DIFFERENTLY: *When you see me, it will be because you have invited in the Holy Spirit.*

RAJ: If you haven’t happened to ask to be in touch with the Holy Spirit but you have reached out to me—in other words, when you have decided to break your isolation and draw upon a Source beyond your best thinking, best reasoning, best judgments—and I respond, it means that you have also connected with the Holy Spirit; that which is nothing more than your Right Mind.

RAJ READING: *I am the manifestation of the Holy Spirit, and when you see me it will be because you have invited Him. For He WILL send you His witnesses if you will but look upon them.*

RAJ: If you seek the Holy Spirit, you get me. It is my task, it is my function to guide you Home when you have decided to abandon the orphanage.

RAJ READING: *Remember always that you see what you seek, for what you seek you WILL find.*

RAJ: And I will add: And you do find it's the way it works.

As we discussed last week:

RAJ READING: *The ego finds what IT seeks,...*

RAJ: Or, for clarity, the orphan mentality finds what it seeks.

RAJ READING: *...and ONLY that. It does not find love, for that is NOT what it is seeking.*

RAJ: "Whoa!" you say. "Even if I am ignorant, I still do seek love. I look for love everywhere."

But the simple fact is that the orphan mentality is an unjoined, independent, unconnected mentality or thing—imagination actually. It doesn't seek for joining because its premise, as we've been discussing all along, is that its task is to make something out of itself on its own. Its success can only be the result of independently validating itself and proving itself to be real even though it has no Source.

Now, love, on the other hand, is what? Love is the willingness to let in. Love is the willingness to be undefended, unguarded. Love is the willingness to not be independent; to not be a sole authority. It's a willingness to be joined.

You know, the one thing that the orphan mentality, or the ego—whichever you want to call it—is outstanding at is being independent. Everything it does, it does for the purpose of confirming its independence and that its independence can be accomplished successfully. It avoids being in a state of need. In other words, it avoids being dependent.

And as we've discussed before, it does it with pride. It is proud not to have to lean on anyone. It is proud to promote the ethic of independent success. It takes what the **Course** says and points out to its "brother" or its "sister"—and of course, those words are very loosely used by an orphan, because, of course, an orphan can't really have an actual brother or sister—but it's a friendly choice of words to use to cover up the solitariness of being an orphan; to make it sound like there is "family." It takes pride in pointing out to a brother or a sister that that brother or sister is creating his or her own circumstances, and that that brother or sister can make a different decision, but it's up to that other brother. And there's a willingness to stand and observe the brother, and report back to the brother how well or poorly he or she might be doing.

But you see, there's never a joining with that brother or sister, because the minute joining occurs, independence becomes, or, shall I say, the lines, the boundaries of independence become fuzzy, and that's very threatening. That's

very threatening to the orphan mentality. If the boundaries of independent selfhood become fuzzy, then the potential for successfully demonstrating independence and validity becomes fuzzy. And the purpose of being—from the orphan's standpoint—becomes unclear, unfocused, and therefore dangerous to its health.

So the orphan mentality is never looking for love, because it disallows for joining, for being present with and for a Brother.

RAJ READING: *The ego finds what IT seeks, and ONLY that. It does not find love, for that is NOT what it is seeking. Yet seeking and finding are the same, and if you seek for two goals you will find them, but you will RECOGNIZE NEITHER.*

RAJ: You will not find yourself at one with them. Recognition always means the experience of finding yourself in what you're recognizing; finding unity where difference had been experienced.

RAJ READING: *Yet seeking and finding are the same, and if you seek for two goals you will find them, but you will RECOGNIZE NEITHER. For you will think they are the same because you WANT them both. The mind always strives for integration, and if it is split and wants to KEEP the split, it will believe it has one goal by MAKING it one.*

RAJ: As an orphan, as a solitary alone authorizer, entity, or whatever you want to call it, you can want something more than what you're experiencing. The dissonance and the discomfort of orphanhood drives the orphan to want more.

And that orphan can arrive at a point where it realizes that maybe there is another option besides its own struggle to establish its good for itself. It hears others talk about a God. It even hears others talk about ***A Course in Miracles***. And so it says, "Ah, I'll look into that. Maybe there is some way I can use that too." But it's always used that in addition to "what I'm already employing;" to use it to make the attempt to be successfully and validly independent easier. And so it says, "I'll look into this." And it reads the ideas, it considers the ideas, and then incorporates it into the state of orphanhood.

And now where it had talked in the past about "brothers" and "sisters"—as I said using the terms loosely because there cannot be any such thing between orphans—it now talks about "fellow Christs," but still sees his fellow Christs—just using new words for "brothers" and "sisters"—but still sees his fellow Christs as quite independent; capable of being more successful independent agents because of who they really are—the Christs.

And so this one can get on an elevator, or be in an audience with many other people, and be there all alone, along with all of the other Christs who are there all alone, creating their experiences all alone but together. And so there is an artificial sense of family which never bears fruit because no one ever really joins with any other one in the audience or on the elevator. No one ever really lets the other in. Sometimes one will appear to let another in, but ultimately it will only be so that he can pontificate to that brother to help set him straight in his independent task of validating himself because really he's the Christ. Still there is no union. Still there is no communion. Still there is no joining of any sort.

And so this orphan who seems to have two goals—one, to authorize everything for himself; and the other, to let in some divine wisdom from apparently outside himself—this represents a split mind, a split purpose, a split want. But in the orphan's mind, in your mind, you can fool yourself into believing that it is **one** desire, that it is **one** want, and that it represents the integrity, the integratedness of you. Because of this, you never see that the results you get from your attempting to authorize things on your own, and the things that you get when you try to incorporate letting in something bigger than you—you don't see that those two things are actually different. And you feel that you are engaging in this split activity from your integrity, from your singularity.

RAJ READING: *The mind always strives for integration, and if it is split and wants to KEEP the split, it will believe it has one goal by MAKING it one.*

We said before that WHAT you project is up to you, but it is NOT up to you WHETHER to project, for projection is a law of mind. Perception IS projection, and you look in BEFORE you look out. As you look in you choose the guide for seeing,...

RAJ: See, that's how actually independent the orphan is. No matter which guide it chooses, it always seeks for a guide.

RAJ READING: *As you look in you choose the guide for seeing, and THEN you look out and behold his witnesses.*

RAJ: You look out and you see the messengers returning to you that you sent out to gather information to tell you how you are, to tell you how your world is, so that you might better be prepared to defend yourself against it, or utilize it to your advantage and to the disadvantage of everyone else, while at the same time attempting to fool the others into believing that they haven't been screwed.

RAJ READING: *As you look in you choose the guide for seeing, and THEN you look out and behold his witnesses. This is WHY you find what you seek. What you want in YOURSELF you will make manifest by projection,...*

RAJ: That's a fact. That's a law.

RAJ READING: *What you want in YOURSELF you will make manifest by projection, and you will accept it FROM the world because you put it there BY wanting it.*

RAJ: Whether you like to acknowledge it or not, you have rules of conduct by which or according to which you behave, and according to which you interpret the world you're looking at. And whatever the rules are that you hold yourself to in the process of attempting to turn yourself into a valid independent authority, you will have that experience. Those rules will govern what you see, whether what you're seeing is what is really there or not.

You do not realize to what degree you are bound by your thoughts, your reasoning, and your justifications. You may not even think you're bound. But I'm here to tell you that you are experiencing unjustifiable discomfort, unjustifiable suffering, and there's a way out from it.

RAJ READING: *When you think you are projecting what you do NOT want, it is still because you DO want it.*

RAJ: Now it's not necessary to get into heavy psychology here. You say, "I do not want to suffer," and yet you drive down the road and somebody screams past you at high speed, driving dangerously—and you look around for the cop that going to correct the situation, and there is none there. "Injustice! Injustice!" flashes in your mind. Red letters: "Injustice! Injustice!" A little further on the road, you happen to go five miles over the speed limit and "Whoa!!!"—red lights flashing behind you. Again, "Injustice! Injustice! How come he can get away with it and I can't?"

You see, you don't want, you don't really want to be able to get away with it. You don't really want to break the law. You don't really want to drive in a way that's unsafe or hazardous for others on the road. It's not really in your nature.

But you give yourself misery, because you are choosing to look at your world through the lenses of conflict, through the lenses of polarity, opposition, opposition which calls for correction. You're seeing through the lens of righteousness, ready to see "Injustice! Injustice! Injustice!" before the event occurs that seems to validate the cry for justice because injustice has just occurred. And so you have projected injustice into your world. You've sent out the messenger, and a messenger has come back to you confirming to you your righteous state, of which you are quite proud. And so you create for yourself suffering, when you say, "I don't want to suffer."

RAJ READING: *When you think you are projecting what you do NOT want, it is still because you DO want it.*

RAJ: Many times you are suffering from something occurring in your world that your clear reasoning does not allow you to engage in. I'm not just talking about breaking the law. Sometimes you suffer because other people are experiencing more freedom and joy than you are, and it's because they don't hold themselves to the same principles you hold yourself. Ooh! Reeks of righteousness again.

You see, someone else is doing something that your mindset does not give you permission to do. And some of the things that your mindset does not give you permission to do, constitute illegitimate bondage—but you are bound to stay true to your rules, because staying true to your rules is the way you get to the point of successfully validating yourself as an independent authorizer.

And so you create for yourself experiences that you don't want, but you really do want them—because if you didn't experience the bondage, you would have to invalidate some of your pet rules, you would have to invalidate some of the mindset that you are using—and you don't want to do that. You want to continue to see things the way you see them, even if they bring you experiences of conflict. And so you have experiences of conflict because you want them, or, below that is the fact, because you don't want to release what brings them to you, because what brings them to you is part of the infrastructure of the successful independent authorizer that you are striving to become.

Again:

RAJ READING: *When you think you are projecting what you do NOT want, it is still because you DO want it. This leads directly to dissociation, for it represents the acceptance of two goals, each perceived in a DIFFERENT place, separated from each other BECAUSE you made them different. The mind then sees a divided world OUTSIDE itself, but not WITHIN.*

RAJ: You see? You say, "My mind is perfectly aligned. My mind is perfectly consistent. My mind is singular. And I know I have integrity. And I value myself. I love myself. But it's a pretty lousy world out there."

RAJ READING: *The mind then sees a divided world OUTSIDE itself, but not WITHIN. This gives it...*

RAJ: What?

RAJ READING: *...an illusion of integrity, and enables it to believe that it is pursuing one goal.*

RAJ: Singular, in other words.

RAJ READING: *As long as you perceive the world as split, YOU are not healed. For to be healed is to pursue one goal because you have ACCEPTED only one, and WANT but one.*

RAJ: Now the important thing to understand is that, as an orphan engaged in the orphan mentality, you really don't know the difference between what is true and what is not. You don't know the difference between Creation or Reality that is as it really is and confronts you, and the world you have made up by applying different definitions to Creation than what it really is. You don't know the difference. And so you can't make a true choice between them as long as you continue to rely upon the orphan mentality that you have nurtured and built and continue to strive to establish as real in its own right.

It doesn't mean you're lost because you can't tell the difference. It simply means that you have to be willing to accept the idea that what I'm telling you is true, and that there is indeed a different way of experiencing everything than the way you're experiencing it. And then drum up enough curiosity, enough genuine curiosity to explore what it might really be by inviting in a perspective greater than the one you're currently employing.

Continuing.

RAJ READING: *When you want ONLY love you will see nothing else.*

RAJ: Now that is not something that the orphan mentality is capable of. It sees love as skillfully manipulating your Brother to get him to do what builds you up, and hopefully doing it in such a skillful way that he doesn't realize you've taken advantage of him and demeaned him in the process. That's what the orphan mentality designates. That is what the orphan mentality practices, calling it "love."

RAJ READING: *When you want ONLY love you will see nothing else.*

RAJ: But I'm telling you that you won't want only love until you have arrived at a point where you're willing to abandon the artificial boundary that you have placed around your mind, saying, "This little part of the infinitude of me, is all there is of me." You won't abandon love, you won't abandon what blocks you from the experience of love until you're willing to reach out beyond your current mental state and invite something greater than you in.

However, when you do that, when that is what you want, that is what you will have. And the messengers will come back to you confirming what love is, and confirming your capacity to feel it, and to know that you are feeling it because you are included in something bigger than just tiny, little, authoritative you. And

when you feel it, you can't help but extend it to your Brother and Sister. How? Not in beautiful words, but in actual involvement.

RAJ READING: *When you want ONLY love you will see nothing else. The contradictory nature of the witnesses you perceive is merely the reflection of your conflicting invitations. You have looked upon your minds and accepted opposition there,...*

RAJ: Conflict. Polarization.

And you say, "Conflict's normal. Polarization... oh, the universe runs on polarity." You see?

RAJ READING: *You have looked upon your minds and accepted opposition there, having SOUGHT it there.*

RAJ: You say, "I didn't think a thing about it. I just looked out at the world, and it's a mess. It's totally polarized. It's totally threatening." But you've forgotten that something comes before what you see. And because you have forgotten that something comes before what you see, you end up bouncing around off of all of the high points of conflict that your world presents to you, like a ball in a pinball machine.

And what do you do to solve the problem of being bounced around? Why you learn to apply a little torque to the roll of the ball that you are, so that you can get down to the bottom end of the machine without bouncing off of high points of conflict. Or you learn to say, "Oh, I'm going to learn how to stay in my peace while I'm being bounced around. Peace is the nature of my Being, I'm told. And so I must be able to experience bliss no matter how many times I'm being bounced off high points of conflict." No. You don't learn how to skillfully not suffer while you're still being bounced around by the high points of conflict. You do it by remembering that there is something that comes before your looking out at the world and seeing conflict. It is a choice you are making.

You have forgotten you made the choice. And you need to be reminded that you have made a choice. Why? So that you can feel guilty? No. So that you might recognize the power you have that you're already employing negatively; the power you have to do something different; to send out different messengers; to want something different.

RAJ READING: *You have looked upon your minds and accepted opposition there, having SOUGHT it there. But do not then believe that the witnesses for opposition are true, for they attest only to YOUR decision about reality, returning to you the message you GAVE them. Love is recognized by its messengers. If you make love manifest,...*

RAJ: Because what love really is, is what you want, and you demonstrate that love is what you really want by becoming undefended against your Brother and Sister.

RAJ READING: *...its messengers will come to you because you INVITED them.*

RAJ: Because you invited them.

You always get what you want. And so the key is to start wanting something different from what you have been wanting, either consciously or unconsciously.

If [you're] wanting to be a better and better independent authority, a more and more successful orphan, then you are going to get what comes along with it. You are going to get what is embedded in the very concept of being alone. And your world will reflect back to you that you are alone and, indeed, you are as vulnerable as you believe you are.

But all you need to do is ask yourself: "Do I really want to pursue this course that I have been committed to, to demonstrate that I am a valid orphan; that not having a Father and a Mother, not having a Source, does not mean I'm invalid? Do I want to remain committed to that course, knowing, as I'm now told, that it is what results in my interminable experience of polarities in my environment that I must constantly be on guard against, that for survival I must be able to be afraid of? Do I want to remain committed to this course, as respectable a course as I believe it is, when I don't like the results?"

"Or, shall I set a new course? Shall I abandon the orphan mentality? Shall I let in a perspective greater than mine, which at the bottom line you all know there is because you know you didn't create all of this Universe and all of Creation? Shall I let that in? Shall I let my boundary become permeable? Shall I become actually undefended, even though all of my conditioning says it will make me vulnerable to the worst? Shall I dare to find a way to be fully present with my Brother, not based upon my best judgments about his character and his personality and what kind of person he really is? Shall I be undefended against a better perception of him? Shall I dare to be undefended and let in what God is being right there?"

See? You have to ask yourselves these questions, because whichever one you want, you will get. And aren't you tired of what you've been getting? A new choice is called for.

RAJ READING: *The power of decision is your one remaining freedom as a prisoner of this world. YOU CAN DECIDE TO SEE IT RIGHT. What YOU made of it is NOT its reality, for its reality...*

RAJ: To you, at this moment, from the orphan mentality.

RAJ READING: *...is only what you GAVE it. You cannot really give anything but love to anyone or anything...*

RAJ: Your Brother or Sister. The daffodil or the slug.

RAJ READING: *You cannot really give anything but love to anyone or anything, nor can you really RECEIVE anything else from them.*

RAJ: Why? Because of what they really Are, and what they always have been, in spite of your misperception of them.

RAJ READING: *If you think you have received anything else, it is because you have looked within and thought you saw the power...*

RAJ: Where? In you.

RAJ READING: *...to give something else...*

RAJ: "But, Father, I'd rather see it my way. But, Father, I would rather say what a thing is. But, Father, I'd rather... I'd rather be Fatherless."

RAJ READING: *If you think you have received anything else, it is because you have looked within and thought you saw the power to give something else WITHIN YOURSELF. It was only this decision that determined what you found...*

RAJ: Out there.

RAJ READING: *...for it was the decision of what you SOUGHT.*

RAJ: "But, Father, I'd rather see it my way."

That was what you wanted. And that is what you have at the moment. And your world as you're experiencing it, is the result of that choice. It will change in a twinkling of an eye when you change what you want. But the tough part of it is that you'll have to give up everything that you've been taking pride in. And you have been taking pride in more and more clearly demonstrating the validity of your existence without a Source; made up entirely by you.

RAJ READING: *You are afraid of me because you looked within and are afraid of what you saw. Yet you could not have seen reality, for the reality of your mind is the loveliest of God's creations. Coming only from God, its power and grandeur could only bring you peace IF YOU REALLY LOOKED UPON IT. If you are afraid, it is because you saw something THAT IS NOT THERE.*

RAJ: You see, as an orphan without a parent, there's really nothing there. And as long as you insist that you are an orphan—just the effect of a sperm and an egg joining; a physical process—you have no reason to see anything beautiful

there. You have no capacity to see anything beautiful there, because Creation is not what backs up your existence, for you. And so you look blindly. And what you see is your blindness.

I'm going to read this again.

RAJ READING: *You are afraid of me because you looked within and are afraid of what you saw. Yet you could not have seen reality, for the reality of your mind is the loveliest of God's creations.*

RAJ: Of your Father's presencing of Himself, which you can't see as long as you've disowned your Father.

RAJ READING: *Coming only from God, its power and grandeur...*

RAJ: Its **present** power and grandeur, because your blindness to what it is, hasn't caused what it really is to go away.

RAJ READING: *Coming only from God, its power and grandeur could only bring you peace IF YOU REALLY LOOKED UPON IT. If you are afraid, it is because you saw something THAT IS NOT THERE.*

RAJ: You think you see polarity, because you think you have a personal private capacity to see polarity.

RAJ READING: *Yet in that same place you could have looked upon me and all your brothers, in the perfect safety of the Mind Which created us. For we are there in the peace of the Father, who wills to project His peace through YOU.*

When you have accepted your mission to PROJECT peace you will FIND it, for by MAKING IT MANIFEST you will SEE it. Its holy witnesses will surround you because you CALLED upon them and they will come to you. I have heard your call and I have answered it, but you will not look upon me nor HEAR the answer which you sought. That is because you do not yet want ONLY that. Yet as I become more real to you, you will learn that you DO want only that. And you will see me as you look within, and we will look upon the world as God created it together. Through the eyes of Christ...

RAJ: That which I am, and that which you are.

RAJ READING: *Through the eyes of Christ ONLY the real world exists and can BE seen. As you decide so will you see. And all that you see but witnesses to...*

RAJ: What?

RAJ READING: *...your decision.*

RAJ: I'm going to come back to the simple point that your Brother is your savior.

Your Brother is your savior. The daffodil and the slug could be your savior, but life doesn't invite you to be involved with slugs and daffodils quite as overtly as it calls upon you to relate to your Brother and Sisters. Your Brothers and Sisters need peace. Your Brothers and Sisters need not to be afraid. Your Brothers and Sisters need not to be suffering. And you know what? Your Brothers and Sisters need not to have to present a good face to the world in order to be embraced.

You need not to be afraid and you need not to be suffering. You need sin, sickness, and death to be rendered unreal; dissolved from the experience of Being because they are not valid parts of Being.

You are here to be Brothers and Sisters, not using each other to build yourselves up independently, but to communicate the embrace of love that wipes out the sense of threat; that doesn't confirm threat that your Brother or Sister has sent messengers out to retrieve news about. Your Brothers and Sisters are your saviors because they give you the opportunity to be the Christ. They give you the opportunity, they actually present a demand upon you to be what you really Are, what you truly Are.

They demand of you involvement. They demand of you that you care enough to be present with them in their delusions, in their misunderstandings, in their misapprehensions, so that you might, without platitudes and boilerplate, recognize the crux of their misunderstanding so that you might be in a position to illustrate it so that it can be seen for the nonsense that it is, and so that that Brother can abandon it. It means having pitiful patience with your Brother or your Sister, and standing with them, whether it's for a long time or for a short time, until the love that you are expressing registers with them enough to allow them to abandon the infrastructure of their attempts to be a successful and valid, independent authority.

It doesn't mean standing at a distance "knowing the Truth about them." Do you see me standing at a distance, "knowing the Truth about you"? The way you see me be with you, in this fashion is the way I am with each of you within yourselves when you reach out to me there.

And I'm being facetious here, but talk about "pitiful patience," I've been with you for two thousand years. It is my joy to be here with you. It is my joy not to engage in self-righteousness, and wonder if it's all worth it because you are so stuck in the love of your current reasonings that you don't let go. I witness for you. I will witness for you forever.

And you know what? When you wake up, I will still witness for you forever, because it's my function to see the glory of God right there where you are. When you wake up, it isn't as though a job I had will be over; it's just that we will join together in the activity, and you will be happy because you are no longer suffering.

Your willingness to be present with and for your Brother, wishing to see, wanting to see the Presence of God there, will inevitably cause the messengers to come back to you confirming what you want to see. Not because it will make you great, but because you've performed your function of wanting to glorify God, not yourself, and glorify It right there where your Brother is.

Do I sit back and not interfere or not, I'm going to say, coerce? No, I definitely coerce. I definitely brother you—like mother you. I am constantly there for you, presenting to you whatever illuminates your capacity to become free of whatever is binding you. I do not leave you to your own devices, because your own devices are “orphan” devices and they will not get you anywhere.

I must be involved with you. And you must be involved with your Brothers and Sisters.

And you will be influential. I am influential. I am influencing you. I am presenting ideas that cause you to reconsider things. I present ideas that you're not anticipating. I present ideas that are outside of the box—the box you very carefully created to separate off the “little part of you that you're identifying as yourself” from the Infiniteness of You that is unbounded because it is the Presence of God being All right there where you are.

But the one thing I'm not (and the one thing you dare not be) is someone helping you (is your helping someone) on the basis of your very best, most highly-developed, orphan mentality, because I promise you that in every act you engage in, it will be a self-serving act and not a gift at all. And it will be an act that takes away from your Brother, and depletes him and keeps you depleted.

Want something new. Decide to want something new. And then abandon self-reliance. Because I tell you that whatever your sense of self is at the moment, is not the whole of you. Reach out and invite that which is True and that which is Real in. Invite God in. Invite the Holy Spirit in. Invite me in. Invite your guide in. Invite in anyone who is Awake. And decide never to make any decisions by yourself, alone, again. And when you're tempted to, catch yourself and say, “Father, Jesus, Holy Spirit, help me to see what is really needed here,” so that the joining occurs. ***So that the joining occurs.***

It's time to stop pretending... it's time to stop pretending that you're well on your spiritual path. It's time to stop presenting a picture of yourself as

successful, but still aloof from your Brother. You're not managing to abandon thinking entirely, and you're not always comfortable, and you're not always in your peace. But even so, you persist in letting God in.

And you need to be more real with each other, because you all need each other's support. Again, not your pontificating, not your repeating of biblical or spiritual boilerplate, but actually being present enough with your Brother or Sister that he or she can share his or her pain or hurt so that you, because you have experienced pain and hurt yourself, can recognize them, recognize yourself in them, and be with them in full expression of encouragement, because there will be days when you can encourage, where you are not so discouraged that you can't muster up anything in you to encourage with. And there will be days when they are able to encourage when you are discouraged.

Being willing to genuinely be present with your Brother and Sister means being willing to be with them when they're unstable, and not be frightened by it because you haven't forgotten when you were unstable. You all need each other, but you will not be able to be present for each other until you can abandon this façade of perfection, this façade of stability, as though you never experienced instability before, and therefore you have no capacity to really understand them and be compassionate with them.

Why? Why do any of you get into that place? Because becoming involved with them in this way will take time—time that someone as “spiritually advanced as you” should no longer have to take, because you need to be about your Father's business of glorifying Him in everything, and being an inspiration to everyone because you are an example of how well things can work when you love God. So you must decide what you want, and you must take a look at whether what you are presently wanting is the very thing that is keeping you in a state of lack, limitation, suffering, and on and on, because you're getting what you're asking for. And I'm inviting everyone to come off their high horse and acknowledge that you're getting what you don't want, no matter how easy it might be to pass off the picture of success to your Brothers or Sisters, Brothers and Sisters. It's time to give your Brothers and Sisters your time.

A child can learn to ride a bicycle all by himself, or he can learn a little more easily with a little bit of help from someone who takes the time to steady the bike while the child grasps the experience of balance, because it's the experience of balance that has to be discovered in order for him to ride without help. Don't be too busy being so spiritual that, like the Pharisee, you pass by on the other side of the road and you miss out on what the experience is you could have if you were the Good Samaritan. I said the experience you could have, because the one the Good Samaritan helped was blessed, but it wasn't a one-way street. The

Good Samaritan was blessed, because he recognized himself in his Brother, and he was not employing a façade of superiority, of uppity-ness, snobbery. Let's put it straight: self-righteousness. And humanity was embodied. And humanity always involves a joining, a unity.

If this world that you see that appears to be so chaotic is going to change, you/everyone is going to have to participate in its healing. By what? As we read last week, withdrawing the definitions you have overlaid upon it, by abandoning the boundary you have created around yourself making you separate and special, and taking the time to walk your Brother out of the cave he's walked himself into; not because you're so great, but because on that particular day you can do it. And on another particular day, someone will do it for you, because you're not there yet. And there's nothing to be proud of yet. There's nothing to feed the orphan mentality.

Am I scolding you? No. I'm just being so clear with you, so down-to-earth clear, so feet-on-the-ground clear with you that it has to become obvious to you what you need to do to have a better experience, at the same time that I'm telling you that you're totally responsible for what you're experiencing, and because you are totally responsible for it, you are doing something skillfully. I've just said that the skill is being practiced in the negative, but the skill is there. It's a well-practiced skill. And you can make a new decision and use the skill for waking up with your Brothers and Sisters.

I love you all very much.

Be with what I've said. Be less self-righteous. Be more genuine. Take the time to be humane in your actions. [said to each individual present] In your actions... in your actions... in your actions... in your actions... in your actions... in your actions... and in your actions, all of you. It will take humility.

Okay.

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April 1, 2006 -- A Course In Miracles Study Group with Raj/Jesus

Discussion Today

Topic: Healing, sowing, and feeling virtue go out from you

RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

During the past week somebody commented that here we had been talking about healing for three or four weeks, and then suddenly last week we moved in an entirely new direction because suddenly we were talking about your Brother being your savior, and the necessity for involvement, the necessity of letting down the defenses, the barriers, the boundaries that keep each of you separate from each other in your mind and cause you along with everyone else to feel alone even in the midst of a large crowd. Well, this is part and parcel of the subject of healing. Your Brother is your savior because he provides you with the opportunity or, as I said last week, the demand to be What You Truly Are; to perform the function that it is your purpose to perform, to be.

Well, as I also discussed last week, doing this takes time. Involvement is messy. Involvement is more than just the experience of lofty platitudes. It is a dynamic connection between you and your Brother. And if your Brother finds himself bound by justifications in his own "mindset about existing" and is suffering, you must be willing to not cringe in the presence of that, but to be at peace enough within yourself to be able to be present with your Brother or your Sister right there in the muddle, so that you in your non-reaction to what he's reacting to might gently be the presence that leads the way out of the muddle.

Now there is an experience that's related in the Bible about a day when I and my disciples were out in the city, and it was a busy day in the marketplace and there were lots of people, and I sensed, as I said, that virtue had gone out from me and I said, "Who touched me?" And one of my disciples said, "The people throng you and you're asking who touched you?" And I said, "Yes, because I perceive that virtue has gone out from me." I knew I felt that a connection had occurred in which a union or a unity gelled where I was present with someone who experienced being present with me. In other words, the two of us experienced being boundaryless. And as it turned out, it was a woman who, as the Bible says, was suffering from an issue of blood. Contemporarily you could say that it was a hemorrhaging. And in that moment of communion she was healed.

Now it's my intent tonight to encourage you to find ways to get over the hurdle you feel that keeps you from connecting with your Brother in a transforming way. You just can't continue being so lofty in your spirituality that you begin to see it as beneath you to muck around with those who are still involved in the muddle. The need is not for more distance, more separation between you and your Brother, but less, where your defenses dissolve.

Now someone else this week was sharing joy at the discovery of some literature about healing that went into quite some detail about actual healings that occurred, and was quite impressed and excited at hearing of actual experiences of healing. And indeed, hearing of healing, actual healing, is inspiring. But in the same conversation, this person also shared that she had received a phone call from someone who shared that they were going through a problem having discovered that they have an unhealable disease, and said, "I feel so sorry for her."

As you look at what I've just described, can you see the disparity between the experience of joy and excitement about healing, and the fact that in the same time period that this joy was being experienced, she was experiencing sadness at this friend's predicament? That's like having, as we discussed last week, two different wants and being split, but not recognizing that it's split, because in both cases, I will tell you, that there's an underlying caring, an underlying love of Truth, an underlying love that is extended both to the new news about healing as well as the new news about the unhealable. And this person did not recognize the difference, did not recognize the polarity between the two views.

And I must ask you all, when you are relating to your Brothers and Sisters, are you in a place in your mind where you feel virtue going out from you? To say, "I feel so sad about this person," does not allow virtue to go out because virtue, the consciousness of Truth, and the unreserved sharing of it, extending of it, cannot occur while feeling sorry for this friend's predicament prevails or takes up room in one's mind. Virtue can't possibly go out.

Now the saying is, "As ye sow so shall ye reap." In other words, the messengers you send out are the messengers that will come back confirming what they were sent out to find. Well, it's not that simple because the messengers you send out, the seeds you plant, what you sow in your relationship with others, doesn't just come back to you, reporting back to you what they were planted to blossom into or grow into; they affect others as well.

It's sort of like the craziness of biologically changing plants and fruits and vegetables so that, for instance, they might grow in an easily packagable size. Because there's no way to keep what you've done private, you plant it somewhere, even in a greenhouse, and try to keep the new strain separate from everything else, and

you cannot guarantee that some ant, or bug, or bee, won't find its way to the blossom, and then find its way out and spread the new strain until perhaps the original is no longer available.

You know from reading the **Course** that there are no private thoughts. There are no seeds planted that are exclusively yours. "Oh, I sent out my messengers, and my messengers came back to me. It was a private deal." You see? No, you send out your messengers and they meet the world, and the world is affected, and indeed they come back to you.

Now there's a new way of being, there's a new way of being in your minds that you need to wrap your mind around, if I may say so, so that you might see that more discipline is necessary if indeed you want to be miracle-minded, and if indeed you want to be an agent for change, if indeed you wish to glorify God and have that glorification manifest.

We've talked for a great length of time, years, about healing, but how many of you know anything about healing? In other words, what do you do when healing is needed? Could you sit down and write a ten page explanation? Or have you let the information that I have shared register with you, inspire you with a little bit of a high and a little bit of excitement, but have never let it move you to a point of involvement with your Brother where virtue goes out from you?

To have virtue go out from you means that you have to have an intent to not be the presence of something else, to not be the planter of the seeds of disease. How do you plant the seeds for disease? Well, you can be sure and tell everybody about the bird flu, and what the latest news is about it, and how afraid they ought to be about it. You can do that. Or when others are talking about their concerns about the bird flu or an incurable problem that they're having, you can perhaps not be the initiator, the planter of the seed, but you can be the one who waters the seed by neglecting to do anything to correct it. "Oh, I feel so sorry for her, as though I have great compassion for her." Well, compassion... that's nothing but bullshit, because it's a meaningless act of quote "caring."

Did this person, in response to the one sharing the bad news, say: "Well, you know what? No matter what the doctors say, here's where I stand on it and I don't go along with them because I know, and I know you know, that this is an illegitimate imposition upon you, and that it is a result of a misunderstanding, a belief that you're entertaining, and nothing else. And I am going to ask the Holy Spirit to help you recognize what this belief is, so that you might release it. In fact, I'm going to be willing to be present with you, listening myself for what that element is, or what it is that it will take to break the mesmerism of the belief structures you're bound by. And I will do that until I feel virtue go out from me."

"Oh, there's this thing of taking time." And actually caring enough to be involved, to be present with that person until an involvement occurs where virtue goes out from you. That's how you be an agent for change. That's how you embody miracle-readiness, and that's how you inspire miracle-readiness in another.

You know, the computer is a wonderful thing, and the internet is repository of humongous amounts of information. And you can go online and every ailment that has ever been experienced can be looked up, and you can find out its description, its stages of development, and whether it's curable or incurable. You can find out all about it so that you may know exactly what to expect if you seem to be experiencing that particular ailment. Well, the gestation period is such-and-such, the recuperative period is such-and-such, and here are the symptoms that you will experience at each stage.

Now what if you're the one saying this to another who is having a problem? You're planting the seeds. You're watering the belief structure. You're watering, nurturing, confirming the disease to be real, so real that it can be mapped out. There is a blueprint for every human ailment.

"Oh. Well, here's this blueprint, and you know what? I read this blueprint under a medical search program, and people who know what they're talking about and who have examined and researched these things, have found this is the way it is." And what happens? You read it and you say, "The educated perspective that has been presented here is justification for me to accept what's being said."

And I will tell you that whatever you can justify, you will have. And whatever you justify to another is likely to be taken as justification and applied to that one's situation, and because it's justified, it is what that person will have. But it's all crap! There is another way, always, to look at the situation.

And there are only two ways to look at the situation: one is through the eyes of the Voice for Truth, and the other is through the eyes of the voice for fear. One reports the Truth. And one reports illusion; one reports lies; one reports what is not true.

Be careful, because if you justify a certain period of time from the beginning to the end of an episode of a virus, and you say, "This is the way it is. And by my telling you the way it is, you can relax a little bit, knowing what you're going to have to endure and that you won't have to endure it forever." You know, this wonderful saying of encouragement, "This too shall pass." The statement initiates or inspires no correction. It just says, "You can count on it being endurable."

"This too shall pass." Well, isn't all of human life made up of, "This too shall come to pass, including you. You, too, will pass, you know." And in fact, don't many of you use [small laugh] your "confidence in passing on" to help you have the strength to live today, because you won't have to be here forever. "Oh, I, you know,

reasonably only have five more years, six more years to live. And it's a little bit rough but, you know, it's not going to last forever." No, it's going to end when you end. And where's the enlightenment? Where's the healing? Where's the correction of the problem now?

You see, the way you think--"this too shall pass, this can be endured because this too shall pass"--is a frame of mind that gets applied to everything you look at. It's, you know, the end of spring, the beginning of summer, the plants are growing beautifully and the slugs are eating away at it all, and you say, "Yep, well, fall's coming. It's gonna get cold, and this too shall pass." You see? "This won't go on forever." Or it's a really hot summer, you say, "Well, this too shall pass. Winter's going to come." And then it's really cold, and you say, "Well, this too shall pass, because spring is going to come and it's going to warm up." You see? Where's redemption in that? Where's regeneration in that? Where's healing? Where's correction? Where's waking up in that?

And are you not by your very words justifying the situation as it is, plus the cyclical nature of it? Oh, interesting. S-i-c-k-l-i-c-a-l. Sicklical. The sicklical nature of problems. "But fortunately none of them last too long to be unendurable and to keep your spirits completely down." You think like this thoughtlessly. In other words, not much thought is given to your thinking.

You're not thinking much about what you're thinking about. You're not paying much attention to the use to which you're putting your mind. And so since no change is called for, no change is had. Since nothing new is justified, nothing new is experienced because what you can justify, you will have. What you *justify*, you *have*.

When Paul was in his early twenties, there was a day that he happened to notice a rash developing which he recognized as measles. Well, he knew that there was a blueprint to the development and disappearance of measles. But that isn't what he gave his attention to. He immediately gave his attention to the fact that it was illegitimate; that it wasn't the Truth; that it wasn't God-derived. Well, someone else could have said to him, "Well, you know, it's going to go through this stage and it will take a certain number of days. And then it'll go through another uncomfortable stage and that will take a few days. Blah, blah, blah." But within two hours all evidence of it was gone.

Now I just reported to you an instance of healing where the blueprint became meaningless. You have got to begin to let the blueprints become meaningless to you, because all they are, are a collection of thoughts or beliefs that had been put together [in] which you have said, "Why, that's completely justifiable to me." And because you've justified it, you have it. But you don't have to justify what isn't true. You don't have to justify beliefs.

You've really got to want to begin to know the Truth. And Truth isn't a collection of beliefs. And after all the time we've been together, you know how to get to the Truth. You know that you must stop thinking, that you must become still, and you must be willing to devote yourself to hearing God's Truth about you. Not the doctor's best opinions, but God's Truth about you.

You have to become a devotee of Love and its unalterable movement into expression everywhere, including right where you are, including right where the problem seems to be. And you've got to be willing to hang out there, perhaps like a monk in a monastery, but as a seeker of Truth in your own mind, where there's a holy devotion, the purpose of which is to hear God, to hear the Truth, to experience the Truth, to experience virtue coming out to you that fragments the justification, that fragments whatever it was that you were holding on to that said, "Not only is what's happening to me possible, it's inevitable. And I have no choice about it."

And likewise for your Brother. You see, the Truth or the illusion that you hold yourself to, is the Truth or illusion that you will hold your Brother to. Whichever it is, the messengers accompanying it are what you will send out to your Brother.

Are you going to dare to be in the world in a new way, and stop planting or watering the seeds of messages of death? Because disease is a message of death; it's just that some diseases don't get you all the way to the grave. And if you don't know by now that what I'm talking about with all of you is that which undoes your ever getting to a grave, well, then I will persist in sharing that with you until it registers with you, until I experience virtue going out from me and touching you, and changing you because it's helped uncover a bondage that, if you had seen it for what it is, you never would have engaged in.

Your Brother is your savior because he gives you, presents you with the opportunity to abandon your isolation, and to be present with him honestly enough...

PAUL: [pause] Just a moment. [pause]

RAJ: ...and vulnerable enough to let a Love connection occur, because it's your goal to see the evidence of Love and to be the evidence of Love. Anything less than that involvement, that connection with your Brother, anything other than that is going to amount to a head trip.

"Oh, I'm holding you in a ball of light."

"Okay, if you want to. I'd much rather connect with you. I'd much rather experience your presence here with me. But, hey, if you want to imagine a ball of light around me, oh, go ahead."

You see? Anything other than "the connection" becomes nothing but some form of a mental incantation, like saying "Shazam!" and that's supposed to make everything all right. Well, [laughing] you can sit on a desert island all by yourself, where nobody knows where you are because you told no one where you were going, and

you can sit there and say "Shazam! Shazam! Shazam!" all day long and all night long for days and weeks, and the incantation will do nothing. Why? Because you're all by yourself, and you're all by yourself on purpose. With great resolve, you're all by yourself. You went to a great deal of trouble to be all by yourself. You went to a great deal of trouble to be absolutely sure there would be no involvement.

Well, why do you suppose the idea found form in the words, "No man is an island"? Because every single one of you are living as though you were "an island" with a very definite boundary around you--and everything inside the boundary, you say, is "me" and everything outside of the boundary is "not me." It's very distinct. It's very absolute. And it's not true!

Everything you experience is some aspect of the infinitude of your Being, of your Infinite Being. And the boundary you hold so close to you, that you separate yourself from your Brothers with, is absolutely nothing more than a figment of your imagination. But it is a figment which you have reinforced so solidly that you believe it's true. It is, however, nothing more than a belief.

"Oh," you say, "there's not enough time in eternity for me to be significantly present with all of my Brothers going through all of their shit with them and helping them become free of it. It's an impossible task."

Fortunately, it just takes your dealing with the few people that are in your experience. To be the one, or the one of many ones who are pushing the first domino and who, because of the plants you're seeding, because of the seeds you're planting, are causing the simple gift of attention and communion to spread without your having to plant every seed, because the seed that's planted grows and flowers and puts forth seeds that you don't have to cultivate, and it goes on and on and on. There are people in your immediate experience who need your love, who need your willingness to be in the place within yourself where you're not rehearsing the justifications for death, or near death, or slight physical inconvenience.

Mind you, that the justifications for illness that you sow by communicating them to your friends--which if they're not alert, will cause them bondage--you are bound by. Whatever the gift is that you give, you receive; you get to keep.

Now we have an anesthesiologist in the room who has knowledge about the blueprint of disease and physical abnormalities, let's say, whose task is to work with those who are in surgery for the correction of the problem. Now you are faced with this on a daily basis. But you know what? If there's someone who's come in because there's a melanoma on his face and it's going to be surgically removed, you by virtue of not finding the justification for the disease that the physicians find and that the patient himself finds, could very well be the trigger that causes the melanoma to dissolve before the surgery can begin. "Oh, dear! That might put you out of a job!" Well, it might, but what a wonderful thing.

But that's the kind of changing of one's mind that will occur. This is the kind of transformation that will occur when instead of accepting the generally accepted justifications for things, you are willing to be in that place where virtue may go out from you, because the justifications everyone else finds valid are nonsense to you, because you're willing to entertain a different perspective gathered from the Peace of your Being and your connection with the Holy Spirit, or me, or the Father--that which will always and only be reflecting your Right Mind. There needs to be more expectation of instantaneous healing that occurs without abiding by the physical laws of matter that seem to justify a particular time period of illness after which wellness returns, or a particular period of time of illness after which death occurs.

You've got to be radical. Otherwise what's the point? What's the point if actual complete correction of the problem can't be experienced? Then you're just using this book to make it a little bit easier to endure the inevitable.

And you may well become very familiar with the words in the book and be able to espouse them, while at the same time, so to speak, out of the other side of your mouth say, "Well, of course you're feeling bad. You were exposed to some very potent chemicals." You see? Wow, what a seed to plant! And if the person hearing that can seem to justify that in their mind, well, [small laugh] there went miracle-mindedness! Because what you can justify, you have.

Do you realize the dynamic powerfulness of that statement, "What you can justify, you will have"? "Well, I can't justify instantaneous healing. Look at the damage!" Oh, okay, now the damage, the injury has become the justification for not expecting instantaneous healing. That's not miracle-mindedness. And that is not the frame of mind in which a sudden shift of perception can occur, and therefore no shift of perception, no shift of the conscious experience of Being can occur. And it won't! **What you can justify, you will have.**

You know, somebody says to you, "Oh, I'm having this condition," and instead of saying, "Well, you know, the gestation period is three days," you say, "You know, I know what everybody says about this, but I can't justify that in my mind, because the only thing that makes sense to me is that you're a divine idea. You're the direct expression of God. You are the presencing that God is making of Himself right there where you stand. And I can't justify having a conscious experience different from or less than that. And that's where I'm going to stand. And if you'd care to stand there with me on it, that would be great." And if that one doesn't stand with you on it, that's okay, because you've planted a different seed, instead of planting one that confirms the problem together with its blueprint, or watering and nurturing the blueprint that that person is holding in their mind.

You are either planting seeds of destruction, or you are watering them by neglecting to do anything that will correct them. And the key point is that each of you "in you" has the capacity to be that trigger that undoes the mindset, the belief system that holds the problem in place.

And if you have that capacity, well, I could throw a guilt trip on you by saying, "How can you go to bed at night without having engaged that capacity? When you have that gift to give, how can you go to bed at night and sleep peacefully if you have withheld that gift?"

But there's a better way to put it; one that doesn't instill guilt. "If you have the capacity to make that gift and making that gift brings your mind into greater Singularity that is more reflective of the Father's Mind, which is what truly constitutes your Mind, and if you have the capacity to do this and more clearly express your Birthright, and be able to come back into the truer experience of your Being in which all of your suffering can disappear, and fulfillment beyond your comprehension can register with you, then..." You see, I'm not going to say, "Why aren't you engaging in it?" Because then that'll send you on a search for the flaw in you--the "Why is it? Why is it, what is there in me that keeps me from my Good?" You see?

My question is, "If you have the capacity to give this gift, to make this gift,..." No, it can't be a question at all. "If you have the capacity to make this gift, then make the gift."

I encourage you to be willing to be the oddball. I encourage you to be one who no longer continues to pass the justifications for sin, disease, and death on to each successive generation. I encourage you to break the line of history. You see, part of the justification for illness is that "historically" this is the way this disease behaves. So not only is there a "learned one" making the statement, it's being tied in with "historical evidence."

"Whoa! How can you fight historical evidence. Historical evidence is even more binding than brand-new evidence that was just discovered yesterday. At least there you can say, well, I'm gonna wait before I accept that justification because tomorrow somebody may come up with a different interpretation. I mean, after all, last week they said, 'Coffee was bad for you,' and this week they say, 'Coffee is good for you. Tests have proven it.'" You see? Quote: "If it's 'historically provable,' therefore as far back as recorded history is available, this disease function, this functions this way, well, what can you do?"

What you can do is remember that you see what you're looking with. You see what you're looking with, what you are looking for. The impetus for the inquiry that causes the messengers to be sent out sets in motion what the news is that the messengers will bring back. That's what you must remember. And that has nothing to do with a history more than a [snap of the fingers] split second long from the moment the curiosity was there to the moment the confirmation comes back. That's all the history there is to consider.

I wish to see the evidence of Love in my Brother. I see, I wish to see the evidence of Love, with a capital "L". We're talking about Divine Love. I wish to see the evidence of Love on my skin in spite of what history says about what appears to be on my skin. That's the way you get off the wheel of history. That's the way you get in the venue, if I may put it that way, of instantaneous healing. Healing that's not bound by physical laws, or time, or edified explanations.

Where are you going to go to gather your information about how you are? To medical documentation on the internet? To your own body? To your memories about similar conditions or situations in the past? In other words, [small laugh] are you going to look for what you're already familiar with? What has already been? Or are you going to inquire of a more expansive source--the Holy Spirit which is nothing more than your Right Mind? And your Right Mind is the presence of Mind that is God being All There Is, and so you're absolutely and totally divine in your actuality right now.

And I'm inviting you to shift from the voice for fear--which is the voice of history, which is the voice of your beliefs which have been built around a premise that you're an orphan, isolated, alone, solitary, and having to demonstrate your validity--or are you going to inquire, I'm asking you to shift from that to the arena of your true Birthright where you ask of your Source what the Truth is. To ask for inspiration that lifts your capacity to perceive beyond the level of perception you have been currently employing, so that you might see the world from a different vantage point, and find that it's the Kingdom of Heaven, and find no evidence of anything unlike the Kingdom of Heaven, which would be called healing.

Now I'm going to suggest something else. If you're in need of healing, find someone else that you know who is in need of healing, and be willing to be present for them from that place in you that is guided and nourished by the Father's Point of View, by the Father's capital "L" Love. And be willing to let virtue go out from you in spite of your condition, because remember what you give, you get to keep.

Now this coming week, I want all of you to read the next three or four paragraphs that we would have read tonight, because you will find them illuminating what I've talked about. We will still read them with fresh eyes next week.

But it is truly important for you all to stop thinking that you can read the *Course* or hear what I'm having to say and still straddle the fence; still walk with one foot in one camp and the other foot in the other camp, and not recognize that you are expressing two different wants simultaneously that are contradictory of each other, and you're making it one. You see it... you do not see it as an evidence of lack of integrity in you. You do not see it as the confusion it is. And you do not see, as we read last week, that when you make the two one, you recognize

neither one of them. If you recognize neither one of them, you don't have either one of them. Healing is when you have one or the other.

Now if you try to have the illusion, you can't succeed, so I'm going to give you a little helpful advice. If you want to have the illusion, go for it! Try to possess it, try to make it your own, so that you find out that you can't sooner than if you have this intent, this want that's contrary to this want and you're going to maintain them both and think that there is perfect consistency in you.

Somebody who's an alcoholic, or has been an alcoholic but is trying to break the habit, might say, "I cannot conceive of, let's say, living for five years without having a drink. That would be an incredibly difficult task." And all of you, like alcoholics, or addicts, let's say, might say, "Wow, it would really be difficult for me to neglect to reinforce the old justifications, the old explanations of the physical processes of sin, disease, and death and to always be free, empty of those justifications and all the ramifications that they had for me." But I'm telling you it's your Birthright to be empty of those.

And I'm encouraging you this week to watch to see what the seeds are you're planting, and to watch to see when you're shifting from one opposing side to the other opposing side. And you'll find, generally speaking, that you'll do the shifting when it fits the occasion. So if you're with your spiritual friends, you say it one way. And with your non-spiritual friends, you'll talk about the inevitability of disease and the stages of its process, and the process of death. "I mean, after all, life is a terminable disease, isn't it?" No, it's not.

And what you're all faced with is the delight of discovering that. And the discovery of that is "the correction" of the problem, in which all evidence of disease, of "sin, disease and death" will disappear. So now you are, I hope, a little bit clearer about what the word "healing" means and what's involved.

One additional thing, and it's for you to look at--and not for you to report to anyone--each night when you go to bed this coming week, ask yourself whether at any point during the day you felt virtue go out from you. If you didn't, then know that you have another opportunity another day in which to bring your mind into that kind of attentiveness where there's a more ever-present willingness to be the presence of Love in a way with your Brother that will allow virtue to go out from you with the potential of healing occurring, because that kind of attentiveness, or self-discipline, is what will move you out of your old habits, and allow a gradual and graceful movement into, what I'll call, a new arena of consciousness, a new arena of being conscious which embodies more of the Truth of What You Are, which embodies more of and glorifies more of what God is being right there where you are.

Love each other as I love you.

Now, that sound like hard work? Well, I'll tell you what hard work would be. If I told you this week, "Get out there and be a bad-ass motherfucker," now that would be hard. So if you're inclined to complain or feel that I'm... you're being put upon to do something not really easy, change your mind 'cause otherwise I just might arrive at a day where I tell you.

I love you. I look forward to being with you next week.

Okay.

Transcribed by Janis

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Raj/ACIM Study Group – April 15, 2006

A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section – THE GUIDE FOR MIRACLES
Sparkly Book – p.275 / JCIM – p.115

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
Section – LOOKING WITHIN
First Edition – p. 216 / Second Edition – p. 232

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

RAJ: Good evening. And welcome to everyone who is joining us on the Internet.

Well, everyone had an extra week of going to bed at night with the opportunity to ask, “Did virtue go out from me today?” And let me just suggest that because we’re now moving on in the book, it doesn’t mean that it’s not an excellent idea to continue to ask yourself that question each night, because I’ll tell you something, this is what’s going to make a difference for you, for your Brother, for the world.

For you to keep a conscious intent alive in you daily to be willing to really connect with your Brothers and Sisters, to really be present with them with the willingness to recognize God there, and to be willing to be receptive of God’s Perspective of them within you, is exactly what will bring about not only a shift of perception—a sudden shift of perception—it will bring about probably a gradual, rather than sudden, shift in your Being; a shift in the way you be present in the world; a shift in which you are not constantly coming from your memory with knee-jerk responses out of habit. It will remind you that each moment is the opportunity to be fresh; freshly; in a way you’ve never been before. You see?

If we are going to talk about a goal, what’s the goal? The goal is to not be the way you’ve been being; to not be subject to sin, sickness and death; to not be subject to fear; to not behave out of fear. You’re right in the middle of the Kingdom of Heaven right now. You’re not perceiving it as what it is. It’s your Birthright to be experiencing it exactly as it is. And so the call is for literally “something new” to happen in you that allows you, as I said, to be in a new way so that you begin to neglect to energize your old habits of thinking, your old habits of perceiving, and thereby make room for insight, even revelation.

Every day is your opportunity to have this experience. Every day is not the opportunity to have the experience you had yesterday. So like Captain Kirk and all those on the spaceship ***The Starship Enterprise***, “Every day is the opportunity for you to go where no man has gone before.” I mean that literally. And I mean that you should expect to have experiences you haven’t had before, and to accept what I’m telling you is ***the fact*** that you have the capacity, and you have the capacity because you’re far more than you think you are.

You're not this little piss-ant mortal, this little, physical, inconsequentially-small, physical body in the middle of a huge universe, physical universe. You are the Mind, the Conscious Awareness, **in which** all of these experiences of body, world and universe are going on. And this Mind that you are has no boundaries. At this moment, it has no boundaries.

But you know what? We talked last week about the blueprints for disease. You have blueprints in your mind that have become like a sieve through which you look at the Kingdom of Heaven and you see it in the configuration caused by the blueprint—the confident concepts you entertain about what everything is and how everything must work. And you know what? It's time for you to become released from those blueprints.

And every time we talk I am helping you realize that you don't have to abide by the blueprints. And I am reminding you to be curious beyond them, which means that you necessarily must be willing to invalidate them. At least to say to yourself, "Maybe the way I'm perceiving everything isn't exactly right."

I don't require you to say to yourself that they are totally wrong or that you must do this all in one giant leap. But I am encouraging you **not** to be so damn sure that you know tomorrow basically how everything is going to be and how everything is going to behave—and that if certain events happen, certain consequent events will have to happen—so that you might be in each moment of tomorrow with innocent eyes; with a willingness to see what you're not expecting; to see something that functions outside the blueprint you have established in your mind as the basis for perceiving correctly.

So please, continue to ask yourself each night, "Has virtue gone out from me?" And if it hasn't, then avail yourself of the opportunity tomorrow so that you begin to **be**—not think about, not reason about—but you have reason to **be** a transformational presence in your world.

Your world is in need of healing, and the healing isn't going to arise out of already-established blueprints. And your various countries are attempting, to the best of their ability, to correct problems according to existing blueprints—certain principles of law, certain principles of order, certain agreed-upon principles of behavior, even rules of war. You see? Blueprints.

How do you get free of blueprints? You get free of blueprints by being willing to be present with needs.

Are needs intellectual? Well, you can imagine needs like, "I want to become a successful person in the world. I want to become a millionaire. I want to be somebody who has enough money to do truly good works in the world." You'll say, "Well, these are wonderful ideas." But it's a head trip.

How do you do good things in the world? Well, you pay attention to needs.

For example: You're in the army and you're a potato peeler. And you realize that there needs to be a more effective way of peeling potatoes, and so you open yourself up to what the possibilities are. And in the act of inviting something more than the historical pattern [small laugh] through decades of military protocols of how to peel potatoes, you get an idea. And it's a good idea and it meets the need, and you have been a transformational

presence because for one thing “whatever you realized” is one day going to end up in the supermarket for the housewife to use. So it will reach far. It’s the little things that make the difference if you are willing to be present with the need.

The word “need” doesn’t really mean lack. It doesn’t mean “needy,” which is something you can have judgments about. “Oh, I don’t want to be a needy person.” You see? “Needy people are not respectable. Nobody respects a needy person.” And now we’ve gotten into ego dynamics about personality, and your picture of yourself and how you want the world to see you, and so on. We’re not in touch with need at all anymore.

Need is when you experience an inconvenience, we’ll say, that you don’t enjoy, that doesn’t need to be. Need can appear as lack presenting itself to you as a fact to be accepted, and accepting it is the way to deal with it. That’s one way it can be looked at. But need is always a form of pregnancy, if I can put it that way. Need is a pregnancy about to be fulfilled—which means it is an experience that brings to light the fact that something is incomplete, but the reason the awareness of its incompleteness occurs to you is because something is coming to fill it that is new.

So you’ve got to stop being afraid of the experience of need and the willingness to address needs, the willingness to be with a Brother or a Sister who is in need—who is interpreting the need as a lack and something that reflects poorly on him or her—and to be able to be with that Brother or Sister in a way that facilitates the birth, rather than confirming their perception of lack and what it has to say about them.

Transition from one mode of operation to an improved mode of operation is a movement of pregnancy and birth. And each day you want to be able to be present in your day with that kind of frame of mind in which you are willing to be, for lack of better words,... [pause] the word has escaped Paul. What is the name of a woman attending a mother delivering a child? [audience responses] A midwife. Yes. You have the opportunity to be the midwife of, in the delivery, the coming forth of clarification in you.

Some women on a delivery table behave in a way that certainly looks like there’s an emergency happening; that there’s a ***dire*** need. A ***dire need***. [laughing] Well, there is, but it’s not dire. It’s wonderful. It’s birth. And if the mother can become unafraid of what’s happening, if she can relax to the best of her ability and not tense up, even though the delivery may be strenuous, it will be more comfortable. It will be more graceful. And I understand that the majority of the women listening who have given birth will say, “There ain’t nothing graceful about it at all!” But you do know what I mean.

Now as a mother, you have no choice but to hang in there with the movement, right? And what we’ve been talking about last week in terms of healing is that each of you has to be willing to hang in with the “movement of healing,” even though in the process, those you’re working with may be gnashing their teeth and may not at the moment be seeing what is happening as different from the way they’re perceiving it, with a different outcome than the one they’re expecting.

So it’s when you’re willing to be present with the needs, the simple human needs; not lofty ones. “I need to spiritualize myself.” Well, good luck. But if you want to have the experience of spiritualization then come down to earth and pay attention to the human

needs. And be willing to be present with them with the Father at your side, or the Holy Spirit at your side, or me at your side, so that together we may look upon the need and watch the coming forth of the meeting of the need—which because of the perspective that is available with the Father or the Holy Spirit or me, the movement of need being met will be so obviously divine that you will feel the divinity of it and the extension of it, and you will know that virtue has gone out from you.

You will know that virtue has gone out from you because the experience will be recognizably holy. And this in itself will be confirmation for you that, indeed, there is really a God. And you're not Him, and yet you're inseparable from Him. And your partnership, if I may put it that way, with Him is enhanced. Your experience of your inseparability from Him is confirmed to you more firmly than ever before, which will inspire you the next day to, with more confidence, be willing to be present with your Brother and your world with actually the hope, the anticipation of experiencing virtue going out from you again.

The world's needs might seem to you to be something you couldn't possibly address, but I promise you that each time virtue goes out from you in your day where simple human needs have been successfully addressed, no matter how small they are, it is like the leaven that leavens the whole lump. It makes a difference.

Put a little, yellow sticky-note on your refrigerator with the word "leaven" on it. Just remind yourself that that's what you're here to be: **the leaven**. The little, inconsequential leaven that leavens the whole thing, not because it's trying to, but because what? It does its job in this particular place in the dough. Give yourself reminders. Ask yourself at night, "Did I feel virtue go out from me today?" And in the morning when you get up and you go in the kitchen and you see the word "leaven," it will be a reminder to you that you're here to be "the leaven" during the day.

Keep reminders like this handy, because it's so easy for you to get caught up in the old blueprints. They are such habits. And the habits need to be broken. They need to be broken because they constitute illegitimate bondages that it is not appropriate or fair for you to be experiencing. When it's not your habit to be present in the world with the desire for virtue to go out from you, you won't spontaneously think to do it. So provide yourself with reminders. Because it's only by doing it—even if it's only the intent brought into play many times a day whether there seems to be success or not—it's only that act of bringing it into play consciously everyday that the habit that had been governing you, can begin to weaken and dissolve and make room for the new experience.

So, yes, use a little self-discipline. Be willing to be conscientious about it. You close the drawer on your finger real hard and it swells up and it's very uncomfortable. I bet none of you have any trouble "being conscientious" about not banging that finger on anything. Now if you can be conscientious like that so that you don't hurt, you can be conscientious in terms of an intent to be that which brings peace, that which brings transformation. The only thing is that you don't have pain to drive your conscientiousness. So it takes a little bit more conscious direction.

You can do it. And I just encourage you to begin to do it. And bring all of this ***A Course in Miracles*** theory, or religious theory, or spiritual theory, out of your head and into your actions.

Now lots of Christian preachers have said much the same thing to their congregations. But you know what the difference is? I'm telling you that you're doing this in "the here and now" not only meets the human needs that are part of the human experience, what I'm encouraging you to do has the ultimate purpose of moving you out of the frame of mind you are currently in, into a new one in which the Kingdom of Heaven can begin to appear to you right here, right now, today, tomorrow—not after you die, not for future generations.

Because as I've said, you've been behaving as though you're orphans and you're not. Now you have to bring some of your own gumption into play and actually begin to do this, because it's in the doing of it and experiencing the actual healing, the actual transformation that results, that awakens you to the fact that what is divinely True about you, is true now, and is experientiable now, and is worth the effort that you have to bring into play.

Again none of what we're talking about is a means of your finding bliss that allows you to endure the human condition without it changing. Correction isn't punishment for wrongdoing. Correction is to become free of that which was false, but which you had been bound by.

Okay, let's go to the book.

RAJ READING: *When you look within and see me, it will be because you have decided to manifest truth.*

RAJ: Very simply, if you look within and don't see me, it's because you've gone within to see yourself, to see what you think, to see what you're confident about, to see what your skills are, so that you can see what you can do to make things better in the world, or even at times to make things worse for someone in your world. If you've gone in and you've gone in to see yourself, you haven't decided to manifest Truth. You've decided to manifest your arrogance. You've gone within because you've decided to be the authority here and to do it well.

And yet this one who's going to be an authority and do things well, thinks it's an orphan; thinks it has no connection with God; thinks it has no divine Source. It just thinks it is an organism, a body. "Here today, gone tomorrow. While you're here, make the best of everything that you can." You see?

So:

RAJ READING: *When you look within and see me, it will be because you have decided to manifest truth. And as you manifest it you will see it both without AND within, for you will see it without...*

RAJ: In other words, out there.

RAJ READING: *...BECAUSE you saw it first within.*

RAJ: The messengers you send out “by your intent” will always come back confirming to you what you sent them out to find, whether there is something else there or not. It’s called “self-deception.”

But if your desire is to see Truth, and the messengers you send out are a willingness to see Truth—what is Really True—they will come back confirming to you what is True, because you saw it first within, because that was your desire first within.

RAJ READING: *Everything you behold...*

RAJ: Out there, without having seen it first within.

RAJ READING: *Everything you behold without is a judgment of what you beheld within.*

[Editor’s Note: Raj said “what you **had** beheld within” instead of “what you beheld within.”]

RAJ: If you haven’t gone within to ask of God what a thing is, you’ve gone within to ask what your best judgments say a thing is, or what the educated say a thing is, or what history says a thing is. And that can only constitute a judgment; an appraisal of what a thing is; the best appraisal that history or the educated ones or you have come to. You see?

RAJ READING: *If it is YOUR judgment it will be wrong, for judgment is not your function.*

RAJ: See, judgment is not your function. It’s not your function to assess and come to conclusions about things.

But if you think you’re an orphan, you think that is your primary function, because if you don’t get a handle on your world and if you don’t get a handle on your Brother’s behavior or his attitude or what’s making him tick, you will be at a disadvantage because you have no natural safety, you have no inherent invulnerability. And so your basic function is to engage in constant judgments to stay abreast of things in this hostile world that this “poor little orphan that you are” lives in.

RAJ READING: *If it is YOUR judgment it will be wrong, for judgment is not your function.*

RAJ: Before we go on, what is your function if judgment isn’t your function? Your function is to be conscious. Your function is to be aware. Your function is to experience what is happening and recognize God in it. Your function is to recognize God in it and experience the natural awe that spontaneously arises out of the clear awareness of the movement of Creation. That’s your function.

It is your function to joy in the conscious experience of Reality right here in Kingston, Washington, right there in Bellingham, Washington, right there on the east coast, and right there in Iraq. You see? That’s your function and your Birthright—to have the joy of recognizing it, truly seeing it, and having it truly represent the Presence of God in movement.

Again.

RAJ READING: *If it is YOUR judgment it will be wrong, for judgment is not your function. If it is the judgment of the Holy Spirit it will be right, for judgment IS His function.*

RAJ: The Holy Spirit looks and sees God. The Holy Spirit, which is nothing more than your Right Mind, sees everything and recognizes God in it, and joys in the awesome experience of it. That's what your Right Mind actually is doing right now, even though you are conscientiously ignoring it because you're giving preference to this little "blueprint of a mind" that you've concocted that's part of an organism that's here today and gone tomorrow, and better make the best of everything. You see? Okay.

RAJ READING: *You share His...*

RAJ: The Holy Spirit's.

RAJ READING: *...function only by judging as HE does,...*

RAJ: Well, you can only judge as He does by choosing not to validate your own judgments anymore or to engage in making them anymore.

RAJ READING: *You share His function only by judging as HE does, reserving no judgment at all unto yourselves.*

RAJ: Meaning neglecting to bother to exercise a right you think you have to come to your own conclusions.

Now the way I said that, makes it sound like your right to come to your own conclusions is, you know, not that big a deal. But as an orphan, your right to make, to come to your conclusions is your primary function. It's what ultimately makes you stand out from someone else. It's what makes you valid—you think.

So your right to make judgments for yourself is something you place a very high value on, and you work constantly to increase its value. And so, to say, "Abandon your right to come to your own conclusions," well, we're talking about abandoning something that is seemingly of ultimate importance to you. It's like abandoning yourself. It's like letting yourself slip through the cracks.

It's like annihilation of you—when all it is, is a letting go of "a blueprint" that you put into place overlaying what you Really Are, which is therefore covered up to you—what you Really Are. It therefore doesn't constitute any real loss at all, but it does constitute true gain.

RAJ READING: *You share His function only by judging as HE does,...*

RAJ: Which means only as you let Him do it, and let His doing of it register with you as your own doing of it truly.

RAJ READING: *...reserving no judgment at all unto yourselves.*

RAJ: Again, abandoning any right you think you have to come to judgments on your own.

RAJ READING: *For you will judge AGAINST yourselves, but HE will judge FOR you.*

RAJ: The truth of this and the value of it become apparent to you every time you manage to have even the smallest experience of virtue going out from you. It confirms you to yourself in a new light, and you begin to apparently change—which means you experience healing. You experience being lifted out of the orphan blueprint, out of the orphanage—beginning to realize you have a Birthright that you don't have to create for yourselves, and it's a wonderful Birthright, more awesome than anything you could have imagined. You see?

RAJ READING: *Remember, then, that whenever you look without and react unfavorably to what you see, you have judged yourself unworthy and have condemned yourself to death.*

RAJ: Wow. Where did that come from? This is heavy stuff, right?

RAJ READING: *...you have judged yourself unworthy and have condemned yourself to death.*

RAJ: [small laugh] You say, "I never did that!" No, you did it but you've covered up the fact that you did it. And now the fact that you did it, comes to you in very oblique ways, like in the saying:

"There are only two sure things."

"What?"

"Death and taxes. Right?"

"Oh, wow!"

That's deeply ingrained. Everybody, whether they are familiar with that phrase or not, there is some other phrase or some feeling that conveys that meaning.

"There's only one sure thing and that's death."

And you don't challenge it. You accept and you await it, don't you? You don't like it, but you think you know that there's nothing you can do about it.

You see, the minute you pull the cord out of the wall that's connected to the light bulb, the light goes out. Right? The minute you unplug yourself from the Father, the Light of the Father apparently goes out and what's left has no means of supporting itself or of performing its function. And so, no matter what you imagine you're doing while you are unplugged, if you aren't doing anything to become plugged in again, nothing will come of the effort. Zero will be the result. That's death. Nothing will work. And the fact that "nothing is working" will ultimately become apparent. That's all it means.

So when you've claimed that "you're an orphan"—and I know you say, "I never claimed that"—but you have claimed that "you're just a physical organism that arose out of physical evolution." That blueprint, that idea, that concept with all of its ramifications and your confirmation of them, constitutes an active disconnection from the plug. And so you

are, thereby, making the choice for death, making the choice for the experience of nothing working, of everything coming to nothing.

RAJ READING: *The death penalty is the ego's ultimate goal,...*

RAJ: And remember I've referred to the ego as the "orphan mentality" in the last few weeks. So the orphan mentality, the unplugged light bulb has "its incapacity to light up" as its ultimate goal to be finally realized—[laugh] which means that "that which finally realizes it" realizes that "its capacity to realize it" is nonexistent, and therefore, even that "seeming capacity" will be acknowledged, accepted, and it will be snuffed out—if such a thing were possible.

So:

RAJ READING: *The death penalty is the ego's...*

RAJ: Or the orphan's.

RAJ READING: *...ultimate goal, for it fully believes that you...*

RAJ: It.

RAJ READING: *...are a criminal, as deserving of death as God knows you are deserving of life.*

RAJ: You all know, in other words, that you cannot ultimately succeed at being independent of the Father. The only thing is that while you're still trying, that's bad news. Once you've stopped trying and you're willing to re-embrace your Father, it's the good news and it supports you in your walk Home.

RAJ READING: *The death penalty never leaves the ego's mind,...*

RAJ: You know, if you had no concept of the things we've been talking about, you would walk around and although you wouldn't think about it, the fact that "one day you're going to die" would be present in your sense of your existence **today**. When you're eighteen years old or twenty-five years old, or fifty or sixty years old, and if you don't die a...—isn't it a funny word?—a "natural" death... if you don't die a "natural" death, well, there could be tomorrow an "accidental" death. Right? That's how devoted you are "to death," or that's how devoted to "things not working" the orphan mentality is (or the ego).

RAJ READING: *The death penalty never leaves the ego's mind, for that is what it always reserves for you in the end. Wanting to kill you as the final expression of its feeling for you, it lets you live but to await death.*

RAJ: To endure the experience of living until the inevitable happens.

RAJ READING: *It will torment you while you live,....*

RAJ: What if you woke up in the morning aware that you couldn't die—literally truly aware that you couldn't die—and the experience of invulnerability was yours? I promise you your sense of the coming day would be entirely different. And the way you got out of bed might be [laughing] that you would leap out of bed, instead of cautiously and sleepily

putting your feet on the floor with your hands still on the bed hoping that maybe you can lie back down and not face the inevitable. You see?

So that's the torment. When you don't know and you don't seem to have the experience of invulnerability available to you, the way you live your days is in torment. It might not be overwhelming, but it's a drudge. It's not fulfilling. You are tormented.

RAJ READING: *It will torment you...*

RAJ: You will live in a tormented state.

RAJ READING: *...while you live, but its hatred is not satisfied until you die. For your destruction is the one end toward which it works, and the only end with which it will be satisfied.*

RAJ: I tell you that right now your life is eternal. Now it's eternal whether you seem to put yourself through an experience called "death," or not. But I'm saying that you are eternal and there does not have to be any form of the experience of death. And remember last week I pointed out that "sickness in its various degrees of seriousness" are just "lesser degrees of death." It's your Birthright not to be experiencing any of that.

You don't have to play the ego's game. You don't have to play the game of being an orphan. And you no longer have to be confident, excruciatingly confident that you will die. You don't have to do it. You hear that? You don't have to do it. You don't have to be devoted to that idea.

Now why am I saying this? I'm saying this because in my telling you that there's a way for you to experience your eternality and your invulnerability, you are inclined to say: "That's going to be far too hard for me. You are asking me to stand taller than I can possibly stand. You're asking me to be something I can't possibly be without a great deal of energy and effort. And you know what? I probably don't have enough years left in which to succeed. I think I would rather stick with my present conviction and let the process of death come upon me, because **that** I can make commitment to, **that** I can justify." [Raj is laughing] "I can't justify being in the world in a way that no one but you, Jesus, have managed to be. I can't justify it. I can't fathom it. I don't believe that I can be only the second one ever to do it."

You see? And what are you saying? You're saying, "It's easier for me to stay committed to death, and just let this terminal disease called 'life' play itself out." So you've taken the ego's bait, hook, line and sinker.

Again, earlier I said:

RAJ READING: *...you have judged yourself unworthy and have condemned yourself to death.*

RAJ: And at that point I said, well, you would say, "I haven't done that!" But now you can see that at this very moment you're willing to do that. You're willing to say, "I can't justify being only the second person in history, ever, to not die. I can't believe it. It's just too impossible for me to wrap my mind around." And so you're still condemning yourself to death right this minute.

Now that's not punishable because [small laugh] the ignorant experience of torment is hell enough, is punishment enough, but nobody is laying it upon you. You're laying upon yourself by means of your unwillingness to conceive of something greater than what you already believe. That's all. And so, the Father isn't judging you, and I'm not judging you.

And I'm not saying "you're wrong" and "what's wrong with you" and so on. I'm just saying here is what you're doing, and you can do something different. And I am encouraging you to do the something different, even though it may make you stand out separate and apart from everyone else until they get it. And they may get it because you stood out and did it second. You see? But you've got to stop condemning yourself to death by being willing to conceive of yourself as being the second, third, fourth, or fifth one to not apparently go through a death process.

For many of you on the globe, it's already Easter morning. For some of you, it's close to Easter morning. You could say that the Truth that I've been sharing with you, are the first rays of light shining on you consciously—you know, in a way that is registering with you. And it's a time that you can dare to not reconfirm your commitment to death, and to come out of the tomb, to come out of the orphanage, to come out of the ignorance.

Easter is about shifting your operating system. Easter is about you being willing to conceive of yourself anew—not making up a “new you” yourself, not being an orphan who has a more creative way of not looking like an orphan—but you coming into a “newness of Mind” which is an ancient or eternal awareness of what you never really stopped being.

Now if you come out of the [tomb] early this coming morning, don't worry. You are not going to appear to be an oddball. Nobody will shriek when they see you, because you will naturally be utterly appropriate in every situation. But I will tell you something, people will feel your presence and feel safe. They will find in your presence, without even being aware of it, that it's easier for them to love themselves. And that will make them love you, except that they'll just say, "It is such a pleasure to be around so-and-so."

And virtue will go out from you. And the blessing that you give, you will keep, because you let it in first by being willing to conceive that you really can be and really are at this moment more than you think you are. And that the blueprint of definitions, which you have wrapped around yourselves, isn't true and therefore has no capacity to bind you, although you have the capacity to hold it tightly to you.

So you can get up and **be** the meaning of Easter tomorrow morning. You really can.
[speaking to each person present] You... and you... and you... and you... and you... and
you... and you... and you... and you... and you... and you. You no longer have to judge
yourself unworthy and condemn yourself to death.

I think it was probably a surprise to you to realize that *tonight* you all have a commitment to death, or you have had, because it has been inconceivable to you, an overwhelming un-embrace-able idea that you could be the second one not to die and not to be subject to "accidental" death. And therefore, you won't embrace... you won't... you'll play with the idea. Oh, your minds are the biggest playgrounds that exist, where play and nothing of consequence happens. You play with the idea, but that's the way you confirm your commitment to death.

And so I encourage you this Easter morning to be willing to embrace the impossible, to embrace the thing that you have thought was impossible, and begin to let it in with some conscious, self-disciplined intent. And renew that intent every morning by looking at the yellow sticky-note on your refrigerator: **leaven**. And by asking when you go to bed at night, "Was there any point in the day where I experienced virtue go out from me, where I was present in the world in a way that I didn't use to be present in the world, in which a communion, a transactional energetic involvement, movement of Love occurred, which blessed them and blessed me and confirmed to me the divinity of Being?" Because if you have just one incident like that, you've begun to move mountains. You have begun to be the leaven that makes a much bigger transformation than just the little one that it seemed it was for you. And you begin to topple the first domino.

Happy Easter!

Okay.

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A Course In Miracles (reference pages)
Chapter 11 – GOD’S PLAN FOR SALVATION
Section – THE GUIDE FOR MIRACLES
Sparkly Book – p.275 / JCIM – p.115

Chapter 12 – THE HOLY SPIRIT’S CURRICULUM
Section – LOOKING WITHIN
First Edition – p. 217 / Second Edition – p. 233

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

RAJ: Good evening. And welcome to everyone who is joining us on the Internet.

Before Paul learned how to meditate he thought that to be conscious meant to be thinking, and that the only time that thinking wouldn't happen would be if he were unconscious, under anesthesia, or asleep. Not having had any other kind of experience beside constantly thinking while awake, he made the assumption that they were equivalent. And he had never had any contrary experience. And then he learned how mediate. And meditation, the practice of meditation took him into a place where he was perfectly conscious but there wasn't a single thought streaming through his mind. And so he became free of the idea that being conscious was identical with thinking; that they were inseparable and inextricably bound, if not one and the same thing.

Now in a similar manner Paul, along with everyone else, has grown up having the experience of consciousness being a private experience. After all, you each are the only ones occupying the experience of awareness that you call "being conscious." You think your thoughts. No one else knows them. You have your feelings. Unless you express them verbally, no one else knows what they are. And you never have an experience, generally speaking, of feeling or experiencing another presence in this arena of awareness that you're experiencing. And so you have all assumed that this "private experience of being conscious" is normal and is the totality of being conscious.

Now, we've been discussing for a number of weeks now, the state of being an orphan, of orphanhood—the experience of being independent and private—and that, in effect, this state of orphanhood is quote "the problem of being" unquote, and that the answer to the problem is to break the privacy, to break the autonomy, to invite something else in—the Holy Spirit, me, the Father—to break the act of independence that none of you knew you were engaging in. And we talked also about the experience of having virtue go out from you, and that the only way you will have virtue go out from you is when you have broken the independence. You've negated the independence from your Father that you set into place, and said, "Father, what's the Truth here? Fill me with what needs to be extended to my Brother. Help me to care enough to be present with my Brother in ways that allow virtue to go out from me."

Now all of you have your moments, we'll say, where you can be really, really sweet and very kind and very thoughtful. And you can relate to someone else with great care, and the caring is received and felt by the person you're extending it to and they're happier for it. But that does not necessarily constitute virtue going out from you, because you as a well-developed little ego who has learned exceptionally good manners and how to wrap people around your little finger and how to cajole them into cooperation and feeling good even, you can do all of this without abandoning your private state of independence from the Father. You just are a really skilled, well, P.R. orphan—really good at public relations. It's one of those skills you've gotten under your belt that makes you feel like you are doing much better, and you are overcoming the negatives of orphanhood, and establishing so that everyone else can recognize it that you're a good person, that you have substance to you, that your presence is meaningful.

So be alert when you go to bed at night and ask yourself whether virtue has gone out from you, because if there have been apparently beneficial interchanges with others during your day in which blessing seems to have occurred and you had no experience of communion or joining with the Father, virtue did not go out from you. And you need not to be fooled by the harmony and sweetness and apparent benefit that occurred during your day. It's important for you to know that virtue has not gone out from you if virtue has not gone out from you, even though circumstances may seem to reflect back to you that something wonderful happened. You can get caught in behaviors of kindness and thoughtfulness and of virtuousness that are acts, that are part of your repertoire as an expanding and growing orphan. You see?

If the Father never came to your mind, if the Holy Spirit—that which is nothing more than your Right Mind—never came to your mind during the daytime when all of these things were happening, virtue could not have gone out from you. If you're not plugged in, nothing can come through.

Now, before Paul learned how to meditate, if somebody had said to him, "You know, you can be conscious without thinking," [laughing] he would have said, "That's interesting news, but it doesn't mean anything because I have never had the experience, and I don't know how to have the experience of being conscious without thinking."

And likewise you could all say: "Well, it's very interesting news that I have an eternal link with my Father in which there is forever communion occurring and that I never have to experience being alone. It's very interesting news that I have a Guide who is Awake and therefore fully Christed. It's interesting news to know that you, Jesus, are available to me and everyone else simultaneously, and that I can experience you as a presence distinct from me, in the same space that I experience and have always experienced me being. But I've never had the experience. And I don't know how to have the experience. And I don't know if I want to have the experience because it means that a lot of my fundamental premises for understanding my life and the world will have to change. If I let you in, will you leave? Or are you going to be there when I'm sitting on the toilet? Are you going to be there when I'm making love with my partner? You know, just how undefended, just how far do I have to go in letting go of my autonomy and my independence and my right to the privacy that I thought was... [small laugh] I thought it was a given. I thought it was the way life is. My mind is private."

You see? Yes, to let the Father in as an experience in the space, for lack of better words, in which you are conscious—in other words, in your mind—to let the Father in, to let the Holy Spirit in, to let me in, has significant “life changing meaning;” as much meaning as someone who thought they were an orphan and had been raised in an orphanage, as much meaning as it would have for an orphan who had grown up in an orphanage to suddenly be confronted by a man who says that he is that child’s father.

“But you can’t be my father. I don’t have a father. I have been an orphan my whole life.”

“Yes. But I am your father. And circumstances caused us to become separated, and I was told that you were dead, and I didn’t know that my son was living, and so I didn’t search. But then I discovered that, indeed, I had a son and he was alive, and so I’ve come.”

That kind of news that the aloneness and the isolation of orphanhood involved, that kind of news causes great reorientation to have to happen.

“Well, you know, I didn’t like not having a father, but now having a father introduces a whole new set of circumstances that I haven’t had to deal with, and now I’m going to have to deal with them. And I’m not sure if I’m ready to have a father. What are you going to expect of me? Are you going to want to talk three or four times a week? Are you going to want to get together and go to baseball games when I don’t like to play baseball? Are you going to expect me to call you? You know, you’re showing up is throwing my life topsy-turvy.”

Well, certainly there is a certain amount of inconvenience at discovering that you’re not an orphan, but the experience, the natural experience of family is returned to you, is returned to the orphan. Connections that it was appropriate for him to have all of his life, but which he had learned how to cope without having, are now present for him. And part of the inconvenience of the adjustment is going to involve letting that in; embracing it and being willing to engage in communication, togetherness, relationship. You see?

Now what all of this is leading up to, there is a method to my... there is a method afoot here. You hear the word “self-righteousness” and “self-righteous,” and you also hear the word “righteous”—“Oh, he’s a self-righteous bastard” or “He’s a very righteous person”—and I want you to become clearer about the meaning of those words.

When you as a competent orphan, who is becoming increasingly competent by the day, acts, makes decisions, authorizes things without ever once having any conscious awareness of connection with his Source, not even thinking that he has a Source, he is an unplugged light bulb pretending to be illuminated. And so he is pretending to be something he isn’t. You are all pretending to be something that you aren’t when you are having no experience of union with your Source, and are running around this planet with your cord and plug hanging from your posterior, dragging behind you, thinking that you’re actually running around and doing things, when actually nothing can be happening because the plug isn’t plugged into the socket. That’s “self-righteousness.” You see? It’s a righteousness that is relative to capacities that you, as a independent self, are engaged in.

Every act of an orphan who doesn’t know of his Birthright, because he doesn’t know of his Father or of his Source, is engaged in acts of self-preservation. Acts of self-preservation rather than just living life, because not experiencing any Birthright, not having an

experience of a Father, there is automatically a feeling of vulnerability. An unplugged light bulb can't help being bothered by the fact that there's no light coming forth.

And so his experience is seen as one that is hostile, one that is polarized—"good" and "bad" warring against each other—and him learning how to be a better and better "good orphan" having to battle against the "bad orphans." And as a result [small laugh] every act is an act of defense.

If every act is an act of defense whether it's called for or not, that is offensive, isn't it? It's an expression of arrogance based upon incomplete information that will not necessarily fit the circumstances. And there will always be a willingness for everyone that orphan deals with to be used in a way that puts them at a disadvantage if it serves the ego, the orphan, who is arrogantly trying to illuminate himself without being plugged in.

Self-righteousness is unpleasant because it's an act of defense. Self-righteousness is unpleasant because, at the bottom line, it's an act of hate. I'm putting it strongly. But if it isn't love, it has to be "not love." It has to be the opposite of love. Now it can't be love because the orphan is incapable of embrace, because if he were to embrace and include and truly let in and relate to valuably, he would have to break his isolation. He would have to abandon his orphanhood.

So, let's go to the word "righteous." One might say that Saint Francis of Assisi was a righteous man, or that Mother Theresa was a righteous woman.

When one abandons the privacy and the autonomy and the arrogance of being a self-authorizing presence, and does not lean unto his own understanding, and does not lean unto his own memory, and does not lean unto his own personally-developed skills—and he lets out a sigh and relaxes, and allows his mind to go silent because he doesn't want to be filled with himself—he doesn't want to be filled with his best thoughts or his best judgments; he wants to be in the silence so that he can listen because he is interested in letting in something else, and the something else he wants to let in is the Father, or his Guide, or the Holy Spirit, or me—he has or she has provided the environment in which something new can be experienced. In the arena of conscious awareness called "being alive" that each one experiences, the Father can register with you. The Holy Spirit can register with you. I can register with you. We can talk. We can relate to each other.

In the absence of your assertive use of your mind—to fill it with activity that covers up what can occur in the silence—the silence, if you're willing to let yourself experience it, you will find is very full. And it's very full of a new way of being with your world and with your Brothers and Sisters. Paul is doing it right now. When you do that, you are "a righteous man" or "a righteous woman," because there is no self-righteousness in it. There is nothing present as an independent, authoritative, self-determined agent that can accomplish anything.

And when righteousness occurs, virtue goes out from you and everyone is truly blessed. Everyone. Not just you. Not just those who can hear my voice on the internet, or eventually on a recording. Everyone. Everyone everywhere. Virtue, when it goes out, touches everyone. Love allowed to move is an infinite movement, and those who are Awake experience it, are consciously aware of it.

Now, you might say: "God, what hope is there for me? Obviously, I have been taught everything wrong! My whole basis for perceiving everything is a result of false teaching, incorrect teaching. And it is so much a part of me that the very idea of actually experiencing someone else in the same space I'm in, in my mind, is inconceivable to me. And yet you're telling me that that's what is normal, and that the privacy I've been experiencing is unnatural, and that the effort I put to "being private well" is an attack on God and is an attack on myself. I have reason to be eternally depressed. How can I possibly... how can I **possibly** overturn everything I've ever learned? How can I possibly overturn everything about the way I experience everything? You have presented me with a real problem. If I'm not going to be mad at myself for being led into this, I'm going to be mad at those who led me into it."

Yeah, you could do that. Or you could say, "Wow! If I'm seeing everything incorrectly, if I'm not perceiving anything as it is, that means I have a lot of discoveries in front of me. It means I have a lot of opportunities to see things in a new way. And every time there's an improved shift of perception, my experience is going to change for the better. And I'm going to get feedback that confirms to me that my Birthright really was to be joined, and that what Raj has been saying is True."

As bad as the news might be, if someone doesn't tell you you're off the track, you will forever be off the track. And you won't know it. That's hell.

So the way out of the dilemma of having been taught "how to perceive everything wrong" is simple. Remember that there is a God. Be willing to consider that there is actually a God, and that God is the Source of your Being. God is what is presencing you right now. You are not the source of your Being. You are not the creator of you. You, through your skills, are not what can refine you into something better. You are not alone and you're not responsible for yourself. You're not responsible for your existence. You are responsible for the quality of your existence.

And the quality of your existence will be governed by the degree to which you are attempting to be an illuminated light bulb without the plug being plugged in, or the degree to which you are illuminated because you said, "Arhh! Even though I will obviously have a tether if I plug that plug in, I am going to choose to pull it in so that I may become illuminated, and therefore fulfill my Purpose for Being." Because the fact is that when you fulfill your Purpose for Being, there will be so much more illuminated to you of the infinite nature of your Being, and that to be joined doesn't constitute a tethering, but a grounding in the infinite, if I may put it that way. A grounding in your Wholeness. A grounding in knowing who and what you Are.

And who and what you Are is that which is one with the Father, and we can use the word "co-creator" in the sense that once you're plugged in, you stand with God, on behalf of what God is being, without any longer attempting to introduce anything original, different from what the Father is being, into the Movement of Creation. Then "All that Creation is" becomes your conscious experience, down to the smallest detail, so much so that if you were Awake right now experiencing yourself infinitely, you would feel the virtue going out from Paul at this moment. Everyone who is Awake is experiencing it. That's how

untethered you will become if you dare to plug the plug in. You will be anchored in the Truth of your Being. You will be anchored in your Sanity.

And that's the good news. And that's why I'm going to suggest that you all keep that little, yellow, sticky paper on your refrigerator that has the word "leaven." I know, you forgot to put it up. Put it up! You might even put it on the dashboard of your car, and have it in two places. And you might put it on the wall next to your toilet, and have it in three places to remind you that you have a function and that is to glorify God.

And if you are willing to let God in so that many times during the day you remember not to pick up the glass of water or not to drive down the road without consciously saying, "Hi, Father. Hi, God. Hi, Raj. Hi, Jesus," and remind yourself that at that moment you're not alone, and you are acknowledging that you are being companioned with whether you're having a direct experience of it or not. That's a good way to begin, with the reminder that, literally, you are not alone and that a living, active Presence is present with you for the purpose of loving you out of your illusions, for the purpose of loving you out of the misperception of you being a little, mortal, physical body sitting inside of a hunk of rather-interestingly-designed metal traveling down a road to get some place where you aren't, even though you are omnipresent. You see?

Those who are companioning with you are there to help you see everything in a new way. But in order to have the transformation of your mind in which you are experiencing everything—the world—in a new way that is a closer approximation of the Kingdom of Heaven, you are going to have to stop valuing your authority and your confidence to handle this by yourself. Because maybe you can get from here to there with a fair amount of safety by using your acquired skills and intelligence, but you are still going to think you are an orphan moving from one point in space to another point in space. And you will continue **not** to have the experience of both points of space being embraced in you, and **you** could move from one to the other by a simple shift of attention, because you are infinite, you are divine, you are invulnerable. You aren't what you thought you've been.

As you do this, as you make a point of conscientiously doing this many times a day, ongoingly, just because, you will find yourself in the place where I, or the Father, or the Holy Spirit, can address you directly and guide you through a circumstance or a situation that you're in where help is needed, or you will find us able to convey to you a perspective that will help you relate to your Brother in a more truly helpful way than anything you might have thought up by yourself. And you will know that you were not alone in the receipt and delivery of the answer or the remarks you make to your Brother in the middle of that situation. And in that conscious awareness of union, virtue will be going out from you and you will feel it. You will feel the holiness of it. You will feel the wholeness of it. You will feel the way every part of what happened fit together exquisitely. And you will know that you are in the flow of the movement of Love—a co-creator with God.

So don't be depressed because you've been so badly in the dark. There is a simple way out and that is to undo the bill of divorcement that started it all where you said, "Father, I'd rather see it my way." And you undo that, as I've said before, by inviting the Father in. And now I've made it clear that you can do it by reminding yourself while you're driving, or engaging in any activity, that you're not alone.

Remind yourself that there are those who are companioning with you, who have your ultimate welfare and interest in mind for you. This will help break down the confidence you have that you are alone, just like meditating and having moments of silence, where you are perfectly and exquisitely conscious without any thoughts, causes the undoing of your confidence that consciousness and thinking are one and the same thing; inseparable. And so there is a movement in your Being, you could say—an undoing.

You don't have to tackle every single misperception. All you have to do is undo the one thing that started it all, which was where you said, "Father, I'm going this way and doing it my way, and seeing it the way I want, and calling it what I say it is." You see? And inviting the Father back in, inviting these Awake Companions back in.

Let's go to the book.

RAJ READING: *The ego is not a traitor to God to Whom treachery is impossible, but it IS a traitor to you who believe YOU have been treacherous to your Father.*

RAJ: Well, again, what's the ego? The orphan mentality.

It's not a traitor to God to Whom treachery is impossible, but it is a traitor to you who believe you have been treacherous to your Father, even though you may not remember having said, "Father, I'd rather see it my way," and that you had engaged in a denial of God and His Fatherhood of you. You do experience being an orphan, together with all the vulnerabilities that accompany it. And you don't like it. And the reason you don't like it, is because down deep you know this is not your Birthright. You know it is not natural to you, and therefore you cannot embrace it totally.

But, nevertheless, the orphan mentality is a traitor to you, because it keeps you—you keep yourself—distracted from the Truth about you by continually reinforcing the orphan state of mind. And it always has a willing ear in you, because you know something is wrong and you don't know what it is, and the ego says, "I know how to make you feel better. What you need is more power. What you need is more authority. What you need is more skill. What you need is the ability to finesse your Brother into behaving in a way that serves you, even if it costs him everything."

RAJ READING: *The ego is not a traitor to God to Whom treachery is impossible, but it IS a traitor to you who believe YOU have been treacherous to your Father. That is why the UNDOING of guilt is an essential part of the Holy Spirit's teaching. For as long as you feel guilty you are listening to the voice of the ego, which tells you that you HAVE been treacherous to God and therefore DESERVE death.*

RAJ: Now as I said last week, the ego isn't always that forthright. It doesn't say, "You deserve death." It says, [whispering at first] "Listen to me. It's impossible for you to believe that you won't die. You hear that. It's impossible for you to believe that you won't die. It's impossible for you to believe that you are eternal and will live forever. It's impossible for you to believe that you will be only the second one in all of history who will not die." You see? [small laugh] It doesn't say, "You deserve death!" [laughing] But it convinces you that you don't deserve anything else, so that you don't resist, you don't resist death. That slippery character.

RAJ READING: *You will think that death comes from God and NOT from the ego because, by confusing yourself WITH the ego, you believe that YOU want death.*

RAJ: You see? "I and my ego are one. I and my ego are one. I are my ego. My ego are me. We're one and the same, like thinking and consciousness are one and the same. I and my ego are one." You see? You're confused. That's all that means. You're confused.

RAJ READING: *You will think that death comes from God and NOT from the ego because, by confusing yourself WITH the ego, you believe that YOU want death.*

RAJ: Well, [laughing] you also believe that you can't live forever. That's the flip side of the coin that you believe you want death. But you don't like to look at it square in the face and see that the belief says, "You want death." It says something a little bit more pointed and more awful than you can't believe that you will live forever.

RAJ READING: *And from what you want God does NOT save you.*

When you are tempted to yield to the desire for death...

RAJ: When you are tempted to yield to the idea that you can't live forever. When you are tempted to yield to the idea that you can't possibly be only the second one in all of history that doesn't die.

RAJ READING: *...REMEMBER THAT I DID NOT DIE.*

RAJ: It doesn't matter what all the justifications are that your ego or your orphan mentality can come up with for not embracing the Truth.

RAJ READING: *...REMEMBER THAT I DID NOT DIE.*

RAJ: You see? And as I've said before, if you want to look at it this way, think of the odds I had to overcome when no one had ever done it before. You see? It is rather nonsensical, but you need to see, you need to see it with a light heart so that you can just go ahead and dare to say, "I dare to be willing to believe that I can be and will be the second person not to die."

Now:

RAJ READING: *When you are tempted to yield to the desire for death REMEMBER THAT I DID NOT DIE. You will realize that this is true when you look within and SEE me.*

RAJ: Ah! You see, when you're willing to plug your plug back in, something more than you expected comes. You get to have, for example, a direct experience of me—not some idea about some figure in history that was written about in the Bible that now you can talk about and think about—but a **direct experience of me**.

You get a direct experience of me, and thereby you get a direct experience of the fact that life is eternal, because I still am, and I am with you, and I can relate to you and you can relate to me, which means that whatever this dividing line is between where you think you are and where you think I am—having passed on or whatever—is not as solid as you thought, is not as valid as you thought.

You see, dominoes are beginning to fall. Other aha's are beginning to happen. You get more than you bargained for. You get more good than you were asking for, because all you were willing to do was to say, "I'm willing to plug the plug back in and let God back in, change my behavior enough to invite Him, or Jesus, or my Guide, into my conscious experience of Being numerous times during the day." Just a simple willingness to invite them in and you get so much more, that grounds you for **even** more.

RAJ READING: *Would I have overcome death for myself alone? And would eternal life have been given me of the Father UNLESS he had also given it to you? When you learn to make ME manifest YOU will never see death.*

RAJ: How do you make me manifest? You make me manifest in the space that you thought "you alone" were occupying. You invite me in. And you let me respond to you where you have believed no one else could ever respond because you were the only one occupying that territory, and you thought that was normal. And so you actually have blocked there being any experience of any of the rest of the Brotherhood who it is your Birthright to be experiencing intimately constantly and fully and wholly.

RAJ READING: *When you learn to make ME manifest YOU will never see death. For you will have looked upon the deathless...*

RAJ: Where?

RAJ READING: *...in YOURSELF...*

RAJ: In yourself—meaning in that place where you thought you were the only one occupying that place. You are full...[laughing] you are full of the infiniteness of the Creation of God, including all of the Brotherhood, and each of the Brothers in the Brotherhood is full of the fullness of God, including you.

Again.

RAJ READING: *When you learn to make ME manifest YOU will never see death. For you will have looked upon the deathless in YOURSELF, and you will see only the eternal as you look out upon a world that CANNOT die.*

RAJ: Wow! Something else you hadn't bargained for gets added in there.

RAJ READING: *...you will see only the eternal as you look out upon...*

RAJ: What? The world.

RAJ READING: *...a world...*

RAJ: Everything. The world and universe. Everything that has been included in your conscious awareness.

You will...

RAJ READING: *...look out upon a world that CANNOT die.*

RAJ: And it cannot die because you're going to be recognizing it as Creation, with a capital "C"—the visibility and tangibility of the Movement of God as Mind, that you are not

separate from, and that, therefore, is the Truth about you in your totality, your infinite totality that is all-inclusive and not the least bit private.

Again, how do you undo all of this false training that has lead you to [laughing] almost total misperception of what's really going on? By breaking the isolation that brought it all on in the beginning. And you break the isolation by inviting God, or me, or the Holy Spirit, or your Guide, in. In where? Into the space you thought you had been occupying totally and exclusively.

You know the saying, "I stand at the door and knock. Let me in." Let your Right Mind in. Let God in. Invite us in. Make room for us. Being willing to entertain us. Being willing to host us in your space—in you. You see? And I mean, literally, let us be with you and converse with you. Let us relate to you in all of the ways that you already understand relating to another. You know, we can argue. And I know we will. We can agree. We can discuss. You can tell me the way you see it, and I'll tell you the way it is. And you can say, "Yes, but..." and I will say, "Well, yes, but, let's look at it this way." And I, we, all of those who stand in your service, will do this until you are satisfied with the Truth. Let's begin a conversation. Let's begin a relationship, or let us continue our relationship with a little more consistency and little more frequency.

This is the way you overcome death. This is the way you avoid the ultimate realization that, as a light bulb that is not plugged in, you have no function, and if you have no function, you don't exist. What a final revelation that is. Snuff! There ya went—if that could happen. But that's where self-righteousness and that's where the orphan mentality and that's where the ego would lead you.

I'm going to tell you something; I'm going to tell all of you something. Your skill—and I say it with a broad smile—your skill at being a "better and better ego" is going to begin to fail. We're getting closer to the time of Awakening. More and more Brothers are Awakening. The ease with which you continue to dream is diminishing. And where things used to work real well because you were so skilled at being the best damn orphan there ever was, will not work like it used to. And of course, if you persist, it will get worse, because the ability to maintain a viable, workable, functional sense of orphanhood won't be able to withstand the loss in the ranks of orphans that used to hold it together because of group consensus.

In the absence of power that you thought you had and that you used to be able to successfully exercise, you will find yourself coming closer and closer to the point of saying, "Help! Is there anyone at the door? Is there anyone out there? Help! I'm willing to try not doing it all by myself." And some righteousness will have crept into the picture. And self-righteousness will have diminished. And in the presence of righteousness, the inflow of God's Love will occur, and you will receive it and it will overflow from you and virtue will go out from you and everyone will be blessed.

Righteousness and humility go hand in hand. And humility, true humility cannot be feigned. It has to be allowed. It cannot be authorized. It must be allowed.

So, I must add one more thing. You can go to the store and buy yeast and you can end up with a package that is too old. And you make a loaf of bread with it and the bread just sogs

in the bottom of the pan, because there is no life. The yeast, the leaven has nothing to... no capacity to fulfill a function.

What I want you to know is that those of you who have been listening to me and who have attempted— whether you have felt it has been totally successful or not—to be the leaven in your day, your successes have been felt. And I must feed back to you that even though you, most of you, feel that you failed miserably, you did not fail miserably. Keep that yellow sticky-note on your refrigerator and persist, because the way you undo an old habit is to persist, persist, persist in the motions of a new habit.

Okay.

I love you all. I am persisting with you. And I will forever persist with you until we can just **be** together, without your being on your way Home, because you will know that you are Home and won't be arguing against it any longer. So, I look forward to being with all of you next week. And I love you.

Okay.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 6th 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

I am—as I think you're all well aware—making a point of bringing what we find in the **Course** into and relative to everyone's daily experience; getting it out of the realm of theory and platitudes and wonderful, blissful thoughts. We talked last week about the difference between righteousness and self-righteousness. And so we're going to consider self-righteousness a little bit further tonight.

Usually when you think of self-righteousness or a self-righteous person, you think of someone with their nose stuck up in the air, haughty, self-assured, behaving as though he or she is superior to everyone else, and letting everyone else know. It is arrogance personified. It is the orphan attempting to behave as though he or she is not an orphan, with gusto.

But there's another kind of self-righteousness. And I will say, first of all, that maybe none of you walk around with your nose up in the air all the time, but there are many moments when your nose suddenly comes to attention and struts itself. And so you can relate to what I'm talking about. There's another kind of self-righteousness that you might not associate with the word "self-righteous" and it's depression.

Depression doesn't seem to be arrogant. It doesn't parade itself like the first examples. It feels like a lack of energy. And buoyant or active or aggressive actions don't come forth from you when you're feeling depressed. Sometimes you don't even identify it as depression. You just say, "I'm having a down day," and you don't give it a name. Or you're going through your day and

suddenly it's like all the wind goes out of your sails and something just came over you; the blues hit you. And you just sort of flow with it without identifying it. But the fact is that it is depression. And also the fact is that it is self-righteousness in action. Just be with that for a minute.

You are never blue for no reason. You're never depressed for no reason. In one way or another, you are depressed because things aren't working out the way you want them to work out and you are pissed. Always accompanying depression is anger. Always.

Now you can be depressed, or you can become depressed, if you've been trying to get touch with your Guide and you haven't been able to. You can be sorry, you can be sad, you can be depressed, because something that I've been telling you, you need to do and that all of you have the capacity to do, you aren't finding the truth of. You aren't having the experience. And you are frustrated. Frustration is a lesser form of anger, a more delicate form of anger, but it is anger nevertheless.

And when you become depressed, what happens? Well, because depression/anger is a form of defense, you become more private, don't you? You are willing to extend almost nothing to anyone or anything. "Well, I'm feeling so blue I just don't have the gumption to extend. Nothing seems worth it." And there you are embodying pure orphanhood. What you don't see is that this is arrogance also, because you are aggressively defensive by being ultra-passive, by not being available to extend, by not being available to participate.

You make a statement of privacy that everyone can feel. And so a statement has been made. An act has been expressed. In what way is it self-righteous? It is self-righteous because it is perhaps one of the purest forms of separation, not just from God, but from your world and from your fellowman. It is an almost pure act of independence. Again, it is almost a pure act of independence.

What happens when you're depressed? Nothing looks good; not even a tree or a bird singing registers with you and makes your heart sing. You might even want the bird to shut up. The sun shining depresses you further, because you can't relate to it. Someone calls on the phone. "Oh, I don't want to talk to anybody right now. I'm not going to let them disturb my misery. I refuse to be distracted from my devotion to my suffering." You see? You see how private, how independent it is? And how aggressive it is, because it takes every single stimulus from your world and rejects it; flat out rejects it? And it's not sloppy about the manner in which it rejects it; it rejects it all. That is far from passive.

When you are depressed, there is something that goes out of the window in you, and that something is generosity. There is not only an unwillingness to be generous, the word doesn't even come to your mind. You are not willing to be generous in the sense of extending the benefit of the doubt to a Brother or Sister. You're not willing to be generous and to acknowledge what a beautiful day it is. You are not willing to be generous enough to appreciate the generosity of a Brother or a Sister. In fact, if while you're in this frame of mind somebody close to you is busy being magnanimously generous, it depresses you even more. It actually angers you more, because the contrast is sitting there staring you in the face, emphasizing the awfulness of where you are.

Now, I'm not going to ask you to answer this question out loud, but I want you to think for a moment and think of one word that epitomizes the word "generous," other than the word "generous." I will say I want you to think of a word that maximally, totally epitomizes the meaning of the word "generous." It's probably a word you've never thought to associate with the word "generous." [pause] Okay, the word is "God."

What do you think Creation is? An act of generosity. An extension of what God is, infinitely, without reservation. An act of generosity that is eternal, and asks for nothing in return, because the making of the extension is the fullness of the fulfillment of Being. Creation is generosity embodied. "God being" is generosity moving. So now let's bring it home. If God is generosity moving and if you are the expression of God, then the fulfillment of your Being is found in your generosity.

For... I was going to say months. For years we've been reading this book, and the word "extension" comes up, like I will extend it to you, I will extend it to you, extension, extension. You know what? You can pass a glass of water to somebody and extend a thirst-quencher to them without being generous.

Ah, but you're with someone and you notice them clearing their throat or behaving in a manner that indicates that perhaps a glass of water would be helpful. Generosity has already been expressed, because you've been willing to pay attention to them and notice the need, before you even walk to the tap and fill a glass of water and bring it to them. You have engaged in the act of caring. That's a generous act. And then you've noticed a need and then you've said, "Would you like a glass of water?" as you get up to go get one and bring one. Generosity has occurred because Love has been embodied in the caring that caused you to notice the need before they even asked.

On the other hand, if you haven't noticed and they do ask for a glass of water, you can get it for them and give it to them generously. Or you can think, "Can't he see that I'm busy doing something right now? He could get it

himself. But I'll go get it." And you get it for him and there's nothing generous about any of it.

Generosity embodies Love. Generosity involves getting outside of your self. Generosity means getting out of self-righteousness.

You see, self-righteous says, "He can get it himself. Can't he see he's disturbing me. Important me doing important things, and him having an unimportant need that he could take care of himself." You see? Well, there's depression for you. Whether it's recognized or not, there's depression and self-righteousness.

Now as you think back over the past weeks and months, we have been talking about shifting your attention outside of your present sense of yourself; the present boundaries that you think identify you. We've talked about stepping outside, reaching beyond those boundaries, and inviting something else in. This is the beginning of generosity, because it's the willingness to abandon your privacy, your autonomy. It expresses your willingness to be inclusive. And in the willingness to be inclusive, you are extending an invitation to be joined by something else. And that extension is an act of generosity. It is a generous, rather than a selfish, thing to do.

And so I want you to give some attention this week to the word "generous." And now when you go to bed at night, instead of asking whether virtue has gone out from you, I want you to ask, "Has generosity characterized my day? Have I engaged in being truly generous? Have I let someone else be on my mind? Have I extended care, caring? And have I responded when a need was recognized?"

Sounds like work, huh? It's going to require more attention than you're used to giving, because it's so easy just to be private and sort of go through your day on automatic with appropriate responses that don't really require you to come out of your privacy; certainly not to the degree where when you are present with others, you are actively engaged in recognizing their presence, recognizing what's going on with them, seeing if there is a need, and fulfilling it to the best of your ability. You're not used to doing that. You are all much more self-centered. And I promise you that it is to the degree that you are self-centered that you are miserable. It's very simple.

"Oh, but look at what's happened in my life. Look at the circumstances I'm in. I have reason to be miserable. I have reason to be depressed." Oh, well, there you are, acting out self-centeredness, aren't you? "I, I, I." But what you're overlooking is the fact that your misery is inseparable from your preoccupation with yourself, and your circumstances and how unfair everything is. And you, in your private silence, are going to hold the world

and everyone in it hostage by not joining with them, by not being with them, by not participating with them. The epitome of orphanhood.

If you want to be happy, find that in you which is generous whether you feel like it or not. Because I promise you, you will not feel like being generous until you abandon your devotion to your self-righteous privacy.

This is all we've been talking about as we've gone through the **Course**. Where are we? We're in a chapter called, "God's Plan For Salvation." Whose salvation? Your salvation. And what is God's Plan for your salvation? God's Plan for your salvation is that you say, "Father, help!" Simple. Invite something in that is beyond your best reasoning, your best judgments, your pet theories, and your favorite definitions of everything. God's Plan for your salvation is that you reach out to the Holy Spirit, which is nothing more than your Right Mind, and let in the "more of you" than you have been allowing to register with you; the infiniteness of you that you have been ignoring in favor of your very tiny well-developed definitions of yourselves that you have created. That's God's Plan for salvation.

God's Plan for salvation is for you to open up to the generosity of Being, the generosity of God, and claim God to be your Father, your Source, so that you might, in letting Him in, find the Truth about you, which is your generousness that you find yourself infilled with and that you can't hold on to, that will overflow and be extended because Love is alive in you.

You see, each week I'm turning your attention to your fellowman, I'm turning your attention to the Father, and I'm saying bring the Father and your fellowman into the picture, and let the Father infill you with that which He would reveal to you about Himself as it relates to you, which is totally, so that you might thereby have a spontaneous unwithholdable gift to extend to your Brother in the acknowledgment of what's True about him to him. We're breaking the isolation, but it's got to happen right where you are, with the people you're dealing with. They are your workspace, you might say, or, in happier terms, they are your playground in which to play divinity, in which to play what is True, so that it might register with you and illuminate you so that your illumination illuminates things for others. Breaking the isolation is what it's all about.

So this week, the word is "generous." Not generosity. You can talk about generosity, but you must **be** generous. You get it? Don't waste a moment contemplating and thinking about generosity. That's thinking about "what it means" to be generous. It doesn't "mean" anything to be generous because the focus there is on the meaning. "What does it mean?" "Mmm. Well, let me see here. I think it means **this**, or I think it means **that**." And you're off the beam. You've lost the point.

I want you to be with the word “generous” relative to you. “Am I being generous? Do I feel generous right now?”

And if you don’t, you may know that you are engaged in something that is causing you to be depressed. You are engaged in something that is at odds with your nature. And you need to get out of it, because you need to shift into **being** generous, feeling generous, and engaging in—not generosity—in being, engaging in **being** generous. And if you simply find it too difficult to do—which means if you find that it is much more satisfying to be pissed off and therefore depressed than to let in the littlest bit of generosity—ask the Holy Spirit for help, ask the Father for help to get you over the hump, to illuminate in you some little point of light of generosity so that you may take hold of it and let it be in you and find expression.

Don’t go through your days being unable to be generous. Generous doesn’t mean handing out money. Generous means acknowledging the person that is in front of you or the person that is next to you. Be aware they are there. You can walk through a grocery store or a checkout line, where people are all around you, and you don’t have the faintest idea who is next to you, whether they’re male or female, because your blinders are on. And you are thinking about what you’ve got to do after you leave the store, and you’re watching the cashier, and maybe you’re watching the person ahead of you to see if they’re delaying you, but that’s about it.

To be truly generous means to be experiencing what I’m going to call “full open consciousness”—not closed-down consciousness—full open, letting it all register with you. Letting yourself be present with it all. That’s being generous.

Being generous is giving the benefit of the doubt. Being generous is noticing when it is sunny and bright, and a beautiful spring day with all of the flowers blossoming, and all of the leaves coming out on the trees, and all of the wonderful subtle shades of green that are there in fresh spring colors. And letting your heart respond. That’s being generous.

Let’s go to the book.

Reality and Redemption

[Editor’s Note: In the first and second editions, the following heading appears here instead: The Attraction of Love for Love]

It’s a good choice of words. Reality and redemption are inseparable from each other.

When something is redeemed, it's brought back to its original state, its original perfect state. Your willingness to see Reality as it is, means that you are being generous enough to be undefended against the experience of what Reality is. You are extending an invitation to experience it "as it is," in spite of what you have believed it was.

Reality and redemption are inseparable. Not just your redemption, but the redemption of everything in your experience. Why is it redeemed? Because it had to go through a redemptive process? No. It is redeemed because you are allowing "what it has always been" to register with you.

Continuing.

Do you REALLY believe that you can kill the Son of God?

More of these stark terms.

Do you really believe that you can be an orphan? If you do, then, in effect, you are snuffing out the Son of God by saying, "I'm no Son of God. I'm an orphan." And apparently then, the Son of God has been killed because you're so damned determined to be an orphan, and to be it better and better and better.

Do you really believe that you can do away with or kill the Son of God?

The Father has hidden His Son safely within Himself and kept him far away from your destructive thoughts,...

Your determination to be the best damned orphan there ever was.

...but YOU know neither the Father nor the Son...

With a capital "S", that you really Are.

...because of them.

Now let me read that again.

The Father has hidden His Son safely within Himself and kept him far away from your destructive thoughts, but YOU know neither the Father nor the Son because of them.

Because of your determination to see things your way, you've lost your awareness of Who your Father is, and you've lost the awareness of what you

truly Are. And so the Father and the Son are unknown to you, because you are going to be the best damned orphan there ever was.

***You attack the real world every day and every hour and every minute, and yet you are surprised that you cannot see it.
[Editor's Note: Raj said "the world" instead of "the real world."]***

Well, how do you attack the world? You know. By providing your own definitions of it, and believing your definitions, and choosing to ignore what it really is. It's that simple. And yet you are surprised that you cannot see the real world. "Oh, well. In the sweet bye and bye after you die, you'll see it." Bullshit! You won't see it until you're willing to see it whether it's now or after you die. You won't see it until you are willing to see it.

Now:

If you seek love in order to attack it you will NEVER find it. For if love is sharing,...

Oh, generousness.

...if love is sharing,...

Extension.

...how can you find it except through ITSELF?

You can't find it until you're being it, in other words. You can't find love until you're embodying love. You can't find love until you are willing to be generous.

Offer it and it will come to you because it is drawn to itself. But offer attack and it will remain hidden, for it can live only in peace.

Meaning it can live only in an unconflicted mind. It can live only in a mind which is not insisting on introducing a secondary plan to stand in its own right along with the Father's Plan; side by side; equal but different. That's the introduction of conflict. That's the introduction of polarity. That's the introduction of difference. You see? Twoness. Duality. Which is impossible.

God's Son...

The one that you really Are.

...is as safe as his Father, for the Son...

The one that you really Are.

...knows his Father's protection and CANNOT fear.

Why does he know his Father's protection? Because he's not engaging in behaving in a way that causes him to seem to be separate from the Father, and therefore unavailable to the perfect order of Being that his Father is embodying right where the Son is.

His Father's Love holds him in perfect peace, and needing nothing, he ASKS for nothing. Yet he is far from you whose...

Capital "S".

...Self he is,...

In other words:

Yet he...

The one that you truly Are. The Christ.

...is far from you...

The orphan that you think you are.

...whose...

Capital "S".

...Self...

The Real You is.

You may be acting like an orphan and you may be ignoring everything that makes you not an orphan, but you don't ever stop being what you really Are. And so what you really Are is the Self, the Real Self of the orphan. Right now in your sense of separateness and lostness, you are absolutely divine. And this divine one that you Are is the only Self there is. And so it is the Self—which we're going to capitalize to identify the Real You—it is the Self of the you, you think you are. In other words, you are the Christ, each one of you, behaving as though you are not the Christ and believing your behavior.

Again.

Yet he...

God's Son.

...is far from you whose Self he is, for you chose to attack him,...

You chose to dispute him by taking on another character, and giving preference to the character you took on.

...he is far from you whose Self he is, for you chose to attack him, and he disappeared from your sight into his Father.

The Real You disappeared from your sight into your Father.

HE...

The Real You.

...did not change, but YOU...

The orphan mentality that you're so damned sure of and so proud of.

...did.

The Real You did not change, but you did.

For a split mind and all its works were not created by the Father, and could not live in the knowledge of Him.

You see, you have to disown your Father, you have to divorce your Father in order to have a sense of yourself that is original and different from your Father, different from your Father's Son. And so if you're going to maintain this state of orphanhood, it (the orphan) cannot live in the knowledge of his Father, in the awareness that he has a Father, because if he lived in that awareness, he would know that he wasn't an orphan. They're mutually exclusive.

When you made what is NOT true visible, what IS true became invisible.

When you became devoted to a lie, Truth became invisible, because if you let any of the Truth in, it would undo the lie that you're committed to. And so you cannot let the Truth in and still maintain the lie; which is another way of saying, "and still maintain the façade."

When you made what is NOT true visible, what IS true became invisible. Yet it cannot be invisible in ITSELF,...

What God has made cannot be rendered null and void. It can't become invisible. It can't actually disappear.

...for the Holy Spirit sees it with perfect clarity.

Your Right Mind sees it with perfect clarity, because your Right Mind ***is It***, held in trust while you're having this little drama, this little playacting episode, pretending to be an orphan.

It is invisible to you...

As an orphan.

...because you are looking at something ELSE.

And what are you looking at? You're looking at your definitions, or you're looking at the definitions others have provided to you and you're not questioning them at all.

Yet it is no more up to you to decide what is visible and what is invisible than it is up to you to decide what reality is. What can be seen is what the HOLY SPIRIT sees. The definition of reality is God's, not yours. HE created it, and HE knows what it is. You who knew have forgotten, and unless He had given you a way to remember you would have condemned yourselves to oblivion.

You see, you thought you were just having a little fun; got together with one of your Brother Christs and you said, "Hey, what d'ya say we call this embodiment of living Love, 'a tree'? And what d'ya say we say that its defenseless relationship with what it's standing on is really a dependent relationship, and that it gets its life not from the Love that it is, but from what we'll call 'soil'? And let's say that in order for the soil to be nurturing, it must be watered. And let's say that in order for there to be water, there must be large bodies of water which will evaporate and float in the air over the land (the soil) and fall. Let's make it fall. Let's call it 'precipitation.' And it will water the soil, which will nurture the tree that is dependent upon what's in the soil. What d'ya say—shall we do that? Shall we create this definition and believe it? To hell with what the Father said. To hell with what it really is. Let's do this thing."

So you did it, and two of you were duped. Two of you joined together in an illusion. And what you didn't realize was that this "playing with Reality" would cause you to become disoriented and separated from your Source, because you separated yourself from the Real Meaning of that which you gave definitions to, and therefore obscured its Source, and you lost God. God

disappeared. And the living embodiment of Love that what came to be called “a tree” and “the soil” **is**, was lost to you. You see?

You—who knew that it was a living, moving, embodiment of Love—have forgotten.

...and unless He had given you a way to remember you would have condemned yourselves to oblivion.

Why? Because the pride of creation is self-righteousness. The pride of personal private creation is self-righteousness. And self-righteousness is mesmerizing. And you become addicted to it. And there would be no way out if God had not given you a way to remember.

But (continuing)...

Because of your Father's Love you can NEVER forget Him, for no-one can forget what God Himself placed in his memory.

Now another way of looking at this—these words “placed in his memory”—is that the Holy Spirit, which is your Right Mind, can’t go anywhere. And if you are not paying any attention to it, it is, in effect, held in trust while you dally with your orphanhood. And in that sense, Who You Are is placed in your memory. A better way of putting it is that it’s placed in your Being, which can’t ever actually change.

You can DENY it, but you cannot LOSE it.

And of course, as long as you’re giving preference to the meanings you’re giving to everything, you are denying What Everything Is, and you are denying Who You Are, together with your already-present capacity to experience everything As It Truly Is. A capacity you do not have to work hard to gain. A capacity you do not have to refine yourself into having available to you.

Listen.

A Voice will answer every question you ask, and a Vision will correct the perception of everything you see. For what you have made invisible is the ONLY truth, and what you have not heard is the ONLY answer. God would reunite you with yourself, and did not abandon you in your seeming distress. You are waiting only for Him and do not know it. Yet His memory shines in your minds and cannot BE obliterated. It is no more past than future, being forever always.

His memory shines in your minds. And like the sunshine and the beautiful day that you can't appreciate because you're in a blue funk—you, in your prestigious sense of yourself as an independent agent, cannot see His memory that shines in you; the Truth of you that abides in you shining.

***You have but to ask for this memory and you WILL remember.
Yet the memory of God cannot shine in a mind which has MADE
it invisible and wants to KEEP it so.***

If you love your depression and you hold on to it, everything is going to look like shit. Everything is going to be colored by your devotion. And yet "Reality perceived Truly" is present to be experienced, just as surely as the beautiful spring day is available to you to be experienced, but which you're not experiencing because, at the moment, you're feeling depressed and totally feeling totally incapable of being generous enough to let yourself have any other experience but the satisfaction of the self-righteousness that says, "I am pissed off because I can't have things the way I want them, and therefore I will give nothing." And with all of the power of the Christ that you Are, your word stands. And yet all that happens is that you continue to not see what's right in front of your face. That's all.

Again.

***Yet the memory of God cannot shine in a mind which has MADE
it invisible and wants to KEEP it so. For the memory of God can
dawn only in a mind that wills to remember, and that has
relinquished the insane desire to...***

What? (Key words here.)

***...control reality. You who cannot even control yourselves should
hardly aspire to control the universe. But look upon what you
have made of it, and rejoice that it is not so. Son of God,...***

I'm talking to you. These words are talking **to you** right now.

***Son of God, be not content with nothing! What is not real cannot
BE seen and HAS no value. God could not offer His Son what
has no value,...***

Why? Because what He gave you was Love, generously extended.

***God could not offer His Son what has no value, nor could His Son
receive it. You were redeemed the instant you thought you had
deserted Him.***

You were redeemed the moment you thought you had deserted Him. "Father, I'd rather see it my own way. I want a bill of divorcement—signed, sealed, delivered bill of divorcement. Final. I'm me in my own right." Well, now it's not the same "me" that said, "I want a bill of divorcement." Now it's "an orphan." But only in an insane imagination, and the Christ that you Are has been held intact, untouched, unchanged. It's called the Holy Spirit now, held in trust while you dally with the ego. So you were redeemed the moment you made this insane decision to be on your own.

And again, you do not have to do anything to become worthy of being the Christ that you Are. You do not have to refine your soul. You do not have to go through any process. You simply have to do what? You have to abandon introducing or attempting to introduce something into Creation that the Father never made, which is your own determination to see things in your own way, or your own definitions that you apply to everything. All you have to do is stop doing that.

And how do you stop doing that? By agreeing with God's Plan for salvation. Reaching out to something beyond your best orphan capacities and saying, "Father, help! Father, I'm inviting You in."

How do you do it? You do it the same way you do if you're depressed. You notice that you're depressed, and now you have no excuse for just not naming it and saying, "I'm having a real blue funk of a day. Ho hum. I'll just wait for it to lift. And in the meantime, don't depend upon me for anything 'cause I just can't get the energy behind doing anything. And I don't give a shit whether I do anything or not. That's how bad it is." You won't be able to say those words or feel those words without knowing the Truth that I've shared with you; that this is really a self-righteous and arrogant position to take, that is geared to creating a nearly pure state of orphanhood or isolation, and that *it* is what is causing your misery.

And it isn't enough to know *that*. You have to say, "I want out of the funk. And so in spite of the fact that I have no energy for getting out of it, I am going to find ways to be generous. I am going to exert the effort it takes to pay attention to where I am, and to acknowledge who I'm with, and be sensitive to their needs." Does the plant need to be watered? Does the garbage need to be taken out? Pay attention to the need and be willing to supply the need. That is the way you get out of the funk.

And it is that same sort of joining with the Father, because you're putting forth the effort necessary to not be immobilized in your depression or in your orphan state. And make the connection. Invite the connection and let it happen, and acknowledge it and own it and claim it, and be willing to indulge in it more and more frequently.

Being an orphan is basically a lazy activity, because it is so private that it does not require you to relate to anything at all. That's not called being alive, much less being awake.

So, this week when you go to bed at night, contemplate your day and find the places where you were **being** generous. And if there weren't a lot of times that you were being generous, because it hasn't been your habit to, then just acknowledge that tomorrow you will be a little bit more disciplined and make more occasions for being generous, by paying more attention, with the attitude of care. For what purpose? To meet needs. What a simple and wonderful activity to engage in. I promise you that if you engage in it consciously, your experience of your world will change dramatically before the end of the first day, before your first bedtime where you would ask yourself whether you have been generous. Cultivate being generous.

Yes, it will require you to pay attention. I will tell you that paying attention is Life. And not paying attention is death. Your inevitable path is redemption. There really is no other choice. You can create misery up the kazoo, but you cannot actually accomplish death. Even if you appear to pass on, you will find yourself still being. You cannot accomplish death. So give your attention to accomplishing Life, to letting Life be what it already is, without any of what it is being obscured from you.

So instead of this being your homework, this is your homeplay. Go play this week with "intent to be generous" **carried out**.

I love you. And I look forward to being with you next week. I look forward to being with "new you's" next week.

Okay.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.276 / JCIM – p.116 = Chapter 11 - Section: Reality and Redemption
First Edition – p. 217 / Second Edition – p. 233 = Chapter 12 – Section: The Attraction of Love for Love

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A COURSE IN MIRACLES STUDY GROUP WITH RAJ

May 20th 2006

RAJ: Good evening. And welcome to everyone who's joining us on the Internet.

Interesting. Paul's announcement last week of a need was met with a full spectrum of responses, from outpouring of love and contributions to expressions of appreciation for everything that he does, that we do, to outright expressions of criticism and judgment, meanly expressed.

A month or so ago, when I put an announcement on The Gathering Place, there were likewise similar responses. And one of the individuals who made a gift expressed the concern, or the caring, that she hoped we wouldn't have this problem again—in other words, that we wouldn't persist in having to ask for help, to be in that uncomfortable position.

You know what? None of you likes the word "need." N-E-E-D, need. It's almost worse than the four letter word Paul doesn't like to use. It's easy to let a word like that roll off your lips if you're upset, but to experience need is something all of you avoid like the plague. And to see someone else in need makes you equally uncomfortable.

Many say, "Well, if Raj is really Jesus, he could meet Paul's need. He could just wave his hand and like the loaves and fishes that appeared to feed 5000, all the needs of the foundation could be met, and Paul wouldn't be in this

uncomfortable position." [Chuckling] But, what you don't realize is that I *am* answering, I *am* addressing the issue, except that you don't like the answer.

What do you think it means to read in the Course about looking into your brother's eyes and remembering God? You know, it has a nice feel to it doesn't it? But it's something far more than just something nice. What that idea is expressing is that without your brother, you would not have the means of remembering God.

Having a brother with eyes to look into, you *have* the means for remembering God. Why? Because with a brother with eyes to look into, you can have an object of your affection. You have the fundamental necessity to "relationship." Ah-h, relationship. That means not being alone, doesn't it? That means involvement, doesn't it? It means exactly the opposite of being an orphan.

Now, some of you who are troubled by the fact that over the years there have been expressions of need and invitations of support . . .

PAUL: I'm sorry. I, Paul, lost it.

RAJ: One of the reasons that many of you are bothered by the ongoing expressions of need and invitations for support is because you have an expectation, a preconception, that if you're on your spiritual path and you manage to connect with the Holy Spirit, or your guide, or the Father, that you will suddenly be without need. You will be whole and not need anyone!

Ah-h. Reeks of independence again, doesn't it? Ah-h, now, you can sit in your ivory tower of holiness, of holy wholeness, needing no one, needing nothing, and having no reason or obligation to "relationship," and that's the bottom line of the problem. And that is exactly the fundamental cornerstone of everything I'm sharing with all of you, so that you don't even find in *holiness* a reason for being separate from your brother—an orphan who has arrived but still doesn't need to connect or relate or feel for another.

You know what? This *will* happen again and again, and again and again, until you get it. And then will "need" go away? No. Need will still be an essential of

being, we'll say. But it is something that will be met, because there will be no one else, aside from the one in need, to look with judgment or criticism, but whose heart will be full because he got the point, she got the point.

You need your brother. Your brother needs you. And you love to be the place where the need is met. You love to make the gift that makes another whole, if I may put it that way—that acknowledges wholeness and that values wholeness enough to make it real "in the world."

I'm going to quote two things from Mary Baker Eddy. One is, "Blessed is he who seeth a brother's need and supplieth it." Blessed is he who sees a brother's need and supplieth it. Everyone talks a lot about love, love. You can get very passionate about *love*, but in another statement by Mrs. Eddy it says, "Divine love always has met and always will meet" . . . what? The "human need." That's what love does! But love doesn't do it without there being someone letting it in, having an object of his or her affection, and extending it; thereby supplying the need with the answer that meets the need.

I have need of you. I have need of every single one of you. And we've talked before about the fact that *God* needs you. The fact is, you could say, and be absolutely correct, that since you are God's creation, God already has you. So, how could he need you? You see? You get the word "need" confused with the word "lack." God needs you because, being his self-expression, you are *essential* to his self-expression. You are essential to God. All of creation is essential to God. And *you* need God. You, the orphan you think you are, needs God, needs to know his source, his father, his mother, so as to be able to know who he really is, and that he's not an orphan.

Now, as I said, the thing that's troubling to those of you who keep hearing an expression of, or a call for help, is that you have this preconception that when you "get it," when you get the point, when you let everything that I've been talking about happen with you, that you suddenly will be, well, the equivalent of independently wealthy, that you will not need anything, and thus you will be able to avoid the humiliation of saying you have a need. Well, surprise! That is never going to happen.

You *need* absolutely every single one of the members of the brotherhood or sisterhood of God. The wholeness of the expression of God, down to every last detail, *infinite* detail, is essential to your wholeness. You would be incomplete without every last tiny iota of Creation. It is all essential to you, and you will always need it.

Now, here's the interesting thing: As long as you are distancing yourself from Creation, the fact that all of It is essential to you will be felt as an emptiness, because you can't deny part of your infinitude without experiencing the discomfort, the dissonance, of trying to ignore something that you can't get rid of because it's absolutely essential to you, because you *need* it.

Well, you know, this is not at all satisfying to the ego because what it says is that you're nothing without everything. You're nothing without every single one of your brothers and sisters. You're nothing without all of Creation. Nothing! There's no way for you to be something all by yourself, and that will not be the end result of your spiritual path. That will not be the prize for waking up.

Thank God that you have someone like Paul, or the person next door, or the fellow sitting on the street with a hat out, saying, "I have a need." Thank God because they are your opportunities to look into your brother's eyes and remember God. They are your opportunity to embody divine love meeting . . . what? *Every human need*.

Now, this is going to be a great disappointment to those of you who have felt that your self-respect would ultimately come, . . or shall I say your *ultimate* self-respect would ultimately come from your not needing to need, and not having to own the need, and not having to feel the need, and not having to be needy. You thought that was going to be the prize.

But I'm going to tell you something: As more and more of you recognize, realize, discover that need is not going to go away, because what it is, is that which identifies what is essential to your being, that makes you whole, . . until you make that discovery, you will in one way or another be offered the opportunity to recognize the degree to which you, like the Pharisee, want to walk by on the other side of the road. Not seeing, not feeling, not being distracted by someone's

need. Not being trapped into being humane—which really means being involved. Involved like the Good Samaritan. Actually *touching* the person in need who was wounded and dusty and exhausted, and using *muscles* to carry him to a place where comfort and nurturing and sustenance could be provided.

Involvement.

When you make the discovery that it's your function to recognize need and supply it, and you don't resist it and you don't resent it anymore, and you willingly give it, . . . you know what? There suddenly won't be any more people to pick up on the side of the road. But you'll still need them. And they'll still need you. And you'll know it, and you'll believe it, and you'll let it be true. You will let it to be truth. And you will love you brother, and you will, in the act of loving your brother, remember God.

It is suggested that the fact that there is need, and that Paul has to keep asking for help, is an indication of some flaw in his psyche, some ignorance that clarity needs to come to. Well, I'll tell you the clarity that needs to come to him: It is to stop caring how he looks to others. And how to be true, no matter how it is interpreted by others, no matter what it arouses in them.

You see, generally speaking Paul is not interested in looking good. But there is a hooker present in him, and that is that he doesn't want to look *bad*. And that's just as significant a hook as wanting to look good. In a way it's even more difficult because those who, such as you, all of you who seem to be in his presence listening to what I'm saying, can easily suggest to him that he's someone special and because you don't want to have to get involved, and because you don't want to feel need, you really need Paul to have no needs.

You need him to be special so that you can look forward to a specialness of your own. You want to use him as a role model to base your confidence in so that you may, with a certain amount of resolve, press forward, so that you might arrive at the point you want him to be, which is to have no needs. If he taught you that lesson, it would be a mis-teaching. If I allowed him to teach that lesson, I would be at fault, because the lesson that needs to be learned is the exact opposite.

You cannot be independently whole, independently "wealthy," independently without need. Independence is itself the problem. It is the foundation of orphanhood. It is the foundation of "the human condition." It is the foundation of suffering. It is the foundation of ignorance of What You Are.

As I said, this isn't very satisfying or pleasing to the ego because your spiritual path, your spiritual quest, if it is followed truly, and if it is the true path, will bring you to the point of the ego's humiliation *and your humility*, so that you're not only unafraid to need your brothers and sisters, you are also unafraid to recognize their need and supply it. You're not afraid to be the presence of love which, extended, you get to keep, and which, by the extending and keeping, causes you to remember Who You Are, which means: causes you to remember God, because what you are is God's son, God's daughter, God's self-expression.

And that's how you come Home.

So the need that Paul has expressed from time to time, and that I have shared with you from time to time, will not go away. You know what will go away? You're resistance to being the presence of love that meets the need. And in whatever recognition of the truth of this that you have, as a result of exactly what I'm teaching you right now, it will have transfer value, because Paul is not special—no more special than the double-amputee sitting on the sidewalk in front of his cigar box or old hat, begging. And so you will gladly let the value be transferred to anything and everything in your experience, and you will be willing to look in the eyes of that disheveled, apparently not whole, dirty, unshaven sorry example of humanity, and look into his eyes and remember God.

You will be willing to get involved. You will not let your nose come to attention and turn your head and try to ignore the awfulness, "because it doesn't represent the truth. It doesn't represent God," and, of course, "there's a reason he's in that situation, you know. He has some beliefs to work out." And, of course, you're not the one that's going to help him. Oh, no, that would take involvement. That would take time. That would be messy.

You see, we've been talking about this for quite some time. It's what the Course has been teaching, as we've been reading it for quite some time. So when you let

your nose come back down a couple of notches and you let go of your self-righteousness and your arrogance and all of the behavioral indicators of your level of spiritual progress, and you let the distance between you and your brother diminish by virtue of letting your attention *rest* with your brother or sister, and by virtue of letting involvement occur and letting your heart open, humility will have begun to characterize your presence and your mind.

A third statement by Mary Baker Eddy: "Stand porter at the door of thought." In other words, watch, give attention to what's going on in your mind. "Stand porter at the door of thought. Allowing only those thoughts which you would have bodily manifest, you will govern yourself harmoniously." Important. Stand porter at the door of thought. Allowing only those thoughts which you would have manifest . . . and let's drop the word "bodily." We could say, which you would have manifest in your world, which you would have manifest in your life. "Admitting only those thoughts which you would have manifest, . . you will govern yourselves harmoniously."

Self-righteousness, arrogant meanness, used solely for the purpose of not having to be involved, used solely for the purpose of being able to keep your distance and also keep alive in your mind this insane concept that the ultimate of awakening, that the ultimate of enlightenment, is "not needing"—and therefore that's the example to hold everyone else to, while you're moving toward it—will absolutely keep you bound in your dream. And you will be an ultimate example of the Pharisee who crosses by on the other side of the road, piously pure because he didn't let himself succumb to the recognition of that polluting energy called "need."

And when need is not addressed, fulfillment doesn't come. If fulfillment doesn't come it means love hasn't been present. And if divine Love always has met and always will meet every human need, and divine love is the presence of God *moving*, then God hasn't been present. What has? Only a pious, arrogant, self-important Pharisee—orphan.

We talked a few weeks ago about the fact that you can be in an elevator or you can be in a crowd of people, alone, because you keep them away from you and you keep yourself private from them. And what I want you to see most clearly is

that when you avoid seeing, recognizing and responding to need, you are keeping yourself isolated. And I'm going to ask you something: Who are you saving yourself for? Who is ultimately going to get this need-less being? Are you getting the picture?

I have need of you. All of you. For what? I have need of you to be my brothers and sisters and *know* that you're my brothers and sisters, and *know* that we have the same Father, and that therefore we have the same inheritance, so that we may be together equally, fully, wholly, w-h-o-l-l-y. I need you because you're part of my completeness, and you need me because I'm part of your completeness. And we need each other because when we recognize our completeness in each other, we remember God. And then we're all at Home together consciously, and the dream stops. The illusions dissolve.

It is a misperception for any of you to think that you are self-sufficient, or that you could ever *become* self-sufficient. And yet, in the Western world, you, for the most part, have been taught that a respectable person is one who can take care of himself and is never in need. And his lack of need is always a measure of his respectability, his dignity, his worth. I don't mean financial worth, there. I mean that his presence has meaningful substance to it. You've all been taught this to one degree or another. As a result, you have come to believe that being in need is, . . what? Shameful.

Fifty years ago, 75 years ago, it was not uncommon to hear a parent say to a child, "Shame on you!" You almost never hear that today because the concept of shame is no longer being used like it used to be to force people through fear, and a feeling of shame, to step up to the mark, get a rod up your backbone and a stiff upper lip, and come hell or high water get yourself into a state of self-sufficiency.

Thank God "shame" is not being used like it used to be because, to tell you the truth, it allows you to hear what I'm saying a little more easily than if I had said this 60 years ago to the mentality of that time.

Where is love needed. Love is needed where the mess is. Love is needed where the hurt is going on. Love is needed where anger is rampant and apparently seemingly justified. Love is needed where there is pain. Love is needed where

there seems to be an experience of lack. And, again, I'm making a very clear distinction between the word "lack" and the word "need." The word "need," again, applies to whatever is *essential* to your being. Lack is a belief that something essential to your being is missing, when that is impossible.

Your world is expressing need all over the place, today. Are you being a Good Samaritan, or are you, like the Pharisee, turning your head and trying to ignore the need so as to keep your sight pure of, and free of, that which is ugly, so that you might more easily keep your mind in your peace, so that you might more easily become elevated into a frame of mind that is so in harmony with God that you experience no need and can thereby fulfill your purpose for being— [chuckling] the ultimate independence.

The Course says that the ego is suspicious at best and vicious at worst. It's true. How many of you, at an entrance to a freeway or on a street corner, see a man or a woman holding a sign: "THREE KIDS. NO JOB," and immediately you say, "Who knows whether that's true or not? Probably there are no children, and probably there isn't a job, and probably any money I give is going to go straight to the liquor store." Suspiciousness turned vicious in the span of time it took to go from the beginning of the thought to the end of the thought. Phew! And self-righteous "you" pulls onto the freeway, or turns the corner in your probably-decent car, untouched by the invitation to look into your brother's eyes and remember God.

Now, we're not going to get into the book tonight. I'm going to say one more thing: Some of you are likely to be tempted by your ego, after listening tonight—if, indeed, you're still listening. You're going to be tempted to say, "Well, Raj can't really be Jesus, and this can't really be the Christ talking because, you know what? What he said made me feel guilty."

That is a real copout. Why am I saying that? Because I'll tell you, if you're going to wake up, one way or another your ignorance must be uncovered so that you can become free of it. And if you *are* being self-righteous in your days, if you *are* being arrogant—feeling that you, in your own right, are in some superior position to someone else—then you are wrong. The way you're looking at

yourself is *wrong*. And so, if you are guilty of doing it, *you are guilty of doing it!* And you need to feel guilty for doing it.

I hear someone saying, "That's the last time I'm going to listen to Raj." No, you'll be back, because the alternative to what I'm saying is more pain. The alternative to it is not waking up. The alternative to it is the dream lasting a little bit longer because you're not willing to allow for the form in which "the means for correction" can register with you. And in order for correction to occur, what it is you're doing that isn't working must become crystal clear to you. And you will have to say, "Yes, I have been doing something that doesn't work, and I thought that it was exactly the thing to be doing in order to eventually meet my Maker face-to-face, Awake. And you were wrong. And you've got to be able to say you were wrong. You've got to be able to recognize that you were doing something that doesn't work.

Why? So that you can feel like you've wasted your life? So that you can become depressed? No. So that you can change your ways. So that you can do something different that *does* work. If you don't know that what you're doing isn't working, you're lost. If you know that what you're doing doesn't work, *now* you are grounded enough to be able to change your mind and be in a new way that does work.

If I cannot point out to you what you're doing that keeps you from waking up, that keeps you from remembering Who You Are, I don't have a snowflake's chance in hell in fulfilling my purpose. But you know what? The Father gave me my purpose. The father gave you your purpose. And it can be fulfilled. But you're going to have to fulfill it by employing it. You're going to have to fulfill it by seeing need and supplying it—becoming involved, letting love pour forth, abandoning suspiciousness and viciousness.

So, there's much grist for the mill, isn't there, in you . . . in each of you. Much to abide with and much to let abide with you so that it might trigger in you a desire that's never gone away, even though you ignored it—to be able to look into your brother's eyes without all of these self-righteous defenses and be the presence of love that meets the need, and you remember God. You see? I love you enough

to tell you when you're wrong so that you might make a new decision and do what's right, and come Home. That is my job.

[Addressing everyone in the group] I love you. I love you. I love you. I love you. I love you. Young Christopher, behind the table, whose eyes I cannot see, but whose eyes I know are there, I love you. And I love you. And I love you — all of you who are watching and all of you who might listen. And I look forward to being with you next week.

A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 27th 2006

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

I know many of you had a very interesting week following our get-together last week. And what may have escaped people's attention is, that we were talking about Love. We were talking about the fact that it's everyone's function to be the Presence of Love—moving. And, of course, Love moving means involvement, as we talked at some length about last week.

Now, the issue that started the subject was need that had been expressed by Paul the week before. Need for what? Involvement. Need for conscious involvement. Since it revolved around financial support, there was a spontaneous feeling among most everyone: "Well, I hope we can finally get this problem resolved! I hope we can get this taken care of once and for all!" Why? "Well, so that I won't have to be confronted with it again." Not "I Paul," but all of you.

You know, when you have a child, in the beginning you stand a little bit in awe of the experience of the appearing of this child, and then, of finding your capacity to love this child. And as the years go by, the thought sometimes will occur to you: "Boy, I can't wait till they get to be eighteen or twenty and move away from home. And then I will be through raising them and then I can get on to other things!" Like: "Oh, the excruciating task of expressing endless love will be over! Can't wait for the time when everything falls into order, and attention doesn't have to be given to it again!" And finally you're free. What? Free to [small laugh] not have to love is what you're saying. Free not to have to be as attentive. Free to not be as conscious.

You know, it's very easy for you to enjoy the concept of God's Eternal Love. The fact that it's eternal means that you have a guarantee of always being embraced without fluctuation and therefore, if you're willing to reach for It and receive It and accept It, you feel secure.

But, oh dear, the minute I or anyone suggests that because you are God's Self-Expression; thereby embodying everything about God, obviously your function—the Movement of Being—is one of Eternal Love. You see? Oh dear, eternal involvement? And then it doesn't sound so wonderful. And it sounds like work. And the orphan says: "Well okay, I'll tell you what: If we are to attend to our brother's need, let's find a way to organize the attending to our brother's needs. Our city, like other cities, has what's called a tent-city; A city of tents put up by the homeless, wherever they can find enough space. Well, let's form a committee. Let's form a committee to find out what the needs are of these people as well as what the needs are of the city so that we can get rid of this scourge, this ugliness that doesn't reflect well on the city. Let's find out whether we need to raise funds or establish a fund to help these people get their needs met, so that they won't be messing up our city anymore." You see?

Do you see that if you try to organize the expression of Love, Love goes out of the window? To form a committee means that only a small number of people actually have to be involved with "them" who live in this tent city. And everyone else can say: "Well, you know what? We're paying our taxes. And hopefully our taxes will go into a fund that will clean up this problem. And I don't have to be involved at all. I don't have to be conscious enough to look into one of my brother's eyes in tent city and actually care enough to let myself be present enough with him, as well as present with the Father or the Holy Spirit, so that I may be led to know what needs to be done, and what will constitute an extension of Love that will bless my brother and allow me to fulfill my function." You see?

"I hope Paul gets his problem worked out so that I won't have to think about this anymore. Oh, you know what? Why doesn't Paul just start charging for everything? Everyone else does and I wouldn't have any problem with receiving a bill for a copy of a newsletter, or a CD, or to download something from the Internet. I wouldn't mind at all."

These are all means of distancing yourself from Paul or from the need. Sort of take care of the need by remote control. You know, and then "out of sight, out of mind." Well, you know what? The need isn't for money. The need is for Love. And the need isn't for any of you to give money. The need is for you to take to heart what this book teaches, and what I've been teaching and actually begin to shift within yourself, so that you are *being* in a new way more consciously.

Now, because what I'm talking about is not one of the habits that an orphan engages in, it's going to require effort. It's going to require conscious persistence—conscientiousness. Being in a new way is far different from thinking in a new way, because being means action, and action takes place in your world. And action means involvement: being in a new way in the world.

You get up in the morning, perhaps you and your wife get up in the morning. You both get dressed. You get ready for work. You each take your own car and you go to your job. And you go through your day unconscious of each other. And you come home at the end of the day and you're tired. And so, one of you goes to the computer, the other one goes into the television. And you sit down and have a quiet evening together at home, you say. [chuckling] Together? You're not even conscious of each other.

Now, I've drawn a stark, negative picture there. Many of you are much more involved with each other than that. But, I'm encouraging all of you to become more conscious of each other than that.

Sometimes you run into people whose constant activity is one of caring. They'll give you the shirt off their back. And they'll know when a shirt is needed. And that's the key point: They'll know when a shirt is needed. Why? Because they're paying attention—and they know that they're there to care. This is part of what is natural and normal to each one of you. You each have an Infinite capacity built in. It's your Nature. It's the Essence of your Being. You have an Infinite capacity to Be Love Moving. And if you didn't know that, now you know.

I'm telling you this so that when it looks that I'm suggesting that you begin to engage in something that's going to be work because it doesn't come naturally to you in your role as an orphan, you need to know that I'm not asking you to do something you don't have the capacity to do. The Love in you is Infinite. The Love in you moves from an Eternal Source—Eternal. You have the capacity to be so involved with those in your world and the things in the world that you notice when the plants need to be watered. You notice when your husband or your wife or your partner or your children are needing guidance or direction or a hug. And you notice all of these things simultaneously because you have the capacity to do it.

Don't want for needs to go away. Or I'll put it this way: Don't want calls for love to go away. Don't want for opportunities to be the Presence of Love to go away. Don't want to get to a point where you won't have to do it any more.

Some parents don't wait until their kids are eighteen, they get a nanny when the kids are two weeks old. And the nanny changes the diapers. And the nanny burps them. And the nanny holds them when they're fretful. And the

nanny massages them when they've got some gas that isn't coming out easily. The nanny is the Presence of Love extended—extending. And the new proud parents sleep comfortably in their bed, undisturbed by the opportunity to be the Presence of Love moving.

"Well I just don't want to have to keep thinking about this. I'd rather get on to happier things." Well there you are, the Pharisee. Mmm, "Well I just don't want to think about or be conscious of such things as this guy that's been beaten and mistreated. I'd rather give my thought to more holy, more pleasant things." You see? In your unwillingness to be the Presence of Love, you secure your orphanhood because, after all, orphanhood is a state of isolation, of aloneness. Isn't it?

If you want to wake up, if you want to come Home into your Right Mind, you have to be willing to abandon the isolation that you treasure so much. And in order to do it, it's going to take effort, because you treasure it so much. It's going to take effort to override the way in which you treasure your isolation. But, remember that you have the Infinite capacity to Be Love moving because you're not an orphan, because you are God Presencing Himself, right there where you are! And it's God's capacity to Be Eternal Love that constitutes your capacity. That's why, when you dare to embrace your capacity to be Eternal Love and you do It and you extend It, you get to keep It. And you remember God. Because what? You've engaged with God, haven't you? You've had to stand in receipt of this flow of Eternal Love that is yours because God is Being It right there where you are, where He Is Being You.

Now you know, the Foundation is a non-profit corporation. Oh, boy, start thinking in those terms and we've got an organization, a wonderful place for committees and a wonderful setup for organizing the inflow of money. Being a non-profit, it can apply for grants—free money, so to speak. And then no one would have to be conscious at all. You see? And yet Love is what waking up is all about—discovering It, letting It flow through you instead of all of the other crap that you willingly let flow through you . . . and letting It transform you and transform others, because all of you do know, at the bottom line, that Love does transform, that Love does heal.

This Work simply cannot be transactional.

"Oh, yeah. There Raj is talking about the Work. Raj is talking about the Foundation. Raj is talking about money. Raj is talking about contributions." No. I am not talking about any of that. I'm talking about the fact that those things do stand as a trigger for each and every one of you to take a look at the degree to which, as I said last week, you choose consciously to be the Pharisee, and **not** look at need and not bring into play your capacity

to Be Love Eternally. And it serves as a trigger for you to change your mind about just how much Love you're going to give . . . but not quite give . . . hopefully just a little, just enough, because you think you're an orphan. And because you think you don't have much and because you think that it's not in the cards for you to have much unless you become a really good orphan and a really good manipulator, where you can make things happen without employing Love.

How thoughtful are you of your wife? How thoughtful are you of your husband? How thoughtful are you of your lovers? How thoughtful are you of your children? How much of your conscious awareness is allowed to rest upon and be present with not just yourself, but yourself and your family, yourself and your neighbors, yourself and your friends? You have an Infinite capacity to do this. Thoughtfulness—involvement—*it's* a big word. And I hope that what I've been talking about is making you take a closer look at just how much or how little involvement you are allowing to occur in your daily lives.

Oh! But you have a holy work to do. I'm tattling on Paul a little bit here. "I have a Gathering to master because people are waiting for it. Sue can wait. She's strong. Basic needs are taken care of. She doesn't need my attention. And my not giving her my attention" . . . is not giving her his attention is not because he doesn't love her, but because he has partitioned off this part of his capacity to Love from this capacity to Love and he's saying it's justified not to be thoughtful and sensitive fully in this area, because over in this area a truly holy work is being done. It isn't like he's sitting over there drinking a beer, watching the fights on the TV. You see? And so there's a justification that really, in terms of actual life experience, is no different from the guy drinking the beer, watching the fights, not giving a thought to his wife. The actual experience is one of no involvement.

If what we're reading about, and if what I'm teaching isn't trickling down, let's say, a little bit lower than your mind into your life and your behaviors, it's not worth shit! No matter how spiritually precocious and advanced you might think you are, if you're going to bring the Truth home, it's going to mean something more than having a realization in your mind. It's going to mean a realization in your mind that causes your way of behaving in the world to change.

The last time we were reading from the book, I read this:

Because of your Father's Love you can NEVER forget Him, for no-one can forget what God Himself placed in his memory. You can DENY it, but you cannot LOSE it.¹

Well, likewise, God has placed in you an Infinite Eternal capacity to Be Love, moving. And . . .

You can DENY it, but you cannot LOSE it.

Now this is the part I actually want to read:

A Voice will answer every question you ask, and a Vision will correct the perception of everything you see.

That's very important. A simple sentence. You can read it and run right by it, and not realize that there's depth to it. You see, it's not enough to have an answer intellectually. That's not all that was given to you. You weren't just given a Voice, the Voice for Truth that would give you answers. You were also given Vision so that you might perceive differently. Vision means, that which is capable of paying attention.

Vision: When the Truth that the Voice shares with you becomes embodied in the clear perception that Vision gives you, your behavior changes quote, "in the world," unquote. And now Love has moved. The Voice may say something that will cause you to recognize Love, but the Vision is what will translate it into movement, so that miracles happen in the world. And this is really what I've been talking about for the last two weeks—last week and this week. This is really what I'm talking about.

Now the simple fact is, that no-one will implement what I'm talking about until they're ready. And so, I'm not gonna get up on a soapbox and try to force you to do anything, because no matter what I would do, you will still only do it when you decide to do it—when it's important to you. But, I've made it a little more difficult for you now, because now you know the Truth. You're not ignorant of it, even if you opt for not implementing it yet.

It's important for you to know when you're not implementing Reality—when you're not implementing Truth. If you don't know that you're not implementing Truth because you don't know there is a Truth to implement, that's one thing—that's ignorance governing you. When you don't choose to implement the Truth, but you know what the Truth is, you're in a far better place, because now you know you have a choice. And you're just opting for the lazy choice. But you know there's a choice, and you know you're not stuck.

Now I'm going to use a word I used last week that many of you didn't like. You didn't like the way I used it. But if you know what the Truth is and you're opting to not implement it, you are ***guilty*** of not implementing Truth. Ohh, I know . . . the Course says that you are the guiltless Son of God. Absolutely you

are. But if you are the guiltless Son of God, choosing **not** to embody the Truth of His Being, you are the guiltless Son of God, being guilty of not fulfilling your Purpose! You are the guiltless Son of God behaving in a manner that doesn't work. You are the guiltless Son of God behaving in a manner that does not embody His Heritage, His Real Nature, His True Character, the very Substance of His Being. Because you're saying: "I'm going to opt for being an orphan a little bit longer. (Thanks for telling me I'm not an orphan.) But I'm going to opt for being an orphan a little longer, and I'm going to opt for believing—continuing to try to believe—I am an orphan even though ya got me. And now I know that I'm not an orphan. But you know what? I'm not going to validate that yet. And as an orphan, I have the right to not validate the Truth!" You see?

And so, you are the Christ, behaving as though you are not the Christ. And trying to believe your behavior. And so you are guilty of denying your Christhood.

What does that mean, when someone is guilty? Are you guilty of denying your Christhood? What does that mean? Are you willing to take responsibility, to own the responsibility for your not behaving as though you're the Christ? Are you willing to own the responsibility? That's all. And if you say: "Yes, I'm willing to own the fact that I'm choosing not to behave as though I'm the Christ," it is the same as saying: "I am guilty of choosing not to behave as though I'm the Christ."

Accepting your guilt can be looked at as shameful. But the fact is that when you truly own your guilt, when you truly say: "I recognize that I'm opting not to behave in harmony with what I truly am," you are expressing an honesty that does not cause those who are Awake to feel that you are behaving shamefully. It causes Us to rejoice, because your willingness to take responsibility for behaving in a dysfunctional way constitutes a far greater degree of honesty and truth in you. And in your doing it, you are laying a foundation—you're providing a foundation—for a different choice to be made. And so you are stronger, you are the stronger for it and this is good.

My task is to simply encourage you not to delay implementing the Truth about you, not delay in discovering your capacity to be the Eternal Presence of Love moving. And it's My task to share with you that in your willingness to do that, sin, sickness and death will begin to disappear. Transformation will begin to appear—occur—in you, in your world.

Now, let's say that you've done this, and all sin, disease and death in the world, and the materiality of the world has faded, and you're left with Reality. Now do you get a rest from consciously being the Presence of Love, the

sensitivity, the thoughtfulness, the glad involvement with each and every thing Infinitely? No!

You know what? Love moving is Creation.

Love moving, moves Eternally . . . moves Eternally. Creation is a forever Movement of Love eliciting that which is new. And all that is being brought forth by the Movement of Love infinitely needs you. And you need It because It's part of the infinitude of you. And so, there will forever be that to which you will have the opportunity to be sensitive and embrace and be present with and acknowledge yourself in It and It in you and that together, it's all God. So that every aspect of your Being is actively glorifying God by not denying God anywhere, and finding no desire for a respite from being the Presence of Love that acknowledges God everywhere. It's your Birthright, and it's not work. It's the sustainer of you. It's the nourisher of you. And It is the essence of you moving—moving infinitely.

Now, you look around you at the things that confront you in your day. And you are sure that there are things there which don't deserve your Love. Well you're wrong. And when that thought comes to you, what it very often means is that what you see that doesn't deserve your Love is something that you feel will require more love than you have to give. Using that orphan mentality: Not enough, not enough, not enough! But the fact is, that you have an infinite capacity to love. And you're going to have to start taking hold of It. You're going to have to start embracing It.

It's sort of like a delicious hunk of meat on a turkey leg, you know. You're going to have to sink your teeth into it and pull it away from the bone, you know! It's not like pabulum, where you get it in the spoon and [slurping noise] slurp it into your mouth. No. You're just going to have to take hold of your capacity to be the Presence of Love by wanting nothing else—by not opting for walking by on the other side of the road.

Hey, if I told you that the experience of waking up was like constantly being able to eat filet mignon or the chocolatiest, chocolate ice cream that you could imagine, you might be willing to put forth a little bit of effort to take a bite. What you're having to take a look at . . . what I am illuminating here so that it's easier for you to take a look at is, just how much you make judgments and withhold your Love. And when you withhold your Love, you don't realize that you're short-changing yourself. You don't realize that you are squelching your fundamental capacity. You don't realize that you're squelching the movement of your Being. And so you say: "That's no big deal." But it is! It's the difference between dreaming a dream and being Awake. It's experiencing the human condition or the Kingdom of Heaven. It really does constitute that much of a difference.

Let's go to the book. Referring to you as the orphan, it says . . .

Everything that you made has never been, and is invisible because the Holy Spirit does not see it.

Everything you made up. All the definitions you've given to, you know, the people who live in Tent City and the double-amputee on the sidewalk or the drunk asleep in the gutter who's not even begging for anything. The Holy Spirit does not see that. And what is the Holy Spirit? Not the big eye in the sky. That which is nothing more than your right Mind—your right Mind. Your right Mind does not see it.

Everything . . .

. . . your confused mind has made . . .

. . . has never been, and is invisible because . . .

. . . that which is your right Mind . . .

. . . does not see it.

More than that, you can't imagine yourself as a separate entity and actually succeed at becoming a separate entity that has a power to create anything, or make anything. And so, there is nothing to see, because there is nothing there. And there isn't anything that ever made it. It's a misperception entertained by a mind that is Real, but which is in a state of self-denial.

Yet what He . . .

. . . the Holy Spirit—that which is your right Mind . . .

. . . what He DOES see is yours to behold, and through His vision your perception is healed. You have made the invisible the only truth that this world holds.

Another way of saying this is:

You have made the . . .

. . . make-believe

. . . the only truth that this world holds. Valuing nothing, you have sought nothing and FOUND nothing.

Now listen:

By making nothing REAL to you, you have SEEN it.

You have created the delusion of something there.

By making nothing REAL to you, you have SEEN it. BUT IT IS NOT THERE.

In your ignorance of yourself and your brother as the Christ, you look at the Christs that confront you every day and you identify them as something less. And you are committed to the definition you've given them. But they are not there. The ones you see are not there! What is there is an overlay of a definition you have applied to Something that is Real. And all you're allowing yourself to see of that one is the little, awful definition that you have made up!

Again . . .

You have made the invisible . . .

. . . the definition you've applied . . .

. . . the only truth that this world holds. Valuing nothing, . .

. . . valuing nothing itself, . .

. . . you have sought nothing and FOUND nothing. By making nothing REAL to you, you have SEEN it. BUT IT IS NOT THERE.

No matter what you're calling or defining your brother or sister as, what is there, right here, right here, in each of these seats, is the Christ—the full-blown Christ! The Presence of God. That is What is here, right now. And anything less than that that you are seeing is not there. But . . .

By making the nothing REAL to you, you have SEEN it.

You're all seeing something right now, but you're not seeing what's really here. You're seeing what you're sure is here. What is really here is Really here, and what you're seeing is not here. And Christ is invisible to you because of what you have made visible to yourselves!

The Ultimate is the only Thing going on. You are neither behind the Point of Perfection, nor advancing toward It. Each of you is at that Point, and you must understand yourself therefrom, which means you have to abandon your

commitment to your best perception at the moment and dare to assume that the full-blown Christ is right there, across from you, and then want to see It more than you want to see what you have been educated to believe is there, and what you have fooled yourself into thinking is there.

And that's the way you free the Christ that is there, up. That's the way you free up the Christ that is there from the bondage of your definitions that you have applied to them, and hold them to. That is the Gift of Love.

And Christ is invisible to you because of what you have made visible to YOURSELVES. Yet it does not matter how much distance you have tried to interpose between your awareness and truth.

That's the wonder of it.

. . . it does not matter how much distance you have tried to interpose between your awareness and truth. God's Son CAN be seen because his vision is shared.

Another very important sentence.

God's Son CAN be seen because his vision is shared.

There are no private thoughts. There are no private minds. Only the orphan doesn't share vision. Only the orphan doesn't share the conscious awareness of Mind being infinite and all-inclusive of all Creation. But the Christs that each of you are, sitting here, sitting in your homes, knows it is not an orphan—it is not an orphan. And therefore, at this moment, while each of you thinks you are separated off from every other thing, you are not. The vision of reality is shared because that's the nature of Being. It's the nature of orphans not to be in a state of sharing. And that's the problem! It is the lot of orphans to be unable to feel their oneness with anything.

Now, because God's Son's vision is shared, and that cannot ever change, then, I'm going to put it this way, the whole Brotherhood eternally knows you. And because that shared knowing cannot be altered even if you're choosing to temporarily ignore It, It still is the dominant and Eternal fact. And that is what predetermines the inevitability of your waking up and not forever being caught in this dream of suffering.

You cannot be forever caught in your current perceptions of reality that are so unsatisfying. The truth about you remains the truth about you in spite of the use you're putting your mind to. Very important. Why is it important? Because it gives you reason for hope! And it is the reason that healing can

occur. There is something eternally actual about you, whether you're experiencing It or not. And It constitutes the guarantee of your ability to experience a miracle—a sudden shift of perception—that puts you in a place, in a way of Being that you did not anticipate!

God's Son . . .

. . . you, who each of you truly are . . .

. . . CAN be seen because his . . .

. . . God's Son's

. . . vision is shared.

Hey, if it could be private and not shared, you could take it off. You could take it to some far place, you might think, and cause it to be never, ever found. But because that's impossible, you can't be lost. And you're not lost, right now.

Talking about God's Son . . .

***The Holy Spirit looks upon him, and sees nothing else in YOU.
What is invisible to you is perfect in His sight, and encompasses
ALL of it. He has remembered you because He forgot not the
Father.***

Gotta bring this back home a little bit closer again: The Holy Spirit is nothing more than your right Mind. So your right Mind . . .

. . . has remembered you . . .

. . . who you truly Are . . .

. . . because He . . .

. . . your Right Mind . . .

. . . forgot not the Father.

You can pretend to be Fatherless, but you can't be Fatherless. And you can't ever really forget that you have a Father even if you torque your perception with all of your might, so that for a time, it seems as though your Father disappeared.

You looked upon the unreal . . .

. . . what you made up . . .

. . . and found despair. Yet, by seeking the unreal, what else COULD you find?

When you're trying to find and then you think you find something that doesn't exist, it has to be a hollow experience—an empty experience. And because this empty experience has to be going right-on, right in the middle of reality of the Kingdom of Heaven, it's what's really going on there where you are with all your might, ***ignoring*** what's really going on there. The experience is a strenuous experience and an unpleasant experience because you are going right against the grain of your Self—of your Being.

The unreal world IS a thing of despair, for it can never be.

There can't ever really be an unreal world, even though your great commitment and highly-focused attention has seemed to create a mirage of unreality that seems very evident to you, and very real.

The unreal world IS a thing of despair, for it can never be. And you who share God's Being with Him could never be content without reality. What God did not give you has no power over you, and the attraction of love for love remains irresistible.

Because it remains irresistible, the effort you bring to maintaining your illusion is very strenuous, is very difficult to maintain, because you're having to do it in the face of the irresistible attraction of love.

Are you resisting love? No! You don't think you're resisting love, but just suggest that you have a greater capacity to express love than you're expressing and that every indication of need that you're confronted with is an opportunity for embodying and expressing it. Just see how much you really find love irresistible. Just pay attention to how willing you are to let love flow.

What God did not give you has no power over you, and the attraction of love for love remains irresistible. For it is the function of love to unite all things unto itself, and to hold all things together by extending its wholeness.

The real world was given you by God in loving exchange for the world YOU made . . .

. . . for the world you made up . . .

. . . and which YOU see.

You see, these are words. There's only the Kingdom of Heaven, but the minute you decided to apply different definitions to the Kingdom of Heaven and you lost view of the Kingdom of Heaven, then immediately new words had to be used in order to facilitate your coming back into your right Mind. And the real world and the unreal world are such examples.

The real world was given you by God in loving exchange for the world YOU made and which YOU see.

We have to talk about a real world because Reality is different from what you're seeing. And the best way for you to understand the difference is to identify what you're seeing as an illusion—as an imperfect perception of Reality. And then we can speak of the perfect perception of Reality as the real world. The ego doesn't like the words, "unreal world," and it loves the words, "real world." And so you have a natural attraction to the real world, even though, initially, you don't know what it's referring to.

And so, by using the terms you can be—the orphan can be—enticed or gently nurtured into a willingness to look beyond the definitions that it's currently using, which is the way the isolation is broken and allows you then to begin to have clearer perceptions of Reality that you identify as healing and beneficial transformation, which further spurs you on to make greater investments of love with more consistency and more conscientiousness.

The real world was given you by God in loving exchange for the world YOU made and which YOU see. But take it from the hand of Christ and look upon it.

That's like saying, just . . .

. . . take It from the hand of Christ and look upon it.

That's all you have to do. Let It in. Invite It. Let It be handed to you. Take It. Receive the Gift that's being given to you at every moment. Reality—the Kingdom of Heaven—is presenting Itself to you, right here, right now, every moment. The Gift is being extended and you're not accepting It because you're so sure of your definitions.

But take It from the hand of Christ and look upon it. Its reality will make everything else invisible, . .

Meaning what? Meaning all the things that had been visible to you, which were your own imaginations, made real by you, for you, even though they did not exist.

Its . . .

. . . the real world's . . .

. . . reality will make everything else . . .

. . . everything you made up . . .

. . . invisible, for beholding it . . .

. . . the Real World . . .

. . . is TOTAL perception. And as you look upon it, you will remember that it was always so.

And what you believed was so will never interfere with your vision again.

Nothingness will become invisible, for you will at last have seen truly. Redeemed perception is easily translated into knowledge, . .

And you know that I prefer the word Knowing. It's a verb, rather than a noun. It's an ongoing Conscious Awareness of Truth.

So . . .

Redeemed perception is easily translated into knowledge, . .

. . . it says here, or Knowing, . .

. . . for ONLY perception is capable of error, and perception has never been.

It's part of what will become invisible.

Being corrected it gives place to knowledge, . .

. . . or the experience of Knowing . . .

. . . which is forever the ONLY reality. The Atonement is but the way back to what was never lost. Your Father could not cease to love His Son.

Now this sentence . . .

The Atonement is but the way back to what was never lost.

. . . is very important in light of what we're going to be reading about for the next few weeks.

The fact that at this present moment, no matter how you are perceiving yourselves or each other, you are the full-blown Christ. If anything is here at this moment, it's the fullness of God as God is manifesting Himself. And anything less than that is just a faulty perception you're having, which you cannot successfully, forever be blinded by.

The Ultimate is the governing and present factor at every moment. And that is your salvation. That is what allows you to experience the miracle of suddenly being lifted out of your misperception and having it replaced by the true perception.

But there are steps that have to occur in order for you to get free of the limitations that you're experiencing, and that you're committed to and that you value so greatly. You cannot say, "I am the full-blown Christ, right now, because all there is here, right now, is God Presencing Himself without limit." That's the Truth. ***But that's not enough.*** Because if you, sitting here, are still insensitive to your wife or your husband or your partner, if you still are not letting in love and allowing it to be a movement that causes your behavior to change, you're still the Christ believing you're something else and committing yourself to that belief.

Something has to happen that causes behavior to change, so that behavior embodies the truth of you. And if the behavior doesn't change and you do not begin to embody the truth of you, you can sit there until you're blue in the face, saying the absolute truth: "I am the Christ, because the only thing going on here, right now, is what God is Presencing Himself as without limit." It's a useless acknowledgement if you are still practicing not Being the Christ.

Enough said.

And you're well-prepared for what's to come. And I encourage all of you before next week, to read the next two pages. You don't have to go any further than that because we won't even get that far. But you might even read to the end of the section to get a sense of an overview.

I love you. I love all of you. I love you in spite of what you think about yourself. I love you in spite of what you believe you are. I love you because of what you actually are at this very moment. And I will continue in whatever ways you can hear, to uncover, to illuminate what's really here where each of you are, [chuckling] so that you might dare to change.

And remember, one of the most effective, if not **the** most effective promoters of change is your engaging in involvement with the intent to extend love. I have to make that proviso, because many of you think involvement is a good fight, or a really great argument. And that is not involvement. That is the means you use to keep yourselves separate, to maintain it with vigor.

So this week, on your little sticky sheet that you put on your refrigerator, put the word "***involvement***." And I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 11 – Section – REALITY AND REDEMPTION
¹ Sparkly Book – p.277, 2nd Full Par. / JCIM – p.116, 7th Full Par.
Chapter 12 – Section – THE ATTRACTION OF LOVE FOR LOVE
First Edition – p. 218, Par. 3, Line 5 / Second Edition – p. 234, Par. 6, Line 5

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 10th 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Paul: OK. Let's all get on the same page. If you're in the Sparkly Book, it's page 279, 4th line, it begins *Adam's Sin*. If you're in the second edition, it's page 236, paragraph 3 line 6, If you're in the first edition, it's page 220, third paragraph, 6th line. If you're reading from the JCIM, it's page 117, 3rd paragraph, end of third line. OK let's all be still.

(Quiet time)

RAJ: Good evening. And welcome to everyone who's joining us on the Internet.

Well, how many of you had an interesting time this week observing your thinking? Let's say, how many of you didn't succeed getting thru the week without noticing how you use your thoughts to one degree or another?

How many of you found out that your thoughts are always from the past? If you, I'm not going to say, "think about it" If you pay attention, you'll realize your thoughts are always a *rehearsal* of something already known. Not one of you has ever had an original brand new thought. That which is new is described by the word, "insight" or as an "aha" or as "revelation." That's when something new is experienced. And once the something new has happened, you can then think about. That should be a big eye-opener.

Whenever you are thinking, you are rehearsing something from the past.

If you live in your thinking, you're living in the past. You're not even living in the present. You are thinking about whatever is confronting you. You observe it not with your mind, but with your thinking. 'Oh, that's a bald-headed eagle, Oh, that's a swallow, Oh, that's a fir tree . . . Oh, it looks like rain.' You're always looking with your thinking. You're always looking with what you already think you know. Again, that means that your general method of being or of operating is one of living in the past. That in itself should impel you to question the way you be presently because you don't want to be trapped in the past.

You don't want your very existence to be an ever occurring rehearsal of that which is old. I mean after all, when you have family members who are getting into their senior years and all they do is begin to talk about what happened in 1945 or when they met Joe, and what they did on their first date and every time you get together you hear some tid-bit about the past, you say, ohhhh they're beginning to suffer from senility. And you don't feel good about it.

So why feel good about yourselves, when you, even when you think you are functioning in the present, are simply rehearsing the past?

Now we've talked and talked and talked about looking at everything with fresh eyes. Looking at everything with innocent eyes, meaning, absent the influence of past experience, past concepts, past convictions, and being curious to seeing the More of what God is being Right there than what you're presently seeing. It's wise counsel.

Now, change of subject. Who are rules for? You all know that rules exist. But who are rules for? Rules are for those who have forgotten how to Love. Rules are an artificial means of establishing and maintaining order and harmony when order and harmony do not naturally occur. Why don't they naturally occur? Because you have forgotten how to Love. How did you forget how to Love? By getting a divorce from your Father. By saying, 'I'd rather see it my way. I'd rather do it my way. I want to be the determiner of what everything is. I want to be the determiner of what happens. I want to try my hand at being the authority in my life.' And so in effect you pulled the plug--disconnected yourself from your Source. Forgot who you were, lost the experience of the movement of Love through you that the Father is Being by Presencing Himself right there where you are. And you found yourself without natural harmony.

But you had just had the experience of harmony. So quickly, you decided what you needed to do to reestablish what had disappeared by your own

hand, by your own authority. And the only way you could do it was by establishing a mutual agreement with someone else as to what good behavior was constituted of and that everyone had better abide by this, so that there is a certain degree of peace and security for everyone.

So, structures, ideas were brought together in structures or patterns to be abided by. They were called, "manners" They were called "codes of behavior." They were called, "Protocols by which to live." And to date, a certain amount of harmony has been established. It fluctuates. But a certain amount of harmony has been established. But you know what? It's a harmony that depends entirely upon mutual agreements. And if the mutual agreements are abandoned, harmony ceases. So even when there's a certain modicum of harmony, it's not really Real. It's simply the current evidence of quote, "good behavior." That's not security. That's not stability. And it wouldn't do me a bit of good to point this out to you, because the Truth of what I'm saying is unsettling.

I'm saying it in this context: That there is a natural harmony. There is a natural order. Because there is Love. And there is Love because there is a God. There is something beyond whatever tiny authority each of you has created out of whole cloth, out of imagination and convinced yourself that you have. And it's your birthright to be experiencing this Love. It is natural to you for this Love to flow through you because you are undefended against it. Because you are willing to be without limits or boundaries. And it's time for you to re-access It. It's time for you to stop suffering in ignorance of what you are and of what your function is.

It's time for you to become free of rules. Oh Boy, the ego can have an hey-day with that. A lot of New Age thinking does revolve around the idea that rules are opinions, rules aren't Real. And that one must learn to let go and move freely and just be whatever you feel like being. But see, that's still doesn't embrace the fact that there is a God. In other words, there is some Universal Absolute. Some Universal consistent Movement of Be-ing that is so pure, that it is without conflict, without opposites, and for this reason, it is Eternal. And for this reason, there is Something going on for you to have a misperception of. And you will forever have Something to have a misperception of because Reality is permanent. Reality is Eternal.

You have to arrive at a point where you stop valuing your perception of Reality; of This that is forever Changeless, but forever New.

Now, when I'm talking to you, I'm not talking to who you think you are. And I'm not talking to the patterns of thoughts that you have adopted in

order to define yourself and define your world. I'm talking to the You that you Are. I'm talking to the You that is the Place where the Movement of God is happening. I'm talking to God right there, where each of You Is. You don't think that's what's there. But I persist in talking to the You that is there, and telling You that It Is there, and I will continue to encourage you to stop denying it and to open the door just a crack through the use of curiosity.

Now, what does this mean? This means that I am standing as an Advocate for You and You and You and You and You and You and everyone watching. I am standing as an Advocate for the Real You. I am standing in a Place of confirming and reconfirming to You a Self that you are inclined to deny the existence of. A Self that you don't believe that you can really be. Why? Because you're so damned attached to the definition you've made up about yourself--to your thoughts!

And what am I doing? I'm setting an Example. What I am doing is showing You what You need to be doing. You need to be standing as an Advocate for your Brother and Sister. Being willing to not be deterred by your Brothers or Sisters insistence that they are nothing but their accumulated thoughts and their insistence upon operating on the basis of the past themselves.

How many of you during this past week wanted to not think, but to look into your Brother's eyes, with innocence and listen for, be open to, the Revelation or the experience of the Truth about your Brother and had your Brother, figuratively speaking, spit in your face, or treat you really badly? And how many of you found, that when a Brother or Sister was behaving in a totally gross way, that you immediately reverted to thinking? Immediately reverted to your pre-existing definitions of them? 'Well, of course, what could I have expected?? Of course they're behaving this way-- that is the way they are and they have a history of behaving this way!'

What..what was that? What just happened? You obviously weren't being still were you? There wasn't silence, was there? There wasn't a willingness to stand there in the face of the flack coming toward you. There wasn't in you, in the face of the flack coming toward you, a state of disbelief, a willingness of not validate the flack and not validate it with a history to back it up and convict your Brother or Sister further and solidify the picture.

When a Brother or Sister behaves in a way that seems to threaten your Peace, you will automatically shift into thinking. You will automatically

shift into the past and join them. They, in their past, you in your past, thinking that you're present with each other in the Present, instead of totally embroiled in your own private pictures and your own private thoughts and definitions.

What's a definition? It's a thought that's been rehearsed and rehearsed and rehearsed and rehearsed and rehearsed until its dug a groove so-to-speak. And then it sits there even if you're not thinking it. You have rules and definitions already in place about everybody and everything. Even things you don't know about. I mean, you wouldn't say that that was possible, but the minute anybody presents something new to you that you haven't heard about before, watch and see what fraction of a second it takes for you to have an opinion about it. Just a fraction of a second. [chuckling]

You know what? If you are sued for one reason or another, and you have to go into Court, you seek an attorney. What does that mean? You seek an advocate to stand with you in order to bring out the truth so that you're not convicted falsely. And that one has to be willing to stand as an advocate for you no matter how much argument regarding your guilt is brought forth. No matter how convincingly it is put. No matter whether the arguments against you are dishonest an evil in intent, or whether they are not really that bad but are demeaning about you. You need someone who is not going to be swayed by false arguments stated beautifully; stated well, stated intelligently, stated logically.

YOU ARE NOT ORPHANS! You are not what you think you are. You are not bodies getting old, deteriorating. . subject to deterioration. You are not something that started with a sperm and an egg. You are not a physical development in process. You are again, Mind. You are the conscious Awareness in which all experience is going on including the experience of body. Now I'm repeating myself, but you need to hear the repetition. Because it's so easy for you to slip back into your thinking.

Now, if thinking is a rehearsal of the past, then it means that thinking is always a form of habit. You're not inclined to change your habits. You're not inclined to abandon your habits. You need help. You need encouragement. That's what I'm here for. And that's what the Holy spirit is here for. That's what, that which is nothing more than your right mind is here for. That which you divinely are is present and active with you right now on behalf of un-rutting you from your thinking.

How many of you during this past week, found your thinking getting you into trouble over and over and over again? Something would happen, and

instead of staying in that place where you held your Vision innocently, you slipped into a stream of thoughts, a rehearsal of the past that always put someone else at a disadvantage. And then, remembering what we had talked about last week, you realized, 'Oh boy, I did it again! I abandoned my Peace. I abandoned my valuing the Silence in which Love, the Vision of Christ, the Father's perfect Vision of everything could occur. And so, I've made myself miserable and I'm going to stop now and get back into my peace.'

And you got back into your Peace and perspective returned. The situation that had caused you to lose your mind hasn't changed but you're able to look at it without getting into your knee-jerk habitual responses. And in the process of being willing to stay with the situation from your Peace, something else happened that caused you to feel vulnerable again (finger-snap) and just like that, you're back thinking--you're back being angry--you're back justifying your being angry and convicting the one who caught you off guard, of guilt. How many of you had this happen multiple times--enough times that you're now able to look back without judgment on yourself but with the clarity that allows you to see how it happens--the mechanics of it. So that you can look at it a little bit more objectively and thereby more easily avoid it when the next trigger comes?

For many its been a week of a great deal of growth, strenuous as it might have been. But of course what made it strenuous was, the ease with which you slipped back into the habit of thinking and valuing and validating the thinking.

Now, it should have become obvious to you that in the process of validating your thinking and valuing it, you became an absolute block to healing. You became an absolute block to Redemption. You became that which reinforced the problem. And that's not what this is all about and it isn't what you want. That awareness has value because it helps you see how unproductive your habit of thinking is. Not only did your habit of thinking confirm the problem, it caused you to feel misery. It caused you to feel as though you were in the middle of an absolutely untenable situation which you had no choice about--no authority to do anything about. It caused you to be trapped. It didn't serve you well. And you need to be willing to look at it. You need to be able to see it so that you can say with genuineness, 'I don't want this experience--I don't value this experience! I am not going to do again what I've just done that made me miserable.'

Now the likelihood is that you will do it again. But when the resolve is there from a place of genuineness in you, your next response, your next

foray into the habit of thinking won't catch you as significantly and you won't stay in it as long. And you will step out of it and you will begin to establish a new kind of experience where using thinking occurs less and less and each time for a shorter and shorter duration.

You know what? Mind Itself is a Movement. Mind is a very, for lack of better words, fluid thing. It's not made out of matter. It doesn't move in accordance with laws of physics. It moves with utter Grace and fluidity. Uninhibited. And it always moves as the manifestation or visibility of the Movement of God which is ineffably and awesomely beautiful. You are Mind. That's not what you think. But that is what You Are. And there needs to be, as I've said before, a shift from body identification with Mind identification. You need to start identifying with Mind--your Mind.

Now you'll find that your thinking, contrary to what I've just said, defines everything as an object including your Brother and Sister. And so you treat them as though they are not a movement of fluidity. And so, when you take rules--rules of behavior, rules of etiquette, protocols, and you apply them to this object that you have made in your mind of something that is an utterly fluid, uninhibited movement of harmony and order, you're bringing what I'm going to call, two different orders of reality into play that don't blend. Because one of the orders of reality that you're bringing into play, is Reality itself with a capital 'R' and the other order of reality that you're bringing into play, is unreality. . is nothing more than your bad habits. .your ignorance that you are committed to and believe in and maintain with all your heart and with all your might.

And so you bring these two things that don't have any means of interfacing with each other and you try to apply one to the other. And there can't be any resolution that way. The only way there's going to be a resolution is when you stop addressing, when you look into your Brother's eyes, the object you have conceived of him to be. And instead, you insist upon holding yourself to the goal, I'm going to say, the intent to see nothing less than what is Really there. So that you don't bind them or convict them to a point that they couldn't possibly exist at. And then try to enforce it. Because that isn't standing as an Advocate for them. And that will not constitute a connection with What they Really Are that can trigger a sudden shift of perception in which they abandon their commitment to their ignorant thoughts about themselves.

You think that you look out there and the world is full of what? People . . people. . objects. . people. Did you ever think that maybe you're looking out at and seeing, and I don't want you to hold onto these words, but I'm

going to put it this way, that you are seeing works in process, works in progress, movements that are truly unfettered by things that don't really exist? If you can't look out at your Brother and Sister and see a Movement in Process and all you see is an object that you have defined in your mind, and then you apply rules of behavior that objects are supposed to operate according to, you will not be a Presence that is an Agent for Change. Because you're caught in the unreality of your own definitions. You're caught in the unreality of your thinking. You're caught in a freeze-dried frame--one frame out of a total movement. A forever unending Movement. And you're saying, 'This is what I'm seeing. This is what is there!' And all the time, the Movement has continued to identify God.

Now, you do this to your brother. Why? Because you're doing it to yourself and you don't want to look at the fact that you're doing it to yourself. You are holding yourselves to your own made-up definitions. You think a certain way about yourself. And I promise you that whether the way you think of yourself is good and positive and full of self-appreciation, or whether you think of yourself in a self-depreciating way, in a constant state of self-attack, either way is not valid because you're thinking about yourself. You're caught in thoughts. Thoughts are pictures. Not the real thing. And the moment you can begin to see this and then remember, 'Wait a minute, I am Mind, not body, not an object--not a thing to think about. I am Mind, that which is in forever constant Movement that is unfettered and always reflecting the forever newness the Movement of God because God is Mind with a capital 'M.'

You've got to be willing to consciously choose for letting go of your thoughts about yourself. How many of you have sat down with a photo album and as you go thru it, you say, "Oh, and there I was when I was sixteen--you're showing your kids--And there I was when I met your Dad-- Oh, and there I am swimming in Lake Tahoe, I'll never forget that summer--wow it was really something!" As though you were that object in that picture in that place when you were the conscious Awareness in which that experience was going off, when the picture was taken. And right now, as you look at the pictures, you are that conscious Awareness which is not caught in any of those freeze-dried frames, still unfettered.

What does it say in the Course? It says, "I am not a body--I am still free to be as God created me." God created me to be, Be-ing Movement, unfettered Movement of Grace and Harmony and awesome beauty and all the Universe, all that is, is embraced in this Movement of Me. You see. You are in a process of freeing yourself from your addiction to freeze-fried frames. You are freeing yourself from the past that you hold in place by

means of thoughts that can reflect nothing but the past and you think that those thoughts identify you when that which identifies you is the conscious awareness in which all of this is going on. Right now you are the Ultimate.

'Oh yeah, (looking thru the photo album) . yeah, there I am, you know, waiting for bail to be set...and there I am with my bail-bondsman as we came out of the jailhouse...and Harriet was waiting for me in the car and we had to get back with the other guys because we were trying to divide up the loot before we got caught... and, oh yeah, and there I am after I got out of the penitentiary...'

It doesn't matter whether the pictures are about bad things or swimming in Lake Tahoe--having a good time and a wonderful summer. You're not the picture. You're not any of the pictures. And neither are your Brothers and Sisters. You know what? You gotta throw the photo album away. And you gotta say, 'Hey, look at me--what you see is what you get!' I'm not anything else in another time. And you know what? I know that what you're seeing isn't even what you think it is. I know that this is the visibility and tangibility--it is what identifies a divine Movement. I know that this that I call a body, is nothing but an Idea, I didn't say a thought, it's nothing but an Idea in the Mind of God which is perfectly intangible but experienceable. And it is not bound by laws of physics.' Just as your body is the same, not bound by physics. Not waiting for a disease to advance and take its toll. Not even waiting for healing to occur.

In other words, it isn't a thing waiting for bad things to happen or for good things to happen. It's not any definition that you could apply to it. It is right now, the visibility and tangibility of the moving of intangible Order and Harmony, which although its intangible, is perfectly experienceable. And it is what you're experiencing right now. But you are experiencing it through some definitions. You're experiencing it through some thought patterns that stand in the way of your experiencing What it truly Is.

Now, I am your Advocate telling you how it is. Even though its very different from what you have believed it is. And you need someone to be able to tell you that. Else you don't have a chance of spontaneously getting out of your habit. And, your Brother has need of you to stand as his advocate. Your Sister--everything has need for you to stand as its advocate illuminating what the truth is even if its met with disbelieve. Even if its met with argument. Even if its met with unpleasant responses. So all of this is very important.

Now let's go to the book.

I'm backing up a couple of lines (reading): ***LOVE DOES NOT KILL TO SAVE. If it did, attack would be salvation and this is the ego's interpretation. Not God's. Only the world of guilt could demand this for only the guilty could conceive of it.***

The Spirit of the Law saves. The letter of the Law kills. The letter of the Law does not embody Love, compassion. It's hard-nosed, it's factual, it says, and it's absolute. But without Love to temper the letter of the Law, Law does not fulfill its function.

Well, the argument can be put, if we do not abide by the letter of the Law, we will be lost. And the Law says, "An eye for an eye, and a tooth for a tooth" So pluck out that eye. That one took a life. Take his. That's the letter of the Law. And because the letter of the Law is abided by because it is believed that that is one's salvation, or society's salvation, it expresses the idea that Salvation expressed as the letter of the Law being carried out, is at the bottom line, really Love. It's Love because it saves society. You see?

(reading): ***LOVE DOES NOT KILL TO SAVE. If it did, attack WOULD be salvation and this is the ego's interpretation, NOT God's. Only the world of guilt could demand this for only the guilty could CONCEIVE of it. Adam's "sin" could have touched none of you had you not believed that it was the FATHER Who drove him out of paradise.***

Ok everybody, let's back up. How many of you believe that? You know about Adam and Eve right? And you think, if you are a believer, that there was a beginning to Creation. And there was Adam and Eve and they were in the Garden of Eden. And certain events occurred and what happened? One of two individuals said, "You know, our Father said not to do this, but you know what? Let's try it our way." You see, that's the beginning of getting a divorce from the Father. 'I'd rather do it my way.' But you know what? It takes two to join together in order to validate it. There has to be one that says, 'I'd rather see it my way--I'd rather do what I think I ought to do.' Well, that's just a spurious thought. That's just a thought that hangs in the ethers. But if there's someone else to entice into joining in that intent, now there are two believers with a single intent, a joined intent and the thought can seem to become valid.

Well, it's interesting isn't it, that it was Eve who tempted Adam. I mean, we all know that men tempt women don't we? We all know that men can

lead women down the merry path to oblivion. But its interesting that it was a women who was a temptress. Right? Well, when that story got written down, [laughing] who was it written by? It was written by a man, or men, and these men already believed that they were orphans right? So they're going to see their world in terms of conflict and temptation and the need for mutual agreements and so forth. But wait a minute. That there were objects in time . . somewhere in the distant or the far reaches of the past, that did certain things, is not true. It's a thought. It's a thought that has been fleshed out with details. The fact is, that the Adam and Eve story is like the story I've been sharing with you about orphans. And I've also made it clear that none of you are orphans even though you believe you are.

Well, likewise, there never was a temptress and there never was a tempted. Because no-one, not even Adam and Eve ever stopped being--what God was Be-ing right there even though they believed differently. So, they believed differently about themselves and they said, 'OK, we're going to make a new rule: It's OK to eat the fruit from this tree. And we're going to do it!' And they did it. They unplugged themselves. Right? They said, 'I'd rather do it my way. Father, you're not governing things anymore.' They pulled the plug out. No more juice--no more connection with the Father. And they experienced suddenly, what it meant to be orphans. 'Oh, God kicked me out of the Kingdom of Heaven!' See. Totally irresponsibility there. They didn't say, 'Oh, we pulled the plug . .and all we need to do is to plug the plug back in.' You see. 'Or, all we have to do is remember that at any time we want we can plug the plug back in.'

But no. They blocked out the fact that they pulled the plug and dissociated themselves from the conscious experience of Reality as it Is. They blocked it out. And then they said, "The Father kicked us out of the Kingdom of Heaven."

Well, that's just an allegorical way of saying what I've been saying allegorically by describing you as, well I'm going to call it, naturalized orphans. You know you have naturalized citizens? Those are citizens who weren't really citizens before. But through certain processes of the law, they can become citizens of a country. And so they're called, naturalized citizens. And you've all become naturalized orphans. You have granted yourself the right to have an experience that is impossible for you to have. And you believe the gift you gave yourself, so completely that you are unwilling to consider any other possibility. Oh, know you say, I'm not totally against it. But when I sit here and say, right here and right now that you are the full blown Christ, you can't believe it!

You say, 'I can't wrap my mind around it!' Whatever. There's an unwillingness--there's a reluctance...you say, 'an inability' --Bullshit! I'm telling you it's Bullshit! You have the capacity because you are the capacity.

So: (reading): ***Adam's "sin" could have touch none of you had you not believed that it was the FATHER who drove him out of Paradise. For in that belief the knowledge of the Father was lost,...when the plug was pulled out, the knowledge of the Father was lost since only those who do NOT understand Him... the Father... COULD believe it.***

So let's be very clear: That there was an Adam and an Eve who had an original idea, "Let's do it our way, let's eat of this tree even though we're told not to." Even though you have that story. and even though it's believed that it's happened over many many thousands of years ago at the beginning when Creation occurred. And centuries and centuries and centuries have passed, and everyone has been wandering in the wilderness having been cast out! Nooooo. . . those are just ideas floating around that you've taken a-hold of and validated and behaved as though they were true when Adam and Eve were then, and are now, the full blown Christ--just as you are, Mind in which the experience of Universe is going on, and in which time is NOT going on.

And so you could say that although the story says they were caught in a thought, and everyone else down through the centuries has remained caught in a thought--and you're caught in a thought, IT'S NOT TRUE! Because they couldn't ever pull the plug. You know why? Because you're hard-wired to God. You are inseparable! And what you think you've done, you haven't accomplished.

But you see how it is? Do you see how it is, that it could be believed that God drove them out of the Garden--just the same way you believe that you are in quote "the human condition" unquote and nothing divine is truly true about you? Even though you wish it could be. The Father has not kicked you out. You have never become disconnected from the Father. You and your Father are still One. And you are not bodies, objects, freeze-dried pictures--material forms. You are still free to be. . Be-ing. . Movement. ineffable, unrestricted unfettered Movement of Love. . . to Be as God created you--as God is Be-ing you right now.

'Well, I don't have the evidence of it. You keep talking about this and I keep not seeing the evidence of it!'

OK. I agree with you. You're still not seeing it. But it's there to be seen. And it's your birthright to be seeing and experiencing it. And you've got to keep inviting it! Because all that you're not seeing it means is, that you're still caught in the thought. You're still caught thinking about the Truth of you. And the Answer is, to take the time frequently to become still so that you might become, what seems to you to be, a giant emptiness. Because I promise you something: Emptiness is an invitation to filling. Emptiness is an invitation. It's an invitation to be filled. It's a request to be filled. And when you are not introducing thinking, or definitions or concepts or protocols or rules, what will fill you is the only thing that's really there to fill you which is, well I'm going to say: The Holy Spirit; that which is nothing more than your Right Mind--and the conscious experience of God.

Some of you, I know, wonder why I spend so much time talking about you. This is supposed to be an ACIM study group. We're supposed to be here learning about, . . . ta-daa. . . ***a Course in Miracles!*** Well, friends [chuckling] this book is about you. And if you don't realize it's about you, put it down. . . or realize it. It's not a subject. It's not an object called a subject to learn about. A subject to memorize, a subject to incorporate the knowledge of, within you. Man, this is about your Mind. This is about you shifting from ignorance into the concrete experience of knowing the Truth--experiencing the Truth and **becoming free of sin, sickness and death.**

And I'll say it again, "Your Brother and Sister are the means of your escape from your bondage!" Not the brother or sister you think your Brother or Sister is, but the Brother and Sister who Are and have never stopped being the Presence of God. And they are being in your life, giving you the opportunity to abandon your definitions and your thoughts and your habitual way . . . of embracing them . . . around the neck [said venomously]. They are your opportunity to learn to let go of them--to let go of them by abandoning the thoughts that you are holding them to in your mind. And the only way that you're going to be able to do that is if you're willing to consider that they are not guilty of being something less than the Son or Daughter of God. And inseparably, that is the truth about you. And you must release yourself from the definitions you are binding yourself with--the thoughts.

I'm not going to give you something new to put on your refrigerator this week. Keep that note up there: THINKING IS NOT THE NORMAL USE OF YOUR MIND. And then, why don't you say. . . like they do in the South, 'What the hey, I'm going to try, not thinking.'

I love you . . . every single one of you. And I look forward this week rejoicing when I see light-bulbs go on in your mind that are the evidence of insight occurring--not thinking. Insight that takes you out of thinking even if its only momentary. Because even if the experience doesn't last, you CANNOT RETURN to the place you were before it happened.

I'm full of it tonight, but I must stop. I want you to know that I'm full of it all week. And I'm full of it standing with you and you can invite me to spill over onto you directly. There's a reason you have an Advocate. And the reason is, that you are the Son of God believing that you're not. And this is a humungous--an universally humungous impossibility. And the impossibility of it provides you with everything you need in order to escape its bondage.

Goodnight.

A Course In Miracles (reference pages)
Chapter 11 – Section – GUILTLESSNESS AND INVULNERABILITY
¹ Sparkly Book – p.279, Line 4 / JCIM – p.117, Par. 3, Line 3
Chapter 13 –THE GUILTLESS WORLD / Section – INTRODUCTION
First Edition – p. 220, Par. 3, Line 3 / Second Edition – p. 236, Par. 3, Line 6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 10th 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, how many of you had an interesting time this week observing your thinking? Let's say, how many of you didn't succeed at getting thru the week without noticing how you use your thoughts to one degree or another?

How many of you found out that your thoughts are always from the past? If you (I'm not going to say, "think about it") if you pay attention, you'll realize your thoughts are always a *rehearsal* of something already known. Not one of you has ever had an original, brand new thought. That which is new is described by the word, "insight" or as an "ah-ha" or as "revelation." That's when something new is experienced. And once the something new has happened, you can then think about it. That should be a big eye-opener.

Whenever you are thinking, you are rehearsing something from the past.

If you live in your thinking, you're living in the past. You're not even living in the present. You are thinking about whatever is confronting you—you observe it not with your mind, but with your thinking. "Oh, that's a bald-headed eagle. Oh, that's a swallow. Oh, that's a fir tree. Oh, it looks like rain." You're always looking with your thinking. You're always looking with what you already think you know. Again, that means that your general method of being or of operating is one of living in the past. That in itself should impel you to question the way you be presently, because you don't want to be trapped in the past.

You don't want your very existence to be an ever occurring rehearsal of that which is old. I mean, after all, when you have family members who are getting into their senior years and all they do is begin to talk about what happened in 1945 or when they met Joe, and what they did on their first date. And every time you get together you hear some tid-bit about the past, you say, "Oh, they're beginning to suffer from senility." And you don't feel good about it.

So why feel good about yourselves when you, even when you think you are functioning in the present, are simply rehearsing the past?

Now, we've talked and talked and talked about looking at everything with fresh eyes. Looking at everything with innocent eyes, meaning absent the influence of past experience, past concepts, past convictions and being curious to seeing the more of what God is being right there, than what you're presently seeing. It's wise counsel.

Now, change of subject: Who are rules for? You all know that rules exist. But who are rules for? Rules are for those who have forgotten how to Love. Rules are an artificial means of establishing and maintaining order and harmony when order and harmony do not naturally occur. Why don't they naturally occur? Because you have forgotten how to Love. How did you forget how to Love? By getting a divorce from your Father, by saying, "I'd rather see it my way. I'd rather do it my way. I want to be the determiner of what everything is. I want to be the determiner of what happens. I want to try my hand at being the authority in my life." And so, in effect you pulled the plug—disconnected yourself from your Source, forgot who you were, lost the experience of the movement of Love through you that the Father is Being by Presencing Himself right there where you are. And you found yourself without natural harmony.

But you had just had the experience of harmony. So, quickly you decided what you needed to do to reestablish what had disappeared by your own hand, by your own authority. And the only way you could do it was by establishing a mutual agreement with someone else, as to what good behavior was constituted of, and that everyone had better abide by this, so there is a certain degree of peace and security for everyone.

So, ideas were brought together in structures or patterns to be abided by. They were called, "manners." They were called, "codes of behavior." They were called, "protocols by which to live." And to date, a certain amount of harmony has been established—it fluctuates—but a certain amount of harmony has been established. But you know what? It's a harmony that depends entirely upon mutual agreements. And if the mutual agreements are abandoned, harmony ceases. So, even when there's a certain modicum of harmony, it's not really, Real. It's simply the current evidence of "good

behavior." That's not security. That's not stability. And it wouldn't do me a bit of good to point this out to you, because the truth of what I'm saying is unsettling.

I'm saying it in this context: That there is a natural harmony, there is a natural order because there is Love. And there is Love because there is a God. There is something beyond whatever tiny authority each of you has created out of whole cloth, out of imagination, and convinced yourself that you have. And it's your Birthright to be experiencing this Love. It is natural to you for this Love to flow through you because you are undefended against it. Because you are willing to be without limits or boundaries. And it's time for you to re-access it. It's time for you to stop suffering in ignorance of what you are and of what your function is.

It's time for you to become free of rules. Oh Boy, the ego can have a hey-day with that.

A lot of New Age thinking does revolve around the idea that rules are opinions, rules aren't real. And that one must learn to let go and move freely and just be whatever you feel like being. But see, that still doesn't embrace the fact that there is a God. In other words, there is some Universal Absolute, some Universal consistent Movement of Being that is so pure, that it is without conflict, without opposites and for this reason it is Eternal, and for this reason there is something going on for you to have a misperception of. And you will forever have something to have a misperception of because Reality is permanent—Reality is Eternal.

You have to arrive at a point where you stop valuing your perception of Reality—of This that is forever changeless, but forever new.

Now, when I'm talking to you, I'm not talking to who you think you are. And I'm not talking to the patterns of thoughts that you have adopted in order to define yourself and define your world. I'm talking to the you that you Are. I'm talking to the you that is the place where the Movement of God is happening. I'm talking to God right there where each of you is. You don't think that's what's there, but I persist in talking to the you that is there and telling you that It is there. And I will continue to encourage you to stop denying It and to open the door just a crack through the use of curiosity.

Now, what does this mean? This means that I am standing as an advocate for you and you and you and you and you and you and you and you and everyone watching. I am standing as an advocate for the real You. I am standing in a place of confirming and reconfirming to you a Self that you are inclined to deny the existence of—a Self that you don't believe you can really be. Why?

Because you're so damned attached to the definition you've made up about yourself—to your thoughts!

And what am I doing? I'm setting an Example. What I am doing is showing You what You need to be doing. You need to be standing as an Advocate for your Brother and Sister. Being willing to not be deterred by your Brothers or Sisters insistence that they are nothing but their accumulated thoughts and their insistence upon operating on the basis of the past themselves.

How many of you during this past week wanted to “not think” but to look into your brother's eyes with innocence and listen for, be open to, the revelation or the experience of the truth about your brother? And had your brother, figuratively speaking, spit in your face or treat you really badly, and how many of you found that when a brother or sister was behaving in a totally gross way, that you immediately reverted to thinking—immediately reverted to your preexisting definitions of them? “Well, of course! What could I have expected? Of course they're behaving this way. That is the way they are and they have a history of behaving this way!”

What . . . what was that? What just happened? You obviously weren't being still were you? There wasn't silence, was there? There wasn't a willingness to stand there in the face of the flack coming toward you . . . there wasn't in you, in the face of the flack coming toward you, a state of disbelief, a willingness to not validate the flack, and not validate it with a history to back it up and convict your brother or sister further and solidify the picture.

When a brother or sister behaves in a way that seems to threaten your peace, you will automatically shift into thinking. You will automatically shift into the past and join them—they in their past, you in your past, thinking that you're present with each other in the present, instead of totally embroiled in your own private pictures and your own private thoughts and definitions.

What's a definition? It's a thought that's been rehearsed and rehearsed and rehearsed and rehearsed and rehearsed until its dug a groove so-to-speak. And then it sits there even if you're not thinking it. You have rules and definitions already in place about everybody and everything—even things you don't know about. I mean, you wouldn't say that that was possible, but the minute anybody presents something new to you that you haven't heard about before, watch and see what fraction of a second it takes for you to have an opinion about it—just a fraction of a second. [chuckling]

You know what? If you are sued for one reason or another and you have to go into Court, you seek an attorney. What does that mean? You seek an advocate to stand with you in order to bring out the truth so that you're not convicted falsely. And that one has to be willing to stand as an advocate for

you no matter how much argument regarding your guilt is brought forth, no matter how convincingly it is put, no matter whether the arguments against you are dishonest and evil, in intent, or whether they are not really that bad but are demeaning about you. You need someone who is not going to be swayed by false arguments stated beautifully, stated well, stated intelligently, stated logically.

You are not orphans! You are not what you think you are. You are not bodies getting old, subject to deterioration. You are not something that started with a sperm and an egg. You are not a physical development in process. You are again, Mind. You are the conscious awareness in which all experience is going on, including the experience of body.

Now, I'm repeating myself, but you need to hear the repetition, because it's so easy for you to slip back into your thinking.

Now, if thinking is a rehearsal of the past, then it means that thinking is always a form of habit. You're not inclined to change your habits. You're not inclined to abandon your habits. You need help. You need encouragement. And that's what I'm here for. And that's what the Holy spirit is here for. That's what, that which is nothing more than your right Mind, is here for. That which you divinely Are is present and active right now on behalf of un-rutting you from your thinking.

How many of you during this past week, found your thinking getting you into trouble over and over and over and over again? Something would happen, and instead of staying in that place where you held your vision innocently, you slipped into a stream of thoughts, a rehearsal of the past that always put someone else at a disadvantage. And then, remembering what we had talked about last week, you realized, "Oh boy, I did it again! I abandoned my peace. I abandoned my valuing the silence in which Love, the Vision of Christ, the Father's perfect Vision of everything could occur. And so, I've made myself miserable and I'm going to stop now and get back into my peace."

And you got back into your peace, and perspective returned. The situation that had caused you to lose your mind hasn't changed, but you're able to look at it without getting into your knee-jerk habitual responses. And in the process of being willing to stay with the situation from your peace, something else happened that caused you to feel vulnerable again [snaps fingers] and just like that, you're back thinking—you're back being angry, you're back justifying your being angry and convicting the one who caught you off guard of guilt.

How many of you had this happen multiple times--enough times that you're now able to look back without judgment on yourself but with the clarity that

allows you to see how it happens--the mechanics of it. So that you can look at it a little bit more objectively and thereby more easily avoid it when the next trigger comes?

For many its been a week of a great deal of growth, strenuous as it might have been. But of course what made it strenuous was, the ease with which you slipped back into the habit of thinking and valuing and validating the thinking.

Now, it should have become obvious to you that in the process of validating your thinking and valuing it, you became an absolute block to healing. You became an absolute block to Redemption. You became that which reinforced the problem. And that's not what this is all about and it isn't what you want. That awareness has value because it helps you see how unproductive your habit of thinking is. Not only did your habit of thinking confirm the problem, it caused you to feel misery. It caused you to feel as though you were in the middle of an absolutely untenable situation which you had no choice about—no authority to do anything about. It caused you to be trapped. It didn't serve you well. And you need to be willing to look at it. You need to be able to see it so that you can say with genuineness, "I don't want this experience! I don't value this experience! I am not going to do again what I've just done that made me miserable!"

Now the likelihood is that you will do it again. But when the resolve is there from a place of genuineness in you, your next response, your next foray into the habit of thinking won't catch you as significantly and you won't stay in it as long. And you will step out of it and you will begin to establish a new kind of experience, where using thinking occurs less and less and each time for a shorter and shorter duration.

You know what? Mind itself is a Movement. Mind is a very, for lack of better words, fluid thing. It's not made out of matter. It doesn't move in accordance with laws of physics. It moves with utter grace and fluidity—uninhibited. And it always moves as the manifestation or visibility of the Movement of God which is ineffably and awesomely beautiful. You are Mind. That's not what you think, but that is what you Are. And there needs to be, as I've said before, a shift from body identification to Mind identification. You need to start identifying with Mind—your Mind.

Now you'll find that your thinking, contrary to what I've just said, defines everything as an object, including your brother and sister. And so, you treat them as though they are not a movement of fluidity. And so, when you take rules—rules of behavior, rules of etiquette, protocols—and you apply them to this object that you have made in your mind of something that is an utterly fluid, uninhibited movement of harmony and order, you're bringing what I'm

going to call, two different orders of reality into play that don't blend. Because one of the orders of reality that you're bringing into play, is Reality itself, and the other order of reality that you're bringing into play, is unreality—is nothing more than your bad habits, your ignorance that you are committed to and believe in and maintain with all your heart and all your might.

And so, you bring these two things that don't have any means of interfacing with each other and you try to apply one to the other, and there can't be any resolution that way. The only way there's going to be resolution is when you stop addressing—when you look into your brother's eyes—the object you have conceived of him to be. And instead, you insist upon holding yourself to the goal, I'm going to say, the intent to see nothing less than what is Really there. So that you don't bind them or convict them to a point that they couldn't possibly exist at, and then try to enforce it. Because that isn't standing as an advocate for them. And that will not constitute a connection with what they really Are that can trigger a sudden shift of perception in which they abandon their commitment to their ignorant thoughts about themselves.

You think that you look out there and the world is full of what? People . . . people . . . objects . . . people. Did you ever think that maybe you're looking out at and seeing (and I don't want you to hold onto these words, but I'm going to put it this way) that you are seeing works in process, works in progress, movements that are truly unfettered by things that don't really exist? If you can't look out at your brother and sister and see a Movement in Process and all you see is an object that you have defined in your mind, and then you apply rules of behavior that objects are supposed to operate according to, you will not be a Presence that is an agent for change, because you're caught in the unreality of your own definitions. You're caught in the unreality of your thinking. You're caught in a freeze-dried frame—one frame out of a total Movement, a forever unending Movement. And you're saying, "This is what I seeing. This is what is there!" And all the time, the Movement has continued to identify God.

Now, you do this to your brother. Why? Because you're doing it to yourself and you don't want to look at the fact that you're doing it to yourself. You are holding yourselves to your own made-up definitions. You think a certain way about yourself. And I promise you that whether the way you think of yourself is good and positive and full of self-appreciation, or whether you think of yourself in a self-depreciating way, in a constant state of self-attack, either way is not valid because you're thinking about yourself. You're caught in thoughts. Thoughts are pictures, not the real thing. And the moment you can begin to see this and then remember, "Wait a minute, I am Mind, not body, not an object, not a thing to think about. I am Mind, that which is in forever constant Movement that is unfettered and always reflecting the forever newness of the Movement of God, because God is Mind.

You've got to be willing to consciously choose for letting go of your thoughts about yourself. How many of you have sat down with a photo album and as you go through it, you say, "Oh, and there I was when I was sixteen (you're showing your kids). And there I was when I met your Dad. Oh, and there I am swimming in Lake Tahoe. I'll never forget that summer. Wow, it was really something!"—as though you were that object in that picture in that place when you were the conscious Awareness in which that experience was going off, when the picture was taken. And right now, as you look at the pictures, you are that conscious Awareness which is not caught in any of those freeze-dried frames, still unfettered.

What does it say in the Course? It says, "I am not a body. I am still free to be as God created me." God created me to be Being, Movement unfettered Movement of Grace and Harmony and awesome beauty and all of the Universe, all that is, is embraced in this Movement of me. You see. You are in a process of freeing yourself from your addiction to freeze-dried frames. You are freeing yourself from the past that you hold in place by means of thoughts that can reflect nothing but the past and you think that those thoughts identify you when that which identifies you is the conscious awareness in which all of this is going on. Right now you are the Ultimate.

"Oh yeah (looking through the photo album) yeah, there I am, you know, waiting for bail to be set. And there I am with my bail-bondsman as we came out of the jailhouse. And Harriet was waiting for me in the car and we had to get back with the other guys, because we were trying to divide up the loot before we were caught. And, oh yeah, and there I am after I got out of the penitentiary."

It doesn't matter whether the pictures are about bad things or swimming in Lake Tahoe, having a good time and a wonderful summer. You're not the picture. You're not any of the pictures. And neither are your brothers and sisters. You know what? You gotta throw the photo album away. And you gotta say, "Hey, look at me. What you see is what you get! I'm not anything else in another time." And you know what? I know that what you're seeing isn't even what you think it is. I know that this is the visibility and tangibility, it is what identifies a divine Movement. I know that this that I call a body, is nothing but an idea—I didn't say a thought—it's nothing but an idea in the Mind of God which is perfectly intangible but experienceable. And it is not bound by laws of physics. Just as your body is the same, not bound by physics, not waiting for a disease to advance and take its toll, not even waiting for healing to occur.

In other words, it isn't a thing waiting for bad things to happen or for good things to happen. It's not any definition that you could apply to it. It is right

now, the visibility and tangibility of the moving of intangible order and harmony, which although it is intangible, is perfectly experienceable. And it is what you're experiencing right now. But you are experiencing it through some definitions. You're experiencing it through some thought patterns that stand in the way of your experiencing what it truly is.

Now, I am your advocate telling you how it is, even though it's very different from what you have believed it is. And you need someone to be able to tell you that, else you don't have a chance of spontaneously getting out of your habit. And, your brother has need of you to stand as his advocate (your sister). Everything has need for you to stand as its advocate illuminating what the truth is even if it's met with disbelief, even if it's met with argument, even if it's met with unpleasant responses.

So all of this is very important.

Now let's go to the book. I'm backing up a couple of lines.

LOVE DOES NOT KILL TO SAVE. If it did, attack WOULD be salvation, and this is the EGO'S interpretation, NOT God's. Only the world of guilt could demand this, for only the guilty could CONCEIVE of it.¹

The spirit of the law saves. The letter of the law kills. The letter of the law does not embody love, compassion, it's hard-nosed, it's factual it says, and it's absolute. But without love to temper the letter of the law, law does not fulfill its function.

Well, the argument can be put, "If we do not abide by the letter of the Law, we will be lost." And the law says, "An eye for an eye, and a tooth for a tooth. So pluck out that eye. That one took a life, take his." That's the letter of the law. And because the letter of the law is abided by because it is believed that that is one's salvation, or society's salvation, it expresses the idea that salvation expressed as the letter of the law being carried out, is at the bottom line, really love. It's love because it saves society. You see?

LOVE DOES NOT KILL TO SAVE. If it did, attack WOULD be salvation, and this is the EGO'S interpretation, NOT God's. Only the world of guilt could demand this, for only the guilty could CONCEIVE of it. Adam's "sin" could have touched none of you had you not believed that it was the FATHER Who drove him out of paradise.

Ok everybody, let's back up. How many of you believe that? You know about Adam and Eve, right? And you think, if you are a believer, that there was a beginning to Creation. And there was Adam and Eve and they were in the

Garden of Eden, and certain events occurred. And what happened? One of two individuals said, "You know, our Father said not to do this. But you know what? Let's try it our way." See, that's the beginning of getting a divorce from the Father. "I'd rather do it my way." But you know what? It takes two to join together in order to validate it. There has to be the one that says, "I'd rather see it my way. I'd rather do what I think I ought to do." Well, that's just a spurious thought. That's just a thought that hangs in the ethers. But if there's someone else to entice into joining in that intent, now there are two believers with a single intent, a joined intent, and the thought can seem to become valid.

Well, it's interesting isn't it, that it was Eve who tempted Adam. I mean, we all know that men tempt women, don't we? We all know that men can lead women down the merry path to oblivion. But it's interesting that it was a woman who was a temptress. Right? Well, when that story got written down, [chuckling] who was it written by? It was written by a man, or men. And these men already believed that they were orphans, right? So they're going to see their world in terms of conflict and temptation and the need for mutual agreements and so on. But wait a minute. That there were objects in time somewhere in the distant or the far reaches of the past, that did certain things, is not true. It's a thought. It's a thought that has been fleshed out with details.

The fact is, that the Adam and Eve story is like the story I've been sharing with you about orphans. And I've also made it clear that none of you are orphans even though you believe you are.

Well, likewise, there never was a temptress and there never was a tempted. Because no-one, not even Adam and Eve ever stopped being what God was Being right there, even though they believed differently.

So, they believed differently about themselves and they said, "Okay, we're going to make a new rule: It's okay to eat the fruit from this tree. And we're going to do it!" And they did it—they unplugged themselves. Right? They said, "I'd rather do it my way. Father, you're not governing things anymore." They pulled the plug out. No more juice. No more connection with the Father. And they experienced suddenly, what it meant to be orphans. "Oh, God kicked me out of the Kingdom of Heaven!" See, total irresponsibility there. They didn't say, "Oh, we pulled the plug . . . and all we need to do is to plug the plug back in." You see, or, "all we have to do is remember that at any time we want, we can plug the plug back in."

But no, they blocked out the fact that they pulled the plug and disassociated themselves from the conscious experience of Reality as it Is. They blocked it

out. And then they said, "The Father kicked us out of the Kingdom of Heaven."

Well, that's just an allegorical way of saying what I've been saying allegorically by describing you as—well, I'm going to call it—naturalized orphans. You know, you have naturalized citizens. Those are citizens who weren't really citizens before, but through certain processes of the law, they can become citizens of a country. And so they're called, naturalized citizens. And you've all become naturalized orphans. You have granted yourself the right to have an experience that is impossible for you to have. And you believe the gift you gave yourself so completely, that you are unwilling to consider any other possibility. "Oh no," you say, "I'm not totally against it." But when I sit here and say that right here and right now, as you sit here, you are the full blown Christ, you can't believe it!

You say, "I can't wrap my mind around it!" Whatever . . . there's an unwillingness, there's a reluctance. You say, "an inability." Bullshit! I'm telling you it's Bullshit! You have the capacity, because you Are the capacity.

So . . .

Adam's "sin" could have touch none of you had you not believed that it was the FATHER Who drove him out of paradise. For in that belief the knowledge of the Father was lost, . .

. . . when the plug was pulled out . . .

. . . the knowledge of the Father was lost, since only those who do NOT understand Him . . .

. . . the Father . . .

. . . COULD believe it.

So let's be very clear: That there was an Adam and an Eve who had an original idea, "Let's do it our way. Let's eat of this tree, even though we're told not to." Even though you have that story and even though it's believed that it's happened over many, many thousands of years ago at the beginning, when Creation occurred—and centuries and centuries and centuries have passed, and everybody has been wandering in the wilderness having been cast out! No! Those are just ideas floating around that you've taken hold of and validated and behaved as though they were true, when Adam and Eve were then and are now the full blown Christ just as you are, Mind—in which the experience of Universe is going on, and in which time is **not** going on.

And so, you could say that although the story says they were caught in a thought, and everyone else down through the centuries has remained caught in a thought, and you're caught in a thought . . . **it's not true**, because they couldn't ever pull the plug. You know why? Because you're hard-wired to God, you are inseparable! And what you think you've done, you haven't accomplished.

But you see how it is? Do you see how it is that it could be believed that God drove them out of the garden, just the same way you believe that you are in "the human condition," and nothing divine is truly true about you, even though you wish it could be. The Father has not kicked you out. You have never become disconnected from the Father. You and your Father are still One. And you are not bodies, objects, freeze-dried pictures, material forms. You are still free to be, be Being, Movement, ineffable, unrestricted, unfettered Movement of Love, to be as God created you—as God is Being you right now.

"Well, I don't have the evidence of it. You keep talking about this and I keep not seeing the evidence of it!"

Okay, I agree with you, you're still not seeing it. But it's there to be seen. And it's your Birthright to be seeing and experiencing it. And you've got to keep inviting it! Because, all that you're not seeing it means is, that you're still caught in the thought—you're still caught in thinking about the truth of you. And the Answer is, to take the time frequently to become still so that you might become, what seems to you to be a giant emptiness. Because I promise you something: Emptiness is an invitation to filling. Emptiness is an invitation. It's an invitation to be filled. It's a request to be filled. And when you are not introducing thinking or definitions or concepts or protocols or rules, what will fill you is the only thing that's really there to fill you, which is, well I'm going to say, the Holy Spirit—that which is nothing more than your right Mind, and the conscious experience of God.

Some of you, I know, wonder why I spend so much time talking about you. This is supposed to be an ACIM study group. We're supposed to be here learning about . . . ta-daa . . . **A Course in Miracles!** Well, friends [chuckling] this book is about you. And if you don't realize it's about you, put it down . . . or realize it. It's not a subject. It's not an object called a subject to learn about, a subject to memorize, a subject to incorporate the knowledge of, within you. Man, this is about your Mind. This is about you shifting from ignorance into the concrete experience of knowing the truth—experiencing the truth and becoming free of sin, sickness and death.

And I'll say it again, your brother and sister are the means of your escape from your bondage! Not the brother or sister you think your brother or sister is,

but the brother and sister who Are and never stopped being the Presence of God. And they're being in your life, giving you the opportunity to abandon your definitions and your thoughts and your habitual way of embracing them—around the neck [said venomously]. They are your opportunity to learn to let go of them—to let go of them by abandoning the thoughts that you are holding them to in your mind. And the only way that you're going to be able to do that is if you're willing to consider that they are not guilty of being something less than the Son or Daughter of God—and inseparably, that is the truth about you. And you must release yourself from the definitions you are binding yourself with—the thoughts.

I'm not going to give you something new to put on your refrigerator this week. Keep that note up there: ***Thinking is not the normal use of your mind.*** And then, why don't you say, like they do in the South, "What the hey," ***I'm going to try, not thinking.***

I love you, every single one of you. And I look forward this week rejoicing when I see light-bulbs go on in your mind that are the evidence of insight occurring—not thinking—insight that takes you out of thinking, even if its only momentary. Because even if the experience doesn't last, you ***cannot return*** to the place you were before it happened.

I'm full of it tonight. But I must stop. I want you to know that I'm full of it all week. And I'm full of it standing with you, and you can invite me to spill over onto you directly. There's a reason you have an advocate. And the reason is, that you are the Son of God, believing that you're not. And this is a humungous—a universally humungous impossibility. And the impossibility of it provides you with everything you need in order to escape its bondage.

Goodnight.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 18th 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening, and welcome to everyone who's joining us on the Internet.

Well, the *Course* says, "There is no order of difficulty in miracles." And I'm going to say, there are not *orders of reality*. And what I mean by that is, that as we meet every week and I'm sharing these ideas with you, I'm aware that it seems to you that my assessment of each of you—my definition, if you will, of each of you—describes someone you don't know.

I tell you that you are the direct expression of God, right now. And, therefore, you are each the Christ. But you don't believe me, you don't think so. At least, for the most part, as you go through your day, you don't behave like the Christ and you find it very difficult to put into practice the things I have suggested that you bring into play. It's just too easy to slip back into your old habits of thinking, and they seem fully justified. But, the one to whom they seem justified, is not the one I have described as you. It's the orphan, it's the one who feels separated from his Father. It's the one who feels isolated and alone.

Well, those words don't describe you, even though you believe they do. And so, it can seem as though I am describing two different orders of reality. There's the Kingdom of Heaven and the Sons and Daughters of God, And I'm talking about you and I'm talking about everything that you experience—Holy ones. Awesome . . . Awesome because the very substance of your Being is divine Love, which has not only the capacity but the intent to bless everything It sees with the Love that It is.

"Well," you say, "that isn't what I find myself engaged in as I go through my day. You're describing some *ultimate* me, not a here-and-now me. Here's my

experience, and I'm very upset about it. And here's why I'm upset about it." And you can spell off all the justifications and you are firmly convinced in the picture you draw. So, **you're** talking about a different order of reality, and it seems at times to be something you cannot pull together. And yet, you know what? As we continue, I am not going to stop confronting you with the truth about you that stands at odds with the way you perceive yourselves.

Now, part of the problem is that you think that you have to reconcile the way you see everything, and the way you think of yourself, with what I'm talking about. And they can't be reconciled. The two will never meet, because one is Real and one is unreal. One is the direct conscious experience of Reality as it is and the other is a preoccupation with a fantasy about what everything is. The fantasy goes on, so to speak, in your head. To engage in it, you have to withdraw from everything and go inside to formulate and maintain the picture you have drawn.

In this way, you are not really present with everything or anyone. You are staying solidly joined to the picture you are maintaining in your mind. That doesn't constitute a different order of reality. It simply constitutes a misunderstanding which you're trying to abide in with great diligence. Because in some way you feel that by staying with the picture you're maintaining, you are going to manage to **survive**. And that's why it is of great importance.

The imaginative description of yourself that you have made up will not become, or refine itself into the Christ that you are. What will happen is, that you will finally arrive at a point where you're willing to withdraw your investment in your imagination and abandon it—let it go. And, you want to know something? The reason the **Course** presents such difficulty to you is because you read it so that you can get a better hold on the world by means of **your** definitions, and the **Course** is saying, **abandon them**.

"Oh, abandon them? That will leave me floating, insecure. That will make me very vulnerable. I cannot afford to lose control, chaos will follow. I am convinced of it. I am convinced that my very definite definitions and opinions and judgments are what are keeping me safe. I live in a hostile world. It's obvious to anyone with half a brain." And that's an argument in favor of not letting go and providing yourself with the opportunity to discover that there is a permanent, eternal, abiding order to the experience of existing that you are not responsible for, and that you can lean into and rely upon totally.

Oh, but if you do that, that will put your ego out of a job. You say, "Well, I won't have anything to do, then." But really, it's saying that your **ego** will be without a job, and you will have to glean the value of your presence from some other source than the "excellent effort" you bring to getting control of your life

and your world, so that you can fulfill dreams that you have made up—the fulfillment of which, if you were to let go, you would find you have already been gifted with and are part of your intrinsic wholeness right now.

So, in some ways what I'm here to share with you is the motivation to let go of control, the motivation to give up trying to improve this puny little self you think you are. Well, you know, I hear this often: "I've been trying. I have been honestly and earnestly doing my best, and nothing has changed." And I said this a couple of weeks ago. And what you're saying is, that you are not finding any real justification for persisting. But, if you go to the doctor tomorrow and he examines you and he says, "You have a terminal disease," now you'll have justification. Now you'll have **motivation**, even if you're not sure that there really is a God. And even though you're not sure that if you dare to let go of control and yield into the underlying, universal order of Being, that there will be an eradication of the problem that the doctor described—you'll do it anyway.

I'm suggesting that you do this before you have some ultimate reason for doing it, when there isn't fear attending it. One doesn't have to end up being crucified, or "on the way to the cross," before trying something new.

When I describe you as the holy Son or Daughter of God—right now, right as you sit here—and that where you're sitting is the middle of the Kingdom of Heaven, I'm not talking about some other order of reality, some other dimension. There is no other dimension. There is no other thing to be experiencing. Don't let fear be what brings you to the resolve to look with fresh eyes. Don't let a dire circumstance drive you to what we might call a "negative inspiration," or a negatively impulsed inspiration to let God in, or let Reality in. Be willing to accept that Reality and the Kingdom of Heaven—the only Kingdom of Heaven there is, and what you have meant whenever you used those words, "the Kingdom of Heaven"—is what you're in the middle of, right this moment. Hold on to that one conscious thought.

Now, don't hold on to that conscious thought as a mental practice that will accomplish something. It's only purpose is to help you become so single-minded that you will dare to let go control, and you will dare to listen, and you will dare to be receptive to the influx of new vision that will radically change your perception of everything, uncovering what is truly present and has always been truly present.

Now, as I'm talking, it must be becoming obvious to you that the circumstance you find yourself in is really only an experience of mental aberration—distorted perception. Another way of saying it is, you must be beginning to realize that you're having an episode of insanity.

Now, wasn't very nice of me to say that, was it? But, you want to know something? Insanity is not terminal. Insanity is correctable. To be able to say—or think, even—that you are not seeing things clearly, and that it is foolish for you to believe what you think you're seeing, is the kind of simple logic that can be all the impetus you need, all the push you need, to become genuinely curious to look at everything you think you're familiar with and see something you haven't seen before.

Again, if you don't know that you are seeing in a distorted fashion, there will never be any reason for looking with new eyes, or with new curiosity, or with a new sense of adventure.

There are not orders of reality. There is only one. You're in It. It constitutes you, and It awaits your **conscious** experience of It. It desires you to be having the conscious experience of It. And, the function of the Holy Spirit, which is nothing more than your right Mind, is to reveal It to you. Your very own right Mind desires to reveal to you what you, in your right Mind, already know.

You simply must stop distancing yourself from the state of being Awake, the state of being enlightened, by insisting upon reinforcing your unenlightened thinking. And this means stepping out into unknown territory. It means, in a way, from your present point of perception, that you must be willing to think in a “new order of reality,” in a different order of reality, because Reality seems so foreign to you when I talk about It. And so, it will seem to you as though you're having to move into a new order of reality. It will only **seem** that way. I am putting it that way, so that as long as it **seems** that way, you will find more reason to pursue It, too lean into It, to abandon what you're sure of in order to make room for the conscious experience of what It—everything—Is.

Now, let's go into the book:

This world IS a picture of the crucifixion of God's Son. ¹

Remember, last week we were talking about pictures and photo albums, and freeze-dried frames of moments, and then treating those freeze-dried frames as though they were, in and of themselves, something actual, you—you at an earlier time, you doing this, etc.—when you are the Mind, the conscious awareness in which the experience of looking at a picture book is going on.

The world IS a picture . . .

. . . a definition . . .

. . . of the crucifixion of God's Son.

H-m-mm. What was the crucifixion? The crucifixion was a penalty, wasn't it? A penalty for being guilty, right? Now, the crucifixion—my crucifixion, if you will—was an example of being found guilty of something that hadn't occurred. I was found guilty for doing or being something I was not, and then penalized for it. Now, when it says that . . .

This world IS a picture of the crucifixion of God's Son.

. . . it's referring to each one of you, and everyone else you know and that you run into in the process of your day. And you each crucify each other, as well as yourself. You crucify yourself, the Son of God that you Are, by defining yourself in less than lovely terms [chuckling], self-critical terms, or even falsely positive terms.

The orphan mentality is a mentality unconscious of its divinity, unconscious of its connection with everything and everyone at, I'm going to say, a level of divinity, absolute divinity. How many times, during your day . . . and I can safely say that none of you goes through one day without at least once falsely judging a brother and being upset with that brother—claiming his guilt, confronting him with his guilt, confirming his guilt, ***not letting him weasel out of his guilt***. But, of course, that's what orphans do. That's not what the Christ does, but that is what orphans do.

This world IS a picture of the crucifixion of God's Son.

If each one of you is God's Son or Daughter, you are at this moment guiltless. You are innocent, pure, right now. You must get this through your head, because I'm speaking to the pure, innocent one that each of you are. That's who I'm speaking to, no matter how you're conceiving of it. And until you let yourself off the hook and dare to believe that that is what you are and therefore you do not need to behave the way you've been behaving, you will not find transformation occurring. You will not find a miracle happening—a sudden shift of perception. You won't find it happening for yourself and you won't find it happening for your brother.

And so, you really have to be willing to take what seems to you to be a radical position that, in spite of everything you know you've done, and in spite of the meanness with which you've done a lot of it, that's not part of your true character. That is not part of your being. And because it isn't, you cannot be forever influenced by it, and you do not have to forever embody it.

Everyone—not everyone, but many—who have heard me say that Hitler is Awake, got very incensed. How could he be Awake? He only did the atrocious

things he did 60 years ago. That's not nearly enough time to suffer for what he did. Well, then, by comparison, how long do each of you have to suffer?

Probably you don't even deserve to be here listening to me right now. It's too soon. You haven't paid enough. Some of your indiscretions or sins just occurred the day before yesterday. Well, are you an orphan or not? If you're not an orphan, then the rules governing orphans do not apply to you, and you have the means to step out of that mentality into your right Mind at any moment. The answer to the problem is not paying the penalty, but stepping out of the frame of mind in which the penalty seems to be justified.

Now, does that mean you just say, "Well, yes, I did it, but I'm innocent, I'm innocent, I'm innocent, I'm innocent." No, because if a shift in you hasn't occurred so that that kind of behavior finds no abiding place in you ever again, and you are a new man, we might say, or a new woman . . . unless that has happened, then your perfection is still at a distance from you.

The world IS a picture of the crucifixion of God's Son. And until you realize that God's Son cannot BE crucified, this is the world you will see.

[Repeats] . . . until you realize that God's Son cannot BE crucified, . .

. . . until you realize that you cannot be an orphan and never have been one, until you realize that your very Being is occurring at what seems to you to be another level of reality, you will not be in a position of being able to abandon the perceptions you're currently employing that cover up Reality to you.

. . . until you realize that God's Son cannot BE crucified, this is the world you will see. Yet you will not realize this until you accept the eternal fact . . .

Oh, dear! There we go, stepping into that other order of reality.

. . . until you accept the eternal fact that God's Son is NOT GUILTY.

You cannot be guilty for something you have never been. And you cannot be guilty for something that someone-who-has-never-been apparently acted out.

. . . you will not realize this until you accept the eternal fact that God's Son . . .

. . . you . . .

... is NOT GUILTY.

... that God's Son, your brother, your sister, your employer—whoever the bloke might be—is not guilty. None of you are guilty because none of you are what you are currently defining yourselves as. But as long as you continue to use the same definitions, you will not have the experience of your guiltlessness, of your innocence. And part of the experience of your innocence is the disappearing of a terminal disease, the disappearance of an injury, the disappearance of anything and everything that doesn't express the awesomeness of life, and the beauty and the harmony of being.

Again ...

... you will not realize this until you accept the eternal fact that God's Son is NOT GUILTY. He DESERVES only love because he has GIVEN only love.

Which means, anything that you've expressed that wasn't loving, you didn't express, and it wasn't expressed. You're like the gentleman in the institution who says, "I am Napoleon, and yesterday I cursed the water cooler, and it is going to forevermore spew forth black coal water." Well, should he be penalized for cursing the water cooler? No, because in the first place he isn't Napoleon to curse the water cooler. He isn't who he thinks he is. And what he thinks he's done, he hasn't done.

Likewise, you just have never managed to stop being the Christ, and any loving thing you have done has been Real and is eternal. And any unloving thing you have done, you haven't done. You see, this is a radical position. It seems radical to you, but it's just the difference between clarity and confusion. That's all it is. It's the difference between clarity and confusion.

He ...

... the Son of God ...

... cannot BE condemned because he has never condemned.

"Well," you say, "I sure condemned President Bush yesterday," or whoever it might have been. Well, if you did, know that you didn't, because you're not an orphan, you're not Napoleon. You're not who you think you are.

The Atonement is the final lesson he need learn, for it teaches him that, never having sinned, he has no NEED of salvation.

Now, you've got to be very clear here. As long as you think you are an orphan, there is insanity, there is confusion that must necessarily be replaced by the

conscious experience of truth. And until that has occurred, you are in need of salvation. You are in need of release from a false bondage. But the reason you can get the release is because you are not Napoleon. You are not something that doesn't exist, having done something that couldn't have been done by something that doesn't exist, that you must pay the penalty for, because, in the Court of Napoleon the rules are that blah, blah, blah, blah—whatever the rules are—and you did not abide by the rules.

The ignorance, the insanity gets ever more complex and harder to extricate yourself from if you indulge in believing them. You must be willing to take this radical position that I'm telling you is your normality, the truth about you right now, which is that in spite of what you think, you are the presence of God being expressed by God perfectly, and it is your Birthright to be experiencing *that*. Until you're experiencing that, there is something needed. There is a correction that is called for.

Long ago we said that the Holy Spirit shares the goal of all good teachers, whose ultimate aim is to make themselves unnecessary by teaching their pupils all they know. The Holy Spirit wills ONLY this, for sharing the Father's Love for His Son, He wills to remove ALL guilt from his mind that he may remember his Father in peace. For peace and guilt are antithetical, and the Father can be remembered ONLY in peace.

Well, once again you must remember that the Holy Spirit is nothing more than your right Mind. And certainly you're right Mind is intent upon you not overlooking It [chuckling], not missing out on the experience of It. It is Its intent for you not to believe things that are absolutely inconsistent with the truth about you. And It is constantly present, moving you, moving you, moving you to let It in, to let It register with you. And most of you do, to one degree or another. The only thing is that you listen to It as though you're still the orphan, instead of That which is speaking to you. You see? And so you think you're getting tidbits of truth, to better be an orphan with, when the fact is that the tidbits, as you think of them, are realizations that uncover to you the fact that you're not an orphan at all. You see?

You are God presencing Himself right where you are. You are what God is presencing Himself as right there where you are. You can't be anything else. Therefore you can't be guilty of anything else. And therefore no crucifixion can await you. But, in order to avoid the false experience of crucifixion, you're going to have to dare to embrace the truth that's being revealed to you that you're not an orphan. You're going to have to abandon that stance. You're going to have to let yourself be flooded with the conscious experience of being the Christ, willing to be and do what the Christ is and does in the Kingdom of Heaven for his brothers and sisters.

Love and guilt cannot coexist, and to accept one is to DENY the other.

And so, when you do find yourself judging a brother, you've got to realize that that act denies love. It denies love entrance into your awareness of yourself and your capacity to be. And it denies it to all that it would be shared with if you weren't denying it in yourself.

Guilt hides Christ from your sight, for it is the denial of the blamelessness of God's Son.

If you don't want to feel guilty, you've got to stop employing guilt to manipulate your brothers and sisters. Because if you find guilt to be a valuable tool, you will know that there are others who find it a valuable tool as well, who will use it on you. And guilt is ***very attractive***—negatively attractive, but attractive nevertheless. If you let guilt in, it's very difficult to set it down, because you ***feel so guilty***. I mean, you feel it in your stomach, you feel it in your chest, and it's very difficult not to be consumed by it. It's as though you have a natural proclivity toward feeling guilty.

Because it's very difficult to set down, you and your brothers and sisters, you and your fellow man need an advocate who will stand there on behalf of him or her, doing everything possible to demonstrate that the experience of guilt is invalid, and that it must be seen for what it is and set down. And this takes ***education***. This takes a willingness to stand with your brother or sister and present the truth of it. And this is where involvement comes in. And this is where the messiness comes in, that I have spoken of, and that all of you would love to avoid—hm-m-m, like the Pharisee, walking by on the other side of the road: "Oh, poor soul. If you had followed the rules, you wouldn't be having this problem. If you had been a "good orphan" and you had abided by the rules that all of us have set up for the purpose of not having this kind of experience, you wouldn't have had this kind of experience. And I wouldn't have been confronted by an invitation to be ***involved***. So, work it out yourself. I've got to be on my way." You see?

Guilt is mesmerizing, just as self-righteousness is mesmerizing. But guilt couldn't catch you for a second if you knew who you were. People lay guilt trips on other people. Why? To keep them in their place and to get them to behave in a way that makes no significant demands on the person laying the guilt trip on them. Mutual definitions, agreements as to codes of behavior and conduct, are all means of being in control, and being as uninvolved as possible, with the least amount of demands being placed on anybody. And why no demands? Because, "That keeps my independent self undisturbed. That keeps my independent self independent." Involvement spoils independence.

All of you hate being held in a position of guilt, and yet, in one way or another, you all employ guilt against others so as not to have to be outside the box you operate in. Well, your salvation *lies in* stepping outside the box, outside the state of orphanhood. You've got to step out of the box into the experience of your Christ-hood.

How do you do that? There's only one way to do it, and it isn't *thinking about it*, and it isn't reasoning about it. The only way is to become still and listen. For what? The Good Humor ice cream truck? No. For the Father's voice, for the Holy Spirit's voice, for That which conveys to you the true perception of everything and of yourself.

Well, again, that's stepping out, isn't it, into the out-of-control place. Anything outside the box that's truly outside the box is, for you, an out-of-control place. But that out-of-control place simply means it's out of the control of an orphan, or it's out of the control of Napoleon. Big loss, huh? That which didn't exist lost control [chuckling].

You've got to be willing to step into, for lack of better words, another order of reality, even though there is no other order of reality, and the movement constitutes letting yourself back into the only Order of Reality there is, and the only true experience of yourself that there is.

If you're a member of a group—it could be a religious group, it could be a political group, it could be a group of mothers whose daughters engage in fashion shows, it could be a chess player who spends his life engaged with other chess players doing the chess tournament rounds. Whatever group you might belong to, there are rules of conduct. There are ways to behave. And if at any point you decide not to behave according to the rules, the keepers of the rules—which are all the other members—will come down on you and lay a guilt trip on you. “Well, if you don't want to abide by the rules of our church, you know, you're likely to end up at an insane asylum along with all the other members of our church who left. Hm-m-m. Well, if you abandon this chess game, right in the middle of the chess game, you will be banned forever from participating in any other chess tournament. We'll see to it that your whole life is taken away from you.”

And they make you feel guilty, and pressure you into “proper behavior.” And in each case, in each of these groups, the rules that they abide by are treated as though they are The Rules of Life—real, actual rules of life—when the fact is that the majority of the world outside of that group doesn't give a shit whether you left the game in the middle of the game or not, or whether you abided by this particular doctrine of this particular church. And this group is not God Almighty. But, oh, if they can catch you with a little bit of a guilt, they will

make you miserable until you realize that the whole guilt trip is set up, established and maintained by only a handful of idiots, and that it's absolutely asinine for you to be feeling bad at all. You see?

But, oh boy, they'll get you one way or another, if they can, **with a little bit of a guilt**. And then, of course, once you've felt a little bit of guilt, then **you** feed it the rest. You become mesmerized by it, and caught. And so, what I'm saying is that right now, in one way or another, you're all caught. But you're caught in the grip of a small handful of idiots called orphans, who are really the Christ having forgotten who they are. And so, are you going to avoid being radical because a group of idiots, of which you used to be a member [chuckling], are trying to keep you . . . from what? From making **them** grow.

You step outside the box. It doesn't leave the status quo like it was. And if you end up having a better time, or a better experience, **it's** going to be threatening to the cohesiveness of this group. And they do not want to be faced with it.

Well, isn't this the way it is with each of you? Somebody in your experience behaves in a way that causes you to have to operate outside of your code of conduct for yourself. It stretches you, you know? Involvement. Messiness. A willingness to persist with your brother or sister **while** it's messy, conveying the answer in spite of their resistance, and hanging in there because you love them, and because you know they don't need to be suffering at the hand of a handful of idiots?

"Oh, no. You know, I had my schedule for the day. And, you know what? If I respond to this, it's not just going to be this day. It's going to be tomorrow and the next day. It might even be a few months. I mean, my life will be turned into chaos. My orderly little life that I have scheduled out, you know—it's part of my five year plan." Uh-huh. "I can't afford to have any interruptions during the five-year plan. And, to tell you the truth, before those five years are up, I will already have the **next** five-year plan in place."

Why? Why do you have a five-year plan? Because you do not want to be faced with the unknown. You don't want to be faced with the unpredictable movement of a wave that your surfboard is on.

The least you could do would be to say, "I don't know why I'm not guilty. I don't know how to see myself as guiltless. But if my guilt is false, I have enough justification to become still and ask, of a source that Knows, what the truth is here. I don't know why my brother isn't guilty, but I know that there's more to him than what I'm seeing. And that is justification enough for me to go into the Silence, right here, right now—not in the privacy of my home when I'm not confronted with my brother, but right here, while I'm in the way with

him—to go into the silence within and listen for the words and the meanings that will convey his guiltlessness to him in a way that he might comprehend.”

And remember, just because someone comprehends it, doesn't mean they will immediately appreciate it. And so, you must be willing to be there the next day, and the next day, and the next day, or whenever the occasion arises, to re-present that truth, to re-present whatever, in that moment, is being revealed to you to share.

We've been getting together for what? Over two years. I'm not getting tired of continuing to tell you the truth, because you deserve not to be suffering from your ignorance of the truth.

Again:

. . . until you realize that God's Son cannot BE crucified, this is the world you will see.

. . . the world that's the picture of the crucifixion of God's Son.

Yet you will not realize this until you accept the eternal fact . . .

. . . the ***eternal*** fact . . .

. . . that God's Son is NOT GUILTY. He DESERVES only love because he has GIVEN only love.

. . . like the Son of God who thought he was Napoleon and cursed the water cooler, nothing happened. No curse occurred. The water cooler doesn't have to worry, because there was no "Napoleon." There was only the Son of God. And whatever the Son of God does, ***does*** occur.

He . . .

. . . the Son of God . . . you . . .

. . . cannot BE condemned because he . . .

. . . you . . .

. . . has never condemned.

. . . because you can't turn into a figment of your imagination and cause anything to happen that would justify your condemnation.

The Atonement is the final lesson he need learn, for it teaches him that, never having sinned, he has no NEED of salvation.

And down a little further:

Love and guilt cannot coexist.

Therefore, they ***don't*** coexist. They are like two different orders of reality, but one isn't real. And what isn't real cannot coexist with what is Real.

Love and guilt cannot coexist, and to accept one is to DENY the other. Guilt hides Christ . . .

. . . your true being . . .

. . . from your sight, for it is the denial of the blamelessness of God's Son.

So, tonight we're simply illuminating the fact that each one of you, at this moment, is blameless, and you do not have to wait until you've paid your appropriate penance before you can have the conscious experience of what you divinely Are. Guilt says, "your freedom cannot be had until a certain point, and that point follows a certain appropriate amount of suffering."

If you're going to have an instantaneous healing, or if you are going to Awaken, you've got to lay down the concept of guilt and your devotion to it, your validation of it, because your validation of it does one thing only: It confirms your orphanhood to you a little longer. And yet, you are not Fatherless. You are not Motherless. You are not absent a Source, and never have been. So, the idea that you're a separated orphan, on your own, all by yourself, is pure imagination. It is pure imagination. Remind yourself of that this week.

Write on your sticky note: "Your orphanhood is pure imagination." Your "Napoleon-hood" is pure imagination. You can see it when I talk about the fellow in the institution who says he's Napoleon. And what you can see about that, you ***can*** apply equally to yourself. And that will help to open the door. That will help you to, with a little bit more insistence, invite in greater clarity, greater sanity than you are currently experiencing.

Now, I'm going to finish up with a simple point: What I'm suggesting to you that you do is not something impossible. And it is also something that you do not have to do all by yourself. Why? Because that which is nothing more than your right mind, which is called the Holy Spirit—because you couldn't get away from it—is still present as your divine Sanity, nudging, pressuring, cajoling you into recognizing the truth about you. And your Guide is doing the

same thing. And I am doing the same thing. And you could say that the Father, being the **nonexistence** of this whole fantasy that you're having, is ultimately supporting you in your new realizations.

So, how do you let this in? All this help? You just stop being so damned independent, and stop valuing your independence so greatly.

Want not to be alone, and ask for the Father, or the Holy Spirit or me to be with you. And then, **let** us be. It's like you're standing outside the door of your Home, and unbeknownst to you, all of your friends are inside waiting for you to open up the door so they can say, "Surprise! We love you and we're having a party for you. We are welcoming you Home."

I love you all, and I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 11 – Section – GUILTLESSNESS AND INVULNERABILITY
Sparkly Book – p.279, 1st Full Par. / JCIM – p.117, Par. 4
Chapter 13 – THE GUILTLESS WORLD / Section – INTRODUCTION
First Edition – p. 220, Last Par. / Second Edition – p. 236, Par. 4

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 24th 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening, and welcome to everyone who's joining us on the Internet.

We're going to go right into the book. And we'll back up one sentence.

Guilt . . . ¹

That's the big word here.

Guilt hides Christ from your sight, for it . . .

. . . guilt . . .

. . . is the denial of the blamelessness of God's Son.

Whom you hold guilty, you hold blameworthy, not blameless. Whom ***you*** hold guilty, ***you*** hold blameworthy, not blameless.

This is a very important point, because I'm going to tell you something: The only place that guilt exists, is in the mind of the observer.

Now, just as when you take any form of matter, any form of substance, and put it under a microscope and increase the magnification of the microscope to the max, you will find nothing there, except energy—a pattern of energy, an energy form, you might say. There's absolutely nothing there that you can put your finger on. There is nothing solid there.

Likewise, no matter who you look at whether it's yourself or any of your brothers and sisters—those whom you would deem guilty—the closer you look, and the closer you look, and the closer you look, until you're looking with ultimate magnification, you will find no one guilty there. Just as matter is a matter of perception, guilt is a matter of perception. In either case there is something there, but it's not matter. It's not something solid. And it's not a guilty one. It's the Christ.

Matter, looked at with ultimate magnification, is pattern of energy. The energy is Love. Love is the Substance of all things. Likewise, no matter how guilty you hold your brother to be, if you will dare to look closer and closer and closer, what you will find there is the Christ, the embodiment and Movement of Love—the same thing you find when you look at what you call "matter."

Now, you're all aware that matter seems quite solid to you, that form seems quite solid to you. And yet the fact is that not only is it mostly empty space, you carry it further and you find that it is not empty space with little, tiny pieces of matter whirling around a nucleus, but pure energy—what you would call "that which is intangible."

Now I'm going to tell you that the moment you allow for the possibility, or, I'm going to say, allow for the fact that matter is not solid, but is pattern of energy, pattern of the energy of Love, patterned by the ideas in God's Mind, you will find yourself able to pass through it—walk right *through* a wall or lean upon it, if that serves your purpose, if that fulfills purpose.

Now that's the potential. That's what you have to look forward to. You will not have the experience, however, if you hold fast to the idea that substance is matter—solid, capable of decay, and so on. You will not have that experience. And likewise, you will not have the experience of your brother or sister being the Christ—the present, direct expression of God, right here and now—or of yourself if you're going to hold that you are a person, an organism, a body rather than the Mind in which the experience of body is going on.

As Mind, not confused by thinking it's matter, you are the literal presence of God. You are the Christ. And you are That right now. I will keep bringing this up because this shift of attention must take place. And it's not a shift that you are inclined to spontaneously make.

The shift is from body identification to Mind identification, recognizing that you are the conscious awareness, the boundless conscious awareness in which all of God's ideas are being experienced. And that these ideas pattern the energy of Love—the energy of Spirit—in order to be experienced, recognized, felt, walked through or leaned against.

We talk about your being the Christ, and we talk about you being the ultimate right now. You're neither behind the point of perfection—you've heard this over and over—nor advancing toward it. You're at that point, and must understand yourself there-from. Okay! What that means is you're not a body. You're conscious awareness. You're not a body experiencing other bodies. You are consciousness, which you already are. You're already experiencing being conscious or being consciousness. And you must understand yourself *there-from*.

You must begin to go through your day without losing sight of the fact that it is mind moving through ideas, not a body moving through space—it is mind experiencing the movement of ideas—and that you, identifying yourself as mind, and not any “thing” going on *in* mind, will be you not adding anything extra to Creation. And in not adding anything extra to Creation, you will find yourself in your right Mind. You will find yourself healed. You will find yourself transformed. You will find yourself guiltless.

Only a body can be guilty. Only a body can be guilty for something that body did. And I will tell you that this body is the “Napoleon” that we talked about last week. It's something that you are not. But if you believe that you are, and there are others that believe that you are, then you're caught in a mental miasma—look it up in the dictionary—a mental miasma, from which it becomes difficult to extricate yourself, because it is confusion itself.

Now, you think your mind is in your head. That is the way most all of you perceive it. So at the least, you can imagine that the orphan, that which thinks it is a body, and the Christ, that which is Mind, both go together through your day. This is helpful. And what you do is, you give preference to and emphasis to the body part.

I'm bringing this out so that you might understand that the ultimate of you that we've been talking about, the Christ that you are that we've been talking about, is something that is present with you, because It's your Mind.

You even speak of mind as a possession: “My mind.” You see? Well who's the “my”? The “my” is the body. The “my” is the orphan. You see?

You don't *have* a mind. You *are* mind. And you are, we'll say, using your mind to be the observing self, to be that which is conscious of every experience you're having of world and universe while saying, “That isn't going on in my mind. My body is having the experience of world and universe, and of others, and of matter, and of all form.”

And so you pretend that you're not *mind* experiencing everything, but that you're a body experiencing whatever is in your immediate presence, through the use of your mind—this possession you have that is supposedly in your cranium.

So, the orphan and the Christ of you walk inseparably at the moment through your every day. The Christ of you is not at a distance. It is not afar off. It's not something to work up to. It's not something to train yourself and refine yourself into being. It's you, moving through your day, every day, not identifying with It, because you're identifying with the definition of you, which is your body.

I am narrowing the gap between you, who you think you are, and you, who you really Are. And I am finding ways to translate spiritual theology and spiritual concepts into practical ones that have relevance to you—every day, here and now! So, to shift into your right Mind is not so much a matter of shifting out of your wrong mind as it is of shifting out of your body identification, into mind identification.

If you're riding in a car or on a train, it's easy for you to sit there and watch the scenery move by, and imagine that you're stationary, and that the universe is moving past you. It's a simple shift of perception that can happen easily when you're sitting still in a moving vehicle. You *can* shift the perception so as to have the experience of not moving at all, and feeling everything else moving past you.

Now, that is relatively close to the experience of Reality, because you as Mind are immovable . . . because you are, Mind is, universal . . . and there is no place for It to move. It is infinite, and there is no medium through which That which is infinite can move! This immovability of Mind, that is immovable because It is all, is what constitutes your eternal safety, your eternal groundedness, if I may put it that way. And it is in this indivisible, infinite conscious experience of being that everything is going on.

You visualize It as small, encapsulated in your head, and you take It along with your body everywhere you go.

So, as you go through this next week, I want you to practice a new exercise, if you will, that of paying attention to and remembering that you are Mind, moving through Creation. You are Mind, shifting your attention to different parts of Creation. And as that shift of attention happens, legs move, cars move, things are done. But all of those visible, tangible actions are simply, for lack of better words, the manifestation or the experienceability of the movement of Mind that you Are.

This seems a difficult thing to grasp—everything that we’re reading about. And especially what we talked about last week. The single most significant definition that you have made up, you might say—the one log, which if removed, would unloose the logjam—is the definition of yourself as a body. And you define yourself as a body while forgetting that you are the mind which made the definition. And that even though the mind made the definition, the mind never became bound by it. And the mind never **became** the definition.

The ultimate of you, as ridiculous as it sounds—and it’s because it’s ridiculous that it sounds ridiculous—accompanies you everyday, no matter what you’re doing. And it only seems to accompany you because you’ve resized it, in your mind. In your mind, you have resized your mind and placed it in a physical location—in a specific circumscribed location.

So where did you hide yourself, from yourself? In a definition you made up. And then you have built definitions, upon definitions upon, definitions. But the bottom-line false definition is: That you are a body, you are an organism, you are a material object that lives while that material object is alive, and perhaps doesn’t exist ever again when that material object dies. It just ain’t so.

And the way the cycle of birth and death is going to be broken is as you make the shift from identifying with the body to identifying with and recognizing yourself as pure conscious awareness, Mind—the conscious experience of Being—and begin to observe your world from that standpoint. You’re neither behind the point of perfection, nor advancing toward it. You are at that point, and must understand yourself there-from.

You must start being in your life from your Mind instead of from your body. I can’t put it any more clearly than that. And that’s where the delight of life is going to begin to occur for each of you.

Let’s go to the book.

Guilt hides Christ from your sight, for it is the denial of the blamelessness of God’s Son.

In this strange world, which you have made, the Son of God HAS sinned.

Well, what is this strange world that you have made? It’s the world of definitions that you have made up, through the use of imagination. And how is it that “the Son of God HAS sinned?” Because the Son of God has decided to get a divorce from God and look at everything from his own peculiar slant.

He has denied Himself. He has denied the Son of God. And Self-denial is the mistake—the sin, if you will.

How could you SEE him then?

. . . the Son of God.

By making him invisible, the world of retribution rose in the black cloud of guilt which you accepted, and you hold it dear.

Now, you didn't realize that you made the Son of God invisible. But tell me, are you the Daughter of God? Are you the Son of God? You don't think so. At least today you don't have the evidence of it. That's how well you've made the Son of God invisible.

You say, "Well I'm just a cranky overworked, exhausted, impatient, unhappy human being, doing his best, struggling through it all, with great practice of confidence and faith." You see? Does that sound like the Christ speaking? No. When you say that about yourself, you're saying that your Christhood has been made invisible to you.

By making him invisible, the world of retribution rose . . .

Well, what's the world of retribution? It's the world of "getting even." It's the world in which there is right and wrong. And the wrong is ferreted out, and disclosed. And a judgment is made upon it. A judgment is made upon the one who is wrong. And the verdict is, "Guilty!" And the penalty is extracted. Retribution is established.

By making him invisible, the world of retribution rose in the black cloud of guilt which you accepted, and you hold it dear.

"Well," you say, "I would be irresponsible not to feel guilty for what I did. I would be irresponsible for not holding him guilty for what he did. I hold guilt dear, because if guilt isn't found, and correction by penalty is not put into place, total chaos will be the result." And so you hold it dear.

Now, the formal definition of guilt is: Responsibility for a reprehensible act that deserves punishment. If one is responsible for a reprehensible act that deserves punishment, he is guilty.

But you've got to remember what I started out with today . . . that if you go to the guilty one and you look closer and closer and closer, which is another way of saying that you're being more and more present with him, genuinely present with him or her, the closer you get, the more clear it will become that what you saw is not there, because what ***is*** there is the Christ.

Taking the time to get closer and closer for a more honest look is called being willing to be present with your brother. And it is an act of love. And so, the answer to guilt is not punishment, but the willingness to be the presence of love that looks beneath the definitions, looks past the definitions, with a desire to see what is Real there, and an insistence that comes from within you, that what **is** true there is worth finding. It's that simple. The Truth that is there is worth finding.

By making him invisible, . .

. . . the Christ, the Son of God . . .

. . . the world of retribution rose in the black cloud of guilt which you accepted, and you hold it dear. For the blamelessness of Christ is the proof that the ego never was and can never be.

Well, wow! If blamelessness, the blamelessness of Christ . . . of you or your brother . . .

. . . is the proof that the ego never was and can never be.

. . . then that's the Truth about yourself and your brother that it's worth persisting in finding. Because, when you find It, you will find that **you** are not an ego, along with your brother. That is the way out of the false identification with body. That is the way out of the false identification as an orphan.

So, when you claim that you're not blameless, that you are guilty . . . or when you claim that your brother is not blameless, and is therefore, guilty, you don't move me one bit. What you're saying is utter nonsense. And believing that you're guilty is the only thing that causes you to procrastinate in looking for the truth there. It's the only thing that elicits a reluctance in you. But I'm telling you that if you will dare to adopt the outlandish, unreasonable statement that "You are not guilty," and that "You are the Christ, right now," you will be providing yourself the stepping-stone out of the confusion and the suffering of your definitions. Or I could say, of your mis-identification of yourself, either as a body or as an orphan.

And so it's worth it to engage in this irrational act of claiming your guiltlessness. More than claiming it; abiding with it, with whatever feelings guiltlessness arouses in you.

You must be willing to stop condemning, punishing and killing yourselves. Why? Because, since you are the Christ, no matter how much effort you put into condemning and penalizing yourself and killing yourself, no death will

occur. It will just be an ongoing state of tension and suffering. If it isn't going to accomplish anything ultimately, except to prove to you that it's a useless activity to engage in, then why not dare to follow my advice and begin to consider yourself and contemplate yourself as innocent, as guiltless, as the Christ, as the Son or Daughter of God in whom God is well pleased. That's how a shift of perception can occur.

Continuing:

Without guilt the ego HAS no life, and God's Son . . .

. . . you . . .

. . . IS without guilt.

Now, listen to me: This is the truth!

As you look upon yourselves and judge what you do honestly, as you have been asked to do, you may be tempted to wonder how you CAN be guiltless.

Guilt tempts you to feel guilty.

. . . you may be tempted to wonder how you CAN be guiltless. Yet consider this:

You are not guiltless in time, but in ETERNITY. You HAVE "sinned" in the past, but there IS no past. Always has NO direction.

Infinity has no direction. The Mind that you Are has no boundaries. It is infinite, and It has no direction. And therefore, everything that is going on in It, is not going on in time!

Time seems to go in one direction, but when you reach its end it will roll up like a long carpet which has spread along the past behind you and will disappear.

[Repeats] Time seems to go in one direction, but when you reach its end . . .

When you reach the end of time, where will the end of time be. . .at the end of this carpet? The end of time will be when you shift from identifying as a form to identifying as Mind. As Mind, you will move from one place to another by a simple shift of attention [snaps finger] instantaneously!

And that means that that which identifies you, which is called your body, and which you currently call yourself, will immediately be wherever your attention has been given. And the Movement will not take time. And space will not be a part of the experience of the movement of the shift of attention. So, what you call “time” will disappear when you get to the end of time. And the end of time is at the border between your identification as body and your identification as Mind. Both of which, at the present time, are constantly with you, and therefore are not something you’ll get to have in the future to work with.

And actually, when you make that shift of consciousness and you’re identifying as Mind, as Consciousness, body and mind will still inseparably be, because your body is the visibility and tangibility of your Individuality. Now, your body will be never sick, never tense, never tired, never in need. And it will identify the movement of your mind spontaneously and instantaneously.

Now, how many of you, just as I’ve said this, have visualized yourself being in a different place where this kind of thing happens? Sort of like a different dimension. Well I’m going to tell you that what I’m describing will happen right here. And when you shift your attention from Kingston to New York, New York is where you’ll be, tonight, a minute from now, tomorrow. The way things work are the way things work. And they *always* work.

And therefore, the truth that I’m telling you works right now. It’s just that you’re not availing yourself of it because you have this fixation on identifying yourself as a body, and as an orphan—certainly not as whatever the words, “the Christ” mean.

As long as you believe the Son of God is guilty . . .

. . . which is another way of saying: As long as you believe the Son of God is an orphan and not the Son of God . . .

. . . you will walk along this carpet, believing that it leads to death. And the journey will seem long and cruel and senseless, for so it IS.

Ignorance is never a pleasant experience. But ignorance never exists all by itself. It is always paired with, and inseparable from, that which it is the ignorance of, right? A lie can’t stand alone. It’s inseparably tied to the truth that it’s the lie about, right? So what you’re ignorant of is something that you are inseparably linked with, right now, which therefore, is available to you to experience right now.

And the truth is never withheld from you by God as punishment. The truth, if it is withheld at all, is withheld by your insistence upon validating a lie, or your insistence upon validating a definition that is not true. That's all.

The journey which the Son of God has set himself . . .

. . . the Son of God who thinks he's an orphan . . .

. . . is foolish indeed, . .

. . . and I'm going to interrupt here. It may be foolish, and it may be filled with pain and suffering and death, and sorrow and anxiety and all of the things that all of you thrive on every day. None of it's the truth. All of it's imagination. All of it is the result of your opting for your best definition, rather than what a thing really is.

It's the result of a self-centered exclusive self-appreciation that doesn't allow for anything else to come into the picture.

Oh yes, the orphan has pride. And the orphan's every act is an act aimed at demonstrating self-originated integrity that that orphan can be proud of. And that's part of the shift too. That's part of the confusion. That's part of the nonsense. And because none of it is true, you can't be bound by it, no matter how bound you think you are because you and everyone else has decided that there's no way out but to face the penalty!

The journey which the Son of God has set himself is foolish indeed, . .

. . . and this is where I interrupted, and I'm going to add: but inconsequential, having no real consequences.

. . . but the journey on which his Father sets him is one of release and joy. The Father is NOT cruel, and His Son CANNOT hurt himself.

That's why this trip into fantasyland is inconsequential.

It is of no consequence to the Son of God, who has gone on this fun-ride through fantasyland, no matter how thrilling and scary it has gotten. Because it is of no consequence to the Son of God, that has taken the ride, there is nothing that the Son of God can be guilty of, that he must pay a penalty for before he can exit the ride.

The Father is NOT cruel, and His Son CANNOT hurt himself. The retaliation he fears and which he SEES will never touch him, for although he believes in it the Holy Spirit . . .

. . . that which is nothing more than his right Mind . . .

. . . KNOWS it is not true.

Here I am, talking again about this one that you can't believe is you. ***You Know*** it isn't true.

You have preoccupied yourself so greatly that you have rendered yourself unconscious of the truth of it, but because you haven't stopped being the Christ, because you haven't stopped being what you Are, you still know it. And that's why you can step off the ride any time you want without any further development or growth or refining of your soul.

Now, listen to this:

The Holy Spirit . . .

. . . again, that which is nothing more than your right Mind . . .

. . . stands at the END of time, where YOU must be because He is WITH you.

If the Holy Spirit stands at the end of time and the Holy Spirit is your right Mind, then you stand at the end of time at this moment!

The end of time is not off in the future, and you don't have unlimited time to refine yourselves and grow into something that you aren't, right now. That doesn't mean that you're out of time, and there should be a great sense of urgency. It means that there simply is no time at all to fight against or to overcome, or to be at odds with, or feel governed by.

The Holy Spirit stands at the END of time, where YOU must be, because He is WITH you. He . . .

. . . the Holy Spirit. Again, not some wonderful Entity afar off, who loves you greatly, but that which is nothing more, right now, than your right Mind. Your right Mind

. . . has ALWAYS undone everything unworthy of the Son of God, for such was His mission, given Him by God.

That was and is the mission of your right Mind!

Your right Mind's mission is to cause you to come Home into your right Mind. It is to cause you to stop indulging in body identification, form identification, and identity with and as the Mind, in which the experience of All of Creation is going on.

Your right Mind—the Holy Spirit.

He has ALWAYS undone everything unworthy of the Son of God, for such was His mission, given Him by God. And what God gives has ALWAYS been.

Mind you, we're not talking about in the Kingdom of Heaven which someday you'll get to—or another dimension, or a different level of reality. We're talking about you right here, right now, today, in Kingston, Washington, or wherever you might be on the globe. And wherever you might be on the globe, whatever the name of your town, whatever the name of the street you're on, that's the town and the street that you will instantaneously move from and back to with a shift of your attention.

Right here, in your everyday world, because your everyday world is the Kingdom of Heaven, misperceived. Why? Because you've determined that you are not the Son of God, you are not the direct Expression of God. You are a physical organism, the current end result of evolution—physical evolution.

Don't have so much faith in the scientific community of your globe. It tells you one week that coffee is good for you, and the next week, coffee is bad for you. And the next week sugar is bad for you, and the next week, sugar is good for you. And that if you want to lose weight, the use of sugar is a very effective and healthy way to lose weight.

Don't have such respect for the current, best definition of the Kingdom of Heaven, especially when it says that it's a material world and a material universe that goes through a cycle from birth to death.

None of you like to think about that cycle of birth and death because it's too depressing. But ignoring it won't get you out of it. And continuing to work with the current definitions will not get you out of it. But what the ***Course*** is teaching and what I'm supporting with you ***will!***

You will see me as you learn the Son of God is guiltless.

"Oh, well, Raj, I believe You're guiltless. Let me see you. Let me see you."

Oh, yes, but what about Henrietta down the street? What about your Father that abused you?

You will see me as you learn the Son of God is guiltless.

What about you—whom you are so hard upon? What about you, who you won't let off the hook, but punish yourself daily, in one way or another? Like doing penance.

You will see me as you learn the Son of God is guiltless.

Take the radical step of considering yourself to be guiltless.

He . . .

. . . the Son of God . . .

. . . has always sought his guiltlessness, . .

Now here's the part you don't want to hear . . .

. . . and he has FOUND it.

Remember, the lie is inseparably tied to the truth that it's the lie about. And the false perception of yourself that you have is inseparably tied to the reality of you.

[whiny voice] And so when you say "I'm a poor little ignorant orphan!" It's a lie, and you've got to stop believing yourself. And you've got to say, "Well, if I'm an ignorant little orphan, a bastard, then I must really have a father and a mother. I have a Source. Something makes me real. And it's not little teeny old me!" And you shift your attention to the truth that is inseparably linked to the misperception—the false perception, the lie you're holding about yourself.

***He has always sought his guiltlessness, and he has FOUND it.
For everyone is seeking to escape from the prison he has made,
and the way to find release is not denied him. Being IN him, he
HAS found it.***

See, I know it sounds like I'm talking again about another order of reality, but I'm not!

And the more clearly you can get this in your mind, the more you will read this and claim it as being the fact, right here, right now, today—right here in this world you were hoping to escape from. Because that lie, that it's a world you want to escape from because it's full of suffering, is inseparably tied to the

truth which is That right now, in spite of what you see, it's the Kingdom of Heaven! It is reality Itself!

In other words, It's not at a great distance from you. It's right here. And that's why it's really valuable to look at everything with innocent eyes. And to look with genuine curiosity.

WHEN he finds it is only a matter of time, . .

. . . big clue there . . .

WHEN he finds it is only a matter of time, and time is only an illusion.

Now, remember. Let's stay connected here. The end of time is at the edge, the tied-together point of your identifying yourself as body or your identifying yourself as Mind. And don't get metaphysical on me. Don't get into a head trip. All you have to do after tonight, is go through your evening, and your day, tomorrow, and the next day, doing your best to be like the person on the railroad train, who you can grasp has the option to perceive himself moving through stationary space, or that **he** is stationary, and that the Universe is moving past him.

It's that kind of a shift that occurs in your awareness.

The **Course** says, "I am not a body. I am still free to be as God created me." God created you like Himself and God is Infinite Mind—the infinite conscious awareness of Being that constitutes existence Itself—ultimate existence. That which constitutes ultimate existence, you are experiencing every day, except as I said, you think it's small, and it's stuck inside your head and your body is carrying it around!

But the reverse is the case. Your Mind is infinite, and It carries around All of Creation in It forever.

WHEN he finds it . . .

For clarity, I'm backing up.

***For everyone is seeking to escape from the prison he has made,
..***

. . . the prison of his definitions . . .

***. . . and the way to find release is not denied him. Being IN him,
he HAS found it. WHEN he finds it is only a matter of time, and***

time is but an illusion. For the Son of God is guiltless NOW, and the brightness of his purity shines untouched forever in God's Mind. God's Son . . .

. . . you, right now . . .

. . . will ALWAYS be as he was created.

As you were created.

Deny YOUR world . . .

. . . the world of definitions that you've made up . . .

. . . and judge him not, . .

Meaning, judge not the Son of God. Shift from your orphanhood to your place in the Sonship. Exchange your identification with body to identification with Mind. These are other ways of saying . . .

Deny YOUR world and judge him . . .

. . . the Son of, God's Son . . .

. . . not, for his eternal guiltlessness is in the Mind of his Father, and protects him forever.

Protects you forever. It protects you forever by allowing for no means to exist for you, as I said last week, to become a figment of your imagination and then act—be that. And so, because you can't become a figment of your imagination and be that, you are still in your Holy Place. No matter how many others egos, other orphans around you try to convince you that the way they and you in the past have seen things is correct and you must, therefore, be held accountable for your indiscretions. And therefore, it's going to take a few more eons of spiritualizing yourself before you can even think about experiencing who you really Are.

I'm sorry. You can get off the ride through fantasyland any time you want.

You can get off the ride of the misperception of the Kingdom of Heaven you're having, right here, any time you want, and experience the Kingdom of Heaven that's right here. Because It is what is here for you to be experiencing. And your imaginations are not.

Am I trying to influence you? You bet I am.

I Love You. And, as always, I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 11 – Section – GUILTLESSNESS AND INVULNERABILITY
¹ Sparkly Book – p.279, 3rd Par. / JCIM – p.117, 6th Par.
Chapter 13 – THE GUILTLESS WORLD / Section – INTRODUCTION
First Edition – p. 221, 2nd Par. / Second Edition – p. 237, Par. 2

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 1st 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening, and welcome to everyone who's joining us on the Internet.

Surprise! God did not give you the capacity to think.

Again, God did not give you the capacity to think. That's enough to keep you busy for the next week.

As consciousness, as conscious awareness, you have the capacity to what? Pay attention. Not think. Thinking is not natural to you. And yet you think that it's not only the most natural thing to you, you think that it is synonymous with being conscious. You think that thinking is your function. "My God, if I weren't to think, what would I do?" Well, I'll tell you something: In the Silence, you would learn a whole lot. Because in the Silence, you would be present with things. You would be present with each other. Not shielded against each other by means of your thoughts or your demeaning definitions, or even your loving thoughts and definitions. This is a key point.

Now. I want to back up so-to-speak to the beginning. ***In the beginning was the Word and the Word was with God and the Word was God.***¹ And God being God, infinitely, was called Creation. And God's Self-Expressions, God's Extension of Himself was only like Himself. And you are His Self-Expression. You are what God is expressing Himself as—right there where you are!

God is not expressing you, God is expressing Himself right where you are. God Presencing Himself is what you Are. And in the beginning the Sons and Daughters of God were innocent—guiltless. And guilt was an unknown word. And, not any of the Sons or Daughters of God had had a single thought. They

experienced the bliss—the peaceful joyous bliss—of being consciously aware, infinitely speaking, of all of Creation. Because that which was the Mind of God was what was Presencing Itself, as what you might call, their Mind.

And so everything that occupied the Mind of God occupied the minds of the Sons and Daughters of God. And Being was a matter of the conscious reveling in the awesomeness—the infinite awesomeness of Creation. Because all of Creation infinitely speaking, was immediately and simultaneously available to every Son and Daughter of God to feel and experience and to be loved by, because as I've said, Love is the substance of Being.

And so, Love is the substance of Creation. And if all Creation is what constitutes the content of the minds of the Sons and Daughters of God, then the experience is one of being infinitely Loved. And at the same time, being infinitely Loving.

Now, figuratively speaking, we're going to say that a couple of the Sons and Daughters of God decided to play a game called, "Let's Pretend." Let's pretend that we are sea-farers. And let's pretend that as we sail the seven seas, we come across pirates. And we dedicate our lives to eradicating the seven seas of pirates and the dastardly deeds that they do to poor innocent human beings.

And the Father looks at them participating in this game of "Let's Pretend" and thinks nothing of it. And as they play their game, they come across pirates and they fight with them and they run'em thru and they make a little hash mark on the end of their sword for each one—each dastardly pirate that they've killed. And at the end of the day, they get together and they compare hash marks. "I killed eighteen pirates!" "Well, I killed thirty-three. You didn't do quite as good as me. I did the best!"

Of course, all of this is thinking.

Now, here they have gotten really intent upon the game they're playing—really caught up in it. And so the one who only killed thirteen, feels bad. And the one that killed more feels really good. And so they have a way of measuring themselves and each other. How? By means of thinking. And one is not as good and one is very good. Thinking is used for comparisons. Thinking is used for value judgments.

Thinking is used for ascertaining one's value or one's valuelessness. Thinking is used for determining another's value or valuelessness. And what happens? It becomes obvious that in this state of imagination, one has emotions—good proud feelings and sad, self-demeaning feelings. And those engaging in these games realize that these emotions are usable. For what purpose? For the

purpose of control. For the purpose of manipulation. Because thinking amounts to judgment—evaluation that is consummated in judgment.

Now, here killing has gone on in the imagination. Assessments of each other have occurred. Valuations and devaluations have occurred. And acts of manipulation have developed between these individuals perceiving themselves to be “sailors of the seven seas”—the vanquishers of pirates, the do-gooders! But even as the do-gooders, they still can do real well, or not so good. And then feel bad or good because of where they stand. And they end up hurting each by means of their judgments.

Now, the Father continues to watch. The Father sees that nothing but imagination is going on. He sees that no-one has been killed. And He sees that the “sailors of the seven seas” who are feeling good or bad depending upon which end of the stick they are looking from, are not guilty of anything either because He knows they’re not “sailors of the seven seas” and He knows that whatever they’re feeling and whatever they think they’re doing isn’t actually happening except within the context of this imaginative scenario that they have built up and played into. And so, there is no judgment from the Father except, “These are my beloved Sons and Daughters in whom I am well pleased, because they haven’t for a moment stopped being Me expressed—Me expressing. I have not been altered by their imagination. And they, the Sons and Daughters—My Sons and Daughters—have not been altered by virtue of their imagination.”

And so, there is still no guilt—no actual guilt. And the Father, at no point, sees His Sons and Daughters as guilty. Oh, but they are denying who they Are. Because they’re claiming to be the “sailors of the seven seas” and they are ignoring who they really Are. And isn’t that a slap in the face of God? Isn’t that a denial of God? Isn’t that an ignoring of their Source? Well, if God were to say something, He would say, “Yes, if they could actually do it.” You see. “But they can’t actually do it. And so it hasn’t been done. And regardless of the way they are choosing to perceive themselves at the moment, they are still My beloved Sons and Daughters in whom I am well pleased.”

And so, here you all are, engaged in thinking as you go through your days and weeks. You use thinking to define yourselves: “I’m a nurse. I’m a doctor. I’m an anesthesiologist. I’m a yoga teacher. I’m a housewife. I’m a mother.” In other words, I am what I think I am. I am the definition I have arrived at by virtue of thinking.

But I want you to understand something. We’re talking here . . . we’re reading about the guiltlessness of the Son of God. And we’re talking about each of you being right now the Christ—the Son or Daughter of God, nothing less. The question is, how do you arrive at the experience of that?

Well, according to thinking: You arrive at that, by perfecting yourself, by becoming a better and better "role." And by overcoming the negative assessments you make of yourselves and the negative assessments that others make of you. And by cleansing yourself and purifying yourself of all of the awful things you've done—all of the shortcomings you have—all of the things that affected others negatively because you were not able to fulfill your role well. That's what you think. That's what you **think!** Pay attention to the words.

But we talked last week about the fact that the way to become free of guilt is to stop thinking. We said that the way to get free of it—the way to get in touch with your guiltlessness—is to shift from body identification to Mind identification. Simply shifting your focus of attention from one thing you consciously experience today to another thing you consciously experience today. Because each of you does experience Mind and each of you does experience body.

To whatever degree any of you are bound to suffering, sorrow, sickness, sin and death, it can be attributed to one thing only: **thinking**. Now I don't just mean thinking . . . your thinking. You think very specific things, you think: "I am a body. I am a mortal. I know that in the sweet bye and bye I will experience my immortality, but right now I'm a mortal in a mortal body. I'm subject to sickness and death. I'm subject to injury. I'm subject to distress others have with me. I'm subject to the strongest will around me." Or, alternatively, arrogantly: "I know that I have the capacity to be at least as strong as the strongest will around me, and it's my learning to learn how to stand up to the strongest will around me and be equal to it, so that it's a draw—and there is balance, equality, and therefore, no more war with that one."

But the fact is that you can look back over the centuries and find that this line of thinking has not proven to be true. It hasn't brought peace. It hasn't brought invulnerability to injury, accident, sickness. The culprit is thinking. And that's why the answer lies in what we've referred as the Silence—the Silence within you—which simply means the place where thinking isn't going on, where you're just being present . . . conscious awareness. You call it Meditation—it's a specific practice. It's like a specific use of your mind, a unique and intermittent use of your mind which even used intermittently, can reduce your blood-pressure and benefit you physically. Why does it do that? Because even intermittently, the conscious experience of Silence, the Silence within you, because it embodies the very nature and function of your Being—your divine Being as the Son or Daughter of God that you are—it evidences Itself as changed, what you would call, physical experience, healing in one form or another.

That's how valuable the Silence is. That's how valuable not thinking is.

Now, I wanted to make one point perfectly clear before we go into the book. And that is, that even right now, you have not sinned against God. And in God's Eyes, you are not guilty. And you do not have to overcome His Perception of you as being guilty before you can be let back into His Presence, or back into the Kingdom of Heaven. You do not have to atone to God for something God knows you could never do and therefore have never successfully accomplished.

Because God does not see you guilty, God has no cause for punishing you. The very concept of punishment can't come into existence until guilt is established as a reality. And since guilt is not established in your Father's Mind, there is no penalty due you. And no penalty you have to pay. You see, you're already paying a penalty by thinking. But it's not a penalty laid upon you by anything outside of you. It's just the experience one has when he or she attempts to do something that is impossible to do. When you try to do the impossible, you're constantly faced with the impossibility of it. And the continued attempt to do what you can't do is not comfortable. That's all.

Let's go into the book.

When you have accepted the Atonement for yourselves, . . .²

What would that be? What would be the Atonement that you would accept for yourselves? The Atonement would be the acceptance of the awareness that you're not guilty, together with the abandonment of that which caused you to seem to be guilty which is, thinking, reasoning, coming to conclusions and treating yourself and others on the basis of conclusions arrived at as a result of thinking, which the Father did not give you the capacity to do.

When you have accepted the Atonement for yourselves, you will realize that there IS no guilt in God's Son.

Either you or anyone else.

And ONLY as you look upon him as guiltless can you understand his oneness. For the idea of guilt brings a belief in condemnation of one by another, . .

You see, it takes two to have a difference of opinion, a different point of view that can amount to condemnation

. . . ONLY as you look upon him. . .

. . . your brother . . .

. . . as guiltless can you understand his oneness. For the idea of guilt brings a belief in condemnation of one by another, projecting separation in place of unity.

Or we could say, imagining . . .

. . . separation in place of unity.

Now this next sentence is very important:

You can condemn only YOURSELF, . .

Let's stop right there:

You can condemn only YOURSELF, . .

You [chuckling] you can, with great skill, invite others to condemn themselves, but they have to engage in the condemnation—they have to agree with you. And others can invite you to condemn yourself but only ***you*** can condemn yourself!

You can condemn only YOURSELF, and by so doing you cannot know that you ARE God's Son.

How do you condemn yourself? By thinking. In the Silence in you, it is impossible to condemn yourself. In the Silence and the peace of the Silence in you—as full conscious awareness—it is impossible for you to condemn.

Well, you know the phrase, "The devil made me do it!" or, "He made me do it! He's making me feel miserable!" Let's be honest, he may be firmly, enthusiastically and aggressively inviting you to condemn yourself and to believe that you are what he sees you are, but ***you*** have to take the bait, and YOU have to agree. And when you agree, you have engaged in condemning yourself.

And you had to arrive at that decision by thinking. And the way out of the whole mess is to ***stop thinking!*** When you have stopped thinking and are in your peace, you can hear the invitations of others, no matter how aggressively they're put forth to see yourself as condemnable. But you see it as nonsense and it clearly stands forth to you as a behavior reflecting certain thoughts that that one is engaging in about himself in his world that he is caught by, and that it is illegitimate for him to be caught by.

And so, it does not call forth defense from within you. But calls forth the clarity in you about the truth about your brother so that you might respond to the underlying ignorance that is causing your brother to try to control you so that you will be in a way that doesn't offend his definitions. And you become an agent for change. And the way you are an agent for change is benign, is the embodiment of Love.

You can condemn only YOURSELF, and by so doing you cannot know. . .

. . . you can not know . . .

. . . that you ARE God's Son.

Why? Because in order to condemn yourself you have to be engaged in thinking which means that you are still claiming to be an orphan. You're still identifying yourself as an orphan. And as long as you are claiming that you're an orphan by means of your employing judgment, you are consciously denying what you truly are. And are still experiencing the disconnect from God. And so . . .

. . . you cannot know that you ARE God's Son. You have denied the condition of his Being, . .

. . . which means you have denied the condition of your Being.

What is your condition? Your condition is, that you're nothing more nor less than what God is Presencing Himself as right there where you are. And your function is the function of His Mind that He's embodying right there where you are, which is Love not guilt, which is purity not conflict, which is that which cannot be caught in limitation.

You have denied the condition of his . . .

. . . your . . .

Being, which is his perfect blamelessness.

That's the condition of your Being. That ***is*** the condition of your Being.

Out of Love. . .

. . . meaning, what the Father is.

Out of Love he was created, . .

... you were created.

...and in Love he abides.

You abide right now! There is no judgment upon you from the Father. You are not guilty in the Father's eyes.

Out of Love ...

... you were ...

... created, and in Love he ...

... you abide.

Goodness and mercy have always followed him, . .

... always followed you ...

... for he ...

... you ...

... has always extended the Love of his Father.

You see, even though a few of the Sons and the Daughters of God are swashbucklers on the high seas in their imagination, they haven't stopped being the Sons and Daughters of God reflecting God, embodying God. None of you has for a moment ever in the slightest way diminished the fullness of God that God is Being right where you are. So you have always extended the Love of your Father, the Being of your Father.

You see, we're still talking about a shift of perception, a shift from body identification to Mind identification, from orphanhood to the Sonship, from orphanhood to the conscious experience of having a Father, of having a Source that is responsible for every aspect of your Being.

Oh, but as a body it seems obvious to you, as an orphan it seems obvious to you that you're responsible for your well-being, and that's why you have to think. You have to think so you can figure out how to be responsible for yourself, you see.

Thinking is always a process of problem-solving. You think in order to overcome the problem of being. And the problem of being that you're experiencing is this mad idea that you're an orphan, that you're on your own,

that you are a body instead of the infinite, boundless, boundaryless Mind in which the experience of body and Universe, and all of Creation is going on.

As you perceive the holy companions who travel with you, . .

Well, what does that mean so far? Who are these holy companions who travel with you? Well, it is true that you are companioned by the Holy Spirit. And you are companioned by those who are Awake. But as you perceive that everyone that's in your experience, all of your brothers and sisters are holy companions. Because in actuality, regardless of how you're seeing them or how they're seeing themselves, they are and must be right now, nothing more nor less than the evidence of God Being right now, in the act of Creation right now, right there where they are and right where you are, . .

. . . you will realize that there IS no journey, . .

Because becoming equal to the Son of God or refining yourself, or spiritualizing yourself until you're worthy of being the Son of God is a bunch of imaginative nonsense. Because all of you on the road thinking you're moving toward your ultimate, Are the ultimate.

So the journey is meaningless. And the only thing called for is for all of you to wake up to the truth right here where you are on the road, which is why I say so many times, bring innocent eyes to your apprehension of everything so that you might see the more of what God is Being right here, today—now. Because right here on the road that you think you're moving forward on to your ultimate goal is, the Ultimate simply waiting for you to see it because you've stopped ignoring it, thinking that it's somewhere down the road at the end of time. And remember last week I pointed out that the end of time is nothing more than the boundary between your identifying yourself as body and your identifying yourself as Mind.

**The Son of God, who sleepeth not, has kept faith with his Father
FOR you.**

Who is the Son of God who sleepeth not, that has kept faith with his Father for you? The Holy Spirit. What is the Holy Spirit? That which is nothing more than your right Mind.

The Son of God, . . .

. . .the Real You . . .

. . .who sleepeth not, has kept faith with your Father FOR you.

. . . while you pretend to be an orphan. All of what's true about you is true right now, present right now, active right now and available to you the moment you stop thinking—the moment you let yourself experience Silence—the moment you express genuine curiosity. And genuine curiosity is not a matter of saying, "What is that, what is that, what is that, what is that, what is that, what is that, what is that?" . . . and never shutting up, just being aggressively curious, "What is that? What is that? And what is that, and what is that, and what is that?" That's not Silence.

When you have genuine curiosity, what do you do? You shut up and pay attention!

Ahh . . . that is the function of Mind, isn't it. That is your divine function. And in the absence of all of the jabbering that occurs that you call thinking, in the Silence that ensues, you end up being nothing more or less than that which is paying attention, the condition or state of attentiveness. An attentiveness is an invitation for Something to enter *you*, you see.

I've said before, that there is a place of excellence in you, divine excellence, ultimate excellence, right here, right now. And we've referred to it as the Altar in the very center of you. And this is the place of Silence, in which, because there is Silence, the Voice for Truth, the Holy Spirit—that which is nothing more than your right Mind—can begin to register with you and bring you into the Oneness of yourself. Because in the silent attentive invitation to know, you've abandoned orphanhood. You've stepped over the boundary between body identification and Mind identification.

You can be curious about anything and everything that confronts you. It's easy to be curious about a new flower that has just bloomed. It is equally easy to be curious about a neighbor or a friend or anything else that is in front of you during your day. All it means is—and nobody needs to know that you're doing this—all it means is that you're willing to be still and pay attention with a silent invitation to Know and see the More that is there than what your definitions have been allowing you to see.

So you do not need to go into a monastery or a cave to wake-up. You have to be willing to be more present with everything that has been in your daily experience than you've ever been before, minus the definitions you have placed between you and that which you would pay attention to.

There is no road to travel on, and no time to travel through.

You see, but that's the idea, you've got to go on your trek—your spiritual quest. And you're going to go on it moving forward in time. No, that is not going to

work because time is a perception. It is a definition that you have a very strong belief in.

The way out of time is to step over the threshold between body identification and Mind identification.

There is no road to travel on, and no time to travel through. For God waits not for His Son in time, being forever unwilling to be without him.

Well, we can put it a little bit more direct than that. God is not forever unwilling to be without you, God forever Wills to be **with** you. And if that is God's Will, that **is** what is done. And that **is** the way it is, no matter what you think.

. . .God waits not for His Son in time, being forever unwilling to be without him. And so it has always been.

Therefore, so it is now. So not only are you not labeled guilty by God, with a guilt that has to be paid for, you aren't separated from Him by time or by anything. And so it has always been.

Let the holiness of God's Son shine away the cloud of guilt that darkens your mind, and by accepting his purity

. . . Whose? The Son of God

. . .by accepting his purity as yours, learn of him that it IS yours.

Now . . .

Let the holiness of God's Son shine away the cloud of guilt that darkens your mind, . .

I want to point something out here. Let's say an injury has occurred, an illness seems to be occurring. Misfortune has taken place and the one to whom it's happened is suffering. And that one comes to you wanting healing.

How are you going to heal?

Well, I'm going to tell you first of all, that if you hold that one to be a body, you're not going to heal. If you hold him in your mind to be an organism that is the current end result of evolution, you're not going to have healing. If you see him as an entity who has not followed the rules, and is therefore suffering from having broken the rules, you are not going to see healing. If you see him

as a body, whatever he's suffering from has to be legitimate because its part and parcel of being a body—it's part and parcel of being an orphan.

If you're going to see healing there, you are going to have to consider your brother from a different vantage point. You're going to have to be willing in your mind, to step across the threshold of body identification to Mind identification. You're going to have to step across the boundary in your mind of orphanhood to Sonship.

You're going to have to do that yourself because that's the only place where your brother will be guiltless. And as long as he is guilty, he has no right not to be suffering because his suffering is punishment for his guilt—they are inseparable.

And I'm telling you that when you take the time to be present with your brother who is in need, and you are willing to step over that threshold from body identification to Mind identification—from orphanhood to Sonship—you're first of all, **not** going to be engaging in thinking. And you're going to be quiet, so that you are receptive to the Vision of the truth about your brother and you will hold him to be innocent. You will find yourself holding him in his innocence, in a conscious clear awareness of innocence that is God derived, and that God never withheld or withdrew from him and that which is therefore Absolute right now.

You're going to have to take the radical stand, the radical position, the radical unreasonable position that your brother is guiltless. Why? Because he's not an orphan. Because he isn't what he thinks he is. He isn't even what you thought he was, even with your best thinking. He's more than that. And you've got to be willing to step across that boundary and join with the Father.

And when you do, you will see healing. You call such a step of crossing over the boundary and embracing a completely foreign—these aren't the best words— but a completely foreign mindset, you see that as not natural, as not normal. But until you begin to do it, you will not have the opportunity to find out that you are actually crossing over the boundary into your natural condition, which uncovers the truly natural condition of others to them.

And I will tell you that every spiritual healing that has ever occurred, has been the evidence of someone **not** agreeing with the evidence, the behavioral evidence, the experiential evidence, or the physical evidence of sickness, illness, injury and even death. Such a stance has to have been taken. And in all cases, in order for that stance to become established in the one being the agent for change, that one has to have had a love of God first. That one, even if only temporarily, has had to own his place in the Sonship and love God so much that he wanted what God is Being to be uninhibitedly manifest, no

longer covered up. Because he loved his brother enough to stop thinking about him and stop misidentifying him and stop looking at him from the vantage point of being an orphan himself.

The Agent for change had to abandon his orphanhood and let God into him.

Continuing . . .

You are invulnerable BECAUSE you are guiltless. You can hold on to the past ONLY through guilt. For guilt establishes that you will be. . .

. . .future tense . . .

. . .punished for what you have done, and thus depends on one-dimensional time, proceeding from past to future.

Past to future . . . ah-ha . . . history! You are all victims of your history. And you are **only** victims of your history. You love your history, you value your history. But history is a two-edged sword we might say. If you have an excellent history, let's say your work history is excellent, and you have worked for excellent companies and each time you move from one company to another it was with a position of advancement and greater responsibility . . . ahhh . . . your history gives you identity. You see. And of course you need a history to give you identity, because as an orphan, you don't have an inheritance from your father or mother, you see. Your history tells you what you are, and it tells you how good you are at what you are.

But you know what? That kind of a history victimizes you, just as much as the history of the three jail terms you had: The long periods of unemployment that you had, and the periods of employment you had that were, humm, not that great—nothing to indicate substance and quality to you. You understand that that kind of history can victimize you. But you don't understand that an excellent history victimizes you as well. In fact, it almost victimizes you more tightly because pride is attached to it.

Remember, no matter what the past says about you, it is reflecting and embodying and seeming to manifest one thing only: The orphan mentality. And it is embodying the results of your very definite thinking processes because you had to think in order to come up with the definitions that say, "A succession of good jobs with increasing responsibility means you are a person of substance, that you are respectable and that you are valuable!" Someone had to think that up. It isn't true. You see. But because it sounds so good and it's so pleasing, you know what? It makes you really reluctant to abandon being an orphan. It makes you really reluctant to step over the threshold into

that natural condition of your Being in which your every need is met because it's the nature of Being Itself to identify Itself—to manifest Itself, to experience Itself wholly, fully, with nothing withheld from It.

And so everything is, for lack of better words, provided to you. Those words have meaning for an orphan. But for one who is Awake, everything ***is you***. You are wholeness from which nothing is left out infinitely. You don't have to earn it. You don't have to behave in a certain way in order to experience it. It is your Birthright!

Your history tells you what you are and how good you are at being it. It tells you whether you're a good person or a bad person, a good orphan or a bad orphan. But because its only telling you whether you're a good orphan or a bad orphan, it isn't telling you anything about ***you***. Do you see that? Because you are the Son or Daughter of God, the wholeness of Being embodied by God, not by your actions, right where you are—right where you are . . . Aware.

You can hold on to the past ONLY through guilt. For guilt establishes that you will be punished for what you have done, and thus depends on one-dimensional time, proceeding from past to future. No-one who believes this can understand what ALWAYS means.

When you hear the word, "always" you tend to think of it in terms of time—endless time. The meaning of the word "always" can in a limited way, be understood as synonymous with wholeness—infinite wholeness.

No-one who believes this. .

I'm going to back up . .

You can hold on to the past ONLY through guilt. For guilt establishes that you will be punished for what you have done, and thus depends on one-dimensional time, proceeding from past to future. No-one who believes this can understand what ALWAYS means. And therefore guilt MUST deprive you of the appreciation of eternity. You are immortal BECAUSE you are eternal, and always MUST be now. Guilt, then, is a way of holding past and future in your minds to ensure the ego's continuity. For if what has been WILL be punished, the ego's continuity is guaranteed. Yet. . .

. . .and this is key . .

. . .the guarantee of your continuity is God's, not the ego's. And immortality is the opposite of time, for time passes away, while immortality is constant.

What are you guilty of? Are you guilty of things you did poorly as an orphan? Are you guilty for what you thought you did as a figment of your imagination?

If you're not guilty, why aren't you Awake? Ahh, [chuckling] see, the ego will stick ya somewhere, "If you're not guilty, how come you're not Awake?" Well, you don't have to be guilty in order to not be Awake. You simply have to be engaging in something that doesn't work. You simply have to be attempting to do something that's impossible. But because you can't accomplish it, you can't be guilty for it. If you are not guilty for it, there cannot be a penalty for it that is going to take time for you to fulfill before you will be free.

If you were guilty of anything, we might have to say that you were guilty of thinking. But remember my opening statement? ***God did not give you the capacity to think!*** If you thought you had the capacity to think and you could actually accomplish it, then you might be guilty. But to be thinking is as much an illusion as the pretend role of being a swashbuckling sailor on the seven seas. You can seem to engage in it, but nothing is happening. So you're not even guilty of thinking.

Now, let's be grounded here: If you are engaging in thinking, you are engaging in something you can't accomplish. And in engaging in something you can't accomplish, does constitute a distraction from truth.

The answer is to stop engaging in the distraction. That's all!

And so this week, I'm going to invite you to go through your day, doing your best to remember for as long as you can—which you'll find won't be very long, but to try to the best of your ability for as long as you can—to look at a thing and not think about it. To look at a thing, to embrace the view whether it's a wide angle vision or a close-up narrow, focused vision. And just be present with that thing and pay attention.

So you have a chatty neighbor. And she's a little bit crotchety and she's always complaining. And it's not much fun to be around her because everything that comes out of her mouth is some sort of negative and she happens to be right behind you in the line in the grocery store while you're waiting for the person with a humungous order in front of you that's going to take time.

Ordinarily, if you're confronted with this, you place between yourself and this person a barrier of a definition—one that will allow you to discount her or him—one that will allow you to stand there without being touched. You will

maintain a picture made up of imaginative thoughts that have, I'm going to say, devolved into a poor definition.

But now, here you are, tomorrow or the next day, after I've said, ***Be willing to be present without thinking.*** What are you going to do? Well, a hint: Try listening below the surface. Try being present with her, or him. Listening for what is underneath their behavior—his behavior, her behavior. ***Listen for their need.***

You hear the word, "listen?" That's how you shut-up thinking. ***You listen.*** Listen many times during the day. Practice being present with your world without thinking as often as you can. Like I say, it may only be a fraction of a second before [finger snap] your mind is racing with thoughts. But your intent to do this, brought into play repetitively during the day, will bring you to a point where your being present with another, or being present with a thing without thoughts, endures a little bit longer.

There's more there of what God is Being than what you're seeing. Want to experience it enough to be genuinely and honestly curious and be still . . . still the thinking . . . still the awful thinking . . . still the malicious thinking . . . still the judgmental thinking! And still the false, syrupy love that you would embrace them in.

Be still . . . knowing that in the Silence where you are crossing over the threshold between body and Mind identification, you are being the conscious invitation for the experience of God's Perspective, which is your true perspective.

That's your practice for this week. Now when we get together next week, I'm not going to ask you how well you did, or how many notches you have on your sword. It's not a test. It's a practice at coming back into your right Mind by letting your right Mind back in by abandoning the orphan mentality.

Guilt is a tool used in the realm of orphanhood only. And the penalties that it has been decided must be extracted as a result of guilt, only seems valid in the realm of orphanhood. Step over the threshold, and the fantasy is gone.

And you become an agent for change—a beneficent, benign presence inspiring those still bound by their sense of orphanhood to let go of it as well.

You're here to be an inspiration. The Real You, the Christ that you are, is here to be the inspiration that breaks the illusion—that ends the dream—not by doing anything to it, but by not being in it and knowing that you're not in it. So that you know that your brother isn't in it either and can show him the way out.

I love you, I love you, I love **you**, I love you, I love you, I love you, I love you, I love you, and I love you . . . and I love all of you.

Join me all of you, please, join me in the silence of honest curiosity and attentiveness so that we might all Be the mouthpiece for God—be the mouthpiece for Good, be the mouthpiece—the Place where that which inspires healing comes forth and heals.

I look forward to being with you next week.

A Course In Miracles (reference pages)

¹*Book of Genesis, Bible*

Chapter 11 – Section – GUILTLESSNESS AND INVULNERABILITY

²*Sparkly Book – p.280, 3rd Full Par. / JCIM – p.117, Last Par.*

Chapter 13 – THE GUILTLESS WORLD / Section – INTRODUCTION

First Edition – p. 222, 1st Full Par. / Second Edition – p. 238, Par. 6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 15th 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening, and welcome to everyone who's joining us on the Internet.

Well, we're coming to the end of another Chapter. We are moving through the book. It might be well or helpful to remember what the Chapter is called. It's called: *God's Plan for Salvation*.

[Note: this is the Chapter name for the Sparkly Book and JCIM editions.]

Sometimes when we get into the thick of the human condition and we're discussing it, it's hard to remember that it's been done in the context of God's plan for Salvation. And so it seemed perhaps to be laborious, hard work to implement the things that we've been discussing, when you would think that God's plan for Salvation would be buoyant and uplifting. And indeed, it is. But your habit is to be serious—the human condition.

That's what you're being saved from—the human condition.

You have all thought that the human condition was the way things are. And that you must cope with it the best you can. And indeed, in the process, develop better coping skills.

But we've made it clear that the human condition is nothing more than the experience of the state of orphanhood. And we've discussed that in light of the fact that you aren't orphans! Therefore the state of orphanhood and the experience of the human condition is not, "the way things are." There's an alternative. You're not stuck in it unless you believe that it's, "the way things are," and that's it.

So, you have been provided with a way out of the human condition. That's what all of this that we've been discussing is about: The way out of the human condition.

Now if the human condition is the definition of the state of orphanhood, and if you aren't really orphans, you have just been convinced that you are, then the way out of the human condition is the way out of orphanhood. The solution has nothing to do with improving the human condition. It has to do with moving out of a mindset into the truth about you.

The last time we met, we discussed the fact that the way out of orphanhood is to cancel your divorce from your Father—from your Source. And we talked about the fact that that is the equivalent of shifting from body-identification to Mind-identification—where you are not seeing yourself as a small figure/object moving through space. But rather as the Mind which is boundaryless, in which all of these experiences are going on.

We also talked about the fact that to step out of time into eternity is something that happens at the boundary between body-identification and Mind-identification.

At the bottom line, God's Plan for Salvation is for you to come back into your right Mind, to come back into that place of excellence that I have described as being in you. Ultimately, the place of excellence is not in you, it Is you. The place of excellence is the Mind that you Are—that which you really Are.

Now, if you have been attempting to implement the directions I have given, especially in terms of abandoning thinking, you have become clearly aware of how addicted you are to your thinking. Not that you love it, not that you go looking for it, but that you employ it spontaneously—like a reflex action that you're not responsible for. It just happens! And there you are thinking . . . and there you are justifying yourself . . . and there you are evaluating another . . . and there you are weighing all the factors so as to ensure your safety.

If you have been anywhere diligent in trying not to think, you have been confronted with how difficult it is not to think.

Now, for many of you, you've had the chance to observe someone else in your experience who's having a problem. And you've been able to look at them and clearly see that they're being caught in the problem is a result of their thinking and the fact that they will not abandon their thoughts. You would say, they're unwilling to abandon what they believe, even though it's clear to you that what they're believing isn't true.

The simple fact is, that the only thing you can believe are the thoughts you employ. So, when you look at these friends or relatives who are literally caught, and you see how easy it could be for them to be released from what they're caught in, it's obvious to you that all they have to do to get out of it is to change their mind.

Now, you can see this with others. And then you look at yourself, especially if you're not in the middle of a crises, and you say, "Well, my thinking is benign. My thinking . . . I'm not trapped, I'm not feeling trapped, I'm not feeling as though I'm in the middle of a crises, therefore there's no call for me to change my mind."

But if you're thinking, you are still identifying yourself as an orphan. You're still not Awake! You're still not in that place of excellence in you where you are automatically joined with the Holy Spirit—that which is nothing more than your right Mind.

If you're thinking, you're not in the Silence that is essential for you to have enlightenment—for you to have a sudden shift of perception. Even if you are thinking benign thoughts, you are still in the middle of an addiction. And you are still sound asleep, which is not your goal.

You must arrive at a point where you don't value your thinking no matter how benign or good it is. As long as you are thinking, you're not listening. As long as you are thinking, you are projecting your will and you are not receptive.

You cannot stand in receipt of anything when you are thinking. And that's the way you keep yourself bound in orphanhood. And that's also the way in which you block the experience of God's Plan for Salvation—your salvation.

Now, there's another thing to be aware of when it comes to the truth about thinking. And that is, that at the bottom line, the reason you engage in thinking is to establish your righteousness. I'm not talking about any ultimate divine form of righteousness. I am talking about self-righteousness!

Thinking is always used for the purpose of arriving at a clarity of your rightness. In other words, that you are not wrong. But you are right over and against what *is* wrong. You think to prove that you're right. And if you're attempting to prove that you're right, you are in an antagonistic stance. You are in an argumentative stance. You are trying to prove it to someone.

Only an orphan feels a need to prove righteousness. And the orphan feels a need to prove his righteousness because he feels unrighteous. And the reason he feels unrighteous—at a disadvantage—is because the very concept of

orphanhood is an illusion. It's not Real. It is not your Birthright and it is not what you Are. And you feel that, you Know that.

But the solution does not lie in being an orphan who succeeds in proving that he's righteous. The solution lies in abandoning the state of orphanhood itself. It lies in your abandoning your divorce from the Father—your declaration of independence. This is not a hard thing to do. It's just that you have such a strong commitment to trying to prove that you can be something on your own.

You can stop it at any time. And you can stop it at any time by taking a deep breath, turning your attention toward God and saying, "Father." Just that word alone said genuinely, breaks the isolation—breaks the orphanhood. "Father, show me the truth about me. Reveal to me the truth about me. Fill me with the awareness that it's my birthright to be experiencing. Help me be in my right Mind." And then be quiet.

You must invite the experience of your right Mind in. Instead of automatically going into high gear asserting your righteousness—defending yourself against all that is apparently attempting to get you down.

Now, I realize I'm repeating myself—things I've said in the recent past and the distant past. But, as I've said before, I will keep doing this until it registers with you. You know that you're not an orphan. You know it. But you have been claiming to be an orphan and trying to be the best damn orphan you can possibly be. Because the suggestion that the state of orphanhood makes, or the suggestion that the ego gives is, that you actually do have a capacity to be something significant in your own right, and in fact God gave it to you. And it is therefore your duty to exercise your free will to be what God ordained for you to be on your own.

But you know this isn't true. And the ego can't afford for you to be consciously aware—fully, consciously, aware—of your divinity. And so, it distracts you from your awareness that you're not an orphan. It distracts you from the truth that as an orphan, you're nothing. And it says that all of the problems you're experiencing are not because you're misidentifying yourself, but because the world is conflicted—the world really is polarized. And it is untrustworthy and this is the fertile field that the Father has given you in which to develop your capacity to practice self-will successfully.

And so, the flaw in the whole thinking process, which is that you're misidentifying yourself. And what you're misidentifying yourself is not the truth about yourself, gets covered up by projecting the flaw "out there." "They are flawed. The world is flawed. The world is polarized and I must address this flawed world in order to make myself safe."

And that's how you get caught up in becoming a better and better ego, a better and better orphan. But that isn't God's plan for Salvation.

You will find that when you abandon this orphan-mentality in favor of joining with the Father and inviting your right Mind in, letting that place of excellence in you blossom, if I may put it that way, come into full expression, that you will never have occasion to defend yourself. You will never have occasion to assert your righteousness or prove your righteousness. And the unexpected freebee, if I may put it that way, that you will get is, the discovery that your world isn't polarized and that it isn't hostile—that it is indeed, Reality or the Kingdom of Heaven.

As you go through this coming week, I want you to be alert and watch how many times you speak—you open your mouth and you express your thoughts. And they are for the sole purpose of demonstrating or expressing your righteousness. In other words, it is a defense. A defense is a shield. It is that which confirms separation and disallows for the unity to occur that is what's really going on, and is what it is your Birthright to be experiencing without process. I mean by that, it's your Birthright to experience it without your having to go through some mental gymnastics or righteous thinking, or correct thinking.

Your experience can change 180 degrees in a[snaps fingers] split second. If you will catch yourself the moment you become defensive, the moment you use your mind to think reasonably, to reason through the situation and come to justified conclusions, you're going through reasonable thinking processes means you are going through the past. You are going through that which is already known, which is exactly what your friends or family members who are caught in a situation are doing, and you can see so clearly that they are doing, and that they are binding themselves by their commitment to their thoughts, no matter how invalid they are.

You have got to come to a point where you find thinking to be so valueless that you prefer to move into the Silence, even if you don't have an enlightening answer [snaps fingers] instantaneously. Because if you move into the Silence with genuine curiosity and an invitation to the Holy Spirit or the Father to reveal the truth to you, the healing or transforming truth will unfold, allowing you to behave in the circumstance you're in without once resorting to thinking—without once resorting to your habitual thought-forms or thought-structures that you had used to make yourself right and thereby keep yourself safe.

You all think that being right is what makes you safe. No. Being the Son of God or the Daughter of God which you already Are, is what makes you safe.

The section we're finishing up is entitled, ***Guiltlessness and Invulnerability***. You want to be invulnerable. And you're conditioned to believe that the way to be invulnerable is to be right! And if you're wrong, heaven help you because you will be at the mercy of circumstances and mean-spirited individuals and life itself, which isn't fair.

God's plan for Salvation is called, Atonement. Not atonement in the sense of atoning for your sins, that's an ego concept. But Atonement in the sense of coming back into your right Mind claiming no other right use or right to use your mind for a purpose it wasn't designed. Atonement is shifting from orphanhood to Sonship— orphanhood to Brotherhood.

Let's go into the ***Book***.

Accepting the Atonement teaches you what immortality IS, . . .¹

See, atoning for your sins will not teach you what immortality is. It will just keep you busy longer in the state of orphanhood trying to improve yourself but still being sound asleep.

Accepting the Atonement . . .

. . . shifting from orphanhood to Brotherhood . . .

. . . teaches you what immortality IS, for by accepting your guiltlessness you learn that the past has never been, and so the future is needless.

Can you wrap your mind around that? No. Because you're not used to thinking in these terms. But it isn't really complicated.

Accepting the Atonement . . .

. . . shifting to Brotherhood, shifting to the awareness that you have a Father . . .

. . . teaches you what immortality IS, for by accepting your guiltlessness you learn that the past has never been, and so the future is needless.

Now, we've already talked about the fact last week—the last time we were together—that when you think about what has been, when you think and use old information, which is the only thing you can use to think with, you are confirming your orphanhood, which is something that can't possibly actually be. And so you're making a mistake. And committing yourself to a mistake.

And you experience discomfort from it. And therefore, you're obviously guilty of something. And guilt calls for time to undo it.

And so, it means there must be a future. The past imagined calls the future into play. If you let go of the past, if you were to let go of the past completely, you would have no conception of a future because there would be no need of a future. No need of a future to undo the past.

This is literal. This is not symbolic. If you stopped thinking, you would stop bringing all there is to the past into play. And you would be in the Now of conscious awareness. In other words, of being Mind. You would have shifted from body-identification to Mind-identification. And Mind-identification is always a conscious experience of Now, which, when you, for lack of better words, access it, you find to be Infinite, all Present—all Present with nowhere to get to that isn't present yet. This is literal.

Now, this next sentence is very important.

The future, in time, is always associated with expiation, . .

And I know everyone of you knows exactly what that means, don't you? Expiation is a word you should understand. Expiation is the setting right of that which you did that was wrong. Expiation is, for lack of better words, a cleansing of your sins—a clearing out.

The future, in time, is always associated with expiation, . .

Now that doesn't mean that you've always associated it with expiation. But it is the fact.

The future, in time, is . . .

. . . inseparable from, I'm going to put it that way instead of

. . . is always associated with . . .

. . . is inseparable from expiation. Because you need time to undo the awful things that you did.

. . . and ONLY guilt could induce a sense of NEED for expiation.

Now, expiation can be accomplished in two ways, by definition: One is through acts of devotion and the other is through acts of penance. Does this sound very Catholic to you? That's because it is very Catholic—literally, very Catholic. Either you can undo the wrongs through acts of devotion, meaning devotion to God expressed in acts of one sort or another, or through penance.

Penance . . . penance is a penalty you apply to yourself. It's an act of going through suffering that you place upon yourself as a means of purifying yourself. But what you need to see is, that whether you're engaged in acts of devotion or acts of penance, it's still being engaged in by an orphan. And therefore, they will never succeed at their imagined intended purpose.

You see, none of this could have any meaning for you if you didn't have this fundamental concept of yourself, that you are a sinner, that you are flawed. And that it's a given. It's something that you can't escape. If you didn't have that fundamental definition of yourself, you could never be fooled into thinking that you had to do penance or engage in acts of devotion in order to arrive at your guiltlessness. Very important.

Now . . .

Accepting the guiltlessness of the Son of God as YOURS is therefore God's way of reminding you of His Son, . .

[repeats] . . . God's way of reminding you of His Son, . .

. . . you, of His Daughter, you . . .

. . . and what he . . .

. . . you. . .

. . . is in truth.

See, you must be willing to take this radical position of accepting your guiltlessness in spite of what the state of orphanhood has convinced you is the opposite.

Accepting the guiltlessness . . .

See, incredible idea of your guiltlessness, . .

. . . the guiltlessness of the Son of God . . .

. . . that you are . . .

. . . as YOURS is therefore God's way of reminding you of His Son, . .

. . . that you are His offspring . . .

... and what he ...

... His Son ...

**... is in truth. For God has never condemned His Son, and being
guiltless he IS eternal.**

Well, let's just look at that for a second. Can you see that it truly could only be if God condemned you ... if God condemned you, that you could actually could be guilty. I mean, if one of your crazy brothers condemned you and says you are guilty, are you going to take his word over the Source of your Being? Over your Creator? And you're going to join with him in his fantasy? And all of a sudden become a full-fledged orphan and endure all that comes along with it?

Now that is what you've been doing. But when I put it that way, you can see how senseless it is.

... God has never condemned his Son, ...

... and therefore, ...

... being guiltless he ...

... God's Son ...

... IS eternal.

Now listen to this:

**You cannot dispel guilt by making it real and THEN atoning for it.
This is the ego's plan, which it offers INSTEAD of ...**

... what?

... dispelling it.

See, the Father, the Holy Spirit, I engage in dispelling your guilt. Helping you dispel your belief of guilt. We encourage you to shift from body-identification to Mind-identification. We encourage you to abandon the belief of being an isolated, separated orphan, by what? Remembering your Father. Remembering that you have a Father and encouraging you to, what? Reach out to your Father. Re-embrace your Father.

The answer to guilt is not to correct it, not to do penance for it, not to engage in acts of devotion to overcome it, but to dispel it by moving out of the orphan

mentality, by moving out of the sinner-mentality. Stop accepting this outrageous idea that you were a sinner and that you were born in sin, that you are flawed, after all, you're just human, you say. When something goes wrong you say, "Well, what can you expect? I'm only human." You see, you justify rather than dispel the suggestion.

You cannot dispel guilt by making it real and THEN atoning for it.

And you know what? Your brothers and sisters that you're involved with cannot dispel guilt by making it real or by your helping them make it real, and then atoning for it . . . and then telling them what they have to do to get into your good graces again, or what they have to do before you will be willing to love them unconditionally again. You can't dispel guilt by making it real in your brother and then atoning for it—having him atone for it—any more than you can dispel guilt in yourself by making it real. "Yes, I am a sinner. Yes, I am a sinner. Yes, I am guilty. Yes, I am a orphan."

No, you are not an orphan! And you must stop thinking like one and you must stop acting like one. And you must claim the truth for yourself. How? By declaring it, declaring the thought? No. By turning your attention toward God and saying, "Father," in other words, "Source of my Being, reason for my existing, help me! I reach out to you. I join with you. I am engaging in an act of union—conscious union. I desire not to play into this idiotic idea that I'm alone and that it's a good thing that I'm alone and that You gave me the right to be alone, so that I might learn to manifest all of the qualities You have instilled in me so that I might become an excellent example of what You created me to be: An isolated self-sufficient excellent example of existence. You see?

You cannot dispel guilt by making it real and THEN atoning for it.

And I'm adding the word, "However," . . .

***This is the ego's plan, which it offers INSTEAD of dispelling it.
The ego believes in atonement through ATTACK, . .***

. . . attack on you! Acknowledge you are a sinner. And the voice for the ego comes through the churches with all sanctity, "My brother, accept it, you are a sinner. You were born in sin. But there is a way out of it. And the way out of it is through certain obediences and through certain penances."

***The ego believes in atonement through ATTACK, being fully
committed to the insane notion that attack IS salvation.***

How many of you when you were youngsters, were sent out by your "friends" on a snipe hunt. A snipe, being a bird that only comes out at night, in fields.

And if you take a flashlight and a gunnysack with you, and you shine the light in the snipe's—it's a bird—in the snipe's face, it will immobilize it and you can put it into the bag. Well, there are no such things as snipes and of course if you shown the light in their face, they would fly off. But all the time you are out there, engaged with your flashlight, your friends are on the edge of the field, snickering and watching. And having fun at your expense.

Well, the ego is like that. It's sending you out on a snipe-hunt. It's sending you out on a wild goose-chase. It says, "You are a sinner." You see. "But there are ways for you to overcome it." And then you, in your ignorance, get out there and begin to do your penances or your obediences. And the ego sits there and sniggers at you because it knows it has you by the . . . You know what I mean.

The ego believes in atonement through ATTACK, being fully committed to the insane notion that attack IS salvation. And you who cherish guilt must ALSO believe it, for how else but by identifying WITH the ego could you hold dear what you do not want?

Well, you see, you hold it dear because you didn't think you had any other choice. But what are you learning here? Even if its only intellectually at the moment. You're learning that your not an ego. Your learning that you're not an orphan—and that your practice of orphanhood, your practice of all the thought structures around being an orphan, are what keep you bound in insanity.

Now, you know that a lie has been told. And that you've been believing a lie and that you have an alternative.

The ego teaches you to attack yourself BECAUSE you are guilty, .

.

The ego says, "You must do penances. You must engage in acts of self-punishment in order to atone for your sins." That's attack. That's attack upon one who is nothing more, nothing less than a Son of God.

The ego teaches you to attack yourself BECAUSE you are guilty, and this must INCREASE the guilt, for guilt is the RESULT of attack. In the ego's teaching, . .

And this is what must become clear . . .

In the ego's teaching, then, . .

. . . or in the orphan mindset, . .

. . . there IS no escape from guilt.

And that's pretty much where all of you are. You're guilty and there's nothing you can do about it and all you can do is make the best of it. And hopefully, you will be able to atone just right. And receive the grace of the Father and be released. B-u-u-u-t, who knows for sure? So you make the best of it. You try to be chipper and happy. But if you don't abandon the concept of being an orphan, you will not escape from that, because its part and parcel of the illusion that you can be something that you cannot possibly be.

In the ego's teaching, then, there IS no escape from guilt. For attack makes guilt real, and if it is real there IS no way to overcome it.

And like I said, the only way that you could ever Really, Really be guilty, is if the Father pronounced you guilty. Which can't happen! Because you can't stop being or alter in any way what God is Being, right there where you Are.

Again . . .

In the ego's teaching, then, there IS no escape from guilt. For attack makes guilt real, and if it is real there IS no way to overcome it.

Now, on the other hand . . .

The Holy Spirit dispels it simply through the calm recognition that it has never been.

Again, it's a very radical concept, or so it seems. But its simply and fundamentally true. It's simply and fundamentally true. Before you had a single thought about it. It's simply and fundamentally true. The Holy Spirit does the only thing that can be done with guilt:

. . . dispels it simply through the calm recognition that it has never been.

The Holy Spirit dispels the belief in orphanhood simply through the calm recognition that orphanhood never occurred.

Your right Mind dispels illusion by simply showing that it never occurred.

As He, . .

. . . the Holy Spirit, your right Mind . . .

... looks upon

... you ...

... the guiltless Son of God, He KNOWS this is true. And being true for YOU you CANNOT attack yourself, for without guilt attack is impossible. You, then, ARE saved because God's Son is guiltless. And being wholly pure, you ARE invulnerable.

What good news. Difficult to wrap your mind around? Maybe. But now you have something to try to wrap your mind around, right? Now you have something hopeful to engage your attention about. Bring your attentiveness to the truth of this statement. When you say, "Father, give me the experience of the truth of this statement," you are turning your attention to the truth. You are bringing your attention to something that is completely and consistent with the whole way you've been thinking of yourself and your world, and the whole way you've been experiencing yourself and your world.

If your family or loved ones or friends, who are tightly caught in a state of crises because they won't let their attention outside of the thought structures that they are convinced of ...

Paul: I'm sorry I lost it ...

Raj: No, ... would dare to give their attention outside of those structures, they would get their release and you know it! You can see it as plain as day.

The same thing applies to you relative to the prison you're in as a result of your benign thoughts. Your benign thoughts still keep you asleep—still keep you imprisoned. And you want release. You want the experience of the promise of God's plan for salvation.

So there are two things this week. The first one is, pay attention to the thinking that goes on in your mind and notice that in one way or another, your thoughts are self-justifying. They are an act of self-defense that makes you right, opposed to something wrong.

Self-righteousness is so opaque, so dense, that you cannot see the truth through it. If you can't see the truth through inner acts, through your inner acts of self-righteousness, then your acts of self-righteousness are your enemy not your ally. And you need to stop employing self-righteousness just because. Just because, it keeps you absolutely blinded to your Birthright—to the truth about you, to your guiltlessness.

Remember, your guiltlessness is your release from time, the past that calls for a future in which expiation can take place . . . you lucky dogs!

And the second thing for this week is, to remember numerous times during the day, to say to God, literally say it to God, "Father, I know that if I exist at all, I must be absolutely guiltless. Please, help me have the experience of what those words mean."

Express that desire to the Father, not to the powers that be, not to the Universe, but to your Father, the very Source of your being, That which is Being Itself/Himself right where you are. It could be sort of depressing to notice many times during the week, how self-righteous you are and how spontaneously you employ it.

So, let's balance out the discouragement that might come from that, by doing something encouraging. And balance it by saying, "Father, I know that if I exist at all, I must be utterly guiltless. Please help me have the experience of what that means."

It portends for a wonderful week that you won't arrive at the end of, feeling that it has been nothing but labor. It is not your Birthright for this to be experienced as laborious.

I love you all you Sons and Daughters of God, and I look forward to being with you next week. You know the saying, "Expect a Miracle! Expect sudden shifts of perception and know that many sudden shifts of perception are lined up waiting for you the moment you're willing to question the validity of your being a sinner who must, through the practice of expiation—you won't forget that word for a long time—through the practice of expiation, purify yourselves and someday become worthwhile.

Enough said.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 30th 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening and welcome to everyone who's joining us on the internet.

As we go into this new chapter, *The Problem of Guilt*, it will be easier to understand what the **Course** is saying if you remember that references to the ego are references to what we have been referring to as the orphan mentality—the orphan mindset.

The orphan mindset has a basic premise. And that is: that it—the orphan—is alone, separate, at a disadvantage, sourceless, but given a capacity to become something. This capacity has been given to him, the orphan says, "by God." Not God the Father, not God the orphan's Father, but God, an everywhere present Presence with divine authority that created all these independent entities and gave these independent entities the capacity to become outrageously successful in every independent endeavor that that entity seeks to fulfill.

The only thing is, that because there really isn't any such thing as an orphan—a separate, independent entity—and because every orphan who thinks and believes he is an orphan really is the ever-present ongoing offspring, you might say, of God, he's living his life in constant denial of the truth about himself. And therefore, he's in a constant state of self-denial. And that is uncomfortable.

Now, because the prime motivator for the orphan is to become successful on his own, or on her own, it takes this discomfort—and as you'll read—projects it out there. It says: "I am not conflicted, but my world and everything in it is

polarized. It is in a constant state of conflict and I am therefore required to be in constant defense against it."

And as this defense is carried out, the orphan mentality, the ego, takes on the responsibility of trying to apply order to chaos—order to the chaos it sees, order to the chaos it has projected on everything—in order not to have to take a look at the fact that the premise of its thought system is, that the thinker of the thought system is independent, and that independence is an illusion.

That's what the ego is. It makes a little bit more sense when you understand that it's a mindset you are employing, not a fact, not an actuality, but a creative, imaginative mindset that you are employing to the exclusion of your conscious awareness of who and what you divinely Are.

This discomfort is called guilt. This dissonance is called guilt. And as we talked about the last time we met, guilt is not to be overcome or ignored. It is to be dispelled.

This guilt, whether you attribute it to yourself or to others, does not have to be atoned for. In fact, you had better not engage in atoning for it because the more you do, the less you correct it, cause the correction of guilt comes in the dispelling of it, not the atoning for it. And you dispel guilt by a simple act, which we also talked about last time, the simple act of turning your attention from overcoming conflict, becoming a more and more successful orphan, to a simple act of extension of your attention outside your mindset.

The extension of your attention that occurs when you pray, when you say: "Father. . ." followed by whatever words constitute your prayer.

But, again, just the first word of the prayer is what breaks the illusion, because when you say "Father. . ." and you reach beyond your current mindset, you break the isolation. You break the isolation. And when you allow yourself to feel the influx of the Father's response, guilt is nowhere to be found, either in you or in those you had projected guilt upon or the orphan mentality had projected guilt upon.

Keep in mind the word "dispel" because it is the only word relevant to the word "guilt."

Now, let's go into the *Book*, Chapter:

Twelve¹

The Problem of Guilt.

The ultimate purpose of projection as the ego uses it . . .

Now, what does it say?

. . . as the ego uses it . . .

It says that because projection is the Movement of Being, God, in the act of Being Mind, fully conscious of all that He is, is engaged in projection—and it is called Creation. So projection is Real. But projection, as the ego uses it, is a distortion of Real projection.

So, the ultimate purpose of projection as the ego uses it, is always to get rid of guilt. “Get it away from me! I’m not guilty! I’m not guilty!” You see? “I’m not responsible for this discomfort I’m feeling! I’ll pin the tail on the donkey out there—the brother, or the sister, or the boss, or the circumstance, or the weather. Get it away from me and leave me free!” And mind you, this should sound totally egotistical: “And leave me free to bring the gifts that God has given me in His creation of me as a separate individuality, to express intelligence and reason and a focused expression of will in a way that coerces the chaos that is going on, into order.”

Wow, what a thing if it could be done. What a success, if through the use of independent will, this ego—this orphan—could actually coerce everything that is of the nature of chaos, into order.

But of course, such a humongous task successfully completed, would have to be the sort of proof needed to demonstrate what the orphan has determined God created him for. God wouldn’t create him for a piss-ant, little, inconsequential accomplishment. Why? Well, that wouldn’t be very ego-satisfying, would it? No.

The ultimate purpose of projection as the ego uses it . . .

. . . as the orphan mentality uses it . . .

***. . . is ALWAYS to get rid of guilt. Yet, characteristically, the ego .
..***

. . . the orphan mentality . . .

. . . attempts to get rid of guilt from ITS viewpoint only, . .

In other words, to serve its purpose only.

. . . for much as the ego wants to retain guilt, YOU . . .

. . . not you the orphan, but YOU the divine one that you Are, that you can't stop being . . .

. . . find it intolerable, since guilt stands in the way of your remembering God, . .

Mind you, remembering God means remembering your Father, which means remembering that you are the Son of God, the Daughter of God. You are that which gets its identity from its Father.

So, in remembering God, it isn't exactly selfless like you might think. You could say it's ultimately, self-full. Because in remembering God, you rediscover who you Are and have never stopped being. Remembering God puts you back in your experience of your Real identity and being.

It's not [said in a tiny voice] this little orphan down on its knees, getting about as small as it can get, taking up as little space as it can take up, reaching up to this beneficent other, called God, so that a gift of healing, or a gift of success, or a gift of wealth, or a gift of peace of mind might be received and still leave you as a little orphan, a little inconsequential orphan taking up as little space as possible. You see?

No. Remembering God means, remembering that which brings you back into your full stature as the Son or Daughter of God—the Christ. That's what it means.

Again. . .

The ultimate purpose of projection as the ego uses it is ALWAYS to get rid of guilt. Yet, characteristically, the ego attempts to get rid of guilt from ITS viewpoint only, for much as the ego wants to retain guilt, YOU find it intolerable, since guilt stands in the way of your remembering God, Whose pull is so strong that you CANNOT resist it.

Wow, if it is so strong that you cannot resist it, and you are managing to be unconscious of it, you must be putting forth a great deal of effort whether you're aware of it or not.

On this issue, then, the deepest split of all occurs, for if you are to retain guilt, as the ego insists, YOU CANNOT BE YOU.

You cannot recognize, feel or embody the Christ that you Are.

Only by persuading you that IT . . .

... the ego ...

... is you ...

Only persuading you that you are an orphan . .

... could the ego possibly induce you to project guilt, . .

... instead of dispelling it ...

... and thereby KEEP it in your mind.

You see. If you project it and you believe your projection, you feel clean. And yet, all the projection has done is fooled you into believing that it isn't there, when it's still there, because you still think you're an orphan and as long as you insist that you are an orphan, you cannot be comfortable because you are engaged in denying your Self! Something which cannot be successfully accomplished.

Yet consider how strange a solution the ego's arrangement is. You project guilt to get rid of it, but you are actually merely concealing it. You DO experience guilt feelings, but you have no idea why.

[Chuckling] The reason you have no idea why you're experiencing them is because you have distracted yourself with the task that the orphan mentality has set before you to overcome the conflict that it has projected "out there" as guilty brothers and sisters. Guilty of what? Guilty of making the orphan miserable. You see.

[Chuckling] You do experience guilt feelings but you have no idea why.

On the contrary, you associate them with a weird . . .

... good word ...

... with a weird assortment of ego ideals, which the ego claims you have failed.

Well, what kind of weird assortment of ideals could you engage in? Well, you could engage in an attempt to succeed in the world of orphans without ever cooperating with them—even through mutual agreements. You could engage in the idea, the metaphysical idea, that everyone makes up their own reality and you're going to make up yours. And your reality is, that everybody—all the other orphans—will treat you well and lovingly, no matter how you treat them.

Or, you could have the weird idea, that if you do indeed abide by all of the mutual agreements that the orphans have come to as to how things work on how to have them be smooth and pleasant, that, after abiding by those rules, you will have no problems.

That's a weird idea. You know why? Well, there is a saying: "Rules are to be broken." Why is there a saying like that? Because [chuckling] rules that are built out of the imagination, which at the bottom line are always self-serving, will change as needed. There's no Principle there. There's no underlying stable intelligence there in the rules that have been made up.

You've heard of people working their whole life for a company, and at sixty-years old they retire and there's going to be a dinner party and always, there's been a big cash bonus and an automobile given, etc. And you arrive at your retirement party and they say, "We're really sorry Jim, but our funds have run out, but we have this beautiful gold watch for you."

What happened? Rules that have been made up by that which is a figment of the imagination—by many figments of the imagination—have no underlying Principle behind them. And so, the rules will change. The rules can be no more stable than the figment of the imagination that made them up. So it's a weird idea to think that if you abide by the general consensus of orphans, that you will inevitably end up having success, because of course, that's the reason the rules were set up.

Well, that's the reason the rules were set up when they were set up, but what are the circumstances today? Depending upon what the circumstances are today and what the vulnerabilities are that the orphans are experiencing, the rules will change.

You DO experience guilt feelings, but you have no idea why.

And the reason why is because you've misidentified yourself.

On the contrary, you associate them with a weird assortment of ego ideals, which the ego claims you have failed.

"Well sir, you would have gotten something more than a gold watch, if we had not discovered that back in 1945, you violated one of our basic laws and had an affair with one of the secretaries, and that disqualified you. We didn't think it necessary to tell you this because other than that, you were a very contributive member of our company and we valued that. But nevertheless, you're out of luck."

Someone else has a weird ego ideal that says—even using *Course* principles—“It’s your divine Function to express unconditional love and therefore, even though I have abused you, you have no right to be distressed with me. It’s your Function to continue to love me and feel no hurt and feel no distress in spite of the way I insist on behaving.” You see.

Another weird ego ideal, except that the actuality of it is, that even as orphans, very few will agree with such a weird ideal. And so, the word will come back to that one, “You have failed. You have failed at keeping me secure. You have failed at making me comfortable. You cannot have my continued attentive, unquestioning, foolish attention that never says stop.” You see. And so that one says, “Well, you’re being unfair. You’re breaking the rules!”

There are all kinds of weird ego ideals with which the ego can claim you have failed at.

Yet . . .

. . . now here we’re going to talk about the truth . . .

. . . you have no idea that you are failing the Son of God by seeing him as guilty.

Whether that Son of God that you’re seeing as guilty is yourself, or another. And how are you failing the Son of God? The most important Son of God, you? You’re failing the most important Son of God—you—by neglecting to say, “Father. . .” you see, and restore yourself to your Birthright in which no guilt exists, in which no orphans exists, in which no mutual agreements between orphans exists, because there never was an orphan, because you always were the Son or Daughter of God—the Christ.

Believing you are no longer you, . .

In other words, believing You, the Christ, are no longer the Christ, but a bonified, genuine orphan, . .

. . . you do not realize that you are failing YOURSELF.

Sounds dark and serious and depressing. But only if you’re still insisting on thinking of yourself as an orphan who’s doing all these bad things and therefore, deserves to feel guilty. But remember the important word relative to guilt, “dispel”? The answer is simple. All you have to do is dispel the guilt. Not cope with it, not react to it, not overcome it, not get better at being an orphan so you won’t feel guilt. But by remembering who you Are by remembering your Father and inviting your Father back into, for lack of better words, the equation.

CRUCIFIXION BY GUILT

Is the next Sub-Heading.

The darkest of your hidden cornerstones holds your belief in guilt from your awareness. For in that dark and secret place is the realization that you have betrayed God's Son by condemning him to death.

Strong words again. But as I said before, if as you sit here, or if as you listen, you do not identify yourself right now as the Son or Daughter of God—the innocent Christ, the full blown expression of all that God is Being right there where you are—then you have hidden the Christ that you Are, from yourself. And the ultimate effect of such denial is the snuffing out of any possibility of a remembrance that you are the Christ.

It is for the orphan to become so inflated that it totally obscures the truth about you and does away with it once and for all.

Now, I've put that into words figuratively speaking, except that the simple fact is, that you experience, even though they are illusory experiences, you experience this effort to do away with the Christ, as your own physical and mental illnesses. And physically, you walk one foot in front of the other into your grave and although you don't like the idea, you don't object to it. You don't object to it by doing what will effect your release!

Oh yes, research is done for better and better drugs and your doctors develop more and more skills to try to overcome death manually, can I put it that way, but its all done without ever challenging the idea that the doctors and the patients are all orphans. Its done without ever dispelling the need for those things to be done by doing the one thing that will undo your orphanhood, which is prayer: "Father. . . blah, blah, blah."

So, figuratively speaking, the orphan mentality has as its desire, to become so inflated that it absolutely totally and completely obscures what you really are and annihilates it by being such an inflated presence that there is not room for any vestige of the truth about you to remain to be rediscovered.

That's the figurative. The literal is what you watch every day: Sin, disease, death.

It's time to challenge that. It's time to challenge it by doing the one and only thing that will work: Let God back in! Acknowledge that you have a Source that you are inseparable from and from which **you** get your existence. You are

utterly dependent upon That which is being you, right now. And you have no capacity to be in any way, shape or form, truly, all by yourself.

. . . in that dark and secret place is the realization that you have betrayed God's Son by condemning him to death.

That dark and secret place is a hidden cornerstone. You know, out of sight out of mind . . . ha-ha-ha.

You do not even suspect this murderous but insane idea lies hidden there, for the ego's destructive urge . . .

. . . the orphan's destructive urge . . .

. . . is so intense that nothing short of the crucifixion of God's Son can ultimately satisfy it.

In other words, nothing can satisfy this poor little waif—this poor little orphan's need to prove itself and to become so big and so strong and so absolute in its power, that anything else claiming responsibility for that one's existence, can possibly exist.

Every single ego, every single orphan-mentality has this goal. And as each of you go through your day from the orphan's mindset, you are engaged in overcoming the odds, in overcoming the obstacles. Why? So that you can better and better arrive at a place of invulnerability and be God-like.

It . . .

. . . the ego . . .

. . . does not know who the Son of God is, because it is blind.

Oh-oh yes, and boy does it work to keep its blinders on. It refuses to see the truth, because it's so busy and so intent upon accomplishing its single-minded purpose: Power. Power equal to every need. Power equal to oppose every negative circumstance—every threatening circumstance.

Every single one of you wants to arrive at a point where you can wake up in the morning happy and go through your day without that happiness being challenged in any way, where there's not even a suggestion of infringement upon that happiness. That's what you want. And so, you use every means you have available to you as an orphan to achieve that goal. And it's not working.

And one of the more recent sayings is that: "Stupidity is the continued attempt to do what doesn't work." So . . .

It does not know who the Son of God is, because it is blind. Yet let it perceive guiltlessness anywhere, and it will try to destroy it, because it is afraid.

Here's the explanation:

Much of the ego's strange behavior . . .

. . . much of the orphan mindset's enactment of being . . .

. . . is directly attributable to its definition of guilt. To the ego, THE GUILTLESS ARE GUILTY. Those who do not attack . . .

. . . in other words, those who are benign . . .

Those who do not attack are its "enemies," because, by not valuing its . . .

. . . the ego's . . .

. . . interpretation of salvation, they . . .

. . . those who do not attack . . .

. . . are in an excellent position TO LET IT GO.

To let the ego go. To let the orphan mindset go. To recognize clearly that the ego mindset is a fabrication and not actual. And therefore, not worthy of validation.

Listen again:

Much of the ego's strange behavior is directly attributable to its definition of guilt. To the ego, THE GUILTLESS ARE GUILTY. Those who do not attack are its "enemies," because, by not valuing . . .

. . . the ego's . . .

. . . interpretation of salvation, they . . .

. . . those who do not attack . . .

. . . are in an excellent position . . .

... to disregard the orphan mentality, or disregard the ego ...

... they are in an excellent position to LET IT GO. They have approached the darkest and deepest cornerstone in the ego's foundation, and while the ego can withstand your raising all else to question, it guards this one secret with its life, for its existence DOES depend on keeping this secret.

What secret? That there is no orphan. That there is no ego. And that the dispelling of any representation the ego puts forth by virtue of not identifying with it any longer because you have said, "Father . . ." and remembered God and yourself. Whatever threatens the ego's supposed existence, the ego sees as enemy. And those who are on the verge of discovering their guiltlessness, constitute the one and only threat the ego can be bothered by.

Why? Because when you remember your Father and therefore, yourself, you will disregard the ego. And as I've said, over and over again, the only thing the ego cannot protect itself against—cannot defend itself against—is disregard.

I'll tell you something: Orphans need an audience. Orphans can't exist, can't seem to exist without somebody to play to and convince by virtue of their acting, that they're real. In effect, when you turn to the Father, you cease engaging in giving attention to the orphan mind-set and the sense of self you had gathered from it before you turned your attention to the Father and leaned into Him and became dependent upon Him, reestablishing consciously a forever-partnership.

So, it is this secret that we must look upon calmly, for the ego cannot protect you against truth, and in ITS presence the ego is dispelled.

You see, none of what we're talking about is a contest, none of what we're talking about is a matter of overcoming anything. It's a matter of abandoning the conscious practice of exercising will to accomplish something in order to become more than you presently are. It's the abandoning of that and all of the ethic involved in it and yielding back into—relaxing back into—the already established way things work, the already established Omnipotence and Omnipresence of God. That will be your experience when you stop fighting against it by trying to accomplish a preference you have different from the movement of Creation itself.

In the calm light of truth, let us recognize that you believe you HAVE crucified God's Son. You have not admitted to this "terrible" secret because you STILL wish to crucify him if you could FIND him.

You see, but the only thing is, that the stronger you apply effort to, and the fuller your intent to become a better and better ego, the more you obscure the Christ that you Are. And so you could say, that the closer you become in your belief to having what it takes to kill the Christ, the more you have obscured the Christ from yourself so that you can't find it. Because your very assertion of being a successful ego is exactly what obscures what you would try to find and kill if you could.

You have not admitted to this “terrible” secret because you STILL wish to crucify him if you could FIND him. Yet the wish has hidden him from you because it is very fearful, and you are AFRAID to find him.

You, the orphan, are afraid to find him. Why? Because if you find the Christ, you know that it will be the end of your orphanhood. It will be the end of your incompetence that God has given you the right and the skill to overcome and therefore to prove your worth.

You have handled this wish to kill YOURSELF by NOT KNOWING who you are, and identifying with something ELSE.

And the something else being the orphan mindset, the collection of beliefs and structures that seem to give you identity that makes sense to you, but understand, that the only reason it makes sense to you is because it is what energizes, motivates you to try harder to become more than you are in order to prove your worth, a worth that you as you as an orphan cannot have because orphans are a figment of the imagination and don't even exist.

Now, let's stand back for a moment. Because when we read this, it's a very awful description, or it can be interpreted to be a very awful description of you—a description that could cause you to throw the book thru a plate-glass window because it's so intolerable. And that's why I said at the beginning, it's well to remember that another way of expressing the word, “ego” is to express it as an “orphan-mindset.” It's very obvious to you that a mindset doesn't encompass all of you. You can actually have two or three mindsets.

A mindset is a collection of ideas, a collection of thoughts, a collection of logical lines of reasoning which seem substantial to you and worthy of your commitment. But you can have many collections of ideas and thoughts and commitments.

When you see that the ego, which has as its intent, the crucifixion of the Christ—of God's Son—when you see that that is just a mindset and not the totality of what you are, you can see that it's something you can abandon.

Now, it isn't that you have awful, destructive, malicious thoughts and motives that it would be hard for you not to feel guilty for, and that it would be hard for you not to feel that you must pay a penalty for, you can see that all of it is part of the structure of a mindset that isn't the totality of you which you can discard. And we've discussed the fact that the discarding of it is simply the way you dispel guilt.

You're not required to do penance for being something you could not be, really. You cannot be required to suffer for believing that you are something that it's impossible for you to be.

The answer is to abandon the belief. The answer is to abandon the belief—not feel bad about the internal structures of that mindset. It isn't that you thought, "I want to kill the Christ of me." It's that you became very careless and disregarded what you were and gave preference to this—Paul's squirming because of the word—because of this mind-fuck you have engaged in. The answer is simply to abandon it. You have fooled yourself into a frame of mind in which everything is so distorted that you're caught by it, you're attracted by it and you're compelled to attempt to cope with it and in coping with it, prove that you are worthwhile.

When the whole thing is pure fantasy—isn't going on, never happened, and it's nothing you can do anything about.

But as long as you are attracted to it, as long as you are addicted to doing something about it, even if it's doing penance so that you might get beyond it, you are doing nothing but continue to mind-fuck yourself. And I'm using the word because "fucking" hurts, and mind-fucking hurts you—it is uncomfortable, it is an unkind act. And to be caught in the belief that you must hang in that mindset and suffer or do penance before you can leave it, is unconscionable. It's untrue.

So as we read about this, recognize that as long as you are finding it difficult to identify yourself as the Christ—the pure innocent direct expression of God at this very moment—you are engaging in covering up the truth about yourself, and the covering up the truth about yourself is going to be uncomfortable because you are being unkind to yourself. But also understand that you are free to abandon it at any moment.

You are free to dispel the illusion and its apparent effects instantaneously by doing one simple thing:

"Father, show me what's true here. Father, be my Father. Father, I'm willing to accept that I am your Son. I'm willing to accept that I am your Daughter, and nothing else. I am willing to be your Son without adding my own

embellishments of meaning to what the Real Meaning of my being your Son or Daughter is. I am willing to abandon the willfulness it takes to try to stand at odds with the fullness of your expression of Yourself as me by wanting to add a little bit more, or torque it a little bit, so that it has a bias to the experience."

Father, Father, Father is the biggest word in your vocabulary right now in terms of your release from the awfulness that we've been reading about which isn't even real but will seem absolutely real to you and which you will seem to suffer from, through sickness and death and injury and harm until you abandon it. Understand, that indeed, that you will and you are creating unpleasant experiences for yourself. But they aren't any more real than their author. They aren't any more real than the orphan that you believe you are.

To become free of orphanhood, say, "Father. . ." And let your attention and your intention reach out beyond the mindset you've been employing, as an invitation and a declaration, that you choose not to suffer the illusion of being alone anymore by claiming independence.

You and you and you and you and everyone of you watching . . . and you and you and you and you and you and you are, right now, nothing more and nothing less than God appearing—God being All there Is. And God is not being Himself, tiny, like you seem to be experiencing yourself at the moment. God is being Himself in His Wholeness and that Wholeness is your Birthright to be experiencing right now.

I'm going to put it this way: The experience is occurring right now. It's not waiting for you after you have refined yourself into it. It is occurring right now. But as I said, you've got your blinders on and you're working very hard not to see it all. And yet it's all there, your Whole Mind is all there. And all of Creation is experienceable in it right now!

Just say, "Father, thy Will, not mine be done. I don't want to have anything more to do with my will because my will is covering You up from me and covering up what my brothers and sisters really are from me, and its covering who I am from me and it's costing me too much!" Start there and persist.

We don't have to get thru this whole book in order for you to wake up. And you know what? As you can see, the answer is simple. It lies in breaking the independence. And all you have to do to break the independence is to say and mean, "Father. . ."

I love you all. And I don't care how stubborn you are. I remain with you. And I will remind you that even your stubbornness is part of the orphan mentality that is purely imaginary and therefore, does not absolutely govern you or your experience.

I look forward to being with you next week. Clarification: I look forward to being with you next week in this fashion, but I am very actively with you constantly. And I invite you to say, "Jesus . . . or Raj . . ." Just as I invite you to say, "Father . . ." either way, it breaks the isolation.

I am immeasurably actively present with you as are each of your guides who are fully Awake. The energetic presence of us with you would amaze you. It is so great. Invite us in.

And when you find you've started to think and excluded us, don't kick yourself in the ass, just say again, "Father . . . Raj . . ." Do it over and over. That's what will begin to undo the habit—the addiction to thinking. Thinking causes you not to experience the Presence of Mind. You've heard the phrase in a trying circumstance, "Well, he had the presence of mind to take hold of the situation and handle it well."

Don't miss the Presence of Mind that is yours.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 5th 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Let's go into the *Book* . . . and I'm going to back up momentarily to the previous paragraph.

Much of the ego's strange behavior . . . ¹

. . . or much of the orphan's . . .

. . . strange behavior is directly attributable to its definition of guilt. To the ego, THE GUILTLESS ARE GUILTY.

We discussed this at some length last week and so I will not discuss it at this point. The explanation of this definition is that . . .

Those who do not attack are its "enemies", because, by not valuing its interpretation of salvation, they are in an excellent position TO LET IT GO.

To let what go? The ego. To let go of the state of orphanhood—the mindset of orphanhood. And I did talk about the fact that the one thing the ego cannot defend itself against is disregard.

So, those who disregard the ego are those who aren't hooked by the orphan mindset. Which means they've arrived at a point of not playing into guilt. That's real danger from the ego's standpoint. And so the guiltless are guilty from the ego's standpoint.

They . . .

. . . those who do not attack . . .

. . . have approached the darkest and deepest cornerstone in the ego's foundation, and while the ego can withstand your raising all else to question, it guards this one secret with its life, for its existence DOES depend on keeping this secret. So it is this secret that we must look upon calmly, for the ego cannot protect you against truth, and in ITS presence . . .

. . . the presence of truth . . .

. . . the ego is dispelled.

In the calm light of truth, let us recognize that you believe you HAVE crucified God's Son.

Again, you don't believe that you're the Christ right now. Oh, figuratively speaking, you can speak of yourselves as the Sons and Daughters of God, but you can't own it right now. And you won't own it right now. It's like admitting your gay or something—coming out of the closet! Horror of horrors!

. . . you believe you HAVE crucified God's Son. You have not admitted to this "terrible" secret because you STILL wish to crucify him if you could FIND him. Yet the wish has hidden him from you because it is very fearful, and you are AFRAID to find him. You have handled this wish to kill YOURSELF by NOT KNOWING who you are, . .

Now, that doesn't mean that you just decided to do something else. It's a conscious practice of not knowing. You very specifically **do not know** who you are, on purpose. And so, not knowing is something you're practicing.

You have handled this wish to kill YOURSELF by NOT KNOWING who you are, . .

. . . who you truly Are. And that's the way you hide what you truly Are from yourself so that you, whose almighty goal is to be the ultimate presence of power, cannot find who you really Are and kill it.

You have handled this wish . . .

. . . the orphan's wish to be totally something all by itself, which is the . . .

... wish to kill ...

... what you truly Are ...

... by NOT KNOWING who you are, and identifying with something ELSE.

... identifying with and as this definition you've made up of yourself as an independent autonomous entity—an orphan.

You have projected guilt blindly and indiscriminately, but you have NOT uncovered its source. For the ego DOES want to kill you, and if you identify WITH it you must believe ITS goal is YOURS.

If you are insisting, proudly insisting, upon being an orphan who is becoming better and better at being an orphan, you are identifying with that which is a denial of what you truly Are. And you are doing it with gusto. You are doing it with great conscious intent.

Now ...

We once said that the crucifixion is the symbol of the ego. When it was confronted with the REAL guiltlessness of God's Son it DID attempt to kill him, and the reason it gave was that guiltlessness is blasphemous to God.

Hm-m ... the authorities in Rome thought I was claiming to be a greater power than him. Those in the church accused me of being equal to God when I engaged in healing and forgave someone his sins. To be guiltless was blasphemous.

To the ego THE EGO is god, and guiltlessness MUST be interpreted as the final guilt which fully justifies murder.

Do you see that indulging in the idea of being an orphan is utterly destructive, and therefore, should be recognized by all of you to be useless, non-productive, and something to abandon? It isn't just that it's destructive—sort of like an ongoing nuisance that undermines peace and order—it has an ultimate intent. General dissent, or general dissention, general upheaval becomes tolerable to you, and you don't realize that in accepting that, and letting that become tolerable, you are actually accepting the whole ball of wax. And you become subject to the ultimate of that—the exaggerated form of it.

You practice the ultimate form in slow motion, day-by-day ... what? You get a day older. Day-by-day, you get one day closer to what? Your grave. Day-by-

day, this mindset that isn't challenged, kills you slowly. And you accept it slowly. You don't like it, but as I said last week, you don't object to it by doing the one thing that would undo it.

You do not yet understand that all your fear of this course stems ultimately from this interpretation, . .

. . . that guiltlessness is blasphemous to God . . .

. . . but if you will consider your reactions to it, . .

. . . to the ***Course*** . . .

. . . you will become increasingly convinced that this is so.

This course has explicitly stated that its goal for you is happiness and peace. Yet you are AFRAID of it.

You're afraid of this ***Course***. You're afraid of what it means. And one of the ways you defend yourself against what it means is to become very intellectual about it. Indeed, the ***Course*** refers to itself as a thought system and you use it as a thought system—a way to think . . . a way to think, when ultimately the ***Course*** is leading you away from thinking at all.

You have been told again and again that it . . .

. . . the ***Course*** . . .

. . . will make you free, yet you react as if it is trying to imprison you.

"Well gee, if I not only do what the ***Course*** says, but if I do what you, Raj, are actually saying, it means I'm gonna lose the thing that is most important to me: power, authority, strength. I'm going to lose my capacity to be in charge. You, Raj, tell me that I'm not a puppet without strings. You tell me that I am a puppet, either of one voice or the other—the Voice for truth, or the voice for fear.

"This Raj, is not good news. I don't like being told that I'm nothing but a puppet! Yes, I can tolerate the words, 'You and your Father are One.' I can tolerate them in theory. It sounds nice, it sounds desirable. But when you tell me that in order to experience my oneness with the Father, I have to abandon all false sense of independence, now you're talking hard stuff.

"You're saying that this means I have to change. That I have to change the whole way I've been being!"

Yes I am. Would you like not to die? Would you like to experience perfection? Would you like to experience invulnerability? Then you're going to have to change the way you're being. You're going to have to decide not to continue to play the role of orphan and the game of orphanhood.

"Well Raj, if I do that, how am I going to function in the world?"

I've said it before, you think that you're going to become an odd-ball, an outcast, and everyone will reject you.

These are the arguments you have against what the **Course** is teaching, against what the truth about you is moving you toward. And it is the way you kill the Christ. It is the way you keep what you divinely Are hidden from you. And it is the way you inexorably walk down the path to the hole in the ground that they will cover over once you're in it.

Is that not justification for changing the way you're being? Do you really want that?

"Oh-h-h, I can deal with it. It's easier to deal with that because everybody else is doing it. It's easier to do that. And besides, I have no proof that what you're saying is true, so nobody is going to think me a fool for not believing you—for not believing what the **Course** is saying. And I'd rather die, and in the meantime have everyone's acceptance of me."

Whew! [chuckling]

You have been told again and again that it . . .

. . . the **Course** . . .

. . . will make you free, yet you react as if it is trying to imprison you. Most of the time you dismiss it, but you do NOT dismiss the EGO'S thought system.

Oh-h-h, no.

You have SEEN its results . . .

. . . the results of what the **Course** is teaching . . .

. . . and you STILL lack faith in it.

"Oh, I had the most wonderful experience of illumination, in which the things the **Course** is teaching became utterly clear to me and for a week or so after

that, it was like I was on Cloud Nine, and I moved through the world in a whole new way. Ah-h, it was such a wonderful experience.

"But today I have reality to deal with—a crabby neighbor, a difficult employer, challenges that I've got to defend myself against. But I'm sure glad I had that moment of illumination. It was a high-point in my life."

Continuing . . .

You MUST, then, believe that by NOT learning the course you are PROTECTING yourself. And you do not realize that it is only your guiltlessness which CAN protect you.

The Atonement has always been interpreted as the release from guilt, and this is correct if it is understood. Yet even when I have interpreted it FOR you you have rejected it and have NOT accepted it for yourself. You have recognized the futility of the ego and its offerings, but though you do not want the ego you do not look upon the alternative with gladness.

You do not look upon the alternative with gladness. Why? Because of your lust for power. Because of your addiction to the false idea that you can achieve power and that that is your God-given reason for being, and if you abandon that, you will become nothing. And you don't look upon becoming nothing with gladness.

But you see, there's a secret that's being covered up in this whole dastardly process. And the secret is, that as an orphan, as what you think you are at the moment, you ***are nothing***. You are nothing, and you can become nothing, and you never will be anything, because ***you're not an orphan!***

[Addressing each one in the group] You're not an orphan! You're not an orphan! You, with your eyes closed on the end of the couch, are not an orphan! You are not an orphan! You are not an orphan! You are not an orphan. You, I'm not so sure about [group laughter]. You are not an orphan and you are not an orphan.

Right now, you are not orphans, but you are experiencing a delusion of being orphans—being orphans who can become legitimate presences. That's the false promise. That's the carrot that you're going after, but you'll never get! And when you get it, you will have proven that your presence is valid . . . but you will never get it.

You have recognized the futility of the ego and its offerings, but though you do not want the ego you do not look upon the alternative with gladness.

Until you're able to look at your fascination with being an ego or an orphan, calmly, in the light of truth, you will not be able to see that all of the promises of egohood or orphanhood are hollow—are empty. There is no fulfillment awaiting you there. And until you're willing to accept that, you will avoid the alternative. You will avoid embracing the alternative with gladness, because you will think there is still hope for you to be what you thought you were going to be able to become.

You are AFRAID of redemption, and you believe it will kill you.

That's because you're looking at it from the orphan's point of view. The minute you discover that you have a Father, and that you are not an orphan, the concept of being an orphan will suddenly become invalid—meaningless. And the orphan, along with all of its concepts and theories, will disappear. The orphan will become the nothing that it is at this very instant. Why? Because you will have regained the direct experience of what you Are.

And so you will not die. You will move from insanity to Sanity, you see, with absolute continuity—without interruption of the experience of conscious Being.

Make no mistake about the depth of your fear. For you believe that, in the presence of truth, you will turn on yourself and destroy yourself.

Why? Again, because from the orphan's mindset, the guiltless must be killed. The guiltless must be annihilated. And so it is inconceivable to you at the moment, to grasp that the revelation of your guiltlessness to you will not cause you to be that which must inevitably be annihilated.

But you see the safety factor here is, that for you to have that experience, that revelation, that shift of perception, the orphan mentality which thinks that the guiltless must be killed, will have vanished, and all that will be left is unalterable eternal life.

Little children, this is not so.

. . . that you will turn on yourself and destroy yourself . . .

Your "guilty secret" is nothing . . .

It's pure imagination, which you make credible simply by believing it and being convinced in your belief. But it still doesn't make it true.

Your “guilty secret” is nothing, and if you will but bring it to the light the Light will dispel it.

There’s that word again. Dispel. It’s like the word, “disillusioned.” “Oh, I became disillusioned.” And you use the word to describe an experience you’re not too happy about. “I thought he was a wonderful guy and I found out different. I became disillusioned.”

Disillusionment is seen as a negative experience, when it means to no longer suffer from delusion. Dispel, likewise, means that the spell that you were under has vanished because you withdrew your belief in it. You ***dispel*** guilt. You don’t “deal” with it. You come out from under the spell of the orphan mentality that determines guilt to be your natural state and that guiltlessness is not. You come out from under that spell.

How many of you like yourselves? Oh, you know, year in and out, month in and month out. I’m not talking about at this moment. You might say, “Oh, I like myself pretty well,” but month in and month out do you like yourself very well? Well, let me ask you this: If you like yourself, why do you keep thinking that you’ve got to do better and better?

“Be the best that you can be!”

Isn’t that a wonderful slogan? Why? Why be the best that you can be? So that you won’t be the worst [group laughter], or less than what you’re capable of being. Why? Because those who are less than what they can be, are not respectable, are not honored. There’s no payoff in being less than the best.

But I’ll tell you something: Trying to be the best that you can be is going for the carrot, because it is a statement of constant self-dissatisfaction. You practice constant self-dissatisfaction, and trying to be the best that you can be is like trying to deal with guilt by doing penances or devotions. “Oh, I’m going to be the best that I can be by doing the best damn devotions with great piety and religious fervor and sincere desire!”

So you’re gonna end up being one of the best damned orphans there ever was, when the only answer to the whole mess is to discover that you never were an orphan in the first place. And that to try to become better and better keeps you firmly entrenched in the belief that you are, when the ***abandonment of the belief*** that you are an orphan leaves your mind clear for the influx of the experience of the Christ that you are that is already ultimate because God is what constitutes that Presence, called you.

Now, again, you rely on ***not*** being the best that you can be. It keeps you safe, because [chuckling] who can expect much from someone who is less than the

best that they can be? It's not reasonable is it, to expect a lot from one who's less than he can be? And so, you're safe. You're safe from what? You're safe from having to be clear. You're safe from being dependably on the mark—meaning one who others can depend upon. After all, if you can be dependably right . . . what if you're wrong? Everybody will know it, because they're all depending on you to be right. You see. And so you're confused. And you fight both sides of the war . . . against yourself.

You are afraid of redemption. To be redeemed is to come back into your right Mind. To be redeemed is to have the perspective of God because you're claiming no right to any other perspective. And you think that that brings with it responsibility, obligation, when being clear is something there's simply no alternative to. To always know the truth is something that there's simply no alternative to.

And so you avoid redemption so that you can avoid responsibility for being utterly right all the time, utterly clear all the time, knowing the truth all the time.

Again . . .

Little children, . .

. . . that you will turn on yourself and destroy yourself . . .

. . . is not so. Your "guilty secret" is nothing, and if you will but bring it to the light the Light will dispel it. And then no dark cloud will remain between you and the remembrance of your Father, for you will remember His guiltless Son, . .

. . . and here it's referring to me . . .

. . . who did not die because he is immortal. And you will see that you were redeemed WITH him, and have never been separated FROM him.

In other words, when the truth about me became clear, the truth about you became clear. It wasn't that I, by being redeemed, redeemed you poor souls and some transmogrification occurred, in which you became something more than you had ever been before. Bullshit! When the truth about one is demonstrated, the truth about all is demonstrated. And the only thing that happened was, that ignorance was left behind.

The truth was revealed about ***all of us***.

. . . you will see that you were redeemed WITH him, . .

... with me ...

... and have never been separated FROM him.

... from me. Meaning, even before this redemption occurred. You were never separate from me before, and you haven't been separate from me, after, because it's always been what God is Being.

In this understanding lies your remembering, for it is the recognition of love WITHOUT fear.

[Repeats] ... it is the recognition of Love WITHOUT fear.

Why would it say that? It would say that because right now you don't experience the recognition of love without fear. Always, love is experienced with fear. Why? Because you think love makes you weak. You know the saying, "Nobody likes a good guy." Nobody likes someone who's the essence of love either.

Those who are the presence of love are not really very intelligent because they do not know how to cope with the vicissitudes of life. They don't have what it takes. They don't have the power and the authority it takes to stand up against the awfulness of things. They're sweet, mealy-mouthed creatures. No guts, no substance to them because they don't know how to cope. ***You can't cope with love.***

In one way or another, all of you say this in your actions. "You've gotta take hold of the situation! You can't namby-pamby around with love. You've gotta speak up for yourself. And if you have to, you gotta be down and dirty about it."

So, the thought of being imbued with what love really is, is always accompanied with fear because you think that it is going to mean powerlessness—referring to power of the sort that is important to the orphan. Personal power. Authoritative presence. Force. The ability to ***exert*** force.

Not to have that is fearful. But again, whatever reinforces the value of orphanhood keeps you unconscious of what you Are—keeps you going for a carrot you will never achieve. And you know what? You're in hell now or you're in limbo now, where there's never any forward movement. You're stuck in a repetitive experience of ignorance. And it's not your Birthright! And all you have to do to get out of it, is to break the isolation.

"Oh, I know. But if . . ."—the big word we talked about last week, ***Father***. "Do I really want to say, 'Father'? Who knows what's going to come if I genuinely say, 'Father'?" See? Fear of redemption.

I have told you that what will come when you say, "Father. . . ." with a recognition that you are speaking to ***your*** Father, will remind you that you are someone's Son or Daughter from Whom you get your identity.

When you give your allegiance to a concept of orphanhood, you lose the experience of your identity. And the ongoing mediocrity of your lives, whether you're wealthy or not, is all the evidence you really need to prove to yourself that you're not going anywhere. And this is not a successful avenue to traverse. And that it might be a really tremendous relief for you to say and mean, "Father, I want you back in my life, together with my awareness that I am Your Son—that I am not an orphan—and that because I am your Son, I must be something far more wonderful than I thought I could ever be as an orphan. I must be the Christ, and I'm willing to risk whatever might happen, because I'll tell you, in my no-risk life of mediocrity, ***I am not happy***, and I'm willing to opt for a change."

There will be great joy in Heaven on your homecoming, and the joy will be YOURS. For the redeemed son of man . . .

. . . the orphan . . .

. . . IS the guiltless Son of God, and to recognize him IS your redemption.

Now, you may have heard what I've said, or you may go back and read this "in a more grounded way," you would say, a more sober way, and you might hear it saying awful things about you, and you might have felt that I have been saying awful things about you—that you want to kill the Son of God, that the way you're using your mind is stupid.

Well, watch out. Because, the tendency tonight may have been, and the tendency this coming week, if you read this over, may be for you to throw out your chest and stand tall, and bring all the vigor of your orphanhood into play and defend yourself. Even if you're saying, "God, what chance did I have to do anything else than what I've been doing? I was given this information from the beginning, so don't stand there and tell me that I'm full of shit!"

Oh, there's the proud orphan, reaffirming orphanhood, standing up for itself, saying, "Don't look so poorly on me. If I could've done better, I would've done better. So don't put me down. Give me enough respect to think that if I

could've done better, I would've, because I want to. You think I like this experience I'm in?"

[Big laugh] Oh-h, yes, you have liked it. And the very fact that what we've talked about tonight might bring this reaction up is evidence that you like it, and you feel at home with it, and comfortable with it. And you feel that it is of value because you will be doing this instead of saying, "Ah-h, what a relief this news is. Thank you. Thank you for telling me I don't have to continue on in this awful mediocrity, stuck, never moving forward, even though I continuously try.

"I am grateful to know there is a way out. I am willing to go against my inclination to forever defend myself and reassert myself from my present sense of what I am. And I am willing to allow myself into this place that feels like I will be totally powerless. And I'm willing to change and to be in a new way."

You see? This book . . . it's not about a concept called an ego. It isn't about ideas of truth and ideas of error. It isn't full of wonderful intellectual things to contemplate. This book's about You! You with a capital "Y." The You that You divinely are. The You that it's your Birthright to be experiencing.

You know what? I asked if you liked yourself. You constantly put yourselves down, as I said. One example is, that you're constantly hoping to be better, constantly trying to become better. You're putting yourself down. **And** you engage during the day in constantly putting **each other** down. And that's the way you keep yourself locked into the valuable, meaningful experience of guilt. And it's the way you avoid the experience of guiltlessness.

Stop it!

Be willing to be in your world in a new way. Not so that you can impress anybody. And do it regardless of how others might react. Do it because you no longer want to suffer from the ignorance that is inseparable from this ridiculous idea that you are an orphan, that you are an ego. Do it because you want to be Sane.

And if you are in an insane asylum, your becoming sane shouldn't have anything to do with whether or not the other inmates are happy about it, when their bound not to be happy about it—when, while they are insane, they can't possibly grasp what it means.

There will be great joy in heaven on your homecoming, and the joy . . .

... the great joy in heaven upon your homecoming ...

... will be YOURS. For the redeemed son of man IS the guiltless Son of God, and to recognize him ...

[Addressing each one in the group] ... to recognize him, to recognize her, to recognize her, to recognize her, to recognize her, to recognize her, to recognize him, to recognize her, to recognize yourself ...

... IS your redemption.

That's the whole point!

During this coming week, I invite all of you to re-read what we've read tonight. In fact, I encourage you to read from the beginning of the chapter. And be willing to read it with seriousness—not flighty, wonderful spiritual thoughts, but in a grounded way where you can calmly look at the way in which you reinforce your orphanhood. Why? So that you can beat yourself up? No. So that you can clearly see the things that don't work, so that you can stop doing them. That's all.

Until you can clearly recognize these things aren't working, you're still going to value them. But the minute you really see that they're not working, you're not going to be able to value them and what you do not value, you let drop away from you. That's why to read it and not be afraid to look at how these words describe what goes on in you—so that you can abandon the things in you that aren't working. And so that you can, by virtue of letting them go, make space for the influx of revelation of the truth of You ... and redeem you.

It's a good news/bad news night. I love you and I look forward to being with you all next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 12th 2006

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Well, it's another good news/bad news night. And before we get into the book, there's something I want to address. During this past week someone made a comment to the effect that, "I cannot dare to entertain any negative thoughts." And the gist of the conversation was that it was only valuable to say the truth—"You're a child of God. You're the Daughter of God. You're the Son of God."

Well, if that's the case, then last week was my last ACIM Study Group, because we cannot go any further if I can only say wonderful sweet platitudes about the truth about you.

To engage in only positive thoughts is one of the most wonderful devices the ego could have come up with to keep you from waking up, because I'm going to ask you, "Who is it, or what is it, that would be making a point of only expressing positive thoughts and never expressing negative thoughts?"

Well, someone who's in charge of himself. Someone who can decide what's appropriate and what isn't, and what will get him into the Kingdom of Heaven or what won't. And obviously, that's not someone who's listening within. It's the ego. It's the orphan being the best damned orphan he can be—thinking only positive thoughts, never entertaining a negative thought, and certainly never expressing a negative thought.

But how do you uncover and correct errors that are being practiced if you don't call them for what they are? I mean, what would you think of someone

who's house you had come over to, and you were visiting, and an hour before you got there it was a mess, and all of the dirt and dust was swept under the carpet and the mess was taken and thrown in a back room where you would never go, and in wonderful, peaceful equanimity, they invited you in and you spent the time with them and had this impression that they were very orderly and that they were clean, and that they lived in a wonderful environment. If you knew that there was dirt there that was hidden out of sight, but still there, your reaction would be that they were not a very honest person. All they were doing was providing an *impression* of cleanliness and order and a valuing of beauty in their environment.

It's very easy to cover up dishonesty. It's very easy to cover up error by never expressing a negative thought. It's dangerous to your awakening because it will block it.

Now, if you're being dishonest, it needs to be stated. It needs to be said. It needs to be told. Sometimes you are consciously dishonest. But most of the time you are unconsciously dishonest. And in a way, it's the unconscious dishonesty which is your worst enemy, because if you're unconscious of it, you're not going to look for it, you're not going to know that you need to dig for it, you're not going to know that effort is going to have to be brought to bear in order to uncover it, see it for what it is, and release it because, having seen it for what it is, you recognize its valuelessness, and you automatically abandon whatever is not of value to you. It's a spontaneous thing.

So, I will proceed to say things tonight, as I have on other evenings, that could well be interpreted to be negative, because if you're doing things that don't work, I need to say, "You're doing things that don't work and here's what they are, and stop it if you want to wake up. It's getting in your way." Well, that's not going to be very pleasing to your ego, but I don't give a shit!

There's another aspect here that is extremely important. And that is, that if you think that thinking only positive thoughts and never entertaining a negative thought is a valid principle, then, when you go within to listen to the Holy Spirit, or when you turn to your Guide, you are going to provide this bias to your listening. And so when it's time for your Guide to say, "you're being dishonest," or "you're doing what doesn't work," or "to value your ignorance is stupidity, stop it!" you're not going to let it in. You are going to block the very guidance you need in order to wake up because of this preexisting mindset that you are practicing. Don't do it. It's not called unconditional listening. It's not called genuine listening.

Now, we're going to talk a little bit about ways in which you're dishonest. You go through your day, and as an orphan, you impersonate the Christ. You do impressions all day long. You do impressions of *yourself*. And the fact that

you're doing impressions rather than being yourself truly, is dishonest. It's something that you need to see as dishonest so that you can catch yourself when you're doing it and stop it.

You have many different impressions of yourself that you do, like an impersonator. When you're at work, the impression you give, the "you" that you impersonate, is the employee—the good employee or the bad employee who's trying better and better—who's constantly making sure that he or she gives the messages that will set well with his or her employer and make . . . what? The best impression.

And then, on break, when you go to the coffee room and you sit down with your fellow employees, boy, you bitch and moan about the boss, and now . . . what? You're doing a different impression of you.

Then, you come home at the end of the day, and when you're with your husband or wife, you perhaps do the impression of overworked, overtired husband or wife that needs help, that needs attention, that needs support. And *that's* the impression of you that you do.

Now here's the clincher [chuckling]. The phone rings while you're doing this impression, and the phone's in the other room. And you go and you answer the phone, and it's your best girlfriend or it's your best male friend, and all of a sudden, the poor overworked tired person disappears. "Hey, how are ya? How are things goin? ya know "How was your day? Are we still getting together next week? And your voice has a lilt to it. It's like . . . now where did this other person go to?

And then, the next day on your lunch break, you get together with one of your high school girlfriends or buddies, who you grew up with, who you know *really* well, and who you can really be yourself with, where you can share your darkest secrets, your most serious thoughts, your concerns or your irrelevant giddy nonsensical feelings and thoughts and ideas, and now you're doing a different impression of yourself . . . even when you think that you're with somebody you can be utterly real with. I mean, *really utterly real* with.

My point is, that you're doing impersonations of a different "you" all day long—multiple characters because that's what serves the purpose. Always the orphan, the ego, is doing what serves its best interests.

Now, I want you think of something else [chuckling]: You've been doing this impersonation of a downtrodden, dedicated worker, we'll say, who's really trying hard. But the odds are against you. Everything is going wrong. And you're impersonating this particular "you." And you're at work and you need to go upstairs to get something from that floor and you leave and go into the

stairwell, and all the way up, [said laboriously] you're taking one step after another. You are still doing the impersonation. You're still believing the impersonation. You walk as though you have no energy because everything is going wrong. ***And there's no-one to see you.***

But I'll tell you something. You do the act—whether you know it or not, you do—you participate in the impersonation because if someone comes around the corner, or comes down from the upstairs unexpectedly, you're in character. Now, you may think that I'm putting you on. But if you really pay attention to yourself, you'll see that's exactly what you're doing.

Now, this gets by you without you're recognizing it because you believe, as the orphan you think you are, that this is the way you cope with life. You don't know that there is a You who is the Christ, who is the direct expression of God, who is what God is Being right there where you are, which is utterly and absolutely stable, in whom there is an absolute evenness of temperament and honesty, one who doesn't have to utilize different impressions for different occasions, one who, because there is this permanent evenness to, is always at peace and who never feels an experience of vulnerability against which he or she must defend himself or herself by means of impressions.

If you don't know that, then it is understandable that you would unconsciously employ techniques of dishonesty because, under the circumstances, this is the best way to cope with life.

Now, if you are never able to express or think a negative thought, you will not be able to look at what I just said, because the fact is that if you look at what I've just said, and if you accept it as the truth, then you are going to have to acknowledge that you're being dishonest, even though you don't want to be, and that you have valued it. And you have always employed it. And because you have yet to make the persistent consistent effort to connect with the Holy Spirit or with your Guide, ***everything*** you're doing is being done in the context of dishonesty, and therefore very little of what you have been being, is real. Here's the bad news: That is the good news!

The bad news that is the good news is, that you can't count on anything you have ever believed. You cannot count on or value the techniques you have learned in order to cope with life. There is very little of value that you can draw upon meaningfully. That's bad news. But it's good news if you will believe it, because if you will believe it, you will be willing to try something else. And the willingness to try something else is where you break loose of the control ignorance has had over you—the control that your dream has had over you.

The good news is that the death of your concept of yourself is the birth of what you really Are in your mind. And so you must be willing to look at so-called negative thoughts. You must be willing to look at hard facts and not cringe in the face of them. Stand there and acknowledge them and accept them, because the moment you stop justifying yourself, and justifying all of the impersonations or impressions you have engaged in, and the moment you stop justifying the reason why you've had to do that, because **none** of it is valuable, at that moment you will have come to a place of honesty within yourself.

And at that point you will be very clear that you must reach outside of your best concepts and your best reasonings and your best theories, and the best damn mutual agreements that all of you orphans have pulled together and created for yourself as a menu for successful life.

The bad news is that you have been behaving as though you're out of your mind—your right Mind. You have been behaving as though you are insane. Is that a negative thought? It all depends on whether or not that threatens your security or your sense of well-being.

It doesn't have to threaten you at all if you truly believe that there is a God and if you're willing to believe what the **Course** says, and what I've been saying. That in spite of the concept, the image you have made of yourself, you are something entirely different. You are right now, what God is Presencing Himself as, right there where you are.

Now, I want to cover a point that there was some unclarity about from last week. It's two paragraphs above where we're beginning tonight. The last three sentences:

You are AFRAID of redemption, and you believe it will kill you. Make no mistake about the depth of your fear. For you believe that, in the presence of truth, you will turn on yourself and destroy yourself.¹

I pointed out that there's a built-in safeguard as you wake up, as you have a shift of perception. And the best way I can express it is, that it's like the example of a werewolf. One who is a werewolf is normally an everyday human being like all of you, but when the full moon comes out, an episode begins, and that normal one turns into a wolf-like hairy creature who spends the night as a predator, killing.

Now, the werewolf is like the orphan. And the orphan believes that in the presence of truth, he will turn on himself and destroy himself . . . and I'm going to add, if he could find himself. But the normal human being that he is,

at times other than the full moon, is nowhere to be found. He can't find the real "him" to kill. But if he could find him, he would. But at the end of the night when the moon sets, and he gets closer and closer to being the real him again, the werewolf is disappearing, so that at the point that the real one that he is, is fully present, there is nothing left of the werewolf that would attack him.

It's that simple. You are afraid that the closer you get to the truth of you, the closer you get, through transformation of your mind, to the experience of the Christ that you are, that you will turn on It and rend It, except that as that happens, the orphan who values not knowing who his Father is, and not knowing Who he really Is, is disappearing. So that at the point that the Christ of you stands forth, perfectly clear, there is no orphan any more present to accomplish anything or do anything.

I hope that clarifies it for you.

Let's go into the *Book*.

THE FEAR OF REDEMPTION

You may wonder why it is so crucial that you look upon your hatred and realize its full extent.

Now, you couldn't possibly do this if you can't dare to think a single negative thought.

You may wonder why it is so crucial that you look upon your hatred and realize its full extent. You may also think that it would be easy enough for the Holy Spirit to show it to you and dispel it WITHOUT the need for you to raise it to awareness yourself.

Believe me, if you haven't already asked the Holy Spirit to take it away from you without your having to be aware of it, you **will** arrive at a point where you ask that. But it can't be done.

You may also think that it would be easy enough for the Holy Spirit to show it to you and dispel it . . .

. . . there's that word again, "dispel" . . .

. . . dispel it WITHOUT the need for you to raise it to awareness yourself.

You gotta go back and lift the carpet up and get your broom and get that dirt out yourself. The dirt you put there, you gotta take out.

Yet there is one more complication which you have interposed between yourself and the Atonement which you do not yet realize.

And you will never realize it if you're not willing to look at, or consider negative thoughts.

We have said that no-one will countenance fear if he RECOGNIZES it. Yet in your disordered state, you are NOT afraid of fear. You do not like it, but it is not your desire to attack which REALLY frightens you. You are not seriously disturbed by your hostility. You keep it hidden because you are MORE afraid of what it covers.

But before we go onto the more that it covers, let's go back here:

You are not seriously disturbed by your hostility.

Man, you've got to be willing to take a look at the degree to which you do express hostility in one form or another every day. And get satisfaction from it!

I don't care how nice a person you think you are. And I don't care how much you hold that in the forefront of your awareness. The fact is, that the hand behind your back that's out of sight, engages in unkindness multiple times during the day. And the saintly one you think you are, doesn't even notice. Dishonesty again.

And you must begin to be honest with yourself. You are all very ready to be hostile—even through jokes, through humor. That's a really good way to disguise hostility . . . is to make people laugh. Hm-m, but it happens every day. I won't say especially on the "Tonight Show." [chuckle] But, it happens there every night.

You are very ready to be irritated by this, that or the other thing. You have a pre disposition to be irritated, ever-present. You may not let it out very often, but it's there. Why is it there? Because you don't believe you are the Christ. You do not believe that you are the very Presence of God, Himself. You think you are an orphan coping, who must use every means at its disposal to defend itself against the polarities of life that are constantly eating away at you.

And you think that your expression of hostility is an expression of strength. And that's why you value it. And that's why you don't think too badly of it.

You do not like it, . .

. . . fear . . .

. . . but it is not your desire to attack . . .

. . . or to be hostile . . .

. . . which REALLY frightens you. You are not seriously disturbed by your hostility. You keep it hidden because you are MORE afraid of what it covers.

You could look even upon the ego's darkest cornerstone without fear if you did not believe that, WITHOUT the ego, you would find within yourself something you fear even more.

See, you would be willing to look at the ego and find out that it doesn't exist, that it isn't real, that it's a fabrication of the imagination. You would be willing even to look at that, if you didn't know that in doing that . . .

. . . you would find within yourself something you fear even more.

You are NOT afraid of crucifixion.

Which is what we were talking about last week.

Your real terror is of REDEMPTION.

Sounds crazy doesn't it.

Under the ego's dark foundation . . .

. . . in other words, behind the ego, what's being covered up . . .

Under the ego's dark foundation is the memory of God, and it is of THIS that you are really afraid. For this memory would INSTANTLY restore you to your proper place, . .

You would instantly remember that you are your Father's Son or Daughter the moment you acknowledge the existence of a Father. The moment you acknowledge the existence of a Source, that means you are not the source of yourself. It brings you back into the clarity of a relationship with your Source that makes you something far different from the orphan you have believed you are.

... this memory would INSTANTLY restore you to your proper place, . .

. . . your right Mind, your clarity . . .

... and it is this place you have sought to LEAVE.

How? By saying, "Father, I'd rather see it my way. Father, I'd rather do it myself. Father, I would rather give the definitions to everything myself. I'm going to do that for awhile. See you later, Father."

Your fear of attack . . .

. . . and I want you not to read this as though something else is attacking you. Your fear of ***engaging*** in attack is what I want you to consider . . .

Your fear of attack is nothing compared to your fear of love.

Your fear of engaging in attack is nothing compared to your fear of engaging with love.

You would be willing to look even upon your savage wish to kill God's Son . . .

. . . meaning, keeping your true status out of sight . . .

... if you did not believe that it SAVES you from love. For this wish CAUSED the separation. You have protected it because you do not WANT the separation healed, and you realize that, by REMOVING the dark cloud that obscures it, your love for your Father would impel you to answer his call and leap into Heaven.

You would ***catapult*** yourself back into your right Mind if you would let the memory register with you.

Now I'm going to back up because here's one of the negative thoughts:

... you do not WANT the separation healed, . .

"What do you mean I don't want the separation healed? I'm studying the Course because I want to wake up. I've been a student of truth for 20 years because I want to wake up. What do you mean . . . ?"

... You do not want the separation to be healed, . .

What I mean is, that you don't want to lose the right to be the determiner of your life, because you think that's your purpose. You think that's your reason for being. And if you're going to lose that, you don't want the separation to be healed. It's that simple, and it's that black and white. It's that stark. Because it's that stark, it's that simple—nothing complicated or complex about it at all.

Continuing . . .

You believe that attack is salvation to prevent you from THIS.

Attack is an exercise of power, isn't it? It's you standing up for your rights over and against somebody who's imposing theirs upon you. It's your salvation. It's your power. It's your opportunity to exercise authority.

You believe that attack is salvation to prevent you from THIS.

. . . [laughing] from being suddenly catapulted into Heaven.

For still deeper than the ego's foundation, and much stronger than it will ever be, is . . .

. . . what? . . .

. . . your intense and burning love of God, and His for you. This is what you REALLY want to hide.

And you know what? This intense and burning love of God and His for you, is the evenness of your being, the invulnerability of your being, that I spoke of earlier, that you may not have been aware was there. And your ignorance of it was what allowed you to believe that the using of multiple impressions and being dishonest in various forms throughout your day was justified because that's what it took to cope with life as you've defined it, or as other orphans have defined it for you. You see?

That evenness in you is your intense and burning love of God and His for you, that is there in you right now. And this is what you really want to hide.

This is the bad news that is the good news. You're wanting to hide your salvation. Oh dear, fifty lashes for you. You want to hide your salvation. ***That means that your salvation is at hand.*** That means that your salvation is presently the truth about you—actively the truth about you. And the experience of it is available to you the moment you stop denying it, the moment you stop objecting to the realization of it because you want to hold onto to your authority and don't want to break the separation.

In . . .

... and here's the word, "honesty" ...

***In honesty, is it not harder for you to say "I love" than "I hate"?
You associate love with weakness ...***

... as we discussed last week ...

***You associate love with weakness and hatred with strength, and
your own REAL power ...***

... love ...

... seems to you as your real WEAKNESS.

Remember I said nobody likes a good guy? And loving people are wimps who do not have what it takes to stand up to the harshness of life and take command in the face of threat and harm?

***You associate love with weakness and hatred with strength, and
your own REAL power seems to you as your real WEAKNESS.
For you could not control your joyous response to the call of love
...***

... this sudden catapulting of you back into your right Mind, for you could not control the happening of it—

***... your joyous response to the call of love if you heard it, and
the whole world you think you control WOULD vanish.***

Would vanish. It's not at all desirable or delectable to the orphan to have to abandon control over its world. Because whatever degree of success it has had, is what has given it apparent valid identity. And it doesn't want to lose the identity it has worked so hard to establish.

The Holy spirit, then, . .

... that which is nothing more than your Right Mind ...

***... seems to be attacking your fortress, for you would shut out
God, and He does not will to BE excluded.***

So, have fun trying to exclude Him. If He doesn't will to be excluded, you're pissing in the wind.

You have built your whole insane belief system because you think you would be helpless in God's Presence, and you would SAVE yourself from His Love because you think It would crush you into nothingness.

Well, if you don't believe me, believe Paul. When it comes to the point where you're asked to let the Holy Spirit respond to everything, or to let me respond to everything, or to let your Guide, who is fully Christed, respond to everything, the question will arise in your mind, "Well, what about me? I mean, you're just gonna flush me down the toilet??"

And you're not going to be happy at the prospect of not being able to introduce any of your uniqueness into the mix. And you will think that if you do, it will crush you into nothingness.

When I say to Paul, "Let me respond to everything." The picture that comes to his mind is a poster he once saw of a tail of a whale above the water as the whale dove, an exquisite picture. And underneath the picture, the caption was: "Extinction is Forever." Paul feels as though, if he lets me respond to everything, he will become extinct.

You, when you arrive at a point of willingness to let your Guide respond some of the time, like he [Paul] let's me respond some of the time . . . when you arrive at that point, your Guide is going to push for less and less of you, the orphan.

You're not going to like it. And you're going to feel as though it will cause the you that you think you are, the only "you" you've ever known, to become extinct. It's that black and white. Paul ignores the fact that even right now, when I'm speaking, and he's letting me respond, he is fully present. He hasn't gone anywhere. But his reason for being is not to make an impression. He's not impersonating anything. He's not expressing a right to be a little bit of himself . . . at least the self he thought he was.

His experience of being, right now, is very different from his experience of being when he's on his own—able to be his cute little self, an occasional smart-ass (with good connotations), a pleasant fellow to be around, and one with good morals, and so on. This is one of the impressions **he** does.

But right now he's not doing an impression at all. And so he doesn't recognize himself in it--none of the triggers that say, "Yeah man, you're doin' it, you're doin' it, you're doin' it! None of the triggers are happening and yet he's being it. And the reason for yielding to the Holy Spirit, the reason for yielding to the Christ, is so that you have the opportunity to experience what it feels like to be yourself, truly. And initially, it doesn't feel familiar. You see?

So, that's what it means.

You have built your whole insane belief system because you think you would be helpless in God's Presence, and you would SAVE yourself from His Love because you think It would crush you into nothingness. You are afraid It would sweep you away from yourself, and make you little.

And Paul—the orphan Paul—is convinced that it would not only make him little, it would make him extinct forever. I mean, if the extinction was only going to be temporary, that would be tolerable. Okay, maybe he'd be willing to try it. But if the extinction is forever—meaning that never again would he be inclined to employ the orphan mindset, never ***ever again***—now that is like, permanent. [laughter] Unalterable. Permanent change.

That threshold, and the willingness it takes to move over that threshold is something each one of you has standing, or waiting for you, right in front of you. So you see, why waste another moment doing impressions of you [laughter] tonight or tomorrow, or the next day?

You are afraid It . . .

. . . His Love . . .

. . . would sweep you away from yourself, and make you little. For you believe that magnitude lies in defiance, and that attack is grandeur.

Now wait . . . I want you not to think of this in grandiose terms. Just listen to the news every night, and you'll see that the popular belief is that magnitude lies in defiance and that attack is grandeur.

The orphan is a war monger. Piece of bad news: You, if you are choosing not to be joined, are war mongers. In one way or another, you delight in conflict and it gives you a feeling of invigoration. At the least it doesn't bother you enough to stop.

You think you have made a world . . .

. . . "made up" by means of your definitions and mutual agreements with other orphans' definitions.

You think you have made a world which God would destroy; and by loving Him, which you DO, you would throw this world away, which you WOULD.

It isn't so much that God would take it away from you, [laughing] but if you let yourself be moved by the intense and burning Love of God that's in you, ***you*** would throw this world that you've made up away.

Therefore, you have used the world to COVER your love, and the deeper you go into the blackness of the ego's foundation, the closer you come to the Love that is hidden there. AND IT IS THIS THAT FRIGHTENS YOU.

How much more negative a thought could be expressed?

. . . the deeper you go into the blackness of the ego's foundation, the closer you come to the Love that is hidden there. AND IT IS THIS THAT FRIGHTENS YOU.

Again, you must not be afraid to look at negative thoughts.

. . . the deeper you go into the blackness . . .

. . . the closer you come to the Love that is hidden there.

Don't avoid the dirt under the carpet.

You can accept insanity because you made it, but you cannot accept love because you did NOT.

Pretty black and white.

You would rather be slaves of the crucifixion than Sons of God in redemption. For your INDIVIDUAL death . . .

[Chuckling] Extinction is forever for the ego. Extinction is forever for the orphan mindset.

. . . your INDIVIDUAL death is more valued than your living oneness, and what is GIVEN you is not so dear as what YOU made.

Not a nice thought, but one you must look at.

You are more afraid of God than of the ego, and love cannot enter where it is not welcome. But hatred can, for it enters of ITS will and cares not for yours.

Now . . .

The reason you must look upon your delusions and not keep them hidden is that they do NOT rest on their own foundation. In concealment . . .

. . . you know, in the hazy, misty darkness, . .

. . . they appear to do so, and thus, they seem to be self-sustained. This is the fundamental illusion on which they rest. For BENEATH them, and concealed as long as THEY are hidden, is the loving mind that THOUGHT it made them in anger.

Listen again . . .

For BENEATH them, and concealed as long as THEY are hidden, is . . .

. . . the Christ that you Are, that you never stopped being. . .

. . . is the loving mind that THOUGHT . . .

. . . imagined . . .

. . . it made them in anger. And the pain in this mind is so apparent, when it is uncovered, that its need of healing cannot BE denied.

Here's another not-so-nice thought:

Not all the tricks and games you offer it . . .

. . . [said facetiously] You slippery dishonest ones that you are . . .

Not all the tricks and games you offer it can heal it, for here is the REAL crucifixion of God's Son.

And yet he is NOT crucified. Here is both his pain AND his healing, . .

Here is the bad news that is the good news.

Here is both his pain AND his healing, for the Holy Spirit's vision is merciful and His remedy is quick. Do not HIDE suffering from His sight, but bring it gladly to Him.

Well, what kind of suffering? Well, let's just say for starters, the suffering you might find yourself feeling when you're willing to consider honestly that you are always being dishonest, and that you don't know what anything really means. And that you really don't have a sound basis for doing anything constructive toward your awakening all by yourself.

***Do not HIDE suffering from His site, but bring it gladly to Him.
Lay before His eternal sanity . . .***

And mind you, we're talking about the Holy Spirit—that which is nothing more than your Right Mind. So when you are bringing these things to the Holy Spirit, you are bringing the attention of your distorted sense of self to that which is nothing more than your Right Mind, where adjustment can occur, where redemption can occur.

***Do not HIDE suffering from His sight, but bring it gladly to Him.
Lay before His eternal sanity . . .***

. . . which is your eternal sanity . . .

. . . ALL your hurt, and LET Him heal you.

Invite it in. Don't stand there arrogantly complaining about the injustice of what's happening.

***Do not leave any spot of pain hidden from His light, and search
your minds carefully for any . . .***

. . . what?

. . . thoughts . . .

Negative thoughts. You see? If you don't dare to think a single negative thought, you will not be able to do this. And you will remain in a comfortable dream state of holiness and impractical meaningless cloud-nine religiosity.

***Do not leave any spot of pain hidden from His light, and search
your minds carefully for any thoughts which you may fear to
uncover. For He will heal every little thought which you have
kept to hurt you, and cleanse it of its littleness, restoring it to the
magnitude of God.***

This is the good news.

Beneath all your grandiosity, which you hold so dear, is your real call for help. For you call for love to your Father as your Father calls you to Himself. In that place which you have hidden . . .

. . . in the orphanage . . .

. . . you will only to unite with the Father, in loving remembrance of Him.

See? As long as being an orphan is so god-damned important to you, you are not going to acknowledge there is a God that is your Father. There will be no remembrance of Him and His Meaning ***to you*** as long as you are valuing the orphanage experience.

In that place which you have hidden you will only to unite with the Father, in loving remembrance of Him. You will find this place of truth as you see it in your brothers, for though they may deceive themselves, like you they long for the grandeur that is in them. And perceiving it you will welcome it, and it will be YOURS. For grandeur is the RIGHT of God's Son, and NO illusions can satisfy him or save him from what he IS. Only his love is real, . .

. . . that's "his" with a small "h" meaning yours.

Only his love is real, and he will be content ONLY with his reality.

Save him from his illusions that you may accept the magnitude of your Father in peace and joy.

Now, obviously this is good news. But its talking about actually ***doing it***. And that's the bad news.

Save him from his illusions that you may accept the magnitude of your Father in peace and joy. But exempt no-one from your love, . .

See? Don't save a little bit of right to be hateful just here or there.

. . . exempt no-one from your love, or you will be hiding a dark place in your mind where the Holy Spirit is not welcome.

Meaning, where your right Mind is not welcome. And if it's not welcome, you cannot experience your Sanity—your whole mindedness.

And you will exempt YOURSELF from His healing power, for by not offering total love you will not be healed completely. Healing must be as complete as fear, for love cannot enter where there is one spot of fear to mar its welcome.

What's the good news? The good news is that you aren't what you thought you were. The good news is that you aren't what you think you are. And separate and apart from whatever you think you are, you exist in an eternally stable, even environment or state of being, and it's your Birthright to be experiencing everything from there. And it is present right now, in you, As you.

Stop wanting to be small. Stop wanting to be small-minded—picky, irritable, ready to jump at a moment's notice to disqualify another, or stand arrogantly above another and minimize his value—because you're being as bad as him, because you're being as much of an orphan as him, and you're believing your perception of yourself as much as he is. And that won't get you out of it and it won't get him out of it.

And someone has to change. And you know what? It's you. [addressing everyone] psssst . . . and you . . . and you . . . and you . . . and you . . . and you . . . and every single one of you . . . and Paul.

I'm going to say this for Paul and everyone: ***Try extinction!***

That's the good news.

I love you and I don't want any of you to suffer a moment longer, ignorant of the experience of what you truly Are, an experience that is available to you at this moment. And there's nothing you can do to prepare for it.

Let go of the preparation. Let go of the use of impressions. Let love in. Remember your Father.

I look forward to being with you all next week. And I look forward to your all having an interesting week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 20th 2006

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening and welcome to everyone who's joining us on the internet.

Well, did you have an interesting week? I'm going to give you a little practice for this coming week just to extend the learning.

As you go through this week, whenever it occurs to you as you go through your day, ask yourself the question, "Which me am I doing an impression of now? And be really honest with yourselves in answering that question.

I am going to tell you, that unless you're joined with your guide or the Holy Spirit at that moment, you are doing an impression. And the whole point of this practice is to help you realize that fact. Not so you can see how poorly you're doing or how much you're failing at the only thing that counts, but so that you can begin to have an inner experience of the ease with which you're able to be dishonest.

Now, some hard things have been said last week and already this week. To realize that you're being dishonest is not the goal. If it were the goal, you would just have to sit with it and suffer with it. The point is, that I am explaining to you that you all have an alternative to it—one which you haven't been accessing and employing.

If you can dare to honestly look at yourself many times during the day, and identify the impression that you're employing at that moment, you're bringing something into play. You're bringing in something in addition to the self that you're doing the impression of. You're bringing in an observer—you. And if you can look at yourself and see the impression that you're engaging in, it will

become obvious to you, experientially, that you are something different from the impression you're giving.

It means that the impression that you're giving is not you, but a ploy you are using to accomplish something. The moment you can see that there is a difference between the you who is observing you doing an impression, you have a different place to be from. You can choose to continue to be from the place of the observer. And this little practice helps break the bondage you have to constantly employing impressions, impersonations and even believing them yourself.

The whole point of this is, to give you a means to escape from, to set aside a practice you have been engaged in and you didn't even know it was something you were practicing. You didn't know it was something you were practicing because you didn't know you had an alternative. Awakening to your Christhood is a matter of becoming free from the bondage of ignorance that you have been under. It's a matter of actually changing, actually discovering yourself as something beyond your concept of yourself.

The **Course** is not here, truth is not here to help make the human condition more comfortable. "Oh, you wouldn't believe it, when I got hold of the **Course**, it was incredible! And it has transformed my life. Everything is going smoothly now." I'm not being facetious here, there are people who have this experience. "My life turned around and I owe it all to the **Course**. I owe it all to what I found in the **Course**."

But you know what? What they're saying is, that life between birth and death has become more enjoyable—less stress, more peace. In effect, it's like saying, "I am being able to enjoy this ride which ultimately will end in my death. I fully expect to be healthy right up until the moment I kick the bucket. If everything continues as it is right now, I anticipate being free of illness and suffering. And when the time comes, I'll go."

What's wrong with this picture? And what's happened to you?

You've begun to do an impression of a student of the **Course** who's life is wonderful without having been lifted out of the realm of birth and death—of real transformation, of getting off the wheel of history, the cycles of birth and death, and birth and death, and on and on. I've mentioned before that there's a saying that "Life is a terminal illness."

You know what? This **Course** and the truth is not here to make your terminal illness comfortable—tolerable. It's here for healing! It's here to actually lift you out of, or remove you from all evidences of birth and death, to bring you into the evidences of Eternal Life. To bring you into the evidence of the

Kingdom of Heaven, here and now where you are. It's not to make you happy, contented orphans still ignorant that you have a Father from Whom you have an inheritance. Because your Father is what gives you Identity.

Now, we need to talk a little bit more about impersonations and impressions to further trigger clarifications. You don't realize just how impactful and meaningful impressions are to you. They fill your everyday, not just the impressions you're engaged in performing but, we'll say, if you're in a gathering of people—you've been invited to a party and you and a friend go together. And at the party there are people that neither of you have ever met before and some of them are interesting and some of them aren't and so on.

Afterwards you leave and you start talking about things that happened at the party and one of you says, "Well, you know that Mary Jo, I can't think of her last name, but . . . " "Oh Yeah, I know who you're talking about." "What'd ya think about her?" "Well, she reminds me a lot of John's cousin."

Hm-m, "She reminds me a lot of John's cousin." You see, the response isn't about her. It's about the impression you got from her. And the impression you got from her, which was your impression, caused you to recognize a similarity between her and someone else. And you don't even stop for a moment to realize that the someone else that you saw a comparison between, was not someone else you actually saw and actually connected with. But you're talking about your impression of the other lady.

"The impression I got from her was that she was like the impression I got from someone else." And right there you're saying, "You know what, I never really connected with either one of them."

Now, you rely on this. Why do you think you engage in doing impressions? Because you know everybody is only looking at impressions and no-one's really seeing you. Just like you're not really seeing anyone else.

I talked last week about the employee—the burdened employee, where things aren't going well, and so on, and he's doing an impression of someone downtrodden. And he goes into the stairwell and starts up the stairs and he plods up the stairs because he's so downtrodden. He continues the impression whether anyone is there to watch him or not.

Now, you might've listened to that and thought, "That really is a little bit far-out." But let's bring it into practicality here—everyday practicality. All of you have heard of body language haven't you. All of you use body language all day long. And you watch and pay attention to the body language of other people. Even if they're not talking, you observe to get a feeling for where they're coming from—what's going on with them. Are they happy today or are they

not happy today? Are they angry? Are they uptight? Whatever. You rely on body language for a major part of your communication with each other. Body language is the means of conveying an impression, an impersonation.

You've all heard the example of there being an accident and a number of bystanders. And the police arrive and they talk to all the different bystanders and each one gives a little bit different story. Why? Because they're giving their best impression of what happened. Why? Why all of this impressionism being practiced? Because none of you are taking the time to be present enough with someone else or events that are happening, to actually let the actuality of it register with you. You rely upon never really knowing the facts. You rely on, it's not the anonymity, but the cushioning effect—the protective effect of never really knowing the truth, because if you never really know the truth itself, you can't be held accountable for anything. No-one will ever rely on you a hundred percent for anything. It keeps a distance. It keeps things fuzzy when all you're doing is living your life based on impressions. Impressions you're giving. Impressions you're getting.

There is a different experience awaiting you. It's the experience of Real connection, direct connection, where, when you look at someone, you don't have to assume anything, you don't have to rely upon an impression you're getting based upon the impressions they are practicing. They may appear to be angry. But you have the capacity to have a direct connection, I'm going to say, Mind to Mind—because there are no private thoughts and we've discussed this before. But the fact that there are no private thoughts means that you have direct access to actuality where impressions become meaningless.

And part of waking up means that you're going to abandon impressions, the ones you give and the ones you rely upon from others.

In a way, all of you are giving each other a snow job all day long by means of constantly communicating only by means of impressions. And everyone else is satisfied with that because they're not called upon to correct anything. They're not called upon to notice: This is out of line, this is out of order, this is a situation where correction is called for, this is a situation where some negative thought needs to be expressed like, "Stop what you're doing, it isn't working for you." Or, "Stop what you're doing because it's hurting. Stop what you're doing because you're not being nice."

"Well, you know, I saw her and I had the impression that she wasn't somebody I wanted to be around and so I left." So, no connection, no opportunity for correction, no opportunity for healing, no opportunity for sharing clarity of vision that would lift you and the other one out of the realm of impressionism. You see?

Healing can't occur as long as everyone is functioning in this nebulousness of impressionism. The **Course**, the function of the truth that you will find in there, if you'll dare to look at the not-so-nice things it says, is to unrut you, to shake you out of habits that you didn't know were habits because you thought that was just the way life was.

So, something else you can do during this coming week, beside asking yourself a number of times a day, "Who is the me I'm doing an impression of now?" is, when you are confronted by another, to not just off the top of your head make an assessment of them, but take a moment—you don't have to do a profound study—but take a moment to have the intent to connect with them at a level behind whatever impression they're giving at that moment. Like, "What's really going on with them? Well, he's acting like a real bastard, he's, ya know, just suddenly gone off the deep end." That's the impression.

But a moment of quietness in you and the willingness to see beyond that impression, might uncover to you that that one is feeling obligated to be more than he's being. In other words, he's not doing well enough, or she's not doing well enough, or he or she is not doing enough, period. And the behavior is reflecting a feeling of impotence. But the impotence is a result of the mutually agreed upon definitions of all the orphans that say, "If you're going to be something, you've got to do something. You've got to be doing something important and well. You've got to be doing something outstanding because that's the way you prove your competence."

And if that one is feeling no way to actually accomplish that, it is very frustrating. The behavior that's coming out is not what needs to be addressed. And the clarity that you experience by being willing to stop a moment and abandon your snap judgments and to listen, what that will uncover, will be the fact that what needs to be addressed is, the feeling of incompetence and the belief that competence comes from doing—instead of competence and wholeness being inseparable from Being, where nothing more needs to be done because Being itself is Whole.

The mutual agreements of orphans would say, "He is incompetent and we can help him become competent. And we'll tell him all the right things to do and we'll tell him how to do them."

But you know what? The Christ, or the Holy Spirit comes and says, "Stop everything you're doing and take a deep breath. Because all of your Meaning, all of the fullness of the gift of you that you're here to be the expression of, is already with you. And you don't have to try harder. All you need to do, is to relax so that it can come through, because you're not distracted by all of the plans, all of the theories, all of the protocols that you can abide by that will get you ultimately where you want to go off in the future.

You also have the capacity to be with events, even if it's a robin that lands in your yard and spends a little while, while you're watching, doing what it does. You have the capacity to be present with these things. Not so that you can gather from the impression you get that's caused by its behavior, something true about it. You have a means to ask, "What is God being here? What is really going on here aside from the impressions that its behavior provides me with?"

You have a means for direct connection. If you will dare to look at what I've said and look at yourselves and see the degree to which you operate on the basis of impressions and if you will realize from that experience that in all of it you're never really connecting with the one you're having impressions about, it will be easier for you to say, "I want to have a more meaningful experience. I want to have an experience of actual connection. To hell with basing everything on impressions anymore. For I'm never seeing who they really are, and the ones I'm inclined to compare them with, I never saw either. And we've just been like little balls rolling around in a humongous pinball machine that has felt pads around each of the boingers—you know the things that go boing . . . boing . . . boing . . . as the ball gets bounced around."

And you all bounce off of impressions which are softnesses, indefiniteness's. You see what I mean? And you live this life of softly bouncing off of nothing in particular, nothing specific, you see. Because you never connect with specifically what's there and specifically who's there. And so you've been missing out on something. But since everyone has always been doing it, it hasn't occurred to you that there might be a different way to do things.

That's the way you have been bound by ignorance. And that's one of the ways in which you have been unconsciously dishonest. And it is something for you to become free of.

When someone is in front of you, you are provided with an opportunity to have a Real experience. Remember that. Every encounter is a potential threshold of Awakening. It truly is. Don't value impressions. It's like a soft gauze between you and everything. It assures isolation. It assures loneliness. It assures lack of connection. Pretty sad. And it's not your Birthright!

Let's go into the *Book*.

You who prefer specialness to sanity could not obtain it in your right minds.

That's interesting: The use of the word, "specialness" with reference to sanity, because specialness is an excellent definition of insanity. "I'm special. I'm an

orphan. And I love it . . . I love it . . . I love it . . . I love it! I get to decide what everything is and even though life is scary as hell, I even get to figure out how to cope with it successfully. I mean, infinity is the possibility for me. You see.

If it could say this, it would say, "Those who are not orphans don't have this freedom, they are not free to be whatever they want to be and do whatever they want to do. And so, I'm very happy in my isolation because, wow, the potentials for success are just unlimited."

You who prefer specialness to sanity could not obtain it in your right minds. You were at peace until you asked for special favor.

"Father, I'd rather see it my way. Please?"

And God did not give it, for the request was alien to Him, and you could not ask this of a Father Who truly loved His Son. Therefore you made of Him an unloving father, demanding of Him what only such a father could give.

Demanding what only an unloving father could give.

And the peace of God's Son was shattered, . .

You got your divorce and lost your peace. You didn't know that was going to happen. But it happened. You lost your peace and in its place came conflict. And then came the grand idea, "I can overcome this conflict and this is my purpose and I am going to accomplish it."

And the peace of God's Son was shattered, for he no longer understood his Father. He feared what he had made, but still more did he fear his REAL father, having attacked his own glorious equality with Him.

Like I said before, when you said, "Father, I'd rather do it my way," and you got a divorce from your Father, you found that you were fatherless. And that the experience of being fatherless was the experience of being an orphan, something you had not anticipated. You thought that you would still be as infinitely aware and truly aware and sanely aware as you had been before you got the divorce, except that now you would simply have the option to do things exactly the way you wanted to do them. Not so.

In peace he . . .

. . . the one who asked for specialness . . .

In peace he needed nothing and asked for nothing. In war he DEMANDED everything and FOUND nothing. For how could the gentleness of love respond to his demands EXCEPT by departing in peace and returning to the Father? If the Son did not wish to remain in peace, he could not remain at all.

He could not remain in the conscious awareness of his Sonship. He was faced with the black and white stark experience of being an orphan.

If the Son did not wish to remain in peace, he could not remain at all. For a darkened mind cannot live in the light, and it must seek a place of darkness where it can believe it is where it is not.

Where? In the orphanage. Now . . .

God did not allow this to happen. Yet you DEMANDED that it happen, and therefore believed that it was so.

In other words, it did not happen, but you believe that it did.

To “single out” . . .

. . . in other words, to make special . . .

. . . is to “make alone,” and thus MAKE LONELY.

And do you see, that through the use of impressions, you create this soft, vague, non-descriptiveness? You place this between you and everything so that you never really connect with it, but just with the impression you get from bouncing against a soft surface? And it keeps you alone. And through the practice of impressions, you make yourself constantly lonely.

Of course, the orphan just simply takes that on too and says, “Well, I’m going to find myself a way to be happy in spite of all of this. And I’m going to think just happy thoughts.” You see? Happy, happy, happy thoughts. “I’m going to think nothing but happy thoughts. How can I not be happy then? If nothing else enters my consciousness but happy thoughts, how can I not be happy in spite of the fact that I’m alone and lonely. Something I can’t seem to do anything about. But I can manage to find a way for them not to bother me!” You see. [chuckles] Oh-h . . .

To “single out” is to “make alone,” and thus MAKE LONELY. God did not do this to you. Could He set you apart, KNOWING that your peace lies in His oneness?

Even more, that your Being lies in His oneness.

He denied you only your request for pain, for suffering is not of His creation. Having GIVEN you creation, He could not take it FROM you.

That's not the nature of gift is it. Something that's given is given forever.

He could but answer your insane request with a sane answer which would abide with you in your insanity.

Listen to that again:

He could but answer your insane request with a sane answer which would abide with you in your insanity.

I am going to ask, if anyone who wants to raise their hand to answer, I would like to hear what the answer is: "What was the sane answer that God gave?" Yes? (audience response unintelligible) Anyone else have a different answer?

The answer was the Holy Spirit. Yes, that which is nothing more than your right Mind. The moment you got your divorce from the Father, that of you which was utterly divine became to you something different from you, but because it was you, it remained with you while you dallied with the ego—the orphan mentality.

What you divinely Are cannot be separated from you even if you are indulging in a mad idea that you are an orphan, that you're flesh and blood and bones, that you came from a sperm and an egg, that you're part of a process of physical evolution and on and on and on. While you constantly confirm to yourself this self-perspective, the Christ that you Are, the divine one that you Are, remains the divine one that you Are right at this moment. I could say, hidden from you, but more correctly, which you are hiding from yourself by virtue of an intense insistence upon giving preference to all of the thoughts and theories that constitute the orphan mind-set.

He could but answer your insane request with a sane answer which would abide with you in your insanity. For His answer is the reference point BEYOND illusions, from which you can look back on them . . .

. . . the illusions . . .

. . . and SEE them as insane. But seek THIS place and you WILL find it, for love is in you and will lead you there.

It is not valuable to rely upon and value impressions. Impressions aren't the real thing. If impressions are your stock in trade, if impressions are your constant companions, if impressions are the way you communicate with others, you're missing it. You're missing reality. You're missing each other.

Be willing to look at this. I don't mean be willing to look at it intellectually and surmise about it and think about it. I mean, from time to time during the day each day, ask yourself, "Which me am I doing an impression of now?" And then spell it out. "Oh, I'm doing the 'poor me' impression, the 'poor-put-upon me' impression where no-one cares. And boy, do I know how to do that one good." Or, "I'm doing the 'superiority' impression. I'm doing this impression because I get to play at expressing authority and push people around and sound strong. And I don't do this one as good as I do the 'poor me' but I'm getting better at this impression. I'm working on this impression." You see. Be honest with yourselves.

And then remember, that the one who's observing the impressions is not the one claiming to be what the impression states. It is an impartial observer—and it's you. You are not your impressions. Even though you not only fool other people with them, you fool yourselves with them. You believe yourself. You're very gullible! Oops, a not so nice thought.

You know, last week when I brought up the idea that not expressing negative thoughts was dangerous, I wasn't saying "Hey everyone, go out and think mean thoughts—go out and think thoughts that aren't nice." I wasn't giving carte blanche to thinking negative thoughts.

What I meant was, notice when you are thinking negative thoughts. Because you do. You think sarcastic thoughts. Somebody will say, "I never can find the bread-knife." And immediately you think, "Well of course not, you don't have enough sense to put it in the same place every time." Even though generally speaking, you never say those kinds of things. And you're pleasant with everyone, even the one who said he couldn't find the bread-knife.

You think negative thoughts but you ignore them. Because you're busy maintaining this impression of being a "nice guy" or being a "spiritual seeker of truth." It is important, it is essential not to overlook the negative thoughts that you do employ. And it's also essential for you to be able to look at the straight truth. As I've said over and over, you've got to be able to look at the fact that if you're doing something that doesn't work, you're doing something that doesn't work. Stop it! You're not Miss Perfect, or Mr. Perfect.

Acknowledge that you're not doing something well. Acknowledge that you're doing something . . . oh dear, terrible word, "wrong". . . not so that you can be

punished for it, but so that you can see that you really don't want to continue doing something that isn't valuable—so that you can stop.

Now let's come back.

Having GIVEN you creation, He, . .

. . . the Father . . .

. . . could not take it FROM you. He could but answer your insane request with a sane answer which would abide with you in your insanity.

[Repeats] . . . which would abide with you in your insanity.

Not so nice words. If you are conscious but your conscious awareness of things is distorted and you don't know it and nobody will tell you, and nobody will show you an alternative, then you are stuck. And the description of that stuckness is insanity.

Now, you have been stuck. And someone needs to be able to say to you, "You are stuck." But you know what? You're stuck in something that has no real capacity to hold you. Freedom is available to you and here's the way to gain your freedom from being stuck. You're gonna have to think of yourself in a different way. And part of your stuckness was, that you were thinking of yourself in an unclear way. But if you will begin to consider the possibility, that right now, you're the ultimate, right now you are the Christ because right now, God is Being all there is to you right where you are, you will be able to begin to abandon your faith in your current distorted thinking processes.

So somebody has to be able to say, "You're stuck and you don't need to be." And you need to be able to hear that you're stuck without feeling guilty for it and without feeling bad about it. Because you need to get on to the next part of the sentence . . . "and you don't need to be." "You're stuck and you don't need to be." And you don't need to be because the sane one that you are, is the one that you are right now as you see yourself in a limited way.

You see yourself in a limited way, but the self you're seeing is whole and is divine. And if you will reach for it, instead of believing your thinking only, and what everyone else has taught you with all of the other orphans have agreed to, you will find transformation beginning to occur and you will come out of the distortions that you're experiencing in your awareness.

He could but answer your insane request with a sane answer which would abide with you in your insanity. For His answer is the reference point BEYOND illusions, . .

... but in you, that is you ...

... from which ...

... if you access it, ...

... you can look back on them ...

... the illusions ...

... and SEE them as insane.

And seeing them as insane, from I'm going to say, a newfound sanity, you will release them like so much nonsense, without fretting over them or fussing about, "How could I ever have been so ignorant. I was such an asshole!"

You won't even get caught up in that because it will be so nonsensical—so untrue—that it doesn't warrant a single thought about it.

But seek THIS place ...

... meaning, all you have to do is to seek this place, just seek this place ...

... and you WILL find it, for love is in you and will lead you there.

The next section is entitled:

HEALING AND TIME

And now the reason why you are afraid of this course should be apparent. For this is a course on love because it is about you.

Five key words: Because it is about you. This **Course** is about you. It's not about miracles. It's not about truth. It's not about a new form of Christianity. It's not about a new form of religion. It's about you. It's about everything about you, [chuckles] from your orphan beliefs to what you divinely Are.

If it can't address you while you think you're an orphan and while you're convinced about your orphanhood, if it can't address you there, then it's not complete. And it can't move you beyond it. And so it has to talk about things that aren't very nice. It has to talk about negative ideas.

The **Course** talks about correction. Correction of what? Negative things. What wholesome and holy and wonderful things require correction?

The thing is, this **Course** is about you, illuminating everything to you about you, so you can see what is meaningful and what is not and have the experience of the spontaneous release of what isn't of value. Because when you see what isn't of value, you don't hold on to it any longer—it drops away from you. So . . .

And now the reason why you are afraid of this course should be apparent. For this is a course on love because it is about you. You have been told that your function in this world is healing, and your function in Heaven is creating.

What does that mean? It means that as you're leaving the orphanage, you will be engaged in healing. Healing of yourself and healing for the other orphans. What does healing mean? It means correction—the undoing of the orphan mindsets that have caused the bondage to ignorance.

And so, it means uncovering the things that don't work—uncovering the negative things. Uncovering the negative things and illuminating their nonsensical nature.

The ego teaches that your function on earth is destruction, and that you have no function at all in Heaven.

Well, the ego teaches that your function on earth is destruction. Well, at the least it teaches you that your function on earth is to be destroyed isn't it? You know, one day leads to another leads to another leads to another leads to a hole in the ground with you in it. Life is a terminal illness. That's what the ego teaches.

The ego teaches that your function on earth is destruction, and that you have no function at all in Heaven. It would thus destroy you here and bury you here, leaving you no inheritance except the dust out of which it thinks you were made.

You see, this is what is to be undone. And truth is not here to make that awful journey more comfortable.

As long as it . . .

. . . the ego—the orphan mentality . . .

As long as it is reasonably satisfied with you, as its reasoning goes, it offers you oblivion. When it becomes overtly savage, it offers you hell.

It doesn't promise anything particularly pleasant does it?

Yet neither oblivion nor hell is as unacceptable to you as Heaven. For your definition of Heaven IS hell and oblivion, and the real Heaven is the greatest threat you think you could experience.

Again, how could that be? Because it's the greatest threat to your being able to prove all by yourself that you are a valid entity. Not only that, it deprives you of the ethic that the orphan mentality created—the idea that God gave you the right to do that, that God set that purpose in your heart and soul and being. You don't want to be just some dumb puppet on the end of the strings held by something other than you, even if the one holding the strings is the Father. And the strings are the conduit of His creative Love that fills you with all that He is, together with His infinite perspective, so that your Birthright becomes the ever-present conscious experience of universal creation.

Yet neither oblivion nor hell . . .

. . . which is what the ego offers you . . .

. . . is as unacceptable to you as Heaven.

Because of course, oblivion and hell that the ego gives you, still gives you the option to succeed and to overcome and conquer your unworthiness and prove that you are valid individuality on your own. See, it doesn't challenge that, it lets you have your sweet desire.

Yet neither oblivion nor hell is as unacceptable to you as Heaven. For your definition of Heaven IS hell and oblivion, and the real Heaven is the greatest threat you think you could experience. For hell and oblivion are ideas which YOU made up, and you are bent on demonstrating their reality . . .

. . . why? . . .

. . . to establish YOURS. If THEIR reality is questioned, you believe that YOURS is. For you believe that ATTACK is your reality, and that your destruction

Listen to this:

. . . is the final proof that you were right.

It's like saying, you made up the belief that being is a journey from birth to death and you made this up as part of your own personal, private act of creation—the accomplishment of which will demonstrate your actual creative

ability. And so, inevitably your death will prove that you accomplished it. Do you see the insanity of it? You have to die to prove you're real, or were real. [chuckles]

Under the circumstances, would it not be more DESIRABLE to have been wrong, . .

Even apart from the fact that you were wrong . . . you see.

I want you to imagine a huge orphanage. In fact I want you to imagine a planet full of huge orphanages around the globe . . . beautiful—a lot of them, large, full of creature comforts. Many years ago one of the American presidents had fire-side chats over the radio with the citizens of the United States. And I want you to imagine that on this planet—this globe full of orphanages—every Saturday and occasionally Sunday nights, there are fire-side chats with Jesus, fire-side chats with me. And all the orphans gather to listen so that they might be inspired to be happier with themselves.

We're having one of these fire-side chats right now. And the orphans say, "But Raj, don't challenge my being in an orphanage. Don't challenge my being an orphan. Don't say mean things to me like I'm deluded to think that this orphanage that I'm in is really part of the Kingdom of Heaven. I know it isn't because all of us orphans built it according to our plans. We figured out what we wanted. We know it doesn't have anything to do with the Kingdom of Heaven. Don't be mean to us and say that we're deluded when we think that we could've raised our little finger much less built these orphanages without God. Don't insult us like that. Don't say those kinds of things to us.

"But I will listen to the nice things you have to say. I will listen to the inspiring things that you have to say."

Under the circumstances, would it not be more DESIRABLE . . .

. . . I'm saying to all of you, . .

to have been wrong, . .

"Oh no, don't say that to me. That's mean. That's unkind. That's a negative thought. I didn't tune in to this fireside chat to hear that."

Nevertheless I must say . . .

Under the circumstances, would it not be more DESIRABLE to have been wrong, even apart from the fact that you WERE wrong? While it could perhaps be argued that death suggests

there WAS life, no-one would claim that it proves that there IS life.

You see, the reasoning is faulty. You are living out a goal that is accomplished by your non-existence. You are trying to prove your valid existence by it coming to an end.

Even the past life, which death might indicate could only have been futile if it must come to this, and NEEDS this to prove that it was. You question Heaven, . .

"Gosh, I do. This building I live in, this orphanage cannot be part of the Kingdom of Heaven. We built it. We designed it. Every part of it expresses ***our private*** but mutual intent. We are responsible for it. And its on this globe which is a result of a big bang, not God.

You question Heaven, but you do not question THIS. You could heal and be healed if you DID question it. And even though you know not Heaven, might it not be more desirable than death?

So what am I doing? I'm inviting the orphans to come out of the orphanage. I'm inviting the orphans to come out of the mindset that keeps them from seeing what they really are. I am inviting you out of the mindset that keeps you actively engaged in impressionism. I'm asking you to come out of the mindset that requires that you not look at the negative things you are practicing.

You have been as selective in your questioning as in your perception. An open mind is more honest than this.

If you try to use what I'm sharing with you to confirm a state of ignorance that you're experiencing, I will not let you succeed at it. ***I am not here to make you more comfortable in your illusion.*** I'm not here to let you continue being dishonest with yourselves while you are saying that you are something that you're not. And that where you are is not the Kingdom of Heaven. And that there is not another way to look at it, that its' your Birthright to be looking at it through.

And it will behoove you all to be more willing than you have been to look for the direct experience of your Brother and Sister and the events in your daily lives, so that you're not just living on impressions. So that you might have ***direct experience, which is what you're supposed to be having.*** And so that you might see what is Really there, because you have let the Father reveal it to you.

There's the rub. And there's the wonderful answer: ***Because you have let the Father reveal it to you***—because, let's bring it home even more, not because you have let "The Father" reveal it to you, but because you have let "***your*** Father" reveal it to you. Stop thinking of and talking about God as "The Father." Start putting the word, "my" in front of Father all the time. There's a radical difference between talking about "the Father" and "my Father" meaning, God—a radical difference. When you say, "my Father" and you're talking about God, it makes a radical difference because it's a statement about you as well. A very important and essential statement about you. And because you're using the word, "my Father" you cannot escape the chemicalization and transformation that the use of those words cause in you.

So, be with this during this coming week. Be with the awareness that you are used to functioning in the context of impressions, which means no direct connection whatsoever with anything. Be aware that that constitutes an empty and lonely experience that it's not your Birthright to be experiencing.

Dare to be conscious of that unpleasant and negative thought, because you won't hold on to something of that sort once you finally accept it as the truth and you will reach for something else. And you will dare to be present with whatever's going on in your day without employing an off-the-cuff, knee jerk response, assessment, impression. And then hesitate long enough to be with the situation or the one you're with, with the desire to see behind the impression they're engaged in presenting. And ask to see what the Father would show you to see. So that you might say exactly what triggers healing. This is the good news. ***This is the good news***: The Gospel.

Be careful, because the voice, not the Voice for Truth, but the voice for fear, is liable to say, "Well this doesn't serve me very well." Always the orphan mentality, the ego, behaves, thinks and acts in self-serving ways.

Hearing what I've had to say tonight and last week, might very well cause you to have sad feelings or depressed feelings. And have no idea why you're feeling that way. But its because the orphan mentality is saying, "This doesn't serve me well at all. This doesn't serve me well at all. I don't want to have anything to do with what doesn't serve me well."

But there's another part of you that does recognize the truth of what I'm saying. And so you are persisting, hanging in with it. And you have this conflict—this tension between that in you which is recognizing things it hasn't seen before that are clarifying and are uplifting. And at the same time, what you have called your normal mentality, is saying, "This does not serve me well at all."

The orphan mentality is not going to find what I'm saying useful or happifying. The habit that you're engaged in, is not going to dissolve without a struggle, I'll say. It is going to object. But then you must remember that it doesn't serve you well to believe that you're an orphan when you're not an orphan. In fact, it causes you completely unnecessary pain, sorrow, suffering—unnecessary.

I look forward to being with you next week. I am aware that ego-structures are collapsing. I am aware that you are hearing what I am meaning and it's important for you to know that although these collapses may cause certain stresses to be felt, they are indicators of healing. If the ego is complaining, something wonderful is happening.

A Course In Miracles (reference pages)
Chapter 12 – Section – FEAR OF REDEMPTION
¹ *Sparkly Book – p.287, 1st Full Par. / JCIM – p.121, 1st Par.*
Chapter 13 – SECTION – FEAR OF REDEMPTION
First Edition – p. 227, Next to Last Par. / Second Edition – p. 244, Par. 10

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

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THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

PAUL: This is me, Paul. The idea has been expressed on line that there are those who feel sorry for me when Raj uses me as an example and feels that it's not really in good taste for Raj to do that. I want to let you know especially tonight when I know I'm going to be the example, [chuckle] that I'm very happy. It doesn't bother me a bit.

Everything that Raj is teaching and everything we're reading about in the *Course*, can very easily be left in lofty terms that aren't totally relevant. And in every case when he uses me as an example, [chuckle] he's making it relevant. And if that makes it easier for someone else to relate to it, I am more than happy for him to do it. It has never bothered me. So, I just needed to make that clear.

RAJ: Good evening. And welcome to everyone who's joining us on the Internet.

I am indeed going to start with a story that began some time ago when Paul, for righteous reasons—very good wholesome righteous reasons—committed himself to being involved in this work that we're doing together. He feels that it's very important to him. He also feels that it's just simply important and its worth sharing. And so he has devoted himself to it.

But as time has gone by, his devotion to it has caused him to restrict his attention so it has become smaller and smaller. And in many ways he has become like a hermit, or like someone in a monastery, apart from everything,

staying in that place where his mind is undisturbed, and he can attend to me—attend to whatever he and I are to do together.

Because of this, it has become more and more difficult for him to actually get anything done, which has frustrated him even further. It has seemed that life itself has been very demanding—you know, irrelevant things like paying bills, and doing the bookkeeping and things that have nothing to do with enlightenment, nothing to do with transformation of the mind . . . how about just going to the post office, and going grocery shopping, you know . . . family involvements. He had begun to feel as though no one respected what he was doing as much as it needed to be respected.

And yet, he did not grasp that he was binding himself unnecessarily. And when he would come to me and, how shall I put it, in spite of the fact that he was angry at the situation, he would, in a friendly fashion, enquire of me how the situation could be changed so that he could accomplish the things that needed to be accomplished. Meaning, the things he had decided needed to be accomplished, like proofing the transcripts so that people could have them and enjoy them. And there was demand for them.

In his mind he had become very complex and very tight and very frustrated and very angry. So, last Friday morning, the day before last week's Gathering, while Susan was taking her shower, I talked with her. And I told her that it was not only important, it was necessary for she and Paul to leave and go to Disneyland.

Now Paul has Goosebumps. He is having a personal reaction because now everybody knows that last Saturday there was no Gathering because he was playing. He was not attending to business.

And so when she got out of the shower, she said, and she was being gentle [chuckle] with him, she said, "I really don't know what to make of this. Raj has just told me that we are to leave immediately, like that day, for Disneyland and not come back until the following Tuesday." Not just over the weekend, but three days.

Well, Paul had his immediate opinions about it which he didn't voice. But he knew now that nobody even in his own household really understood the importance of the work that he is involved in and that doing something frivolous at the last moment before a meeting, was more important. And this fueled his already existing frustration. After all, at this point, there are three transcripts not available on the website which he was intent upon getting done because it was a right thing to do—an important right thing to do.

And of course, the last few meetings that we've had, have dealt with the orphan mentality and the fact that the way you get your meaning is by doing things well--doing important things well. You see. You think I'm just talking to you, but I'm talking to Paul too.

Now, Paul found a place in himself that recognized—kind Paul—that Sue was tired and she really did need a break. And that was the only way he, himself, could justify this. She says, "Ask Raj yourself and let's find out whether I was hearing correctly or not."

Well, of course, that's a really loaded question for Paul. If the answer is "no," then he's saying she heard incorrectly. If the answer was "yes" it meant that I didn't value what he valued, which was to be dutifully there for the meeting Saturday night, and that Friday and Friday night to get those transcripts finished and uploaded onto the website. And to be able to be accountable with good favor.

Well, I told him that she heard me correctly. You see, [chuckling] he was not happy with that answer. But, as a pretty talented orphan, he decided to be as flexible as he could be, and to do his best to feign willingness, even with a certain lilt to his step. Okay? But as the day went by, tickets were purchased and packing began, he noticed a discomfort in his hip. Felt sort of like a pinched nerve or something. It went from his hip-bone around into the groin. But it wasn't disabling, it was just bothersome. He figured out for himself, that it must've been from something he had lifted in the process of packing. No big deal.

And so, he let everyone know there would be no Gathering and proceeded to get everything ready to go, along with Sue. And Saturday morning very early at 4 o'clock they left to catch the plane.

Now, I'm not going to go into every detail of the trip. But the point was that he went with a grudge which he hid. And he tried to make the best of a situation that did not fit with his sense of what was meaningful and important. He knew he, in terms of being a responsible orphan, was already behind in things that appropriately needed to be done. And to take this time out, oh, and by the time it finished, it turned out to be five days gone. Five days of what he interpreted to be, irrelevant, meaningless activity. He felt disrespected, dishonored and misunderstood.

Now, I will tie this in with what we're going to be reading tonight. We were talking last week about, and the week before, about how the ego uses time. How the orphan mindset uses time. That it uses the past, which is flawed, to justify a future in which, remember that word? "expiation" can occur—the atoning for one's mistakes, the doing of penances or holy activities to offset.

Well, Paul saw that his past, and what he perceived to be his willingness to disrespect what he should be respecting, because everybody else was disrespecting it, and they had needs too, that he would then have a future in which to pay for it.

As the days went by, the discomfort in his hip became more severe. And he was able to cover it up very well until the fourth day. And on the fourth day when he had to have help to put on his socks and his pants, and it was obvious [chuckling] that there was a need, and he got to the park and had to rent a cart to ride in because it was too uncomfortable to walk, he still didn't make any connection between the grudge he was carrying, his conviction in the rightness of his perspective, he didn't see the connection between that and the physical problem that he was having.

Now, all of you do this in one way or another. You have your pet project or you have your life work. Or you have something relative to your job that you must do well on because it is going to be the turning point for the rest of your career. And so, the rest of your career depends upon what you're going to do at this immediate point. And you become fixated on it and anything that doesn't have anything to do with that is irrelevant and is an intrusion and is an expression of lack of respect for what you know you have to do. Even though the intrusions that are coming in are saying, "Sweetheart, you're neglecting the family—hey, you can't do it this way because everyone around you is suffering. You're short-tempered. You are curt and you are actually unkind and you cannot do this. You must find a way to be able to express love."

And you say, "Everybody is simply going to have to understand what I'm going through and let me get past this point and then I'll be able to be relaxed again."

You see. You all do this. You all get your mind set. You get your mind set on something and everything else must take second position. Now, with this in mind, let's go into the **Book**.

We ended up last week—last meeting—illustrating the fact, that as an orphan, as one who is self-originated, self-created, your one purpose is to prove your validity. You see, those who are orphans have fathers and mothers who give them validity. Those who are not orphans have mothers and fathers who give them validity.

But orphans have no connection to anything, and so they cannot gather the validity of their existence from anything, and so they must create it out of whole cloth. And because they are trying to successfully be something they

cannot be—none of you can successfully be an independent orphan—everything you do is bound to fail. And so life is a struggle. And as we've talked about, you've taken on the challenge of that struggle. But at some point the truth will out—the truth will become clear that you cannot be an orphan, that you cannot be what you're trying to be.

And so, what does the orphan mindset do? What does the ego do? It says, "Okay, if I am bound to fail ultimately, I am going to interpret that ending on my terms." That ending being the death of the ego. That event of death is going to be used as the proof that what happened before it was life—was real.

And so, although death isn't looked forward to, and no-one is significantly challenging it in the way that will demonstrate its nothingness, it is accepted. And so part of the ethic of the ego's infrastructure, is to embrace death as an ultimate proof that life had been successfully established and lived.

Now, we read last time . . .

Even the past life which death might indicate could only have been futile if it must come to this, . . .¹

I mean, what's the point of living a life that must end in death in order for its actuality to be validated? . . .

Even the past life which death might indicate could only have been futile if it must come to this, and NEEDS this to prove that it was. You question Heaven, but you do not question THIS.

You don't. You know the saying, "Only two things are for sure: death and taxes." No-one actually stands up and says, "I don't intend to die, because I am beginning to understand that death is an illusory experience that we put ourselves through, that we don't have to put ourselves through, and I'm getting off the wheel of history. This life I am living now, is the life when I'm going to get off the wheel of history."

You could heal and be healed if you DID question it. And even though you know not Heaven, might it not be more desirable than death? You have been as selective in your questioning as in your perception.

You see. And I want to tie this in with Paul. He has been as selective in his questioning as in his perception. Because he wants me, when he comes and enquires of me, he enquires in the context of my changing the circumstances so that he can do something he feels righteously that he should be doing. When that isn't what he should be doing, and the way he's feeling obligated to it, is not the way he should be feeling.

The next sentence says . . .

An open mind is more honest than this.

When you go to your Guide or you go to the Holy Spirit, and you ask a question, and you ask the question in a way that requires the answer to fit your pre-existing values, you're not going to hear an answer because your mind isn't open.

And Paul couldn't hear the answers. And while he was on the trip, he would go out on the balcony every morning when he got up. And he would implore me to explain to him how all of this nonsense, all of this stimulation that he found everyone else basking in. And of course he had very negative opinions about it, I mean it was almost as though they were unable to exist without this artificial stimulation of new experiences and new things to see and bright colors and things that had nothing to do with teleportation, had nothing to do with physical healing as his hip [chuckle] gets more and more uncomfortable.

See, he didn't realize that what he was choosing to do was disabling him in his denial of what confronted him because it didn't fit his current value system.

An open mind is more honest than this.

Now . . .

The ego . . .

. . . the orphan mentality . . .

. . . has a very strange notion of time, and it is with this notion that your questioning might well begin. The ego invests heavily in the past, and in the end believes that the past is the ONLY aspect of time that is meaningful.

All of Paul's thoughts were out of the past—commitments he had made long ago, circumstances that made it impossible for him to fulfill those commitments, the fact that things that should have been done weren't done and were still waiting for him to do while he did irrelevant things. All of these past memories, issues and experiences were what he was valuing. It was impossible for him to be present in the moment at Disneyland.

The ego invests heavily in the past, and in the end believes that the past is the ONLY aspect of time that is meaningful. You will remember that we said its emphasis on guilt enables it to ensure its continuity by making the future LIKE the past, and . . .

... what? ...

... thus avoiding the present.

If you want to imagine time correctly, it is a line that comes from the ancient past up to the present moment, and you see that present moment as a transition point in the line to what will come, the future. But the fact is, what the ego sees as a transition point, is a gap in the line. The past is memory and the future is imagination. And there's a gap between the two. They are not connected. And that gap, if that's where you will bring your attention, is where your escape from time can occur.

You will remember that we said its emphasis on guilt ...

... the ego's ...

... enables it to ensure its continuity by making the future LIKE the past and thus avoiding the present. By the notion of PAYING for the past in the future the past becomes the DETERMINER of the future, making them continuous WITHOUT an intervening present.

You see, [chuckling] five days, Paul was never in California. [laughing] He was in the past forecasting the future, and letting the past color the present. So that everyone around him who was tickled to death and happy and laughing and enjoying themselves, were all insane. Misunderstanding what was meaningful and distracting themselves from what was meaningful by silly stimulation.

He saw himself. He saw his mind-set. And, all the time he was being there having to observe these people being insane, he was feeling the weight of the future beating him down, putting him further behind, putting him at further disadvantage and ultimately, demonstrating to him his powerlessness. It was very insulting.

By the notion of PAYING for the past in the future the past becomes the DETERMINER of the future, making them continuous WITHOUT an intervening present. For the ego uses the present ONLY as a brief transition to the future, in which it brings the past TO the future by interpreting the present in PAST terms.

NOW has no meaning to the ego. The present merely reminds it of past hurts, . .

"Yeah, can't you so-and-so's see that what you're having so much fun at and what you insisted on dragging me along with you to experience is like rubbing salt in the wound—just making the problem worse? Don't you understand me at all? Don't you understand what this work is that Raj and I are doing?"

That's what the ego says.

The present merely reminds it of past hurts, and it reacts to the present as if it WERE the past. The ego cannot tolerate RELEASE from the past, . .

. . . why not? Because it must have the past in order to secure a future for itself in which you can pay for what you've done wrong and improve yourself, refine your soul, bring yourself closer to God. Which really means, be an orphan who manages, let's say, to get up to the top floor of the orphanage with the best view. [sigh]

The ego cannot tolerate RELEASE from the past, and although the past is no more, the ego tries to preserve its image by responding AS IF it were present. Thus it dictates reactions to those you meet now from a PAST reference point, obscuring their present reality.

You remember last time we were talking about someone going to a party and meeting somebody and the upshot of it was, that that person reminded them of another person they knew. In other words, the impression they got from this person was like the impression they got from another person. The impression was something they got and had nothing to do with either of these individuals. And so connection never occurred.

. . . it dictates reactions to those you meet now from a PAST reference point, obscuring their present reality.

Paul's mindset dictated his reactions to those around him—the stupid ones who ought to know what's important but obviously didn't, and that included his wife, Susan. And that's exactly how malicious the ego can be when its will is violated, because Paul, in his right Mind, knows that Susan is his partner. She is part of the team that he and she constitute. And he knows that her entire motivation is one that is in support of this work and of his relationship with me and [chuckle] most of all, she looks forward to his experiencing the real benefit of our collaboration . . . which can be better stated, our friendship.

In effect, if you follow the ego's dictates, you will react to your brothers as though they were someone ELSE, and this will surely prevent you from perceiving them as they ARE.

Paul goes to Disneyland every day and not only having negative thoughts about those close to him, but noticing how people tend to be led around by very subtle controls. Noticing how well designed [chuckling]—you can hear how silly this is—noticing how well designed and laid out the park is so that people can be moved with the greatest ease. See. So that people can be moved with the greatest ease. Rather than so that people can move where they wish to go with the greatest of ease. It is designed so that people can most easily do what they feel invited to do by the circumstances and their desires.

But Paul interpreted it as control, and that these people were all like sheep being herded from one land to another.

The orphan mindset is delusional. And that's what it's important to understand. And it is also mesmeric. It is like getting caught in an eddy in a stream or a river. Like a leaf getting caught in an eddy off to the side where the current flows in a circular motion and the leaf is trapped there away from the movement of the stream.

The mindsets you employ and the values you employ can become mesmeric. Another word you might find more palatable is, obsessive. And the answer isn't for the details of the obsession to be altered, but for the inclination to be obsessive, to be abandoned. And Paul was caught in an eddy. He was mesmerized. So that he saw everything in very stark and negative terms. Because why? Because his important and valuable work was being honored less than the wild stimulation provided by Disneyland.

Now, you all can laugh, but your own obsessions are just as silly.

Let's continue . . .

In effect, if you follow the ego's dictates, you will react to your brothers as though they were someone ELSE, . .

. . . [chuckling] the jerks you think they are . . .

. . . and this will surely prevent you from perceiving them as they ARE. And you will receive messages from them out of your OWN past because, by making it real in the present, you are forbidding yourself to LET IT GO.

Oh boy, Paul held on to it and held on to it, tighter and tighter, until his leg wouldn't move and he had to ride in an elderly person's cart.

You thus deny yourself the message of release that every brother offers you NOW.

Meaning, in the gap between the past and the present, the past and the future. Yes, there was wonderful stimulation constantly provided at Disneyland. That, if allowed to register, would have served to let Paul slip off the line of time and become unbound to what he had become fixated on. Which was the whole reason I insisted that they go.

The shadowy figures from the past . . .

. . . these are memories, these are impressions that you're giving preference to rather than the experience of actual contact with a Brother.

***The shadowy figures from the past are precisely what you must
ESCAPE.***

In other words, it isn't the reconfiguration of the shadowy figures from the past that needs to occur, it is escape from them that must occur.

***For they are not real, and have no hold over you unless you bring
them WITH you.***

And can you see what Paul took with him to Disneyland? He took the past. He took a whole way of thinking and he took it with him into an environment that tried to suck his attention away from his obsession. And he held onto it for righteous reasons.

He cannot use my presence or his willingness to be connected with me. And no-one else can either. And he also cannot hold his connection with the Holy Spirit—that which is nothing more than his right Mind—as a proof of his value, of his meaningfulness, or of his excellent position as a spiritualizing orphan, an image. It isn't something to capitalize on because that's just an impression as well.

***The shadowy figures from the past are precisely what you must
ESCAPE.***

You know, the impression about so-and-so that is like the impression you got from her tonight. That's a shadowy figure from the past that colors your experience in the present and completely cuts you off from what's really happening tonight.

The shadowy figures from the past . . .

. . . and I'm reading this over and over because it's a significant sentence.

The shadowy figures from the past are precisely what you must ESCAPE. For they are not real, and have no hold over you unless you bring them WITH you. They carry the spots of pain in your minds, directing you to attack in the present in retaliation for a past that is no more.

And talk about attack. Paul was smooth at it and not too cutting, but in all righteousness, he let it be known that what everyone was engaged in, wasn't in his opinion, really valuable and therefore he couldn't let himself fully embrace it. And the words that came out of his mouth were not nice.

They carry the spots of pain in your minds, directing you to attack in the present in retaliation for a past that is no more. And this decision is one of FUTURE pain.

This decision sets into motion the continuation of the past. It is therefore a decision of future pain.

Unless you learn that past pain is delusional, you are choosing a future of illusions and losing the endless opportunities . . .

. . . that Disneyland provides which you could find for release in the present.

It actually says . . .

Unless you learn that past pain is delusional, you are choosing a future of illusions and losing the endless opportunities which you could find for release in the present.

Doesn't have to be Disneyland. You can be caught up in a sense of loss or of failed purpose, and go out and work in your garden and find in the garden, endless opportunities for release in the present. Everything is stimulating if you don't mind your uptight red-ass attitude being unsettled, unrutted, kicked out!

You are confronted at every moment, whether it's Disneyland or whether it's your garden, by the Kingdom of Heaven. If you don't think that reality is stimulating, then you have some wonderful discoveries to make.

Being Awake does not mean experiencing a mind so full of peace, [whispering] that there's no movement—that nothing happens that might distract you from the quiet. Doesn't that sort of sound like the experience you'll have in that box six feet under?

That's not life. That's not Reality and that's not the nature or the experience of a holy Mind—a whole Mind.

The ego would PRESERVE your nightmares, . .

You see, it's so easy to say, "Well what in the hell is an ego anyway? The Course talks about the ego . . . the ego . . . the ego . . . the ego." The ego's nothing more than your bad habits that you employ and won't let go of. Just like Paul was. And it would preserve your nightmares, reestablish daily, momentarily, everything that happens.

All of the intricate creativity and artwork of all the rides and grounds at Disneyland, are just tantalizing tidbits of nonsense that, like the fire draws the moth into the flame, draw you into your forgetfulness of what's important. Paul defined what was important to him as a holy work. Others might define it as a turning point in their career. Others might define it as obtaining emancipation as a woman.

The ego would PRESERVE your nightmares, and PREVENT you from awakening and understanding that they ARE past.

Every morning Paul could have gone out on that balcony and looked around and let the present jar him out of the mesmerizing eddy of his thoughts that he was caught by. You see, it isn't the circumstances with the transcripts or the demands of daily life that needs to be gotten away from, it's this insane use of the mind by becoming preoccupied and fixated and obsessed upon a way of looking at things that doesn't represent the facts, but which are so compellingly obvious to you in your distorted frame of reference, that you believe it.

Now . . .

Would you RECOGNIZE a holy encounter if you are merely perceiving it as a meeting with your own past?

See, that doesn't mean that you would perceive it, you'd say, "Oh, this is a meeting from my past." That isn't what it means. If you are merely perceiving something going on in the present, from a prior reference point, if you meet a new person who reminds you of a person you used to know, you're meeting with your own past, not with the individual in front of you.

So . . .

Would you RECOGNIZE a holy encounter if you are merely perceiving it as a meeting with your own past? For you are meeting no-one, and the SHARING of salvation, which MAKES the encounter holy, is excluded from your sight.

The last thing Paul wanted to do during those five days was share Salvation. [laughter] He wanted to nurse his wounds and let everybody know how insensitive they were.

The Holy Spirit teaches that you always meet YOURSELF, and the encounter is holy because YOU are. The ego teaches that you always encounter your past, and because your dreams WERE not holy . . .

. . . were, past tense . . .

. . . not holy the future CANNOT be, and the present is without meaning. It is evident that the Holy Spirit's perception of time is the exact opposite of the ego's.

Oh, yeah, The Holy Spirit, yeah—that which is nothing but your right Mind.

I want to introduce something here. The Course talks about the Voice for Truth and the voice for fear. Right?

Well, I'm going to tell you something. The Voice for Truth is the Holy Spirit, right?—nothing more than you're right Mind. Well, the Voice for Truth and the voice for fear are both **your** voice, you know, speaking out of both sides of your mouth. You give voice to one teacher or the other. Without you to give voice to it, neither teacher would be manifest.

When you give voice, as Paul did for those five days, to the voice for fear, you are speaking from a state of inner delusion. You are speaking from a mind-set that cannot get out of itself and insists upon magnifying itself. It is a form of insanity. It is an experience of mesmerism—of being mesmerized.

But when you make a point of becoming still and listening for the Holy Spirit, or me, or your Guide, and you hear and you give voice to that, you are giving voice to that which is nothing more is your right Mind. And that which you truly Are blossoms, blooms, begins to come forth and fill you with a new experience of yourself which, if it is entertained, if it is allowed to remain, will slowly and even rapidly, cause your frame of mind, your perspective to shift so that to entertain the voice for fear and give it voice will become less and less attractive to you.

And that's the way you step off the wheel of history. That's the way you slip through the little gap between the past and the future.

It is evident that the Holy Spirit's perception of time is the exact opposite of the ego's. The reason is equally clear, for they perceive the goal of time as diametrically opposed.

The Holy Spirit . . .

. . . your right Mind . . .

. . . interprets time's purpose as rendering the need for it unnecessary.

Paul could not have been miserable if he did not value time. Because the past had put him in a bad position that would cause his future to be more and more problematic. And that was his justification for not being present in the now, no matter what the stimulation was in the now.

The stimulation could have been when he was standing out on the balcony—a bird dropping falling and hitting the ground from a bird up in the pine tree—that could've been the point of stimulation that brought his attention into the Now and cleared his head. Because it wasn't the subject matter of his attention. It was, I'm going to say it this way, the timeliness of his perception. Was his perception really in the Now, uncolored by the past and uncolored by his projections of the future? You see? It doesn't matter what the subject matter is.

The Holy Spirit interprets time's purpose as rendering the need for it unnecessary. Thus does He regard the function of time as temporary, serving only his teaching function, which is temporary by definition.

The teaching function of your right Mind, is to bring you back into your right Mind. Well, that isn't going to take eternity. It isn't going to take forever. It is going to happen. And so, the time it takes means that the function is a temporary function. And when you finally yield into the moment, into the Now, and let your attention be there without the coloration of your memory or your anticipative imagination, you will wake up.

HIS emphasis . . .

. . . the Holy Spirit's . . .

. . . is therefore . . .

. . . listen to this . . .

. . . on the only aspect of time which CAN extend to the infinite, for NOW is the closest approximation of eternity which this world offers.

Why? Because it is as though the little gap between the line of the past and the line of the future, the little gap is sitting in the middle of eternity. It is happening now. It's the only thing that's present. And if the line that constitutes the past, and the line that constitutes the future were snuffed out, what would happen to the little gap? Well, the little gap only appeared to have size because of how close the line of the past and the line of the future were together. You drop them out and now that little space can't be identified between endlessness—eternity.

So . . .

HIS emphasis is therefore on the only aspect of time which CAN extend to the infinite, for NOW is the closest approximation of eternity which this world offers. It is in the REALITY of now, without past OR future, that the beginning of the appreciation of eternity lies. For only now is HERE, and IT presents the opportunities . . .

. . . Oh, dear, that awful thing called stimulation . . .

. . . IT presents the opportunities for the holy encounters in which salvation can be found.

You see, you take your weekends like Paul took his vacation. You take it with a grievance. You know, your life at work is stressful. But you get two days off. And you get a little relief where you can do a few things you would like to do. But the next week is gonna come and it's going to be like last week.

And you don't realize that last week was nothing more than a week of impressions you had about last week, and thoughts you had about those impressions. And what you're anticipating for next week, is built upon the impressions, not the actual experience with reality, but the impressions of reality which you took in the week before that you expect to happen. And so you set the stage. And you value this. You think you have to do it.

And like Paul discovered after the fact, he didn't have to do it and you don't have to do it. You don't have to get caught in an obsessive pattern of insane thinking. And thinking isn't even really a good word for what's happening. An obsessive, unintelligent discordant movement of disconnected, unreasonable thoughts which you think are totally reasonable. And because you believe them, when they are all impressions, and not an experience of reality at all, you need a means of escape. From what? Not the job, but from the fact that you are operating on the basis of impressions that you gather for whatever righteous reasons you've come up with, and which you use to refuse to experience the moment you're in—the Real moment. That is what you need freedom from. And that's where healing occurs.

The ego, on the other hand, regards the function of time as one of extending itself IN PLACE of eternity, for, like the Holy Spirit, the ego interprets the goal of time as its own. The continuity of past and future, under ITS direction, . .

. . . sound like control to you?

The continuity of past and future, under ITS direction, . .

. . . and doesn't it sound like Paul was trying to be in control the whole time everyone else was letting themselves be stimulated out of their gourd with good stuff that was irrelevant.

The continuity of past and future, under ITS direction, . .

. . . the ego's direction . . .

. . . is the only purpose the ego perceives in time, and it closes over the present so that no . . .

. . . what?

. . . gap in its OWN continuity can occur. ITS continuity, then, . .

. . . the continuity of insane thinking, insane preoccupation with that which distracts you from reality . . .

. . . would KEEP you in time, . .

. . . so that someday you do ride around in an old people's cart!

ITS continuity . . .

. . . which you maintain, there's no ego apart from you inflicting itself on you, you're maintaining it. It's a habit, it's the orphan mentality.

ITS continuity, then, . .

. . . if you reinforce it . . .

. . . would KEEP you in time, while the Holy Spirit would release you FROM it. It is HIS interpretation . . .

. . . the Holy Spirit's . . .

. . . of the means of salvation which you must learn to accept, if you would share His goal of salvation for you.

You, too, will interpret the function of time as you interpret yours.

As you interpret your function.

Well, hopefully Paul won't get caught up again in the righteous function of relaying the truth to the world that he and I together are sharing. He will be active in that function, but not as a righteous function, not as something that he must do in a way that impresses everyone else so that they will honor the truth that's being shared. I mean, to not be . . . or to cancel a meeting twenty-four hours before it happens for no good reason at all, except to jump on a plane and go to Disneyland, is not something that deserves much respect, is it?

And of course, he's not really interested in making a good impression. And he really isn't. But you know what? The ego gets in the other way around as I've mentioned before. He doesn't want to make a bad impression. And it's the same hook either way. Someone who's caught up in making a good impression is caught in the eddy just as much as the person who doesn't want to make a bad impression.

When being the Christ, giving voice to the Voice for Truth, isn't about looking good or looking bad, it's just about being in the now. It's about being in the gap. And while any of you are being in the gap, you help to pull others into it and make it easier for them to find it. And to value it more than what their history is telling them they are bound to experience in the future in which they must either defend themselves against, or use to undo the faults that they've engaged in, in the past.

If you accept your function in the world of time as healing, you will emphasize ONLY the aspect of time in which healing can occur.

Well, you think Paul was interested in healing [chuckling] anybody? No, they were all inflicting the irrelevant upon him. He wanted to protect himself. Do something to make his future not as bad as it was going to be if he continued to let himself be in this place—this activity that had no Meaning to it at all.

If you accept your function in the world of time as healing, you will emphasize ONLY the aspect of time in which healing can occur. For healing CANNOT be accomplished in the past, and MUST be accomplished in the present to release the FUTURE. This interpretation ties the future to the PRESENT, . .

. . . and I'm adding, instead of the past . . .

. . . and extends the present rather than the past. But if you interpret your function as destruction, you will lose sight of the present and hold on to the past to ENSURE a destructive future. And time WILL be as you interpret it, for of itself it is NOTHING.

When you find yourself beginning to feel incensed at others' lack of appreciation for what you value, and when you begin to see yourself as put upon by people or by circumstances, where what you value is constantly foiled, you may know that you have gotten caught in an eddy of, well, I'm going to call them, morbid thoughts swirling around a central point of attention that you are bringing to it and which you insist upon magnifying, which will ensure that you will be even more obsessively committed to it and it's the whole miasma of confusion that feels like intelligence that isn't real and that you don't have to honor and that you can escape by watching a bird-dropping fall, or watering a plant, or noticing a bloom, or daring to genuinely feel happy when everything from your memory says, "you have no choice but to be miserable. You have no reasonable choice but to feel miserable."

It's a lie. It's a mesmeric lie. It's a self-perpetuating confusion that will exist only as long as you give your attention to it and will vanish the moment you bring your attention into the little gap between memory and imagination—the past and the future.

[Addresses audience] I love you. I love you. I love you. I love you. I love you. I love you. I love you. I love you. I love you and I love everyone watching. This is not an advertisement: Get into the gap!

And I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 12 – Section – HEALING AND TIME
¹ Sparkly Book – p.288, Last Full Par. / JCIM – p.121, 3^d Par. from Bottom
Chapter 13 – SECTION – THE FUNCTION OF TIME
First Edition – p. 229, 1st Full Par. / Second Edition – p. 245, Par. 4

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 9th 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Welcome to another Saturday night fireside chat in orphanland. And, as usual, I'm going to say things that will not make you comfortable, that will dispel mindsets, concepts that are bondages to you when you are in an absolute state of freedom.

You are not who you think you are. None of you are who you think you are.

Now, there's some unfinished business from last week. All of you were able to grasp the meaning of the **Text** because you had such a wonderful visual aid in Paul. All of you were able to see that at various times you've done the same thing. You have established a goal, you have become committed to it, you have focused your attention down upon it, and you have become obsessed with it to the exclusion of your capacity to see anything around you clearly.

As I said, you could all see that from time to time you do this. But there is a larger lesson here, a larger learning. And to simply spit it out succinctly, you all—every single one of you, and there are no exceptions, even if, on your spiritual path you have moments of insight—you are, all of you, in an obsessive state twenty-four hours a day, seven days a week, fifty-two weeks a year ad infinitum.

It isn't just, from time to time, you have become obsessed and tiny. The very fact that you think you're listening to me from an orphanage, [chuckling] from an orphan mindset or as a physical human being who's learning more about

what he truly is, you are doing exactly what Paul did while he was at Disneyland.

Now, the fact that it was Disneyland, helped the illustration be obvious to you. Because you know that what goes on in Disneyland, the Magic Kingdom, is very different from what you're confronted by every day of your life. It is a place of joy, it is a place of creativity, it is a place of, well I will say, mind-bending originality. And the bottom line purpose of it is pleasure. You can't say that about your workplace. You can't say that about your home. But you can say it about Disneyland.

Paul went to this place, carried with him his miserable mindset, took it with him everywhere he went and lived in his own little world which was not where he was . . . was not Disneyland. Oh, like all of you, he had his moments of, you might say, enlightenment. He had his moments of release from his mindset when something he was experiencing caught him off-guard and a little bit of awe and joy spontaneously emerged and he was caught in the now. But after that moment was over, he quickly reinstituted his mindset.

You all, like Paul in Disneyland, are in the middle of the Kingdom of Heaven right now. Now, did Disneyland have to change? Would Disneyland have to change from what it is in order for Paul to be able to enjoy it? No. Paul would have had to change, and I say would have had to, because throughout the entire trip he didn't change. But Paul would have to change in order to experience it for what it was.

And likewise, does anything you're experiencing right now: homes, apartments, buildings, traffic, trees, sky, stars, planets, does any of that have to change in order for you to be able to see it as the Kingdom of Heaven? No. You have to change. And when you change, you will see homes, apartments, traffic, trees, sky, stars, planets with entirely, for lack of better words, new eyes. The fact is you will experience them all with Vision.

Your eyes will still see basically what you're seeing. But that is not going to be the source of your experience. Your Vision—how can I put it?—Vision is a Mind innocent of preconceptions . . . Vision is Mind innocent of agendas of its own . . . Vision is pure Mind which is what each of you Are, right now. And everything that you say you're experiencing out there is an experience going on in this Mind. And every object you see, every thing you see is an idea without material accompaniments. I mean by that, the drag of gravity—the tendency to experience inertia—that keeps you from shifting directions, being flexible, spontaneous. It is without the tendency to run down, deteriorate, and finally die. That's what ideas are minus the material accompaniments. That's what walls are, that's what fingernails are, that's what skin is, that's what flowers are.

So please understand, that to become enlightened, to Wake up, to come back into your right Mind is not going to constitute a loss of everything you're experiencing. It is going to constitute a loss of a veil of misperceptions and tiny small mindedness and judgment and commitment to ideas that aren't true, and commitment to [chuckle] your impressions of each other instead of your direct experience of each other. In other words, an absence of your commitment to the impression you have of another. So that you might not have this veil between you and your Brother, and can experience him as he is.

Disneyland did not have to change the layout of the paths that people walked on in order for Paul to become free of the idea that these paths were there for the purpose of making people move where it was desired to have them be as though they were just sheep being led, manipulated, and in the process, Disneyland is making a great deal of money from these followers—these sheep that could be led.

Mind you, that isn't what's going on at Disneyland, but that is the mean-spirited perception that Paul or his orphan mindset created and held between what it really was, what Disneyland really was, and what Paul was experiencing.

You know what? Everyone that comes into your day, everyone you encounter, as well as every thing, comes into your experience or is in your experience for one purpose: to have its divinity recognized. Mind you, their behavior might not seem divine. And the things that you see may seem to be dying, a favorite rose-bush, or a treasured tree in your yard might appear to be dying. It doesn't mean that the way you are seeing things from your current limited perspective are asking to have their divinity recognized. It means that in spite of the way you're seeing them, they are already divine and the call is for you to be willing to abandon what you are convinced about or convinced of about those things.

Ultimate reality is facing you at this moment. Everything is a constant opportunity to be willing to see more than what you're convinced is there. More than what you are convinced is there. Why? Because what is there is Real, is God Presencing Himself right there and the opportunity is stimulating.

If there's one thing I mean to convey to you last week and this week, it is that Reality is not something you will experience in a doldrum of peace, a state of even inactivity. Reality is awesome! What you are in the middle of is awesome, whether it's walls you think are static and not alive, or whether it's an orchid that you think is alive. The substance of both is Love, living Love—

loving. And in its act of loving, is conveying all that it is, divinely, for you to experience.

But no, you're so damn sure it's just plaster and nails or a living organism, that you don't let go, you don't let yourself stand ready to experience what you're not expecting, because you are so sure of what's there. And your assurance of what everything is, is what constitutes your being in a constant state of denial of Reality. Not because you want to be denying it, but because you don't know and you haven't thought that there was an alternative.

You think you've always been an orphan and that life is a state of living in an orphanage where you have all of these mutual agreements with each other: you know, the dangerous ones that all of them are, because they're not any more dependable than you are, and you'd better protect yourself and you'd better negotiate with them carefully so as to ensure the greatest amount of peace. You see. None of this is going on. But twenty-four/seven, this is the way you are living.

Now, some of you orphans may have already trudged off back to your room because what I'm saying is so depressing—twenty-four/seven uninterruptedly? "I'm not doing well? There's something more I could be doing? I can't take this." Well, that's the impression of being an orphan. That's doing the impression [lowered sympathetic voice] of a poor mistreated, misunderstood orphan . . . poor thing . . . bye-bye . . . when you feel like coming out of your room, I'll still be here loving you, [resumes normal voice] and pointing out to you that you are not who you think you are and you are not what you think you are and the orphanage you are in is not an orphanage and those who occupy it are not orphans because it's all the Kingdom of Heaven, just as Disneyland was always Disneyland, even though for five days Paul [resumes sympathetic voice] went off to his room and hung out in the past, in his head and forecast a miserable future in his head and occupied himself with the tension and misery of such a mindset.

But you see, you have what it takes to grasp that Paul was out of his mind. That what Paul was experiencing wasn't valid. It was temporary insanity, we'll say. Likewise, it is very valuable for you, if you are not experiencing in your day that which is awesome, to assume that you might likewise, be experiencing a form of insanity, which you are preoccupied with and committed to because it's hard to believe that there's really anything else—really any other way of seeing and experiencing everything.

Now, you could toy with the idea of exercising a little bit of positive thinking even though I have pooh-pooed the power of positive thinking. You could dare to say, "Wow, if there really is so much more for me to be experiencing, I'm going to become a little bit conscientious about getting into that little gap

between the past and the future—between memory and imagination.” You see, it’s easy for you to see that imagination is not memory, and memory is not imagination and so that they never could possibly connect.

Now, if everything and everyone in your experience every day is there for the purpose of having its divinity recognized, then you could reasonably say that you’re here to be a healer. You are here to engage in the healing of whatever is imperfect. Now, to ego orphans, that sounds great. “Oh, put up my shingle, I’m a healer, ‘Hey fellow orphans, hey fellow orphans, I am dedicated to healing you.’” No, remember Disneyland doesn’t have to change in order for Paul to experience it as it truly is and the Christ’s that are your Brothers, and the Kingdom of Heaven that you are actually in, do not and does not have to change in order for you to experience it without flawed perception.

So where does the change lie? It has to lie in your willingness to abandon the way you’re using the mind. And without getting terribly psychologically complicated, the one thing, the one basic thing that you’re doing that constitutes a wrong use of your mind is that you think you know what everything is.

Now, if that is false, that you do not know what everything really is, then all you have to do is to bring one thing into practice: Curiosity, a simple solution. But curiosity about what? To get the goods on your Brother, to know the truth about what’s really going on in his mind or her mind, what they’re really up to, like a psychic, so that you understand the motivations that are causing him to behave so poorly, or to engage in activities that are illegal so that you can be one jump ahead and get’em into prison because you’ve been able to psyche them out? No.

Remember, every one and every thing that comes into your experience, comes in to your experience for the purpose of having its divinity recognized. Why? Because all that is actually coming into your experience is the Real Disneyland or is the Christ that your Brother is, is the Kingdom of Heaven that is what really is. It invites you to see it for what it is. And in your willingness to see it for what it is, you dispel by your will to see the truth, your willingness to see beyond your present sense of sight and leave your insanity behind.

But you’ve got to remember, not only that you’re here to recognize the divinity of everything, but to actually engage in attentiveness. Instead of getting back in your mind where you’re rehearsing all of the known facts about so and so or about such and such. Known facts are memory. They are not facts. Facts are always experienced from the little gap between the past and the future in the now.

[addressing an audience member] So, you're leaving shortly to visit an aging step-mother, are you? And are you going to see her in "an old-folks home" with plaster wall boards and paint, dead inanimate matter put together in an attractive way? Or are you going to move through the Kingdom of Heaven to see someone who is the perfect expression of God, with an insistence not to be sidetracked by your memory or even hearsay about the current situation from other orphans who also do not know to look for the purpose to recognize the divinity of a thing? Your trip can be transformational for you and inspiring for you and likewise for her, if you will be willing to let something more in than what you're confident about already, and what the past has proven to you.

Each of you, if you're going to work, or to the grocery store or into the kitchen to cook, can ask yourself if all of the feelings and ideas you had associated with that activity is what's really going on, or is there something awesomely more significant there. You're going to, in effect, have to express some intent to Wake up. It's so very easy to just continue down the road that memory has laid before you, predicted for you, because that's what everyone does and you don't really know of many people who are doing it differently and most of all, it's your habit. And even more than that, you think that it's more than a habit, you think that it simply is life. And it's not! It's not! It's just a mindset—a frame of reference like a pair of glasses, colored glasses that lets you see only one color—even though the full spectrum is out in front of you to be experienced.

So remember, you could identify with what Paul went through, because from time to time, you have become that focused as an orphan, I'll say. And then from time to time, you've been more flexible and more open. But what I want you to understand is, that whether you're sleeping at night or awake in the daytime, you are in a mindset, you are in an eddy at the edge of the river, circling around constantly rehearsing what has been before, where you have been before.

I want to point out something though, this movement in a circular motion in the eddy, you aren't even responsible for. Whatever motion there is, is the effect of the river. And so you, even when you're in the eddy, are not free of or independent of or separated from the movement of Being—Reality.

Please, let there be growing dissatisfaction with repetition. Let there be growing dissatisfaction with the awful perceptions you're having about your life and your world. I know, I said that when you look out at the Kingdom of Heaven, it doesn't seem to report back to you that it's the Kingdom of Heaven. And you turn on the news and it's obvious to you it's not the Kingdom of Heaven and the news is distressing. Well, what do you expect? It's news about orphans, put on by orphans who lack the Vision necessary—the Vision

that I was talking about that has answers. And for you to listen to what's coming over the media, the news media, and believe it and get upset or depressed because of it, is not the gift built into you that you have to give.

Don't get upset or depressed about it. As I've said before, put a thing across the top of your TV that says, "Today's best perception of Reality," so that you're reminded this isn't Reality, it's just a perception. Just like Paul's perception that he kept in place between him and the experience of Disneyland.

Whatever is coming across that tube or that radio or that newspaper or that magazine, is an invitation for Vision, which it is your function to be providing because of who you really Are. But you're going to have to start acting like what you're really are and stop behaving and doing the impression of an orphan.

Great statesmen throughout history have changed the course of history it appears, because they didn't accept the status quo and they didn't believe the stories that those in power and distress were telling—the sob story, the sad story about the injustice between this country and that country and their behavior and their ideologies and on and on and on. They had a Vision. And because they were diplomats, they found a way to express the Vision in which those who were in distress could see a new way.

What's needed today is Vision—inspired perspective that blesses everyone. Well, how can inspired perspective bless everyone if that perspective doesn't arise out of one—meaning any and all of you—who dared to step off the wheel of history, abandon the past and the future and be present in the "now" with the desire to recognize the divinity, the Reality, the Kingdom of Heaven that is actually going on.

"Well, the world is going to hell in a handbasket. And what can I do? I can't do anything." Poor little orphan, tch, tch, tch, no power to do anything. I guess you're just gonna have to be sad in your orphanage, miserable and die out your days until the bitter end so that by dying you can prove that you actually lived. It is insane, isn't it? Yes, just as Paul was the only one who could do anything to change his experience at Disneyland, each one of you is the only one who can do anything to change your experience of the world. And you have the capacity built in. It's already established as your function. But as I've said, it's going to mean that you're going to have to use a little bit of self-discipline and not just willy-nilly, follow like sheep along with that which all of the other orphans are putting forth, and which they don't have the capacity to see beyond.

Everything we're talking about is full of promise, not false promises, but real promise. Because everything is uncovering to you capacities, they're not even latent capacities, they're full blown capacities which at the moment you're consciously and conscientiously choosing not to employ. Why? Because you are consciously and conscientiously employing the orphan mindset. Because at the bottom line, in one way or another, you really do think that you came from, let us say, a physical explosion marking the beginning of physical development: when a sperm entered an egg and conception occurred. A physical thing occurred. And therefore, you can't possibly have any other source and therefore, you must of necessity be a lonely isolated physical entity sprung up in a physical world that has nothing to do with you and which you must cope with.

That's the story. That's the myth. That is the myth. Reality and the Kingdom of Heaven, which everyone thinks is a wonderful and potentially real myth that will be fully realized after you die, that's where the flaw is. That's where everything's a hundred and eighty degrees out of sync. And that is where what is not true is taken as truth. And that is where insanity sets in. And you don't need to be committed to insanity. You don't have to be. No-one is holding you to it.

I've said so many times: Be willing to look at everything with innocent eyes. Well, [chuckle] don't just be willing to do it. Do it! Because you deserve not to be suffering from ignorance.

Let's go into the ***Book***. The new section is entitled:

THE TWO EMOTIONS¹

We have said that you have but two emotions, love and fear.

Love is what spontaneously flows from you when you're in the gap. When you're in time, fear is what you experience and what you broadcast, what flows from you. Paul's miserable experience was a result of fear and fear was secondary to his commitment to his own definitions of how things work and what is important and what isn't important. And the minute he or any of you gets caught in that mental trap, fear emerges and it governs behavior.

***We have said that you have but two emotions, love and fear.
One is changeless but continually exchanged, being offered BY
the eternal TO the eternal.***

If everyone and everything comes into your experience for the purpose of having its divinity recognized, then your function is to recognize it. And so you extend that recognition. And the extension of that recognition is the act of

Love. The Love is changeless but it gets exchanged between that which is eternal and that which is eternal.

In this exchange it is extended, for it INCREASES as it is given.

In exactly the same way, that in a large crowd, each member of which has a candle, if one person lights his candle with it, he can light the candle of the person next to him without his candle going out. It's the same light. It's the same energy. And by exchange, it is extended and increased.

So when you hear that everything about God is unchanging, and therefore, any kind of change that you're experiencing must be an illusion, recognize the falsity of that thought. Because through the exchange of that which is changeless, it is extended and it increases. And the increase can best be described by the word, Movement.

. . . it INCREASES as it is given.

Now that's the description of one of the two emotions.

The other has many forms, . .

And you'll recognize this as you remember Paul's experience.

The other has many forms, for the content of individual illusions differs greatly. Yet they have one thing in common; they are all insane.

You see. Paul can be obsessed with things associated with his work. You can be obsessed with entirely different things. But . . .

. . . they have one thing in common; they are all insane. They are made of sights which are NOT seen and sounds which are NOT heard.

Do you think while Paul was at Disneyland, the sites that he saw were the actual events, or his biased perception of them? Or the sounds that he heard, were the sounds really happening? He even got to the point when there were live bands playing for the enjoyment of everyone, to have judgments about the kind of music that was being allowed in Disneyland. It was not enjoyable to him. He was not hearing the sounds that were being made.

They are made of sites which are NOT seen and sounds which are NOT heard. They make up a private world which CANNOT be shared. For they are meaningful ONLY to their maker, and so they have no meaning at all.

You see, in order for something to have meaning, it has to be something that not only can be shared, but is shared. Can't share if you're insistent upon being absolutely private—solitary, separate, different.

In this world their maker moves alone, . .

[chuckling] And believe it or not, Paul was surrounded by thousands of people for four days, not to mention his wife and family. And yet he wasn't with them. And he was alone. Literally, the experience was a lonely experience.

In this world . . .

The one we make up—you make up . . .

. . . their maker moves alone, . .

Why?

. . . for only he perceives them.

Each one peoples his world with figures from his individual past, . .

. . . in other words, memory . . .

. . . and it is because of this that private worlds DO differ.

Each of your memories, even of the same events, are different. Why? Because you depend upon not the experience of the event, but an impression you got from the event. [whew!]

Yet the figures that he sees were NEVER real, for they are made up only of HIS reactions to his brothers, and do not include their reactions to HIM. Therefore he does not SEE that he made them, and that they are not whole.

What makes them not whole? The fact that there's not any connection between the one perceiving them and the one perceived. That's why its not whole. There isn't wholeness without connection. And there cannot be connection between orphans because orphans are holding themselves as uniquely alone and it is absolutely necessary for their aloneness to be unaltered else every effort they make, or every effort he makes to prove his existence will not be pure and therefore will not be absolutely valid.

If any part of one's worth is gathered from some other source, then his worth is not pure and he cannot have succeeded in demonstrating that by his own effort that he could create himself and prove his existence.

Therefore he does not SEE that he made them, and that they are not whole. For these figures have no witnesses, being perceived in one separate mind only.

It is THROUGH these strange and shadowy figures that the insane relate to their insane world. For they see ONLY those who remind them of these images, and it is to THEM . . .

. . . the images . . .

. . . that they relate. Thus do they communicate . . .

. . . ha-ha . . .

. . . with those who are not there, and it is THEY who answer them.

You perceive someone . . . Paul perceived members of his family at Disneyland as those who ought to be able to communicate with him on the level and in the nature of his distorted mindset because it seems so obviously reasonable to him. And so, when he talked to them about the meaninglessness of being where they were, and they couldn't agree, and even extended Vision of what was really present to be experienced, he did not hear that. He heard himself speaking back saying, "You are misunderstood Paul, you are not appreciated Paul. They do not understand the gravity of the disobedience you're engaging in by not honoring the work that you're doing." And following along with them because they were tired and needed a break. You see. So no matter what was said, he heard what he wanted to hear.

Thus do they communicate with those who are not there, and it is THEY who answer them. And no-one hears their answer save him who called upon them, and he alone believes they answered him. Projection makes perception and you CANNOT see beyond it.

As long as you're operating on the basis of your definitions of everything—your best definitions of everything, and you are not allowing for there to be more, and you're not curious for there to be a larger picture to experience and to be open to it—you will see what you're projecting and you will not be able to see beyond it. You simply won't.

Again and again have men attacked each other because they saw in them a shadow figure in their OWN private world. And thus it is that you MUST attack yourself first, for what you attack is NOT in others.

Paul's apparent judgment upon Disneyland itself, and all of the beauty there and all of the creativity there and upon those who were with him, were really an attack on his undeviating choice as to how to see them, how he chose to see them. And so he was attacking himself, not them. He wasn't even in touch with them. He had no capacity in his moment of insanity to even be able to appreciate the joy that they were experiencing and the sense of family and brotherhood and togetherness that they were experiencing. He wasn't in their world at all. And his insistence upon sticking to his guns and judging them, constituted a judgment upon himself which is what made his misery. It is what makes your misery.

And thus it is that you MUST attack yourself first, for what you attack is NOT in others. Its only reality is in your OWN mind, and by attacking others you are literally attacking what is NOT THERE.

Now what this world needs now is you willing to have and desiring to have Vision, which can be experienced only in the now, in the gap between past, memory (and of course its your memory) and future, imagination (and of course is your imagination). So its entirely a head trip, its entirely private and its entirely yours. And you've got to break the isolation in order to become free of your insanity, in order to become free of your miserable and demoralizing imaginations.

I'm sorry orphans, but I must say this.

The delusional can be very destructive, for they do not recognize that they have condemned THEMSELVES.

You hold yourselves in a miserable state. A state of birth, growth, aging, death, struggle, and on and on. You hold yourself in that apparent process because you are not willing to get into the gap and dare to look with innocence. In other words, without preconceptions—without the past and without an anticipation of the future. A capacity each of you, perfectly, already has.

The delusional can be very destructive, . .

. . . and indeed Paul's behavior was not pleasant for those around him . . .

. . . for they do not recognize that they have condemned THEMSELVES. They do not wish to die, yet they will not let condemnation GO. And so they separate into their private worlds, where everything is disordered, and where what is within appears to be without. Yet what IS within they do not see, . .

. . . in other words what's really within . . .

. . . they do not see, for the REALITY of their brothers they CANNOT see.

And why can they cannot see the reality of their brothers? Because they've not known or have forgotten that it's their function to recognize the divinity of everything that comes into their experience. And so rather than engaging in acknowledging—recognizing a Brother's divinity, they are engaging in condemnation of them. Why? Because they remind them of something from their past that they're stuck on. And so they respond from their memory, totally avoiding the opportunity for connection in the now.

You have but two emotions, yet in your private world you react to each of them as though it were the OTHER. For love cannot abide in a world apart, where when it comes it is not recognized. If you see your own hatred . . .

. . . if you see your own hatred, if you see your own distress, if you see your own bitterness . . .

. . . AS your brother, . .

. . . or as your world . . .

. . . you are not seeing HIM. Everyone draws nigh unto what he loves, and recoils from what he fears. And you react with fear to love, and draw away from it.

Yeah, Paul sure did. Susan was very loving, firm at times, objecting to his behavior, but nevertheless, truly loving. His daughter and his grandson of course, were constantly being present in a loving fashion and inviting participation in the fun. And yet he reacted with fear to it. Which means that he reacted to it based upon the fear he was embodying because he was choosing not to be present, and to rehearse and stick with the dilemma that his past that was presenting, of his falling short of everything that he needed to be doing. And couple that with the fact that his absence from attending to that was going to cause for him a more horrible future, he responded to the love with fear.

And you react with fear to love, and draw away from it.

Oh yes, and you don't know how many times he went out on that balcony and withdrew from the group to have his private time of misery in which he did approach me, he did approach me, but he wanted to know how to correct the problem of his having to be somewhere that didn't fit his preconception of what was principled, orderly, productive and truly Meaningful.

Yet fear ATTRACTS you, and believing it IS love, you call it to yourself.

Not really so hard to understand. Paul embodied it perfectly. Paul felt, with all righteousness, that his not attending to the important aspects of the work he was doing with me, which was causing him to be fearful, was an act of love because he was giving honor to that which no-one else was. You see? So he saw that his dilemma was a result of real love that he was intent upon expressing, wanting to express, wanting to share. That's how it can happen.

Yet fear ATTRACTS you, and believing it IS love, you call it to yourself. Your private world is filled with the figures of fear you have invited into it, and all the love your brothers offer you YOU DO NOT SEE. As you look with open eyes upon your world, it MUST occur to you that you have withdrawn into insanity.

Now there really is no good place to interrupt this, and so we will interrupt it now and continue next week.

As you look with open eyes upon your world, it MUST occur to you that you have withdrawn into insanity.

Now, such words again cannot appropriately be used to judge yourself, condemn yourself, or depress yourself. You haven't known you were doing it. And you haven't known that there truly is an alternative. And even though we've been talking for many, many months about alternatives, it isn't until now that it could be brought into clearer focus for you so that you could see just exactly how you do it. But once you know that there is an alternative, and once you could see that hey, yes, you really do do this, until that happens, you're not in a position to change your mind.

And so this information is here to confront you with the fact that you can change your mind and have a new experience. Not because your mind is powerful enough to make new experiences for you, but because your mind, not used incorrectly, is a mind that's in the gap. And the gap is part of infinity, is part of eternity—the wholeness of you. And so you have a point of escape. It's wonderful. It's simple. There is a point of escape from dreams, from illusions, and it's in the now. And the act that you are called upon in

order to make the escape in the now, is to remember that everyone and every thing comes into your experience for the purpose of what? Your making a gift. Ah-h breaking the isolation. Making the gift of acknowledging the divinity of that thing. You do everything else. You always have been doing everything else instead of that. Because the simplicity of it hasn't been made apparent to you.

So, I'm not saying to everybody: "The orphanage you're in is an evil place and you orphans are evil things." What I'm saying is, that the building you are calling an orphanage, and the individuals you are that you are calling orphans, are Christs and the Kingdom of Heaven—part of the Kingdom of Heaven. It's all the Glory of God—the awesomeness of Creation that you've missing the experience of because you've been so sure of what everything is.

Now, your assurance is being weakened. And as it is weakened, light-bulbs are going to start going on. Insights are going to start occurring. And instead of attempting to change Disneyland, instead of trying to change everything you're experiencing—the Kingdom of Heaven in other words—you will catch the mental habit of insanity and let it be dispelled by bringing your attention into the now with the conscious desire to recognize the divinity of each and every thing. Make the gift of the willingness to join in acknowledgement of what is true, for your brother and for every thing in your world.

[addressing an audience member] You have a really wonderful trip, one that you weren't anticipating going on. And all of you have a truly wonderful week by letting something more than what you've been anticipating in.

And I look forward to being with you all next week.

A Course In Miracles (reference pages)
Chapter 12 – Section – THE TWO EMOTIONS
Sparkly Book – p.290 / JCIM – p.122
Chapter 13 – Section – THE TWO EMOTIONS
First Edition – p. 230 / Second Edition – p. 247

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 23rd 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We're going to go right into the *Book* tonight. And I'm going to back up one sentence.

As you look with open eyes upon your world, it MUST occur to you that you have withdrawn into insanity.¹

Now, we've talked at length for the last couple of weeks using Paul as the object lesson so that you might grasp what this sentence means.

As you look with open eyes upon your world, it MUST occur to you that you have withdrawn into insanity.

There are those who are listening every Saturday night who do not like to hear this, or question my using the word, "orphan" as something that applies to each one of you. After all, if you are the Christ as I've also said all along, then everything about you must be alright. If you are the offspring of God, then right now, everything must be alright. It must be, you must be, the way God planned for you to be. After all, He gave you free will. If He gave you free will, He gave it to you to exercise. Therefore, everything you're doing currently, and everything that your fellow man is doing currently, is a reflection of the Will of God. Because He gave you free will. Everything that you're doing, whether anyone likes what you're doing or not, must be in divine order.

This is very dangerous thinking. And it is thinking.

You are all experiencing "the human condition." Every single one of you knows that if you could choose, you wouldn't choose for the human

condition—suffering, sickness, death, anguish, grief, abuse. And if, perchance, you happen to have an experience that is relatively smooth and pleasant, you cannot for a moment totally relax and have confidence in its continuity. This is the human condition. If you are experiencing what I have described to any degree, you are asleep. You are, in other words, not Awake, not consciously experiencing Reality—the Reality of you as the Christ, the Reality of you as God is Being you, right now. And because you are not experiencing it, you are having, for lack of any better words, an experience of being alone, isolated, vulnerable, without a source. In other words, without a source that is even, that is unvariable, that is characterized by joy and peace and invulnerability.

You are experiencing being an orphan. An orphan is not what you are, but you are not going to Wake up until you call your current experience into question. If you don't call your current experience into question, you will imagine a God who has set things up so that your current condition, situation, is on purpose and therefore must be fulfilling purpose, and therefore, you will accept everything that is going on, endure it, and struggle mightily to change it into a better experience.

Last week I shared with you that you are experiencing ignorance, that you are experiencing being isolated from your Source—being sourceless, an orphan—that you are pre-occupied with what you believe everything is, which you have come to say you know everything is, as though what you know is a fact, and that you are coping with life on the basis of memory and imagination. Memory of the past, imagination of the future, which pulled together cause you to behave in ways in the present that have nothing to do with the present—nothing to do with the “now.”

That is insanity. And if it is not said clearly and succinctly, as it says right here:

As you look with open eyes upon your world, . .

. . . in other words, with insight, . .

. . . it MUST occur to you that you have withdrawn into insanity.

You must look at that squarely, else you will not genuinely and with commitment look for an alternative—be open to an alternative. And you will stay stuck in the eddy you're in, circling around repetitiously and never getting back into the main stream.

As you look with open eyes upon your world, it MUST occur to you that you have withdrawn into insanity.

You see what is not there, and you hear what is soundless.

Now much of this is a repetition—a summation of what we've been reading for the last couple of weeks—and so I'm not going to elaborate on each thing because I've already gone into them in great detail.

You see what is not there, and you hear what is soundless. Your behavioral manifestations of emotions are the OPPOSITE of what the emotions are. You communicate with no-one, and you are as isolated from reality as if you were alone in all the universe. In your madness you overlook reality COMPLETELY, . .

As I said, Paul spent five days at Disneyland and overlooked it completely. That doesn't mean that he was preoccupied with the things that he ought to be back at home doing. It means that as he was at Disneyland, he was interpreting everything that was going on there in a mean-spirited way. He was giving definitions to everything he saw, different from what was happening. He seemed to be present with it, but he torqued his perception and did it most unkindly, most judgmentally, most arrogantly. And I said, he was surrounded by thousands of people and he was alone.

In your madness . . .

. . . in his madness . . .

. . . you overlook reality COMPLETELY, . .

. . . he overlooked Disneyland completely—the meaning of it, the experience of it, what was really going on . . .

. . . and you see . . .

. . . he saw . . .

. . . only your OWN split mind everywhere you look.

Now, as I also clarified last week, this describes every single one of you now—twenty-four hours a day, seven days a week, fifty-two weeks a year—because you are experiencing “the human condition.” You're not free of it yet. And so you are in the middle of the Kingdom of Heaven not seeing It. Right now you are in the middle of the Kingdom of Heaven, you are in the middle of Reality, and you are not seeing it.

Now, when the ego tries to split hairs and say, “Okay, I'm in the middle of the Kingdom of Heaven right now and there are accidents occurring, people are running into telephone poles knocking out the electricity. And the people that

live in their homes without electricity are going to lose the food in their freezers and they're going to have to change their schedules so that the kids can have something to eat and life is generally difficult." That's just one tiny example. And this is life everyday in one form or another. You are not Awake.

In your madness you overlook reality COMPLETELY, and you see only your OWN split mind everywhere you look.

That's life for every single one of you, even though you have your moments, your high spots, your breakthroughs, your illuminations, and healings here and there. But remember, that I said early on, that healing is coming to the place where you are free of the liability to be ill. Not just that if you get ill you can have a healing, but to arrive at a point where you are free of the liability to be ill.

Now. . .

God calls you and you do not hear, for you are preoccupied with your own voice.

Disneyland called to Paul but he did not hear because he was preoccupied with his own voice. But now in a larger sense that applies to everyone whether you're going to Disneyland or not, or whether you're at Disneyland or not, everything in your experience is the visibility and tangibility of God. And It calls for you to recognize It. It calls for you to hear It. Why? So that in hearing It and recognizing It, you experience God. You are able to glorify God because of your recognition of God in every little thing—every little thing that's already in your world. And to glorify God is your function. To glorify God is to recognize and stand in awe of, to feel the awesomeness of, to feel the wonder of, and to feel that the underlying nature and substance of what you're experiencing is a Love beyond anything you have experienced yet—stable . . . even . . . full . . . and extending.

God calls you . . .

. . . out of everything you see . . .

. . . and you do not hear, for you are preoccupied with your own voice.

And this really means the voice in your head that declares that the past is valuable and dependable. And the voice in your head that says it can use imagination to predict the future and thereby based upon the past, control it better for a better experience.

And the vision of Christ is not in your sight, for you look upon yourself ALONE.

The idea is suggested that the truth is utterly simple. And that the simplicity of it is that you must learn to look at your life—the human condition—and accept it for what it is. Accept it as God functioning and being in ways that contribute to your growth, that cause you to develop and become more, and be a greater fulfillment of yourself.

You see, it is as though the suggestion is, that the simplicity is in accepting everything as it is currently being experienced. This is very satisfying to the ego because it doesn't challenge its fundamental premise which is, that it is alone, that it is isolated and that it, by its own efforts and its own developed skills, can ultimately prove that it really exists and that it, in its isolated state, is absolutely real.

But the simplicity of all of this is, that you have a means of stilling this inner voice that proudly holds up memory—the past—and says, "I am the sum total of all of my experiences." You've all heard that phrase. "Well, he's the sum total of his experiences and if you look at the experiences he was confronted with, it's obvious why he thinks or she thinks and behaves the way he or she does—She or he is the sum total of his past experiences." You See the ego holds up and values the past as though it is what is making it actual.

The simplicity of Waking up lies in stilling that voice—becoming still, becoming quiet and doing . . . what? . . . saying, "Help!" Reaching out beyond memory, reaching out beyond everything swirling around in your mind and joining with something beyond you. That is the simplicity of it and the ego doesn't like that because in joining, it's autonomy is lost.

. . . the vision of Christ is not in your sight, for you look upon yourself ALONE.

. . . unjoined, unconscious of anything to join with and heavily guarded against any subtle invitation to abandon your autonomy and join. And so, you secure yourself in the eddy—the wheel of history.

Little children, would you offer THIS to your Father?

Everything in your experience calls to you to see God in it. You say, "I see what I see in it. I see what I have determined everything is and no, I do not see God in it." So the call to recognize God has come and that is what you have given back—a denial, an unwillingness to see.

Little children, would you offer THIS to your Father? For if you offer it to yourself you ARE offering it to Him. And He will NOT return it, for it is unworthy of you because it is unworthy of Him.

What's the connection there? "Well, it's unworthy of you because it's unworthy of Me!" God says. No, it's not that kind of separated, authoritative stance. When you have forgotten who you are, that who you are is determined by that which is Sourcing you. You have gotten the divorce from your Father that we talked about at great length and yet you don't cease being the direct expression of God.

When you say, "I came from a sperm and an egg, I'm a physical organism, a part of evolution and either there is no God or God set this all in motion way, way back and now we're free and bound to fend for ourselves," you are thinking in a manner that is unworthy of your Real divine stature.

You are offering something to yourself that you are unworthy of. And in offering to yourself what you are unworthy of, you are offering it to the Father because the Father is what gives you your existence. The Movement of God is what constitutes your being. And so, when you offer this to yourself, you are offering it to the Father and the Father will not return it. He will not acknowledge what you are giving because it's unworthy of Him and it's unworthy of you because it is a lie. It is an illusion. It is an imagination.

Now, I mentioned a little bit ago, for the most part, most of you believe that God gave you free will. And I'm going to agree with that. He did give you free will. But He didn't give you free will to do the impossible. And to try to be and to pretend to be an orphan, is to try to be something you cannot be. And so, you will get no confirmation from the Father. And not being able to be or do something impossible is not a violation of your free will. Is that clear? [addressing someone in the audience] I'm not looking at you specifically.

The fact that you cannot do the impossible is not a violation of a capacity God gave to you, which was to exercise free will. Just let that sink in for a moment.

When you try to do the impossible, you are confronted with the impossibility of it. That confrontation is uncomfortable. There is no peace to it. It is an experience of disturbance. Not because God has looked down and said, "You are being disobedient and I am going to punish you," but because, when you try to do what you cannot possibly do, it's like pressing your fist into the Rock of Gibraltar with all of your might. It isn't going to be comfortable. It will be full of stress and strain and pain that will always be equal to the amount of force you are bringing to bear against that which will not move.

And the solution, therefore, is always to stop trying to do the impossible.

Little children, would you offer THIS to your Father? For if you offer it to yourself you ARE offering it to Him. And He will NOT return it, for it is unworthy of you because it is unworthy of Him. Yet He WOULD release you from it and set you free.

He would.

His sane answer tells you that what you have offered yourself is not true, but HIS offering to you has never changed. You who know not what you do CAN learn what insanity is, . .

. . . and if what I've been sharing with you, is registering with you, you are learning what insanity is. You don't want to learn what it is, but you are learning what it is. And hopefully, you are not going to continue to try to push it out of your mind.

Here's the key . . .

You who know not what you do CAN learn what insanity is, and look beyond it.

And that's the point. To just look at what insanity is and how you're practicing it, would be depressing if you stopped there. If you see that you have yourself boxed in or locked into an eddy, you must reach outside of the box—look beyond it. You must invite something else in. Invite something else into the privacy that you value so greatly and the autonomy that is essential to your worth.

It is given you to learn how to DENY insanity, . .

. . . and let me say again, if you are unwilling to acknowledge that insanity is occurring, you will not be able to arrive at a point where you deny it, which is an absolutely essential step in order to get beyond it.

It is given you to learn how to DENY insanity, and . . .

. . . and what? . .

. . . come forth from your private world in peace.

And I want the last two words to register with you: ***in peace.***

It is given you to learn how to DENY insanity, and come forth from your private world in peace.

. . . with Grace, [said with great emphasis] not struggle, not strain, not you lifting yourself up by your bootstraps.

You will see all that you have denied in your brothers BECAUSE you denied it in yourself.

[repeats] You will see all that you [have] denied in your brothers BECAUSE you denied it in yourself.

Everything that you denied in yourself right now, you disallow for seeing in your brothers. It is impossible for you to conceive that they might actually be further ahead of you, or in advance of you, or superior to you in any significant meaningful way. If you are untrustworthy, if you lie, if you are deceitful, you will see whoever seems to be in advance of you or more successful than you, as having achieved what they've achieved through the same sort of deceit and dishonesty that you employ.

You will not be able to see that perhaps their fulfillment is because they have left the orphanage—they have abandoned isolation, they have found the place of excellence within them and have yielded into it, they have reached outside of their box. You will not be able to see that because the measuring stick you use for yourself is always applied to one degree or another to everyone you see and everything you see.

You will see all that you denied in your brothers BECAUSE you denied it in yourself. For you will love them, . .

. . . really love them because you've abandoned the orphan mentality . . .

. . . and by drawing nigh unto them you will draw them to yourself, perceiving them as witnesses to your reality which you share with God.

But you will not have that experience of your reality which you share with God until you invite God in—until you abandon your arrogant independence . . until you abandon your belief in the absolute necessity of your autonomy.

I am with THEM as I am with YOU, . .

[repeats] I am with THEM as I am with YOU, . .

. . . and as I am with Paul . . .

. . . and we will . . .

. . . you and I will . . .

... draw them from their private worlds, for as we are united ...

Oh, not separated, not independent ...

... for as we are united so would we unite with them.

So would we unite with them.

The Father welcomes all of us in gladness, and gladness is what WE should offer HIM. For every Son of God is given you to whom God gave HIMSELF.

God gave Himself to you by Being all there is of you. And every Son of God is given to you just as every other thing infinitely speaking in all of Creation is given to you to recognize God in, and to experience the perfection of, the invariable perfection of.

For every Son of God is given you to whom God gave HIMSELF. And it is God whom you must offer them, . .

... how do you offer them God? Well, when you're willing to be in the gap between memory and imagination ... when you're willing to be in the gap, Vision becomes yours and your capacity to recognize and acknowledge what's really happening—the Presence of God in each and everything—constitutes your gift of recognition of God and that's the only thing you have to share. And I will tell you something: when you have this experience and you share it, it is joy shared and it is very attractive.

And it is God whom you must offer them, . .

... again, when you've moved into the little gap and you are recognizing God, all you have present in your mind to share or extend is that experience of God.

And it is God whom you must offer them, to recognize His gift to YOU.

You will never get a private realization of the Godness of you. The realization of God is one that brings with it an indisputable awareness that God is in everything. And so that is what you extend. That is what your action embodies.

And we spoke last week about what Vision is. And so I'm not going to repeat myself.

Vision depends on light, . .

... another word for light is illumination, that which makes things clear.

Vision depends on light, and you cannot see in darkness. Yet in the darkness, in the private world of sleep, . .

... meaning at night ...

. . . you SEE in dreams although your eyes are closed. And it is here that what you see you MADE. But let the darkness go and all you made you will no longer see, . .

In other words when you allow your eyes to flutter open in the morning, everything you were seeing will not be there.

But let the darkness go and all you made you will no longer see, for sight of it depends upon DENYING vision.

Remember, last week I mentioned that as Vision dawns upon your sight, everything you currently see with your eyes will still look generally the same, but your eyes will not be the source of what you're seeing. You will not be depending upon your eyes to see it. The reference point for what you're seeing will be Vision—Mind undistorted in any way by any preoccupation with memory or imagination.

. . . let the darkness go and all you made you will no longer see, for sight of it depends upon DENYING vision. Yet from denying vision it does not follow that you CANNOT see.

That's important. To not heavily weight—w-e-i-g-h-t—to heavily weight the importance of what your eyeballs see, what the retina registers and transmits to a brain, is to distract yourself from the fact that what you're looking with is your mind and that you are seeing what is in mind because consciousness is where everything is going on.

Yet from denying vision it does not follow that you CANNOT see. But this is what denial DOES, for by it you ACCEPT insanity, believing you can make a private world and rule your OWN perceptions.

And that's what Paul did for five days. He made his own private world and ruled his own perceptions. And although there was something Real there for him to see, he did not see it.

Yet for this light . . .

... insight, illumination ...

... *MUST be excluded.*

When you're preoccupied with your own thoughts, you are not letting any other source of illumination of anything to exist for you except your memory and your imagination. It's absolutely private and has nothing to do with your eyes at all.

Dreams disappear when light has come and you can SEE.

Do not seek vision through YOUR eyes, for you MADE your way of seeing ...

... Paul made his way of seeing ...

... that you might see in darkness, and in this you are deceived.

That's why I say, whenever you look at anything be willing to look at it with innocent eyes minus preconceptions, and with a desire to see the more that is there than what you're currently seeing.

BEYOND this darkness, . .

... beyond your incapacity to see what's really there ...

BEYOND this darkness, and yet still WITHIN you, is the vision of Christ, . .

"But Father, I'd rather do it my way. I'd rather see it my way. I'd rather see it alone." But—and here we come back to the simplicity of things—if you will abandon your autonomy and your extreme valuing of it and you will join with Something Else, meaning the Christ, His Vision will be shared with you, which will be an uncovering of your real Vision. But that will not happen as long as you find a way to justify being isolated and independent from God.

Do not seek vision through YOUR eyes, for you MADE your way of seeing that you might see in darkness, . .

... that you might experience things truly in the midst of ignorance ...

... and in this you are deceived. BEYOND this darkness, and yet still WITHIN you, is the vision of Christ, Who looks on all in light. Your vision ...

... as an orphan ...

... comes from fear, as His ...

... the Christ's ...

... from love.

And here's what cannot happen as long as you are maintaining independence:

And He ...

... the Christ, Me ...

... sees FOR you as your witness to the real world.

It is so simple. It is so utterly simple, the Answer. I am here, as I am with right now in this fashion, and I am here with each of you individually as I am with Paul, individually. For what purpose? To share my Vision. I will cautiously say, to share my perspective.

To say it in a way that can't be misconstrued, I am here to share how Creation looks to that which is forming it: God. I am not here to share my personal perspective, but the Truth, as God is Being it, and Being Conscious of it, being Mindful of it.

He ...

... Me, the Christ ...

... is the Holy Spirit's manifestation, looking always on the real world, and calling forth its witnesses and drawing them unto YOU. For He loves what He sees within you, and He would EXTEND it.

But to extend it means involvement—an absence of privacy, an absence of independence—which means you're going to have to abandon the great valuing and commitment you bring to being an orphan.

***For He loves what He sees within you, and He would EXTEND it.
And He will not return unto the Father ...***

... I will not return unto the Father ...

... until He ...

... I ...

... has extended your perception even unto Him.

... the Father.

And there perception is no more, for He has returned you to the Father with Him.

I have returned you to the Father with Me. "No man cometh unto the Father but by Me." ²

No man cometh unto the Father but by One who is Awake, One who is fully aware of what he divinely is. One who is not in any fashion denying his Christhood, One who is not in any way denying that he has a Father from Whom all that has Meaning, and indeed His very existence comes from.

You have but two emotions, and one you made and one was given you.

One you, the orphan, made—one that you, the neat little one all by himself, doing his best and getting better at it, one was made by that, created by that, by your own hard effort and you sure as hell can take credit for it.

But the other was given to you—a gift. Well, a gift has to come from someone else. That a gift is proffered and received, means that a shift in the receiver's mind has to occur that's willing to embrace that there is something else that can actually extend something that none of the other orphans can extend, something that comes from a place beyond memory and imagination.

You have but two emotions, and one you made ...

... one you made up ...

... and one was given you. Each is a WAY OF SEEING, ..

... Oh boy, you gotta be careful of this one ...

Each is a WAY OF SEEING, ..

The orphan can say, "Wow, you mean all I have to do is adopt a different way of seeing. Okay, I'll make up a different way of seeing. I'll make up a different way of seeing. I'll make up away of seeing that allows me to look at everything in its awfulness and describe it in fairer terms. And I'll find a way of looking at it and construe it so that I can present a façade of evenness and happiness. I'll just find another way of seeing—I'll make up another way of seeing."

No. That's no shift at all. Because no movement out of privacy has occurred. No joining has occurred, which is the essential element.

Each is a WAY OF SEEING, and different worlds arise from their different visions.

Now indeed, you can change your attitude and you can change your way of seeing and indeed, the world you see will be different for you. I assure you that if I told Paul to go to Disneyland this next weekend, he would have a heck of a lot better time this time than he did last time. Why? Because he's going to look at it differently. But, is he going to look at it with me?

. . . different worlds arise from their different visions.

The world that arises from the vision you made up is imaginary. The world that arises from love is the real world seen for what it is, because you're no longer introducing any bias into it.

See through the vision that is given you, . .

. . . accept the gift. Let it undo your sense of isolation. Let it undo your right to prove your almighty confident self.

See through the vision that is given you, for through Christ's vision He beholds Himself.

Through your divine vision, you will see the Christ that you Are.

And seeing what He is, . .

. . . what? . .

. . . He knows his Father.

When you see who you Are, you know that you are nothing all by yourself. You will know that you have no existence all by yourself. When you see yourself as you Are, you will see yourself as that which God is Presencing of Himself infinitely right there where you are. You will know who you Are because you will know What is Sourcing you.

And it will not be an intellectual realization, it will be experiential.

Beyond your darkest dreams He . . .

. . . the Christ . . .

. . . sees God's guiltless Son within you, . .

He, the Holy Spirit . . .

. . . sees God's guiltless Son within you, shining in perfect radiance which is undimmed by your dreams.

Undimmed by your preoccupation with orphanhood and rallying the orphans around you in the orphanage to help get you the things you think you want, and to negotiate with them and barter with them and kiss-ass with them so that they think you're giving them something they want so that you ultimately can get what you want and so on.

Beyond your darkest dreams He sees God's guiltless Son within you, shining in perfect radiance which is undimmed . . .

. . . by all of that bullshit . . .

. . . undimmed by your dreams. And this YOU will see as you look with Him, for His vision is His gift of love to you, given Him of the Father FOR you.

I am here for one purpose: To help you fulfill your purpose. And for you to no longer be distracted by purposes you have imagined for yourself and set yourself the task of accomplishing.

The Holy Spirit . . .

. . . that which is nothing more than your right mind . . .

. . . is the light in which Christ stands revealed. And all who would behold Him can see Him, for they have ASKED for light.

What does that mean, "asking for light?"

When you're fed up finally, with suffering, when you're fed up with the struggle, and you're ready to give up, you will say, "Help!" But you don't have to wait until the dire end of your capacity to persist. You can say "help" at any time. It just needs to be genuine.

And all who would behold Him can see Him, for they have ASKED for light. Nor will they see Him ALONE, for He is no more alone than they are.

Meaning, all who would behold Him.

Because they saw the son they have risen in Him . . .

. . . either the Christ or the Holy Spirit . . .

. . . to the Father.

You come home. You come home, not to glory in the sky, but you come home to your right Mind, where your mind is not being used for purposes it can't accomplish.

And all this will they understand . . .

. . . all this will you understand . . .

***. . . because they looked within and saw beyond the darkness
the Christ in them, . .***

I will repeat myself incessantly on this point so that you cannot easily ignore it or deny that you know it.

***. . . all this will they understand because they looked within and
saw beyond the darkness . . .***

How can you see beyond the darkness? Not by saying, "The darkness was created by God and it must have a divine purpose and I must just accept it as it is and find the perfection in the chaos, find perfection in the suffering. You see?

You will not see beyond the darkness until you break the element that is itself the darkness. And the element that is itself the darkness is, independence, is autonomy, is self-existence. And when you abandon that and find yourself in the little gap of "now" that is itself part of eternity—reality—the experience of the Christ, of Me, of the Christhood of your fellow man, of your Christhood, will emerge and grow in your awareness. And you will say, [said with conviction] "I know. I understand. It's utterly clear to me. It's infinitely, utterly clear to me. And I'm able to embrace this infinite clarity and not feel overwhelmed by it even though the experience of infinity is something I didn't know I could bear."

The Holy Spirit is the light in which Christ stands revealed.

In which you stand revealed.

***And all who would behold Him can see Him, for they have
ASKED for light. Nor will they see Him ALONE, for He is no more
alone than they are. Because they saw the son they have risen***

in Him to the Father. And all this will they understand because they looked within and saw beyond the darkness . . .

. . . but still within, I'm adding that . . .

. . . the Christ in them, and RECOGNIZED Him.

See, no longer saying, "No, I don't see the Christ there. I see what I believe it is and what I say it is, is what it is, until I say it's something else. And then it will be that until I say it is something else. But it isn't what it Really is."

And all this will . . .

. . . you . . .

. . . understand because . . .

. . . you . . .

. . . looked within and saw beyond the darkness the Christ in them, and RECOGNIZED Him. In the sanity of His vision they looked upon themselves with love, seeing themselves as the Holy Spirit sees them.

Seeing yourselves and everything as that which is nothing more than your right mind sees them.

And WITH this vision of the truth in them . . .

. . . in you . . .

. . . came . . .

. . . or comes . . .

. . . all the beauty of the world to shine upon them.

To shine upon you.

You would understand if I said to Paul, "Don't ever go to Disneyland again and miss it." And I'm saying, "Don't spend another day in the Kingdom of Heaven and miss it!"

Be willing to use your mind for something other than employing memory or imagination.

Paul feels my meaning in these words, "I really love you tonight." But it isn't that I love you more tonight than any other night, and it isn't that you deserve it more than any other night. Those are the words that come because of the sighs—the energy of the love Paul feels coming from me to all of you.

I look forward to being with you all next week.

I want you to remember it is given you to learn how to deny insanity and come forth from your private world in peace . . . with Grace.

A Course In Miracles (reference pages)
Chapter 12 – Section – THE TWO EMOTIONS
¹ *Sparkly Book – p.291, Last Par. / JCIM – p.122, Last Par.*
Chapter 13 – Section – THE TWO EMOTIONS
First Edition – p. 231, Last Par., 2nd Sentence / Second Edition – p. 248, Par. 6, Line 2
² *Bible – New Testament – John 14:6*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 7th 2006

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

And welcome to another Saturday night chat in orphanland—Saturday night fireside chat. Or, welcome to another Saturday night where there are no orphans and all who are gathered and all who are listening are Christs. And there are no orphanages, there are just structures of love that are exquisite manifestations of Creation—this moment's creation. And instead of orphanland, it's the Kingdom of Heaven. Two different ways of describing one event.

And you must remember, that although I've been talking at some length about being orphans, it has always been linked with the mind—an orphan mindset, a mental bias applied to the mind. So that you experience being conscious differently than you would find yourself experiencing everything if you were identifying yourself right at this moment as the Presence of God—God manifesting Himself right now, right where you are. And that literally, the only correct definition of you each is the Christ—the full blown, fully manifested Christ at this moment.

Now that's the truth about you. It's because you don't believe it's the truth about you, that when I describe the nature of the beliefs that are to the contrary, that I must give them a practical description. And I do that by describing an orphan. It's just a behavior pattern—physical behavior pattern and mental pattern. It is a pattern applied to something that is patternless.

Mind isn't patterned. It isn't something to be compartmentalized and categorized and filed in this order and that order and another order so as to present some structure, some characteristics.

But you know what? As long as you think your mind is for thinking, that is what you will do. Because you will have thoughts, you will analyze the thoughts, you will validate the thoughts, you will evaluate the thoughts, you will categorize them and file them accordingly.

All of this is an artificial overlay on what your mind is. Because your mind is, literally, the light that illuminates all that Is and is thereby, the conscious awareness of all that Is. The function of your mind is to be aware and not do anything with the awareness—to be aware in full embrace of what's being experienced.

If you're on a trip and you come around the bend in the road to a site that is unexpected and awesome, all you can do is gasp . . . just ah-h-h. You don't know what to think. And you're not required to think anything. The point is to be fully present with what's being experienced as you are when you're surprised beyond thinking.

Now, we read last week . . .

You who know not what you do CAN learn what insanity is, and look beyond it.¹

Does anybody know what that means?

You who know not what you do CAN learn what insanity is, and look beyond it.

If I were to ask you to answer me right now, what is insanity? Do you have the answer on the tip of your tongue? It is a simple answer. Insanity is whenever your mind is engaged in an activity all by itself.

Let me ask you something: If you're married or in a partnership of any sort, but I'm speaking more specifically about marriage where there is a vow of commitment that is supposed to come from the heart which, we'll say, isn't always the case in a business relationship. If you are in a relationship, in a marriage, and one of the partners in the marriage is constantly engaging in activities without clueing his partner in about it—doing things without consulting or discussing what he is going to do, if he is acting quite independently without giving thought to or about his partner or what effects his actions will have—how would you describe that relationship? You would have to describe it as no relationship.

Now, whether you have known it or not, whether you have been taught it or not, whether you have believed it or not, you are and always have been part of a partnership. You have had no capacity to exist, act, or do anything all by yourself. But like a partner in a marriage who does not take into consideration the other partner, you can forget that not only is there something called for that's missing from the relationship for the other partner, there's also something called for that has its effect upon you, or the absence of it has its effect on you. What's missing is the joining.

Now, all that we've been talking about, basically, is the call to break the isolation. Over and over and over in many, many, many ways, this need has been described. And the antics you go through to act independently and to justify the independence, have been uncovered and shown for what they are, as that which keeps you from experiencing a wholeness—a union that already exists and which defines you.

Again, insanity is when your mind is engaged in any activity all by itself with not no thought for, care for, or awareness of another—another whom you have an obligation to be relating to. Now whether you want to call it God or the Holy Spirit, the fact is, that the Answer to the human condition, the Answer to every single problem you're having, lies in breaking this isolation and reuniting, re-embracing with that which constitutes the Source, the energy, the vitality, the very movement of you, of your existence, of your being, without which you could not exist at all.

You who know not what you do CAN learn what insanity is, and look beyond it.

Well, if you didn't know before, you now know what insanity is. And so now, you can look beyond it. And you're not confused and you're not inclined, or you will not be inclined to think it that it's a process, a complicated process, a complicated intellectual process that you, through the skillful use of your mind, can succeed at bringing to its ultimate conclusion.

It is given you to learn how to DENY insanity, . .

Now last week when we read this, you could have said, "Hm-m . . . 'It is given you to learn how to DENY insanity, . . ' Oh, it is? Uh, well I wonder when that happens? Uh . . . 'It is given you,' . . . Okay, well that must mean I don't have to figure it out. Maybe then it comes from God. So I wonder when God will give it?" Well, . . .

It is given you to learn how to DENY insanity, . .

The way to deny insanity is to stop attempting to do anything independently. Nothing to wait for. Don't have to wait for the waters to move so that you can step into it and be healed. No need to wait for the beneficent Hand of God to come down and touch you and be ready for it.

It is given you to learn how to DENY insanity, . .

Again, which is, to abandon attempting to do anything all by yourself. And what? And come forth from your private world. In other words, abandon the state of independence, which is the meaning of insanity. And come forth from your private world. How? In peace. And as I said, with Grace.

Please, these words are more than intellectual tidbits stimulating little pieces of truth that make light bulbs go on in your mind and give you a momentary high. These words here, are the basis for each one of you to pay attention to how you're using your mind every single day in a way you've never done before. And when you hear these things, you need to ask, "Well, if it's given me to learn how to deny insanity, when is that going to happen?" . . . if you're not already aware. And then listen. And if you say, "Well, I haven't gotten in touch with my Guide yet, but oh boy, all of this information is just marvelous! Just marvelous! It's making a terrific difference in my life."

If you're not in touch with your Guide yet, keep asking the question. Why? Because, the fact is, that you are the Christ right now in the middle of the Kingdom of Heaven, dreaming, believing, insanely calculating a story of not being in the middle of the Kingdom of Heaven and not being the Christ.

We're talking about you waking up. Now mind you, not you waking up out of the world and flashing out, we're talking about you, here, waking up, having a sudden shift of perception—a new way of seeing.

Do you want to wake up or not? How much longer do you want to, you know, suffer your way through? Why do it if you have an alternative? Why suffer through it if you have an alternative? And if the alternative is your Birthright and represents you in your true Mind and you in your true stature, then that's all the justification you need for going ahead and being more diligent each day, each moment to remember, "I don't want to look at this by myself!"

The Christ, . . we read last week . . .

. . . sees God's guiltless Son within you, shining in perfect radiance which is undimmed by your dreams.

. . . insanities . . .

And this YOU will see as you look with Him, . .

. . . for what? . .

***. . . for His vision is His gift of love to you, given Him of the Father
FOR you.***

Right now the Christ in you is the Holy Spirit. The Holy Spirit is nothing more than your right Mind. And its whole function is to reveal to you and remind you of what you really Are. And every Son of God who is Awake, has that very same function relative to each and every one of you.

Ask: "I wish to look through your Vision. I wish to see everything through your Vision."

Well, what does that mean? It means you have to defer to Someone else's point of view. Someone else's perspective. A perspective other than the one you have been doggedly employing for eons. That's all. But you have to persist. Because as you persist in a goal, the goal becomes more unified. Do it just because. Just because it's worth it to find out if there really is a different way to see everything. Because the way you're seeing it at the moment, even though it is semi-tolerable, is not a heck of a lot of fun.

This book goes back and forth between describing the insanity and describing the Answer. And in that sense, once you begin to see that, the book almost becomes monotonous, almost predictable. But each time it does it, it does it from a little bit different vantage point, and so there's a little bit of further intellectual clarification. And it's like, "Oh boy, it's gonna be interesting to see what comes on the next page, you know, on the next page and in the next Chapter . . . " And nobody stops and says, "I wish to see everything through Your Vision. I wish to defer all of my perceptions to Your Vision." And then stay with that intent as persistently as you can, whether you see immediate transformation or not. Because remember, that the persistence in a goal unifies the goal—unifies the intent. I don't like this word, but I will say, "solidifies" the intent, strengthens the intent, establishes it as having staying power—not wobbly, not weak, not easily affected by circumstances.

As long as you enjoy further intellectual stimulation in having insanity disclosed a little bit more clearly from a different angle, there's a lot more for us to go through and have that satisfied. But please don't think that's the goal. It is not necessary to understand anything in order to Wake up, except that you have apparently two choices: the choice to think you're an orphan, or the choice to abandon orphanhood and join, not only with your Maker, but with your Brothers and Sisters and all Creation. And you can do that without reading another page in this book. No, this is not our last ACIM Study Group.

Let's go into the book.

FINDING THE PRESENT

To perceive truly is to be aware of ALL reality through the awareness of your own.

Well, that's nice . . . hm-m . . .

To perceive truly is to be aware of ALL reality through the awareness of your own.

Simple statement, but one that in order to be experienced, you will find is an all consuming activity. How do you have the awareness of your own reality? Yeah, monotonous—by abandoning your orphanhood, by consciously joining with the Holy Spirit. By consciously joining with One who is Awake—your Guide. You must go to that Place, that Source, you must be serious enough about abandoning all of your thinking and all of your preconceptions long enough to hear a different Point of View. And let that different Point of View in. Because until you let that different Point of View in, there is no opportunity for learning. Nothing can change if there's nothing present that can alter the status quo.

To perceive truly is to be aware of ALL reality through the awareness of your own. But for this NO illusions can rise to meet your sight, for ALL reality leaves no room for ANY error. This means that you perceive a brother only as you see him NOW.

Mind you, this does not mean that the way you're seeing your Brother now, is a true experience of him. You will perceive your Brother correctly—truly—only as you see him, and I'm going to add the words, in ***the*** now, in the present, in the gap between memory and imagination.

His past has NO reality in the present, and you CANNOT see it. YOUR past reactions to him are ALSO not there, . .

. . . in the present . . .

. . . and if it is to them that you react NOW, you see but an image of him which you made and cherish INSTEAD of him.

Now, it is very difficult for you to see your Brother or anything, with innocent eyes. In other words, free of the past and free of your imagination. That's why you must ask for help:

"Help me see my Brother through Your Vision, which is Your Gift to me."

And persist in this. Do it over and over. Because you want to become free of any bullshit baggage that you're carrying along with you that's standing in the way of your being able to be present—conscious in the now. And you want to be free of what it's not your Birthright to be carrying around and to be foiled by in your divine purpose.

In your questioning of illusions, ask yourself if it is REALLY sane to perceive what WAS NOW.

Now most of you cannot really agree with that statement. Even though intellectually you can say, "Well, yeah . . . I guess I ought to ask." You believe that it really is sane to perceive what was, now. Else you're going to be taken for the same ride that you were taken for before. And you will end up being abused, just as you were before, because if you are present in the now with that person without bringing memory forward, you will not know that you had better be defended.

Or, if you had a bad financial dealing and it's necessary to have a new one, you feel that it is absolutely essential for you to go into the new dealing with all that you learned from the last one. And fortunately, you made a list of all the things you should've done that you didn't do so you can be sure you do them this time. And yet this time, you may not be dealing with anyone unscrupulous at all, and all of this practice of preparedness out of the past will not only have been useless, but it will likely create in the mind of the person you are working with, who this time is benign, of being off-putting, of being unfriendly and causing that one to wonder just how trust-worthy you are and bring elements into what would have been a perfect negotiation that didn't need to be there.

In your questioning of illusions, ask yourself if it is REALLY sane to perceive what WAS NOW. If you remember the past as you look upon your brother, you will be unable to perceive the reality that is NOW.

You see, when you're in this whole mind-set, you could be with a real sharpster, engaging in this negotiation, who is able to recognize your feeling of vulnerability, and while you are scrambling to secure that vulnerability, he is able to pull off another aspect of the negotiation—pull the wool right over your eyes because you're not conscious enough to know it, because you're so preoccupied with putting into play what you learned before.

But, if you're present in the now, what does that mean? Being present in the now. There's only one way to be present in the now, and that's to be joined. If you are not joined with the Father, or the Holy Spirit, or your Guide, you're not in the now, because you're not joined. Isolation is the absence and the apparent incapacity to be present in the now.

If you are in the now, you will be joined. If you are joined, and you have said, by virtue of wanting to be being joined, "I wish to see through Your Vision, which is your gift to me," you will be absolutely pertinent in every aspect of the negotiation whether you have any understanding at all of all of the potential pitfalls. And you will not find yourself in the position of having been abused and you will not have behaved in a way that confirms the other one to be the abuser that he so smartly thought he wanted to be. A win-win solution. In other words, a unified solution. A unified event.

You consider it "natural" to use your past experience as the reference point from which to JUDGE the present.

I would say, you consider it utterly natural to use the past as the reference point from which to judge the present.

Yet this is UNNATURAL because it is delusional.

At this moment, does that make any sense . . . I hope? It makes no sense to engage in any activity at any moment without being conscious in that moment. Doesn't that make sense? If you're not being conscious in that moment, then you are being from an unconscious state that's filled with nothing but memory as well as imagination. It's disconnected. It's not connected.

Bringing the past forward by means of memory is not the only solution to your problems. The only solution to your problems is learning to be conscious of the now, in the now. The solution is consciousness. Not a rehash of old tapes. Get it? It's so simple. Intelligence is utterly clear in the awareness that, to be nothing other than conscious in the now, is the only way to be. It is the way you were created to be. It's the way things really work.

Continuing . . .

When you have learned to look upon everyone with NO REFERENCE AT ALL to the past, either his or yours as you perceived it, you will be able . . .

. . . what? . . .

. . . to learn . . .

... have a new experience ...

... you will be able to learn from what you see NOW.

Illuminated by what you see now. Because you will see God in what you're viewing. You will see order in what you're looking at. You will know how to be appropriately, relative to what is evolving even if those you're dealing with are still insisting on being orphans. It doesn't matter what they're insisting on being. It matters whether you are choosing to be conscious or unconscious. Unconscious like them. Unfortunately you're more experienced at being unconscious like them, and you already have your rules established at how to make the best of a situation where everyone is stumbling around in the dark with no real sense of what's really going on.

When you have learned to look upon everyone with NO REFERENCE AT ALL to the past, either his or yours as you perceived it, you will be able to learn from what you see NOW. For the past can cast no shadow to darken the present UNLESS YOU ARE AFRAID OF LIGHT.

We have read earlier that your minds are lit by God, and that your Mind is Light, as I shared at the beginning of the evening here.

And only if you are ...

... afraid of light ...

... would you choose to bring this darkness WITH you, and by holding it in your minds, see it as a dark cloud that shrouds your brothers and conceals their reality from your sight.

The only reason you insist on holding your brother or sister to your past perception of them, or their past behavior, is because you don't want to have to be conscious yourself. Because you have the way out of the problem. You have the way out of the human condition. And that is to be conscious fully in the now. If you're choosing not to do that and giving preference to coping with your orphan brother as an orphan yourself, then there is a pay-off for you.

Well, okay. Do it. You can't change Reality. Doing it will not kill you. It'll just be the human condition on and on and on. So I can't scold you for it. But if you're not having a good time, I'm here to show you the way out. And I'm here to show you that the way out is not as complicated as the orphan mentality would project that it ought to be.

... only if you are ...

... afraid of light ...

... would you choose to bring this darkness WITH you, and by holding it in your minds, see it ...

... where? Not in your minds, but ...

... as a dark cloud that shrouds your brothers and conceals their reality from your sight.

Now ...

... THIS DARKNESS IS IN YOU.

You're bringing it. You're spreading it around. You're laying it over everything so that it alters your perception of everything.

The Christ revealed to you NOW has no past for He is changeless, and in HIS changelessness lies YOUR release.

Now there's two ways you can read this correctly. The Christ, meaning the Holy Spirit—that is nothing more than your right mind, the divinity of you held in trust while you dally with the ego—has no past for it is changeless, and in its changelessness lies your release. The changelessness of your Christhood is that in which lies your release, right there in the middle of you.

For if He is as He was created, there is no guilt in Him.

Which means there is no guilt in you.

No cloud of guilt has risen to obscure Him, and He stands revealed in everyone you meet because you see Him through HIMSELF.

"Holy Spirit, help me look at my brothers through your Vision, which is really my Vision. So that in my seeing Him through your Vision and my extending it to Him, I can have the moment of A-ha, when I realize that this isn't your Vision, Holy Spirit, but is mine, the Christ that I am."

To be born again is to LET THE PAST GO and look without condemnation upon the present. For the cloud which obscures God's Son to you IS the past, and if you would have it past AND GONE, you must not see it NOW.

And the only way not to see it now, is not to bring it into the now through the use of your commitment to your memory.

If you see it now in your delusions it has NOT gone from you, although it is not there.

It is not there because it is simply an evidence of insanity. And what is insanity again? The mind engaged in an activity all by itself.

Now, you are all very well conditioned to accomplish things. You go to school to learn how to accomplish various kinds of things and the techniques for accomplishing the various things. You are conditioned to accomplish things and arrive at a point of feeling some authority over your world. Therefore, the greatest likelihood is, that when you say, "I wish to see everything through Your Vision because it is Your gift to me, because it is Your function to extend that to me, even though I don't know how the event will be experienced, I'm pretty sure that it will come as more tidbits of information, really practical information, information that is, let's say, earthmoving, information that has power, so that the dilemma I'm experiencing which is causing me to say, 'I wish to see everything through your Vision' can be dealt with."

And I will tell you right now, that's a mistake. Don't think you are asking for information. "I wish to experience everything through your Vision, which is Your gift to me." Don't try to fantasize what the experience will be like. Be simple minded. Be unified, not fragmented and complex. Because I will tell you something: My Vision will be extended, whether fast or gradual, and you will find yourselves seeing differently. And you will find yourselves not interpreting what you're seeing the way you had been seeing it before. And you will find that what you wanted to become free of has gone.

Oh dear, but not much help to you, because you don't know how you did it. So now you can't repeat it in the future, you see. You didn't get any little addendum to the manual—the instruction manual. And yet, in order to have the experience in the future, it requires not a remembrance of how the present happened, it has entirely to do with being in that same place. "I wish to see everything . . . I wish to experience everything through Your Vision."

You're all trying to make things perfect. When you really allow yourself to see through My Vision, you will find that it is already perfect, requiring you to do nothing to make it so. And you're going to find that your reason for being is something entirely and wonderfully different from what you have thought it was.

Good question for all of you: Are you willing to have a teacher? Not someone who's full of facts and data and who has a great personality and a great rapport with students and being around him is a joy and in the process you have so much more data to consider that makes things work more easily? No. I'm talking

about a teacher who you become reliant upon, a teacher in whom you are willing to give trust and faith. Now we're talking in a different order of things aren't we.

Are you willing to let the Holy Spirit in you be your Teacher—That which you are willing to, as fearlessly as possible, lean into and depend upon and defer to? Well, that's quite a bit of involvement isn't it? Sure glad you didn't have to do that with every teacher and when you were going through graduate school. Right? Whew!

A teacher isn't disposable—not a valuable teacher. It isn't someone to listen to when you feel like it, and not listen to when you don't feel like it. If that's the case, that one is not a teacher to you in your mind, and your approach to that teacher is not sincere, genuine, or committed. Well, when we're talking about serious, genuine and committed, we're talking about really being involved, aren't we.

Well, I'll tell you something: All of you are willing to get committed when you're brought down to the wire. When you're on your death's bed, or you've just gotten notice of a terminal illness, or your partner has walked out on you totally unexpectedly, or when, for whatever reason, your self-esteem has been knocked out from under you, now for a little while, you will be willing to be genuine and committed to a Teacher and lean into that One.

Now what makes all of this somewhat amusing in a sick sort of way, is that this Teacher that we're talking about—that I am talking about you're making this commitment to, and giving this allegiance to, is that which is nothing more than your very own right Mind, the place of excellence in you that is already immovably there and never went anywhere. So there is no risk of any kind involved.

I encourage you this week to make more commitment to your sanity than you ever have before. "Oh my God, how do I do that? Oh my sanity, where's my sanity?" Well, where's your insanity? Your insanity is in the use you put your mind to in which the activity occurs independently.

Sanity, therefore, that you make commitment to is your decision to ***do nothing alone***. In other words, to do everything joined whether you're able to maintain it consistently or not to begin with, and to persist in it. Remembering, that this is not so you will gain information with which to get a better hold on your problematic life. But so that you can break free of unconsciousness into a fully conscious experience of the moment you're in. Which is in the little gap between the past, between memory and the future imagination in which all of Creation stands unaffected by as it always has been, unaffected by whatever was going on in memory and whatever has been going on in imagination.

Have a good week. And I look forward to being with all of you next week.

A Course In Miracles (reference pages)
Chapter 12 – Section – FINDING THE PRESENT
¹ Sparkly Book – p.293 / JCIM – p.123
Chapter 13 – Section – FINDING THE PRESENT
First Edition – p. 233 / Second Edition – p. 250

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 14th 2006

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Good evening. And welcome to everyone who's joining us on the Internet.

Before we begin, I would like to acknowledge the efforts and the expertise that Paul's son Chris brings to every single one of these Gatherings so that it's available to be heard live on the Internet and seen as well, and for the capabilities of being able to make the audio available twenty-four hours a day, thank you Chris.

We're in a section entitled, ***FINDING THE PRESENT***. Now, this is not like an Easter-egg hunt or a treasure hunt where I'm going to send all of you out to find the present, it is perhaps, one of the most significant portions of the Course. Because the present is the crux of awakening. It's also the simplicity of the awakening process.

Now, many of you, during the past week or two, may have spent some time during your day trying to be present with the now, using your eyes and your ears to let everything around you, all of your sensory experience register with you. As though, perhaps, the now is to be found in the things—the experiences of the things.

But where is the now? Well, the now is in the gap between the past--memory, and the future—imagination. Since the past isn't present to be experienced, and the future isn't present to be experienced, how do you come about eliciting what you call the experience of memory and the experience of imagination? Through a use of your mind. And the use of your mind is

thinking. You must think the past. You must think about events in the past. You must think about potentials of the future.

So, where is the now? It's in the little gap between thinking and thinking.

Gets simpler and simpler doesn't it. And what's in the little gap? The absence of thinking—the silence. That's where the now, that's where the present is to be found. Where is it? Somewhere in the infinite Mind of God still thinking spatially infinitely outward—the infinite Mind of God as something that extends infinitely beyond your awareness?

No. You have to be careful, because all of your thinking is done in terms of space-time coordinates. And so you're going to be tempted out of habit, to imagine that getting into the silence and experiencing the now, in which all of Creation becomes available to you as an undistorted conscious experience, is still going to have space-time coordinates attached to it. And this isn't true. And I'm telling this so that when you are choosing to become still, you will not be attentive in a fashion that you're familiar with. Don't try to bring forward with you the memory of space and time to apply to, what will be, an infinite and indivisible experience.

This means that you must dare [sighs deeply] to let go completely. To really dare to be silent. To really dare to let the peace of Being register with you because you're not filling it with any jabbering. So you say, "How in the world can I do that in the middle of the grocery store or in the middle of the work-place?"

Well, you can. If it's not easy, then I once again suggest to all of you that you begin to take time at least twice a day for twenty minutes, to meditate. And if you have time to do it three times a day, do it three times a day so that you can become familiar with the experience of silence.

When the experience of silence is still fresh in your mind because you experienced it four hours ago, then if you are in the work place or the market, or dealing with the school or with your children, the memory, and here I would suggest to you that you value the memory—the experience of peace and of the silence that you experienced four hours ago, will be available to you to overlay, if I may put it this way, on the moment you're in. And in the moment of overlay and the valuing of the peace that you want to overlay the moment with, you will find it much easier to slip back into the actual experience of centered peace from which you can dare to look at the experience of the moment with fresh eyes.

This is one way you bring devotion to glorifying God into your moment by moment experiences in your day and begin to make a shift from just rolling

willy-nilly off the top of your head with random thinking into a state of peaceful order through which it's your desire to look at what's going on, so that you might be able to recognize the order that is pertinent to the moment and illuminate it and improve the moment.

It's very simple. If you're going to wake up, you're going to stop acting like orphans. And you're going to stop reaping the benefits of orphanhood, like fear and frustration, and worry and tension, and sickness and disease and death. I know . . . you're so much more familiar with that than you are with peace and harmony, and wholeness and joy, on an ongoing and all-consuming basis during your day. And I know you are afraid that you will not know how to be in this new way. But why opt for suffering just because you don't know what the experience of harmony is going to look like, feel like, and what you will behave like? What is the great value of suffering?

Well, one of the great values of suffering is that it doesn't require you to change. It doesn't require you to grow, it doesn't require you to let yourself be made new and have to cope with unexpected. Well, if there are a million ways to experience joy, and if there a million ways to express joy, and if there are ten millions of ways to experience and express harmony, how great is that? How hard would that be to take?

You see, you don't want to be like sheep just trudging along in the tracks that your ancestors set out before you. What if the new territory isn't full of brambles and pitfalls? What if it's full of beauty and ease and abundance and wholeness? Isn't it funny that I have to encourage you to try and do something different.

Oh yes, uh-huh. You're familiar with the phrase, "There is another way to look at this." Oh, you'll let that run off your lips, "There is another way to look at this." But what you don't say is, "But I don't want to look at it yet because I don't want to have to change! I don't want to have to put myself in the vulnerable position of becoming . . . I don't know what?"

Well that's called being dead already. It's just a silly habit. It's a silly habit but it's a devastating habit. Devastating, because by virtue of your word and your commitment, you stay locked into suffering. And part of the orphan mindset is that suffering always gets worse. "It'll get worse before it gets better." And sometimes it won't get better. It gets worse [snaps fingers] and you're gone. Or it gets worse [snaps fingers] and you're locked into it. You go past a point of no return. Too much damage done. No way for it to be reversible.

See, but hey, this is more about thinking isn't it. These are just ideas. They are just ideas. They're not facts. But if you take that idea and you make

commitment to it, and you put the full force of your being behind it, nothing will change. And indeed, things will seem to be irreversible.

You have all kinds of little rules that you made up as you grew up. Some of the rules were provided to you by parents, teachers and society. And some of the rules, you just made up out of whole cloth. You just made up out of pure imagination.

Paul discovered this week that he had a log in his log-jam. And it was just an idea, just a phrase, "Your word is your bond and your bond is your trust." Mighty, weighty words. All of which have to do, for him, with his self-worth. If his word isn't his bond, then he is not trustworthy. And you know what? He discovered that the word he had given he didn't even broadcast to anyone. No one else knew that he'd given the word, even though to him, the word was given on their behalf. He didn't even have others' expectations of him to support that idea, or a need for him to remain committed to it. It was his own little private head-trip. And because he hasn't been able to keep the word he gave, he has held himself in a state of internal misery. Constant on-going frustration at being invalid and worthless because he wasn't keeping his word. And then he stuffed it and didn't deal with it. He just endured it.

Now, the word that he gave was a word made as an orphan. It doesn't matter how lofty the idea is, if an orphan is making that his word, there is nothing lofty about it, it's pure imagination. And if that imagination is adopted and maintained, it becomes memory. It becomes a foundational aspect from the past.

All of you have these nasty little rules that you don't even remember bringing into play and you're not aware of how completely they govern the way you perceive anything and everything that comes into your experience. And you know what? As long as you search for them from orphanland, you will not find them because you lack the perspective to recognize what is false. This is one of the reasons that it is so very important and imperative for you to, as this section heading says, find the present. Bring yourself into the little gap of silence, absent thinking called the past, and absent thinking called the future.

The silence is always ever-present in you and available to you if you will do one thing: For twenty minutes a day, take the time to stop thinking. And you will find it is there no matter how loudly your world seems to be clamoring for your frightened attention. No matter how dire the circumstances are, your peace is present and available to you. It's present and available to you because it's the one and only thing that is real. The past isn't present and isn't real, and the future isn't present, and it isn't real. And no matter how much force of intellect and no matter how much force of personal will you attempt to

bring into your mind to create images and sensations that seem to be real, it's all fantasy. It's all flimsy nebulous fantasy. It's all nothing.

Let's go into the book.

Time can release as well as imprison,¹ . .

Again . . .

Time can release as well as imprison, depending on whose interpretation of it you use.

Now we're not talking here about Joe's interpretation, or Henrietta's interpretation, or your Mother's interpretation, or your third cousin's interpretation, or your Boss's interpretation. There are only two interpretations: One is the Holy Spirit's and one is the ego's.

Time can release as well as imprison, depending on whose interpretation of it you use. Past, present and future are not continuous unless you FORCE continuity on them.

And again, the only way you can force continuity on them is by imagining a continuity is not there and then fleshing it out with reasonings, and logic and ideas that you've made up through the process of thinking.

You can PERCEIVE them as continuous, and make them so for YOU. But do not be deceived and then believe that this is how it IS, for to believe that reality is what you would HAVE it be according to your use for it IS delusional.

Insane. Because it's insane, there is no real reason to it. There is no logic to it. There is nothing holding it together. It is fabulous, fabricated, flimsy, lacking integrity . . . smoke and mirrors. That's what I mean by fabulous—of the nature of fable, and nothing else.

You would destroy time's continuity by breaking it into past, present and future FOR YOUR OWN PURPOSES. You would anticipate the future on the basis of your past experience and plan for it accordingly.

And we talked at some length about that last week. It is your normal, natural and ingrained habit. You would not be foolish enough to enter into any endeavor without bringing your memory along with you relative to all similar sorts of endeavors and encounters so that you can be sure you will be able to avoid the pitfalls. No-one, as you would say, would go into a new venture

blindly. And so what do you do? You bring memory into play, which means you go into a state of unconsciousness of being in the now.

Now, is that not going into something blindly? You're not even paying attention. You're not present enough in the present to respond to what's really going on. You have given up consciousness of the present by giving preference to memories; a replay of old tapes back somewhere out of the present in the dark recesses of your mind where it's easy to see flimsy images that have very little illumination to them. See? And all the time you are looking there, you are being unconscious in the now, able to bring no wisdom, intelligence, or Knowing of truth into the situation. Bringing no light, the light that your mind is lit with by God to illuminate what's really going on. That's going into something blindly.

Again . . .

You would anticipate the future . . .

. . . and I'm going to say, you would unavoidably, and for sure . . .

. . . anticipate the future on the basis of your past experience and plan for it accordingly. Yet by doing so you are ALIGNING past and future, and not allowing the miracle, which could intervene BETWEEN them.

Between them. Oh yes, in the little gap between memory and imagination. The little gap of silence. The little gap of presence of Mind.

Yet by doing so you are ALIGNING past and future and not allowing the miracle, which could intervene BETWEEN them to free you . . .

. . . what? To have this scary experience . . .

. . . to be born again.

To see everything with new eyes. To see everything as it is minus the overlay of your memory and your imagination in which the nature and character of all that is, is fully visible to you and awesome because its nature and character is the Movement of God; Creation in its full glory itself.

Am I just using flowery words here because they're spiritual? No. It's important for you to be expecting something other than just a glossed over current human experience. Because the experience of Reality is far greater than the dusty, tarnished images of reality that you see through your memory and the cobwebs of your rules that you govern yourself by.

The miracle . . .

. . . a sudden shift of perception . . .

. . . enables you to see your brother WITHOUT his past, and so perceive HIM as born again.

Why? Because you had a revelatory experience that changed him? No. Because you let the scales fall from your eyes. You let memory fall from your focus of attention. You let imagination dissolve in favor of the silence; in favor the direct experience of Reality. And as a result, you see him as he really is, your Brother.

His errors ARE all past, and by perceiving him without them you are RELEASING him.

All of you are utterly unaware of the part you play in holding your Brother to points outgrown by him, by refusing to see him as he is becoming, as I may put it that way. And so when your Brother begins to behave in a new way, and I'm going to say specifically exhibits enough self-respect not to let you or anyone else abuse him or misuse him mistreat him, you, by virtue of his growing beyond where he was before, are called upon to change yourself and stop attempting to abuse or misuse or mistreat him or her.

Hey, if you're not willing to change just because it might mean that you're going to experience wholeness and health and joy, what in the hell makes anyone think you're going to change when your Brother says, "Hey, I respect myself enough to say stop mistreating me!" Why would you change for that? Oh no, you're going to bring up your memory and all the little rules that help to set in place his being dominated by you and you're going to not release him.

Now, I've described something extreme here. But this sort of thing goes on all day long every day with your friends if they begin to behave in a way that stretches you, in one way or another. You may kindly and politely say, " You know, I've gotta to get going—lots of things to do" and withdraw without providing confirmation or interest; withdraw without shining light on what's being shared. So you may not have been downright mean, you've been politely terse and have conveyed that you're not interested. And although you've said, "I've got a lot of things to do," the other knows its bullshit. And the moment of communion and connection that could have occurred hasn't occurred and in a way, that one is still alone. And that may be all it takes to get that one to shut down.

You could say, "Well, that's his responsibility he doesn't have to do that just because I'm acting like an asshole." No, he doesn't. But you also don't have to act like an asshole. So take care of your part of it.

The miracle enables you to see your brother WITHOUT his past, and so perceive HIM as born again. His errors ARE all past, and by perceiving him without them you are RELEASING him. And since his past is YOURS, you SHARE in this release.

His past is a mutually shared memory so-to-speak. He remembers it from his point of view, and you remember it from your point of view, but together you can share enough corresponding elements that make it seem as though you are sharing something actual. So his past is yours. You know what? If someone new walked into this room at this moment or the very room you are sitting in as you are listening, someone you had never met before, you couldn't release him from his past because you don't know what his past is.

So whatever past you can release someone else from, is the past you have accumulated in terms of memories. That's why it says . . .

And since his past is YOURS, you SHARE in this release. Let no dark cloud out of YOUR past obscure him from you, for truth lies ONLY in the present, and you will find it if you seek it there.

You see, the orphan mentality—the ego frame of reference has everything backwards. There are those whom you would look at and consider releasing him or her from his or her past. But you say, "He or she is not worthy of my being that good to him or her," or thinking that well of him or her.

What makes you think any of this has anything to do with him or her? Your problems stem from the use you are putting your mind to. And the use you are putting your mind to either keeps you in memory or in imagination; whichever it is, it keeps you out of the gap. It keeps you out of your release from thinking. It keeps you out of your release from sin, sickness, and death. It keeps you out from, out of, your peace which it is your ever-present birthright to be experiencing. It keeps you unconscious.

The only arena, if you will, that you have available to you for the experience of being conscious, is in the silence, in the little gap. And if you are not in the little gap, you are experiencing insanity. You must learn to see this clearly so that you may be perfectly honest and not blame the other fellow for your unwillingness to release them from their past.

Why? Because they deserve it? They deserve to be released from it? No. Because you deserve not to be delusional. You deserve not to be insane. You deserve not to be unconscious.

Let no dark cloud out of YOUR past obscure him from you, for truth lies ONLY in the present, . .

. . . in the gap, in the silence, in the presence of Mind that constitutes your being when you're sane. Meaning, not thinking.

You have looked for it where it is NOT, and therefore have not found it.

What? What have you looked for? The present.

Learn then to seek it where it IS, . .

. . . and where it is, is not difficult to get to. And there's no complicated process to it. [chuckles] It's the most uncomplicated thing you can imagine. Shut up. Be still.

Paul—Raj did not read “. . and it will dawn on eyes that see.”

Your past was made in anger, . .

“My past was made in anger? Gee, all I was doing was growing up. I wasn't making my experience out of anger.” Well, your experiences weren't the past. Your experiences were always the present. Your experiences were always the Movement of God Moving as you, whether you were conscious of it or not, whether you were in the gap or not.

So, your past was made in anger. See, your life experience isn't your past. Ah-h, the pictures, the snapshots you took; the ideas that crystallized in the moment that you made up and cherished; Ah-h-h . . . those memories were made in anger.

Always they were made, whether you like to look at it or not, always they were made as further and further means of securing control over your environment and your experience and your life so that you could become personally successful—dominant, whether for good reasons or bad reasons. That's not love.

Your past was made in anger, and if you use it to attack the present you will not SEE the freedom that the present holds.

You will not see the freedom the gap holds; the silence holds, the presence of Mind holds in the absence of thinking; the miracle.

Judgment and condemnation are BEHIND you, . .

... in the past ...

... and unless you bring them WITH you, will see that you ARE free of them.

That's why you need to give up the idea that the reason for going into the silence or that the reason for going into the gap, or the reason for connecting with your Guide, or the Holy Spirit, is so that you will have divine aid, and divine reasoning and spiritual truth to use to clean up things in the orphanage, or straighten out things in orphanland. Because when you get into the gap, when you go into the silence and with innocence, listen—invite in the conscious awareness of truth that its your birthright to be experiencing, your perspective is going to change and you will see that there isn't any orphanage. And that orphanland was imaginary and the things that needed to be straightened out there were part of the delusion.

To get divine help in straightening out a situation in the orphanage is not called a sudden shift of perception, it's called staying right in the same perception with some new sparkly tools that put you at an advantage over the other orphans who don't have those new tools yet.

Look lovingly ...

Look lovingly upon the present, . .

... it's so hard to do because the present is made up of the past you think.

Look lovingly upon the present ...

... anyway, I'm adding ...

... for it holds the ONLY things that are forever true. All healing lies within it because ITS continuity is real.

Continuity ... continuity in the presence has nothing to do with space and time. Continuity means, I'm going to say for lack of better words, that the fabric of infinity and eternity is unbroken—has no boundaries over-laid upon it. You and your Brother have no boundaries between you. All of Creation is continuous, meaning forever One, meaning forever indivisible and therefore forever undivided. And so you cannot be divided from your Brother or Sister. You cannot be divided from God. You cannot be divided and different from all of Creation infinitely speaking, even though Creation is infinite.

The fact is, that at this moment you cannot show me the boundary of your mind. And therefore, you cannot demonstrate to me that within the

boundarylessness of your mind is the boundarylessness of your neighbor's mind, or the person sitting next to you, or your mate. It's continuous, it's unified. But the unification does not reduce all of Creation into an amorphous indistinguishable nothingness. All of the infinite characteristics of Creation are still there, but the characteristics are not boundaries. If you take an ingot of gold, it has properties; it has color, it has specific density, it has specific weight, it has specific softness. Well is the softness different from the weight? Is the weight different from the density?

No, there's no way to look at it and say, "Here's the density, here's the weight and over here on this side is the color." You might have different words that you use regarding different properties, but it's one unified thing. It is one pure element. All of Creation is one and pure with infinite characteristics, if I may put it that way, that make Creation awesome.

So, you must stop thinking in space time terms.

Look lovingly upon the present, for it holds the ONLY things that are forever true. All healing lies within it because ITS continuity is real. It extends to all aspects of consciousness AT THE SAME TIME, . .

. . . the color of gold extends to all parts of the ingot at the same time that its specific density which will never change, extends throughout all parts of the ingot at the same time . . .

. . . it extends to all aspects of consciousness AT THE SAME TIME, and thus enables them to reach EACH OTHER.

But not through space, not you over here to me. It's in the gap. It's in the silence. It's in the presence of Mind that the Oneness of all things becomes available to you as your conscious experience and it will have no connotations, and it will have none of the limitations of the concepts of space and time.

That should peak someone's curiosity. What an interesting experience to have waiting for you.

The present is before time was, and will be when time is no more.

The gap is before memory and imagination were. And the gap will be when imagination and memory are no more.

In it . . .

. . . the gap, the present . . .

... is everything that is eternal, . .

. . . is everything, plural, that is eternal . . .

... and they are one.

Just like all of the characteristics of an ingot of gold.

Their continuity . . .

. . . their connectedness; their union, their unity, . .

... is timeless . . .

. . . has nothing to do with time and never did . . .

. . . and their communication is unbroken, for they are not separated by the past. Only the past CAN separate, and IT is nowhere.

It's not occupying eternity or infinity. It's a delusion—an imagination, a fantasy. It isn't anywhere because it isn't actual. Now this is the truth. This is the truth like, two plus two is four; a fundamental building block of mathematics.

The present . . .

. . . this wonderful little jewel that's constantly in the center of your Vision because its in the center of your being, called the present—the gap . . .

. . . offers you your brothers in the light that would unite you with them and free you FROM the past. Would you, then, hold the past AGAINST them? For if you do, you are choosing to remain in the darkness that is not there, and refusing to accept the light that is offered you.

Now mind you, maybe harsh words they sound like, but what's the solution? The solution is to simply bring into play, curiosity—benign curiosity. Interest. Interest in something different from this monotonous rehearsal of suffering to one degree or another that you're experiencing.

For the light of perfect vision is freely given as it is freely received, and can be accepted only WITHOUT LIMIT.

You see, the orphan says, "Um-m, Okay. . . , I'm gonna tune in this Saturday night and I'm gonna see if I can get a little bit of the truth here that I can use to my advantage. I'm not going to accept everything that said without limit, because that's very likely to lift me out of the orphanage. And then I wouldn't be able to use this power to my advantage. So, I'm not going to accept it without limit."

Are you an orphan or are you the Christ? Stand up and be counted. Not by each other, but stand up and count yourself as one or the other and be honest. The minute you're honest and you stand up and count yourself, you'll know whether you want to change or not. But in the haziness of orphanland and orphanages, and all of the mutually agreed upon definitions that you live by, its easy to remain a little bit vague and not really count yourself, not really stand up and declare yourself.

The light of perfect vision is freely given as it is freely received, and can be accepted only WITHOUT LIMIT. In this one, still dimension of time, . .

. . . the present . . .

. . . which does not change and where there is no sight of what you were, you look at Christ . . .

. . . your Brother, yourSelf, Me . . .

. . . and call His witnesses to shine on you BECAUSE YOU CALLED THEM FORTH.

You stopped calling forth your orphanhood and you stopped calling forth the orphanhood of your Brothers and Sisters.

In this one, still dimension of time, which does not change and where there is no sight of what you were, you look at Christ and call His witnesses to shine on you BECAUSE YOU CALLED THEM FORTH. And THEY will not deny the truth in you because you looked for it in them and FOUND it there.

Now is the time of salvation, for now is the RELEASE from time.

The cap is the release from time. The silence, when you choose for it, is the release from time. It is the release from illusion. Time and thinking are inseparable. Time and thinking are synonymous. Thinking and being unconscious are being synonymous. Silence and consciousness are synonymous.

I love you all. The simpler the truth becomes, the more irresistible it is.

A Course In Miracles (reference pages)
Chapter 12 – Section – FINDING THE PRESENT
¹ Sparkly Book – p.294, 2nd Full Par. / JCIM – p.124, 1st Full Par.
Chapter 13 – Section – FINDING THE PRESENT
First Edition – p. 234, 1st Full Par. / Second Edition – p. 251, Par. 4

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 21st 2006

**THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

How many of you are mean-timers? Do you know what a mean-timer is? A mean-timer is someone who says, "I know that the second coming is imminent, but in the meantime, I'm going to blah, blah, blah . . . I'm going to be the best spiritual person, or the best spiritual student I can be, or in the meantime I'm going to have the rowdiest, the most lascivious, the most physically satisfying experiences I can come up with because it's going to be my last chance."

Mean-timers are those who listen to what I'm saying and hear me say that the way out of illusion—the way out of the dream, the way out of time, is to be found in the space, in the gap between thinking, meaning memory, and thinking, meaning imagination—past and future. And they hear me say . . . you hear me say, that help is available to you and you can't do it all alone because after all, the dream you've been in has been a dream of being alone and insisting on doing everything alone.

And so you say, "Wow, I know Paul is in touch with his Guide. And I know a few other people who are in touch with their Guide. And every once in awhile, I think I hear my Guide . . . but not yet. And I'm going to keep trying. But in the meantime until that happens, blah, blah, blah, blah. Oh, I'm going to Google the internet and find out if any other teachers are saying what Raj is saying." Or, "I'm going to Google the scientific community to see whether anyone in the field of science is beginning to confirm what Raj is saying," You see? [chuckle] Or, "I'm going to go to the library to check out the latest

spiritual growth books and see what further support I can get for feeling confident that I'm not lost. I'll do this in the meantime until . . ." Until what? "Until I take my intent to be conscious, until I take my intent to not be distracted by the past thinking and the future thinking, and make commitment to the now, make commitment to the moment between the past and the future, which is silence."

All of you mean-timers are trying to make the best of the period of time you're choosing to take until you decide to get serious and actually do it.

Mean-timers are dawdlers . . . sorta standing there, moving . . . um-m . . . your toes through the sand and inching forward and . . . um-m noticing a sea-shell over there . . . You know it's time to go! [said emphatically] But you don't want to go yet. So you just sorta dawdle.

You waste your opportunities to be conscious. Why? "Well, it takes too much of my attention. It's too hard. I'm not used to being intelligent. [chuckle] I'm used to just letting my thoughts flow and experience what I'm feeling and pay attention to my feelings and magnify them and imagine what they mean, and just be crazy, disorganized, confused. I'm used to that."

How many of you listen to what I'm saying on Saturday nights and while you're listening, you feel the meaning of what I'm saying and you are inspired and after we're through, you are in a different place than you were when you came in, or started listening? And then you go home and for the intervening week, your life is so different from what we've talked about that you actually really get frustrated, because it seems as though what I'm talking about bears so little relationship to what you are experiencing.

Well, I'm very glad if you're getting frustrated about it. Because if you're getting frustrated about it, it means that you're actually feeling the difference between the mental state in which all you're doing is thinking and the mental state in which thinking isn't going along, isn't going on, and in that silence and in the attentiveness that is there, you are learning something that's very different from what you have believed.

If you stop and think about what we've talked about for the last few years, you will realize that we've said that your experience of your world and your experience of your body, is that it reflects the messengers you are sending out. It reflects back to you the use to which you are putting your mind.

It isn't that there really are objects like a body and a flower and a tree—physical objects sitting separate from each other in particular places in space and time. You see, that's the way it seems to you when you're thinking because you always think with in terms of space-time coordinates.

No. There is Creation: Trees, flowers, legs, arms, torso, head, glasses, water. There is infinite conscious experience of the ideas in the Mind of God that constitute the Movement of Creation and they are not separate from each other and they are not hard physical objects in space. They are, as I've said before, pure Spirit. And they really manifest and reflect their Source, which is God.

If you've gotten a divorce from the Father, God, then you're going to look at them with quite your own personal bias, with the definitions you've given to it and you will have lost the experience of what they truly are. You have lost the experience of what they truly are. And they reflect back to you exactly the definitions you are sending out to them.

In this day and age, it's easy for you to, or it's relatively easy for you to recognize that the health, or lack of health of your body pretty well is coordinate with the use you're putting your mind to. If you're angry and miserable and you keep yourself in a constant state of tension by means of your thought processes and your reasonings and your logic, no matter how imperfect it might be, you know, you're likely to have high blood-pressure, you're likely to have ulcers, you're likely to have any number of physical experiences you call them, of dissonance. And anyone who dares to take enough time to notice, will recognize that this is a fact. Your body reflects back to you the messages, the messengers you are sending forth to it.

Now, you notice this because you say, "This is my body. This particular set of arms, and this particular set of legs and this particular head is my body." And so, if it's not comfortable, you pay attention and you doctor it without solving the problem or you recognize the use to which you're putting your mind and you correct that use and have healing.

Now what you don't recognize is, that the glass and the water and the table and the chairs and the trees and the flowers, because of the continuity on the unintermittible connectedness of everything, is also, for lack of better words, your body. But since you don't claim it as yours, then when this world that you are saying is out there separate from you, reflects back to you the messages you're sending out, and you hear of war, and you hear of riots and you hear of murders and you hear of kidnappings and so-in-so who died, you say, "Well, that's the world—that's life!" And you don't realize that the messages you send out by virtue of thinking, get applied to absolutely everything equally. The reason being, the continuity of All That Is.

Oh, somebody says, "Wha-a? You mean I'm responsible for the war in Iraq?" Guilt, blame, which will necessarily lead to judgment and punishment, that's the orphan mindset's frame of mind. But we don't have to go there.

Yes, the messengers you send out will come back confirming their purpose. But, the real question is: Are you willing to look at what's happening and recognize that it's all reflecting back to you the use to which you are putting your mind? Not so that you can take blame or responsibility, but so that you can change your mind and use it a different way—not just any old different way.

You are all familiar with the statement: "There is another way to look at this." Whatever it might be, there is another way to look at this. Here's the simplicity again. There aren't thousands of different ways to look at everything. There are only two. One is, all by yourself. And the other is, joined. If you're looking at everything all by yourself through the orphan mentality, then because that mentality is itself based on a false premise, everything that follows will not exhibit truth. It's just that simple.

So, if there's a different way to look at things, when you look at your world and say, "Hm-m, if the world is reflecting back to me the use to which I'm putting my mind, if my body is reflecting back to me the use to which I'm putting my mind, then because it's obviously not harmonious, not pleasant, apparently destructive, undesirable—far from heaven—then I better take advantage of the other way to look at this. And the other way to look at this is joined.

What does that mean? It means not spending another moment looking at it all by yourself. It means inviting the Holy Spirit or Me or the Father back in. And ultimately it's your Father that you need to invite back it. Because it's your Father, Who, by virtue of being your Father, gives you your identity—tells you who you Are, tells you what your Birthright is. Um-m, better than telling you what you're Birthright is, imbues you with the experience of what your Birthright is so that you no longer even entertain the fantastic idea that you're an orphan.

Mean-timers are caught in eddies alongside the edge of the river, not in the flow, not inseparable from the movement and power and the purpose. If you're not in touch with your Guide yet, or if you're only occasionally in touch with your Guide, then gather some more resolve than you've been bringing into play so that you stop being the mean-timer who finds interesting things to do until Jesus comes again. Because the only thing you're doing in the meantime until something, is until you stop being a mean-timer until you actually take the plunge with resolve and with commitment. Why? Because you don't want to be unconscious of the moment you're in. You do not want to miss what's going on in the moment you're in. You don't want to miss it because you're distracted with the past and the future and all the thinking you can do about it.

What a silly engagement of your mind. And all it takes is decision. "Well, ya know, I hear what you're saying and I like what you're saying, but I just can't get any willingness behind doing it. And I can't figure out why."

I'll tell you something: Don't waste your time trying to figure out why you're not willing. Just do it! That's what mean-timers do, they try to figure out why things aren't going right. They try to figure out what it is they're doing wrong, what deep-seated psychological block there is. And as a result, they busy themselves without ever going into the gap—without ever going into the silence. And being in the place where you don't know and letting it be absolutely perfect that you, as an orphan mentality, don't know.

Let's go into the book. We ended up last time with the sentence:

Now is the time of salvation, . . .¹

. . . Now, the little gap, the silence, the presence of Mind . . .

. . . is the time of salvation, for now is the RELEASE from time.

Literally. In the release from time, healing doesn't need to take time. Healing can be instantaneous. In the absence of time, you can be here and then there instantaneously. Here and there will still be present to be experienced. You just won't have to traverse the distance between this space and that space, which according to the laws of physics, show that it will take certain amount of time to get from one place to the other and that's your limitation, just accept it. Ultimately you can't go faster than the speed of light, it's said. And that's a limitation if you have huge distances to go. There is no such limitation. But if you believe it, that's the messenger you will send out and you will get confirmation back confirming it—proving it. Doesn't make it true. Because there is release from time.

Again, time and thinking are synonymous, whether its thinking, called the past, or it's thinking, called the future. Time is not your natural habitat. The gap is your natural habitat in which the inseparable continuity of all of Creation is everywhere present—I can't put it any differently than that—and is available to you with a shift of attention to experience directly, whether its twenty thousand par secs² away, or five feet away.

Now is the time of salvation, for now is the. . .

. . . actual . . .

. . . RELEASE from time. Reach out to all your brothers, and touch them with the touch of Christ.

Reach out to your brothers from the gap. Pay attention to your brothers from the silence. Pay attention to your brothers from the absence of thinking. When you are thinking, you are like one big mouth. And when you are in the gap, you are like one big ear. It is a state of attention without expectations, without preconceptions, it is what I have referred to as looking at everything with innocent eyes, an innocent mind, a silent mind.

Reach out to all your brothers, and touch them with the touch of Christ.

That is what you cannot help doing when you choose to look out at your brother from the silence. You reach out with the only thing that is there, which is the Christ of you, and you touch your brother and because, from that place, there is perfect continuity—you touch the Christ in him and he recognizes it and illuminates the Christ in you by expressing his joy at the communion.

In timeless union with them is YOUR continuity, . .

In timeless union with them . . .

. . . your brothers . . .

Is YOUR continuity, . .

As long as you are looking at anything from the orphan mentality, it is impossible to experience your continuity—you're inseparable, indivisible unalterable oneness with all of Creation. Because the very premise of the orphan mindset is that you are alone and that you are alone by choice so that you might exercise your personal private will for the purpose of establishing yourself in your own right and ultimately proving that you, on your own, are a success. Simple black and white. But . . .

In timeless union with them. . .

. . . your brothers . . .

. . . is YOUR continuity, unbroken.

Why?

. . . because it is wholly shared. God's guiltless Son is ONLY light.

Isn't that something. Your mind, your attention is an illuminator. Your attention illuminates what it is given to.

God's guiltless Son is ONLY light. There is no darkness in him anywhere, for he is whole. Call all your brothers to witness to his wholeness, as I am calling you to join with me.

There's your task—there's your purpose. It's not a selfish purpose. It's not proving that you, in your own right, are actual and successful.

Call all your brothers to witness to his wholeness, . .

. . . your brother's wholeness. You're there to send out messengers of the reality of your brothers. And you're to invite your brothers to acknowledge the same thing in the brother that you're acknowledging.

. . . as I am calling you to join with me.

You see.

Every voice has a part in the song of redemption, the hymn of gladness and thanksgiving for the light to the Creator of light.

You see, you invite the Father in. You let the Father in. You acknowledge the Father. And in the acknowledgement, you can't help but be overflowing with what you're experiencing and the overflow extends to your brother spontaneously and embraces and illumines him. And by virtue of your giving it and his receiving it, it is confirmed that it is yours. Because you have one purpose only and that is to confirm Reality, to confirm truth, to confirm the Father in everything your attention falls upon, instead of what you engage in every single day—which is a far cry from that.

Again, it takes some discipline. Not a discipline of your thoughts, [chuckle] but a discipline of your mind where you vacate the arena of thinking itself. So that you do become a big ear, a big eye, in the gap whose function is to pay attention and recognize and see. You see. And when you let that be your function, which of course, takes you out of the driver's seat, because you can't decide what to hear or what you want to see. You're there to hear and see whatever is there to see. And what is there to see is Creation, undistorted.

It constitutes a different way of being, right where you have been being all along. It is different. And you've got to be willing to let it be different. And you've got to stop trying to make it interface with the orphanage, or orphanland. Because the orphanage and orphanland, as I've said over and over, is nothing but a misperception of what is really there.

The holy light that shines forth from God's Son . . .

. . . you . . .

... is the witness that his light is of ...

... what? ...

... his Father.

Remember, I said awhile back that it's a good idea to stop talking about "the Father" and start saying, "my Father?"

The holy light that shines forth from God's Son is the witness that his light is of his Father.

Your light is of your Father. You are whole by virtue of being inseparable from God and incapable of even approximating separation of any sort no matter how creatively you have imagined it to be an absolute separation.

Shine on your brothers in remembrance of your Creator, . .

"Oh yeah, shine on my brothers—shine on my brothers, poor bastards! Shine on my brothers. It's so very hard for me to feel like shining on my brothers. They're not . . . they're not . . . they're just too difficult to be with, they're too difficult to cope with . . . shine on my brothers . . ."

Well, what you're saying is, "It's more important for me not to be in my right Mind, than it is for me to be in my right Mind. It's more important for me not to perform my function—my divine function—than it is to perform my divine function. It is more important for me to be conflicted than it is for me to be at peace."

Hell, forget about having pity on your brother and have pity on yourself. Because until you care enough about yourself to invite the Father in, or to get into the little gap and willingly stay there and avoid thinking, you will not get out of your misery, you will not get out of your confusion and you will not have any light to shine on your brothers.

It doesn't matter whether your brother deserves you shining on him, it matters whether you want to be crazy or not, whether you enjoy being insane, or whether you would like to experience what your natural irrevocable sanity is.

So, . .

Shine on your brothers . . .

... what? . .

... in remembrance of your Creator, . .

. . . you see, until you have said, "Father, help!" Until you've said, "Holy Spirit, help!" Until you've said "Jesus, help!" and you've meant it, there won't be any influx of conscious experience of your Father and therefore, your identity, and therefore, an overflowing influx of awareness of truth that you can shine on your brother, and thus own because you've performed your function.

Shine on your brothers in remembrance of your Creator, . .

. . . and therefore your remembrance of yourself, and therefore your remembrance of your brother—who you are, who he is—so that you're not fooled by his orphan behavior or your memories of and pictures of him as an orphan that you have cultivated and held.

Shine on your brothers in remembrance of your Creator, for you will remember Him . . .

. . . your Creator . . .

... as you call forth the witnesses to His . . .

. . . your Creator's . . .

... creation.

See, there's where the unity is brought into focus. There's where the continuity is undisturbed, because you're not engaged in dismembering the unity of Creation by virtue of insane thinking.

Those whom you heal bear witness to YOUR healing, . .

When you see the truth, not just an idea, but when you feel and know the truth that God is all there is to what you or a thing [is], you can share it in a way that others will hear. And when they hear it, because it's not intellect, and it's not thinking, and it's not an orphan ploy of manipulation to get the best of a situation, your brother is healed and his healing gives proof of your healing. His clarity gives proof of your clarity.

Those whom you heal bear witness to YOUR healing, for in their wholeness you will see your own.

You see, you will feel the continuity, you will experience the inseparability. You will know that oneness is the fact of the two of you as one without the two of you melting into each other and losing all identity whatsoever.

And as your hymns of praise and gladness . . .

. . . yours and your brother's . . .

. . . rise to your Creator, He . . .

. . . your Creator . . .

. . . will return your thanks in His clear answer to your call. For it can never be that His Son called upon Him and remained unanswered.

The continuity has always been there. The oneness has always been there. The Christ that you are, is the only thing that has ever been there, and the Christ that you are is the Son of God which constitutes and gives you your identity, and it's always been there. The truth has always been there. Every request you have made has always been answered. But you don't hear the answer because you're so sure of the context in which the answer must come and it must come in the context of orphanland and orphanages, and the miserable way in which orphans do their best to deal with each other, to their own advantage without in the process, killing each other off.

His call to you is but your call to Him.

It's one thing.

And IN Him . . .

. . . the Father . . .

. . . you are answered by His peace.

You know what? You say, "It's too hard for me to find time to get into my peace because everything is so unsettled and demanding, that it must be taken care of or everything . . . everything will be destroyed, everything will collapse, everything will fall to peaces."

Well, people, think a little . . . uh-h-h—no. . . pay attention! For centuries you've been thinking and for centuries things have been chaotic but existence hasn't been wiped out. Destruction has not occurred. If you decide not to cater to the suggestion that you had better take care of the problem before you get into your peace because if you don't the results will be disastrous, if you don't play into that ploy and you do choose for your peace instead, with disregard for the invitation to be in conflict, everything will not collapse. And if you move into your peace, your perspective will shift. Your perceptions will

shift. And without your exercising any power whatsoever, your world will begin to reflect back to you the new messengers you are sending out—the messengers of peace. And it will not require time for peaceful adjustment to occur.

This is very important. It's very important because it's so fundamental.

Children of Light, you know not that the light is in you. Yet you will find it through its witnesses, for having GIVEN light to them they will RETURN it.

That is, if you've given light to them. If you've decided not to let your mind run off half cocked insanely, but choose the messengers you would send out.

Everyone you see in light brings YOUR light closer to your OWN awareness.

It's inevitable. It's a law. But if you don't bother to see in light, then there will be nothing to bring your light closer to your own awareness. It's just that simple.

Love always leads to love. The sick, who ask for love, are grateful for it, and in their joy they shine with holy thanks. And this they offer you who GAVE them joy.

"Oh, yeah, that's my brother I'm supposed to shine on." Yeah, well if you do shine on your brother, that's what will happen.

The sick, who ask for love, . .

. . . the ones who don't deserve it, the ones that's so hard for you to get along with, when looking at them through the orphan mentality, . .

. . . are grateful for it, . .

. . . the love they've asked for when they receive it . . .

. . . and in their joy they shine with holy thanks. And this they offer you who GAVE them joy.

Well, if that's going to be the result, then what value is there in saying, "Oh yeah, I gotta shine on my brother?" What value is there in it? None.

They . . .

. . . the sick, who ask for love . . .

. . . are your guides to joy, for having received it of you they would keep it. You have established them as guides to peace, for you have made it manifest in them. And seeing it, its beauty calls YOU home.

Everything you do as an orphan—everything you do as an independent agent—will establish independence and the awfulness of it more and more definitely, more and more uncomfortably. But everything you do as a gift, a willing extension of an excellent use of your mind, will reflect back to you increased unity, increased experience of continuity, and the joy that comes from the actual experience of not being alone.

There is a light which this world . . .

. . . that you have made up, I'm adding that . . .

There is a light which this world . . .

. . . which you thought up—which you gave definitions to . . .

. . . cannot give. Yet YOU can give it, as it was given you.

Or we could say,

Yet YOU can give it, as it . . .

. . . is . . .

. . . given [to] you.

But of course, you won't receive it even though its given. You won't receive it, if you're maintaining a staunch independent stance. "I don't need anything. I have everything I need. God gave me free will. God gave me intelligence. God gave me a mind to use. And He gave it to me to use well. And so I have the capability of using it well. I don't need anything more. I don't need a gift. I don't need any light."

There is a light which this world cannot give. Yet YOU can give it, as it was given you. And as you give it, it shines forth to call you from the world and follow it.

Right out of the orphanage. Right out of the orphan mind-set. Right out of suffering. Right out of conflict.

For this light will attract you as nothing in this world can do. And you will lay aside the world and find another.

You see, there is a different way to look at this. You don't have to look at it all by yourself. You can look at it joined and you will see another world. You will see the same world with such beautiful clarity that it doesn't look like what you thought it was, and you are no longer confused into believing that the world and universe is polarized and subject to decay. And that birth always means death.

And you will lay aside . . .

. . . orphan-land . . .

. . . you will lay aside the world and find another.

Reality.

This other world is bright with love which . . .

. . . what? . . .

. . . YOU have given it.

Why? Because you've shown on your brothers. You've shown on your brothers because you'd rather be in your right Mind. You've shown on your brothers because you didn't want to be conflicted anymore. You've shown on your brothers because you wanted to be conscious rather than unconscious right in the middle of the Kingdom of Heaven.

This other world is bright with love which YOU have given it. And here will everything remind you of your Father . . .

You see, you won't be estranged from Him anymore and it will be Okay with you for everything to remind you of your Father. Because anything that reminds you of your Father reminds you of You, Who you really Are. And Who it has been your Birthright to be conscious of all along. Even when you were having so much god damned fun being miserable, thinking for yourself.

And here will everything remind you of your Father and his Holy Son. Light is unlimited, and spreads across this world in quiet joy.

Literally, the movement of the experience of joy—not the idea of joy—the experience of joy quietly moves across your world because joy is not exciting. Joy is full of peace. It's full of peace because there is no conflict in it. As a

result, there is no edge to it, no excitement to it, no fear to it. It's full blown joy like a blanket rolling across the world, not an object but an energy you, might say, that everything and everyone—you, the trees, the squirrels, the ants—feel and are not unconscious of.

Light is unlimited, and spreads across this world in quiet joy. All those you brought with you will shine on you, and you will shine on them in gratitude because they brought you here.

You see, you did it together. It was an act and a conscious experience of unity—of continuity.

Your light will join with theirs in power so compelling that it will draw the others out of darkness as you look on them.

Mind you, we're discussing this in the context of finding the Present. You might say, "Well, what will it be like if I do it?" Well, there it is spelled out for you. But don't do it for the goodies. That's not the point. Do it because you don't want to be insane one more moment. Do it because you don't want to be unconscious of what's really going on one more moment. You don't want to dawdle one moment longer.

The rest will come because the rest is a gift. It's a gift that was given since the beginning, if I may put it that way. It is a gift that is given new each moment. It's the Movement of Creation. It's the Movement of God. And it's your function not to miss it! It's your function not to miss it. It's not your function to get satisfaction out of cursing the President or cursing the politicians or running down the school-board, or any of the righteous activities you engage in mentally.

I am telling you, and we've been reading, that the release from the past and the future occurs by what? Not dealing with the past and not dealing with the future but by abandoning them in favor of the little gap of silence in the middle of the two. And becoming one big ear and one big eye.

You know that if you are physically not well, and you change your attitude—you watch what the use that you're putting your mind to and what messengers you're sending out and you change the messengers you're sending out—you have experienced healing, whether it was instantaneous or whether it was gradual. Most of you have had this experience. That's all the proof you need to grasp the value of paying close enough attention to your mind, to bring your attention out of the realm of thinking into the silence of the moment and listen so that new messages received from that place of excellence in you, the divine one that you Are or so that clarity coming from your Guide, or

revelation coming from the Father, can fill you up with new messengers to send out because it will make a difference. It's a law.

See? I said the book's predictable. It talks about the things that you're practicing that aren't working for you so that you might look at them squarely, so that you might look at the illusion or the beliefs squarely, so that you can specifically release them, and it talks about the truth and illumines the truth. And it goes back and forth.

Now I may have been speaking enthusiastically tonight but everything that we have read about tonight, you could say, is the good news. We weren't having to take a look at the insanity and talk about the insanity. We've talked about how things work—how Creation works—and your inseparable part in it, and your inseparability from it, and your absolute incapacity to engage in any activity alone. And this is good news.

I love you all. And you know what? You love you all too. Really. And if you find during the coming week that it's difficult to be willing to love yourself, or it's difficult to be willing to love another, don't try to find out why you're unwilling. Oh, the orphan mentality will give you a whole sting of reasons that have nothing to do with anything but they'll keep you occupied in the meantime, until you just do it!

Okay. Have a wonderful week.

A Course In Miracles (reference pages)
Chapter 12 – Section – FINDING THE PRESENT
¹ *Sparkly Book – p.295, Last Full Par. / JCIM – p.124, 5th Full Par.*
Chapter 13 – Section – FINDING THE PRESENT
First Edition – p. 235, 1st Full Par. / Second Edition – p. 252, Par. 8

²Par secs – A unit of measure for interstellar space that is equal to 3.26 light-years and is the distance to an object having a parallax of one second as seen from points separated by one astronomical unit.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 28th 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We're going to go directly into the book tonight.

Awakening unto Christ is following the laws of love of your free will, and out of quiet recognition of the truth in them. ¹

Key words . . .

. . . quiet recognition of the truth in them.

There's nothing quiet about your thinking and there's nothing quiet about your expression of your thoughts.

You speak to be heard. You speak always, for a purpose. You speak to make an impression. Sometimes it's a bad impression, "Poor me." It's an impression of somebody helpless in need of help. And yet, there's nothing namby-pamby about the delivery of the poor soul impersonation. Sometimes it is for self-protection, sometimes it is for control, but always it is a very definite assertion of you calculated to make an impression—calculated to accomplish things. And there's nothing quiet about you or about the act of the delivery of your thoughts. There's no peace in it . . . there's no peace in it.

It's also never an expression of love or the embodiment of an understanding of what love is because always, as the orphan, everything you do is for manipulative purposes.

Inclusion, embrace, doesn't allow for manipulation. Embrace comes from an absolutely opposite place—the willingness to extend. The willingness to give, if it is genuine, cannot be manipulative. It's always benign.

Awakening unto Christ . . .

. . . um-m, that's the thing that happens in the gap. That's the thing that happens in the silence. Because in the silence you are infilled with the awareness of truth. It's unavoidable. It's spontaneous.

Awakening unto Christ . . .

. . . coming from the gap, coming from the silence in which the awareness of love can fill you up . . .

. . . is following the laws of love of your free will, . .

. . . not of your willfulness . . .

. . . and out of quiet recognition of the truth in them. The attraction of light must draw you willingly, and willingness is signified by . . .

. . . big word . . .

. . . GIVING.

The opposite of getting. Orphans are incapable of giving. It's against their religion. It's against their bottom-line rules for being. Because giving means involvement, giving means embrace. And I promise you that manipulation is not involvement . . . it's attack. And a fight is not involvement because communion cannot occur in the midst of conflict, especially purposeful conflict.

Those who accept love of you become your willing witnesses to the love you gave them, and it is THEY who hold it out to YOU.

Their receipt of it is acknowledgment of it in you. And so they send out a messenger to you confirming the truth about you and the gift you have given, because you have received it in the silence—in the gap—becomes truly yours. And, as the saying goes, "What you give, you get to keep."

In sleep you are alone, and your awareness is narrowed to yourself. And that is why the nightmares come. You dream of isolation BECAUSE your eyes are closed. You do not SEE your

brothers, and in the darkness you cannot look upon the light you gave to them.

You are the light and your very being is constantly extending light to everything. But when you are preoccupied with your thoughts and your definitions and your rules and your great attempt to become something Real on your own, in your own right, absolutely blinds you to the light you are extending by simply being. And so you do not see it. And because you are not consciously extending it, the messengers are not recognized by you that return in confirmation of the light you have sent. And even if others do recognize the light in you and they feed back to you the good they see in you—the light they see in you—you will be suspicious, you will be untrusting. You will wonder what kind of underhanded ploy they are engaging in by feigning friendliness.

Those will be the messengers you will be consciously sending out. And when they return with confirmation of their purpose for being sent out, you will hear them.

You dream of isolation BECAUSE your eyes are closed. You do not SEE your brothers, and in the darkness you cannot look upon the light you gave to them.

And yet the laws of love are not suspended because you sleep.

Likewise, you do not stop being the Christ just because you're insisting on believing you're an orphan and basing your actions on that false premise. And this is important to understand because you are not a poor orphan somehow working his or her way back to a divine status. It is present right now. It's your environment right now.

Although you may be caught in an eddy at the edge of a river, the water in the eddy is the water in the river. And whatever circular motion is occurring in the eddy is being caused by the energy of the movement of the river. And so, no matter how stuck you think you can get yourself, you never escape the fundamental environment and state of Being, that of your Christhood.

And so it says . . .

And yet the laws of love are not suspended because you sleep. And you have followed them through all your nightmares, and have been faithful in your giving, for you were NOT alone. Even in sleep has Christ protected you, ensuring the real world for you when you wake.

I've said many times, the Holy Spirit is your divinity held in trust while you dally with the ego.

Even in sleep has Christ protected you, ensuring the real world for you when you wake. In YOUR name He has given FOR you, and given YOU the gifts He gave.

What gifts? The gifts of acknowledging God right where you are. The gifts of recognizing that all there is to you is what God is Being right there. The gift of glorifying God right there where you are in spite of what you're believing and dreaming and compelled to imprison yourself with.

What gift? The gift of His Vision, which it is your Birthright to see and experience everything through, because it is truly your real capacity to see and grasp the meaning of everything as it truly is. That gift, the Christ in every single brother who is Awake, extends to you. And it is the gift that the Christ of you, called the Holy Spirit, extends to you. And it is a gift you will receive when you abandon your addiction to trying to become something or someone in your own right by pulling yourself up by your own bootstraps—something you believe you have to do because you believe you are alone, an orphan, having no Source.

God's Son . . .

. . . you . . .

. . . is still as loving as his Father.

God's Son is still as everything as his Father—loving, creative, embracing, extending, uninhibitively Being Present with every aspect of your conscious experience, even that which seems to be beyond your conscious experience at the moment.

Continuous . . .

. . . there's that word again . . .

Continuous WITH his Father, he has no past apart from Him. So he has never ceased to be his Father's witness AND HIS OWN. Although he slept, Christ's vision did not leave him.

Although you are sleeping, Christ's Vision has not left you.

And so it is that he can call unto himself the witnesses that teach him that he never slept.

Oh dear, there we go . . .

... call unto himself the witnesses ...

"I don't need any witnesses. God gave me the capacity to think and reason and be intelligent and I'm supposed to do that ... blah ... blah ... blah ... I can handle it myself. I'm supposed to handle it by myself!"

But no ...

And so it is that he can call unto himself the witnesses that teach him that he never slept.

Oh, gotta invite something else in, gotta abandon the isolation, gotta abandon the pride found in self-sufficiency and invite something else in—an actual relationship, an actual involvement, an actual dynamic in which you could say there's a mutual yielding like a dance, a give and a take, a movement together that is full of meaning, because the movement arises out of the rhythm of the movement of Creation itself, the Movement of God.

And so it is that he ...

... you ...

... can call unto himself the witnesses that teach him that he never slept.

An interesting new section ...

ATTAINMENT OF THE REAL WORLD

Could be a little misleading—appeals to the ego.

ATTAINMENT OF THE REAL WORLD

Oh-h, an accomplishment. But no. Attainment of the real world is accomplished by abandoning acts of getting, by abandoning acts of accomplishing, by abandoning clear thinking—manipulative clear thinking—clear thinking that goes directly from A to B to C to D to E, the final destination that was planned for when Step A first occurred.

No. Attainment of the Real world is something that happens in the silence. It is something that happens in the absence of thinking. It is something that happens in the middle of peace which you have desired to experience and have taken steps to get into through meditation, for example.

Attainment of the Real world occurs in the little gap where you have dared to say, "I yield, I yield." Attainment of the Real world is what's left when you

abandon all attempts at willfulness, at accomplishment, at power and control. It's what is present in the peace of your Being.

Continuing . . .

Sit quietly and look upon the world you see, and tell yourself,

"The real world is not like this. It has no buildings, and there are no streets where people walk alone and separate. There are no stores where people buy an endless list of things they do not need. It is not lit with artificial light, and night comes not upon it. There is no day that brightens and grows dim. There is no loss. Nothing is there but shines, and shines forever."

Now . . .

"It has no buildings, and there are no streets . . ."

It's easy to take that part of the sentence and home in on it: "Oh, right, so all the buildings, all streets, all structures, all form is illusion." No. Creation is Creation.

"It has no buildings, and there are no streets . . ."

. . .and here's the key part . . .

. . ." where people walk alone and separate."

You use Creation. You use the ideas of Mind that are experienced as form for ulterior and negative reasons. You believe that because you are alone, you are vulnerable. And so, even a tree becomes a place to hide from threat, rather than an idea, the beauty of which it's your privilege to enjoy and feel and see the Presence of God in.

You know it says . . . you've heard the saying that, "The time will come when the lion and lamb will lie down together?" Well, it doesn't say the time will come when the lion and lamb will disappear because they're illusions. The time will come when the lion and the lamb will lie down together because neither you nor they will be governed by a fundamental misperception that survival is fundamental to being, but it is not natural to being. You get it?

If survival was not a factor, the need to survive was not a factor, because survival was a given, an eternal unalterable given, the lion and the lamb would behave entirely differently and you would behave with each other on an entirely different basis.

“There are no stores where people buy an endless list of things they do not need.”

True. Trying to fill up an emptiness that isn't even real. You know what? It takes a whole universe to hold all of your infinite wealth—to hold all of Creation that you have participated with the Father in Being, in bringing forth. Structure is not going to disappear. Creation is identified by outline, form and color, by apparent structure, by characteristics that are recognizable. And when you Wake up, characteristics will not fade, Creation will not become unrecognizable because there's nothing distinguishable about it.

If I asked you to take ten minutes to think of the ten most beautiful things that you have ever experienced—the ten most beautiful things you've experienced—you could do it. Well, are those things taking up space somewhere? Can your mind get too full of the experiences of beautiful things? No. Ideas don't take up space. They don't occupy space. But they are recognizable in outline, form, color and detail. And what you call a physical, material world out here, is not a physical material world. It is all ideas held in the continuity of conscious experience—of Mind. It's all Mind.

And so, when you are Awake, you will not use “structures” for the self-protective, sometimes mercenary and always fearful meanings that you employ them for. To have a building, to have a structure in which you enjoy being, does not require you to use it for self-protection, either as a fortress against others, or a shelter against the elements.

To find that you exist in a benign world—an infinitely benign universe—will not mean that you will not have structures, recognizable, identifiable conscious experiences. But imagine, (only for a moment, please) imagine what it would be like and what it would do and how you would create a structure that was in no way a form of defense, and one that did not keep you safe because you're invulnerable. Well, for one thing, you would probably give your attention to the, for lack of better words, the organizing of structures of incredible beauty, just because it's a gloriously wonderful thing to experience love in the form of beauty.

I've said before, that everything you see and can touch, is not matter, it is Spirit. And the substance of Spirit is Love. And so, whether it looks like a rock, whether it looks like a piece of tar-paper, whether it looks like a beautiful Japanese vase, it isn't the name you give to it, it's the Substance of it which, when you're Awake, you experience without reservation, you experience fully. And you find that even what seems to be inanimate, is truly living, moving Love—the presence of the Father. And it is loving being the form or structure that it appears to be and it is loving extending the love that it is to you. And it causes you to respond with that kind of love as well. And

many of you have had experiences of illumination just like that. You have had glimpses of the way things truly are.

So as you read this, understand that it is not making reference so much to form and structure, as it is to the use you are putting it to and the foundational premises that cause you to approach them and see them the way you are seeing them.

Now, it is true . . .

“It is not lit with artificial light, and night comes not upon it.”

As you become less and less defended against joining, and more and more insistent upon looking at everything through Christ’s Vision—which is His gift to you—all of this living substance called Love that appears as all the various structures that you’re experiencing, will also be recognizable as Light. Light illuminating everything so that there is no place of darkness—never a place of darkness. And the Light that lights it all is a palpable Love.

There is so much awaiting you. And that’s why I encourage all of you not to quibble over, “Is this real, is that not real? Will this be here after the shift? Is it all illusion?”

Don’t waste your time doing the mental gymnastics of *thinking* in order to come to a conclusion that you have no experience to base it upon. And get to the point of doing that which will bring you the experience, which is, daring to get into the little gap, daring to be present in the world, daring to be present in a relationship minus your spontaneous habit of trying to think it through and deal with it on the basis of your thinking, so that you might be present in that moment innocently, silently, empty so to speak. So that you might experience Reality as it is, that has always been present in that silent place for you to experience.

The world YOU see must be DENIED, for sight of it is costing you a different kind of vision.

Everything that you have determined the meaning of is blinding you to the experience of what it really is. And so you must devalue the definitions you’ve given it.

The world YOU see must be DENIED, . .

. . . invalidated. Why? Because in the presence of [chuckling] the nothingness that will be there when you’ve invalidated it, you will be standing clear of all distraction from seeing it as it truly is. Don’t deny the trees, don’t deny the

bunnies, don't deny the yellow jackets, don't deny the birds, don't deny your body.

Choose to get out of that environment—that mental environment—and go into the silence so that you might begin to look at everything from there with the desire to see and experience everything through Christ's Vision, which is His gift to you from the Father.

The world YOU see must be DENIED, for sight of it is costing you a different kind of vision.

Christ's Vision—your Sane recognition of everything.

YOU CANNOT SEE BOTH WORLDS, for each of them involves a different kind of seeing and depends on what you cherish.

[Repeats] . . . each of them involves a different kind of seeing . . .

Yes, one of them involves seeing alone, and the other involves seeing joined.

Each one of you is going to have to get passed the fearsome point of being willing to yield to and be involved with something other than yourself. The orphan mentality says, "Anything else other than myself is dangerous. Anything else other than myself is as unscrupulous as me. But of course, I'm learning to use my unscrupulousness to my best advantage. And sometimes even to the advantage of my brother because it helps me get what I want and makes my brother happy too." But you see, it's still manipulation. It's still private.

You have to get past this fear of letting something else, let's say, be equal to you and honor equally as yourself. "You don't want to do that. It's too dangerous," your ego says. What? More dangerous than the life you're already living?

The sight of one . . .

. . . world . . .

. . . is possible BECAUSE you have denied the other.

"Father, I'd rather see it my way." So you deny the Father's point of view. You deny the perspective that it's your Birthright to experience.

The site of one is possible BECAUSE you have denied the other. Both are not true, yet either one will seem as real to you as the amount to which you hold it dear.

Just how much do you hold your own private perspective dear? And how much do you assume it's going to cost you to abandon it? Oh I know, it will cost you dearly.

What you value, you will have. And I continually say: Risk the chance that something incredibly healing and something incredibly transformational will happen if you stop holding your right—your so-called imaginary right—to have your own thoughts and create your own reality. Risk the chance.

Both are not true, yet either one will seem as real to you as the amount to which you hold it dear. And yet their power is NOT the same because their real attraction to you is unequal.

The attraction of Reality is Real, because it has the presence of God behind it, it has the presence of God in it, and most accurately, it is the presence of God. The other world is purely imaginary, imagined by a so-called entity that doesn't even exist. The entity itself is imaginary—the orphan. It has no substance to it, no presence to it and therefore can have no attraction whatsoever. A misperception of a tree cannot attract you. But what a tree divinely is can attract you because its substance is Living Love that is loving you.

If you are feeling lonely at any time, I want you to remember that you are not alone because every tree, every flower, every chair, every lampshade, every houseplant, every carrot in the refrigerator, is Living Love, recognizable in that form and is loving you with a love that goes through your very Being and inspires you, and you are being loved at every moment by everything because it's not matter and it's not the result of a big bang, and it's not an illusion.

And as long as you hold to definitions that say it is the result of a big bang and it is matter, you will deny yourself the possibility of experiencing it for what it is and you will feel lonely. The loneliness will not be real, but you will feel it nevertheless, because your mindset—the use to which you're putting your mind itself—constitutes a denial of your capacity to experience everything for what it is.

You must dare to go through every day with what might seem to you to be a fantastic and unreasonable desire, to see the more of God in everything than what you're currently seeing, so that you don't use all of Creation for purposes for which it wasn't intended.

You do not really want the world you see, for it has disappointed you since time began.

You should write that down on a piece of paper and put it on your refrigerator to remind yourself that you don't want to be addicted to something that has never worked. You don't want to be addicted to something that has never satisfied. You don't want to be addicted to a way of being that is insane, that brings no fruits, that brings no transformation, that constitutes an eternal eddy.

Remember, the eddy is always at the edge of a river. It's always at the edge of a moving body of water. It's at the edge of the Movement of Creation, not separate from it but temporarily isolated from it. And it's not your Birthright to be in that eddy forever and ever and ever. But you've got to stop accepting it. You've got to stop saying, "This is life." How many lifetimes are you going to say, "This is life . . . this is life . . . this is life . . . it's not much, but this is life . . . yeah, I recognize this . . . yeah, not much fun . . . but this is life."

Bullshit! It's time to get up on your haunches and try using your mind in a different way for a different purpose. Instead of using it to confirm aloneness, use it to invite and establish joining, involvement, letting someone and something else be equally of value as you—that you are required to honor rather than ignore or disdain or stand superior to.

The homes you built have never sheltered you. The roads you made have led you nowhere, and no city that you built has withstood the crumbing assault of time.

Is that because they were all material? No. It's because in your mindset you are confident that life is conflicted—that life is polarized. You're all so convinced that time is actual, and yet last week we talked about the fact that you can become free of time. You can become free of the destructibility, the decadence, or the capacity to decay of all form including your body. And you can see things as they really are, eternal . . . you can. You can become free of the conviction you carry with you that what I've just said isn't so.

Nothing you made but has the mark of death upon it. Hold it not dear, for it is old and tired, and ready to return to dust even as you made it.

What did you make? A distorted perception of it. A false interpretation of it that served your ego and your sense of what gives you power. What did you make? You made a fundamental decision to adopt a fundamental belief, not a fact, a fundamental belief that you exist on your own and you can make something out of yourself. And that that is your purpose for being. That's what you made.

Hold it not dear, for it is old and tired, and ready to return to dust. . .

[chuckling] . . . ready to evaporate.

This aching world has not the power to touch the living world at all.

This aching world that you've made up.

This aching world has not the power to touch the living world at all. You could not give it that, . .

. . . you simply can't make what isn't real actual. You could not give it that.

. . . and so although you turn in sadness from it, you cannot find in IT the road that leads away from it into another world.

And yes, you will turn in sadness from it. You've held it dear. You've thought it kept you alive. You thought it gave meaning to your existence and it hasn't. Nothing you can attempt to do to give your existence meaning can give it Meaning. Because before you had the most insignificant thought about somehow personally giving your life meaning, your life was and still is God Moving, Meaning, unthrottled Being, uninhibited Creation.

Don't let these words just drip over your mind and run off like water in a shower, down the drain. These words are truth. And they are shared for the purpose of moving you to the point of taking hold of the use to which you are putting your mind, so that you will put it to a different use.

And again, there are only two uses: One is to use your mind as though it's isolated, solitary, independent. And the other is to use it for the purpose of joining: Joining with the Holy Spirit—that which is nothing more than your right Mind—joining with the Christ, joining with Me or joining with the Father. And as I said last week, ultimately, whether you're joining with the Holy Spirit or joining with Me, you are ultimately joining with the Father. Because in the joining, in the letting down and the letting in, that which the Holy Spirit—that which is nothing more than your right Mind—will remind you of and disclose to you, is your Sonship, your Daughtership. It will reveal to you your Source and return to you the full conscious experience of your identity.

This aching world has not the power to touch the living world at all. You could not give it that, and so although you turn in sadness from it, you cannot find in IT the road that leads away from it into another world.

Yet the real world has the power to touch you . . .

. . . why? Because its Substance and Meaning is Love that embraces you and imbues you with all that it is. And illuminates in you the truth about you that brings you back into your right Mind so that you feel whole and invulnerable.

***. . . the real world has the power to touch you even here
BECAUSE YOU LOVE IT. And what you call with love WILL come
to you.***

It's just that you have to call for something different from what you have been calling for. "Oh, but if I do that, then I've got to give up my will. I've got to give up my willfulness. I've got to give up my whole life ethic to try to become something since I'm nothing!" Yeah, it does. No need for you to try to duplicate what God has already accomplished.

***Love always answers, being unable to deny a call for help, or not
to hear the cries of pain that rise to it from every part of this
strange world you made but do not want.***

Well, you could say that's stretching a point but it's not . . .

. . . this strange world you made but do not want.

This strange world you made you do want and you find out exactly just how much you do want it when you are reluctant to open up to the world that you didn't make.

"I'd rather stick with what I'm familiar with. I'll go around this eddy a few more thousand times . . . yeah, whew! No telling what I'll find out in the main current." No.

***The only effort you need make to give this world away in glad
exchange for what you did not make is willingness to learn THE
ONE YOU MADE IS FALSE.***

Oh-h . . . bad news for the ego. But hey, there is no ego. So you don't have to feel bad if the one you made is false. All you have to recognize is, "Oh yeah, I'm doing something that doesn't work. I'm going to do something that does work. I thought it was working but I see now that lifetime after lifetime after lifetime, or even this one long lifetime I've been living, nothing's changed. I'm still stuck. I'm still going through the same historical processes that my parents and my grandparents and . . . everybody has babies and the babies grow up, and when they grow up they have babies . . . and the babies grow up, and when the babies grow up, they have babies."

A little monotonous don't you think? Transformational? No. Stuck in an eddy is what it is. You don't want to perpetuate that. It's not your Birthright.

You HAVE been wrong about the world because you have misjudged YOURSELF.

"But Father, I'd rather see it my way . . . I want a divorce!"

And so you imagined you got a divorce and you created a sense of yourself as an orphan. And that constituted a misjudgment of yourself—a false perception of yourself—and you're stuck in it at the moment and you don't need to be. And I won't let you be without constantly reminding you that you don't need to be, so that you'll get enough gumption to do something new.

You HAVE been wrong about the world because you have misjudged YOURSELF. From such a twisted reference point what COULD you see? All vision starts WITH THE PERCEIVER, who judges what is true and what is false. And what he judges false HE DOES NOT SEE. You who would judge reality CANNOT see it, for whenever judgment enters reality has slipped away.

"Father, I'd rather name these things—I'd rather define what they are . . . Oh, gee whiz, where did everything go?" [soft chuckle]

The out of mind is out of sight because what is denied is there, but is not RECOGNIZED. Christ is still there, . .

. . . who you really Are . . .

. . . is still there, although you know Him not.

But here's something wonderful:

His Being does not depend upon your recognition.

Your Christhood does not depend upon your recognition.

He lives within you in . . .

. . . Oh, what? . .

. . . the quiet present, . .

. . . the little gap, the silence.

He lives within you in the quiet present, and waits for you to leave the past behind and enter into the world He holds out to you in love.

You know what? There really isn't a problem to solve. There isn't anything to work out, even though as we go through the book it seems to give you lots of little details and things maybe to work out. There's nothing to work out. There's just a call for a simple willingness to see things differently, a call for a simple willingness to abandon your commitment to your very definite mindset, a willingness to abandon that you aren't here to do everything on your own and a willingness to reach out to the Father—to your Father, to the Holy Spirit, or to the Christ—and invite them in and really mean it! It's like a single person arriving at the point where he says, or she says, "I don't want to be alone anymore. I want to get married. I want to live in relationship to someone else twenty four hours a day, seven days a week, fifty two weeks a year."

Much to contemplate. Much to be with. But notice I did not say, much to think about. Learn to be present with things without thinking.

[New paragraph]

I love you all. And I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 12 – Section – FINDING THE PRESENT
¹ *Sparkly Book – p.296, Last Full Par. / JCIM – p.124, Last Par.*
Chapter 13 – Section – FINDING THE PRESENT
First Edition – p. 236, 1st Full Par. / Second Edition – p. 253, Par. 12

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 11th 2006

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Your days are full of stimulation, and the stimuli usually elicit conditioned responses. In other words, habitual responses, whether it's a habitual thought, whether it's a habitual boilerplate statement, it's always something that comes from your memory. It is always a past behavior that spontaneously comes into play actually without your even thinking.

Now, everything we are uncovering here has as its point—it's purpose—to move you off of your ingrained tendency to respond out of habit. Because when you're responding out of habit, you are not responding to the actual moment you are in and the actual dynamics of it. And so, your response can't ever really be in touch with what the stimuli are calling for.

The fact is, that the underlying ground belief or habitual response or style of habitual response is, that no matter what the stimuli has been, it's up to you to know what to do. It's up to you to have the answer. It's up to you to find out how to cope with whatever the stimulus is. It's all me . . . me . . . me. It's all orphan . . . orphan . . . orphan.

What we are in the midst of promoting transformation about, is that you remember that it's not all up to you. In other words, that there is a God.

I don't care how spiritual you are or how spiritual you think you are or how well developed you think you've become—spiritually speaking—you very seldom consistently respond to the events in your day from a conscious

awareness of your partnership with God. You forget there's a God. And you forget what the portent is of what God is relative to you. And so you lose, or perhaps, have never experienced the inspiration, the uplift, the inspiriting of Revelation and spontaneous clarity and the ever-present support there is for you to have an experience very different from the hum-drum, repetitive scenarios that unfold in your day, where: Something happens, you respond on your own . . . something happens, you respond on your own . . . somebody reacts to your response and you react to their response . . . you react to their reaction. And there you are in the eddy that we've been talking about, caught in just a mental habit of being unconscious.

The whole point is to remember that there is a God and to remember that God is your Father. It's not that there is a God that created the Universe, and you are enjoying the effect of His Creation. It's not that there is a God Who somehow maintains an underlying order to things so that no matter how bad they get Creation doesn't collapse, but you're just left to cope. It's that God is infinite intelligence and you, for lack of better words, are the reflection of that infinite intelligence.

This intelligence that God is, is your intelligence. It's His gift to you by virtue of creating you in His image and likeness as His Offspring. It's your Birthright to be experiencing the inspiration and inspiriting of this conscious experience of intelligence that goes far beyond your being able to sort and gather data from your memory banks to pull together to respond to life because it all depends on you, and how good a brain you have and how effective your synapses are, and so on and so forth . . . you unfortunate "hunk of meat."

You forget that there is a God. And so you don't reach out. And if you do reach out, it's generally a reaching out to a sort of blind God that may or may not see you, may or may not hear your plea because He's very different from you. You are just His manifestation. You are just His effect, an effect of a Movement of Creation far in the past. And so, in your mind, it's a hit or miss process—this reaching out to God, that's called prayer.

Now, before we go into the continuation of what we were reading last week, I am going to read Lesson 130 in the Workbook without comment.

The subject is:

"It is impossible to see two worlds." 1

Perception is consistent. What you see reflects your thinking. And your thinking but reflects your choice of what you want to see. Your values are determiners of this, for what you value you must want to see, believing what you see is really there. No-one

can see a world his mind has not accorded value. And no-one can fail to look upon what he believes he wants.

Yet who can really hate and love at once? Who can desire what he does not want to have reality? And who can choose to see a world of which he is afraid? Fear must make blind, for this its weapon is; that which you fear to see you cannot see. Love and perception thus go hand in hand, but fear obscures in darkness what is there.

What, then, can fear project upon the world? What can be seen in darkness that is real? Truth is eclipsed by fear, and what remains is but imagined. Yet what can be real in blind imaginings of panic borne? What would you want that this is shown to you? What would you wish to keep in such a dream?

Fear has made everything you think you see. All separation, all distinctions, and the multitude of differences you believe make up the world. They are not there. Love's enemy has made them up. Yet love can have no enemy, and so they have no cause, no being and no consequence. They can be valued, but remain unreal. They can be sought, but they can not be found.

Today we will not seek for them, nor waste this day in seeking not what can be found. It is impossible to see two worlds which have no overlap of any kind. Seek for the one; the other disappears. But one remains. They are the range of choice beyond which your decision cannot go. The real and the unreal are all there is to choose between, and nothing more than these.

Today we will attempt no compromise where none is possible. The world you see is proof you have already made a choice as all-embracing as its opposite. What we would learn today is more than just the lesson that you cannot see two worlds. It also teaches that the one you see is quite consistent from the point of view from which you see it. It is all a piece because it stems from one emotion, and reflects its source in everything you see.

Six times today, in thanks and gratitude, . .

. . . in thanks and gratitude . . .

. . . we gladly give five minutes to the thought which ends all compromise and doubt, and go beyond them all as one. We will not make a thousand meaningless distinctions, nor attempt to

bring with us a little part of unreality as we devote our minds to finding only what is real.

Begin your searching for the other world by asking for a strength beyond your own, and recognize what it is you seek. You do not want illusions. And you come to these five minutes emptying your hands of all the petty treasures of this world. You wait for God to help you, as you say:

*"It is impossible to see two worlds.
Let me accept the strength God offers me
And see no value in this world, that I
May find my freedom and deliverance."*

God will be there. For you have called upon the great unfailing Power Who will take this giant step with you in gratitude. Nor will you fail to see His thanks expressed in tangible perception and in truth. You will not doubt what you will look upon. For though it is perception, it is not the kind of seeing that your eyes alone have ever seen before. And you will know God's strength upheld as you made this choice.

Dismiss temptation easily today whenever it arises, merely by remembering the limits on your choice. The unreal or the real, the false or true is what you see, and only what you see. Perception is consistent with your choice, and hell or Heaven come to you as one.

As one or the other.

Accept a little part of hell as real, and you have damned your eyes and cursed your sight, and what you will behold is hell indeed. Yet the release of Heaven still remains within your range of choice, to take the place of everything that hell would show to you. All you need say to any part of hell, whatever form it takes, is simply this:

*"It is impossible to see two worlds.
I seek my freedom and deliverance,
And this is not a part of what I want."*

As you go through your day are you doing it in a lazy sloppy way? Things happen that you don't like and you say, "Well that's life," and you do your best to cope with it. Or, are you alert enough and unconfused enough in your own mind that you are willing to look at it and say, "This is not a part of what I want!" Taking a stand, as it were, taking a position on your behalf. "This is

not a part of what I want. I want freedom and deliverance. This is unacceptable."

You will have the experience that you stand on the side of. You will have the experience that will reflect the belief that you stand on the side of. And so it calls for some self-discipline. Your experience will be as fuzzy or as clear as what you insist upon having for your experience.

Now, let's go into the book. And I'm going to back up a couple of sentences.

The out of mind is out of sight because what is denied is there, but is not RECOGNIZED. Christ is still there, although you know Him not. ²

And we could say God is still there, although you know Him not. Because it didn't occur to you to let Him in, it didn't occur to you to include Him, because you're so damned busy taking care of all the stimulating events that are going on in your life which you think call for your habitual responses.

Christ is still there, although you know Him not. His Being . . .

. . . and God's Being . . .

. . . does not depend upon your recognition. He lives within you in the quiet present, and waits for you to leave the past behind and enter into the world He holds out to you in love.

No-one in this distracted world but has seen some glimpses of the other world about him.

You've all had moments of inspiration. You've all had moments of insight. You've all had moments of clarity that let you know that there literally is another way to look at this—another way to be with everything.

No-one in this distracted world but has seen some glimpses of the other world about him. Yet while he still lays value on his own, he will DENY the vision of the other world, maintaining that he loves what he loves not, and following not the road that love points out.

Um-m . . .

. . . maintaining that he loves what he loves not.

Well, you don't love doing what doesn't work. And yet you insist on doing what does not work. And to make it even more practical, you insist on doing

things by yourself, which has never ultimately worked. You insist on doing things without including anything outside your puny little memory banks and the habitual ways of processing the data that's there.

Listen to this:

Love leads so gladly!

Now, when you're caught up in looking at everything through your particular biases and your particular interpretations that you're so absolutely sure of and you are unwilling to gather data from anywhere outside of your memory banks, existence is a struggle. There's no joy to it, because in one way or another, it's a constant unfoldment of failure.

And you know that wears you down. You really do know that it wears you down and discourages you—depresses you. But you say, "What can I do?" [slight chuckle] You can remember that there is a God. You can remember that there is a Source that is a Resource that goes far beyond whatever you have stored in your memory banks.

Love leads so gladly!

You, each and every one of you, are constantly surrounded by, imbued by, and supported by a love that extends itself to you gladly. And inescapably conveys the gladness to you that causes you to feel inspired. Inspiration is available to you even in your darkest moments, even in your lousiest attitude that you seem not to be able to shake yourself free from.

Love leads so gladly! And as you follow Him, . .

. . . the Christ that's still there, although you know I'm not, . .

. . . And as you follow Him, you will rejoice . . .

. . . ah-h . . the joy will come through . . .

. . . you will rejoice that you have found His company, and learned of Him the joyful journey home.

Specifically tonight, we're homing in on the need for you to realize that when you feel absolutely stuck in a frame of mind or a mental attitude of negativity that seems absolutely justifiable to you, and which, because it seems totally justifiable to you, there can be no escape from . . . there is escape.

There is escape.

And as you follow Him, you will rejoice that you have found His company, and learned of Him the joyful journey home. You wait but for YOURSELF.

. . . not Him. And you don't wait for God, although you say your prayers to God, and then you wait in hopes that He will answer you, as though He might not.

You wait but for YOURSELF.

. . . you wait but for yourself to shift your focus of attention from the past to the now, from memory to the little gap—the place of silence in you—where you are not confirming and reconfirming old bad habits and old thinking processes that accomplish nothing and keep you in a repetitive state of failure.

To give this sad world . . .

. . . your depression, your consternation. Ah-h, your hopelessness.

To give this sad world over and exchange your errors for the peace of God is but YOUR will.

. . . or to hold on to this sad world and mull it over and sit on the pity-potty is but your will. But it isn't the will that's established in your Being. It's a will that's established in sloppy, bad, mental habits.

To give this sad world over and exchange your errors for the peace of God is but YOUR will.

That is your true will. Because of what you truly Are. It's not the will of the orphan, but it's the will of the divine Being that you Are that is being obscured by your preoccupation with negativity.

And Christ will ALWAYS offer you the Will of God, in recognition that you share it with Him.

You share the Will of God with God because all there is to you is God Being all there is to you. But you've got to remember this right in the middle of your stimulating day, and your habit of responding out of habit, out of the past, out of your memory, out of what you are so independently confident about without ever asking for a second opinion and turning to God or the Holy Spirit or your Guide or Me, and saying, "How else could I be seeing this? I need a second perspective. And I want a perspective that reflects the truth, not beliefs." And say your prayer, "I wish to see and experience everything through your Vision, which is your gift to me from God."

Ask Me to share My Vision with you because that is what I'm here for, not just on Saturday nights, but every moment of your day. Start engaging with Me more consistently. Start asking for Me to share My Vision, so that you might look at everything through It. Why? Because it's your Birthright to be seeing everything that way, and not to be confused, and not to be depressed and not to be caught in a repetitive eddy.

Clarity of Vision . . . the Father's Perspective . . . the capacity to look at everything from your innate divine sanity is a promise held out to you as long as you're denying its existence. It is an unfailing promise that stands there to be implemented, or activated by your conscious choice to access it in favor of, or in place of your stupid intent to value whatever your current way of seeing things is.

Now, it certainly is my hope, that you don't just tune in on Saturday nights and listen for a little bit of inspiring stimulation and then, perhaps, draw from it occasionally. It's my hope that when you become discouraged for whatever reason, you'll pick up this book and read what we've been talking about. You need the support when your strong habits are in full force. You need to be able to sit down and read something like this:

It is God's Will that nothing touch His Son except Himself, and nothing else comes nigh unto him.

Now you're likely to read that and say, "Well that sure as hell isn't my experience!" But the fact is that you've read it. And there's something that you now are aware of that contradicts what you are so sure of. And you need that reminder to be present at the same time that you are, out of habit, reinforcing your negative frame of mind or your independent stance that necessarily means that your experience cannot be the fullness of fulfillment.

It is God's Will that nothing touch His Son except Himself, and nothing else comes nigh unto him. He is as safe from pain as God Himself, . .

. . . why? What ultimately could cause you to be as safe from pain as God Himself? Well, the very simple fact that all there is to you is what God is Being of Himself right there where you are. And you were never created and allowed to become a separate independent entity by God. You are always the current inspirited presence of the Mind of God—of the Being of God. And that is why:

He is as safe from pain as God Himself, Who watches over him in everything.

You need the reminder that you are not alone. Because your suffering is caused only and entirely by the belief that you are alone, independent, separate, an orphan, a living being set into motion and left to fend for itself all by itself.

The world about him . . .

. . . the world about you . . .

. . . shines with love because God placed him in Himself where pain is not, and love surrounds him without end or flaw.

We're talking about Reality here, the other world, so to speak—one of the two choices that you seem to have available to you. When you seem to be confronted with the other world of pain and sorrow, you can do what you've always done and suffer through it, or you can say, "Wait a minute! I have a choice. Not a lot of choices. I only have two choices: I can choose for what I'm experiencing, which is not Real and is a suffering experience, or I can opt for the other choice for that which is Real in which no suffering is going on, no misperception of Reality is going on that seems to hurt."

Disturbance of his peace . . .

. . . God's Son . . .

. . . can never be. In perfect sanity he looks on love, for it is all about him . . .

. . . all about him, everywhere . . .

. . . and within him. He . . .

. . . you . . .

. . . MUST deny the world of pain the instant he perceives the arms of love around him.

The moment you let them in—the arms of love—and experience them, you will without thought, immediately let go of the world of pain that you were experiencing because you will have experienced the other option . . . the other choice. And you cannot see two worlds at the same time. It's black or white.

That's how simple it is. And that's how Absolute it is. But it boils down to your making a choice.

He MUST deny the world of pain the instant he perceives the arms of love around him. And from this point of safety he . . .

. . . you . . .

. . . looks quietly about him, and recognizes that the world is one with him.

[Repeats] . . . is one with him.

. . . continuous, not segregated, not separated into this, that and the other thing that are different from you. This world that you've been educated to think came from a big bang and it's just a matter of physical processes going on, is the Kingdom of Heaven misperceived as that. And so . .

. . . from this point of safety he looks quietly about him, and recognizes that he world is one with him.

That the world is the Kingdom of Heaven.

Now, this book uncovers error for what it is and it illuminates the truth. In the process of uncovering error, it can begin to look as though you and your thinking are responsible for all of your bad fortune, your suffering, your illness, your distress, and so on. And it can seem to call for you to get a better hold on your mind. In other words, a call for the orphan to become more efficient in the proper use of his mind, or her mind. And this can create a tremendous burden. And you say, "Oh-h, well, it's in the ***Course*** and so this burden must be appropriate and I must endure it!" And all the time that you're going down this fantasy lane, you're forgetting one thing: There is a God.

You see, the orphan has been so used to solving its own problems, and it has been taught that it's up to him or her to do all the problem solving and to find ways to do it better and better, which has never solved the dilemma of being an orphan.

And so I want to remind you, that although it can become very easy to use what we've been reading and everything that's in the rest of the book to burden yourself with a false responsibility to do things better all by yourself, you must not succumb to it.

You must not forget, that the whole point is to cause a realization in you that there are two vantage points—only two—and you can choose for one or the other, meaning, you can stop choosing for the one that doesn't work. And you can start choosing for the one that heals, and regenerates, and transforms your perspective, your mind, so that you do come back into your sanity. And

then, recognizing that you have a choice, make the choice and be diligent about it. And especially, be diligent about it when you are caught in an eddy, when you are depressed, when you are discouraged. That's when it's needed most. And that's when you feel least like doing it.

Love leads so gladly!

When you make the choice for what's Real—for Reality, for something beyond your memory banks—what responds is love that leads gladly, and as I said, embraces you and imbues you with the experience of that gladness, causing you to be inspired in spite of the awfulness of your perspective that you seem to be caught in irrevocably.

When you are caught in the so-called awfulness of the human condition, get this book out and read. So that even though it seems to you in your current mental frame of mind, that what you're reading is the furthest thing from the truth—because you know what the truth is and it's the awfulness of the human condition—you are confronted with an intelligently expressed alternative point of view that makes it easier for you not to believe that your current point of view is the only point of view and absolutely valid. Because that's the way you undo the commitment that you're bringing to your loving, to hold to and affirm and reconfirm your awful negative frame of mind.

The peace of God passeth your understanding ONLY in the past.

Well, it has in the past, because you're not Awake.

Yet here it IS, and you can understand it NOW. God loves His Son forever, and His Son RETURNS his Father's Love forever.

But his Son does not return His Father's Love until he let's his Father in, until he lets the awareness that he has a Father be present in his mind. If he doesn't do that, he's all caught up in self-preservation, his tiny little self having to solve every problem against the greatest of odds and a world and universe that are conflicted and tends to cause suffering and ultimately, death.

The real world is the way that leads you to remembrance of this one thing that is wholly true and wholly YOURS. For all else you have lent yourself in time, and it will fade. But this one thing is ALWAYS yours, being the gift of God unto His Son. Your ONE reality was given you, . .

. . . and I would say, is given you . . .

. . . and by it God created you . . .

... what? . .

... as one with Him.

All there is to you is what God is Being of Himself, right there where you are.

You will first dream of peace, and then awaken to it.

You know what? When you are as caught up in the fullness of your problems and the arrogance you have to think that it's up to you to solve it, and that God gave you the capacity to solve it without consulting God, all by yourself, you don't dream of peace. You're fulfilling a purpose which is to your credit to fulfill or will be supposedly. And you don't dream of peace. You dream of conflict and surmounting it. You're on a crusade and you're loving it because you know right will win out.

You will first dream of peace, and then awaken to it. Your first exchange of what you made for what you want is the exchange of nightmares for the happy dreams of love. In these lie your true perceptions, for the Holy Spirit . . .

... that which is nothing more than your right Mind, . .

. . . corrects the world of dreams where ALL perception is. Knowledge needs no correction. Yet the dreams of love lead UNTO knowledge. In them you see nothing fearful, and because of this they are the welcome that you OFFER knowledge.

When something is not fearful, you spontaneously embrace it, you spontaneously welcome it.

Love waits on welcome, NOT on time, and the real world is but your welcome of what always was. Therefore the call of joy is in it, and your glad response is your awakening to what you have not lost. Praise, then, the Father for the perfect sanity of His most holy Son.

... meaning yours.

Put a marker on this page so that you can come back to it because you need the reminders that are here. And come and read it when you least feel like it, when there seems to be no point, when you're sure it won't do any good. You might say, level out the playing field by providing another perspective than the one you're engaged in that is causing your suffering.

Your Father knoweth that you have need of nothing.

It's the Father's good pleasure to give you the Kingdom. And that's what God, Being Himself right where you are, as what appears to be you, Is. It's you having the Kingdom.

Your Father knoweth that you have need of nothing. In Heaven this is so, for what could you need in eternity? In YOUR world . . .

. . . the one you made up . . .

. . . you DO need things because it is a world of scarcity in which you find yourself BECAUSE you are lacking. Yet CAN you find yourself in such a world?

. . . the world in which you need nothing?

Without the Holy Spirit the answer would be no. Yet because of Him the answer is . . .

. . . what? . . .

. . . a joyous YES!

Not just a matter of fact, so-be-it sort of thing. It's a . . .

. . . joyous YES! As Mediator between the two worlds, He knows what you have need of and what will not hurt you.

And again, you've got to remember that the Holy Spirit is nothing more than your right Mind. And so we're talking about, in the process of waking up, you're not being the beneficiary of some "out there benefactor," not an orphan being given the equivalent of an inheritance, you are . . . it is you coming back into your right Mind where wholeness and integrity and cohesiveness and continuity—unbroken continuity—is your experience.

Now, there are many of you who have, during the last few weeks, been caught in an eddy of negativity—in a circular thought pattern—in which you have been incapable of experiencing insight or revelation or the infilling of the Spirit where it has seemed to be impossible to have any lift, any reason to experience the slightest bit of joy or even let's just say, pleasantness.

And some of you have said, "Well, after what we've been learning in the **Course**, my orphanhood must be in full blossom, and what can I expect? And there is so much about my thinking that is wrong—that I don't even know of—that it's going to be impossible for me to get out of this eddy." And you use what we've been reading to justify staying stuck.

That happens because it coincides with your lifelong habit that you've been raised to believe: That everything is up to you and that you are independent and that you do have intelligence of your own and you do have capacities that it's up to you to exercise. And not only that, if you have to lean on someone else, that is insulting! If you have to be in relationship with someone else or something else, and let's say, let there be shared responsibility for getting out of the problem, it undermines and disqualifies any hope you thought you had to fulfill your purpose—your so-called purpose to become a successful entity on your own—a false purpose that has been dangling in front of you like a carrot in front of a horse that you have been trying to get, and which you will never be able to get because it's part of the setup that you never get it. Why? Because if the horse got it, the horse would stop moving forward. And so the paraphernalia is set up so that the horse can't get it, but it will be just out of range so that it feels like it's worth trying for.

Please, remember that you have two choices, not just the one you're caught in and suffering from. And then, do whatever you have to do to make the other choice, even if it means picking up this book and going to his marked page or any other place where you can read about the truth about you, so that you have a "second opinion" side by side with the first. In the presence of the second opinion that is different, the first opinion cannot appear to set there as an absolute fact, and you cannot be duped as easily.

Okay. Have a rousing good time this week challenging your habitual thinking, not by doing anything to it, but by opting for giving your attention to and letting in a second opinion—the other point of view—in whatever way works.

And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ *WORKBOOK – LESSON 130*

Chapter 12 – Section – ATTAINMENT OF THE REAL WORLD

² *Sparkly Book – p.298, 2nd Full Par. / JCIM – p.12, 3rd Full Par. from bottom*

Chapter 13 – Section – ATTAINMENT OF THE REAL WORLD

First Edition – p. 237, Last Full Par. / Second Edition – p. 255, Par. 6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 18^h 2006

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

I know all of you are completely familiar with the idea that you come into this world with nothing and you take nothing with you when you leave. You come into the world with nothing, you leave with nothing. It's like from dust to dust, from nothing to nothing. But glory of glories, you have this opportunity you believe in the interim, to gather things—possessions—to get and to have. Not only that, but to get and to have that which is mutually agreed upon as having value so that your accumulation constitutes your wealth or what you imagine to be wealth. And how much you accumulate and how much you have when you leave and take nothing with you, is a mark of your success—your worth, literally.

This is such a strong belief that you believe, that what you possess is your only worth and is the only proof of your worth. It is a miserable idea, but it is one that is deeply engrained and not easy to abandon.

Now we've been talking about the two worlds, and the fact you cannot see two worlds at the same time. One precludes the possibility of seeing the other. And the other precludes the possibility of seeing the former.

What I just described about entering the world with nothing and leaving it with nothing is the description of orphanhood. This is the one you need to abandon because it completely blocks from your view, the Real world, the truth about you that it is the Father's good pleasure to give you the Kingdom, that the Father has withheld nothing of what He is from you—a state of being in which there is no lack of any sort.

Now, it's an interesting thing: In orphanland—the other world—it is a state of mind of scarcity, which means that there isn't enough for everyone. And that's the reason for the struggle to possess so that you can secure for yourself something that is meaningful and of value to you that there isn't enough for everyone to have.

And the means by which you secure a possession is through the idea or concept of ownership. The very word, "ownership" truly is meaningless and needs to be seen as meaningless, and needs to be invalidated. Because you know what? You can't take that with you into the conscious experience of the other world or of Reality. And this is a tough nut to crack.

How would you behave . . . and I want you to think about this from time to time this week: How would you behave if you didn't own anything and you didn't need to own anything? How would you behave if everything you needed was yours? And then, I want you to contemplate how you could transfer that experience—that way of being—into your daily lives here in what you think is orphanland.

Now you may think this is going to take a tremendous stretch of your mind, one that will be impossible. But it's not. And I am pointing you in a direction without giving you an explanation of what you will experience, because you have to feel for it yourself and you have to begin to look at yourself and everything in your day—as you go through your day—with a willingness to see it in a different way. And you need to ask me or the Holy Spirit or the Father, to help give you the new perspective—the fresh perspective. And don't be afraid of what you will find.

You see, you're all afraid of loss. Loss of what? Loss of possessions. Even your good you think of as a possession. You are afraid of loss because your fundamental mind-set says nothing is truly yours to begin with and none of it will be truly yours to end with, therefore, you must do something unnatural, at odds with this state of nothingness, so as to have substance yourself, wealth, respect that comes from it and so on.

Now, are you the Christ. Now, are you each the direct expression of God—the current direct expression of God—in Whom all that God is, is Being embodied currently.

As I've said many times, you are neither behind the point of perfection, nor advancing toward it. You are at that point and must understand yourself therefrom. And that's what we're talking about.

"Well, you're speaking in rather general vague terms. Can't you be a little more specific?" No. Because you have to want the new experience. And you have to want it enough to opt for it—to give your attention to the experience of it—and by doing that actually within yourself, setting aside the devotion and the commitment you have to your old mind-set.

I could tell you things, yes . . . I could tell you things, yes . . . but then you would think about what I told you. And I don't want you to think. I want you to let yourself into the void of not-knowing and pay attention—listen innocently—meaning, without preconceptions or expectations.

At the beginning of the paragraph that we are going to start reading in, it says,

***Your Father knoweth that you have need of nothing.*¹**

"Oh yeah, in the sweet bye and bye, that will be the truth. When I'm Awake, that will be the truth." Well, Wake up! Wake up here . . . now . . . today . . . tonight . . . this moment! It's the truth now! Don't distance yourself from it by saying, "Yeah, yeah, in the sweet bye and bye . . ." after you die or when you're further down your spiritual path.

You have to dare to start behaving and being conscious as though you truly are not behind the point of perfection, that you're at the point of perfection, and that you are capable of comprehending or understanding yourself from that point right here, right now. Where? In orphanland? No. In the Kingdom of Heaven that you're currently calling orphanland. And all I'm saying is, here is a way to stop reinforcing that where you are is orphanland.

Pay attention this week to how much you value your possessions—how devoted you are to them and how owned you are by them. You see, ownership—the things you own—end up owning you, because as you serve them, because they are serving you by giving you validation and respectability, you lose sight of your capacity to love. It becomes more important to you to protect your possessions than it does to care about your brother or to do the inner work necessary to cut through the definitions you have about your brother, so that you might connect with what your brother truly is, right there in front of you in spite of your definitions.

"Oh," you say (I'm changing the subject slightly) "I have a body. This is my body. I have blue eyes—good looking blue eyes. I am this or that. I have a pleasant smile. And my body is nobody else's body. It's mine." Well, isn't that as silly as an ingot of gold saying, "Ah-h, this gold color is mine," as though it's a possession rather than an inherent quality that could never be absent for a moment without gold—the ingot of gold, ceasing to be gold.

You don't have a body. That which you are—consciousness, Mind—always has present that which identifies it. There's no choice. You can't possess what you are. You can't possess what is you. But since you think your body is your possession, you take great care to protect it as though you could lose it. And I promise you, that the moment anyone passes on they find that they haven't lost their body. [slight chuckle] How can the visibility and tangibility of you be lost or possessed or in need of protection—only if it isn't truly yours, but you must make it yours—pure orphan mentality.

Now, let's continue in the book.

Ownership is a dangerous concept . . .

. . . and notice it uses the word, concept. It didn't say, a dangerous thing, as though it were something actual.

Ownership is a dangerous concept if it is left to you. The ego wants to HAVE things for salvation, for possession is its law.

Why is possession its law? Because without possession, it's nothing. From dust to dust. Possession proves that it is something according to its idiotic mindset.

The ego wants to HAVE things for salvation, for possession is its law. Possession for its OWN sake is the ego's fundamental creed, . .

. . . possession just for the sake of possession . . .

. . . is the ego's fundamental creed, a basic cornerstone in the churches that it builds unto itself.

[Repeats] . . . in the churches that it builds unto itself.

Don't mistake and think it's talking about churches in the world. The ego turns the body into a temple of its own . . . you know, it sees it as a possession and it claims it.

And at ITS altar . . .

. . . somewhere right in the center of what you call you . . .

. . . it demands you lay ALL of the things it bids you get, leaving you no joy in them.

How does it do this, or how does this translate in the human experience? It translates this way: You gain something, you gain possession of it—you get it. And then you establish ownership of it. And forever more, you must protect yourself against its loss. And that's what insurance companies thrive on. And the fact that you believe that it still truly is not yours, is what causes you to be sucked into buying insurance.

And so, daily, as you gain possession of something, you also gain the inevitability of its loss or the extreme likelihood of its loss, and you must do something to secure it further. The ego says, "You will be happy with this." And you get it. And it says, "Lay it on the altar, it's not really yours. You can't really have it. You've got to protect it, and in protecting it, constantly remind yourself that you don't really have it!" And so the joy of having it is never truly experienced. That's what that means.

. . . at ITS altar, it demands you lay ALL of the things it bids you get, leaving you no joy in them.

So, you compensate and you accumulate things—things of value, and hopefully things of great value. And then, knowing that you will not be able to forever hold on to it, what do you do? You turn it into—in your mind—a (isn't this is a great word) into a legacy, which you can hand down to your offspring. Not just something that allows them, who were born with nothing and will die with nothing, a leg up, but also as a monument to the power that these accumulations give whoever owns them, to do good in the world, you see.

So built right into the fact that you can't really own anything forever, the miserable mindset is given a little bit of awesomeness by being provided with a larger purpose. And so the offspring, not only seem to get a leg up in terms of possessions, they also find handed to them an obligation to do good in the world because they have the means to do it, whether they wanted it or not, which many of them experience as burden.

And so, the sense of accumulated wealth and of a legacy being handed on continues to be a miserable mindset. And I'm spelling it out clearly here for you, so that you might more easily say, "Wow . . . yes, how come I didn't see that? Wow . . . how come I'm making myself so miserable because I think I don't have a portfolio or I don't have accumulated wealth?" This misery is as invalid as the misery that accompanies apparently having wealth that you don't really have.

I'm spelling it out so that you might say inside you that you have justification for exploring the other world, for abandoning orphanland, for abandoning isolation, self-sufficient independence and join with your Father and with the Holy Spirit—which is nothing more than your right Mind—so that you might

begin to relate to your brother, not as fellow orphans but as fellow Christs who have not an inheritance passed down out of the past but a Birthright that is a result of a current Movement of God right where you are, in which all that God is, is being embodied for you to be consciously aware of right here in what appears to be just the world, and which I keep reminding you is the Kingdom of Heaven.

Everything that the ego tells you that you need will hurt you.

Every carrot that the ego has you chase after will hurt you because one way or another, you will never really be able to get it. Even if you managed to get it for a moment, the ego would demand it from you and let you know that it is not yours, really.

Everything that the ego tells you that you need will hurt you. For although the ego urges you again and again to GET, it leaves you nothing, for what you get it will DEMAND of you.

Well, what happens? Most of you say, "Well Okay, I accept the fact that I can't take it with me. And I accept the fact that even if I get it, I might lose it before I arrive at a point of dying, where I can't take it with me. But, I will narrow down my attention and I will enjoy whatever brief span of time I have in possession of this. And I will simply hope that I have brief ownership of many things so that while I give my specific attention to the having of them, I can feel good about it and hopefully there will be enough short-lived happiness that I know isn't true happiness, so that I can manage to tolerate the time I have until I die and can't take anything with me."

Not a happy thing to contemplate that I'm talking about. But I want you to see . . . I want you to see that you are managing to gloss over misery. And you don't need to gloss over misery because there is another way to look at this. There is another world . . . right here. There is another way to see and be right here . . . right now without dying.

Again:

Everything that the ego tells you that you need will hurt you. For although the ego urges you again and again to GET, it leaves you nothing, for what you get it will DEMAND of you. And even from the very hands that grasped it, . .

. . . meaning yours . . .

. . . it will be wrenched and hurled into the dust.

Nobody likes to think about it. But there are people who accumulate things their whole life—treasures—maybe not to exhibit great wealth, but to have in their possession things that they love. And one night their houses catches fire [snaps fingers] and it's gone. Where's the permanence? Did you have to die to not be able to take something with you into the next day? No. I'm saying be willing to take a realistic look: The orphan's world is a miserable world today, and it's not your Birthright to be experiencing everything that accompanies its perspective.

If you will stop glossing over the miserable life and acknowledge it as it is, it will be so much easier for you to say to me—to the Christ—"I wish to see and experience everything through your Vision, which is your gift to me from the Father."

In honest sincerity of being willing to look squarely at misery and call it misery and not bother to gloss it over, you will find that the energy and the motivation and the ability to commit is there when you say, "I want to see the Real World, and what I'm experiencing now is not what I want to see!"

For although the ego urges you again and again to GET, it leaves you nothing, for what you get it will DEMAND of you. And even from the very hands that grasped it, it will be wrenched and hurled into the dust. For where the ego sees salvation it sees SEPARATION, and so you lose whatever you have gotten in its name.

That's just the way it works in orphanland, in the illusion.

Therefore ask not of yourselves what you need, . .

. . . meaning, you as the orphan you think you are, you as the isolated, separated, independent, autonomous entity that you think you are . . .

. . . ask not of yourselves what you need, for YOU DO NOT KNOW, and your advice unto yourself WILL hurt you. For what you think you need will merely serve to tighten up your world AGAINST the light, and render you unwilling to question the value that this world can really hold for you.

And that's exactly what I'm intending and attempting to do tonight, is to cause you to be willing to question the value that this world—orphanland, separation—can really hold for you. If you're satisfied with it, there won't be any motivation, nothing in you, no desire to experience a sudden shift of perception. And that desire in you needs to be nurtured and nourished and illuminated and enlarged.

Only the Holy Spirit . . .

. . . again, that which is nothing more than your right Mind.

Only the Holy Spirit KNOWS what you need. For He will give you all things that do not block the way to light. And what else COULD you need?

What else could you need besides an unblocked way to the light, to awakening, to revelation, to realization, to coming back into your right Mind?

. . . what else COULD you need? In time, He . . .

. . . the Holy Spirit . . .

. . . gives you all the things that you need have, . .

. . . in other words, while you're still not totally Awake and clear.

In time, He gives you all the things that you need have, and will renew them as long as you have need of them. He will take nothing from you as long as you have ANY need of it. And yet He knows that everything you need is temporary, and will but last until you step aside from ALL your needs, and learn that all of them HAVE BEEN fulfilled.

In other words, they never were needs. You will arrive at a point where you will discover that what you thought you needed has always been permanently, eternally yours—inseparable from you. And all that kept you from experiencing it was that you thought you didn't have it. You thought it wasn't yours, because you thought you were an orphan. You thought you had no connection to the eternal and the infinite. You thought you were just a puny piss-ant little mortal and you believed what you thought.

Therefore He . . .

. . . the Holy Spirit . . .

. . . has no investment in the things that He supplies except to make certain that you will not use them on behalf of lingering in time. He knows that you are not at home there, and He wills no delay to wait upon your joyous home-coming.

So even if you misinterpret what the Holy Spirit reveals to you and you use it for delay, the Holy Spirit will not allow it.

Leave, then, your needs to Him.

If you have a need within yourself say, “Holy Spirit, it’s going to be really interesting to see how you unfold this . . . the fulfillment of this need as my experience. And it’s going to be even more interesting to find the fulfillment of needs that I didn’t imagine that I had.” Needs like, peace of mind that doesn’t hinge on events or circumstances or the behaviors of other people. The need to be able to abide unswervingly in an experience of true love—a real love that isn’t dependent upon circumstances or whether people have earned it, a love that is there imbuing everything you look at with what it is, in which you never feel vulnerable, threatened.

It will really be interesting to experience the fulfillment of needs you didn’t know you had. How about the need to simply never be in fear? You probably wouldn’t think to ask for that because you’ve learned to cope pretty damn well with life. But you have a need to never experience fear, because it is foreign to what you divinely and truly Are. And therefore, it has never abided in you. It has never really found a foothold in you. And you, right here in this lifetime, can live year after year without once experiencing fear.

[Raj did not read: He will supply them with no emphasis at all upon them.]

What comes to you of Him comes safely, for He will ensure it never can become a dark spot, hidden in your mind, and kept to hurt you. Under His guidance you will travel light and journey lightly, for His sight is ever on the journey’s end, which is His goal.

Now let’s not get confused here. The Holy Spirit doesn’t see the journey’s end as somewhere down in the future. He sees the journey’s end as the point of perfection that you’re already at—the actuality of which it’s His goal to uncover to you. So the journey’s end is to see yourself as you already Are—divinely. And that which is nothing more than your right Mind is never confused about this, which is why you can dare to lean into It and give permission for It to guide you, and yield to It a hundred percent.

God’s son is not a traveler through OUTER worlds. However holy his perception may become, no world outside himself holds his inheritance. Within himself he HAS no needs, . .

When you stop using your mind to partition conscious experience off into separate areas, giving those areas definitions for your own ignorant purposes, you will find that your Mind is infinite—I mean, all inclusive—that your Mind is that, in which all of Creation is present to be experienced. You are whole within yourself in that sense.

Within himself . . .

. . . yourself . . .

. . . he HAS no needs, for light needs nothing but to shine in peace, and from itself to let the rays extend in quiet to infinity.

Illuminating infinity as indivisible and inseparable from you and therefore the whole of you—the Kingdom, that it's the Father's pleasure to give you all of.

Now that's a very broad grand idea. Something that there's no way to imagine embracing instantaneously. But you know what? You can turn your mind around, so to speak, by taking any object, as I've said before, anything that confronts you in your experience and saying, "I would like to see the more of what God is Being right here than I'm seeing right now." And you can be looking squarely at a dandelion or a hummingbird or a fingernail—anything.

You have to be willing to bring your attention to something other than the world you've been committed to—the mindset you've been committed to, the orphanland and the orphanage and the sense of being an orphan yourself. You've got to bring your attention to something beyond that, else there will not be a sudden shift of perception. There will not be the miracle.

Whenever you are tempted to undertake a foolish journey that would lead AWAY from light, remember what you really want, and say,

***"The Holy Spirit leads me unto Christ,
and where else would I go?"***

"Oh yeah, right. I gotta go down to fourth street and beat up Joe who insulted my mother last night. Gotta put him in his place, he'll never learn otherwise."

***"The Holy Spirit leads me unto Christ,
and where else would I go?"***

"Oh, I gotta go down and close this deal today—it's going to add millions to my portfolio and it's going to allow me to set up a program for my children and their children that will be the envy of all the wealthiest men in the world."

"The Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

" . . . leads . . .

... you ...

***“... unto Christ,
and where else would ...***

... you ...

“go?”

What it actually says is:

***“The Holy Spirit leads me unto Christ,
and where else would I go?
What need have I but to awake in Him?”***

What need do any of you really have except to Wake up out of the dream, out of the orphanage, out of orphanland, out of a material world into the sane conscious experience of Reality that is what you are misperceiving and calling the orphanage and orphans and orphanland and a material world.

It's a matter of getting your priorities straight. Because once your priorities are straight, the energy in you will move toward that which has the highest priority effortlessly. You won't have to argue on behalf of moving in that direction. You always move in the direction of that which has value for you, that which has meaning for you. It's natural—it's inevitable.

***Then follow Him in joy, with faith that He will lead you safely
through all dangers to your peace of mind that this world sets
before you.***

That the orphan mindset sets before you.

***Kneel not before the altars to sacrifice, and seek not what you
will surely lose. Content yourselves with what you will as surely
KEEP, and be not restless, for you undertake a quiet journey to
the peace of God, where He would have you be in quietness.***

And I'm going to add the word, “alive.”

... where He would have you be ...

... alive ...

... in quietness.

Fully conscious in quietness, in peace, in the absence of fear and anxiety and even excitement. But not in the absence of awe.

You could read this:

Content yourselves with what you will as surely KEEP, and be not restless, for you undertake a quiet journey to the peace of God, where He would have you be in quietness.

You could very well read that to mean: There you are on a slab of marble . . . peaceful, quiet, and I'm going to say, "dead," or . . . peaceful, quiet, in a state of eternal bliss in which there is no distinction of anything—where it's one infinite amorphous blob of light. But that's not Creation and that's not being alive to Creation. So I do not want you to misconstrue what's being said here.

We're talking about arriving at an experience of being **alive** in quietness in peace, standing in awe of the Movement—the current Movement of Creation—in which everything is made new without apprehension, without reluctance, without reservation, without being on-guard. To be present there in quietness means to be present there in full open consciousness, truly alive.

In me you have already overcome EVERY temptation that would hold you back.

If I have done it, I have done it for you. If I have done it, it has been done for you. When I did it, the illusion collapsed even though you're holding on to it. You don't have to do it from scratch. You don't have to do it over again. All you have to do is to be willing to acknowledge the possibility that it's already done and therefore you are not bound like you think you are, and that the bondage can be abandoned [snaps fingers] now, at any point that you're willing to abandon it.

We walk together on the way to quietness that is the gift of God.

Remember that the quietness means such peace that your mind is full open, embracing infinity without reluctance. The quietness here refers to an integrity of consciousness or Mind that constitutes invulnerability—the absence of anything that could pose or even suggest the existence of threat.

Hold me dear, for what except your brothers CAN you need? We will restore to you the peace of mind that we must find TOGETHER. The Holy Spirit . . .

. . . your right Mind . . .

... will teach you to awaken unto us and to yourself. This is the only REAL need to be fulfilled in time. Salvation FROM the world lies only here.

Salvation from the world you made up in the privacy of your solitary isolated mind. Salvation from that lies only in the joining and letting someone else into your space.

My peace I GIVE you. TAKE it of me in glad exchange for all the world has offered but to take away.

I have a gift for you: My Vision which God has given me to give to you. That is my purpose. Ask for my Vision of me. Invite It.

TAKE it of me ...

... my peace ...

... in glad exchange for all the world has offered but to take away. And we will spread it like a veil of light across the world's sad face, ...

... orphanland ...

... in which we hide our brothers FROM the world, and it from them.

See: The two worlds—one of isolation, one of union.

We cannot sing redemption's hymn alone.

Therefore, redemption will never be the result of a song you sing in the orphanage or from the highest mountain peak in orphanland all by yourself. You've tried it. You're trying it. It's not working. Try something new.

We cannot sing redemption's hymn alone. My task is not completed until I have lifted every voice with mine. And yet it is NOT mine, for as it is my gift to you, so was it the Father's gift to me, given me through His Spirit. The sound of it will banish sorrow from the mind of God's most holy Son, where it cannot abide. Healing in time IS needed, for joy cannot establish its eternal reign where sorrow dwells. You dwell not here, but in eternity. You travel but in dreams while safe at home.

You are neither behind the point of perfection nor advancing toward it, you are at that point and must understand yourself therefrom.

You travel but in dreams while safe at home. Give thanks to every part of you that you have taught how to REMEMBER you. Thus does the Son of God give thanks unto his Father for his purity.

Now there's something that has been shared about the experience of the state of being when you're not in orphanland, and there's not a lot you can do with it, is there? Sounds nice, but what in the heck does it mean? So you see, in a way, it doesn't really do any good to express a vision of being Awake before you've gone into the place within yourself where there is a willingness to turn your attention away from your current mental habits of isolation and miserable poverty (even if you're wealthy) to an act of joining—an act of invitation to the Christ or God or the Holy Spirit, and lean into that and be willing to yield into that . . . yield into it like falling into a net. Yield means abandoning self-directed, autonomous, authoritative thoughts or actions.

Waking up is about reestablishing relationship where autonomy and independence had held reign before. This is very important. And although it is very important, it is at the same time very simple.

So this week, I encourage every one of you, as frequently as you can remember to do it, to say this prayer:

"I wish to see and experience everything through your Vision, which is your gift to me from God."

That prayer is a unifying prayer . . . a joining and unifying prayer. And let that be more important than beating up Joe because he insulted your mother, or any of the other *important things* you think you have to do. Whatever you have to do, do it in the context of wanting to see and experience it through my Vision which is my gift to you from God. Then you will bring whatever that event is into the unity and the relationship which undoes all of the elements of orphanhood and all of the accompanying illusions.

I do not mean to sound serious, but I am telling you the truth in a matter of fact way, grounded in my experience of the truth of it that comes from letting the Father in and yielding to Him.

And lastly, doing this will not lift you into some otherworldly experience. It will lift you into a transformed experience of everything you're already familiar with. You will have new eyes and new ears. And this is a promise.

I look forward to being with you next week, and I love you all.

A Course In Miracles (reference pages)
Chapter 12 – Section – ATTAINMENT OF THE REAL WORLD
¹ Sparkly Book – p.299, Last Full Par., 8th Sentence / JCIM – p.126, 1st Full Par., 4th Line
Chapter 13 – Section – ATTAINMENT OF THE REAL WORLD
First Edition – p. 238, Last Full Par., 6th Line from bottom / Second Edition – p. 256, Par. 10, Line 10
Note: Keyword is “Ownership”

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 2nd 2006

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We've been covering some extremely fundamental important points in this last chapter and even though we're moving on, I encourage all of you to bookmark this chapter—the one we've just completed—and refer to it often. Might I say, study it, refresh yourself, because as you may well have noticed, it takes everything we've been discussing up to this point and translates it into behavior—not just a head trip, not just thoughts, not just a thought system, not wonderful ideas to mull over, but to embody.

If the truth that you are learning about doesn't become embodied here, now, today, in your life, then you're missing the point. And I'm not going to let you miss the point. Either truth means something practical, tangible, relevant to your life now, or it is useless—it is meaningless. And if you are not insisting in one way or another upon bringing it into your daily experience so that your experience is transformed, then what are you doing? What's it all about?

“Oh, I study the **Course**. Oh, I've read the **Course** three times and it says this and it says that and it says the other thing.” And many of you can talk the **Course** at length. But you know what? Until somebody starts talking about the inner shifting that has occurred, until transformation that has been experienced begins finding voice rather than just a rehearsal of ideas and quotes, the function and purpose of the **Course** is lost—isn't tapped.

Now, there was a significant statement in what was read last week:

Your Father knoweth that you have need of nothing. ¹

It is very important for this statement not to be misused.

I want all of you to be willing to consider the degree to which you have adopted an attitude of lack with a wonderful positive sense: "I'm not a millionaire. I don't earn a lot of money. I struggle . . . but you know what? I'm happy. I have found a way to be content without having everything. I can be comfortable in a relative state of lack. Why gripe about it? It's the way it is. I know others really go out there and strive to get . . . get . . . get . . . and acquire wealth and acquire substance and acquire respect as a result of it! But I'm not fooled. I know that's not where it's at. I know that where it's at is learning how to be at peace with whatever life gives me, with whatever God decides I ought to have or not have."

Then there are others who adopt the life of an aesthetic and consciously renounce—get this—renounce the things of the world. It's a religious act. Lack has become "holified," justified, and "not having" becomes the possession that gives the aesthetic worth, because he is doing something worthwhile. You see how crazy it is?

There are others who live their life on the basis that less is more. Minimalism would describe that frame of mind. So that you only have around you essential things, so that you get down to "essence." And essence does not include clutter.

Do you see that to one degree or another, all of you have a basic mindset in which unlimited abundance holds no promise for you. And not having unlimited abundance doesn't bother you either.

Your Father Knoweth that you have need of nothing.

"Oh, I don't need those trees. I don't need to have a lawn in my yard. I don't need the stars. I don't need a beautiful view out my window." You see, it's a process of denial of everything. "I don't need this. I don't need that." It even gets to the point of saying, "It's all illusion anyway." It's a process of discounting everything and somehow finding peace and satisfaction in the emptiness—except that it's not called emptiness, it's just called bare essentials.

It's the Father's good pleasure to give you the Kingdom.² Nothing of what the Father is has He withheld from His self-expression—meaning you and all of Creation. Abundance, wholeness, the absence of lack is characteristic of Creation, it's characteristic of Being, it's characteristic of existing.

So, let's not honor lack and let's not tolerate lack.

Well, this sort of brings me to the second point I need to bring up. And that is: What do you do when a problem confronts you? What do you do when an illness presents itself? Do you just say, "Well, I'm going to turn this over to the Holy Spirit . . . well, I'm going to turn this over to the Holy Spirit . . . tch, tch, Oh, I'm going to turn this over to the Holy Spirit." Do you think you have no part to play? Even more important, do you think you had no part to play in the situation you find yourself in, that's called illness or abuse or depression?

If you find yourself experiencing a pain in your side, does your mind immediately go to work at the level of thinking and imagine what it might be or what caused it? Do you behave as though you're an orphan—just a hunk of flesh, a body having no source but evolution and a sperm and a egg? And then do you doctor it, medicate it, treat it through diet—in other words, manipulate matter with matter?

After all that we've been learning, it should be becoming clear that you have something to do, and it has nothing to do with your imagination or your thinking. It has to do with your taking steps to abandon the orphan mentality—the frame of mind that makes up things and then believes what it has made up and then binds itself to whatever the rules are that became involved in the making up of the situation.

Now, we've been reading that there are two worlds and one excludes the other. Well, if the world you're operating in is orphanland, and you're going around in orphanland, and every Saturday night you tune into the fireside chat here, and after it's over you go back to orphanland and bring with you a little bit of inspiration that makes you feel good but hasn't caused you to abandon the mindset, then why did you tune in? . . . why did you come . . . why did you listen in the first place? "Oh, well, if I do something, that's going to be an assertion of my will. We can't have that, because that just reinforces the ego—the orphan mindset." And so, you sit there immobilized—stuck.

When you find yourself immobilized through fear or depression or abuse or an event that has shocked you and insulted you, then you may know that there is a call for you to get your ass in gear. It is a call to do something. Just as a nightmare is a call for you to rouse yourself up out of the dream, and wake up in your bed so that you're free of the nightmare. Your immobility is the same call for you to bring, I'm going to say this very carefully: The force of will into play on behalf of the truth about you.

Just because willfulness is a characteristic of the orphan mentality and it is not an act to engage in if you want to wake up, the will that is in you that was placed there by the Father—that will being His Will, forever His Will, not one

that becomes your private possession to deal with as you choose—that Will is there for you to act out from, so that when you are depressed you have the capacity and the willingness to put forth the effort that it takes to what? Change the situation? No. To abandon the orphan mentality.

And how do you abandon the orphan mentality? Simple. By choosing for your peace.

Now, if you find yourself ill, so ill that you can't engage in any activities, what do you do? Well, even though it's inconvenient and it affects your job and it affects your family, you go to bed don't you—and you rest and you nurture and care for yourself kindly in that way. Well, likewise, when you are confronted with something that is immobilizing you, you must stop your other activities and sit down and choose for your peace. You must sit down and actively meditate. You must sit down and do whatever works for you to get you into the Silence.

Whether there is a throbbing pain in your tooth and jaw, or whether you're overcome with grief because someone has abandoned you, whatever it might be, the call is for you to shift and abandon the orphan mindset—abandon the isolation, the privateness and the great personal authority that you've thought you had . . . and what? Reach out! "Oh-h, well, it doesn't do any good" Well? "Oh-h, I've been in bed for five days and I'm not getting any better." See, the argument doesn't stand up either way. Do it like an orphan does and go to bed, and maybe it doesn't change right away, but as an orphan, you'll persist.

Well, as a divine Being, you need to persist in choosing for your peace. Because until you get into your peace, you know what's absent? The one thing that's causing the problem: Love.

When you're in pain, when you're in grief, when you're in shock, when you're in depression, always the same element is there: You don't feel loved. Love is absent from your experience. Your attention is drawn down to the one focus of whatever the problem is, and in spite of that fact, if you stop and think about it, you have had broader experiences in which you know Love has been present and you know you have expressed Love. Wow, at this moment Love is nowhere around . . . Love is nowhere around for you to receive and certainly you don't feel like being the presence of Love. And that's the problem. That is what is causing the hurt.

Now, I haven't said this before, but orphanland is a loveless land. Privacy, autonomy, is the antithesis of love. Love cannot exist in that environment. Love doesn't exist in that environment.

Well, don't you suppose that if you are bothered by whatever the circumstance is, to the point of being immobilized, willing to take no action and even justifying taking no action because obviously it will be an exertion of will, don't you think this is exactly the time in which you need to light a fire under you on purpose, and begin to rouse yourself to a different point of view—starting with peace and it's Silence?

Of course, in order to do that you have to abandon your knee-jerk response of self-protection. But again, self-protection is an isolated shielded circumstance in which love can't be given and love can't be received.

Now, the reason for becoming clear about the miserableness of the orphan mindset is so that you will have the justification to get a fire under your ass and do something about it! Again, not in the manipulative way that orphans do, but in the simple step of abandoning the isolation by choosing for your peace first. And then reaching out. Because until you reach out genuinely, you will not experience the influx of Love that flows to you and through you and beyond, forever, uninterruptedly. And until you feel that influx, you will not be able to extend It. And that's the threshold that has to be crossed. And that is, for lack of better words, the one right use of will that exists.

What? To choose for your peace and reach out and ask for help:

"I wish to see and experience everything through your Vision, Jesus, which is your gift to me from God. I want to abandon the narrow, tiny, selfish orphan mindset that blinds me completely to the real world, which is going on right where something else seems to be going on according to me."

And then you persist.

The immobilization is nothing more than a mesmeric state of mind—an obsession with being stuck. And when you're in it, pay attention. All that goes on in your mind is a rehearsal . . . a rehearsal . . . a rehearsal of how bad things are. It almost becomes automatic, so that even if you give your attention to something else, the words continue on in your mind in spite of the fact you're trying to think about something else.

You're not going to break an obsession with immobility by not doing anything about it. "Oh, well, gee, the **Course** doesn't say anything about making things happen?" Really? What did I say? Listen. Go into the silence. Reach out beyond your tinyness—your tiny frame of mind—and listen. Listen, learn and do. I promise you, that not anyone who is Awake, not even God, is going to step in and change your mind for you. And you are having exactly what you're choosing to have.

Doesn't the *Course* constantly talk about "The call for correction?" Oh, oh dear, that means something's gotta happen: Correction. Something is going to happen, something is going to change. But I promise you, it's not going to change if you don't make a choice for it.

And what engine or source of energy or power do you have for making a choice? The power placed in you by God, by virtue of His Being all there is of you. And when, even though you think you're still a private orphan, you set your mind to a commitment to joining with the Holy Spirit or with me, or with the Father, you're making a choice and it's an act that is perfectly consonant with the will of your Being that God has placed in you by virtue of His Being all there is right where you are.

And so you had better bring it into play. Again, not to change the world, not to change the pain in the side, not to change the abuse, not to change the depression, but to change the way you're looking at things—to change the point of view. And if you don't do that, you will be caught in an eddy, and you will stay there . . . and stay there . . . and stay there . . . until finally you do do something that wrenches you free. So don't waste time.

I'll tell you something: Whether it's a feeling that comes over you, or a negative attitude that just seems to pop in, or a pain in your side, whatever it is—listen to this—whatever . . . however it presents itself, it's an invitation, not a declaration. A pain in the side is not a declaration of a fact that you're ill. It's an invitation to believe that you're ill or that there is an actual physical problem in a physical body that orphans have because they're just mortals. And you've got to challenge that when it happens and decline the invitation.

First of all, be willing to acknowledge that it is not a declaration of a fact. It's an invitation to believe something. And then, decline the invitation. And then, immediately find ways and means to get into your peace. And once in the quietness of your peace, ask for help—not plea—but simply let the need be known.

Say, "I need help!" And then expect the resolution to present itself. And then be willing to act on the basis of the resolution that has happened, instead of saying, "Wow, that was wonderful but it was a fluke, cause I'm still a mortal and I still have a physical body and some other physical declaration, which is really only an invitation, can present itself." You see.

And so you have to be careful. You've got to let everything that we're talking about budge you off—move you off your confidence that you're an orphan, that you're just a human being, that you're just a body, that you're just an organism—so that that is no longer the bottom line basis for all of your reasoning and thinking and the way you behave, and the way you respond.

Now this is very important. Because you know, I see very little movement—I am not addressing specifically, those of you here or those of you listening—but generally speaking, I see very little actual movement occurring as a result of the study of the **Course**. Very little inner transformation. Why? Because no choice is being made for inner participation in and willingness to acquiesce to the correction that will follow a genuine request for help.

“Oh, well I didn’t know that that was what I supposed to be doing . . . Oh, I didn’t know that that was the way it worked. I thought if I sort of submerged myself in the sentences that I was reading and the truth and bathed in it, that that would do it. You know, and I could walk through the orphanage at peace experiencing my divinity.”

I’m sorry, you can’t walk through an orphanage experiencing your inseparable oneness with the Brotherhood and with the Father and with the Holy Spirit, which is nothing more than your right Mind. It’s all about **leaving** the orphanage. It’s all about abandoning the definition—orphan. It’s all about abandoning the mindset and all of the mutually agreed-upon definitions that have been established and which you keep in place. You keep them in place by doing nothing to contradict them at an inner level within you, not intellectually but, for lack of better words, in your heart, in your Being.

And so how does this apply to lack, and how does this apply to, you know, not needing your world? And how does this apply to asceticism, and how does this apply to satisfaction with “little?”

Well, any experience of lack is not evidence of the Father’s Will. Therefore, it is not evidence of your Birthright. And you should not be happy with it, and you should not assume that there is no other choice. And you must begin to see it as a call for correction. And then, instead of justifying lack, instead of rehearsing in your mind all of the reasons for lack, even the lofty reason that God knows what you have need of and you don’t have need for the things you think you do, all these things are a call for correction. Which means getting up on your haunches, disagreeing with the presentation, the invitation that you spontaneously take as a declaration of fact, and then reach beyond it.

Waking up, coming back into your right Mind, is a call for a change in your mind. Not you changing your mind according to already existing criteria, but you willing to be mindful in a new way—a non-isolated way. No matter how extreme the justifications seem to be for maintaining that isolation, the fact is, that the more extreme the inclination to be isolated, the more will it take, the more conscious intent it takes on your part to wrench yourself free from it by reaching beyond it—by choosing for something that seems totally unreasonable in the midst of what seems to be happening. That one first

thing being, choosing . . . choosing . . . choice . . . choice for your peace, letting your peace be more important than the pain or the hurt or [said in strained voice] the lack of energy to do anything at all.

You have to participate in changing your mind by abandoning the use you have been putting your mind to in favor of putting it in the place of joining from your peace. "Oh, it doesn't work. I'll just go to the doctor and they'll take out whatever it is and I'll be done with it!" Well, that's a really insane statement isn't it. I mean, after all, does everybody go into the hospital and come out on their feet . . . alive? "Oh, well, no . . . no . . . no . . . but . . ." You've got all kinds of silly justifications. But it's what everybody does. It fits into the mutually agreed upon definitions of how to cope with being a physical body.

Again, there is another way to look at this. There's another way to respond. There's another basis upon which to act. But until you adopt that other basis upon which to act, and then act, I promise you nothing will change.

And when you do, everything will change—correction will be embodied. Or, correction will be revealed where the false picturing you were practicing had seemed to be overlaid upon the visibility and tangibility of your individuality, which is called your body, and renders visible and tangible the Movement of God because it is not material, it is all divine.

How much lack are you going to continue to tolerate without doing anything? Meaning, without taking steps to abandon the very thing that is causing your misperception of your body and the Kingdom of Heaven, which is that you think you are an orphan. You think you are a human being and that a human being is very different from a divine being, like angels and ark-angels and Sons of God.

There's always one element present in all problems and that is, immobilization. You don't feel like challenging it, you don't feel like having a different point of view than the distressed one you're having. You don't want to stop thinking about how awful it is, and how poorly treated you were and how thoughtless everyone is and then, like I said, the underlying single element: The absence of love.

You know what? It's a lot more work to try to be an orphan, than it is to be Who and what you really Are. "Oh, I don't know about that. It's real easy being an orphan. I've got it under my belt. But oh, being in my peace no matter what's happening, now that is not normal—that is not natural . . . at least not to me."

Well, you just made your choice didn't you? Make a different choice . . . make a different choice. Until you make a different choice, correction cannot occur. And, nowhere in the **Course** can you find a place where it says that correction is not necessary in order to become free of the dream. What does that mean? It means that correction is a promise sitting in front of you if you choose to do what opens the doors to your receiving a new way of seeing things—a sudden shift of perception, a M-i-r-a-c-l-e. It's a promise. It's the way it works. When you're in your right Mind, everything looks good because it is. When you're not in your right Mind, everything looks bad even though it hasn't changed from being what it divinely is: Good.

Now, tonight I certainly haven't said, "Get off your ass and whoop the world." No. I'm saying, get a fire under your ass in your motivation and willingness to make commitment to doing what? The only thing you have available to you to do and that is change from the orphan mentality of isolation and autonomy to that of joining—letting yourself feel your need for the trees and the stars and every good thing without limit. And most of all, your brothers and sisters—each other.

And in order to let that need be fulfilled, you must ask for help from the Father or the Holy Spirit to wash the scales from your eyes, the cobwebs from your mind so that you may clearly see what you have been unclearly seeing, and experience correction. Wake-up, in other words.

Now, there are those of you who may say, "Well, Raj isn't saying what the **Course** says, therefore, I'm not going to pay any attention to what he's saying." Fine. Your choice. Is it the only choice you have available to you? Nevertheless, you will do what you choose. What I'm trying to make clear to you tonight is, that you are suffering from your choices. And you can be relieved from your suffering by making new choices or a new choice, that of abandoning your isolation, your autonomy, the power you have imagined you have gotten and created for yourself, and let yourself blend in with your brothers and sisters, the trees, the world, the Universe, so that there aren't sharp distinctions between you and everything else—not only where you feel blended, but where you can also feel that every little thing is essential to your wholeness and you need it and you shouldn't be justifying doing without it.

Minimalism is a form of having only that which is essential, which means having very little and that which clearly expresses perhaps even beauty, but not beauty that includes much of anything. I'm talking about absolutely everything that exists being essential, essential to your wholeness, essential to your being, and more correctly put, essential to Being—existing.

The Father Knoweth that you have need of nothing.

Creation, infinity, eternity is essential to Being—existing. It is inseparable from you. It is identical with you. And you are identical with it. ***Let this fact sink in.*** And then, watch the use to which you put your mind, or we could say, watch the use which your . . . you might put it this way . . . which your mind falls into through lack of attention on your part. And suddenly . . . oh, you don't know what happened but you're depressed. You don't know what happened but you're pissed off. Nothing looks good. You don't know what happened but suddenly you feel unloved, and there's no reason for you to love anything.

That's a result of a careless use of your mind, a practice of inattentiveness and a forgetfulness of the fact that there's a word that you can't afford to forget. And that word is: ***Choice.*** And making a choice is an act of will. And the words I've just said only have real meaning when it comes down to your making the choice between two things alone: The Voice for truth, or the voice for fear—the orphan mindset, or the joined, embracing awareness that is consciously being nurtured and practiced on purpose.

Making the choice for orphanhood is not an act of will, but making a choice for Waking up is. And that act of will is in perfect consonance with the Father's Will which He has placed in you. And it's the only act of will that will correct everything.

Don't ever be a passive student of spirituality. Choosing for peace without correction, or not choosing for peace because what's the point? Whew! Choice . . . choice . . . choice . . . choice . . . choice . . . an act of will . . . an act of will . . . an act of will . . . an act of will . . . an act of will on your behalf to get you out of the eddy, to get you out of the mesmerism, to get you out of the obsession with a stupid use of your mind.

In the morning, as a child, your mom or your dad came in and said, "Wake up! Wake up!" Don't talk about waking up anymore. Wake up! It's a choice, it's an act and it takes a commitment on your part. Make the commitment, act, and your day will open up to you. Your good will open up to you. It is a promise already set in place—an irrevocable promise. A promise that is an act of love that surpasses anything you can imagine.

[Addresses the audience] You are loved . . . you are loved . . . you are loved . . . you are loved . . . you are loved . . . you are loved . . . you are loved . . . you are loved . . . you are loved, too . . . you are loved. And everyone watching or listening, you are loved. The promise is already in place for you and has been sitting there, pregnant, we'll say, with your release ever since you decided to pretend that you could look at things your way and have things your way.

So, let this love in. Oh yeah, now I don't mean, "Ah-h," sort of bask back in a chase lounge [sighing] and let the love in. Bullshit. It's not gonna come in until you make the choice to let it in, until you make the choice to want it, until you make the choice to let correction happen within you so that you are a new man and a new woman by comparison with the miserable orphan you thought you were.

So, enough said. I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 12 – Section – ATTAINMENT OF THE REAL WORLD
¹ *Sparkly Book – p.299, 2nd Full Par. / JCIM – p.126, 1st Full Par.*
Chapter 13 – Section – ATTAINMENT OF THE REAL WORLD
First Edition – p. 238, Last Full Par. / Second Edition – p. 256, Par. 10, Line 2
² *Bible – Luke 12:32*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

AUGUST 18TH 2007

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Welcome back. This is me Paul. I don't think we're going to be getting into the book tonight, but He could surprise me.

I just want to say before we begin, to everybody here and those listening on the internet, that I am well. I've actually been well, let's say, recuperated from the surgery since, let's say, March. But I've had an interesting experience which I'm not going to go into at any length right now. I've had an interesting experience of coming out of it, with a new sense of myself—that I can't yet explain. Um... things that were important to me, are not important to me. Things that weren't so important to me are important to me now.

So as to be a little bit helpful, I'll explain by saying that for one thing, I've found myself not really charmed by or interested in wonderful social chit-chat. My habit in the past has been to be a socially-friendly person. And I can see now that I've had styles of behavior when I'm socializing which now, is very clear to me were false. They were there to make an impression. They didn't express me genuinely. I have been since December, rather private. One of the reasons being that, if I were to get involved with people I would end up saying what I really felt and my Guidance hasn't said that doing that was appropriate yet. And I believe that it's because I would be doing it from a place of emotion rather than from a place of quiet peaceful, grounded perspective.

It's a strange experience to find yourself being differently. And it's made me think a lot about what Raj has been saying, especially from July on to December of last year when he spent a lot of time talking about me. Because the topic was healing--a great deal of it was about healing and that healing is another word for correction, which the course speaks a lot about. Correction, meaning actually being involved in being changed. And somehow, through the time that I was in the hospital, change occurred and I have experienced myself as I said briefly, in new ways.

It's not uncomfortable--I do not find it uncomfortable, but I don't know how to play my old games well from this new experience of who I am. And so I found myself at a loss, feeling incompetent. I can't get control of the situation quickly because, because the me that I am now, doesn't want the kind of control I used to want. And I only know how to get the control I used to want. And so, situations require me to draw from some new sources. No, it causes me to draw from a Source I've been familiar with which haven't been my old resources. And that's the key.

I, in the way I find myself experiencing being now, really have to ask Raj, what is appropriate? What does this mean? How do I respond?

In a way, the Paul that Raj was describing that went to Disneyland, disappeared. And I guess what I'm learning is, that just as when we start a Gathering, I say: I allow only for that which expresses the Christ Consciousness, and I allow only for that which is in harmony with the purpose of Being, meaning God, and I continue . . . in other words, Thy Will, not mine be done. Let the reign of divine truth, life and love, be established in me and rule out of me all self-will.

Those are strong words—sort of like the word "extinction" is a strong word. ...and rule out of me all self-will. Wow, Nevertheless, at the beginning of each Gathering, I always said that. And then finished, ...and may thy word enrich the affections of all mankind and govern them.

See, I've invited His word to enrich my affections and govern me, and it ends by wishing the same thing for everyone else.

Now, I've done that at the beginning of each Gathering. Since December, it's like I'm being required to start every day with that whether anybody's around to hear me talk or not. It's like that's the requirement. It isn't what I feel inclined to spontaneously do. And I suppose I'm sharing this because I know that what I'm going through is part of correction occurring. And is part of healing occurring. Not healing of what I went into the hospital for—but healing of the use of my mind—healing of the use I'm putting my mind to. So that my mind is changed. And as a result of that, my experience of everything is changed. Why is my experience of everything changed? Because I can't respond to it out of my old habits. So I have to be present without any confidence as to what is appropriate. I have to be present in the

experience with an enquiring mind that says, "What is appropriate now?" I have to stand there letting divine truth, life and love be established in me and rule out of me all of my old inclinations to take hold with all of my old habits of being sociable and presentable and respectable, and never offending anyone.

So, it's one thing, once a week or at Gatherings to sit down and make commitment to "Thy Will, not mine be done." It's another thing to engage in that every day. As many of you know, Raj has been saying for along time to me, "Let Me respond to everything." In other words, I am to turn to Him and let Him respond to the Gas Station attendant, or the grocery clerk, or the friends, or the ones who want to be sociable and meaningless and silly, and so on and so forth.

And you know what? My conclusion here may be false, but it's my sense that there aren't thousands of people clamoring to listen to Raj because Raj doesn't please everyone's egos. Raj puts everyone else as well as me, right on the threshold of being willing to acknowledge that we don't know what anything means--that we don't know what anything is really for. And, that as long as we're trying to behave on the basis of developed habits of socializing, we will not allow for what we genuinely are to come forth. And we will not be out from the Place of Excellence in us that is utterly original, never repetitive.

And so, if one is going to listen to what Raj is saying and implement it, it is going to mean that we're all going to have to stand in any moment in our day, whether we judge things to be going well or not, and reach for Knowing that goes beyond our best judgments and our best thinking habits. And stand in that vulnerable place where the miracle can occur. What's the miracle? A sudden shift of perception. A change in our mind. A change in the way we are looking. A change in the way we're willing to perceive. A being made new.

So, again, since last December, although I've had wonderful physical healing, I have had a not-so-fun time of adjusting to not being in charge from my head and of having to dare to step out into the unknown many times during the day, rather than once a week when Raj is going to talk. So it hasn't been the most fun, but I'll tell you something: I feel like progress is occurring. I feel change occurring—not self-directed change but change that is coercing me in my intention to live out old habits—to abandon them and not operate on the basis of the comfort that they have always provided me.

And so for whatever its worth, I can today, which I couldn't do last November, look at any one of you and say, let it be rough if its rough, the only thing that makes it rough is the reluctance you bring into play—the resistance you present to being changed. It's worth it. And just because its rough doesn't mean you're doing something wrong. It means something truly right is happening and your ego doesn't like it at all! And that's all it means.

So, I've missed these get-togethers and I'm really glad to be together with everyone again. So, let's take a few moments to be quiet and find out what Raj has to say.

(quiet time)

RAJ: GOOD EVENING. AND WELCOME TO EVERYONE WHO'S JOINING US ON THE INTERNET.

WELL, WHAT A WONDERFUL BUNCH OF BULLSHIT PAUL JUST DELIVERED TO YOU. I SAY THAT BECAUSE WHO ON EARTH WAS HE SPEAKING TO?

HE WAS SPEAKING TO ALL YOU ORPHANS OUT THERE GIVING YOU ENCOURAGEMENT AS TO WHAT YOU MIGHT EXPERIENCE IN THE LAST STAGES OF YOUR ORPHANHOOD; AND PERHAPS TO INSPIRE YOU TO LISTEN TO GUIDANCE A LITTLE BIT MORE THAN YOU'VE BEEN INCLINED TO, WHICH ISN'T A BAD POINT.

But he demonstrated what all of you easily get caught in. You get caught in a sense of self that is progressing—getting better and better. And you poor ones who are getting better and better just got a wonderful pep talk apparently from someone who's getting better and better. Right?

And, as long as you don't catch that when it happens, you're stuck in the state of being an orphan. There's no way for there to be progress. Paul slipped right back into his old sociable habit of being friendly and being nice and saying intelligent things that were couched in language that was, we'll say, inspiring.

But he was not in a position to look at what he was saying and describe it as bullshit, which I did in my first sentence. The one who gave the opening remarks is the one that's getting left behind; the sense of self that this one has identified as Paul, in the past.

And who you presently think what you are is what you're going to leave behind as you abandon your apparent capacity to speak intelligently and oh..., insightfully and encouragingly and inspiringly.

You see, Waking up is a matter of abandoning that sense of self—that improving sense of self—the one who's refined his soul through centuries and lifetimes. You aren't that. And you haven't been that. And you can't get out of being that, because you never have been that.

And so you literally, and Paul was right about this, you literally have to be willing to abandon that at the beginning of your day and as many times during the day as you realize that you have slipped back. But again, this won't be because the poor little orphan that you are is becoming better and better.

When you go to a zoo it says: “Please don’t feed the animals.” And you need to have a sign on your refrigerator door or on the dashboard of your car that says: “Please don’t feed the orphans—don’t nurture the orphans” just to remind you that you’re not there to spontaneously be out from your best thinking, your best habits, your best presentations.

You’re there to treat each moment as though it is far more than anything you are imagining. You’re to treat every moment as though it is Divine–Sourced from God–fully in that moment, and therefore, a Divinely awesome event which it is your Birthright to be experiencing awesomely.

The reason for having this outlook is so that you will constantly look beyond your best current judgments and interpretations of everything; because if you’re not willing to look beyond—if you’re not willing to be incompetent to understand what’s happening in Its Fullness, you will not be open to the fuller experience of what is going on.

NOW, WE ARE GOING TO RESUME READING THE COURSE, BUT I’M GOING TO ASK SOMETHING. I’M GOING TO ASK ALL OF YOU WHO ARE WILLING—FROM THIS NIGHT ON—TO NO LONGER THINK OF YOURSELVES AS STUDENTS OF A COURSE IN MIRACLES.

As long as you define yourself as a student of A Course In Miracles, or a student of this, or a student of that, you withdraw yourself from your relationships with your fellowman into a very narrow interpretation of everything. It is as though you provide a sieve that will only let things fall through that are of a certain size, and the rest can’t go through.

“Oh, I’m a student of A Course In Miracles. That means I am not a student of biology. I am a student of this; it means I’m not a student of that.

A Course In Miracles better be, for lack of better words, an adjunct to your being, and please don’t misunderstand me, a human being. I mean by that, an unpretentious, not special presence who experiences certain needs, who knows what fulfillment is, and who exists in relation to other human beings, who also are un-special.

In the lack of specialness, you can relate to each other without falsehood, without pretense, because you haven’t forgotten Who You Are. The minute you say: “Oh, I’m a student of A Course In Miracles,” you’ve forgotten Who You Are and you’re not wholly available to your brothers and sisters.

Now, in the simplicity of Being, you, right now, want to know what truth is. You desire to know what truth is whether it’s called A Course In Miracles, or whether it’s called The Bible or whether it’s a cartoon strip. You want to know the truth, because you care about what’s important. You care about what is of value.

Why do you read whatever you read? So that you might learn how to more effectively be a brother to a brother; a brother to a sister; a sister to a sister, and a sister to a brother.

I will probably offend someone with this statement, but I indeed find many, if not a majority, of students of A Course In Miracles to be consistently unkind to their fellow students of A Course In Miracles, and to everyone, but especially to other students of the Course.

THIS CAN BE EQUALLY SAID ABOUT CHESS CLUBS, MEMBERS OF CHESS CLUBS; ANY GROUP THAT MIGHT BE FORMED.

Here's a question for you: Can you become still within yourself and hear the Holy Spirit speak to you? Can you become still and hear your Guide speak with you? Some of you can. Most of you can't. And you know what? Those of you who can't have no grounds for being arrogant with your fellow students of the Course, or with anyone, because you're not doing so hot.

What it means is, that, we'll say, arguing with your fellow students about a point of Truth is more important to you than connecting with that Place of Excellence within yourself—the Altar within you, where your connection with the Holy Spirit is forever functioning, and where your connection with your Guide is always open.

If you're going to be happy, I want you to be happy for the right reasons, not for reasons that are bullshit--meaningless.

Now, many of you, for the last eight months, have waited for this night. You have waited for Me to return. You've waited for Paul to be able to let Me speak. And many of you, when you found that we were going to get together this evening, were overjoyed. Well, you know what? I want you to be overjoyed when you've heard Me within yourself.

I'm not demeaning your recognition of the value of what transpires in these circumstances, but don't be happy for the wrong reasons.

Be happy that I am here, tonight, expressing these ideas that put you in the position of having to go within to this so-called Altar that you may never have experienced before. Somebody just told you there was an Altar in the center of your being, placed there by God. Well, isn't that wonderful! That could be bullshit too, and you'll never know until you go within with commitment, and with resolve, and with a genuine spirit because you really need to know the truth about something, and you don't know it on your own.

It's in that place of vulnerability and incapacity that your desire becomes full enough to get a response, if I may put it that way, because you're not messing around. You're not bullshittin' God. You're being real within yourself.

When Paul sat down tonight, after eight months of not sitting down on any night, he was nervous. But he had to put himself in that position as he does every time he let's Me speak, of not knowing, of being incompetent.

He even approached this evening with the attitude, "Well, I'm not going to set a fantastic goal for myself." This was what he said. And he was encouraged to do this by his son, Christopher. "I'm going to do the best I can. And then I can't fail, even if Raj never talks, and even if everything that happens is a total flub."

Let's get this straight. The orphan will not be able to confidently sit down and connect with his Guide. The orphan will always have doubts. The orphan will be uneasy. In fact, it will never be the orphan that sits down to listen to his Guide. But the orphan will be there as the Real One that each One of you is, sits down to talk to his Guide. And that orphan will kibbitz you and say: "Probably isn't going to work. Aw, c'mon, you know there really aren't such things as Guides. You know these people are all fooling themselves, who are in touch with their Guides. Oh they're just really just fanatics who say they're overcome by the Holy Spirit."

The orphan joins you as you sit down to listen. Because the only one who will sit down, to actually listen, to learn, to connect with the experience of Truth, is the Divine One that You Are, Who is registering in your mind enough to cause you to abandon the instructions that your ego is giving you—to abandon the habits that the orphan, that you had thought you were has been bringing into play, over and over again, that keeps you from waking up.

Now, when you sit down and desire to know the truth, when you sit down and are willing to abandon your best judgments and your social habits of behavior and the costume you have been wearing, and you are present in whatever circumstance is going on, without preconceptions, with a true desire to know how to be appropriate—how to be utterly appropriate and to identify fulfillment in that moment, you will be infilled if you genuinely desire to know. If you are more intent on Knowing than being influenced by the orphan sense of self that you have thought you were, which is kibbitzing you and discouraging you.

What you bring yourself fully to will open up to you fully. What you bring yourself to in part, in a carefree abandon, in a silly irrelevance, you will get nothing from. Nothing will open up to you.

Usually, that which causes you to desire to know something unequivocally, is an experience of need that has overwhelmed your arrogance; that in you which thinks it can handle anything. Need, that causes you to experience need, rather than triggering

confidence that you have, causes you to be Real—causes you to be genuinely honest within yourself.

Unfortunately, need is one of the few things that will cause you to arrive at that kind of inner commitment and genuine honesty. And it's a shame, but it's better than nothing bringing you to it. So be grateful when the time comes. Be grateful when you really are forced to lean into and rely upon Something other than your best goddamn sense of who you are in this world and who you have turned yourself into and made yourself to be.

“Well, so you want me to give up everything meaningful? Um... can You make it any more palatable than that, please?” No. You can make it easier for yourself by daring to risk the chance that there's a God without having to get at the end of your rope, and without feeling need so greatly that you have to abandon any capacity you thought you had to cope with it, and ask for help, while you still think you do have the capacity to cope with it.

You can make it easier for yourself by abandoning the capacity to cope that you think you have, and asking for help—asking for a miracle. Asking for the Holy Spirit or your Guide, or Me, or the Father, to bring about a sudden shift of perception—a changed mind; not at your hand, but at the Hand of the Father. At the Hand of One who Knows who you really Are, and will help change your mind, bringing it into alignment with the truth about you, so that you are strengthened by your own clearer experience of the Real You, and what makes it real and what makes it of value.

You know what? The Course In Miracles is not so great. What's in it can promote stuff in you that's great. It can promote in you a capacity to be willing to be with your brother or sister, without arrogance, coming from a simple genuineness of Love within you, that allows you to feel the need your brother has and not discount it. And to want to know what would meet the need, not so that you can escape anything, but so that you can be present, as need is transformed into correction—need is transformed into healing.

Why? Not because you have magic words of truth or well-developed spiritual power, but because you found it more valuable than anything else, to be willing to be present in the presence of the experience of need, and not try to escape it, and wish to know the Truth. Not the Course in Miracles truth, not the Catholic truth, not the Christian Science truth. Truth Itself. Truth. Truth is what God Is Be-ing at any given moment, in any given spot. You want to know the truth. You see, truth isn't an intellectual string of words. Truth is the experience of what's Real. Truth is the Experience of What God Is Be-ing. Truth is the experience of what Good is Be-ing right here...right here...right there.

Your brother's need isn't going to be met by a string of words, but by an Experience of what is true, an experience of what God Is Be-ing right there in their experience.

And you can have no idea on your own what will cause that miracle to occur—that sudden shift of perception. But you can be the Presence of Love that cares enough to not hold your dear book learning up in your brother's face to heal him with, but to value what you read there enough to be present with your brother Be-ing the Presence of Love; Be-ing the Presence of the desire to Know the truth that will constitute the correction by being willing to be a brother or a sister in all the fullness of the Meaning of those words.

The Presence of Living Love that it is your function to be, is very different from being the presence of the capacity to spout words of truth which are only spouted because it's saving you from having to get into that simple place of genuine genuineness, where you genuinely feel need in the absence of personal capacity to meet the need and reach out for help, because you care either enough about yourself, or enough about your brother or sister to want to Know what will cause change to occur; transformational healing, beneficial, truly beneficial healing, and relief and release.

If you're spending more time reading a book than you are relating to your brothers and sisters one on one, in a real and genuine way, don't call yourself a student of Mine, because that's not what I Teach, and that's what I'm not here to encourage you to do. I am here to encourage you to do that which heals.

Every single one of you who's hearing My Voice actually knows enough— actually knows all you need to know in order to justify not getting hung up on words and daring to turn to your brother and sister with care, and with Love—those brothers and sisters who come into your experience, who you find that you're faced with and have to deal with, in finding them to be all the justification you need for saying: "Father, what do I need to know here?"

"Oh, well it's sort of a messy situation I'm faced with. Can't I just go sit down with my nice, clean little book with all the pretty words that are so neatly spaced and they're not disturbing, they're so orderly. I get peace just looking at the page."

You'll only be faced with a messy situation until you stop thinking that you ought to be able to be somewhere else, doing something else not faced with this, not being called upon to get into that situation where you don't know what to do, and where you have to acknowledge that you don't know what to do. And then, you have to say: "I ask that Place of Excellence in me—that Excellence of my Be-ing, to reveal to me what will meet the need here." And stick with it, genuinely, and I'm going to ask you to look up the word "importunately:" I-m-p-o-r-t-u-n-a-t-e-l-y. Importunately, with resolve, and steadfastness, until you get the answer because once the commitment and the genuineness is there and you really mean your desire, as I said, everything becomes present that is necessary for the situation to bring forth and reveal to you the wholeness that is the answer to the need.

You watch Paul do this every time we get together. I wish I had a bell to ring; a bell that would say to you: “It’s a wake-up call here.”

You need to do this. You need to do what Paul is doing. You need to put yourself in that Void—in that place of not-knowing, and reach into It with commitment and resolve, so that your hand is filled; so that your being is filled with miracles—with sudden shifts of perception, which will inevitably and unavoidably become manifest as things to do in your experience, or steps to take, or places to be at a certain time, in order for wonderful and unexpected things to occur that, I’m going to say, physically identify fulfillment beyond your imagination. So that you can walk through your day and see what you’ve always been seeing, but suddenly you can see God in it. And you can see that everything that you’ve been confronted with has been significant. And it’s been escaping your notice.

So, I’m just encouraging all of you to come down off your pedestals and be real with each other and with yourselves, and do this awful thing—of asking for Help, of asking for clarity, even though you feel perfectly competent to cope with it all yourself.

It’s this self-reliance—this isolated, private self-reliance that effectively blinds you to Reality. And I can’t put it any more simply than that.

Now, I will be back. And I will tell you this again and again, and again and again. Not to improve you, but I will say, to wear down your resistance. To let that which seems foreign become less foreign because it’s more familiar, intellectually.

It’s all right for you to be clearer and clearer intellectually when the clarity is in closer alignment with Truth. Because when you are moving into closer alignment with Truth, you are not moving into closer alignment with your orphanhood and the developing of skill, at remaining asleep a little longer.

So, I love you all and I look forward to being with you next week. And I hope your week has a little rigor to it, rigor that you’ve brought, a strength that you’ve brought in terms of determination; determination to Know the Truth so that you can simply Be the Presence of Love with your brother and your sister without any particular set of words, without a teaching.

How many of you have had a hug from someone who really knows how to give a hug? You didn’t need a teaching to feel it. Concepts weren’t employed. I’m talking about that kind of connection.

And I’ll tell you, steer clear of a hug from a student of A Course In Miracles and steer clear of a hug from a Catholic and steer clear of a hug from an astrophysicist; from somebody who thinks they’re somebody. You see what I mean?

If an astrophysicist, or a student of the Course, or any of these try to give you a hug, don't avoid them. Just give them a hug. You don't have to take their structured hug. You can be the one, maybe the first one who hugs them wonderfully and suddenly they feel what a hug from a nobody feels like—a hug from somebody who's not a Somebody feels like. And they're touched, and it makes them look at their life a little differently.

Okay. You have the picture. Good night.

A Course In Miracles (reference pages)

Nothing was read tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 25th 2007

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

There is a lesson in the Course that says, *Above all else, I want to see.*¹

At the bottom line, this is the impulse everyone feels every moment of existence. Existing, for lack of better words, at this point, is an embodiment of the desire to see. Another way of putting it is, a desire to understand—a desire to comprehend. *Above all else I want to see.*

The next Lesson adds a little bit of the punch to it: *Above all else I want to see differently.*²

You could say, that as babies and as toddlers and children, you all wanted to see and everything was a different seeing. Differentness was constantly your experience and you were fresh to embrace what was different. And you did not try to get everything to fit into the perspective you had the day before. That came as you got older.

Above all else I want to see. And above all else. . . , now that you're grown up, you have to add, "I want to see differently. I want to see minus my conditioned responses to what I see. I want to see beyond my best judgments about everything."

And then we have the prayer, words of Mine which Paul turned into a prayer that was discussed at the last Gathering in December. *I want to see everything through your Vision.* This is a prayer to Me. "I wish to see—I want to see everything through your Vision, and I'm adding the word, Jesus, which is your Gift to me from God."

Now this is a little bit more intimate and personal expression of what you find in the Book of John in the Bible that says, *Let that Mind be in you which was also in Christ Jesus.*³ It's more intimate and personal because you're saying to me, "I want to see everything through your Vision which is your gift to me from God." My Gift to you from God.

What you need to become free of are the definitions you each have put into place, either all by your original little self or along with the help of others—teachers—parents, who taught you definitions which you accepted, and once they were in place, caused you to stop looking with innocent eyes—caused you to stop looking with curiosity to wonder if there's more here in this glass of water (holds up glass of water) than what you're used to seeing; two different forms of matter. But wait a minute, but maybe... maybe... it's two different experiences of the energy of Spirit—the Presence of God. A holy encounter with That which is divine. Ah... now you have reason to be curious.

And I am asking you, I am encouraging you, I am inviting you to go through your day every day with this attitude: "Above all else I want to see the more... above all else—above all else that I'm engaged in at the moment in my daily life, I want to see differently—I want to see the more that is there." And ultimately, the element that is essential that gets you out of your private arrogant independent sense of self—that's quite capable of doing everything quite well without any help. And that is, "...above all else, I want to see everything through your Vision" Ah...abandoning isolation. Joining, cooperating with an acknowledgement of: "...which is your Gift to me."

"Um...something I didn't originate. It's Your gift to me. Insulting as it is, You're asking me to let something in that I didn't originate and I can't take credit for. And you're telling me that this might be life-changing, that this might be transformational. I'm not sure I want transformation that doesn't occur at my hand—thank you very much, even if you are Jesus. If you were really Jesus you would show me how to do this by myself."

You wouldn't ask Me to do something that is insulting to Me. You wouldn't ask Me to do something that is demeaning to Me. You wouldn't ask me to do something that would put Me in second place subservient to something else.

But, this Gift to you is a Gift given to Me by God to give to you.

"Well, that's a very heavy duty convincing argument, Jesus. When you put it that way, it makes it hard for me to discount it offhandedly. But I'm going to. I'm going to put it off until I feel more like doing this thing."

Now last week, I suggested that all of you stop thinking of yourselves as students of *A Course In Miracles*—students of the words in a book. But you know what? I do want you to take the ideas and be willing to act upon them. I do want you to take the

ideas that we're talking about right now and act upon them by being willing, in spite of your reluctance—in spite of your desire to continue a little longer with your independence, to risk the chance that wanting to see through—like through a pair of binoculars—through My Vision; to risk the chance that looking at everything through My Vision, which is My Gift to you from God, will annihilate sin, disease and death; which will annihilate vulnerability; which will uncover to you your incapacity to be hurt—harmed—damaged. To risk the chance that if you actually were willing to join with me and see through My Vision and abandon your autonomy, that war will end—that all kinds of in-harmony will end. And, that whether it's this piece of paper, or this glass, or that sound, it's a divine event embodying the fullness of the perfection of the Love that God is Be-ing. That it is an awesome event that will be far from dull—that will be more satisfying than the word “satisfaction” has ever meant to you before.

Would you like to levitate, would you like to fly, would you like to be able to move from one place to another instantly? And I don't just mean from one place on your planet to another but from one place in the infinitude of Being to another. Are any of those things worth abandoning your autonomy for? You think autonomy is synonymous with individuality. Individual individuality, you think has a boundary or it wouldn't be individuality. But I want you to think of it this way—here is a way you might be able to conceive of it:

If you were standing where Paul is, or if you were sitting where Paul is, and you had a view of the entire universe from this position in the universe, that could be called an experience of individuality. If you were to be sitting where Michael is sitting about five feet away from Paul, observing the whole universe, that would be like individuality. And yet, all that would constitute the difference would be, for lack of better words, the perspective—the vantage point.

Individuality is not a private thing. (repeats) Individuality is not a private thing. It has nothing to do with autonomy. You will not lose individuality by abandoning the idea, that you, like Paul sitting in the chair, are in the middle of a whole universe, but not the whole universe yourself.

My point is this: When you abandon autonomy, your individuality can become an all-inclusive universal experience. That's not loss, that's gain.

Now, this chapter is called . . .

From Perception to Knowledge⁴

Perception is constituted of the definitions you all have made up about everything. Perception is what you have determined this glass is. But what this glass is can be known, not just perceived as this definition or that definition. “Oh well, it's a pretty

glass, it's actually, more properly defined, it's a glass mug—it's an attractive mug but not nearly as attractive as some I've seen."

You have definitions, perspectives, perceptions that have nothing to do with the fact that this exists. And I'll tell you something: Seen truly, it is as awesome as the glass that you would call an ugly glass. Awesome, because its substance is Living Love. It is alive. It is God expressing Himself there.

So how do you move from a perception of a glass to the experience of Knowing the glass? That's what this chapter is about. So let's begin.

All therapy . . .

Oh dear, doesn't sound like much fun does it?

All therapy is release from the past.

All therapy is release from the past. Well, that's not quite so bad is it? (chuckling) Because one can release the past by means of a simple choice. If making the choice requires encouragement, then it could be called therapy. But . . .

All therapy is release from the past. That is why the Holy Spirit is the only therapist. He teaches that the past does not exist. A fact which belongs to the sphere of knowledge . . .

. . . not perception.

A fact which belongs to the sphere of knowledge, and which therefore no-one in the world knows.

(whispering) no-one in the world knows. Makes it sound like that faulty thing I wrote—that's a world that doesn't exist? And you know that the past does not exist is fact which belongs to the sphere of knowledge and which therefore no-one in the world knows.

Well, it all depends on where you're looking at the world from as to whether you are in it or not. If you're in the world, you're in the definitions you've made up about the world:

"Oh, this is a rough part of town". . . "Oh, this is a great part of town". . . "The people here you don't have to worry about". . . "The people here you really have to be careful about!"

But someone who isn't in their definitions might be standing in both places in his or her peace looking through My Vision—not looking as a tiny body with little eyes

through which it looks at “the big world out there,” but as the conscious experience of Being, you might say the Mind in which all of this is being experienced this part of town, or that part of town, or the people here, or the people there.

But the thing is, that when one is not identifying himself as a body, and looking at definitions that have been created and embraced and trusted, that one does not experience himself as being tiny.

Many of you have had experiences—momentary experiences of suddenly feeling huge. Not physically huge, but all embracingly huge. And in that experience, everything is part of you. And everything is at peace—non threatening to you or to parts of itself. You feel it’s perfection. And you’re not in the world because you’re not in the definitions you’ve created about it.

Now, how do you get out of the definitions you’ve created about everything?

You get out of the definitions you’ve created about everything by inquiring of Someone who knows better than you: By asking the Holy Spirit. By asking Me. By reaching out to the Father and asking for their Vision. You have to relinquish the trust and faith you have been placing in your own best thinking—in your own best definitions, so that you might be able to get beyond them.

So, the Holy Spirit teaches that the past does not exist. A fact which belongs to the sphere of knowledge, of Knowing, and which therefore no-one in the world knows; no-one caught in their definitions still knows. It would be indeed impossible to be in the world with this knowledge. As I’ve said, when you have abandoned the perceptions that you have developed for the experience of knowledge, then you don’t find yourself in the world. You don’t find yourself in the local where you’ve suddenly had this experience of being huge and where everything is part of you. And where the word, “place” means nothing—and actually the word, “size” means nothing. And you’re not in something or out of something. And you’re not “here” or “there.” But all of creation still exists and is still available to you which you will still experience but not as though you’re in it.

It would indeed be impossible to BE in the world . . .

. . . it would be impossible to be in your perceptions with this knowledge. Because with that knowledge you would have abandoned your perceptions. That’s why it would be impossible to be in that world—created or colored by your perceptions.

[Raj did not finish prior sentence]

For the mind that knows this unequivocally knows also that it dwells in eternity, and utilizes no perception at all.

... utilizes no definitions at all; utilizes no personal, private function of the mind of reasoning and coming to conclusions and then placing faith in conclusions and coming to a place of feeling credible and worthy and worthwhile as an independent individuality.

It therefore does not consider where it is, because the concept “where” does not mean anything to it. It knows that it is EVERYWHERE, . .

... and we could say that it knows that it is THE everywhere.

... just as it HAS EVERYTHING, and FOREVER.

Now, you can see that what I’m talking about and what is being described here is a movement into an experience—not an intellectual grasping of an idea—not a development of the better perception. But a new experience of everything that you’ve already been experiencing.

We’re talking about making a shift. What—a shift in the way you sit? A shift in the way you stand? A shift in the way you hold yourself as you walk?

No. A shift in the manner in which you’re choosing to look at everything. A shift away from your own private observation—evaluation—and conclusions, into an active curiosity. As I’ve said before, to see the more of what is here than what you’re seeing.

You see, that’s why you have to say, “Above all else I wish to see” and “Above all else I wish to see differently! And I want to do it the only way that is available to do it and that is, by asking Jesus—by asking the Christ to share with me His Vision. Because that Vision was given to Him for me by God.”

Why? Why was it given to Him for me by God? Well, very simply, because it’s not your birthright to suffer. It’s not your birthright to not know who you Are. It’s not your birthright not to have available to you the incredible ultimate of what you’re capable of—not what you’re capable of as an incredible private human being, but what you’re capable of because what you Are. What you Are, not what you were raised to think you are.

The very real difference between perception and knowledge . . .

... and you know that I tend to use the word Knowing more than the word knowledge, but . . .

... the very real difference between perception and

Knowledge . . .

. . . or Knowing . . .

. . . becomes quite apparent if you consider this: There is nothing partial about knowledge.

There is nothing partial about the experience of Knowing. It is an infinite experience. It's an all-inclusive experience.

In Australia, in the one of the Gatherings that we did there, we were in a large room and the ceiling was not flat. It stepped up in graduation—from a low outer edge of the ceiling to a higher inner portion of the ceiling. And as Paul was sitting there and I was speaking, Paul had the experience of the wholeness of the room and the integrity or integratedness of the room. And what this meant was, that where he could see the steps moving up toward the raised center portion of the ceiling, where those steps of plaster and material were, there was also open space below it that allowed you to see the shape and he experienced the fact that that emptiness was full; was an integral part of his experiencing the solid stepped up shape of the ceiling. And that the two—the emptiness and the form, complemented each other perfectly and were absolutely essential to each other. They constituted a living partnership.

A living partnership. It wasn't just an arrangement of space and solids. The two, for lack of better words, cooperated with each other. And this was true of the exterior part of the building and the space that went on out to the stars as it met the shape of the roof and the sides of the building and formed a partnership if you will. Everything was exquisitely engaged in a cooperative and conscious act—infinite act of relationship. And it was holy.

It was a fleeting experience for Paul but it has remained indelible in his mind. And it expresses what we're talking about here when it comes to a shift of experience. Paul had seen buildings as long as he could remember. So the building wasn't something new and the space wasn't something new. But all of a sudden, it was unlike anything he had experienced before. Because it wasn't inanimate matter and empty space having a certain relationship because somebody decided to knock together some pieces of wood and lathe and plaster, etc. No. It was an experience of the Presence of God Being all there is right there and everywhere. An experience that is available to him all the time even though he does not yet experience it. And It's an experience that is available to you all the time even though you don't choose to experience it. You don't choose to experience it because most of you haven't been told often enough that there's more to experience.

But, if this chapter in this book is to mean anything to you that's valuable, you must come to understand that this is what the words, "from perception to knowledge" mean. Not from perception—mental definitions, to knowledge—a mental experience

of permanent eternal facts; No. A movement from perception--definitions of everything, to an innocent and fresh ongoing willingness to look at everything without preconceptions. So that you might see the freshness of the Movement of God in every moment in everything.

But again, here's the hooker: You can't move from perception to knowledge all by yourself. Perception is an alone-isolated on-purpose act of independence. Knowledge, or the experience of Knowing, only occurs in a joined state.

"Above all else I want . . . above all else I want to experience; to see everything through your Vision, which is your Gift to me from God."

Again . . .

The very real difference between perception and knowledge becomes quite apparent if you consider this: There is nothing partial about knowledge.

That's what Paul learned in Australia in that Gathering.

Every aspect is whole, and therefore no aspect is separate.

There's not separate space and separate form.

Every aspect is whole, and therefore no aspect is separate. YOU are an aspect of knowledge, being in the Mind of God. Who KNOWS you.

Now, because that's true and I'm continuing . . .

All knowledge must be yours, . . .

. . . in other words, Knowing must be the natural state and function and action of your Being.

All knowledge must be yours, for in you IS all knowledge.

Why is all knowledge in you? Because you are the state of Knowing. There can't be anything else in Knowing except what is Known.

Now . . .

Perception at its loftiest, is never complete. Even the perception of the Holy Spirit, as perfect as perception can be,. .

. . . in other words, the perception of the Holy Spirit is as perfect as perception can be
. . .

Even the perception of the Holy Spirit, as perfect as perception can be is without meaning in Heaven. Perception can reach everywhere under His guidance, for the vision of Christ beholds everything in light. Yet no perception, however holy, will last forever.

Now this is very important: (Raj did not read title: **THE ROLE OF HEALING**)

Perfect perception then, has many elements in common with knowledge, . .

. . . in other words, perfect perception can involve the awareness of that which can be known . . .

. . . making transfer to it possible. Yet the last step must be taken by God, because the last step in your redemption, which seems to be in the future, was accomplished by God in your creation.

Now, did that sound complicated? Let me read it again:

Perfect perception then, has many elements in common with knowledge, making transfer to it possible. Yet the last step must be taken by God, because the last step in your redemption, which seems to be in the future . . .

. . . afterall, you're workin' toward it aren't ya? . .

. . . which seems to be in the future, was accomplished by God in your creation . . .

. . . way back when...in the Beginning.

Now this really isn't that complicated. We're talking about shifting from perception to knowledge. Perception is what you engage in when you think that you're a private autonomous little piss-ant human being born of a sperm and a egg—part of the process of evolution on planet Earth, etc., etc., etc., you know, perceptions—definitions, right? Perception is what you experience when you insist upon acting private, claiming privacy. You can have nothing else available to you except the experience of perception. Perception therefore, is not something that can ever become totally perfected. Because perception is held by something that doesn't exist in actuality—a sense of yourself, a concept of yourself; a definition of yourself that

you've made up and superimposed upon what you already divinely Are. You've found in reading the Course many places where it says in so many words, that God must take the last step.

Well, let's put it this way: When you got a divorce from God and said, "Father I'd rather see it my way—I'd rather do it my way—Sayonara," you claimed an independence that you couldn't really ever have and you behaved as though the independence was actual. And you stepped away from God. You stepped away from that which was your very Source. You stepped away from that which was Be-ing you and continued to be you—Source you, even while you were insisting on believing that you were quite independent and on your own and doing quite well at it and feeling really good with yourself about it.

The reason that the Course says that the Father must take the last step, or that the Father will take the last step, is that at the end of the undoing of your dream, at the end of the undoing of your attempt to be something that you can't be, you yield your so-called right to be an independent autonomous thinker—you yield that up to God. You yield back to God. You yield back to That which has been all there is to you since the Beginning. That's what it means.

. . . the last step must be taken by God, . .

It might seem that it's the last step is being taken by God, because when you arrive at the point where you take your last independent step and you abandon taking steps forever, That which has been Be-ing you forever, suddenly infills you. You are reminded by the Presence of God of what you Are and you come back into your sanity. And so in that sense, God takes the last step, because you've stop taking steps on your own. And in the absence of your private self-assertion, God being all there is of you, is able to become your experience once again. And you rediscover the meaning of the word, "sanity."

Yet the last step must be taken by God, because the last step in your redemption, which seems to be in the future, was accomplished by God in your creation.

What was accomplished? God Be-ing you was what constituted your existence. That was what was accomplished by God in your creation. And that was what was never altered. And that is what will fill you up—bless you, you might say, when you abandon taking private steps yourself ever again.

The separation has not interrupted it.

Your fantasy never caused reality to be interrupted or altered.

Creation cannot BE interrupted. The separation is merely a faulty formulation of reality, . .

. . . an imagination!

And oh, you're all so good at imagining. It doesn't take much of an event in your day to cause you to run off with wild imaginings about "what she really meant or what she was REALLY trying to say" in spite of what the words were that came out of her mouth, and on and on.

The separation is . . .

. . . or was . . .

. . . merely a faulty formulation of reality, with no effect at all.

But you want to know something? In spite of the fact that it had no real effect at all, you are suffering from the effects of it. If you are experiencing suffering in any form, you are suffering from the effects of it.

Now, we need to take a moment to remember the great importance of the word, "need." Needs are like a fulcrum—they are a pivot point—they are a place in which sudden shifts of perception can occur. Or they are places where you can even, through using the words of this book, turn yourself into a cold hard-hearted bastard or bitch who self-righteously stands over and against his or her brother or sister letting them know, "Well, you created your problems—you're not an innocent victim. What do you expect when you do this and this and this? I can show in the Course here—I'll be glad to show you in the Course here where it tells you exactly what you've been doing wrong and that you can't really expect to have any different experience. Yes, it's very clear-cut black and white. Uh-hm... So don't complain to me. Get hold of your life and hey, you know, give me a call when you're feeling better."

That's not a response to need. That's a way to avoid being involved in the blessing that need holds out. You know, spiritual teachings and especially the Course, are not here to help you not be bothered by suffering.

How can I put it? You are here to alleviate suffering. You are here to do something about suffering. You are here to be the agent for change which brings about correction to suffering. You're here to get your hands dirty! And become involved by what? Shifting from perception to knowledge. By being willing to look into your brother's eyes who is suffering, and not spew forth some crap—spiritual crap—metaphysical crap! Course in Miracles hate!

"Well, you're creating this for yourself! Well you know, you don't even exist!"

These are not healing answers—these are not corrective answers, these don't indicate that an event has occurred, a shift from perception to knowledge. They don't indicate that you've stood there and done what Paul and Susan are calling, "the two-step" where something happens and the first step is that you step back before you respond, and the second step is to ask God what needs to be known here, or to ask your Guide, or the Holy Spirit.

You need to learn to do the two-step. All the time. Because, that's what you are here for. You're here to come from knowledge. You're here to come from the experience of Knowing because that's your function. You're not here to breed more and more perception. You're not here to father more and more perception. You're not here to let your imagination go wild and tell somebody exactly why they're suffering and that it's their fault and then tell them to do something about it and walk off. No. You must do the two-step.

Let me ask you all something: If you go where no correction is called for, and you go there all day every day, at the end of the day what can you say that you've contributed? And what of your purpose for being can you say that you have performed or expressed? Can you go to bed at night and say, "Well, today I got up and I looked for places where need was occurring. I looked for places where suffering was occurring so that I might do the two-step and bring to that situation what would end the suffering. And did I hang in there with my brother because he was worth my spending the time to do the two-step?"

If you're brother is down in the pit, you have to go down into the pit with your brother and walk him back out. And you may indeed go down into the pit and say, "I see exactly how you got yourself here and because I see exactly how you got yourself here, I can show you the way out. It's as simple as the way you got in."

That's evidence of shifting from perception to knowledge. "Above all else I wish to see. Above all else I wish to see differently. Above all else I wish to see everything through your Eyes, Holy Spirit, or your Eyes, Jesus. I wish to look through your Vision, which is your Gift to me and you're giving it to me as you perform in your function, which is your Gift to me from God. And you know what? I ask for it, so that I might give it to my brother."

Wow, no isolation there, is there? "I wish to see everything through your Vision, Jesus, so that I might give it to my brother." That's the Answer. The whole answer is embodied in what we've said tonight in what little we've read in this chapter tonight.

So, again I'm encouraging all of you to get off your duffs and to abandon intellectual metaphysical or spiritual pursuits and translate all of this that we've been reading and that you've been studying for years, into a new way of being that involves the practice of the "two-step." It really involves the practice of everything that's in this book.

Oh, many years ago, there was a catchy little phrase that made it's rounds... "Engage in random acts of kindness." It was a neat little thought-catchy so it would stay in your mind and remind you that you could do spontaneous little things—random acts of kindness. Not well-planned out kind acts, but a little nod of the head, or a smile at somebody or opening the door for somebody or what ever might occur, but for it to be a random thing.

Well, let the two-step be a similar thing to remind you during the day. To remind you to find and see where need is occurring so that you might be able to do the two-step and bring into play that which corrects the need; resolves the need.

I love you all. And I look forward to being with you, not next Saturday but the following Saturday.

A Course In Miracles (reference pages)

¹ *Sparkly Book – Lesson 27, p. 42*

² *Sparkly Book – Lesson 28, p. 43*

³ *Philippians 2:5*

Chapter 13 – FROM PERCEPTION TO KNOWLEDGE

⁴ *Sparkly Book – p.302 / JCIM – p.127*

Chapter 13 – THE GUILTLESS WORLD – Section – FROM PERCEPTION TO KNOWLEDGE

First Edition – p. 240 / Second Edition – p. 258

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

SEPTEMBER 9TH 2007

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We will not have a quiet time tonight, so, we'll get on the right page and continue right on. If you are in the Sparkly Book, it's page 303, line 7, beginning, "The miracle, without a function..." If you're in the Second Edition, it's page 258, paragraph 3, sentence 6. And, if you're in the First Edition, it's page 241, the first full paragraph, sentence 6.

You know, when everything gets resolved down into a single simple point, it puts everyone in the difficult position of having to shit or get off the pot. When everything is brought down to one simple point, there can't be any further wondering about what might be true, contemplating what the answer might be, attempting to analyze everything to come up with a plan to get to the ultimate point.

And you know what? We've arrived at that place where it's simple. We called it last week, "the two-step." But even earlier than last week, it was said, "I of myself can do nothing."¹ And, "If you have seen Me, you have seen the Father."² And, "It is not I that doeth the works, but the Father in Me."³

All this book is doing is bringing you to the simple point of realization that you of yourself can do nothing; therefore never have done anything; that you therefore are not a personal accomplisher; that you're not an independent entity capable of authorizing life or life situations, that in other words, there is no you there with power of any independent sort. And that this doesn't render you meaningless. It renders you meaningful on new terms. The new terms being the original terms—the terms of Creation itself. Which is, that God Moved and the Movement was Creation. And

God saw everything that He had made and behold, it was Himself, it was verily God—it was very good.

And what was Creation? Creation was the movement and the evidence of the movement of the experience of being conscious! That is Life. Mind being conscious is Life. And it is the meaning of Life for absolutely every aspect of Creation. Every aspect of Creation. Not any aspect of Creation is too miniscule to not embody the whole of what God is Being; to not embody the wholeness of Mind. Mind that is not divided into tiny parts, but Mind, the conscious experience of Being. That is what constitutes the presence of even the most miniscule part of Creation.

And so, the miniscule part of Creation embodies the whole of Creation. It embraces the whole of Creation—all of Creation is present there consciously. And this applies to you too.

Do you want the drama and the mystery of life to be over? So that you're not hanging out in the not-knowing place where suspicion can arise and doubt can occur and jealousy can blossom and hate can find expression because of the insecurity of it all?

“Oh, but you know what? I'm a member of this group—and we're studying the Course and we're only half way through the book.” Or, “You know, I'm a member of an esoteric group and we have been learning these specific conscious steps to practice in order to arrive at a place where we can be joined and become effective agents for change and we're only a quarter of the way through that. Well what will I do if I don't have any reason to go to meetings? What will I do if there's nothing to learn? How on earth could existence be vital and interesting without mystery?”

And really, at the bottom line, what you're all saying is, “How could existence be meaningful if there aren't any situations or circumstances that I can take hold of and improve or help or bring about constructive changes that will prove that I'm a valid and valuable and a meaningful presence. How will I be able to prove anything at all about me if there's nothing to be done except to be still and listen for the impulse of the Father's Will in me which I'm told is really my will, but I don't believe it. How could my will be a will that doesn't start with my initiating a movement of some sort and effecting change of some sort—or creating something that never existed before by myself through the use of my capacity to originate ideas?”

So you know what? We're at a point here where like I said, you either have to shit or get off the pot. Either take on the task without grouching about it, or doing the two-step whether you think you have the capacity or not, whether you really want to or not, and do the one essential thing. Because anything else you do that you think is accomplishing something, is a farce. And you are believing a farce. You are indulging in a belief, not a fact—not truth. And your involvement with that process is absolutely blocking your capacity to cut through beliefs and arrive at the experience

of knowing, or knowledge, as we spoke of last week in this chapter which is called, From Perception to Knowledge.

Now, I'm going to bring up this unpleasant subject that we were talking about last week and that is the importance of need.

Many of you think that you are successful, whether you're a metaphysician, or whether you're a student of religion, or an agnostic or an atheist. You think that success is arriving at a place where you are insulated from need, or I'm going to say, insulated against need. You're successful if you're able to pay your bills every month without difficulty and you're able to engage in your activities without distractions of an unpleasant nature.

You may arrive—you may struggle to attain that insulation, and you might arrive at your senior years, if we can put it that way, and everything is the way you would want it. You can meet all of your needs—you're even healthy. But a family member begins to have a problem—a need. And you are there observing it and you're even called upon or invited to participate in the correction of the need and because of the circumstances it's difficult to ignore the need. "My God what happened to my plans? I had arrived at a point where I was insulated against need and need crept in and is disturbing my senior years. This is not fair. It's not fair for someone else to be in my experience in a way that I can't ignore when I had arranged not to be able to be in this kind of a dynamic."

Well, that's how you find out that you had a plan and you had a definition of success and that the definition of success was not to be confronted with need but always wonderful fulfillment. Well, what did fulfillment mean? It meant that you had blinders on, it meant that you succeeded in getting a wall built around you thick enough and tall enough to block out needs—to block out your awareness of needs.

Is that success, is that fulfillment? No. That's you becoming more and more unconscious. That's you crawling into a smaller and smaller hole separated from life. That's not success and that is not fulfillment no matter how pleasant you managed to make your hole, and ultimately, no matter how lovely the coffin is.

"Oh,..." and Paul has this feeling sometimes, "I have something important to do—I have a wonderful work to do. I don't have time for these distractions. I don't have time for this because it keeps me from doing my good work." Another way to insulate against being attentive to needs. Why? So that you can do the two-step. So that you can step back from your own self-confidence about how you thought everything was to be and you say, "Father, what is the truth here?" Not what is the truth about the lie—not what is the truth about the problem. What is the truth that is the answer to the problem—what is the truth that is the correction to the problem? Not the correction to the person, not the punishment to the person for the stupid things he did or she did.

But what is the answer that resolves the problem and, as it necessarily must be, uncovers the dignity and the integrity of the individual who's having the problem so that the correction is experienced as Love moving in their lives that unmistakably blesses them and unmistakably identifies that there is a God and that God is not far off from them but is at One with them and Loves them.

Now, it says here in the book . . .

The miracle, . . .⁴

. . . meaning the sudden shift of perception . . .

The miracle, without a function in Heaven, . .

. . . meaning which has no function in Heaven . . .

The miracle, without a function in Heaven, IS needful here.

Suffering and need is the evidence of misperception or as it's put in the Course, perception itself. Perception as opposed to knowledge.

The miracle, without a function in Heaven, IS needful here.

Without it, how could you possibly discover that you are now and always have been, smack dab in the middle of the Kingdom of Heaven and missing it completely?

Aspects of reality can still be seen, . .

. . . in other words, right here where you are . . .

. . . and they will replace aspects of UNreality.

What is unreality? It's perception. What is unreality? The definitions you have made up about everything which you are applying to everything. Like pinning the tail on the donkey, you pin your definition on something Real and you call it a new name.

Again . . .

Aspects of reality can still be seen, and they will replace aspects of Unreality.

They can still be seen because no matter how encrusted everything has become by the definitions you have applied to them, it hasn't changed what they are. Therefore, . .

Aspects of reality can. . .

. . . still . . .

. . . be seen . . .

. . . and, as you are willing to do the two-step, they will replace aspects of unreality—they will replace the definitions.

Aspects of reality can be seen . . .

. . . where? . .

. . . in everything . . .

. . . in this world that you call a “material world,” in this world that some of you call, “an illusion.”

Aspects of reality . . .

. . . or I’m going to say, “the Kingdom of Heaven, . .”

. . . can be seen in everything and everywhere.

Why? Because it is all the Kingdom of Heaven and never stopped being it. It has been present—it has been ever-present, available to see, for what it is.

Again, . .

Aspects of reality can be seen in everything and everywhere. Yet only God can gather them together by crowning them as one with the final gift of eternity.

Now we talked about that last week in different words when we spoke about the fact that God will take the last step.

You could say, when you pull off the last tail on the donkey, and now the donkey can be seen for the donkey it is, or reality can be seen for what it is, suddenly God is in your face and you can recognize God.

You thought you could make an ass of God by pinning a tail on Him. And, in that act, usurp His position by becoming the creator of the definitions of reality that you wanted to believe. And when you undo that last tail—when you remove that last tail and the last vestiges of a definition that you have applied to God, applied to reality that made it look different—when that is gone, suddenly what it is will hit you.

Because you will have abandoned an intent and a desire to alter reality by virtue by some unique capacity you think you have or thought you had to be creative on your own.

As I've said before, all you could succeed at doing was torquing your perception—or torquing your knowledge and creating a perception which was always a misperception. And misperceptions never changed God or the Kingdom of Heaven, or you.

Now . . .

[Apart from the Father and the Son, the Holy Spirit has no function.](#)

Well, let's stop there for a moment. Almost all of you are familiar with the words, "The Father, the Son, and the Holy Ghost; or the Father, the Son, and the Holy Spirit." And for the most part, that's been interpreted to mean, the Father—God, the Son: His only begotten Son, Jesus Christ, and the Holy Ghost—the Holy Spirit. Three; a trinity. It is called the Trinity. There's the Trinity, and then there's you in your orphanages sitting there doing everything you can to make something of yourself.

Well, part of shitting or getting off the pot involves taking this Trinity and neglecting to project it out there somewhere away from you. Now that we've been doing since we started reading this Book. The Father, God, the Mind that moves and experiences its Movement as the conscious experience of Being in His Movement causes what could be called, Creation. It causes something to be experienced. And it's called Creation and you are that Creation. And every ant is that Creation and every butterfly and every leaf and every tree-trunk is that Creation and each is totally conscious as I was describing earlier. Each, no matter what size it visually appears to be, embraces the whole of Creation as a conscious experience of Being.

So, the evidence of God is the Son of God—you and everything. So now, God and you are inseparable. The Father and the Son are no longer being projected out there as part of the Trinity different from you. And Jesus Christ, the one you had been told was the only begotten Son and therefore was the Son referred to in the Trinity, Jesus Christ says to you, "You are my brothers—you are my brothers and sisters, we are family. We are all Sons and Daughters—offspring of God equal in meaning and function and source and fulfillment." And the Holy Spirit, as we unmistakably read, is nothing more than your right mind held in trust while you dally with the ego—while you play around at being an independent private authorizer, creator in your own right, separate and apart from God.

Now, part of shitting or getting off the pot involves, specifically, getting the Holy Spirit off of the pedestal of the Trinity together with the Father and the Son. But specifically, it's getting the Holy Spirit off of that pedestal as separate and apart from

you and daring to re-own it—to reclaim it as your right mind which you have not been accessing because you have been insisting upon doing something it is impossible for you to do: to be the creator instead of God and to deny any indelible or unchangeable bond with the Father.

You must dare to let that Mind be in you which was also in Me—which is also in Me. And that Mind which is also in Me that is in you, that you must let be in you, is the Holy Spirit—your right Mind; that Mind which Knows what God Knows. That Mind that doesn't need to constantly go to groups and constantly engage in courses of study that will bring you closer and closer to something that it's not normal for you to have, but which you can attain.

It's time for you to stand in the face of need—not insulate yourself against it, not turn your back to it, but face the experience of need and do the two-step; enquire of your right Mind. Enquire of that Place of Excellence in you that we've talked about. It is useless to sit and think the wonderful thought—that there is a Place of Excellence in me—a Place of Excellence in me. [chuckles] If you don't know where it is, what difference does it makes whether it's there or not? If you don't look for it, how are you going to find it?

If you don't persist in looking for it because you've been told that it is there and it's worth finding out whether that's a lie or not, you will remain stuck. And you might have to read the Course three or four more times. Or you might have to take the Course over again. You might just miss the point a little bit longer. It's uncomfortable. Sort of like learning how to swim and having your class at 8 o'clock in the morning when the water's cold and it seems so unfair to be forced to do something you just know you can't possibly do anyway and especially to have to do it when it's so damned cold. And so you argue against letting go and learning how to swim. Discovering your capacity to swim.

You're being told that it's time for you to pay attention to needs and to look at them squarely and instead of thinking what you would automatically think about the needs, to step back, to shut your mouth, to stop your mind from thinking and say, "Father—Holy Spirit, what is the truth here that will be the resolution of the need and the reestablishment of that individual who is having the need; the reestablishment of his integrity or her integrity in his or her mind. What will constitute healing?"

Well immediately your ego will jump in and say, "You don't know and there's no way for you to know. This is an unfair demand on you!" Well, it would be an unfair demand on you if you didn't have the capacity to do it. You don't think you have the capacity and at the bottom line you're strongly conditioned not to want to think you have that capacity because it means you'll have to abandon your well-fought for independence—your capacity to make choices and makes things happen all by yourself. And you don't really want to abandon that capacity or invalidate it by

engaging in something that will be called “a miracle—a healing!” which you can’t take personal credit for.

You don’t want that, or you’re strongly inhibited in that direction by your conditioning. And so, like the child who doesn’t want to stick his foot into the cold swimming pool to learn how to do something he doesn’t think he can do, you are going to have to let yourself be in the position of looking squarely at need with the desire not to go through all the thoughts you would have about that and decide to hang in here until the resolving answer is revealed to you.

That’s where we are. That’s where we are in the book. That’s where we are in the learning. You know, how long did you think you could go along just learning interesting metaphysical intellectual points? It’s time now to translate those into transformation in your life. And it means, as I’ve been saying, daring to confront need rather than running away from it so that you might find the blessing in it. The blessing in it lies in the fact that it moves you, if its understood correctly—the need, it moves you to a place of abandoning your habitual response, which is to come to conclusions all by yourself on your own. And instead, do something entirely different: Abandon the isolation by joining with That which Knows—That which doesn’t perceive: God, or the Holy Spirit, or your Guide.

But I want to emphasize tonight, the Holy Spirit. Because no longer can you hear the words, “Holy Spirit” and assign It a definition of something outside of you. The Holy Spirit is clearly “nothing more than your right Mind.” It’s the real You. And you must be willing to turn to the Holy Spirit, that which is nothing more than your right Mind, and hang out in what for you, would be called, “the not knowing place.” The not knowing all by yourself on your own, and abiding with the frustration, the frustration of not-knowing, as quickly as you think you would know, if you could depend on your own best thinking.

Oh, you could have the answer right away and you could resolve the situation whether it corrected or not, and be on your way, and be out of the vicinity where need could confront you.

Be ready to be frustrated. That’s like the child must be willing to endure the cold water. The cold water isn’t going to kill him. It’s not that cold. It’s not a mountain stream, it’s just a swimming pool that isn’t heated. And the frustration you will experience won’t kill you either. It’s no reason not to persist in the one thing that will reconnect you with your right Mind. And in that reconnection, allow for a sudden shift of perception where the resolution of the problem or the need can come forth.

And you know what? The resolution of the need will always come forth as that which shows that the need never was really real but only seemed to exist because of some simple ignorance that you were suffering from. That’s important. You’re never overcoming real needs. You’re always replacing an ignorance of truth with truth.

Now, continuing . . .

Apart from the Father and the Son, the Holy Spirit has no function.

And I'm going to add, that apart from the Father and the Son who has gotten a divorce from his Father, the Holy Spirit has no function. The Holy Spirit only came into play when one said, "Father, I'd rather see it my way, Father, I'd rather do it my way." And disengaged or imagined that he or she disengaged and separated himself or herself from the Father to begin to act autonomously. At that point, as I've said before, the conscious experience of what that individual really was, fell to the back burner and what took its place in the foreground, was the sense of self—this imagined sense of self that was the determiner of things now.

When you come Home—when you wake up—there will not be a Trinity, there will be a singularity; the Father Being the Son and the Son not objecting. So that all that the Father is, all that the word, God, truly means as an experience, becomes your experience, and the ant's experience, and the tree-trunk's experience and the caterpillar's experience, and so on.

Apart from the Father and the Son, the Holy Spirit has no function.
He is not separate from either, being in the mind of both and knowing that Mind is one. He is a Thought of God, and God has given Him to you because He has no Thoughts He does not share.

In other words, what God was Being as you in the Movement of Creation, He never took back. Even when you insisted on being imaginatively independent. And when you re-embrace your Self, what He shared of Himself as you in the Beginning, is what you will once again find being shared with you now.

The Holy Spirit . . . [Raj didn't read "He"]

. . . is a Thought of God, and God has given Him to you because He
. . .

. . . God . . .

. . . has no Thoughts He does not share. His message . . .

. . . the Holy Spirit's message—the message of that which is nothing more than your right mind, . .

. . . speaks of timelessness in time, . .

Why? Because right now you insist that you exist in time and in space and you're moving forward inexorably in time and, oh boy, what a definition you've applied to that—that means, you're getting older—and that means that you're going to sooner or later deteriorate and fall ill and die.

Now, that's awful! That's insidious! That's cruel. And you are all suffering from it and you know what that circumstance is called that I've just described? It's called, "a need." Well, does the Holy Spirit run off and insulate Itself against need? No. It speaks of timelessness in time. It addresses the need by disclosing the Answer that resolves the need by showing that the concept of time and all of the beliefs associated with it are currently held ignorance in the mind of a Son or Daughter of God, that that Daughter or Son of God can abandon. But that Daughter or Son of God will not abandon it if the Holy Spirit does not speak of timelessness in this place you all think you are.

In the same way, you do the two-step relative to others who are in need, so that you can speak of that which uncovers the fantastic nature of the need that they're experiencing. And when I say fantastic, I'm meaning it in the sense of fantasy, that it's not actual, it's not real, it cannot actually bind that one.

His . . .

. . . the Holy Spirit's . . .

. . . message speaks of timelessness in time, . .

It addresses the need with that which dissolves the need. And I'm going to say again, in a way that the one holding and practicing the ignorance can let go of it without any experience of condemnation or criticism, where no call for guilt remains after the correction has occurred—after the healing has occurred. In other words, where the integrity of the individual is uncovered right along with, let us say, the timelessness of eternity that was being experienced as the bondage of time.

His . . .

. . . the Holy Spirit's . . .

. . . message speaks of timelessness in time, and that is why Christ's vision looks on everything with love. Yet . . .

. . . and let's be clear on this now . . .

. . . even Christ's vision is not His reality.

. . . is not the Holy Spirit's reality. The Holy Spirit is an accommodation to your choice to imagine that you can be an orphan. The Christ is not an accommodation and is eternal, just as you are.

The golden aspects of reality which spring to light under His . . .

. . . the Holy Spirit's . . .

. . . loving gaze are partial glimpses of the Heaven that lies
BEYOND them.

The Holy Spirit is your right mind. When you finally yield to the Holy Spirit, when you finally yield to the Place of Excellence in you, it is not the Holy Spirit that will become your mind, it is God that will become your mind.

When you said, "Father, I'd rather do it my way—Father, I would rather define things," and you seemed to create a distance between the two of you, there came into play between the two of you, the safety deposit box in which the true knowledge of yourself as God Being All, could be held. It constitutes a bridge—the Holy Spirit constitutes a bridge between you and your conscious experience of unity with God. And when you let in the Holy Spirit fully, it will not now be God and you and the Holy Spirit, or you as the Holy Spirit, or the Holy Spirit as you.

When you make that final yield to the Holy Spirit, this thing that came into existence between you and God, your experience of Oneness with God, will disappear. That's where it will seem that God takes the last step. And the experience of Oneness will fill you.

That Mind which was in Christ Jesus, which you are invited to let be in you, was not the Holy Spirit. The Mind that is in Christ Jesus, that is to be in you, is the only Mind there is, it's God.

Now, if you want to think about it, you have plenty of grist for the mill.

If you want to do the two-step, you have an infinite void in front of you to be willing to hang out in, to be present in and let consume you. Which you must allow yourself to be in with curiosity...interest. And if you do that, that's the two-step.

If you do that, and you do not have immediate answers to needs that are confronting you, don't, like the child who needs to get into the cold pool, complain and fret and fuss and say, "This isn't fair!" or, "If this were truly the way, it would be harmonious and easy and I would be naturally drawn toward it."

You won't be naturally drawn toward it because you are convinced that it's part of the integrity of you to do things independently and find solutions yourself so that you

can get credit for it and maybe, even be an “Albert Schweitzer,” or an “Einstein,” or someone who through exceptionally clear thinking, sets mankind ahead in a quantum leap, thus proving that man as a species, truly is superior to the other animals in the animal kingdom. Because you have demonstrated a capacity to be more than the animal kingdom is capable of being.

Bullshit! None of this is about proving your integrity. None of this is about making you important.

All of it is about waking up so that the idea that you’re some piss-ant mortal, some little inconsequential nerd that must make something of itself and can make something of itself, so that that can be abandoned, so that that can be found to be false, so that that can be found to be a temporary ignorance to be replaced, not by a better perception, but by knowledge—by the experience of Knowing the truth revealed by God.

Again, above all else, want to see everything through My Vision, which is My Gift to you from God. That’s the two-step. That’s the motto on the inside of the shit-house door. Get off the pot. Shit or get off the pot.

Now, how many of you are thinking right now, “Gawd, does he have to use such course language?” (chuckling)

Here’s another sign that could be on the inside of the shit-house door: “Let’s do it!” Oh, that pleases you. Well, it pleases you for the wrong reasons. It doesn’t offend your sensibilities—you delicate sweet little metaphysicians you, and you, you know, proper students of the Course in Miracles, or whatever it is you’re studying.

You know, let’s do what works: SHIT OR GET OFF THE POT! And you know what? YOU CAN DO IT! It’s a capacity all of you have and I hope this coming week is full of miracles for you. And if it isn’t, I hope it’s full of the miracle of your neglecting to be frustrated and getting upset about it! And expressing your frustration because all the time you’re doing that what is it? It’s all you expressing yourself and there’s no two-step to it.

Aren’t you glad I’m not couching this teaching in mysterious language? I couldn’t be any more utterly clear than I’m being. And it makes it simpler for you. And with that, I will say Good Night.

And I Love you—Love you all.

¹ John 5:30, ^{2,3} John 14:9
A Course In Miracles (reference pages)
⁴ Sparkly Book – p.303, line 7 / First Edition – p. 241, 1st para. Line 6 /
Second Edition – p. 258, para. 3, Line 6 / JCIM – p.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 16th 2007

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

So, we're getting down to simplicity as we talked about last week—the simplicity of the two-step. In other words, when response is called for, when life unfolds and interaction is appropriate, instead of jumping to the conclusion that you know exactly how to respond with your experience with this individual, or your life experience, or your education, you know exactly what is called for.

The two-step is: The first step of the two-step, is to step back and ask God, "What's appropriate here, what is called for here? What is going to uncover the maximal good available from this situation, circumstance or dynamic?" And then listen before you respond.

Well, so much for all your education. So much for all of your study.

The two-step requires you to "wing-it." The two-step requires, life requires you to be willing to stand at the edge of the unknown without any assumptions that you know all that you need to know and an invitation in the form of inquiry to know more than you presently know.

Now, there was a point at which there were Ten Commandments that were given. Moses listened and heard and shared—he did the two-step. And he came back down off the mountain and everyone was off the beam. He had been gone for awhile and they had forgotten their purpose. And what happened? The situation called for something and this time he didn't do the

two-step. He got angry. And he threw down the tablets and they broke. And the upshot of it was, that he had to say, "Okay God, I'm going to do the two-step again." And he went back up the mountain and listened.

Now, at that time what was needed was a shift of consciousness in which the Singularity of God—the Oneness of God needed to register in human awareness; in human consciousness. Because at that point, there were many gods. That's why the First Commandment is, "***Thou shalt have no other gods before Me.***"¹ Thou shalt not bow down to golden calves or whatever gods you might make up. There is one God.

And the commandments that were given were rules for behavior for those who had forgotten how to love. For those who had forgotten that love was their function. For those who had forgotten that love for their neighbor was their function.

The Ten Commandments were not and are not sufficient to cause anyone to wake up. But they are sufficient to bring one into a degree of alignment in their consciousness where their attention isn't divided. It prepared everyone for My Presence in which I gave two commandments and these two commandments were another form of the two-step we've been talking about.

The First Commandment in so many words was, "Love the Lord thy God with all thy heart and soul and mind." In other words, let this one God which you're no longer having difficulty approaching without the distraction of many other gods. In the present day, that's not a mindset that most anyone is having to deal with.

So, to love the Lord thy God with all thy heart, and soul and mind—with your whole being, that's like doing the first step of the two-step: "Father, what do I need to know here? It's more important to me to take this opportunity to listen for the truth that will heal and transform and bless everyone in this moment, than it is to rely upon my expensive education and all of the hours of work I went to get excellent grades so that I might gain great respect in my field. It's more important to me to listen to You than it is to lean upon any of these other distractions. What do I need to know to bless my brother—to bless this situation and so on?"

The second commandment I gave you was to love your Brother as yourself. Why only two commandments? Because this is all it takes to wake up. This is all it takes to get back into your right Mind—to get back into the conscious experience of the Kingdom of Heaven that you're in the middle of but not recognizing because you're so much more enamored of who you think you are and the skills you think you have, and the reasoning capacity you've have

honed and developed to a fine point so that you can be an effective presence in the world.

In other words, the Ten Commandments brought human awareness to the point of acknowledging that there's only one God and that man must obey the laws of this one God.

The two commandments that I gave say this One God is All there Is. And there is no independent you to be obedient to God because you, in your right Mind, are the Movement of God expressing Himself. And the way for you to wake up into your conscious awareness of That—your conscious experience of It, which is the definition of Heaven—the meaning of Heaven, is to abandon the belief that you have, that you're an independent entity set into place by God but given total freedom to have your own will and function entirely independent of God and ultimately make your Dad proud of you by your independent accomplishments. That's the mindset that is being undone today.

Multiple gods is not the mindset being undone now but it was when Moses gave the Ten Commandments.

Now, let's go into the book.

This is the miracle of creation; THAT IT IS ONE FOREVER.²

It's oneness cannot be altered. Your belief that you have altered it, or that it has been altered is not true and never was. In other words, the miracle of Creation is, that it has never become what it is not. It is what it is. It is One forever.

Every miracle you offer to the Son of God is but the true perception of one aspect of the whole.

What is a miracle? A sudden shift of perception. A sudden shift of perception that constitutes an ah-ha . . . a surprise . . . an awareness of truth, not just a different point of view. An awareness of truth in which God is more clearly recognized where you hadn't seen God before in your brother; in some aspect of your life. And . . .

Every miracle you offer to the Son of God is but the true perception of one aspect of the whole.

When you take the time to step back and ask God what needs to be known here relative to something going on with you and your Brother, you are expressing a willingness and a desire to see more there where your Brother is

than your educated thinking sees, more than your experience—your past experience with him convinces you is there. You're asking to experience more than any of your past experience can disclose to you. And when that is disclosed to you and transformation occurs, you have seen something about that Brother that is awesome and transforms you and transforms him.

But you haven't yet seen it about your cousin or your other sister, or Joe down the street, or your President or your Governor. But you have seen it for one aspect of the whole, and that is valuable. That is not insignificant. That transformation in you and your Brother does indeed bless everyone even if you have yet to see that the ah-ha you've had about this Brother is as impactful and real and true about everyone else you know and everyone you don't yet know.

Though every aspect . . .

. . . every aspect [gestures] here, there...there...every aspect . . .

Though every aspect IS . . .

. . . not just whole, but . . .

. . . the whole, you cannot know this until you see that every aspect is the SAME, perceived in the SAME LIGHT and THEREFORE one.

Well, if it is all these things, everything is simple—uncomplicated. But for some of you it's very important for things to be complicated because your job is to make the complicated uncomplicated. You get your kicks, you get your high, you get your praise, you get your self-recognition from rendering the complicated simple. To uncover the simplicity of being that exists without your making the complicated simple, leaves you out of the loop of ego satisfaction and self pride. And although it will bless you and it will bless everyone else, you are reluctant to do things you won't get credit for.

Now,

Everyone . . .

. . . your brothers, your sisters, your parents, your children, your neighbor, your acquaintances . . .

Everyone seen WITHOUT the past . . .

. . . without the past—without the past that you bring into play from your mind, . . .

Everyone seen WITHOUT the past thus brings you nearer to the end of time by bringing healed and healing sight into the darkness, and enabling the world to see.

Now, we've talked for the last couple of weeks about getting your hands dirty, not staying uninvolved, not determining that success means never to be confronted by need.

The Holy Spirit corrects your belief and your confidence in time by coming to you where you think you are in time and speaks to you of what? Not how idiotic you are, not how immature and ignorant you are, but talks to you about timelessness; talks about that which specifically corrects what you're suffering from. In so many words, the Holy Spirit gets His hands dirty; gets involved with you in the correction of ignorance by bringing about a sudden shift of perception caused by illuminating truth or reality that you had been misperceiving as you were looking at it.

Everyone seen WITHOUT the past thus brings you nearer to the end of time . . .

. . . everyone you see without bringing the past into play, brings you nearer to the end of time . . .

. . . by bringing . . .

What? Sudden shift of perceptions into play in your involvement . . .

. . . by bringing healed and healing sight into the darkness, . .

. . . as the Holy Spirit does, bringing timelessness into your belief in time and waking you up in your ignorance about what? Timelessness.

Everyone seen WITHOUT the past thus brings you nearer to the end of time by bringing healed and healing sight into the darkness, and enabling the world to see. For light must come into the darkened world . . .

. . . you aren't going to flash out of the darkened world, you're not going to rise above the darkened world and leave all the darkness down there untouched and unforgiven, unhealed.

. . . light must come into the darkened world to make Christ's Vision possible even here.

In the dark. In what's being experienced as dark.

Help Him . . .

. . . Me, the Christ . . .

. . . to give His gift of light to all who think they wander in the darkness, and let Him . . .

. . . Me . . .

. . . gather them into His quiet sight that makes them one.

How do you do that? By doing the two-step. You help Me give My gift of light to all who think they wander in the darkness by stopping your automatic responses and devaluing them enough to say, entirely apart from, entirely separate and apart from my best judgments, and my best experience and my education, "What do I need to know here? What is the truth that will illuminate the fact that the ignorance is ignorant and meaningless and therefore, it can be let go of without guilt and a sudden shift of perception can be had by all." That's how.

Help Me [substitutes Me for His] to give My gift of light to all who think they wander. . .

. . . think they wander . . .

. . . in the darkness, and let Me gather them into My quiet sight that makes them one.

Now, it's very important for you to understand that when you are doing this for your Brother, you are including yourself in My embrace. The sudden shift of perception that reveals your function as Love, and illuminates your divine presence to you, blesses you.

It sounds great to hear that you should love your Father with all of your heart, and soul and mind. What makes it great is that you can do that in the privacy of your home. You can do it when you're alone in the car. You can even do it in a middle of a crowd of people without anybody knowing it. But that in itself won't cause you to awaken. Because you can't go unto the Father without bringing your fellowman with you.

Why? Because even if you love the Lord your God with all your soul and mind, if you're not able to see God in your Brother, you haven't seen God yet.

This is the simplicity of it. It's so simple that most of you think it's hard, because you have to give up everything that has meant something to you, for so little.

They . . .

. . . all your Brothers and Sisters, everyone . . .

They are all the same; . .

. . . no matter how much they piss you off, no matter how well you think you know them, no matter how justified you believe you are in withholding your trust and your love from them, no matter how reasonable it is to you not to take time on behalf of your Brother with your Brother . . .

***They are all the same; all beautiful and equal in their holiness.
And He . . .***

. . . I, when you bring them to me . . .

. . . will offer them unto . . .

. . . My Father, it says here . . .

***. . . and He will offer them unto His Father as they were offered
unto Him.***

In other words, as you have offered them unto Me, I will offer them unto the Father.

You need to all pay attention to the severity with which you judge your Brothers and Sisters and the determination you bring into play to withhold your love from them, and you must be willing to shift your attention from what it is about them that justifies your withholding your love from them to taking a look at yourself to find out why you're justifying using your mind in a way that is destructive to your capacity to be the healing Presence of Love.

It is so important to so many of you to be able to express your honesty and vent your anger and get it expressed fully so that you may let it go, so that you might experience a catharsis. Well, all of you have held grudges for long periods of time so that you know that having the right to express yourself and your feelings truly, doesn't mean instantaneous release and the capacity to move forward with love.

You need to be willing to look at how many times during the day you actually avoid being involved with others for whatever justifications exist in your

mind. It seems so reasonable to you, but all the time your attention is out there on “them” you are ignoring the use to which you’re putting your mind that constitutes your being ill—that constitutes your being not in your right Mind. And as a result, not in a position to do the two-step. It puts you in the position of needing to be governed by the Ten Commandments instead of being released by the Two.

There is ONE miracle, as there is ONE reality. And every miracle you do contains them all, as every aspect of reality you see blends quietly into the One Reality of God.

Now, there is a way you do have of comprehending at an experiential level what this means. And that is, that if you have had an occasion to see a hologram—a piece of film—where you can see a holographic image when it is held in particular laser light, you can see a 3-D image. If you cut a little tiny corner, or any little tiny square out of the whole piece of film and look at that in the same laser light, you will find that every aspect of the large picture is still present in the small picture. You don’t just have a corner of what was in the big picture, you have the whole picture in that little tiny piece.

And every miracle you do, . .

. . . every sudden shift of perception that you allow yourself to have that transforms you and your Brother, . . .

. . . contains them all, . .

. . . contains the meaning of all miracles . . .

. . . as every aspect of reality you see blends quietly into the One Reality of God. The only miracle that ever was is God’s most holy Son . . .

. . . you and your Brothers and Sisters . . .

. . . created in the One Reality that is His Father.

The Source of you is your Father. God Being All, is God Being All there is of you. God is not being you as something separate. God Being Himself is what is Present where you are. And what that means will become available to you as a conscious experience when you’re willing to abandon the belief you have that you are separate, solitary, isolated and different from every other aspect of Creation as well as God. And that’s the purpose of this two-step that we’re talking about is to come back in to this conscious experience of what you really Are and what Reality is.

And where's it going to happen? It's going to happen in the dark. Where's it going to happen? It's going to happen in space and time. Because in space and time you're going to learn of timelessness and indivisibility and light.

Christ's vision . . .

You remember, My Vision—the Vision that is My gift to you from God . . .

Christ's vision . . .

. . . My Vision . . .

. . . is His gift to you.

. . . is My gift to you. My Being, I'll read it as it says it here . . .

Christ's vision is His gift to you. His Being is His Father's gift to Him.

In other words, My Vision is My gift to you. My Being is My Father's gift to Me.

Now, what could My Vision possibly be that I would give to you except that your being is your Father's gift to you just as it is with Me.

You want to know what that means. You want to ***experience*** what that means. And that's what this two-step is for. And because it's a two-step, it's a simplicity. But what makes it hard is the dedication you bring to your judgments about each other and your unwillingness to abandon your judgments about your brother so that you might actually open up the door of willingness to say, "Father what's the more of what You're Being right here where I see this one that it is so hard for me to be willing to think well of?"

Depending about how stubbornly you are holding on to your definitions and your beliefs of everything, will be the strenuousness that you encounter in having to release them. If you are strongly determined, then you will have to bring much energy and attention to how you're using your mind so that you can determine within you that you're going to stop employing your mind in that way. And you will find that you will have to come to this determination while you are feeling all of the justification that you have always felt about why it's unreasonable to love this Brother or this Sister or to extend yourself any further than you already have.

Be you content with healing, . .

What is healing? It's what happens when a sudden shift of perception occurs. And a sudden shift of perception always occurs when you've been willing to let go of control and you haven't been defended against spontaneous realization. So, healing is something that happens because you got out of the way, not because you did something with great skill.

Be you content with that. Be content with so little.

***Be you content with healing, for Christ's gift you CAN bestow,
and your Father's gift you CANNOT lose.***

See, here we are, the two-step—the Two Commandments: "Love the Lord your God with your whole being and your Brother as yourself."

Be you content with healing, for Christ's gift . . .

. . . which is the one of extending willingness relative to your Brother to experience a sudden shift of perception. That you can do. And your Father's gift of His Being you, of your deriving your being from Him, you can't lose that. And that's part of the gift that becomes uncovered for your Brother as well. So be satisfied . . .

Be you content . . .

. . . with so little . . .

***. . . with healing, for Christ's gift you CAN bestow, and your
Father's gift, you CANNOT lose. Offer Christ's gift to everyone
and everywhere, for miracles, offered the Son of God through
the Holy Spirit, . . .***

. . . what? . . .

. . . attune you to reality.

Bring you into harmony with it. Why? Because you're not so damned adamant that you're going to do everything your way and that you're going to say to your Father, "But Father I'd rather give the meanings—I'd rather give the definitions—I'd rather be the determiner. And that's what I'm going to be, period."

Offer Christ's gift to everyone and everywhere, . .

What is Christ's gift? What is My Gift? It's My Vision. Wish to see everything through My Vision, which is My gift to you from God.

Be you content with healing, for Christ's gift . . .

. . . My gift . . .

***. . . you CAN bestow, and your Father's gift you CANNOT lose.
Offer [My] Christ's gift to everyone and everywhere, . . .***

Be willing to see God in everyone and everything.

***. . . for miracles, offered the Son of God through the Holy Spirit
attune you to reality.***

Miracles, offered the Son of God by engaging in the two-step, attunes you to reality.

***The Holy Spirit knows your part in the redemption, and who are
seeking you and where to find them.***

The Holy Spirit knows this. There's always divine order to everything. And the minute you choose to let your function be to extend My gift, you will begin to find those who are seeking you showing up. And you will know where to find them. You will be there. Not through skill. Not through expertise. Not through anything you can give yourself credit for. But it will happen. And you will say, "Wow, I never could have planned that in a million years. This is awesome!"

Now listen to this:

***The Holy Spirit knows your part in the redemption, and who are
seeking you and where to find them.***

Listen to this:

Knowledge is far beyond your individual concern.

What's the name of this chapter? ***From Perception to Knowledge***. Oh, but . .

Knowledge is far beyond your individual concern.

Don't concern yourself with knowledge. It's what you will find yourself experiencing when you let go of control and when you do the two-step. You will find yourself Knowing what God would have you know. And what God would have you Know is the truth that releases you and your Brother from ignorances about time and space; about sin, sickness and death.

Knowledge is far beyond your individual concern.

So knowledge and the gaining of it, is not what this is about.

You who are part of it . . .

. . . knowledge . . .

. . . and all of it . . .

[repeats] You who are part of it and all of it need only realize that it is of the Father, NOT of you.

Whew! "Wow" you say, [chuckles] "You mean, that we've been reading all of this knowledge, all of this complicated truth for how many years have we been reading, just to get to Page 304, and knowledge is far beyond my individual concern? What in the hell has this all been about if it wasn't about knowledge?"

You just don't know how to be grateful do you. Everything has been simplified for you here. Let out a sigh of relief. Everything we have read has led to the point where this could be understood tonight. Or so that you could be understood when you arrived at this part of the book.

Knowledge is far beyond your individual concern. You who are part of it and all of it need only realize that it is of the Father, NOT of you.

Thank God for the two-step, eh? ***Love the Lord thy God with all thy heart, soul and mind.***

Well, if knowledge is of the Father, not of you, as an independent entity, then how important God is to you and how appropriate it is for you to love Him with all of your being. And to find that to be of extreme ultimate value, as you walk in the dark through your day thinking you're in time, when the Holy Spirit would speak to you of timelessness, where the Kingdom of Heaven is un-illuminated to you, but awaits its illumination so that you might be free of your ignorance.

You who are part of it and all of it need only realize that it is of the Father, NOT of you.

It's of the Father and therefore all about you, but you're not the authorizer or the originator or the enactor of it.

Your role...

. . . listen to this:

Your role in the redemption leads you to it by re-establishing its oneness in your minds.

It doesn't say your role in the redemption leads you to great works. It doesn't say that it leads you to high positions where you might sit at the right hand of God while other brothers don't, or while others don't for awhile because they haven't quite gotten it yet, and so you can enjoy the satisfaction of having "gotten there early." [chuckles]

Your role in the redemption leads you to it . . .

. . . knowledge . . .

. . . by re-establishing its oneness in your minds.

How does knowledge get re-established in your mind?

By your doing the two-step, by your saying, "Father what do I need to know here? Father, what is the truth here, no matter what I thought of my Brother, he's worth my taking the time"—what, to help him? No—"He's worth my taking the time to check in with you Father, so that I might be filled with the conscious experience of truth that's so glorious that I can't help but share it with my Brother and the joy of it bless him as I let it bless me by letting it through."

Knowledge gets re-established in you when you abandon self-will, and let yourself be in the peace that lies underneath all of the busyness of self-will.

Your Brother is your savior. Because the only way you're going to experience God directly, is when your Brother is worth enough to you for you to approach God and let God in and through. Thus, Love the Lord thy God with all of your being and your Brother as your self.

Now, tonight I'm not going to even go into loving yourself. I will simply say, that when you're willing to notice the use to which you're putting your mind, and you're willing to call a stop to misuse that you're putting your mind to, even though it gives you great satisfaction to indulge in it because you've got to express yourself honestly. The simple point is, that your Brother must be the reason you turn to God to let God in. Not so that you can be relieved of the distress your Brother is creating for you—not for your benefit, but turning

to the Father for your Brother's benefit because you refuse any longer to misuse your mind by insisting upon indulging in judgment and hate.

I'm going to tell you something: Every time you look at a Brother, no matter what you think about him, you are bringing that to Me. When you bring the truth about your Brother to Me, I can pass it on to My Father and everyone is blessed.

But when you bring the untruth to Me, there is nothing I can do. There is nothing for Me to do. I cannot pass that on to the Father as though it were true of your Brother, because I can't pass it on to our Father because it would misrepresent you as well.

"Oh, look at Joe . . he's really confused today, isn't he Father?"

I cannot join you in the misuse that you are putting your mind to. So remember, no matter what you're thinking about your Brother, you're lifting that up to me to pass on to the Father. And if it is a poor use of your mind, you are presenting for us--Myself and the Father, a misperception of your Brother as well as a characterization of yourself that doesn't represent you truly.

So, as I've said before, you're always going to be thinking something about everyone. You're never in neutral. So remember the two-step.

Before you lift anything up to Me, step back and ask, "What is the truth here, that I might lift up to You, that You may lift on to the Father?"

It's simple. But is it going to be worth actually doing it . . this evening. . tomorrow . . the next day? It's the key.

Just remember, that no matter how justified you feel in not extending love, but rather grouching about and being frustrated by and angry about your Brother, you need to notice the use you're putting your mind to and you need to put a stop to it and that may take some effort.

You may have to take a half-hour, forty-five minutes, an hour before you can get yourself out of it and be released from it.

Decide for yourself whether you're going to be sick or not. Whether you're going to be out of your right Mind and justifying it, or not. And then decide not to. And do it by means of the two-step.

I'm getting repetitious. It's a simple point that seems hard to get. Find a way to appreciate and enjoy and bask in the simplicity here. There is no need to spend several thousand more years in the realm of the Ten Commandments.

I look forward to being with you next week. I love to watch you as sudden shifts of perception occur no matter how tiny they are.

¹Deuteronomy 5:1-21

A Course In Miracles (reference pages)

Sparkly Book - p.303, Second full paragraph: This is the Miracle of Creation /
First Edition - p. 241 Third full paragraph / Second Edition - p. 259, Paragraph 5

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 22nd 2007

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Well, have we opened a can of worms with the simple two-step?

During this past week have you had the opportunity to hesitate before blurting out your best judgments or what your vast experience has taught you that would undoubtedly be of value to the one you're confronted with.

And if you have managed to hesitate, and ask what needs to be known here, and if you actually have heard what needs to be known and you've shared it, have you had the experience of it not being well received?

And like Moses, did you get mad and throw down the tablets and forget about listening and forget about doing the two-step and forget about caring about your Brother enough to want to know that the resolving answer would be here? And unlike Moses, did you perhaps not go back up on the mountain and do the two-step again because your Brother wasn't worth it?

If so, you have been confronted with the incredible importance of the two-step and you have had a glimpse of what kind of commitment or persistence may need to be brought into play.

Truth, reality, Meaning, have nothing to do with sweet, flowery, spiritual platitudes that you sort of caress your mind with or caress your fellowman with to make yourself feel good when things are still bad. And I cannot support your reading this Course and not getting your hands dirty. I can't

support your finding wonderful things to think about while you abandon your Brother because he's been obtuse and it has offended you.

In Boot-Camp, one of the practices to help teamwork develop, is to take a very long telephone pole and twenty or twenty-five men and they lift it up on their shoulders and they have to learn to jog while carrying it. If someone is out of step, he is going up when the telephone pole is coming down on his shoulder. And it is very uncomfortable. And his absence from the teamwork that's needed to have all twenty-five men running smoothly with coordination, is lost.

Now you say, "Okay, I understand that. But you know what? We're not all carrying a telephone pole together. I don't have a telephone pole. Michael doesn't have a telephone pole that he and I are carrying. So, if I don't feel like coordinating with others, if I don't feel like cooperating, if I don't feel like being involved, big deal!"

But here's the good news that you don't want to hear: You're all in this together. And you all need each other so that you might have objects of affection to give your attention to. Because until you have an object of your affection and you persistently express that affection—that intent to be involved, until that dynamic exists, is brought into play—that which is essential to your waking up is absent from your experience.

Earlier this evening, someone here in the group expressed a quotation that goes, "A mind that's changed against its will is of the same opinion still."

Now, this person wasn't suggesting that that's a reason to stop being affectionate, it's not a reason for throwing down the tablets and storming off and abandoning the two-step. But it suggests a dilemma. "A mind that's changed against its will is of the same opinion still." It's like, dead-end—dead end! No use in doing the two-step.

But wait a minute. Are you doing the two-step to change someone's mind? No. What you are doing the two-step for is so that you might be undefended enough in your own mind that you're able to be completely relaxed with poise. So that you're able to be with grace and spontaneous balanced responses, and listen for the place where the willingness is in your Brother.

If you say, "He's not willing and he's a very willful person, I am faced with a real challenge here and it's going to be hard work!" You're going to approach your Brother as though he's unyielding, un-yieldable, un-malleable, un-changeable, and your behavior will be a form of rough attack. That won't get you anywhere.

But, you want his mind to change in accordance with his will. So you need to find out where his willingness lies. You need to be willing to stand with your Brother with interest. Not fake interest, not manipulative interest, but real interest. Because until you're willing to stand there with your Brother in an un-defended manner, in other words, with love, you're not going to be able to recognize where his willingness lies. He doesn't know where it is at the moment himself or he would have changed his mind and it wouldn't have been against his will.

Now we could say that you all could be at odds with each other for another millennium. And we could say, "Well we don't have a whole millennium left in which to do this," and sort of pressure you into it by scaring you with a time limit. Well, neither one of those options is valid. But the simple fact is, that this is what you're all faced with. You're all faced with the need to bring yourself within yourself, to a point of caring enough about your Brother that you will take the time it takes to find your Brother's willingness to see the truth, or to see the answer that will resolve his dilemma.

It's going to take conscious, conscientious persistence. Your willingness to be the Presence of Love is going to take conscious, conscientious persistence. And you're going to have to be willing to abandon your willingness to abandon your Brother. You're going to have to abandon your willingness to self-righteously judge your Brother and say he's not worth the time and the effort.

"He's not worth my using my mind well."

Even though you're using your mind poorly, it's going to cost you your peace and your opportunity to wake up.

Your Brother, you will have to remember, is worth every bit of conscious effort you bring into play on his behalf, or on your Sister's behalf. Each one of you is worth every bit of effort I bring to helping you arrive at the point of discovering your willingness to embrace the truth about yourselves and abandon what's causing you pain.

And every single one of you knows that you balk, and you argue, and you withdraw, and you get angry when the help is offered, ..delay...delay...delay. "The suffering isn't so bad, I can put up with it a little bit longer. Don't push me Jesus!"

Well, I can't push you. I cannot change your mind. But, you are worth My persisting in expressing love and sharing the ideas that help you uncover deep within you your willingness, a built-in already existing willingness, to consciously embrace the truth about yourselves and abandon the illusions about yourselves which you have been suffering from.

Again, as you go through this coming week and you're confronted by anyone in any situation, I want you to remind yourself: "This one, this individual is worth my best thoughts. This individual is worth my taking the time to remember, even if it's only intellectually, that they like me, are the Christ—the Son or Daughter of God—the direct Expression of God embodying all that is true about God and is therefore worthy of my utter respect. And so, I'm willing in this moment not to discount them because of how they look or how they're behaving."

Remember, I said last week, that you're never in neutral. You always have some sort of assessment or evaluation or thought or concept about anyone you confront or run into. And whatever that is, you're lifting up to Me to pass on to the Father.

I'm stressing this because as many of you found out during this past week, it can easily and quickly feel as though it's not worth it to do the two-step. And the wish, and even perhaps the willingness to abandon it, has presented itself. And I need to remind you and confirm to you that this is exactly the time not to withdraw.

And like Moses, go back up to the mountain and desire to know of the Father, "What needs to be known here. How can I use my mind in the presence of this one in a manner that will contribute to our mutual benefit; our mutual sudden shift of perception about ourselves even if we're strangers?"

Let's go to the book.

***When you have seen your brothers as yourself you will be
RELEASED to knowledge, . . .¹***

You will be free. You will be in a state of freedom to let knowledge in; to let your intent to be the authorizer, the interpreter, the determiner, to let that be replaced by the infilling of the Holy Spirit—the infilling of your right Mind—the infilling of the Father's Perspective.

When you have seen your brothers as yourself . . .

What does that mean . . . seen your brothers as yourself?

Well, let's get back to basics here. You don't see your Brother as yourself because you think you're an independent entity, born of a sperm and an egg, having grown up in an environment and that all of this is part of an evolutionary process that may or may not have anything to do with God. It certainly isn't divine. It certainly is physical. And then if you are a physical

entity in a process of evolution who has had a "God experience," you may think that you are an expression of God that has been created and set on its own—given tools and faculties by this God to apply to life and make something of yourselves as an independent entity—what we've spoken of as the orphan mentality.

Fundamental to this orphan mentality is the premise that you are unique—that you are unlike anything and everything else. You even have finger-prints that no-one else has. That's how unique you are. That's how different you are from your Brother.

Your very mindset says that it is impossible to see your Brothers as yourself because you're not alike. And if you were to see your Brothers as yourself, you would lose your individuality—that you would cease to be different. That that which can think well of itself and convince others to think well of it and become something important—that whole regime of arrogance and egotism, all of that must be abandoned in order to see your Brothers as yourself.

But, by its nature and character, it disallows for that. And so it takes someone like Me to say to you over and over and over again: 'You're not an orphan. And you are not unique and different from each other by virtue of separation. You are all the Presence of Love embodied. Embodied by a First Cause which is Itself, Love. And the Movement of Love that embodies Itself is Creation. And the Movement of Love that you are when you allow It to move, constitutes part of Creation. And so you and your Father are One. And you and your Brother are One. And you are all individuals. But differentness is not the bottom line—is not the determiner of your individuality.'

God infinitely expresses Himself. Love infinitely finds expression. And every expression is Love itself expressed. It's all One. It is all One. But how it can all be One without the infinitude of Creation being lost, is something that you will not have the experience of until you're willing to abandon the orphanage, until you're willing to abandon orphanhood and the pride you get from being an orphan and making a success out of yourself.

So, . . .

when you have seen your brothers as yourself . . .

. . . when you allow that to happen, "No, can't go any further than that". . .

When you have seen your brothers as yourself . . .

. . . when you have allowed that to happen, what have you done? You've done the only thing that will allow you to have that experience—you've done the

two-step. You have backed off from your habitual responses, your educated responses, your mutually agreed upon responses to a situation or an individual, and you have said, "Father what do I need to know here? What is the truth here?" And then you have been silent and you have been an inviting emptiness, if I may put it that way. You've been the presence of curiosity which is an inviting emptiness isn't it. You've desired to be filled with knowledge, with knowing, with the Father's Perspective.

And when that happens, you have an experience of awareness that embraces your Brother in a way that reveals to you his utter divinity and his deserving of your respect. In other words, what is respectable about him is clearly available to you whereas a moment before, he didn't deserve your respect. And what causes your respect to be due to him is something incredibly wonderful. It's that the Source of him is God, just as the Source of you is God and you're having this joint realization in that moment in which he's no better than you or worse than you, and you're no better or worse than him. But you are equal in the Oneness of your nature and what your nature is derived from.

And when that kind of experience happens, both of you feel it and healing occurs—correction of whatever was disturbing transpires.

Now this is what you should be experiencing all the time. This is what you should be experiencing multiple times during the week.

Now you can let your ego take charge here and say, "Well, then you must be doing something wrong. What is there in you that doesn't allow this to happen?" It puts you on the defensive and creates a sense of guilt in you just because you happened to hear some really good news. The good news was, you should be having these experiences multiple times every week.

I'm telling you that you should be having them so that you will begin to have an expectation of them happening because that's what opens the door.

If you don't think it can happen, then it won't happen. Because your definiteness constitutes a willfulness that fits the quotation: "A mind that's changed against its will is of the same opinion still." So if you're so sure it will not happen, your mind will not be changed and you will not see it happen, even though it's sitting there waiting to happen for you.

And so I say, it should be happening multiple times every week. It should not be an uncommon occurrence for you. And I say it to peak your curiosity because you have the capacity to hear what I'm saying and actually let it in and actually have the experience this coming week. And if you don't, you still have the capacity. And I will be happy to tell you again and again and again without impatience, because there simply is no justification for you to

continue not to experience it. And because there is no justification for you not to experience it, there's no reason for Me not to continue to share the truth with you—to share a Perspective that's different from the mindset you're currently employing that keeps you from seeing it happening.

There are people who say: "Oh, well, the Course isn't really about miracles, like walking on water! You, know, a miracle is a sudden shift of perception. So, you know, if there's not healing, don't worry about it. If you're having these wonderful shifts of perception and they are giving you a great lift and a high, that's what it's about." No it's not.

A sudden shift of perception is one in which—one that is a miracle—is one in which the Presence of God registers with you surprisingly when you weren't expecting it, or when you weren't trying to make it happen but you were willing to let go of control enough to let something you weren't in charge of, in.

When you have seen your brothers as yourself . . .

. . . from doing the two-step . . .

. . . you will be RELEASED to knowledge.

What that means is you will be released from the bondage you were suffering from as a result of your own self-created definitions about how everything worked. And when you abandon your mindset, and you employ curiosity to know more than you presently know, you're suddenly released from the bondage of your thought-structures and the recognition of truth can infill you as I've just described. Knowing the truth will suddenly be your illumined experience. So . . .

When you have seen your brothers as yourself you will be RELEASED to knowledge, . .

. . . the experience of Knowing . . .

. . . having learned to free yourself of Him Who knows of freedom.

Who is Him Who knows of freedom that you have learned from? God.

You can ask the Holy Spirit to illumine your mind with the truth, but what the Holy Spirit will do in response to that, is reveal to you the Father's Perspective. And in the end you will have learned of the Father.

When you have seen your brothers as yourself you will be RELEASED to knowledge, having learned to free yourself of Him Who knows of freedom. Unite with me under the holy banner of His teaching, . .

. . . the Father's teaching . . .

. . . and as we grow in strength the power of God's Son will move in us, . .

Why will the power of God's Son move in us? Because we won't be denying Who we Are. You and I will not be denying Who we Are. We will be acknowledging that we are not the source of our existence, that we are the effect or offspring of Something Else—that we have a Father. And the moment you abandon the orphan viewpoint, the fact that you are the Son or Daughter of God—that you are the offspring of a Source other than yourself—your Sonship and God's Fatherhood become real to you.

Unite with me . . .

. . . which is what you're doing when you say, "I wish to see everything through Your Vision, which is Your gift to me from God."

Unite with me . . .

. . . in that way . .

. . . under the holy banner of His teaching, . .

. . . which means under the holy banner of ***how things really work.***

. . . under the holy banner of His teaching, and as we grow in strength . . .

. . . or unity, conscious joining, . .

. . . the power of God's son will move in us, and we will . . .

. . . what? . .

. . . leave no-one untouched . . .

. . . so, when you do the two-step and you get a real raunchy response, you won't run away. You will persist and . . .

. . . the power of God's Son will move in us, and we will leave no-one untouched and no-one left alone.

This is very important. No one will be left alone. It cannot be part of your mindset that as you do the two-step, you might end up leaving a few people alone because you will do the two-step with the easy people. And somebody else will catch the ones you miss? No. Your wholeness will not be experienced by you until not one Brother is left outside of it.

Now, don't take what I'm saying to mean that immediately you're to go out and somehow consciously embrace everyone—every Brother, every Sister. That will be the end result. That will be the finale, if you will. But, you be willing to do this with the people in your experience.

The people in your experience are the ones the Holy Spirit has brought to you. But understand that you're not going to slip by on the fast-track and just do this with the essential people. Be willing from the start here, to not let anyone slip out of your site without your Blessing. Don't let anyone slip by you without your Blessing.

Unite with me . . .

. . . break your isolation . . .

. . . under the holy banner of His teaching, and as we grow in strength, . .

. . . conscious unity . . .

. . . the power of God's Son will move in us, and we will leave no-one untouched and no-one left alone.

And that means that you will have dared to take the time to find the place in each one of them where the willingness to see the truth existed—and helped uncover it—so that they could gladly embrace it and easily embrace it. Because where their willingness is, for embracing it, is where it's easy to embrace it.

And suddenly time will be over, and we will all unite in the eternity of God the Father. The holy light you saw outside yourself, in every miracle you offered to your brothers, will be RETURNED to you.

Now, when you do this two-step, when you take the time with your Brother to look beyond your spontaneous judgments and opinions, to see what God is Being there, and you have this illumination that embraces you and your

Brother and healing occurs, it's still as though a miracle happened with your Brother. It's still as though something happened "out there" and the total unity of it will not always be felt. And . . .

. . . the holy light you saw outside yourself, in every miracle you offered to your brothers, will . . .

. . . in the end . . .

. . . be RETURNED to you. And KNOWING that the light is IN you, your creations will be there with you, as you are in your Father.

I'm going to say it this way: Every healing that you're a participant in, every healing of a Brother or a father or a daughter or a spouse, is an event that fits under the heading of Creation. Every expression of Love that is embodied, manifest, consciously experienced, is eternal and is present for all to experience forever. It becomes your expression of Love embodied as part of Creation forever. This is important.

So the willingness to persist on behalf of your Brother is important. Because, for lack of better words, the successful embodiment of Love that arose out of your willingness to persist, becomes an aspect of Creation Itself.

The grocery store clerk who's blessed by you, becomes together with you, a movement of love that will forever be experienceable, because it was part of the Movement of Creation. There is no place you can be or no experience you can have in your day that is mundane or inconsequential, or not worth embracing with your maximal curiosity to see God.

As miracles in this world join you to your brothers, so do your creations establish your fatherhood in Heaven.

No. Fatherhood here does not have a capital 'F'. The Movement of Creation, called God Be-ing, is embodied in every single one of you. And your every expression of love embodied, demonstrates your fatherhood—your place you might say, in the Movement of Creation.

You are not a piss-ant mortal, a nothing—an imagination that pops up and then disappears. You are the Sons and Daughters of God and what God is, is embodied in you. You are not God. But God is all there is to you.

YOU are the witnesses to the Fatherhood of God, . .

. . . and that has a capital 'F'. What does that mean?

YOU are the witnesses to the Fatherhood of God, . .

Well, all children are witnesses to the fatherhood of their father and mother. You are the witnesses to that which has Sourced you—That which is Be-ing you.

YOU are the witnesses to the Fatherhood of God, and He has given you the power to create the witnesses to your fatherhood in Heaven.

What are the witnesses to your fatherhood? They are the uncovering of God—the illuminating of the Presence of God—where it seems to be covered up as a result of your being willing to do the two-step and even go back up on the mountain two or three, or twenty or forty or a thousand times if necessary, because of persistence of your love and your insistence that your Brother is worth your using your mind well.

The miracle which God created is perfect, . .

[addresses each one in the room] You are the miracle of God...And you are the miracle of God...And you are the miracle of God...And you are the miracle of God...and you are the miracle of God...and you are the miracle of God...and you are the miracle of God...And your father is the miracle of God...And you are the miracle of God...you...And you, Christopher, are the miracle of God.

The wonder, the maximal wonder of what God is, that is what you are even though you are not consciously embracing it yet.

The miracle which God created is perfect, . .

You all are perfect!

. . . as are the miracles which YOU created in His Name.

The embodiments of love which you have facilitated.

They need no healing nor do you when you know THEM.

Yet, in this world your perfection is unwitnessed.

You generally don't witness it for yourself and you, for certain, do not witness for your Brothers. Not as a general rule. Very few in your experience can be assigned those qualities.

Yet, in this world your perfection is unwitnessed. God knows it . .

. . . God witnesses to it and you are the witnesses . . .

God knows it but YOU do not, and so you do not share His witness to it.

See, there's no camaraderie, there's no joining with God since you said, "But Father, I'd rather do it myself," and you got a divorce from your Father. You do not employ an "us" mentality. Like Father like Son. I am my Father's Son, I am my Father's Daughter. I did not create myself. I exist because Something has created me and I acknowledge that I am created.

I bear witness to My father by claiming to be His Son, instead of claiming to be an orphan who's having a helluva good time overcoming the odds and winning over the negativities that are part and parcel of existence.

Again . . .

God knows it . . .

. . . your perfection . . .

***. . . but YOU do not, and so you do not share His witness to it.
Nor do you witness unto Him, . .***

. . . you don't claim Him to be your Father. You don't claim to be nothing without Him. You don't claim and say, "If you have seen me, you have seen the Father." No. You don't say that.

[Raj did not read... "for reality is witnessed to as one"]

God waits your witness to His Son and to Himself.

God waits your witness to your Sonship and His Fatherhood.

***The miracles you do on earth are lifted up to Heaven and to Him.
They witness to what you do not know, and as they reach the
gates of Heaven God will open them. For never would He leave
His own beloved Son outside them and beyond Himself.***

Pretty grand words. But the simplicity of it is, that you exist and you did not create yourselves and you have a capacity to use your mind well, or to use your mind poorly.

Right now you're all caught in an eddy of the poor use of the mind. But it's not your birthright to be caught there or to be experiencing that.

And there is a way for you to get out of that. There is a way for you to use your mind well. And the way, as we've been reading, to use your mind well, is to be willing to do the two-step. To stop before your knee-jerk responses and say, "Entirely separate and apart from my conditioned responses, what is the truth here Father?" Use that word, "Father." Because when you do that you're acknowledging your Sonship and you're acknowledging a joining.

"What is the truth here Father? Because I care enough about my fellowman to relieve him of his suffering and even if he is holding on to it mightily and does not want to hear how he can be relieved of it, help me find the willingness in him. Help me address him in a way that touches the willingness so that he can abandon the self-imposed incarceration that he is binding himself with unnecessarily."

And as you do that, the dominoes will begin to fall. You will begin to see healings during the week. You will be able to talk to each other about it, but you won't be able to say how you did it. You will just be able to share how amazing it was. And you will begin to be willing to allow things to happen in your experience that you know you've participated in but which you were not the author of. And that will be part of the shift of perception that is called, waking up.

Now this week, I do not want you to read ahead to the next section. I want you to re-read what we've been reading for the last couple of weeks. And I want you to abide with what I've been saying. And as difficult as it might be for you to persist in doing the two-step, when you are met with an obtuse response, please understand that that is exactly when the two-step must be employed again.

Moses went back up on the mountain and listened again and shared and released a people from bondage. It was world-changing. It's no small thing for each of you to listen, to do this two-step: and to do it a second, a third, and a fourth time if necessary.

I love you very much—all of you. And I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 6th 2007

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

This is a significantly important chapter that we're reading right now. Well, let's put it this way, this chapter is dealing with a significantly important point relative to Awakening—relative to the experience of Salvation. It is disclosing, for lack of better words, the mechanism of Awakening—taking it out of the realm of theory that so many would love to keep it in.

The mechanism of Awakening is to care enough about your Brother, and I mean by that, actual involvement. Not just association, like being with your Brother in a theatre, but actual involvement. Actual involvement, where by means of the involvement, growth occurs, change occurs, blessing occurs.

The mechanism could be described as: Looking into your Brother's eyes or Sister's eyes, and remembering God. The two-step that we've been talking about has been a matter of stopping yourself before you blurt out your best judgments and stepping back and inquiring of God, "What is the truth here? What do I need to know that will address whatever the problem is, in a resolving way, not in an aggravating way so that my Brother is blessed?"

For all of the thousands of words that are in this book, it all boils down to one thing. One thing: Your Brother is your salvation.

So if you want to say you're a student of the Course, or if you want to say that you are in the process of Awakening, that you are, let us say, applying yourselves in the direction of Awakening, you must mean that you have arrived at a point where your Brother becomes your main—not concern—but

point of interest—focus of attention: Object of your affection, not just intellectual interest, but affection—Love.

It means that no matter how obtuse or difficult or unpleasant a Brother is being, you have arrived at a point where you are refusing to react to the behavior. And you are insisting upon homing in on what has to be the truth about your Brother in order for there to be anything there to behave badly or well. Something real has to be there to behave poorly or well. And the something that is real, that is there, is the Presence of God Be-ing your Brother.

This is the nitty gritty. This is the meat and potatoes of it all.

And if you intelligently stop to think about it, you'll realize that the only way things are going to change on your planet, is going to come from an expression of love and involvement with your Brothers globally that honors those Brothers and Sisters; even honoring them beyond their present awareness or concept of themselves, so that through involvement with them, change can occur. Why? Not because of a show of force, not because of a stronger will, but because someone—many—everyone has decided to care enough about your Brothers to find out what means something to them. To find out where their willingness to embrace the reasonable is. To find out where in them their willingness to express love rather than defense lies, so that you can join them there.

But this requires involvement. Involvement of a new kind. Involvement that has as its intent and goal, peace. And you must dare, everyone must dare to persist on behalf of peace right in the face of fear; fear that is telling your global neighbors to be afraid of you, or to be afraid of each other, and to stay in a high state of defense.

Now, you all know that big things come often from small beginnings. And so, what we're talking about, that you can see the truth of, globally, is something that can be initiated right in your day—right with the people you are dealing with—right with the people you can't get away from, whether they're the people who you would choose to be your savior or not.

Now, obviously, if what I have described is the proper use of relationships, the proper purpose for relationships, and if indeed peace, world peace, Awakening, healing, is the inevitable result of that, then you are using relationships for another purpose at the moment.

And some of you in the last two weeks have become more familiar with what you use relationships for, as you have tried to practice the two-step. And as you have remembered, occasionally, that to find the place in you that can love

your Brother in spite of his behavior, is not always something easy to do, and it also isn't always something you want to do. And if you don't want to do it, then you are consciously using your relationships for a purpose other than Awakening. And the only other purpose or result that can be had, is to be locked into orphanhood; to be locked into strife, sin, sickness, death, war, hate, jealousy.

Now, the difference between reality and unreality is only that, whether you call it reality or you call unreality, it is Reality itself experienced 180 degrees out of sync. It's either Reality used properly, or it's reality used improperly. It's either Reality known for what it truly is, or perceived to be what it isn't.

But remember, it's always Reality that you're dealing with—that you're confronted with. It's always the Kingdom of Heaven that is present being misinterpreted, misunderstood, or perceived and Known truly.

Now, to use a relationship appropriately in order to Wake up, you find the place in you that can care about your Brother and extend to him the Father's Perspective that you have desired to know before you open your mouth—before you engage.

And so, it is a matter of making a Gift. It's a matter of extending Something to your Brothers, or Sisters, your fellowman.

But, when a relationship is used improperly from an orphan standpoint, it's always to get something. And at the bottom line, it is to get safety. It is to get security. Because being an orphan, is itself a state of insecurity. It's a state of having no birthright. It's a state of lack.

Now, what is it you want to get from your Brothers and Sisters as an orphan? You want obedience. You want cooperation. You want them not to behave in a way that is threatening to you.

And, let me ask you this: What is the mechanism by which you accomplish that kind of control? It's guilt. Think about it. When you are confronted by somebody who is making you upset, it's because in one way or another, they first of all, have suggested by their behavior that you can't be in control of the situation. You are out of control and you can't get control because you don't really have that kind of power. And that makes you feel at a loss. And it's unfair that that one has put you at a loss. So that all you can do is feel angry and self-righteous.

They are guilty of mistreating you. And so you retaliate. You don't do the two-step. And you project out onto them by your words, the things that make them guilty. So that you might convince them that they are so guilty that they

must therefore, stop their behavior that's making you feel bad and guilty. Guilty for not being able to handle the situation.

And you together, do a dance of guilt of laying guilt trips on each other. Why? So that you can arrive at a point where you think you can relax and not feel frightened. Not feel potentially at a real loss because of their behavior. And that's war. But it's also the bottom line fundamental dynamic of the human condition—the state of orphanhood.

You see, when you're in your Right Mind, when you do the two-step and step back and inquire what truly needs to be known here that will bless, you are making your Brother your savior one-hundred eighty degrees out of sync. When your Brother is threatening you and making you feel vulnerable, you do the same thing. You turn your Brother into your savior. You say, "You are responsible for my being well. You are responsible for seeing to it that I'm not uncomfortable. Else, [chuckles] you'll be the death of me yet!"

See. There's the dig. There's the guilt trip. But it is an expression of power that lacks intelligence. It is an attempt to leverage your Brother's behavior into behavior that will secure your peace of mind. The only thing is, that you can't get peace of mind from a fundamental premise that you are an orphan. And so it will never work.

So let me put it this way, we're not talking about learning anything new. You already have turned your Brother into your savior. You have said, "If you will behave in this way and this way and this way, I will be able to be happy."

Your Brother and his or her behavior is your salvation.

The lot of the orphan is a life of constant coercion. Coercion that you are bringing into play against others, and that others are bringing into play against you.

But what we're talking about in terms of moving from perception to knowledge, is an extension of love to your Brother because you care enough to want to know what the truth is about your Brother even if he may not be aware of it at the moment and is suffering from his ignorance. And you want to extend it to him so that he might be relieved by the truth. And what makes it your salvation to love him that much, is that what you extend to him you get to keep.

And all there is in it is love. No fear. All there is, is the acknowledgement of already existing perfection, not coercion to bring about a concept of order that isn't really freedom.

So what we're talking about here and uncovering, is again, the simplicity of the Course and the simplicity of Awakening.

You're all involved with each other already. You're just involved with each other in ways that reek havoc. And what we're doing is learning how to relate to each other in ways that bring peace.

Now let's go into the book.

THE SHADOW OF GUILT¹

Guilt remains the only thing that hides the Father, for guilt is the attack upon His Son.

Guilt remains the only thing that hides the Father. Well you say, "I don't really go through my day feeling guilty." Some of you do go through your day feeling guilty and you say it's for no good reason and you wish to be relieved of this constant feeling of guilt. But for the most part, most of you say, "I don't feel guilty."

But the fact is, that as long as you employ guilt in your relationships with each other in order to effect changes, you value guilt and it remains the only thing that hides the Father from you.

. . . for guilt is the attack upon His Son.

What does an attack cause? It causes defense. One who is attacked recoils, regroup, and comes back with a strong defense. And if that defense isn't a two-step, which most of you aren't going to encounter when you're the attacker, then all you are doing is confirming your misperception of reality and you are locking yourself into it.

The guilty ALWAYS condemn, . .

. . . hm-m...well, they do. Because whatever measuring sticks you use for yourself in your life and your behavior, you do apply to others. And if you are dishonest, you do expect others to be and you guard yourself against it. And if you consider yourself to be honest and upstanding, you generally expect that to be what will confront you in your fellow man.

So, those who value guilt will always utilize it. That's what that means:

The guilty ALWAYS condemn, and having done so they WILL condemn, linking the future to the past . . .

. . . having done so in the past, they will in the future, condemn.

. . . linking the future to the past as is the ego's law. Fidelity unto this law lets no light in, for it DEMANDS fidelity to darkness and FORBIDS awakening.

Not really as ultimate and bad as it sounds. It's really very simple. If you choose to practice and employ guilt, you will by virtue of not using your Brother as your salvation—as an object of your affection, you will deny yourself the experience of recognizing God there, remembering God there when you look into his eyes.

So . . .

Fidelity unto this law . . .

. . . the practice of guilt . . .

. . . lets no light in, for it DEMANDS fidelity to darkness and FORBIDS awakening. The ego's laws are strict, and breaches are severely punished. Therefore give no obedience to its laws, for they are laws of punishment.

That sort of sounds impossible:

The ego's laws are strict, and breaches are severely punished. Therefore . . .

. . . [chuckles] it sounds like it's saying: "Therefore, be stupid and give no obedience to its laws even though its breaches will be severely punished for they are laws of punishment.

Here's where it takes courage and strength. Because the ego's laws are so much tinkling brass—bullshit—so much meaningless folderol! And so therefore, when you dare to give no obedience to its laws, for they are laws of punishment and are not consistent with what you value, the punishment will not be forthcoming. But you have to dare to have the strength to violate the insinuation that the ego puts forth that you will indeed suffer if you breach its laws.

Therefore give no obedience to its laws, for they are laws of punishment. And those who follow them believe that they are guilty and so they MUST condemn.

Now listen:

Between the future and the past the laws of God must intervene, if you would free yourselves.

This is key:

Between the future and the past the laws of God must intervene, . .

Remember, what you think of as a timeline—an unbroken timeline—from the past to the future, is not an unbroken line. Where the present is, there is a gap: It is what we have referred to as “The little gap.” But it is the place where the past never bridges into the future. And it is in that gap, which is the place of silence within you, it is the place you go to when you do the two-step and say, “Father what needs to be known here?” It’s the place of the Altar within you—the holiness of you—that plays no part in memory or in imagination; memory being the past, imagination being the future. It is that which exists in reality actually.

Between the future and the past the laws of God must intervene, if you would free yourselves.

So, that could have been sort of mysterious and esoteric:

Between the future and the past . . .

. . . hm-m...but it’s simpler than that, it’s between memory and imagination; that in the silence and the peace of your being, where you go when you meditate, or where you go when you ask truly of the Holy Spirit or the Father, “What is the truth here?” and you stay in the silence and listen, ready to be infilled with the experience of Knowing—of knowledge.

Atonement stands between them, . .

. . . the future and the past . . .

. . . like a lamp that shines so brightly that the chain of darkness in which you bound yourselves will disappear.

The experience of insanity, the experience of misunderstanding, the experience of misperceiving reality, is something going on in you. And so it is there in you where the misperception is covering up the conscious experience of reality, that correction will occur.

But the interesting thing about it is, that for correction to occur, you must engage in one thing only: You must dare to become involved with each other for purposes of healing. Not because your Brother is in such great need of healing, but because your Brother really isn't an orphan and neither are you. And neither one of you should be experiencing the effects of having no source when it's impossible for you to exist without a Source and therefore you aren't existing without a Source. And therefore, at this moment, you are exactly what God is Be-ing right there where you are, nothing more and nothing less.

And therefore, in spite of the way you behave when you're confused and in spite of the way your Brother behaves when he is confused or afraid, he deserves your persisting in wanting to see the truth there. In wanting to remember and see God there.

Now, many of you in the last two weeks may have said, "Well, I did...I did reach out, I listened, I did the two-step, I extended the truth that clearly would have been relieving. And it was not received. It really pissed everyone off!"

Now, as I said last week, that is no reason for, like Moses, throwing down the tablets and unlike Moses, walking off and abandoning your Brother. You know, when you're learning how to ride a bicycle, how many times do you fall down? And how many times do you pick the bike up and climb back on and you persist?

But hey, you say, "Well, Raj said do the two-step with my Brother and persist with him. And I've done it...and I've done it...and I've done it over the last two weeks, and I've gotten nowhere—I must be doing something wrong."

Ah-h...do you hear that? What is that G-U-I-L-T, guilt? "I must be doing something wrong! It's my fault. I am flawed, I am faulty. I must pay for it by experiencing no correction in my world, by not having played a constructive part in correction and healing here. I [chuckles] don't know how to do it so I'm not going back up that mountain again to listen again!"

And that's exactly when you have to go back up. Just like that's exactly when you have to get back on the bicycle. Why? Why do you get back on the bicycle? Because, that being on the bicycle is where the opportunity to get the feel for riding the bicycle can occur. Because that's where the learning can happen. And suddenly, you don't fall down again. You got it! You know. You know how to do it.

It's at those moments when you feel like throwing the tablets down. It's at those moments when you feel like giving up because your world is telling you that it's no use, it's no use at all, it's at that moment that you need to

acknowledge who is going to be the determiner here. Is the determiner going to be your world? Is the determiner going to be a material body that isn't healing? Is the determiner going to be anything "out there?" No. Because nothing "out there" has ever been determining anything. Always, you in your mind, have been determining everything.

Moses came down from the mountain. He surveyed the partying and the drinking and the worshipping of golden calves and he determined within himself that this was intolerable—unacceptable—and that their behavior was unworthy of the divine event that he had been participating in on their behalf.

Is that what was happening? Or is that just what he determined was happening which offended his sensibilities and made him angry. God, it made a fool out of him didn't it? I mean, here he was, and you can picture Charlton Heston if you want, coming down with those tablets in his arms in grand robes having performed a holy function and look, what a lack of respect, what little faith. "Don't they know me? Don't they know what I'm really about?"

He was rendered powerless from his mental attitude and stance. He was rendered ineffective—meaningless, when he knew, [chuckling] he knew beyond a doubt that something with Meaning was occurring in the delivery of these Commandments and his participation in it.

And so he determined that their behavior proved that he was flawed. And that obviously, he was failing. Whew!

Now he could have, as I did at the Crucifixion, said, ***Father, forgive them for they know not what they do.***² That could have been his determination just as easily as the negative one he defined and acted upon and believed. He could have said, Father, forgiven them for they know not what they do. And he could have begun speaking to them, sharing the truth, finding the place of willingness in them which was there because it took that kind of willingness to leave Egypt as a people. And it took that kind of faith to cross the water on dry land.

The willingness was there but they had lost sight of it. He could have stayed there and talked. And talked in a way that found the willingness and reestablished it in their awareness so that they said, "Yes...yes! Wow, I really got off the beam there but it doesn't make any difference because the truth is true. And what you're saying, I know is relevant to my safety and wellbeing and proves the integrity of my being because I have a Father, God, and I wish to be his Son and follow His directions."

So, you must be alert. Because you are the determiner in all cases. You either determine for what is true or you determine for what is false. And that's why

you must remember to do the two-step so that you might be reminded of what is true when your habit of thinking causes you to spontaneously move down unconstructive paths. And, you can't find a more worthy object of your affection for doing this than your Brother.

And this is what it's about. This is the simplicity of it. And again, the thing that causes you not to wake up and blocks you from waking up, is the value you place on guilt. Guilt that you use to manipulate and control your Brothers and Sisters and guilt that you lay on yourself for no intelligent reason whatsoever.

Continuing . . .

Release from guilt is the ego's whole undoing.

Here's a motto for you:

MAKE NO-ONE FEARFUL . . .

Let that be your motto for this coming week: MAKE NO-ONE FEARFUL.

That means that when you are inclined to curse somebody out, when you're inclined to yell at them, and call their very existence into question, don't do it! Make no-one fearful. Do not do anything that will cause another to be afraid.

. . . for his guilt is yours, and by obeying the ego's harsh commandments you bring its condemnation of yourself, and you will not escape the punishment it offers those who obey it. The ego rewards fidelity to it with pain, for faith in it IS pain.

You see, faith in the ego is or constitutes the experience of pain. But you don't recognize that the pain you're experiencing is because of the determination you are engaging in. You think that it is something "out there" separate and apart from you.

Moses experienced pain—great pain. Remember, he had come down off of the mountain after having a "God" experience. And then he was confronted with the faithless that the contrast hurt. But is it because someone holy came down the mountain and was confronted by faithless followers? Or did Moses come down the mountain and create a definition of what he saw and then suffered from the definition he made that he chose to believe?

This is important. Because you're suffering from determinations that you have made in your mind. And because you are suffering from a determination

you have made in your mind, you can end the pain and suffering by doing something different in your mind.

The ego rewards fidelity to it with pain, for faith in it IS pain. And faith can be rewarded only in terms of the belief in which the faith was placed. Faith MAKES the power of belief, and where it is invested determines its reward.

So, if you invest faith in guilt, both for yourself and for others, that's where you've invested it. And your investment will determine its reward. Simple. Mechanical. There's no evil force involved. There's no evil intelligence affecting you. You're just simply doing something stupid and experiencing the stupidity of it. And you can do something intelligent and experience the intelligence of it. That's all.

For faith is ALWAYS given what is treasured, and what is treasured IS returned to you.

If what was treasured was, Father, forgive them for they know not what they do and then love proceeded to be extended, and the illumination of the God experience that he had was shared with those who were really hungry for it, which was what was causing them to, in their panic, reach for a golden calf and alcohol and other things. They were ripe. And if he had made that determination, [chuckles] he would not have had to make a second trip. And those whom he was leading would not have had to wait as long for their relief.

The world can give you only what you gave it, for being nothing but your own projection, it HAS no meaning apart from what you found in it and placed your faith in.

Now, we could be as easily speaking about your Brother. Your Brother can give you only what you give him. For being nothing but your own projection, he has no meaning apart from what you found in him and placed your faith in.

Be faithful unto darkness . . .

. . . be faithful unto his orphanhood . . .

. . . and you will NOT see, because your faith will be rewarded as you GAVE it. You will accept your treasure, and if you place your faith in the past the future WILL be like it. Whatever you hold as dear you think is YOURS.

You know what? You're all here to be something far more than orphans. And you're all here to be experiencing each other as what you Are. Not as, shall I say, second class citizens that orphans are.

Whatever you hold as dear you think is YOURS. The power of your VALUING will make it so.

That's why you do the two-step, so that you have a moment to allow a re-evaluation to occur in the gap between memory and imagination in you.

Atonement . . .

. . . Waking up . . .

. . . brings a re-evaluation of everything you cherish, for it is the means by which the Holy Spirit . . .

. . . that which is nothing more than your Right Mind . . .

. . . can separate the false and the true, which you have accepted into your minds WITHOUT DISTINCTION.

As an orphan you are governed by habit. And you can determine things correctly and you can determine things incorrectly. And you can do them one after the other or sometimes simultaneously. And you can behave as though you are divided against yourself; split and confused, if you want. And you can have the results of that.

But, if you do make distinctions and if you do determine things correctly by not coming from knee-jerk reactions, but instead you do the two-step, your life will be transformed and so will your Brother's. And so will the world's.

Atonement brings a re-evaluation of everything you cherish, . .

. . . everything! You will be faced with the opportunity to see everything new. Not slimed over and caked under definitions that you have applied and reapplied and applied and reapplied over the last thirty years out of habit.

Atonement brings a re-evaluation of everything you cherish, for it is the means by which the Holy Spirit can separate the false and the true, which you have accepted into your minds WITHOUT DISTINCTION. Therefore, YOU cannot value one without the other, and guilt has become as true FOR YOU as innocence.

Isn't it wonderful? That's exactly one of the things that you will find Atonement brings a re-evaluation of, so that you will find that guilt and innocence cannot both be true about you: only innocence.

You do not believe the Son of God . . .

... whether it's you or your Brother.

You do not believe the Son of God is guiltless because you see the past and see HIM not.

What is the past? The past is memory. It's not a physical thing. The past is memory.

You do not believe the Son of God is guiltless because you see the past ...

... you see your memory of him ...

... and see HIM not. When you condemn a brother, you are saying, "I who was guilty choose to REMAIN so."

Because what you give, you get to keep. And if you love guilt and employ it, that is what will be your experience for yourself.

You have ...

... in so doing ...

... denied HIS freedom, and by so doing you have denied the witness unto YOURS. You ...

... as Moses ...

... could as easily have FREED him from the past, and lifted from his mind the cloud of guilt that binds him to it.

You could as easily have done that:

Father, forgive them for they know not what they do.

"Father, forgive him for he knows not what he does. Father, forgive her for she knows not what she does. Father, help me to see what is true about her that makes it impossible for her to be what she thinks she is and impossible for me to see her otherwise than as she truly is so that I may be able to be with her in a way that finds the place of willingness in her that will be able to acknowledge the truth about her and we might join together in the acknowledgement and appreciation of what is true about her and about me."

Well, a lot of words. It could be. We could determine it to be a lot of words, or, it's a Movement of uncovering—a Movement of Revelation occurring in

everyone who's listening. And that is what it is. And in the uncovering, it's clearer to you all that you're something more than an orphan. And that your function is to engage in something more or different from guilt, self-applied or applied to others. And that in fact, the something else that's there for you to do, than to employ guilt, is something that will actually, for lack of better words, lift a people out of bondage. Lift mankind who's dreaming dreams out of his dreams.

It could've been said, Moses was just a shepherd. And you're just an accountant, or you're just a gardener, or you're just a senior citizen.

No. You're more than that. And you're engaging in what we're talking about contributes to the lifting of a people out of bondage; out of war; out of defense; out of lack; out of sin, sickness and death.

But if there's anything that should be clear to you now, it is that clear, correct thinking isn't going to do it. Clear, correct thinking in the privacy of your mind in your living room or on a mountain top, is not going to do anything. Involvement with your Brothers is.

Involvement with your Brothers, with the intent to find the place of willingness within them to see the truth that they can gladly lay hold of. That is what it's about. And you make that Gift to them by indulging in the two-step and in making that Gift to them, you receive it too. But not until then.

And if you say, "Well I've tried and I've tried and I've tried and it hasn't worked . ." Hey, get on the bicycle again. It doesn't matter that it hasn't worked. Nothing out there is making it not work. But you can say, "Oh boy, I'm not going to try again because I'm flawed, or I'm not going to try again because it's really not worth learning how to ride a bike, or I'm not going to do it again because so-in-so is such a bastard and he'll never change!"

Hey, you can say any of those things if you want. But remember, it isn't what you're saying that's true. Hell yes, it's worth learning to ride a bike and Hell yes, it's worth persisting with your Brother. So, get on the bike again. Do the two-step again. Nothing else will introduce the Atonement into your experience.

God has not given you something impossible to do and therefore, the experience of the Atonement is something available to you. God did not mean for it to be or make it difficult to accomplish. Therefore you can experience it without struggle. So be careful what you determine things to be. Be careful that you don't determine for yourself that it's going to be hard. If God didn't set it up that way, it can never become true.

I love you. And I look forward to being with you all next week.

You are all mightily support in your experience of the Atonement. Don't go through this week feeling that you're doing it all by yourself. Let the experience of being actively loved in. Okay.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.305, New Section, Shadow of Guilt / First Edition – p. 242, Cloud of Guilt
/ Second Edition – p. 260, Cloud of Guilt

² Luke 23:34

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 14th 2007

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

There's a story, whether it's true or not, the meaning is valuable. It's a story about a woman who worked on an Indian Reservation and had worked there for a number of years—working with the women of the Reservation. And the time came that it was time for her to leave and go elsewhere. And on the day of her last visit, one of the Indian women came up to her, looked her squarely in the face, her eyes filled up with tears, and she said to the woman who was leaving, "I want to thank you so much."

And the woman who was leaving, in thinking back over the time she had been there, realized that she really had never interacted very much with this woman except in the most casual of ways. And she leaned over and said, "What for?" And the Indian woman said, "Because whenever I'm with you, it's easy to like myself."

You know what the purpose of the two-step is? To get you into the place where those who are with you easily find it possible for them to like themselves.

I'm backing up a sentence or two from where we're starting tonight:

¹When you condemn a brother, you are saying, "I who was guilty choose to REMAIN so."

And remember, that I brought out that you may not feel guilty, but if you are willing to employ guilt in your relationship with others, you are valuing guilt.

And to whatever degree you employ guilt over and against others, you employ it over and against yourself. There's no choice to it. You are not able to be so split that you can think well of yourself and think poorly of your Brothers. And you will hold your Brothers and Sisters to the same standards you hold yourself.

So . . .

When you condemn a brother, you are saying, "I who was guilty, . .

I, who value guilt in any way, . .

. . . choose to REMAIN . . .

. . . that way . . .

. . . choose to REMAIN so." You have denied HIS freedom, and by so doing you have denied the witness unto YOURS.

. . . The witness unto yours. The witness unto yours would be the Brother that you didn't make guilty, the Brother who found it possible to like himself better and more easily when he was simply around you.

You could as easily have FREED him from the past, and lifted from his mind the cloud of guilt that binds him to it. And in HIS freedom would have been your OWN.

Now this is a very simple principle. What you give you get to keep. And it's a law. It's always operating. If you give little, you get to keep little. If you give alot, you get to keep alot. If you give an acknowledgement of innocence, you get to keep an awareness of your own that you will find yourself infilled with as a result of extending it to your Brother.

You get to keep exactly what you give. No more, no less. Always. If you give hate, you will get to keep hate. If you give jealousy, you get to keep jealousy. If you give love, you will get to keep love. It's operating twenty-four hours a day, seven days a week. There's no moment in which that is not operating absolutely.

What is confusing to everyone is, which came first, the chicken or the egg? Which came first, my thought or the other person's behavior, or the other person's belief? What is it that triggered the event?

Well, [chuckles] you are your own best examples of how this works. You know, without a doubt, that no-one can change your mind against your will. Whatever you set your mind to is the way it is for you. And anyone can talk until they're blue in the face without affecting your stance or position in any way.

So **you** are the one who is the initiator or, as we said last week, the determiner; the one determining how things are going to be.

Now, your Brother or your Sister may be ignorant of his or her Birthright and may be acting out on the basis of a very poor image of himself or herself. But, how that affects you is entirely up to you and how you are determining their behavior is going to affect you.

Now that's the selfish way to look at it. How their behavior is going to affect you. It is determined by you, but you notice that you are conceptualizing it as starting "out there" with your Brother or your Sister. That is confusion.

If you will remember, that you are the one making the initial determination, as to what the meaning of the event that you experience "out there" has, then you will realize that you are in charge and you have the capacity to heal or cause greater confusion.

You can contribute to the problem, or you can be the Presence of That which heals.

These are, as I said last week, very important things we're talking about at this point. Remember, we've just read, "When you condemn a brother, you are saying, blah...blah...blah."

Continuing . . .

Lay not his guilt upon him, . .

. . . meaning, by condemning him.

Lay not his guilt upon him, for his guilt lies in his secret that he thinks that he has done this unto YOU.

If you condemn him and he feels guilty, he believes that he has caused you your grief—that he is guilty for the grief you are experiencing. But, as I've just pointed out, that can't possibly be true. He cannot be guilty for anything you are experiencing.

So . . .

Lay not his guilt upon him, for his guilt lies in his secret . . .

. . . his ignorance . . .

. . . that he thinks that he has done this unto YOU. Would you, then, teach him that he is RIGHT in his delusion? The idea that the guiltless Son of God can attack himself and MAKE himself guilty is insane. In ANY form, in ANYONE, BELIEVE THIS NOT.

Strong statement.

In ANY form, in ANYONE, BELIEVE THIS NOT.

Your function, really, is to look into your Brother's eyes and remember God.

Now, [chuckles] that doesn't mean look into this crazy bastard's eyes that's across from you and see how horrible it is, and then remove yourself from it and go unto God. You don't remember God as a means of escape from this horrible visage called your Brother.

The point is, to look at your Brother and not believe what you're seeing; not verify what his behavior or his condition seems to be presenting. You're here to remember that no matter what your Brother believes, and no matter what you have believed about him in the past, if there's anything there at all where your Brother is, it has to be God presenting Himself right there.

Now that's not what his behavior may be saying, that's not what his physical condition may be demonstrating. But if you don't want to be stuck with the presentation, if you want to get past it, you're going to have to disregard it and go to a different vantage point.

It's a radical stand that you have to take relative to your Brother. If you will take the radical stand, you will find healing occurring. And in the healing of your Brother will be the healing of yourself—the revealing of the fact of what is true about your Brother is true about you because what you give, you get to keep.

Again, it is a law functioning, operating twenty-four hours a day, seven days a week period.

So the question is, "How are you going to use your mind?" How are ***you*** going to use your mind?

Now why, out of all the possible things you could engage in, why would it be your Function, with a capital "F," your Function to look at your fellowman and remember God?

Because, that's how you get out of your dream; that's how you get out of your misinterpretations, misunderstandings, confusions, and all of the spontaneous reactions that come from them. That's how you Wake up. Because at the bottom line, the only thing—***the only thing***—that is keeping you from experiencing yourself as you truly Are, is the fact that you have determined, because you thought there would be value in it for you, that you are separate and alone; that you are either self-created, or part of an evolutionary process of a material universe.

All of that is an idea. Those things are just ideas. You have been taught them. You believe them. And somebody had them originally as an imaginative idea. But it's not the truth. But that idea has, and does keep you, has kept you, and keeps you bound in ignorance and incapable of experiencing your Birthright.

So, the reason it is your function to look at your Brother and see him from a radical standpoint, is that that is the way you break the fundamental ignorance—the fundamental misunderstanding—the fundamental flaw in your perception that keeps you from seeing truth. It breaks your isolation.

It may be relatively easy for you to imagine or believe that you are not separate from God, that God does love you, and that you are loved by this love always. And it is possible for you to believe that this love stands in constant support of you and that He holds you in an innocent state in His Mind. And from time to time, you may have had experiences of illumination where you truly felt it.

But I'm telling you, that in order for you to experience this always, it's going to take more than a link or a joining between you and God. It's going to have to come in the link or the joining between you and your Brothers and Sisters.

Now, I've suggested this before and I'm going to suggest it again because it's a very powerful and practical practice: As you go through your day during this coming week, it doesn't matter who you see; on the street; in a store; in another car; just look at them and in your mind say, "Bless you."

You're going to have some response; you're going to think something; you're going to have some sort of perception. It might as well be one that's positive. It might as well be one that is embracing and one, which, if they could hear it, would make it easier for them to like themselves more easily. It will also be a wonderful practice for you because it will remind you that you can do something other than what you usually do as you encounter your fellowman

during the day. And you will notice that it will arouse a feeling within you about yourself that feels good...and should.

Again . . .

The idea that the guiltless Son of God can attack himself and MAKE himself guilty is insane. In ANY form, in ANYONE, BELIEVE THIS NOT. For sin and condemnation are the same, and the belief in one is faith in the other, calling for punishment INSTEAD of love.

All of this is pure insanity. Why? Because you aren't the orphans you think you are. You're the direct expression of God right now at every moment in every instant. You're nothing more nor less than God Presencing Himself right there where you are.

To think otherwise is delusional, or insane.

NOTHING can justify insanity, . .

Why? Because it's impossible for there to be anyone to be insane.

Gee, sounds rather radical, eh? Well, what's your alternative? Your alternative is, that there are people who are insane and maybe, if you're a broadminded person, you might even say, "I might even be insane a little bit."

But if you do that, you're stuck. If you do that, you're accepting something that is not true. And it's based upon a fundamental ignorance of what you are. An ignorance that you're the Son or Daughter of God; God expressed, right there, where you are.

Nothing . . .

NOTHING can justify insanity and to call for punishment upon yourself MUST be insane.

Oh, you say, "But I don't call for punishment on myself?" But you do every time you call for punishment on your Brothers and Sisters, because what you claim for them must be what you claim for yourself.

"Well of course, she's guilty! Look, she's having this physical problem because of her attitude and her behavior and the way she doesn't take care of herself. What can she expect?" Well you know what? If you say that about her, you say that about yourself. Sure you do. I know you're sitting there, "No, I don't say that about myself!" But you do.

Let's reverse it. Here's the same person who hasn't been taking care of herself; who has a lousy attitude and who has physical symptoms and circumstances that reflect the lousy attitude. And then one day, for no apparent reason whatsoever, she's healed. I mean every single trace of the physical problem is gone and suddenly, she's a very pleasant individual to be around. And when you ask her about it she says, "Man, I don't know. All I know is that one day I was sick and had a lousy attitude, and the next day I was well and I had a wonderful attitude. Everything looked wonderful, and I felt good about myself."

Oh, just let that happen. Just let that happen and what? You're gonna look at your aches and pains. And you're gonna look at the problems you're having and you're gonna say, "This is not fair!" You see. You do hold yourself to it.

"It's not reasonable for her to experience transformation and healing for no good reason, when I'm going to have to demonstrate excellent reasons for healing to occur. I'm going to have to get my thoughts straightened out. I'm going to have to find where the flaw is in me that's generating these physical symptoms. She's getting off scot-free. She's not having to do any of the work!"

So now, you, who doesn't apply those rules to himself, that he applied to her when she was having a problem. Well now you see that you do. You're saying, "The conditions I'm experiencing because I'm guilty of something, and I have to go through a process of ferreting out what it is I'm guilty about so that I can release it."

So you do lay guilt trips on yourself. In fact, you claim guilt for whatever physical circumstances that are not the best that you might be experiencing.

So let's be real people, you do it.

The idea that the guiltless Son of God . . .

. . . uh-huh, there it is. Well, you know that's not you, right? But it is you.

***The idea that the guiltless Son of God can attack himself and
MAKE himself guilty is insane.***

But I've just shown you that you do that. Now, I want you to accept that it is insane. And it is insane because it is the valuing of a belief that is constituted of nonsense. It is the valuing of a belief that is meaningless. And you are binding yourself to something that you can't really be bound to.

In ANY form, in ANYONE, BELIEVE THIS NOT.

Not for yourself, not for your Brother. As radical as it may sound, as unreasonable as it may sound, adopt this attitude.

In ANY form, in ANYONE, BELIEVE THIS NOT. For sin and condemnation are the same, and the belief in one is faith in the other, calling for punishment INSTEAD of love. NOTHING can justify insanity, and to call for punishment upon yourself MUST be insane.

Now, think about it: You **do** look at others. And perhaps you do it more since you've become a student of this wonderful Course. You have developed the habit of looking at yourself or others and passing judgment on them and saying, "You have created the problem for yourself." As though that is the enlightening answer. When all it does is place guilt and confirm it, and leaves them there.

"You created it. You are going to have to uncreate it."

Now, Joe Bloe is driving down the freeway. The tire comes unbolted from his car and his car careens against the divider and into other traffic and he is severely injured, taken to the hospital with quite a bit of physical damage.

Now, what would you say about the physician who would look at him on the gurney, unconscious, and then look at the rest of his staff and say, "Well, this fellow hasn't been taking care of his car and he knew that he needed to have that tire checked and therefore, it should be no surprise to him that he's in this condition. I'm certainly not surprised about it and he deserves it. And if I do something to alleviate him of the condition he finds himself in, he's not going to learn what he needs to learn!"

Now, maybe somebody listening to what I'm saying might say, "Yeah...yeah, I never realized that, that's exactly what the physician ought to do. That would be an enlightened physician."

But, for the majority of you with intelligence and common sense, and compassion and love, you would recognize that this physician should be removed from the emergency room and someone else replace him; someone else who will come in and look at this fellow and say, "No matter what has happened up to this moment, there are conditions here that are not representative of health and well-being, and I must address those and bring him into a state of physical balance and function."

And he will bring everything to bear upon the situation that he can and call in other experts—surgeons—whatever might be necessary to help reestablish

balance and life there. Now the point is, that he will utilize all of the energy and strength of mind and intelligence; he will bring it all to bear on the situation no matter what has happened up to that point. No question will come up as to whether the person deserves to be brought into a state of balanced life.

Now, forget about that you're a student of the Course; or you're a student of truth, or you're a metaphysician. Forget about that. Remember, that you're a Brother or Sister, that you are part of a family of Man. And that your function in your relationships to each other are there for bringing all of the intelligence you have and every capacity you have upon the relationship to extend all the energy you have to bringing out the greatest balance; the greatest equilibrium; the smoothest functioning that is possible for you and your Brother.

You're here to be healers, for lack of better words. And so that I don't play into your egos, "Oh, I get to be a healer. I've always wanted to be a healer."

Your function is to be lovers. Ones who love each other. Ones who love each other enough to bring your energy to the relationship so as to facilitate correction of ignorance and loss and suffering. That's your function. And in a way, it's as easy as what I've described; if you will go sit down in a mall or a grocery store and just look at everybody who comes by you and say, "Bless you...bless you...bless you."

You're perfectly capable of having a kind thought. It doesn't have to be a huge religious experience. Just sit there and have a simple thought of kindness that you are specifically taking time to apply to or address your fellowman with.

It's that kind of attitude in which judgment isn't brought into play. But an awareness of innocence is brought into play that others find themselves able to like themselves more easily.

And it's really all that the two-step is about.

See no-one, then, as guilty, and you will affirm the truth of guiltlessness unto YOURSELF.

[chuckles] If you actually succeed, even wordlessly, in helping another to more easily like himself or herself, you will find that you have made it easier for you to like yourself. And it will happen without your having ferreted out your flaws and corrected them. It will happen because you've employed your mind in an act of love that you can't help but be embraced by in the process—and feel.

Like I said, it's a law twenty-four/seven. What you give, you get to keep. It happens whether you went on an internal witch hunt or not. If you give something valuable, you will find yourself having it. And it won't be a reward because you were so good, it'll be a simple expression of the Law of Being: What you give, you get to keep.

In every condemnation that you offer the Son of God lies the conviction of your OWN guilt.

. . . Lies your conviction that there is value in guilt and employing it, which automatically means there is value for it to be employed on you as well.

If you would have the Holy Spirit make you free of it, accept His offer of Atonement for . . .

. . . who? for yourself? That would make it easy, wouldn't it? No.

. . . accept His offer of Atonement for all your brothers.

What you give, you'll get to keep. What you don't give, you won't have.

And I promise you, that as long as you look at your Brother, and judge your Brother, and render him guilty, you won't have innocence yourself. And there won't be transformation. And there won't be healing. And there won't be anything you'll like. And it won't be your Brother's fault.

Again . . .

If you would have the Holy Spirit make you free of it, accept His offer of Atonement for all your brothers. For so you learn that it is true for YOU.

That's just the way it works. And you don't have to be really good at it. It's not a skill that you can increase. It's a simple act that you can either employ or not employ. If you employ it, you get to keep what you've employed. If you don't employ it, you get to keep the emptiness that you didn't give.

Simple. Not a prize. Purely mechanical, if I may put it that way, because it is; it's that easy for you to demonstrate it in your daily life.

Well, does that mean then that you should go out and find the biggest bastard in your experience and work on him? No. Keep it simple. Just go to the grocery store or stand in front of the post office for ten minutes and watch everyone who goes in and comes out and say, "Bless you. I may not see it, but I know that right where you are, God has to be Being all there is of you. Bless you. I can bless you for what I believe may well be there. I can do that. Bless

you. Bless you for What is really Moving in and out here at this post office." You can do that.

Remember always that it is impossible to condemn the Son of God IN PART.

[chuckles] You can't single anyone out and condemn him but leave everyone else, including yourself, scot-free. No.

Those whom you see as guilty become the witnesses to guilt in YOU, and you will SEE it there, for it IS there until it is undone.

It's there until you no longer value employing it against others.

Guilt is ALWAYS in your own mind, which has condemned ITSELF. Project it not, for while you do it cannot BE undone.

The undoing of it lies in the absence of your employing it. If you don't throw mud balls, you won't have mud on your hands. Simple. If you do throw mud balls, you'll have mud on your hands. If you love to employ guilt, you'll have guilt on your hands. And the only way for that effect to be undone, is to stop throwing mud balls.

See, these are not deep metaphysical principles. They're very simple. They're very simple explanations of what an act of love is; what simple acts of love are; and what the result of them will be. And what a simple act of hate seems to do and what it will be for you. And the solution is the making of a simple different choice.

With everyone whom you release from guilt . . .

. . . with everyone whom you choose no longer to employ guilt upon . . .

. . . great is the joy in Heaven, where the witnesses to your fatherhood rejoice.

The witnesses to every act of love that you engage in constitute a great sound of joy in Heaven—in reality—in actuality.

Guilt . . .

. . . just for a little further understanding . . .

Guilt makes you blind, for while you see one spot of guilt within you, you will NOT see the light.

Or, for awhile, you see one spot of the valuing . . .

. . . of guilt within you, you will NOT see the light. And by projecting it the WORLD seems dark, and shrouded . . .

. . . in what? . . .

. . . in your guilt . . .

. . . that you're projecting; in your valuing of guilt; that you project on your world to get your world to behave the way you need it to behave; so you can feel comfortable while you're still claiming to be an independent orphan; separate from your Creator.

You throw a dark veil over it, . .

. . . the world . . .

. . . and cannot see it BECAUSE YOU CANNOT LOOK WITHIN. You are afraid of what you would see there, but . . .

. . . here's the radical truth . . .

. . . but it is NOT there.

The guilt you would apply to yourself and the 'you' that would employ guilt doesn't exist. So if you really look within yourself, you're not going to find the darkness there.

THE THING YOU FEAR IS GONE.

Because guilt was never valid, and it was never useful. It could only have been useful against other orphans. And so, what happens is, that orphans take advantage of each other and seem to be able to accomplish taking advantage of each other, because they capitalize upon the fact that they're all ignorant of their Source. And therefore, they can be fooled. But even though they can be fooled, it doesn't change the fact of what they really Are—not orphans. And so the guilt that they feel isn't real because that which is feeling it, is just an imagined sense of self; a costume, a mask that they're employing.

You're afraid to look within . . .

You are afraid of what you would see there, but it is NOT there. THE THING YOU FEAR IS GONE. If you would look within you would see only the Atonement, shining in quiet and in peace upon the altar to your Father.

Where is this Altar? Some say, it's near the heart physically. Some say it's at the heart chakra. There are places that seem to be physically identified as the altar.

But I will tell you, the altar is located in the little gap between memory and imagination—the past and the future. The Altar is in the silence where thinking is not going on—calculating and imagining, and defining. But rather, listening.

The Place of Excellence in you is in that gap between memory and imagination. That's where the Altar is.

***If you would look within you would see only the Atonement,
shining in quiet and in peace upon the altar to your Father.***

Do not be afraid to look within.

Don't be afraid to be radical. Don't be afraid no matter what your Brother seems to be saying: "I'm dying!...I'm dying! I have this disease, or I have that disease, I'm dying...I know it! The doctors have proven it. They have shown me on the X-rays. I am dying they say. It is terminal they say."

Really? Are you going to believe that? Are you going to just say, "Wow, this is really hard to take! I love you so much that I can't stand the thought of your not being here. This is really devastating to me!"

Can there be healing there? Is that your function? Is that looking at your Brother and remembering God? No. But your function is to do that. And if your function is to do that, it means that the capacity to do it is present with you. You just simply have to employ it. Instead of saying, "I don't know if I can take this bad news. God, this is awful. I will do everything I can to make your last days as comfortable as possible."

This is not healing. This is not your function. This is not remembering God.

Well, you say, "All of this that you're telling me is quite radical. I don't know what to do instead of commiserating."

Exactly. You don't know. And that's why you're so lucky to have this little gap between memory and imagination: The Silence in you—the Place of Excellence in you—the Altar, where, if you will step back for a moment—the first part of the two-step, and go there instead of immediately running to all of your past memory and tapes and ideas and experiences.

"Now let's see, Have I ever known anybody that's been healed of this? No, I haven't. Well, um, but there's always a chance, so maybe I'll try and . . ."

Think...think...think...think...think, or going into imagination as possible outcomes. No. You have this wonderful thing called, silence, in the little gap between past thinking and imaginative thinking into which you can step and in the silence, listen. Because you know what? There is in your Brother, a place where he can find himself willing to see a different outcome from what the doctor said; and to see a different outcome from what his own experiences and beliefs are telling him.

There is a capacity within him to see his healing occur instead of arguing vehemently against it. And you know what? Just as the physician who would bring all of the resources to bear upon the situation that he's working with, you can dare to go into the silence and reach out to all of the resources that your Right Mind can make available to you, as your conscious experience of what truth really is. So that you can open up your mouth and say the things that will help your Brother gently move to that point of the willingness within him to see a different outcome that's totally 180-degrees out of sync with what he's been so confident about since the doctor's confidence laid the facts out to him as devastating as they were.

That's your job. That's your opportunity. And that's the way you get to keep the wonder that you give.

Again . . .

Do not be afraid to look within. The ego tells you all is black with guilt within you, and bids you NOT to look. Instead, it bids you look upon your brothers AND SEE THE GUILT IN THEM.

You see, that's the way you break it—by not doing that!

Yet this you cannot do without remaining blind.

Ignorant of the truth that you would find yourself knowing if you would dare to do the two-step: The truth that you would find revealed to you; truth that you didn't have to think about and figure out and come up with.

. . . it bids you look upon your brothers AND SEE THE GUILT IN THEM. Yet this you cannot do without remaining blind. For those who see their brothers in the dark, and guilty in the dark in which they shroud them, are too afraid to look upon . . .

. . . what? . . .

. . . the light within. Within you is not what YOU believe is there, .

. . . darkness, and all the proofs of your own guilt.

Within you is not what YOU believe is there, and what you put your faith in.

Here's the truth:

Within you is the holy sign of perfect faith your Father has in you.

And when you're willing not to be an orphan any longer, when you're willing to annul the divorce that you got from your Father, and feel your Sonship or your Daughtership and His Fatherhood, you will experience the holy sign of perfect faith your Father has in you.

He does not value you as you do..

. . . in your ignorance, I'm adding.

He knows Himself and knows the truth in YOU.

Why? (I'm adding this) Because they're One.

He knows THERE IS NO DIFFERENCE, for He knows not of differences.

Now is this a clue or what? When you see your fellowman, this might be the thing for you to do. Within your Brother, is the holy sign of perfect faith you have in him. You do not value him as he values himself. You know yourself as you truly are and know the truth in him. You know there is no difference, for you know not of differences. No, you're both the same. And you're both the Christ. You're both the Sons and Daughters of God and you are not guilty.

Can YOU see guilt where God KNOWS there is perfect innocence?

Well, the answer is, No. But you can imagine that you're able to see guilt where God knows there is perfect innocence. Not only can you imagine it, you do imagine it. There are so many people that you will not give the time of day to because they don't deserve it. They are guilty of something you have determined them to be guilty. You have judged them. You have condemned them.

And so, you do seem. You believe that you can see guilt where God knows there is perfect innocence. And as long as you're doing that, you're not performing your function of looking at them and remembering God. You're not looking at them and extending to them what God is extending to you.

Can YOU see guilt where God KNOWS there is perfect innocence? You can DENY His knowledge, but you cannot CHANGE it. Look, then, upon the light He placed within you, and learn that what you feared was there HAS BEEN replaced with love.

It actually was replaced with love before you decided to cover it over with an imagination of your own. Once having replaced it with an imagination of your own, it didn't undo the love and the innocence that really is the only thing that could be there.

And so, the experience you so greatly desire of your innocence and of being held in perfect love awaits you presently, and waits for you to abandon practicing an imaginative overlay upon it and believing your imagination.

And how do you do that? By doing it for your Brother. And then you get to keep what you have given. And you and your Brother are blessed.

As we have moved through the Course, there have been periods where you have felt like I have become monotonous because I don't let go of something and I keep bringing it up. And I'm going to keep bringing up the two-step here and the simplicity of it.

Because you know what? There's no need to suffer through the amount of time it would take for us to finish this book. I don't mean suffer through the finishing of it, but until you are Awake, you are suffering from guilt. And you are causing your Brother or contributing to your Brother's inclination to feel guilty for no good reason. And there's no reason for that to be extended any longer.

Remember this: Within you is the holy sign of perfect faith your Father has in you. Your Father has perfect faith in you.

As confused as you seem to be, as messed up as you seem to be, or as messed up and confused as you think you are, and have judged yourself to be, your Father has a perfect faith in you. Just like the physician has a perfect faith that in spite of what has gone on, life can be established and brought into balance and harmony and function, and brings all of the reserves he has to bear upon the situation to illuminate that.

And each one of you has that capacity and that function to perform on each other's behalf.

I look forward to being with you next week. And please, remember, as often as you can, to abandon whatever use you're inclined to put your mind to and consciously bless your Brothers and Sisters as they move past you. It will bless you. Okay.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.306, Last Line, 1st Para. / First Edition – p. 243, 3rd Para., Last Line
/ Second Edition – p. 261, Para. 4, Line 7

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 27th 2007

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

I want to back up to the previous paragraph to set the tone for tonight. Because in talking about guilt and everything that we have been talking about, it can become easy to have a negative sense about oneself. Because of course, that's what the ego would have you engage in.

Now . . .

Within you is the holy sign of perfect faith your Father has in you. He does not value you as you do. He knows Himself, and knows the truth in YOU.¹

He is the Source of you. He, by the Movement of What He Is, is the Presence of each one of you and every aspect of Creation. And because He knows Himself, He knows you because He is all there is of you.

He knows THERE IS NO DIFFERENCE, for He knows not of differences. Can YOU see guilt where God KNOWS there is perfect innocence? You can DENY His knowledge, but you cannot CHANGE it.

Which means, you can deny the truth about you, but you cannot change the truth about you.

Look, then, upon the light He placed within you, and learn that what you feared was there HAS BEEN replaced with love.

Now, one of the things that causes great confusion is the fact that you have all begun to associate guilt and innocence with right and wrong. If you are guilty, you are wrong. If you are innocent, you are right. If you are guilty, you don't deserve respect. If you are innocent, you deserve respect. And it's not true.

It's not true because innocence has nothing to do with right or wrong. And right and wrong have everything to do with righteousness—self-righteousness. Right and wrong have everything to do with the means you use to control each other and to control your life and to control your circumstances.

If you're wrong, you don't have the position from which to exercise authority and make things happen. If you're wrong, you create disease for yourself, you say, now that you can think metaphysically about right and wrong; guilt and innocence. And if you think correctly, you can experience healing.

Now, I'm going to tell you flat out right now, that thinking right and thinking wrong has nothing to do with your perfection. Thinking right isn't what heals you. Thinking wrong is not what causes you to be ill.

You are healed by Grace. You are healed by the Grace of God. You are healed by virtue of the fact, that since God is all there is to you, there is no place for anything unlike God. And that is why there can be an instantaneous healing of someone who hasn't ferreted out every flaw within her or within himself, and corrected every single flaw and begun to think correctly and therefore, deserve healing.

Now, we talked last week about the fact that in the little gap between the past, (meaning memory) and the future (meaning imagination) is the Altar that is in the middle of you. It is in the "Now," in that space which has no relationship to the past or the future; in that place where the silence is; where the pregnant fullness of your Being awaits your experience, is your innocence.

Innocence can best be described as that which has within itself nothing unlike itself. There, right and wrong do not exist. There, your healing does. There, your wholeness does. There, your Atonement is present for you to experience fully.

When you move into the past, meaning memory, you must think. When you move into the future through imagination, you must think. In either case, you are engaging in a capacity that I told you before, God did not give you. God did not give you the capacity to think.

In the little gap between memory and imagination; in the silence there, you have been provided with the capacity to Know. In that Place, you are as omniscient as God. Because nothing unlike what you Are, which is the

Presence of God Being All, there is no thinking either in the past or in the future. There is nothing unlike the Now. And there's no right or wrong.

Now it's important to understand what I'm saying, because you think that you are guilty of doing wrong things and you think you must be punished for the wrong things you have done. It is as though guilt is a result of behavior. And this is where you all get hooked and find it difficult to justify releasing yourself from the guilt and its effects that you lay upon yourselves.

I have explained before that the moment you said, "Father, I would rather see it my way; Father, I would rather do it my way" and you proceeded to act in an independent way, independent from your Oneness with God, you created, for lack of better words, a circumstance that doesn't represent the truth about you.

And so, because of the sanity of your Being; there's a tone; an energy, if you will, that you can feel that reports back to you that you have stepped outside of the bounds of Reality, so to speak. It's a dissonance, like the bell that rings when the garbage truck backs up or a large vehicle backs up, that says there is an unsafe condition prevailing at the moment.

That dissonance is felt as discomfort; and that is guilt. It is not inherent in acts you engage in, it's inherent in the state of thinking. It's inherent in engaging in an unnatural activity that is different from and separate from the silence in the middle of you, where you are omniscient without thinking a thought; where you Know everything without thinking a thought.

And likewise, if you want to engage in future thinking in imagination, you will find the same dissonance there. Why? Because your attention isn't where things are happening. Your attention is not where Reality is unfolding. You have moved into a space where you are being the determiner of conclusions and assessments and evaluations and explanations that have nothing to do with what you would find yourself omnisciently Knowing if you stayed in the little gap in the center of you, in the silence, where you're not introducing anything unlike you.

So, if you're experiencing guilt, it's not because of any wrong act that you've done that can be corrected by engaging in a correct act. You will find that if you will disengage from thinking entirely, and meditate—sit down and allow yourself to consciously and purposely become still within yourself—the dissonance will vanish. Peace will reveal itself; Real Peace. Not a mental narcotic that makes you feel peace when you shouldn't be feeling peace, but the peace that's inherent in your behaving sanely; by being attentive Now, fully present Now.

Now, you all work each other over constantly with the concept of right and wrong. "If you don't do it right, you're gonna be sorry. If you don't do it this way, you're not going to have my respect. If you want respect in the world, you're going to act intelligently based upon the world's definitions of intelligence. And if you don't, don't expect any prizes."

Control; manipulation; all for the sake of righteousness and all occurring because of what? Because, when you have left the Now—when you have left the gap between the past and the future; memory and imagination—the point is that if you want to escape from guilt, you will not try to change into a good person expressing right ideas, loving thoughts based upon your memory of what constitutes good behavior and what you've been taught in the past constitutes good behavior because you can't become innocent by being right.

Now, this is not inviting or pleasing to the ego because the ego needs to be right in order to have power. But I'm telling you, that because your innocence has nothing to do with right or wrong, but has everything to do with your Being, your escape, as it were, into the freedom of your Being will come as an awareness of your complete powerlessness as a tiny private force for good.

And in the absence of any attempt to exert power as a tiny private independent force for good, you will find yourself experiencing not only the Knowing that reveals the truth to you that is omniscient, you will find yourself fully empowered in the sense of being omnipotent.

Now listen to me carefully: Omniscience: All-Knowing. Omnipotence: All Powerful.

But you know what? When you're in the little gap and you're not mentally dismembered; fragmented, and there is a Wholeness that is uninterrupted because there is nothing unlike itself in it, then you along with all of your Brothers and Sisters joining, or being joined with the Father, act, and Creation occurs. The action is not an act over or against anything. It is the Movement of Love. It is an emerging movement of ultimate creativity: perfection, beauty, harmony. And there isn't any sense of private, tiny, personal power.

You see, it will have nothing to do with being right or being wrong. Healing or correction that the Course talks about, in which you are encouraged to participate in on behalf of your Brother, is not a matter of your learning how to be right and thereby having power that can heal your Brother or change him from being wrong into one who is being right, because, as we said here:

Within you is the holy sign of perfect faith your Father has in you. He does not value you as you do.

Well, when you're in that place—in the little gap—you do not value what your Brother may be valuing because you recognize and feel the truth. And you know, you know that that truth is absolute and unchangeable. And it's as clear as a bell to you that this is the truth about your Brother. And that's the way you **be** with your Brother. And that's what helps to open up the door, to make it, as I said last time, easier for your Brother to like himself and to abandon his inclination to blame himself and claim guilt for himself.

So both of you are lifted out of the realm of right or wrong, and of good behavior and bad behavior as "mattering."

It isn't what you do right or wrong within the realm of thinking that matters. It's what you find yourself being when you take the time to become still—to go into the silence in the little gap—that Place of Excellence in you where the Altar is, and God reveals Himself to you as You. That's where it's at.

Many of you say, "I don't have time to become still." And what that means is, that you have too much thinking to do. You have too much worrying. Well worrying is mulling over the past; mulling over all of the ideas that stand as arguments against your peace. "I've got to think—I have too much thinking to do." Or, "I know that tomorrow this situation is going to occur and I know that it's going to be this or that or the other thing." And so you worry about the future. Thinking...thinking...thinking...which is an activity that is so much static covering up your omniscience—your capacity to Know; your God-given capacity to Know.

Now, let's go into the book.

RELEASE AND RESTORATION

You are accustomed to the notion that the mind can see the source of pain where it is not.

That's not really complicated. You think that you can see your Brother or his actions as the source of your pain. You think that your kidney can be the source of your pain or the muscles in your shoulder can be the source of your pain.

You are accustomed to the notion that the mind can see the source of pain where it is not.

Well, you also think that you can see the source of pain in you. You have determined that you are making your life miserable because there's something really wrong with you and you don't quite know what it is. But you're

constantly “f_ _ _ ing” up your life day after day and you seem not to be able to do anything to correct it.

So, you think you can see the source of your pain in you.

“Oh, if I could just get my head on straight. If I could just straighten out my thinking, I would be able to have better control. I just can’t organize my thoughts!” And the result is chaos. “Oh, I just can’t organize my office and so I can’t find anything and it’s chaos.”

Or, you know someone who’s very good at compartmentalizing his thinking. And as a result, even though he’s in the middle of chaos, he can keep a clear sense of order and handle himself in a controlled way that manifests “intelligence.”

You constantly convince yourselves and each other every day that your thinking is solely responsible for your being well or not; of your being at peace or in chaos; of being clear or confused.

And I’m telling you that as long as you are engaging in thinking at all, you are in a level of mind which automatically has dissonance present that is telling you that you are off the beam; that says, “Come back on the beam, this is not natural to you. Do what is natural to you.” Which doesn’t mean change the way you’re thinking. It means come back to center out of thinking. Come back out of your fearful imaginations of the future into the moment—into the Now--where that dissonance is not present, and where your omniscience is.

Again,

You are accustomed to the notion that the mind can see the source of pain where it is not. The doubtful service . . .

. . . the questionable service . . .

. . . of displacement is to hide the REAL source of your guilt, and KEEP from your awareness the full perception THAT IT IS INSANE.

You see, by saying, “So-and-so out there is creating my problem, or my body is creating my problem, or my bad thinking is creating my problem,” that’s the way you distract yourself from seeing what it is that would bring about correction. It isn’t anything out there. It isn’t your good thoughts or bad thoughts. It is that, you are at the moment looking at everything through the lens of thinking—through the overlay of determinations and conclusions you are coming to about everything without having been silent enough and

attentive enough to let every single thing reveal to you what It divinely is; something which you can only experience if you are listening; if you are quiet!

When you're providing the definitions, what you are defining can't reach you because you're making too much noise.

The doubtful service of displacement is to hide the REAL source of your guilt, and KEEP from your awareness the full perception THAT IT IS INSANE. Displacement always is maintained by the illusion that the source, from which attention is diverted, must be TRUE, AND MUST BE FEARFUL, or you would not have displaced the guilt onto what you believed to be LESS fearful.

Now, you feel guilty because you have left your peace. You have left your Center. You have indulged in thinking. You interpret it to be an experience of your guilt and you have determined that what you must be guilty of is real, making you vulnerable to whatever the penalty is for that guilt.

And that sends you on a wild goose chase if you're going to try to track it down. It sends you on a wild goose chase because it isn't something that you're doing; it isn't an act you've engaged in; it isn't a particular thought that you had that is creating the dissonance; it's that you're thinking, period. And you need to get back to Center. You need to value your peace enough to access it first before you act; before you respond to life.

You are therefore willing, with little opposition, . .

. . . from within you . . .

. . . to look upon all sorts of "sources" underneath awareness, . .

. . . "um-m... I must have a very subtle thought of negativity here that I haven't been willing to look at, but it must be operating somewhere in me."

You hear the vagueness? "Boy, it's there. Something is there. There's a source that's not quite explainable. It's gonna to be difficult to find, but by dammit I'm going to find it and I'm going to chuck it out. And then I'll be free. I'll have my peace." No.

Sit down and meditate. Sit down and meditate for twenty minutes. You'll have your peace and it will be the Real Peace of your Being. And you won't have ferreted out any faulty thinking to deserve to have the Peace.

You are therefore willing, with little opposition, to look upon all sorts of "sources" underneath awareness, provided that they are

not the deeper source to which they bear no real relationship at all.

All the little thoughts, all the little subtle faults that you would find yourselves looking for, will never have anything to do with the fact that the dissonance you're feeling; the guilt you're experiencing, is not from anything you are doing, but is from engaging in an activity of mind that you can't successfully engage in because you—the divine one that you are—cannot become insane.

Insane ideas HAVE no real relationships, for that is WHY they are insane. No real relationship can rest on guilt, or even hold one spot of it to mar its purity.

Who you are and who your Brother is, divinely, cannot be changed. And your real relationships with each other cannot be altered even though both of you may indulge in fantasy—in imagination. And by virtue of indulging in imagination, creating for yourselves that experience of an undercurrent; a dissonance that simply is your sanity saying, "Come back, you are attempting to do something you cannot really do. Don't bother doing it; don't bother continuing to do it."

No real relationship can rest on guilt, or even hold one spot of it to mar its purity. For all relationships which guilt has touched are used but to avoid the person AND the guilt.

When you judge your Brother to be guilty, even if you're saying that you're doing it to help him correct his problem, what you're engaged in is avoiding being connected with your Brother because you're looking at a definition you've made up about him, instead of him. You have moved into fantasy. You've moved into the realm of thinking. And when you do that, you cannot be present with who and what your Brother really is or who and what your world really is.

Now, what this means is, that if you want to become free of guilt, you are going to have to move to where guilt doesn't exist. You will not be able to stay within the realm of thinking and judging and manipulate thoughts and imagined circumstances so as to demonstrate and prove the guiltlessness of you or anyone else who is still engaged in thinking.

You will have to come to a point of saying, "You know what? I do have time. I do have time to go into the silence. I do have time to become centered. In fact, I'm obligated to become centered no matter what is going on if indeed, I want to be—I'm going to say—an effective Presence; a Presence that uncovers perfection; a Presence that uncovers wholeness; a Presence that illuminates harmony; a Presence with Whom it is easier for my Brother or Sister to

recognize the truth about himself or herself and like himself or herself more easily.

. . . all relationships which guilt has touched are used but to avoid the person AND the guilt. What strange relationships you have made for this strange purpose!

The strange relationships you have made are the relationships of orphans. You all think that you are orphans—independent—and you have figured out a way to relate to each other and you use your relationships for control.

You don't use your relationships as the opportunity to silently be present with the one you're in relationship with, so that in the absence of your own imaginations and determinations and analyses, you can recognize your Brother because you're not introducing anything strange into the mix. And your Brother can feel your Presence with him and be pleased; be filled with joy that blesses you as well.

What strange relationships you have made for this strange purpose! And you forgot that real relationships are holy, and cannot be used by YOU at all. They are used only by the Holy Spirit, . .

. . . that which is nothing more than your Right Mind . . .

They are used only by the Holy Spirit and it is that which MAKES them pure.

Pure. That's a good word for that which contains within itself nothing unlike itself. Right? Pure: The meaning of innocence.

You see, if you have right and wrong going on and warring with each other; and right triumphs over wrong, you still got right and wrong except that now right is dominating. There's still no purity; there's that present with rightness that is unlike it. And as long as you insist upon functioning within the realm of thinking—either the rehearsal of the past, memory, or the practice of imagination regarding the future—you will not be able to free yourself.

The answer to guilt is, the realization that you are innocent. You are right now the direct expression of God. You are not an orphan. If you think you are, and if you think you can operate independently on your own, it doesn't make it true. But the way out of it is, to realize that you must move into, for lack of better words, the realm of innocence.

The purity of you that is constituted of the Movement of God being all there is to you, being all there is to your mind, which having no activities unlike its

nature and character is free of conflict; is free of the dissonance interpreted as guilt that causes you to think you must do something to prove your righteousness and use your Brothers as the scapegoats for your attempts.

I'm going to back up to a paragraph from last time.

Guilt . . .

. . . if you're engaging in it, if you're engaging in feeling guilty or if you are engaging in using guilt for purposes of control . . .

Guilt makes you blind, for while you see one spot of guilt within you, you will NOT see the light. And by projecting it . . .

. . . out there to your body; your neighbor; circumstances, whatever, . . .

. . . the WORLD seems dark, and shrouded in your guilt. You throw a dark veil over it, and cannot see it BECAUSE YOU CANNOT LOOK WITHIN. You are afraid of what you would see there, but it is NOT there.

You see, and if you go looking for it and you are afraid of it, you will not find that it's not there because you're going to stay in the realm of thinking; in the realm of attempting to be in control. You're not going to let yourself into the Now. You're not going to let yourself into that Place of innocence. You're not going to let yourself into that place where you say, "I know that I of myself can do nothing, because I, all by myself, do not exist."

"The "I" that thinks it's all by itself is a figment of, ah-h... imagination. And so I'm willing to be in the place where I am nothing all by myself. I will abandon being the orphan that is nothing. And I invite my Father back into the picture. Father, help me, Father, reveal to me the Knowing..." or as it uses the word in the Course, "the knowledge that reveals truth and perfection and reality to me.

"Fill me today with all thou art. I'm willing to take my place as your Son. I'm willing to take my place as your offspring reflecting You. And I will stop using relationships for purposes of control, which is not what they were for. And I will care enough about my brother that I will hold him guiltless, because I'm willing to acknowledge that right where he is, You, Father, must be. If You weren't there, there couldn't seem to be anything there at all. And so I'm willing to bless him rather than curse him with my judgment and projecting guilt on him.

"I'm through feeling the dissonance of my daring to think. I withdraw my willingness to project my discomfort, caused by my thinking, upon my Brother

and making him guilty for it and trying to prove it to him so that I can make him change his behavior so that I can feel better.

"I am going to choose to abandon the thinking which is the culprit. And go into that Place of silence within me, to the Altar, in the little gap between memory and imagination."

As I said last week, this does not have to take a long time. You can just stop outside the Post Office and bless those who walk past you.

Now it's very important: As long as you're using relationships for what they are not meant, you foul up the way you experience things.

. . . you forgot that real relationships are holy and cannot be used by YOU at all. They are used only by the Holy Spirit, and it is that which MAKES them pure. For by pre-empting for your OWN ends what you should have given to HIM, . .

. . . remember the two-step? You step back, "Father, what does this mean? Holy Spirit, what does this mean?"

For by pre-empting for your OWN ends what you should have given to Him, he cannot use them unto YOUR release. No-one who would unite in ANY way with ANYONE for his OWN salvation will find it in that strange relationship.

No-one who would unite in ANY way with ANYONE for his OWN salvation will find it in that strange relationship. You use a relationship for a purpose it was not intended and the purpose it was intended for will escape you completely.

It is not shared, and so it is not real.

As long as you're so sure that you know who your Brother and Sister really is, the bastard or bitch that they are, or the ignorant one, or BLACK one, or the one who isn't so intelligent, or the cranky one; when you approach your Brother with that mindset, you're not approaching your Brother at all. You're approaching the picture you have in your mind of them and you're avoiding actual experience with them. And so the function for which a relationship exists will escape you entirely because you're blocking the relationship from registering with you.

Now, I want to come back to this point: The reason you approach each other in this fashion is because you want to be right. And you want to be right because you want to have authority and power. And you think you can't have

that if you're not in charge and if you don't get agreement with your Brother or Sister by means of control.

And so, you never become defenseless with your Brother or Sister. Defenseless with your Brother or Sister means being willing to be unguardedly present with them so that connection can occur and the blessing of what a real relationship is for, can be your experience.

Guilt will disappear and its effects will disappear when you are willing to be defenselessly present with your Brother or Sister. But you won't be able to be defenselessly present with your Brother or Sister until you've cared enough about your Brother or Sister to abandon your preconceptions about him or her, and your Brother's and Sister's conceptions about himself or herself. And you're willing to step back a moment and say, "What is the truth here Father? Reveal to me—reveal Yourself to me in them. Help me to see You in them, so that I might look at them and remember You, which is my function."

And as I said last time, the reason out of all the possible things that you could do; the reason this one thing is your function, is because it's the way you come back Home. It's the way you slip into the little Gap. And I'll tell you, that as long as you're dreaming, everything that confronts you is geared toward your waking up. Everything is the opportunity for you to do the two-step.

You are your Brother's salvation and your Brother is your salvation.

Now, it's time to lay guilt aside.

I know, many of you like the place in the Course where it says that a time will come when you will lay your body aside. The visibility and tangibility of God; the visibility and tangibility of Creation will never be laid aside. What will be laid aside is the intent that each of you thinks you have to carry out; to have false definitions about all of Creation and you will lay those aside.

Now, I am saying, have a great reverence for the idea of laying guilt aside. Let it die. Let it go. You can do it today. How? Not by doing anything to it. And not by trying to improve your thinking. But by abandoning thinking itself and going into the silence and listening.

And one of the best ways to silence judgment is by engaging in the practice of blessing your Brothers and Sisters. Do it. All week long, do it, do it, do it, do it! It will transform you. Why? Because you're thinking something right? No. Because you're abandoning judgment; because you're silencing a fraudulent mindset; and because you want to come Home.

I look forward to being with you next week. I thank you for your attention and I ask you to bring your attention all week long into the little gap, no matter what you're doing. Bless the dishes you're washing. Bless the opportunity to be cleaning something. Bless your Brothers and Sisters.

And, Bless yourselves. The movement of Love is the Movement of Creation. Engage in It rather than the practice guilt.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.307, New Section: Release and Restoration / First Edition – p. 244, New Section: Release from Guilt / Second Edition – p. 262, New Section: Release from Guilt

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 3rd 2007

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

We're reading and have been reading from this book, *A Course In Miracles* for quite a while. There's a lot to read. There's a lot to understand.

In many cases, students of the Course do not embody the fact that the Course is ecumenical by nature. Its function is ecumenical. It's not divisive. It doesn't set one over another or one group over another group or one race over another race.

You know what? Truth is non-denominational. What we're reading about isn't true for the good guys and a problem for the bad guys. Answers are Answers. Solutions are solutions. That which corrects, corrects in all cases. Two times two is four is the correction for two times two is five. No matter where you go in Creation, the correction to two times two is five will be two times two is four. No matter what species you might run into throughout the galaxies, this truth; two times two is four, will always be the correction to two times two is five.

Real correction brings everyone together. Is what you're learning as you study the Course bringing you into closer and better proximity with those you meet? Or, do you say, "Um...you know, I really can't talk about the things I'm learning in the Course with so-and-so. It's too far out, she wouldn't agree."

Well, if you were to tell so-in-so that two times two is four, would they understand? If you're going to say something to someone else that they're not

understanding, it's going to be because you're saying it in a non-understandable way.

Why would you do that? You would do it because in your reading of the Course, in your reading of the truth, you have couched it in language that has meaning for you and you alone. Oh-h, which makes it very special and which makes you very special and makes it impossible for you to be able to do the two-step with your neighbor.

That's not ecumenical is it? It's divisive. And it is in absolute opposition to what the truth is that the Course is helping to uncover in you.

If you can't share what you're learning in the Course with so-and-so, it's only because you have said, "Well, I don't have the time to be present with this one long enough to glean from this one what words would identify the meaning I've learned from the Course, so that they would understand that meaning and so that we could experience connection—communion—communication."

If the Course isn't bringing about connection, it isn't having its ecumenical benefit. It isn't fulfilling its ecumenical purpose. And you're missing the point. And you're delaying your very own progress.

Please, don't ever say again, "So-and-so wouldn't understand the Course if I tried to explain it to them," as though the fault lay with so-and-so that you were going to explain it to. Or as though the fault lay in the Course because it was so complex that it's not understandable.

Dare to do the two-step. Dare to step back and ask, "What is it that I need to know in order to be able to share this truth in a way that it will be understood?"

Now, this brings us to another point which many of you are misunderstanding. When I say do the two-step, step back and ask, "What is the truth here?" In other words, if you are confronted by someone who is in a state of fear; of state of ego-reaction, who is, let us say, practicing laying guilt trips on others; on themselves; and on you, and you say, "What is the truth here?" This does not mean that you are asking to find out what the specifics are of the abnormal, internal, psychological processes that are occurring. In other words, when you're asking to know what the truth is, you're not looking for or being attentive for a specific explanation of the problem.

If you're experiencing an abdominal pain or a pain in the neck, and you do the two-step—you step back and you say, "Father, or Holy Spirit, or my Guide, what is the truth here?" You're not asking for a lesson in physiology. What you're asking for is the truth about neck, abdomen, or whatever.

For example: The structural aspects of what you call your body are not constituted of matter. They are constituted of Spirit. Spirit is a synonym for God. The substance of your body is not matter. It is Spirit. This is the beginning of understanding what the truth is there in your neck or in your abdomen.

It's an understanding of what the truth is that allows you to relax and let go of your fear and be in-filled with the truth, I'm going to say, the dynamic meaning of the truth; that all there is to the substance of your body is Spirit. In other words, an in-filling of the joyous, full experience of its perfection—the perfection that is inseparable from That which is Sourcing it; in other words, God, where you are feeling God there; not as a physical sensation but as a Soul experience.

This awaits you. But I promise you that if, when you say, “What is the truth here?,” you're expecting an explanation of the physiology of the problem, you will not experience the in-filling of the meaning of the Godness of that which the question is being asked about. And you will stay at the level of the problem, caught in thinking.

This is very important and I'm going to say it again: When you're asking, “What is the truth here?” you are asking to know what the divine truth is here in your neck; in your abdomen; in your toe; in you. Anything less will not be illuminating, enlightening, or healing—in other words, transformational. And what you want is transformation.

Now, we spoke last time about learning to be quiet and be present with anything in order to let that thing disclose to you what it is. And when it's your Brother or your Sister that you're willing to be present with, so that the truth might be; and what they are might be revealed to you by them, understand that you are listening for that which comes forth from that which is Real in them. Not the psychological mess that they seem to currently be.

You see, this is important. When you want to know the truth—when you want to know the Meaning of someone or something—be listening for, be attentive to that which comes from and reveals the divine nature of that one or that thing. Because it is what is divinely true about your Brother or about a thing, that transforms your awareness of them; illuminating it and imbuing it with the nature of Love; divine Love, the Father's Love that allows you to see the Father in that one or in that thing. And in seeing the Father there, laying the groundwork for transformation for that one; you make the gift and both of you are blessed.

No-one is who they think they are. And no-one is who you think they are. Whatever you are thinking, is a block that you place between yourself and them making it impossible for you to be directly connected with them where communication can occur; contact can occur; connection can occur. Which is the whole ecumenical purpose of the Course.

If any of you are reading the Course for the purpose of becoming superior to everyone else or for the purpose of becoming special at the expense of the value—the inherent value of everyone else, then you will never glean from the Course what it holds for you. Never, until you decide to use it for a different reason.

So, I guess the message so far this evening is, whatever you do, whether it's relative to the Course or just relative to living your life, let it be for ecumenical reasons. Let it be with ecumenical intent and embrace. And find the way to express the truth that your Brother can hear.

I'm going to tell you this: If you can't say it in a way that your Brother can hear, you don't understand it yourself. The moment you understand it, it will be easy and joyful to share it in whatever way comes forth.

Okay. Let's go into the book. And I'm going to back up one sentence:

No-one who would unite in ANY way with ANYONE for his OWN salvation will find it in that strange relationship.¹

Now what does it mean; no-one who would unite in ANY way for his own salvation?

Well, a lot of people have fun going to bazaars and markets where you can barter so that your interaction with your Brother is a negotiation to leave you in a better spot, period. In other words, you love it because you, in that environment, can get perhaps a better deal than someone else can depending upon your skill at bartering. And so, you unite with the seller for your own salvation—for your own benefit. Or, you will go somewhere where you can get what you want, the cheapest. And you deal with that person for your own benefit—for your own salvation.

No-one who would unite in ANY way with ANYONE for his OWN salvation will find it . . .

. . . no-one will find his salvation . . .

. . . in that strange relationship.

Why?

It is not shared, and so it is not real.

There's no relationship going on at all. It's two of you acting out a role and never once connecting with each other; never once connecting with the simple humanity of both of you. Never having the opportunity to experience a way of relating to each other in which love prevails and gentleness and kindness and caring, that causes the "transaction" to leave both of you feeling joy and peace and fulfillment regardless of what the price ended up being.

Now, if any of you are paying any attention at all to your relationships with each other during the past two weeks when we've been discussing this, it must be becoming obvious to you that you resort often to the use of guilt for the purpose of manipulation.

First of all, you employ manipulation; manipulation that is fashioned so as to benefit you. And if the manipulation doesn't work, if there is resistance, slowly but surely the employment of guilt comes into play if you have a great investment in ending up with your goal regardless of what it costs the other—the other one involved.

You have found that it's difficult to put down—to lay down—to set aside—to lay aside the practice of guilt. Oh, you want to lay aside your feelings of guilt and if you're feeling them, you'll even meditate. But when it comes to dealing with others, you are not willing to simply lay aside the use of guilt in your relationship. And the reason is, because you lack the experience of being present with your Brother in an undefended way because it takes time and it does take caring. And that's not a part of your normal day.

You must be efficient and you must deal with each other efficiently. And you must learn to express yourselves succinctly so that in the least amount of time, the maximum communication can occur. And you can get onto the next thing that needs to be dealt with without your ever having been humanely present with a being of simple value and worth; whose presence, because of what he or she divinely is, holds out for you an experience of fulfillment that can be found nowhere else, but which all of you tend to miss throughout your day. And you all go home at the end of the day, lonely. Not fulfilled with joy.

And so it's very important what we're reading about. This issue of guilt is very important to understand so that you may find it valuable to simply lay it aside and not process it anymore and not figure it out anymore. Lay it down.

Continuing . . .

In any union with a brother in which you seek to lay your guilt upon him, or share it with him, or perceive his own, you WILL feel guilty.

Why? Because you haven't done the one essential thing to abandon your guilt. And we'll come back to that.

Nor will you find satisfaction and peace with him because your union with him is NOT real.

Now, let's look at what seems to be in the second place; first place is that your union with him is not real. Secondary to that is this part that says . . .

Nor will you find satisfaction and peace with him . . .

. . . that's a big clue. That's really more important than the focus . . .

. . . satisfaction and peace . . .

. . . are supposed to be characteristic of relationships. When you're with each other, satisfaction and peace are supposed to be inseparable. And I'm going to say, untarnished by anything unlike it.

Nor will you find satisfaction and peace with him . . .

The purpose of relationship will have escaped you because your union with him is not real. Why is it not real? It's not real because you're in your thinking. And you're treating him as an object—a snapshot, if you will—a definition. And who he is according to you, you will manipulate according to the rules that work for that kind of individual or that psychological makeup.

The you that is doing this evaluation and manipulation is not you. Not the divine one that you are; not that of you which is capable of feeling love for your brother because you're too busy with your mechanical processes of manipulation trying to get this manipulable one to change to fit your needs; to be your salvation; to benefit you.

You're dealing with the picture you have of him or her, and not him or her. And therefore, the union is not real. Or you could say it's not actual. It's simply not actual.

You will see guilt in that relationship because you PUT it there.

How did you put it there? I know this is repetitious, but the mistake you make in perception is so second nature to you, that it slips by without your even noticing it; and lo and behold, you're employing it again.

You will see guilt in that relationship because you PUT it there.

How did you put it there? You put it there by thinking. You put it there by abiding in an imagined environment of thoughts strung together by logic and intellect, so as to present an orderly picture representing order but which can't possibly be reflecting order because in its fabrication, you were never connected with Source. You were never grounded in the essence of your Being. It was all a head trip.

Again, let's go through the steps:

God, being all, is God being all there is of you. There is literally nothing else present where any of you are, than God. When, however, you imagined that you could have a thought of your own, and stringed together a series of thoughts that could have effect, and you said, "Father . . ." as though you could actually stand separate from Him and speak to Him, "Father, I'd rather see it my way, I'm going to think my way through things now on, thank you. I'm going to abandon the experience of Knowing, which is omniscient."

And so, in that so-called act of independence, in which you pretended to become independent, you began to be a little bit insane—out of your right mind. And because you can't do that because God is all there is to you, you experienced a dissonance—a very unnatural feeling—an uncomfortable feeling. Why uncomfortable? Because sanity can't present you with anything less than that which is obviously incompatible with you because of what you divinely are.

The dissonance is saying, "Come back Home. You're trying to do something that won't work, that's all. Stop trying to do it."

But this little independent entity, trying to stand there in his own right, says, "Oh, you're trying to tell me I'm doing something wrong? You're trying to tell me I'm guilty of something? Are you trying to tell me that this feeling is guilt? Well, I'm going to overcome this!"

Something in you knew that it wasn't natural so you used that knowledge to say, "This isn't natural to me in this independent state, therefore, I'm going to learn how to overcome it."

Now, as I brought out in the last couple of sessions, it isn't what you're thinking that is the problem, it's that you are abiding in an arena of thought processes which you cannot attempt to be in without having this dissonant experience which has come to be called, "guilt;" something which seems to call for penalty and therefore, is a fearful thing to you. When, as I brought out, the

dissonance is not calling for penalty; it is not stating guilt, it is your sanity saying, "Stop trying to do something that won't work. You can't do anything really that won't work, therefore, there can be no penalty for it; therefore, abandon the project if you will, abandon your goal and come back Home into your right mind, that's all."

Now, if you were to do the two-step, truly asking, "What's the truth here in my Brother? What does my Brother need to know?" And what your Brother needs to know is the truth about him—the divine truth—the real truth about the divine one he is. When you ask that, you're abandoning your isolated position; you're abandoning your arrogance; you're abandoning your insistence upon being separate and special. And when you do that, you open the door for connection to occur; for a real relationship to happen. And you will find satisfaction and peace with him because your union with him will be real.

Again, and you need to write this down and put it somewhere where you can read it frequently:

Guilt doesn't come from your thoughts. Guilt is not the result of wrong thoughts. And innocence is not the result of right thoughts. The dissonance you are feeling that you call guilt, is simply an indicator that you are indulging in thinking, period. And you are not in the silence—in the Now—at the Altar in you, where the Presence of God Be-ing you can register with you; infill you, and reveal to you what is true about your Brother and thereby yourself.

Continuing . . .

It is inevitable that those who suffer guilt WILL attempt to displace it because they DO believe in it. Yet, though they suffer, they will not look within and let it GO.

See, they've displaced it: "You will be the death of me yet! You inconsiderate so-and-so! You are so thoughtless that you make me miserable!"

Now, you know what? The one being spoken to may be being miserable; may be being irritable, irritating and thoughtless; may be behaving poorly, but that can't be the death of you.

The only thing that can make that the death of you is the thoughts you're choosing to think. And the fact that you're unwilling to step back to find out what's causing the distress you're having that you're blaming on so-and-so, who will be "the death of you yet!"

You haven't stepped back and engaged in the correction that will dissolve the dissonance. And the correction, again, will not be having a better thought about your Brother. The correction will come from abandoning thinking, period, about your Brother and inviting the infilling of clarity—of clarification of truth to you.

Your Brother's point of view may still need correction even though you are not engaging in reaction. You're seeing things from the environment of thought processes; thinking, in other words, does not cause your Brother to behave poorly. His own confusion causes him to behave poorly. It's that simple.

So you, by virtue of thinking poorly about your Brother, does not cause your Brother to behave poorly, nor does it cause you to see bad behavior that isn't occurring. In other words, you cannot cause your Brother to become something he is not by virtue of your thoughts.

I must squelch this idea that what you see that is untrue about your brother is purely a figment of your imagination. He may well be behaving poorly.

The key here though, is that if you don't do the two-step, if you don't insist on abandoning your thought processes, you will not be able to step out of the dissonance that is inherent in your attempt to be independent from your Father. And that dissonance will color everything you see and everything you do. And what you will do is to project that guilt onto your Brother; laying it on top of his own poor behavior that he needs to correct by experiencing an influx of clarity himself.

And so you cannot solve the problem that way. And if you say, "The bad that I'm seeing my Brother do is all in my own mind," that leaves you and your Brother in a position where correction and healing cannot occur.

Why? Because that statement was a thought—"The bad I'm seeing my Brother do is entirely in my mind,"—that is a thought; a thought that did not arise out of your doing the two-step.

If you go within and you ask of the Father, "What is the truth here, what needs to be known?" You will not be told that the bad behavior you're seeing is a result of your misperception and that your Brother is perfect with no correction called for.

No. If your Brother is ignorant, if he is still imagining that he's gotten a divorce from his Father, and if he's not drawing upon His Father's Mind asking It to infill him so that he might discover that it is his Mind; if he doesn't realize that, he's lost.

If he can't do the two-step, you must. Because he deserves to have somebody do it, just as you deserve to have Me do it with you.

Again . . .

It is inevitable that those who suffer guilt WILL attempt to displace it . . .

In other words, those who suffer guilt are the ones who are claiming to be independent and experiencing this dissonance. And if you're not awake, that description fits you.

It is inevitable that those who suffer guilt . . .

. . . which means every single one of you to one way or another . . .

It is inevitable that those who suffer guilt WILL attempt to displace it because they DO believe in it.

You DO believe in it.

Yet, though they suffer, . .

. . . though you suffer, . .

. . . they will not look within and let it GO.

You will not look within and let it GO. Let it go how? By abandoning thinking and getting into the moment. And as I've said now for the third week, a really simple way to let it go is, to just stand still for a moment outside the post office or wherever you might be, and bless the people who go by you. Bless them by acknowledging that even if you can't see it, you believe or know—you can be daring enough to say that you know—that if there's anything there where that Brother is, it has to be God or there couldn't seem to be anything less.

Stand there and bless them by acknowledging that you know that in order for there to appear to be just a human being—a body of matter, God must be there Be-ing what's really there in spite of what you're seeing. And you acknowledge God in them. You bless the divinity that has to be there.

That's how you break it. You break it by joining with a Brother with an acknowledgement of the truth about them even if the truth you're experiencing is intellectual for the moment. What you're doing is bringing your mind into alignment with reality. And that interrupts your independence—your separate specialness, and lets love through that blesses them and will bless you by changing your mind.

You must look within and let it go by doing the two-step.

Again . . .

It is inevitable that those who suffer guilt WILL attempt to displace it because they DO believe in it. Yet, though they suffer, they will not look within and let it GO. They cannot know they love, and cannot understand what loving IS. Their main concern is to perceive the source of guilt outside themselves, BEYOND their own control.

And the minute you can convince yourself that it's beyond your control, you are lost souls; doomed to hellfire and brimstone of the mind; until finally, you say somewhere down through eternity, "I've had enough of this!" And something in you rises up and says, "I'm going to do something different than think the way I've been thinking. I'm going to abandon thinking. I'm going to go into the silence and I'm going to..." What? "...I'm going to, in the silence, feel into my Brother by undefendedly being present with my Brother. So that in my openness, Who and What my Brother really Is can reveal itself to me because that is It's inclination. That is Its function."

All of Creation, as I've said before, has one intent: To communicate what it is to all of the rest of Creation. What your Brother divinely is, separate and aside from whatever he thinks he is, and whatever he thinks he has to do, sits there untarnished untouched by whatever he thinks, intent upon communicating what the Father is Be-ing right there as that one, to you and to everyone.

The experience of what your Brother is will not be a string of thoughts or a definition. It will be a Knowing; a complete fullness of infinite meaning with nothing of what that one is divinely left out; none of it waiting until you're finished experiencing this part and absorbed it completely and now you're ready for the rest of it; but all of it, all at once, in complete unity.

You know what? If you have experienced lifetimes of being confused without relief, and as a result of being confused, you have behaved poorly and you have apparently caused difficulty for many, and if during those lifetimes you have had to live with others who have lived lifetimes of behaving poorly because they're confused, and they have distressed you, and if you have behaved poorly for eons, it doesn't mean a thing.

In other words, it isn't as though eons of being confused have, like water dripping upon a rock, created a rock in an ugly shape that defines you so solidly that you can't possibly become free from the configuration that has resulted.

Now, that may sound a little nebulous and perhaps vague. So let's say the same thing a different way because you can always tell the truth in many different ways.

Let's say that in this lifetime—this lifetime only, you have been confused and you have behaved poorly, and you have created distress for many on an ongoing basis and you have apparently created enemies. And your behavior has been so poor that you have been incarcerated—placed in prison. And look forward to a lifetime of imprisonment, or a good part of your lifetime imprisoned as though your behavior has set the configuration of your life into stone.

Do you deserve to be lifted out of it? Do you deserve to be lifted out of eons of lifetimes of confusion and do you especially deserve to be freed from it if all that has bound you are simple ignorance's not actualities of any sort?

Of course you deserve it. Your Brothers deserve it. Everyone you run into during the day deserves better than what they're currently experiencing. Because if they are not awake, they are experiencing the dissonance that accompanies thinking that feels like guilt and seems to constantly call for penalty as though the ax is hanging over your head, constantly.

Every single one of you are experiencing this and everyone of you deserve to be free of it. How far do you go for your Brother? If you do this two-step and your Brother is still acting like an obnoxious ass, do you persist? Yes, you do!

How do you persist? By looking at that Brother and blessing him; which means saying, "In spite of what you're presenting to me and in spite of what my conditioned thinking is interpreting that I'm seeing, I know that in order for anything to be there at all, God must be there Be-ing all there is of you. And I want to see that. I want to have that Presence of God in you, as you, revealed to me. And so I'm going to, on the basis of that statement, shut up—zip my lip—and listen for God to reveal Himself in you to me because you're worth it!"

And although this might seem or sound selfish, you can finish the sentence by saying, "And I know that what I give, I get to have."

Now you could say that we're violating the statement here that says,

No-one who would unite in ANY way with ANYONE for his OWN salvation will find it in that strange relationship.

[Chuckles] If you're joining with your Brother for a real salvation, you will get it. The kind of salvation that was being talked about that said,

No-one who would unite in ANY way with ANYONE for his OWN salvation will find it in that strange relationship.

. . . is referring to getting something from your Brother at his expense but to your benefit. No, that's the misuse of a relationship.

The proper use of a relationship is to love your Brother enough to give the acknowledgment of the truth about him. Because in the act of abandoning your isolation and independence, and in your act of caring for your Brother and extending to him—giving to him—the acknowledgement of the truth about him, you do benefit.

Your function is to look into your Brother's eyes and remember God. Right?

Hey, [chuckles] remembering God is a profound experience. That is a benefit. But you see the difference? You benefit from extending a benefit. Your Brother is your salvation. It says throughout the Course: Your Brother is your salvation. So you can expect to experience salvation from your Brother when you give your love to him. Because you're breaking the isolation. You're annulling the divorce from your Father and you're choosing to come back into your right Mind and your true function.

Now, if you go through this next week and you still find yourself not being able to hold onto this, don't worry, we're gonna talk about it again next week because it's important and it's wonderful. It's the truth. It is ecumenical. It sets you on the right path. And it's a path that changes the world.

Understanding guilt, [slight chuckle] is not really a matter of understanding the awfulness of it. Understanding guilt is to understand how vacuous it is; how flimsy it is; how non-existent it is. And this is good to see. And you can be happy about understanding what guilt is more clearly than you ever have before. Because it will constitute your, what? Restoration.

In the Sparkly Book, the Section we're reading is called, "RELEASE AND RESTORATION." In the other two editions, it's called, "RELEASE FROM GUILT." (repeats) Release from guilt—how flat could you get? Release from guilt. Wow, that really turns you on, right? Release from guilt. It's like...and so then what? All we're going to talk about is release from guilt and let it go?

No, it's release and...it's like release from guilt and it's consequent or its consequence: Restoration. Release and restoration. You, coming back into your right Mind. You, rediscovering that the Holy Spirit is nothing more than

your right Mind. And that it never was appropriate for you to be tinier than infinite; experiencing a tiny little private mind of your own constituted of thinking; the presence of which suggests a thinker; a thinker that can never be more than an orphan—an orphan that can't possibly exist because nothing is fatherless.

So, be happy to be becoming clear about the nature of guilt because the release of it will constitute your restoration to your right Mind. And by God, let's trust that the restoration to your right Mind will occur before we get to the end of this book, because you deserve to be experiencing it now. And there is nothing but confusion keeping you from experiencing it now. And confusion is not a presence, it's not an actuality. It's a discombobulation. And discombobulations have not the capacity to endure.

And so, on that happy note, I will say good-evening. And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.307, Last Para. / First Edition – p. 245, 2nd Full Para.
/ Second Edition – p. 263, Para. 3

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 10th 2007

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

We've been talking about guilt. We haven't been talking about [gestures to the audience] you, or you, or you, or you, or you, or you, or you, or you, or you, or any of you as being guilty, we've been talking about guilt. And we've been talking about the fact and presenting it as a fact, that guilt is just an idea which you employ or which you don't employ.

It's a mean-spirited thought that you employ or don't employ. You apply it like pinning a tail on a donkey. You apply it to your friends and your enemies. And you apply it to yourself.

And then you act as though what you've applied to yourself is real and valuable and valid. And when you do that, you immediately set up for yourself an expectation of a penalty being extracted from you. And you fear the penalty. And you keep yourself, [chuckles] yes, you keep yourself in an unforgiving state—an unforgiving ongoing state of misery.

Once you begin to see that guilt is a thought or an idea which you are employing and not an actual thing, it will become clear to you that it isn't anything you can actually suffer from and it isn't anything that you need to take seriously. That in fact, it's something you can simply set aside. It is something that you no longer have to practice on yourself and it's something that you no longer have to practice on anyone else.

The only thing is, there's a little bit of a hooker. And that is, that in order for you to set it aside, you have to abandon the thing that has created the inner

experience of discomfort that you are identifying as guilt. And that something that you have to abandon, is a strong commitment that you have that you are self-created; that you've just been born of a sperm and an egg and that you're a physical embodiment of an organism of life, and that you're on your own—you're all by yourself; that you make up the rules; that you make your life what you want to make it and it's all up to you.

This attitude overlooks something. And that is, that, that which creates something knows how that something came to be. And you don't have the foggiest notion of how you came to be. Here you are! You can't explain it. I mean, you really can't explain how it is that a microscopic sperm and a microscopic egg joining together could make this incredible being that you are; with a capacity to think, with a capacity to be conscious, let's put it that way, and experience infinity. No one can account for the being that each one of you is, by virtue of the penetration of an egg by a sperm and conceptualization happening.

So obviously, if you're going to be honest about it, you didn't create yourself. And it's not all up to you. And there is something else that is responsible for your existing.

The reason you feel uncomfortable and you call the discomfort guilt, you also call it fear, is because you are assuming a responsibility for your existence that cannot rest on your own shoulders. And when you try to take that on your own shoulders, you feel the fact that something is wrong here. You can feel the fact that what you are trying to do isn't natural.

But the thing is, that this little independent mind that you think you are, sees that and takes it on as a challenge and says, "I can overcome this! And I am going to overcome it, come hell or high water!" And sheer willfulness and determination comes into play, is brought into play by each one of you in an attempt to overcome this uncomfortable undercurrent of energy that you call either fear or guilt.

Now, as we've been discussing for a number of weeks now, the only way to dissolve and get rid of that undercurrent is not by thinking better; is not by being better, but rather by abandoning the attempt to be something all by yourself, on your own, independent from everything else and saying, "If I didn't create myself but I'm here, something must be responsible for my being here. If that's the case, that means that right now and forever, I have been in a relationship of some sort with That which is being me, since I am not being myself."

This Something that you're in partnership with or that you are inseparable from, has been called many things but the one that all of you are familiar with is the word, God.

Now, if you want to get out of the arena or the level of experience in which guilt is felt and fear is felt, you simply have to abandon the idea or thought that you and you alone are responsible for your well-being and what your life will be, and for your very existence. And abandon the responsibility that comes along with that thought. And say to whatever this Something is that you are in partnership with, "I yield to You, I yield to being in a partnership. I abandon my insistence upon autonomous independence and autonomous or independent capacity to be creative all by myself.

The moment that you, in effect say, "Father," or "God," or "That which Is and always has been All There Is," the moment you say words like that, you're abandoning your independence—you are letting in Something else. And when that invitation to active or conscious partnership instead of unconscious partnership; that invitation to conscious partnership moves you out of the arena in which fear and guilt can be felt, whether what you were feeling guilty about has changed or not, whether you have started thinking better thoughts or not, the simple fact is, that you have all thought and reasoned poorly because you thought that the discomfort or dissonance that you were experiencing was real and was a statement of guilt that was truly yours, that called down upon you necessarily, punishment of some sort that was really going to hurt. And was going to hurt so much that you were willing to bring all of your energy to bear upon the situation to avoid it without doing the one essential thing, which was or which is abandoning the attitude of independence and consciously embracing this partnership which has eternally been the fact about you.

Now you all know or most of you know that if you meditate, it doesn't matter what state of mind you've been in before you sat down to meditate. If you were in a state of fear; if you were in a state of anger; if you were in a fit of jealousy—all of which were fully justifiable to you—if you sit down and meditate all of them will vanish, for all of their justifiability they are gone and you are experiencing peace. And you have the interesting experience of discovering, and you don't know how it is you know it, but you discover and know that this peace you are experiencing is real; is something more actual about your being than the fear and the jealousy and the anger that you were experiencing before you sat down and meditated. You know that you have moved into, for lack of better words, a different space in which fear and anger and jealousy and on and on and on, are absent.

What seems to escape your attention is, that if you were to stay in that space and return to your activities—whatever they might be—whether it's going to

school or going to a job or cleaning a house and being a housewife and a mother or whatever, if you were to stay in that space of peace, you would be able to be fully functional without ever experiencing fear or jealousy or anger or guilt.

And in the absence of all of those negatives, you would find yourself fully able to be responsive in the most incredible and apparently creative ways relative to the housework or the schoolwork or the parenting or whatever.

It's not your Birthright to be experiencing existence that is constantly colored by fear, guilt, anxiety, jealousy, anger and so on.

Now, we're spending quite a bit of time on this subject because guilt is the one subject that you use excessively on yourself and others; and others use on you and themselves. And it's so much of a habit that you don't even realize when you slip into employing it or when you slip into justifying beating yourself up, because you think you're guilty of something you should have done better.

And yet, the simple answer to the problem of being—what you might call the problem of being—lies in the one single act of abandoning the practice of guilt.

If you're not valuing guilt and therefore are not employing it on yourself or on others, what could be said about you? What could describe your state of existence? Well, the simple one word: forgiveness. If you're not employing guilt, you're being the state of forgiveness. In other words, you're being the absence of the employment of guilt—the exercise of guilt, the attack of guilt.

And by comparison with when you were employing those things, you will appear to have changed and to have become a very forgiving person.

But, let's understand something: The tendency is to believe that forgiveness is something you offer to somebody who really has been guilty; and you absolve them of their very real guilt by your great and grand generosity in your extension of forgiveness to them. And that is—pardon me—bullshit! Crap! It is stupidity!

Forgiveness is really a word describing you being in a state of mind where the practice of guilt is absent. That's all. And you extend to your brother your willingness to see him as guiltless.

You see, if you can meditate and go into the Silence within and find the experience of guilt to be gone and the fear associated with it, or you can find anxiety absent, and your blood pressure going down; and if you can find jealousy absent, and you have the experience of the Peace of Your Being that you know is actual and that the fear, anxiety, jealousy, guilt and so on was an

invalid or unreal distorted mental experience, then you will be able to look at your brother and know that if he's experiencing any of those things or if she is experiencing any of those things, they are an invalid experience for them as well. And they need to be free of it. And they can be free of it by being or becoming willing to abandon all attempts to be a really excellent autonomous actor; creator of his experience at the expense of his awareness of his Creator; at the expense of his awareness of his Oneness with his fellow man.

Your brother doesn't deserve to be deluded any more than you have deserved to be deluded. And so, you can't sit there and forgive him for something you can now see he never did. He just got confused and thought he was on his own and was overwhelmed with the responsibility of being on his own well enough so that everybody would respect him. He got overwhelmed by it. And in the state of overwhelm, he reacted. And his reactions didn't match the reality of what he really is, or of what his fellow man really is.

And so, he and his fellowman—you and your fellowman—have bounced off of each other's ideas of righteousness and thoughts of whether or not you're worth it or they're worth it; and confidences that you're not worth it but you've got to try; and that they're not worth it—and [chuckle] they're so not worth it—that you're not willing to try to have a better sense of them than you currently have.

And so, you bounce off of each other negatively and it's your misperception bouncing off of their misperception. And none of it will happen; none of it would happen if you hadn't adopted this idea that you and you alone, all by yourself, are the sole cause and creator of whatever your life becomes. It's that simple.

So, when the Course teaches forgiveness, it does not mean that you're forgiving your brother for a very real guilt that he is subject to. You are rather, standing without judgment—choosing to see your brother with the help of God's Perspective, which is indelibly built into you—and simply neglecting to inflict guilt upon him or upon her.

And, if they still behave as though they are guilty, because they're so convinced that they are on their own and totally responsible for themselves; and it's too overwhelming a job for them, you can confidently and competently and lovingly stand with them and, for lack of better words, educate them out of it—help them come out of their confusion—because you can see they don't deserve to be suffering. They may need to change; but they can and because they can, they don't need to be suffering forever. And they deserve your time and attention.

As I said last week, the nature and function of the Course is ecumenical, it's inclusive, it's embracing, it's loving. And if your life isn't reflecting more and more of your willingness to embrace, if it isn't easier and easier for people to be around you and if it isn't easier and easier for you to be around people, it's because you've missed the point. The point is Brotherhood, and the point is friendship; the point is communication and communion; the point is togetherness; the point is being without dissonance, without stress, without jealousy, without fear, without guilt, so that the experience of a relationship is at once peaceful and fulfilling.

Now, those are two key words. Peaceful could make it sound as though the nature of the relationship might become boring. But fulfilling expresses exactly the opposite because fulfillment is far from boring. It's invigorating. It's satisfying. It's, for lack of better words, enlarging. It makes you feel bigger, fuller, more all inclusive than before. And this is the nature of relationships when guilt ceases to be employed.

I'm going to come back as I did last week, to this paragraph because it's so important to remember it, since the subject of guilt always implies condemnation upon you for some legitimate reason; a condemnation that you seem not to be able to get out from under, which is why it calls for such strenuous effort on your part to overcome this injustice, you see.

And as I've just explained that isn't what guilt is and that isn't the response that is called for. Now . . .

Within you is the holy sign of perfect faith your Father has in you.¹

What's the holy sign that's in you? It's called the Holy Spirit. The Holy Spirit was placed in you by God.

It . . .

. . . is the holy sign of perfect faith your Father has in you.

And you could say, in spite of how you have come to think about yourselves; it doesn't matter what you've come to believe about yourself, what you have believed cannot change what you were created to be. You don't think that you could decide to become a dog or a cat and succeed at it.

Now, you might try crawling around on all fours and barking or meowing and rubbing up against the furniture and peeing on the floor and do all the things that puppies and kitties do. But you would still be a human being behaving [chuckle] idiotically, wouldn't you? [Laughing] Because you can't change

what you are by imagining that you're something else and even behaving as though you are something else.

So . . .

Within you is the holy sign of perfect faith your Father has in you.

Now, again the Holy Spirit is another word for; are other words for; that which is nothing more than your right Mind. And mind you, your right Mind isn't an esoteric or a metaphysical concept. When you meditate and you come to that place of peace within yourself, where there is perfect quiet, you're experiencing your right Mind; which is why the fear and the anxiety and the guilt and the jealousy and so on are absent.

The place of quiet is right in the middle of you; right in the center of you where the Altar of God is. As the Course puts it, where the Presence of God being truly you is, which is your right Mind. It's right there in the middle of you.

He does not value you as you do.

. . . God doesn't. That means he doesn't devalue you as you devalue yourself. At the moment you don't value yourself highly. You value yourself lowly. And then you spend your lives struggling to get higher. When all the time that you have adopted this tiny stance and self-concept, you cannot accomplish that any more than you can accomplish becoming a dog. And so, you're practicing being something that you can't be, but it doesn't change what you are.

Can YOU see guilt where God KNOWS there is perfect innocence?

. . . meaning in you?

Well you sure think you can. And you sure think other people can see it in you. And you sure can become upset about what you think they might do, because they know you're guilty.

But the fact is, that the only reason they can see guilt in you is because they think guilt is a violable, meaningful thing to be employed—something that is real. And they don't yet see, as you don't yet see, that it's a discomfort that everyone naturally feels when they try to do something they can't do, or when they try to be something they cannot be. And their innate sanity tells them, "You cannot do this. You're trying to do the impossible." And it has a

sensation that gets your attention. It's your sanity saying, "Stop trying to do this! You can't succeed! Give it up! Come back into your right Mind."

So . . .

Can YOU see guilt where God KNOWS there is perfect innocence?

Well, yeah, you can.

You can DENY his knowledge, but you cannot CHANGE it.

You can believe and claim that you're guilty, but you cannot change the fact that you aren't.

Look, then, . . .

. . . what?

. . . upon the light He placed within you, and learn that what you feared was there HAS BEEN replaced with love.

You're all afraid that if you look within you will find confirmation of your guilt and it will condemn you to a state of existence that you will never be able to get out of. And so, of course, you don't want to look within. It's sort of like saying, you don't want to meditate, because that's what looking within is—meditating. And if you have meditated, you found that when you've gone within you haven't found confirmation of your guilt. You've been removed from the arena in which that seems to be going on. And what you need to do is to hold on to that state of peace and insist upon going through your day being out from that place.

And how do you do that? You say, "Father, God,"—whatever word you want to use—you say, "Father, stay with me, and help me be in this place. Help me not suddenly slip and abandon You. Let me not forget about being joined, so that when apparent challenges come my way, I will stay with You and look at it from this peace which is inseparable from our joining. So that I might live through what comes up in ways that identify peace and fulfillment and nothing else. Because I really want to exist differently than the way I have been existing."

Now, let's continue from where we left off last week.

When you maintain that you are guilty but the source lies in the PAST, you are NOT looking inward.

Remember, past isn't really an existential part of time, just as the future is not. The past is memory and the future is imagination. The only thing that you have as a conscious experience ever, is the moment you are in—now. In the now you may draw upon memory to remember the past and to remember the injustices and the hurts; and to remember the mistakes you made and perhaps how they hurt other people; and how, therefore, you are guilty. And you use the past as justification for penalizing yourself and causing yourself to be miserable now, when the past isn't going on and where the call for penalty, for guilt, is non-existent.

So . . .

When you maintain that you are guilty but the source lies in the PAST, you are NOT looking inward.

If you were looking inward, you would be moving into the quiet place in you, your center, you would be meditating. And there you cannot find the past. All you can find there is an incredibly heightened experience of now. Not so bad to have that kind of an experience available to you so easily.

The past is not IN you. Your weird associations . . .

. . . mental associations—your connecting together of ideas and memories to create a picture that justifies your being mad at yourself or justifies your being mad at somebody else. These . . .

Your weird associations to it have no meaning in the present. Yet you let them stand between you and your brothers, with whom you find no REAL relationships at all.

"Well, you know, look at you. You know, the way you're behaving today is the way you behaved a year ago; and a year before that, and ten years before that. You know, look at you; your history convicts you—now. And I'm going to hold you to whatever it is you're doing right now. I'm going to hold you to it with criticism because not only is it a stupid thing to be doing now, it is a demonstration of the fact that you haven't learned anything for ten years. You're just where you were ten years ago. And you know what? I don't know, I don't know if I want to continue having patience with you, when you're obviously unwilling to learn."

You let them, your weird associations regarding the past, stand between you and your brothers, with whom you have no real relationships at all. Why? Why no real relationship? Because in the moment you're in that's when the only real thing is happening. That's when you are present with your brother

or your sister; or your wife; or your daughter; or your son; or your father; or your mother. In the moment you're in is where connection can occur.

You cannot connect with them five minutes ago. You cannot connect with them a year ago. But if you are looking at them through your memory of all of their past behavior that shows to you that they're unwilling to grow, you're not connecting with them at all. You're connecting with your picture of them; your assessment of them, and the judgments that you have applied to them because of the awful assessments you've been making about them. And so no real connection is occurring now. No real relationship.

You let the past—your memory—stand between you and your brothers, with whom you find no real relationships at all because you're not present with them in the moment where something really is happening.

Can you expect to use your brothers as a means to “solve” the past, and still to see them as they really are?

[Chuckle] Can you reasonably expect to look at them through the lens of the past and at the same time connect with them now? That is an irrational thought. No, you cannot.

Salvation is not found by those who use their brothers to resolve problems which are not there.

Are not where? Are not here, in the moment in which connection can occur. Further, if in the moment where connection can occur, each of you is taking the time to become centered; to become still and not employ memory or imagination, you will find yourself in your peace where judgment is absent; where the capacity to judge is absent, but where the capacity to love is fully present. Where the capacity to be connected in peace and fulfillment exists as an actuality.

So . . .

Salvation . . .

. . . what's salvation? The experience of peace and fulfillment; the experience of joy, of the experience of being conscious without conflict. There you go.

Salvation is not found by those who use their brothers to resolve problems which are not there.

Where? Here, in the now.

You wanted not salvation in the past.

I would say that you always had wanted salvation, but to whatever degree you valued employing guilt and laying guilt trips on others and extracting penalties from them so you could get them to behave in a way that didn't upset your plans, you didn't want salvation. You wanted justice according to your terms of what justice meant. And you were willing to use guilt to accomplish it. You were willing to use guilt as the leverage, the force, to get someone to do what you wanted them to do, whether it was good or not.

So you didn't want salvation in the past, because you preferred to employ something else. That's all there is to it.

Would you impose your idle wishes . . .

In other words, the wishes you were utilizing in the past.

Would you impose your idle wishes on the present . . .

. . . in the now, where connection and communication can really occur?

Would you impose your idle wishes on the present, and hope to find salvation NOW?

Well, I'm going to tell you that you all do. Today, you all have done it in one way or another whether you wanted to or not, whether that was ultimately what you wanted, it's second nature to you at the moment.

And that's why we're spending so much time on this subject. Because you deserve to be free of the habit. You deserve to be free of unconsciously slipping into a way of behaving that is absolutely destructive to the connection in the moment where there's really something happening, where there's really someone present. I'm going to say, where there's really two someone's present to connect with and to experience the bond; to experience the sense of family; whether it's real family or whether it's the grocery store clerk that you're talking to at the moment that is part of the family of man, we'll say.

So why are we talking about it? Were talking about this to motivate you to change; to motivate you to try something else, instead of what hasn't worked forever.

Determine, then, . . .

Become determined and become decisive.

Determine, then, to be not as you were.

Determine to try something new, because there's a new result to a new attitude, always. If there's nothing new, there's been no change of attitude. If there's nothing new, you have not let in any other way of experiencing things than the past ways that you are diligently holding onto for dear life. And which, you are holding onto for dear life because you are afraid of the penalty that is going to come down on you; because you are guilty for something and you don't know what it is. It just hangs there, over you, and threatens you with penalty that you will be very sorry for.

But you know what? It never reveals to you what you are guilty of—never! And you can go looking for it and spend lifetimes trying to find out what it is you are guilty of, and you will never find it. Because you're not guilty of any actions, of any act, of any determination that you were able to carry out in opposition to what reality will allow.

And so you've never accomplished anything that you could actually be penalized for, but you have accomplished something: You've accomplished a frame of mind that is very confused and thinks that things are true that are not true.

But you know what? As the saying goes regarding women, you can always change your mind—even if you're a man. And where women are willing to change their mind—much to the exasperation of men—men can be willing to change their mind too and discover the freedom from bondage to their mindsets that can come from it. Because if you can change your mind, you can decide to stop doing what doesn't work and start doing something that does work even though what does work would never have occurred to you to be a worthy goal before. You see.

You have been taught... taught... taught... taught to use your mind well; to think well, to learn how to be reasonable, to use logic well, to express yourself concisely, to use as few words as possible and have maximum communication. All of these things you've been taught are worthy of your energy and attention. They constitute goals that are significantly meaningful to you.

But you know what? The moment you have a slight glimpse that maybe you're not an autonomous entity and maybe you never were supposed to carry the whole burden of the creation of your life and the success of your life on your shoulders privately; the moment that begins to dawn on you, it becomes easy for you to change your mind and experiment.

Hey, experiment. Try something new. See if it works. And try, not thinking better, not thinking more efficiently, but ***not thinking at all***. Now there's a goal that never would have occurred to you to be a worthy goal. And yet, when you meditate, you move into a place where you're fully, totally conscious

but you're not having a single thought. And in the absence of the noise of a thought, this silence is experienced as being infinite—huge, embracing everything. And you can't find words to share that experience with others after you've stopped meditating.

You have a whole new experience of what it means to exist awaiting you when you dare to abandon the valuing and the employing of guilt on yourself or on your brothers and sisters.

Remembering the hooker, as it were, that in order not to experience guilt and employ it on your brothers and sisters you have to abandon your lonely, suffering isolation and you have to acknowledge this something that you have to be in partnership with if, indeed, you did not create yourself.

So, if you simply face the facts that you don't know how you created yourself and therefore you can't possibly have created yourself; and you just acknowledged that there must be something in addition to you responsible for you—responsible for your existence—that moves you out of your isolation, that is the equivalent of meditating.

And in that union—that partnering, let's say—with your Creator, you open up to yourself the means of being guiltless and of recognizing, realizing that your brother and sister and everyone and everything is guiltless. And you're able to have compassion upon your brothers and sisters who are still feeling guilty, because it's clear to you that they don't need to be. And in the absence of your judgment on their insensitive and crazy behavior—because they are confused—in the absence of that judgment on your part, you find them worth giving your energy and attention to in helping them abandon their ignorance.

Determine, then, to be not as you were.

. . . in the past. And I would add, determine then, to not try to be what you want to be in the future. Abandon both ends of the spectrum, so that you can be present in the moment where things are really happening and things are really available to experience.

Use no relationship to hold you to the past, . . .

. . . and I would add, use no relationship to hold anyone else to the past.

. . . but with each one . . .

. . . each relationship . . .

. . . each day be born again.

What does that mean? Oh-h-h, you're gonna roll around on the floor and talk in tongues and, you know, be born again. No. In each moment, be in the moment where connection can occur, because there's really something present to connect—or there are two something's present to really connect. And in being willing to be in that moment you are born again, you are able to experience Be-ing without it being colored by the past. And in that sense it's new, and you're born again.

So . . .

Use no relationship to hold you to the past, . . .

You know it's what you all do. But it isn't getting you anything helpful. So, you know, there's no judgment here, it's not: "Use no relationship to hold you to the past, you idiot!" No, don't do anything silly or ridiculous. You don't have to use relationships to hold you to the past.

. . . but with each one each day be born again.

You can do that instead. You know, it's a simple penalty-less choice you have. It's Grace.

A minute, even less, will be enough to free you from the past, . . .

When it says even less than a minute, it can just be the moment. Your willingness to just be innocently present in the moment, bringing nothing ugly into it; being innocently aware in the moment—in just a moment—that's all it takes to free yourself from the past and the future.

***A minute, even less, will be enough to free you from the past,
and give your mind in peace over to the Atonement.***

The Atonement: the transition or the transformation within you in which you stop trying to be what you aren't and let yourself be what you Are. When you stop trying to be independent and let yourself be joined in a Partnership that is an unalterable and essential part of existing for you.

***When everyone is welcome to you as you would have yourself be
welcome to your Father, you will see no guilt in you.***

Now, you might have thought that, that sentence should say:

***When everyone is welcome to you as you would have yourself be
welcome to your Father, you will see no guilt in . . .***

... them. [Chuckle] You see. But no, you will see no guilt in you. When you are willing to be present with your brother and give to him the awareness of his guiltlessness you get to keep what you've given.

... and you will see no guilt in you.

That's just the simplicity of the way things work.

But you know what? Most of you have great faith in the complicated. And because it's complicated it must be really valuable. And it must really be worth the energy it takes to get the complicated thing under your belt so that you can utilize it well. It's all in simplicity.

Again ...

When everyone is welcome to you as you would have yourself be welcome to your Father, you will see no guilt in you. For you will have accepted the Atonement, ...

... the transformation and presence of peace and fulfillment in you.

... you will have accepted the Atonement, which shone within you all the while you dreamed of guilt, and would not look within and see it.

Again, you ...

... would not look within and see it.

... because from your guilt ridden perspective, the flat-out assumption was made, that when you looked within you would find absolute confirmation of your guilt that you would never in all of eternity be able to escape from. And the fact is, that such confirmation is not there.

The truth about guilt is the most wonderful truth you can learn and embrace. It is what will finally transform the world.

I could ask: Are you willing to be agents for change of that sort? Well, let me ask this: Is it worth it not to be an agent for change of that sort, if not being an agent for change of that sort means that you will never experience your guiltlessness? Is anything worth that? Especially now that you know that there's a way to escape an illegitimate imposition of guilt upon you that has kept you struggling without resolve forever and ever, as long as you've employed it.

So, this coming week holds a great deal for all of you; the transformation of the world that you'll get to keep.

I'm so happy for you. I want you to be happy for yourselves, because you deserve what the subject of this section is called, "Release and Restoration."

Okay.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.307 & 308, 1st Full Paras. / First Edition – p. 245, 3rd Full Para.
/ Second Edition – p. 263, Para. 4 / JCIM – p.129, 4th Full Para.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 18th 2007

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we're going to jump right in . . .

Guilt is an act of insanity that all of you engage in because you have forgotten who you Are.

That means that guilt is an illusion. Guilt is an imagination. Guilt is a figment of the imagination. And yet, you all employ it as though it's an actuality. And you bring it into play with vigor against yourself and against each other. And you think that its excellent employment is what will give you credibility and respectability.

But of course, the key is, that this self that is going to get respectability is an orphan—something else imagined; something else, not actual.

And to get free of the insanity of the practice of guilt, one has to finally become willing to abandon the stance of orphan. And of course, in order to do that, one has to not only, let's say, remember who you Are, you have to accept who you Are—the offspring or expression of Something else not yourself; God.

And then you have to be willing as we said last week, to go into partnership [chuckles] or to re-assume a partnership that was never absolved or never dissolved except in the imagination.

Now, before we continue on, there is an aspect of guilt that really needs to be not only understood, but felt by each of you. You think guilt is actual and so

you employ it. So far so good, unless you're employing it against yourself. If you're employing it against your Brother, so far so good, you think, because you're not called upon to feel guilty when you're calling upon your Brother to feel guilty. But just wait until your Brother does the same thing to you and calls upon you to feel guilty. Um-m...now you're getting into hot water. And you, if you pay attention to the experience of guilt, find that it is always accompanied by fear. Always. And the thing you don't realize is, that fear is always accompanied by guilt.

You might think, "Oh, well, I'm afraid if I see a truck bearing down on me or I'm afraid if I see somebody about to attack me and that has nothing to do with guilt."

Oh, it does...it does. Because you cannot avoid feeling guilty for what you're incompetent to respond to.

If you're incompetent to deal with a diesel truck bearing down on you that you can't get out of the way of, or if you feel incompetent to deal with a bully; you're five-foot-two and this six-foot tall macho guy is bearing down on you with no respect for your puny self, you feel fear, you say. But no, you feel incompetent to cope with the situation. And that always introduces guilt.

Guilt is the experience of dissonance that you have when you think that you are an orphan; when you think, first of all, that you are a definition you've given yourself that is not the truth about you.

To be an orphan is to feel incompetent. It's a fearful experience. And because it involves, at the bottom line, a denial of your heritage; a denial of your Birthright because it's a denial of your having a Source other than yourself, or processes of evolution, the experience of guilt and fear always accompany each other. And it's not your Birthright to be experiencing them.

Now, here's what happens. Here's the actuality of the experience—the apparent experience of guilt and fear: Guilt or fear presents itself, always with its partner, no matter which one seems to present itself first. And then, fear and guilt create a continuous loop—a continuous loop that responds to itself over and over and over and over and feeds on itself and seems to become greater and greater and more fascinating and more fascinating and more compelling.

It actually becomes mesmeric; hypnotic. And you lose your capacity to be in balance. You lose your capacity to experience with perspective. And ultimately, you will exert guilt upon your Brother in whatever ultimate form you can come up with. And of course, you lay the dirtiest of the dirt about your Brother on him last—you save the best for last; the thing that will make

him buckle and fall to his knees, you know. "If you don't yield to me, I'm going to tell your wife that you had an affair with Pricilla. I'll make it very public. I'll ruin your marriage, I'll ruin your life, I'll foul things up for you at your job." You see? Oh boy, more guilt, more fear.

And why do you do this? Because you have become mesmerized. You have been caught in this loop. When you get caught in the loop, you're always rehearsing the same information over and over and over again; the same distorted insane information over and over again with more and more gusto, more and more commitment. And it seems to become impossible for you to even want to know the truth.

You're not the least bit interested in knowing whatever it is that might allow you to calm down and not feel this way anymore. Why? Because you want justice!

For you to have been put in a position where you're having to acknowledge your incompetence, you want justice because that was so unkind—so not nice.

Competence cannot be gained by the skillful employment of guilt and fear.

Now, don't be so spiritual that you're not willing to look at your behavior and examine it honestly within yourself because you all know when you've gotten angry and angrier and angrier and you've finally flown off the handle at the expense of your Brother or your Sister and you just couldn't help yourself.

Now, you can fool yourself by saying that this response is a survival response; that, in terms of survival, you have two choices: Fight or flight. And of course, if you're not going to be a wimp, you're not going to use flight as the option, you're going to fight. You're going to stand and aggressively protect yourself. Get your credibility back. Get it established in the mind of your enemy—your opponent; the one you're attempting to make feel guilty enough to back down.

What you haven't known is, that this insistence that you feel, upon following through with all of your might to inflict guilt so as to bring about "a good result" is a result of mesmerism; is an example of your behavior not being controlled by your innate intelligence, but rather from you're getting caught in a continuous loop that feeds on itself and literally embodies no intelligence at all. And literally, therefore, cannot lead you to a solution of the problem that started it.

Now, I've brought this up before, because you all talk about wanting to wake up—you're all reading the Course because you want to wake up—or you want to experience enlightenment and something in you knows that there is really such a thing as enlightenment. And you know what? In order for you to

experience this, you're going to need to experience healing. And you're going to need for your Brothers and Sisters to experience healing. And you're going to need to contribute to the experience of healing. And if what one needs to be healed from can be justified as real, and the result of that one's failure in some area of his life to deal with himself or his experience intelligently, then that justification simply negates completely the opportunity for healing to be experienced.

Whatever standards of reasoning are being used to justify a problem, exist in the different realm, I'm going to say, than the realm of reality where that thing that needs correction doesn't exist. Because, for lack of better words, God didn't create it. God did not create you to suffer. God didn't create your Brother to suffer. God didn't create you to have diseases. God didn't create your Brother to have diseases. God didn't create you or your Brother to have a capacity to mistreat yourself and thereby actually cause justifiable damage or disease that you must therefore suffer through, because you must pay for your flaws and your failure.

God didn't do it. Therefore, whether it's cancer or whether it's a sudden injury from accident, you are not bound. You are not bound to suffer from it for more than an instant. If God didn't set it into motion, it hasn't been set into motion and the experience you're having is not going on in your right Mind.

Because there is another arena, we will say, in which reality is going on and is governed by God, there is awaiting you, escape from whatever mindset you have bound yourself to or whatever false interpretations you have placed upon all of Creation, so that you are misunderstanding it and misbehaving with it in a way that's causing you discomfort.

You all deserve to be healed. You hear that? You all deserve to be healed. There is nothing that exists that can justify your suffering, no matter what. And if you want to experience waking up, if you want to experience enlightenment, you're going to have to stop employing what keeps you from experiencing it.

Now, in metaphysical lingo, let's say, over the last hundred and fifty years, a phrase has come into play and it's not a very kind phrase. But it's one that gets used over and over: "There's a reason for everything." Now, when this is used, metaphysically speaking, it can be used in the most nebulous of ways to imply that if you're having this problem or that problem, well there's a reason for it: "Maybe it's Karma. Maybe it's something that's fouled up in your mind. But there's a reason for everything." Not true.

Let's go into the Book.

As long as you believe that guilt is justified in ANY way, in ANYONE, WHATEVER he may do, you will not look within, where you would ALWAYS find Atonement.¹

Remember, we talked about the fact that when you look within, where you think you are going to find absolute evidence of your guilt, when you actually look within, you will not find it there. You will find love there; the love that is your Be-ing because it is the Presence of God in you. And it is there to be extended to everything you are aware of. And it is natural for it to be extended to everything you are aware of. If you will look within, you will ALWAYS find Atonement.

The end of guilt will never come as long as you believe there is a REASON for it.

Oh-h...well, the orphan says, [chuckles] "That is insane! How can there be no reason for guilt? To believe that is insane." But remember, guilt is an act of insanity employed by one who doesn't remember who he is. Guilt is the active insanity because there is no reason for it.

What would constitute a reason for guilt? The only thing that would constitute a reason for guilt would be God saying, "You are guilty!" Then guilt would be eternally real and actual. But God has yet to have said that. And therefore, guilt has not been set into place as a part of Creation. It doesn't exist as an actuality, only as an insane practice in your minds which means it's just a thought—a thought which you don't have to employ.

And it's this simple clarity that you can embrace and remind yourself of every time you feel inclined to get upset and to employ guilt.

Now, you understand that the employment of guilt is not an act of reason. The employment of guilt is not an act of reason. Not only that, it sets into place this continuous loop that you become subject to because you feed it with your attention and your emotion.

And you become blinder and blinder and blinder to any capacity you have to employ perspective—broad perspective that goes beyond the details of your justifications for guilt; that goes beyond your inclination to harangue your Brother or your Sister and insist upon their being miserable because they're guilty.

Again, as long as you do this, you stay in that continuous loop blind to the broader perspective that shows you the insanity of that continuous loop and the fact that it is not a valid basis for any conclusions to be arrived at from.

You don't want to engage in an insane act that causes you to appear to be insane and causes you to experience yourself as being insane. Why? Because you deserve peace. You deserve the clarity of a balanced perspective and the peace of mind that comes from Knowing who you Are. And that comes from Knowing who your Brother is because you know who you Are.

The end of guilt will never come as long as you believe there is a REASON for it.

And likewise, the end of disease and injury will never come as long as you believe there is a REASON for it.

"What do you mean? I just saw that bus hit that fellow and severed his arm. What do you mean his arm wasn't severed? What do you mean there wasn't any reason for it?"

What I mean is, that if God did not enact that drama, it hasn't happened. And in the realization that it hasn't happened, instantaneous healing can occur. (repeats) Instantaneous healing can occur. Would you not like to be an agent for change for that kind of experience? You can be. But you have to be willing to look at things and not take them the way you have determined them to be by the definitions you have been employing.

A Course In Miracles came into existence, we'll say, because someone said, "There must be a different way to look at this." And there is. But as long as you continue to look the old way and hold onto it with all vigor, you will not see the different way; you will not see the healing; you will not see the transformation and you will not see release and restoration, the subject of this section that we're reading.

Dare to be radical here. But realize that if you're going to be radical and experience transformation, you're going to have to stop doing the thing that keeps you from experiencing the transformation. And the one thing that is going to make that difference is your neglecting to practice guilt; your neglecting to employ guilt and your neglecting to justify yourself or your brother or sister as deserving of the experience of guilt and the penalty that necessarily accompanies it. That choice is yours every moment. You're not bound to suffer, you're not bound to employ guilt, you're not bound to continue to do what doesn't work and what doesn't serve you.

Again . . .

The end of guilt will never come as long as you believe there is a REASON for it. For you must learn that guilt is ALWAYS . . .

... what? . . .

... totally ...

... not just a little bit, but ...

... totally insane, and HAS no reason. The Holy Spirit seeks not to dispel reality. If GUILT were real ATONEMENT would not be. The purpose of Atonement is to dispel illusions, not to establish them as real and THEN forgive them.

How do you dispel illusions when you think illusions are actualities? How do you dispel your justifications for employing guilt when you think that it's part of the survival mechanism of your being—something as inseparable from you as your existence? How do you dispel that? Well, you don't until someone comes along and says, "Hey, this is not something inseparable from your existence. This is a behavior that you have acquired through ignorance. And you can abandon it."

It's like you've grown up. And every moment of your life, except when you're asleep, is one of constant streaming of thoughts and you think that being conscious is inseparable from thinking. You think that thinking and being are one and the same thing, until one day you learn how to meditate. And then you find that you can experience periods of quiet—pure conscious awareness without a single thought—an experience of being totally aware of everything without thinking a thought about everything; an experience of connection with everything in the silence to a much fuller and deeper degree without any thought processes whatsoever, without any examination of anything, but just by virtue of being conscious.

And then you realize that something that you thought was absolutely inseparable from your existence that was absolutely inseparable from being aware wasn't absolutely inseparable from being aware.

Thinking is not essential to being conscious—fully conscious, and I'm going to say, infinitely conscious. Likewise, guilt is not a part of your very existence. It's not a part of the fiber of your being that is essential for your survival. It is an illusion employed by a delusion. And the delusion that employs guilt is called an orphan. And that's what you have thought you are. But the you that you are is not an orphan. The orphan is just a thought you had about yourself, that you've taken hold of and fleshed out and given more and more definitions to—fleshed your orphanhood out until you thought it was undeniable. But it's not the truth about you either.

The purpose of Atonement is to dispel illusions, not to establish them as real and THEN forgive them.

The Holy Spirit . . .

. . . u-mm, that which is nothing more than your right Mind . . .

. . . does not keep illusions in your mind to frighten you, and show them to you fearfully to demonstrate what He has saved you FROM. What He has saved you from is GONE.

What He has saved you from is that which He has uncovered an awareness of in you that it never existed—that it was an imagination.

Give no reality to guilt, and see NO reason for it.

Now that is a sentence that needs to be on every bumper on every automobile in the world, or at the least on everyone's refrigerator.

Give no reality to guilt, and see NO reason for it.

That is the answer.

The Holy Spirit does what God would have Him do, and has always done so. He . . .

. . . the Holy Spirit . . .

. . . has seen separation, but knows of union. He teaches healing but He also knows of creation.

That which is nothing more than your right Mind . . .

. . . has seen separation, but knows of union.

That which is nothing more than your right Mind . . .

. . . teaches healing but He also knows of creation.

What does that mean? It means that the Holy Spirit—that which is nothing more than your right Mind—like Me, says healing is what you should be experiencing even though you, in your right Mind, together with Me, know that you've never been less than what God created you as, that you are nothing less than what God is being right where you are right now, and therefore there literally is nothing occurring that needs healing. You see?

You and I know this. At the moment, I'm the only one of us who believes it. But the knowing is in you awaiting your discovery by virtue of your becoming alert enough and having enough broad perspective to see the mechanism of guilt—the insane thought processes that cause this continuous loop to be initiated and to expand until it has consumed you—so that you can let it go because of the perspective you now have.

[He] (Raj did not read this) . . .

The Holy Spirit, that which is nothing more than your right Mind . . .

. . . would have you see and teach as He does, and through Him.

In other words, the Holy Spirit would have you come into your right Mind, so that your right Mind is no longer the Holy Spirit that you're listening to, but yourself that you've recognized and embraced and are willing to embody.

Yet what He knows you do not know, though it is yours.

What your right Mind knows you do not at the moment know, feel, recognize, experience because you're so confident about the way you're seeing things. And you think that your awakening is going to be built on the way you're currently seeing things. Therefore, it is difficult for you to be willing to let go of what you currently believe because you think what you currently believe is part of the stepping-stone process of arriving where you're going.

No, there is a point where you're going to have to walk to the foyer of the orphanage and step outside and abandon the whole concept of orphanhood and everything associated with it, so that you might remember who you really Are. Your experience of orphanhood is not the stepping-stone to your discovery of yourself as the Son or Daughter of God. It's not.

NOW it is given you to heal and teach, to make what will be NOW.

Now, this does not mean to bring the future into the now. It means to bring the ultimate that is the fact now but which you're not conscious of, which makes it something awaiting you in your future. It means bringing the ultimate into the now.

**. . . it is given you to heal and teach, to make what will be NOW.
As yet it is NOT now. The Son of God. . .**

. . . you . . .

. . . believes that he is lost in guilt, alone in a dark world where pain is pressing everywhere upon him from WITHOUT.

That's the typical orphan experience.

When he has looked within and seen the radiance there, he will remember how much his Father loves him.

When you actually take time to be silent, to go within, and you find that your thinking has been abandoned and you are experiencing the peace of your being, there is something else accompanying it. It is the experience of Love and the experience of Joy. And the Love is loving you. But you also know that the Love that's loving you is the Love that you Are. And the Love that's loving you is infinite, not confined to what you thought you are; that everything in all of Creation is extending you Love. And this Love that's coming from all of Creation is the Love that you Are. And there is inseparable Oneness.

When he has looked within . . .

. . . the orphan has . . .

. . . and seen the radiance there, he will remember how much his Father loves him. And it will seem incredible that he has ever thought his Father loved him not, and looked upon him as condemned. The moment . . .

. . . now this is a statement of fact:

The moment that you realize guilt is INSANE, WHOLLY unjustified and WHOLLY without reason, you will not fear to look upon the Atonement and accept it wholly.

Listen to this:

You who have been unmerciful unto yourselves do not remember your Father's Love.

You who have been unmerciful unto yourself and unto each other do not remember your Father's Love. And that's why you've been unmerciful to each other. But your Father's Love has been present. And you know what? You have been your Father's Son or your Father's Daughter all along. But you thought you were an orphan and so the word, "Father" was nonsensical, meaningless. That was an insane concept.

You who have been unmerciful unto yourselves do not remember your Father's Love. And looking without mercy upon your brothers, you do not remember how much You love HIM.

God. Because you haven't looked into your brother's eyes yet and remembered God.

Yet it is forever true. In shining peace within you . . .

Here's the truth. Here's the truth about each one of you guilty bastards and each one of you guilty bitches, who do nothing but make life miserable. And who deserve to be drawn and quartered, slowly, so that you experience agony for as long as possible.

That's a different world from reality. And it's all imagination. It's all mean-spirited imagination. And it's mean-spirited imagination that feeds upon itself and grows itself into terrible proportions and consumes you and deprives you of your capacity to be sane and to experience the joy and the fulfillment that is a natural accompaniment of sanity. We'll say, healing that is a natural accompaniment of sanity.

In shining peace within you is the perfect purity in which you were created. Fear not to look upon the lovely truth in you. Look THROUGH the cloud of guilt that dims your vision, . .

. . . cloud, nebulous, effervescent, intangible.

Look THROUGH the cloud of guilt that dims your vision, and look PAST darkness to the holy place where you will see the light. The altar to your Father is as pure as He Who raised it to Himself. Nothing can keep from you what Christ would have you see. His will is like His Father's, and He offers mercy to every Child of God, . .

. . . and here's the hooker . . .

. . . as He would have YOU do.

For the third time in a row, I'm going to go back to this. This is the good news that's been the only news, the only thing that's real.

Within you is the holy sign of perfect faith your Father has in you.

And that holy sign of perfect faith, as I said last week, is the Holy Spirit, that which is nothing more than your right Mind.

He . . .

. . . the Father . . .

. . . does not value you as you do.

. . . or does not devalue you as you do.

**He knows Himself, and knows the truth in YOU. He knows
THERE IS NO DIFFERENCE, for He knows not of differences. Can
YOU see guilt where God KNOWS there is perfect innocence?**

Well, the orphan says, "Perfect innocence! [Laughing loudly] Crap! There's no innocence there. There's nothing but guilt. And the guilty must pay! And I will see to it that they pay, and pay, and pay, and pay. . ." until what? "Until I say justice has been served."

Let me ask something. All of you have felt this compulsive need for justice, but if something has happened to interrupt your demand for justice, let's say, a little bit of real life comes into the picture and the argument has to stop because one of you has to go to work. So you have to continue the argument at the end of the day after work. And the day goes by and after work you come back home and you just can't get the rev up that you had this morning.

This, the continuous loop, got interrupted and the unreality of the intensity, the insane, non-cohesive, unintelligent nature of the repetition because it's not an actuality, hasn't the capacity to reestablish itself. And by the end of the day you have a new perspective—ah, what?—the larger perspective that's more than just the data contained in the continuous loop. And in the absence of the insanity, it's possible to reconnect in a new and fresh way that allows for restoration of harmony to occur. Why? Because what was disrupting the harmony, never was real.

I entrust you to a wonderful new week, in which you may choose to see that the continuous loop gets interrupted almost [snaps his fingers] instantly when it has first become established by an intent you have to protect yourself by proving another's guilt and scaring him enough to get him to yield and not present you with your incompetence anymore.

Your competence and your incompetence are both aspects of the orphan mentality. And you interrupt the continuous loop by walking out of the orphanage and abandoning the frame of reference. It's that simple. But you have to do it.

And like any nightmare, if you want to step out of the obsessive, compulsive intent to practice guilt, you may well have to wrench yourself awake and do the thing that seems absolutely unjustifiable to you in your fit of anger, which is to interrupt your fit of anger. And by interrupting it, dispel it. Not save it for later when they're not expecting it.

I love you. I love you all. And I want you to have a happier week.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.308, 3rd Full Para. / First Edition – p. 246, 1st Full Para.
/ Second Edition – p. 264, Para. 6 / JCIM – p.129, 6th Full Para.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 8th 2007

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

The experience of being afraid is an unpleasant experience. It's an experience that everyone does everything they can to avoid.

The experience of a brother, in other words, someone other than yourself being afraid, is an unpleasant experience. And the tendency is to want not to have to be confronted by the other's fear and his reactions and his behavior. But to avoid a brother because he's afraid, or because his behavior is erratic or charged or aggressive, is not the answer. To avoid it at all cost only allows for the fear to stay in place and for the behavior to continue.

Now I want you all to remember something: Quite sometime ago I talked about the fact that you cannot prove your innocence. You cannot prove your own innocence. It is foolish to try to do so. It requires another to be an advocate for you to prove your innocence; to illuminate your innocence.

Well, you don't like that [chuckling]. "I can't prove my innocence? You say I don't have the capacity? Then you're saying that I'm vulnerable—just flat out vulnerable."

But if I say to you, "It's your function to look at your brother and remember God." Oh-h...now that pleases you—that's a worthy endeavor, one which if you are successful at it, will speak well of you and your ego is happy.

You see how you can be conflicted within your very own self and like and dislike the same thing?

I know that I have been monotonous. And the Course is monotonous because it keeps saying the same thing:

The answer to your problems, your **salvation**, lies in your being willing to **not** be distant from your brother, but to be involved with your brother or sister and to look into his eyes or her eyes and wish to see the truth (to care enough to stand with that one, to be present with that one in an involved way for the purpose of uncovering the truth that's there, uncovering the truth about them **to them**) because in doing that, you reduce their fear.

And in the reduction of their fear, their behavior changes. And as their fear becomes replaced with peace, because you have been revealing the truth to them, you find them apparently being redeemed. And in the process, you know that you played a part in it—you, being involved with them persistently, were inseparable from the healing.

To look into your brother's eyes and remember God does not mean that you get to look into your brother's eyes and **you** get to have a remembrance of God **regardless** of your brother (in other words, you could use your brother as the catalyst for **you** remembering God). **No way!** In remembering God you find God right where you're looking—in your brother. And in finding God in your brother and knowing that this awareness has come through you, in-filled you, you learn about yourself. And that is the method, the mode, the manner, the way of Awakening.

Let's go into the Book because we're going to be reading about the means of releasing guilt.

RELEASE from guilt as you would BE released.

In other words, there's only one way to be released from guilt. I've just described how you can participate in another's release from guilt. But, in order for you to do that, you have to let yourself be released from guilt.

How do you do that? You find an Advocate—an Advocate for you. "Well, where do you go to find such an Advocate? I don't see them advertised in the classifieds." Well, you go within. And I will tell you right now that I am your primary Advocate. Your Guides are your advocates. We stand ready to disclose the truth—uncover the truth about you to you and encourage you to dare to believe the truth about you in as many ways as we have to for as long as we have to, in order for you to set aside your fear and your bad behavior and the suffering that is inseparable from it.

God stands as your Advocate. God is Be-ing you at every moment. God is Be-ing you anew every moment and informing you of what you really Are by being you at every moment.

So, what it boils down to is that you have to engage in an invitation to have an advocate. This means inviting someone to help you abandon all the things you're so sure of. Not so that it's just an experience of loss, but so that it makes room for you to be in-filled with the, for lack of better words, glorious truth about you; the wondrousness of God right where you are.

RELEASE from guilt as you would BE released.

Release your brother from guilt as you would be released by doing for your brother what your Advocate does for you.

There is no other way to look within, and see the light of love shining as steadily and as surely as God Himself has always loved His Son.

In other words, if you want to look within and see the light of love shining in you, as steadily and as surely as God Himself has always loved His Son, you, you're going to have to engage in this practice of looking at your brother and wishing to see the truth about him; wishing to see God's truth about him.

Not wishing to see the human explanation: "Aw...he's a bastard, he's a liar, you can't ever trust him, he will never do this, he's got a history of that; blah...blah...blah." That's not the truth about him.

There is no other way to look within, and see the light of love shining as steadily and as surely as God Himself has always loved His Son. AND AS HIS SON . . .

. . . YOU . . .

. . . LOVES HIM.

. . . YOUR FATHER.

As long as you have believed that you are independent; that there may or may not be a God, and there probably isn't and if there is, well, He created you way back and left you free to grow and refine your soul and be an independent entity not having to acknowledge your Source because it wasn't pertinent to your independent self-authorized life. Even though you may have done this, adopted this attitude, you haven't stopped being your Father's Son or Daughter. God has not stopped Be-ing you in every moment.

And so, as I've said, you have always been in a partnership with your Father; with your Source. Therefore, what is true about you, is that you have always loved your Father. Even though you temporarily blinded yourself to the experience by saying, "I don't have a Father, or if I have a Father, He abandoned me way back and left me free—and I'm so glad He did—left me free to chart my own course. He left me free to be my own man; He left me free to be my own woman!"

Now, when you illuminate the truth to your brother by caring enough to look in his eyes and remember God there in him, you illuminate in him what is true about him to him whether he's willing to accept it or not at the moment. And you have fulfilled your function. Your function was not to look at him and condemn him—render him guilty and extract a penalty from him. That's not your function. And when you're engaging in that function, you're keeping yourself from what? Looking within and seeing the Light of Love shining as steadily and as surely as God Himself has always loved His Son; loved you.

When you're not fulfilling your function you are denying yourself the experience of seeing the light in you and you are delaying your brother's capacity, your brother's ability to look within and see the light there in him as well.

If you are fulfilling your function, no matter how poorly it's received, you have made it a little bit easier for your brother to look within and see the light. He's heard about it, he's heard the truth about him. You have taken time to share with him capacities that he didn't think he had with a confidence in you that makes him stop and listen rather than reject it outright and completely. Even so, he may not embrace it but you've made a little chink in his confidence.

Now . . .

There is no fear in love, for love is guiltless.

Remember I said last week that fear and guilt are inseparable, they're partners. You can't have one without the other. But . . .

There is no fear in love, for love is guiltless. You who have always loved your Father can have no fear, for ANY reason, to look within and see your holiness.

Again . . .

You who have always loved your Father can have no fear, for ANY reason, to look within and see your holiness.

Remember, we also talked about the fact that you are afraid to look within because you are absolutely convinced that if you do it genuinely, you will find out just exactly how awful you are and how truly undeserving you are of love or of freedom from guilt that you're experiencing.

And so you neglect to look within with great commitment because you don't want to have to be convicted within yourself unequivocally by an awareness of how awful you are. But . . .

You . . .

. . . the one you divinely are . . .

. . . who have always loved your Father . . .

. . . even if you have temporarily denied Him . . .

. . . can have no fear, for ANY reason, to look within and see . . .

. . . what? Not how horrible you are, but to see . . .

. . . your holiness.

Now, if you're honest with me, although each of you knows that you are fundamentally good people, you do know that you have done things that have been bad. You have done things that have left others at a disadvantage and hurt them. You know you have done things that you, if you brought them out in the public eye would force you to have to pay a penalty—to be convicted and pay for it. You're absolutely sure of that.

And so I'm here, being for you what you need to be for your brothers and sisters; what you need to be each other. I'm here to tell you that you are not what you believe you are; that you cannot be held accountable for fear that has caused you to behave toward your brother or sister in a way that is apparently harmful. You're not accountable in the sense that you can actually cause your brother harm, and that you have actually caused your brother harm.

What it amounts to is that you have been afraid, because you don't understand who you Are and you haven't had an Advocate telling you the truth about you that allowed you to love yourself or like yourself more easily. And so your behavior has reflected your confusion and your feeling of guilt and the presence of fear.

And so, in your fear and your confusion, you have behaved in a way that has caused your brother, in his fear and his confusion, to become aggravated and

retaliate. And as a result, you have been in a state of conflict using guilt to try to bring some level of order into the confusion which has only aggravated the situation further.

Now, I'm telling you that if you look, just like the Course is telling you, that if you will dare to look inside you in the very depth of your being, you will not find a crass ugly black hole; filthy, unlovable. But where you think that is, you will find Light—effulgent light—living light—pulsing light. And the substance of that light is Love. And it is there in the very center of you. And it is there and radiates out from you and you deserve to be experiencing it. You deserve to become free of denying it and blocking it out of your sight because you have been fooled into believing that right where It is, is the ugliest of ugliness that you can't dare to look at.

And so I'm being an Advocate for you, saying: "Go into that Place—go directly into that Place and abide there with a curiosity to see what I'm telling you is there rather than a convicted fear that what you believe is there, is there." And I stand here to tell you this over and over again and over again until you are able to screw up enough courage—gather together enough courage to do it and have this wonderful discovery. And since this is the way you are released from guilt, it is the way your brother is released from guilt.

Now you could say, "Well, all of us have Guides. So I'm going to let John's Guide do it for him and I'm going to let Peter's Guide do it for him and I'm going to let Penelope's Guide do it for her."

It doesn't work that way.

The way it works is, that I help you do it for your brother. And if your brother or your sister is left out of the equation, no Movement of Awakening will occur. No transformation will occur. No healing will occur. And you will not have fulfilled your function. Your function is to be the Presence of Love that transforms illusions by dissolving them; by evaporating masks that you have held in front of you hiding yourself from each other; hiding yourselves from each other, so that you might enjoy the real experience of Brotherhood and of your Sonship and Daughtership, and of course, there's the Father's Place in it all.

You cannot BE as you believed you were.

Such a beautiful short sentence.

You cannot BE as you believed you were.

That calls for a couple "Glory Hallelujahs!" [Chuckles]

You cannot BE as you believed you were.

If you cannot BE as you believed you were, you never have been as you believed you were. And What you have really been has escaped your attention. And the uncovering of what has escaped your attention is My task. And your uncovering what has escaped your brother's attention is your task. Because that's how you break the bondage of isolation and orphan-hood and isolation.

Your guilt is without reason because it is not in the Mind of God, where YOU are.

Your guilt is without reason. It's not without belief though. You believe you are guilty and you believe your brother is guilty. But . . .

Your guilt . . .

. . . and your brother's guilt . . .

. . . is without reason because it is not in the Mind of God, Where YOU . . .

. . . and your brother . . .

. . . are. And this IS reason, which the Holy Spirit would RESTORE to you. He would remove only illusions. All else He would have you see. And in Christ's vision He would show you the perfect purity that is forever within God's Son.

Now, for some of you this may sound too religious. It's spiritual words that roll off of ministers' and priests' lips, but they really do mean something.

I shared with you a statement from the Course that Paul has turned into a prayer for himself sometime ago, "I wish to see everything through Your Vision, which is Your gift to me from God." The prayer is addressed to Me, the Christ. It is a prayer that should be on everyone's lips, "I wish to see through Your Vision, Jesus, which is Your gift to me from God."

So when it says here . . .

And this IS reason, which the Holy Spirit would RESTORE to you. He would remove only illusion. All else He would have you see. And in Christ's vision . . .

. . . see this is not ethereal spirituality . . .

... Christ's vision ...

I'm not ethereal. The Christ is not ethereal. The Christ is actual. And I'm telling you that when it says ...

And in Christ's vision He would show you the perfect purity that is forever within God's Son.

I am talking about a Vision that you are supposed to be asking to experience, because it is My gift to you from God. We're talking actuality here. I have a gift for you. I have always had this gift for you. As long as you have been pretending to be an orphan, I've had this gift for you. And it's an actual gift. It is real. It is true Vision. It's My Vision, but not Mine. It's My Vision, which is My gift to you from Me? No, from God. God's Vision is your Vision. That's the way you were and are created to be.

I make the gift to you of My Vision, which the Father gave Me to give you. If you accept it... [chuckling] It sounds like "Mission Impossible," doesn't it? If you accept this, you will be able to give that gift to your brother. Not the gift of your personal vision, but the gift of God's Vision that was given to you because that's My function; and which you give to your brother because that's your function.

You get it? You see this?

... the Holy Spirit would RESTORE ...

... reason ...

... to you. He would remove only illusions. All else He would have you see. And in Christ's vision He would show you the perfect purity that is forever within God's Son.

Meaning, your brother and your sister. And by virtue of your seeing it in your brother and sister you will know it's in you too. This is so simple but it is so important. But as long as you let yourself get caught in the loop of justifiable guilt and all the emotions that accompany it, you will not find yourself able to want to see the truth in your brother. And you won't. And you will demand justice, until you have justice "up to here."

And you find that when your life is crammed full of justice, you aren't happy. And it hurts. And you are ill at ease. And you cannot ignore the fear that is consuming you. And then you will buckle. You will collapse. You might say, you're having a nervous breakdown, but it's really a breakthrough.

It's a place where you will finally say, "The way I've been doing it isn't working. And I no longer have the luxury of enough ease to fool myself into believing that the way I'm living my life is the way it's supposed to be lived. And therefore, I do want to find another way. And I will reach out wherever I have to reach out, to connect with something beyond my poor thought models—my concepts."

And of course, the minute you're willing to reach out, you break the isolation. And you will end up leaning on your brothers and sisters. And you will end up remembering that there's a God. One way or another you will be reminded that there is a God that you actually have a partnership with. And there will be a willingness to let Him in.

But you don't have to do it the hard way. You don't have to do it the hard way, you can just listen to Me or your Advocate, who is available to you when you go within; who will point you in the direction of your salvation—which most everyone is surprised to find is his brother or his sister, his fellowman. And he will point you in the direction of your fellowman, with the purpose of illuminating your capacity to be an agent for change in your brother's life, because you are willing to look beyond your poor thought models or concepts about everything and about your brother. And you're willing to look for the Light that is in him that you now know about. And you will have taken the first step of waking up. So you can do it, willingly or unwillingly.

The point is, that if you will accept that you have an Advocate who is here to uncover in you the utter good in you, the Godness in you—God in you—you will begin to experience such transformation that it will pour out and bless your brothers and sisters as well.

You cannot enter into REAL relationships with any of God's Sons unless you love them all and EQUALLY.

Uh-hh... If you think through your list of acquaintances, you won't really be able to say that you can do that. Of course not if you're using your current definitions, the current meanings you're applying to everything.

But you know what? Back up. When that happens, when you find yourself being reluctant to extend yourself, back up and ask yourself, "Do I need an Advocate? Do I need someone to remind me that I do not have to behave out of fear? I don't have to be experiencing fear. I don't have to live in a constant state of guilt. Do I need an Advocate?"

Some of you may say, "No, I'm doing quite well, thank you. I'm staying on top of the heap. I'm managing the struggle pretty well." Okay. I won't try to force

you. But those of you who are willing to receive, I will stand with. Those who are willing to receive from you, be willing to stand with them, because that's your function and because they deserve it.

And you know what? All of you really do know that at the bottom line, none of you are what you think you are, that you're better than what you think you are and you deserve better by Birthright, not because you've earned it. And all of you know that in spite of the greatly distorted behaviors that you and your brothers engage in because of fear, it is a behavior that doesn't reflect your nature or you. And your brothers and sisters do not need to continue to behave as though this is "just life."

In other words, it says . . .

You cannot enter into REAL relationships with any of God's Sons unless you love them all and EQUALLY.

What I'm saying is, that at the bottom line, you know that they do deserve to be loved equally and that you can do it. Um-m, but it's like the alarm clock going off in the morning. You know it's time to get up, but you hit the snooze button, "Five more minutes, please." You know that you can love your brothers equally, "But please, can I have five more minutes before I have to engage in all that hard work?" [Chuckling] And of course, it looks like hard work because your definition of them is "awful." [Chuckling] And so you have laid out for you by virtue of your definition—your "awful" definition—a horrendous time consuming job. See?

It's like you're saying for your brother, "If I go down into the very depths of you, I'm going to find this ugliest of ugly black hole, and I'm going to be convicted with your awfulness. I'm going to be convinced of it." You see? "And that's going to make it very difficult for me."

But the fact is, that if you will let yourself into the very center of your brother just as if you will let yourself into the very center of you, what you will find is Light; as I said, pulsing, effulgent, living Light, the substance of which is Love. That is what you will find.

And whatever effort it takes on your part to get past your reluctance, it will be worth it; because when you see the Light there, you'll be remembering God there. And by virtue of the remembrance, which you know will not have come from your own thinking and your own reasoning, but will have come from My Vision which you're seeing through, which is the Father's gift to you; you will find equality being experienced relative to you and your brothers. And although it may be an experience with one or a dozen of your brothers, you will know from that experience that it's true about the millions of brothers and

sisters that you've never met yet; which is a great promise of joy and pleasure as you look forward to meeting them.

Love is not special. If you single out PART of the Sonship for your love, you are imposing guilt on ALL your relationships, . .

See, only the guiltless will be worthy of your love. Who are you going to withhold your love from? "Oh, the guilty!" Oh, so you still value guilt, I see. You think guilt is a valuable tool in your backpack of paraphernalia for coping with life. And you're still holding on to it. Okay, well as long as you're still holding onto guilt as a thing of value, well, you're going to find if you look a little bit further in your backpack, fear, because guilt and fear are inseparable.

Wow! As long as you value guilt you will impose it on everyone and you will keep yourself bound to it and the fear that always accompanies it.

Love is not special. If you single out PART of the Sonship for your love, you are imposing guilt on ALL your relationships, and making them. . .

. . . the relationships . . .

. . . unreal. You can love ONLY as God loves.

You see? That's why I invite you to accept God's gift to you, which is My gift to you, which is My Vision, which is the Father's perspective.

You can love ONLY as God loves. Seek not to love unlike Him, for there IS no love apart from His. Until you recognize that this is true you will have no idea what love is like.

What is love like? It's like you being totally absent of fear. It's like you being in, as well as, being the presence of Joy. It's like you experiencing unchallengeable fulfillment, because there's nothing unlike fulfillment that you are valuing, and it's more.

No-one who condemns a brother can see himself as guiltless in the peace of God.

And yet, you, being guiltless in the peace of God, is what the experience of love is like. It's what the experience of love is experienced as. It's your Birthright. So if . . .

No-one who condemns a brother can see himself as guiltless in the peace of God.

Then one who sees himself as guiltless in the peace of God does not engage in condemning his brother—finds no value in it. And therefore, finds total value in, we could say, confronting your brother, but we'll say it in a gentler way, reflecting back to your brother the wonderful truth about him that is the truth about him.

And so when he behaves out of fear, you will stand there with your brother and express the truth to him that helps him to see that fear is not his Birthright—that fear is an illusion and that if he sets it aside, life and the Universe will not collapse around him and he will still be safe. And if he does not hear it, if he does not want to believe it, if he cannot bring himself to believe it, you stand with the perfection of the gift that you have extended and you let it rest with him. And you do not try to force him. And perhaps you step away for a while. Perhaps for a while it will be someone else's task to step in and reflect back to him the truth about him.

I want you to understand that to see the truth about your brother is not a way of controlling or coercing your brother into a better frame of mind. It is not a new and higher means of control.

I must constantly invite each of you to embrace the truth by sharing it with you and then leaving it up to you to reach out for it, to take it in, to make it yours. And that's your task as well.

No-one who condemns a brother can see himself as guiltless in the peace of God.

And I'm adding: Even though he is.

If he IS guiltless and in peace and sees it not, . .

. . . which is the state you're all in . . .

. . . he IS delusional, and has not looked upon himself. To him I say,

"Behold the Son of God . . .

. . . when you look at yourself . . .

"Behold the Son of God and look upon his purity and be still. In quiet . . ."

What does that mean? Without all the chattering of your mind, without all of the arguing in your mind that your innocence and purity is a bunch of crap, it's just imagination, because you really aren't innocent and pure.

“In quiet . . .”

. . . in the absence of all that noise . . .

“ . . . look upon his holiness, . . .”

. . . look upon your holiness . . .

“ . . . and offer thanks unto his Father . . .”

. . . your Father . . .

“ . . . that no guilt has ever touched him.”

No guilt has ever touched you. I’m saying that to you.

***“Behold the Son of God and look upon [your] purity and be still.
In quiet look upon [your] holiness, and offer thanks unto [your]
Father that no guilt has ever touched [you].”***

Imaginations have never been able to affect a single thing. Not a single animal on the desert has drowned from the illusion of water that appears to be there on a hot day.

No illusion that you have ever held against him . . .

. . . your brother . . .

***. . . has touched his innocence in any way. His shining purity,
wholly untouched by guilt and wholly loving, is bright within you.***

God’s . . .

***. . . shining purity, wholly untouched by guilt and wholly loving, is
bright within you. Let us look upon him . . .***

. . . your brother . . .

together and love him.

See, this is a description of what I do all the time. And it’s instruction for what you need to be doing all the time.

Let us look upon him together . . .

Oh, Uh-oh, uh-oh! Wait a minute, "You mean I don't get to look upon him myself with great beneficence and offer him the great gift that I'm able to give him of unconditional love? What, if I look upon him together with You, well who's going to get the credit? This is unprofitable for me."

But, of course, that's the illusion—the illusion of orphanhood; the illusion of separateness; the illusion of isolation. And the discomfort of such an idiotic insane belief is, what we're leaving behind.

So . . .

Let us look upon him . . .

. . . your brother . . .

. . . together and love him. For in our love of him is your guiltlessness.

When you and I join together loving your brother, what happens? Your guiltlessness gets uncovered to you, while his does as well. That's the only way you can release guilt.

Let us look upon him together and love him. For in our love of him is your guiltlessness. But look upon yourself, and gladness and appreciation for what you see will banish guilt forever. I thank you, Father, for the purity of Your most holy Son,

Again, please do not hear these as religious, spiritual words. It's like:

I thank You, . .

. . . Dad, . .

. . . for the purity of . . .

. . . me or the purity of my brother, your other Son.

I thank You, . .

. . . Dad, . .

. . . for the purity of Your most holy Son, . .

. . . of your most unaltered, undefiled Son, . .

. . . whom You have created guiltless forever.

The key words to that sentence are: I thank You . . .

. . . I thank You, Father . . .

I thank you Dad . . .

. . . for the purity of your most . . .

. . . impeccably, unaltered, undefiled offspring, Son, my brother . . .

. . . whom You have created guiltless forever.

I care. I care. I'm involved. My heart recognizes You in my brother and that he is my brother and not just some other odd ball on the face of this planet that I can relate to or not related to. Even if I'm not relating to him at the moment, he's my brother whom I have feelings for and thank you...more feelings. Thank you Dad. Thank you Dad for not withholding from us all of the excellence of You.

Still you talking here, this is your prayer.

Like you my faith and my belief are centered on what I treasure. The difference is that I love ONLY what God loves with me, and because of this, I treasure you beyond the value that you set on yourselves, even unto the worth that God has placed upon you.

This I want you to say and feel about your brother.

Like you my . . .

. . . brother . . .

. . . my faith and my belief are centered on what I treasure. The difference is that I love ONLY what God loves with me, and because of this, I treasure you . . .

. . . my brother . . .

. . . beyond the value that you set on . . .

. . . yourself, . . .

. . . even unto the worth that God has placed upon you. I love all that He created, and all my faith and my belief I offer unto it. My faith in you is strong as all the love I give my Father.

Not just nice words. They're My words.

My faith in you is strong as all the love I give my Father. My trust in you is without limit, and without the fear that you will hear me not.

Please abandon the fear you have that when you love your brother he will hear you not—he won't hear you.

I thank the Father for your loveliness, and for the many gifts that you will let me offer to the Kingdom in honor of its wholeness which is of God.

What is it that is whole here?

I thank the Father for your loveliness, and for the many gifts that you will let me offer to the Kingdom in honor of its . . .

. . . your lovelinesses . . .

. . . wholeness . . .

When you look at your brother and you recognize God there, it is an awesome experience. It is a magnificent experience that causes you to spontaneously express praise for it that gets shared with all of Creation.

Now I'm going to stop here, because if I stop here it means that we start out next week with the word "Praise" and with an expression of gratitude. And that's a wonderful way to start out a gathering.

You're supposed to be happy. [Addressing each one in audience] You're supposed to be happy. You're supposed to be happy. Even you are supposed to be happy. You are supposed to be happy. You are supposed to be happy. You are supposed to be happy. You are supposed to be happy. You are supposed to be happy. And you are supposed to be happy.

All of Creation is geared toward your having that experience. All of existence is geared toward your having that experience. Everything that exists is meant to fulfill that experience.

In order for you to have the experience you're going to have to abandon the great confidence that you have as to what everything means. Because what you think everything means at this moment is an environment in which

suffering is normal. And in which the attempt to overcome suffering is normal, if not the purpose of life. And it's not true.

The slightest willingness to look at your world with an expectation to see it reflect back to you that it's your Birthright to be happy, will cause change to occur; in the way you receive what appears to come to you from your world and in what you give back.

We're coming up, sometime in the next two or three weeks; it's only on the next page but we're coming up to a section called:

THE GUARANTEE OF HEAVEN.

That's your Birthright to experience the Guarantee of Heaven. To be utterly happy, without your happiness being subject to threat. That's the Birthright that your brothers have, which it's your opportunity to share with them—share with him, so that he can begin to look in a new way if he wishes.

You are your brother's savior and your brother is your savior. Embrace your brother with Love whether he returns it or not.

I love you all. And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.309, Last Full Para. / First Edition – p. 247, 1st Para.
Second Edition – p. 265, Para. 10 / JCIM – p.130, 1st Full Para.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 16th 2007

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

PAUL: Before we get on the same page, I must make an announcement.

As many of you know, and I'm speaking primarily to those who access this work on the internet, during the last three months or so we have had to regularly request financial support. For whatever reason, contributions are tapering off; expenses are not, and each month we have been going further into debt.

And so, I'm asking tonight for help. It's bothered me in the past to have to ask for help. It's felt like begging, which to me hasn't matched or fit in with the work we're engaged in. But you know, actually in the last few weeks—last couple of months, as I've observed in the human condition, let's say, unhappy, unpleasant things going on, especially things that seem to have specifically related to what Raj has been discussing, it has become more apparent to me how valuable what he's saying is and how much it's needed.

And, so you know what? Tonight I'm not so unhappy about asking for help. I think it's appropriate for there to be help in support of that which actually makes a difference—that which is actually the Answer. And so I'm doing it without guilt. It's an actual need. If the support isn't there, and I know some people are going to say, "Oh, now he's threatening them. now he's guiltting them into support;" but the simple fact is, that without support there's no way to make the materials available, even over the internet.

So, I'm asking for support—financial support. I'm asking for your prayers. I'm asking for you to have in your mind reasons why it would be appropriate for there to be support. There are many. There are many reasons why there ought to be support. Hours and hours and hours of exceptionally clear sharings of truth that heal.

I'm not asking for suggestions as to how we can economize. I'm sorry, I cannot appreciate that approach. "It is the Father's good pleasure to give us the Kingdom." Abundance is natural to Be-ing. Let us think abundantly, not tighter and tighter and smaller and smaller.

And I thank you for listening.

I just want to say that listening to Raj is not something I do for a show; it isn't something I do for attention. I will be talking with Raj no matter what happens. If there is not enough support to maintain the form in which the work is occurring now, I have no idea what form it might take, but I will be listening still. And I will find ways to make it available. I don't know what they might be but I'm asking that we do it together.

Okay. Let's take a few moments to be quiet together.

RAJ: Good evening. And welcome to everyone who's joining us on the Internet.

What if you got up every day and your goal, no matter what activities you were engaged in, your goal was to be consciously and noticeably friendly with everyone you came in contact with—consciously and noticeably. In other words, the people you come in contact with should not escape the contact without actually being aware that they were treated in a friendly manner. Wow, you don't think it would make a difference? It would make a difference.

You know, all we're talking about, all that we have been talking about is the use to which you put your minds. You can put your minds to use in ways that are destructive, debilitating, demoralizing, depressing. Or you can use your minds in ways that build, that solidify, that strengthen, that secure. And I'm very specifically, tonight, asking everyone to set themselves the goal of using their mind well every day so as to actually make a contribution; so as to actually not just engage in lip service to the truth or to what is meaningful, but to actually act upon it—actually embody it. Actually embody it; make it visible in the world even if you're at home and the only other one in the house is your pet. Let that pet have the obvious experience of being loved. Embody in your relationship with your pet that which makes it happy for the moment it's just experienced.

I'm going to ask you: What better thing does any one of you have to do than express love? Is there anything more constructive, anything more meaningful that you can express than love? And if expressing love is going to wipe away all tears, if expressing love is going to generate joy, if expressing love is going to reduce fear, if expressing love is going to dissolve guilt, then again, what better thing do you have to do than express love—embody it? Nothing.

Let's go into the Book.

Praise be unto you who make the Father One with His Own Son.¹

In other words, . .

Praise be unto you who . . .

. . . is willing to look into his brother's eyes and remember God.

Praise be unto you who . . .

. . . is willing to look into his brother's eyes and see beyond your best definitions of that brother, or the current behavior of that brother so that you might see what is behind the behavior, or you might see what is behind the best or poorest picture you are characterizing your brother with.

Because I promise you something: If you're not willing to look beyond the presentation that your brother is making; "Well, if I'm not willing to look beyond the presentation you are making," we're never going to have transformation. We're never going to have the full-blown experience of the fulfillment of Be-ing.

But as I've said, this is going to mean conscientiousness on your part, focus in the use of your attention and the abandonment of sloppy-slipshod mental habits. And you're going to have to be willing to persist to get past the presentation—the current mask that any of your brothers and sisters may be wearing—to touch on that essence that is what they divinely are. That is the threshold of enlightenment for your brother and for yourself; a threshold over which you pass into a larger experience—an infinite experience of pure awesome meaning.

I've said it. You are more than your best perception of yourself and your brothers and sisters are more than your best perception of them and they are more than their best perceptions of themselves. And as all of you are caught in your best perceptions, some of which aren't very good at all, you're trapped into an experience of existence that it's not your Birthright to be experiencing.

You're trapped when you deserve to be free. You deserve not to be fooled, confused into believing things that aren't true about you.

And from this tiny mindset that you are involved in, you have decided that you don't deserve anything greater than this. And it's a lie and you need to be shaken out of the lie. And you need to be willing to dare to believe that the rules that say you're not allowed to get out of this terrible mindset, those rules are there to be broken. They're there to be violated. They're there not to be honored. They are a result of ignorance and the result of ignorance can never be reason or reasonable.

No matter how much you believe your rules, if they are not reasonable, they are not real and do not deserve to be honored.

Now, to those of you who are willing to look at your brother and look past your concepts and your brother's concepts of himself . . .

Praise be unto you who make the Father One with His Own Son.

Praise be unto you who are willing to see the ultimate. Praise be unto you who have been determined to get past the presentations and even your limiting beliefs, to get what is essentially real and whole right there. Praise be unto you.

Alone we are all lowly, . .

. . . in other words, if you imagine that you're alone, if you imagine you're an orphan and you have no Father, you have no Source, in that mindset you are lowly. You are inconsequential. You're guilty—you're guilty from the get-go! Why? Because there's nothing about you that stands in favor of your integrity.

Alone we are all lowly, but together we shine with brightness so intense that none of us alone can even think on it.

More words that could be described as useless, flowery, and impractical.

Alone we are all lowly, but together we shine with brightness so intense that none of us alone can even think on it. Before the glorious radiance of the Kingdom guilt melts away, and transformed into kindness, will never more be what it was.

Before the glorious radiance of the Kingdom...hm-m... Well, that's more of those impractical words...tch...tch... You know what? Here's the practicality of them: I've said no matter what you're looking at, you're confronted with the Kingdom of Heaven because the Kingdom of Heaven is the only thing that's happening.

The Kingdom of Heaven either perceived clearly or misperceived is the only thing that's going on. Your misperception of it doesn't change it but it changes your experience of it. It flaws or distorts your experience of it.

And that's why I say, whatever you're looking at, look at it with curiosity to see the more of what it is than your current definition allows you to perceive.

Before the glorious radiance of the Kingdom . . .

. . . the Kingdom you're right in the middle of, the Kingdom of Heaven that is available to you to experience in all of it's awesome perfection . . .

***Before the glorious radiance of the Kingdom guilt melts away,
and transformed into kindness, . .***

. . . it doesn't just wither up and vanish, it gets transformed . . .

. . . into kindness.

What is kindness? Kindness is love. But not just love, kindness is love expressed. Kindness is love embodied.

What did I say? Let yourself get up in the morning with the goal to embody love in every involvement you have with a brother—consciously and noticeably. If nothing else, if you do that, you will be neglecting to project guilt on your brothers and sisters or your pets or anything.

***Before the glorious radiance of the Kingdom guilt melts away,
and transformed into kindness, will never more be what it was.***

This is the point. This section we're reading is called ***RELEASE AND RESTORATION***. Restoration is what it's about. A new way of experiencing Be-ing is what it's about.

***Every reaction that you experience will be so purified that it is
fitting as a hymn of praise unto your Father.***

Every reaction to your brother or the flower or the glass, or whatever part of the Kingdom of Heaven that you're experiencing, . .

***. . . will be so purified that it is fitting as a hymn of praise unto
your Father.***

Because you will stand in awe of it, in appreciation of it, and you will recognize that it is Reality and you will see God in it.

And so, your experience of it will stand as acknowledgement of God instead of acknowledgement of this tired, worn-out physical world that's full of all these organisms, called human beings, that are nothing more than conditioned responses and psychological processes that probably aren't too good.

Aren't you tired of that picture?

Again . . .

Every reaction that you experience will be so purified . . .

. . . if you're willing to express curiosity as to what more of Reality is here than what you're seeing, or in your brother . . .

. . . that it is fitting as a hymn of praise unto your Father. See only praise of Him . . .

. . . God . . .

. . . in what He has created, . .

. . . meaning your brother, your pet, the world—the Universe.

See only praise of Him in what He has created, for He will never cease His praise of YOU.

This is my Beloved Son (Daughter), in whom I am well pleased.²

The Father's Benediction on Me is the Father's Benediction on you. That's His praise of you: ***This is my Beloved Son (or Daughter) in whom I am well pleased.*** Not because of what you've done, but because of what you Are. You're His Son, you're His Daughter, you're His Expression.

United in this praise we stand before the gates of Heaven, . .

Where are the gates of Heaven? [chuckling] Right in the mug of water you're holding; right in the hand that's on the end of your arm; it's right in the table in front of you; it's right in the person across from you; it's right in the trees and the world that you see.

United in this praise we stand before the gates of Heaven, . .

. . . in which, wherever you are, you're standing . . .

. . . before the gates of Heaven where we will surely enter in our blamelessness. God loves you.

God loves you.

Could I, then, lack faith in you and love Him perfectly?

If God loves your brother, no matter how big a bastard he is as far you're concerned, then could you lack faith in your brother and still love God perfectly? Well, there'd be a mismatch there.

"I love You Father and I know You love Peter over here, but I sure as hell don't love Peter!" Um-m...something's out of kilter there, right?

"I love You Father and I know You love Peter and you know what? I don't love Peter but if You do love Peter, I would like to know why?"

There you go. Now you're on the right track. Now you're willing to look beyond either your brother's presentation of himself or your poor concept of him.

"I would like to know, Father, why You love him? I would like to know, Father, why You love her? I would like to know why I don't have to dislike him or be frustrated by her?"

And let it be a real question. Let the question become real by actually engaging in listening, by actually being silent with rapt attention. And realize that the only reason you won't hear an Answer is if you have some justification for not hearing the Answer. A justification like, "Well I know her, or I know him, and I know him or her well enough to know that they are guilty and they don't deserve to be loved yet. And therefore, Father, I don't yet want to know why you love him or her."

You won't say that out loud, you'll just harbor this resentment. And it will get in the way of your hearing the good news—the truth that the Father or the Holy Spirit would share with you that would let you put down your resentment and let your mind be healed so it gets put to a better use; a use like making the Father One with His own Son.

Now we haven't talked too much about this and I'm not going to talk about it much tonight, but guilt is almost always the offspring—the projection that arises from self-righteousness. You who know so much better than so-and-so; you who are so much wiser; you who are just simply better than anyone else, feel the right to make another to feel guilty for not being like you, for not being someone you need to be paying attention to.

Self-righteousness is the means of putting another in his or her place. And the best way to put him or her in his or her place is to prove that they're guilty of something and then demand that they experience misery for their guilt. And unfortunately, one of the elements that comes into play with self-righteousness and the self-righteous placement of guilt is a certain pleasure that comes from it that becomes addictive and causes one to repeat, what I'm going to call, the offence of projecting guilt.

It feels so good to make someone else feel miserable. It feels so good to make them suffer for whatever it is you have deemed that they are guilty of.

But then we can't say to you . . .

Praise be unto you who make the Father One with His Own Son.

Because you're stating, "I am going to make my judgment one with your Son, Father." And you break the trust, you break the bond, you break the alliance that comes from recognizing who your Father is, acknowledging that you are your Father's Son and therefore are not a self-determined, independent authority over your life. And an awareness that your brother, your fellowman, is your brother or sister—Sons or Daughters of the same Father you have—in which you're all family; in which there is unity; in which you all fit together and no one stands out superior, you know, or you can get that hit of self-righteousness. No it's not there.

I ask again, what better thing do you have to do than express love? You literally have none. Because in the expression of love that is the acknowledgment of your brother as your brother, and the fact that you and your brother are Sons of a common Father, why, that's how you abandon orphanhood. That's how you free yourself from the improper or the poor use of your mind. That's how you let go of memory (the past) and abandon the use of imagination (the future) which allows you to be in the little gap—in the moment you're in which is free of illusion—and where the revelation of the Father's Mind, the Father's awareness of All That Is becomes yours, becomes revealed to you, infills you.

Now this is not an empty promise. This is something that will happen each and every time you allow for it. And I say each and every time because you do just stick your toe in the water for a moment at a time and it isn't enough to capture your attention so that you never get out of it again.

Most of you have had the experience spontaneously without a conscious choice of any sort having been made. And so you say, "Wow! I just had a God experience." And it's possible for that experience to stand apart from

everything else as one of many experiences that life can provide you with. When actually it was an experience of connectedness with the ground of your Be-ing, the fundamental of your existence of your conscious experience. It was a perfectly real experience without any illusion attached to it.

You've got to watch the use to which you've put your mind. And if you find yourself at some point in the day or even the moment that you wake up, engaging in critical thoughts, notice it! Don't just say, "Well, you know..." Don't just go along with the flow of thoughts. Notice it! So you can say, "Uh-oh!, critical thinking is occurring. It's not my choice. And so, I'm going to be alert to it so that every time it occurs I can bite my tongue or stop the flow of thoughts before embodying them—before giving voice to the criticism. And I just claim it. It is not mine. It is not my choice and that's why I can squelch it every time it pops up."

Be alert! If you get up or at any point during the day a wave of sadness comes over you and you find yourself being depressed and nothing has happened—no event has happened! Notice it! "Oh, wow, I'm being invited to be sad." Now don't ask why you're being invited, that's taking the bait. Notice, "I'm being invited to be sad. I am feeling a real emotional invitation to be depressed. And I reject the invitation!" You see?

Don't just flow willy-nilly with whatever is happening in your mind. Notice when you are being subtly or not so subtly invited to engage in poor uses of your mind, so that you can immediately and consciously and, I'm going to say, noticeably behave in a way that reflects a good use of your mind. A use that in one way or another embodies love, embodies the desire to see beyond whatever the harsh and unkind limits are that these thoughts that are presenting themselves are inviting you to claim as yours.

Forgetfulness and sleep and even death become the ego's best advice for how to deal with the perceived and harsh intrusion of guilt on peace.

Oh, you suddenly feel guilty. You don't have to answer me, but how often have you had the experience or how frequently do you find you have the experience of suddenly, out of the blue, for no reason at all during the day, feeling guilty. Feeling like, "Uh-oh, I'm going to be caught." And you're not doing anything that you could be caught for. But you just have this nagging, uneasy feeling in you of guilt and that you better be careful, because you're likely to get caught.

The ego whispers in your mind. And it makes suggestions and invitations to you that seem to justify the poor use of your mind.

Forgetfulness and sleep and even death become the egos best advice for how to deal with the perceived and harsh intrusion of guilt on peace. Yet no-one sees himself in conflict, and ravaged by a cruel war, unless he believes that BOTH opponents in the war are real.

Now listen:

Believing this he must escape, for such a war would surely end his peace of mind, and so destroy him. Yet . . .

. . . and here's the key . . .

. . . if he could but realize the war is between forces that are real and UNREAL powers, he could look upon himself and SEE his freedom.

In other words, if the war is going on between something that is real and something that is unreal, it's not a war is it? There are no "powers." There is no unreal power that can war with a real power.

You need to be alert so that you don't falsely characterize an inner experience as a war when it's not a war. When you are trying to use reason to fight the unreasonable—well, it's like the sound of one hand clapping—when you try to use reason to battle the unreasonable, nothing is happening.

But you see, if someone is bound by his ignorance—if someone is ignorant—reason isn't present, strength is not present, integrity is not present or able to function because confusion reins, ignorance reins. And that ignorance reigning feels like an actual something. "That's me! You know, I can't deal with your confusion. I can't deal with your ignorance."

"Well, then you better leave, because that's me!" [chuckling] No, discombobulation isn't you or anyone else, it's just disconnectedness. It isn't connectedness. And it's not you and you're not it.

When a battle is going on between individuals and guilt is being flung back and forth, it's being flung at the ignorance that is going on—that in the individual which is unaware of who or what he really is. And so he thinks he must respond and he thinks he's really being threatened, or vice versa, she does; and so this battle is engaged in with great enthusiasm—great determination. And yet, if it could be seen that what was being fought against was nothing, that the ignorance that's being despised and hated and upon which guilt is being heaped, if it could be seen that that was nothing, there would be no basis for continuing the battle. And therefore, that ***is*** the answer. That ***is*** the solution.

. . . no-one sees himself in conflict, and ravaged by a cruel war, unless he believes that BOTH opponents in the war are real. Believing this he must escape, for such a war would surely end his peace of mind, and so destroy him.

When two people fight to the bitter end hurling guilt back and forth, it's only occurring with the vehemence that it's occurring because it is believed that there is an actual threat and that there will be actual injury, actual cost. And if you don't know what your Birthright is, if you don't know who your Father is, and if you don't know that it's your Father's good pleasure to give you All That Is, you will labor under the idea that what is happening can cost you and you will fight ever more strongly.

Yet if he could but realize the war is between forces that are real and UNREAL powers, he could look upon himself and SEE his freedom.

If you can break the mesmeric attachment to the fear and the anxiety that comes from guilt long enough so that you can remember that there is a God and that all that God is, is embodied in you as You, and that therefore, nothing can be taken away from you, you would recognize the whole mindset and the whole activity as nonsensical and you would simply stop. You would not protect yourself against a non-threat. It would be as clear as a bell to you. And that's why I'm reminding you, so that you might take a second look.

Well, there must be another way to look at this. Um-m...oh, I think we call this the two-step, where you, before you act step back and say, "Father, what's the truth here?" so that you can remember to look past the presentation your brother is making or the concept you have about your brother, to see what is truly there so that you might put down your weapons of defense, since there are no elements present that can actually war.

No-one finds himself ravaged and torn in endless battles which he HIMSELF perceives as wholly without meaning.

When you can look at something and see the nonsensicalness of it, you don't validate it anymore. And you don't react to it anymore. You don't even respond to it anymore.

I'll give you an example, it's not the best, but:

You move to a new house. And there's a store a couple of blocks away. And you decided that you're going to walk to the store instead of drive to the store. And you walk along and as you're walking along, all of a sudden out from the left of you, in the yard, this Bulldog tears forward growling and barking

ferociously. And you leap back and start to run. And when the dog gets to the sidewalk, the chain on his neck yanks him and stops him right at the sidewalk. You let out a sigh of relief.

The next time you walk to the grocery store and you come to the yard, maybe once again you're not thinking about the dog, but here comes the dog with all ferociousness and you smile, [chuckling] you just walk on. You know he's not going to be able to touch you because he's got the chain on. So what had seemed fearsome before is no longer fearsome. And what you felt was a cause of fear is seen to be nonsense. It doesn't apply. You see?

Now, I bring this up from time to time: You're here to be healers. You're here, for lack of better words, to make a contribution. You're here (and your ego likes this) to make a difference. The only thing is, that the difference you're here to make is to be that which shows the ego to be nonsense; so that when it speaks up and whispers in your ear that you are guilty or that you should be afraid or that you are very sad or that you're going to be caught, you [chuckle] think nothing of it, just another bit of nonsense—meaningless nonsense.

You know, there are people who grow up, they finish High School and they decide to go to college and they want to become a doctor or they want to become a nurse; or they want to become a psychologist; or they want to become a psychiatrist; or they want to become a social worker. Why? Because they want to help people, they want to make a difference in the most fundamental of ways. Not with the running of businesses, but with the better use of the mind that people put there minds to. Now, you think about them and you think that's wonderful.

You can make a decision of the same sort for yourself and accept the position, if you will... no, accept the activity of being an agent for change. Not just to improve the human condition but to uncover the Divine condition.

Once again, this means actions, this means embodying a goal, to conscientiously and obviously express Love.

If you're listening to me, you have some spiritual values. I'm saying embody them—embody them more fully than you have thought to embody them. Why? Very simply; because until you are willing to look into your brother's eyes and see the very best, see the perfect, see and remember God there, see and experience the ultimate of ultimates there, when you do that, you are consciously blessing your brother. And the you that is doing the blessing, the you that the blessing is coming through is blessed. And your brother and you are both healed. Your brother and you may both wake up as a result of that single encounter.

Again, none of you has anything better to be doing. And you can do it while you're teaching yoga. You can do it while you're building a house. You can do it while you're talking to the grocery clerk. The key is: start doing it; because without the embodiment, there is no transformation.

Now, here's the simple truth, the simple good news:

God would not have His Son embattled, and so His Son's imagined "enemy," which he made, . .

. . . the Son made . . .

. . . is TOTALLY unreal.

In other words, what God did not Create does not exist. What God isn't Being, isn't happening.

God would not have His Son embattled, and so His Son's imagined "enemy," which he made, is TOTALLY unreal. You are but trying to escape a bitter war from which you HAVE escaped.

Another way of saying that would be: from a battle which you've never been in, because God never created the environment or the circumstance or the events that could be identified that way.

You are but trying to escape a bitter war from which you HAVE escaped. The war is gone.

And I would say, the war was never there, except in the imagination or except in the mind committed to an insane belief temporarily.

The war is gone. For you have heard the hymn of freedom rising unto Heaven.

You have heard it, I have been singing it for you. And some of you have been singing it to each other.

. . . you have heard the hymn of freedom rising unto Heaven. Gladness and joy belong to God for your release because you made it not.

What did you not make? Your release! How could you release yourself from a jail cell whose door was never locked?

Gladness and joy belong to God for your release because you made it not. Yet as you made not freedom, so you made not a war that could ENDANGER freedom.

"Oh, but she did! [Chuckling] Boy, she sure endangered my freedom! Oh no, he did! He is endangering my freedom, he's endangering my freedom right now! And I'm retaliating! And I...I will dig out the dirtiest thing I can to plague him with and make him feel guilty for, and threaten him with, so that what? So that he can come back with a better one yet; you know, good, better, best, bested? As long as you've got those determinations, those evaluations, it's going to get you in the end. "Good, uh-m that sounds good. Better, um that sounds good too. Best, um yes! Bested, ooh, that hurt!"

Yet as you made not freedom, so you made not a war that could ENDANGER freedom. Nothing destructive ever was or will be. The war, the guilt, the past are gone as one into the unreality from which they came.

... dissolved back into their native nothingness.

If you want to be free of guilt and the effects of guilt, you've got to take the radical position, that it's not real and that everything that guilt would cost you is nothing more than a great confusion believed and committed to. And that therefore, no matter what the threats are that are associated with guilt, that the moment you dishonor them because... because why? Because the war is between forces that are real and unreal powers and therefore there really isn't a war, when you dare to embrace that and acknowledge that, you'll move into another arena. You'll move into the conscious experience where that isn't happening. The nonsense will be obviously nonsensical. The Bulldog on the chain won't frighten you anymore because there was never anything frightening about a Bulldog on a chain. You see?

So you have to be willing to take this radical position. And no matter what your brother is doing or saying, no matter what his behavior is or your sister, you can, before you react, step back and say, "Father, what is the truth here? What is there about this individual that makes You love him or her? I want to experience Your perspective."

And look at what you've done. You've abandoned the orphan position. You've stepped out of the orphanage. You've asked your Father for help with your brother. And you have brought the family unit back into its unity. That is not only beautiful, it is not only significant, it is the way you wake up, which necessarily means, it's the way you experience the miraculous.

[addresses each one] I love you, I love you, I love you, I love you, I love you, I love you, I love you, I love you, I love you, I love you and I love you. And

because we haven't stopped being what we divinely are: I thank you for your love, I thank you for your love, I thank you for your love, I thank you for your love, I thank you for your love, I thank you for your love, I thank you for your love, I thank you for your love, I thank you for your love, I thank you for your love, I thank you for your love because none of us for even the briefest of moments have stopped being the Love that the Father is embodying of Himself right where we are. And I appreciate and bask in and invite all of you to appreciate and bask in the Movement of Love that we are all embracing each other with.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.310, Last Para. / First Edition – p. 248, 1st Para.
/ Second Edition – p. 266, Para. 14 / JCIM – p.130, 4th Para. from Bottom

² Mathew 3:16

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 20th 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

We need to take a moment tonight to review something that we've talked about before. It's something rather important and it's something that it's easy to forget about.

Imagine, if you will, getting up one morning. It's a day in which you have woken up feeling good. No stress, nothing looming in your day to be apprehensive about, you feel downright chipper and happy and you proceed through your day. And then someone you encounter is very rude, abrupt with you, unkind toward you, and very challenging and you become afraid. And you retaliate out of fear.

On the other hand, let's say that you got up on this same day and you proceeded through your day and at some point a friend of yours became ill or was faced with an emergency of some sort that you felt called upon to help that friend with. And so, you became still enough to listen—to hear the truth to share for healing purposes.

Now, taking these two scenarios, you could say that as you left home and went out to proceed through your day, you were just jolly Mary or John, happy in a very pleasant, practical, alert frame of mind. And as in the first example, if you ran into someone who was being threatening or unpleasant or challenging, and it caused you to become afraid, you could say, "Well, at that point, I listened to the voice for fear. I abandoned my carefree happy pleasant balanced frame of mind and succumbed to listening to and responding to the voice for fear."

Now, in the second example where a friend had a need that called for you to share healing clarity, you could say that you were called upon to listen to the Voice for truth and be out from that place.

And so it could seem as though there are three mental gears if I may put it that way—first, second and third, well say. No, we'll say it's first, neutral, and second. Second—the neutral gear, is where you're just being yourself. First, is where you're listening to the Voice for truth. And third is where you're listening to the voice for fear. All three being different venues from which you can encounter your day, or be.

Now, the problem is that this is an illusion. That there are three mental positions is an illusion. There are only two voices. There isn't the Voice for truth and the voice for fear...and your voice. There's only the Voice for truth or the voice for fear and the voice for fear isn't real.

I want to back up:

Yet no-one sees himself in conflict, and ravaged by a cruel war, unless he believes that BOTH opponents in the war are real. Believing this he must escape, for such a war would surely end his peace of mind, and so destroy him. Yet if he could but realize the war is between forces that are real and UNREAL powers, he could look upon himself and SEE his freedom. No-one finds himself ravaged and torn in endless battles which he HIMSELF perceives as wholly without meaning.¹

You can't have a conflict between something and nothing.

Now, you all tend to believe that there is you and your daily mind. And from that daily mind's place you can access the Voice for truth, or you can access the voice for fear. You can be subject to the Voice for truth that is a result of your listening, or you can be blessed by the Voice for truth that comes to you from another. Or you can suffer from the voice for fear that you initiate, or the voice for fear that others initiate.

And so it would seem that here's you—neutral you—sitting in the middle, placed between the Voice for truth and the voice for fear; two very real opponents because of course, your experiences of the voice for fear is very detrimental to you, very devastating, very unpleasant. But the point is, that one of those voices isn't real. And so there isn't any tug of war and on top of it, there is no neutral middle position that is your natural place to be from.

You are either the Presence of the Voice for truth expressing, or the voice for fear attempting to be. It's one or the other. So now, it boils down to the real

you and the unreal you, doesn't it? And, the real you plus the unreal you equals what? The real you. One plus zero equals one, doesn't it?

Now, why am I bringing this up? I'm bringing this up because as we have been talking about guilt and judgment and the horrors of it, and the tension of it, and the detrimental destructive nature of it, and so-on, and you take a look at your experience—the experience with the way you treat others and the way others treat you—it's very easy to succumb to the idea that your evaluation of another, that he has in some way injured you, and that makes him guilty of something that he must pay a penalty for, that process seems to be real and it seems to be coming from somebody in the neutral gear, in the middle, who has been impacted by somebody listening to the voice for fear.

But when you say, "That one has hurt me and a penalty must be paid for by him," what you are saying is, that you are unwilling to listen for the Voice for truth because the Voice for truth would cause you to find expressions of love—expressions of respect, and expressions of, what for lack of better words, I will call principle in your dealings with this individual so that you don't play into the ploy, the invitation to get into a struggle and to prove your self-righteousness—your righteousness over and against the other's lack of righteousness.

It becomes easy in the heat of the dynamic of reaction to bad behavior, to forget that you, yourself, only have two vantage points from which to look at everything and one of them isn't real; one of them isn't valid. You forget that the solution lies in making the choice between the unreal standpoint, and the real standpoint.

Your unwillingness to be the presence of love that may well heal your brother, because your brother has hurt you, is a conclusion arrived at from within the arena of the mind expressing the voice for fear.

I promise you, that to whatever degree you value that gear—third gear; the voice for fear, you will refuse to be in first gear where healing can emerge.

You see, what's called for isn't getting justice with this errant brother, it is in remembering to make the choice for the Voice for truth in you. And finding that to be more important than any presentation your brother may be making toward you.

I'm also bringing this up because it's easy to forget whether you're involved in legal matters, or whether you seem to be involved in medical health matters, it becomes easy to forget that you have the choice—you have only two choices and that is to listen to the Voice for truth in you or the voice for fear in you.

But the tendency is to assume you must listen to the voice for fear in someone else. If it is a doctor with a negative assessment, you think you must listen to him or her because they have authority and knowledge beyond your scope of awareness. And so you say, "Oh, Okay, I'm not going to listen to the Voice of truth in me and be from there, I am going to listen to "them—the authority" and I will let myself be scared shitless by their listening to the voice for fear in them.

Because I promise you, if they were listening to the Voice for truth in them, they would not be scaring you and they would not be presenting a negative picture. They might say there is a need—they might say there is a serious need, but here's what we need to do about it, including you, the husband or wife or relative or friend of the patient. Here's what we need to do: We need to become still and we need to abandon the voice for fear that wants to speak up in both of us and we need to listen for the Voice for truth. Because in listening to the Voice for truth, we will hear what is needed and we will be able to be appropriate in terms of actions as well as in terms of our natural expression of love that won't be impeded by fear if we are valuing and listening to the Voice for truth.

The reason this is important is, that you really all do have this belief that you have a life, it just is, it has been since you were born. You have a life and you can choose to be a good person or you can choose to be a bad person. You can choose to be spiritual or religious and even engage in a religious or spiritual vocation. Or you can choose to be someone who skirts the law and bends the rules to make a profit. Or you can choose to do neither and just be a somewhat non-descript presence moving through life—a benign presence, one that doesn't any waves; doesn't make problems for others and stays, we'll say, seamlessly peaceful in all your negotiations. So peaceful, that most people won't even know that you are there.

But you see, you don't have all these options. What I am teaching, what the Course is illuminating, is the fact that there are not two powers. There is not a real power and an unreal power. There's only one. There's only one presence. It is the presence of life. It is the presence of Be-ing, a verb, not a noun. Not a being but Be-ing; the action of Be-ing, existing, and it's indivisible and it is flawless. And because it is indivisible and therefore embraces nothing unlike itself in any way, what it is Be-ing is absolutely and infinitely harmonious.

That doesn't mean just the absence of chaos. Harmony, as in music, is beautiful. It's not just the absence of unpleasantness. It's not just the absence of inharmony. That which is infinitely harmonious is infinitely beautiful and is felt by soul—you each are soul. You don't have souls. You each are soul embodying soul that God is. And soul is your capacity to feel the meaning of

Creation and part of the meaning of Creation is harmony. Beautiful, experiential, awesome harmony.

There is no false you as a real presence for you to overcome. But there is a real you that you have been ignoring because you have been giving preference to an imagined self that has the capacity to listen to the Voice for truth or to listen to the voice for fear and suffer from it.

Reading the last paragraph from the last meeting:

God would not have His Son embattled, and so His Son's imagined "enemy," which he made, is TOTALLY unreal. You are but trying to escape a bitter war from which you HAVE escaped.

And last time I said, you are but trying to escape a bitter war in which you never were. Because God did not ordain it, it didn't exist for you to experience.

You are but trying to escape a bitter war from which you HAVE escaped.

Which you were never in.

The war is gone.

It never was, you see?

And so, when the doctor says, "These are the dire circumstances and these are the predicted results," you need to be alert! And you need to acknowledge, "Wait a minute, no-one's in a war here, no-one's in a conflict. You can't have a conflict between God being all and nothing being nothing." And you must use your mind intelligently by making the choice for listening for the Voice for truth in you. And you must disagree with the voice for fear no matter where it is coming from, no matter what lofty position someone is in who is giving voice to the voice for fear, you cannot afford to validate it because it's foolishness to validate what cannot be.

And it is transformational, it is healing, and it is Awakening to give voice to the Voice for truth and to honor It.

You're not used to doing that because you sort of like this safe little position in neutral where you haven't declared for the Voice for truth and you haven't declared for the voice for fear. But what you must remember is, that whether you've made a declaration for one or the other, you are giving voice to one or

the other because there is no neutral gear. There's no safe zone where you are unaccountable, if I may put it that way.

So don't be afraid to give voice to the Voice for truth. It's your Birthright and it's your function. It's the way of release from this so-called war going on between two powers. It's the way of escape from orphan-hood, by you're making the choice to be the one that you Are, and not the one that you're not.

The Voice for truth is the Holy Spirit. The Holy Spirit is your real Mind. The Holy Spirit is the real you held in trust, untouched and unchanged, while you imagine that you're an orphan; that you're an ego; that you're a body; that you're an organism.

Waking up is you shifting from your sense of identity as an organism; as a thinker in neutral, to the embrace of the Holy Spirit in you which is nothing more than your right Mind and shifting your identity—letting your identity be consumed by that which is nothing more than your Right Mind. In doing that you abandon neutral gear and you abandon third gear. And now, there's only first gear in which conflict is impossible; in which illusions cannot even seem to present themselves to you either as your own personal illusions or the illusions of others. And the result is healing. It is what you would call healing.

This is really how simple it is.

Yet if he could but realize the war is between forces that are real and UNREAL powers, he could look upon himself and SEE his freedom. No-one finds himself ravaged and torn in endless battles which he HIMSELF perceives as wholly without meaning.

Another way of saying that is "wholly impossible." As wholly silly, as wholly unreasonable. Do you want the contest to be over? The contest between sickness and health? The contest between guilt and innocence? The contest between human and divine? Then be willing to acknowledge that one of the pairs in a conflict is unreal. So that you may see that fear is not called for.

Now, in the "Lord's Prayer" there is a line that says, ***Thy will be done.***² We've talked about this before and we'll keep talking about it, because it's not a very palatable idea, "Thy will, not mine be done." Wow!

You need to start saying to the Holy Spirit: "Thy will, not mine be done." And understand that statement to mean this: Thy will, Holy Spirit (that which is nothing more than my right Mind) not my will be done—the will of the orphan that I think I am, the will of the independent one that I think I am, the will of the vulnerable one that must be expressed for survival, which validates it and makes it valuable.

Your self-absorbed autonomy and independent sense of self must come to a point of yielding to the Voice for truth in you. And that which is yielding to the Voice for truth in you, is that which identifies with the voice for fear and isn't real.

Everything within you says that such abandonment of authority on your part, and such submission on your part to something apparently other than yourself is sheer idiocy, absolute foolishness! And so you are very, very, very reluctant to do it. But the time will come to pass when you do, because it is inconsistent with the divine state of being for you to be unconscious of who and what you divinely are. And because of what you divinely are, you cannot ultimately succeed at behaving as though you are insane.

Nothing destructive ever was or will be. Is that some spiritual platitude, some cloud nine theory to give you comfort while you're suffering and until you finally die? Or is it an absolute fact that you must be willing to embrace absolutely and unequivocally? The war, the guilt, the past are gone as one into the unreality from which they came. They're gone because they never were present. They will appear to go to you as you become unafraid to let that which is nothing more than your right Mind be your Mind, yielding to it completely without reservation.

You must arrive at a point where you are willing to do the very thing that seems to be the most unreasonable: Yield up your autonomous authority to Something that will take you over and will govern you, govern you absolutely, so absolutely that the very thought of not allowing that kind of governance will never occur to you.

This that you must yield to, is You. And I will keep presenting this fact to you over and over again until you finally arrive at a place where you're willing to risk the chance that abandoning yourself to the Holy Spirit will return you to your sanity and integrity. And do it!

Now let's continue. The new section is:

THE GUARANTEE OF HEAVEN ¹

When we are all united in Heaven, you will value NOTHING that you value here. For nothing that you value here you value wholly, and so you do not value it at all. Value . . .

. . . and this is the key point . . .

Value is where God placed it, . .

The reason you don't value everything wholly is because you have placed the value on everything. "Oh, this is profitable, that is not. Oh, this is mine, not yours. That's yours not mine."

When you place value, which of the two voices are you using, which of the two vantage points are you coming from? When you place value on a thing it is the voice for fear that places the value. And the voice for fear will place value on everything relative to the safety it provides you with or the threat it presents to you according to your fearful mindset.

And because it hasn't occurred to you to say, "What is the more of what God is being here than what I'm seeing?" you are caught, you are blind. And none of what you value will you value in the Kingdom of Heaven. It doesn't mean that none of the things that you have placed value on won't be present in Heaven, but you will value them truly. And that's the difference.

Value is where God placed it, . .

How? How does God place value? God places value by expressing Himself. And that expression is Creation. And the Movement of Creation is God embodying what He Is. And because it is God that is being embodied it is of infinite inestimable value.

Value is where God placed it, and the value of what God esteems cannot BE judged, for it has been ESTABLISHED.

Truth has been established. Reality has been established. Unreality has not. Illusion has not, no matter how much or how completely you have fooled yourself into believing that your valuations are valid and are what are real.

Value is where God placed it, and the value of what God esteems cannot BE judged, for it has been ESTABLISHED. It is WHOLLY of value. It can merely be appreciated or not.

And all of you are sort of hanging out in the "or not" part.

It can merely be appreciated or not.

You can appreciate your right Mind or not. Hmm-mm.

So try something new. Try something new! Try appreciating it! Try looking in your brother's eyes, for what purpose; to get the lay of the land with him; to find out what his peculiar characteristics are; to be able to protect yourself in his presence or manipulate him more easily? No. Look into his eyes for the

purpose of remembering God, because that's the function of your right Mind. That is your function.

To value what God esteems. . .

To value it partially is not to KNOW its value. In Heaven is everything God valued, and nothing else. Heaven is perfectly unambiguous. Everything is clear and bright, and calls forth ONE response.

It doesn't call forth awe and indifference. Indifference would mean there was a lack of understanding of what was being experienced. An impossibility for You in your right Mind.

There is no darkness, and there is no contrast. There is no variation. There is no interruption.

No interruption of what? Let's be clear here. An interruption could only be an interruption of a flow, of a movement, of the Movement of God, the Movement of Mind, which is experienced as infinite ideas that are perfectly tangible and real to the mind that formed them. It's an interruption of a Movement of Creation.

So when it says there is no variation, it does not mean that the true experience of Be-ing is one of eternal, changeless, unmoving bliss in which there is no differentiation; because Creation is an experience of Infinity—an infinite, indivisible movement.

You could call your body an indivisible movement, where toes can move and fingers can move and digestive juices can digest your last meal and your vocal cords can make sounds and your mouth and tongue can move to form words. And yet it's all one. And it is not truly at odds with itself in any way shape or form. There is no differentiation. There is no variation. There is no interruption.

There is a sense of peace so deep that no dream in this world. . .

[chuckling] . . . which means in the definitions formed by the mind giving voice to the voice for fear has ever brought.

There is a sense of peace so deep that no dream . . .

. . . in this mindset . . .

. . . in this world has ever brought even a dim imagining of what it is.

Mind you, as you can see, what we're reading now has changed in tone from what we've been reading. And what's happening here is that it is addressing the singularity of being—the fact that there is no war, because you cannot have a war between what is real and what is unreal.

And the call is for you to begin to look at everything as though there is no possibility of war going on, but that the war that has seemed to occur has been a by-product of a misuse and misinterpretation of your mind. In other words, it's an artifact, a mistake—an artifact of confusion, apparent but not actual.

Nothing in this world can give this peace, for nothing in this world is wholly shared.

Think about it: "Oh, this money is my money and not yours. I earned it. I have become a millionaire and you're not a millionaire. Oh, this house is mine. It's not yours. That house is yours. It's not mine. This land belongs to me and not to you. You cannot trespass on it. I have rights over this territory and you have none. And you must acquiesce to my rules while you're in my territory."

. . . nothing in this world is wholly shared.

Oh-h, does that mean, "What's mine is yours and what's yours is mine?" Well, you know the answer to that, because nothing as a matter of fact in your world is wholly shared. Possession is one of the key elements of your existence. Territory, boundaries, are an innate part of life.

Well, enjoy it if you think you can, but remember . . .

Nothing in this world can give this peace, for nothing in this world is wholly shared.

Do you realize that it's not making any comment about what's in the world—the trees, the grass, the things. It's talking about how the things are dealt with. And when possession takes precedence over extension and sharing, then the peace of Reality will be unavailable to you.

Perfect perception can merely show you what is CAPABLE of being wholly shared. It can also show you the RESULTS of sharing, while you still remember the results of NOT sharing.

These are fine points here. In the process of awakening, in the process of coming back into your right Mind, the Holy Spirit (that which is nothing more than your right Mind) reveals to you the difference between the way you're looking at and interpreting things and the way things are. And so, you will

find yourself becoming aware of the meaning of sharing wholly everything, while at the same time having available to you your current sense of privacy and possession.

The two: That which is real and that which is unreal, will seem to exist side-by-side. And while they are existing as something you can contemplate and comprehend, even though one is real and one is unreal, you are still not Awake. But that experience is an essential part of the process of Awakening.

So . . .

Perfect perception . . .

. . . an experience that you can be infilled with spontaneously when you are undefended against it . . .

. . . can merely show you what is CAPABLE of being wholly shared. It can also show you the RESULTS of sharing, . .

And you will find yourself standing in awe of how reality works, right here.

It can also show you the RESULTS of sharing, while you still remember the results of NOT sharing. The Holy Spirit points quietly to the contrast, knowing that you will finally let Him judge the difference for you, . .

. . . listen to this:

. . . allowing Him to demonstrate which MUST be true.

There's that yielding part. There's that essential yielding part.

The Holy Spirit points quietly to the contrast, knowing that you will finally let Him judge the difference for you, . .

Uh-h take away your authority!

. . . you will finally let Him judge the difference for you, allowing Him to demonstrate which MUST be true.

This is hard to take:

He has perfect faith in your final judgement because He knows that He will make it FOR you.

Do you grasp that you're letting the Holy Spirit make it for you, is the way you step out of a first gear neutral, second gear or third gear experience? That it's the way you step out of the experience of a war occurring between a real and an unreal power?

He . . .

. . . the Holy Spirit . . .

. . . has perfect faith in your final judgement because He knows that He will make it FOR you.

Now, where is the sanity in that statement? If He makes it for you and He is nothing more than your right Mind, then you're allowing your right Mind to make the final decision for you constitutes an ultimate and primitive act of sanity. That's where the truth is in that. And that is where the answer lies. This is the ultimate answer. It is the utterly simple answer.

Again . . .

He . . .

. . . the Holy Spirit . . .

. . . has perfect faith in your final judgement because He knows that He will make it FOR you. To doubt this would be to doubt that His mission will be fulfilled. How is this possible, when His mission is of God?

The utter essence of your being, which is the Presence of God, has set in you all that is true about Him. And nothing can alter that. And although you have been able to imagine something else, and you have been able to believe your imaginations, your imaginations haven't made the Movement and Act of God invalid. It hasn't altered it in any way, shape or form. Therefore, it is inevitable that misperceptions will yield to Reality—your right Mind will supercede your imagination.

Now, we could talk at great length and may at some point about the concept of guilt and the way it is employed by the voice for fear and the mind that gives voice to the voice for fear. There's a lot that can be said. There's a lot that can be said about the attraction to guilt and the use of guilt and the extractions of penalties. There's a lot that can be said about the addictive nature of it all.

But you know what? It must be kept in perspective because the solution to the practice of guilt, the employment of guilt, is not to be found in dealing with guilt. It's to be found in remembering that no matter how many mental

positions you think you can act from—the Voice for truth, neutral, or the voice for fear—there is only one that is Real. And you must choose for It.

You must more diligently than ever before ask when you're expressing yourself: "Is this the voice for fear that I'm giving voice to, or is this the Voice for truth that I'm giving voice to? If it's not the Voice for truth that I'm giving voice to, I'm engaged in nothing. And there's no meaning, nor is there any value present in it anywhere. And I don't wish to be meaningless. I don't choose to pretend to have the capacity to be meaningless.

"And so, I'm going to choose for my right Mind. I'm going to choose for it by shutting up the voice for fear that I've been engaged in and my apparent capacity to be pro-active out from my present sense of myself. And I'm going to settle down. I'm going to abandon my arrogance. I'm going to shut up and listen after having become curious to know the truth about whatever is going on and then listen for my right Mind to respond—which it is waiting only for my permission to do.

"And I will do this no matter what the physician has said. I will do this no matter what the lawyer has said. I will do this no matter what anyone is saying, so that I might bring the Voice for truth 'into the world,' embody it and make the gift of it. And I will be willing to share the Voice for truth without reservation. I will be willing to share it wholly with no strings. I will let it be the uninhibited and uncontrolled Movement of Love that it is. And I will let Love do its perfect work. I will yield to the way things work."

I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.311, New Sect, The Guarantee of Heaven / First Edition – p. 248, Last Para.
/ Second Edition – p. 266, Para. 3, / JCIM – p.130, Last Para. The Guarantee of Heaven

² King James, Mathew 6:5-15

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 27th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Now, it might seem strange to say that we've arrived at a very important part of the book, *A Course In Miracles*, but the fact is that we have.

And it's especially important because there is a sentence which I dictated to Helen that does not appear in the first or second edition. And without that sentence, it becomes almost impossible to glean the full meaning of the portion that we've been reading last week and that we will be reading tonight.

This one very important sentence is: "*The Holy Spirit is nothing more than your right Mind.*"¹

This is a very key sentence. It is a very key teaching. Because without it, as we read in this portion of the Course, it would be very easy for you to think of the Holy Spirit as part of the Holy Trinity; the Father, the Son and the Holy Spirit—something far beyond you. And yet, you could say the essential teaching of the Course is that "*The Holy Spirit is nothing more than your right Mind.*" Or we could reverse it and say, your right Mind is nothing less than the Holy Spirit.

Now, we spoke last week about first gear, second gear, and third gear. First gear is where you are listening to the Voice for truth. Second gear is neutral, where you think that you have a mind of your own—a place for you to simply be—and from which you can shift to first gear and listen to the Voice for truth or, from which you can shift from neutral to third gear, which is the voice for fear. And of course, fear and guilt are two sides of the same coin.

Now, one can read the Course and think that the Course is about learning how to be in neutral without engaging guilt or fear—without yielding to, or giving your attention to the voice for fear so that you might always be in a peaceful place in neutral, in second gear. But as we discussed last week, the voice for fear and neutral are illusions.

You do not have a place from which to be on your own. That's an illusion. And a capacity to listen to a voice for fear only seems possible if you insist upon occupying this invalid and unreal position called "neutral" where you're not connected to the Voice for truth, where your divinity is not a part of your awareness of yourself, where you are not yielding to anything except your own self-developed expertise at being an independent authority. And loving it!

It would seem that to improve one's self in neutral, one has to learn not to be governed by the voice for fear—as though *that's* the improvement needed in order to wake up—and hopefully, as you read the Course, to desire to listen to the Voice for truth which you've learned is available to you in the Altar in the very middle of you. But it's very possible for you to imagine that the Holy Spirit that is available to you in the Altar in the very center of your being is still the Holy Spirit, part of the Trinity—the Father, the Son, and the Holy Spirit; God, Jesus and the Holy Spirit.

If you cannot abandon that unreachable and different definition of the Son and the Holy Spirit, you will not be able to wake up. And you will not be able to embody what the Course is teaching!

You can see that this is very important. If you want to wake up, you have to abandon the orphan mentality; the sense of self that has no source, no father/mother, but is somehow self-existent or a product of a physical movement in a physical universe—evolution.

But you want to wake up. You want to become sane again. And so this is going to require not just abandoning the voice for fear and from neutral position listening to the Voice for truth, the Holy Spirit—that which is nothing more than your right Mind, you are going to have to be willing to abandon neutral gear and let that which is nothing more than your right Mind, be you. It cannot be put anymore simply than that. That is the Gospel. That is the Good News!

The self that you think you are in neutral, is never going to be improved to the point of waking up. It is ultimately going to be abandoned because you have come to a point where you are willing to commit yourself—invest yourself fully in letting your right Mind replace the sense of a mind that you have developed from a vantage point in which you have conceived of yourself as being an independent entity separate from a God—something set in motion and given the option and task of self-governance. That belief will keep you dreaming. It is what needs to be abandoned. And the sentence that does not appear in the first and second editions of the Course is what

makes utterly clear the truth of what I've just said: "*The Holy Spirit is nothing more than your right Mind.*"

So again, we're not talking about improving your puny little self or helping others improve their puny little selves. We're talking about shifting entirely from a mental frame of mind in which you independently and autonomously govern yourself and your affairs, and where you are willing to re-embrace the only Mind that is yours—that Mind which is in perfect balance, perfect harmony, perfect sanity—that Mind which you must let take you over—that Mind which you must let supersede the mind you imagined you have.

Let's go to the book.

*You whose minds are darkened by doubt and guilt, remember this:
God gave the Holy Spirit to you , . .²*

See, that means something quite different when you know that the Holy Spirit that God gave to you is nothing more than your right Mind. It has a very different meaning than it would if you think of the Holy Spirit as part of the Holy Trinity that is vastly different and distant from you, although it embraces you lovingly.

*You whose minds are darkened by doubt and guilt, remember this:
God gave the Holy Spirit to you, and gave Him the mission to
remove all doubt and every trace of guilt that His dear Son . . .*

. . . you . . .

. . . has laid upon himself.

It makes sense, doesn't it? The Father has given you that which is nothing more than your right Mind to replace the mind that you have imagined; that you have filled with illusions and misunderstandings and errors. God has given you your real Mind—your right Mind—to replace a mind in you that is suffering from its own false beliefs, from its own illusions.

It is IMPOSSIBLE that this mission fail.

It is impossible that your right Mind will fail in its purpose to unite you, to bring you back into a whole awareness of yourself. You could say, to bring you back into Unity consciousness which would of course be infinite consciousness—all inclusive, where nothing of what the Infinite Mind that is God is—where you are the fullness of what God is.

*Nothing can prevent what God would have accomplished from
accomplishment.*

You know, if the Holy Spirit really were something at a distance in a holy position with God and Jesus, it would be easy for you to imagine that maybe the Holy Spirit couldn't reach you or maybe you couldn't reach the Holy Spirit. But if you understand that the Holy Spirit is nothing more than your right Mind, it becomes obvious to you that it's actually impossible for you to be separated from It even if you are ignoring It. And therefore, the inevitability of what I'm going to call reunification, becomes clearly possible and reasonable as well as inevitable if indeed the Holy Spirit functions as the, I'm going to say, embodiment of God's Will. Therefore, any temporary insanity that you pretend to be in will necessarily be temporary. Necessarily. And the truth of that becomes obvious to you when you realize that the Holy Spirit is nothing more than your right Mind.

Whatever your reactions to the Holy Spirit's Voice may be . . .

. . . and I am chuckling because Paul understands fully what I am speaking about because the Holy Spirit's Voice is one that he and all of you will resist from time to time even though it's nothing more than your right Mind.

Whatever your reactions to the Holy Spirit's Voice may be, whatever voice you choose to listen to . . .

. . . first gear or third gear—Voice for truth, voice for fear, whichever voice you choose to listen to, . . .

. . . whatever strange thoughts may occur to you, God's Will IS done.

That is why you can't pretend to be insane forever, permanently. You cannot establish it because God did not establish it.

God's Will IS done.

What God is Be-ing, right where you are, is the only thing that can Be right where you are, no matter how creatively imaginative you might become.

You WILL find the peace in which He . . .

. . . God . . .

. . . has established you . . .

God is the Establisher.

You WILL find the peace in which He has established you because He . . .

. . . God . . .

. . . does not change His Mind. He is invariable as the peace in which you dwell, and of which the Holy Spirit reminds you.

You might not have thought about it, you might not have taken an overview of your experiences of guilt or of fear, but if you will observe the next time you are experiencing either guilt or fear clearly, that the experience is mesmerizing. You even have a phrase: “Caught in the grip of fear!” And it becomes difficult to set it down. It becomes difficult to ignore it. It becomes almost impossible to imagine that there can be reasonable justification for shifting your attention from it—your compulsive, addicted attention—from it and give your attention, instead, to your peace—the peace that is part of your being; that is the nature of your being which is inescapable.

Remember, we spoke last week about the fact that there seem to be two powers at war with each other and one of them is real and one of them is unreal. And your escape from the conflict lies in your willingness to identify one of the voices as unreal and therefore not an actual power or force that can accomplish anything. And in that awareness you are released from the imagination that there can be conflict that can impact you and injure you or hurt you or demean you, actually. And in that realization, you will find yourself free of the invitation to fear. Free of the mesmeric, hypnotic invitation to justify the experience of fear and then attempt to overcome it.

See, it’s the one in neutral that would hear the voice for fear and become enticed into overcoming the voice for fear. And that’s where the mistake is. And that’s where the clarity [snaps fingers] has to come into focus so that you realize that it’s *not* the overcoming of the fear that’s called for but the abandonment of second gear from which you are observing fear and guilt entice you and engulf you. And instead, turn to the Voice for truth in you.

Invite the Voice for truth in you to reveal the truth about you. Invite your right Mind, which is utterly and ultimately divine because it’s the Presence of the Mind for God, to reveal to you the truth about you that has nothing to do with a second gear called, “neutral” or a third gear called, “the voice for fear.”

God . . .

. . . is invariable as the peace in which you dwell, . .

It’s your environment. It’s the environment of your being. And the environment of your being that was established by God remains forever unchanged and therefore, forever available to you.

God . . .

. . . is invariable as the peace in which you dwell, and of which the Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . reminds you.

Your sanity is forever on hand reminding you of the truth of you always. Always it is present with you reminding you.

So when you shift your attention from third gear, the voice for fear, and you abandon second gear, neutral, and you let first gear be fully you, you will be allowing what God has set into place for you to do what it's supposed to do. And you will call it, "Waking Up." You will call it, "The end of illusions." It will be an experience of joy.

And so, no matter what problems you're faced with, no matter what the nature or character, no matter what its unique peculiarities are, no matter how seductive they are, you must remember not to take the bait. And even if you do take the bait, you must recognize it and remember that you must give your attention to first gear knowing that it's not pie-in-the-sky Holy Spirit, but ultimate Holy Spirit, which is nothing more than your right Mind whose function it is to replace your misunderstandings and your confusion and illuminate your infinite sanity and return you to your right Mind.

That's important. It's not going to bring your right Mind to you here in second gear, it's going to return you to your right Mind.

Now, continuing . . .

You will not remember change and shift in Heaven. You have need of contrast only here.

Here in the Kingdom of Heaven that you are calling the human condition. Here in neutral.

Contrast and differences are necessary teaching aids, for by them you learn what to avoid and what to seek.

And I will say, hopefully you learn what to avoid and what to seek. What you need to become aware of is, that what you call life—which most everybody is living out from neutral—is not something to be lived out forever in neutral. It is an experience from which you're supposed to learn and *not* stay in.

You see?

Contrast and differences are necessary teaching aids, . .

. . . to one who's living in neutral seeming to sit with the Voice for truth on his left, and [chuckle] the voice for fear on his right, while he remains innocently playing with one and the other as though it doesn't make any difference. And that's life—nothing to learn, just, you know, use Spirit to overcome evil and watch while evil tries to overcome Spirit, so that you can have this thrill of overcoming this dastardly voice for fear, you see. No. You're here to learn.

Contrast and differences are necessary teaching aids, for by them you learn what to avoid and what to seek. When you have learned this you will find the answer that makes the need for ANY differences disappear.

Now that doesn't mean that there won't be trees or flowers or individualities. Those aren't differences. But a "bad person" and a "good person" or poison oak and a rose do seem to be differences. They will disappear, but not Creation.

When you have learned this you will find the answer that makes the need for ANY differences disappear.

Why? Because you won't need to be further convinced of what you want and what you don't want.

Listen to this:

Truth comes of its own will unto its own.

The Voice for truth is nothing more than your right Mind. Truth comes to its own. Truth comes to you of its own will because of the absolute unalterable integrity of you, of Be-ing, of Creation.

Truth comes of its own will unto its own. When you have learned that you BELONG to truth, it will flow lightly over you without a difference of any kind.

Truth will not illustrate differences. Because you will no longer be confused and attracted to that which is not true without realizing that you're supposed to learn something from the uncomfortable experience and stop doing it. You see?

Again . . .

When you have learned that you BELONG to truth, . .

See, this is again the yielding to the Holy Spirit, letting that take over you, which is nothing more than your right Mind and is therefore a sane and intelligent thing to do.

Well, . .

When you have learned that you BELONG to truth, . .

. . . and aren't just some little entity sitting in neutral that can, um-m, take a little bit of truth from the Voice for truth and take a little bit of fear from the voice for fear and sort of mix them up and work them around and have a little bit of excitement; and then finally lean a little bit more toward the Voice for truth so you have a breather, some peace, you know.

When you've learned that you belong to truth and it's not a thing for you to employ, .
.

. . . it will flow lightly over you . . .

It won't be hard to hear the truth.

. . . it will flow lightly over you without a difference of any kind. For you will need no contrast to help you realize that this is what you want, and ONLY this. Fear not the Holy Spirit will fail in what your Father has given Him to do.

In other words, fear not that the Holy Spirit will use contrast in a way that would cause you not to learn what you need to learn. Do not be afraid that the Holy Spirit will use contrast in any way other than the way that will trigger Awakening and graceful growth, graceful learning, because its function is to return you to your right Mind, in which there is no confusion and therefore no suffering.

Fear not the Holy Spirit will fail in what your Father has given Him to do. The Will of God can fail in NOTHING.

You see, you cannot escape... there is no way that you could have gotten outside of the will of God. There's no way you could have gotten outside of your right Mind. The only thing that you can seem to have done is to have drawn a little circle within the infinite Mind that you are. And then say that this circumscribed part is all there is of you. Well, it isn't all there is of you, but it is you. It's the Presence of God viewed in a limited fashion.

Your right Mind undoes the boundaries and reunites that which is all of you to you.

Have faith in only this one thing, and it will be sufficient . . .

. . . and this is it:

God wills you be in Heaven, and nothing can keep YOU from it or It from you.

Why does God will you to be in Heaven? Because God didn't create any other place for you to be. It's that simple. And because of that nothing can actually keep you from it or it from you.

Your wildest misperceptions, your weird imaginings, your blackest nightmares . . .

What?

. . . all mean nothing.

They are meaningless.

They will not prevail against the peace God wills for you. The Holy Spirit will restore your sanity because insanity is NOT the Will of God. If that suffices Him, . .

God . . .

. . . it is enough for you. You will not keep what God would have removed because it breaks communication with you with whom He would communicate. His voice WILL be heard.

That's like saying your salvation will be experienced. You in your right Mind, will be the only one left—no orphan among orphans, just the real You, the Son, the Daughter of God—embodying willingly what God is Be-ing right there where you are; because you were willing to abandon all of the rights and privileges you thought you had as an orphan to be your original self on whatever terms you wanted to make up. But, because that put you in a position of disconnection from what you divinely are—which we're calling second gear, neutral—you immediately created the third gear to cope with, because in your separated state it's impossible for you not to experience fear and guilt simultaneously. You see?

This should be becoming clearer and clearer to you. The clearer it becomes to you, the easier it will be for you to comprehend making the choice for the Voice for truth, which you can safely do because you're making the choice for that which is nothing more than your right Mind, not your tiny little self's right mind, but the Presence of

what God is Be-ing infinitely right where you are, from which He has withheld nothing of what He is.

The communication link which God Himself placed within you, joining your minds with His, CANNOT be broken.

Here again, this could be misunderstood. What is the communication link which God Himself placed within you? The Holy Spirit. Mind you, the Holy Spirit came into existence, we will say, when you decided to become imaginative and get a divorce from your Father and try to be an independent entity.

When you did that and circumscribed the infinity of you by a smaller circle and said, “This is me,” did you annihilate the rest of the infinitude of you? No, it’s still there but you’re ignoring it. And that is what is called the Holy Spirit, the allness of what God is Be-ing right there as you is now divided by your active independence into the Holy Spirit and the little orphan in neutral gear.

So as long as you maintain this little circle and say, “What’s inside is all there is of me,” the Holy Spirit, everything outside it, is present and pressuring, pressing against the boundary so as to break it.

Again . . .

The communication link which God Himself placed within you, joining your minds with His, CANNOT be broken. You may believe you WANT it broken, and this belief DOES interfere with . . .

. . . what?

. . . the deep peace in which the sweet and constant communication which God would share with you is known.

As long as you’re in neutral, you are going to be dealing with the actuality of the voice for truth and the illusion of the voice for fear. And the two will seem to be in conflict. You will and do call it “The human condition.” And you think the human condition is life, that it’s the ultimate and that you must make the best of it and that’s your task. And you have even imagined that there are reincarnations so that you might learn better and better how to be in this fashion. But I’m telling you, the answer is to get out of neutral, abandon neutral and the voice for fear.

The communication link, which God Himself placed within you—joining your minds with His—cannot be broken. And so you can get back. You may believe you want it broken, you say, “Oh, I’d rather struggle a little longer, it’s pretty exciting. I have a lot invested in what I’m doing right now. Let me see if it is going to fail before I

yield to what you're suggesting." You may believe you want it broken—the connection—and this belief does interfere with the deep peace in which the sweet and constant communication which God would share with you, is known.

Yet His channels of reaching out cannot be wholly closed and separated from Him.

What does that mean—His channels of reaching out? You, every aspect of Creation are His channels of reaching out, of extension, of expressing love, of embracing and blessing with all that He is.

. . . His channels of reaching out cannot be wholly closed and separated from Him. Peace will be yours because His peace still flows to you from Him Whose Will IS peace.

In other words, God.

You have it NOW.

You say, "I don't have it now. I haven't had peace in a long time. And even when I had it there was never any stability to it, therefore it couldn't have been real peace." It's all bullshit. You have it now. Why? Because you couldn't have second gear or third gear, if you didn't have first gear. You can't have an illusion of nothing. You can't have a distortion of nothing. You can't have a false experience of nothing. It's that simple.

Peace will be yours because His peace still flows to you from Him Whose Will IS peace. You have it NOW. The Holy Spirit will teach you how to USE it, and by . . .

. . . what?

. . . projecting it to learn that it is in you.

The key here is, that you must do something new that you haven't done before. You must stop trying to improve the human condition. You must stop trying to improve everything by using the definitions you have given to everything; by using the value that you have placed in everything. You must abandon that and cultivate the curiosity to have revealed to you the value God has put in everything, which will reveal to you His Purpose behind this or that or the other thing, or embodied as this, that or the other thing. You see?

God willed you Heaven, and will ALWAYS will you nothing else. The Holy Spirit knows ONLY of His Will.

Now isn't it wonderful that you can no longer think that the Holy Spirit is something high in the sky—the Father, the Son, the Holy Spirit.

*God willed you Heaven, and will ALWAYS will you nothing else.
The Holy Spirit . . .*

. . . that which is nothing more than your right Mind, . .

. . . knows ONLY of His Will.

God's Will.

*There is no chance that Heaven will not be yours, for God is sure,
and what He wills is sure as He is.*

Now, you might be listening to what I'm saying and be thinking that, wow, this is like a giant leap that I'm talking about. I'm asking something of you that is humongous, impossible. And it's not. I'm just asking you to recognize what the answer is. And the answer is not you, in neutral, trying to improve the human condition by working the good and the evil better, or by being independent better, as though you could be independent without the voice for fear accompanying you absolutely.

*You will learn salvation because you will learn HOW TO SAVE. It
will not be possible to exempt yourself from what the Holy Spirit
wills to teach you.*

Again, I know the ego thinks that sounds like control. But when you realize that it's your right Mind which wills to teach you of your integrity and your indivisible wholeness you will realize that it's not control, it's really *sanity*.

Salvation is as sure as God. His certainty suffices. Learn . . .

. . . here it is learn, supposed to be learning.

*Learn that even the darkest nightmare that disturbed the mind of
God's sleeping Son holds no power over him. He WILL learn the
lesson of awakening. God watches over him and light surrounds
him.*

God watches over you and light surrounds you.

Can God's Son lose himself in dreams . . .

. . . well it seems as though you can.

*Can God's Son lose himself in dreams when God has placed
WITHIN him the glad call to waken and be glad?*

Oh again, what is this that has been placed in you that is a glad call to waken and be glad? It's the Holy Spirit. God has placed in you, that which is nothing more than your right Mind, and there was no way for you to abandon it actually. It is the glad call, if you will but abandon second gear and third gear, realizing that in shifting your attention and embrace to first gear it will dissolve second and third gear and return you to your sanity. And you will be glad.

He . . .

. . . you . . .

*. . . cannot separate HIMSELF from what is IN him. His sleep will
not withstand the call to wake. The mission of redemption will be
fulfilled as surely as the creation will remain unchanged throughout
eternity.*

Why? Because they're one and the same thing—your creation by God was an eternal creation. You in your right Mind are an eternal creation. And because of that your temporary confusion can only be that—temporary.

You do not have to know that Heaven is yours . . .

. . . reality is yours . . .

*. . . to make it so. It IS so. Yet the Will of God must be accepted as
YOUR will, to know it.*

But remember, what we're talking about is making a shift to your right Mind, which is an act of integration and therefore an action of integrity and one that can be embraced without fear and with commitment.

The Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . cannot fail to undo FOR you everything you have learned . . .

. . . and that word “learned” should be in quotes—everything that you have taught yourself from second gear.

*The Holy Spirit cannot fail to undo FOR you everything you have
learned that teaches you what is not true must be reconciled with
truth.*

In other words, that what you have created from second gear, which has been created from a vantage point of fear and guilt, that it must be able to be brought to a point of being real—absolutely as real as God’s Creation.

The Holy Spirit cannot fail to undo FOR you everything you have learned that teaches you what is not true must be reconciled with truth.

You see, that has to do with manipulation from second gear of the things in third gear and somehow, making what’s going on in second and third gear become equal to what is going on in first gear, which is Reality. That’s the reconciliation that the ego would have you engage in. And it’s the reconciliation that I mentioned at the beginning tonight, where if you don’t know that the Holy Spirit is nothing more than your right Mind, then you are likely to engage in your spiritual path from second gear using the elements of fear and guilt because they are inseparable from second gear, and thereby never accomplishing your awakening, because you’re trying to reconcile the wrong things—improve the human condition.

Now listen to this:

The Holy Spirit cannot fail to undo FOR you everything you have learned . . .

. . . taught yourself . . .

*. . . that teaches you what is not true must be reconciled with truth.
This is the reconciliation which the ego would substitute for . . .*

. . . what? . . .

. . . your reconciliation unto sanity and unto peace.

And there it is as clear as a bell. The reconciliation has nothing to do with dynamics between second gear and third gear. The Holy Spirit’s reconciliation for you is helping you to abandon second gear and third gear and succumb to, yield to, be overcome by, be overwhelmed most beautifully by the Holy Spirit, which is nothing more than your right Mind. That’s the reconciliation. And that’s what, as you read this Course, you must understand it is pointing ryou in the direction of.

The Holy Spirit has a very different kind of reconciliation in His Mind for you, and one which He WILL effect as surely as the ego will NOT effect what it attempts.

The Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

*. . . has a very different kind of reconciliation in His Mind
for you, . .*

. . . it's a reconciliation with Him. It's a reconciliation with everything outside the tiny circumference that you've placed in the middle of the infinity of you and claimed to be all there is of you.

*The Holy Spirit has a very different kind of reconciliation in His
Mind for you, and one which He WILL effect . . .*

. . . accomplish . . .

. . . as surely as the ego will NOT effect . . .

. . . or accomplish . . .

. . . what it attempts.

What is the ego? The voice for fear—third gear. Third gear will never accomplish anything because it is an unreal power.

Now, during this coming week I'm going to invite you all to go over what we read last week as well as what we've discussed this week. It is incredibly invigorating, motivating and contributive to sudden shifts of perception—miracles.

And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹Sparkly Book, -- p.94 First full Para / JCIM – p.40, 3rd Full Para. In Above Sect. /
First Edition – p.67 2nd Full Para., / Second Edition – p.73, Para. 3

² Sparkly Book – p.312, First Full Para. / First Edition – p. 249, 2nd Para.,
/ Second Edition – p. 267, Para. 5 / JCIM – p.131, 2nd Full Para.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 10th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We're going to back up a paragraph for continuity's sake.

The Holy Spirit . . . ¹

. . . again, that which is nothing more than your right Mind . . .

. . . cannot fail to undo FOR you everything you have learned . . .

. . . or taught yourself . . .

. . . that teaches you what is not true must be reconciled with truth.

In other words, that everything that you have made up which is not true must be brought to truth and by virtue of a capacity that you think you have had, your creation will be able by the force of your will and determination and commitment, be rendered real—actual. As real as God's Creation.

But, that which is nothing more than your right Mind . . .

***. . . cannot fail to undo FOR you everything you have learned
that teaches you what is not true must be reconciled with truth.***

Not too bright an outlook for the ego. "Oh, you mean after all the hard work I've done, nothing is going to come of it?" That's true. That's true. What is

not real can never become valid and you can never become burdened by what is not real.

This is the reconciliation which the ego would substitute for your reconciliation unto sanity and unto peace.

You see . . .

The Holy Spirit has a very different kind of reconciliation in His Mind for you, . .

. . . that which is nothing more than your right Mind has a very different kind of reconciliation in It's Mind for you . . .

. . . and one which He WILL effect as surely as the ego will NOT effect what it attempts.

And again, just as a reminder and for clarity sake, the reconciliation which your right Mind has in mind for you, is the reconciliation between you as you perceive yourself to be right now, and It. You see, your mindset presently as an orphan—as an ego, wants to reconcile things that you have created while in the orphanage and reconcile them with Creation itself. It also wants to reconcile elements within the orphanage state of mind with other elements.

In other words, get mutual agreements so that everyone will cooperate so as to make you a lot of money or to benefit you in some way or so that you can all benefit each other in some way.

But, the reconciliation that the Holy Spirit has in mind for you is not one of reconciling illusions with illusions, but rather to have you shift your attention entirely from the orphan state of mind—to abandon second gear, neutral and third gear, the voice for fear—and abandon yourself to first gear—to yield to the Voice for truth, that which is nothing more than your right Mind. In other words, to shift identity from an orphan sense of self to the real one that you Are—that it's your birthright to be experiencing with joy. That's the reconciliation that the Holy Spirit has in mind for you.

It will not reconcile anything from second gear or third gear. This is important to understand. Because you know what it means? You will not waste any more time reconciling what can't be reconciled or reconciling what you think ought to be able to be reconciled. And you can attend to the one thing that will cause you to wake up.

Continuing . . .

Failure is of the ego, NOT of God. From Him . . .

... God ...

... you CANNOT wander, and there is no possibility that the plan the Holy Spirit offers to everyone, for the salvation OF everyone, will not be perfectly accomplished.

That is fact—important!

From ...

... God ...

... you CANNOT wander, and there is no possibility that the plan the Holy Spirit offers to everyone, for the salvation OF everyone, will not be perfectly accomplished.

You WILL be released, and you will not remember . . .

... listen to this ...

. . . you will not remember anything you made that was not created FOR you and BY you in return.

Is that a little bit of a mindbender?

You WILL be released, and you will not remember anything you made that was not created FOR you and BY you . . .

How can something be created for you and by you? It's easy. Remember, creation is co-creation. So, God creates for you. And your part in the co-creation is the wonder-filled acknowledgement of It. "Oh! I see what You've made... Ah-h...Wonderful!"

Your part in the co-creation is the acknowledgement of what God created as His Creation, without confusion, without thinking It came from any other source—without thinking you did it or your brother did it or the orphan down the hall.

You WILL be released, . .

. . . from what? From a state of being unreconciled with yourself, unreconciled with that which you truly Are.

You WILL be released, and you will not remember anything you made that was not created FOR you . . .

... by God ...

... and BY you ...

... in the acknowledgement of It as Creation Itself ...

... in return.

Creation is a two-step process you might say. God creates and you discern. You observe. You see and say, "Yes! Yes Father." You see?

Again ...

You WILL be released, and you will not remember anything you made ...

... in other words, anything you made up. That the illusions that you would have brought to truth to render them true will not only be gone, you will not remember them. You will not be plagued with them. You will not have night dreams, as it were, in which the past plagues you. You will not remember them.

You WILL be released, and you will not remember anything you made that was not created FOR you and BY you in return. For how can you remember what was NEVER true, or NOT remember what has always been? It is this reconciliation with truth, and ONLY truth, in which the peace of Heaven lies.

... or the peace of your Be-ing or the peace of Be-ing Itself.

As long as you think you have a capacity, a self-fulfilling capacity to be creative on your own, separate and apart from God, you will lack. You will be preoccupied with that which you have made as well as that which you are making. And what you have made you will be busy protecting because it's not real and it's therefore not eternal—and therefore, it's not permanent, stable. And it will not always be yours if you don't protect it, if you do not guard it and if you do not stand over and against your brothers, because after all they're very likely to try and take it from you because it's not permanently yours, because what you've created isn't real.

But on the other hand, when you willingly abandon the concept that you can be an independent authorizer, an independent creator—as insulting as that is to your ego and you yield to your right Mind, in other words, you defer to something other than this sense of yourself that you have made up and that you believe, which when you're doing it feels like a disrespect for everything

you've been respecting—you will find that the only thing you lose is what wasn't real. The only thing you will lose are illusions you created and maintained by an investment of your belief in them. But in their absence, you will find all of Creation in your lap, as it were, on your doorstep, as it were. You will find all of Creation—God's Creation—and at the same time you will remember that you took part in that Creation, in the acknowledgement of It as the Father's.

And in your acknowledgement of It, in your deference of authority to the Father in Creation, you play an essential part. Because you know what? Unrecognized good is non-existent good. Unrecognized creation is non-existent creation. In order for Creation—the Movement of God—to be experienced, to be real, it must be validated. And that's your job. You are the observer. You are that which pays attention. And that's why it says that your attention is God's treasure.

The next section is called:

THE TESTIMONY OF MIRACLES

Yes, you are blessed indeed. Yet in this world you do not know it.

Oh, well, what does that mean?

... in this world ...

Well, it means in the orphanage you imagine that you're in. An orphanage which is sitting in the middle of the Kingdom of Heaven, as a concoction of your imagination.

It's like children going out on a summer's day, into a vacant field and imagining that it's an ocean on which there are ships. And each one of the children is a ship of his own, plying the waves, doing what it does, maybe carrying pirates and plundering the other ships... [chucking] or maybe being a hospital ship, doing good deeds.

Well, there are no waves. There is no ocean. There are no ships. But it's easy to pretend. And so, you pretend that there's an orphanage in the field and that you're an orphan in that orphanage. And all the other children are playing orphans with you. You see? But it's not real.

... you are blessed indeed ...

How? By having the Holy Spirit as your Mind. Having the Holy Spirit as your Sanity. Having your recognition of your Sonship or Daughtership with God available to you in all the fullness of Its meaning and all of Its inheritance, if you will. You are blessed.

Yet in this . . .

. . . orphan state of mind . . .

. . . in this world . . .

. . . you have made up . . .

. . . you do not know it. But you have the means for learning it and seeing it quite clearly. The Holy Spirit uses logic as easily and as well as does the ego, except that His conclusions . . .

. . . the Holy Spirit's . . .

. . . are NOT insane. They take a direction exactly opposite, pointing as clearly to Heaven as the ego points to darkness and to death. We have followed much of the ego's logic, and have seen its logical conclusions. And having seen them, we have realized that they can not be seen but in illusions, for there alone their seeming clearness SEEMS to be clearly seen.

That's not just a play on words. You all know that you can get into a frame of mind where you will believe something that isn't true. You've done it. And it isn't till after the fact that you realize that what you believed wasn't true. But you did believe it.

And so, in your confused state of mind there was pure logic to all of your conclusions; and that logic led to justifiable distress and pain and suffering and anger, etc., etc.

We have followed much of the ego's logic, and have seen its logical conclusions. And having seen them, we have realized that they can not be seen but in illusions, . .

. . . why? Because once things become clear to you again, you can't see what you were seeing before and believe that they're valid. And so, it's clear to you that they cannot be seen except in a deluded mind.

. . . for there alone their seeming clearness SEEMS to be clearly seen. Let us now turn away from them, and follow the simple

logic by which the Holy Spirit teaches you the simple conclusions that speak for truth, and ONLY truth.

[repeating]

Let us now turn away from them, and follow the simple logic by which the Holy Spirit teaches . . .

What's going to prompt you to turn away? It's not your natural inclination—or hasn't been so far. If you're suffering, if you're in pain, if you're bothered, if there is distress, you simply accept it as a real condition—something to be coped with, not something the reality of which needs to be challenged. You see?

So, having learned now, as we've been moving along, that suffering is not natural to you, that it's not your Birthright and that it's indicative of the fact that you are occupying and identifying with neutral, second gear—which is an invalid position, an illusory position from which to be—you now have the capacity to have an “Aha” experience.

“Ah-h! I am not comfortable. And although I believe I'm not comfortable because of the circumstances I'm confronted by, I now know that I'm actually uncomfortable because I'm trying to occupy second gear. I'm trying to be from a place in which it's inevitable that I will be troubled.” You see? And that can be the reminder to you, a reminder to now turn away from them—illusions.

Let us now turn away from them, and follow the simple logic by which the Holy Spirit teaches . . .

You say, “Oh! I did it again. I'm in second gear. I'm trying to be in neutral. And I know it because I'm not happy. I know it because I'm feeling uncomfortable. I know it because my stomach is hurting.” Blah, blah, blah.

And so, you have now the means to say, “My problem is the mental position I'm trying to create and occupy and maintain in order to have an independent identity, self-governed—the purpose of which is to behave in such a way as to develop pride and self-confidence and a feeling of actual competence. That's my problem. And so, I know now to abandon that, to turn to the Holy Spirit—or to turn to your Guide, who has the same function as the Holy Spirit—and ask to know how to see what is actually in front of you; how to interpret it; how to be free of the illusions that are part and parcel of your insisting on viewing it all from neutral, second gear. You see?

Let us now turn away from them, . .

... illusions ...

... and follow the simple logic by which the Holy Spirit teaches you the simple conclusions that speak for truth, and ONLY truth.

Now, I would imagine that in the last week or two weeks, many of you have been doing this. You've been turning to the Holy Spirit. You've been turning to the Holy Spirit knowing that It's nothing more than your right Mind. And therefore, your turning to It and leaning into It is a matter of leaning into the essential integrity of your divine Being, which isn't nearly as scary a thing as it used to be when you thought the Holy Spirit was something different from you.

And you've done it. And you haven't gotten any clarity. This is a problem you will run into. Not because the Holy Spirit doesn't answer, but because an orphan mentality is a mentality which denies truth and intends to come upon truth by some other devious route through the use of creative imagination and nothing substantial.

So, you turn to the Holy Spirit to have the logic of that—which is nothing more than your right Mind—speak to you and you don't hear anything because it is not easy for you to abandon the habit of the denial of truth.

And so, what it means is that you must persist. And lest you become discouraged by My saying that, it is very important for you to understand that the Holy Spirit—that which is nothing more than your right Mind—has an intent to connect with you, no matter what It has to do to get around your defenses against perceiving the truth.

And so it's not all up to you. But it is up to you to persist in your intent to hear. In other words, you must persist in listening.

Remembering that:

Failure is of the ego, NOT of God.

If you are blessed ...

... which you are ...

... and do not know it, you need to LEARN it must be so.

You hear that? You need to learn. That means that you're going to be engaged in a learning process. Remember school? You went to school and you paid attention. And you paid attention from all different angles, so that you might comprehend fully and learn of what you were observing.

It's going to take conscientiousness. But when you are being conscientious at paying attention to something which is an awesome aspect of Creation—the Movement of God—why wouldn't you bring whatever degree of intent it took to accomplish the goal of learning? It is worth it. You're just not used to having to learn. And you would like it to be done for you. But it's your commitment that you bring to it that opens the door to what's already there. Because your commitment is the way you undo your long-standing practice of denial of truth, even though you didn't know you were doing it.

If you are blessed and do not know it, you need to LEARN it must be so. The knowledge is not taught, but its CONDITIONS must be acquired, for it is they that have been thrown away.

Well, what does that mean?

The Knowledge is not taught, . .

Well, many of you believe that you are the children of God, that you are the Holy Son or Daughter of God—that you are God's offspring. Many of you believe that you're just an organism, a part of an evolutionary process on a physical planet.

Now, for those of you who believe that you are God's offspring, that you are the direct expression of God, you are missing out on the conditions of that state of Be-ing. Would you not say that one of the conditions of being the Son or Daughter of God is Peace? Would you not say it's Joy? Would you not say it's painlessness? Would you not say it's health? Would you not say it's harmony?

Well now, all of these conditions, which would be the condition of being the Son or Daughter of God; all of these things you experience in wavering forms. They come and go. They increase and they decrease. They're insubstantial and impermanent.

Now, these conditions must be acquired because when these conditions are acquired and you are experiencing them, you then know and it's not a belief any longer—you Know. The Knowledge is there confirmed by the conditions. And I'm going to say, that the Knowledge is disclosed by the presence of the conditions. And so, what you want to be looking for is not the Knowledge but the conditions of being the Son or Daughter of God.

You want to experience the conditions of a tree, or a flower, or a table being an idea in the Mind of God, having no material accompaniments whatsoever but

constituted of the energy of Spirit, which is Love radiating infinitely and experienceable by all infinitely.

These are the conditions that must be acquired. How do you acquire them? Through the use of curiosity, as I've said before. Look at the flower, or look at your mate, or look at the glass and ask of the Holy Spirit, "What is the more of what God is Be-ing here, than what I'm seeing?" You see?

So the Knowledge is not taught. The Holy Spirit—that which is your right Mind—is not going to give you Knowledge. But It is going to help you access or acquire the conditions.

The knowledge is not taught, but its CONDITIONS must be acquired, for it is they that have been thrown away.

You see?

On the one hand you say, "Hey, I'm just a mortal, you know. I'm sixty years old and you know, I'm past the prime of my life and you know, I just don't have what I used to have. But hey, that's life isn't it?" You see.

You've thrown away the conditions of youth, so to speak, through a use of your mind that denies the fullness and the vigor of youth—you consciously deny the truth of your Be-ing and you've thrown the conditions away. But you can still say, "I know I'm a child of God." You see the inconsistency? "I know I'm the child of God. I know that. I believe that even. But hey, you know, what can you expect, I am sixty years old. I am this or I am that." And so, you have this conflict going on. You have this war within yourself—"I am this, but I'm not this".

And so it's like book learning. It's just a thought. "I'm a child of God. God loves me. You know, I limp a little but I know God loves me. And hey, what can I expect, I'm this many years old—I'm this or that." You see?

The knowledge is not taught, but its CONDITIONS must be acquired, . . .

. . . and I might say reacquired . . .

. . . for it is they that have been thrown away.

They've been thrown away and you've developed a mindset that keeps arguing them away and disallows for their return. "Hey, I'm sixty, my wife is fifty-five. We're both showing signs of age. If I started acting like I was thirty years old again, how do you think that would make her feel? I can't go around being a

couple, looking and behaving as though I'm twenty years younger than she is. That would be insulting to her. That would be unbearable for her. And it would be unbearable to me to have to live looking in her face and seeing her sadness—that she is not able to keep up with me. You see. So no, don't talk to me about wonderful things like youth. You see, I still insist on denying the truth about me for this reason."

Now, you're going to have to start breaking the rules. And you're going to have to start being the ones who are evidencing the conditions of reality, so that your brothers and sisters have inspiration to abandon their devotion to denying the truth.

You CAN . . .

. . . can is the operative word here.

You CAN learn to bless.

You CAN learn to inspire by embodying the conditions of your true Be-ing, by listening to the logic of the Holy Spirit as it uncovers to you what is true, and does it by managing to get around your habits of denial and your peculiar ways of keeping truth at a distance from you.

You CAN learn to bless, and CANNOT give what you have not. If, then, you OFFER blessing, . .

. . . or I'll say inspiration . . .

. . . it MUST have come first to yourself. And you must also have ACCEPTED it as yours, for how else could you give it away?

This brings us to an important point, because in the last week or so we've been talking about you. We've been talking about you listening to the Voice for truth or listening to the voice for fear or being in neutral. And we've been talking about what you need to do to get out of illusion; to become free of the belief in a neutral position and in the abandonment of it, becoming free of guilt and fear, which are the third gear, which necessarily come into existence when second gear is occupied.

And so, once again it can sound as though all you have to do to wake up is to do something all by yourself. You can dare to abandon second gear and thereby third gear and let that which is nothing more than your right Mind consume that sense of a mind and self; and replace that sense of a mind and self that you have been occupying, and which we have called the orphan and

orphanage, and voila! you could think [snapping fingers] you'll be awake. No. You still can't do it all by yourself.

What reasonable justification do you have for yielding to the Holy Spirit? What is the only valid reason for succumbing to the Holy Spirit? Your brother... your brother has to be the reason why you are willing to yield to the Holy Spirit, that which is nothing more than your right Mind. What is it that facilitates the coming forth of the Holy Spirit? An act of love on your part, an act of love on behalf of your brother, an act of love on behalf of your sister; a desire to have an experience you haven't experienced before—to look at them or to look into their eyes and remember God.

Remember, the way to yield to the Holy Spirit is to ask, "How do I see God here? How do I see God there?" Then the Holy Spirit, through its exquisite use of logic and its incredible grasp of the illusions which you are employing and the secret defenses that you have in place against your discerning the truth, it is able to get to where you are and speak to you so that you hear it and truth dawns on you. But your brother or your sister has to be the reason for it. And it is very important not to forget this.

Yes, you can recognize that when you're miserable, you're disturbed; that it is because you are occupying second gear, neutral, and you can choose to listen to the Holy Spirit in order to shift out of neutral. But you must remember something: Behind your desire for comfort and peace must be a desire to reconnect with your brothers and sisters in acts of love, which include the acknowledgement of them as the direct expression of God, because that's what makes them brothers and sisters to you and you a brother or sister to them—and all of you the offspring of God. And in that your denial of truth, your denial of reality, the denial that has created for you a sense of real orphanhood is undone. And you escape from it. You are released from it.

If, then, you OFFER blessing, it MUST have come first to yourself.

Even if you think you don't have a capacity to bless your brother and sister, your desire to do it and your intent and your act of love and caring from within yourself opens the door for blessing to come through and in the process of extending to your brother touches you, blesses you.

And . . .

. . . you can see that . . .

. . . you must also have ACCEPTED it as yours, for how else could you give it away?

Do you see though that there's a little bit of a twist to this? Your desiring to give something away before you have it, that's an act of faith, an essential act, an essential part of it. Your act of love toward your fellowman brings love through you and illuminates you both with all of what it is. And that's the way it works. And so you do not have the excuse to stand there and say, "I can't give it, because I don't have it."

Have faith. Care enough about your brother or your sister that you're willing to witness on your brother's or sister's behalf and bless them with your caring and you'll find that the Father's love for you will come through you to them and bless you both. It's just the way it works.

That is why your miracles offer YOU the testimony that you are blessed. If what you offer IS complete forgiveness, you MUST have let guilt go, accepting the Atonement for yourself and learning you are guiltless. How could you learn what has been done for you, but which you do not know, unless . . .

. . . and listen to this . . .

. . . unless you do what you would HAVE to do if it HAD been done unto you?

You see, [chuckling] it's actually joyful. Because God created you as His full Self-expression, your capacity to extend that is already with you. And if you knew it was already with you, you would spontaneously extend it. But at the moment you're saying, "No, no way. I don't have it. I never had it. Just look, look at everything I've done. I have all kinds of proof that I don't have that. And even if I did at one time, God would have taken it away from me because I'm such a bastard and I'm so mean spirited and on and on and on."

And so, by your very self-determination you don't extend what you would extend if it had actually been given to you. And since it has actually been given to you, your life sort of falls flat, because you're not extending what you could because it was given to you.

And so, you need to have a little fun in your mind. It's like Dr. Phil has a favorite question. He says: "Well, if you knew what the answer was, what would it be?" And many times the people know the answer and share it.

If you have it to give, why don't you give it? If you have it to give, why don't you go ahead and give it even if you don't think you have it? You see? Lighten up a little bit.

Let what seems to be an unreasonable postulate that you have aspects of divinity, that have been given to you and are yours to give. Why don't you let those postulates of divinity abide with you and then say, "Wow! Okay. If they've been given to me, I'm going to give them away. Gee, I don't know what they are." Well, if you did know what they were, what would they be? You see? Give yourself playful, enjoyable means of getting past ignorance.

How could you learn what has been done for you but which you do not know, unless you do what you would have to do if it had been done unto you. You see? You see the fun in that one sentence—the lightness? Embrace it lightly. And give what you didn't know you had to give, lightly. And if you think you don't know what it is, ask yourself, "If I did know what it was, what would it be?"

Now . . .

Indirect proof of truth is needed in a world made of denial and without direction.

[Chuckling] I remember telling Paul, at one time, that we would never be in the middle of controversy. That was a great relief to him because he was afraid we might be. Later on it turned out we were controversial, even though we were not in the middle of controversy.

And he said to me, "Hey, I thought you said we'd never be in the middle of controversy?" And I told him, 'Yes, that's right. But I never said we wouldn't be controversial.'

So you see, I had to move him beyond his fear of speaking publicly, of sharing what I had to say and so on and what the results might be. I had to get past his fear, you might say, through misdirection—another way of saying that was, indirectly. As it turned out, he had no trouble being controversial or being identified with what was controversial. It's just that he didn't want to be embroiled in the middle of controversy.

So the Holy Spirit works with you indirectly because as you know the ego is nothing more than a defense mechanism. It is highly skilled at defending itself. And so, you never confront the ego directly. It will win. It knows how to defend itself. It knows how to block itself successfully from the penetration of Truth.

The ego is a pattern of behavior, it's not an identification—identification of you. You can behave like an ego. You can identify with an ego but you can't be something you're not. You are the Presence of God. And as long as you

think you're an ego, all of you that you are not identified with is held in trust, as I've said before. And what is held in trust is called the Holy Spirit.

So . . .

Indirect proof of truth is needed in a world . . .

. . . or mind . . .

. . . made of denial and without direction. You will perceive the need for this if you will realize that to deny is the decision NOT to know. The logic of the world MUST therefore lead to nothing, for its GOAL is nothing.

What does that mean, "its goal is nothing"? Its goal is not to experience truth. Its goal is not to experience reality. Well, if its goal is not to experience all that Is, [chuckling] its goal is nothing. It's the absence of all that Is, because it itself is the denial of all that Is.

Now, I want to point out something to you. A further explanation of why it seems difficult—not easy, not simple, not graceful—to wake up. If you have been identifying with the ego; if you have been identifying with your training and your education that says you're an independent agent and that you're here to make a name for yourself, make a mark in the world and to do it in the fifty or sixty allotted years that you have to be alive and make a mark in existence itself, then you are actively but maybe ignorantly practicing the denial of reality—practicing the denial of all that really Is.

Waking up involves the abandonment of your commitment to that. And therefore, there's a reluctance because you don't realize that if you set down these very structured goals that you have developed and others have helped you develop, and teachings have helped flesh out for you; as you give those up, you don't realize that as you give those up you will not disappear, because you never were the definitions—you were that formulating, embracing and believing the definitions. You see?

There is reluctance to move forward swiftly because it feels as though you are abandoning the essential you because you think the definitions are the essential you.

I'm going to give another example. We'll say that you are fifty-five or sixty. You've done well in life and you're ready to retire. And you had a really good job. I mean by that, you had a job that involved skill that you were able to practice well. And you got up every morning and you went through the

processes that one who does this work does. And so, everything in your day reinforced your definition of yourself.

If you were a doctor, every surgery that you engaged in, every examination you gave was a further proof, "I am a doctor." Then, because you did very well as a doctor, we'll say, you retire at fifty-five—early.

And now, when you get up in the morning, you don't go to the office. You don't have appointments. Nobody is calling with emergencies—all things which made you feel fulfilled, all things which identified who you were—they're not happening.

And God, you're only fifty-five. I mean, you still have a long time left to not know who you are! And for many that can be very depressing and distressing. But you want to know something? Without the definitions you're still there! You're still Be-ing. You're still conscious. And so, the definitions that you had acquired had given you a sense of who you are. And then, without those definitions being reinforced, you could experience a great sense of loss of identity.

Well, I promise you, that what you do during the day is not what identifies you. Your identity is an *a priori* fact. It simply is present. It's inseparable from you. And ultimately, it is the Holy Spirit.

And when you let the Holy Spirit in, you're letting your right Mind in. You're letting your Sanity return to you and the clear perception of all that Is will replace the partialness of your prior conscious awareness.

Again though, understand that the way in which reality can be brought to your attention by that which is nothing more than your right Mind, the Holy Spirit, will always be indirect because your present state of mind is a state of defense. It's a defense mechanism.

And so, when you find progress, you might say, of awakening proceeding slowly, understand that there's a reason, but not a good enough reason to stop in your persistence!

If you decide to have and give and BE nothing except a dream, you MUST direct your thoughts unto oblivion. And if you have and give and are EVERYTHING, and all this has been DENIED, your thought system is closed off, and wholly separated from the truth. This IS an insane world, and do not underestimate the actual extent of its insanity. There is no area of your perception that it has not touched, and your dream IS sacred to you. That is why God placed the Holy Spirit IN you, where you placed the dream.

The dream is initiated by second gear—the neutral position. And whenever and for whatever reason you established second gear for yourself—neutral—you also established third gear, which is the voice for fear/guilt, since fear and guilt are the two sides of one coin.

So, what have we learned tonight, at least intellectually? We've learned that in order to become free of the illusion of second and third gear, of neutral and the voice for fear, you must make the choice for first gear—the Holy Spirit, that which is nothing more than your right Mind. And you must access the Holy Spirit for the purpose of blessing your brother. Because not only are you not an orphan, you're not an only child!

And with that good news, I will say good night. And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.313, 4th Full Para. / First Edition – p. 249, 2nd Para.
/ Second Edition – p. 268, Para.11 / JCIM – p.131, 7th Full Para.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 17th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Is everyone having an interesting time with the section of the Course that we're reading and discussing? Or let me put it this way, are you having an interesting time observing your behavior and your mental habits? Are you becoming aware of how self-centered you are and how little of the time you really are willing to let your brother be the focus of your attention even though we have discussed the fact that it's the function of your Being to look into your brother's eyes and remember God?

It's your function to look at any aspect of Creation and remember God. I don't believe we've read anything in here that says, "You are supposed to take a look at yourself and you are supposed to focus in on yourself most definitely and make commitment to paying attention only to what you want and to what you feel." Even though we've read nothing like that here, it's something you're all really familiar with.

Now, as we begin tonight it says . . .

Seeing is always OUTWARD.¹

That's like looking into your brother's eyes or looking at any part of Creation and remembering God.

***Seeing is always OUTWARD. Were your thoughts wholly of YOU,
the thought system which you made would be forever dark.***

We don't need to embellish that. It's a simple fact.

Were your thoughts wholly of YOU, the thought system which you made would be forever dark.

In fact, their darkness is what you complain about.

You know, you have movies which are called dark comedies. Well, the ego's life is a dark comedy. It's asinine. It is not the purpose or function of your existence to be experiencing darkness. And the answer to the darkness; the release from the darkness is accomplished by a very simple act: An act of inclusion; by seeing outward and by being conscious of what is there.

Consciousness is an act of embrace. Creation is described as God creating everything and at the end God saw everything that He had made. It was an act of embrace—an act of inclusion and it was an act of Self-recognition.

It's time to give up selfishness. It's time to learn to give up selfishness. It's time to recognize when you're practicing selfishness. And one of the things that you might not recognize and identify as selfishness is the experience of suffering: "I'm not feeling well today," or "I'm having a real hard time being anything other than absolutely angry with so and so!"

This is an indication to you—it can be an indication to you that you're engaged in selfishness—that you are practicing the opposite of embrace. And it can, as I said last week, serve to remind you to change what you're doing—to change from self-serving interests to an act of recognition and embrace of your brother with the intent of finding God there Being all there is to your brother.

So that in your willingness to recognize and acknowledge It in your brother, that acknowledgement will come through you provided by the Father and bless you with the awareness that it's the truth about you as well. This is a very simple principle. It's the way it works and it's the solution to the human condition.

Continuing . . .

The thoughts which the mind of God's Son projects have all the power that he gives to them. The thoughts he shares with God are BEYOND his belief, but those he made . . .

. . . in other words, the thoughts he made . . .

. . . ARE his beliefs.

Again, the thoughts you share with God are beyond your belief. But those you make are your beliefs.

And it is THESE and NOT the truth that you, . .

. . . he . . .

... has chosen to defend and love.

That's always the case when you're in the mode of selfishness—of self-serving, of doing things for yourself; of making a profit for yourself especially at the expense of a brother.

The thoughts ...

... God's Son ...

... shares with God are BEYOND his belief, but those he made ARE his beliefs. And it is THESE, and NOT the truth, that he has chosen to defend and love.

Now this is very important:

They will not be taken from him.

Your beliefs and your insane treasures will not be taken from you.

But they can be GIVEN UP by him, . .

... by you ...

... for the Source of their undoing is IN him.

Is in you. They won't be taken away from you. But you can put them down any time you're sick and tired of the results of selfishness of the pain that you experience; of the discomfort you experience, all as a result of having everything backwards and being self-centered, when seeing is always ***outward***.

Now, the Source of their undoing is in you. What is it? It's the Holy Spirit. It's that which is nothing more than your right Mind. It's the Presence of God in you that you couldn't get rid of even though you chose to ignore It and claim a different, shall I say, list of ingredients that constituted you. Nevertheless, the Source of their undoing is in you.

There is nothing IN the world to teach him that the logic of the world is totally insane, and leads to nothing. Yet in him ...

... in you ...

... who made this insane logic there is One Who KNOWS it leads to nothing, for He knows everything.

Well, I know it would be nice for you to think that it was the Father or the Son or the Holy Spirit—Somebody different from you but very close to you. Because then you wouldn't have to take responsibility for what you're experiencing and you wouldn't have to take responsibility for changing. You wouldn't have to take responsibility for giving up what doesn't really work.

You could talk about the need to give them up. You could talk about the need for change. But you could be like the people at the pool spoken of in the Bible, who waited for an Angel to come and move the waters and then be the first one to get into the waters after the movement occurred. And in the meantime when the movement didn't occur, "Well, here I am, things aren't going too well, I'm suffering, yes but you know, I am steadfast in my intent to be here the very next moment the Angel touches the water and causes it to move. I'm very devoted to my healing. I'm very devoted to my improvement."

But you see, it's really convenient to have the improvement be at the hand of something other than yourself. It also means that, because you put the responsibility off on somebody else or something else or circumstances; you never get your freedom right away, when you could have it right away, because the culprit is a decision you have made in your mind that you are abiding by.

[repeats]

The thoughts which the mind of God's Son projects have all the power that he gives to them.

So we're talking about doing something different with your thoughts. At the bottom line, we're not saying improve your thoughts. At the bottom line, I'm saying abandon your thoughts. I'm saying become still. Go within to the Altar and ask of God or the Holy Spirit what the truth is that will uncover what is not true to you so that you might spontaneously stop valuing it, since seeing the truth of it will make it valueless to you.

Any direction which will lead you where the Holy Spirit leads you not goes nowhere.

Again:

Any direction which will lead you where the Holy Spirit leads you not goes nowhere.

Being in second gear, neutral—being in this place where you in your own right and on your own are thinking your own thoughts—being in that place and acting from that place is to go in a direction which will lead you where the Holy Spirit is not leading you. And it will not go anywhere even though you have thought it has been leading you somewhere important.

And this is perhaps the most difficult lesson to learn in the process of Awakening because you have to realize that the basic premise for your actions has been faulty. But there is a correct one which is available to you. It is a Source called the Holy Spirit, which you now have learned is nothing more than your right Mind and is therefore very intimately connected with you. And in fact, constitutes you in your integrity, meaning that you have an integrity that was set in place, you might say, in the act of Creation—the Movement of God—and is therefore unalterable. And what that means in practical terms, is what you will begin to experience as you wake up.

Again:

Any direction which will lead you where the Holy Spirit leads you not goes nowhere. Anything you deny which He knows to be true you have denied YOURSELF, . .

. . . remember again, the thoughts which the mind of God's Son projects have all the power that he gives to them. So anything you deny, which the Holy Spirit knows to be true, you have denied yourself. And you have denied it with all the power that you give to it by virtue of actually being the Son of God.

Anything you deny which He . . .

. . . the Holy Spirit . . .

. . . knows to be true you have denied YOURSELF, and He . . .

. . . the Holy Spirit . . .

. . . must therefore teach you NOT to deny it.

"Oh-h, but denying it is essential to my being who I am and what I am. And it's essential to my becoming what I plan on becoming. And it's essential in order for me to be able to arrive at the position in the world that I have chosen for myself. So, Holy Spirit, you're going to teach me how to deny it? And you're going to expect me to embrace what you're saying willingly, easily? You think I am a fool? I know too much about how things work to attempt what you're asking."

Again:

Anything you deny which He knows to be true you have denied YOURSELF, and He must therefore teach you NOT to deny it. Undoing IS indirect, as doing is.

Remember, I mentioned last week that the ego is a defense mechanism. A frontal attack against the ego will always fail, because the ego is an expert at avoiding truth because it denies truth and that is its function.

Now, as a result, the undoing of the ego will always be indirect. And the Holy Spirit knows perfectly how to do that.

Undoing IS indirect as doing is. You were created only to CREATE, neither to see NOR do.

In other words, you were not created for the purpose of making your mark on the world. You were not created to do big things. You were not created to see.

You were created to be conscious. And to be conscious of what? The Movement of Mind which is God in the act of Creation—to acknowledge It and recognize It for what It is.

You're not created to **do** Creation, but to be the awareness of It and the acknowledgement of It. God is making His mark on the world, you might say. **That** would be a description of Creation. You have no such function.

Now, to "see" and "do" . . .

These are but indirect expressions of the will to live, which has been blocked by the capricious and unholy whim of death and murder that your Father shared not with you.

In your dream, in your fantasy of being an independent entity, it has become your function to **do** things. It embodies, in a distorted way, the will to live, which could be described divinely as the urge, the impulse of Mind to be conscious, and, in that impulse, creating, forming something to be aware of—an idea, which to the mind that forms it, as I've said before, is perfectly tangible and substantial and real, even though it is pure Spirit.

The impulse to Be is also the impulse to be conscious. And when you abandon second gear—when you abandon the orphanage, when you abandon the idea of being an orphan yourself—you will find that there's nothing for you to do except embrace everything and recognize God in it. And know that your embrace and recognition of it is part of the movement of Creation Itself—an act which you are involved in because you are the offspring of God, from whom God has withheld nothing of what He Is.

And in this realization, you will abandon the idea that you must do things. And that doing things are what give identity to you and give you credibility and give you respectability and give you substance and give you reality on your own. You'll give that up. Your function will be different, which is part of the reason that, as you hear more and more what constitutes Awakening, it sounds perhaps,

less and less interesting. Why? Because you see that there will be no ego hit gotten from it. And at this moment ego hits are crucial to your meaningful existence.

Nevertheless, this is part of the essential learning that you will learn—that you will move through.

You have set yourselves the task of sharing what can not BE shared.

In other words, your ideas; your slant on things; your definitions of things. And of course, always the definitions you give to everything will relate back to you and your sense of your importance or your lack of importance because you are the center of your attention in second gear—in neutral.

In neutral everything revolves around you. And every aspect of your conscious awareness is colored by that fundamental basis for understanding yourself.

When you are in first gear, God is the Center of Attention.

"Oh, dear, leaves poor little orphan out." Well, that's the way little orphan would see it. But the fact is that when you shift to first gear—where God is the center of attention—you, as God's Son or Daughter, appear in the picture in a way that can't be violated; in a way that can't be altered; in a way where you can't misunderstand the fullness and wholeness and divinity of your Be-ing in any way.

And so, you regain your Self in the act of letting God be the center of attention. Why? Because you're inseparable from God. You are not God, but God is All There Is to you. You are inseparable from God.

You have set yourselves the task of sharing what cannot BE shared. And while you think it possible to LEARN to do this, you will not believe all that IS possible to learn to do.

I promise you, all of your goals for yourself, no matter how grand you think they are, are infinitesimal relative to what you could learn if you chose to learn from God, instead of from your puny imagination.

I promise you that even your best concepts of yourself are nothing in the face of what your Self actually Is.

Now, I can tell you this and you can say, "Well, you'll have to show me."

No, that isn't the way it works. I can tell you about it. I can point your attention in the right direction. But you are the one who has to arrive at a point of devaluing your commitment to your best definitions and your best creations. You're going to have to arrive at a point where you are clear enough in your mind

that you're sick and tired of suffering, that it just isn't worth it anymore to experience a low-grade pain or a low-grade suffering, even though it's not killing you.

What is the point? Why hold on to your best pet theories, if all they're going to do is keep you experiencing like a low-grade fever, low-grade suffering.

You will have to arrive at a point where you actually say to yourself. No, where you don't say anything to yourself again and you say something to the Father. You say, "Father, reveal to me the more of what is here for me to experience than what I've been allowing myself to experience by virtue of holding on to my own imaginative definitions of everything. I want to have the experience of wholeness. I want to have the experience of harmony. I want to experience the absence of stress, not just for an afternoon, but forever."

Continuing:

The Holy Spirit, therefore, must begin His teaching by showing you what you can NEVER learn. His MESSAGE is not indirect, but He must introduce the simple truth into a thought system which has become so twisted and so complex that you cannot SEE that it means nothing. HE merely looks at its foundation and dismisses it. But YOU who cannot undo what you have made cannot see THROUGH it. It deceives you because you chose to deceive yourselves. Those who choose to BE deceived will merely attack direct approaches, which would seem but to encroach upon deception and strike at it.

Yet, nobody likes to become disillusioned. "Let me wrap myself up in my illusions and let me keep them. Don't snatch them away from me!"

Now, you might look at this and say, "Why Raj, why Jesus do you have to speak so negatively about me? You say," . .

Those who choose to be deceived . . .

"I didn't choose to be deceived. Why cast me in such a negative light?" There's the self-defense, the self-centered ego activity, as though it's all about puny little you instead of about the truth.

Those who choose to be deceived . . .

Well, you do choose to be deceived. It's not enough for me to say that though. How are you deceiving yourselves? You are deceiving yourselves by ignoring that you have a Source beyond you, that you didn't make yourself, that you have always been in partnership—if I may put it that way—with the Source of your Being, which the Course speaks of as being co-creators.

And you deceive yourselves by refusing to let a different point of view in.

Were your thoughts wholly of YOU, the thought system which you made would be forever dark.

You see. The correction of the fact that you choose to be deceived, lies in your abandoning your aloneness, abandoning your orphanhood, abandoning neutral—second gear. And in abandoning it, discovering that third gear will vanish as well because you have shifted your attention to first gear—to that which is nothing more than your right Mind; to that which is nothing more than the wholeness of you that is perfectly sane and has always been.

So I must tell you, so that you're not deceived, that you in fact deceive yourselves and there's a way to prove it. The way to prove it is to consciously shift to first gear and find out for yourself.

I'm waiting. The Holy Spirit, that is nothing more than your right Mind, is waiting for you to relent as well, and yield to It/your Self.

Those who choose to BE deceived will merely attack direct approaches, which would seem but to encroach upon deception and strike at it.

Well, you see, I've been very direct. I've said you are deceiving yourselves whether you meant to or not you are and you have been. And it's important and absolutely necessary for you to understand that. But you see, I'm not attacking it, I'm just shining the light on it so that you may look at it.

I'm not going to try to get you to stop. There's no way I could force you to stop. But I can invite you to do something which you, through the use of your will, can act upon. And, of course, the will that acts upon it won't be the ego in you or the ego sense of yourself. That which will will to act upon it, will be That of you which is experiencing Its Sanity, and It will risk the chance that in abandoning second gear, the real you will not disappear and you will not lose everything that is meaningful but you will in fact gain Meaning in its infinite fullness and the experience will be awesome and it will be worth it.

But you will have to do it. And you won't do it if I don't say,

Those who choose to BE deceived . . .

. . . like you.

I've got to tell you that there's a different experience awaiting you. Your Birthright is different from what you're experiencing.

And it's time to test the spirits, whether they are of God or not—the spirit of deception, the spirit of loneliness, the spirit of orphanhood, the spirit of independence, the spirit of autonomy. Check these out and see whether they are of God or not.

How do you check them out? Well, you don't go and examine them. You do something irrelevant to them. Here's where the indirectness is, you do something irrelevant to them—you do something irrelevant to orphanhood, you do something irrelevant to establishing new and better mutually agreed upon definitions between you and the other orphans. And you give your attention to first gear.

And you give your attention to first gear with the intent of letting God be the center of interest—the focal point. How? By going on a quest to find God, or by looking at each and everything that's in your experience with a curiosity to see ultimacy in it, because ultimacy is there, because if there's anything there at all it has to be God.

And like a hologram, all of what is in the hologram is in every part of the hologram. And all of what God is, is in what appears to be every part of Creation.

And as we said last week, your reason for doing this has to be a blessing, it has to be as a gift you're giving to a brother—the willingness to look into your brothers eyes and remember God. Now, I have included all of Creation and said to look at any aspect of it for the purpose of remembering God.

But you know what? The one and only most important thing for you to look at and remember God—as a result of looking at it—is your brother or sister. Why your brother or your sister and not just a flower, or a tree, or a planet, or a universe? Very simply: The fundamental, the basis, the underlying ground of neutral, second gear, is what?—self-centeredness, egotism, self-aggrandizement.

Now I ask you, who of you who is hearing My Voice is in competition with the wall in your bedroom? Who of you asserts your superiority over the carpet on your floor? Who do you compete with for position? [Chuckling] Well, whoever it is, that's the one you've got to look in his eyes and remember God, because that's the one that will keep you from waking up.

The gift of love to your brother is the gift that will invalidate neutral gear, the independent place.

So this week I invite you all to continue to persist and notice when you're being self-centered, notice when you're being selfish, notice when you want everything to revolve around you. And likewise, take time to notice when you're uncomfortable, or when you're experiencing distress. And take a look and see whether or not at that moment you're being self-centered.

You might be saying, "Damn her, she's pissing me off!" Well, [chuckling] look at important you! "Huh?" She shouldn't piss you off? Oh dear, important one. You don't think it's self-centered, even when you're bitching at someone else? Catch it! You really need to pay attention, because it's all these tiny little, chicken shit habits that keep you bound because you enact them, [snapping fingers] just like that, without a thought, even though you're sitting there saying, "I want to wake up and I want to abandon second gear."

You're going to abandon your wish to shift to first gear, because its habit. And other people trigger your habit. And circumstances trigger your habit. Because you've set the traps up! You've put the triggers there. And if anybody trips that trigger, you're going to react. It's not because they did it. It's because those are the particular triggers you said you valued and you laid out, just waiting for someone to trip.

So, am I being mean? No. I'm telling you the way it is, so that you might easily look at it and say, "Okay. I'm not really going to attack those habits. But you know what? Today I'm going on vacation from those habits. And I'm going to do something irrelevant over here. I really am going to—for as long as I'm able—I'm going to look at everything and constantly ask my Guide or the Holy Spirit or the Father, 'What is the Truth here? What is the more of reality that's here that I'm not seeing?'" You see?

Don't confront the habits. Disregard them for as long as you can. And then when you notice that you're uncomfortable or you're distressed or you're put out or you're pissed off, say, "Oops, okay, I'm squarely back in second gear. I'm squarely back where I cannot be anything but uncomfortable. And I don't have to be here."

So, you abandon, you disregard the habits you suddenly reinstated and you shift back to asking, "God, Holy Spirit, what is the more of reality that's here than what I'm seeing?"

Why? So that you might become full of knowledge ahead of everyone else? No. So that you might be filled with the experience of truth that constitutes Knowing, that causes you to be nothing other than the Presence of acknowledgement! "Wow! This is incredible. Reality is unspeakably incredible. And it has filled me. And even if I should lose the experience of It, I will be changed forever because of the experience of It."

You do it because you want to know the truth. Persist with Me. And persist with the Holy Spirit—that is nothing more than your right Mind. And turn to It often, everyday. And do what Paul has done.

When Paul got up this morning, his voice wasn't working. He spoke, but there was only whispers. And many times during the day—from second gear—he said, "Well, I can't do this. I can't do this. I'm not going to be where everyone can see

and hear me with my voice sounding like this? What kind of an impression will that make? Everyone will say, 'You see how second gearish [chuckling] it is.' Oh yes. So they're very self-centered, right?

"What will everyone think of me? I will be making a fool of myself. Why would I do that in the name of truth? Why would I expose myself to ridicule?" That's what Paul in second gear thought like. But there was a point at which something of Paul that wasn't in second gear, came into play.

There was something of Paul that wasn't in second gear, that came into play. And it was this Awareness: "More than anything else I wish to give voice to the Voice for truth no matter what my voice sounds like." And although habit kicked back into play and he fussed with Me and he argued against doing what would be obviously unwise, like, "Well what kind of a demonstration is this, that I'm in touch with Jesus? What kind of a demonstration of credibility? What kind of demonstration of integrity is this? Why expose what appears to be an inconsistency?

Well, let Me tell you something. He didn't come to this conclusion in so many words, but what he realized was that it was inconsistent. The inconsistency would have come into play if he had said, "I do not wish to give voice to the Voice for truth because my voice sounds so awful." Mm-m, egos everywhere could understand that. Why make a public asshole of yourself if you don't have to. Just cancel the meeting. Next week your voice will be fine!

What? And let a week go by without giving voice to the Voice for truth because of how it will look? Again, how second gearish! Do you see?

So, be willing to be the Place where truth comes through your awareness no matter how well or how polished you might be at expressing It, no matter what it might look like to someone else.

There are some people who may never have tuned in before or may never have heard any other CD of a meeting, who will listen to Paul's voice tonight and say, "My goodness, what a voice that man has." You see? [a little chuckle]

So remember, your brother is worth every effort you bring to giving voice to the Voice for truth.

I Love You. And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ Sparkly Book - p.315, 1st Full Para. / First Edition - p. 252, 1st Full Para.
/ Second Edition - p. 271, Para. 3, / JCIM - p.132, 4th Full Para.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 24th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

***THE HAPPY LEARNER*¹**

There's a possibility that by the end of our conversation tonight, you will wonder why, since the subject is "***The Happy Learner***," you feel so unhappy. You're likely to say, "Gee, I could have watched the Academy Awards and enjoyed myself!"

But I'll tell you something: The section we're reading tonight is extremely important. And its importance could escape you, because generally speaking, it sounds rather pleasant. But it requires taking a deeper look at what it's meaning. It requires taking a deeper look so that actual transformation within you can occur or can, at the least, be triggered—initiated.

Now, it says . . .

The Holy Spirit needs a happy learner, in whom His mission can be happily accomplished.

And I'm sure all of you would say, "Wow, well that's me! I'm here, I want to learn. Absolutely. I'm eager! And then the next sentence says . . .

You who are steadfastly devoted to misery must first recognize that you ARE miserable and NOT happy.

Well, so much for the happy learner that was all ready.

Again, "Gee whiz, now you're telling me that I'm not happy and that I'm in misery? Why do you cast my being in such a negative light?"

Well, it's very important. And I and the Holy Spirit have the same task. I'm going to continue here . . .

The Holy Spirit cannot teach without this contrast, . .

. . . why? It doesn't say "why," I'm saying "why." And it continues . . .

. . . for you believe that misery IS happiness.

"Well, what do you mean I believe misery is happiness?"

Well, let me ask you this: Don't you enjoy having the opportunity every day to figure things out? Don't you enjoy the prospect of problem-solving and coming up with solutions that make positive differences in your community or in your marriage or your family or whatever? Don't you take great pleasure in doing things successfully all by yourself?

You take pleasure in that. In fact, you've been taught to take pleasure in that. You've been taught that it's a reason for pride. You've taught that it's a reason for self-respect. And you've taught that engaging in it is a source of respect for you from others.

So, . .

You who are steadfastly devoted to misery must first recognize that you ARE miserable and NOT happy. The Holy Spirit cannot teach without this contrast, for you believe that misery IS happiness.

You believe that isolation, that being a self-starter, that being an authorizer is the reason for happiness. It is an act of happiness. You are convinced that being an orphan successfully is cause for joy, and you reach for the carrot every day. And like the carrot that dangles in front of the horse or the donkey or whatever fool will try to get it; your goal hangs in front of you unreachable. But because you're getting the joy—the hit of going for it—you don't recognize that you're attempting something impossible. And therefore, the joy that you expect to attain will never come. And the self-respect from persistently going after the carrot will ultimately, once you've come to your senses, prove to you that you have been a fool—not someone worthy of respect.

And if this doesn't become clear to you, you will continue to go for the carrot. You will continue to strive to become something in your own right without acknowledging a source other than yourself. That is the source of the human condition. That habit is the cause of misery. It is that which absolutely inhibits

your having the experience that it's your Birthright to be experiencing. And although you have conditioned yourself to get hits—to gather kudos, to get gold stars—for your persistence and the reliability of your dependability at continuing to strive for the goal, the point is that you will have to arrive at a point where you abandon what is foolish because Someone has illustrated to you that it does not work. And therefore, to persist in it is foolish and that the conditioning that has allowed you to fool yourself into feeling good about yourself is not only undependable, it is a case of complete mis-direction, where you have been told that something can happen that can't happen; that something will happen that can't happen.

And you have been fooled into going for the goal. And no matter how foolish it makes you feel or look to yourself when you take a look at the truth, you must be willing to take a look at the truth so that you will stop; so that you will understand that you're not happy; so that you will know the difference between happiness and unhappiness; happiness and misery.

Again . . .

The Holy Spirit cannot teach without this contrast, for you believe that misery IS happiness. This has so confused you that you have undertaken to learn to do what you can NEVER do, believing that UNLESS you learn it, you will not be happy.

That's why you keep going for the carrot. You think you are learning something. You think you are learning how to get the carrot. You think you're learning how to get the prize. If you realized that there was no learning awaiting you, you would stop dead in your tracks like an intelligent horse or an intelligent donkey, and you wouldn't take another step trying to get something you couldn't get. And you would no longer justify it by saying, "If I do this, I am becoming respectable!"

You do not realize that the foundation on which this most peculiar learning goal depends means ABSOLUTELY NOTHING.

You may have been taught to be a self-made man or a self-made woman. If you're a modern woman you've taken on that motto—you have a right to it as much as a man does—and you've been fooled by it as much as men have. You've been taught to be a self-made man or a self-made woman.

Such an idea is absolutely meaningless. But you have filled it with meaning. And you have wrapped it around you. You've used it to gird up your loins. You've stuck it up your back-bone and you have plowed forward with enthusiasm—with gusto—and with pride and self-satisfaction.

But again . . .

You do not realize that the foundation on which this most peculiar learning goal depends means ABSOLUTELY NOTHING. It DOES make sense to you.

Everything I've been talking about **does** make sense to you. In fact, it makes so much sense to you that at times you're likely to doubt if I'm telling you the truth. You are likely to doubt that what I'm telling you is in any way practical or helpful. Some of you may even take it as proof that ***A Course In Miracles*** is nothing but b.s. and shouldn't be paid attention to. That's how much sense it makes to you.

Have faith in nothing, and you will FIND the "treasure" that you sought.

You will value nothing. Whatever of nothing that you've made a treasure of, you will value as though it were something.

Have faith in nothing, and you will FIND the "treasure" that you sought. Yet you will add another burden to your mind, already burdened or you would have not sought another.

In other words, you've been going along—you've been going after the carrot. You've been going after the carrot for quite awhile. But you're still full of energy and still full of willingness to go for it and now somebody shows you another carrot. "Oh, well I'm going to go after that carrot too! I mean I might as well not only get my Masters I might as well get my PH.D so I can really be important in the world and I can really be recognized as somebody intelligent and worth listening to. And because I'm recognized as intelligent and worth listening to, I will be able to reach more people with real help that I am able to give because I'm so intelligent." You see. [sighs]

So . . .

. . . you will add another burden to your mind, ALREADY burdened or you would have not sought another.

You see, you've already been burdened by a task you can't succeed at. And the fact that you are going after the carrot in the first place means you're not at peace are you? In other words, you, as the wonderful stallion or mare that you are, can't just stand there in the pasture in the fullness of being, perfectly at peace. "No-no-no... Give me a carrot to chase!" You see? And then, "Give me a second carrot to chase! Chasing the carrot makes me happy. Getting the carrot will make me happier. But What? Wait a minute...just stand in the pasture and just eat the green succulent grass without a carrot chase? You're telling me that that would be enough—that I can feel my peace and I can feel fulfillment doing what? Nothing? [chuckling] When I could be doing something like chasing a carrot?" You see, you don't see that chasing the carrot is what constitutes doing nothing.

And you are so confused, that being in your peace where the fullness of Being can be experienced, isn't nothing. That to you, in your confusion, looks like nothing.

Again, going back near the beginning . . .

You who are steadfastly devoted to misery . . .

[snaps fingers] Gotta get the carrot—gotta get the carrot—gotta get the carrot!

You who are steadfastly devoted to misery must first recognize that you ARE miserable and NOT happy.

Again . . .

Have faith in nothing and you will FIND the “treasure” that you sought. Yet you will add another burden to our mind, ALREADY burdened or you would not have sought another. You will believe that nothing is OF VALUE, and WILL value it. A little piece of glass, a speck of dust, a body or a war are one to you. For if you value ONE thing made of nothing, you HAVE believed that nothing can be precious, and that you can learn how to make the untrue TRUE.

You see, there's the crux of it there. You think that you can learn how to make the untrue TRUE.

If the Holy Spirit is going to reveal truth to you so that you are not confused, so that enlightenment can occur, you must arrive at a point where you're willing to at least consider the fact that you have been engaged in trying to make the untrue, true. And you think you have accomplished it and therefore, you are in a state of insanity. Your mind is not clear and you are experiencing something you would not embrace for a moment in your right Mind; in other words, if you weren't confused.

The Holy Spirit, . .

. . . and again, remember, the Holy Spirit is nothing more than your right Mind, or your right Mind is nothing less than the Holy Spirit.

The Holy Spirit, SEEING where you are but KNOWING you are elsewhere, begins His lesson in . . .

. . . what?

. . . simplicity with the fundamental teaching that TRUTH IS TRUE. This is the hardest lesson you will ever learn, and in the end the ONLY one.

Why do you think you listen to yourself all day long instead of the Holy Spirit? Because you trust yourself. And you trust what you think and you trust your definition of truth. You trust your definition of something. And you trust your definition of nothing. You trust that going after the carrot is something. And you trust that being in your peace and being whole in the middle of a wonderful pasture with luscious green grass is nothing—holds nothing of ultimate value for you.

Simplicity is very difficult for twisted minds.

Oh, I know, I'm saying you have twisted minds again, you know—casting you in this bad light again. No. If confusion exists though, it deserves to be lifted. You deserve to be cleansed of it. You deserve to have an experience of clarity rather than confusion.

So, simplicity; the simplicity that truth is true; the simplicity that something is something and nothing is nothing and never the twain shall meet.

That . . .

Simplicity is very difficult for twisted minds. Consider all the distortions you have made of nothing; all the strange forms and feelings and actions and reactions that you have woven out of it.

"Why you know what? The mare over at the next farm said turnips are better than carrots." Boy, wouldn't you give your right hoof for a turnip now? Aren't you insulted that all you're being offered are carrots? See? You see how convoluted insanity can become? How silly it can be and how such silliness can arouse emotions of disappointment—of dislike for the one who is presenting you with carrots, indignant that your owner doesn't respect you enough to give you something as good as turnips like the owner two farms down? You see?

Consider all the distortions you have made of nothing; all the strange forms and feelings and actions and reactions that you have woven out of it. Nothing is so alien to you as the simple truth, and nothing are you less inclined to listen to.

What do you mean I'm not willing to listen to it? What do you mean I'm less inclined to listen to it?

Well let me ask you this: Just think back on today or you can think about any other day you want, but just think back on today. I want you to pay attention to what was going on in your mind—in your mind, not between you and others. What was going on in your mind? Was it a monologue or was it a dialogue? If it was a monologue, then you are less inclined to listen for the truth. If it was a

monologue, you were self-satisfied; you were satisfied with your way of looking at things—your way of determining the meaning of what was going on.

Even if you were distressed, you enjoyed mulling over in your mind the details—the sordid or ugly details that justified your being upset. And you kept yourself upset with some satisfaction by mulling these thoughts over in your mind. And such activity certainly was private. Because if you had joined with the only One, or Ones that you could have joined with, they would have been Awake and would have clarified things for you so that you didn't use your mind in the same way.

It certainly would have deprived you of the satisfaction of engaging in self-righteous indignation. It would have deprived you of the twisted meandering ideas that constituted of making something out of nothing. And in the joining, it would have done away with the apparent presence of an independent, autonomous mind—namely yours, namely you—and would have placed you in a context of unity—togetherness, not isolation. It would have moved you to gear number one, first gear, which as we've been discussing, is the undoing of the human condition.

Nothing is so alien to you as the simple truth, and nothing are you less inclined to listen to.

Oh-h, you know, as you think back over today, maybe you did once or twice ask the Holy Spirit a question or ask your Guide, "What do I need to know here?" But then very quickly, it became a monologue again. You were only inclined to listen momentarily. But for most of the day you were quite satisfied with doing your own thinking; coming to your own conclusions.

Now, I'm going to be very blunt here. When you're thinking by yourself, when you are thinking period, you are engaged in nothing. And when you are thinking for the purpose of coming to conclusions which will provide you with a basis for acting in the world, you are intending to be in the world in a way that is unintelligent and will be destructive.

You must understand that when you operate in second gear, which automatically brings third gear into play, you are doing nothing but creating illusions, promoting illusions, and attempting to affect your brothers and sisters to join you in doing nothing while thinking that they are doing something. In other words, you are promoting insanity. You are promoting the human condition which, by virtue of your studying the Course, you say you want to wake up from. And what this is saying here, is that you're not going to wake up unless you're willing to become a happy learner. And you're not going to become a happy learner unless you learn the difference between happiness and misery. And that means until you learn that, as long as you are thinking by yourself, you are in misery believing that it is happiness and you are lost. And everything you do promotes your lostness and confirms the lostness of others to them as long as they're on the same wavelength you are.

What you're doing is so unconstructive that you must see it for what it is. Because until you see how detrimental it is, you will not lower the value you are placing upon it. Until you reduce the value you're placing upon your way of being at this moment, you will not have an experience of the distinction between happiness and misery. And you will not be able to make an intelligent choice. You won't make an intelligent choice because at the moment you're quite satisfied with the status quo.

And you think that waking up must mean something other than what I'm talking about. Something that won't require you to have dialogue going on in your mind instead of a monologue. That it will mean something other than no longer getting joy from the attempt to be an autonomous authorizer of good in your world; something other than arriving at a point where you can stand alone in your own right being recognized for the worthwhile one that you are. You think that's what it's got to mean. I'm telling you that is not what it's got to mean.

Now, it might seem to you that I am saying, that at the moment you have no justification for being happy, because you aren't in touch with your guide yet, so therefore you're lost. Well, you could adopt that attitude. It's a case of the whiner horse. You know, "Well, I don't even have a pasture with green grass to stand in. All I have is a smelly, dirty stall. Oh me, I'm lost! What you're telling me simply condemns me to perdition, to an ending lack of fulfillment."

Hey, if you like the hit that gives you, go ahead, adopt that attitude. Hey, if you are not in touch with your guide, if you have not had the experience of connecting with the Holy Spirit—that which is nothing more than your right Mind—then strive a little harder. In other words, instead of persisting at what won't work, instead of persisting at making nothing something, persist at making something, something, persist at giving your attention to that which is Real.

I'll tell you one thing: If you reduced the amount of thinking by fifty percent that you do on any given day, and just managed to be in the quiet, in the silence, in the peace, you would begin to recognize that the silence wasn't just the absence of anything, but that it is the presence of peace, that the emptiness is full of something quite Holy. And your life would have incredible changes occurring in it.

Now, again . . .

Nothing is so alien to you as the simple truth, and nothing are you less inclined to listen to. The contrast between what is true and what is not is PERFECTLY apparent, yet you do not see it.

The simple and the obvious are not apparent to those who would make palaces and royal robes of nothing, believing they are

kings with golden crowns because of them. All this the Holy Spirit sees, and teaches, simply, that all this is not true.

The Holy Spirit sees what you believe and knows the truth simultaneously. And because the Holy Spirit, that which is nothing more than your right Mind, sees what you believe and knows the truth, it perfectly and artfully provides the distinction between the two to you. So that the gap between what is true and what is not true, between what you believe and what is true, can be closed and you can shift your devotion to what is true. That is the Holy Spirit's function. The function of your right Mind is to bring you back into the experience of your right Mind.

Again, and I'm repeating a lot tonight because these sentences are not alarming in any way and they don't even in themselves sound significantly important and yet they are key factors.

The simple and the obvious are not apparent to those who would make palaces and royal robes of nothing,

[Chuckling] Those who would create an image of worth by virtue of the persistence with which he chases after the carrot and never gives up.

The simple and the obvious are not apparent to those who would make palaces and royal robes of nothing, believing they are kings with golden crowns because of them. All this the Holy Spirit sees, and teaches, simply, that all this is not true. To these unhappy learners who would teach themselves nothing and delude themselves into believing that it is NOT nothing, the Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . says, with steadfast quietness:

"The truth is true. Nothing else matters, nothing else is real, and everything beside it is not there. Let Me make the one distinction for you which you cannot make but need to LEARN. Your faith in nothing IS deceiving you. Offer your faith to Me, and I will place it gently in the holy place where it belongs. You will find NO deception there, but only the simple truth. And you will love it because you will UNDERSTAND it."

What the Holy Spirit has invited you to do there is to engage in ongoing, unending dialog with It, which will mean that monologues will be a thing of the past in your mind. You see, it's easy to think when dealing with spiritual or

religious subjects or theories, that the world is what it is, but with some religious or spiritual teaching, you can experience a better life without fundamentally changing anything, because of course, the way things are is the way things are.

That very mindset, that very belief structure embraced by anyone and believed and committed to, will constitute an absolute block to the experience of anything different from what it says, and will lock you into a human condition; an experience of misery which you will be able to find meaning in and ultimately be able to value. And in so doing, you will lock yourself into suffering and you will do absolutely nothing to relieve your brothers and sisters of the same suffering they're experiencing.

Is it your goal to be such a presence? Is it your goal to actually be an agent for maintaining the status-quo and then devoting your life to finding ways to make the status-quo meaningful? Is that your goal? No, of course, it's not your goal, but that is what you're engaged in.

Like you, the Holy Spirit did not MAKE truth. Like God, He KNOWS it to be true. He brings the light of truth into the darkness, and LETS it shine on you.

What does that mean? It means that, that which is nothing more than your right Mind, brings your right Mindedness to your confused mindedness and lets It shine on you. Your right Mind shines Its integrity, Its holiness, and Its inseparableness from God on you, illuminating to you what you really Are.

That's what the Holy Spirit does. But it escapes your attention when you're engaged in monologues. When you're not engaged in monologues because you've had enough common sense to see that what you're doing isn't working but isn't worth feeling guilty for, so that you are totally immobilized, you happily engage in dialog.

And as it, . .

. . . the Holy Spirit . . .

. . . shines your brothers see it, and realizing that this light is not what you have made, they see in you more than YOU see.

They see in you more than you see in you.

They will be happy learners of the lesson which this light brings to them because it teaches them RELEASE from nothing and from all the works of nothing. The heavy chains which seem to bind them unto despair they do not see as nothing until you bring the light to them. And THEN they see the chains have disappeared, and so they MUST have been nothing. And YOU

will see it with them. BECAUSE you taught them gladness and release, they will become YOUR teachers in release and gladness.

When you find your brother worthy of your abandoning your knee-jerk responses to them and definitions, and you do the two-step and you say, "Father, what is the more of what You're Being right here where my brother is than what I'm seeing?" And you are infilled with the experience of the truth, the simple truth about them. It becomes spontaneously communicated.

And we've discussed the fact that what you give you get to keep. Why? Because the one you gave it to gives it back in praise and acknowledgement of the more of what God is being right where you are, than what they were seeing.

When you teach anyone that truth is true, you learn it WITH him. And so you learn that what seemed hardest was the easiest. Learn to be happy learners. You will NEVER learn how to make nothing everything. Yet see that this HAS been your goal, and RECOGNIZE how foolish it has been.

You see. You recognize how foolish it has been but you don't let the foolishness of it become a judgment against you that immobilizes you and inhibits you from being glad it is undone.

It says here:

You will NEVER learn how to make nothing everything. Yet see that this HAS been your goal, and RECOGNIZE how foolish it has been. Be glad it is undone, . .

. . . you see. Don't get stuck in recognizing how foolish it has been.

Be glad it is undone, for when you look at it in simple honesty, it IS undone. We said before, "Be not content with nothing," for you HAVE believed that nothing could content you. IT IS NOT SO.

The carrot will never satisfy, because the carrot will never be reached! The goal of reaching it will never be achieved.

If you would be a happy learner, you must give EVERYTHING that you have learned over to the Holy Spirit to be UNLEARNED for you.

That means that all of the satisfaction you get from mulling over your difficult situation or your difficult relationship; and all of the self-righteousness that you get to pleasure in while you're doing this, it means that all this you must turn over

to the Holy Spirit—all of your monologue you must set aside by giving it to the Holy Spirit.

What does that mean? It means, acknowledging that you're not going to engage in this anymore. You're going to give it to the Holy Spirit and let the Holy Spirit share with you what is real about it or what isn't real about it. And you will listen for what the Holy Spirit wishes to speak about, which probably won't be about what you turned over to Him.

If you would be a happy learner, you must give EVERYTHING that you have learned . . .

. . . as in unhappy learner, because you were doing all of the learning by yourself .

..

. . . over to the Holy Spirit to be UNLEARNED for you. And then begin to learn the joyous lessons that come quickly on the firm foundation that truth is true. For what is builded there IS true, and BUILT on truth. The universe of learning will open up before you in all its gracious simplicity. With truth before you, you will not look back.

Now, what I want to be indelibly clear tonight is that when you are thinking, when a monologue is going on in your mind, nothing is happening, except that a belief that something is happening is growing—growing in a deluded mind, growing in a mind that doesn't actually exist. And when the Presence of God, namely You, engages in doing nothing, believing that something is being done, it is either a cosmic comedy or a cosmic tragedy—neither of which are Real, however.

How can something that is the Movement of God be the absence of the Movement of God? How can you make something out of nothing; by trying to be nothing, by trying to be the absence of Presence, by trying to be that which is not the Presence of God? That's what I mean. When you're trying to be the presence of something on your own and you are trying to be the absence of the Presence of God, you're trying to be the absence of Presence. Absolute nonsense! As long as you get pleasure out of it, as long as you have found ways to believe that something of value is going on, you will not abandon it.

So, what needs to be utterly clear is, that when you have a monologue going on in your mind, when you are connecting with nothing, when you have a monologue going on in your mind, you are creating the experience of misery. You are creating the experience of misery, no matter how much value you think you are getting from it, no matter how much supposed pleasure you are getting from it. And this misery that you are creating, you are creating for yourself and for everyone you are influencing. Doing this will keep you bound!

At the moment you are not happy learners—Occasionally you are, but not with commitment, not fully. And it's important for you to become happy learners. And you will become happy learners the moment it becomes clear to you that what you are engaged in, all by yourself, is misery and has apparent effects which you do not want to be responsible for.

I am putting it in these terms so that you might have justification for making commitment to be a happy learner, to stop letting monologues occupy your mind. And to start saying, "Father (or Holy Spirit) what do I need to know here?" And then listen to the very best of your ability. If you do not hear and action is required, do the very best you can, but don't abandon the questioning and the listening. Don't abandon the persistence in asking for the Holy Spirit's help, because it is the function of that which is nothing more than your right Mind, to close the gap between what you believe and what is true, so that you might no longer suffer from ignorance; from believing what isn't true, and promoting it as valuable and meaningful.

The universe of learning will open up before you in all its gracious simplicity. With truth before you, you will not look back.

In order to become a happy learner you must become disillusioned. You must be willing to abandon illusions. You must be willing to allow illusions to be taken away from you by virtue of the Holy Spirit disclosing the difference between what is Real and what isn't, what is true and what isn't. So that what isn't true will be in no way attractive to you any longer, and so that you may be in a new way.

You may think that learning to listen to the Holy Spirit is a learning device or a temporary means of growing and moving across some important threshold of spiritual growth, which eventually you won't need to do because you will have gotten over the threshold. You may also look at it as just a different activity. Um-m, you know, you could be interested in pursuing aeronautics, or you could be interested in pursuing space travel, or you could be interested in pursuing spiritual growth. And you could think that that's all this is. And you happen to be interested in spiritual growth.

But it is more than this. It is the difference between being asleep and waking up. It's a difference between existing in a state of unreality, of confusion, and being fully Awake; fully Alert, Clear; experiencing the flawlessness and perfection of Creation without alteration of any kind—in which, perhaps, aeronautics and traveling through the universe will be engaged in, because you can do it, because you're Awake.

I encourage you to read what we've covered tonight during this coming week. I encourage you not to be reluctant to look squarely at the degree to which you value being an unhappy learner. And you will know the degree to which you're willing to be an unhappy learner by the amount of time during each day that

monologues are going on in your mind, where the Holy Spirit or your Guide have not been invited into the consideration of whatever you would think about all by yourself, so that clarity from a larger perspective can be brought into play. And needless suffering, caused by ignorance on your part, can be avoided—can be released. And healing can be had.

Waking up isn't a matter of having new things to think about, it's a matter of Being in a New Way! And that's what this is all about.

And I look forward to being with you next week.

A Course In Miracles (reference pages)
¹ Sparkly Book – p.316, New Sect. THE HAPPY LEARNER / First Edition – p. 252, THE HAPPY LEARNER
/ Second Edition – p. 272, THE HAPPY LEARNER / JCIM – p.132, THE HAPPY LEARNER

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 2nd 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, I'm not going to ask you whether you had a pleasant or unpleasant week, noticing how much of the time you spent in dialogue and how much of the time you spent engaging in monologues. But I'm going to ask a question before we begin. It's the really big question.

What is the carrot you are chasing?

If you're not awake, you are chasing a carrot. Find out what that carrot is and you're on your way home. What is the carrot you are chasing?

Now, I always take the opportunity to squelch whatever opportunities any of you take to say that the Universe doesn't exist; to say that the world isn't real; to say that it's all an illusion. And last week, there was an opportunity that all of you had to say, "Yes, it says right here that the world isn't real."

So let's become clear. We read . . .

Have faith in nothing, and you will FIND the "treasure" that you sought.¹

You will find nothing to value. It doesn't mean that you will find nothing to value, that you'll look everywhere and you won't be able to find anything to value. It means, have faith in nothing as though it's something and then find value in it.

Have faith in nothing, and you will FIND the "treasure" that you sought.

Now, before I continue further, let's understand something that we have discussed before, but it might be overlooked at the moment.

It is this: When you said, "Father, I would rather see it my way. Father, I would rather do it my way," and you got a divorce from your Father, that in effect, was when you moved from first gear to second gear—second gear, being neutral; this place, this gear in which you can simply be you in your own right—where you can just be you on your own; not in relationship to your Father, you might say, not in relationship with your family, but you, in your own right.

We've talked about the fact that the moment you abdicate your place in first gear and settle into second gear, you spontaneously bring into play third gear—the voice for fear/guilt. Now, you then spend your time attempting to become free of fear and guilt while still remaining in neutral—second gear.

Now, well you can close your eyes if you want, do whatever helps you imagine. I want you to imagine that you are in the middle of Creation. You are the uncontested Son of God, Daughter of God, I mean by that, you haven't contested your Birthright and Inheritance by claiming a position of your own yet, in neutral.

And so, all of Creation—all that the Father Is, as the Infinite Mind in which all of Creation is occurring and is embraced—you experience all of Creation as Light forms, if I may put it this way, energy patterns that look like something. They not only look like something, they feel like something because they have Meaning—Meaning that the Father has embodied in Light and in color, and in outline and in form. But the Substance of it all is Spirit. The Substance of it all is Love. And the experience of any aspect of Creation, is for lack of better words, seen, felt, heard simultaneously with far more definition you might say, than anything you've experienced so far.

And because the Substance of all of Creation is Love, it is an experience of Infinite Love which you're not a small part of; it is the all-encompassing Presence of what you Are, because you are God's Offspring. You are that which God has withheld nothing of what He is, from.

And so there is no confusion of any sort present. Injury, illness, disease, death; these are meaningless; meaningless words, meaningless concepts. Harm is an impossibility.

But now, when you, this uncontested Son or Daughter of God says, "Father, I'd rather see it my way, I'd rather decide what everything means. I am going to get a divorce from You and strike out on my own." Good choice of words because of course, you have "struck out." However, the goal was to strike out on your own and take on the mantle of authority to name and give meaning to all of Creation yourself.

Now, if you will, imagine that as you said this to the Father and made commitment within yourself, all of the light emanating from and which was the substance of every aspect of Creation, diminished.

And so, the object of Creation, you might say, appeared to become dark and dense, impenetrable, with no transparency through which light and color could be emitted. And all substance, which is truly Spirit and love and life and truth itself, and the embodiment of Soul and Principle, and so on; all of it became apparently lifeless, at least by comparison with its actuality—its reality.

And you began to experience it as what? As matter. It's that simple. When you abandon first gear, where you are listening to the Voice for truth and you take a seat firmly in neutral, second gear, which brings third gear into play, all of Creation remains untouched by, unaltered by your decision to see it all by yourself. It remains unchanged, but to you it has become something new. It has become something it is not.

You are thus looking at, experiencing, [wraps knuckles on table] feeling, smelling, hearing something which isn't there. You're seeing matter. You're seeing your definition. You're seeing the meanings you have given to it or the things that you still need to give meaning to. Its eternality you have lost. Its indestructibility now escapes you. Its benign but loving, generous gifts of itself that it is constantly pouring out and blessing you with, is going unnoticed by you.

You are experiencing a distorted perception of reality. And what you are experiencing isn't real and therefore is nothing. ***It is nothing!***

The Somethingness of everything, being unavailable to you, everything has become not what it is and therefore, nothing.

Now, as you look around at all of this nothing, which is simply your misperception of the Kingdom of Heaven, you have what you think is an opportunity to have faith in it—to have faith in what you've defined everything as.

Have faith in nothing, and you will FIND the "treasure" that you sought. Yet you will add another burden to your mind, ALREADY burdened or you would not have sought another. You will believe that nothing is OF VALUE, and WILL value it. A little piece of glass, a speck of dust, a body or a war are one to you.

You see, it doesn't say in here that a little piece of glass is nothing. It doesn't say that a speck of dust is nothing. It doesn't say that a body is nothing. And it doesn't say that a war is nothing. It says that they are one to you.

I'm going to ask you, how many of have taken intelligence tests where they give you a multiple list of items or a list of numbers and they say to you, "Which one doesn't belong?" And it will give you a list like: New York, Pennsylvania, Florida,

Washington, Los Angeles. Which one doesn't fit? Well Los Angeles doesn't fit because Los Angeles is a city and all of the others are states.

Well, when you read this, did you notice something strange? It says . . .

You will believe nothing is OF VALUE and you will value it. A little piece of glass, . .

. . . okay, that's the first thing on the list . . .

. . . a speck of dust, . .

. . . second thing on the list . . .

. . . a body . . .

. . . third thing on the list . . .

. . . or a war are one to you.

Which one doesn't fit? Well obviously, war doesn't fit because it's not an object. So, did Helen make a mistake when she was listening for what to write down? Or was that on purpose?

A little piece of glass, a speck of dust, a body or a war are one to you.

No mistake there. Because we're not talking about Reality where the Substance of everything is Spirit—Love. We're talking here about matter. We're talking here about how Creation is experienced through the lens of finiteness, of limitation; through the eyes, you might say, of one who has abandoned his infiniteness and given his allegiance to the partial; who has abandoned wholeness, so that he might see in part and value the parts and define the parts and learn how to arrange the parts for the benefit of that which is an orphan and has no inheritance, no birthright.

Your blindness to the reality of everything as Spirit constitutes a way of experiencing and seeing everything as though it is matter. And this distortion of perception gets applied to everything whether it fits or not. Behavior can be added to a list of objects and the misperception associated with the objects becomes applied to the behavior. And the misperceptions regarding behavior can be applied to objects. And this is one of the ways in which confusion becomes compounded and insanity increases.

A little piece of glass, a speck of dust, and a body are identifiable objects. Their substance is Spirit. Reality applies to them. They are Real. And when you shift

back to first gear, the Light of Living Love that illuminates them truly will be seen once again by you.

Whereas war, which is not an object, and is a behavior justified and engaged in by one who sees through the lens of guilt and fear, it will be nowhere to be found because when second gear is abandoned for first, third gear simply dissolves.

Again . . .

A little piece of glass, a speck of dust, a body or a war are one to you . . .

. . . if you've gotten a divorce from the Father and if you have given definitions to everything and you are committed to abiding by the meanings you've applied to everything you've defined.

A little piece of glass, a speck of dust, a body or a war are one to you. For if you value ONE thing made of nothing, you HAVE believed that nothing can be precious and that you can learn how to make the untrue TRUE.

Now, don't ever use that paragraph again as a justification for saying that the world isn't real or the world doesn't exist. It doesn't exist as what you have defined it as. It doesn't exist as the matter that it appears to be which only appears that way because you have chosen to look at it through a lens of distortion because you have taken up residence in second gear—neutral—and have abandoned that gear in which no distortion is present in you.

Now why would you want to make something out of nothing, like, oh, a piece of glass? Well, we'll see here. If you could take a piece of glass and in making of the glass, you could refine it so greatly that there were no impurities in it causing no interference to the refraction of light as it passes through it, you could create a relatively excellent artificial diamond that would look lovely in a ring or a necklace without having to spend the money that it would cost to have real diamonds. And so, if you could do that, you could sell it to those who couldn't afford real diamonds. And you could make a lot of money. You could benefit from it. You could prove that there was value in a piece of glass.

But I'm going to tell you something: If you could take a piece of glass and give it to someone and help them see the Light of Living Love that is there, because there can't be matter, there is only the Substance which is Spirit, you would have given a gift far surpassing what you currently call a diamond which you would give more value to than the most excellent piece of glass faceted like a diamond.

Now, what I'm trying to bring out here is, if you will come to a point where you will believe that nothing is of value and will value it, there has to be a reason why you would do that. Well, you might say, "Not necessarily. It's just a mistaken act

based upon the belief of being an orphan. It's something that I'm misunderstanding because I'm being affected by third gear. Fear and guilt are taunting me. They're trying to make me believe that I should make a profit at the expense of my brother and that I can misuse the piece of glass. And all I have to do to wake up is to learn how to handle this piece of glass in a way that doesn't constitute usury and mistreatment of my brothers and sisters, and work with these pieces of glass in ways that are so loving that they inspire the people who buy them to likewise behave lovingly and with kindness and to be inspired to do things in their life differently so that we're all managing to become free of guilt and fear and are doing nothing any longer that is motivated by guilt and fear."

You see? You could disagree with me and say that. And in fact, for the most part, students of truth are doing that. To a greater degree than is acceptable, it is being done. To a greater degree than is constructive, it is being done.

Now again, there's a reason that everyone is trying to learn how to exist in neutral—second gear—without being governed by, influenced by, affected by, or motivated by guilt and fear. And what that reason is, is illuminated in the answer to the question, "What is the carrot you are chasing? What is the carrot everyone is chasing?"

Very simply, the carrot you are all chasing is the same carrot Pinocchio was chasing. Pinocchio wanted to become a real boy. You, who have moved from home—first gear to second gear—who have disowned your Birthright, your Parentage, and who have established for yourself, a state of orphanhood, have one goal. And that is: To overcome your orphanhood **without** declaring Who your real Father/Mother is. You want to become real. You want to become valid.

The only way you can achieve validity from second gear, from neutral; is to establish mutual agreements with everyone else by virtue of your behavior, and by virtue by your influencing them so as to curry favor from them, so that they will join an ever-growing group of orphans who all agree that you are wonderful; that you are worthwhile, that you are worth the maximum respect that they can extend to you. Why? So that you, by virtue of your excellent, independent behavior, might achieve the state of truth where you are as real as God.

That is the carrot you are all chasing.

Now, Pinocchio was a puppet. But you are not. Pinocchio was not a real child upon whom a spell was cast, who suddenly was transformed into a puppet, who had an initial preexisting birthright as a real child, to regain. But you, every single one of you, are real by virtue of having been a real child of God, co-creator with God, before you decided to explore the possibilities of imaginatively being an independent creator in your own right.

Now, if you watched Pinocchio and he looked like a real child, behaving like a puppet; and behaving like a puppet that wanted to become a real child (never

having been one) it would be laughable and at the same time extremely sad because the behavior would be a pure example of insanity—a real child behaving like he was a puppet trying to become a real child. All the time he would be engaged in trying to become a real child, he would be missing out on the experience of being the real child that he had never stopped being.

Now, it's very important for you to understand that this is the carrot you are chasing. You are trying to become Real. Because you have adopted a belief which you have made commitment to, that you are less than Real. The definitions you have given to everything, or the definitions that have been passed on to you that you have embraced, say that you are a fluke of nature that comes and goes like the Springtime sprouting of grass and the Summer browning and dying of the grass in the seasons, you come and go.

And you believe that. But you don't believe it because it makes you sad to really embrace that idea. And so you live in this constant state of reaching for life but feeling sad in the act of it because, "Ah-h, Summer will come and I'll wither and die." And it's not the truth! And such beliefs and such behavior and such attitudes that you govern yourself by are little bits of nothing that you have picked up; little bits of falsity, little bits of materialism that you have picked up and stood in awe of, and wonder. And you have valued it.

But please understand, that the raw materials from which you gather these awful meanings and definitions, are always some aspect of reality. You know, in chemistry you have your atomic chart, all the elements. And they are what they are. And with them you can understand the constituent parts of everything. But if you can't see the light emanating from the elements, if you can't experience the living Presence of God in those elements, that chart is a description of nothing. It's a description of something that's causing you to miss the point if you're not looking beyond it. You see?

Have faith in nothing, . .

. . . like the atomic chart . . .

. . . and you will FIND the "treasure" that you sought. Yet you will add another burden to your mind, ALREADY burdened or you would not have sought another.

If you weren't already confused and not fulfilled you wouldn't continue to look for more things to do to earn the right to be Real, to be a Real boy or a Real girl.

You will believe that nothing is OF VALUE, and WILL value it. A little piece of glass, a speck of dust, . .

. . . oxygen, gold and so on, on the chart . . .

. . . a body or a war are one to you. For if you value ONE thing made of nothing, you HAVE believed that nothing can be precious, and that you can learn how to make the untrue TRUE.

That's it! The goal is to make the untrue true. The goal is to make the orphan that you are, real, when that which is behaving as though it's an orphan trying to be real is the Son of God, who is Real and needs to stop trying to be real and, as I said last week, stand in the pasture in your peace long enough for the reality of you to register with you because you're not chasing off after another carrot.

Now, isn't that wonderful to know what the carrot is that you're chasing after?

Now, as we read at the end last week . . .

If you would be a happy learner, you must give EVERYTHING that you have learned over to the Holy Spirit to be UNLEARNED for you. And then begin to learn the joyous lessons that come quickly on the firm foundation that truth is true.

What is the truth that is true? That you are the direct present expression of God—the Life Force, the Life Principle, the Life Presence—Presence-ing Itself right now, is responsible for you right now. That's the truth that is true. And knowing that truth and embracing that truth is the way you stop chasing the carrot of trying to become worthy of respect and of value in the eyes of others and becoming something valuable, as though you hadn't been in the first place.

For what is builded there IS true, and BUILT on truth. The universe of learning will open up before you in all its gracious simplicity. With truth before you, you will not look back.

You see? Can you see that? The moment you realize that you are Real, and you never were an orphan having to strive to validate himself, you will stop behaving like an orphan trying to validate itself. You will not look back at the old way you did things.

The happy learner . . .

. . . which is what you become when you stop doing the things that are the evidence of being an unhappy learner . . .

The happy learner meets the conditions of learning here, as he also meets the conditions of knowledge in the Kingdom.

In other words, simultaneous with your meeting the conditions of knowledge in the Kingdom, where everything is known and there is nothing to be learned, at the same time that begins to unfold as your conscious experience, you as the

apparent happy learner, meets the conditions of learning here, as you shift from insanity to sanity.

So, you could say, that as you shift from insanity to sanity the happy learner meets the conditions of learning as he also meets the conditions of knowledge or Knowing in the Kingdom.

All this lies in the Holy Spirit's plan to free you from the past, and open up the way to freedom for you. For truth IS true. What else could ever be, or ever was? This simple lesson holds the key to the dark door which you believe is locked forever. You MADE this door of nothing, and behind it IS nothing. The key is only the light which shines away the shapes and forms and fears of nothing. Accept this key to freedom from the hands of Christ Who gives it to you, that you may join Him in the holy task of bringing light to darkness.

I give to you through the Course and I give to you through My being with you in this way. I give you the key to freedom. The key to freedom is the conscious awareness that you are not something invalid working toward validity, but that you are a holy Son of God believing that you are something valid, moving toward validity without ever truly remembering who you Are in your divine status.

I'm here giving you the keys; the understanding, the insight, the light that will cause you to invalidate what has been keeping you in bondage.

Accept this key to freedom . . .

. . . from My hands . . .

. . . from the hands of Christ Who gives it to you, that you may join Him in the holy task of bringing light to darkness.

You see, when you're in second gear, you're trying to bring the darkness to the light, you're trying to bring your ignorant creations to a point where they gain the status of being real. And it doesn't work that way.

Again . . .

Accept this key to freedom from the hands of Christ Who gives it to you, that you may join Him in the holy task of bringing light to darkness. For, like your brothers, you do not realize the light has come, and FREED you from the sleep of darkness.

You don't realize that what you divinely are is already present. It has already come. It never left. But you left the awareness of it in favor of imagining a state of orphanhood that you believed would give you the opportunity as an

autonomous presence to become an autonomous creator in your own right. You see?

Now . . .

Behold your brothers in their freedom, . .

. . . where did that come from? Well, remember, your function is to look into your brother's eyes and remember God, right?

Look into your brother's eyes and be willing to see God there because it is your intent while looking into your brother's eyes to see God there; to be open to the Revelation of the Presence of God there in your brother by His, God's revealing it to you in your mind, so that you might extend that conscious awareness, that conscious realization of the divinity of your brother to your brother.

Behold your brothers in their freedom, and . . .

. . . what? . .

. . . learn of them how to be FREE of darkness.

"What do you mean, I gotta do something to give it to them before I get it? Well, you know human nature. He's gonna get it and he's gonna run. He's not gonna stick around to give it to me, so why should I give it to him? This is all crap! [Chuckling] This is all based on unfairness."

But you see you don't realize that unfairness is the lens you're looking through as you listen to what I'm saying. And the conclusions and judgments that you're coming to are based on your tinyness, your small mindedness, your mean-spiritedness that you have acquired because it helps to keep you safe in the threatening world.

To not do what I'm saying becomes a carrot for you to chase after, so that you don't make the mistake of doing what I'm suggesting and giving something good to your brother that he'll run off with, without returning the favor. And that little carrot is not the main carrot is it? But it's supporting the main carrot. The main carrot being, that you are going to become a real boy or a real girl, in your own right, without a father or a mother. All of the little carrots that you chase after support the one big carrot.

Now again, listen.because it's the truth:

Behold your brothers in their freedom, and learn of them how to be FREE of darkness. The light in you will waken them, and they will not leave YOU asleep.

I know you think you know better than Me, but the fact is that . . .

. . . The light in you will waken them, and they will not leave YOU asleep. The vision of Christ is given the very instant that it is perceived. Where everything is clear it is all holy.

And we could say, where everything is clear it is all spirit, there's no matter.

Where everything is clear it is all holy. The quietness of its simplicity is so compelling that you will realize it is IMPOSSIBLE to deny the simple truth.

"Oh, yeah, yeah, yeah, the simple truth, that if I stand in the pasture with the succulent grass, I can end up waking up without chasing another carrot. Well, I'm sorry, I'm not ready to abandon the chase. I don't care to believe you. Thank you very much. I refuse to abandon the manipulation of third gear from second gear."

When you say that the truth isn't compelling enough to adopt or to explore, you're saying, "My addiction to the chase is paramount to me." Well, here's the interesting thing: When you say that, you're saying, "It's paramount to me, little old separate me, where over here, it's paramount to me even though You, way over there, Big Brother are saying that my choice is insane. And it turns the involvement between us into a contest, this against that, me against You, You lovingly trying to change me against my will." You see?

But here's the thing, here's the clincher of it, here's what really matters: Whether I over there am trying to change you, is irrelevant. In you is a gift from God, in you irrespective of Me, whether I say anything to you or not.

Your downfall as an ego, your downfall as an insane one, the downfall of you as a successful orphan is already in you. The divinity of you is already there, and it is there with the intent to bring you back into the conscious embrace of your right Mind. Its goal is healing. Its goal is lovingly and beneficially transformational for you. And so you're not fighting against Me, you're fighting against yourself.

Take a look at that, because at the bottom line, that's not really what you thought you were doing. And it isn't really what you want to do. And if there is any truth in what I'm saying and there is the slightest chance that you are missing out on the conscious experience of Reality, then you have cause for exploring the possibility that something more awaits you; something more fulfilling, something more integrated, something more full of integrity about you is available for you to experience.

Where everything is clear it is all holy. The quietness of its simplicity is so compelling that you will realize it is IMPOSSIBLE to deny the simple truth.

You **are** a Real boy. You **are** a Real girl. You are already absolutely Real in the fullest meaning, the most divine meaning of that word.

For there IS nothing else.

Nothing other than the simple truth.

God is everywhere, and His Son . . .

. . . you, you, you, you, all of you, . .

. . . is in Him with everything.

Listen to that.

God is everywhere, and His Son is in Him with everything.

The full unobstructed, conscious, experience of the totality of Creation, in all of its actuality as Spirit, not matter; in all of its actuality as Eternal, not temporal; incapable of imperfection, where sin, disease and death are nonsensical terms.

Can he . . .

. . . you, the son of God . . .

. . . sing the dirge of sorrow when THIS is true?

And I promise you, you won't be singing a dirge of sorrow. Just remember: What's the carrot you're chasing? The carrot you're chasing is the achievement of the integrity and the reality of you in your own right. "Well, I don't believe you." The time will come when you will. It is the simple truth. And it is the answer to the dream. It is the resolving of the human condition.

I love you. I love you. I love all of you.

Now stop chasing the carrot! It's a waste of time.

I will see you next week.

A Course In Miracles (reference pages)
¹ Sparkly Book - p.317, Last Para. / First Edition - p. 254, 3rd Full Para.
/ Second Edition - p. 273, Para. 7 / JCIM - p.133, Para. 5

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A COURSE IN MIRACLES STUDY GROUP WITH RAJ

March 9th 2008

Good evening. And welcome to everyone who's joining us on the Internet.

THE DECISION FOR GUILTLESSNESS ¹

We're going to begin right in the book tonight.

Learning will be commensurate with motivation, and the interference in your motivation for learning is exactly the same as that which interferes with ALL your thinking.

This sentence does not appear in the first and second edition. I'm going to read it again.

Learning will be commensurate with motivation, and the interference in your motivation for learning is exactly the same as that which interferes with ALL your thinking. The happy learner cannot FEEL GUILTY about learning.

[Pause]

The happy learner cannot FEEL GUILTY about learning. This is so essential to learning that it should never be forgotten. The guiltless learner learns so easily because his thoughts are free. Yet this entails the recognition that guilt is INTERFERENCE, NOT salvation, and serves no useful function at all.

Is any of this making any sense to you?

The guiltless learner learns so easily because his thoughts are free. Yet this entails the recognition that guilt is INTERFERENCE, NOT salvation, and serves no useful function at all.

You might say, “Well, of course! I know. It doesn’t take a rocket scientist to realize that guilt is interference!” Well, yeah, it *does* take a rocket scientist, and it takes you, and it takes anyone with a little bit of a glimpse of his right Mind to realize that you don’t know that.

You don’t know that guilt is interference. Why do I say that? Because, if you’re not awake, you are existing in a state of disconnection from your Source. Not actual disconnection, but a disconnection by virtue of ignorance—of *ignore-ance*—by virtue of your ignoring your Source and giving preference to the idea that you, in your own right, independent of any source, are the authority and governor of your experience.

As we said before, when you got your divorce from your Father, you found that your attempt to act at odds with the nature of your being, your attempt to act at odds with the way things work, your attempt to function at odds with Reality, always has accompanying it, a dissonance, a warning like, as I’ve said before, the bells on a garbage truck or a large vehicle which ring when the vehicle is backing up, which say, “A condition of emergency or danger exists. Be careful.”

The minute you try to act at odds with your Being, the unalterable perfection of your Being reminds you that you cannot act at odds with It, even if you choose to try.

Now, first gear, as we’ve been discussing it, is you before you attempt to get a divorce from your Father or disconnect from your Source. Second gear, neutral, is where you move to . . . you think. You move there in your imagi-nation when you get your divorce from your Father and you insist upon asserting yourself wholly and fully as the only active authority that you are going to recognize in your existence. And so you take up residence in this second gear which is neutral.

[I have been calling it neutral. I understand this has been problematic for some, but nevertheless, continue to work with it. Neutral is this supposed place where you can function in your own right.]

Now, I've mentioned that the moment you moved into second gear, it brought forth, spontaneously, third gear. First gear, we've called the Voice for Truth. Second gear, neutral, we could call your attempt to have a voice of your own, all by yourself. And third gear, which spontaneously comes into existence when you try to establish second gear, is called the voice for fear—the flip side of which always is guilt.

Now, when this surprising experience of dissonance occurred—of your Sanity providing a bell, saying, “what you are attempting to do is not safe for you,” “what you are attempting to do is at odds with your being, and to attempt to go any further in this direction will simply cause you to be provided with a stronger and stronger reminder that you are attempting to do the impossible, and don't waste your time”—It became something for you to overcome.

It was what you took on as the first challenge encountered in your state of independence. It was a challenge for you not to yield to, but to overcome. And so, you created a life for yourself, an *independent* life for yourself, and its purpose and intent was to overcome and become superior to—and therefore not governed by—this threat of “danger,” as you were perceiving It. Instead of using It for Its purpose, which was to tell you to stop doing what you were doing and go back Home, you adopted It as a challenge to overcome. And in fact, the “becoming equal” to It and “overcoming It,” even, has become your purpose.

Now, in not using It for Its real purpose, in not recognizing It as your ever-present Sanity, and turning It into something to overcome, you have turned your Sanity into fear and guilt. It's just the way it works. Thus, guilt has been the driving force of your existence. Guilt and fear, coupled together, have become the engine that motivates you, and so in this respect, *you value guilt*.

I promise you, that almost without fail, any of you who succeed in abandoning guilt, will initially feel that your life has lost purpose. And this is because guilt has been valuable—so valuable that you've been willing to give your complete commitment and allegiance to it. You use it on yourself and you use it on each other. You find that it motivates you. And you have found that your, I'm going to say, “skillful” use of it on your brothers is quite effective also for influencing your brothers and sisters and getting them to do what you want them to do so as to make you less fearful, and to assuage your feeling of guilt that threatens your peace.

So . . .

The happy learner cannot FEEL GUILTY about learning.

It's just impossible. And that's an interference to your motivation for learning because your motivation for learning is the push of guilt. Without guilt there, you think there is no motivation for being, much less learning. And therefore, the moment you get wind of the fact that there's not going to be any guilt, or any experience of it

in the process of learning, in the process of Awakening, you find Awakening less interesting, and potentially less valuable to you. Why? Because you don't know how to exist without the push of guilt behind you. And you don't know how to exist without the sense of self that you have acquired as a result of being motivated by guilt and using guilt as a motivational factor in your relationships.

Those two things give you identity . . . you think. And so, if you are going to be a happy learner and the happy learner cannot feel guilt about learning, you perceive that to be a meaningless experience which you are reluctant to engage in. It's that simple.

Now let's go back to the beginning.

Learning will be commensurate with motivation, and the interference in your motivation for learning is exactly the same as that which interferes with ALL your thinking.

Now here's the interference:

The happy learner cannot FEEL GUILTY about learning.

Why is that interference? I'll say it again: Because without guilt, you don't feel purpose, you don't feel meaning, because once you got your divorce from your Father and attempted to stand on your own, you used the guilt—which was really the warning bell from your Sanity saying, “Stop moving in this direction”—as justification for moving *further* in that direction and it became your purpose for being. And you employ it in all aspects of being unjoined with your Father, disconnected from your Source—or when you are choosing to, as absolutely as possible, ignore the fact that you have a Source other than yourself.

The happy learner cannot FEEL GUILTY about learning.

That should be good news!

This is so essential to learning, that it should never be forgotten. The guiltless learner learns so easily because his thoughts are free. Yet this entails the recognition that guilt is INTERFERENCE, NOT salvation, and serves no useful function at all.

You are accustomed to using guiltlessness merely to offset the pain of guilt, and do not look upon it as having value IN ITSELF.

You use guiltlessness as a salve, you might say. You're feeling guilty and you say to yourself, “I am guiltless.” Or you say to your brother to console him, “You are guiltless. You are God's offspring and God could not possibly have embodied guilt in

you. Therefore the feeling of guilt that you are having is un-justifiable and you don't have to be governed by it."

And so you use guiltlessness as a means of finessing your mind into a greater experience of peace, while not yet abandoning second gear. You see? You use the idea of guiltlessness to make you feel better while you're still insane, while you're still claiming independent selfhood—independent existence which you are in charge of and authorizing. You see?

So you haven't abandoned guilt yet, because as long as you're in second gear, third gear's there. And if you sit in second gear and try to employ the idea of guiltlessness to make you feel better, all you're doing is making second gear more tolerable while you are still valuing third gear, which means you're still valuing guilt. You see?

So, you're playing with guilt and guiltlessness simultaneously for an effect that doesn't constitute Awakening at all, nor does it contribute to Awakening at all.

You believe that guilt and guiltlessness are BOTH of value, each representing an escape from what the other does not offer you.

You see, guilt doesn't offer you peace. Guiltlessness offers you peace. Guilt offers you a sense of identity and purpose. Guiltlessness does not offer you a false sense of identity or purpose. And so you employ them both and try to find a certain equanimity, a certain balance, while never waking up—while never engaging in anything that will free you from the bondage of a dream of illusion.

Again . . .

You believe . . .

. . . and I know you didn't think you did before we started this paragraph, but . . .

You believe that guilt and guiltlessness are BOTH of value, each representing an escape from what the other does not offer you. You do not want either alone, for without both you do not see yourselves as whole and therefore happy. Yet you are whole ONLY in your guiltlessness, and only in your guiltlessness CAN you be happy. There IS no conflict here. To wish for guilt in ANY way, in ANY form, will lose appreciation of the value of your guiltlessness, and push it from your sight.

There is no compromise that you can make with guilt, and escape the pain which ONLY guiltlessness allays. Learning is living here, as creating is Being in Heaven.

In other words, learning is living here as you engage in vacating second gear . . .

. . . as creating is Being in Heaven . . .

. . . as creating is what is in first gear.

Whenever the pain of guilt SEEMS to attract you, remember that, if you yield to it, you are deciding AGAINST your happiness, and will not learn HOW to be happy.

So, as long as you are valuing guilt, as long as you insist on employing it, or as long as you insist on trying to deal with it while in second gear, but using truths that have dawned on you from glimpses of truth in moments of being in first gear, you will not actually be engaged in learning. Learning occurs as you are willing to disengage from second gear and move to first gear.

Guiltlessness. Is guiltlessness a concept? Is guiltlessness an idea? Is guiltlessness a configuration of your mind that you can create in which you can feel guiltless and in which you can convey guiltlessness to others? Is it a tool? Is it anything that you can cause from second gear? Or is guiltlessness the state of your being when you are firmly established in first gear where God is responsible for what you Are, not you?

Guiltlessness is not a tool. Guiltlessness is not an intellectual arrangement of appropriate and principled and divine thoughts. Do you know that guiltless-ness can best be described as unselfconsciousness, where you are being without a single element of self-consciousness occurring, where you are being directly out from the Source of your being without any concern for how it looks to others, or whether you're looking intelligent, or whether you're being intelligent?

Guiltlessness is when this "thinker" that you think you are is absent, and what you Are spontaneously, you might say, expresses Itself. And in the expression, God is given manifestation, the Voice for Truth is given voice, and there is no fear. There is no dissonance of a bell saying, "You are attempting the impossible. Go back. Go back!" None of that. And everything you find yourself *being* identifies your purpose *to* you, defines your purpose *to* you. It doesn't fulfill purpose that you have defined for yourself and tried to bring into manifestation.

Now, again . . .

Whenever the pain of guilt SEEMS to attract you, remember that, if you yield to it, you are deciding AGAINST your happiness, and will not learn HOW to be happy. Say, therefore, to yourself, gently, but with the conviction born of the love of God and of His Son:

“What I experience I will make manifest . . .

And I’m going to interject here . . . not by virtue of some power you have to make things manifest, but by virtue of the fact that what you experience *does* manifest.

What you experience you will make manifest. It’s just a statement of how things work.

“What I experience I will make manifest.

It’s like, *whether I want to or not*. You see? It has nothing to do with special authority to give or withhold.

*“What I experience I will make manifest.
If I am guiltless I have nothing to fear.
I choose . . .*

. . . and remember, this section is called, *“The Decision for Guiltlessness.”* A decision is a choice.

*I choose to testify to the ACCEPTANCE of the Atonement,
NOT for its rejection.
I would accept my guiltlessness by making it manifest
And SHARING it.
Let me bring peace to God’s Son from his Father.”*

Well, there it is, spelled out to you. You want to give the gift of guiltlessness to your brother? You need to be willing to look into your brother’s eyes with the desire to see what is true about him—with the desire to see his guiltlessness. And you desire to know of it from God, while you’re looking into your brother’s eyes. You switch from second gear to first gear. You join with the Father and you ask of the Father what His truth is. “What is the truth here?” You invite the infilling of your Father’s perspective so that you might recognize what the Father is revealing to you in the brother whose eyes you are looking into.

“Let me bring peace to God’s Son from his Father.”

That’s the two-step that we’ve been talking about.

Guiltlessness is nothing you can achieve in second gear. And guiltlessness is not something you can use in second gear. Guiltlessness is what *is*—whether you like it or not, whether you deserve it or not—when you have taken up resi-dence in first gear. When you do that, second gear, no longer being employed, no longer seems to have existence. And, likewise, third gear—guilt and fear. *That’s* how you access and embody guiltlessness. Not by any use of your mind whatsoever, not by any wonderful

words, but by an actual shift wherein you embody the meaning of these words: “*I of myself can do nothing.*”² “*If you have seen me, you have seen the Father.*”³

In other words, don’t be confused. If you have seen me, you haven’t seen *me*, you have seen the Father. The Father, *being* me, is all there is of me. The Father is what is here.

That’s what moving to first gear means. And that’s where the experience of guiltlessness is available. And that’s where the blessing of the awareness of guiltlessness fills your mind so fully that you see it everywhere and auto-matically extend it everywhere. Not because you’re full of words that express guiltlessness that you throw out into the air, but because in you there is no self-consciousness, there is no discomfort. You do not wonder how you appear to others. What others might think of you doesn’t even cross your mind. And so you are totally free to be the place where your function can be fulfilled—the function set in place by your Father in His expression of Himself that’s called you.

So, continuing . . .

Each day, each hour and minute, even every second, you are deciding between the crucifixion and the resurrection; . .

. . . sounds ominous. Here’s another way of saying it . . .

. . . between the ego and the Holy Spirit.

Meaning you as an orphan or that which is nothing more than your right Mind.

The ego is the choice for guilt; the Holy Spirit the decision for guiltlessness.

If you want to experience your inviolable guiltlessness, choose for the Holy Spirit in you, lean into the Holy Spirit in you. Ask the Holy Spirit in you to help you let It do Its job, by decreasing your resistance to letting It into you and healing your tiny sense of self, by replacing it with the infinite presence of the Mind of God that constitutes your mind, and abandoning all attempts to make the mind you think you have and the mind that you think you are, into some grandiose equivalent to God, which keeps you forever bound to guilt and fear.

The power of decision is all that is yours.

Simple.

The power of decision is all that is yours. What you can decide BETWEEN is fixed, because there are no alternatives except truth and illusion.

I'm sure many of you in this past week have had fun discovering how many carrots you're chasing, how many sub-carrots there are that you're chasing that all feed the one main carrot that is your all-important goal, which is to become a real boy or a real girl—to become real in your own right, while still separated from your Source as though you don't have a source.

And in the process of discovering how many carrots there are it might seem that there are a whole lot of carrots to choose between—"well, I'm going to choose this one," "well, I'm going to discard that one," "well this one will help me for awhile, but I've got to discard that one"—when there's only one thing that needs to be done. There are only two choices that you have available to you: Chase a carrot or don't chase a carrot.

So to hell with how many carrots there are, and to hell with how many carrots your brothers and sisters have. It doesn't matter. What matters is, are you still chasing the carrot or did you stop? Those are the only two options you have available to you. And the only function you can fulfill is to choose one or the other. And there's no way to make that into something important. How can you make that choice better than anyone else? How could you lord it over your brother? "Well, I made the choice this way!"

What you can decide BETWEEN is fixed, because there are no alternatives except truth and illusion.

There are no alternatives except first gear and second gear. First gear is a real option. Second gear, itself, is an illusion.

And there is no overlap between them, because they are opposites which CANNOT be reconciled and CANNOT both be true. You are guilty OR guiltless, bound OR free, happy OR unhappy.

The point is, you want to be a happy learner. And in order to be a happy learner, you've got to abandon second gear, not become better at being in second gear. When you abandon second gear and you say, "Father, help . . ."—when you reach out to the Father or you reach out to the Holy Spirit, or you reach out to me, or you reach out to your guide—you are, as I've said so many times, breaking the isolation, joining again, unifying what has been whole all along. But you're consciously embracing it, consciously acknowledging it, consciously making it true for you *by no longer denying it*.

The miracle . . .

. . . a sudden shift of perception . . .

. . . teaches you that you have chosen guiltlessness, freedom and joy.

When you experience the happening of a miracle it means that you have chosen guiltlessness, freedom and joy. The miracle . . .

It is not a cause, but an EFFECT. It is the natural result of choosing right, attesting to your happiness that comes from choosing to be free of guilt.

Now, you're probably going to notice this coming week how much you're employing guilt, how often it comes into play, how often you wake up in the morning, and before you even stir out of bed your mind is filled with the things that you haven't gotten done, that you're *guilty* for not having gotten done, and how frightened that makes you feel, and how that does one of two things: Either it makes you feel like not getting up or it makes you feel like leaping out of bed so as to get rid of these things that are causing you such distress, and *take hold* of the situation and *master the situation* . . . not realiz-ing that the answer, right there while you're still lying in bed and these thoughts and feelings of guilt are occurring, is to recognize that you are in a monologue. You see? And the answer is, right then and there, to shift to a dialogue.

Invite the Holy Spirit in. Invite me in. Invite your guide in, so that one who is Awake can join with you in looking at these things and provide the perspective in which it is absolutely unnecessary to look at them with guilt or fear which will immobilize you or scare you so completely that it causes you to run with a vengeance to get rid of what is disturbing you. You see?

The miracle teaches you that you have chosen guiltlessness, freedom and joy. It is not a cause, but an EFFECT. It is the natural result of choosing right, attesting to your happiness that comes from choosing to be free of guilt.

It's so easy to become distracted by the thoughts and feelings of guilt that cause you to forget that the answer is to invite the Holy Spirit in—to abandon the monologue and learn of [from] your joining, *while in first gear*: “What needs to be done?” “What do we do about this?” “What is the Father's Will here?” “What steps do we take there?” “What identifies fulfillment of purpose now?” You see? You engage in this while in dialogue. And while in dialogue, fear, anxiety and guilt will not be found. And in your peace, the steps needing to be taken to resolve what had been frightening you when you looked at it from second gear will be accomplished.

Now . . .

Everyone you offer healing to returns it. Everyone you attack keeps it and cherishes it by holding it against you. Whether he does this or does it not will make no difference; you will THINK he does.

You might attack a brother who recognizes it as a call for love and does not attack you back. But it will make no difference to you because the messenger that you sent out was a messenger of attack, a messenger of hate and it will bring back to you confirmation of the rightness of your act. It will report back to you that something hateful is there.

So . . .

Whether he . . .

. . . your brother . . .

. . . does this or does it not will make no difference; you will THINK he does.

Again, whatever messenger you send out is the one that will come back to you and confirm the reason you sent it out, whether there is truth to the confirmation or not.

It is impossible to offer what you do not want without this penalty.

If you offer what you do not want, what you do not want will come back to you. It will bring with it this penalty. So ask yourself, do you want to decide for guiltlessness or do you want to decide for guilt? Do you want to decide for guilt, so as to build up your sense of yourself as an independent agent, capable of becoming real? Do you want to continue to do that? Because when you do, the penalty will always come back to you—the penalty of confirmation of your world being hateful, one that you must continue to be defended against.

Is that the ongoing state of tension that you want to eternally live in? If it isn't, then you must do the simple thing: Get out of second gear. Move back into first gear. Invite God back in. Be willing to acknowledge your ever-present Father, your ever-present Source, and engage in dialogue. Engage in active togetherness.

Again . . .

It is impossible to offer what you do not want without this penalty.

What you do not want, that you offer, will come back to you.

The cost of giving IS receiving. Either it is a penalty from which you suffer, or the happy purchase of a treasure to hold dear.

So again, don't be too quick to gloss over the fact that until you have decided to move back to gear one, you are in a frame of mind, you are in a mindset in which guilt is the most valuable asset you have, because it is the discomfort you need in order to reach for the carrot. It's the discomfort, the prod, the compulsiveness that will drive you to keep going for the carrot. And as long as you are valuing guilt, you will not be able to be a happy learner. And if you are not a happy learner, learning will not occur.

Now, it doesn't matter how long you haven't been learning. And it doesn't matter what all of the various reasons are that you or your friends or enemies or family might be able to come up with as to why you're not learning. None of that matters.

All that matters is: Are you going to decide for guiltlessness? Are you going to dare to let yourself go through a period of transition in which lack of purpose seems to take over, where nothing is giving you identity in the way identity used to be derived by you, where the emptiness of going for the carrot is absent because you've given up going for the carrot and now you don't know what in the hell your life is for, and so it all seems empty?

Understand the dynamics of it. Understand that you have been getting purpose out of the experience of guilt. Understand that the more strongly you have denied your Father, the greater the experience of guilt, because it takes the greater push from your guilt to drive you to go the extra mile, reach the extra mile for that carrot, because now, having more strongly denied your Father, it is more imperative for you to have your independent identity established. And that's the dynamic of it.

Understand it . . . not so that you can be depressed by it, but so that it's so clear to you that it's easy to make a different choice and make a decision for guiltlessness with motivation. And then don't try to create guiltlessness. Don't try to conjure it up with all kinds of guiltlessness "talk" or guiltlessness "ideas" that you have woven into a fabric of beauty without ever having connected with the Father, without ever having shifted to first gear. You see what I'm saying?

Let there be motivation to abandon the "thinker" in second gear that's maintaining a place to be, through imagination, called second gear—orphanhood—and make the choice for first gear by saying, "Father, help. Father, fill me with the conscious experience of truth. Fill me with your Will."

"Better yet, since I am learning that I never could have had a will separate or different from your Will, help uncover to me, help increase in me, my willingness to experience a will other than my own personal will—the one I've been using to try and get the carrot and which has kept me entirely aloof from my sane experience of my intelligent mind, which is your Mind, which has been your gift to me because you have withheld nothing of what you Are in the creation of me."

And then listen.

Shut up and let the Father in. Let the Holy Spirit in, so that you might be a happy learner and so that you might actually wake up instead of spending another lifetime *talking about* waking up. You see?

Don't be depressed. Don't let your egos home in on all the things that were threatening to it and then feel bad or hopeless. I have not said everything you're doing is useless and you're stuck. Have I? I've said that everything that you've been doing has been useless because you've been doing it from a place where you have no authority—second gear. And there's a way to abandon that experience and let your fulfillment find you and infill you, and that is by letting the Father back in. Go back to first gear. That is a *pleasure*, even if it seems to be an effort to you initially because you've been doing the opposite for so long.

Engage in the effort it takes to keep yourself on the homing beacon, and I will look forward to being with you next week. I love you. You are loved. And the love that you are loved by sees no guilt in you. So it doesn't love you in spite of your guiltiness. It loves you because of what you already, perfectly Are. And it loves you actually fully enough to help you disengage from the habit that you have cloaked yourself with, of ongoing unforgiven guilt that you see no means of being released from.

I tell you it's an illusion. But you just can't walk around and say, "It's an illusion." "It's an illusion." If you're saying that from second gear, you're saying it from the place where guilt is still of value to you, and I promise you that from there, guilt will seem quite real and the penalties will seem quite real, even though they aren't. You want to become free of the illusion that there is guilt, that there is penalty for guilt and the penalty is very real. And you do that by abandoning the place, the frame of mind, from which the illusion of guilt is inseparable. And all you have to do, to do that, is to stop having a monologue and say, "Father, . ." and let what happens after that happen.

I'll stop for now. And again, I look forward to being with you next week.

A Course In Miracles (reference pages)
THE DECISION FOR GUILTLESSNESS

¹ Sparkly Book - p.318 / JCIM - p.133

First Edition - p. 255 / Second Edition - p. 274 These two start with 2nd sentence of Section

² John 5:30

³ John 14:9

Edited for print

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 25th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We're going to go right into the book tonight, and I'm going to back up two sentences:

The cost of giving IS receiving.¹

You give, you receive.

Either it is a penalty from which you suffer, or the happy purchase of a treasure to hold dear.

So, how many of you collected suffering because you were unwilling to give, because it was so much more important to you to express a grievance? Because it was so much more important to you to get justice?

The cost of giving IS receiving.

There's no alternative to it. You give, you receive. And you get what you ask for.

Now, we've been discussing something, perhaps a little difficult to swallow. We've been discussing that your reason for being, so to speak—that which motivates you—is guilt. Those of you this week, if you've been paying attention, who have received suffering because guilt is what you gave, because the demand for justice is what you gave, demonstrated how much you valued guilt and how completely reluctant you were to refuse to give it—to refuse to use guilt, to refuse to value it.

And you really have to become sober enough in your desire to wake up, to pay attention to what you're giving, because what you give involves a cost. Perhaps an unusual way of putting it, but . . .

The cost of giving IS receiving. Either it is a penalty that you receive from which you suffer, or . . .

. . . the cost is . . .

. . . the happy purchase you receive of a treasure to hold dear.

When you give an acknowledgment of guiltlessness, of innocence, it costs you the right and the opportunity to receive, in exchange for it, suffering. But deeper than that, it costs you the ability to have built yourself up into something more important by virtue of your giving. It costs you the ability to be selfish, which is why you end up with the happy purchase of a treasure to hold dear. You see?

No penalty is ever asked of God's Son except BY himself and OF himself. Every chance given him to heal is another opportunity to replace darkness with light and fear with love.

And since fear is the flip side of love, if fear is replaced with love, guilt is replaced with innocence. And every chance you get to heal is an opportunity to become free of fear and guilt.

Oh boy, don't become too depressed as you find out how much you value guilt, how much you value applying it to others, how much you value applying it to yourself to provide yourself with the "git-go" to go for the carrot, to go for that which builds you up, that makes you better than you were, and makes you more respectable, makes you more important . . . ah-h, makes you more real—poor little orphan boy or girl that you are.

When you choose to shift to first gear, that costs you something. Because the only reason you shift to first gear is so that you might give, so that you might give acknowledgement to your Father that He is your Father and that you are not an orphan and that you want to share in your Father's perspective, knowledge. Why? So that you might extend that conscious awareness of the holiness of Being to everything and everyone. But that costs you something. It costs you this stimulating experience of being a "nothing" attempting to become a "something."

I do not mean to be somber here. Serious, maybe, but, at the bottom line, clear, so that there's no misunderstanding. You are going to have to be willing

to look at your compulsive fascination with the stimulation of suffering from lack, of suffering from not being whole, of suffering from not being real.

What if you are real? What if you are real and you don't have to prove a thing in order to be real and have the respect that something that is real deserves? It's going to take a dramatic shift of what? Perception! A willingness to see everything in a way that makes the use of guilt unnecessary—unnecessary to establishing peace and harmony, unnecessary to establishing worth, unnecessary to deserving respect, unnecessary to being perfectly healthy.

No penalty is ever asked of God's Son except BY himself . . .

You ask for penalty by demanding justice, by employing guilt. You ask for penalty by imagining that you're an orphan and enjoying the stimulating experience of trying to become equal to One who is not an orphan.

No penalty is ever asked of God's Son except BY himself and OF himself.

Well of course, because [chuckling] "Oh, my, I'm the all-important one. And my life is devoted to proving that I'm the all-important one not only to myself but to everyone else!" Everything must revolve around that. "I must create for myself a real identity." And so, you ask for penalty. But . . .

Every chance given him . . .

. . . God's Son . . .

. . . to heal is another opportunity to replace darkness with light and fear with love.

In other words, every chance given to you to heal is an opportunity to make a new decision, a decision for guiltlessness, which would . . .

. . . replace darkness with light and fear with love. If he . . .

. . . God's Son . . .

. . . refuses it, he binds himself to darkness because he did not choose to free his brother, and enter light with him.

Who is it you're going to extract penalty from if it's not your brother? And if you are perverted enough to extract penalty from yourself, it is in all likelihood that you are extracting penalty from yourself for appearance sake, to your brother or even God—penance.

If you refuse the opportunity to heal, you bind yourself to darkness because you did not choose to free your brother and enter light with him.

You can't do it by yourself.

You did not get a bill of divorcement from your Father by yourself. You and someone else, you and a buddy, you and a girlfriend, so to speak, got divorces together. You mutually agreed to work together in a new and different way, different from what the Father had established. And in order to return home, you must give something to a brother. You must give the acknowledgement of the truth of him to him. And how do you do that? Not because you have that capacity within yourself, you poor little orphan boy or girl, but because you're willing to abandon orphanhood and rejoin with your Father and ask, "What is the truth here?" "What is the gift of love that I can extend to my brother or sister?" "How do you, Father, see my brother or sister?"

You must join. You must become involved and you must withdraw any grievances you have, because grievances involve guilt and justice. And if they involve guilt and justice, you are valuing guilt and staying securely in second gear where learning cannot occur, where healing cannot occur.

By GIVING power to nothing, he . . .

. . . the one who did not take the opportunity to heal . . .

. . . he threw away the joyous opportunity to learn that nothing HAS no power.

Here again is that unusual use of the word, "nothing."

. . . nothing HAS no power.

Nothingness. A little bit of nothing has no power. A whole lot of nothing has no power. Nothing has no power.

Again . . .

By GIVING power to nothing, he threw away the joyous opportunity to learn that nothing HAS no power. And by NOT dispelling darkness he became afraid of darkness AND of light.

"Oh-h...I'd rather do it my way. I want a bill of divorcement from you, Father. I want to be an orphan!" CLUNK! "Oh! I'm an orphan. What happened? Oh, suddenly I'm not comfortable. Suddenly I don't feel secure. But I know I've got what it takes to reestablish my security and to reestablish my well-being. In fact that's what I'm here for."

But in the process, third gear came into play. Your Sanity that said, "Turn around," "go back," "you're attempting to do something impossible," did indeed create uneasiness because it must be uncomfortable to try to do something impossible. The impossibility of doing the impossible must register with you in some way. And that way is going to be a way that gets your attention. It's going to be something you say, "I don't like that! That doesn't feel normal to me. That doesn't feel right to me." Because after all, as the Son or Daughter of God, you do know what feels right and you do know what doesn't feel right.

And so, by *not* dispelling darkness when the opportunity to heal presented itself—the opportunity to shift gears so that you might look into your brother's eyes and remember God—you . . .

. . . became afraid of darkness . . .

. . . you felt uncomfortable. It is a state of being that you don't like . . .

. . . AND of light.

As we've talked about before, there is a fear to go Home because from the ego's limited frame of reference and tiny mean-spirited nature, it expects punishment. It expects your Father, Whom you have denied and Whom you have attacked by virtue of your denial, is going to want vengeance on you. And so you become afraid of turning around and going Home, not realizing that your Father knows that it is impossible for you to do what is impossible and therefore you haven't done what you believe you have done. And therefore, there is nothing to punish you for. There is only glad welcome awaiting you upon your return.

The joy of learning that darkness has no power over the Son of God is the happy lesson the Holy Spirit teaches, and would have YOU teach with Him. It is HIS joy to teach it, as it will be YOURS.

But you know what? You won't even get to the point of having the happy lesson and of being able to pass it on if you are still bound to getting justice and if you still find it unreasonable to abandon your reaching for the carrot.

You see, you are convinced. Your teachers have convinced you that you are nothing becoming something, that you are an empty slate which can be filled, that you are a process of becoming instead of a Movement of Being—of Being that is, in Itself, whole—where Being is always a Movement of wholeness forever being complete without ever *becoming* something, without *improving* Itself. Like a kaleidoscope, you might say, which constantly changes, but what it changes to is not an improvement on "what was" and the reason for

changing was not to become better than before—was not to gain anything—but, you might say, to be the marvel of beauty in living expression. That's you [addressing everyone], that's you, that's you, that's all of you.

If you'll let that lesson in, it is a lesson of happiness that you will gladly pass on to your brother and sister and healing will be the result.

Again . . .

The joy of learning that darkness has no power over the Son of God is the happy lesson the Holy Spirit teaches and would have YOU teach with Him. It is HIS joy to teach it, as it will be YOURS.

Now, this is so important:

The way to teach this simple lesson is merely this: Guiltlessness IS invulnerability. Therefore, make your invulnerability manifest to everyone, and teach him that, WHATEVER he may try to do to you, your perfect freedom from the belief that you can be harmed shows him HE is guiltless.

Well, there's where the rubber hits the road, as they say. How many of your brothers or sisters are you absolutely unwilling to show invulnerability to because it is your vulnerability and their violation of it that is your justification for having a grievance based upon which you are going to extract justice from your brother or sister? You see? Love that guilt! It gives you purpose. God, don't make the mistake of letting them know that they didn't hurt you at all, because then it will be obvious that they owe you ***nothing!***

Well, listen to it again . . .

The joy of learning that darkness has no power over the Son of God is the happy lesson the Holy Spirit teaches and would have YOU teach with Him. It is HIS joy to teach it, as it will be YOURS.

The way to teach this simple lesson is merely this: Guiltlessness IS invulnerability. Therefore, make your invulnerability manifest to everyone, and teach him that, WHATEVER he may try to do to you, your perfect freedom from the belief that you can be harmed shows him HE is guiltless. He can do NOTHING that can hurt you, and by refusing to allow him to THINK he can, you teach him that the Atonement, which you have accepted for YOURSELF, is also HIS. There IS nothing to forgive. No-one can hurt the Son of God. His guilt is wholly without cause, and being without cause CANNOT exist.

Now, it's difficult to read that when you're holding a grievance about someone, or many "someones," because you're looking at the someone whom you are convinced has hurt you and is in debt to you and must bring balance about by paying for whatever it is he's guilty of. The focus is on him. But, let's go back up here . . .

[Repeating]

By GIVING power to nothing, he . . .

. . . the one presented with the opportunity to heal . . .

. . . threw away the joyous opportunity to learn that nothing HAS no power. And by NOT dispelling darkness he became afraid of darkness AND of light.

Now that's talking about, we'll say, you—the one who is unwilling to show himself to be invulnerable to someone against whom he has a grievance. By holding onto the grievance, ***you*** become afraid of darkness and of light. ***You*** stay firmly attached to third gear because you are so firmly holding onto your position in second gear. You are binding yourself by virtue of your refusal to consider the possibility that guilt ***in any form*** is an illusion. It is an imagination that has no reality to it, and therefore your devotion to it and your committed call for justice, for getting even, is an insane act on your part that you have the capacity to free yourself from. You're not just stuck with it.

You have the choice to abandon second gear. You have the choice to finally let go of the thrill of being an orphan trying to become a real boy or a real girl, and remember your Father. It's really more like stopping denying your Father and ***re-embracing*** Him, because in the act of re-embracing your Father, you're embracing who you Are—not as an orphan any longer, and therefore free of the call for justice because guilt is gone. And you're able to see the Kingdom of Heaven through the eyes of love instead of through the eyes of guilt.

God is the ONLY Cause, and guilt is not of Him.

Actually, guilt is not of anyone or anything. Guilt is an imaginary experience experienced by an imaginary self—a self imagined and carried around in the mind of the Son of God who has chosen to deny his heritage and caused himself to suffer from the imaginary experience of being an orphan. That's all.

God is the ONLY Cause, and guilt is not of Him. Teach no-one he . . .

. . . not God, but: Teach no-one that he—the one you're speaking to—has hurt you . . .

Teach no-one he has hurt you, for if you do, you teach yourself that what is not of God HAS power over you. THE CAUSELESS CANNOT BE.

You see, what is not of God doesn't exist. And what doesn't exist cannot have power over you. Because that which does not exist, does not exist.

THE CAUSELESS CANNOT BE.

Remember, guilt, justice, becoming something, becoming somebody—all of this is nonsense, including the self that thinks it is becoming something. The self that's going after the carrot doesn't exist!

Young girls go to movies and imagine themselves in the arms of the leading male actor in the movie, and they almost swoon with real physical sensations from the experience of pure imagination. Continuing:

Do not attest to it, . .

. . . that what is not of God has power over you.

Do not attest to it, and do not foster belief in it in any mind. Remember always that MIND is one and CAUSE is one. You will learn communication with this oneness ONLY when you learn to DENY the causeless, and accept the Cause of God as YOURS.

This is a very important promise! Listen . . .

You will learn communication with this oneness ONLY when you learn to DENY the causeless, and accept the Cause of God as YOURS.

You've got to learn to deny the causeless—the orphan mindset. The orphan mindset, and you as the orphan are causeless. They do not have a cause and they do not actually exist, although they can be imagined. And one can fairly swoon from the experience of being a causeless presence. But it's all foolishness! And I want to point out that ***because*** it's foolishness—nonsense—there cannot be punishment awaiting you when you abandon it. There will be the dissonance of the Sanity of your Being telling you that you're trying to do the impossible . . . ***and can't***. But that's not punishment. That's straight-forward, bottom-line clarity that's being provided to you so that you might return directly Home in the most simple way.

Now listen to this . . .

The power that God has given to His Son IS his, . .

. . . is the Son's . . .

. . . and nothing else can His Son see or choose to look upon without imposing on himself the penalty of guilt IN PLACE of all the happy teaching the Holy Spirit would gladly offer him.

Again, here's the ultimate truth about you, right now.

The power that God has given to His Son . . .

. . . you . . .

. . . IS his, . .

. . . is yours . . .

. . . and nothing else can His Son see or choose to look upon . . .

. . . see nothing else can his Son see or choose to look upon . . .

. . . without imposing on himself the penalty of guilt . . .

What does that mean?

. . . nothing else can His Son see or choose to look upon . . .

Well, that refers to your getting a bill of divorcement from your Father and saying, "But Father, I'd rather see it my way. And I would rather define what everything is. And I would rather define everything as means by which, through their use, I can become credible and important and wealthy and respected and valid." You see?

And so, his Son chooses something else but what the Father is Being, and what the Son really is, to look upon, and imposes on himself the penalty of guilt.

How is that? Because he said, "I imagine that I have a place where I can think for myself. I imagine that there is a place for me to be and a way for me to be on my own." That's second gear. Of course, the moment second gear seemed to be viable, third gear was right there with it.

. . . nothing else can His Son see or choose to look upon without imposing on himself the penalty of guilt . . .

Boy, third gear is there right away the moment second gear is secured as a place to be from. Again . . .

The power that God has given to His Son IS his, and nothing else can His Son see or choose to look upon without imposing on himself the penalty of guilt IN PLACE of all the happy teaching the Holy Spirit would gladly offer him.

And again, for simple clarity, what is the Holy Spirit? Nothing more than your right Mind. When you said, "Father I would rather see things my way," you abandoned the wholeness of your mind. You began to use your mind in a way that was foreign to it, and ignored everything that was familiar and true.

And so, all the rest of your mind that you're now ignoring by virtue of using a small part of your mind to be very utterly original, ***all by yourself***, awaits you, awaits your return to its embrace. And it is what the Holy Spirit is.

So . . .

The power that God has given to His Son IS his, and nothing else can His Son see or choose to look upon without imposing on himself the penalty of guilt IN PLACE of all the happy teaching the Holy Spirit . . .

. . . that which is nothing more than his right Mind . . .

. . . would gladly offer him.

Whenever you decide to make decisions for yourself, you are thinking destructively, and the decision WILL be wrong.

It's a very strong statement.

Whenever . . .

. . . nothing wishy-washy about that word.

Whenever you decide to make decisions for yourself, . .

. . . in other words, in that independent place called second gear . . .

. . . you are thinking destructively, and the decision WILL be wrong.

Why are you thinking destructively? Because you're thinking at odds with the truth about yourself, you are thinking through the lens of being an orphan, which you are not. You are thinking through the lens of tininess, when you are Infinite. And absolutely *everything* you think from second gear is destructive.

Destructive to what? Destructive to your peace. Destructive to your experience of your Birthright. Destructive to your guiltlessness. Destructive to your innocence. It destroys your capacity, temporarily, to know the truth about yourself and experience it without hindrance.

Now I know you want to say, "Well, this is all well and good, but if the *Course* says to me that all of my thinking, when I'm making decisions for myself, by myself, is destructive, then how can I possibly function in today's world?"

It's a nice theoretical question, and I could probably give you ten thousand years of theoretical answers. What I'm going to suggest is something more practical. I'm going to suggest that you pay attention to the times in which your best thinking has not turned out well. And without intending to hang crepe in any way to sound bleak, everyone is going to find making ones own decisions more and more unsatisfying, because there is a movement of Awakening. And the satisfaction that used to be gained from making good independent decisions is going to diminish.

I'm asking you to pay attention, so that you might let a *little bit* of unsatisfactory results from making decisions by yourself be enough to begin to conscientiously abandon thinking right in the thick of things when thinking seems to be called for—and your habit will tell you exactly how to do it—and instead ask, "Father what needs to be known here? Father, I am willing to assume that I have no idea whatsoever as to what the right answer is, what will fulfill purpose, what will identify truth, what will constitute bringing light into the picture, what will result in healing, and so, right in the thick of it here, when an answer is truly needed—urgently needed—I'm going to listen, and I'm not going to interfere with the answer, by imagining one all by myself."

Begin to practice doing this on purpose, with diligence. Because this is the only way you're going to break the habit of trying to function successfully in second² gear, unconscious of who you are, what you're Birthright is, how everything works, and the glory of it.

I'm going to read the sentence again, because it is important.

Whenever you decide to make decisions for yourself, you are thinking destructively, and the decision WILL be wrong. It will hurt you because of the concept of decision which led to it.

The concept of a decision, meaning, that the decider was not the Son of God, that the decider was an orphan, that the decider was a little hunk of flesh born from physical actions that exists of a fluke of nature. That's the concept of decision.

Whenever you decide to make decisions for yourself, you are thinking destructively, and the decision WILL be wrong. It will hurt you because of the concept of decision which led to it.

You could say, the concept of the decider that led you to the decision. It is not true . . .

It is not true that you can make decisions BY yourself or FOR yourself alone.

All alone in second gear, that little place of innocence between the Voice for Truth and the voice for fear, in which you can sort of be untouched with any call for decisive self-identification, I'm going to put it that way. You can be a sort of non-descript blah presence who never has to state his position, who never stands with the Voice for Truth and never stands, ultimately, for the voice for fear, but stands in between in that little safety zone.

It's not really safe because it's inseparable from the Voice for Truth and the voice for fear. But you hold out for that. "Oh, if I side with the Voice for Truth, if I claim the Voice for Truth for myself, I'm bound to make waves. I'm bound to lose respect of a lot of people—respect that I as an orphan have built up carefully and even at times viciously, and that's why I am where I am today." Of course, you don't mean that's why you're in second gear today instead of at Home in first gear, but you say, "That's why I'm here today, and if I side with the Voice for Truth, that's going to cost me everything I've gained as this helpless little orphan who so skillfully has managed to gain the respect of everyone, so that now I can feel that I'm real." You see?

It is not true that you can make decisions BY yourself or FOR yourself alone. No thought of God's Son CAN be separate or isolated in its effects.

Remember, you cannot have a private thought.

Every decision is made for the WHOLE Sonship, directed in and out, and influencing a constellation larger than anything you ever dreamed of. Those who accept the Atonement . . .

. . . in other words, those of your Brothers and Sisters who are Awake . . .

... ARE invulnerable.

In other words, if you are making bad decisions, if you are deciding to use and value guilt, and if you are deciding to try to make your brother suffer to pay a penalty for violating you, it's not going to bother those who are Awake. They're going to see you accomplishing nothing, because you're doing it from a place of no power.

Those who accept the Atonement ARE invulnerable. But ...

... and this is what you must remember ...

... those who believe they are guilty ...

... the others of your brothers and sisters who also think that they're in second gear and think that's all there is ...

... those who believe they are guilty WILL respond to guilt, because they think it is salvation,

... just as you do ...

... and will not refuse to see it and side with it.

You see, what the **Course** is saying and what I'm encouraging you to do, is to look at guilt, we'll say, and refuse to see it and refuse to side with it. You must arrive at a point of being willing to say, "I see that it's pure imagination, and nothing valuable or valid can be arrived at through its use."

You must be willing to begin to see how you do validate guilt in what you think are most positive ways, so that you, in the discovery that guilt is illusory, will be willing to set aside your use of it.

... those who believe they are guilty WILL respond to guilt, . .

... and this is why, because there are no private thoughts, you must begin to act responsibly and stop employing guilt, because those who likewise believe they are guilty will respond to guilt ...

... because they think it is salvation, and will not refuse to see it and side with it. And they will fail to understand the simple fact that what they do not want MUST hurt them.

No one wants to experience something that isn't real. No one wants to experience something that doesn't exist. In practical everyday terms, people

who believe that something exists that doesn't exist are in insane asylums. No one wants to believe that something exists that doesn't exist.

Now, what do you not want? If you do not want to believe in something that doesn't exist, then you don't want to believe in guilt. Again, if you don't want to believe in something that doesn't exist, you don't want to believe in guilt.

If you do want to believe in something that doesn't exist, you will believe in guilt, and you will hurt from it. If you want to be in second gear, third gear will be in your experience and it will hurt. It will be uncomfortable. Not because it's really the presence of evil or the presence of a real thing called guilt, or anything associated with the mindset out of which guilt arose, but because your Sanity came into play immediately upon your getting your so-called divorce and taking up residence in second gear and said, "You cannot do this and be comfortable!"

Do you hear that? Guilt and fear, which are two sides of a coin, inseparable from each other, are really your ***misperception*** of your inherent Sanity, your divine Sanity, saying, "You cannot do the impossible. Stop trying to be at odds with your Self. Stop trying to initiate a state of conflict in the midst of that which is indivisibly One—your Self, which is God making Himself known."

Again, just for clarity . . .

But those who believe they are guilty WILL respond to guilt, because they think it is salvation, and will not refuse to see it and side with it. And they will fail to understand the simple fact that what they do not want MUST hurt them.

And what they do not want is the thing they happen to be valuing the most at the moment, guilt and its employment, even though it is a valuing of something that doesn't exist.

Now . . .

. . . they will fail to understand the simple fact that what they do not want MUST hurt them.

All this arises because they do not believe that what they want is GOOD.

Let's be clear on this. What do you want? You want to experience what is real as Real. Why else would you want to be a real boy or a real girl? You want to experience what is real as Real. But the only thing is that in order to experience what is real as Real you must let everything fall back into perspective in the context of their existence. And the context of their existence

is that they are not separate entities existing on their own, but inseparable aspects of the Infinite Mind of God.

Those who are valuing guilt don't realize or don't believe that what they want—which is what I've described—is good. Why? Because they look at it, you look at it, through the lens of guilt and you see a penalty forthcoming if you re-embrace your Father whom you have denied, whom you think you have insulted by claiming not to be His Son or Daughter, His Offspring, His Creation. All of which is pure nonsense.

So . . .

All this arises because they . . .

. . . you . . .

. . . do not believe that what they . . .

. . . you . . .

. . . want is GOOD.

Through the lens of guilt you can believe that God is a wrathful God. And that He, based upon your sins, will cast you in hell for eternity for what you have done, how you have insulted Him by debasing yourself through senseless imaginations. You see how crazy it can get?

All this arises because they . . .

. . . you . . .

. . . do not believe that what they . . .

. . . you . . .

. . . want is GOOD.

Please, although what is being shared is stark, perhaps, so matter of fact that it might seem unpleasant, or it might seem as you look at it through your current lenses of guilt, that all of what's being said has to mean that you've really been doing something wrong, and that therefore, there is an axe that is going to fall—an unavoidable falling of an axe. In spite of that spontaneous misperception or hm-m sort of negative feeling you're getting, I want you to ignore the negative feeling and dare to explore what's been said with curiosity, with happy curiosity. Because whatever affects you negatively about what has

been said, is just the truth joggling the status quo of your very definite beliefs, all of which are associated with being an orphan in second gear.

Why? Not so that you can feel bad, but so that you might have the courage and even the good humor to look at shifting back to first gear. Because that which is nothing more than your right Mind, the Holy Spirit, is waiting, I would say, *eagerly* to share with you the happy news of healing for your brother and therefore yourself. And your Sanity, which has never been altered, sits actively in place, you might say, being you in your Perfection. And whatever wonderful bit of intent to explore the truth you bring to this process, will be met with joy, not punishment. Not punishment.

Now remember this: Guilt is an imagination. All of the thinking around justice and guilt and vulnerability are imaginary and do not require you to deal with them or protect them or utilize them before you can dare to think about shifting back to first gear. And you will not be being irresponsible or neglecting anything actual if you just happen to disregard the calls for justice that present themselves to you. Just disregard them and go do something else. Be light about the way you let go of what might seem to be the heaviness of guilt. Make new decisions with lightness and anticipation of joy.

I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.319, Last Line, 1st Para. / First Edition – p. 256, 2nd Para., Last Line
/ Second Edition – p. 275, Para. 6, Line 7 / JCIM – p.134, 3rd Full Para.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 30th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

I suppose we're talking about one of the scariest things we could talk about and have been for the last couple of weeks. All of you think it is scary to not have guilt as one of your most valuable tools to use in living your life with excellent control.

All of you think that without guilt motivating you, without guilt as your most valuable tool for being successful, you will become a blob—a listless, meaningless presence. And it's frightening to contemplate existing without substantial motivation—motivation that you have screwed up from, or brought up from the very depths of your very private being in order to vitalize your life.

What's scary here is that I'm very clearly not just suggesting but encouraging all of you to stop making decisions by yourself—to stop acting independently.

Okay, what causes this subject to be frightening or upsetting, is the fact that you have your values out of sync with Reality. And so, that which would bring you into the conscious experience of the wholeness of your being is seen as that which would undermine your current lifestyle and your current values. You see it as that which would take you out of first place, that it would take away your credibility and your validity, when it would do exactly the opposite. And you feel that your very concerted effort to—through the use of your will—be creative, be authoritative and be a meaningful presence. You see that as something very precious.

You are afraid of your good and you value that which is destructive to you. You are afraid of your good because you think you'll have to become a nobody in order to have it. And you want what is not good for you because you think it will give you everything that is meaningful. And so, there is great confusion and fear.

Many of you would like us to get past this part of the book where it's talking about guilt rather than getting past guilt itself as an experience. But getting past guilt means abandoning guilt. And abandoning guilt means beginning to live your life on an entirely new basis, which, as we've discussed before, you believe will cause you to have to abandon all of the results of your good work—that it will invalidate every effort you have made to become credible—to be good, to become valuable.

Now, we ended up last week discussing the fact that there are no private thoughts. And that your decisions, the decisions you make for yourself, the decisions you make by yourself, are not decisions that affect only you. And what motivates the decisions you make for yourself—being guilt—is something that is communicated to the entire Brotherhood, because there are no private thoughts.

And we discussed the fact that those who have accepted the Atonement are unaffected by the gift you have extended of making a decision for yourself and by yourself from second gear.

But those . . .¹

. . . it says here . . .

. . . who believe they are guilty WILL respond to guilt, . .

. . . unlike those who have accepted the Atonement or who are Awake, they will not see that your expression of guilt and your use of it is not actually an expression of power and that it is arising out of a place of powerlessness because it's totally illusory. They won't see that. Those who believe they are guilty will not see that and will not discount the gift that you have made, and will join you with it and magnify the illusion, we'll say.

So . . .

. . . those who believe they are guilty WILL respond to guilt, . .

. . . an effect you don't really want. You do not really want to further confirm illusion, to further confirm suffering, to further confirm an inability to see the way out of the dream.

Nevertheless, . .

. . . those who believe they are guilty WILL respond to guilt, because they think it is salvation, . .

. . . just like you do.

. . . and will not refuse to see it and side with it.

You see. They think it's salvation. You think it's salvation. You think that its expert use will accomplish wonderful things. Isn't that what the Crusades were, among other things that were less violent and less obviously willful, less obviously second gearish?

When you think that guilt is your salvation you . . .

. . . will not refuse to see it and side with it.

You won't refuse to see it and you won't refuse to side with it. And that's where everything is out of sync.

And they will fail to understand the simple fact that what they do not want MUST hurt them.

This is not meant to be confusing. But insanity is a confused state.

Now, you do not want to embrace that which is going to cause you to suffer. And yet, you value guilt so greatly that you will not let it go, even though it is the cause of your suffering. You do not see that there is an alternative to it, in which suffering is no part of the equation of life.

And so, you . . .

. . . fail to understand the simple fact that what . . .

. . . you . . .

. . . do not want . . .

. . . meaning, that which is going to cause you suffering, must hurt you, must cause you suffering.

All this arises . . .

. . . and we're picking up now from where we left off last week.

All this arises because they do not believe that what they want is GOOD.

See, everybody's going after what they don't want. Not truly. They do not want to exist in a manner in which guilt is the central figure of their life and which causes suffering. They do not want to be stuck in second gear, which necessarily includes third gear—guilt. You see? But in the insanity of the situation it is what is valued.

Now, . .

All this arises because they do not believe that what they want is GOOD.

Truly what each of you wants, and what it is referring to here . . .

. . . what they want . . .

. . . is to experience your existence from first gear. What you want is to experience being with total Sanity, without any confusion. But, as I said, there is so much investment in the use of guilt—the effective use of guilt—in building you up and making you valid in your eyes, you find that so valuable that the idea of abandoning it does not look good.

All this arises because they . . .

. . . you . . .

do not believe that what they want is GOOD.

You do not believe that what is your Birthright is good, because you won't be able to itemize the factors that tell you that you are valid and valuable. And also, as we discussed last week, because being in second gear is a result of your disclaiming your Birthright, your disowning your Father, your divorcing your Source, you, because you are looking at things through the lens of guilt, see your Father's only response to your desire to come Home as punishment. You don't see that, in so many words, as the Prodigal, you coming toward Home is a cause of great joy and of spontaneous embrace, because your Father is not looking through the mean-spirited lens of guilt or the ego, and knows that you have done nothing worthy of punishment.

So you . . .

. . . do not believe that what they want is GOOD.

Everything is “bass-akwards”. What isn't good for you, you go after with great insistence! And what is good for you, what will constitute your awakening, you avoid like the plague.

Now, again . . .

All this arises because they do not believe that what they want is GOOD. Yet will was given them . . .

. . . was given you. In other words, the capacity to make decisions was given you.

. . . will was given them BECAUSE it is holy, and will bring to them ALL that they need, . .

. . . listen to this . . .

. . . coming as naturally as peace that knows no limits.

When was the last time you had that experience of will? A long time ago.

There is nothing their wills will not provide that offers them ANYTHING of value.

In other words, your real will, not your mean-spirited tiny willfulness, but your will, will not provide anything of value.

There is nothing their wills will not provide that offers them ANYTHING of value.

Nothing of value will be withheld from you. That's what it's saying. Nothing that is of value is withheld from you. But, when you are operating from second gear, which is a place of pure willfulness, you do provide yourself with things that have no value. There is nothing your divine will, will not provide that offers you anything of value. Whatever your divine will does not give to you will be something that has no value. Whatever your willfulness gives to you will have no value. This is what needs to be understood.

Yet because they do not understand their will, . .

. . . you see. You do not understand your will. You do not understand what will really is.

Yet because they do not understand their will, the Holy Spirit quietly understands it FOR them, and GIVES them what they will without effort, strain, or the impossible burden of deciding what they want and need alone.

Willfulness—what you exercise from second gear—is an authoritative expression of power by you over your experience, over your world, et cetera.

That's what gives you a sense of being a vital, vigorous, living presence that has validity. And that's what gets you into trouble.

Your real will—and this is what sounds totally uninteresting to the ego—your real will is not ever an authoritative expression of power over anything, manipulating existence. That is not what will is. Will is not something that happens as something you do. Will is something that happens as what you Are. And what that means is that, the act of real will occurs before you have a chance to practice it or exercise it. What you Are is already being the fullness of Being, before you have a chance to look at what is being and decide how to treat it and manipulate it and use it in your best interests.

And so, real will is not a practice of power at all. And so, from your present ego orientation, you see it as a state of powerlessness. You use power to get things but in truth you don't have to use power to get things because you Are all things. All things are embraced in you, as they are in your Father, because you and your Father are One.

So, you can see the source of confusion here and why this is a difficult subject, because in order to wake up you must be willing to invalidate almost everything that you have used to respect yourself and to create respect for yourself. And everything that you have used to judge others and respect them, or withhold your respect of them because of what they do or what they don't do, completely missing what they Are. And that in the context of what they Are—what they divinely Are—they are whole, they are invulnerable, they are Omnipotent, they are Omniscient, they are the Presence of God illuminated to you, right in your face—an awesome event, ongoing Eternal event. And if you are willing to see it about them, you will see it about yourself. But in order to have that experience you have to abandon the small-minded, mean-spirited domain of the ego.

If you're having trouble grasping what I'm saying, it is because you are suffering from the confusion brought into play by your insistence upon functioning from second gear. And it necessarily colors your path Home. And it warns you that the path Home is dangerous, because you will lose your credibility, and you will lose your respectability, and you will lose your authority! And on and on and on.

And as you walk toward Home, it will cajole you and it will kibitz you and try to get you to come back—try to scare you into coming back.

But mind you, the path Home is what? The path Home is the movement of your attention from your private personal sense of yourself to that which is nothing more than your right Mind, which is right, we'll say, in the center of you. It's you moving from small private-mindedness into infinite-Mindedness, which embraces, embraces your Father, thus returning you to a clear sense of your identity and your brothers and sisters, as well as all Creation. The path back is a return to your right Mind.

Now, if you're so screwed up by virtue of the perspective that's inherent in second gear, your returning to first gear will not be accomplished by plan or exercise of power! It will happen by virtue of invitation, invitation by you to your right Mind, invitation for It to come back, invitation saying, "I wish to embrace You. I turn to You. I want to hear from You."

And because the Holy Spirit is nothing more than your right Mind, the infinity of you that you've been ignoring, It, because It knows only of the wholeness of your Being and not the partiality that you are claiming, actually insists, actually nudges—it actually cajoles you. It actually encourages you and invites you to let the truth of your Being in, by virtue of letting that which is your right Mind that knows the truth easily, in.

B
Now, that's why it says here . . .

Yet because they . . .

. . . who are caught up in the confusion of second gear . . .

Yet because they do not understand their will, the Holy Spirit quietly understands it FOR them, . .

Now, the Holy Spirit only quietly understands it for you if you're giving your attention to the Holy Spirit because you want to know the truth. And when your attention is there, . .

. . . the Holy Spirit quietly understands it FOR . . .

. . . you. Your right Mind understands the truth for you, that helps replace the temptation you've lived under to believe that what isn't true is true.

So . . .

. . . the Holy Spirit quietly understands it FOR them, and GIVES them what they will . . .

. . . in other words, not what they are willful about, but what their real will is.

. . . GIVES them what they will without effort, strain, or the impossible burden of deciding what they want and need alone.

. . . all by themselves, and figure it out.

Now, how does that sound? As an experience, how does that sound, that everything will be given you . . .

. . . without effort, strain or the impossible burden of deciding what you want and need . . .

. . . all by yourself?

I promise you the temptation would be there to reject it. Nobody really wants to be a kept man or a kept woman. No one wants to live a life in which everything is provided and you didn't have to do anything to earn it. Because without having done anything to earn it, you aren't credible, you aren't valid, you aren't a vital presence. There is nothing there deserving of respect. You see?

"Oh, yes I would love to be able to think of a steak and have it in front of me. I would like to just have the barest fleeting thought of bliss and have it happen. I would love to have what I need appear before I even realize I need it."

But just think about it for a moment. I am going to encourage you to imagine for just a moment, but in your imagining, I want you to borrow from the deep beliefs from within you that you carry with you: For how long would it be wonderful not to have to earn anything? For how long would it be wonderful not to have to raise a finger to have all the abundance you might need? At the bottom line, existing without being able to become credible, by virtue of acts you engage in, would seem boring and unfulfilling. And that's why you think guilt is salvation. That's why you think that doing things on your own is your salvation. That's why you avoid saying, "Thy will be done" and defer to the Father.

The Course talks about being co-creators with God. And boy does that sound good. But what if co-creators meant co-operators? Not an authoritative position at all. Co-operators, that which without decision whatsoever embraces the wholeness of Creation and recognizes it for what it is and glories in it. You wouldn't be tempted to reach for that. That's not a very attractive carrot is it?

But, here's what you have to remember. You are listening to me say this, or you are reading this in the Course, and you are reading it through the lens of the practice of guilt that you have been engaged in ever since you moved into second gear. And so, you are not understanding the Real meaning of these words, nor are you gleaning from them the meaning or the fullness of existence that they imply, because you're all upset and concerned about what you're going to lose as this poor little orphan that you think is so great that you don't want to let go of it.

And so you see, in a way the Course and I and the Holy Spirit are bucking against a very willful state of mind that all of you are in. That state of mind, being the one described by second gear—that you are holding onto for dear life. And we're

bucking against all of the concepts and perceptions associated with looking at everything with distortion, including the invitation that I'm making, the invitation that the Holy Spirit—that which is nothing more than your right Mind—is making to you.

And we have to encourage you to risk the chance that you will not be sacrificing anything at all that's Real, so that your new carrot might be described as, "allowing yourself to yield into the unknown," rather than compulsively going after a known that you have imagined and brought into view and created for yourself to go after.

Let it—with the perspective that I've shared here—let it become interesting to you, rather than uninteresting to you. Let it become interesting to you to perhaps explore having the Holy Spirit quietly understand your will, your real will, to understand it for you and give you what you will without having been authoritative in anyway . . .

. . . without effort, strain or the impossible . . .

. . . but stimulating . . .

. . . burden of deciding what you want and need . . .

. . . all by yourself. Be willing to be curious to have that experience and invite it, even though you know it's going to mean that nothing that you end up having will you be able to take credit for. This is reassurance that's being provided, not a threat of loss.

It will never happen that you will have to make decisions for yourself.

[repeating] It will never happen that you will have to make decisions for yourself. You are not bereft of help, and Help that KNOWS the answer.

That which is nothing more than your right Mind knows the answer, because it hasn't separated itself from that which It is the Presence of, which is God.

Would you be content with little, which is all that you alone can offer yourself, when He Who gives you everything will simply OFFER it to you?

That which is nothing more than your right Mind—the wholeness of you that you've been ignoring—is Itself the Presence of the allness of you, which is insisting upon presenting it all to you again, without your having to earn It. In fact, It presents it to you and you receive it as a result of your abandoning the attempt to earn anything.

Now what's the practicality of this? How do you abandon trying to earn something? You abandon it by ceasing to try to be an authority. You abandon it by no longer

imagining that you can figure it out for yourself. And in the emptiness of your attempting to accomplish anything, you say, “Father,” or you say, “Holy Spirit, that which is nothing more than my right Mind, share with me the fullness of my Being, that has always been the truth about me, and in the experience of which I will never again have to try to create my good. And in which, the experience of being whole will not cause me to experience myself as meaningless presence, but will be experienced by me as the Kingdom of Heaven being the environment of me.” You see?

The words don’t have to mean what they fully mean right now. The point is, where are you going to bring your attention?

He . . .

. . . the Holy Spirit, that which is nothing more than your right Mind, . .

. . . will never ask what you have done to make you worthy of the gift of God. Ask it not therefore of yourselves.

Abandon that mindset! Abandon that activity!

Instead, accept His answer, . .

Let yourself have what is given to you when you’re not trying to earn it. Let yourself have it and don’t use its presence as justification for belittling yourself because you didn’t earn it. And therefore, it really doesn’t say anything of any value to you about you or to anybody else about you.

Instead, accept His answer, . .

Just receive it.

. . . for He KNOWS that you are worthy of everything God wills for you.

You see? As long as you’re in second gear playing the orphan role, you don’t think that God freely offers you anything because you put Him in the back seat. But your right Mind hasn’t forgotten the truth. And . . .

. . . He . . .

. . . the Holy Spirit . . .

*. . . KNOWS that you are worthy of everything God wills for you.
Do not try to escape the gift of God which He*

. . . the Holy Spirit . . .

. . . so freely and so gladly offers you.

[repeating] Do not try to escape the gift of God which . . .

. . . that which is nothing more than your right Mind . . .

. . . so freely and so gladly offers you.

You see, as you hear these words you can begin to get a sense of emerging cohesiveness, rather than the fragmentation that you've been experiencing, a cohesiveness not only of you, an integrity of you beyond anything you could earn, but the cohesiveness of you and all of Creation, you and all of the Brotherhood.

He . . .

. . . the Holy Spirit . . .

. . . offers you but what God gave Him FOR you. You need not decide whether or not you are deserving of it. God knows you ARE.

Now, I need to point out here, that deciding whether or not you are deserving of it is a practice of authority, isn't it?

"Well, let me see Mr. Tuttle, Paul, if I may be personal with you, are you really doing anything this evening that is of value or are you misleading all of those egos out there, and distracting them from doing what will keep them safe? Are you really sure, Paul, that what you're saying is true? Are you sure that it's not just some mish-mash of ideas that might actually be very disruptive and destructive to your brothers out there who have learned so well how to be egos and how to function from second gear?" You see.

"I cannot judge you to be valuable at the moment. I invalidate you at this moment. And I will be busy helping you invalidate yourself within yourself, because after all you don't want to be hurting anybody else, do you? I mean after all, if you're going to keep trying to help the crabs out of the crab barrel, you're going to have to be corrected. Because everybody knows it's not good to be out on your own. It's not good to be experiencing that kind of freedom, because of course, being crabs they don't know how to deal with freedom. They don't have the perspective. They don't have the brains. So you're being very thoughtless in thinking you're helping your brothers gain a more infinite experience of their being, which you know they're not capable of coping with." You see?

Yeah, deciding whether or not you are deserving of it is a wonderful practice of authority. You're going to have to let it go. It's not part of the new paradigm.

You need not decide whether or not you are deserving of it.

You don't need to decide. You see. It's a useless thing to do.

You need not decide whether or not you are deserving of it. God knows you ARE.

Now, again, we can get caught up in words: "God knows you're worthy of it. God knows you have integrity. God loves you without your doing anything to earn His love." But how do you translate those words into your practical daily experience? The only way you can do it is by engaging in the practice embodied by the words, "Thy will be done," or embodied in the words, just say, "Yes" to God.

Well, how can you say, "Yes," to God if you haven't said, "Father, talk to me. Share something with me. Give me something to agree with. Give me something to co-operate with." You see?

And so, the way you move over this threshold of ignorance and confusion from second gear to first gear, is by abandoning authority that you think you have and getting, as I've said before, in the "not-knowing place" and saying, "Help! What do I do here?" Whatever the situation is that you're confronted with, ask, "Father, what do I do here? How can I be, in order to experience the harmony that is supposed to be going on without effort, strain or the impossible burden of deciding what I want and need all by myself?"

You see, it comes down to this.

Would you deny the truth of God's decision, and place your pitiful appraisal of yourself in place of His calm and unswerving value of His Son?

[Big chuckle] Well, of course, you would! You're doing it everyday. You're doing it all the time that you're making decisions for yourself. You don't even give God the option to share with you His decision, so that you could deny it. You deny it ahead of schedule. You say, "I can handle this. I want to handle this. I don't want to explore what it might be like not to handle this. I'm not really interested in trying out something new." No, . .

Would you deny the truth of God's decision, and place your pitiful appraisal of yourself in place of His calm and unswerving value of His Son?

Hell, yes! But you don't have to. But take an honest look at it. You don't have to then decide whether or not you're deserving of God's Love or whether or not you're deserving of respect or whether or not you're deserving of disrespect. You can just notice it clearly without emotion and decide to do something different. After all . . .

NOTHING can shake God's conviction of the perfect purity of everything that He created, for it IS wholly pure. Do not decide against it, for being of Him it MUST be true.

See, . .

Do not decide against it, . .

How do you side against it? By deciding for yourself! And as we read last week, . .

Whenever you decide to make decisions for yourself, you are thinking destructively, and the decision WILL be wrong.

But, deciding for yourself is something you think is your salvation. And so you're confused and do what you don't want. And you avoid what you do want, which is to have what you . . .

. . . will without effort, strain, or the impossible burden of deciding what . . .

. . . you . . .

. . . want and need . . .

. . . all by yourself.

Peace abides in every mind that quietly accepts the plan which God has set for his Atonement, . .

. . . Ooooh . . .

. . . relinquishing his OWN.

Ooooh! That's yielding! Ooooh! That's not being in control. Oh-h, that's the absence of everything that means anything to me.

But listen again . . .

Peace . . .

That's the subject of the sentence.

Peace abides in every mind that quietly accepts the plan . . .

. . . you see, quietly. Authoritative action is not quiet. Yielding is quiet. Co-operating is quiet.

Peace abides in every mind that quietly accepts the plan which God has set for his Atonement, relinquishing his OWN.

The moment you relinquish your own, [snaps fingers] you're out of second gear.

You know not of salvation, . .

. . . when you're in second gear.

. . . for you do not understand it.

Because you see it through the lens of orphanhood, which is not the truth about your Being and so everything is distorted by the lens you're looking through.

You know not of salvation, for you do not understand it.

Now here's wisdom. But it also leaves you out of control and puts you up against the frightening act of yielding and inviting in the Holy Spirit.

Make no decisions about what it is . . .

. . . salvation . . .

. . . or where it lies, but ask of the Holy Spirit everything, and leave ALL . . .

. . . ALL . . .

. . . decisions to His gentle counsel.

How are you going to hear his gentle counsel? By shutting up, inviting inspiration or clarity from the Holy Spirit and truly listening, and neglecting to activate in the silence any justifications for not wanting to hear it.

It's simple. It's simple. It's simple. Listen. Listen often. Listening and hearing the Voice for Truth is your salvation. It's simple, it's simple, it's simple.

Don't let thoughts of guilt about yourself or thoughts of guilt about others that you would employ for control, get in the way of the simple act of listening.

I love you all. And I hope you have an easier week, by virtue of your abandoning your insistence upon being the decider of things all by yourself.

A Course In Miracles (reference pages)
¹ *Sparkly Book* – p.320, last line. / *JCIM* – p.134, 6th Para.
First Edition – p. 257, First Full Para., First Line / *Second Edition* – p. 276, Para. 10, 2nd Sentence

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 6th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Learning about guilt [chuckling] and the fact that everyone is guilty of employing it, has not been an easy thing to allow to be the fact, and thereby, to be in a position of learning from. But it has been essential. And it would be well for everyone to continue to give your use of it your clearest, most practical attention, so that you might see the seriousness of it in your life. Why? So that you can feel guilty? No. So that you can, without a sense of guilt, choose not to employ it any longer, because it is not serving you at all.

Now, we ended up last week with this . . .

You know not of salvation, for you do not understand it. Make no decisions about what it is or where it lies, . .

. . . Why? Because you know not of it. You don't know what it is yet. So you don't have enough information to have an intelligent opinion, or to draw an intelligent conclusion about it.

Make no decisions about what it is or where it lies, but ask of the Holy Spirit everything, and leave ALL decisions to His gentle counsel.

No matter how much more you read in this book, what I just read is the ultimate answer. The fact is, that the rest of the book simply helps you understand the means you use to avoid this simple answer. And you do not have to read all the rest of the book in order to accept the answer and incorporate it—embody it, implement it.

As I said last week, it's simple, simple, simple. It truly is.

Continuing. And speaking of the Holy Spirit, which of course, is nothing more than your right Mind . . .

The One Who knows the plan of God which God would have you follow, can teach you what it IS.

For those of you who like to know that there's a plan, for those of you who have valued having a plan—a two-year plan, a five-year plan, a plan for this event, a plan for that child, etc., etc. For those of you who know the value of a plan, it's now time for you to find a way to fit into someone else's plan, the Father's Plan.

The One Who knows the plan of God which God would have you follow, can teach you what it IS.

And, glory hallelujah, the teacher, the one who knows the plan of God, is no stranger to you. It's your Self. It's you in your entirety, which you have blocked from view in your fantastic effort to be something all by yourself.

And so, as you relinquish second gear, as you abandon the orphanage, you can dare to entrust yourself to what will come when you know that what you're yielding into is no stranger to you. It is your Self.

Now . . .

Only HIS wisdom is capable of guiding you to follow It.

Why? Because His wisdom, that which is nothing more than your right Mind, knows exactly how you abandoned your infinite, conscious experience of Being. And so, It can guide you back so that you retrace your actual every step and reincorporate yourself in a manner that is recognizable to you.

And because it will be recognizable to you, it will not actually overwhelm you. It will feel good. It will feel integrating. Not just because it is integrating but because the integration is the exact reverse of the disintegration process you put yourself through. So, it will be recognizable to you. And the reintegration will not be something you can turn to the Holy Spirit and say, "Why what you're telling me there has nothing to do with me! Might have something to do with Joe Blow down the street. It doesn't apply to me! [chuckle] Don't try to pull that over on me!" You won't be able to do that because it will be the bit of disintegration you enacted that you will recognize and that you will feel good in the reintegration of it.

Now, because you have been in a long-standing state of Self denial there is what you feel is a natural reluctance, even though it is absolutely unnatural to be reluctant to reintegrate, to become whole again. And so, because you have not the means of embracing it with confidence, you need help, you need support, you need encouragement.

And you need the capacity that the Holy Spirit has to approach you in a way that is recognizably friendly to you, recognizably wholesome on your behalf.

And so, you do have the Course and you do have me sharing the truth, providing encouragement, saying things over and over and over again, that at one time were totally strange to you. But by virtue of my sharing them over and over, are no longer strange and which you not only can embrace, but which you find yourselves spontaneously employing from time to time as though it were your very own understanding. You see? Which it is.

So, pay attention as we read tonight, keeping in mind that we're talking about a reintegration of that which never actually became divided, and that the process is one that is fortified on your behalf, to help give you the strength you need to move past your deeply ingrained doubts and even confidences, to the contrary of what Awakening is about.

I'm going to begin again.

The One Who knows the plan of God which God would have you follow, can teach you what it IS. Only HIS wisdom is capable of guiding you to follow it. Every decision you undertake alone . . .

. . . all by your lonesome. All by yourself in your special position as orphan.

. . . but signifies that you would define what salvation IS, and what you would be saved FROM.

[Chuckling] "Oh yeah, I need to be saved from the bastard I work for. Yeah, I need to be saved from the IRS. Yeah, I need to be saved from cancer. Yes, I need to be saved from this person who hates me and stalks me and pesters me." You think you know what you need to be saved from. You need to be saved from the Church you were raised in. But listen to this.

The Holy Spirit . . .

. . . no stranger to you, that which is nothing more than your right Mind.

The Holy Spirit knows that ALL salvation is . . .

. . . what? Only one thing. Not all those things I just listed. Only one thing.

. . . ALL salvation is escape from guilt.

Now watch. No matter how many times you read this for a while. And no matter how many times I say this for a while, you are going to come off the top of your head with a

pat answer that says, “I don’t understand why you keep saying that I’m operating on the basis of guilt. I don’t know why you say I value guilt. Man, I do everything I can to prove people’s innocence. I go out of my way to save bugs. I’m a good person. I just don’t function in the realm of guilt.” You see. You’ll come off with that. And if you fool yourselves with this pat answer, what really is a guarded response, a response that guards you against having to accept the role that guilt plays, you will stay stuck for a while longer.

So let’s back up, briefly. You are at this moment and every moment, the Living, direct Presence of God Being all there Is right where you are. Do you believe that? No! It isn’t that you authoritatively deny that, it’s rather that you either never heard that before and didn’t know it, or you have heard it as a religious concept, which you think you can embrace or reject. And therefore, it’s not as though you’re actually being disobedient in any way, it’s just that you’re just not embracing a certain thought system. And it’s like, “So what! Big deal.”

But the problem is, that it isn’t just part of a thought system that you did not create yourself. It’s also not just part of a thought system that your Creation was the result of evolution of a material universe. The truth is that God, being All infinitely now, is what constitutes the Presence of what you Are recognizable as—the Presence of what is recognizable as You.

If that fact is not part of the grounded, under-pinning of your self-awareness, then you think that you somehow exist independently on your own. And because you don’t, and that supposition is a denial of the fact, it causes you to have a dissonant experience, because no matter what you think or believe, you in your divinity are unalterably Sane, and your Sanity knows that you’re engaged in an attack on your Self—in a process of undermining your Self—which because you are divine and eternal and unalterable, you can’t actually succeed at.

And so, this act of Self-denial creates a dissonance as it comes up against the Sanity of your Being. And as I’ve said before, you have chosen to take on that dissonance and overcome it. That decision, that pseudo-decision, I’m going to say, because there’s not really a you that can make an actual decision such as that—you can imagine it, but you can’t actually do the impossible—that decision seems to create a position for you to be in on your own. I’ve described it as being an orphan. I’ve also described it as second gear. Moving out of your right Mind is moving out of first gear into second gear.

Second gear is sort of like a sidecar on a motorcycle, which might even have a steering wheel for a child to play with. But of course, being a sidecar on the motorcycle, it’s going to go where the motorcycle goes no matter how much the child turns the wheel. And no matter how much the child imagines that he’s independent, he’s always going to be where the motorcycle is going. Likewise, you are always going to be where your Sanity is, no matter how much you ignore it, no matter how much you try to imagine that you’re on your own.

Now, the dissonance that is setup when you make that decision to imagine that there is such a thing as a sidecar and you can use that as your place from which to be, the dissonance accompanies it and we've called that third gear—it's the voice for fear. First gear is the Voice for Truth. Second gear is what you think is your voice, which is pure nonsense. So we have first gear, that which is Real, second gear, that which is pure nonsense and third gear, the voice for fear, which is a tag along to second gear and has no actual existence either.

The voice for fear, which is your awareness of your powerlessness, which you do not want to look at, causes you to try to take control of your life and of others. Because you feel out of control and you're trying to overcome it, you feel incapable, you feel a sense of failure and you feel guilty because of it. Third gear brings guilt into play and fear into play.

Now, it's only when there's fear and guilt in play that you attempt to take personal control over your life and over your brother's and sister's and over your world. And so, it is in this very real and practical sense that you value fear, that you value guilt, because it gives you the impetus to cope with life and fight to establish yourself in your own independent right. It's that simple.

What's the saying: "Truth or Consequences." "Do well or fail." In the schools, "Competition brings out the best in students." Competition: Oh, that's doing well or failing, isn't it? Try and try and try to be the best. And so there's the best and then there are those who are not the best. And those who are not the best don't do as well in life as those who are the best, right? So, is that not the use of guilt and the valuing of guilt? Oh, but you say, it makes people work harder and it brings out, as I said, the best in them. And it suggests that there's no other way to bring out the best in someone, except to create this dichotomy of "good and bad," of "truth and consequences," of "success or failure." And failure is just a nice way of saying punishment, isn't it?

Guilt is employed constantly wherever competition is employed, wherever grade scores are exhibited and used as the basis for how well those with the grades are treated, and what benefits are given to them based upon where they fall in the scale from best to failures.

So you see, don't be too quick to override and overlook the fact that guilt, what guilt really means and the way it's really employed, is played out in your life. And how much you agree with it. And how often you unconsciously bring it into play without realizing it. Now its important to discover how often you're bringing it into play without realizing it, because if you're bringing it into play you are securing yourself with a good tight seatbelt in second gear, in that little sidecar on the motorcycle which is going where God is taking the motorcycle, or which is going where your very Being, the Holy Spirit, as long as you are saying you're in second gear, where the Holy Spirit is taking you—that which is nothing more than your right Mind.

It's very important, because until you dare to look at it, you will not be able to put it down and loosen your seatbelt and become free of second gear, so that you might spontaneously and naturally come back into your right Mind. That is the whole point.

So, I'm not saying this as a threat in any way. I'm saying it as a very grounded, practical outlook for you to embrace. Look for the places where you, out of ingrained habit, spontaneously utilize guilt, even though you say you are doing it for positive reasons like, "bringing out the best in my students, bringing out the best in my children," Ho-ho, how about bringing out the best in your husband or your wife.

"A little bit of competition doesn't hurt anyone. A little bit of threat of security doesn't hurt anyone. It makes them try a little harder. It makes them look at what is really of value to them. Yeah, a little bit of guilt, like a spice of life, sprinkle it here and there, it will bring out the flavor." But you know what it won't do? It won't save the cook from small-minded-meanness. It won't get the cook out of the sidecar, out of second gear.

So again . . .

The Holy Spirit knows that ALL salvation . . .

. . . the only answer there is . . .

. . . is escape from guilt. You have no other "enemy," . .

. . . the only enemy you have is your decision to be in second gear, in that puny little sidecar with the play steering wheel that makes you feel like you're really in charge and you're not.

You have no other "enemy," and against this strange distortion of the purity of the Son of God the Holy Spirit is your ONLY friend.

It's like the mother of the kitten is the only one for that kitten to snuggle up with and feel safe with. It's a sweet thing. It's love embodied and it's simple.

You have no other "enemy," . .

. . . than guilt . . .

. . . and against this strange distortion of the purity of the Son of God the Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . is your ONLY friend.

Now as we read this, let these words be more than words. Think about what friend means. And let the fullness of friend and friendship apply and have meaning as you read this.

He . . .

. . . the Holy Spirit . . .

. . . is the strong protector of your innocence which sets you free.

Your innocence sets you free, not the release from something by others and not even a divine pardon bestowed upon you by the Holy Spirit.

The Holy Spirit . . .

*. . . is the strong protector of your innocence which sets you free.
And it is HIS decision to undo everything that would obscure your
innocence from your unclouded mind.*

Aren't you glad that somebody has an infinitely better sense of you and experience of you than you yourself do, or any of those around you? What a Friend! What a wonderful Friend! A Friend that you can anchor yourself in. A friend that you can learn from how to be in a way that at the moment you don't remember ever being before, but which you have.

Let Him, . .

. . . key word, Let!

*Let Him, therefore, be the ONLY Guide that you would follow to
salvation.*

"Oh, gee-whiz, I really wasn't considering having any other Guide. I never thought about having a Guide to salvation." No, that's right, you were going to rely upon yourself. Well, this says here to stop that.

*Let Him, therefore, be the ONLY Guide that you would follow to
salvation. He knows the way, . .*

. . . and isn't it wonderful to know that He Who knows the way is nothing more than your right Mind? And that His uncovering to you of what your right Mind is, is a movement of reintegration of that which never actually could have been split up? Now that's real friendship, that's truly valuable.

He knows the way, and leads you gladly on it. WITH Him you will not fail to learn what God wills for you IS your will.

You never really had the option to have a will of your own. If you have a will, it's God's will and it's only capable of willing that which God is willing. And when you're not claiming this private, separate personhood, then experiencing God's Will in the act of willing, because you've let it fill you up completely, then that's called the Atonement. That's called waking up. That's called you coming back into your right Mind. And that's you feeling the Wholeness of your Being.

Now, it's quite possible that when we've talked about you returning or coming back into your right Mind, that you have sort of envisioned yourself in your right Mind walking down the street and seeing other people in their right Mind walking down the street, and all of you in these multiple right Minds, Glorifying God, or whatever. But there's a flaw in there. And the flaw is this: your right Mind isn't private. Your right Mind isn't private.

The most direct path to your brother is right through the center of your Being. It's right in the center of your Being that you're One with your brother. Being Awake means being infinitely Conscious—infininitely Conscious—not just having an experiential Oneness with every brother you might see on the street, or every bird flying in the sky, but every creature and every living thing throughout the Universe. It's an inclusive experience, an infinitely inclusive experience. And it's important for you to carry this fact forward with you, so that you don't imagine and proceed forward on the basis that you will still have a private mind but it will be your right Mind. You see? The privacy will be lost. And that means that you will never be alone again. You'll be incapable of being lonely.

WITHOUT His guidance . . .

. . . the Holy Spirit's . . .

. . . you will think you know alone, and will decide AGAINST your peace as surely as you made the wrong decision in ever thinking that salvation lay in you alone.

And I'm going to add that, "salvation was for you to figure out all by yourself—alone." And what we're saying is that the experience of salvation will only be gained by abandoning the imaginary state of aloneness, which is fundamental to orphan-mindedness, isn't it?

You see, it's unequivocal if you are in second gear, if you are attempting to operate alone, if you are insisting upon deciding for yourself and by yourself . . . What? You . . .

will decide AGAINST your peace as surely as you made the wrong decision in ever thinking that salvation lay in you alone.

It is black and white, unequivocal and unalterable. That means that there must be extreme value in every effort you put forth, every attempt you make to break the isolation and ask for help, ask the Holy Spirit to help you undo the bill of divorcement that you put into place, the act of willfulness that caused you to seem to experience yourself as separate, isolated, alone, fearful and guilt-ridden.

Listen . . .

Salvation is of Him to Whom God gave it for you.

This part we're reading tonight is really wonderfully simple and beautiful and encouraging. It's also filled with what could be called, "iron-clad" Law, not with which to convict you but with which to free you.

Again . . .

Salvation is of Him to Whom God gave it for you.

And what is that which God gave It to, for you? The Holy Spirit. And what is the Holy Spirit? That which is nothing more than your right Mind, which means that what God gave It for you, was already yours and is simply awaiting being returned to you, as soon as you get tired of playing with that *damn* fake steering wheel in the sidecar on the motorcycle.

Now, I put it strongly but please take it lightly. It is funny. And if you can see the ridiculousness of it, it will make it that much easier for you to say, "Gee, it might be a lot more fun to be riding on the motorcycle."

So since . . .

Salvation is of Him to Whom God gave it for you.

Turn to that One, rely on that One, commit to that One, bond with that One.

He has not forgotten it.

The Salvation that God gave to Him for you.

He has not forgotten it. Forget Him not, and . . .

. . . what? . . .

. . . He will make every decision for you, for your salvation and the peace of God in you.

And, at least intellectually, you can see that indeed, that which is nothing more than your right Mind, reconnecting with you and joining with you would have exactly that effect.

Forget Him not,

. . . re-embrace Him . . .

. . . and He will make every decision for you, for your salvation and the peace of God in you.

That's just inevitably what will happen when reintegration of that which is and always has been One occurs—that One being you.

Now . . .

*Seek not to appraise the worth of God's Son whom He created holy,
..*

This goes for yourself as well as your brothers and sisters. You're not here to appraise the worth of anyone. You're not here to evaluate. "Oh, evaluate, oh yeah, that has something to do with 'better and worse,' 'success and failure?' Are not these the elements of fear and guilt? Are not these really mean-spirited means of promoting growth and bringing out the best in everyone?"

*Seek not to appraise the worth of God's Son whom He created holy,
for to do so is . . .*

. . . what? . .

. . . to evaluate his Father, . .

. . . Oh yes! You see, as long as you think you're an orphan, there's no Father to consider. And you can call that poor bastard anything you want and you can evaluate him anyway you want to, especially if it will help put you in a better position. And if you're very magnanimous, you can set it up in a way so that when he does something that puts you in a better position, it helps him too but just a little bit, just enough to wet his appetite, so that he'll try to do something for you in the future. See? It's in this way that you value guilt and employ it and hold on to it.

*Seek not to appraise the worth of God's Son whom He created holy,
for to do so is to evaluate his Father, and judge AGAINST Him.
And you WILL feel guilty for this imagined crime,*

Do it and by-damn-it third gear will come into play.

. . . you WILL feel guilty for this imagined crime, which no-one in this world or Heaven could possibly commit.

You will feel guilty for nothing. You will feel guilty for pure imagination. Not only that, guilt has no motivational value. Guilt has no push to make you be better than you are if there isn't some pain. And so if you're going to apply guilt to yourself you are also going to apply pain, just as you do with others and just as others do with you. Because without pain you wouldn't naturally go for the carrot. You wouldn't naturally go for a carrot that it's impossible to get.

God's Spirit teaches only that the "sin" of self-replacement on the throne of God is NOT a source of guilt.

Wow, very magnanimous of God.

God's Spirit teaches only that the "sin" of self-replacement on the throne of God is NOT a source of guilt.

For you to imagine that you are God, that you have created yourself and that you can control your life and your world, is to replace God on the throne with yourself. But God says that . . .

. . . is NOT a source of guilt.

Now your ego is likely to say, "Big deal! So what? I hear the words and that's nice." But I'm here to tell you that those are probably the most powerful words that you could read, because they embody the justification for spontaneous change, spontaneous "shift of perception," which is of course, the definition of a miracle.

If trying to be God and imagining that you have the power that is God's, is not a source of guilt, then there is absolutely no reason for this dream to continue one moment longer. It is the belief that you can be guilty and punishable for presuming to be God that you are afraid and feel guilty, and it's the reason you go after the carrot. It's the fundamental motivation in your life—in your present frame of mind.

God's Spirit teaches only that the "sin". . .

. . . meaning the so-called sin . . .

. . . of self-replacement on the throne of God is NOT a source of guilt. What cannot happen can have NO effects to fear.

If there are no effects to fear from your attempt to take over the throne, then there is no penalty awaiting you when you abandon it and decide to go Home—back into your right Mind. And you can go at any moment, if you will allow the truth of this to register deeply with you.

Be quiet in your faith in Him Who loves you . . .

. . . the Holy Spirit . . .

. . . and would lead you out of insanity.

. . . by returning that part of you which is the Holy Spirit to you, because you are becoming defenseless against it and letting it in, or letting yourself into it. However you want to look at it.

Madness may be your choice, but NOT your reality.

All of this is beautiful. All of these things are beautiful statements about you and embody the necessary elements to your release—the unbuckling of your seatbelt in the sidecar.

Never forget the Love of God, Who HAS remembered you. For it is quite impossible that He could ever let His Son drop from His Loving Mind wherein he was created, and where his . . .

. . . the Son's . . .

. . . abode was fixed in perfect peace forever.

Say to the Holy Spirit only, "Decide for me," and it is done. For His decisions are reflections of what God KNOWS about you, and in this light error of ANY kind becomes impossible. Why would you struggle so frantically to anticipate all that you CANNOT know . . .

. . . gee, you struggle to figure things out for yourself based on a false premise that you're an orphan, that you're alone, that you exist in a universe of polarization, opposites, conflict, but through the intelligent use of your mind you can survive it and overcome it and maybe even iron things out. But . . .

Why would you struggle so frantically to anticipate all that you CANNOT know when all knowledge lies behind every decision which the Holy Spirit makes FOR you?

When you're trying to do things all by yourself, you are trying to walk down a busy street with your eyes closed and negotiate the traffic successfully. Your eyes are closed because you're not availing yourself of your naturally all-inclusive divine vision. But when you let the Holy Spirit in and let the Holy Spirit decide everything for you, it's like opening up your eyes. And . . .

. . . all knowledge lies behind every decision which the Holy Spirit makes FOR you?

. . . and it become yours. I'm adding that—and it becomes yours.

Learn of His wisdom and His love, . .

. . . and I'm going to insert here: and don't be afraid to do it because He isn't something foreign to you. It's your Self.

Learn of His wisdom and His love, and teach His answer to everyone who struggles in the dark. For you decide for them AND for yourself.

You remember there are no private thoughts [snaps fingers]. You're not separate from your brothers.

How gracious is it to decide all things through Him Whose equal love is given equally to all alike!

Now, because the Holy Spirit is really not a stranger to you, that statement isn't foreign to you either.

How gracious is it to decide all things through . . .

. . . that which is nothing more than your right Mind . . .

. . . Whose equal love is given equally to all alike!

That's the way you operate in your right Mind. That's the way you are in your right Mind.

He leaves you no-one OUTSIDE yourself, alone WITHOUT you. And so He gives you what is yours . . .

. . . [whispering] everything . . .

He gives you what is yours because your Father would have you share it with Him. In everything be led by Him, . .

. . . the Holy Spirit, that which is nothing more than your right Mind. I am not going to apologize for throwing that phrase up over and over and over again, that the Holy Spirit is nothing more than your right Mind. You need to hear it as often as possible just to become familiar with the truth of it, the idea of it, so that it might become easier and easier for you to believe. And in the greater ease with which you believe it, it will become you, because you will not oppose it.

In everything be led by Him, . .

. . . in everything be led by that which is nothing more than your right Mind, but which is infinite and is not separate in any way from the Mind of the Father, the movement of which is the Movement of Creation and is therefore... there are not words incredible enough to describe it.

In everything be led by Him, and do not reconsider. Trust Him to answer quickly, surely, and with love for everyone who will be touched in any way by the decision.

. . . by the decision you have let Him make for you.

And everyone WILL be. Would you take unto yourself and sole responsibility for deciding what can bring ONLY good to everyone?

Well, on your good days you might. But it's not equally good to everyone. It's most good to you and maybe a lot of good to everyone else, and you would've enjoyed the process in which you went through that brought about such equity for everyone, even though it's unequal equity. [Chuckling]

Trust Him to answer quickly, surely,

. . . trust that which is nothing more than your right Mind, . .

. . . to answer quickly, surely, and with love for everyone who will be touched in any way by the decision. And everyone WILL be. Would you take unto yourself . . .

. . . And the real message is, *don't* . . .

. . . take unto yourself the sole responsibility for deciding what can bring ONLY good to everyone? Would you KNOW this?

Not as long as your seatbelt is on tight in the sidecar and you're spinning that steering wheel madly with glee. No. Nope you wouldn't know this.

You taught yourselves the most unnatural habit of NOT communicating with your Creator.

"But Father, I'd rather see it my way. But, Father, I'd rather do it my way. But, Father, I'd rather decide what everything is for."

You taught yourselves the most unnatural habit of NOT communicating with your Creator. Yet you remain in close

communication with Him, and with everything that is within Him, as it is within yourself.

The unity of Being has always been absolutely unaffected by your imaginations. What you truly are has always remained absolutely unaffected by your imaginations. But you seem to have been affected by your imaginations, in that you have experienced fear and guilt and used it as the motivation to better yourself. Because . . .

. . . you remain in close communication with Him, . .

. . . the Father . . .

. . . and with everything that is within Him, as it is within yourself.

You can give up the dream instantaneously, especially since there is no guilt possible for doing a little switch-a-roo—self-replacement of you on the throne of God—just absolutely no reason for you not to experience radical and instantaneous shift of perceptions.

UNLEARN isolation through His loving guidance, and learn of all the happy communication that you have thrown away but could not lose.

With all this side trip of folderol and nonsense you accomplished absolutely nothing and therefore, did not violate God nor yourself, accrued no penalty and can resume your rightful place whenever you want.

Whenever you are in doubt what you should do, think of His Presence in you, and tell yourself this, and ONLY this:

And this is with reference to the Holy Spirit.

“He leadeth me, . .

. . . again, that which is nothing more than my right Mind . . .

*. . . leadeth me, and knows the way, which I know not.
Yet He will never KEEP from me what He would have me LEARN.
And so I trust Him to communicate to me all that He knows FOR me.”*

Then let Him teach you quietly how to perceive your guiltlessness which is ALREADY there.

Again . . .

... *Then* ...

... What? ...

... *let* ...

... *let Him teach you quietly how to perceive your guiltlessness which is ALREADY there.*

Because it never went anywhere and it was never altered by imaginations.

Now, the big question is: “What if I do that, and I do that, and I do that, and I do that some more, and the Holy Spirit doesn’t answer me quickly or surely? When that happens it makes me feel like I’ve been led my merry way down a road of nonsense, and that I was better off when I was able to be confident that I lived in a material world and a material universe, and that everything was the result of evolution because it can be demonstrated historically, physically, etc.”

The answer is: Persist. As I said, at the moment, because you’re having so much fun with that play steering wheel, your perception of how everything works is out of kilter. And when I say you have to be on the motorcycle to change directions, you’re inclined to say, “That’s nothing but fanciful ideas. I have no evidence of it. And in fact, you know what, the universe works with this giant safety belt around my lap that is absolutely tight and it’s my security. It’s supposed to be there. It’s there for a reason. It’s the way things work. And you’re trying to tell me that there’s a way to be without that security, that there’s a way for this seatbelt to come off? Hey, it’s always been there. The history books say it’s always been there. Back thousands and thousands of years it’s been there. Nobody ever got it off except maybe Jesus, you know, and of course he was special. So you’re just messing with my mind.”

You see, that’s the mentality I’m having to work with. It’s the mentality you’re having to learn how to move through and let go of, so that you might experience the integrity of your Being, that you’ve been missing out on.

Now, here’s the thing. What if you have done it, and done it, and done it, and done it, and you haven’t gotten an answer? Or once or twice you got an answer, but it’s not reliable. And of course, anything that was truly divine would be reliable. So this must not be reliable. You see, the arguments can go on and on.

But the simple fact is: how much of your life are you going to require yourself to live in a just barely comfortable mediocrity before you’re willing to say, “I’ve had enough of this. I’m drawing the line here! I’ve lived this life on the basis that it’s a material world and universe, it operates according to laws of physics and evolution is the means by which it promotes itself. I’ve lived with that and I’m not happy. I am not feeling a joy that I know it’s my Birthright to be feeling. Don’t tell me where I heard about this Birthright.”

How much of barely tolerable mediocrity is it going to take for you to say, “I quit this mindset, and I am going to persist through all of my ingrained resistance and all of the traps I have laid out for myself to make it difficult for me to go back, because I came away from Home with such definiteness.”

Sooner or later you’re going to come to that point. It doesn’t have to be later. And I don’t care if you seem to fail at hearing the Holy Spirit. In the establishment of the commitment to persist within you, will come a peace. It’s when there’s lack of commitment to it that you draw upon *force* to persist. And that’s jagged, that’s chaotic energy. But when you make a commitment, there’s a peace that comes with it, and the jagged energy subsides, evenness replaces it. And in that evenness there’s a quiet that allows you to hear. And you will hear.

You were created Whole. That you took an imaginary side trip through the realm of imagination to believe that you could be other than Whole, did not make it a fact. And the fact that you are believing and being bound by a lie will inevitably, inevitably, inevitably be uncovered because of what you really Are and never could stop being. And what you divinely Are will ultimately supercede the willfulness you’ve been willing to employ to be out of your Mind.

So, even though you will find yourself feeling justified in abandoning listening for the Holy Spirit, the Holy Spirit will not abandon you. Your Friend will not abandon you. And the integrity of what you really are will insist on reintegrating that which never could have disintegrated.

So don’t give up. Even if you do, the time will come when you will finally arrive at the point of saying, “I’ve had it with this mindset.” And you will make commitment. And in making commitment from the tips of your toes, with firmness and definiteness, you will begin to hear. And then this Friend who has been your every-present companion, ready to stand for you on behalf of what you truly Are, will embrace you and bring you Home. Now this is the truth. This is the answer.

I love you all.

A Course In Miracles (reference pages)

¹ *Sparkly Book – p.321, Last Para. / JCIM – p.135, First Para.
First Edition – p. 257, Last Para. / Second Edition – p. 277, Para. 13*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 13th 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we've been reading the Course for quite some time, acquiring as you might have thought an increasing understanding that would help you function better in the world. And yet, we've arrived at a point here, where you're called upon to acknowledge what the first lesson in the Workbook says, "Nothing that I see means anything," or "Nothing that I see means what I thought it meant." Nothing means what I think it means, and of course, I rely one hundred percent on what I think things mean. It's also brought us to the point of being able to acknowledge that, "I don't know what anything is for."

"Here I thought that I had become quite civilized. Here I thought that civilization had become quite civilized—quite wonderfully dependable, healthy. And yet, I've been learning that guilt is what has been motivating it all. And what causes guilt to be motivating it all, is the fact that I have been operating on a false premise when I didn't really know that there was any other premise available. It's throwing me out into the deep blue, nothing firm to stand on, no solid ground in sight, and just the forever moving nebulousness of being nowhere without being able to accomplish anything."

"And I've spent how many years now listening every weekend to arrive at this point?" Amen, you have! Why? Because it puts you at the point of wonder. It puts you at the place where curiosity naturally comes into play. Curiosity supported by what? A sense of need, an experience of need. You need to understand or you need to know. And what that means is, you need to know beyond what you currently think. You need to know beyond your "current knowledge."

"Well, how do I do that?" Ah, you have to engage in wondering! You have to let yourself be in the place of not knowing with genuine curiosity. "If this doesn't mean such-and-such, I wonder what it does mean? Beyond my confidences and my faith in what I thought things meant, what is the real meaning? I'm willing to let go of my confidence in what it is, so that I might see what I'm not even imagining."

In some ways it's not the most pleasant place to be. On the other hand, if you're a babe, it's the most wonderful place to be because everything is interesting, your curiosity naturally comes into play and it doesn't provide any preconceptions for reality to fit into—for the understanding, the meaning of being to fit into. It's a wonderful place to be.

But, of course, business and life and commerce and all that you're confronted with everyday doesn't allow for wonder, doesn't allow for fluidity, doesn't allow for answers to become different, for meanings to change. And so, with your hard won educations you hold fast to that which seems permanent to you, and you reinforce it. And you approach your brothers and sisters with constant demands of them, that they reinforce it as well. And you remain immobilized, stuck in a still life—where life has been stilled.

This Course is breaking things loose in your mind.

Now, to arrive once again at this basic premise that, "Nothing I see means anything," is different now than it was in the beginning. Because now you know something more about what you Are, and you know something about how you fit in and what you fit in with—that you are a Son or a Daughter, that you have a Father, that Who and What your Father is determines who you Are, gives you identity. And you are therefore, more than you imagined you were, when you thought you were an autonomous independent individuality.

So, now you're not just an autonomous independent individuality trying to let itself into a vacuum or trying somehow to evoke from some part of yourself that you were unaware of a new experience of being. No. When you acknowledge your Sonship or Daughtership, when you own the fact that there is Family that you fit into, and there is Birthright that's unclaimed by you, now you can, with more daring, choose to say, "Nothing I see means anything, and I'm glad to know that it doesn't mean what I thought it meant, and I want to know what it really means. And I have now learned that in letting myself into what is the unknown to me, is a matter of letting myself into an experience that is awaiting me that I didn't know was there, and therefore, I will let myself into it with less fear and more willingness."

So, if you have felt frustrated in the last few weeks or the last few months by what we've been discussing because you find it's putting yourself up against a not knowing place, which you don't like to be in, and because it's putting you up against a threshold beyond which you don't know what exists, and you thought that all that we had been doing was giving you an intellectual understanding and that was the goal, well don't be dismayed. The fact that we weren't headed where you thought we were headed is part of the good news, because now you can let go of those expectations as well and be curious beyond them.

Let's go into the book. This subheading is entitled:

THE WAY OF SALVATION

When you accept a brother's guiltlessness, you will see the Atonement in him. For by proclaiming it in him you make it YOURS, and you WILL see what you sought. You will not see the symbol of your brother's guiltlessness shining within him while you still believe it is not there.

Well, this throws things into a realm that's difficult to understand because after all you've been wanting to improve yourself, you've been wanting to find out how the truth would allow you to be more successful. And this isn't talking about you at all, is it?

When you accept a brother's guiltlessness, you will see the Atonement in him.

You thought you wanted to see the Atonement in you.

For by proclaiming it in him you make it YOURS, and you WILL see what you sought.

"Yeah, but again, why are you always bringing him first?"

You will not see the symbol of your brother's guiltlessness shining within him while you still believe it is not there. HIS guiltlessness is YOUR Atonement. Grant it to him, and you will see the truth of what you have acknowledged.

It's very simple. As an orphan—as an isolated, independent entity—gift simply isn't part of the equation of life, therefore, brotherhood is a meaningless and hollow word. You might act like brothers, you might appear to be cooperating [chuckling] but you're not very likely to claim a brother as a brother—part of Family.

Now, the way Home involves joining. The way Home involves breaking the isolation. The way Home involves abandoning independence. That's why it is talking about your brother. That's why it's bringing your brother into clearer focus as an object of your affection. Why? Because in brotherhood, affection comes into play and affection is a gift given. And a gift of affection given is, what I'm going to call, a concrete establishment of joining, of connection.

What is the gift you have to give to your brother? The only thing you've taken away from him or from yourself—guiltlessness. You've got to give him the acknowledgement of his guiltlessness. Your valuing of guilt to use as a means of even constructive manipulation—manipulation of your brothers and sisters, as well as manipulation of yourself by yourself—that absolutely blocks you from being able to experience who your brother really Is and therefore who you really Are.

Now, there is in every single one of you, not only a capacity to care about your brother, but a deep and unalterable love, which although you can obscure it from yourself you cannot destroy, you cannot cover over completely. It is absolutely and unalterably natural for you to want the best for your brother. Not only because your very existence is the evidence of the expression of love that the Father has expressed, but because the breakaway, the divorce you got from the Father involved the withdrawal of love—that which bonds you with everything, that which connects you with everything, that which disallows for independence. You abandoned it. And so it's essential for that to be reinstated. And that's where you are now—at the point of reinstatement.

And so, how do you begin your trip Home—the "Journey without distance?" By using your mind to perform its function of extending love, which is the willingness to recognize the guiltlessness of your brother, because that is the one and only gift that will count. That is the one gift that will break the cycle of guilt and all that it entails. And that's your task. We could say that is what you are here for. But I don't mean that's what you're here on planet Earth for. I mean that's what you are here at this point in your, for lack of better words, mental development. You're at this point because it's the next step.

HIS . . .

. . . your brothers . . .

. . . guiltlessness is YOUR Atonement. Grant it to him, . .

Let the desire that is innately anchored in you as your real motivation—let it, that love—come forth as caring enough about your brother to extend to him the one gift that will make the difference . . .

***. . . and you will see the truth of what you have acknowledged.
Yet truth is offered FIRST to be received, . .***

You see, you're on your spiritual quest because you want to receive enlightenment, you want to receive the fuller experience of truth and of Reality. The place where you are is the recognition that in order to receive you must give. And the one thing that you must give is the one thing that you have withheld, that—what?—keeps you in bondage. You have to give the willingness to embrace a brother at the expense of your autonomous independence. And you have the capacity to do that.

***. . . truth is offered FIRST to be received, even as God gave it first
to His Son.***

What does that mean? That means that Creation Itself—the act, if you will, of Creation—is a Gift that God gives in order to receive it Himself. And He gives it to His Creation and recognizes Himself in It.

***The first in time means nothing, but the First in eternity is God
the Father, Who is both First and One.***

One, meaning all there Is, all inclusive, all embracing, but infinite. Only if there were two could there be the loss of infinity.

***The first in time means nothing, but the First in eternity is God
the Father, Who is both First and One. Beyond the First there is
no other, for there is no order, no second or third, . .***

Sounds like shades of first gear, second gear, third gear.

***Beyond the First there is no other, for there is no order, no
second or third, and nothing BUT the First.***

This is talking about God, but it's the truth about you.

***You who belong to the First Cause, created by Him like unto
Himself and part of Him, are more than merely guiltless.***

You see, you're more than you can imagine, you're more than an orphan who's going to find out that he has parents and then can, um-m, receive his Birthright still as a little independent, two-legged entity, running around on planet Earth, perhaps never dying and getting to do all kinds of fabulous things. But you're more than that.

***You who belong to the First Cause, created by Him like unto
Himself and part of Him, are more than merely guiltless. The***

state of guiltlessness is only the condition in which what is not there has been removed from the disordered mind that thought it WAS.

Guiltlessness, the actuality of guiltlessness, we'll say, is a tool that's being used to allow you to abandon the guilt that you thought was actual, the guilt that you as an orphan, an independent autonomous entity thought was actual. You have to be educated out of your false beliefs. But once you get it, we'll say, and you abandon the valuing and the employment of guilt, you won't be a guiltless Child of God. The very concept of guiltlessness won't occupy your mind at all, because you are more than just guiltless.

You are the pristine Presence of effulgent Light, which coalesces, I'm going to say, in colors and shapes without ever ceasing to be Light. And the Light and the shapes that the Light coalesces into are the experience of Meaning beyond anything that you're comprehending at the moment.

So, even as we're talking here about abandoning guilt and embracing the guiltlessness of your brother and of yourself, we're still not talking about anything ultimate. You still need to listen without preconceptions, because what is being uncovered to you goes way beyond your preconceptions. And it's really important for you to proceed with, what I'm going to call, full open consciousness. Racers like to drive with a full opened throttle. Those who are Awakening need to develop an appreciation of being a full open receptivity.

Once again, this is a very passive thing and your experience of orphanhood has been one full of aggressive, proactive engagement with life. You need to become full open consciousness, where you're not applying any breaks to what would enter and fill you up. I can't tell you that you need to think bigger than you're thinking. You need to let bigger than you're letting. This is in a way what makes this stage of Awakening difficult because the less control you exercise and employ, the more movement and the more learning of truth will occur.

Again . . .

The state of guiltlessness is only the condition in which what is not there has been removed from the disordered mind that thought it WAS. This state, and only this, must YOU attain with God beside you.

Seeming to be different from you and separate from you.

This state, and only this, must YOU attain with God beside you. For until you do, your will still think that you are separate from Him. You can feel His Presence next to you, but CANNOT know

that you are one with Him. This need not be taught. Learning applies only to the condition in which it happens OF ITSELF.

[Chuckling] Learning is an, "A-ha experience." It's impossible to create an, "A-ha experience," because an "A-ha experience" is one of experiencing the unexpected and the unknown. And you can only create out of what you know.

So, you have to be willing to be full open consciousness. And what's the best way of causing that condition? Caring about your brother enough to want to know about his innocence and to ask for the experience and awareness of his innocence from the only one Who Knows—the Father, or one who represents the Father, the Father or the Holy Spirit, the Father or that which is nothing more than your right Mind.

When you have let . . .

. . . again, there's that word "let."

When you have let all that obscured the truth in your most holy mind be undone for you and stand in grace before your Father, He will give Himself to you as He has always done.

[Repeating] When you have let all that obscured the truth in your most holy mind be undone for you . . .

. . . Don't be afraid. Don't be afraid to let things be done for you. Because although your present vantage point, your present glasses that you're looking through, cause that which is indivisible and undivided to appear to be polarized and to seem to be potentially beneficial as well as dangerous. That isn't what's out there. That isn't what is confronting you. And you must dare to behave in disagreement with the perceptions you're having. Your perceptions see your brother as guilty. Your perceptions say that guilt must be brought into play to bring him into line. But there is a knowing in you that knows that in spite of how your brother sees himself, he's divine. Because, at the bottom line, somewhere in you, you know that you're divine. And that's worth fighting for illuminating, and bringing to the surface so that it can't be denied.

Again . . .

When you have let all that obscured the truth in your most holy mind be undone for you and stand in grace before your Father, .

.

It doesn't say, "Stand in humiliation before your Father." But that is what your ego would suggest to you is the real meaning of those words. But when you . . .

. . . stand in grace before your Father, He will give Himself to you as He has always done.

He will not lash out at you. He will not scold you. He will not punish you.

. . . He will give Himself to you as He has always done.

In spite of your beliefs, God has always been Being all there is to you—all there is to you. The difference is that when you finally stand in grace before your Father, you will experience the fact that He's Being all there is to you. And you won't be insulted by it.

Giving Himself is all He knows, . .

You see, that's the Gift that is Creation, that constitutes receipt.

Giving Himself is all He knows, and so it is all knowledge.

In that Gift, all of the Meaning of everything is given and everything knows.

For what He knows . . .

. . . God . . .

For what He knows not cannot be, and therefore cannot be given.

Now, what does this have to do with you? Why, what you're hearing is setting the tone for an understanding of, for lack of better words, the Energy of God, which you're embraced by, which you're created with.

Ask not to be forgiven, for this has already been accomplished.

And why has it already been accomplished? Because you were never capable of doing the impossible, and therefore, you have not done anything that needs to be forgiven.

There are things you are doing based on ignorance and false assumptions that are not working and which do cause you to experience guilt. And you will have to stop doing those things because they don't work, because it's impossible to truly accomplish them. That's why you must stop. And in that sense there is repentance, but not repentance because you were guilty.

Repentance because intelligence is present that you are experiencing that causes you to recognize that what isn't working, isn't working, and therefore there is no reason to continue to do what doesn't work. And so you stop.

So . . .

***Ask not to be forgiven, for this has already been accomplished.
Ask, rather, to learn how to FORGIVE, and restore what always
was to your unforgiving mind.***

To forgive is something that can only occur in a relationship. You can forgive your negative assessment of plants that you call weeds. You can forgive the definitions of your brothers or sisters as guilty and deserving of punishment. In other words, you can stop doing what doesn't accomplish anything. And you can stop doing what blinds you to what's truly there. You can stop doing what causes you to experience ignorance.

Ask, rather, to learn how to FORGIVE, . .

. . . how to engage truly in relationships, in which you are owning what you are doing in your participation in those relationships, and so that you can bring caring into play. And knowing what you know now, practice the conscious desire to see what is truly there—to look into your brother's eyes and remember God.

***Ask, rather, to learn how to FORGIVE, and restore what always
was to your unforgiving mind.***

In other words, stop being an unforgiving mind.

Atonement becomes real and visible to them that USE it.

That's why you make the gift instead of going after what you want, instead of finding somebody to gift you, you make the gift which will restore what always was, to your unforgiving mind. So that . . .

Atonement becomes real and visible . . .

. . . because that's what happens for . . .

. . . them that USE it. On earth this is your only function, . .

We're back to simplicity again, aren't we? An only function.

As long as you are trying to operate in second gear from the orphanage, there's only one task you have at hand, and that is, as I said, to break the isolation.

You now know that the way to break the isolation is to insist upon uncovering the guiltlessness of your brother and thereby love him.

On earth this is your only function, and you must learn that it is all you WANT to learn.

Why do anything unnecessary? Why do anything extraneous to the one and only answer?

You WILL feel guilty till you learn this.

Okay, that's easy to understand now. You know that the moment you tried to create second gear and the moment you decided to occupy it, third gear came along with it—guilt and fear came along with it. As long as you're in second gear you will feel guilt and fear. Okay, that's just a simple fact. Don't dramatize it. Don't make a big thing out of it. Just recognize it, "Yes, that's true. And if I don't want third gear, all I need to do is get out of second gear. How do I get out of second gear? By performing the only function I have, which is to bond with and join with my brother, to forgive my brother and all of Creation, any part of Creation which I've been holding to my own definition of."

You WILL feel guilty till you learn this. For, in the end, whatever form it takes, your guilt arises from your failure to fulfill your function in God's Mind with all of YOURS.

Here's where we come back to the fact that there's more to you than guiltlessness, and there's more to you than being an Awake Son of God walking down the street in your right Mind, along with other Sons of God walking down the street in their right Mind.

. . . your guilt arises from your failure to fulfill your function . . .

Where? Not on the street you're walking down, but . . .

. . . in God's Mind with all of YOURS.

With all of your what? With all of your mind. Awakening involves your bringing all of your mind into God's Mind where all Being is occurring and in which you know who you Are and in which the fullness of what God is Being, which you haven't the faintest idea of yet, is illuminated and manifest for you to see, no longer obscured from you. This is why you need to not think bigger, but let more fully.

Can you escape this guilt . . .

. . . the one that you will feel till you learn this.

Can you escape this guilt by failing to fulfill your function here?

Of course, not. No, you can go right ahead having a rip-roaring suffering time and enjoying the thrill of barely escaping the reaper's axe. But you don't have to.

Can you escape this guilt by failing to fulfill your function here?

No. Now this is important.

You need not understand creation . . .

You don't need to understand everything.

. . . to do what must be done . . .

. . . to fulfill your function.

. . . before that knowledge would be meaningful to you.

You need not understand Creation to do what must be done, before that knowledge would be meaningful to you. You see? If you think that you are going to end up being a better orphan, then the understanding of who and what you really Are will be meaningless to you. And so, grasping that from second gear is not required of you in order to shift to first gear. That's all it means.

You need not understand creation to do what must be done before that knowledge would be meaningful to you. God breaks no barriers; neither did He MAKE them. When YOU release them they are gone. God will not fail, nor ever has in anything.

Here's the big step.

Decide that God is right and YOU are wrong about yourself.

[Repeating] Decide that God is right and YOU are wrong about yourself.

Hard for the ego to take, but that's the "open sesame" to revelation.

He . . .

. . . God . . .

. . . created you out of Himself, but still within Him. He KNOWS what you are. Remember that there is no second to Him. There cannot, therefore, be anyone without His Holiness, nor anyone unworthy of His perfect Love.

That's a clue. That's an insight into the nature of everything and everyone that you're conscious of. That's why I keep saying, bring curiosity to bear. Look at everything with the curiosity to see the more of what God is Being there than what you're seeing.

There cannot, therefore, be anyone . . .

. . . or, I'm going to say, anything . . .

. . . without His Holiness, nor anyone unworthy of His perfect Love. Fail not in your function of loving in a loveless place made out of darkness and deceit, for thus are darkness and deceit undone.

Well, what is this . . .

. . . loveless place made out of darkness and deceit, . .

It's the orphanage. It's life in the orphanage. It's life in the orphan mindset. It's a loveless place because no one belongs to anyone. Guilt is employed to maintain order. Darkness and deceit are employed constantly.

But . . .

Fail not in your function of loving in . . .

. . . this place . . .

. . . in a loveless place made out of darkness and deceit, for thus are darkness and deceit undone.

That's your function. And I'm going to remind you, that this function that you have is a function you love to employ. It's a function you love to allow into expression. And your brother or sister, you will find, will be sufficient reason for doing it.

Fail not YOURSELF, . .

... after all, the gift you give is the one you receive. So don't fail yourself by withholding the gift from your brother or sister.

Fail not YOURSELF, but instead, offer to God AND YOU His blameless Son.

Well, that can mean you. But you as His blameless Son, will not come into focus until you have been willing to present to your Father, your brother as your Father's blameless Son. You see. This is very important

Fail not YOURSELF, but instead, offer to God AND YOU His blameless Son. For this small gift of appreciation for His Love, . .

... God's Love.

... God will Himself exchange your gift for His.

And you will stand in conscious receipt. Wow!

Before you make ANY decisions for yourself, remember that you have decided AGAINST your function in Heaven, and consider carefully whether you WANT to make decisions here. Your function here is only to decide AGAINST deciding what you want, in recognition that you do not KNOW.

You see, here we are right back at the first lesson in the Workbook, "Nothing I see means anything" and "I don't know what anything is for." But now, recognizing that you do not know is not as frightening and can be embraced without reducing you to a quivering mass of jelly, immobilizing you.

Your function here is only to decide AGAINST deciding what you want, in recognition that you do not KNOW. How, then, can you decide what you should do? Leave all decisions to the One Who speaks for God, and for your function as He KNOWS it.

Who might that be? The Holy Spirit—your right Mind.

But until you've come Home, your right Mind is going to be experienced as something other than you that you will have to yield to, and that you will have to listen to, else you will maintain your arrogance of independent, imagined sovereignty. And it's unavoidable.

Leave all decisions to the One Who speaks for God, and for your function as He KNOWS it. So will He teach you to remove the awful burden you have laid upon yourself by loving not the Son of God, and trying to teach him guilt instead of love. Give up this

frantic and insane attempt, which cheats you of the joy of living with your God and Father, and awaking gladly to His Love and Holiness which join together . . .

. . . what? . .

. . . as the truth in you, . .

This is what you have no conception of. And this is what is so far greater than you just being guiltless. And it is what requires that you be willing to be full open consciousness—unresistant conscious awareness.

. . . making you One with Him.

That's Atonement.

When you have learned how to decide WITH God, . .

. . . remember, I used the word cooperator and cooperation.

When you have learned how to decide WITH God, all decisions become as easy and as right as breathing. There is no effort, . .

. . . you see, because the power of decision is not the exertion of force. So . . .

There is no effort. And you will be led as gently as if you were being carried along a quiet path in summer. Only . . .

. . . what? Your own volition.

Only your own volition seems to make deciding hard.

Man! The practice of will causes the natural awareness of what is appropriate, which is an effortless process, to be difficult.

The Holy Spirit will not delay at all in answering your EVERY question what to do.

And the only problem at the moment, the only thing that makes it difficult for you to hear the Holy Spirit is, that you think that you can decide for yourself and you can come up with the answers by yourself, and it's imperative to come up with the answers by yourself because that's how you gain credibility and reality. But, you see, you don't know what you're for. And you don't know what you mean. And so, you've got to dare to be full open consciousness, willing to let in what you aren't expecting. That's the only way transformation will occur.

The Holy Spirit will not delay at all in answering your EVERY question what to do. He KNOWS.

Ultimately that means that you know. But you cannot have the experience of your Knowing as long as there is a tinge of arrogant self-righteous autonomy or a desire for it. And so, you will have to listen to that which is your right Mind, which means you will have to listen to the Holy Spirit. And you will have to take directions. You will have to yield to what you're being told.

And . . .

. . . even more insulting . . .

. . . He will TELL you and then do it FOR you.

And you will learn to be grateful. And in your attitude of gratitude for your right Mind doing for you what only It can do, you will be restored to the conscious experience of it being your right Mind doing it. And the sense of a separate orphan will disappear.

You who are tired might consider whether this is not more restful than sleep.

What? [Chuckling] Letting the Holy Spirit answer your every question? And letting the Holy Spirit tell you and then do it for you? Yeah.

You who are tired might consider whether this is not more restful than sleep. For you can bring your guilt into sleeping, but not into this.

Now, there are practical aspects to all of this that we will need to talk about. And you may perhaps be disappointed, that I'm not giving you examples of how what we've discussed can be grounding for you and relevant for you in your daily experience. But because you are approaching your spiritual growth from the standpoint of having it improve your human experience, I must bring your attention beyond that, to that which is beyond your preconceptions, to that which requires you to abandon preconceptions and be so fully allowing, that your state of mind could be called full open consciousness, because it's essential for you to be paying attention, to be giving your attention to something far beyond your imaginations. Because the truth about you is that you are more than guiltless and you're more than a divine man.

And if it seems as though I have not pulled you out of the deep and brought you to dry land—a solid footing—it's important for you to be where you can't rely upon your already existing best judgments, so that you can with more

commitment, say to the Father or the Holy Spirit, "Help" and stand with curiosity, vital, real curiosity at the threshold of revelation.

The Holy Spirit will not delay at all in answering your EVERY question what to do.

So be willing to be absolutely insecure, knowing absolutely nothing for sure, and asking for help.

And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.323 / JCIM – p.135 = New Section: The Way of Salvation

First Edition – p. 259 / Second Edition – p. 279 = New Section: Your Function in the Atonement

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 20th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We're starting a new Chapter, it's entitled, *Bringing Illusions to Truth*. See, it's not the way you would expect it to be. You would expect to turn to God—lean into God—with prayer and with willingness to accept His answers so that truth would infill you and allow you thereby to improve the human condition. In other words, you would bring truth to illusion.

It's natural that you would have that expectation, because you think that you are in a position of some authority and that it's incumbent upon you to exercise that authority to improve your living conditions, to benefit your brother or perhaps [chuckling] take advantage of your brother. But one way or another everything falls into place around you—the authority in your life.

Now just because it's natural for you to think that way doesn't mean it's right. It doesn't mean it's true. Just because everyone does it that way and just because all of your ancestors did it that way and even though all the books in the world that exist express the same basic *modus operandi* it doesn't mean that everybody got it right.

And we have been discussing the truth and getting it right. But it does require everyone to be willing to change. In a way, it's like every single one of you moving to a country where language is spoken that you have never learned. And in order to exist there you must learn the language and you must learn it now. You must apply yourself to learning it at every moment during the day.

¿Como se dice *house*? You know. You have to constantly inquire, “How do you say this? How do you say that? How do you speak in the past tense,” and so on? You can’t say, “Well, learning a new language doesn’t really fit into my activities. I think I’ll put it off for a while. I can’t learn a new language on the [snapping fingers] spot, while I’m right in the middle of things.” But you have to.

You could say, “Well yeah, I hear you—*Bringing Illusions to Truth*—I know I need to do that, but you know I can’t do that on the job, I can’t do that when I’m driving in the car, I can’t do that when I’m having an argument with my wife or my son or my daughter or whoever.” But you know what? If you’re in another country where everyone speaks a language that you don’t speak, you have to learn on the spot. You have to be willing. And it can be done. That’s the point. It can be done! If you’re a little spoiled though you might say, “Well, it’s not really convenient right now.” It doesn’t have to be convenient. Make the effort.

Now, let’s go into the book . . .

Unless you are guiltless you cannot know God, Whose Will is that you know Him.

Now here’s just pure logic . . .

Therefore, you MUST be guiltless.

If it’s the Father’s Will for you to know Him and the only way you can know him is to be guiltless, then there’s no way to escape the Father’s Will. And that means you have to be guiltless whether you believe it or not. It also means that your brother has to be guiltless whether he believes it or not and whether you believe it about your brother or not.

So, we’ve thrown around the word “guiltless” and “guiltlessness” incessantly for a number of weeks here—not thrown it around, but it’s been used a lot. So if you must be guiltless, and if you must be guiltless in order to know God, then how do you know God? What does guiltless mean?

Well, you know in one of the parables I spoke of the “Bridegroom coming when ye think not”—be prepared because the “Bridegroom cometh when ye think not.” Innocence, guiltlessness is the state of your Being when ye think not—when you are not thinking.

I know some of you were wondering this past week what the experience of “full open consciousness” might be. It’s the experience you find yourself having when you successfully become silent within yourself. You find yourself to be fully conscious without thinking.

Now, as I said before, God did not give you the capacity to think. Thinking is a so-called capacity which you have imagined, which you have created. And in the imaginary act of having thoughts, what happened? The presence thoughts suggested there was a thinker. “Aha!” God didn’t create a thinker, and there really is no such thing as a thinker. But in the process of using your mind to create an experience that you called a thought and then creating more thoughts, you caused a suggestion to come into play. The presence of the thoughts suggested that there was a thinker. And I’m going to be very specific here: there is a difference between a thinker and a knower. There’s a difference between thinking and knowing.

Stay with me here. When you meditate—or through any means that accomplishes the singular end of experiencing silence—you arrive at a point where there is no thinking going on, but you are conscious. In that experience you are experiencing being pure Awareness. The experience of awareness does not really suggest that there’s an entity being aware. It doesn’t elicit a secondary effect. And so as pure awareness you find yourself experiencing everything.

As I said, if you meditate and you arrive at a point of perfect peace—silence within you—you can still hear the breeze through the trees, you can still hear the dogs barking, you can still smell dinner cooking, you’re fully conscious of everything. And I promise you, that in that experience of pure awareness, all of what you have defined as separate experiences are simply the experience of knowing. Pure conscious awareness is the experience of knowing. This is where your innocence is. This is where your guiltlessness lies. When you allow yourself into this experience you have allowed a truer experience of what Being Is. Period.

Now, it is possible through a slight use of will, when you are meditating, to move into the silence and think that the silence is the goal and that you have arrived at some stopping point, if I might put it that way. And so you hold on to the silence. You don’t want to disturb the silence with willfulness, you say. And yet I need to tell you, that the silence is not the end. It is not the purpose of becoming still. The purpose of becoming still is to stop the thinking that suggests that there’s a thinker.

But there is something further that has to come into play. There has to be a desire. It could be called willfulness, but you’ll find that the desire is there without the use of thought. The desire will not be the result of thought and thought will not be used to explain the desire, or to flesh it out with meaning. You will find that the desire will be experienced as a natural gravitation toward love—the experience of love, of being loved, and of being love. Again, of being loved and being love. And there will be a natural gravitation toward peace. It will feel like movement. You will be able to feel the shift. And you will be able to feel the love and the peace. And there will be a natural desire or again, a natural inclination to move toward joy.

As this happens, you begin to accept the fact that these experiences which you did not create, but which you did allow, are really the clearer definers of you than the you,

you thought you were by virtue of having thoughts and thinking. Because you will not be reinforcing a so-called thinker, by insisting on thinking thoughts, your awareness will become—I could call it, a transparency for truth, or a transparency for reality—an unclouded, less and less opaque presence, environment, atmosphere, through which the Father can register with you as Being all there is of you.

Now, there is nothing your behavior in the world can do to demonstrate your guiltlessness, your innocence. There are no thoughts you can have that will be so pure that they will create a pure thinker, an ultimate thinker—that in which the Father could be well pleased. Anything that you might attempt to do by virtue of your thinking, is not what will cause your Father to be well pleased with you. It's when you are willing to be more radical, and in the middle of your daily life learn a new language, find a new way to be even though it's inconvenient to do it, and you insist upon, to the very best of your ability in every situation, listening for what the truth is here, what the truth is here.

“¿Como se dice *house*? What is the truth here? What is the truth here? Because I need to know now in order to function where I am. I need to know now in order to function as the guiltless one that I am. I need to know now so that I can relate to my brother, the guiltless one that he has to be right now. And the only way I'm going to be able to do it is to insist upon listening right in the middle of the experience that I've been having all along, but thinking it was something else, determining that it was a material universe and world in the process of evolution.” You literally have to be willing to take a radical stand, meaning, determine that you are going to be in a new way here and now.

What is the new way? The new way is to say, “Father, help!” The new way is to make a practice of becoming still and inquiring, desiring to know as an experience of pure awareness—not as a result of conscious logical thinking.

Unless you are guiltless you cannot know God, Whose Will is that you know Him. Therefore, you MUST be guiltless. Yet if you do not accept the necessary conditions for knowing Him you have denied Him, . .

Well, that's what we're talking about. What are the necessary conditions for knowing Him? Well, the necessary conditions for knowing Him are to stop valuing thinking, because the process of thinking proves to you that you exist as an independent thinker, who by virtue of his clear, correct, right thinking can become respectable and become real. The conditions for knowing God are that you must abandon doing that.

Now, many of you have had the experience of having life—you say—wear you down, for life to become so difficult that finally you give up, you give up faith in yourself, you give up thinking that you have a capacity to resolve the situation and you let go.

You know, you all, or most of you love this phrase, “Let go and let God.” Well, okay, nice words. But almost without fail, those of you who have experienced letting go and letting God called that a major failure in your life, where you failed at being a success and everything fell apart. And it was only, you say, through the grace of God that you were lifted up out of it and there was such transformation in your life that it changed you forever, and now you really believe there is a God.

Now, when you let go under those circumstances, when you give up truly in those circumstances, you literally abandon thinking and valuing your thinking. And in the absence of any confidence in what your thinking could create for you, you say, “Help!” When you do that you accept the necessary conditions for knowing God.

Now, the point is you don’t have to wait for life to wear you down. You don’t have to wait for circumstances to cause you to abandon the use of your will. You can volunteer to abandon the use of your will.

And I’ve talked at length over many moons as we’ve been going through the book. I’ve talked at length about how you can do that, about having curiosity, bringing curiosity into play, asking, “What is the more of what God is being here than what I’m seeing?” But you know what? I want to encourage you to bring a little bit more commitment to it. You can play with it a little bit. You can sort of have fun with being curious during the day to see more, but let a little bit of real life occur and you will slip right back into being in charge yourself, because you value the self you think you are by virtue of engaging in thinking—using the presence of thoughts as the verifier of the fact that there really is a thinker and that thinker is you. Doing that you are not accepting the necessary conditions for knowing Him.

So I guess you could say that, unlike years past, I’m pressuring you a little, I’m pushing you a little. Why? Because the truth about you is so much more wonderful and the experience of what you really are is so much more profound than what you’re experiencing. And if you continue to play with ideas of truth and practicing having a little bit of curiosity to see the more of God, but not really expecting it. “You know, it would be nice, but if it really happened, well you don’t want to be thrown off base, you don’t want to be thrown off guard, you don’t want to be thrown for a curve. So I’m curious, but I’m not too curious.” And I’m saying, “Okay, come on. Lets treat all of this as though it’s the truth.”

Stop doing what constitutes not accepting the conditions for knowing God. Stop thinking and trying to prove by virtue of your thinking that you do indeed exist as the thinker on your own, in second gear.

Unless you are guiltless you cannot know God, Whose Will is that you know Him. Therefore, you MUST be guiltless. Yet if you do not accept the necessary conditions for knowing Him you have denied Him, and do not recognize Him, though He is all around you. He

cannot be known without His Son, whose guiltlessness is the condition for knowing Him.

[Repeating] He cannot be known without His Son, . .

If you are claiming to be an independent entity, proof of which is arrived at by demonstrating that you are having thoughts and therefore you are a thinker in your own right, the Father cannot be known, because there's no Son. There's no Son being acknowledged by you. You're claiming to be not His Son. You're claiming to not be a son of anything. You are the creator by virtue of thinking. And the thinking demonstrates as a fact that there is a thinker and that's you. And all of your thinking, whether you believe this or not, all of your thinking occurs for the sole purpose of proving your existence as an independent entity.

So, that is the reason that God is obscured.

Accepting His Son as guilty is denial of the Father so complete that knowledge is swept away from recognition in the very mind where God Himself has placed it.

Now, we've talked at length about the fact that even though you utilize guilt and you do value it because you do use it, you used it to motivate yourself. You use it to motivate your brothers and sisters and they likewise practice it on you for purposes of control. Even though you do this, it's just like no matter how much you think it doesn't prove or demonstrate that there is a thinker—an independent entity. And likewise no matter how much you employ guilt, it doesn't mean that you have become guilty. But it does mean that you are deluded. It does mean that you are confused and as a result cannot experience your Birthright, cannot experience what it means to be truly Sane.

And although you get a lot of invigoration from this tense existence of trying to make something Real that can't become Real, you haven't succeeded at doing anything. And therefore you are not guilty. And because you haven't accomplished changing what you are, you still are what you were created to be. And therefore, you can experience transformation. You can experience, without process at all, slipping back into the experience of full open consciousness—the experience of guiltlessness, the experience of being pure awareness.

Now, just getting into the silence is not all there is to it. In the silence there needs to be a very gently expressed wish/desire to have your Father reveal to you the Mind He placed in you—to have your right Mind uncovered to you. That's the way you undo the isolation—the so-called independence that you thought you could create. And when you do that, you accept the necessary conditions for knowing Him.

In the abandonment [careless freedom] of behaving as though you are guilty, even though you can't possibly become guilty, you find that the experience of Knowing that comes when you are experiencing pure awareness is lost because you're so busy creating the static of your thinking, which you believe is going to create the proof that there is a thinker there—you—that is real.

If you would but listen, and learn how impossible this is!

That's a plea.

If you would but listen, and learn how impossible this is!

Do you realize that this is how Atonement happens?

Do not endow . . .

. . . God . . .

Do not endow Him with attributes You understand. You made Him not and anything you understand is not of Him.

In other words, anything you thought up about what God is, isn't the truth about God. It's just the truth about you engaging and thinking for the selfish purpose of demonstrating that you exist all by yourself.

Your task is not to make reality.

[Chuckling]

Your task is not to make reality. It is here without your making, but not without YOU. You who have thrown your selves away and valued God so little, hear me speak for Him and for yourselves.

How did you throw yourselves away? And how did you value God so little? By becoming consumed with proving your existence as an independent thinker.

Now you know what? We could get into lengthy conversations about your good thinking and how you've used your thinking in beneficial ways. And you could have another ten thousand lifetimes without waking up. You don't need to prove or demonstrate good thoughts and good thinking habits. You just simply don't any longer have to try to demonstrate your validity and value, by virtue of any thoughts you ever had, any more than your worthlessness could be demonstrated by the poor thoughts you've had and put into practice. You see?

The necessity is to do something really very simple, that every single one of you can do. You can stop thinking. Just stop it. Get into the silence. Learn how to value it so that it's easier to stay in it even when you're in the middle of activity. So that your experience of activities is a result of pure awareness of being present with, without thinking about anything that's going on. Because it's in this way that what God is Being, that what Reality Is—in all of these activities that you're aware of—can register with you without the distortions introduced by engaging in thought processes and evaluations, and on and on and on.

Your innocence lies in your not employing that which, we'll say, brings guilt into play. And what brings guilt into play is thinking. What brings guilt into play is behaving as though you are an orphan and valuing your orphanhood and using all of the sad details of orphanhood to justify grabbing for your good—as though you didn't have it—and proving that you're worth having it all by virtue of excellent thoughts and the development of an excellent self image.

You who have thrown yourselves away and valued God so little, hear me speak for Him and for yourselves. You cannot understand how much your Father loves you, for there is no parallel in your experience of the world . . .

I'm going to say: as you've determined it to be by virtue of your thinking, . .

. . . to help you understand it. There is nothing on earth . . .

. . . as you have determined it to be by virtue of your thinking . . .

. . . with which it can compare, and nothing you have ever felt, apart from Him, . .

You see, while you're enjoying being in second gear and while you're enjoying proving your independent existence, by virtue of thinking, so that you can prove that there's a thinker, all that time you are holding yourself apart from Him—proving your own independent existence.

There is nothing on earth with which It . . .

. . . the Father's Love

. . . can compare, and nothing you have ever felt, apart from Him, that resembles It ever so faintly. You cannot even give a blessing in perfect gentleness.

Perfect gentleness, in the quiet, peaceful love and joy, which becomes yours as you value and move into the silence. There, you can give a blessing in perfect gentleness.

And just your very conscious awareness of everything will be the blessing in perfect gentleness. It won't be an independent action that you've said, "Okay, now I'm starting to send a blessing to you." And then, "Okay, the blessing is over."

Would you know of One Who gives forever, and Who knows of nothing EXCEPT giving?

Would you want . . .

. . . to know of One Who gives forever, and Who knows of nothing EXCEPT giving?

Want to. Wants to . . .

. . . know of One Who gives forever and Who knows of nothing EXCEPT giving.

That's the Father. And that's you when you're in the silence, in the love and the peace and the joy of being pure awareness. As pure awareness, you are present with and in full acknowledgement of what everything Is, without the coloration of your distorted thoughts and perceptions. And so you co-create. You join with the Father in Creation, which is the giving of your full open consciousness, your attention, and knowing that that is your function in its entirety. Your mind is not there so that you can think. Your mind is there so that you can Know. So you can know what? What you've figured out? No. So that you can Know everything as the Father is Knowing It, and in the act of Knowing It, Creating It.

The Children of Heaven . . .

. . . You, everyone . . .

. . . live in the light of the blessing of their Father, because they KNOW that they are sinless.

Sin: the missing of the mark, the attempt to be what you cannot be, the attempt to create and demonstrate your existence by virtue of independent thinking. Right now it feels normal to you. But as you begin to abandon it and have frequent experiences of not engaging it, you will begin to find it less and less comfortable to engage it, and what had been a carrot you chased after, will no longer have appeal to you.

The Atonement was established as the means of restoring guiltlessness to the mind which has denied it, . .

Has denied it how? By insisting on creating a sense of identity by virtue of more and more excellent thinking processes.

The Atonement was established as the means of restoring guiltlessness to the mind which has denied it, and thus denied Heaven to Itself. Atonement teaches you the true condition of the Son of God.

That's interesting isn't it?

. . . the true condition . . .

Not the true skills, not the true nature, not the true gifts that he has, but the true condition of the Son of God—peace, love, joy and more that emerges when silence is allowed, when silence is nurtured, when listening in the silence is valued more than thinking.

Again, you can make this shift right in the world today, just as you can learn a new language in a “foreign country,” where no one speaks your language.

Again . . .

Atonement teaches you the true condition of the Son of God.

That's what I said. As you allow yourself to be in the peace and you experience the love and the joy that emerges, those experiences become that which define you—not the thoughts or the skills or anything else that you might engage in.

It . . .

. . . the Atonement . . .

. . . does not teach you what you are, or what your Father is.

The . . .

Atonement teaches you the true condition of the Son of God. . .

. . . The Holy Spirit, Who remembers this for you, . .

. . . Who remembers who you Are and what the Father Is.

The Holy Spirit, Who remembers this for you, merely teaches you how to remove the blocks that stand between you and what you know.

Well, I'll tell you, there aren't a whole lot of blocks, unless you want to count all the different kinds of thoughts that you engage in. There's really only one block that stands between you and what you know of the truth of you. And that is, again, the static that is created by your insistence upon thinking, for the purpose of proving that there is a thinker, and you are it, and you are therefore real all by yourself. That's the only block there is.

His memory . . .

. . . the Holy Spirit's memory, the memory of that which is nothing more than your right Mind . . .

. . . is YOURS. If you remember what YOU have made, . .

. . . with all of your thinking. If you remember the self you have been working so hard to create by virtue of your thinking . . .

. . . you are remembering nothing. Remembrance of reality is in Him, . .

. . . the Holy Spirit . . .

. . . and THEREFORE in you.

Now, there's your radical thinking. No, there's your radical truth.

Remembrance of reality is in Him, . .

. . . the Holy Spirit . . .

. . . and THEREFORE in you.

In order to demonstrate your guiltlessness and in order to illuminate and demonstrate your brother's guiltlessness, you must be willing to abandon who you think you are. You must be willing to abandon the definitions you have created of yourself and then impressed everyone else with. And you must abandon the pride with which you hold yourself in such self-esteem. You must be willing to see yourself as something far more than anything that you could have created by a stream of thoughts. And so must your brother.

And if you want to wake up, if you want to know the truth, if you want to become free of the illusions you're suffering from, you must be willing to consider yourself in a different language—not the language of thoughts you have about yourself, and not the language of the thoughts you have about your brother or your sister, and not the

language of the thoughts that your professors and teachers and so-called enlightened ones have added to your repertoire of thoughts.

It's not awful of me to illuminate the nothingness of nothing. It's not unkind of me to illuminate the lack of value in that which has no value, especially when I am providing, at the same time, an understanding of how to get to the experience of what is valuable, the experience of your Sanity and the fact that it is all waiting for you—in a bright package, you might say of wholeness—simply awaiting a few moments of silence when you've relinquished the attempt to reinforce your self-image and prove your existence by virtue of all the thoughts you could possibly think.

You are guiltless because you couldn't possibly be a thinker. And you are guiltless because right now, even though you're not conscious of it, you are the divine presence of pure conscious awareness, which by virtue of being awareness knows everything infinitely, sharing the knowledge of Reality with your Father.

Now, you can make this claim for yourself. You can describe yourself to yourself in the words I just used about you. But don't get hung up on declaring it because then it just becomes another thought to rehearse, thus proving the presence of a thinker, thinking better. But what I just said, is of value because it can contribute to your letting go—letting go of the attempt to demonstrate your validity by thoughts. And by letting those words cause you to have greater peace and less fear as you let yourself into the silence, and learn of your being from the experience of the silence, the silence and the emptiness that seemed to be are already full of Reality, awaiting you to experience It in Its language.

So we're not bringing truth to illusions. We're not bringing the truth to your mind to add to your repertoire of thoughts that will do nothing but continue to demonstrate your independent existence. We're bringing illusions to truth by abandoning illusions. We're bringing you to truth. We're bringing you—returning you—to that which is nothing more than your right Mind, which is the Holy Spirit, the Voice for Truth, the Voice for God.

It's not too hard. You just have to begin to engage in it. Start learning the new language. And start learning it no matter how inconvenient it is, right in the middle of your (to your sense) very human unspiritual day, right in the orphanage, if you will, so that you might have the experience of the transformation of the orphanage into the Kingdom of Heaven—which you had been missing because of the definition you had applied to it.

You are assured of success because that which is divinely sane never successfully became insane. Reach for your Sanity by shutting up, becoming curious and listening. And do it, do it, do it, throughout your days.

I love you all. And I look forward to being with you next week.

A Course In Miracles (reference pages)
¹ Sparkly Book – p.326 / JCIM – p.137 – Chapter 14, 1st Para.
First Edition – p. 261, 1st Full Para. / Second Edition – p. 280, Para. 7

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 4th 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

The simplicity of the answer to all problems associated with what you call the human condition, is a real blessing. The simplicity of it is a real blessing. That which creates the experience of problems, the experience of dissonance, the experience of tension, the experience of fear, and the experience of guilt is thinking—plain, pure and simple.

Since we first started reading the Course, you've heard about the Voice for truth and the voice for fear. One you want to embrace and one you want to disengage from.

Now, you're finding out that the way to disengage from the voice for fear is to abandon the independent position of second gear, which is always accompanied by third gear—the voice for fear and guilt. The two are inseparable, second gear and third gear.

It's such a simple idea, that you might be inclined to dismiss it as unworthy of your attention. You also might be inclined to dismiss it as unworthy of your attention because it's going to cost you too much to employ it, value it, and practice it. Because at the bottom line, you know that your credibility and your validity depends entirely upon the excellence of your thinking.

It's not true!

Now, I'm going to give you a practice for the next two weeks. This practice, I want you to engage in every day as many times as you remember to engage in it.

It is this: No matter where you are and no matter what is going on, I want you to, I'm going to say, stand back and observe what's going on in your mind. You are likely to find out that no matter where you are, whether it's on the freeway, whether you're in the office, whether you're with the children, no matter where you are and no matter what is going on, there's a running dialogue in your mind assessing whatever it is that's going on, or whoever it is that's talking, or let's say, behaving whether it's a child behaving like a child, or an adult behaving like an adult, notice the dialogue that is going on in your mind.

The dialogue is entirely one of thoughts, isn't it. And I will promise you something: To the degree that you have a stream of thoughts occurring in your mind, you are not fully present with what you are observing and experiencing. Because you're not fully present, you are unable to be in touch with what is happening. You're unable to be in touch with what the child is really meaning by his or her expression. Or the employer or the employees you work with or whoever it might be that you're involved with.

And you want to know something? Notice when you're on the freeway, or notice when you're under stressful circumstances, that your thinking becomes more vigorous. Not only that, it tends to become more mean. It is much easier to express unkindness under those circumstances.

And what this demonstrates is, that the actual reason you are engaging in thinking is to substantiate yourself in your own mind to make yourself bigger, louder, more intense in order to match or be equal to the circumstance going on. You don't do it to help correct the circumstance. You do it to substantiate you.

Now, that's the definition of second gear isn't it. You, being yourself in your own right by what? By virtue of engaging in imaginative thoughts that seem to prove that there is a thinker present—you!

When things get stressful and your thoughts become more intense and even unkind, the true nature and purpose of thinking shows itself up.

Now, as you go through the next two weeks, notice, stop—step back and notice what is going on in your mind. And when you find that thinking is going on in your mind, further pay attention and notice that for the most part, you're using it as insulation against connection with whatever is going on. You may be arguing with what your wife is saying, or you may be disagreeing with what your husband is saying, or you may be going through a whole string of

negative evaluations about the person at the next desk, and how incredibly stupid they are based upon your assessment of their behavior.

Now tell me something: How... how could healing possibly take place when you have insulated yourself against connection—involvement—of being present with your neighbor, your brother, your sister and in fact, you are establishing most firmly in your mind an assessment of them as a body—bottom line—a body, a physical organism—a collection of behavioral responses which they, as an organism, have naturally developed for self protection? As I've said before, you can look at your neighbor and say why if you knew their background. You would understand why they behave the way they behave or you would understand why they see everything negatively. **How** could healing possibly occur with that kind of assessment?

It can't. It can't occur for your brother and it can't occur for yourself. Why? Because **you** are sitting squarely in second gear being an independent authorizer of definitions of your brother and sister. There's no Voice for Truth present in this scenario at all. And yet you claim by virtue of the fact that you're listening right now, or that you're a student of the Course, that you want healing, you want something different from the human condition.

As I said last time we were together, you have thought that you could study the Course or any spiritual work and bring the truths in that work to your human condition to exercise in a beneficial way for you and for your brothers and sisters. But you have thought that you were going to bring it from first gear, the Voice for Truth, to second gear, which automatically and unavoidably is partnered with by the voice for fear and guilt.

Now, this practice, which I would like you to take seriously as though it were a truly valuable exercise—this practice of multiple times during the day, no matter what the setting—stepping back and observing what's going on in your mind and noticing the thinking... notice the stream of thoughts... notice their characteristics... notice what they're tending to confirm to you as an appropriate response or reaction. Is it kind? Is it mean? Is it thoughtful? Is it thoughtless? Is there a little bit of a dig to it... a little bit of sarcasm that elicits and supports your expressing? Notice these things.

Because you need to become aware of when you are doing what defeats your supposed goal of waking up—of learning what's in the Course—of embodying what the Course is teaching. You need to become aware of when you are defeating yourself and to notice how it is that you are doing it. What is the characteristic of it? What is the feel of the thinking that is going on?

Now, the big question is: To what are you going to turn in order to learn? The voice for fear/guilt or the Voice for Truth? And are you going to take me

seriously when I say that thinking is what defeats your purpose? Thinking is what defeats your purpose for being. Thinking is what defeats what the Father has set in place for you and as you. Thinking defeats your enjoyment of your Birthright.

Now, after you have taken some time doing this multiple times during the day for the next two weeks religiously, I want you to end that session with Lesson 35 in the Workbook which says . . .

“My mind is part of God’s. I am very holy.” 1

When you’ve listened, when you’ve paid attention to what’s going on in your mind and you’ve looked at it honestly without lying to yourself and glossing it over and giving it some other purpose than it’s actually having, say . . .

“But... My mind is part of God’s. I am very holy.”

Why do this? Do it because, until that happens—until you say that—you are in second gear. In second gear, you have constant reinforcement for being in second gear and for experiencing fear and for experiencing guilt. And you blind yourself completely to any possibility for waking up—for experiencing healing, for having correction of your misunderstandings... for experiencing a miracle.

But when you say, “Wait a minute, my mind is not my mind. My mind is not something in my skull—in my brain—made up with a bunch of electrical synapses. My mind is not a right hemisphere and a left hemisphere doing what they do—physical things that I can learn perhaps to finesse into better functioning, where more of my capabilities can come into play more successfully.” Uh-uh.

The need is to not identify with the self that seems to have been created imaginatively, which has nothing to do with God. The key lies in abandoning that and remembering first gear—remembering to identify with God. And that’s what that Lesson is for. “My mind is part of God.”

“My mind is part of God’s. I am very holy.”

Now you’ve brought God back into the picture. Now you’ve brought first gear back into the picture and when you say in response to the flow of thoughts you’ve been having, when you say, “But... like in spite of everything I’ve observed that’s been going on in my mind...

“But... My mind is part of God’s. I am very holy.”

I'm not this puny little orphan in second gear coping with third gear." You see? Then, after you've said that as part of this practice, I want you to be willing to be more consciously present with whatever it is that is going on. Stop thinking about your wife or your child, or the neighborhood kid or your boss, or a fellow employee or the cashier in the pet-shop. Be willing to be present thoughtlessly without an analysis going on in your mind at all. Give your attention to that one. Be really focused. Stop being sidetracked by a flow—a stream of thoughts. And really be up-close and personal with them.

And you might say: "Her mind is part of God's. She is very holy." "His mind is part of God's. He is very holy."

Now, when you say that, don't get all "pink-cloud" metaphysical about it. In acknowledging his mind is part of God's and he is very holy, let that be justification for continuing to be up-close and personal, really not distracted from anything that is going on with them.

And I promise you something: If you do that, even if they are expressing ideas that reflect their guilt—that reflect their feeling of being guilty, you will not respond to what they're saying from the level that they're coming because you will have abandoned second gear even though they're still in it. And you will be able to be an agent for change.

But let's also stay clear about that. Because that's very ego-satisfying—"I can be an agent for change." It's more than that. There's something under that that is more important. And that is, that when you're doing that, you are fulfilling your function and you are not engaging in a purposeful act of insanity. And you are providing yourself with the opportunity to experience a miracle—a sudden shift of perception.

Why? Because in effect you have said, "I do not want to rely upon my thinking. I do not want to rely upon my best judgments. And I'm going to dare in this moment, to stop thinking even though my conditioning says that if I do that I will disappear because it's only by virtue of my thinking that I can really prove that I exist. In spite of the threat of that happening, I'm going to do that anyway. I'm going to stop thinking."

And no matter what it is you're thinking, you're going to say,

"But... ***My mind is part of God's. I am very holy.***"

Your identification becomes one of joining with God and your holiness can be embraced by in that context because it is your Birthright. And in doing that, the Atonement occurs.

So if you want Atonement—this wonderful thing that you keep reading about in the Course, and you keep talking about in your Course groups, this wonderful thing of Atonement will happen when? “***When ye think not.***”

It's that simple. But when you're not thinking, you've got to be doing something else: You've got to be quiet so that the Meaning of what is going on can register with you. Now this is how simple it is.

What you will find is not so simple, is finding the willingness in you to do it. Because the hit—the payoff of being an independent authorizer in your own right seems to promise so much. And it is like a drug that you become habituated to and you've got to break the habit. And I've told you how to break the habit and this practice during the next two weeks will help you break the habit.

And I'm going to be very clear here. You break the habit of operating from second gear by returning to first gear. “But, in spite of these thoughts, my mind is part of God's. I am very holy. But, no matter what my brother says, his mind is part of God's. He is very holy.” Anything else is so much tinkling brass. That's a wonderfully poetic way of referring to static. [chuckles] It's nothing but static—unpleasant, obscuring, having no pleasantness to it whatsoever. So there you go.

If you will do this during the next two weeks, you will learn a lot. And it will become easier and easier for you to insist upon making the shift many times a day, so that you are being thoughtlessly present with—I'm going to say, thoughtlessly, but mindfully present with your brother, present with your circumstance, with the desire to see what you can't help seeing in the absence of your thinking, what you can't help seeing in the absence of the feelings of guilt and fear, in the absence of having this automatic assessment of your brothers and sisters that they are guilty and that they ought to be afraid, that they don't have any reason to be happy.

It's time to release yourself. Any time is the time to release yourself. But we're talking about it now and we're talking very specifically about how to do it. And, what I need to be very frank about is, that you will not do this as a practice for the next two weeks so that you might learn some things, and then discontinue the practice.

You may find it very difficult to maintain the kind of attentiveness that it involves in being present with another or with the situation you're in without

thinking and insisting upon letting real Meanings emerge about the events that are transpiring, so that you might respond to what is really going on instead of what your friend fears is going on because he's looking at it from second gear.

Let's go into the book.

GUILT AND GUILTLESSNESS ²

First of all, let's be very clear. Guilt is not real. Guiltlessness is real. So we're not comparing apples and oranges. We're comparing apples and nothing. The only thing is, that the nothingness created through the use of imagination, that's called guilt, really is uncomfortable. The thing is, it's not uncomfortable because it's real, it's uncomfortable because you are, in your mind, in a state of self-denial. You are in a position of saying, "I am not the Son of God. I am an entity in my own right. I do not have a Source, I am creating my reality."

Now this is not the truth. And every bit of effort you bring into play to make it true is going to be uncomfortable because you're natural divine sanity will let you know.

So again, guiltlessness is real and guilt is not.

Now . . .

The guiltless and the guilty are totally incapable of understanding one another.

Now, I think you might be able to understand this through this example: If you know someone, if you have an acquaintance and something occurred between you that caused both of you distress, and somewhere along the line you forgave your brother but your brother didn't forgive you, then, when you interact with each other you will find miscommunication happening, because you will not be seeing him as guilty of anything, you will not see him as someone to be defended against, but he will see you as someone who is guilty and he will see you as someone to defend himself against. So, when you say, "Hey Joe, how are things going?" He's going to wonder, "What's that bastard up to now?" And his response to you will perhaps be unkind or at the least curt, unfriendly.

The guiltless and the guilty are totally incapable of understanding one another. Each perceives the other as like himself, . .

The one who hasn't forgiven you sees himself as unforgiven. He sees you as guilty because he sees himself as guilty. Guilt is the name of the game! And the purpose of existence is to arrive at a point through the use of excellent thinking where you can prove that you are honorable, and that the assessment of guilt against you is false and that therefore everyone must respect you and free themselves of their inclination to find you as guilty. So naturally, because he's in second gear and that's his modus operandi he's going to see you the same way. And he's going to assume that your goals are just like his—to overcome your guilt, but to use guilt in the process as the means for overcoming guilt.

Each perceives the other as like himself, . .

Now the guiltless, which would be those being out from first gear who are not thinking but who are letting the Voice for Truth determine what is real and what everything is, he will see the one who thinks he's guilty as guiltless. He will see him as unworthy of reaction and deserving only of love because he knows that the sense of guilt that this brother is laboring under isn't true even though he believes it is.

Now, the one who is guiltless, who sees his brother as guiltless, in some ways has a tough row to hoe—just like me, because you all listen to me from second gear. And so, you give me attributes that you apply to yourself. And I must constantly address you in a way that throws you off guard so that you might accidentally hear what I'm really saying. And this is what one who is guiltless must do, and this is what one who is guiltless finds it easy to do, over and over and over again, forever. And that's you coming into your right Mind and being out from your right Mind. That is the Atonement.

Again . . .

Each perceives the other as like himself, making them unable to communicate because each sees the other UNLIKE the way he sees HIMSELF. God can communicate ONLY to the Holy Spirit in your mind because only He . . .

. . . the Holy Spirit . . .

. . . shares the knowledge of what you are with God.

And of course, the Holy Spirit is nothing more than your right Mind.

And only the Holy Spirit can ANSWER God for you, for only He knows what God IS. Everything else that you have placed within your mind . . .

... through the use of imagination and thinking ...

... CANNOT exist, for what is not in communication with the Mind of God has never been. Communication with God is life.

Whew! Key statement!

Communication with God is life. Nothing without it IS at all.

So when you do this practice during the next two weeks, be aware, that after observing your thinking, after observing the streaming of thoughts and you say, "But"—meaning in spite of these thoughts ...

"My mind is part of God's. I am very holy."

That's the opening up of communication with God. That's the reason for it. It isn't just to say ...

"My mind is a part of God's."

"Isn't that wonderful? Isn't that a wonderful thing to know? Go and tell everyone, 'Our mind is part of God's.' Spread the news, 'Our mind is part of God's.'" No, don't spread the news, "Our mind is part of God's." Go inside yourself with that statement and its meaning and let yourself into the experience of that fact and what happens then will be worth sharing, except that you won't have it on your mind to share as an idea or as a thought. You'll be ***being*** the transformational presence of Love. Why? Not for any reason. Just because that is what you are.

Communication with God is life.

Being without thinking constitutes being joined with God and that is Life! It's very fundamental, it's very simple, but it is profound. The allowing of that experience in you is what the Atonement is.

[Repeats] The allowing of that experience in you is what the Atonement is.

Continuing ...

The only part of your mind that has reality is the part which links you still with God. Would you have ALL of it transformed into a radiant message of God's Love, to share with all the lonely ones who denied Him with you? GOD MAKES THIS POSSIBLE.

God is Omnipotent. There is none other than God. So if God makes this possible, it is possible. If it is possible, it is ridiculous not to embrace it with

enthusiasm and diligence and, I'm going to say, a little self-discipline. And I'm asking you to bring this self-discipline into play everyday for the next two weeks—where you step back no matter what the circumstance is, and you observe the circumstance and what's going on in your mind. Observe whether there is a flow of thoughts, whether there's a constant running assessment, like a commentator on the news giving you a live feed of a real event in the world, who gives you his opinions [snaps fingers] off the top of his head as he tries the best he can to describe what's going on without having the full picture yet. That's you. That's you in your mind. As you go through your day you do this running commentary and you believe it, and you think that it is what makes you valuable. And I promise you, that the more intensely you engage in it, the less you are connected with the world, the less you are connected with your friends, your neighbors, your family, etc.

And you know what? People who end up preoccupied with what is going on in their mind instead of what is going on everywhere are called, "old." Where their minds have gone, they're just not with it anymore. All they can do is talk about uncle Henry or what happened in 1932, or what they think is going on right now, but which has nothing to do with what's going on.

You see, if the ultimate of living in your mind—meaning living with the streams of thoughts you're engaged in creating—if that means in its ultimate form, being ready to die being an ineffective presence, a meaningless presence, then stop doing it when it isn't that pronounced, and start doing what constitutes the Atonement.

So again, because it's important . . .

Would you have ALL of it . . .

. . . meaning your mind, not just the part which links you still with God.

Would you have ALL of It transformed into a radiant message of God's Love, . .

I'm going to stop there.

. . . radiant message of God's Love, . .

Now just everybody be careful not to romanticize words or turn them into religious bullshit.

Would you have ALL of . . .

. . . your mind . . .

... transformed into a radiant message of God's Love, . .

What would a "radiant message of God's Love" look like? Well, it would look like you being with your brother or sister, your neighbor, your fellow employee—whoever it might be—in a way that's very down-to-earth, very real and in a manner that makes it easy for others to like themselves in a way that reduces fear and invalidates a sense of guilt, and just by your being, generates peace and resolution. It doesn't mean that you'll stand there with streams of light exuding from your body and enveloping that one in a fire of mystery that's transformational and spectacular and weird and... perhaps scary.

God's Love is recognizably peaceful but alive, not conflicted, and that which dissolves conflict and generates harmony in a manner that's recognizable and understandable.

So, understanding that . . .

Would you have ALL of . . .

. . . your mind—not just the part which still links you with God . . .

Would you have ALL of it transformed into a radiant message of God's Love, to share with all the lonely ones who denied Him with you? GOD MAKES THIS POSSIBLE. Would you deny His yearning to be known? You yearn for Him as He for you.

That which is one, if it seems to be put in a position of being split into two, but which can't really be split into two, is always going to be the one insisting upon being one, insisting upon undoing that which creates an illusion of duality, an illusion of two-ness. That's what it means.

Would you deny His yearning . . .

. . . God's yearning . . .

... to be known? You yearn for Him as He for you.

And I'm going to say, you yearn for the Holy Spirit as the Holy Spirit yearns for you, because the Holy Spirit is nothing more than your right Mind and It hasn't stopped being that and It can't stop being that. And therefore, every moment of your existence, when you're trying to deny it and be a mind in your own right, on your own, you are going to be experiencing a yearning. That's your simple divine Sanity insisting upon being Whole and not having an illusion of duality.

***You yearn for Him as He for you. This is forever changeless.
Accept, then, the immutable. Leave the world of death behind,
and return quietly to Heaven.***

Um-m... pretty strong word . . .

Leave the world of death behind, . .

But remember, communication with God is Life. Communication with God is the experience, the full conscious experience of Creation without any part of it excluded from your conscious awareness and without you in any way separated from all of what Creations Is.

Communication with God is life.

Now it says . . .

Nothing without it IS at all.

But as long as you are insisting upon trying to go for the carrot of independence, you are going to seem to create an uncomfortable experience that is not life. So that's why it says . . .

Leave the world of death behind, . .

Leave the world of that which can't exist and therefore doesn't exist at all. Leave it behind. Abandon thinking! Abandon the thing that seems to create it. Leave it!

Leave the world of death behind, and return quietly to Heaven.

"My mind is part of God's."

Well, there's the shift. There's the willingness to know that there's a place other than second gear, that there's a circumstance other than orphanhood.

"My mind is part of God's."

You know what that means? That means that all of your mind is part of God's Mind. God constitutes all there is of your Mind. God constitutes all of your Mind.

Leave the world of death behind, and return quietly to Heaven.

Return quietly to your right Mind by abandoning the fight to achieve the right to have a mind of your own all by yourself. That's what it means.

***Leave the world of death behind, and return quietly to Heaven.
There is NOTHING of value here, . .***

Where? Here on planet Earth? Here in this Universe? No . . .

There is NOTHING of value here, . .

. . . in the world you are creating by virtue of causing what you call streaming consciousness, streaming thoughts, which, although you fool yourself into thinking that you're engaging in for the purpose of coping with life, you are actually engaging in it for no other purpose than to prove to yourself that you exist in your own right.

The thought has been expressed that sometimes infants cry to hear the sound of their voice to reassure themselves that they're alive. They like to hear the sound of their voice because it comforts them. Well, likewise you all think for the purpose of comforting yourself. And what is it that comforts you? Some kind of evidence that you exist in your own right. And that's exactly why there is such great fear to abandon it and allow the silence.

But it says . . .

Leave the world of death behind, . .

. . . leave second and third gear behind . . .

. . . and return quietly to Heaven.

. . . first gear.

There is NOTHING of value here, . .

. . . in second or third gear . . .

. . . and EVERYTHING of value there.

. . . in first gear. You in your right Mind.

Listen to the Holy Spirit, and to God through Him.

That is, when you embody it—the meaning of the Atonement.

He . . .

. . . the Holy Spirit . . .

. . . speaks of you to YOU.

Being nothing more than your right Mind, It reveals Itself to you as your right Mind.

He speaks of you to YOU. There IS no guilt in you, for God is blessed in His Son as the Son is blessed in Him.

You complete God as God completes you by being you. You, letting God be your Source, complete God consciously, and you close the circle, you might say. The little gap evaporates. And there is no separation.

Now, I gave you a practice for the coming two weeks. And this practice is very practical because it truly provides you with the opportunity to experience the Atonement in the only place where it can be experienced, which is in your Mind and is constituted of your shifting your valuing from your thinking to listening to the Voice for Truth, listening for God's Mind, listening for what God Knows. And letting that experience provide you with the real definitions of you—the holy one that you really Are and the holy one that your brothers truly Are.

It's going to happen as you shift from second gear to first gear. And when you do that shift, everything—the world, the universe, everything—is going to reflect God. Everything will be recognizably God Being All. Your brother will be transformed. You will be transformed. Everything will be transformed. That's what you say you want. And that truly **is** what you want. But you're going to have to use a little self-discipline.

Now, one last word. No matter how many surprising things you learn as a result of stepping back and noticing the streams of thoughts that are going through your mind multiple times during the day, no matter what kind of interesting things you discover, don't take them seriously, don't stand in awe of them, to the point where you neglect to say, "But!" You see, you must follow it with the word . . .

"But . . . My mind is part of God's. I am very holy."

If you find yourself having interesting discoveries as you do this, don't get together with other students of the Course who are doing it too and talk about the interesting things you discovered about your thinking. [Chuckling] It's

irrelevant what the interesting things were about your thinking. What's relevant is if you say . . .

"But . . . ***My mind is part of God's. I am very holy.***"

Now, when you do that, what happens, will be the wonderful things to share.

Don't become impressed with how apparently convoluted and complex and usually negative your thinking processes are. It's irrelevant. Notice them so that you can recognize them when they try to reassert themselves out of habit, so that you can say once again, more [snaps fingers] quickly . . .

"But . . . ***My mind is part of God's. I am very holy.***"

I love you. And I look forward to being with you two weeks from tonight. Have fun with the practice. Okay.

A Course In Miracles (reference pages)

¹Workbook Lesson 35 – p.53

²Sparkly Book – p.327 / JCIM – p.137 – Chapter 14: Sec. Guilt and Guiltlessness
First Edition – p. 261, Last Par. / Second Edition – p. 281, Par. 10

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A Course in Miracles Study Group with Raj, May 4th 2008
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 18th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Well, you've had two weeks to practice. It was an opportunity for learning. Learning, meaning to move you into greater clarity so that you're able to be on the beam or on target better. The target, not being of course, a carrot that you're going to aim for, but the target being a silent mind where no static is present interfering with your ability to be fully present with whatever is going on with a capacity to respond to it with love because in the silence, you are desiring to know what love looks like because you want to be the evidence of love and because you want to see the evidence of love.

It's very simple. You are not here to live a lifetime in preparation for another lifetime. This is not a dress rehearsal for really living. This is not a dress rehearsal for really being. What this is, that you call life, is you being the ultimate, you being maximally. But only paying attention to the teeniest eensiest bit of it and choosing to ignore the rest or distract yourself from the rest by a process called "thinking."

If you want to have a description of why you are here, you're here to wake up. You're here for the last incarnation, if you will. You're here for the last attempt to function from second gear. You're here for the last residential class [chuckles] in the orphanage on how to be an orphan who finally becomes a real boy or a real girl. You're here to be healed of ignorance and you're here to be the presence of that which heals ignorance in your relationship with each other.

As we go into the book, it begins by saying:

Each one of you has a special part to play in the Atonement, . . .¹

. . . each one of you—and I’m going to broaden it a little bit, so it doesn’t sound like I’m speaking down to you—each one of us has a special part to play in the Atonement. Each one of us has a gift to give. And the gift that each of us has to give—and I mean by that, it’s a gift that each one of us already has, each one of you already has. So it’s not a gift you have to earn the capacity to give, and it’s not a skill that you have to acquire. It’s something already present in you.

The gift that each of us has to give is the willingness to hold our brother up to the Father, if you will, to present our brother or sister to our Father, in an act of honoring what is true about them. I promise you, you can’t do that when you’re thinking. Because thinking, as I’ve said before, is always an act of self-preservation engaged in, because there is an underlying fundamental belief that you are not valid, but you can become actualized, that you are potentially divine but not divine yet. And therefore, anything you do that embodies acts of thinking are all about you and not about your brother. They’re all about you and they’re not about Creation—the Kingdom of Heaven that is confronting you. And so healing cannot occur. And your function is not fulfilled.

Now again . . .

Each one of you has a special part to play in the Atonement, but the message given to each to share is always the same; GOD’S SON IS GUILTLESS.

Now, each one of you can approach your brother or embrace your brother intellectually, and by virtue of using really good choices of words, attempt to convey to them the fact that they are guiltless. You can, by a good choice of words, inspire them to have faith that they are guiltless and that as a result, they can dare to behave in the world without fear where their actions are not based on self-preservation.

But you know what? That isn’t what will convey to them that they are guiltless. What will convey to them that they are guiltless is, as you present to them, like I am presenting to you, that there is a way of thinking that they’re engaging in, called an orphan mindset—called second gear—and that as long as they’re in second gear, third gear is going to accompany them, not because it’s real, not because the guilt and fear that are third gear have presence and power that can hold them hostage, but that they are necessary accompaniments to a belief that isn’t true, that belief being, that they have a mind of their own and the way it functions and accomplishes things is through thinking.

How do you show a brother he’s guiltless?

You show a brother that he’s guiltless by talking to the holy one that he is, the holy one that you are able to see because you have abandoned second gear yourself—you are no longer opting for the right to behave as though you’re an orphan. And your

only goal, instead of self-preservation, is to hold that brother up, to lift that brother up as a gift to The Father, by your acknowledgement of what is divinely true about him and letting that vision—I'm not going to say, "holding that vision"—letting that vision abide with you, without distracting yourself from it by any method of thought power.

Now, you may have found it difficult over the past two weeks in doing the practice. Perhaps you got pretty good at hesitating and noticing what was going on, not out there but in your own mind, and what the nature and character of the flow of thoughts was. But then, you may have been confronted by something unexpected, something that threw you off balance, something that you felt required you to reconnoiter. Oh-h... reconnoiter: Look at everything again to get your balance and to get control back. And of course, the way you reconnoiter is by thinking everything through, so that you're sure you're not missing a thing, you're not neglecting anything as you adjust to the new circumstances, whether the new circumstances are unexpected good or whether the unexpected circumstances are negative.

If something really good happened, or if something apparently really negative happened, you might have found that it took you 3 or 4 or 5 days or even a week before you even realized that you had stopped paying attention to what was going on in your mind, and noticing that you were trying to cope with the excessive good or the excessive bad through thinking.

Those are the times especially, where it is valuable to step back, notice what you're thinking, and then say . . .

“But... *My mind is part of God's. I am very holy.*”

Now under these circumstances that I've described, making that statement might seem like holding a cross up to a vampire—a nice platitude to throw out in the face of whatever is disturbing, not something that you actually believe or feel, but a good strong statement . . .

“*My mind is part of God's*”

. . . with your cross up . . .

“*My mind is part of God's.*”

. . . and . . .

“*I am very holy.*”

And the statement is itself a defense which is an attack, not an acknowledgment of any sort.

It can become easy to forget that the reason for making the statement is to remind yourself that it's not natural for you not to be connected with your Father and operate from an artificial place called second gear, where you are using a mind that you think you have all by yourself, in order to cope and survive and succeed. It's not natural. And so, when you say . . .

“My mind is part of God's.”

. . . you're reminding yourself that your mind is not part of an orphan mindset, your mind is not an independent thing that belongs only to you and that you, through the skillful use of your mind, can deal with problems well, or through the poor use of your mind can suffer from problems.

That's not what your mind is and that's not what you are. Your mind is part Of God's: First gear. It's a reminder that you're not supposed to take seriously the suggestion that you're on your own and you can work things out all by yourself and in fact you have to work things out all by yourself.

“My mind is part of God's.”

I exist in a different context than the one I was operating from—out of fear and with guilt. You see?

Now I want to point something else out. There is someone holding you up. There is someone holding you up to the Father and presenting you to the Father, acknowledging the Truth about you constantly, 24 hours a day, 7 days a week, unvaryingly. It's the Holy Spirit—that which is nothing more than your right Mind. Your connection with your Father has never been broken, because that part of you which you're not paying any attention to at the moment, continues to present you to the Father truthfully. And you could say, that in so doing, the Father never loses touch with you. And I hold you up, every single one of you. And those who are Awake hold those up who are assigned to them. You must remember this. You're bound to wake up.

If you got discouraged during the past two weeks, I'm telling you, persist. I'm telling you that your discouragement comes from still identifying with the orphanage, still identifying with second gear, still identifying with the belief that you, through the proper use of your mind can make things all right. And when you're doing that, you're saying that all of this help, all of this support that is being provided to you doesn't exist—at least you're going to ignore it because you choose to do things by yourself. Nevertheless, the Love you are embraced with, and the Love with which what is true about you is held up to the Father, is enormous. And I encourage you, I invite you, I ask you to invite It in, whether you're discouraged or not. Just because I gave you the practice for two weeks doesn't mean to stop now.

You really do want to arrive at the point where you are, in your relationships with your brothers and sisters, desiring more than anything else to hold what is true about them up to the Father, presenting to the Father with all honor and respect, this guiltless brother or sister, in acknowledgement of what is true of them even if they're not believing it at the moment. That is the gift you have to give. That is the part you play in the Atonement.

Again . . .

Each one of you has a special part to play in the Atonement, but the message given to each to share is always the same; GOD'S SON IS GUILTLESS. Each one teaches the message differently, and learns it differently. Yet until he teaches it and learns it, he will suffer the pain of dim awareness that his true function remains unfulfilled in him. The burden of guilt . . .

. . . no matter how it's labeled . . .

The burden of guilt is heavy, but God would not have you bound by it.

It's not part of His plan.

His plan for your awaking is as perfect as yours is fallible.

Now, we've talked about how it's fallible and so we're not going to go further into that at the moment. The point is, that . . .

His plan for your awaking is as perfect as yours is fallible. You know not what you do, but He Who knows is with you.

He Who knows, times three. He Who knows, the Father, is with you. He Who knows, the Holy Spirit, is with you. He Who is Awake is with you. I'm with you.

You know not what you do, but He Who knows is with you.

It may not feel at all natural for you to go through your day or days doing this practice, because to you it seems so irrelevant to the actualities of your day and what everyone is presenting you with. It doesn't matter whether it doesn't feel natural. What it means is, that it's just not part of the culture that you live in, that's all. Culture is not fact. It's a mutually agreed upon definition, or definitions and behaviors. You are here to establish a new culture. And amazingly you're here to establish a culture of what? Love. Isn't that amazing.

So, if it doesn't feel natural to you to remind yourself that you're not here to think... but that in the silence you are here to be able to recognize the truth and act out from that truth that you've recognized. You're here to be the presence of Love persistently enough and consistently enough for a new manifestation of loveliness in your relationships and in your world to manifest, so that there is greater justification for everyone joining in the establishment of a new culture—a culture not based upon fear and hate, a culture not based upon self-protection, but rather a culture based on the extension of the acknowledgement of the guiltlessness of your brother, the holiness of your brother, which you're engaging in because you're holding your brother up to God in full acknowledgement and honoring of what is Real and true about him. You see?

Well you say, “Well, cultures are sluggish. They change ver-r-r-y slowly.” But I promise you, cultures change in a flash [snaps fingers] when everyone is fed up with what isn't working. So don't labor under a projected idea of difficulty that is confronting you that will make it totally unreasonable for you to engage in an act that is discouraging because it's not received quickly.

You know not what you do, but He Who knows is with you. His gentleness is yours, . .

[Repeats] His gentleness is yours, . .

Of course it is. The Father's gentleness is present in his Son or Daughter. The gentleness of Sons or Daughters who are not estranged from their Father is extended to you likewise.

His gentleness is yours, . .

It's yours as well. And it's extended to you because in actuality you don't really have any other option. You don't really have the option to hate. You don't really have the option to instill guilt. You *imagine* that you do. And you go around implementing your imagination and accomplishing nothing. I know, it doesn't seem that way to you, you think you're really accomplishing something. But that's part of the culture that you're here to change by virtue of doing something new with your mind: Listening instead of thinking. Being receptive instead of being proactively noisy to the exclusion of being able to hear what fits into a Creation that is already in perfect harmony.

I want you to contemplate this: If Creation is infinite and if Creation actually were flawed, Creation would instantly end catastrophically, because infinite conflict [chuckling] constitutes instantaneous nonexistence—instantaneous total destruction. If you are experiencing existence in any way, shape or form right now, whether it seems to be a suffering experience or not, you may know that you are in a Universe—a Movement of Creation—that is absolutely unflawed. Be with that. Stay with that.

Because it will help you to deny or disregard the suggestions that you are in a conflicted universe, a polarized universe, one in which life and death exist side-by-side—two forces that work equally and have their successes and failures.

You have to have some means to challenge the feeling that you can't be an agent for the change of cultures.

You know not what you do, but He Who knows is with you. His gentleness is yours, and all the love you share with God He holds in trust for you. He would teach you nothing except how to be happy.

[Repeats] He would teach you nothing except how to be happy.

Now, this is for balance, because I know that those of you who engaged in the practice I gave you for the last two weeks, did not come out with an entirely positive resulting attitude or feeling about it, because the culture of orphanhood that you were coming out of or that you *are* coming out of is so strong at the moment.

Listen . . .

Blessed Son . . .

. . . blessed Daughter . . .

. . . of a wholly blessing Father, joy was created for YOU.

Oh-h, but that's not part of your culture, is it?

Blessed Son of a wholly blessing Father, joy was created for YOU.

Not for someone else, not for another time, not for the "sweet by-and-by after you die." It was created for you.

Well, you are here aren't you? You are now aren't you? You are present aren't you? Well, that which is here now, present . . .

. . . joy was created for YOU.

Embrace that as part of the new culture in your mind.

. . . joy was created for YOU.

Well... why? I mean, you can say, "Oh, that's nice. Joy was created for me." And you can just think of joy as a commodity or as... "Well, there's some joy here and there's some joy there, I'm going to pick a bundle of joy here and put it in my

suitcase and a little more joy over here and I anticipate some joy tomorrow and...” No, we’re not talking about that kind of joy. The joy that was created for you is a joy that’s connected to something. The joy that was created for you is connected to the Love, the active Love, the active conscious Love expressed by the Father for His Creation. You see?

An orphan could go around and collect little experiences of joy and build up a large suitcase full of joy that had been acquired—this loose, floating around sort of joy that’s not connected to anything. But real joy was created for you by Whom? your Father! “Ah-h, I’m not an orphan. You’re not an orphan,” that’s what it means. Joy was created for you by that which proves that you’re not an orphan. And you’re not in a state of loss in which you can move around and collect bits of good and bits of joy, and collect them and save them up and hoard them, and perhaps someday be wealthy with joy, you see. A wealth that doesn’t represent a Birthright, right? It’s a wealth that speaks of your ability to hoard well.

But the joy that we’re talking about is a gift from your Father. And included in the gift is the remembrance of who you Are, which is the direct expression of God. And therefore, you have a Birthright that is constituted of all that the Father expresses of Himself in every part of Creation. It is an act of Love that constitutes you and embraces you.

Blessed Son of a wholly blessing Father, joy was created for YOU.

Again, embrace this. It’s a part of the new culture. It’s part of the only culture.

Who can condemn whom God has blessed?

I would ask: Who would? Only an orphan who doesn’t know there is a God and doesn’t know that his human brother is the offspring of the same Parent, God, and therefore, is more interested in protecting himself against his brother than holding his brother up in acknowledgement of what is true about him to their mutual Father, in honor of the Father’s Creation right there.

There is nothing in the Mind of God that does not share his shining innocence. Creation is the natural extension of perfect purity.

Again, such meanings are not a part of the culture that you live in. But it is the culture of your Being, no matter where you are listening to this, no matter what country you’re in. The culture of Love needs to be illuminated, expressed, embodied, actualized, if you will. That’s the gift you have to give. Each one of you has a special part to play in the Atonement.

You see, there’s nothing frivolous about your being here. It’s not just another lifetime. It’s not a fluke of physical life where a sperm and an egg happened

randomly, by chance, to join and create this incredibly individual, individuality that you are, who exists whether you believe in God or not, whether there is a God or not. No. You have a role to play, a special part to play in the Atonement. But the message given to each to share is always the same: God's Son is guiltless. That's your gift. That's the incredible meaningfulness of your presence. And you won't get any "gold stars" for this. But you will get your right Mind back. You will get your Sanity back, in which this culture that we're talking about, which seems so strange, will be seen as utterly normal, natural.

Again . . .

Creation is the natural extension of perfect purity. Your only calling here is to devote yourself, with active willingness, to the denial of guilt in ALL its forms.

How do you engage in the denial of guilt? By holding up that which would be called guilty with the specific goal of acknowledging that one's guiltlessness to your common Father, which identifies the one you're holding up, and you, and the Father as Family—as One, as absolutely, I'm going to say, bound by, circumscribed by the Birthright that comes from God. You're bound by it. You're bound to it. It is bound to you. It can't be lost. You can't mislay it. You might choose not to pay any attention to it, but it's inescapable.

Your only calling here is to devote yourself, with active willingness, to the denial of guilt in ALL its forms. To accuse . . .

. . . to make guilty . . .

. . . is NOT TO UNDERSTAND. The happy learners of the Atonement become the teachers of the innocence that is the right of all that God created.

Hear that?

The happy learners of the Atonement become the teachers of the innocence that is the right of all that God created.

You teach your brother his innocence. How? By ramming it down his throat? No, by lifting him up to the Father and acknowledging to the Father so that Family is embraced, not that which could end up being a brotherly squabble. You see? Don't try to cram your brother's innocence down his throat. Stand with your brother and talk to your Father and acknowledge to your Father what is true about your brother or sister.

Now, the interesting thing is, that at the moment because of the culture you are acclimated to, you don't know what the truth is about your brother so that you might lift him up to the Father in acknowledgement of it. And so, you must do this practice of stepping back to notice what's going on in your mind and then saying, "But, this thinking and static and everything that's going on is not in any way the truth about me."

My mind is part of God's.

Now we're shifting gears.

And I am very holy.

Now, if you're doing the practice correctly, you've stopped thinking and there is some silence, because you don't want to energize that which isn't true about you and that which evokes a misperception of who and what you Are. And now you're joined with the Father, with your attention on Him and a desire to know what the truth about your brother is, or you can ask me, or you can ask your Guide. But the point is, you've got to ask, so that the Father or the Holy Spirit or me can answer you and reveal to you the truth about your brother, so that then you can lift it up to the Father.

The simple fact is that you've got to stop being blocked by whatever ugly or ignorant presentation your brother is making of himself towards you, or whatever negative picture you are holding about him, because you know that holding on to either one of those is going to keep you in the realm of self-protection—which is thinking—and which is inseparable from the experience of guilt and fear. And this is the gift you're here to make—to care more about knowing the truth about your brother than the belief you're holding about him or the beliefs he's holding about himself. Your only calling here—not complicated, not ten thousand things to do—your only calling here is to devote yourself with active willingness to the denial of guilt in all its forms.

Continuing further . . .

The happy learners of the Atonement . . .

. . . those who aren't whining too much about how hard it is to escape the culture you're coming out of, but who really desire to have a new experience. They . . .

The happy learners of the Atonement become the teachers of the innocence that is the right of all that God created.

Or we could say, the Birthright of all that God Created.

Deny them not what is their due, for you will not withhold it from them alone.

The inheritance . . .

. . . here it is the Birthright . . .

The inheritance of the Kingdom is the right of God's Son, given him in his creation.

The Father withheld nothing of what He was in the Creation of every aspect of Creation, including you.

The inheritance of the Kingdom is the right . . .

. . . the Birthright . . .

. . . of God's Son, given him in his creation. Do not try to steal it from him, or you will ASK for guilt and WILL experience it.

You will ask for guilt and you will experience it. That's your prize. That's what you get for operating from second gear. But . . .

Protect his purity from every thought that would steal it away and keep it from his sight. Bring innocence to light, in answer to the call of the Atonement. Never allow purity to remain hidden, but shine away the heavy veils of guilt within which . . .

. . . what? . . .

. . . the Son of God has hidden himself from his own sight.

[Repeats] Never allow purity to remain hidden, . .

There's two aspects to that. Your brother can approach you and behave in a way that discloses an absence of his purity. Don't let him succeed at it. Don't let him successfully hide it. But also, don't block your perception of it because, "you're too busy, or you're better than he is, or he has done you wrong." Don't justify covering up his purity yourself.

Never allow purity to remain hidden, . .

That's part of the new culture. That's part of the culture of Reality. That's part of the culture that will illuminate Reality as you take the time and the courage and the intent to bring it forth.

We are all joined in the Atonement here, and nothing else can unite us in this world.

See how simple?

We are all joined in the Atonement here, . .

. . . as I said, although the book says each one of you has a special part to play in the Atonement, each one of *us* has a special part to play in the Atonement.

We are all joined . . .

. . . every Son or Daughter of God, Awake or not,

We are all joined in the Atonement here, . .

There's no other action, there's no other movement of any actuality occurring except the movement of Atonement. That's why each one of you has a special part to play. That's why each one of you is far from meaningless.

We are all joined in the Atonement here, . .

And nothing else can unite us in this world. There aren't five thousand other things that can be done to unite us in this world. Just the one thing.

So will the world of separation . . .

. . . the orphanage . . .

. . . slip away, and full communication be restored between the Father and the Son.

How? By talking to God? No. By making the gift to your brother, of holding him up to the Father in acknowledgement of and honor of that which is absolutely true of him and of his guiltlessness.

So will the world of separation slip away, and full communication be restored between the Father and the Son.

. . . through the reestablishment in Love of the whole and wholeness of Family.

Let me end with something real simple. If accident or disease or anything seems to have put you in a position of agony and suffering and threat of death, *you do not deserve it!* It is not your Birthright to acquiesce to it. And although you might be able to say, "Here's the way I created this for myself," and blame yourself, the fact is that you don't deserve it. And it's not even actual.

If God did not created it, it hasn't happened. And it's an illusion for you to become free of. If at this moment, any of you are experiencing agony or suffering of the sort I've mentioned, you know that you want to be free of it and you know that you deserve to be free of it, and that you are not required to suffer through the end of whatever learning might need to occur, that there is no justification for another moment of suffering.

Now I am telling you that that is correct. And I am acknowledging the truth about you to you. And I am at the same time, lifting you up to the Father in my acknowledgement of the truth of you, and you are blessed. And you deserve it. And I will tell you this: Your brother deserves the very same thing from you, at every moment!

So, in the clarity of knowing that you deserve to be free of suffering that is an illegitimate imposition upon a Child of God, you have the feeling capacity to recognize the utter appropriateness of your extending that very same thing to your brother, no matter what you thought before I said this about your brother, and no matter what your brother is thinking about himself.

*So will the world of separation slip away, and full communication
be restored between the Father and the Son.*

Backing up to the previous page to end:

Communication with God is life.

I love you to God. I love you right up to the Father and complete the connection between you and the Father, by keeping it alive in my mind until you are able to keep it alive in yours. And it is done.

And I look forward to being with you next week.

A Course In Miracles (reference pages)
¹ Sparkly Book – p.327, Last Par. / JCIM – p.137, 6th Par.
First Edition – p. 262, 2nd Full Par. / Second Edition – p. 282, Par. 2

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 25th 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

You are all going to find out, that as you're willing to leave second gear, that when you're ready and willing to abandon the orphan mindset and shift back to first gear, you're going to give up something that you didn't think you were going to give up. I'm clueing you into it tonight.

What it is that you'll be giving up is your personality—the face you present to the world—the face you present to yourself to establish your belief in yourself.

The simple fact is, that what you call your identity which is mostly personality, is the defense mechanism you developed for self-protection “in the world.” In other words, it's not that great or that magnanimous a thing. It's really a shield. It's really a defense. It's really the way you protect yourself against all the threat that exists “out there” as you grew up in the orphanage in the world.

You tried out different behaviors. You tried out different physical behaviors, different mental behaviors, different interactive behaviors to see what worked for you. And some of you have defense mechanisms that look like being a wimp—your defense mechanism is a matter of constantly saying in one way or another, “Poor me... poor me... can't you see how poor I am... can't you see how much I need help...won't you help me?” If you get really good at this, you can command quite a bit of authority over those around you, who, out of pity for you, will give you exactly what you want—exactly what you did all of this for. And yet, you weren't like the bully who says, “Damn it! Give me what I want. If you don't give me what I want I'm going to punch you out! I'm going to hurt you!”

And that's the way control is exercised for the purpose of protecting one's self.

And so, everybody gets to know your personality. And if your personality is pretty consistent, they will call it, "your individuality." When all along, all it is, is a style of behavior, which you have created for self-protection.

Now, some of you use styles of behavior that are "very civilized" that appear to be almost flawless and appear to be entirely generous, thoughtful, caring. And yet the fact is, that you behave in this way because you know the people will respond in a way that meets your needs. And so it's a way you survive—it's a way you protect yourself and doesn't necessarily have anything to do with having connected with and related to the person you are manipulating by your "civilized behavior."

Now, if you didn't know this, you might get stuck quite a long time in making the shift from second gear to first gear, because you would try to bring your personality/individuality along with you from second gear to first gear—from the orphanage to Home. And you would find yourself becoming frustrated because the shift won't occur even though you're expecting it.

You're not an orphan. And everything you've believed about yourself from within the orphan mindset is not true. This is why there is something absolutely essential to Waking up, and that is, yielding to Something different from you. The Holy Spirit is that which is nothing more than your right Mind. But you do not recognize yourself as that. You have disowned that. You have put it on the back burner: "Out of sight, out of mind." No. But out of sight, ignoring it, you don't remember it.

In order to wake up, you have to become re-united with that which is nothing more than your right Mind. And in order for that to happen, you're going to have to abandon what you call your identity—what you currently call your identity. You're going to have to be willing to let go of your personality.

You're going to have to let in that which is not recognizable to you at the moment even though it is utterly you. And that's why you must dare to become silent and listen with the desire to hear the Holy Spirit, or your Guide. You must transfer your attention from selfishness, to what we'll call, otherness, because the Holy Spirit seems to be something not you.

You can't take who you think you are with you into the Kingdom of Heaven. Another way of saying that is, you can't take who you think you are with you into the conscious experience of what you really Are.

Now, I want you to tuck that information away, but don't forget it. We're not going to discuss it further at the present time. But remain aware of it.

Now the simple fact is, that fear and love cannot occupy the same space.

Love is essential to healing. Love is essential to the experience to right-mindedness. Love is essential to waking up. Love, which is the opposite of isolation, is essential to your making the shift from second gear to first gear.

Some of you, as you have been doing the practice over the last three weeks now, may have found it difficult to acknowledge the guiltlessness of your brother or sister and be willing to hold your brother or sister up to the Father in acknowledgement of what is true about them. The reason being, that for one reason or another, you're in a state of fear. And you found that in the state of fear, when you did remember about the practice and tried to do it, you not only weren't able to, you quite adamantly didn't want to. Why? Because when you are afraid, it is essential to behave in aggressive self-protection—you see, defensiveness, isolation. And in that state of fear, you can't be too sure which one of your brothers or sisters is safe to be defenseless with and which ones are not safe to be defenseless with. And so you're not about to let down your guard because you're overcome with fear. You see?

You've had the experience, if you've tried to do the practice when fear has a grip on you, that it's impossible and you don't even want to do it because it's inconsistent with your need to be protected. And you didn't know that. You didn't know that that was an aspect of the dynamic of fear. You didn't know that when you are afraid and you're not challenging the fear you're feeling, you automatically block that which would relieve the fear. You automatically block that which would alter the circumstances which seem to be calling for the fear.

Now that you've had that experience, and you understand it experientially, you can in the future, when fear arises, challenge it. Don't just sit there nurturing it. Don't roll it over in your mind and feel all of the awfulness of it and how justified it is, and what a miserable state of affairs it is for you to be caught in fear and stuck there.

If you know that love and fear cannot occupy the same space at the same time, then bring into the space of your experience, that which fear can't be in the presence of. Simple. Bring Love in.

Well, here's a simple way you can do it. It's not an ultimate way, but it's a beginning: When you find yourself consumed with fear, immobilized by fear, find things to appreciate. Let there be little acknowledgements of gratitude for this or that or the other thing. "I'm so grateful I'm not freezing to death like I was during the winter. I'm so glad it's cloudy but not raining because I have some things I need to do." See, these are not even totally positive appreciations or gratitudes, but they are expressions of gratitude and they shift the attention—they shift the energy in you.

Ultimately, what you need to do is to find in your experience, a brother to love—a brother to appreciate—not just someone who did a kind thing for you last week that you really appreciate. That's a wonderful thing to appreciate, but I want it to go further than that. Because you see, when you say, "I really appreciate that Joe knew something about cars and was able to reset something in my car that I didn't know how to do—how to fix." When that kind of gratitude is still just between the two of you, it doesn't lift your brother up to the Father. And without lifting your brother up to the Father in acknowledgment of his value and his worth, the experience of Family, the experience of unity in the context of Reality, isn't occurring.

If you don't lift your brother up to the Father, if you don't love your brother as an expression of gratitude and acknowledgement of truth about him to your Father, it leaves the inseparable oneness of Creation un-illuminated. It leaves it in the shadows where it can't be seen. And if you do not lift your brother into the conscious sense of Family—of your both having a common Father/Mother—you leave yourself out as well. If you leave yourself out, you're still in second gear, not where you really want to be.

So, you must do what relieves you of fear when fear has a grip on you, and you must do it in a way that not only relieves you of the experience of fear, but that which introduces Love into the arena and in the presence of Love, re-unites you, your brother and your Father/Mother once again. Because that is what will promote the sudden shift of perception, called a miracle, in which you suddenly find yourself in first gear, absent fear, absent loneliness, absent vulnerability, present with your brother's guiltlessness and your own guiltlessness, and absent the personality that you so lovingly created for yourself as you grew up in the orphanage, thus allowing you to be in a new way, arising not out of practiced habits, but out of present ongoing communion with the Father in which you let His perspective fill you and be the ground from which you behave.

Some people move from one country to another and take out citizenship in the new country and give up their original citizenship. That is a pretty dynamic step—a pretty emotional step, a pretty significant step—because you are letting what used to identify you to you and everyone else, go, and you are embracing something new that will identify you to you and to everyone else.

Waking up is sort of like that. It's giving up citizenship in orphanland, which means giving up who you thought you were, and giving up how you behaved in that particular context. Oh-h, is that a little scary? Or is that, perhaps, something you can think of more positively? Might that not be rebirth? Might that not be redemption, where old things have passed away and all things have become new? You like those phrases—"Where old things have

passed away and all things have become new.” Now you know it means including you.

Let’s go into the book.

The miracle . . . ¹

. . . the sudden shift of awareness, the sudden shift of perception . . .

The miracle acknowledges the guiltlessness which MUST have been denied to produce NEED of healing.

If you’re in need of healing, somewhere along the line you must have denied your guiltlessness. Well, you say, [chuckling] “Well, yeah, of course I did. I made an ass out of myself. I was a fool. I deserve everything I got.” Wrong! Change your behavior by letting that Mind be in you, which is your real Mind—the Holy Spirit.

The miracle acknowledges the guiltlessness which MUST have been denied to produce NEED of healing. Do not withhold this glad acknowledgment, . .

What glad acknowledgement? Did it talk about... oh yeah, the miracle acknowledges the guiltlessness. Hm-m... the miracle acknowledges... A sudden shift of perception is an acknowledgement of something new isn’t it! The miracle acknowledges guiltlessness. The miracle acknowledges perfection. The miracle acknowledges who you really Are. The miracle acknowledges who your brother or sister really Is. Ah-h... the miracle acknowledges what the Universe is: The Kingdom of Heaven.

Do not withhold this glad acknowledgment, . .

. . . the glad acknowledgement that the miracle is.

Do not withhold this glad acknowledgment, for hope of happiness and release from suffering of every kind lie in it.

Now you know that the miracle—the sudden shift of perception—involves a sudden shift in how you recognize yourself, not the personality you thought you were, not the character that you carefully developed. That’s part of the glad acknowledgement of who you really Are.

. . . release from suffering of every kind lie in it.

The miracle, the glad acknowledgment.

Who is there but wishes to be free of pain?

Everyone. Right? Everyone.

Who is there but wishes to be free of pain? He may not yet have learned HOW to exchange his guilt for innocence, nor realize that only in this exchange can freedom from pain be his.

And you could read it with reference to yourself: ***You*** may not yet have learned how to exchange ***your*** guilt for innocence, nor realize that only in this exchange can freedom from pain be ***yours***.

Yet, those who have failed to learn need . . .

. . . what? . . .

. . . TEACHING, NOT attack. To attack those who have need of teaching is to fail to learn from them.

. . . fail to learn from them . . .

To attack those who have need of teaching . . .

Well, that certainly seems to imply that if you're attacking someone who is in need of teaching, you are there to be the one to do the teaching. But you thought all you had to do was have a reaction—perhaps a self-righteous reaction. "Yeah, well what can you expect?" The same kind of self-righteous reaction you apply to yourself: "What could I expect? I was an ass-hole. I deserve everything I got." You don't think that's self-righteous but it is. It's a little strange isn't it... that you self-righteously stand there and judge yourself? "Well I deserve everything I get—I deserve the suffering I'm having!" [Chuckling] And you believe yourself. You say that and you don't even recognize how ridiculous that is. You self-righteously judge the unrighteous bastard that you're defining yourself as. And you don't even wince at the lack of logic. You would rather wince at the suffering that you deserve because you were so stupid!

Oh-h . . .

Yet those who have failed to learn need TEACHING, NOT attack. To attack those who have need of teaching is to fail to learn from them.

You're here, you're here, you're here to learn how to let go of your personality. You're here to learn how to let go of the individuality that you have created such a wonderful presentation of. And you're here to do it by not relating to

each other self-righteously, not relating to each other on the basis of principles that you mentally apply to each other and to your own behavior toward each other.

You're to let go of your personality by becoming defenseless with your brother. Ah-h, that means that when you are in a state of fear you've got to become defenseless enough to connect with them so that you might feel their need, so that you might be able to experience the influx of clarity that allows you to answer their need, because you've really connected with what they divinely are, and can provide them with the acknowledgement of their innocence of their guiltlessness. And you do it. And so you learn from them. And you teach by loving. You teach by extending the acknowledgement of their value and their worth and their Meaning.

Teachers of innocence, each in his own way, have joined together, taking their part in the unified curriculum of the Atonement.

Well, teachers of innocence... that's you, that's you, that's you, you, you, you, you, everyone. Why are you teachers of innocence? Not because it's a glorious thing to do, but because you are nothing less than the Mind of God extending Itself in acknowledgement of the value and worth of everything that allows you to see all of creation without distortion, without conflict or polarization, with absolute utter harmony and beauty.

You're here to teach innocence, because experiencing innocence is your Birthright. It's the only thing God gave you the capacity to do because you are His offspring and you reflect Him.

There is no unity of learning goals apart from this. There is no conflict in this curriculum, which has ONE aim however it is taught.

No matter what words the aim might come out in, no matter what language it is expressed in, there's no conflict in it.

Each effort made on its behalf is offered for the single purpose of RELEASE from guilt, to the eternal glory of God and His creation.

I know, those words are once again grand and nebulous in terms of meaning. But you know what? At times each one of you—maybe only twice, maybe only once—each one of you has had the experience of being touched. You would call it being touched in a relationship with another, or in a relationship with an environment, or in relationship with nature. It was a moment of release from guilt in which what you would call illumination occurred, totally unasked

for, but incredible. It constituted a release from guilt into an experience of holiness. It was a divine experience that you could apply no other word to other than divine. You've had it at least once. And you'll never forget it. And you haven't forgotten it.

So that's a taste of the experience of the eternal glory of God and His creation. What I'm trying to bring out to you is that, that taste occurred right here on planet Earth, right here in your relationships with each other. You had a taste of the Kingdom of Heaven right where the Kingdom of Heaven is, even though you have called it something else, a material universe—relationships with other egos, relationships with organisms. You know, just things that came spontaneously, generated physically by physicality, a sperm and an egg, you know. And it happened while you were relating to nothing but a bunch of other conditioned responses that you call a personality and that they call their personalities, and they're responding to your conditioned responses that you call your personality. You see?

How awful, how short-sighted, how shallow, how depthless and meaningless an experience you're generally having of Reality, of the Kingdom of Heaven, of the other Sons and Daughters of God's that are your brothers and sisters because you're one of God's Children too.

So, it's a wonderful thing to be reminded that you are teachers of innocence. You're teachers of innocence because the acknowledgement of innocence is the one capacity that God has given you. And the capacity to think that you think God gave you, God didn't give you.

So you see, we're learning of shifts of different kinds as you move from second gear to first gear.

Each effort made on its behalf . . .

. . . the Atonement . . .

. . . is offered for the single purpose of RELEASE from guilt, to the eternal glory of God and His creation.

Which is nothing more than an incredibly clear experience of the reality of everything that's going on in your face at this moment.

And every teaching that points to this points straight to Heaven, and to the peace of God. There is no pain, no trial, no fear that teaching this can fail to overcome. The power of God Himself supports this teaching, and GUARANTEES its limitless results.

"Yeah... yeah... yeah... right! 'Guarantees its limitless results.' I'll tell you, last week I didn't experience any limitless results. I didn't have time to have limitless results because I was so upset with so-and-so. And I had a right to be. He's such a bastard that I had to use every bit of my energy and all of my time to defend myself against his abusing me, taking advantage of me, hurting me. [Chuckling] You want me to hold him up to God and acknowledge something of value in him? Oh yeah, I know, you want me... to hell with him... you want me to use my mind well. That's a real mind-fuck that you're trying to pull on me. You want me to watch how I'm using my mind, when that bastard out there is intent upon taking advantage of me? Hell no, that's asinine."

Well, there you have an example of somebody securely stuck in second gear—that's all, that's all. You've just watched and heard an expression of being second gearish. And that's all, that's all it was.

Now if somebody else were the one behaving like that and you were watching and I was with you and I said, "Look at that example of being stuck in second gear." You would say, "Wow, yeah, it's clear as a bell to me." But let me point at you and say, "Look at yourself doing that," and you'll bristle immediately. You won't be able to see it, because you know better than anyone else how threatened you are and how essential it is to be defended. And you will fixate on your brother out there as the reason for your needing to be defended. And you will refuse to bother to notice how you're using your mind. You will refuse to abandon the highly focused attention on your brother so that you might bring some focused attention upon how you're using your mind. But until you're willing to take a look at how you're using your mind and until you're willing to look at it with a certain degree of logic, you won't be able to notice that you are refusing to allow that which will remove the fear that you're experiencing into the place or space where the fear is occurring. You won't let Love in. You won't let It in by daring to engage in an act of love and employing your mind in a different mode and energy. And so you will be stuck.

I'm telling this to you right now when, hopefully, you're not upset and not deeply in a state of fear so that you'll say, "I see what he's saying. I am grasping the meaning in a contextual way within me." And if you're getting it now it will be easier to remember this the next time you begin to be controlled by fear and justify self-protection and a refusal to lift your brother up and consequently lift yourself up. And you will be able to shift back into being a teacher of innocence.

***The power of God Himself supports this teaching, and
GUARANTEES its limitless results.***

The simple fact is that if you bring Love into the space where fear is immobilizing you, the immobilization and the fear will leave. And you will not be immobilized and healing will absolutely occur. It's a Law! It's the Truth!

Join your own efforts to the power that CANNOT fail and MUST result in peace.

[Repeats] Join your own efforts . . .

Now, this is an invitation. It's also a command. If you want to wake up be obedient to this command and nothing will stand in your way. So it's not a command in the terms of coercion, it's just a command of guidance—very clear, very true, very simple guidance.

Join your own efforts to the power that CANNOT fail . . .

What power is that?

The power of God Himself . . .

. . . that . . .

. . . supports this teaching, and GUARANTEES its limitless results.

So, right in the thick of it, right when you're caught in fear and right when you're defending yourself against your brother, or so defended by something else that a call for Love from a brother can't be responded to, because you've got to be so busy defending yourself over in this other arena. Right in the thick of it . . .

Join your own efforts to the power that CANNOT fail and MUST result in peace. No-one can be untouched by teaching such as this. You will not see yourself beyond the power of God if you teach only this. You will not be exempt from the effects of this most holy lesson, which seeks but to restore what is the right of God's creation.

What is the right of God's creation that will be restored to you? Your Birthright, your Inheritance by virtue of Whom your Source is.

From everyone whom you accord release from guilt you will inevitably learn YOUR [own] innocence.

Why? Because when you accord innocence to a brother, it means you have extended love. And if you have extended love, you've done that which

eradicated the presence of fear that governed you and caused you to develop a personality, which was nothing but a stylized form of self-defense. And in your extension of love you began to use your mind differently. And as a result of using your mind differently and being undefended... what? A sudden shift of perception could occur, **a miracle**. And you were blessed by your encounter with your brother.

Again, because it's the wonderful truth, from everyone whom you accord release from guilt you will inevitably learn your innocence.

The circle of Atonement HAS no end. And you will find ever-increasing confidence in your safe inclusion in what is for all in everyone you bring within its safety and its perfect peace.

Now, you know what? You don't have to go out... you don't have to begin your day tomorrow examining the personality that you've created and study it to find the fine lines of defense that have been covered over in very particular expressions of kindness and thoughtfulness and dignity and respect for your brother. No. All you have to do is find a reason to extend love to your brother, by acknowledging to God what is of value in your brother. Not a bad idea. The only thing is that, if you will begin to do that on purpose, you'll find there are times that you really don't want to do that. And those are the places where the miracle is called for. Those are the places where you need to assume your position "as a teacher of innocence." And by engaging in that, you will provide the environment for learning to occur. You will provide the environment for shifting from second gear to first gear to occur.

So you see, this isn't an intellectual process of self-examination by means of which you will arrive at enlightenment. No. It's more down-to-earth than that and it's less selfish and self-centered than that. It means involvement with your brother and your sister—involving yourself with your brother and sister in a way that brings out the one capacity that God has given you and lets it find expression in the world.

This is how you wake up. This is how you contribute to the transformation from one culture to another culture, right here. You're invited to be what you Really Are here, not in the "sweet-by-and-by." You are invited by this book and everything in it. You're invited by the truth to have the ultimate revealed to you **here** and **now**, about everything you're already aware of and more. But don't go for the more. You go for that carrot and you'll miss that of which you're already aware, and its renewal in your mind, and its transformation in your mind.

The power of God Himself supports this teaching, and GUARANTEES its limitless results.

Lets have a week of limitless results. And lets be willing to let go of all the cherished personalities. And let the new you come forth—the you that has always been—that which is nothing more than your right Mind, the Holy Spirit.

Okay. I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ *Sparkly Book* – p.328, Next to last Par. / *JCIM* – p.138, 1st Par. / *CIMS* p. 276, Par. 9
First Edition – p. 263, 2nd Par., Line 3 / *Second Edition* – p. 283, Par. 5, Line 3

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 1st 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

So, we're talking about letting a "new you" come forth—the "you" that has been covered up by the personality that you have developed with which you identify yourself, and by means of which you keep yourself safe.

If I were to tell you that the new you will be a holy man or a holy woman, truly a holy man or a holy woman, how many of you would put down this book and opt for a little snooze, so to speak, and put off this inevitable, questionable experience?

So, let's ask what is the meaning—or what is the definition of a holy man. Is it someone who sits in robes and who has capacity to bless, who walks around with crowds trailing after him—sort of an unnatural spectacle, we'll say? If indeed it was happening in your office or as you were walking down the street or buying groceries in the grocery store, none of you would really opt for that, I don't think, unless you were able to set up a special environment in which you could be in this fashion, where the environment and everyone in it accommodated it.

Would you want to be, really, unusually special? Yes. But what is really unusually special is to be able to be an incredible friend. And that's what a holy man is, or a holy woman.

A real holy man or holy woman is one who meets you right where you are. One who "be's" with you right where you are, who loves you whether you're in your peace or whether you're frightened, who is able to encourage you whether you're in your peace or whether you're frightened, one who is dedicated to you and in whose

presence you always come out on top. What I mean by that is, that you always end up being blessed in your experience by virtue of your relationship.

An incredible friend is not particularly noticeable if the two of you are walking down the street. There's nothing weird about it, even though everything about it for you is transformational.

This is the kind of thing we're talking about when we describe the "new you" that will be coming forth as you let it be uncovered in the absence of your maintaining a terrific personality or a powerful personality or a successful personality.

All personalities keep all of you preoccupied from connecting with your brother as an incredible friend, because the key attribute of an incredible friend is that he doesn't have himself on his mind. He's not in relationship with you to "get" but to give—to be present with.

What is the one thing that God has given you the capacity to do? To acknowledge guiltlessness. Strange thing you might think. Why would God give everyone the capacity to recognize guiltlessness? Well, because He gave you the capacity to see what He created. And what He created is guiltless. What He created is flawless—is perfect. What He created is imbued with and expresses—embodies, kindness, love, respect, caring, giving, affection, and on and on. Of course He's given you the capacity to recognize guiltlessness or innocence.

Because He gave you the capacity to recognize guiltlessness, you have the capacity to experience all of Creation with nothing left out—nothing hidden from you. You could say that, by virtue of giving you the capacity to recognize and acknowledge guiltlessness, God gave you the ability to see with His Mind—to see all of Creation with Him and in seeing it with Him, being co-creators.

Once again, we're getting into these high-falutin' words. But let's back up. Because this capacity that God gave you, that is the equivalent of His giving you His Mind, is what describes an incredible friend, something very simple and down to earth, something very present and relevant to where all of you find yourselves today. But because it's much more than you have conceived yourselves to be, it means that you stand on the threshold of incredible breakthrough, of incredible revelation, of incredible insight, all of which will cause you not to be strange, but to be an incredible friend.

You could also say that a holy man or a holy woman—you in your true characteristics—are teachers of innocence. Because if you have the capacity to see innocence, if you have the capacity to acknowledge innocence—guiltlessness, you inevitably and unavoidably teach innocence by the way you behave toward all that you experience that is guiltless. You won't sit down with a book and teach guiltlessness. You'll put your arm around your brother and in that simple act will be

a profound experience of love that conveys pure and simple but ultimate acceptance—innocence—the innocence of the one being embraced so purely. You see?

As we read last time . . .

Join your own efforts to the power that CANNOT fail and MUST result in peace.

Join with the Father by making it your joy to take your brother and hold him or her up to the Father, in praise of your brother or sister, in acknowledgement of his worth, of his value, of his or her innocence.

Join your own efforts to the power that CANNOT fail and MUST result in peace.

Well, I tell you, when you are embraced by, immersed in the experience of your innocence, it is an experience of perfect peace. There is no fear, there is no undercurrent, there is no uneasiness, there is no disturbance. The experience of innocence is simultaneously an experience of perfect peace. It is your Birthright to be experiencing it and it is your brother's and sister's Birthright to be experiencing it. And it will be experienced when each of you extend—when each of you cares enough to extend—the acknowledgement of your brother's or sister's innocence.

Your willingness to acknowledge that your brother or sister is not just the physical offspring of a physical parent, but is in actuality, the direct and present expression of the Life Principle, of the movement of Life itself, called God. This is the marvelous and wonderful function. We could call it a task, but nobody likes work. But it is your function, it is your natural spontaneous function built into you because God gave you the capacity to acknowledge innocence, to acknowledge guiltlessness, to see His Creation as it is without any distortion whatsoever.

So a teacher of innocence is a teacher of peace as well. And on that note, let's go into the book.

Peace, then, be unto everyone who becomes a teacher of peace. For peace is the acknowledgment of perfect purity from which no-one is excluded. Within its holy circle is everyone whom God created as His Son.¹

. . . as His offspring, as His daughter.

Joy is its unifying attribute, with no-one left outside to suffer guilt alone. The power of God draws everyone to its safe embrace of love and union.

Well, you know, you can be sarcastic and say, “Yeah... right... right... the power of God draws everyone to its safe embrace of love and union... I sure haven’t experienced it! And if God is all powerful and omnipotent as everyone says He is, then He should have a way to make the attractiveness of His Gift unavoidably in my face so I can’t possibly miss it... and I’ve been missing it!”

Nevertheless . . .

The power of God draws everyone to its safe embrace of love and union.

The simple fact is, that every single one of you who isn’t experiencing it, is pissed off about it. You don’t like your life the way it’s going when you’re not experiencing it, and you know down at the bottom line of your very being, that it is your Birthright to be experiencing it.

So the fact is, that the power of God *does* draw everyone to its safe embrace of love and union. And what I’m saying is, stop being pissed off about not experiencing it, and siphoning off your capacity to recognize innocence or guiltlessness because you are getting such a hit out of being pissed off—being angry—gripping about the injustice.

The power of God draws everyone to its safe embrace of love and union. Stand quietly within this circle, and attract all tortured minds to join with you in the safety of its peace and holiness.

In other words, be the holy man that you really Are. Be that which stands quietly within this circle of peace, this circle of love, this circle of unity. And, by being an incredible friend, . .

. . . attract all tortured minds to join with you in the safety of its peace and holiness. Abide with me within it, as teachers of Atonement, NOT of guilt.

The subject of this chapter is *Bringing Illusions to Truth*. And here we are, discussing the act, we’ll say, of bringing who you think you are to the truth of what you really Are. You see? “What, you’re calling me an illusion? “ No, you’re very real, but who you think you are is an illusion. And who you present so strongly to everyone else is not the real you. But I’ll talk to the one you think you are and I will invite you, I will entice you, I will try to make attractive to you the abandonment of who you think you are because there’s something or someone so much more meaningful right there where you are, than the personality you’re presenting. And I want for you to be experiencing it.

And if I can inspire in you the slightest bit of faith, that there's something very different and something much more meaningful to the essential you than who you think you are at this moment, that will help you be willing to withdraw your intense faith in who you think you are and dare to explore whatever the potentials might be of who and what you really Are.

That's what an incredible friend does. And that's your task to share or be with others. And it's a capacity that God gave you—the capacity to acknowledge guiltlessness in your brother.

You see, I'm inviting you to join me in extending to each other what I'm extending to you. And by virtue of your being an incredible friend with others, you will be extending the invitation to them to do the same thing for those they come in contact with. And so it becomes an on-going extension—a spreading of a change of mentality that constitutes the birthing of a new culture.

Blessed are you who teach with me.

Why... because I'm so great? No. Blessed are those who teach with you as well. Why... because you're great? No. Because those who have abandoned second gear—those who have abandoned a self-important independent position, those who have abandoned autonomy and have actually rejoined with their family, with their brothers and sisters are uncovering and illuminating the Kingdom of Heaven—Reality as it is. Let's just call it Reality as it is so it doesn't have to sound quite so holy.

What a wonderful thing too, by virtue of your capacity to acknowledge guiltlessness, cause Reality in all of its perfection to become visible to you and to your brothers, and your brothers to extend the same thing to their brothers and sisters, on and on and on. That's why you're blessed. That's why you would be blessed.

Blessed are you who teach with me. Our power comes not of us, but of our Father.

How? How did we get it of our Father? Well, like I said, because He gave you the capacity to see His Creation as He sees it—distortion-free.

Our power . . .

. . . to teach together . . .

*. . . comes not of us but of our Father. In guiltlessness we know Him,
..*

. . . you see? But if we're guilty, we don't know Him. And we squabble among each other to try to survive the awfulness of being guilty. But in our guiltlessness, we

know ourselves and we know our Father and we know who we Are together—brothers and sisters—family.

In guiltlessness we know Him, as He knows us guiltless. I stand within the circle, calling you to peace. Teach peace with me, and stand with me on holy ground.

And I'll add... you holy Son of God—you holy man, you holy woman . . .

Teach peace with me, and stand with me on holy ground. Remember for everyone your Father's power that He . . .

. . . your Father . . .

. . . has given him.

. . . His Sons and Daughters.

Remember for everyone your Father's power that He has given him.

You see... you're remembering for him by taking your brother who has all kinds of self-doubts and all kinds of self-criticisms and all kinds of illness as a result of his self-depreciating attitude about himself and perspective. Take this brother, who is terribly confused, and lift him up to the Father acknowledging his innocence, acknowledging what is true of him in spite of what he believes. And embrace your brother and behave with your brother in the context of what you know to be the truth with him so that he can be inspired to join with you and abandon his private devotion to his inner fear. And in that joining, remember brotherhood, break the isolation and pave the way for inspiration to replace his devotion to his fear.

So when you lift your brother up when he's ignorant of his divinity, you are remembering for him his Father's power that his Father has given him.

Remember for everyone your Father's power that He . . .

. . . your Father . . .

. . . has given him. Believe not that you cannot teach His . . .

. . . the Father's . . .

. . . perfect peace. Stand not outside, but join with me within.

Stand not outside. Outside what? Outside the relationship, outside the family. Don't stand in the middle of the orphanage. That's outside relationships, that's outside the actuality of the Brotherhood of man whose Father is God.

Stand not outside, but join with me within.

... within the wholeness—the unity of our Brotherhood.

Fail not the only purpose to which my teaching calls you.

And what is my teaching? My teaching is: You are the holy Son of God, you are a holy man, you are a holy woman. And it is your function to look at everything and see it's guiltlessness, to see its indivisibility which, because it is indivisible, cannot be polarized, cannot be chaotic, can have no elements of dissonance or destruction, and which glows with the illumination of the Love which the Father brought forth in its creation. That's what my teaching calls you to. And when you do this with your brother, it's what your teaching calls him to.

Restore to God His Son as He . . .

... God . . .

... created him by teaching him his innocence.

There we are again, talking about being an incredible friend.

You know, I'm really not using that as a "catch phrase." But you've got to understand I am using it because it's such a simple term. It's very understandable. You understand the meaning of the words, "incredible friend." That's all the more complicated all of this that we've been talking about is. We're not talking about being some incredible fantastic, strange, weird, perhaps frightening, spiritual—not apparition—but spiritual presence that you're not sure you would want to be and you're not sure anybody else would want to experience.

Be an incredible friend and . . .

Restore to God His Son . . .

... hold up to God His Son . . .

... as He . . .

... God . . .

... created him by . . .

... you ...

... *teaching him* ...

... your Father's Son ...

... *his innocence.*

Perform the one function God gave you, which was the capacity to acknowledge guiltlessness. You see, the word “guilt” in the word “guiltlessness” loses its sting a little bit, because guiltlessness really means utterly pure presence of conscious life that is the Presence of God embodied right there where every one of your brothers is, and where you are.

Now ...

The crucifixion has no part in the Atonement. Only the resurrection became my part in it. That is the symbol of the release from guilt by guiltlessness. Whom you perceive as guilty you would crucify. Yet you RESTORE [gentleness] guiltlessness to whomever you see as guiltless. Crucifixion is ALWAYS the ego's aim.

Crucifixion is always the bottom line of life in second gear, of life in the orphanage, because survival is your number one goal. No matter what you have to do you will survive, even if you have to kill, even if you have to maim, even if you have to destroy your fellowman if he obnoxiously gets in the way.

Whether you ultimately crucify your brother, you will hold him in contempt, you will judge him poorly and you will hold him to the judgment you have applied to him and you will extract from him penalties until something incredible happens and you find a new activity—something new to engage in with your brother—that something being, to hold your brother up to God and acknowledge his guiltlessness.

Now, those of you who have studied the Course for a long time know that the word “forgiveness” is a very big word. If you’ll notice, I don’t use the word “forgiveness” very much, the reason being, that forgiveness can become a process that you can become stuck in. If you don’t even bother to use the word “forgiveness” or to have the word “forgiveness” in your vocabulary, it doesn’t keep you in any way from having the thought or the idea to look at your brother and see the good that is there, or to have the desire to look at your brother and want to see the underlying fundamental truth of his being that has to be there, because the Father put it there by Being that which is embodied where your friend is. It is God Who is embodied where you are, where your friend is, where everything is.

Now, the simple fact is, that if you're willing to look at anything and see the more of what God is Being right there than what you're seeing right now, you are engaged in an act of forgiveness.

But I'm going to tell you something: Forgiveness is an overused word and it does not convey fully the simple meaning of your having a desire to see the best in your brother. Forgiveness really isn't something you give to a brother or do for a brother. Forgiveness is really an inner act on your part of abandoning blaming your brother, of abandoning judging your brother and holding him to your poor judgment.

So I talk more about what constitutes the absence of judgment—the willingness to look at your brother or a flower or an object with a desire to see God there. You see, now you don't have to get into, “Well, does he deserve to be forgiven? Does the flower deserve to be forgiven?” or, “Why did I hold that flower in judgment and thereby not see it completely for what it truly is?” You see, it all becomes irrelevant and you're down to the act of engaging in desiring to see the more of God there. You're hooked on the transformation rather than the process of letting something go. You see? You have the forward look instead of the backward look.

So, from second gear in the orphanage—in the orphan mindset—life is survival. It is therefore self-protection at all costs. You are number one. Everything had better leave you alone and not interfere with your existence. No sense of family there, just sense of “me and enemies,” and “me learning how to defend myself against my enemies,” and “me, if I am really, really, really a smart organism, finding a way to finesse my enemies into not behaving in such an awful way toward me, finessing them into being civilized,” you see.

But still, you're in an act of self-defense. The need that's being satisfied is self-protection. Thus, everything you engage in costs everyone else something—that is, whether it's minimal or maximal crucifixion. But crucifixion is not part of the Atonement.

The crucifixion has no part in the Atonement.

What's going on in second gear has nothing to do with shifting to first gear.

Only the resurrection became my part in it.

Let that sink in. When it sinks in, you will realize that there simply is no further use for crucifixion in any form. It is not valuable for you to practice it on yourself or on anyone else. It has no part in the Atonement.

Only the resurrection became my part in it.

Now, in a way, Atonement has had a little bit of crucifixion attached to it and the way in which it was attached to it was by providing you with an uncomfortable task of “forgiving your brother.” I mean, agreed isn’t it, that that’s not a very pleasant task considering what your brother’s really like. And so you have a little bit of a crucifixion here, while you muster up the strength and the willingness and somehow the capacity to forgive “the bastard.” That’s a little bit of crucifixion.

But if you’re willing to look at your brother and say, “Father, help me look into my brothers’ or my sisters’ eyes and see You. Help me look into my brothers’ eyes and remember You.” What are you doing? You’re engaging in an action or activity of the Atonement because you are cutting to the chase and engaging in the act of inclusion, of caring and of acknowledging that not only you but your brother have a common Father. God now has come back into the picture. Father has come back. Mother has come back. Orphans and orphanages have become meaningless. Behaving as though orphans and orphanages are meaningful *stops!* You see?

Resurrection is part of the Atonement. And Resurrection is what happens when you don’t get entangled in processes but you go for the gusto, and you say, no matter who it is you’re looking at, no matter what it is you’re looking at, whether if it’s an ant, or a flower, or a tree, or whatever. And you say, “I want to see what’s really there. I want to see the guiltlessness of what I’m looking at, which means that I want to look at what God is Being there and see it the way God is seeing it. And I no longer opt for the right to have my own private personal way of perceiving it.” You see? That’s Resurrection.

Crucifixion is ALWAYS the ego’s aim. It sees AS GUILTY, and by its condemnation it would kill. The Holy Spirit sees only guiltlessness, and in His gentleness He would release from fear, and re-establish the reign of love. The power of love is in His gentleness, which is of God and therefore cannot crucify nor suffer crucifixion.

Holy man and holy woman, everyone of you who’s hearing me right now, listen to this . . .

The Holy Spirit sees only guiltlessness, and in His gentleness He would release from fear, and re-establish the reign of love.

Well, holy man and holy woman, the Holy Spirit that does this is nothing more than your right Mind. It’s your function that we’re talking about here. It is your function divinely placed and divinely established that sees only guiltlessness. And in your gentleness you . . .

would release from fear, and re-establish the reign of love.

That's your function, right here today, now.

The power of love is in His gentleness, . .

. . . is in your gentleness . . .

. . . which is of God and therefore cannot crucify nor suffer crucifixion. The temple you restore . . .

. . . by becoming a teacher of innocence, by joining with me.

The temple you restore becomes YOUR altar, . .

Why? Because it is your holiness that has resided in the very center of your being while you've dallied with being an ego.

The temple you restore becomes YOUR altar, for it was re-built through you. And everything you give to God IS yours.

Not because it was given back to you, but because it was never taken away. And when you are letting yourself be identified properly, by neglecting to interpose some private personal definition you have applied to yourself, then you discover that . . .

. . . everything you give to God is yours.

. . . and always was.

The transformation is not something that turns you from an illusion into something real. It's a transformation in which the belief that you could be something illusory dissolves and leaves the presence of what you have always been, starkly and wonderfully and impressively present.

. . . everything you give to God IS yours. Thus He creates, and thus must YOU restore.

At this point your task is to restore what you've been ignoring and which you have therefore believed has been absent, but it will be restored by becoming visible, as the visibility and tangibility of you that has never been altered from what God established it as, no matter what mental imaginative gyrations you have gone through to create a biased perception of it.

Now, this is simply the truth here. It isn't something you can fiddle around with. It just is the truth, like two plus two is four.

Each one you see you place within the holy circle of Atonement or leave outside, . .

Well, yes. It's one or the other, it's automatic.

Each one you see you place within the holy circle of Atonement or leave outside, judging him fit for crucifixion or for redemption.

This happens every day in every contact you have with anyone. And in fact, with the same person, your judgment might change every fifteen minutes, depending upon what that brother is doing.

If you bring him INTO the circle of purity, you will rest there with him. If you leave him WITHOUT, you join him there. Judge not except in quietness which is not of you.

What is the quietness that's not of you? It's the quietness that is not of the orphan you think you are at the moment. It's the quietness that is of the divine you, the Holy Spirit that you have disowned so that you could play around at being an ego, until you finally get tired of playing around and let the divine one that you Are, fully into the picture.

Judge not except in quietness which is not of you. Refuse to accept anyone as WITHOUT the blessing of Atonement, and bring him INTO it by blessing him.

"Oh God, do I really have to do that? And am I going to have to do it all the time? Um-m, I have to do this holy work? Can't I just sit down and can't I occasionally watch a TV program or do something irrelevant?" Well, yeah, you can watch TV and engage in activities. Nobody said you couldn't. But also, nobody asked you to do anything other than be an incredible friend. What's the big deal? You imagine that you're being asked to do something terribly unnatural. You're being asked to join me in being an incredible friend.

Refuse to accept anyone as WITHOUT the blessing of Atonement, and bring him INTO it by blessing him.

How do you bless your brother? You bless your brother by holding him present in your awareness and turning to God and say, "Father, here is my brother, here is my sister—Your son, Your daughter. I know that because he or she is Your son or daughter, all that You are has found embodiment in him or her. And that is what I choose to honor, rather than the picture my brother or sister is presenting to me and rather than my best judgments, my best misperceptions of him or her. I acknowledge to You the worth and the meaning that is embodied in my brother and sister, because

the worth and meaning embodied in her and embodied in him is You.” That’s how you bless him.

You hold your brother in such respect that you’re not engaging in any form of judgment or condemnation. And in the absence of it, your brother’s healing and your healing can occur.

Holiness must be shared, for therein . . .

. . . in the sharing . . .

. . . lies everything that makes it holy.

What makes anything unholy is your insistence upon being an independent agent existing on your own, creating your own reality and somehow arriving at a point where you become a real boy or a real girl, all alone.

Come gladly to the holy circle, and look out in peace on all who think they are outside. Cast no-one out, for this . . .

. . . meaning, being included in the holy circle . . .

. . . is what he seeks along with you. Come, let us join him in the holy place of peace, which is for all of us, united as one within the Cause of peace.

[Repeats] Come, let us join him in the holy place of peace, . .

In the place of incredible friendship. In the place of incredible brotherhood. In the simple place of incredible friendship.

Now I know that at times we can get going on the ego and the ego’s dynamics and blah, blah, blah. And it can sometimes be a little bit exhilarating to have the ego’s characteristics illuminated so they can be seen for their awfulness. But there’s a sweetness as you can hear tonight, in the experience that occurs when illusions are brought to truth. And the sweetness doesn’t involve all the little comeuppances that the ego probably will have to go through as it is abandoned.

And I want you all to understand that the ultimate is sweet, that Atonement is gentle, that abandoning your personality and becoming a holy man is something very grounded, very wonderful, very simple and obviously meaningful—not strange, not weird—I will say incredible beyond your expectations. But it will never be frightening.

And as we go into this next week, I want you to approach it looking for gentle transformation, gentle fulfillments that will be quite amazing but also very down-to-earth, but very unlike your Earth experience when you have approached everything as an independent agent—as a personality.

You must still practice your capacity to acknowledge guiltlessness everywhere. The sweetness of what we've discussed tonight, the gentleness of the truth of it doesn't mean that it's okay to just sort of sit back and go unconscious, get fuzzy. No. Be glad to actively engage in the one capacity that God has given you, that capacity being, to be able to acknowledge guiltlessness in everyone and everything, which means your capacity to see everyone and everything exactly as God is seeing it, exactly as God is Meaning it in His embodiment of it at this very moment, with no aspect of the awareness of it in its totality missing you, with no aspect of it going on outside your awareness.

Continue to insist upon holding your brother up with a devotion to experiencing his divinity, because that's how your brother is healed, that is how you are healed, that is how the Atonement occurs.

I love you all. I love you Dennis, and everyone who has joined us on the internet. And I look forward to being with you next week in a new way.

A Course In Miracles (reference pages)

¹ Sparkly Book – p.329, 2nd Full Par. / JCIM – p.138, 4th Par. / CIMS – p. 276, Last Par.
First Edition – p. 263, Last Par. / Second Edition – p. 283, Par. 8

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 8th 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

I have invited you to join me in acknowledging the guiltlessness, not only of each other, but of everything you see.

Another way of describing the guiltlessness of everything is to speak of the holiness of everything. The fact that there isn't a single element of error—there isn't the slightest blemish—there isn't the most minimal conflict present in it, it is flawless perfection brought forth with perfect love. The "it" being each of you, the "it" being every flower, the "it" being every ant, the "it" being any aspect of Creation no matter how you're seeing those at this moment. Some of them, like fire ants, you don't like, you're afraid of . . . or carpenter ants.

The point is, that I have invited you to join me in the specific task of doing the one thing you have not ever done before, and that is: To abandon the concepts you have formulated about each other and about everything, and instead to be willing to be present with each other and everything with an innocent mind—a mind absent of thinking, a mind absent of logical processes that you go through to arrive at an intellectual definition of everything, and in the process, never connect with that thing itself.

I'm inviting you to embrace everything with the specific intent to appreciate it. Literally, to be willing to lift it up as though unto Heaven to present to your Father, to present to That which is the cause of all that is and acknowledge its value to That which made it—and as I've said before so many times—in so doing, reaffirming your brotherhood with the one you're holding up and your

Sonship with That to which you're holding your brother up: Your common Father, so that the isolation of self-inflicted orphanhood can be abandoned in the conscious awareness of existing Family.

Now, this act that I'm inviting you to join me in is the way we move . . .

OUT OF THE DARKNESS.

The journey that we undertake together is the exchange of dark for light, of ignorance for understanding.

The abandoning of the definitions you've made up which are very opaque and very, well . . . mean-spirited, because of course, in the process of making them up, you have seen yourself as vulnerable and needing to defend yourself against the state of vulnerability that's called "existence." And so the definition of your brother or your sister or of your world has been one which defines it as that of which you must be careful, that which you cannot dare to trust! This is mean-spirited. This is not love. This is not embrace.

The journey that we undertake together is the exchange of dark for light, of ignorance for understanding. Nothing you understand is fearful. It is only in darkness and in ignorance that you perceive the frightening, and you shrink away from it to further darkness.

Now, that's a description of what happens when you are not joining me in acknowledging the guiltlessness, the holiness of your brothers and sisters and of everything.

It is only in darkness and in ignorance that you perceive the frightening, and you shrink away from it to further darkness. And yet it is only the hidden that can terrify, not for what it IS, but for its hiddenness.

Sometimes hiddenness is called mysteriousness. And that which is mysteriousness is scary. You tantalize yourself with mystery. You go and watch movies every week full of mystery. And you tantalize yourself with the fear of the unknown. You actually enjoy it. And the fact is, that you actually enjoy in your communications with each other, to use thinking as a means of making the clear mysterious. If you were utterly clear, your conversation would be finished very quickly. There would be nothing present to hold you together in tension. There would be nothing to hold you together in a state of wondering, you see. "Oh-h, I wonder . . . I wonder what would happen if this . . . I wonder what would happen if that . . ." And this is thinking, and you use

it to create a nebulous sort of environment in which to be tantalized with the mystery.

Now, in most cases, in your human relationships with each other, you use your thinking to disturb clear communication because it's helpful to keep each other off-guard a little bit—off balance. It helps you be in control a little bit better, especially if you're the one creating the out-of-balance condition. And this is the way you manipulate each other to cause each other to behave in a way that keeps you safe you think.

But again, this habit, this style of relating to each other, keeps you all from connecting with each other. It keeps you at a distance. It keeps you hidden from each other and in that act of hiding, there's no opportunity for acknowledging the guiltlessness of your brother and acknowledging his guiltlessness, his holiness, to your mutual Father and abandoning the isolation, reestablishing the conscious experience of Family and of mutual love, and providing the circumstance under which you can wake up.

I don't want to cause you to be overly serious here, but I do want you to be unafraid to look at the uses you put thinking to in order to control your circumstances, and that the way you usually do it is not imbued with love but rather with self-protection and the exercise of control. This is the way you keep a state of mystery active throughout your day. It's the way you keep fear as an uneasy undercurrent present. It's the way you keep clarity obscure. It's the way you keep truth obscure. And the obscure is frightening because you do not understand its meaning. If you did, it would be clear and you would be no longer in the dark.

***Nothing has HIDDEN value, for what is hidden cannot be shared,
and so its value is unknown.***

But you say, "Well you know, you're talking about me letting a new me come forth. You're talking about me abandoning the orphan mind-set and reuniting as a Son and a brother and part of a divine Family. You're asking me to embrace something that I've been keeping out of sight. You're asking me to embrace something that I have kept hidden about myself, my brother, my world. And you know what? As long as I've been keeping it hidden, I've been able to create a sense of value here where I am and fool everyone into thinking that I have value all by myself. It's been important for me to be here on my own and not just be the Son of my Father, who has inherited all that my Father is and has, and therefore, have no means of creating my own inheritance and birthright and wealth, or worth."

But . . .

Nothing has HIDDEN value, for what is hidden cannot be shared, and so its value is unknown. The hidden is KEPT APART, but value always lies in joint appreciation. What is concealed cannot be loved, and so it MUST be feared.

If it's concealed, it's mysterious. If it's mysterious, it's unsettling. If it's unsettling, through the use of your imagination, you will make it fearful.

What we've just discussed is a description of existence from second gear. It's a description of existence when you think you're an orphan living in an orphanage doing everything you can to create worth in you that isn't naturally yours, and managing somehow to convince yourself and everyone else of this worth so that you will be respected and can somehow become, like Pinocchio—a real boy.

Now, what I'm inviting you to join me in, in lifting your brother up or your sister up in your awareness, by choosing to cut through and past whatever presentation your brother's making to you, or whatever concepts you have devised or imagined about your brother, and you choose instead to see the Presence of God there, and if you don't see it, you ask for your Father to help reveal to you your brother's innate value and worth—and I'm going to say, lovability. Because in doing this, this is the way you shift from second gear to first gear, which is the means by which you wake up out of your confusion—out of your insanity—and come back into your right Mind.

Now . . .

The quiet light in which the Holy Spirit dwells . . .

. . . and of course, the Holy Spirit is nothing more than your right Mind, your undisturbed mind . . .

The quiet light in which the Holy Spirit dwells within you is . . .

. . . what? . . .

. . . is merely perfect openness, . .

. . . you get the feel? . . .

. . . perfect openness . . .

. . . perfect undefendedness . . . perfect capacity for you to be fully present, fully present without any shield being put up between you and your brother or your world.

The quiet light in which the Holy Spirit dwells within you is merely perfect openness, in which nothing is hidden, and therefore nothing is fearful. Attack will ALWAYS yield to love if it is BROUGHT to love, not hidden FROM it.

Well, when you are willing to join with me and look at your brother with a desire to see the truth about him, we'll say, God's truth about him, the one the Father is Being/Creating at this very instant while you're looking at your brother, your desire to see the truth there when you were inclined to think poorly of your brother and to treat him poorly, is your bringing your attack to love. You are shifting from your negative assessment and treatment of your brother to a desire in you to see the truth about your brother, and that is love. That is the act of love that removes the shield between you—the defense between you—and embraces wholly. And . . .

Attack will ALWAYS yield to love if it is BROUGHT to love, not hidden FROM it.

Always!

There is no darkness that the light of love will not dispel, unless it is concealed from love's beneficence.

You need to know the power of your conscious act of desiring to have a true assessment of your brother, an assessment of your brother as seen through your Father's eyes or through the eyes of anyone who is Awake in whom there is no conflict and no distortion.

What is kept APART from love cannot share its healing power because it has been separated off and kept in darkness. The sentinels of darkness watch over it carefully, . .

. . . watch over what? What is kept APART from love.

The sentinels of darkness watch over it carefully, and you who made these guardians of illusion out of nothing are now afraid of them.

You, who have decided to be independently on your own, and think that you are creating your own lives and that are creating reality yourself and succeeding at it . . . Oh-h-h, . . you are creating an illusory experience which cannot be had without the experience of fear. You cannot deny what you Are and be comfortable. You cannot try to be something that you aren't and be comfortable! And yet, you can't become what you aren't, and you can't succeed at your attempt to be the Creator. And so, although you're uncomfortable, you're uncomfortable because you can't do the impossible and

you're still trying. You're suffering because you can't do something wrong but you're still trying. Do you see?

But oh no. You all say, " Oh no, it's an evil world. Oh, it's not me, it's an evil world. Don't you see? Everything is going to hell in a hand-basket—just look around you! How on earth could anybody be in their peace under these circumstances?" And yet, the only problem is, that you are trying to do the impossible and you're doing it even though it's impossible to do the impossible, and in that attempt, you are uncomfortable and it's at your own hand or you might say, at your own mind that you are creating the discomfort.

All that we're ever talking about here is your discovering how you're doing that and then abandoning doing that. And the most effective and simple way to do that is to extend caring, extend your attention to your brothers and sisters and your world, with the intent to gift it with your acknowledgement of its value and to insist on that until you've succeeded.

Would you CONTINUE to give imagined power to these strange ideas of safety?

You know, like . . . "I've got to protect myself. You can't trust anybody." Well, you ignore the fact that the vantage point from which you're looking is shifty ground, and you're not trustworthy either to anyone else, because you're not coming from a grounded stable place of clarity within you—but of course, it's everyone else. Well, this is a strange idea of safety.

Would you CONTINUE to give imagined power to these strange ideas of safety? They are neither safe nor unsafe. They do not protect; neither do they attack.

And I'm going to add: They're pure imagination. They are thinking. I was going to say, at its worst, it's really thinking at its best. Thinking is always at its worst even at its best, because it's the shield you establish between yourself and your brother. It's that which you use to keep things apart and to keep yourself apart from things.

They . . .

. . . the strange ideas of safety . . .

. . . do nothing at all, BEING nothing at all. As guardians of darkness and of ignorance, look to them only for fear, for what they keep obscure IS fearful.

Let's stop for a moment. Why are you using these sentinels of fear? You're using them, actually, to keep yourself from having to recognize that you have a

Father, and that you have a Birthright, and that you don't have to earn it or deserve it. It is the essence and the condition of your very existence—your existing. You don't want to find that out because then you won't be able to strive for the goal of making something out of yourself and you won't get that ego "hit." And you know that you will also have to fit in. And at this stage in your ego's development, the idea of fitting in and of not being able to stand out is not desirable. It's boring, it's meaningless, it's useless, it's unfulfilling and can't possibly mean anything to one who is credible, respectable, real. Anyone who is credible, respectable and real will go out and make his "mark" in life. Blending will be engaged in if it happens to be fulfilling the goal you have. But if it doesn't, it's unnecessary.

So, all of these thinking processes that you're using are being used to avoid something. They're actually being used to avoid the clarity of being Awake—the sanity of your right Mind. Because at the moment, in your insanity, your right Mind seems utterly useless, meaningless, impractical, and something to be avoided at all cost.

Again . . .

As guardians of darkness and of ignorance, look to them only for fear, for what they keep obscure IS fearful. But let them go, and what was fearful will be so no longer.

To be Awake will no longer seem to be fearful or so blissful as to be utterly boring because you're just going to sit on a pink cloud strumming a harp for eternity. That's what being sane means when you're looking at it from the aspect of the ego that you are currently engaged in. And nobody wants that! So [chuckles] anyone wise is going to do a hell-of-a-lot more thinking to avoid that. But . . .

Without protection of obscurity ONLY the light of love remains, for only this HAS meaning and CAN live in light. Everything else must disappear.

Now why are we talking about this? Last week we were talking about things that were so beautiful. And we still are. We're just pointing out what it is that you will be abandoning as you join me in the circle of Love in which you are conscientiously engaging in acknowledging truth and wanting to experience truth more than anything else in the world. And things that were meaningful to you in the orphanage, will become meaningless to you because you're not having to struggle for your peace and you're not having to struggle for your wholeness, you're not having to strive to make something out of yourself because you're already the ultimate.

Without protection of obscurity ONLY the light of love remains, for only this HAS meaning and CAN live in light. Everything else must disappear.

Death yields to life simply because destruction is not TRUE.

Another reason we're talking about this is that crucifixion is not part of my teaching, but Resurrection is. Crucifixion is the ego's teaching. Killing, undercutting, undermining your brother for your safety, for your progress, pure ego bullshit.

I want to point out something: You're all well aware that except for a handful of Us everyone has died. Very few have either not died or resurrected.

So . . .

Death yields to life simply because destruction is not TRUE.

Well, where is destruction not true? Well, it's not true anywhere. But it specifically is not true in first gear—in your right Mind. It is not present in your sane Self.

If you are trying "with all get out" to be something on your own, in second gear, death still can't happen as a fact, but it seems to. We need to break that habit. It's time for that road to be less traveled. It's time for that road to be turned into a dead-end, so no-one cares to go down it again for any imaginative reason.

So, joining with me and in joining with your brother, with the conscious intent of acknowledging the truth about him, with the conscious intent to experience the true truth about him, as opposed to your best judgment of him, is the bottom line means by which you will not die. It is the means by which the apparent cycle of birth and death will cease and will be replaced with the unchangeable experience of Eternal Life—the uninterrupted experience of Eternal Life.

So, as we go through the Course, we're not just enjoying ideas which, when they're put together in certain ways, make us feel more whole and make life a little bit easier to bear, we're actually talking about that which is going to change the experience of life so that the experience of death no longer presents itself.

As you wake up, as you become clearer and clearer about your divinity and the divinity of your brothers and sisters, and the essential value and awesomeness about every aspect of creation, you can't possibly have the experience of being

happy while you still get sick and while you still die. This isn't about making the human condition easier or more pleasant until you die. It's about getting off the merry-go-round completely, of life and death. I'm speaking truly. I'm speaking practically. I'm speaking here and now today, where hospitals will go out of business because nobody needs their services.

Is that clear? Is it clear to you that I'm not talking "airy-fairy-pie-in-the-sky" spiritual principles. We're talking about waking up. We're talking about letting in a new experience that is already present to be experienced, which you are not experiencing because you are giving preference to your thinking and all of the ramifications of your thinking that you can imagine.

But you've got to let yourself out of the box. You've got to let your mind open up to that which you don't know at the moment, so that what is there to be known can register with you, and so that the mystery of life—that wonderful mystery of life—can disappear in the conscious experience of what life actually is, without any of it being tantalizingly obscure to you, but making life interesting because you can discover it. You see.

Here's what happens when you join me in acknowledging the guiltlessness of your brothers:

The light of guiltlessness shines guilt away because, when they are brought TOGETHER, . .

. . . guilt and guiltlessness . . .

. . . the truth of one MUST make the falsity of its opposite perfectly clear.

You see, confusion ceases immediately. What's real is real and what isn't real isn't real. No confusion anymore. Utter clarity. No mystery, "Well, you know, if this was that way then maybe that would be real." No confusion anymore. No speculation about that which will not lead to a solid and real conclusion.

Keep not guilt and guiltlessness apart, for your belief that you can have them BOTH is meaningless. All you have done by keeping them apart is lose their meaning by confusing them with each other. And so you do not realize that only one means anything, and the other is wholly without sense of ANY kind.

That's the wonder of black and white: Something is something and nothing is nothing. And when you know that something is something and nothing is nothing and there is no confusion, it's like the light is on, "Ah-ha, I understand completely. I am not confused in anyway." And there's peace.

Now you have interpreted the separation, "But, Father, I'd rather do it my way. I want a divorce, Father."

You have interpreted the separation as a means which you have made for breaking your communication with your Father.

See, that's thinking . . . that's done in second gear . . . that's done from the sidecar on the motorcycle that has no means of providing itself any direction. It's what happens in the orphanage. But that's the unreal seeming to be real. But here's the real:

The Holy Spirit re-interprets it as a means of re-establishing what has not been broken but HAS been made obscure.

The Holy Spirit's intent and capacity is to show you that when you thought you were doing something and creating a separation, you were doing nothing. And your relationship with your Father and your brothers and sisters is still inviolably intact. And you're still in your holy place. What you thought you were doing you didn't do, therefore, there's nothing you're guilty of. But if you keep trying to do what you can't do, you will be uncomfortable and you will feel guilty, but it's only because you're trying to do what you can't do—you're continuing to try to do what you can't do.

All things you made have use to Him, . .

. . . the Holy Spirit . . .

. . . for His most holy purpose. He KNOWS you are not separate from God, but He perceives much in your mind that lets you THINK you are.

It doesn't say He put it there, but He sees what's going on. The Holy Spirit—that which is nothing more than your right Mind—sees what you, in your orphan mentality, think you're doing.

All this, and nothing else, would He separate from you.

He would just separate from you what you're not doing. And what He would separate from you is the consequences you think you have to pay for having done something that you never actually did.

The power of decision, which you made IN PLACE of the power of creation, . .

. . . I'm going to stop right there. Wow, I bet all of you thought that the power of decision was a God given capacity, a most important capacity—you have the

power of decision. Wow, and of course, your ego loves that. But what does it say?

The power of decision, which you made IN PLACE of the power of creation, He would teach you how to use on your BEHALF.

The Holy Spirit would teach you how to use this power of decision that you have created, on your behalf. It's like turning a problem to your advantage, and He will help you use the power of decision to retrace your steps and undo all the decisions you made that moved you away from your conscious oneness with the Father. You see?

It isn't that the Holy Spirit will take the power of decision and turn it into something that you will forever be able to use, because it really wasn't a bad idea when you first thought it up, you just have been using it for the wrong thing. And now the Holy Spirit's going to teach you how to use it for the right thing. No, the Holy Spirit is going to show you how to use something you already have an affinity for using, so it's easy for you to accept the guidance that the Holy Spirit gives you to undo the use of the power of decision so that you might come back into your right Mind, where your mind is not different from God's Mind. And in experiencing the Movement of the Mind of God, that is what constitutes your Mind, you can become co-creates with God of creation. Not a creator in your own right, but co-creators by virtue of being present with the Father, fully, as the process of Creation occurs.

So the Holy Spirit helps you use the power of decision to arrive at a point where you abandon the power of decision. But in the meantime, you've used it to undo all of the decisions that have consistently bound you tighter and tighter in a distorted, confused experience of being.

You who made it . . .

. . . the power of decision . . .

. . . to crucify yourselves must learn of Him . . .

. . . the Holy Spirit, that which is nothing more than your right Mind, . .

. . . how to apply it to the holy cause of restoration.

Which ultimately means, and can immediately mean, becoming free of the prospect of dying, and free of the prospect or the experience of illness, or injury, or anything else that does not reflect or that is not the manifestation of a perfect idea formed in a perfect Mind, meaning God.

You . . .

. . . sweet little orphans that you are . . .

. . . who speak in dark and devious symbols do not understand the language you have made. It HAS no meaning, for its purpose is not communication, but rather, the DISRUPTION of communication.

What would communication be? Communication would be of the discovery of truth—a mutual discovery of truth—a discovery of truth that occurs in a moment of joining, of involvement, not an isolated experience. That would be communication.

Well, what might one of those discoveries be? Ah, that you are a holy Son of God, that, as I said last week, you are a holy man or a holy woman—something you really don't want to find out, something you have avoided and something which you use thinking as a means of avoiding and then you give expression to the thinking and you call it communication. But what you're doing is inserting into the continuum of relationships that you're in, disturbance that keeps it impossible for the divinity of everyone concerned, or of the Kingdom of Heaven that all of it's really going on in, from being discovered, from being experienced.

That's why there is such value in silence. Because in the conscious practice of not thinking you're able to be more truly present with everything. And in the absence of the static of your thinking, everything around you has a better chance of conveying to you what it really is. And that's communication.

The discovery . . . your discovery of what a thing really is because you let it communicate its meaning to you—which it is its joy to do—that is communication.

If the purpose of language IS communication, how can this tongue . . .

. . . you know, called orphanese . . .

. . . how can this tongue mean anything? Yet even this strange and twisted effort to communicate through NOT communicating holds enough of love . . .

. . . listen to this . . .

. . . holds enough of love to MAKE it meaningful, if its interpreter is NOT its maker.

You see, the ego is its maker. But if the Holy Spirit interprets it, there is something there to interpret, because even though it's communication used for not communicating, it still holds enough of love to make it useful to the Holy Spirit. Why? Because in spite of yourselves, in spite of your insistence on being the most terrific orphans that ever existed, you never for an instance stopped being the Son of God. And so there is never anything you're doing no matter how unconscious you are of what it is in its totality, that is totally void or devoid of your holiness. And so, there is always something there for the Holy Spirit—again, that which is nothing more than your Sanity, your right Mind—to use to help you to come back Home.

You who made it are but expressing conflict, from which the Holy Spirit would release you. Leave what you would communicate to Him. He will interpret it to you with perfect clarity, for He knows with Whom you ARE in perfect communication.

Now, let's be clear about this: If, when you are with a friend, you are listening before speaking, you are letting your conversation and the movement of your inner actions, if you're letting that be guided because you're allowing yourself to fit in with what's going on, then what you are truly meaning to say, the Holy Spirit will find ways to have pass through your lips so that real communication can occur just as it is occurring right now as Paul is speaking. And the experience will always be transformational.

The words that will come out will not be words addressing the egos of those who are listening, because the Holy Spirit in you knows the Holy Spirit in your brothers and sisters and that is too rich—it speaks!

You know not what you say, and so you know not what is said to you. Yet your Interpreter . . .

. . . the Holy Spirit . . .

. . . perceives the meaning in your alien language.

. . . of orphanese . . .

He will not attempt to communicate the meaningless. But He WILL separate out all that has meaning, dropping off the rest and offering your true communication to those who would communicate as truly with you. You speak two languages at once, and this MUST lead to unintelligibility.

. . . obviously . . .

You speak two languages at once, and this MUST lead to unintelligibility. Yet if one means nothing and the other everything, only that one is possible for purposes of communication. The other but INTERFERES with it.

Now, again, for perspective: What we're talking about tonight describes the aspects that come into play when you join with me in the circle of love, for the purpose of acknowledging your brothers or any aspect of creations, guiltlessness or holiness.

So this is fleshing out what we talked about last week, which many of you noticed was gentle and loving and inspiring. And what I want you to not lose sight of is, that what we're talking about tonight are the underpinnings of the gentleness and the love and the inspiration that we talked about last week.

Now, the Holy Spirit's function—the function of that which is nothing more than your right Mind—and which, therefore is your function, is entirely communication. You're not here to figure things out. You're not here to be intellectually brilliant. You're not here to have fantasies or private inventions, all transpiring in your brain, in your head, in your mind. Your function, the Holy Spirit's function, is entirely communication.

What's communication? It's connection. It's involvement. It's fitting together. It's moving in harmony. It is movements, harmoniously fitting together and in the fitting together, expressing exquisite beauty—you could say, beauty of sound, beauty of sight, beauty of aroma, incredible, infinite beauty.

The Holy Spirit's function is ENTIRELY communication. He therefore must remove whatever interferes with it in order to RESTORE it. Therefore, keep no source of interference from His sight, . .

. . . [chuckling] like a pet project that you want to work on a little bit longer all by yourself, or some task that you have looked forward to completing for a number of years and you want to go ahead and have a little bit more time to do that, all by yourself.

Therefore, keep no source of interference from His sight, for He will not attack your sentinels. But bring them to Him, and let His gentleness teach you that, in the light, they are not fearful, and CANNOT serve to guard the dark doors behind which nothing at all is carefully concealed. We must open all doors and let the light come streaming through. There are no hidden chambers in God's temple.

There are no hidden chambers in you.

Its gates are open wide to greet His Son. No-one can fail to come where God has called him if he close not the door himself upon his Father's welcome.

You'd think, like if you were going to close the door on your Father, that you would reach out there and close the door. But where you close the door is inside you. And you close the door by insisting on thinking, constantly, blocking or interfering with the entrance of anything that might uncover to you things you don't want to know about yourself . . . like you don't have to earn your Birthright anymore. You don't have to prove your worth anymore. Not proving your worth will not speak poorly of you anymore. Not having accomplished anything on your own will not discredit you or disgrace you in anyway anymore.

So, we're talking about not thinking anymore. But we're not just talking about not thinking anymore, we're talking about not thinking anymore and making conscious connection with each other—not to connect with what each of you think about yourselves or each other, but with the desire to experience what the Movement of Creation is Being as each of you, in each and every given moment, which you can only let into your awareness by being quiet enough and inviting enough to provide the environment which can be infilled with something. And that's an act of love. And that's how you shift from second gear to first gear, from insanity to sanity and from the experience of fear and guilt to the uninterrupted experience—the real experience of peace and love.

Next week's section looks a little bit tantalizing. Be careful, you might want to read ahead: ***PERCEPTION WITHOUT DECEIT***. Um-m, we'll nail that ego, but we'll also uncover your divinity.

[Addresses each one] I love you, I love you, I love you, I love you, I love you, I love you, I love you and I love everyone who is watching, who has joined us on the Internet. And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ *Sparkly Book* – p.330 / *JCIM* – p.138 / *CIMS* – p. 277 – *Sec. Out of the Darkness*
First Edition – p. 264 / *Second Edition* – p. 285 – *Sec. The Light of Communication*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 15th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

A new section:

PERCEPTION WITHOUT DECEIT ¹

Let's remember what a miracle is. A miracle is a sudden shift of perception. We could say, it's a shift of perception from perception with deceit to perception without deceit. And to flesh it out a little bit more, it's a shift from the orphan mentality—second gear—to that which is nothing more than your right Mind, which is the Holy Spirit, which is first gear, which is you experiencing reality through God's eyes as God is experiencing it.

Now, has it ever occurred to you that every single moment is the perfect opportunity for a miracle? Every single moment is a perfect opportunity to wake-up! "Oh-h . . ." but you say, "Well, I'm in a state of emergency! There was just a car accident, this is not an opportune time to wake up . . . There are things to be taken care of, I can't give my attention to a sudden shift of perception, come-on, uh-h . . . this is not the perfect moment for a sudden shift of perception . . ." And what you're saying is, my mind-set will not allow for me to see this as a perfect moment for a miracle—a perfect moment for a sudden shift of perception. And yet, what better time for a miracle than when a miracle is needed? What better time than when there is a call for healing?

You see, you're not, for lack of better words, conditioned in your mind to respond to needs with a clear call for clarity in your mind. You're conditioned to react. You're conditioned to be alarmed and feel the alarm and use the alarm to motivate you to get busy and fix things up, not one of the times when

you would naturally think to ask the Holy Spirit, "What's going on here? What is **really** going on here? What is God's truth right here?"

You're not inclined to have something come to your attention, let's say, as you're driving along and you see a dead animal in the road, you're not conditioned or primed to [snaps fingers] instantaneously say, "That's a lie! That is not God's truth. I don't accept it!" No. You say, "Oh-h boy, these damn drivers, they can't stop for a minute to let a simple little critter get across the street. They just gotta go-go-go and kill-kill-kill! I have the right to sit here in this car and react and be mad because it's unfair!"

Oh, hell, if it's so unfair, heal it by using your mind in it's healing capacity. Use your mind to immediately reach to the Holy Spirit, "What is the healing truth that needs to be known here? Help me see this critter not exhibiting something that God could not have created and a condition that God couldn't possibly be manifesting right there where I see it."

Again, what better time for a miracle than when a miracle is needed? Any moment is a perfect time for a sudden shift of perception.

Yeah, I know, you're eating dinner, the whole family's there. It's been a hard day for both you and your wife at work. The kids are tired and cranky. It was a busy day at school and they had baseball and piano lessons and everybody's at each other's throat and it's not a pleasant time. "You know, this is not the best time, this is not the perfect time for me to have a sudden shift of perception because I'm upset along with everybody else and we all have a right to be upset. Let us get it out of our system, we have a right to do that."

Well, yeah, you can do that. But you have missed what, nevertheless, is a perfect opportunity for a sudden shift of perception.

You know, you are never faced with complicated circumstances. You're always faced with one of two things: The experience of truth or the experience of illusion. No matter how it's fleshed out, you're either faced with the experience of truth or the experience of illusion. And the experience of illusion is simply a distorted perception of truth, because you have nothing else available to you to be experiencing but truth seen clearly or seen through a glass darkly.

What I want to convey tonight is, how simple it is, how uncomplicated it is, that a sudden shift of perception is not one of an infilling of grand and complicated and drawn out improvement of your mind. It's simply a shift from a distorted perception to a real perception. Like holding your camera up and adjusting the focus. You're either seeing reality out of focus or you're seeing it **in** focus. It doesn't matter what the scenario is. It doesn't matter

whether it's a war. It doesn't matter if there's gun-fighting going on. It doesn't matter if people are beating each other up. It doesn't matter. Because you're either seeing reality out of focus or in focus. And the call is not for improving the circumstances, but by improving the focus.

That's why any moment is a perfect moment for a sudden shift of perception. Any moment is a perfect moment for bringing things into focus. Another way of putting it is, that any moment is a perfect moment to abandon second gear—to abandon autonomous private authority and yield to your desire to feel your Sonship or Daughtership with your Father and your Brotherhood with your brothers and sisters—and consciously choose to see everything as your Father sees it—as your Father is Being it.

Mind you, when you're looking through the camera and everything is out of focus, it doesn't mean that what you're seeing is false. It doesn't mean that what you're seeing is an illusion even though you can't make sense out of it. It's just reality, truth you might say, out of focus. Turn the lens, bring it into focus. Now everything makes sense. A shift of perception has occurred, not a shift of reality and not actually an undoing of unreality. Because unreality was never going on, it was always reality misperceived. It was always perception with deceit.

Now, why suddenly bring in such a word as deceit? Because it implies dishonesty. Well, we're using the word because it is important to be honest [chuckle] and uncover when you're being dishonest so that you're not fooled. There is deceit when you're looking at everything and saying, "But Father, I'd rather see it my way. In other words, I'd rather change the setting on the lens so that what's perfectly clear becomes unclear and susceptible to misinterpretation so that I can apply an interpretation (which is actually a misinterpretation) to it and join with my brothers and sisters in a mutual misunderstanding of it that we're going to call, an explanation of the reality of everything. And it will be called, 'science.' And we will live according to the precepts of science. We will live according to a definition that has been given to a distorted image of what's real and what it really is will forever escape us because of our commitment to the definition we're giving it. And so, we're going to say it's 'this' when it isn't." And **that** is where the deceit comes in. You see? "We are going to pretend that it's not the Presence of God, that 'it' is something else. It's the presence of 'matter.' The presence of matter that came from a 'Big Bang' that had nothing to do with God." And on and on and on.

So, when you shift from the authority you love to think you have as an orphan, as an independent agent, when you shift from that to an attitude of saying, "Father, what are You really Being here? Show me what this thing really is." When you make that shift, you abandon your desire to practice deceit. And

you have what is called, a sudden shift of perception—a miracle. Healing injuries from an accident, gone. Someone dying in a hospital bed revived fully, instantaneously, immediately free of the need of life-support systems.

Every one of you needs to begin to think—I'm going to say that cautiously—every one of you needs to begin to think in a new way. Everyone of you needs to begin to condition yourself to respond to emergencies not with reaction first, but with an immediate call to the Father—an immediate call to your innate divine wisdom, an immediate call to the Holy Spirit, which is nothing more than your right Mind—to reveal to you what's really going on, with an expectation of seeing illusion (out-of-focus-fuzziness) shifting into perfect clarity where there's no question what-so-ever about what it is, and no room for anyone to come to a misperception or a misunderstanding of what it is, an experience of it which, because it's the true experience of it, is so compelling to you that you would not choose to see it any other way any longer.

And when that happens, there will be instantaneous healing. There may even be gradual healing, we're not going to quibble. The evidence will be healing. But it can be instantaneous. And you can learn to instantaneously respond to a call for love with a desire to know what love is and what love needs to be expressed as by you in that moment, instead of reacting and being governed by fear, which is the opposite of love.

So, going into the book . . .

What do you WANT? Light or darkness, knowledge or ignorance are yours, but not both.

Again . . .

Light or darkness, knowledge or ignorance are yours, but not both. Opposites must be brought together, and not be kept apart.

We could say, what do you want, first gear or second gear? Sonship or orphanhood? They're yours, but not both. You either have one or the other. You have one or the other, right now, already. There aren't any other choices. So you have one or the other, right now.

But the question is . . .

What do you WANT? Light or darkness, knowledge or ignorance are yours, . .

. . . and I'm adding, first gear or second gear is yours, Sonship or orphanhood is yours, but not both.

Opposites must be brought together, and not kept apart. For their separation is only in your mind, and they are reconciled by union as YOU are.

Well, what in the heck does that mean?

. . . they are reconciled by union as YOU are.

Well, waking up is shifting from a sense of you're having your own mind, something which you say is in your own skull, in a hunk of meat called a brain, unknown to you because things that are kept apart cannot be had at the same time, cannot be experienced at the same time. Unbeknownst to you, as you're making this claim of a mind that's in a skull, in a brain, you the divine one that you are that you've been unconscious of, and your right Mind which is the only real Mind there is which is yours, isn't being experienced by you, but it's there and as you know now, it's called the Holy Spirit. It's your identity. It's your Being held in trust while you imaginatively play with the ego--dally with the ego, pretend to be an ego, have fun being scared to death by the experience of being an ego, and so on and so on. Okay.

Now, Someone has come along. The Course has come along, I have come along, and you've been told that contrary to your belief that your mind is in your brain and that it's a physical thing, there is a real you, one that isn't imagined, one that can't be described the way you're describing yourself. And the experience of it can be achieved or taken hold of, the experience can be had by desiring to connect with God by embracing with what to you in the beginning, is an idea of God. But in your willingness to reach for the experience of God, what are you doing? You're abandoning the autonomy of second gear. You're abandoning the commitment to being an independent agent.

You are bringing the illusion to truth. You are uniting what seemed to be separate by bringing them together. The puny little orphan that you thought you were has begun to change it's goal and brings itself, by virtue of desire, to an experience of joining with Something you didn't even know was there. You didn't know what truth was and you didn't know how to bring yourself to it.

But now you are beginning to understand. And you are beginning to have a feel for engaging in this . . . well, what had been an unknown practice, even an unknowable practice, because your orphanhood was so exclusive that it didn't allow for such a thing.

So . . .

Opposites must be brought together, and not be kept apart.

What you think you are must be brought to what you actually Are.

Opposites must be brought together, and not be kept apart. For their separation is only in your mind, and they are reconciled by union as YOU are.

You are reconciled by the uniting of who you thought you were, with who you really Are.

In union, everything that is not real MUST disappear, for truth IS union.

In other words, truth is union. Union is the truth of Being and therefore, disintegration, the opposite of union, has to disappear because it's not truth. And in the experience of truth, it becomes obvious—untruth becomes obvious. "Gee whiz, I always thought two times two is five. And now you come along and you show me two apples and two apples two times two is what? One, two, three, four. . . my God, it isn't five." Ignorance has been replaced by the comprehension of truth. Never again will you think that two times two is five.

As darkness . . .

. . . ignorance . . .

. . . disappears in light, so ignorance fades away when knowledge dawns. Perception is the medium by which ignorance is brought to knowledge. Yet the perception must be without deceit, for otherwise, it becomes the messenger of ignorance rather than a helper in the search for truth.

Okay. Eventually, you're not going to perceive anything at all any longer. Perception and misperception will vanish. They'll vanish in the experience of Knowing. They will vanish in the experience of understanding truth experientially. The experience of what a thing really is will be a direct experience not a perception of it. A perception of it is like a snapshot of it or an idea of it. But the truth of what a thing is will be experienced by you directly. But in the meantime, since you're operating in the realm of perception, because that's how you come up with illusions, we're going to use perceptions.

How do you have a new perception? How do you have a perception without deceit? You have a perception without deceit by abandoning the self that used thought processes to define reality different from what the Father created it as. That's perception without deceit. It requires you to go within and ask of

the Father, "What is the reality here? What are You Being in that orchid, what are You Being in that table, what are You Being in my fingernail, . . . what is true here?" Because as I said earlier, every moment is a perfect moment for a sudden shift of perception to occur. And since there aren't two realities, there's either reality experienced in focus, or there is reality experienced out of focus. Then whatever you're calling a fingernail in the out-of-focus view, is something that's really there to be seen in focus. All you have to do is turn the lens to bring it into focus.

When you ask, "What is really going on here? What are You Being here, God? What is it that's really here in front of me, no matter how I'm perceiving it at the moment? That desire genuinely felt, genuinely extended to the Father, or to the Holy Spirit, or to me, will elicit a response in Answer, not a misdirection, not a distraction, but the Answer will be forth-coming. The turning of the lens will happen. You'll say, "My God, two plus two is four!" You see?

So, waking up is a matter of abandoning perception with deceit. Which means it's a matter of abandoning the orphan mentality in which you made up the definitions of everything—made up definitions about everything real that defined them incorrectly—defined what was real falsely. And that's how the deceit came into play. And you let go of the deceit by desiring once again to know what truth is. "What's the truth of the fingernail? What's the truth of the glass? What's the truth of the book? What's the truth of the paper? What is going on here that I'm currently seeing in a blurred fashion, which I know I will be able to see if the focus is returned to the picture. What is it?"

Perception is the medium by which ignorance is brought to knowledge.

. . . to the experience of Knowing.

Yet the perception must be without deceit, for otherwise it becomes the messenger of ignorance rather than a helper in the search for truth.

If you're not asking to know what a thing truly is, so that you might perceive it without misperception being introduced, then misperception will be maintained. Misperception will continue to be established and you will continue to be ignorant.

So, perception either leads you into temptation and illusion, or perception leads you into the experience of truth depending on what voice you are using in order to be told what truth is.

If you're going to continue to use your puny little voice, from the puny little mind and your puny little head, you're going to stay with illusion. But you're not bound to that anymore, cause you know better. And tonight it's clearer than ever, because I've said it so clearly to you, that there's only one thing going on and it's Reality, which you're either seeing clearly or out of focus.

So there's nothing complicated. You don't have to get rid of a material world and you don't have to rise above a material world. You just have to stop keeping that lens in a position where Reality is out of focus, that's all. Put it into focus and the Reality that was present all along, that you were misinterpreting and misunderstanding, will be clearly seen for what it is in such a compelling way that you will recognize that it's Heaven.

Now . . .

The search for truth is but the honest searching out of everything that interferes with truth.

You have to be careful with this. The best way to search out that which interferes with the experience of truth, is to desire to know what the truth is about anything and everything. Because the moment you do that, you will find out what conditionings are present in you that you **use** to keep yourself ignorant of the truth.

If you begin to desire to know the truth about so-and-so, you will find yourself automatically being caught up short if you don't like so-and-so and never have, or if so-and-so hurt you, or abused you. Your desire to know the truth—God's truth about them—will be blocked by your reluctance to know the truth about them because you don't want to abandon your self-righteous, negative appraisal of them. And you will say, "This is not a perfect moment for a sudden shift of perception." And you will have a direct experience of what interferes with truth, with the experience of truth, without having gone on an internal witch hunt.

I promise you something: If you do an honest searching, what you might call an honest searching out of everything that interferes with truth, your ego can lead you on a merry little self-righteous chase. "Oh, you wouldn't believe what I learned about myself as I've begun to [chuckling] honestly search out everything that interferes with truth. My God, I found that I've been doing this and I've found that I've been doing that and, wow, what an eye opener. You can't believe the shift it's caused in my mind." [Loud chuckling] And no shift has occurred at all. You've just developed new wonderful things to praise yourself about.

And you know what? You will never have found out that you were resistant to acknowledging the truth about so-and-so, which you would have found out if you decided you wanted to know what the truth was about so-and-so.

So keep yourself grounded in this searching out of everything that interferes with truth. Don't look for errors in you, look for the truth in everything. Desire for there to be this sudden shift of perception, called a miracle, the movement from blurred to in-focus. Desire that. And that will automatically bring unto you the means you are employing for staying ignorant and being unconscious of the truth. And then that which uncovered it, because of your desire to know the truth, will help you set it aside by showing you the truth that undoes your conviction and your commitment to the misperception you had created by virtue of wanting to live in a world of blur.

Truth IS.

It just is.

It can be neither lost nor sought nor found. It is there, wherever YOU are, being WITHIN you. Yet it CAN be recognized or unrecognized, real or false to YOU.

Even though it's wherever you are and within you . . .

. . . it CAN be recognized or unrecognized, real or false to YOU . . .

. . . depending upon whether you are functioning in first gear or second gear, whether you are creating a split mind, you know, your right Mind and your orphan mentality.

If you hide it, . .

. . . truth . . .

. . . it becomes unreal to you BECAUSE you hid it and surrounded it with fear.

So, that which is nothing but your right Mind, which is the Holy Spirit, which you have a hard time believing, you have a hard time believing because you hid your right Mind from yourself when you said, "But Father, I'd rather see it my way. I would rather use my mind in a way You did not design it, for a purpose You did not make it—that purpose being, to call everything that You've made something different from what You made. I will put my stamp of approval on creation in a slightly distorted way." You see, that's where the deceit came in.

And so, when you decided to function as a mentality that wasn't the Father's mind, that wasn't the Holy Spirit, the Holy Spirit became unknowable to you. It's something you could think about. It's something that a word could be applied to and everybody could talk about, "Oh, the Holy Trinity: The Father, the Son and the Holy Spirit . . . wow," never for a moment realizing that the third part of the Trinity, the Holy Spirit, is nothing more than your right Mind—You, as you experience yourself, when you stop trying to be the personal, private author of the definitions and meanings of creation.

So you hid It and It became unreal to you, in fact, unknown to you as being You.

Under each cornerstone of fear . . .

. . . because of course, fear accompanies everything you do from second gear. Second gear is always accompanied by fear.

Under each cornerstone of fear on which you have erected your insane system of belief the truth lies hidden.

Behind every fuzzy perception lies Reality, perfect. Reality lies hidden behind out of focusness.

Yet you cannot know this, for by hiding truth in fear you see no reason to believe the MORE you look at fear the LESS you see it, and the clearer what it CONCEALS becomes.

Now, again we must be clear here, because it's very impractical just to look at fear, and to look at it consistently. You must look at fear with One Who is Awake, the Holy Spirit, that which is nothing more than your right Mind, whose task, if you will, is to reconcile you with it so that you might experience your Sanity once again. And the more you look at fear with your Guide or with the Holy spirit or with me, the less you see it, and the clearer what it conceals becomes, the clearer the Reality behind the blur becomes as the blur shifts into focus.

It is not possible to convince the unknowing that they know.

It's impossible for me to convince you that your right Mind is the Holy Spirit. But I can tell you over and over again in so many different ways that you might begin to experience curiosity and begin to do the essential thing, which is to reach for It, to dare to embrace It as though It's actually there. But I can't convince you—the unknowing, that which doesn't know of it's divinity—that you know. I can't convince the orphan that you think you are, that you are the Holy Spirit.

From their point of view, . .

. . . from your point of view . . .

. . . it is not true. Yet it IS true because GOD knows it.

This is important . . .

. . . GOD knows it.

And you know it, if you were in your right Mind.

These are clearly opposite viewpoints of what the “unknowing” are.

[Repeats] These are clearly opposite viewpoints . . .

Viewpoints are like vantage points. Viewpoints are perceptions, aren't they. “Well, my perception of the accident was this, and someone else's perception of the accident was that.” Or “My perception of the meaning of the movie was this, and your perception of the meaning of the movie was something else.”

Viewpoints are different from knowing. [repeats] Viewpoints are different from knowing.

To God unknowing is impossible. It is therefore not a point of view at all, but merely a belief in something that does not exist. It is only this belief that the unknowing . . .

. . . the ignorant . . .

. . . have, and by it they are wrong about themselves. They have DEFINED themselves . . .

. . . you have defined yourselves . . .

. . . as they were not created.

As you were not created.

Their creation . . .

. . . your creation

was not a point of view, but rather a certainty. Uncertainty brought to certainty does not retain ANY conviction of reality.

Uncertainty, which is characteristic of the orphan mentality and of gear number two, brought to first gear with the desire to know the truth here, does not retain any conviction of Reality because the truth is so compelling that there is no way to hold on to the illusion any longer with any belief.

Now, there's a saying, "You believe what you see, and you see what you believe." The implication of that statement is: If you want to see something different, believe something different. And it's as though that is the answer, that's the solution, that's the way you correct things. But I'm here to tell you that something had to happen before you had a belief to believe. You had to abandon the experience of *knowing*. You had to say, "But, Father, I'd rather not know it. I would rather create an experience of it that I have made up, that I have created through the use of my mind. And so, I'm going to call this such-and-such a thing and I'm going to say that it has such-and-such a purpose, and that will be my belief. And I will believe what I see and I will see what I believe."

If you understand this, then you will also understand that the solution to a better experience is not to have a better belief, but to abandon belief and yield to your capacity to know, which you abandoned in favor of having beliefs, and governing yourself according to beliefs and being governed by your beliefs.

So the answer is, and the freedom from belief comes from asking, "Father, what is the truth here? What is really going on there? What is really going on where it looks like there was an accident at this intersection? What is really going on?" Because again, no matter how gory it looks, in other words, no matter how fuzzy it gets, it's still a fuzzy unfocussed experience of something that's utterly clear, utterly flawless, utterly perfect. And so, in spite of what you're seeing, all that is needed is a sudden shift of perception, because the fuzzy picture, the distorted picture, the gory picture that you're seeing is nothing more than an altered perception of something utterly perfect.

Ah, but I'm telling you something that you don't know. I'm telling you something I cannot convince you of. I understand that. I must tell you what you cannot believe, so that you might open your mind up and let your belief be replaced by a new experience that eradicates the value of beliefs and allows actual sudden shifts of perception to occur that will be called miraculous.

You must have noticed that the emphasis has been on bringing what is undesirable TO the desirable; what you do NOT want to what you DO.

Again, let's be careful. What you do want, what you do truly want, is what the Father or the Holy Spirit reveals to you. If you just go after what you want as

you perceive yourself to be at the moment—a handy-dandy little orphan—then wanting what you do want is just going to keep you in the orphanage.

So . . .

You must have noticed that the emphasis has been on bringing what is undesirable TO the desirable; what you do NOT want to what you DO. You will realize that salvation must come to you this way if you consider what dissociation is. Dissociation is a distorted process of thinking whereby two systems of belief which cannot coexist are both MAINTAINED.

Hm-m, two systems of belief . . . Oh, first gear, second gear . . . Son or Daughter of God . . . orphan. Those are two systems of belief. Why am I calling a Son or Daughter of God a belief? Because right now you don't believe it. [Chuckling] And so to you that is a belief. Fine. Once you have the experience of it though, you won't call it a belief any longer.

Nevertheless . . .

Dissociation is a distorted . . .

. . . fuzzy, out of focus . . .

. . . process of thinking whereby two systems of belief which cannot coexist are both MAINTAINED.

They sure are, aren't they. You don't experience your divinity while you're being as orphan. And when you experience your divinity you won't experience being an orphan. But you are demonstrating right now, the fact that your belief that you're an orphan is keeping you absolutely blinded to your being the Holy Spirit, to your right Mind being nothing more than the Holy Spirit.

So the two are being maintained, even though they can't actually exist in your mind at the same time.

It has been recognized that, if they were brought TOGETHER, their joint acceptance would become impossible.

In other words, you couldn't believe both of them. You get that? You couldn't ***believe*** both of them. Belief would not make sense. The practice of believing wouldn't make sense, because the truth would be so obvious.

But if one is kept in darkness from the other, . .

. . . if second gear is kept in the darkness from the first, or if first gear is kept in darkness from second, . . .

. . . their SEPARATION seems to keep them both alive, and equal in their reality.

Mind you, this is all nonsense, but this is the way dissociation works.

Their joining thus becomes the source of fear, for if they meet, acceptance MUST be withdrawn from one of them.

And you all know [chuckling] that acceptance will have to be withdrawn from the belief of orphanhood. And you don't want to do that yet. "Oh, but I do, but I do!" No, if you wanted to you would have done it, and you'd be saying, "I've done it," you wouldn't be saying, "Oh, I want to, I want to." Okay.

You CANNOT have them both, for each denies the other. Apart, this fact is lost from sight, . .

. . . that each denies the other . . .

. . . for each in a SEPARATE place can be endowed with firm belief.

You see. You can even read the Course and you can listen to what I'm saying and you can think about the Holy Spirit being nothing more than your right Mind and accepting that as a fact, and of being an orphan and accepting that as a fact, and they can both sit there side-by-side. Why? Because you're not making commitment to both of them. You're making commitment to one. You're making commitment to being the orphan.

The necessity here, is for you to dare to make commitment to that which is nothing more than your right Mind, and stop thinking and stop reasoning and stop coming to your own conclusions. And in every instance where you would've come to your own conclusions, you lean into the Holy Spirit ***demanding*** a response from that which is nothing more than your right Mind, because you want to know the truth.

Bring them TOGETHER, . .

. . . as that would amount to . . .

. . . and the fact of their complete incompatibility is instantly apparent. One will go BECAUSE the other is seen in the same place. Light cannot enter darkness when a mind believes in darkness, and will not LET it go.

Simple.

Truth does not struggle against ignorance, and love does not attack fear. What needs no protection does not defend itself. Defence is of YOUR making. God knows it not. The Holy Spirit uses defences on BEHALF of truth only because you made them AGAINST it.

[Repeats] The Holy Spirit uses defences on BEHALF of truth only because you made them . . .

. . . defenses . . .

. . . AGAINST it.

. . . the truth.

So, how have I described tonight the practice of defending truth? I've described it by saying that if you see a dead animal on the road, you [snaps fingers] immediately say, "That's a lie," or instead of reacting to an accident or an injury or illness, you say, "Father what is the truth here." That's how you defend the truth. You defend the lie by becoming upset, by justifying anger, by justifying thinking that comes to conclusions that are false and believing the conclusions and acting on the basis of them.

So, again, since you're used to practicing defense, the Holy Spirit—when you listen to the Holy Spirit—will guide you to use defense on behalf of truth.

Now you notice that I didn't describe setting up shields against everything that would attack truth. The way you defend truth is by wanting to know the truth, and not expressing or practicing any other desire. You defend truth by letting your intent be fully on having the experience of what truth is. You defend the experience of truth by not allowing yourself to be distracted by anything but truth. That's the way, through the Holy Spirit's help, that you defend truth and make the shift more easily from second gear to first gear, and have a sudden shift of perception in which deceit is absent.

Now, we're going to stop here for this evening, because I want you to remember during this coming week to defend the truth. And to remember that the way you defend the truth is to wish to know what the truth is, and by not allowing yourself to be distracted from hearing the answer, especially not being distracted from hearing the answer by spontaneously indulging in the habit of thinking. You will know by desiring to know, not by figuring out an answer.

Remember, every moment is a perfect moment to have a sudden shift of perception. Every experience of a call for love is a perfect moment to find a way to let love through you. Every call for a miracle does not constitute a moment which is not perfect for a miracle because it is too upsetting, it is a perfect moment for a miracle, because that's when the miracle is needed. And if miracles are not for the moments in which they are really needed they are useless.

I love you. I love you, all. And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ *Sparkly Book – p.332 / JCIM – p.139 / CIMS – p. 279 – Sec. Perception Without Deceit
First Edition – p. 266 / Second Edition – p. 287 – Sec. Sharing Perception With The Holy Spirit*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 22nd 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

You know, for all of the time we've been together, and all of the subjects being discussed, it could seem that this is all very complicated. But as we found out last week, it's really very simple. It's the difference between seeing clearly or out of focus. It's a matter of seeing the same thing in each case: There's only Reality and ultimately, there's only you—there's only what you Are, not what you Are, and what you think you are. And to shift from what you think you are to what you Are, amounts to the abandoning of a belief—a set of ideas. Nothing complicated.

At the bottom line, we're undoing an illusion. An illusion is a nebulous sort of specific collection of ideas which, if you put your mind to it, you can believe is very specific, and very true, and very real and is what you are or is what something else is, and on and on and on. But it's really a very wavery, a very insubstantial thing, gone like a wisp of smoke if you withdraw your investment of faith in it.

You are, and you always have been the holy Daughter, the holy Son of God. You have always and only been what God is really Being right there where you are. Anything else you have believed that you are has been only a belief. And to come back Home into your right Mind and the experience of the Kingdom of Heaven is a matter of simply abandoning your valuing of your beliefs. And that which is insubstantial will vanish.

So the question is, “How do you keep the illusion going?” If you didn’t wake up between last week and this week, you’ve kept the illusion going. You are master illusionists seeming to do something that you’re not doing at all.

The problem is, that an illusionist on a stage knows that he’s doing nothing at all and let’s everyone else participate in the illusion that he’s really doing—what he appears to be doing. That’s what the illusionist on the stage does, but you are **believing** your illusion.

Now, you keep your illusion going by virtue of thinking. It doesn’t get any more simple than that.

The breaking of the illusion comes when you take the time and the effort, backed up with commitment or resolve, to stop thinking, to become still and to listen, to pay attention. Pay attention to what? Pay attention to what’s happening. What’s happening right now for Paul is the sensation of a chair holding his bottom up, the sensation of the floor being a place for his feet to rest at the moment. At another time, the floor could be a sensation and the chair could be a sensation of that which allows his bottom and his feet to slip through them right on down to the floor down below.

That doesn’t happen right now because that’s not his belief about the floor and about the chair, or about his bottom. He doesn’t think his bottom can move through anything. And only shit can move through his bottom, not a chair, not a floor, not the beams between the floors, but that’s all a matter of his belief.

Now he has these beliefs for a reason, just as every one of you have your beliefs for reasons. And these reasons all are built around the need you feel to establish security and safety for yourself, because you have a primary false belief that you are in danger—that you are vulnerable. That’s a belief. And you have built all of your other beliefs and thought systems on that.

Now the simple fact is, that if Paul wants to be able to sink through the chair and the floor until he’s downstairs where he wants the floor to support him, until he wants that, he will not allow it to happen. And he won’t allow it to happen until he doesn’t need or see the floor as having to hold him up for his security and safety. You see what I mean?

You’re not going to abandon your beliefs until the reason you’re holding them becomes weakened by choice, where you’re willing to invalidate them.

Now, we ended up last week talking about that the wish to see the truth and the commitment to staying focused on discerning what truth is, is the way you

protect truth—not by establishing defenses around it, but by disallowing for anything else to occur in your mind except for your desire to know the truth.

During this past week you've all had the opportunity with the experiences that you encountered every day, to either respond to everything from your current belief systems based upon self protection, or to respond to them by asking, "What is the truth here? I want to know God's truth about paying the 'cashier,' I want to know God's truth about being out, taking care of errands." You see.

You all love to have options, variables. You all love indefiniteness, because then you can weigh and evaluate the differences. You can haggle. You can argue. You can have fun trying to get the best price, even though the exchange is vigorous. You have learned how to have fun in the lack of absoluteness.

One of the reasons is, that if you can become really good at haggling, if you can become really good at argument like an attorney, if you can become really good at influencing others to a point of view that you want to enforce, you can become important. You can become well-known. You can become a recognized person of some stature and some respectability. You see. And this plays into your need to establish security for yourself, and safety.

But you know it has its drawbacks too. You can go to Disneyland, you can take your kids and you can say, "Where do you want to go next?" and all of the kids will say, "I want to go here, I want to go there, I want to go to the other place. No, no, I want to go here, I want to go there!" "Okay. Decide amongst yourselves which one to go to next." And they stand and they squabble, except they're not enjoying bartering because they don't feel expert at what they're doing yet.

And so it ends up just being a time-consuming argument where no-one comes to a satisfactory conclusion. And in the time it took to argue about what the advantages were of this ride over that ride, all three rides could have been ridden and experienced. And which one was better than the other would have been irrelevant, because the direct experience of the ride is the experience of what the ride is. And there's no confusion anymore about the actuality of the ride. It is what it is, just like truth is. It's not debatable, it's not discoverable, you can't lose it. It is.

Ah-h, so maybe if you want to have the experience of passing through floors or walls, or levitating, you've got to be willing to let go of becoming someone important. You've got to let go of doing those things which provide you with a sense of safety. Why? Because they distract you. They actually distract you just as the arguments among the kids distract them from having the experience of the ride, they distract you from the experience of what truth is.

They distract you from the experience of safety that simply is yours, an experience which shows you that you never again ever have to engage in establishing your security and doing it in a way that makes you recognizably valid, important, and respectable. All of that has been a farce—a total side trip.

So, do you see what I'm saying? In order to be willing to want to know what truth is with conviction and determination, we'll say commitment, you're going to have to be willing to abandon some of your very fundamental beliefs, such as, "If you do that, you're going to lose your importance, you're going to lose validity, and you're going to lose your security and safety."

Many of you who did this practice during this past week, had a lot of upheaval. Now, a majority of that upheaval came into play because one of your habits—one of your mindsets—that is part of your false foundation of beliefs is that you are not valid. We've talked about it before. And you are attempting to gain validity, but you haven't gained it yet, and therefore, you are guilty. You are not up to par. You are a failure to one degree or another and you feel bad about this. The habit of guilt and fear is strong in you.

Now, if you want to know what truth is, if you really dare to say, "Father, what is the truth here? What are You Being right here where this fingernail is? What are You Being right here where this glass is? What are You Being right here where Paul is, or Jerry is or Jimmy or Abigail, what are You Being right there? I want to have the direct experience of what You're Being right there, instead of the definitions I've arrived at and the conclusions I've come to about what You're Being right there." You see?

When you do that, and you're getting very close to abandoning this orphan sense of self—this false sense of self—this habit of guilt rises up because it is so deeply engrained that you are sure that if you escape it or if you try to escape it, the penalty for your guilt will fall on you. And so, fear rises up and you become uneasy, and you become frightened, and then it causes you to call into play all of your well-established habits that you use to reinforce your safety. Like, oh you got to appease God . . . "No . . . no . . . I'm not really trying to escape my guilt, I'm not really trying to be happy, I'm not really trying to find out that maybe I'm guiltless, I'm not really trying to find out if I'm utterly safe and that it's been a total illusion that I've been in a state of vulnerability and subject to threat. No, I'm really not trying to do that! Please!!" You see.

And so, you cower in front of your opportunity to wake up. And in the cowering, you practice your old habits of reasserting your guilt and of re-establishing your proper place in the structure of orphans and orphanages, and the state of having no Birthright. You see.

Just because you may have had a rough week is no reason to stop wanting to know the truth, and it is no reason to abandon your intent to push through the fear.

You see, one of the things that can happen is, that this feeling of guilt comes up in you in your relationships with others, and suddenly everything they are doing seems to be uncovering your guilt: They say something, "Why are you doing that?"

"Oh, why you think I'm doing something wrong? I'm not doing anything wrong, but you know, why do you want to know?"

"Well, I wanted to know because I thought maybe I could help you with what you were going to do."

You see. And you can end up with everything in your day, in one way or another, seeming to reflect back to you your guilt, when that isn't what's happening at all.

Why am I saying this? I'm saying this because no matter how uncomfortable the experiences are that you might have as you determine to know the truth, they still amount to one of two things: Either truth or illusion. And that brings us back to the simplicity that last week's session began with which lay in the question, "What do you want?"

You see, you don't want to say, "What do you want?"—do you want the threat to go away? "What do you want?"—do you want so-and-so to stop wanting to know what you're doing because it makes you uncomfortable? "What do you want?"—do you want circumstances to change or do you want to be able to recognize that you only have two things confronting you: Truth or illusion, and you have the option as to which you want. And if you stop choosing for illusion, your circumstances won't seem to call into play the suggestion that you're guilty and that a penalty awaits you.

So, let's go into the Book. And let me reiterate: If you find crap coming up in your experience as you opt for wanting the truth, remember all it is, is a deep-seated mental habit of interpreting what is happening based on beliefs that are false which your desire to know the truth will lead you beyond and get you past. So persist and do not be discouraged.

Now, I'm going to back up one sentence from where we ended last week.

The Holy Spirit uses defences on BEHALF of truth only because you made them AGAINST it.¹

You made the use of defense against truth.

His perception of them, . . .

. . . the Holy Spirit's . . .

***. . . according to His purpose, merely changes them into a call
FOR what you have ATTACKED with them.***

You've used [defense] to attack truth and defend yourself against it. The Holy Spirit uses the defense of giving focused, undistracted attention to what truth is as a defense for, on behalf of truth. You see?

***Defences, like everything you made, must be gently turned to
your own good, translated by the Holy Spirit from means of self-
destruction to means of preservation and release.***

That's the whole point. Preservation and release: The uncovering of your eternality, the uncovering of your unchangeableness, the uncovering of your permanence, and your release from the beliefs that you hold onto so tightly because you think that it is keeping you safe.

His task . . .

. . . the Holy Spirit's . . .

***. . . is mighty, but the power of God is with Him. Therefore, to
Him, it is so easy that it was accomplished the instant it was
given Him for you.***

Now . . .

***Do not delay yourselves in your return to peace by wondering
how He can fulfill what God has given Him to do.***

You know more than anything what that sentence means? It says don't waste your time doing any thinking of any kind about it. Accept it as the truth.

***His task is mighty, but the power of God is with Him. Therefore,
to Him, it is so easy that it was accomplished the instant it was
given Him for you.***

Don't think about it!

Do not delay yourselves in your return to peace by wondering how He can fulfill what God has given Him to do. Leave that to Him Who knows. You . . .

. . . the orphan that you think you are at the moment . . .

. . . are not asked to do mighty tasks yourself. You are merely asked to do the little He . . .

. . . the Holy Spirit, that which is nothing more than your right Mind . . .

Suggests you do, trusting Him . . .

Oh yeah, well, there it is . . .

. . . trusting . . .

. . . a difficult thing for a vulnerable one to practice. But . . .

. . . trusting Him only to the small extent of believing that, if He asks it, you CAN do it.

Well, what does the Holy Spirit ask you? The Holy Spirit asks you, "What do you want?" Not a complicated question. He didn't ask, "Are you bright enough to do it?" He didn't ask, "Do you deserve to accomplish it?" No, He just asks, "What do you want?"

So . . .

You are merely asked to do the little He suggests you do, trusting Him only to the small extent of believing that, if He asks it, . . .

. . . like, "What do you want?"

. . . you CAN do it. You will SEE how easily all that He asks can be accomplished.

What do you want? Light or darkness, clarity or confusion? What do you want? A simple thing.

And I ask you again this week: Approach everything to the best of your ability with a conscious desire to know, "What is God's truth here?" "I know it just looks like a freeway . . . I just know it looks like a back road . . . I just know that I saw a squirrel that got run over . . . I just know that I'm in a rickety old car . . . I just know this and I just know that . . . but God what is Your truth

here? Because it can't all be the way I'm seeing it. And I'm pretty darn sure that my definition of it isn't as all inclusive or accurate as it might be—as it could be. So God, what is the truth here?" Keep asking that. Keep wanting to know what of the Kingdom of Heaven you're looking at now. "And will you, Father, please cause me to be able to have the experience of what it truly is?"

Now . . .

The Holy Spirit asks of you but this; bring to Him every secret you have locked away from Him.

Well, first of all, who's the "Him?" The Holy Spirit is nothing more than your right Mind. So what have you locked away from Him? You have locked away from that which is nothing more than your right Mind, every single thought you have come up with. Every single thought you have, every single definition you have made up, covers up what that thing really is, or covers up your capacity to know because you are busy making the static of thoughts—of thinking.

The Holy Spirit asks of you but this; bring to Him every secret you have locked away from Him. Open every door to Him, and bid Him enter the darkness and lighten it away.

. . . lighten the darkness away. Now we talked last week about bringing the illusion to truth, which is you saying, "Father . . ." and by that very word, abandoning your confidence in your orphanhood, saying, "Father, show me this . . ." or "Father, show me the truth here" and abandoning your isolation, your separation.

But tonight we're talking about letting the Holy Spirit enter the darkness and lighten it away. You have a friend. The Holy Spirit is your friend. It's not only your real Self, it's your friend when you are thinking you are something else and needing to believe that you are something else because you are confused.

Open every door to Him, and bid Him enter the darkness and lighten it away. At your request He enters gladly. He brings the light to darkness if you make the darkness OPEN to Him.

Well, what does that mean—that's figuratively speaking? It means take your thoughts that you're so sure of and say, "Holy Spirit, talk to me about this thought—talk to me about this meaning that I'm so convinced of. Talk to me of what the reality of this or that or the other thing is that I am believing."

Don't get airy-fairy and talk about irrelevant things. Talk about . . . ask questions about . . . invite the Holy Spirit into your secrets—into your

definitions. Because remember, your definitions are covering up something. Your definitions of things are covering up what those things truly are, causing those things to be secret—secreted away, unavailable.

So this Friend, He enters gladly.

At your request He enters gladly. He brings the light to darkness if you make the darkness OPEN to Him. But what you hide He cannot look upon. For He sees for YOU, and unless you look WITH Him He cannot see. The Vision of Christ is not for Him alone, but for Him with YOU.

The Vision of Christ. Do you remember some time ago, Paul turned a statement into a prayer from the Course? And the prayer said: ***I wish to see everything through your Vision, which is your Gift to me from God.*** It's a prayer to me. Because I'm the One who has the Vision, which is my gift to him and to every one of you from God.

So . . .

The vision of Christ . . .

. . . this vision . . .

. . . is not for Him alone, . .

. . . the Holy Spirit . . .

. . . but for Him with YOU.

. . . in tandem, in union, in brotherhood, in togetherness, in love.

Bring, therefore, all your dark and secret thoughts to Him, and look upon them WITH Him.

Now see, there's the rub, as it says. [chuckling] You may be willing to bring your deepest, darkest thoughts to Him, but you may well not be willing to look at them with Him, because you would rather bring your deepest, darkest thoughts to Him as a ***complaint***, and sit there with the complaint registered and think that you're going to watch the Holy Spirit squirm under your demand for Him to recognize your self-righteous objection.

Now you also may not want to look on it with Him, because if he actually shows you that this deep dark secret has no meaning whatsoever, you may see that as affecting your credibility, because after all, it was your idea and you thought it was a pretty good idea. And in fact, a lot of other people thought it

was a pretty good idea. And if you actually let this idea be shown up for what it is, illusory, well, it's just going to make a fool out of you to yourself, and most certainly if you are honest with others about it, it's going to make you look like a fool to them.

So . . .

Bring, therefore, all your dark and secret thoughts to Him, and look upon them WITH Him.

Isn't the Course wonderful? Full of love and sweetness. It is, but the orphan isn't full of love and sweetness, it's uptight, it's severe, it radically employs mean-spiritedness. It thinks for its safety, to keep itself safe. And it finds no value in abandoning the capacity to be that way.

Here's where it helps to remember there's only two things confronting you: Truth or illusion. You see, it doesn't matter how well you thought up the thought. It doesn't matter how well you conveyed the thought to others. It doesn't matter how many others agreed with you and patted you on the back and voted you into office, or whatever. It doesn't matter. That isn't real complication. The only complication there is, is that you have a choice between reality or truth, truth or illusion. And if you make the choice for truth, all of the thoughtful imaginations that you came up with about how you're going to be affected by recognizing the falsity, the illusory nature of your thought and all that you thought might happen with all of those who respected you because of your thought, all of that, for lack of better words, will fade out because they are illusions. The people will still be there, they won't behave the way you're expecting from your orphan mentality.

You will have the marvelous opportunity of finding out that people really do like other people who are genuine, totally, honestly genuine, even if they're sharing a flaw of their own. Although all of you behave as though you really value a good act, the fact is that you really feel uncomfortable no matter how good the act is. And when you do come across someone genuine—where there is no act—you are very, very grateful, and you value that experience, and you value the relationship.

Again . . .

Bring, therefore, all your dark and secret thoughts to Him, . .

. . . see, thoughts, the culprits . . .

. . . and look upon them WITH Him.

Look upon them WITH Him and don't you teach Him what they mean. Let Him teach you what they mean, or let Him uncover they're meaninglessness so that you might become free of the bondage of confusion that had to be in place for you to value that which was meaningless.

He holds the light, and you the darkness.

And it's okay. You didn't think it was darkness, else you wouldn't have held on to it. And if you have half a chance of discovering that it isn't what you thought it was, and that it doesn't have the value that you think it does, then it's worth exploring, it's worth looking upon it with the Holy Spirit. It's worth saying, "Holy Spirit—that which is nothing more than my right Mind—what is the truth here?" And then listen as though your life depended upon it, not out of fear, but out of genuine commitment. Don't be casual, "What's the meaning here, Holy Spirit? Okay, well, I've got to get on to other things, I'll check with you a little bit later. Okay, thank you very much."

He holds the light, and you the darkness. They CANNOT coexist when both of you together look on them.

You and this Friend of yours.

His judgment MUST prevail, and He will GIVE it to you as you join your perception to His.

You see, you're still going to use perception in the process of awakening, even though you are ultimately going to abandon it. Because perception is what you are familiar with. And perception, like defense, can be used on behalf of truth.

Joining with Him in seeing is the way in which you learn to share with Him the interpretation of perception that leads to knowledge.

. . . or knowing.

Joining with Him in seeing . . .

. . . you really do, all of you really do want a new perception, you want a new vision that doesn't seem to be full of threat or suffering or deterioration, or death.

You cannot see alone.

Orphans think they can. You have for a long time thought you could, but . . .

You cannot see alone. Sharing perception with Him Whom God has given you . . .

. . . meaning that which is nothing more than your right Mind . . .

. . . teaches you how to RECOGNIZE what you see.

Again, here's the simplicity of it: You're sitting there right now (standing, or whatever) listening, and your eyes are open and you're seeing things. What you're seeing is the Kingdom of Heaven. It's the only thing there is, but you're not recognizing it, that's all. [snaps fingers] Recognition is a shift of perception, like focusing the lens on the camera, that's all.

"Oh-h, everyone is dependent upon me to be the strong one. Everyone is dependent upon me to know what to do. I can't let them down. I can't tell them that I don't know what to do. I don't always know what to do, and I don't always have the right answer. I don't want to dash their hopes into the ground." You see, that's an intellectual or perceptual complication, it's a twisted mass of spaghetti thoughts and you're going to try to say, "I'm not going to desire to know the truth because the spaghetti will know what to do with itself. It will see that it's all in a tangle. I can't do that to it."

Yes you can, and please do, because you're keeping yourselves bound by threads of thought that you have woven together in a way that looks like you have created an object, a real thing, something that means something. No. All of the people are real, but the perception of them that you have woven together in your mind, that you're governing yourself by is an illusion! And it's these threads of thoughts that aren't the people at all, aren't the circumstances at all, that will dissolve and fade and you will be left with seeing the people and seeing the circumstances and saying, "My God, it's the Kingdom of Heaven." You will recognize what you are seeing instead of believing what you've imagined, instead of seeing what you're believing.

I'm going to read this again.

You cannot see alone. Sharing perception with Him Whom God has given you teaches you how to RECOGNIZE what you see. It is the recognition that nothing you see means ANYTHING alone.

That's what the orphan does. The orphan looks at the Kingdom of Heaven ***alone*** saying, "I have no connections." And that fundamental belief that he has no connections colors every perception he has of the Kingdom of Heaven, causing him not to recognize it for what it is.

Seeing with Him will show you that all meaning, including YOURS, comes not from double vision, but from the gentle

fusing of everything into ONE meaning, ONE emotion and ONE purpose.

What do you want, truth or illusion? The question promotes bringing multiplicity into singularity. Which one do you want? You cannot have both at the same time. So you must bring determination, singleness of purpose into play. There must be a devotion. And devotion means unscattered attention, doesn't it.

God has One Purpose which He shares with you.

Well, I'm going to tell you something. The One Purpose that God has is a Movement, it is a moving, living Purpose, and Infinite Creation is that Purpose recognized, experienced. So that the fact that God has One Purpose doesn't mean there's anything boring about Him, "Because He's only capable of one single little thought, you know, one little single purpose, boy . . ." No, God has One Purpose, it is embodied in all of Creation.

God has One Purpose . . .

. . . what? . .

. . . which He shares with you. The single vision which the Holy Spirit offers you will bring this Oneness to your mind with clarity . . .

. . . in other words, unblurred . . .

. . . and brightness so intense you could not wish, for all the world, not to accept what God would have you have. Behold your will, accepting it as His, with all His Love as yours. All honor to you through Him, and through Him unto God.

See, here comes the singleness, here comes the unity. Why? Because of the way you answered the question, "What do you want?" "I want to know truth, and I'm going to defend truth by not letting my desire to know truth be siphoned off by distractions, worries, fears, small mindedness, testiness, by not letting it be siphoned off by anything." As you do that and you let the experience of truth in, these words apply:

Behold your will, . .

. . . behold the truth about you . . .

. . . accepting it as His, with all His Love as yours.

This is referring to the Holy Spirit, which is nothing more than your right Mind.

***Behold your will, accepting it as His, with all His Love as yours.
All honor to you through Him, . .***

. . . that's what happens when you wish to know the truth, and you wish to know the truth **from** the Holy Spirit.

All honor to you through Him, . .

. . . because the Holy Spirit is nothing more than your right Mind, the Holy Spirit's Presence in you, illuminates you in all of your holiness, to you, so that it's no longer obscured from you.

All honor to you through Him, and through Him unto God.

It brings the whole Family together.

In the darkness . . .

. . . what's the darkness?

In the darkness . . .

. . . of your incessant thinking.

In the darkness . . .

. . . or static of your incessant thought processes . . .

. . . you have obscured the glory God gave you, and the power He bestowed upon His guiltless Son.

Oh, is he talking about Jesus? No, the guiltless Son they refer to here is **you**.

***All this lies hidden in every darkened place shrouded in guilt,
and in the dark denial of innocence. Behind the dark doors
which you have closed lies . . .***

. . . what?

***. . . nothing, because nothing CAN obscure the gift of God. It is
the closing of the doors that interferes with recognition of the
power of God that shines in you.***

"But, Father, I'd rather do it my way." Slam! "But, Father, I need to protect myself because I'm in a conflicted world where "good and evil" rein and where danger lurks at every turn. And therefore, I must be hard-nosed, mean-spirited and ready even to kill if necessary." Slam! And [chuckling] you stand on the side of the door away from God. And so you've hidden yourself from God. And you've hidden who you are truly, from yourself. And so, no such critter as that exists. The one standing behind the door, that slammed the door on God doesn't exist, except imaginatively.

So, behind the dark doors which you have closed, including the you that's behind the dark door that you've closed, lies nothing. You see? But you exist. You just don't exist as that which slams the door in the Father's face, effectively denying your conscious awareness of who you truly are. You think you've done it and you fight for the right to keep doing it, but it hasn't been done. And that's the shift of perception, that's the turning of the lens that needs to occur, that causes the blur to be replaced with sharp, crystal, clear clarity.

Behind the dark doors which you have closed lies nothing, because nothing CAN obscure the gift of God. It is the closing of the doors that interferes with recognition . . .

. . . whose recognition? Yours.

. . . of the power of God that shines in you. Banish not power from your mind, but let all that would hide your glory be brought to the judgment of the Holy Spirit, and . . .

. . . what?

. . . there undone.

That's what your Friend does. Oh, the little vestiges of orphanhood say, "Oh, if I take it and show it, it will be brought to the judgment of the Holy Spirit and I will be banished to hell." Well, that's not a friend, is it? And the Holy Spirit is your Friend. And so you do it and it's undone.

Whom He would save for glory IS saved for it.

Can you understand, that if the Holy Spirit is nothing more than your right Mind, your sane Mind, your letting it in, your inviting it into you is going to have only one effect and that is to illuminate you as you truly are, which is the return of Sanity. It's something that a real friend does. And it's something to be reached for by you, with less reluctance than you bring into play.

You know, you say, "What is the truth here, Father? . . . Well, times passing . . . What's the truth here, Father?" . . . [humming] "Oh well, okay, I'll try again later."

If you realize that while you're looking at the grocery clerk, or the tree, that your desire to know the truth there is going to be an incredible experience of Reality, in which there's no mistaking what it is as the Presence of God, then that innocuous little moment of looking into the grocery clerk's eyes or watching as she gets the change from the till, is a moment to be truly curious about. Dare to bring your curiosity, dare to bring great curiosity to circumstance and moments that seem innocuous, meaningless, simple, and as though they couldn't possibly hold the promise of Eternal Life—the resurrecting of your conscious awareness of yourself as the Christ.

Every moment is precious. Every moment is a moment to ask, "What do I want?" Knowing, [chuckling] for lack of better words, that the true answer to the question will constitute hitting the jackpot.

Whom He . . .

. . . the Holy Spirit . . .

. . . would save for glory IS saved for it. He has promised the Father that through Him you would be released from littleness to glory. To what He promised God He is wholly faithful, for He shared with God the promise that was given Him to share with YOU.

Again, that which is nothing more than your right Mind, your sane Mind, having been invited in by you, with genuine sincerity and very little defense, very little reluctance, is going to have only one possible effect: Magnifying you. Magnifying what you truly are to you, so that there is no doubt whatsoever in your mind. Dare to do it.

Again, this week, dare to say, "What do I want, truth or illusion, light or darkness, clarity or confusion?" And then make the choice. And defend your choice by not letting yourself become distracted from its arrival. And again, insist upon its arrival.

Don't be wishy-washy about standing in receipt of your Sanity.

I love you all. And I look forward to being with you next week. And if the going gets rough, realize you're getting caught up in the details of the illusion that seem so real and meaningful to you. Realize that, so you can say, "Wait a minute, what do I want, truth or illusion?" No matter what the details are of the illusion. "Do I want truth or illusion?" no matter how complicated things

seem to be and what the disastrous effects will be of the illusion. "What do I want, truth or illusion?" And make your choice.

"Well, I really don't want to hear that the illusion isn't real, because I'm not ready to let go of it yet. It's too frightening to me." Well, it's just more of the bullshit of the illusion. You've got to say, "What do I want, truth or illusion?" And then choose for truth, whether you think you want to learn what it's going to teach you or not, because even to the smallest degree that you are willing to let it in, it will immediately begin to ease your mind and soften the sense of threat and restore a feeling of security so that you have even more willingness to let it in further.

This is what the Course is about. It isn't about wonderful ideas. It's about changing your mind. It's about having a new goal and letting go of your authority and your control, so that you might learn how you fit in to the Movement of Creation as co-creator, no less.

I'll stop. Again, I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ *Sparkly Book* – p.334, 1st Par., last line / *JCIM* – p.140, 2nd Par. last line / *CIMS* – p. 280, Par.28, last line.
First Edition – p. 268, 1st Par., Sen.4 / *Second Edition* – p. 288, Par.5, Sen.7

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 6th 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

You need to be reminded that you have a Friend. You need to remind yourself daily that you have a Friend and you need to remember that this friend has a God-given task. And that task is to release you into your freedom—release you into your Birthright—release you into the conscious experience of what you really Are. The thing to remember is, that in that release, something will be undone. Something will be undone that never happened.

Now, we've got to make that make sense. Let us suppose that you've gone to a hypnotist's show. And let's say that you were invited to come up on the stage. And the hypnotist said to you after hypnotizing you, that the next time you said the word "television," an apple would appear on the end of your nose and absolutely nothing you could do would make it disappear. In fact, he tells you that this has always been the case with everybody anytime anyone says the word, "television" an apple appears on the end of their nose that they can't get off. In other words, it's as though this is the way the universe works.

And so, the show is over and you go home and somewhere in the next couple days, you happen to say the word, "television" [snaps fingers] and boom! You see an apple attached to the end of your nose, heavy, unsightly. It's not even a beautiful red apple, it's a green apple. Nothing you can do will make it come off. And immediately when the apple appeared, you also knew (and you don't know where you got this knowing from but you found yourself knowing) that of course you had a green apple on your nose that wouldn't come off because you said the word, "television" and whenever anybody says the word, "television," a green apple or an apple appears on the end of their nose that

they can't get off. So now you know something happened which hasn't happened. And you know why it happened. Because it always happens, it's the way the universe works.

Well, you can understand that getting rid of this apple—releasing you from the inconvenience of having an apple stuck on the end of your nose—is an undoing of something that **never** happened. It's easy for you to see that.

But let's say that you notice a lump in your breast and it's a green apple. Is it real? Is it God-derived? Or is it an illusion that you are believing and experiencing the evidence of, which still is no more real than the apple on the end of your nose that the hypnotist said would appear as a post-hypnotic suggestion.

Well everyone, this is the way it is. You are here to be released by your Friend which is the Holy Spirit, which is nothing more than your right Mind—your Sanity. Your best Friend is here to release you from a belief that you have accepted as real, and which you think you have no way to deny or get beyond because "It's the way the universe works."

Well, I'm sorry it's not the way the universe works.

The apple can be death. I'm here to tell you and my life on earth was here to tell you, that death is an illusion. Don't buy it!

Everybody says, "Oh well, death is a part of life." In fact there are some that have reasoned it out, that death is just simply a transition from, let's say, like ice: Water moving from a solid as ice to liquid, from form to fluid—formlessness. It's like a wave and particle theory, where waves are like light and particles are like matter, and life and death are a shift from particle to wave. And then when you reincarnate, you go from wave to particle. And, my goodness, there's a whole explanation. Just like the explanation that said, "Hey if you say the word, 'television' you'll end up with an apple on your nose."

Well the explanation doesn't make it true. The fact that you can come up with an explanation and even carry it further and say that this movement from particle to wave, from solid to liquid, from definite to indefinite, is not only the way life works, but it's a way of refining your soul. And every time you're in the particle experience, you have a chance to pick up where you left off and work toward your ultimate state of divinity, we'll say.

Now, if you believe these things, your Friend won't have a chance with you. Because your Friend is going to come along and say, "The apple stuck on the end of your nose isn't there at all and I want you to let go of the definite belief

you have about it and I want you to see beyond it. I want you to see beneath it. I want you to be willing to let it go. I want you to stop being frustrated by its presence. I want you to stop reacting to it because all the energy you bring to reacting to it makes it seem more real to you, more definite and more stuck.

"I want you to be curious to see the more of what God is Being right there where the apple is, than what you're seeing. I want you to let me reveal to you what the truth is here."

Now as we discussed last week and the week before, every moment is a perfect opportunity to have a shift of perception. And the most perfect times to have shifts of perception is when you're disturbed. Because when you are disturbed by your own thoughts or the negative thoughts of others, you become hooked and obsessed with energizing your concern and your distress. And that holds the problem squarely in front of you, even though because it was not placed there by the Movement of Creation, it's not actually there.

Now, I understand that this stretches you. I was going to say, stretches your imagination, but it doesn't stretch your imagination, your imagination can go even further than what I've described. But, it stretches you because you are so very sure of things. When you've said "television" and the apple is on your nose, you're sure of it. If you feel a lump here or there, or an injury here or there, ***you know it***. It's a fact for you.

But if your Friend is going to have any success in releasing you from a bondage that never actually happened, you're going to have to be willing, right in the face of your fear or your concern or your distress, to stop and be willing to stand back, in so many words, and say, "What's the more of what God is Being here than what I'm experiencing. I have a feeling this can't be the ultimate, [chuckles] even though I've been told by others that this is the ultimate, you know, that you can move from particle to wave to particle to wave and it's called incarnating and not be incarnated and reincarnating and so on. I think maybe this isn't true and I want to know what the truth is, where birth and death, both, are swallowed up in a sudden shift of perception in which unchangeable life is my experience."

Now you trap yourselves, as I've said before, by your words. "Oh, I cut myself!" and your word becomes law and you react and you make that word real. "Oh, he ran into that wall at sixty miles an hour! Wow!" And that has meaning for you—disastrous meaning. Doesn't have to have that meaning. You could say, "He ran into that wall at sixty miles an hour and came out the other side without losing a fraction of a mile an hour and arrived at his destination on time."

Your belief is, that a wall is an impediment to movement. It's not. But your belief makes it a fact for you. And you don't challenge it and when you say, "He ran into the wall," or you say, "I'm going to run into that wall and I'm going sixty miles an hour," it doesn't have to mean the end. It simply means that you're going to go [laughs] through the wall at sixty miles an hour and continue on and arrive at your destination.

Now, you've got to be willing to look at these challenges, or these suggestions, or invitations that present themselves to you every day, of negativity, of death, of sin, of sickness, of suffering, of deterioration. You've got to be willing to face them with a spontaneous willingness to see a different answer than the one you normally would declare, and by your own words, bind yourself.

And you have a Friend whose task it is . . . whose pleasure it is to share with you the Vision that undoes the bondage that seems inevitable to you because the inevitability is part of the belief of it: "Anytime anyone says 'television' they're going to have an apple on the end of their nose, anytime you hit a wall at 60 miles an hour you're going to die."

It's time to get beyond these absolute convictions that you have. You must be willing to challenge them and challenge them with a light heart, challenge them with a curiosity that you direct toward this Friend—which is really nothing more than your right Mind—the Presence of God that actually constitutes you. And you've got to start doing this regularly, with joy, with really substantial interest, because it really is time to discover the things that have never happened, so that you're left with what's Really there, instead of what you think happened.

All this is about undoing what never happened. And the only way you're going to arrive at the conscious experience of the fact that it didn't happen is by your willingness to withdraw your conviction that it did, and that you know what the happening meant, and you know why it happened, and you know why the results are inevitable and why you can't possibly become free from them.

"Well, I know that I have lived a lot of years and I am elderly. I may feel pretty good, but you know, other people my age are dying. I turn on the news and so-and-so who is seventy-four died, or somebody . . . so-and-so who is sixty-three died the other day." And you make connections. You put what you think is two and two together and you say, "Well, [chuckling] you know, just like the guy who says 'television' gets a green apple on their nose, somebody who's seventy-five is bound to die."

Stop it! Stop engaging in this! Don't bind yourself anymore by your words. Take your words, take these thoughts that come to you to your Friend,

because these thoughts cover something up. These thoughts put the truth in a hidden place where the truth becomes a secret that nobody knows.

The truth that's covered up is your Birthright to be experiencing. And we're talking about, through all of this, you're arriving at a point where truth dawns on you, revelation occurs—a sudden shift of perception.

Here's a thought about a sudden shift of perception: A sudden shift of perception is when, for some reason, you shift from a state of mind of selfishness to ***selflessness*** where something happens when you were engaged in trying to protect yourself or get what you thought you needed, an event occurred that caused you to let go of that, so that you might stand in a position of gifting another with something they need, where you suddenly were inspired right in the middle of your selfishness to be thoughtful, to put your selfishness on the back burner, so that you could take care of this situation. That's a sudden shift of perception, where one moment you're operating in one space and the next moment you're operating in another space.

A miracle is a sudden shift of perception where you were operating in a space of bondage, of limitation, of sin, sickness, death, suffering, deterioration and on and on and on. And suddenly, as they say in the Christian Churches, you were infilled with the Holy Spirit, not some other-worldly Holy Spirit—a part of a Trinity far above and different from you, but a Holy Spirit as wonderful as you imagined as part of the Trinity that's not out there but is your very own Sane Mind that fills you, because you have been willing to abandon the word you have been giving to your experience that has blinded you and bound you to something that isn't real.

It's time to find out that sin, sickness and death is ***not*** real and did ***not*** ever happen. Every moment is a perfect moment to become disillusioned. Every moment is a perfect moment to become free of illusion, unbound and in your right Mind.

Now, let's go into the book and I'm going to back up just a bit, a couple of sentences . . .

He . . . ¹

. . . the Holy Spirit, this Friend, which is nothing more than your right Mind . . .

. . . has promised the Father that through Him . . .

. . . the Holy Spirit . . .

. . . you would be released from littleness to glory. To what He promised God He is wholly faithful, for He shared with God the promise that was given Him to share with YOU.

Let's face it, if the Holy Spirit is nothing more than your right Mind, then it's bound to be His purpose to reveal Himself to you as You, because that's the only thing that will bring the integrity of your Being back into play. That which is nothing more than your right Mind cannot help but be wholly faithful to what It is and thereby in its active relationship with you, while you're not paying any attention to who you really Are, It can do nothing less than illuminate the truth of what It is as you to you so that there is a shift of perception, resulting integrity of the Movement of that which is nothing but your right Mind is absolutely inevitable.

He . . .

. . . the Holy Spirit . . .

. . . shares it still, for YOU.

. . . for YOU! The Holy Spirit hasn't stopped being your Friend, with the intent to fulfill its promise, to fulfill its purpose.

He shares it still, for YOU.

In spite of the fact that you think you're an entity with a green apple on the end of its nose that has no choice about it.

Everything that promises otherwise, . .

. . . promises other than release . . .

. . . great or small, however much or little valued, He will replace with the ONE promise given unto Him to lay upon the altar to your Father and His Son.

Does that mean the Father and Jesus? No, it means the Father and you. The Holy Spirit's purpose is to lay the clear understanding of what you are at the altar of your Being—which is the altar of God—and reveal you to yourself, so that you might become unconfused.

No altar stands to God WITHOUT His Son. And nothing brought there that is not equally worthy of both but will be replaced by gifts wholly acceptable to Father AND to Son.

In other words, if you bring a gift to the altar of hate or of deceit, or if you bring a concern about an apple that's on the end of your nose—that isn't really there—it's something that ends up having to be given to the Father. But you can't give a lie to the Father, because a lie in the presence of the Father doesn't exist. It's one those things that never happened, and that you've got to find out never happened. So . . .

. . . nothing brought there that is not equally worthy of both

. . . Father and Son . . .

. . . will be replaced by gifts wholly acceptable to Father AND to Son.

It will be replaced by the Holy Spirit.

Can you offer guilt to God? You cannot, then, offer it to His Son. For they are not apart, and gifts to one ARE offered to the other.

Oh, I know . . . it seems as though you can offer guilt to your brother and it seems as though your brother can offer guilt to you, but that's a suggestion, just like: "If you say the word 'television' an apple will appear on the end of your nose and nothing you can do will make it come off. And it will happen because anyone who says the word 'television' always ends up with an apple on the end of his nose. It's the way the universe works."

Again, it's time to become unstuck from what isn't true and therefore never happened. But you don't know how to distinguish between what is Real and what isn't. And that's why you have a Friend that can. And that's why that friend's purpose is to disclose the difference to you so that you can discard what isn't serving you and which you find no benefit in.

Again . . .

Can you offer guilt . . .

. . . or anything untrue . . .

. . . to God? You cannot, then, offer it to His Son. For they are not apart, and gifts to one ARE offered to the other.

You know not God because you know not this.

You don't know God because you think you and God are something separate from each other—you don't know of the unity. So . . .

You know not God because you know not this. And yet you DO know God and ALSO this.

See, it's a paradox: You don't know this, and you do know this. One of the things you know isn't real, and one of the things you know is Real. One of the things has happened, and one of the things has never happened.

So again, all we're ever doing is undoing what never happened. And it is accomplished by getting you to be willing to look at everything with a curiosity to know what the truth is about it, instead of being confident yourself and giving the word yourself and becoming bound by it because you know this is the way the universe works.

Again . . .

You know not God because you know not this. And yet you DO know God and ALSO this. All this . . .

All this . . .

. . . is safe within you, where the Holy Spirit shines. He shines not in division, but in the meeting place where God, united with His Son, speaks to His Son through Him. Communication between what cannot be divided CANNOT cease.

Well, then that means that communication between God and His Son or Daughter has been ceaseless. And the fact that you seem not to hear the Father is one of those things that never happened. But you think . . . and your thinking says, "Yeah, yeah, yeah, but I have a lifetime of never having heard God. And if God is omnipotent and if God is my Being then how could I possibly have lived a whole lifetime without talking with God?" That's part of the hypnotist's story, like: "Anyone who says the word 'television' will end up with an apple on his nose that he can't get off."

I don't care if you spent a whole lifetime and never talked with God. I don't care if you spent a whole lifetime and never talked with the Holy Spirit—that which is nothing more than your right Mind, or nothing less than your right Mind. I am saying, as you go through each day, reach for the Holy Spirit. Stop grouching because nobody told you for most of your life that you could talk to the Holy Spirit, and that the Holy Spirit was nothing less than your right Mind, or nothing more than your right Mind. Stop grouching about it. It doesn't matter. Now you know and now you can reach . . . now you can say, "I wish to see everything through Your Vision which is Your gift to me from God." In this way you stop acting as though you are out of your right Mind and it lays the ground work for cohesion and unity to return in you.

The holy meeting place of the unseparated Father and His Son . . .

. . . you see, separation never happened. It's one of those things. It never happened. You believe it happened. You believe you've lived a life separated, not connected with God and having to somehow gain His respect and gain His Love by somehow overcoming your sinfulness, blah, blah, blah.

The holy meeting place of the unseparated Father and His Son lies in the Holy Spirit and in YOU.

That's the truth that has forever been happening.

All interference in the communication that God Himself wills with His Son is quite impossible here. Unbroken and uninterrupted love flows constantly between the Father and the Son, as BOTH would have it be.

Both would have it be that way because that is the way the universe works. That is what happens. That is what has happened.

And so it IS.

Are you beginning to see how practical it is to challenge "being old," to challenge the meaning you've given to it, to challenge the meanings everyone else has given to it that has caused, for lack of better words, a hypnotic suggestion that everybody's obedient to? And so, they walk around like the one with the apple on his nose, behaving like they're old and having the expectations that old people have, and not having expectations that eighteen year olds have or thirty year olds, and not engaging in the things that a forty year old would gladly tackle. "Well, I'm not going to be here long enough to finish that project. No point in starting that." Well, you see the foot go sink into the ground on its way into the grave.

Stop giving your definitions and start asking, "How do I go through a wall at 60 miles an hour and come out the other side without having lost any time at all? How do I be seventy years old? How do I be ninety years old and feel like tackling a new project with gusto? How do I let go of the doubts that are instilled in me that say, 'it's useless to take on a new project at ninety years old.'"

Start asking these questions . . . of who? Of that which is nothing more than your right Mind—your Sanity. It's there for you. It is there with a cause. It's there with a promise to fulfill—a promise made to God. It is the purpose of your Mind, your right Mind, to uncover and bring forth you in your right Mind, no longer bound by strange ideas.

Let your minds wander not through darkened corridors, away from light's center. You may choose to lead yourselves astray, but you can only be brought TOGETHER by the Guide appointed for you. He will surely lead you to where God and His Son await your recognition.

[Repeats] He will surely lead you to where God and . . .

. . . you in your right Mind, knowing you are God's . . .

. . . Son await your recognition.

Atonement . . . coming back into your right Mind—being Sane again—not being hypnotized and believing the hypnotic suggestion.

They . . .

. . . God and His Son . . .

. . . are joined in giving you the gift of oneness, before which ALL separation vanishes.

Everything about your Being is geared toward your regaining your Sanity and becoming free of that which never happened, even though your education has said, "All of what never happened did indeed happen and is going to continue to happen, it is an ongoing cycle of life, period. No ands ifs or buts."

Unite with what you ARE. You CANNOT join with anything except reality. God's glory and His Son's belong to you in truth. They HAVE no opposite, and nothing else CAN you bestow upon yourselves.

You remember: "What do you want, truth or illusion?" Truth is the awareness that what never happened, never happened, which means that truth is the awareness of what Is and always has been.

There is no substitute for truth. And truth will make this plain to you as you are brought into the place where you must MEET with truth.

Your Friend brings you there, but you have to say to your Friend, "Bring me there." You have to say to your Friend, "I wish to see everything through Your Vision, which is Your gift to me from God."

If you do not abandon the right you think you have to think for yourself and come to conclusions on your own, you will not benefit from this Friend and will not experience the return of your Sanity, because your mind has become integrated, because you've let sanity return.

. . . truth will make this plain to you as you are brought into the place where you must MEET with truth. And there you must be led, . .

. . . led . . . see, that's what's hard for the orphan mentality, for the self-determined one—being led is insulting. But being independent is what keeps you isolated from your Sanity. And your Sanity is what you really want.

. . . there you must be led, through gentle understanding which can lead you nowhere else. Where God is, there are YOU. Such IS the truth. Nothing can change the knowledge given you by God into unknowingness.

It seems to have, but that's one of the things that never happened. You cannot actually be in a state of unknowingness. All there is to be known, all of creation, awaits your conscious experience of it because it's your Birthright to be experiencing it. To not be experiencing it is something you think is actual, just like the hypnotized one believes that the apple on his nose is actual. But it's not!

Everything God created knows its Creator. For this is how creation is accomplished by the Creator and by His creations. In the holy meeting place are joined the Father and His creations, and the creations of His Son with Them together. There is one link which joins them all together, holding them in the Oneness out of which creation happens.

So as you're willing to invite this Friend to reveal to you what the truth is here, and here, and here, and here, you are inviting the opening in you that will allow you to move into the very depth of the Movement of Creation with the Father, in which your Eternal Life is known by you. And the idea of age and all the beliefs associated with it, mean nothing. And where the belief of having an apple on your nose, or illnesses, or death, or deterioration also mean nothing. And all of these things will mean nothing right here, right where you are, because you'll see the chair as it really Is and you'll see your fingernails and your body as it really Is—as Creation itself, which is immutable, unchangeable, not subject to death, able to pass through walls like a speeding bullet. Experience no impediments.

So as I said last week, take every apparently innocuous moment, every seemingly regular moment and be curious because it speaks of God and it

speaks of Creation, because that's what it Is. And it's your Birthright to be experiencing it for what it Is. And to find out that what you thought it was never happened! There in lies your freedom, your healing, your blessing, your Awakening.

And I wish you a glorious week. I love you all. Okay.

A Course In Miracles (reference pages)

¹ *Sparkly Book* – p.335, 2nd Full Par. / *JCIM* – p.140, Par. 7 / *CIMS* – p. 281, Par. 33
First Edition – p. 269, Par. 2 / *Second Edition* – p. 289, Par. 2

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 13th 2008

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

You know, if you choose to become utterly simple within yourself, if you have a desire to back off from all the complications, all the technicalities of what goes on with you, with a desire to get down to the fundamental of you, what you might call the fundamental motivation or fundamental drive, you'll find that you come to a place, not as an intellectual thing, but as an experience where there is silence and you feel an impulse to declare yourself—you feel a need, an urge, an impulsion to assert . . . make assertion. It's very much a place, a state of mind similar to that expressed by Captain Picard in Star Trek, where he says, "Make it so." You will find yourself at a very primal, fundamental state wherein you feel the need to make it so—to make something so, [chuckles] make anything so!

Now, in the making it so, in the making of something so, you are giving birth to yourself. The assertion is so primal, so back to basics, that you realize that in that assertion you are bringing yourself into existence—into existence as recognizable to others—recognizable, and present in life itself. And everything else that follows simply compounds that initial act of self-creation accomplished by means of making an assertion.

You will find, in that experience of allowing yourself back into that primal place, that it's as though until you make that assertion, you don't yet really exist. There's nothing recognizable about you. And this is why you must, under all circumstances, without fail, assert yourself—make something so, because that will make you so.

Now the way you make something so is by thinking something up. What the Course calls "making" as opposed to "creating." And so, you assert yourself by having what could only be called, an original idea. It must be original in order to be recognizable as worthy of giving one's attention to, else, the giving birth to yourself by virtue of expressing this original idea, will not occur fully. In other words, you will not be made so—fully—because if the thought, if the concept, if the idea is not original and worthy of attention by being original, you have not become something valid yet.

Existence on this basis is a matter of consistently and forever asserting yourself in order to make yourself real.

All of you, if you will take the time with genuine interest and genuine willingness to get past all of the surface mish-mash and sink down into that which is really fundamental to you, sort of casting aside everything that might be irrelevant so that you get down to the essential element, you will find this act that I've described, as an awareness of how you brought yourself into being as who you think you are. And you will realize how powerful the act seemed to be because you will realize that you used a tremendous amount of energy, we'll say, to assert yourself—to make yourself **known**. And you will then realize that you are continuing to use that kind of force today in order to live your life, in order to live your life successfully with dignity, respect, and so on.

But I must point out to you, that although this will be your experience if you allow this to happen, it will not be an experience of who you truly Are. It will be an experience of what you seem to be, as an ego. And this is very important.

We are, every week, every time we get together, learning how to abandon that primitive act of self-assertion. Because the act of self-assertion is the introduction of thinking, which blinds you to and keeps you from experiencing what you truly Are.

Now the simple fact is, that before you utter this primal scream, as it were, this primal self-assertion, you're very aware of being conscious. There is something there feeling this urge, you see. This, that is there, is pure awareness. This that is there, is the divine You that is all Knowing, that is inseparable from and un-separated from its Source, the Father—God. And the impulse to act, to give birth to yourself, is an act of creating something different from this pure infinite all-inclusive awareness that is the Presence of God being all there is to you and thereby you being absolutely and completely fulfilled.

This impulse to act independently as an assertion of you, so that you as who you want to be known as can become knowable, is the cause of what you call,

the human condition. It is the cause of sin, disease, and death. It is the cause of the experience of guilt. It's the enactment of shifting from first gear to second gear and becoming the orphan which automatically brings into play third gear, which is guilt and fear—inseparable guilt and fear.

There is no legitimate or valuable thinking. All thinking is an extension of the need to create yourself by virtue of independent self-assertion in order to make yourself knowable on your terms instead of the terms of Creation.

And so, although I constantly am saying God did not give you the capacity to think, and although I encourage you in many many ways to dare to abandon thinking, to move into the Silence with active curiosity and then listen instead of think, it seems as though I'm asking you to do something totally unreasonable, because that is all you are used to doing—is thinking and claiming your presence in the world, birthing yourself constantly in the world and to your fellow man. And you think that's normal. You think that is the meaning of life. You think that God gave you the capacity to do that and in doing it, you are indeed validating yourself when in fact, you are, by doing that, constantly obscuring who and what you really Are from yourself and your fellow man.

What is the only thing that makes you guilty? The only thing that makes you guilty is your behaving as though you're out of your mind . . . is you believing that you're doing something that God didn't give you the capacity to do. That which seems to make you guilty is you thinking as an act of self-creation, of birthing yourself, and becoming recognizably present, real and valid.

It isn't what you're attempting to do that makes you guilty, it's the fact that in attempting to do it, you have abandoned first gear, and you have taken up residence in second gear. And second gear always is absolutely accompanied by guilt and fear. This is important, because if you want to see and experience yourself as guiltless and if you want to see and experience your brother as guiltless, you're going to have to be willing to recognize that neither you nor your brother or sister have the capacity to think and actually accomplish anything. And therefore, you are innocent of anything you have thought up [chuckle] and believed about yourselves or about each other.

And you will realize that in order to experience your brother's innocence or your innocence, you're going to have to be willing to get beyond thinking or behind it, to back up prior to the thought. That's what becoming still does.

Your brother is innocent. He seems to be guilty because he's been thinking. And he feels guilty because he's been thinking. He's been operating independently and by his act of self-creation, blocking his experience of what

he is and was before he expressed that primal scream—that primal self-assertion.

You can say, “My brother is innocent.” But saying it doesn’t make it so. Saying it doesn’t mean you’re having the experience. Having the experience will only come when you are willing to get behind—come to that place **before** your thought—and in that place prior to thought, right now, which means, in the silence within you, in the peace within you, you are absent the experience of thinking but not absent the experience of consciousness—of awareness. And in that place, you can desire to know the truth about your brother. The truth about your brother that exists only prior to or behind whatever thoughts he’s employing in his act of self-assertion, or her act of self-assertion.

Don’t waste your time saying, “My brother is innocent . . . my sister is innocent . . . well they’re innocent, you know?”

Words don’t mean anything. You better be having the **experience** of their innocence. And the only way to have the experience of their innocence is to get into the experience of your innocence which means to back up **behind** the thought—the thinking—and get into the silence desiring to know what the truth is, and abandoning your own independent state of existence that you birthed by your self-assertion.

Then, you’ll be able to have the experience of your brother’s innocence or your sister’s innocence and you will have it along with yours. Because I promise you something: If you’re thinking and you’re finding thinking valuable, it is going to be impossible for you to look at your brother or sister and not make the absolute assumption that they are thinking and they are finding thinking valuable. Well, if you see that, you’re not seeing their innocence whether you say they’re innocent or not. Words are cheap.

You don’t want just words, you want the experience. Because the experience is the experience of God’s Truth. It is the experience of how things really Are. And they constitute the manner in which healing and transformation occurs for you and for your brother and sister. So let’s keep this in mind.

We’re going to be talking tonight about holiness—your holiness. Well, your holiness is always going to be covered up by your thinking. But it’s there prior to the thinking. It’s there now prior to the assertion of and creation of yourself that is accomplished by your thinking in this moment.

Your holiness and your innocence are both present now. But you don’t think of yourselves as holy. You sort of assign that to priests, maybe . . . or ministers, or “teachers of God.” And even then it’s by choice. It’s a vocation. It’s something they’ve chosen. But we’re talking about everyone being actually

holy. Not as a vocation, not as something you've chosen, but as a state of Being that you need to more and more include in your awareness of yourself as you do the most mundane things every day.

Now, let's go into the Book.

The link with which the Father joins Himself to those He gives the power to create like Him . . .¹

. . . meaning, His Sons and Daughters . . .

. . . can NEVER be dissolved.

It can't be dissolved because Creation is God's extension of Himself, you might say.

So . . .

The link with which the Father joins Himself to those He gives the power to create like Him . . .

. . . meaning you . . .

. . . can NEVER be dissolved.

It's a permanent, unalterable state of Being. Not something you have to gain and not something you can lose.

Heaven itself is union with all of creation, and with its One Creator.

Do you know what that means? It means that Heaven isn't a place. It means that Heaven is awareness.

Heaven itself is union with all of creation, and with its One Creator.

It means it is conscious awareness that isn't split, that isn't divided up into, we'll say, multiple personalities. It is awareness that is all inclusive. Inclusive of all of Creation, Heaven is that conscious awareness in which all of Creation is embraced and experienced. Something which you must be willing to allow by ceasing to think, by ceasing to do that which obscures the experience or that which is Heaven.

Heaven itself is union with all of creation, and with its One Creator. And Heaven remains the Will of God for you.

In other words, unbounded awareness of all that Is and union with It and awareness of Its union with you, and we might say no thoughts that are unknown, all thoughts of everyone being known by everyone so that communication is communion, that's the new normalcy—what will seem new to you, but it is what is natural. It is what is Real.

So . . .

Heaven itself is union with all of creation, and with its One Creator. And Heaven remains the Will of God for you. Lay no gifts other than this upon your altars, . .

What does that mean? It means, let that be the only gift you lay on your altar. Stop laying the gift of all of the fantastic thoughts you've come up with. Right now, you're laying all of your creations on the altar. All of these creations that have come out of this primordial need to express yourself and make your presence known by virtue of expressing original ideas of your very own, which causes you, by virtue of their originality, to be seen as worthwhile and truly valid.

That's what you have to stop laying on the altar, where right now, that's all you are laying on the altar.

Lay no gifts other than . . .

Heaven: The willingness to be the conscious awareness of all that Is.

Lay no gifts other than this upon your altars, for nothing can coexist beside it.

You see? What makes you innocent is the fact that all the thoughts you've thought are one of those things that never happened. If God didn't think it, so to speak, it was never thought. And the consequences of your thinking, therefore, don't exist as an actuality. And that is why you're innocent, because you haven't been doing what you thought you were doing, literally.

Lay no gifts other than this upon your altars, for nothing can coexist beside it.

All of your thoughts which you use to self-create yourself cannot coexist on the altar, actually, with the only true gift.

Here . . .

. . . on the altar . . .

. . . your meager offerings are brought together with the gift of God, . .

. . . which is Heaven, which we've said is not a place, but it is the unobstructed, conscious experience of Reality. It's the awareness of Reality, in which none of Reality is obscured to you or separated from you, in which you are inseparable from it. And communion of the wholeness of Creation is your experience. So . . .

Here your meager offerings are brought together with the gift of God, and only what is worthy of the Father will be accepted by the Son, for whom it was intended. To whom God gives Himself He IS given. Your little gifts . . .

. . . all of your wonderful, self-creative—meaning those things you've used to create yourself—all of those thoughts . . .

. . . will vanish on the altar where He . . .

. . . God . . .

. . . has placed His Own.

The next subsection is entitled . . .

THE RECOGNITION OF HOLINESS

The Atonement does not MAKE holy. You were CREATED holy. It merely brings unholiness TO holiness; or what you MADE to what you ARE.

So it brings all of these thoughts which you have used to create yourself, it brings those to the truth, it brings those to what you Are.

The bringing together of truth and illusion, of the ego to God, is the Holy Spirit's only function. Keep not your making . . .

. . . in other words, all your thoughts, all of your creations.

Keep not your making from your Father, for hiding it has cost you knowledge of Him and of yourselves.

You see? "But, Father, I'd rather see it my way. See, you get your independence stance, you stand back and you keep your thoughts, they're yours. "Father, to heck with you, I'd rather see it my way. My perception is

what I'm going to validate and value and live by. Sayonara." But when you bring your thoughts, your creations, so to speak, your acts of self-creation that created an imaginary self, when you bring those to the Father, or when you bring those to the Holy Spirit they will be laid upon the altar in you and placed beside the gifts of God. Your gifts will become obviously valueless and you will gladly let them go, because that is what happens when what is Real and what is unreal are brought together.

Now . . .

***The knowledge is safe, but wherein is YOUR safety apart from it?
The making of time to TAKE THE PLACE of timelessness . . .***

. . . meaning, all inclusive infinite knowing now . . .

. . . lay in the decision to be not as you were.

You see? Here you were as pure awareness and then you felt an impulsion to assert, which God didn't create you to do and which there is no actual need to do, because Being was already whole and complete. And so you asserted yourself to bring yourself into existence on your terms.

***The making of time to TAKE THE PLACE of timelessness lay in
the decision to be not as you were. Thus, truth was made past, . .***

. . . in other words, the experience before self-assertion became what was, not what is . . .

. . . and the present was dedicated to illusion.

The present was dedicated to the self you were in the act of giving creation to, by virtue of continuing to assert more and more original ideas.

***And the past, too, was changed and interposed between what
always was and NOW.***

In other word, what always was, was initially the past when you made your self-assertion and seemed to create a new experience of self and identity and existence. But then the past—meaning you in your pristine and perfect state of mind, that became no longer the past—that was replaced by the history of your acts of thinking original ideas for the purpose of maintaining an ongoing creation of yourself, period. You see?

The past which YOU remember . . .

. . . meaning, the history of your original thinking for the purpose of creating yourself . . .

. . . NEVER was, and represents only the denial of what ALWAYS was.

Your preoccupation with yourself presently and preoccupation with your past, meaning the history of your self-assertions, don't constitute an actual present of an actual past. What came before this false experience of now and history, which at this point is an experience you had in the past, *that* is the truth of you now and is available to you now in your willingness to get behind your thoughts, which is another way of saying . . . moving into the silence.

Bringing the ego to God is but to bring error to truth, where it stands corrected because it is the OPPOSITE of what it meets, and is undone because the contradiction can no longer stand.

When you're willing to say, "Father," as though it's the first word of a prayer—which means you're reaching out to something outside of this self-created independent entity that you think you are—when you say, "Father," you are taking the first step to bring illusion to truth, because you are reaching outside the illusion.

Bringing the ego to God is but to bring error to truth, where it stands corrected because it is the OPPOSITE of what it meets, and is undone because the contradiction can no longer stand. How long can contradiction stand when its impossible nature is clearly revealed? What disappears in light is not attacked. It merely vanishes because it is not true. Different realities are meaningless, . .

. . . different realities. It's nonsensical . . .

. . . for reality must be one. It CANNOT change with time or mood or chance. Its changelessness is what MAKES it real. This cannot BE undone. Undoing is for unreality. And this reality WILL do for you.

[sigh] What you truly are cannot be undone and never has been undone, even through this apparently powerful self-assertion by which you gave birth to yourself, in spite of all the dynamics of that, nothing happened. And your continuing effort to do it continues to be, nothing happening. All it is, is something that stands as a preoccupation in your mind, distracting you from the direct experience of Reality, Heaven here, now.

It's time for the truth of you to become apparent to you. It's time for your holiness and innocence to be your experience. And someone is finally telling you that the way to do it is to stop thinking. And if meditation is the only way you can get back of, or behind, or underneath thinking, so that you're in the silence that constitutes pure awareness, then meditate. Do whatever it takes to allow yourself to be pure awareness. And be pure awareness in the grocery store. Be pure awareness in the bathroom. Be pure awareness no matter what you're doing, no matter where you are, no matter how you would have in the past defined the situation or circumstances.

Merely by being what it is does truth release you from everything that it is NOT.

But if you're going to have that experience of undoing, you've got to stop thinking, and you have to move into the silence. You have to dare to allow yourself to stop controlling the birthing of you into existence so that you might find that in the absence of that strenuous endeavor, you already exist whole—right there in the grocery store, right there in your car on the freeway, right there in bed with your wife, right there mowing the lawn.

Merely by being what it is does truth release you from everything that it is NOT.

If you let truth be more important to you than birthing yourself.

The Atonement is so gentle you need but whisper to it, and all its power will rush to your assistance and support.

What does that mean? That means that you don't have to assert yourself to get it.

The Atonement is so gentle you need but whisper to it, . .

In fact, the practice of whispering gives you a very direct experience of not being powerful—I promise you. It is very hard to be assertive in a whisper, [whispering] very difficult. In fact, it's so difficult that if you insist on continuing to whisper you will begin to whisper intelligence rather than force. [Chuckling] You will find ideas to express through whispers, which by virtue of their intelligence will be motivating, not by virtue of the vigor and force with which you whisper. You see?

So . . .

The Atonement is so gentle you need but whisper to it, . .

Well, this is a key, also. Because when you do meditate, when you do, do whatever helps you move into the silence and into the peace of your Being, any desire that you might express from there, any desire that arises in your mind out of your peace, will find fulfillment if the desire is whispered, if the desire is gently placed, if the desire is almost silently placed, because that's when the least amount of willpower, of willfulness is being expressed. And because you are expressing or giving expression to a desire which has emerged from the peace, in the silence of your Being, it really is a matter of you cooperating with that movement rather than being the creator of it and subsequently the authorizer of it through willfulness or force. You see?

And so the act became an act as a result of awareness, and moved into action by virtue of your continuing to be awareness, not by virtue of your becoming an actor.

The Atonement is so gentle you need but whisper to it, and . . .

. . . indeed . . .

. . . all its power will rush to your assistance and support.

That is what you will find yourself experiencing when you act from your peace, when you be from your innocence, your holiness.

You are not frail with God beside you.

That's a wonderful experience awaiting you. You're also not ***powerful***, but you are omnipotent.

You are not frail with God beside you. Yet without Him you are nothing.

What do you mean without Him? Well, when you birthed yourself by asserting yourself through the expression of a thought that was original, you were being without Him—you were being independent.

. . . without Him you are nothing.

In other words, [chuckling] everything you thought you've been being is something that never happened, as we discussed last week.

The Atonement offers you God.

Well, . . .

The Atonement offers you God.

The Atonement offers you truth. The Atonement offers you Reality, Atonement offers you Heaven—the awareness of all of Creation without any separation from any of it, where you experience all Knowing. It doesn't offer you this thing that you have birthed out of a primordial expression or assertion of an original idea or thought that you used to establish yourself as a valid presence.

The Atonement offers you God.

It does not offer you, [chuckling] it does not offer you what you've been having, and what you've been suffering from.

The gift which you refused is held by Him in you. His Spirit holds it there for you.

I've said in the past, "Your divinity is held in trust while you dally with the ego."

The gift which you refused . . .

. . . which is Heaven, the conscious awareness of all of Reality . . .

. . . is held by Him . . .

In other words, your right Mind . . .

. . . is held by Him in you. His Spirit holds it there for you. God has not left His altar, though His worshippers placed other gods upon it.

You've placed your fantastic, in other words, fantasy- like creations, all of your thoughts, all of your definitions, all of your mutually agreed upon concepts and so on, you have placed on the altar—cluttered it up, as it were, with distractions that never really took up any space because they're not Real. But you put them there.

God has not left His altar, though His worshippers placed other gods upon it. The temple still is holy, . .

. . . [whispering] you still are holy . . .

. . . for the Presence that dwells within it IS holiness.

The presence of what? The presence of the conscious awareness of Being that is You.

In the temple holiness waits quietly for the return of them that love it.

When you begin to love it, when you begin to get tired of what you're birthing, you will return, and it waits for you. Your holiness waits for you—that which is nothing more than your right Mind awaits your return to its embrace.

The Presence knows they will return to purity and to grace.

Listen to this, remember it:

The graciousness of God will take them gently in, and cover all their sense of pain and loss with the immortal assurance of their Father's Love.

Cover all their sense of pain and loss of what? Oh-h, all of your cherished thoughts by means of which you've given meaning to your life and to yourself. In fact, you haven't just given meaning to life and to yourself, those thoughts were used to birth you. And if you think you've done a pretty good job of it, you're likely to experience a sense of loss as you let go of it because something in you is daring to prefer what you're coming to know is a truer experience, a fuller, a more enjoyable, a holier experience of what your Being is all about.

So . . .

The graciousness of God will take them . . .

. . . you . . .

. . . gently in, and cover all their sense of pain . . .

all your sense of pain . . .

. . . and loss with the immortal assurance of their Father's Love.

. . . your Father's Love.

There, fear of death will be replaced with joy of living. For God is Life, and they ABIDE in Life.

No longer in this sense of life that you've birthed, this imaginary sense of life that you've birthed.

The Presence of holiness lives in everything that lives, for holiness CREATED life, and leaves not what It created holy as itself.

So, I want you to be with this for the coming week. I want you to dare to allow for the idea that thinking is not **ever** valuable, that listening is. And that your Salvation lies in getting back to the place before the thoughts emerge, so that you might stop creating yourself by asserting yourself and ending up with an illusion.

And I look forward to being with you next week. And I look forward to the discoveries you will be having. I love you all.

A Course In Miracles (reference pages)

¹ *Sparkly Book – p.336, 2nd Full Par. / JCIM – p.141, Par.3 / CIMS – p. 282, Par. 37
First Edition – p. 270, Par. 2 / Second Edition – p. 290, Par. 5*

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A Course in Miracles Study Group with Raj, July 13th 2008
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 27th 2008

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

You know, as you engage in Awakening by desiring to experience whatever that means, you are going to find that your purpose for being is different from what you thought. And if you aren't expecting that, it might be a surprise that doesn't please you. But I want you to be aware that, that's the case so that you can abide with the unavoidability of it and adjust more gracefully. You're here actually, to be far more than you thought.

We talked last week about the fact that you're not used to thinking of yourself as being holy. And this week we're going to talk a little bit about what being holy means. And in this sense, you will begin to see that there is a difference between your purpose as it truly is, and what you have for the last years during this lifetime, you thought your purpose was.

Now . . .

In this world . . .¹

. . . not in the world to come . . .

In this world . . .

. . . in this experience of world, . . .

. . . you can become a spotless mirror, in which the holiness of your Creator shines forth from you to all around you.

That's a glorious purpose of being. [chuckle]

In this world you can become a spotless mirror, in which the holiness of your Creator shines forth from you to all around you. You can reflect Heaven HERE.

Well, what did we say last week that Heaven was?

Heaven is awareness. Awareness that is not distorted by or colored by thoughts occupying awareness that do not reflect reality, that do not reflect the truth, that do not reflect your function.

So, you can reflect Heaven here. You can be that undistorted pure conscious awareness of reality as it is right here, not in the sweet-bye-and-bye after you die. Your function has always been to be conscious of the truth here, now, as you put it, in this lifetime. This lifetime is just eternity imagined as something having a beginning and an end—a birth and an up-coming death.

But, as you make this shift of consciousness, called Awakening, you'll find that the experience of birth will disappear. It will not be a part of your memory. And an impending death will also disappear. And you will remember wholeness. You will remember eternity, if I may put it that way. And you will not labor under a false impression that there are beginnings and endings.

You can reflect Heaven HERE. Yet no reflections of the images of other gods must dim the mirror that would hold God's reflection in it.

Well . . . ***the reflections of the images of other gods*** . . . [chuckling] it's a nice poetic way of speaking about your thoughts. All the thinking that you have done, all of the imaginative intellectual creativity you have gone through which you have placed upon the altar in you, which you have filled your awareness with and preoccupied yourself with.

Yet no reflections of the images of other gods must dim the mirror that would hold God's reflection in it. Earth can reflect Heaven or hell; God or the ego.

There it is right there. Heaven is God. Heaven is equated with God. Heaven is equated with first gear—you in your right Mind.

Hell is the equivalent of second gear, where you have engaged in this self-assertion that brought you into existence as a concept you had of yourself that you insisted in bringing into manifestation—into recognizability. That's all there is to Hell. All there is to Hell is your mind cluttered up with your thinking—cluttered up with your preoccupation with what you have created

out of pure imagination. Of course, all you could create through the use of your mind would have been a distorted perception of that which already existed of Creation Itself.

So Hell is nothing more than your active misperception of Heaven right here and right now. It's not another place, it's not a place you go to. It is you insisting on defining Creation, Heaven, in your own terms and getting others to join you in agreement as to what those terms mean.

So Hell is an ongoing constantly re-energized misperception of the Kingdom of Heaven. You could say, it's a distortion of that pure awareness which is your mind, which is God's Mind Presencing Itself right there where you are, as all there is of you. That's Heaven.

You need but leave the mirror clean and clear of all the images of hidden darkness you have drawn upon it.

Hidden darkness . . . Well, when you say, "I am going to determine that this is such and such," and you make a definition and you say from now on that is what I have determined it to be and I will govern myself according to that definition. Now what has happened? You have obscured the Real thing by replacing it in your mind with a dominant misperception, which you love because you created it.

Now, what has replaced Reality is a fuzziness, as we discussed—an out-of-focus experience. It's not illuminated. It is dark in that it is fuzzy and it is hard to determine what is really there.

So when it refers to hidden darkness, it's darkness that you can't actually put your finger on. It's darkness that is hidden because there's no truth to it.

Your imaginations are constituted of hidden darkneses. Darkneses that tend to obscure something underneath it—something behind it. The Truth.

So . . .

You need but leave the mirror clean and clear of all the images of hidden darkness you have drawn upon it.

How do you clean it . . . how do you clear it? By not thinking. You clean it or clear it by meditating, by becoming still—providing yourself with a gentle focus and staying with that without engaging in thinking so that your mind becomes free of thoughts. That's how you clear the mirror. That's how you cease to introduce illusion.

God will shine upon it of Himself.

God will shine upon the mirror. God **is** shining upon the mirror even though your thoughts are obscuring what's shining on the mirror truly. God is shining upon the mirror.

God will shine upon it of Himself. Only the clear reflection of Himself can BE perceived upon it.

You see. Your hidden darknesses can't really be perceived on it.

Reflections are seen in light.

Simple.

In darkness they are obscure, and their meaning seems to lie only in shifting interpretations, rather than in themselves.

You see, God's thoughts reflected on the mirror are themselves the Real thing. They're not concepts of the Real thing applied to the Real thing after the fact.

The reflection of God NEEDS no interpretation. It is CLEAR. Clean but the mirror, . .

. . . again, by ceasing thinking.

Clean but the mirror, and the message which shines forth from what the mirror holds out for everyone to see no-one can FAIL to understand.

This is your function. Your function is to value the silence, to value the absence of your thinking enough to abandon the thinking so that you might find yourself in the silence, which could be equated with the clean mirror in which that which is Real is being reflected and because there is now nothing to obscure what is Real that is being reflected, you can see it. What is Real becomes your experience. And when what is Real becomes your experience, That becomes what you express. That becomes what you communicate: The message on the mirror . . .

It is the message that the Holy Spirit is holding to the mirror that is in him.

. . . the one who is looking for truth.

He recognizes it . . .

... the seeker ...

... because he has been taught his NEED for it, . .

... I am teaching you of your need for it. Your suffering experience is teaching you the need for it. You will recognize it because you have been taught your need for it ...

... but knows not where to look to find it.

What it actually says is ...

He recognizes it because he has been taught his NEED for it but knows not where to look to find it. Let him then see It in YOU and SHARE it with you.

Let the Holy Spirit ...

... see it in YOU and SHARE it with you.

... because that is the Holy Spirit's function, and that is the way you come back into your right Mind. But again, in order to experience this influx of revelation you must de-value your capacity . . . your so-called capacity to think. And you must abandon practicing it.

Could you but realize, for a single instant, the power of healing that the reflection of God, shining in you, can bring to all the world, you could not wait to make the mirror of your mind clean to receive the image of the holiness that heals the world.

You hear that?

Could you but realize, for a single instant, . .

It implies that you can't, or you aren't. But if you could realize it, blah, blah, blah, such-and-such would happen, you would discover such-and-such. Well, what is it that keeps you from realizing it? Because certainly the Father has not given you a purpose that you're incapable of fulfilling.

What keeps you from realizing it for a single instant, even, is that you do not want to abandon authority that you think you have and which you value highly. It's that simple.

If you're going to wake up, you're going to first of all say, "Father," and break the silence—break your autonomy—and then you're going to say, "Father," acknowledging your Sonship or Daughtership, "Thy will be done. Thy will,

not mine be done." [Whispering] Nobody wants to do that! Oh, a lot of people give lip service to it, but very few of you are willing even for a moment to say, "Thy will be done," and then want to know what the Father's will is. In other words, to know what the Movement of Creation is in this moment aside from the definitions and meanings you've been giving to it all.

You see, you thought your purpose was to be the determiner in this life and to learn to be the determiner of things well, or if not well, at least with enough force that people will yield.

Somewhere along the line, hopefully without too great suffering, you're going to have to arrive at the place where you're willing to say, "Father, Thy will be done." You're going to have to arrive at a place where you're willing to explore what that might mean, because nothing else holds as much interest for you. You've got to arrive at that point.

Could you but realize, for a single instant, the power of healing that the reflection of God, shining in you, can bring to all the world, you could not wait to make the mirror of your mind clean to receive the image of the holiness that heals the world.

Now, what I want to convey here is, that what keeps you from having this experience is something that you value greatly, but it isn't really that big a thing to abandon. To abandon willfulness, to abandon that exertion of energy to bring into existence the you, you want everybody to believe you are, must simply be abandoned. Stop doing it! Stop doing it for a minute. Stop doing it for a second with true abandonment. You can do it. It's just that you didn't think that was what you needed to do. You didn't think that was part of the program, because you thought the opposite was the "God-almighty purpose of being."

The image of holiness which shines in your mind is not obscure, and will not change.

You may have obscured it with your fanciful thoughts. But it . . .

. . . is not obscure, and will not change. Its meaning to those who look upon it is not obscure, for everyone perceives it as the SAME. All bring their different problems to its healing light, but all their problems are met ONLY with healing there.

And I promise you, that when someone comes to you and does not experience healing it's because you have indeed chosen to respond to them with your best concepts, with your best interpretations, with your best beliefs about how things work, and you have not taken a moment to say, "Father? Aside from what I think, and aside from what this person thinks, what is the truth here?

What is Heaven here?" If you will not try to answer that question yourself, and if you will leave your mind silent and attentive as pure awareness, you will see what's on the mirror. You will see what is not obscure because you will have stopped obscuring it. And when you speak, what you see there will be healing.

That's your Birthright. That's what it's time for all of you to begin experiencing, again.

The response of holiness to ANY form of error is always the same.

It's that which comes from the pure awareness that no one has altered and distorted away from its perfect, I'm going to say, perception and experience of Heaven, of Reality.

The response of holiness to ANY form of error is always the same.

And that's it!

There is no contradiction in what holiness calls forth. Its ONE response is healing, without regard for what is brought to it.

Just as there's no degree of difficulty to miracles, there's no degree of horribleness or actuality to illusions. So no matter what illusion is brought, the response is always the same. It's not a response to the illusion, it's a response from that pure awareness that has looked upon Reality in the absence of thinking, because there was a love for truth. It's that simple.

Those who have learned to offer only healing because of the reflection of holiness in them are ready at last for Heaven.

Are ready at last for that experience of pure awareness in which there is no distortion present whatsoever.

There, holiness is not a reflection, but rather the actual condition of what was but reflected to them here.

You see, the message isn't the concept, the message isn't an interpretation, the message isn't a perception. The message is the Real thing Itself, shared so clearly that it's obvious to everyone it's shared with.

God is no image, and His creations, as part of Him, hold Him in them in truth. They do not merely REFLECT truth, for they ARE truth.

You see, the Kingdom of Heaven that I've been saying you are confronted with at all times, because there literally is nothing going on other than the Kingdom of Heaven, is truth Itself, is Real Itself, is God Presencing Himself not as a concept or an object or an image, but as Himself.

Reality is what you are confronted with in every single experience you're having. But you are experiencing It in a distorted fashion, because you have this unquenchable desire to be original and to make your mark on life, not realizing that you are Life unfolding Itself right there where you are. You see, there's where the problem comes into play because you don't want to be Life unfolding Itself, you want to be the unfolder. You don't want to yield and be what the Father is Being right there where you are. You don't want to fit in. You don't want to flow with. You don't want to be in consummate utter harmony with the Universe in its infinite unfolding. And that's why the "primal scream" comes out because you want to stand out from the rest. And you think that's the way you bring yourself into existence.

"Hey everyone look at me, look at me. Don't look at everything. Abandon your infinite experience of Reality and have a tiny experience of me separate from everything else, and by doing that separate yourself from everything else." You see? This forceful self-expression that you exercise in order to stand out from what God is infinitely Being is creating for you a life full of stress, full of thrills, full of fearful things, full of exciting things. But no peace, no absence of sin, sickness or death, no unchangeable harmony and no real experience of joy. And it's not your Birthright.

The next section is called:

THE SHIFT TO MIRACLES

When no perception . . .

. . . in other words, no thought that you've made up . . .

When no perception stands between God and His creations, or between His Children and their own, the knowledge of creation must continue forever. The reflections which you accept into the mirror of your minds in time but bring eternity nearer or farther.

What's the source of the thoughts you're letting in? Are you going to be the creator of your thoughts, or are you going to let God's thoughts fill you. One will bring Eternity nearer, the other will make It further away.

But eternity itself is beyond ALL time. Reach out of time and touch it, with the help of its reflection in you. And you will turn

from time to holiness as surely as the reflection of holiness calls everyone to lay all guilt aside.

Important:

[Repeats] Reach out of time and touch it, . .

If you're going to reach out of time, you're going to have to let go of your anchor in time. And your anchor in time is your belief in and exercise of control or authority to create whatever you can imagine through the use of your mind, called "thinking." But you don't want to suffer. And you say you do want to wake up, so you're going to have to dare to reach out of time. You're going to have to stop doing what creates time. And what creates time is thinking.

I'm being facetious here, but stop and think about it. When you think it takes time . . . if you experience a revelation, you experience a whole awareness of something, which if you try to express it in words will take time, even though the experience that is being described in time, with words, was experienced [snaps fingers] instantaneously, wholly and completely.

There is so much advantage available to you, to all of you, if you will truly begin to stop thinking. If you will truly take more time to listen, take more time to be silent and receptive to information, experiences that you did not make up or create.

Reflect the peace of Heaven HERE, . .

. . . now remember Heaven is not a place—unless, by Heaven you mean everywhere. Heaven is that conscious awareness which is not distorted by, or confused by, or obscured by spurious, imaginative thoughts. That's Heaven.

Reflect the peace of Heaven HERE, and bring this world to Heaven.

That's why I say, whatever you're looking at be curious as to what the more of God is there than what you're seeing, what more of Reality is occurring than what you're seeing. That's the way you bring this world to Heaven. You ask to see more of the flower, or more of what the glass is, or more of what the fingernail is—divinely speaking.

Reflect the peace of Heaven HERE, and bring this world to Heaven. For the reflection of truth draws everyone TO truth, and as they enter into it they leave all reflections behind.

You stand in front of a mirror, there is a reflection of you, but the you that is looking in the mirror is Real. When you want to know what truth is, you're desiring to experience what is Real, not an image of it, not an approximation of it, not a reflection of it.

In Heaven reality is shared, and not reflected . . .

. . . because you're not looking at a concept. You're not experiencing a picture in your mind of what that thing means. You are experiencing that thing in its actuality, in its reality. It's a direct experience.

In Heaven reality is shared, and not reflected. By sharing its reflection here, its truth becomes the only perception the Son of God accepts.

That's you.

And thus, remembrance of his Father dawns on him, and he can no longer be satisfied with anything but his own reality.

When you're willing to look at your world with a desire to know and experience the more of Reality that is there than what you are experiencing, you are inviting in an experience of and letting yourself into an experience of God in everything. And in that experience of God—your Father—you remember your Sonship or Daughtership, your Birthright.

And thus, remembrance of his Father . . .

. . . your Father . . .

. . . dawns on him, . .

. . . you . . .

. . . and he . . .

. . . you . . .

. . . can no longer be satisfied with anything but his . . .

. . . or your . . .

. . . own reality.

Your own reality as the non-thinker that you are. Your own reality as the pure conscious awareness that **knows all** as a direct experience, not as a thought **about** an experience or a thought **about** a thing.

You on earth have no conception of limitlessness, for the world you seem to live in IS a world of limits. In this world, it is not true that anything without order of difficulty can occur.

When you're looking at everything from second gear, there are orders of difficulties, there are no miracles and you're without your Birthright.

The miracle, therefore, has a unique function, and is motivated by a unique Teacher, . .

. . . this means a **real** miracle.

The miracle, therefore, has a unique function, and is motivated by a unique Teacher, Who brings the laws of another world to this one.

Now, it isn't that there really are two worlds. It's that in your mind you have created a definition of Reality, of Heaven, and that definition is a misperception of Reality. And you abide in, and live in, and act in, and govern yourself according to this misperception. And part of this misperception is that there is order of difficulty. And part of the reality of this misperception is that there are no miracles. This misperception because it's embraced as though it's actual, can only be interrupted or rendered invalid by something entering it from somewhere outside the definitions. In other words, by Reality.

So . . .

The miracle, therefore, has a unique function, and is motivated by a unique Teacher, Who brings the laws of another world to this one.

In other words, the world of Reality to the world you made up.

The miracle is the ONE thing you can do that transcends order, being based not on differences, but on equality.

[Repeats] . . . transcends order . . .

What that means is, it's the one thing that can transcend the orderliness of your self-created mindsets, of your definitions that you govern yourself absolutely by.

The miracle doesn't fit into your rules. The miracle doesn't fit into your structures. Your structures say miracles can't happen. When a miracle happens you've lost control. It's that simple. You abandoned your authority for whatever reason. You let yourself fit in, instead of authorizing. You let yourself fit into the order of another world, the perfection of another world, the harmony of another world, of the Kingdom of Heaven that you have obscured by creating a misperception of it, but which you haven't gotten rid of.

Miracles are not in competition, and the number of them that you can do is limitless.

Wow, your willingness to abandon thinking and to go into the silence, your willingness to be in-filled with what is really present in place of what you have made up and governed yourself by, puts you in a position of having revelation occur over and over and over and over again . . . about this thing and that thing and the other thing . . . and this one and that one and the other person . . . and this one's belief and that one's belief and this one's problem and that one's joy. The opportunity for miracles is as abundant as your connection with everything that you have been misperceiving. And as the misperception yields to the direct experience of truth of what it Really is, that is a miracle.

It is a miracle that transcends the rules of the world you have made up by means of your definitions. And when that happens it means you're not in control. And I keep bringing that up because this is part of your Birthright—to be experiencing the perfection of everything when you're not in control, when you're not securely seated in second gear.

Miracles are not in competition, and the number of them that you can do is limitless. They can be simultaneous and legion.

Doesn't have to be one at a time. It can be ten thousand at a time.

This is not difficult to understand, once you conceive of them as possible at all.

Thank God, reality, and miracles, and the truth cannot be bound by all the "chicken-shit" little rules that you have made up and governed yourself by. Thank God! Thank God, because your bondage is not absolute or even actual.

Again . . .

Miracles are not in competition, and the number of them that you can do is limitless. They can be simultaneous and legion. This is not difficult to understand, once you conceive of them as

possible at all. What IS more difficult to grasp is the lack of order of difficulty which stamps the miracle as something that must come from elsewhere, not from here.

[Chuckling] The only thing that can come from here is something you've made up, and something that you have given the "primal scream" to actualize. That's the only thing that can come from here. Have you had enough of it? Would you like some refreshing experiences?

A miracle must come from elsewhere . . . some place other than your thinking. And it will come from the silence in you, which, if you will access it, you will find is the mirror on which God reflects Himself, Creation.

What IS more difficult to grasp is the lack of order of difficulty which stamps the miracle as something that must come from elsewhere, not from here. From the world's viewpoint, this is impossible.

What that means is, that from the viewpoint of the rules you made up and the definitions of the world and universe that you abide by, that anything can come from elsewhere has to be impossible. Again, thank God, it's not.

You have experienced lack of competition among your thoughts, which, even though they may conflict, can occur to you together and in great numbers. You are so used to this that it can cause you little surprise.

Yet you are also used to classifying some of your thoughts as more important, larger or better, wiser or more productive and valuable than others. And this is true about the thoughts which cross the mind of those who think they live apart.

You know, in second gear, in the orphanage.

For some are reflections of Heaven, while others are motivated by the ego, which but SEEMS to think.

You see . . .

. . . SEEMS to think.

Thinking is one of those things that never happened. It just seems to have happened. Well, according to your current mindsets, that's one of the things that has to be impossible. But it's not!

The result [however] . . .

I'm adding the word "however."

The result [however] is a weaving, changing pattern which never rests, and is never still. It shifts unceasingly across the mirror of your mind, and the reflections of Heaven last but a moment, and grow dim as darkness blots them out. Where there was light darkness removes it in an instant, and alternating patterns of light and darkness sweep constantly across your minds.

That's life. That's what you've been experiencing . . . you unholy ones. But you **are** holy and therefore you're not bound, therefore your Birthright is available to you the moment you genuinely and simply abandon your devotion to thinking. Spend more time listening. Be silent more often during your day. It's not necessary to always be thinking or saying something.

Remember that when you're willing to become still, you're cleaning the mirror. And what God is already reflecting on the mirror can register with you. It's spontaneous. It's automatic. It's unavoidable. So do it!

The little sanity which still remains . . .

. . . in the face of this shifting patterns of darkness and light . . .

. . . is held together by a sense of order which YOU establish.

See, there's still the "primordial scream," the assertion to maintain that little bit of sanity.

Yet the very fact that you can DO this and bring ANY order into chaos shows you that you are not an ego, and that more than an ego MUST be in you. For the ego IS chaos, and if it were all of you no order at all would be possible.

Now, as you enter this coming week I encourage you to invite in revelation, I encourage you to invite in what you haven't thought about . . . what you haven't thought up. And I encourage you to realize that as you let something new actually happen—something that you are not generating—it will be accompanied by a feeling of loss of control, of loss of authority. It will seem that you are having to abandon the self-assertion that makes you stand out and truly exist. Let that happen! Let that happen!

Chaos will not be the result of your setting the order of everything. Orderliness, harmony will result when you yield into and allow yourself to fit in with everything and let the movement of everything dictate your appropriate behavior—how to be—so that you are participating in the

Movement of Creation cooperatively. And that's where the absence of vulnerability enters your experience, and peace and love and joy and on and on.

Again, remember all of this is going to uncover a purpose for being that you did not make up and that you were not expecting to have unfold in you and change you. Let it happen! Let it happen! Let go of your authority!

Okay, I look forward to being with you next week. And I love you all.

A Course In Miracles (reference pages)

¹ *Sparkly Book – p.337, Last Par. / JCIM – p.141, Par.8 / CIMS – p. 283, Par.42*

First Edition – p. 271, 3rd Full Par. / Second Edition – p. 292, Par. 5

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 17th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, establishing order is pretty much the order of the day isn't it, ***every day***, because without the establishment of order, nothing will work out right. You won't be where you need to be when you need to be. You will not be able to coordinate behavior, activities, appointments, etc., etc. And mostly, you won't be able to protect yourself, because of course, life is threatening, life is divided, life is unsafe.

So, because you all value order and because you all believe that order must be established by you, you very seldom, as the saying goes, "Let go and let God."

When you are experiencing inner turmoil, dissonance, fear, worry, you can count on it that it is because you have made an assessment of your environment—of your life—that has concluded that there is danger of one sort or another, to one degree or another. And further, I promise you that you can assume that you have already engaged in the practice of control—the practice of establishing order.

If you are experiencing dissonance, you are already unjoined, you are already feeling your isolation, your scary independence as an orphan. And you're not doing anything to object to and undo this state of orphanhood, which is the one thing that would establish order, although not order by your hand.

Interestingly enough, if you're in your peace, if you're on vacation at the beach and you're relaxed, it's relatively easy for you to let go. It's relatively easy for you not to be holding yourself in a state of readiness to take hold if the

occasion calls for it. And in that space, you are able to feel your peace and good things are able to happen spontaneously—not at your hand. You love to go on a vacation because the unexpected meets you. Well, the unexpected would meet you every single day if you didn't abandon your peace.

The very circumstances where your peace is needed, the very circumstances where the correction to this inner turmoil needs to occur is primarily when you become involved with each other. Like I said, if you're on a beach enjoying the sunshine, not knowing anyone around you, you feel safe. You feel relaxed. You enjoy yourself. The experience of joy can penetrate.

But when you become involved with each other, you immediately become defensive. You immediately become self-protective. And those are the places, those are the times where the practice of the two-step is essential—where, instead of spontaneously responding with old habits, you stop, you hesitate, (that's the first step of the two-step) and you ask, you enquire. You say, "Father" or you say, "Holy Spirit" or you say, "That which is nothing more than my right Mind, what needs to be known here? What is the next step? What is the appropriate response? What allows me to be out from the excellence that is in the middle of me? What allows excellence to manifest in my relationships where I feel a spontaneous call for self-defense or at least a readiness for self-protection?"

Because you tend to feel unsafe with each other, you tend to forget that you're not an orphan. You tend to forget that you do not have to be with your brothers or sisters alone, autonomously. This is the time . . . these are the times to remember to bring God along with you. What does that mean? Does that mean that you're going to have the power of the Universe standing with you and behind you in anything you do? No. [chuckles] It means that you are willing to be present in a situation or in the relationship without claiming private autonomous status, which includes a feeling of vulnerability and habits of self-protection.

It means being willing to stand with your brother knowing or remembering who you Are by remembering to let God be Present with you. By letting God be Present with you, you are saying, "I am the Son or Daughter of God. I am not an orphan. I am not here alone. And it's not only my Birthright but it's my very nature to behave in a manner that will, in biblical terms, glorify God," which means, that will identify the perfection of Being in this circumstance or in this relationship that will manifest as healing, if healing is called for.

You see? That's what it means to go into relationship with God. It means to be present with the willingness to let your mind be free of your misperceptions, to let your mind be free of your theories and your confidences about how things work that you have made up. It means being willing to be in

the circumstance or in the relationship with innocence—fresh awareness—fresh eyes, a capacity to see what is truly Present and not get sidetracked by what you **believe** is present.

Being . . . Being Itself is orderly. Its order escapes you when you operate on the basis of a belief that existence—life—is polarized and is in a constant state of tension, where the two poles constantly pull against each other almost in an attempt to undo each other so there is, what could be called, a constant battle.

But it isn't true. That is not the way Being is. And so, everything that we're talking about, everything that we have been talking about is to be brought into play right in the places where, out of habit, you are not inclined to let go of the attempt to establish order by hesitating and then refusing to act autonomously as though you had an actual capacity to act separate from your Source. You see?

And so, in a sense it's not easy. As you go through your day, you go through all the situations which call into play your well-established habits of self-protection and you forget that you don't have to play out those habits. You don't have to play out those habits and thereby incarcerate yourself in all of the emotions and all of the assumptions that automatically come into play that bind you and convince you that your bondage is legitimate.

Bondage . . . I'm not talking about being tied up. I'm talking about becoming so preoccupied with your habits, so enamored of them, that you forget that they are just patterns of behavior that you don't have to engage in, patterns that could be replaced by other patterns or could be replaced by your letting yourself into the patternlessness of Being that doesn't function on the basis of patterns but functions on the basis of the movement of creativity, which arises out of purity, which causes what comes forth to be absolutely and forever original. That's what it means.

Waking up is a matter of cutting through habits, remembering that you don't have to go down this road—this pattern—that you've gone down so many times before. And not only can you be free of that pattern, you can be free, like I said, of all of the associated thoughts and feelings that seem to confirm the rightness of your being on that path, going through that habit again and again and again.

Now, I'm going to back up a little as we go into the Book. I'm going to back up a whole paragraph.

Yet you are also used to classifying some of your thoughts as more important, larger or better, wiser or more productive and valuable than others. And this is true about the thoughts which

cross the mind of those who think they live apart. For some are reflections of Heaven, while others are motivated by the ego, which but SEEMS to think. The result is a weaving, changing pattern which never rests, and is never still. It shifts unceasingly across the mirror of your mind, and the reflections of Heaven last but a moment, and grow dim as darkness blots them out. Where there was light darkness removes it in an instant, and alternating patterns of light and darkness sweep constantly across your minds.¹

That would describe your days wouldn't it? Moments of lucidity and moments of insanity. And more moments of insanity than lucidity. And it's confusing.

The little sanity which still remains is held together by a sense of order which YOU establish. Yet the very fact that you can DO this and bring ANY order into chaos shows you that you are not an ego, and that more than an ego MUST be in you.

Why? Well . . .

For the ego IS chaos, and if it were all of you, no order at all would be possible. Yet though the order which you impose upon your minds limits the ego, it ALSO limits YOU.

And that's the thing that's difficult to grasp. That's the thing you don't really want to grasp because you think that if you grasp it and behave according to what it means, you will become vulnerable.

But again, . . .

. . . though the order which you impose upon your minds limits the ego, it ALSO limits YOU.

In other words, it isn't actually the answer to the problem.

To order is to judge, and to arrange BY judgment.

You see, if you're going to establish order, you have to have a context of measurement so that you can easily determine what order is and what chaos is.

Now, if order is the nature of Being Itself, then it is absolute and all inclusive and there cannot be gradations of any sort from chaos to order. So, if you have some sort of a measuring stick that you're using, that you're applying to a situation in order to bring correction to the situation and establish order, you are having to use a measuring system that you have made up out of whole

cloth, out of pure imagination that actually bears no relevance whatsoever to Being Itself—the state of existing.

Can you see that if you're using something to establish order that bears no relevance whatsoever to anything actual, you're accomplishing nothing? You are engaging in something that is not the answer. And that's the thing that needs to be realized, that nobody wants to realize and yet it is what will bring you the relief—the Awakening—the Atonement that you wish.

So . . .

To order is to judge, and to arrange BY judgment. It will seem difficult for you to learn that you have no basis AT ALL for ordering your thoughts.

True. ***You have no basis AT ALL . . . AT ALL for ordering your thoughts.*** It's a useless expenditure of energy. It's one of those things, that after you wake up you will discover never happened.

Again . . .

It will seem difficult for you to learn that you have no basis AT ALL for ordering your thoughts. This lesson the Holy Spirit teaches by giving you shining examples to show you that your way of ordering is wrong, but that a better way is offered you.

Now, the Holy Spirit teaches you this lesson. It is Its task to reveal to you those things which have no part in you, actually. Those things which are valueless and useless and your realization of their valuelessness and uselessness will be what will allow you to release them, to let them go and not practice them anymore. But you will have to be willing to listen to make the lesson easier. That's the key.

If you want the lesson to be easier, if you want to learn more gracefully, then invite the education. Don't force the education by kicking against the pricks. Don't force the education by doing something that is inevitably going to be uncomfortable. Because one way or another, you have to come to the realization that doing what doesn't work is useless. And uncomfortableness conveys that message real well.

The only thing is, that many of you are bull-headed. And when you have this learning presented to you, that what you're doing doesn't work and it's causing discomfort, you say, "Ah-h, here is my opportunity to prove my strength, here is the opportunity for me to exercise my control more efficiently than I have been so that I can overcome the discomfort because of course, the discomfort shouldn't be present at all, it's just there to provide me with the

opportunity to exercise my authority better. It's giving me the practice I need to get over this hurdle—this limitation of not seeming to be able to do this [chuckling] without being uncomfortable, you see?

The miracle offers exactly the same response to every call for help. It does not judge the call. It merely recognizes what it IS, and answers accordingly.

[Repeats] The miracle offers exactly the same response to every call.

The same response to every call that is a miracle, is simply you doing the two-step, or having done the two-step, where you hesitate. You don't spontaneously act based upon old habits and confidences based from the past and an assessment of the situation using this measuring system to determine the difference between order and chaos and what degree of control it will take to bring it into the realm of order.

No, the miracle is what happens when you hesitate and do not act without joining, without saying, "Father, what needs to be known here?" "Holy Spirit—that which is nothing more than my right Mind—what's the reality here, because I want my responses to be based upon what is Real and I do not want my responses to be based upon my interpretations (worst or best) or my friends' interpretations (worst or best)."

The miracle is the response that comes from the direct experience of truth. And so, rather than there being a declarative exercise of control, there may well be a gasp of awe or its equivalent—something so unexpected, something so out of context with the current mindset of the one having a problem, or the situation that's presenting itself, and even your own spontaneous assessments. It will be so different that it will catch you off guard and you will unavoidably abandon your habitual response and joy in the truth that you experience.

Does this mean that in the parking lot at the grocery store, where the call came, there will be choirs of angels and hosannas and trumpets and fan-fare? No, not likely. It's more likely to be a shift: A shift of momentum, a shift of attitude, a shift of behavior, a shift of feeling where everything turns right, where everything just melts into an awareness of perfection and everyone moves on from that moment blessed by it, carrying forward with them the blessing.

Again . . .

The miracle offers exactly the same response to every call for help. It does not judge the call. It merely recognizes what it IS, and answers accordingly.

What is it? It's a call for the two-step. It's a call for checking in with God. It's a call for saying, "What's really going on here? What of the Kingdom of Heaven is happening right here in front of me, aside from what I think it is?"

So . . .

It does not judge the call. It merely recognizes what it IS, and answers accordingly. It does not consider which call is louder or greater or more important.

Whether it seems to be louder or greater or more important or less important, it's just a call for the two-step.

You may wonder how you who are still bound to judgment can be asked to do that which requires no judgment of your own.

See, [chuckling] the ego always wants to spontaneously and immediately make it very complicated, "Well, answer me this, how can I who am still bound to judgment be asked to do that which requires no judgment of my own? I would like to know the answer to that." See . . . could take a day or two or ten thousand years to get a satisfactory answer. But that's not the answer.

The answer is very simple. The power of God, [chuckling] and NOT of you, engenders miracles.

Insulting isn't it? You see, the love of establishing order in your world and doing it in a way that blesses everyone so fantastically that you become the greatest figure in history, this type of mindset finds it difficult to find value in experiencing order and harmony that is utterly profound, that wasn't at your hand, that occurred because, you might say, you let someone else do it. You let God do it. And you were willing to say, "God I acknowledge what the source of the Movement of Being is, and it's not me. And that's okay with me."

I'm going to read this again:

You may wonder how you who are still bound to judgment can be asked to do that which requires no judgment of your own. The answer is very simple. The power of God, and NOT of you, engenders miracles. The miracle itself is but the witness that you have the power of God in you.

See, not that you have the power of **you** in you, but you have the power of God in you. Why? Because you've abandoned orphanhood. You've reneged on your divorce from the Father. You're no longer saying, "But Father, I'd rather see it my way. But Father, I'd rather do it my way. And I'm going to."

The miracle itself is but the witness that you have the power of God in you.

It's the witness to the fact that you did the two-step. It's the witness to the fact that you did the two-step in the hardware store. It's the fact that you did the two-step on the freeway, while you were driving on the freeway. It's the fact that you did the two-step when your wife said something unkind to you. It's the fact that you did the two-step when you felt like being short-tempered and justified in expressing yourself that way.

The miracle itself is but the witness that you have the power of God in you. That is the reason why the miracle gives equal blessing to all who share in it, and that is also why EVERYONE shares in it.

Who would withhold the blessing of a miracle? Who would be using a measuring stick to say, "You deserve a miracle. You don't quite deserve a miracle yet, but check back with me tomorrow." You see.

When the two-step happens, what follows is inevitable, what follows is spontaneous, and what follows is always the same. It is a response that arises out of a direct experience of Reality, whether unreality seemed to be presenting itself or not and calling for a different response than the two-step.

The power of God is limitless. And being always maximal, it offers EVERYTHING to EVERY call from ANYONE. There IS no order of difficulty here. A call for help is given help.

... except when it isn't given.

A call for help is given help.

... unless in the movement of the giving of it, you say, "Hell no, I'm not going to do anything for him, he doesn't deserve it!" And what you're saying is—regardless of the him that doesn't deserve it—you perceive "that him" as not deserving it, you perceive him as having violated in some way this code that you use to determine whether something is chaotic or orderly, whether it is acceptable or unacceptable. And so you're going to be God in reverse of God, because God always gives help, you might say, and you playing God, always withhold help.

Hey, if you'd rather see things your own way and you get a divorce from the Father, then your behavior is going to automatically be unlike the Father. Well, all it could be, would be to be the denial of the Father.

Now mind you, keep in mind that the only thing that would keep you from making the gift of love—which it is your function to do—would be that through your thinking you have determined that something other than that is appropriate. And so your thinking stands as the culprit that obscures truth, that obscures God from you and through you.

Now either you are stuck in a quagmire of stupidity and you're going to continue to suffer from it, or you're not actually stuck in it, and it's a matter of choice that you're in it. And you can make a different choice. And I'm calling for you to make a different choice. The Holy Spirit—that which is nothing more than your right Mind—is calling for you to make another choice. And it's calling for you to make the choice right in the middle of your very mundane daily activities and involvements with each other, all of which would seem to call forth habituated responses. How can I say that? Because your responses that you habitually give to each other are not the same responses that Joe across the table from you gives, or Mary down the street.

All of you are responding to your circumstances from the paradigm you grew up in—the family attitudes, the family values. All of you started somewhere, learning. And even if you have managed to shake off a lot of whatever the training was, so that you weren't responding to life automatically, but as a result of truly being connected with life, . . . the point is, that no matter how much of what you learned has been shaken off and released. You, until you are awake and totally free of these mental and emotional habits, are still bound by them. And you are living out your parents and your grandparents and your great-grandparents family-established values and systems, together with what the pressures of society have added.

The establishment of order is, at the bottom line, what all of this training and teaching that you got from your family and society . . . again, the point is that what you've learned is not of value in waking up, because your allegiance is with the source of your training, which leaves God out. Oh, there may be religious training that came along with the family and God isn't left out of that. And there is an understanding of God. And there is a learned behavior toward God and learned attitudes about how to get into heaven after this life and so on. But it's still all conceptual. It's still like book learning.

It's like someone learning how to drive a car. And having found that in order to make a left turn in the car she was in, or he was in, you turn the wheel two and a half times to make a left turn—a ninety degree angle. And so, that

person gets into another car that has a different steering ratio, gear ratio in the steering system, and they go to make a left turn and do it two and a half turns and they run into the fire hydrant because they weren't turning the wheel with a connection to the actual environment. They weren't turning the wheel because they were experiencing a living relationship with what was present. They were having a relationship with an idea about how many turns of the wheel it takes to make a car turn ninety degrees to the left. You see?

When you're responding to your day with the theories and the feelings and the emotions and the values of generations past, it's not you being connected with your brother now. It's not you being connected with your environment now. And I'm going to carry it beyond just the human sense of a relationship with someone or an environment. You are not responding with an inquisitiveness to see and have a clearer experience of the kingdom of heaven right now, in the environment, in what you call the environment. You see?

Now the call is to break these habits—these habits, by means of which you try to establish order over chaos.

I'm going back. It will seem difficult for you to learn that you have no basis at all for ordering your thoughts. It may be hard, but it's not impossible. And it's what's got to happen. And it's the whole point. And you do it by engaging in the two-step—hesitate before you act out of habit, hesitate before you try to establish order in a situation that doesn't call for order because if you will look at the situation with innocent eyes, innocent of your family values, and your family training, and societies training, you will be able to see the Kingdom of Heaven there in all of its profoundness and have an awe experience, which causes your behavior to be entirely different. Why? Because you're in touch with what's really going on and not trying to work on automatic.

A call for help is given help.

A perceived lack, which is called a need, is always answered. Why? Because the lack is a perception. The lack is a misunderstanding of something that is whole. And when the misunderstanding is abandoned, when it is devalued, it no longer blocks the experience of the wholeness that was there all along. That's why . . .

A call for help is given help.

Now, as you proceed through this week, I am going to encourage each and everyone of you to be more diligent to bring into play what we're talking about more consistently. To truly recognize that it's right in the middle of your active daily relationships, that the abandonment of the attempt to create order must occur. You must dare to abandon the automatic establishment of order,

which really means the automatic establishment of self-protection and not love. That's exactly when it's called for. A miracle is called for exactly in the place where a miracle isn't happening. And usually the place where a miracle isn't happening is a place no one wants to be. Which is why everyone immediately brings into play the exercise of control for the purpose of establishing order, because everyone knows that order couldn't possibly *simply happen*.

I'm going to tell you that it's the constant practice of establishing order where order doesn't need to be established that chaos is created. And waking up is the abandoning of what creates chaos. And it can be scary as hell. Because in the abandonment of the personal exercise of control, your *habit* is to believe that you will truly be vulnerable. And you've got to dare to find out that it's not true. Because that's where the joy awaits you, in not the realization that it's not true, but the experience of the fact that it's not true.

I love you all very much. And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ *Sparkly Book* – p.340, Line 3 / *JCIM* – p.142, Par.6, Line 3 / *CIMS* – p. 285, Par.50, Line 4
First Edition – p. 273, Par. 2, Line 11 / *Second Edition* – p. 294, Par. 5, Line 7

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 31st 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we've been talking about order, we've been talking about ordering one's thoughts, and we've been talking about the miracle. And if it isn't clear yet, ordering your thoughts and miracles are not one and the same thing. They don't even blend, they don't fit together. The miracle happens in the absence of ordering your thoughts.

There's a saying, "We're creatures of habit." Habits are orderlinesses that have been put into place through mutually agreed-upon definitions that allow everyone to work together with a certain degree of harmony.

You don't realize how completely you are governed by these habits—by these structures. But one example is, that if, on the freeway you change the distance between an exit sign and the actual exit, those driving on the freeway will become confused. This is experienced very often by people who go from the United States to Canada. The distance between the exit sign and the actual exit is different. And so, the expectation that exists by virtue of the habit of having constantly driven in one's own country can't come to fruition. "Did I pass it? Have I gone too far? Have I not gone far enough?" The comfort and the ease has disappeared and you may not even know why.

We're going to go into the Book and I'm going to back up a couple of sentences.

The power of God is limitless. And being always maximal, it offers EVERYTHING to EVERY call from ANYONE. There IS no order of difficulty here. A call for help is given help.¹

Well, this means something different from the responses you all give to each other automatically. A call for help, if you respond with help, in all likelihood is going to be a response based on some mental structure that is pre-existing in your mind and the mind of the one you are helping.

As I said last week, that doesn't constitute a real connection with the one you're with. You have a concept. A concept is a structure of thoughts—a collection of thoughts that make a definition. You have a concept of what constitutes a respectable, dependable person worthy of your attention. The definition is that, that person tends to think intelligently, which means, thinks in a particularly orderly way similar to the orderly way in which you think.

If that person doesn't think in the particularly orderly way that you do, it makes it very difficult for you to communicate. And you are likely to judge that person and attribute his problems to the fact that he's not thinking clearly. And if he did think clearly like you did, he wouldn't or she wouldn't be having the problem and wouldn't need attention from you.

Most of you think that love—a loving response to another—amounts to helping that other one find his or her way back to the orderly thinking of the sort that you use and that maybe the majority have agreed upon using, so that they wouldn't be running into the problem they're running into. And you think that's love. But it's not. It's just finding a way to abide by a structure of ideas that may or may not have anything to do with the situation at hand that requires attention. And this is very important.

A call for help is given help.

"Well, I help all the time. Every day if I have an opportunity to help somebody, I help them." But I'm going to ask you again . . . I'm going to ask you: Are you helping them really meet the actual circumstantial need—whether it's the circumstance in their mind or the circumstance in their environment—or are you helping them attain a certain conceptual structure or set of conceptual structures that aren't a response to an actual need at all?

"Oh-h, I'm having so much trouble, I'm experiencing a great deal of fear."

"Well my dear, what you need to do is to realize that God is All . . . God is All . . . God is in His holy place, couldn't ever be anywhere else, and therefore, all is well."

You see, here's a set of sentences, a string of ideas strung together as though this person, adopting that string of ideas, is going to find her peace or his peace. And you don't even know why they're upset. You just know that there's an answer by rote. And if you teach them the answer by rote, somehow a miracle will occur. And yet, no connection actually between you and that person has occurred, and no awareness on your part of what the need actually is, has occurred.

So the response has been to something not actual. And you all think this is love. You all think this is help. And what we're reading about here is clarifying what is and what is not help, so that you stop engaging in what isn't help.

You're at the airport. You're in the waiting area for your flight. And there's a lady or a gentleman sitting over a ways away from you obviously frustrated, upset, uneasy, his behavior or her behavior and talk is making it clear that there is fear or upset. And you say, "Oh God, I hope he doesn't end up sitting next to me. I hope she doesn't . . . I hope I don't end up sitting next to her. I have so much work to do between the time I leave here and we arrive in Detroit. I've got a meeting to go to."

You see—Ah-h! You have your mind ordered. It's very orderly. It's very structured. And you are going to insist upon going on that flight and carrying out the orderliness that you have set up because you believe you know what is required—what is genuinely called for, what is really needed. And at the bottom line, what's really needed for you is, to end up being able to please the people at the meeting you're going to and in the process you're not going to allow yourself to be present on the plane. And if that person ends up sitting next to you, you're not going to allow yourself to be present with that person.

And you know what? No miracle will occur.

No *real* experience will occur, because no matter whether that person is sitting next to you or not, you're not going to be present on the flight. You're going to be present in your head and you're going to be present with the computer in your lap that you're preparing your notes for your meeting upon. You're not going to be present at all. And that's not what being Awake means. That's not the result of enlightenment. That is what you need to release yourself from.

Now, you know one of the reasons you don't like to be around people who don't have their "act" together, who haven't managed to get hold of their mind and order their thoughts so that they can be at peace, because when you're with someone who hasn't done that, your typical structured responses won't meet the need and that means it's going to take a lot more from you to be

involved with that one because, what? You're going to have to feel your way through whatever the heck it is that's happening. You're actually going to have to allow yourself to be **present** with that one, present without preconceptions and present without a conceptual agenda for him or her. Because if you can't manage to be present with that one, you're not going to be in any position to respond to what's really going on. And you will not be in any position to be an agent for change or to facilitate a miracle.

You see, miracles can be messy! Because they will not function under the domination of whatever rules or mental orderlinesses you try to insert and assert in a situation.

A miracle is like raw life itself unfolding, that you need to be willing to be present with, so that you can catch up with it, stay with it, be present with it, be with the movement, you see.

A miracle is when something you didn't plan happens. A miracle is what happens when you have not ordered your mind, when you are not binding yourself to some concepts—mental structures—that you are using in order to have harmony without actually having to be conscious, without having to be fluidly, flexibly present with a brother.

You have rules to save you time and to keep you from hurting while you're unconscious. And you use them because in order to be conscious, things will get messy. You use them because in order for a miracle to occur, you have to be undefended against it—unprotected against it.

And you don't want that. You want to be in charge. You want to be in control. You want to be able to present yourself well.

What does that mean? It means that you manage to present yourself in a way that expresses structures that you hold in your mind that you abide by so well, that there's harmony. But it's not harmony because you are in the movement with God, in the movement of Creation, in the movement of actually being able to recognize that you're in the middle of the Kingdom of Heaven, right here, right now.

Now . . .

The power the God is limitless, and being always maximal, it offers EVERYTHING to EVERY call from ANYONE.

It offers everything. Not a "canned" response, not a nice little packaged orderliness which if that person will embrace it, will relieve them of their

distress. No. It offers everything, wholeness, full attention, full presence on your part, in this case, on God's part.

. . . being always maximal, it offers EVERYTHING to EVERY call from ANYONE.

. . . whether they seem to be a potentially hysterical passenger on a flight.

There IS no order of difficulty here. A call for help is given help.

And I'll tell you something: God never gives you a canned response. God gives you an experience.

A person has a fear of flying. There seems to be nothing he or she can do about it. But he or she has to go someplace and fly to get there. How are you going to deal with that? Well, I'll tell you something: No degree of intellectual coercion is going to make that person feel comfort.

And you know what? In the absence of your trying to dish out a canned response, in your willingness to be fully present with that one without being pissed off because you're not being able to get the work done that you had planned to do and would have allowed your flight and your arrival at your destination to be orderly. Instead of that, your willingness to be present might cause you to simply hold this person's hand for a moment or rest your hand on his or her arm and say something seemingly inconsequential with a gentle warm smile on your face, that, because of the particular muscular structure of your face, causes a little curl to occur at the end of your lip when your smiling that, for an unknown reason, triggers release for that person.

No logic to it, no orderliness to it, no structure to it, but just exactly the appropriate thing that would cut through the fear, happened, because you weren't busy being pissed off because of the intrusion on your time, and because you were willing in spite of all the orderliness you were going to apply to your trip, you were willing to abandon it. You were willing to not find value in ordering your thoughts and abiding by the orderliness of them, so that you were able to be innocently present with this person.

A call for help is given help.

But what the help is, you're not going to know until you're willing to be It, to let It move through you.

Now, what we're saying is, that the miracle happens when no judgment is present, when you're not mad at yourself for taking time away from your

orderliness and when you're not judging the other for having a problem that's intruding on your time. It's a moment where judgment is absent.

Now when . . .

A call for help is given help.

The only judgment involved at all is the Holy Spirit's ONE division into two categories; one of love, and the other the call for love.

Not a division into love and a lack of love, which that person wouldn't be expressing if they handled themselves a little better or they followed the rules better or they had better control over their thoughts. After all, the one you can respect is the one who'll get on the plane looking perhaps, half-way decent, half-way pleasant to look at, that would be nice, not necessary, but it would be nice and would count a point here or there on their behalf, in their favor . . . or somebody who will sit down, go through the flight, perhaps with never talking to you, perhaps without ever talking to you, but certainly if they talked to you, not imposing too much on your space or your time or your mind.

Or, maybe you're a real talker yourself and you hope you sit down next to someone who's not going to be silent the whole trip, where you just sit there when you would love to be sharing ideas and learning about and meeting the person next to you. So there's judgment there that you're going to be ready to give out because you ended up with somebody who you couldn't enjoy being with.

All of this amounts to orderlinesses in your mind that you apply to the situation and you use them as a means of judging the one you're with or near. And you have this whole experience of them [chuckle] without ever having met them, without ever having been present with them, without being willing to be present with them in whatever way they're being.

So, the tendency is to see people as loving or unloving. But . . .

. . . the Holy Spirit's ONE division into two categories; one of love, and the other the call for love.

. . . is the only judgment that's allowable, workable or healing.

YOU cannot safely make this division, for you are much too confused either to recognize love, or to believe that everything else is nothing but a need for love.

When a need for love is expressed or confronts you, it can very often be construed by you to be an inconvenient imposition upon your time which isn't fair to you. Ah-h, but . . .

A call for help is given help.

. . . without fail.

[Repeats] A call for help is given help.

And again, I want to make it perfectly clear that what keeps you from giving help are the structural orderlinesses or the orderly structures that you use in your mind to stay out of trouble and which, if you're able to practice very well, and experience the benefit of, you fully expect others to be willing to employ as well and enjoy the same benefit you do and thereby, not have occasion to impose upon you by having a need that requires you to be present with them in the unclear ambiguous, messy place in which a miracle occurs.

You are too bound to form, and not to content.

Now this really isn't applying to form [tapping table] you know, skin, fingers, tables, wood, carpets. You're bound to form. You're bound to patterns. Patterns: How far away is the exit sign from the actual exit? Do you walk down the left side of the hall and go through the left of two double doors? Do you drive on the left side of the street or the opposite? That's not being bound to form, that's being bound to a mental training, a mental habit, a mental structure.

You know it's a habit, because if you go from the United States to England or Australia, you automatically drive on the right side of the street, but not for long without scaring yourself to death—or you go through the wrong door or you walk on the wrong side of the sidewalk. You do it, what? Out of habit. Not because you're conscious. If you were consciously present you would immediately see where the people walking in your direction are walking, and where the people walking in the opposite direction are walking and you would accommodate it, because that's what obviously works. You see? And you wouldn't be startled into being conscious. You wouldn't be imposed upon in order to be conscious. You see, the structures, the patterns are mental.

You are too bound to form, . .

. . . structures . . .

. . . and not to content.

In other words, you're not present with your brother, you're not present with what they're experiencing or what particular form of love is being called for.

What you consider content is not content at all. It is merely form, and nothing else.

Well, what does that mean? Well, you look at somebody in the public eye. And this person has a lot of respect and you say, "He has a lot of respect," or "she has a lot of respect because their behavior exemplifies intelligence." In other words, they are functioning quite well according to the structures present in their mind, which are very similar to the structures present in your mind. And so you recognize them.

Ah-h . . . What you're doing is recognizing patterns. You don't know who you are cause you're just a collection of patterns and you're recognizing them by their collection of patterns and you're in a fantasy world the whole way. You look at them and you respect them, you see, and you say you're respecting the person, you're respecting the content. But you're not! All you're doing is respecting the form that they are embodying, which is nothing more than mental habits, structures, concepts that they are applying to their way of being in the world. That's all.

Content is being totally missed. The only way content won't be missed is when you are willing to step out of your structures and be with another who is out of their structures and be in that messy nebulous place where actual connection can occur, and the holiness of both of you can register and where healing or a miracle can occur.

So . . .

What you consider content is not content at all. It is merely form, and nothing else. For you do not respond to what a brother REALLY offers you, but only to the particular perception of his offering by which the ego judges it.

Let's be clear here.

For you do not respond to what a brother REALLY offers you, but only to the particular perception . . .

. . . Whose particular perception? Yours!

. . . but only to the particular perception of his offering by which the ego judges it.

Well, whose ego? Yours! You see. This is all totally private, but it's called relating. You see the insanity, the silliness, the ridiculousness of it? The whole thing is going on in your head without any actual connection being allowed, because it's essential to keep yourself and to help this other one become better aligned with the mental structures that allow harmony to exist without either one of you being conscious.

I bet this isn't what you thought the Course was about. But if you're going to wake up, this is what the Course has to be about, because you have to abandon the orderlinesses that you apply to yourself and then try to apply to your world, and the orderliness which you feel impelled to compel your brother to abide by because that is what you deem real help, which as I said, will allow harmony to exist with both of you with neither one of you being conscious.

Continuing:

The ego is incapable of understanding content, and is totally unconcerned with it.

What is the ego? The ego is a collection of habits, a collection of patterns, a collection of concepts, a collection of mutually agreed upon definitions. It's not actually conscious, it's not actually a presence. It's a collection of rules. It's that simple. And it's incapable of understanding content and is totally unconcerned with it. It's completely unconcerned with content until content intrudes upon it, and then the total flexibility that's called for, the total spontaneity that is called for, becomes of great concern to the ego because total spontaneity means complete absence of structure, complete disregard for rules. And it's collection of rules that constitutes the ego.

So, on its own, it's incapable of understanding content and on its own it's totally unconcerned with it until it's confronted with content and until content requires, by circumstances, understanding. Well, if the ego's incapable of understanding it but understanding it is called for, then you who are not an ego, find yourself having an experience that you call, being thrown out into the deep blue sea with nothing solid to stand on and with currents moving you at will and you're having an experience of being tossed to and fro without any sanctuary of safety. And you don't like that. And you think that something is wrong when that happens. But what you're learning here is that this is desirable and it is in this environment that the miracle can occur. It's in this environment, that you in your right Mind, can be the experience that gives new definition to you and transforms your awareness of yourself, you might say, at a new level or in a new way—transformed.

To the ego, if the form is acceptable . . .

. . . you know, if the one that you're looking at meets all the criteria set up by the structures in your mind.

To the ego, if the form is acceptable the content MUST be.

"He's a great guy! Wow, everyone loves her and should love her, you know." And yet you've not connected in anyway with him or her, but because the form is acceptable the content is. And you're willing to lavish praise and support on this one who manages to behave according to the structures that are so similar to yours and does it so exceptionally well. How could you not extend your appreciation. And yet, you're not conscious.

***To the ego, if the form is acceptable the content MUST be.
Otherwise, it will attack the form.***

What does that mean? Well, we'll take our fearful person in the airport waiting room and maybe actually in the seat next to you. The form, meaning the structures, the mental structures . . . the content, meaning the Real one sitting there feeling fear, either next to you or across the room in the waiting room, the content, if it isn't acceptable to you, if it is not acceptable to the ego, the content doesn't get attacked, the form does. And you say, "She needs to get a hold of her mind! Well, obviously no one ever taught her how to access her peace." You know, "She probably didn't grow up in a well educated family." You see, and this story begins to be told in the mind. The form gets attacked. An explanation of why the structure is weak comes forth, you see. The form gets attacked.

If being with this person distracts you from something that you must get done, as a part of your orderliness, they're imposing upon you and they are creating a situation that is unfair. So you determine that their behavior, that their form is unfair to your form and you're attacking the form, you're attacking the weak structures, you're attacking the undeveloped structures, you're attacking the ignorance of structures that say, "If you're on a plane, even if you're afraid, handle yourself in a way that no one else knows about it, because no one else needs to be unduly alarmed." You see, more structures.

. . if the form is acceptable the content MUST be. Otherwise, it . .

. . . the ego . . .

. . . will attack the form. You who believe you understand something of the dynamics of the mind, let me assure you that you know nothing of it at all. For of yourselves you COULD not know of it. The study of the ego is NOT the study of the mind.

You see. [Chuckling] "You need to get hold of your mind and apply a little structure to it. You need a more orderly mind." And if you manage to create these structures of order, you say, "I have an ordered mind," or you say, "He has an ordered mind." No. You just have a bunch of rules that you're abiding by quite well. That's behavior, that's not consciousness. You see? That's behavior, not consciousness. That's not Mind. Mind is that messy, nebulous, uncontrollable space, you might say, in which miracles occur, in which enlightenment happens, in which consciousness exists.

The study of the ego is NOT the study of the mind. In fact, the ego enjoys the study of itself, and thoroughly approves the undertakings of students who would analyze it, approving its importance. Yet they but study form . . .

. . . patterns, definitions and so on.

Yet they but study form with meaningless content. For their teacher is senseless, though careful to conceal this fact behind a lot of words which sound impressive, but which lack any consistent sense when they are put TOGETHER.

They sound impressive when you sit and say, "Well, their behavior probably stems from not having been raised in a highly educated family and probably with parents who lacked certain principles, which if they had had would have caused their life to be more orderly and would have generated an educational environment in which this person would have absorbed the intelligent rules and behaviors that would make their life better and cause them not to be imposing upon me." You see. Sounds impressive, even though it's an indictment, even though it's unkind and even though it's untrue.

You've got to begin to devalue the orderlinesses of concepts and definitions and structured mental behaviors, which keep you unconscious of reality—reality right in front of you. I don't mean divine Reality off in the spiritual realms. The realm you're in is as spiritual as it's going to get. But you're not going to experience what it divinely is as long as you keep yourself bound in these orderlinesses. And in the constant reestablishment of order where in your mind . . . the constant reestablishment of which keeps you disconnected from your brother and incapable of really expressing and extending love.

So the ego puts together words that sound impressive but which lack any consistent sense when they're put together.

This is characteristic of the ego's judgments. Separately, they seem to hold, but put them together, and the system of thought which arises from joining them is incoherent and utterly chaotic.

Why? Anything that is not based upon what's Real, which is utilized as a basis for actions in the Real world, result in chaos. And I'm going to tell you, that right now as long as you look at this world and you call it a material world, and you say that the basic building block of this world is matter, you will experience the Kingdom of Heaven—which is really what you are confronted by—as chaotic, as incoherent, incoherent in the sense of being polarized and conflicted, not expressing unification which would be cOherence.

. . . the system of thought which arises from joining them is incoherent and utterly chaotic. For form is not enough for meaning, and the underlying lack of content makes a cohesive system impossible. Separation therefore remains the ego's chosen condition. For no-one alone can judge the ego truly. Yet when two or more JOIN TOGETHER in searching for truth, the ego can no longer defend its lack of content. The fact of union TELLS them it is not true.

"Oh dear," . . .

. . . no-one alone can judge the ego truly. Yet when two or more JOIN TOGETHER . . .

"You mean like me and this fearful lady sitting next to me on the airline? You mean if I'll join together with her? But that's going to be chaos." No, chaos is what you're in the middle of right now because you think you're alive when you're actually unconscious. You think you are relating when you're being absolutely private. And it just happens that through the use of order all of you are managing to be private well enough so that you don't impinge upon each other and you say, that's civilization, that's being civilized, that's orderly, that's real harmony. It's unconsciousness. It's not life at all.

So yes, if you join together with the frightened person in a search for truth, the ego can no longer defend its lack of content.

The fact of union TELLS them . . .

. . . the ones that are joined together . . .

. . . it is not true.

So, in that act, in that willingness to abandon the orderlinesses and the willingness to step into the messy, apparently unstable because it's un-orderly, disorderly place where being present with each other can occur—the miracle occurs. And you're blessed and the other one is blessed.

And so, again this week you're faced with the same opportunity that we've been talking about, the continued opportunity to dare not to respond to each other from the orderlinesses in your mind.

You know what? That may mean that your encounters with your brother are going to take longer than is convenient because possibly something marvelous will happen that will keep you together longer, because there's so much joy.

I will be watching. And I love you all.

A Course In Miracles (reference pages)

¹ *Sparkly Book – p.330 / JCIM – p.138 / CIMS – p. 277 – Sec. Out of the Darkness
First Edition – p. 264 / Second Edition – p. 285 – Sec. The Light of Communication*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 7th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

You know, I need to address something tonight and it's the idea that Paul has a skill or a talent that not many other people have, and that therefore his hearing my voice and relaying it, is not something all of you who are listening, are capable of doing.

"He is in touch with his Guide," you say, "I'm not in touch with my Guide. I've tried and tried and tried and I'm still not in touch with my Guide."

And then, it's easy to imagine that for those of you, unlike Paul, those of you without this "talent," there must be another way that works just as well. After all, God wouldn't leave you out just because you couldn't hear your Guide like Paul can hear his Guide.

Many of you say, "Well, the system of thought that I've been using has been working quite well. And if I listen, even if I don't hear my Guide, I might find myself realizing ways in which to use my system of thought better. I might be able to find a way to order my thoughts better," we'll say, metaphysically through the use of metaphysical thought processes.

Some of you might even think that if you hear your Guide, your Guide is going to tell you how to better use your mind to order your thoughts, so as to have more evidence of healing and transformation.

First of all, Paul is subject to the same thing you are: The need to stop ordering his thoughts. And he doesn't have a particular talent for doing that any more than you do, although he loves to try to order his thoughts, so as to have a better experience—a better out-picturing, you might say.

The simple fact is, that as the Course has been illuminating for everyone, whether you're in touch with your "Guide" or not, Guidance is available to you which the Course has referred to as coming from your Guide, and which the Course has referred to as coming from the Holy Spirit—that the Guidance comes from the Holy Spirit. And that it is essential for each and every one of you to make conscious connection with the Holy Spirit is an unavoidable fact. And every single one of you has the capacity, it is not a special talent.

As I've said before, the Holy Spirit is your right Mind held in trust while you dally with the ego. Obviously, if the Holy Spirit is your right Mind, it can't possibly take some special talent to experience Its Presence. It's got to be inevitable that you will eventually abandon your attempt to be independent from It, and to order your thoughts metaphysically or any other way, even just simply through the use of logic.

I'll be very clear with you on this. The only value there will ever be to consciously ordering your thoughts through whatever means you might use, including the use of logic, the only value it will ever have will be to bring you to a point where there is such clarity within you about the Presence of God, even though its only intellectual, and such clarity about what God must be, and such clarity, even though it's intellectual, about who you Are as the Son or Daughter of God, and such clarity about what the nature of Creation must be if God is the only cause and Creator. It will bring you to the point where you have enough trust and a feeling of enough security to abandon all of this ordering of your thoughts and yield into God—yield into your right Mind, the Holy Spirit—to let yourself become subject to Something other than your consciously ordered mind, to yield into something outside the self you have imagined that you are and confined yourself to.

You are not going to regain your sanity without reuniting with your right Mind. And it's so absolutely inevitable that after listening to what I'm saying tonight, you can't possibly justify the assumption that Paul is engaged in something you can't do or, that when you do whatever waking up is about for you, you won't be doing what Paul is doing, you'll be doing something different, because after all, who would really want to be doing what Paul is doing.

Well, what do you think Paul is doing? See, I even have to ask Paul what does Paul think he's doing.

Paul is allowing himself to not be an orphan. Paul is allowing himself not to function autonomously. Paul is allowing himself to yield into whatever the heck it might be that's on the other side of the orderlinesses of his conscious awareness. And when it works best, he brings along with him no preconceptions about what he's going to hear or what he's going to experience.

And so, what is he doing that every single one of you will inevitably do and might as well start doing tonight? He is allowing himself to yield to—and to him at times it seems like taking second place to, when actually it is being equal with—his right Mind. Being equal with That which is a spontaneous expression of Love and is something that I’ve been telling all of you, as well as him (he should be doing) you should be doing all day long every day because under these circumstances it’s appropriate for these words and this behavior to happen. But when he’s standing in the checkout lane at the grocery store, it’s not appropriate for him to be using this language and behaving in this manner.

But there is a way for him to behave that glorifies God and illumines the setting beyond the general beliefs about what a grocery store is and what’s happening there, which is of course, that it’s all commerce and has to do with eating and feeding a material body and keeping it alive because it will die if it isn’t kept alive and it’s all about buying matter and feeding matter to matter, and blah-blah-blah.

You think that’s what it’s about in the grocery store? Well open your eyes up and be willing to look with innocent eyes. Be willing to say, “Father or Holy Spirit, show me what’s really going on here.” Why? Because you’re supposed to be experiencing what’s really going on there and you’re supposed to be able to be present there from the *divinity* of you—from that which isn’t bound by orderlinesses.

So if you think that there’s some other way for you than the way there is for Paul, and you’re using it as an excuse for not making the effort and providing the persistence necessary to get past your ingrained reluctances to connect with your divinity, then do it. Take the time, bring the persistence! Get on with it!

To say, “I’m not meant to be in touch with my right Mind” is insane. To say that you don’t have the skill or the talent or ability to be in touch with your right Mind is ridiculous. To say that it’s going to be hard to do it is also insane. To say that you may bring enough resistance into the process to delay it, now that is a great possibility! But don’t do it!

Now, we talked about these orderlinesses—these mental structures of definitions and mutually-agreed-upon definitions and so on and so forth. We’ve talked about them as means of protecting yourself. But in the process of protecting yourself, something of a larger picture developed and that was, that you found that you had a particular way of protecting yourself that was different from the way Joe down the street developed his to protect himself and the means of protection—the style of protection, the form of the protection—became identified with each of you. Identified? And it was like, “Oh this identification is my identity. The way I think, the subject matter I think about, the uses I put it to, all identify me.”

Can you see why there might be a reluctance to abandon the orderlinesses that you have developed? Do you see that it might be somewhat scary? Because at the bottom

line, you think you're going to be abandoning your identity. And if you don't hold those structures in place, who in the hell or who in heaven's name will you be? And it's too scary to want to find out.

Someone wrote an unpublished song, the title of which was: "Thank God I'm not who I thought I was." I want every one of you to consider the possibility that you might end up being able to say, "Thank God I'm not who I thought I was." And please understand that the successful study of the Course is going to bring you to the point where you will say that.

The Course and it's meaning is never going to help you be who you thought you were more efficiently and better. Never! "I want to wake up. But boy, I don't want transformation!" [almost whispering] Yes you do. Yes you do.

I keep pointing out that the true experience of who you really Are, is beyond anything you can imagine, is not frightening. It exists in perfect equanimity. It exists in perfect safety because in it there is no threat because there is coherence. There is unity.

Now, let's go into the Book.

It is impossible to remember God in secret and alone.¹

You can talk about God alone. You can talk to God in secret—just you in your mind talking to what you think God is. But it is impossible to remember God. It is impossible to have the experience of union with God all by yourself.

Either in remembering God, you are also going to remember your brothers and sisters, or in the connection—the genuine connection with them—you are going to remember God. But it is not going to happen except in the context, for lack of better words, of family. To remember God is to remember the Brotherhood. To look at the Brotherhood with innocent eyes and a desire to be the presence of Love for the Brotherhood or even the brother, you are going to remember the Father that makes your brother or your sister your brother and sister.

There is no way for you to wake up without the cohesiveness and the invariable unity of the family coming into focus.

It is impossible to remember God in secret and alone.

All the benefits that you thought you got as an orphan, you're going to have to throw away. All the special dispensations that you were able to wheedle out of your brothers and sisters because you were an orphan, and all the bennies that they were able to wheedle out of you because they were orphans, will have to be abandoned.

And the satisfaction you got from the skill you brought to the process will have to be let go of. A lot of things that satisfied you will have to be released.

But you know what? You're going to have to release things that were compensations for being an orphan, so that you might experience the compensations that are available to a Son or Daughter of God—a brother or a sister to the brothers and sisters who are the Sons and Daughters of God.

But you're going to find out that you have a great investment in these bennies—these benefits, these special dispensations and even certain positions you've achieved where you get more bennies than someone else does. It's all nonsense, but you value it. And it makes you feel good. And yes, you're going to have to let go of those things which make you feel good because they're keeping you from experiencing your true inheritance. They're keeping you from experiencing who you Are. They're keeping you from experiencing your real identity.

Again . . .

It is impossible to remember God in secret and alone. For remembering Him means you are NOT alone, and willing to remember it.

You see, when you've taken time to sit down and talk to God, it's as though you're acknowledging that you're not alone. But you're not *remembering* it. You're not remembering the experience of unity. You're not remembering in the Now, the active conscious connection with God as, for lack of better words, two-way communication or unified conscious awareness.

Take no thought for yourself, . .

Well, what do you mean, “take no thought for yourself?” What is taking thought for myself? Well I'll tell you something, every single orphan in the orphanage takes thought for himself. He gets up in the morning and assesses everything on the basis of himself and what his needs are and what challenges he might meet that keep him from experiencing his need being fulfilled. So he takes thought for himself. Very seldom does one wake up and think of Henry next door and take thought for him and let that take precedence over taking thought for himself. It's just a simple fact of life isn't it?

Take no thought for yourself, for no thought you hold IS for yourself.

In other words, there are . . . there really are no private thoughts. Every thought you have colors or reflects on every other Son or Daughter of God—every other brother or sister. It colors your perception of them, changes the way you behave toward them and creates an energetic or mental environment that is felt and is either uplifting or

depressing to the brotherhood—at least the brothers and sisters who insist upon seeing themselves as orphans.

Those who are awake certainly feel it, but they're not successfully depressed by your negativity or your valuing of untruth. But they feel it. And they look forward to the time when you cease this so that all may rejoice together in what is true.

So there are no private thoughts.

Take no thought for yourself, for no thought you hold IS for yourself.

Now . . .

If you would remember your Father, . .

In other words, if you would engage in doing something besides taking thought for yourself.

If you would remember your Father, . .

If you would allow for and want the conscious experience of having His Mind, of having His conscious experience of Reality, . .

. . . let the Holy Spirit order your thoughts, . .

Here we are again, you see . . . Does it say, “If you would remember your Father, do what Paul Tuttle is doing?” No.

If you would remember your Father, let the Holy Spirit order your thoughts, . .

. . . which is what Paul is doing. But that's irrelevant.

If you would remember your Father, let the Holy Spirit . . .

. . . let that which is nothing more than your right Mind . . .

. . . order your thoughts, and give only the answer with which He answers you.

Paul is giving right now only what I am giving him. He's not introducing any of his own personal theories and so on and so forth.

If you would remember your Father, . .

If you would have the conscious communion with God occur in your experience . . .

. . . let the Holy Spirit order your thoughts, and . . .

. . . then . . . I'm adding the word, "then" . . .

. . . give . . .

. . . to your world, to your brothers, your sisters . . .

. . . only the answer with which He answers you.

Share the Vision that is shared with you. Everyone, . .

Everyone seeks for love as you do, and knows it not unless he joins with you in seeking it.

[Repeats] Everyone seeks for love as you do, and knows [love] not unless he joins with you in seeking it.

Now, what I want to make clear is, that as you know, you're confronted either with love or a call for love. Those are the only two things you're ever faced with from a brother or a sister.

When a brother is behaving awkwardly, unkindly, obtusely, it's a call for love. He doesn't realize it, and if you're not alert, you don't realize it either and you interpret his behavior as unkind, as perhaps dangerous to you and as something you should protect yourself against. And so you return to him attack for attack.

But . . .

Everyone seeks for love as you do, and knows it . . .

. . . knows love . . .

. . . not unless he joins with you in seeking it.

And what I'm trying to bring out here is, that when a brother behaves in an unkind fashion to you, he is asking to join you in finding love. It is a call for love.

So, you know, it's not a matter of, "Wow, wouldn't it be nice to find somebody I could sit down with and we could join together in finding love, all hunky-dory and working together pleasantly?" No. Whether a brother is being pleasant or unpleasant, he or she is joining you in the goal of finding love.

Everyone seeks for love as you do, and knows it not unless he joins with you in seeking it. If you undertake the search together, you bring with you a light so powerful that what you see is GIVEN meaning.

And this applies to you and the lady on the plane who is experiencing great fear. If you undertake the search together, if she expresses her fear, and you hear that it's a call for love and you join her in wanting to know what love is—because her fear is a call for love—you bring with you a light so powerful that what you see is given meaning. You see, the lady who is distressed, the lady who is full of fear, is embodying lack of meaning at the moment. She's not experiencing the meaning of what's happening. She's not experiencing heaven and yet heaven is the only thing happening, meaning is occurring but she's not experiencing it.

So . . .

If you undertake the search together, . .

. . . for love . . .

. . . you bring with you a light so powerful that what you see . . .

. . . which appears to be a meaningless expression of fear . . .

. . . is GIVEN meaning.

Meaning is illuminated, meaning comes forth. And I will tell you that the fear that the woman is experiencing will subside.

The lonely journey fails because it has excluded what it would FIND.

The lonely journey is a journey that is consciously designed to be *lonely*. The experience of being an orphan is designed to be a lonely, fatherless, motherless, brotherless, sisterless experience. It's designed to be exactly that. The one who's employing the act of being an orphan has consciously designed it that way, and until he has a better goal, will continue.

The lonely journey fails because it has excluded what it would FIND.

What it is after is an experience of wholeness—a wholeness achieved through autonomous effort. But wholeness is what is wanted, and wholeness is real. Health is what is wanted, and health is real. The experience of being loved is wanted and that is real. But all of the things it wants . . . all of the things the orphan wants, it wants to

get while remaining independent, while remaining aloof, while allowing for no actual relationship. And so it excludes the only thing that would truly give it what it wants.

Now . . .

As God communicates to the Holy Spirit in you, so does the Holy Spirit translate His communications THROUGH you so YOU can understand them.

I'm going to put it this way to make it perfectly clear: Paul gains understanding of the truth by sharing it with you as he's doing right now. If he sits and talks to me all by himself he can learn, but the learning does not become full until he cares to share it.

Listen to this again:

As God communicates to the Holy Spirit in you, so does the Holy Spirit translate His . . .

. . . God's . . .

. . . communications THROUGH you so YOU can understand them.

Paul may say, "What do I need to do?" And I might say to him, "You need to love your brother. You need to love your brother more than you're loving your brother." And he says, "Oh, okay." And he hasn't learned a thing. He's grasped the idea, but if he happens to be the one on the plane sitting next to the woman who is full of fear, he now has the opportunity to express love to his fellowman by not being offended at the imposition on his time and by neglecting to respond with canned phrases, canned truths, memorized statements of healing effect and who's willing to be present with her without having a single thought about what he could do to improve it himself, on his own as an independent thinker of a spiritual thought. You see?

What it boils down to is that if you want to remember God, you're going to have to connect with your brother. You're going to have to stop distancing yourself from your brothers and sisters through the use of concepts and definitions and orderlinesses that give you distance from your brother and hopefully coerce your brother into behaving in such a way, as to give him a sense of well-being while being independent from you.

I'm going to be very blunt with you: When you're bothered by your brothers and sisters, when you feel that they are imposing upon you, [snaps fingers] very simply, you see them as challenging your identity, you see them as challenging, if nothing else, your integrity by pulling on you and causing you to abandon your orderliness and causing you to neglect the carrying out of actions on your part that, what?

Confirm your identity well and allow you to look good to those you would impress with your orderlinesses. You see.

God has no secret communications, for everything of Him is perfectly open, and freely accessible to all, being FOR all.

Now, they're not only accessible to all, they are communicated to all, always. Paul isn't getting special dispensation that someone else isn't getting. Paul is undefended enough to experience it, where others might not be, but that's the only difference.

God has no secret communications, for everything of Him is perfectly open, and freely accessible to all, being FOR all. Nothing lives in secret, and what you would hide from the Holy Spirit is nothing.

You might say, "It's of no consequence. It has no substance." And actually what it has is no content.

Every . . .

. . . what?

. . . interpretation . . .

. . . every concept, every definition you've made up.

Every interpretation YOU would lay upon a brother is senseless.

And yet for the most part, what you call the orderliness in your society is absolutely a result of interpretations you have laid upon your brothers and your brothers have laid upon you and you have agreed to mutually. And that's not a relationship. That's not even conscious connection. That's just a bunch of robots following their patterns, doing them obediently and reinforcing them with each other and they all seem to be in perfect harmony. But there's no consciousness.

The Holy Spirit is nothing more than your right Mind. That means it's available to you. It means it's accessible to you. It means it's not out of your reach. It means that it is you already. So to be experiencing consciousness is at this very moment, your Birthright and is available to you if you will be willing to abandon the form—all of the orderlinesses, the intellectual orderlinesses of your mind—so that you might, in the absence of them, have a direct conscious experience of what's really going on and experience the illumination of what's really going on, and see who your brother really is and see who you really are.

And I'll tell you who you really are isn't someone in her eighties, or someone in his thirties, or someone in his teens.

Every interpretation YOU would lay upon a brother is senseless.

. . . and vice versa.

Let the Holy Spirit SHOW him to you, and teach you both his love and need for love.

[Repeats] Let the Holy Spirit SHOW him to you, . .

Well, in order to let the Holy Spirit show him to you, you're going to have to invite the education of having your brother shown to you. So you're going to have to abandon your autonomy.

Again, Paul may be abandoning his autonomy, but it's not a special talent. And again, every single one of you needs to be attending to abandoning your autonomy, needs to be inviting the education that the Holy Spirit—that which is nothing more than your right Mind—is intent upon sharing with you the moment you'll give it your attention and not have explanations for why it won't work for you.

Let the Holy Spirit SHOW him to you, and teach you both his love and need for love.

In other words, his love and what appears to be a call for love, which is obtuse or bad behavior, which is his need for love.

Neither his mind NOR YOURS holds more than these two orders of thought.

Either you are expressing love or a call for a love. And your brothers and sisters are either expressing love or a call for love. You're never doing anything else.

The miracle . . .

. . . is a sudden shift of perception.

The miracle is the recognition that this is true. Where there is love, your brother must give it to you because of what it IS.

When you look at your brother and there is love there, he will be giving it to you, because that's what happens, that's what love is, that's the movement that love is.

But . . .

. . . in looking at your brother, . .

. . . where there is NEED for love, . .

. . . which you would call a call for love or bad behavior.

But where there is NEED for love, YOU must give it because of what YOU are.

See, it didn't say, "You must give it because it's the right thing to do," or "You must do it because it will give you points when you step up to the 'Pearly Gates'." It didn't say, "You must do it because it will help you to be a better orphan." No, it said, . .

But where there is NEED for love, YOU must give it because of what YOU are. Long ago we said this course will teach you what you are, restoring to you . . .

. . . what?

. . . your identity.

Can it be any more clearer than this?

. . . restoring to you your identity.

In restoring your identity to you, it will negate and dissolve the identity you have created for yourself. *Thank God!* It will—in restoring your identity—cause the dissolving and disappearance of every thought, feeling, attitude associated with the meaning of orphanhood. It will erase any false identity you have been entertaining, reinforcing and claiming as yours.

[We have already learned that this identity is shared] (not read)

The miracle becomes the means of sharing it.

The miracle: The sudden shift of perception. The sudden shift of perception about what? Well, the sudden shift of perception about your brother or your sister, which in the sharing of it, causes you to be illuminated about the meaning of it for yourself—thus redefining your identity—and along with it, its purpose.

By supplying your identity wherever it is NOT recognized, YOU will recognize it.

Well, everyone who knows you as the orphan who lives on the top floor of the orphanage, in the best spot available, will no longer find you supplying that identity to them and reinforcing it, because you're going to be supplying your true identity because you've stopped claiming to be an orphan and you've let the Father through you—extending to your brother, another so-called orphan—but extending it to one who is no longer appearing to be an orphan to you, because in the extending of the awareness of what he truly is, you are extending the awareness of what you truly are and confirming both of you in the family.

The miracle . . .

. . . your willingness to experience a sudden shift of perception . . .

. . . becomes the MEANS of sharing it.

Sharing your identity.

By supplying your identity wherever it is NOT recognized, YOU will recognize it. And God Himself, Who wills to be with His Son forever, will bless each recognition of His Son with all the love He holds for him.

You see, the experience of the wholeness of family comes together in oneness, in unity.

Nor will the power of ALL His Love be absent from any miracle you offer to His Son.

That's the promise of you fulfilling your function, by letting that Mind be in you which is your only right Mind.

How, then, can there be any order of difficulty among them?

What else can I say?

I love you. And I look forward to being with you next week.

A Course In Miracles (reference pages)
¹ Sparkly Book – p.341, 2nd Full Par. / JCIM – p.143, 3rd Par. / CIMS – p. 286, Par.55
First Edition – p. 274, 3rd Full Par. / Second Edition – p. 295, Par.10

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 14th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

What if you weren't the center of the Universe? What if you weren't the appropriate object of your affection? What if nothing was about you? What if everything was about everything else? What if your function was to be that which is fully conscious of everything giving preference to the quality of relating to everything, including everyone?

What if everyone was important but you weren't on that list of everyone?

As we progress through the *Course*, you might begin to have the feeling that everything isn't about you. After all, it says that the way for you to wake up is to look into your brother's eyes and remember God. It doesn't say go and stand in front of the mirror and look at your handsome or beautiful self—look into your beautiful or handsome eyes and remember God.

It also says that in the act of having an object of your affection other than yourself, and caring about someone else—everyone else—with an intent to be genuinely present with them without inserting between you and them any interpretations, any concepts about them that you have made up, any judgments, any fears, and on and on . . . it says, that in doing that, and making the gift of the pure awareness that you find yourself experiencing, you will learn about yourself. What you find yourself able to give others, because *they* are the object of your affection, is an act which results in *your* education, your learning about who you Are.

Now, one of the things that you learn about who you Are, is that you're not an authorizer. You could say, you are a responder. You are that which stands in receipt of experience that comes from your paying attention—not from asserting anything, but letting in and being the receiver of experience.

What if you are here to be the full conscious experience of Being—in which the full conscious experience of Reality, of the Kingdom of Heaven that you're currently calling earth and universe?

PAUL: I'm sorry. This is me, Paul. I lost it.

RAJ: What if your function is to be the conscious acknowledgement of everything—the full conscious acknowledgement of everything? What if you are that which lets “all that is” register with you without resisting it in any way and without interposing anything between you and it? What if that is the purpose of Being? What if that is your purpose?

You know, if you'll stop and think about what I've described here, you'll find that it applies to God, too. You think God has Himself on His Mind? Do you think God stands overlooking and overseeing everything and feels bad because Henry and George and Mary “down there” are preoccupied with things and aren't paying any attention to Him, and He feels lonely and sad and left out and hurt? No. It's not His function to “get.” It's not the function of God to gather or get.

The Bible says, ***and God saw everything that He had made and behold it was very good.***¹ The response was an acknowledgement of its goodness—of its Godness. Creation is a gift and God's acknowledgement of it is a gift.

Now part of the problem that all of you face in the process of waking up, in the process of any course of study you take for the purpose of waking up, is that there is an underlying question that you bring along with you. And that question is, “What am I going to get out of it? What new capacities will I acquire that will make me more effective, more respectable, more recognizably good?”

“What will I get out of it?” Well, if you dare to let in what we're learning and what I'm teaching . . . if you will let it in, you will find that you're learning that you're not going to get anything out of it except a rather consistent kick in the seat of the pants to move you off of your self-appreciation, where you are the center of the universe and where you're getting something out of everything, and actually dare to give your attention to everything else with innocence, without conditions, without agendas, but with a simple love-filled intent to not let anything at all stand between you and what you're giving your

attention to, so that you might see it for what it truly is. And in so doing, you will find out who you truly Are.

And so the unselfish act of giving, totally, without any possibility of “getting” being included in the equation, will cause you to come back into your right Mind, where you’re willing to give and give and give and give the acknowledgement of what is Real in each and every thing because that is your function, that is your purpose, and the awareness of the fact that that is your purpose causes you to truly know who you Are—truly come into an experience of conscious fulfillment of your Being.

That isn’t very ego-satisfying. But I will tell you that it is Soul-satisfying, because that which is real about you experiences its reality and unity reigns. Conflict cannot exist there. Harmony is actualized without opposition.

Now, we ended up last week talking about the fact that long ago we said this **Course** will teach you what you Are—restoring to you your Identity. We talked about the fact that Identity is shared. That which you truly Are is something which is shared and I just described that act of sharing—of giving and not getting—and that the means of the sharing is what the miracle is.

And so, continuing on tonight with the next section called . . .

... THE TEST OF TRUTH ² ...

... it says ...

Yet, the essential thing is learning that YOU DO NOT KNOW.

I know . . . you keep hearing this in one form or another as we read along, and it flies right in the face of all that is meaningful to you. “What the hell do you mean I don’t know? Of course I know. I haven’t gotten this far without knowing something?”

But I will tell you, that in order to get out of the bondage you are in, in order to get out of the experience of being subject to sin, sickness and death, you are going to have to step out of or beyond what you already know, because it hasn’t woken you up. It isn’t what does the trick.

And so, . .

... the essential thing is learning that YOU DO NOT KNOW.

And I’m going to say, the essential thing is learning that you do not know and not being offended by it. Because until you’re willing to say, “My goodness,

you know, I really may not know what is important to know and what I've thought is important to know may not be important to know. And therefore, I'm willing to look in a way I haven't been willing to look before. I'm willing to consider that maybe I do not know. Maybe I do not know the truth."

Continuing . . .

Knowledge is power, and all power is of God. You who have tried to keep power for yourselves have lost it.

In other words, those of you who have tried to become powerful through the use of coercion and manipulation and the abuse of your brothers and sisters, have lost power because you've lost your awareness of who you Are. And therefore, you have lost the awareness that you have an inheritance and what the inheritance is. You're unconscious of it. And regaining consciousness of it is what this is all about. And it is what your heart yearns for and it is what makes you feel like a stranger in a strange land, which is like referring to a Son of God in an orphanage.

Continuing . . .

You still have the power, but you have interposed so much between it and your AWARENESS of it that you cannot use it. Everything you have taught yourselves has made your power more and more obscure to you.

The better you got at being an orphan, the more obscure your divine Sonship became to you.

You know not WHAT it is nor WHERE. You have made a semblance of power and a show of strength so pitiful that it MUST fail you.

I mean, after all, a Son of God pretending to be an orphan is a pitiful sight because it is such gross nonsense, such impossible nonsense.

For power is not a seeming strength, and truth is beyond semblance of any kind. Yet all that stands between you and the power of God in you is but your learning of the false, and your attempts to undo the true.

Now, as we're reading here, this description of you isn't very complimentary. And yes, it could be put in more complimentary terms. Let's say, it doesn't have to be so darkly and strongly put. But the fact is, that you have a great deal of faith and trust that you invest in your knowledge and in your practice of your knowledge, and in the ordering of your thoughts, and in living your life

according to the particular orderliness of your thinking. And you must come to a point where you find that not valuable at all.

And so, it is helpful not to speak too kindly about you and your bad habit of valuing your ability to think well and be powerful because of the order and the logic and the intelligence of your thinking. It's got to be put in a way that will cause you to stop in your tracks and say, "Wow! Maybe . . . maybe what I'm doing, even though it isn't actually accomplishing anything in the larger picture . . . is causing me to experience a serious loss of identity and a serious loss of peace that it's my Birthright to be experiencing, and a serious loss of my capacity to love and therefore, a serious loss of my mental balance." Shall I say sanity? Maybe it constitutes a serious loss of sanity—nothing uncorrectable, but something that won't be corrected if no one takes a look and says, "Wow, I may be doing something . . ." Well, let's put it this way, "I may be seriously fucking myself up!" Another strong word that isn't too strong at all.

Maybe you are seriously suffering from something you shouldn't be suffering from at all. No, not maybe . . . *actually*.

So, weather the storm with me and let these harsh descriptions of you register with you. Why? So that you might feel guilty and bad? No. But so you will seriously look at the fact that you may be doing some things that you seriously don't want to do and that you won't stop doing if somebody doesn't seriously confront you with it.

Now . . .

Be willing, then, for all of it to be undone, . .

All of what? Oh-h . . . all of the skill that you've personally developed? And all of the power that you have accrued?

Be willing, then, for all of it to be undone and be glad that you are not bound to it forever. For you have taught yourselves how to imprison the Son of God, . .

. . . yourself . . .

. . . a lesson so unthinkable that only the insane, in deepest sleep, could even dream of it.

Sure makes you sound like an idiot, doesn't it? But that's not the point. The point is, that you are involved in something that only those in the deepest sleep and insanity would be engaged in and you don't know it. And so somebody is having to tell you so that you can change your course—do

something new, stop dead in your tracks and abandon what you're doing, and at the least, move into the Silence, find a way to become still so that there is no static standing between you and the fullness of the Void in which Creation occurs, so that you're in a position of having It register with you and come back into your right Mind.

Can God learn how NOT to be God? And can His Son, . .

. . . you . . .

. . . given all power by Him, learn to be powerless?

It's unthinkable and insane, such a thought. But you're behaving as though you're powerless.

"Oh-h . . . ya know, I just don't know what my body's gonna do next." "Oh-h you know, I just don't know what my kids are gonna do next." "Oh-h you know, I just don't know what the economy is going to do next."

Poor powerless little you.

What have you taught yourselves that you can possibly prefer to keep, in place of what you HAVE and what you ARE?

Do you like being a little whiner about the economy and the family and the undependable body you have and so on? Do you want to keep that which you've taught yourself and which you rely on and depend on and have faith in?

Atonement teaches you how to escape forever from everything that you have taught yourselves in the past by showing you only what you are NOW.

Well, do you have to do anything to be shown what you are now? Yes. You have to stop asserting what you believe you are, which you do constantly everyday, whether you're by yourself and thinking or whether you're with others and communicating. You are always asserting yourself. When you think, you think according to the rules and standards that you value. And you interpret everything that you see according to these standards, these values that you have incorporated.

You're constantly reinforcing the you, you think you are. And you are therefore, never in the silence where the Movement of Creation is happening and in which, because of the silence, it can register with you as what it really is and what disclosed to you your function, which as I said, is to be that which is paying attention to Creation and letting it register with you for what it is, whether it looks like a barista fixing you a cup of coffee, or a box-boy loading

your groceries into your car, or you making love to your wife, or your wife loving you. No matter what it looks like, no matter how it might be interpreted—if interpretations are going to be employed—what is **really** going on, that's what you want to know. And that's what you will not know if you will not dare to become silent, if you will not abandon your insistence upon interpreting everything according to your values, by measuring it spontaneously according to your values, and coming to conclusions about it instead of just being with it and giving God a chance to show up.

Learning HAS BEEN accomplished before its effects are manifest.

You can't have the effects of learning until the learning has occurred. If you have the manifestation of it, the learning has already occurred.

Learning is therefore in the past, but its influence determines the present by giving it whatever meaning it holds for you.

How many of you looked forward to the day that you would graduate from High School, or looked forward to the day that you would graduate from college with your degree so that you might be finished learning and get on with the wonder and actuality of life?

Well, let me ask you something. Who told you that learning would ever cease, would ever come to an end? If learning stops, wonder disappears. And I'll tell you something—and if you all think about it you'll realize the truth of it—you don't want wonder to cease. You don't want to stop being surprised. When the only thing that will ever happen is something that you can expect, well, I believe that that would be called purgatory. It certainly wouldn't be life. And it is not the purpose or function of Being to be experienced that way.

And to the degree that you re-embrace your function of being that attention, that attentiveness, that is willing to embrace all that is happening, without inserting anything between you and it, you will forever be in a state of learning. And your learning will be manifest. Not because you have become a great manifester of things, but because in abiding in your function and experiencing the Movement of Creation, which is a learning movement, manifestation of the learning occurs.

Ah, you might say your power comes into play. But it is not a power, called force which you exert. It's a power that is the nature of the movement of conscious awareness. And when you're fulfilling your purpose, when you're being the Son of God by embodying the Movement of God—and as I said, God is constantly making a gift and never getting—then the joy of knowing who you Are, the wonder of being what you Are will re-emerge never to be lost

again. And that's the point. But you won't arrive at that until you're willing to accept the postulate, I'm going to say, that you ***do not know***.

Again . . .

Learning is therefore in the past, but its influence determines the present by giving it whatever meaning it holds for you.

Yeah, I know you've had a rough experience with men. They've always treated you badly. And as a result you now approach all men with a negative attitude. Your past learning . . .

. . . determines the present by giving it whatever meaning it holds for you.

That's a key point.

. . . whatever meaning it holds for you.

Whatever biased or torqued perspective you lay upon life, life will have for you.

YOUR learning gives the present no meaning at all.

Now that's perhaps a little difficult to understand. The first sentence says:

Learning is therefore in the past, but its influence determines the present by giving it whatever meaning it holds for you.

And then it says:

YOUR learning gives the present no meaning at all.

Well, that's true. The present is the actual. The present is Creation enacted, you might say. It's actual. Now, your learning may cause your perception of it all to be torqued, twisted, having a mean-spirited edge to it that causes the present to reflect to you the same-old, same-old that has made you miserable forever. But the fact is, that the present is really Creation enacted and it hasn't been changed by your biased, mean-spirited attitude. So again . . .

Learning is therefore in the past, . .

. . . meaning it always happens before the manifestation of it occurs in your life.

Learning is therefore in the past, but its influence determines the present by giving it whatever meaning it holds for you. YOUR learning gives the present no meaning at all.

Meaning is God derived. Your learning doesn't constitute the eliciting of real meaning. It just causes you to have a biased perception of reality, of Creation. Okay.

Nothing you have ever learned can help you understand the present, or teach you how to undo the past.

Now, there's one exception to that. If you have learned in the past how to be so present in the moment that you choose not to do anything else, then your learning in the past will cause you to be so present in the moment, ***now***, that you aren't bringing past learning with you. You see?

Again, though . . .

Nothing you have ever learned can help you understand the present, . .

The only thing that will help you understand the present is, that when you look with innocent eyes in the moment you're in, you can see God in it. That's the only way you can understand the present. You will have to be present with It, without preconceptions and without memory so that the meaning God is expressing as the present moment will register with you. And it will register with you if you're allowing yourself to fulfill your function, which is to simply be the attentiveness that allows the recognition of what's really going on.

"Well, you know what? You make me sound like some sort of a nerve ending. I'm just supposed to sit here and respond to the stimulus of the present. Well, I'll tell you something, I got more gumption than that, and I won't settle for such a boring activity. And I most certainly will not consider the possibility that that is my ultimate function. And I'll tell you something, I can throw a steer down in thirty seconds. And I can make my wife do anything just by raising my eyebrow. And I can put ten companies out of business in three days if I think it will make me money. I've got power. I've got more gumption than to just be some something that gives attention to what's really going on, and that's it."

Well, I tell you what, as long as you want to live in the orphanage I'll send you a postcard every now and then and I'll invite you to come to where I am. I'll even give you directions on how to get there. But hey, if you want to throw a steer, go throw a steer. But . . .

Nothing you have ever learned can help you understand the present, or teach you how to undo the past. Your past IS what you have taught yourselves.

Shall I yell this? In the book it's all in capital letters.

LET IT ALL GO.

You know what? Try just letting it go for a month. You know, give yourself the option to stop letting it go, but give yourself thirty days to actually let it all go.

Do not attempt to understand any event, or anything, or anyone in its light, . .

. . . the light of the past . . .

. . . for the light of darkness by which you try to see can ONLY obscure.

Put no confidence at all in darkness . . .

Now, it means here, do not put confidence at all in your memory, in you past, in the things you're already sure of, in your confidence that all men are what the few men have demonstrated to you that they are, and so on.

Put no confidence at all in darkness to illuminate your understanding, for if you do you contradict the light, and thereby THINK you see the darkness. Yet darkness cannot BE seen, for it is nothing more than a condition in which seeing becomes impossible.

What's another way of saying it? Darkness is nothing more than a condition in which paying attention becomes impossible, in which being attentive to what everything really is becomes impossible.

You who have not yet brought all of the darkness you have taught yourselves unto the light in you . . .

Get that?

You who have not yet brought all of the darkness you have taught yourselves unto the light in you can hardly judge the truth and value of this course. Yet God did not abandon you.

And I would say, the Holy Spirit, that which is nothing more than your right Mind has not abandoned you. And I have not abandoned you.

And so you have another lesson sent from Him, . .

. . . God . . .

. . . ALREADY learned for every Child of light by Him to Whom God gave it.

That's me, I have learned it for you. And there are others since me who have learned it and therefore have learned it for you. The ground has already been broken, you might say. You're not blazing the trail yourself. You're coming along a trail that is already marked. You've already been helped. God did not abandon you.

And so you have another lesson sent from Him, ALREADY learned for every Child of light by Him to Whom God gave it. This lesson shines with God's glory, for in it lies His power, which He shares so gladly with His Son.

The gift has already been made. The gift of your power has already been made, already given you. But as long as you are going to fight amongst your fellow orphans to get to the better rooms on the higher floors, and to get the nicer maintenance jobs, and to prove yourselves, you're not going to experience the gift that's been given to you. "Oh, no, I don't want anything so easy. I will fight for my good. I will earn my good. I will demonstrate for all to see how good I am. Don't make no gifts to me that I don't have to earn . . . it won't say anything about me at all . . . might get other people to think that they can have their good too without fighting for it. And then where would things be? C-r-a-z-y.

Learn of His happiness, . .

. . . God's happiness . . .

. . . which is YOURS. But to accomplish this, all your dark lessons must be brought willingly to truth, and joyously laid down by hands open to receive, not closed to take.

What is attentiveness? Attentiveness is a willing to let something register with you, you might say, it's a way of letting things in, not grabbing and pulling things in, not an assertive, proactive action. Attentiveness is a passive, allowing action which by virtue of its undefendedness simply can't help but be inundated by the Movement of Life, Creation Itself, God. And so when you give up the struggle and the fight to assert yourself, when your hand is not

tightly closed to grasp and take, but is passively open, you might say, everything can end up in your hands—everything will, because you're not resisting or denying anything by having a closed fist or, we'll say, a closed mind.

You who have not yet brought all of the darkness you have taught yourselves unto the light in you can hardly judge the truth and value of this course. Yet God did not abandon you.

Remember this. You who have been described so darkly and sinisterly and insanely as we've been reading tonight, remember, the light is in you.

You who have not yet brought all of the darkness you have taught yourselves unto the light in you can hardly judge the truth and value of this course. Yet God did not abandon you.

Remember that. Continuing where we left off earlier . . .

Learn of His happiness, which is YOURS. But to accomplish this, all your dark lessons must be brought willingly to truth, and joyously laid down by hands open to receive, not closed to take. Every dark lesson that you bring to Him Who teaches light He will accept from you, because you do not want it.

Now, again we have these sort of sinister words.

Every dark lesson . . .

Here's a dark lesson: "I'm a recognizably good person and I do recognizably good things, and people are blessed by what I do." Would you have thought that was a dark lesson? Well, let me ask you this, in the making of that statement did God fit in there anywhere in your mind?

"I'm a recognizably good person." Well . . . why? Because you have this habit and intention in every moment to listen to God's Voice so that you might know the divine truth about your brother and therefore everything you do is recognizably good?

Or, is it because you have this pattern of thoughts and ideas and behaviors that everyone mutually agrees are good and valuable and because you figured out how to manipulate circumstances and make them better for people, you are benefiting them, and that makes you a good person. See. . . that's a dark lesson. It's a lesson in darkness that you've taught yourself and it's a lesson in darkness because the light of truth doesn't dwell in it and therefore in you. And you are practicing something that you will have to abandon in the process of waking up—in the process of being willing to become attentive to what is

really going on—and to be the state of attentiveness rather than the doer of good works.

So, dark lessons aren't necessarily evidences of overt dishonesty or cruelty or abuse. But if you realize that your desire to behave independently in a way that makes good things happen and you want to teach that to others, you will have to realize that that keeps you and others unconscious of their divine Birthright, of their inheritance. And so you are keeping the truth from them, by keeping them preoccupied with those things that are ego-satisfying, but keep everyone unconscious of the truth. That's what makes them dark lessons, because you are keeping the truth in the dark where it can't be seen.

So, "dark lessons" aren't really that sinister. They don't necessarily have anything to do with mean-spiritedness or criminal activity. They have to do with teaching ignorance.

Now, if you don't know that you're suffering from ignorance, you can't do anything other than teach it. But you're learning here what ignorance is and so you're in a position to stop teaching it. You're in a position to recognize the many places in which you do practice it so that you might be in a position to stop, to correct yourself.

Every dark lesson . . .

. . . every ignorance that you have believed and forwarded to your friends.

Every dark lesson that you bring to Him Who teaches light He will accept from you, because you do not want it.

He won't take it from you if you still want it. But when you recognize it for what it is and you bring it to Him because you don't want it, He will take it.

And He will gladly EXCHANGE each one for the bright lesson He has learned for you.

Now, we started out the evening with the statement . . .

. . . the essential thing is learning that YOU DO NOT KNOW.

And we're going to end with this sentence.

Never believe that any lesson you have learned APART from Him means anything.

Two different ways of saying the same thing.

I hope you will be very attentive this week to what we've discussed this evening, because there is a lot in it and yet it is utter simplicity and it's the epitome of Love and it will help you learn what Love is, and help you have the guts to express it, embody it.

And I love you and I look forward to being with you next week.

A Course In Miracles (reference pages)

New Section: THE TEST OF TRUTH

¹ *Genesis 1:31* ² *Sparkly Book – p.342 / JCIM – p.143 / CIMS – p. 287*

First Edition – p. 275 / Second Edition – p. 296

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 21st 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Not all of you, but many of you have had the experience of being on the social welfare roles, usually because of lack of employment or whatever. And you find that you're grateful for the help you get. It manages to keep you barely alive, but it is help. And if and when you find the opportunity for work—and in many cases, the first opportunities are less than desirable or less than fulfilling job opportunities, but they are helpful in increasing the cash flow—you find out that if your cash flow increases too much, the social welfare cash flow decreases. And the more you get—the more you earn individually—even less is offered you by the social welfare system. And you begin to feel that the system is holding you down because it manages to always keep you in a position of not having quite enough to be comfortable.

And so it discourages one from attempting to reestablish himself independently. Some people get caught on the welfare roles because of that. But most everyone else arrives at a point where they realize they've got to screw up the courage, or get up enough gumption to break loose of the system and go ahead and become independent from that which is holding them back, while at the same time, helping them minimally.

For those who have been on welfare, you know exactly what I'm talking about. Others of you have had other kinds of experiences where the situation seems to hold you back, while at the same time helping you and causing you, perhaps, to become addicted to the help and afraid to let go of it.

Now why am I bringing this up? I'm bringing it up because I want to ask you all, "How did you do last week?" How many of you were able to say, "I know nothing," "I don't know anything," and accept it graciously and listen? How many of you managed to spend any significant amount of time responding to your days from the joined place where you were sharing what was being unfolded to you by the Holy Spirit or your Guide?

Uh-h, not many? Not very much of the time? Well, might it have been because, like the person needing to get off the welfare system but gaining some benefit from it, you, needing to get off or out of the orphan mindset, found enough benefit from it to not be willing to let it go—not be willing to shift gears.

Indeed, when you finally get up the courage to break free of the social welfare system, it is like changing into a different paradigm, into an entirely different mindset—a non-welfare mindset. And when that happens it is really a leap of faith. And when you choose to shift from thinking that you know, into acknowledging that you don't know and insisting on listening first before you respond, it takes courage and it is an act of faith.

Now you could ask the question, "Why didn't you do it very much?" It's easy to say, "Well, I'm familiar with thinking for myself. I'm familiar with thinking things through and resolving things through the use of logic. It's second nature to me to think for myself. It feels natural. And what you're asking me to do doesn't feel natural. What you're asking me to do is to jump out into the 'deep blue' with no security."

Well, there's another reason as we've discussed before, which is, that you rely upon your thinking, you rely upon the idea that you know something so that you can protect yourself—so that you can survive. And you feel that that's a justifiable reason for not engaging in the idea that you don't know, and then listening and hearing before you respond to the circumstances you're in the middle of. You think you know the answer and you feel that you can rely upon your capacity to have the answers.

But I'm going to tell you there's another reason, or there's another factor here that you're not paying any attention to, because if you did pay attention to it you would have more justification for abandoning your own best thinking.

And the other factor is one we've talked about before, some time ago, which may have slipped your mind. You see, you think that I am giving you the option to respond to Guidance that comes to you if you will abandon your own best capacities. You think I'm asking you to trade your capacity to do things yourself in order to become a puppet of the Holy Spirit—of that which is nothing more than your right Mind—but puppet nevertheless.

And what you've forgotten is, that when you're doing your own thinking, you aren't doing your own thinking. There isn't one original thing that arises out of you doing your own thinking. Either you are listening to the Holy Spirit or one who is Awake or you're listening to the ego—you're listening to a collection of habits. You are the mouthpiece for patterns of thinking and patterns of behavior, which are never original. They are constant repetitions of that which is known. And on top of that, that which is known is false. It doesn't reflect Reality. It doesn't give you a capacity to engage in Being, in Real terms.

And so, what you have forgotten is that either way, you're a puppet. Either way, you are going to be the puppet of the Holy Spirit or the Father, or you're going to be the puppet of your memory and your survival techniques and ultimately of your ignorance of truth.

I'm sorry, when you think you went through your week this week and spent some time listening to Guidance and the rest of the time thinking for yourself, you're wrong! Either you were listening for guidance from the Holy Spirit, or you were listening for guidance from the only other teacher there is and you were replicating ignorance all over the place . . . from memory. And you thought you were being original. And you thought you were doing things that were respectable, as opposed to listening for Guidance and becoming the puppet of something other than the orphan you think are.

So don't feel too good about yourself in this sense, because the choice to do things on your own was an ignorant choice, because you weren't doing anything on your own. You just were the puppet of another master—a puppet of a master that is incapable of recognizing what is Real and therefore is not your ally, and therefore is not something that you should feel that comfortable depending upon.

Now, what I'm attempting to illuminate here is, that which will allow you to put forth a little more faith and confidence in listening for guidance from the Holy Spirit. And I'm trying to do it by showing you that it's a matter of shifting from one teacher to another teacher, from a teacher that draws from memory and ignorant perceptions of Reality only, to a teacher whose resource is God, a teacher whose resource is only capable of speaking truth and of illuminating Reality, the Kingdom of Heaven that you're in, which your other teacher says is just the world and universe, matter, a result of a big bang, pure physical happenstance.

So, when you are not listening specifically for guidance from God, when you are not specifically asking to experience everything through my Vision, which is my gift to you from God, when you are not choosing to lean into the Holy

Spirit, which is nothing more than your right Mind, you're simply delaying an inevitable step that it might require a little bit of courage to take. A step that will shake you loose from the inertia caused by your addiction, whether it's slight or great, to that which is meeting your need but at the same time keeping you from experiencing your needs fulfilled. You see the difference? You **see** the difference, yes!

When I say, and when the **Course** says, to acknowledge that you don't know, and to really let that be truly the truth and okay with you, you are simply putting yourself in a position of being able to do something a little bit more intelligent than what you've been doing—thinking by yourself, solving things on your own, doing things yourself.

Put a note on your refrigerator this week: "I'm never doing anything all by myself. It's impossible to do anything all by myself. I am going to stop fooling myself into thinking . . . **thinking** that I'm doing something all by myself. Either I am following an excellent teacher, or I'm following an ignorant teacher who is teaching ignorance and promoting the results of ignorance."

Let those thoughts sit on your refrigerator where you can see them and remind yourself so that you don't get too cocky and decide, "Oh, I know how to do this."

Last week, Christopher says to Paul, "You know, when the meetings are so late, I find I'm tired. And when I'm tired, if there's a problem, I can't deal with it as well and I'm less patient. And I have to get up and go to work on Monday mornings, early. I really need the meetings to start earlier."

Paul looked at him and agreed with him why, . . . Paul understood. And so this week the meeting was scheduled for seven o'clock. And Chris couldn't get here at seven o'clock. Why? Because the normalcy of life and helping a son get to his registration at college and get into his dorm rooms had to be taken care of, and other expressions of practical love that meets the need. These things had to be taken care of. Oh, but it didn't fit into the plans. It didn't fit into the intelligent ordering of the mind and the orderliness of doing things in a respectable way.

Creation—the Movement of Being—unfolds **not** from the voice for fear, the ego, the other teacher, the teacher other than the Holy Spirit, which is nothing more than your right Mind.

You know, the necessity is to acknowledge that you don't know. And another necessity is to acknowledge that it will do you no good to establish a knowing! [said with great emphasis]

"We need to get these meetings started earlier. Yes, indeed, we're going to start these meetings earlier." Oh, they thought a knowing was being established, and an ordering of thoughts had occurred that would have to manifest, you see. No. You don't know and you can't establish knowing through the machinations of mental processes.

The only thing that works is yielding. Yielding to what? To the strings on the ends of the puppeteers fingers, to the strings on the end of God's Hands. You have to be willing to yield to what you Are. You have to yield to your right Mind, instead of this imagined mind with the orphan mindset. It's that simple.

We will go through the rest of this book, but nothing other than this will be said or learned. It will just be said in many different ways until finally someone gets it and says, "Okay! I'm going to get off the welfare roles. I'm going to step out into the void where I don't have the security that I had with the welfare roles, even though that security constantly kept me in a state of fear, because it wasn't ever really quite enough. But it was something . . . " You see?

You're going to have to arrive at a point where you say, "Okay, I'm a puppet of one of two puppeteers, which one do I want to be a puppet of? Which one am I going to commit to? Which one am I going to yield to?" And then do it. And you do it right in your business meeting. You do it right when you're talking to the policeman who pulled you over cause you were going 45 in a 25 mile an hour zone.

Let's go into the book. We're in a Section called . . .

. . . THE TEST OF TRUTH . . .

You have one test, as sure as God, by which to recognize if what you learned is true.¹

[Repeats] . . . what you learned . . .

Well, you won't learn anything, of course, until you start listening, because the only other thing you can do is to rehearse old tapes, go over your old hard drive, as it were. And there will be nothing new there to learn. You might find unique ways to put memories together to give you what you call "ah-ha" experiences. But they're not real learning. It is not learning which uncovers what you have never seen before. That's what learning is.

So there's a test . . .

. . . one test, as sure as God, by which to recognize if what you learned is true.

Well, what is it? Are there a lot of things to learn about? No. The only thing there is for you to learn is: How to see Reality: How to look at your brother and remember God: How to look at the tree and remember God: How to look at the worm and stand in awe of the divine splendor of its Being. There's only one thing to learn and that is to see what's Really going on.

Now, when you've learned that, will you have it under your belt? No. Because you will find that you're going to be in an Eternal position of learning because the Movement of Creation is Eternal. And Being will be an Eternal "Ah-ha," an Eternal declaration of wonder because that's your function. That's your purpose: To look with God as God is looking, and recognize God in all that is occurring.

And what I want you to understand is, that that experience can be had while you're sitting behind the wheel of your car driving down the freeway. It's not other-worldly. It awaits you right now.

Continuing . . .

If you are wholly free of fear of any kind, and if all those who meet, or even think of you, share in your perfect peace, then you can be sure that you have learned God's lesson, and not yours.

Well, there's not much wiggle room there, is there?

Unless all this is true there ARE dark lessons in your minds which hurt and hinder you, and everyone around you.

And of course, these dark lessons, like I mentioned last week, are simply, for lack of better words, ***beliefs*** that you have that don't reflect the truth, that by your harboring them and implementing them, you keep yourself and your brothers unconscious of the truth—you keep the truth in the dark. Even if those beliefs have a very positive tone and you know, "Do unto others as you would have them do unto you." Isn't that wonderful?

So you say, "Okay, I can do that. I'll be nice to him, so he'll be nice to me. I'll do things to him that I would like him to do to me, that would make me feel good and that will make him feel good, and then he'll want to do things like that to me." And you have what's called a "mutual admiration society," right?

Well, it won't wake you up. That won't cause you to look into your brother's eyes and remember God. That won't cause you to see divinity where just humanity seems to be. But it will seem to cause a lot of well-behaved

humanity, right? Okay. Those are dark lessons that you would teach by teaching others this process, so that they can teach others that process and get a lot of mutual agreements and even national harmony. Well . . .

If you are wholly free of fear of any kind, and if all those who meet, or even think of you, share in your perfect peace, then you can be sure that you have learned God's lesson, and not yours. Unless all this is true there ARE dark lessons in your minds which hurt and hinder you, and everyone around you. The ABSENCE of perfect peace means but ONE thing: You THINK you do not will for God's Son what His Father wills for him.

What does that mean? It means, you think you will for God's Son what God's Son wants to think—what *you* want to think. You're willing for God's Son—you—a capacity to think for yourself and do everything yourself as you go through your week. And in so doing, you're saying that . . .

You THINK you do not will for God's Son what His Father wills for him.

Closed God out of the loop. "It's all me. I'm going to do it my way. I get to do it my way. And I can really accomplish doing something my way." But remember the sign that you need to put on your refrigerator: "***There is nothing I can do all by myself. It is impossible for me to do anything all by myself.***" You can't afford to forget these things. So put them up where you can see them.

Every dark lesson teaches this, in one form or another.

In other words, every imaginative, privately created thought you have teaches that there is something more important to you than what God means by His every act of Creation.

Every dark lesson teaches this, in one form or another. And each bright lesson, with which the Holy Spirit will replace the dark ones you do not accept and hide, teaches you that you will WITH the Father unto His Son.

You see . . . It's very black and white. It's like all or nothing. It's like Reality or nothing.

The other teacher that teaches only from memory, and only rehearses memorized "canned" rehearsals of thoughts, is accomplishing nothing—is doing nothing. In spite of the apparent activity, nothing is actually happening.

So . . .

Do not be concerned how you can learn a lesson so completely different from everything you have taught yourselves. How would you know?

You wouldn't. So don't be concerned how you can learn a lesson so completely different from everything you have taught yourselves.

Your part is very simple. You need only recognize that everything you learned you do not WANT.

Oh, but you think you want it. And you think you're going to hold on to it. And you're going to do some things this next week on your own—by yourself—even though the sign that you hopefully put on your refrigerator says, "It is impossible for me to do anything all by myself."

You need only recognize that everything you learned you do not WANT.

Well, at the least you could say, "In spite of everything I've learned, I want to learn more at a different level, in a different paradigm from the one I'm used to. And then . . .

Ask to be TAUGHT, and . . .

. . . very important . . .

. . . do not use your experiences to confirm what YOU have learned.

It's very simple. Stop relying upon your experiences to confirm what you have learned when you have tried to be an independent agent. Stop using your past experience to color your present—to confirm things in the present—because the present is brand new and the past does not apply to it. And when you try to apply the past to something that is not a repetition of anything, you are going to end up with the only thing you can—misperception. So . . .

Ask to be TAUGHT, and do not use your experiences to confirm what YOU have learned. When your peace is threatened, or disturbed in any way, . .

. . . don't go into automatic. Don't use what you learned to do at your mother's knee or at the end of your father's belt.

When your peace is threatened, or disturbed in any way, . .

. . . do something new. Do something you've never done before.

. . . say to yourself,

***"I do not know what anything, INCLUDING THIS, means.
And so I do not know how to respond to it.
And I will not use my own past learning as the light to guide me
now."***

Now, let's be very careful here. Some will say that this is "New Age" nonsense, that it is encouraging you to become irresponsible. No. What it says is:

"I do not know what anything, INCLUDING THIS, means."

Now, if that was touted to be the solution to the problem, then that would be nonsense. But that's not the end.

"And so I do not know how to respond to it."

Okay, that's still not an answer, but it crystallizes the fact.

***"And I will not use my own past learning as the light to guide me
now."***

Well, you think that means that it's saying, "Well you can go out and do anything you want. You don't have to follow the rules that you followed before. You will not use your own past learning as that which guides you now." That isn't what it says. All it says, ***"I won't . . .***

. . . use my own past learning as the light to guide me now."

. . . but that still isn't the culmination of this.

Anyone who genuinely does those three things will find himself in a void, in an apparently uncomfortable position of not knowing, but not experiencing resolution either. So, one is faced with need and no apparent resource with which to meet it. But none of you will stay in that position for very long. Either you will opt for figuring it out yourself, or you will reach out beyond your present capacities and say, "Help! Father, help!" You may not even use a word. You'll just say, "Help! Will the Powers That Be, help! If there is a Creator, will You please help!" You will reach out and you'll break the isolation of orphanhood.

Now . . .

By this refusal to attempt to teach yourself what you do not know, the Guide Whom God has given you will speak to you.

Who's the Guide that God has given to speak to you? The Holy Spirit, that which is nothing more than your right Mind. In other words, God has provided the very integrity of your Being to guide you back into the conscious awareness of the integrity of your Being. Isn't that neat? It's so efficient! There are no loose ends. There's nothing to get mixed up or confused in the process. So what you're learning to let go into and rely into is nothing more than your right Mind. The Presence of God in you, as you, is your right Mind.

He . . .

. . . the Guide Whom God has given you, Who will speak to you.

. . . will take His rightful place . . .

[Repeats] His rightful place in your awareness the instant YOU abandon it, and offer it to Him.

Abandon what? [Chuckling] His rightful place. You took over your right Mind's rightful place. You sat yourself in that seat and took over. But the moment you turn it back to Him, He will take His rightful place.

YOU cannot be your guide to miracles, for it is you who made them necessary.

You made miracles necessary by deciding to try to do things all by yourself, or to know things all by yourself.

YOU cannot be your guide to miracles, for it is you who made them necessary. And BECAUSE you did, the means on which you can depend for miracles has been provided FOR you.

The Holy Spirit.

God's Son can make no needs His Father will not meet, if he but turn to Him ever so little. Yet He . . .

. . . God, the Father . . .

. . . cannot compel His Son . . .

. . . you . . .

. . . to turn to Him, and remain Himself.

Because God is not a dictator.

It is impossible that God lose His Identity, for if He did, you would lose YOURS. And being yours, He cannot change Himself, for your Identity IS changeless. The miracle acknowledges His changelessness by seeing His Son as he always was, and not as he would make himself.

[Repeats] The miracle acknowledges His changelessness by seeing His Son . . .

[addressing everyone individually] . . . you . . . you . . . you . . . you . . . you . . .
you . . . you . . .

. . . as he always was, and not as he . . .

. . . you . . .

. . . would make . . .

. . . yourself. Not the you, you would make up as your identity.

The miracle brings the effects which ONLY guiltlessness can bring, and thus establishes the fact that guiltlessness must BE.

What you Are can't change. Your guiltlessness cannot be turned into guilt by anything you imagine you can do. And therefore, you have never become guilty of anything that you must pay for. You have suffered from the belief that you could become guilty and have become guilty, but it is a false belief that governs you falsely.

How can you, so firmly bound to guilt and committed so to remain, establish for yourself your guiltlessness? That is impossible. But be sure that you are willing to acknowledge that it IS impossible. It is only because you think that you can run some little part, or deal with certain aspects of your lives . . .

. . . what? . . .

. . . alone, that the guidance of the Holy Spirit is limited.

You see. The only thing that keeps you on welfare is the belief that if you get off welfare you're going to be more limited than the limitations that welfare imposes upon you.

It is only because you think that you can run some little part, or deal with certain aspects of your lives alone, that the guidance of the Holy Spirit is limited.

Why? Because you don't turn to the Holy Spirit. You say, "I can do it. I'll take care of this myself. I'll get back with the Holy Spirit after this meeting, or when I get home tonight, or when I say my prayers before I go to sleep."

Thus would you make HIM . . .

. . . the Holy Spirit . . .

. . . undependable, and use this fancied undependability as an excuse for keeping certain dark lessons from Him.

What are the dark lessons again? They are the beliefs which don't reflect truth that you're holding onto . . . like, "I can do this myself." You see?

As long as you think that you are at least as dependable as the Holy Spirit, if not more dependable than the Holy Spirit, you will not yield to the Holy Spirit. You will not yield to your right Mind. It's like saying, if you have faith in your own capacity, you won't reach outside of it.

I'm here to help you be willing to reach outside your capacity. I'm here to try to illustrate to you that what you call your capacity isn't the capacity of yours at all, it's simply a rehearsal of memory, a rehash of that which is unoriginal and doesn't constitute being conscious and doesn't constitute Life. In other words, there's more available to you than what you're experiencing.

Dare to devalue what you're familiar with, at least enough so that you can begin to have as much curiosity as a baby has—gleeful curiosity to see what, and understand what you never understood before.

Again . . .

Thus would you make HIM undependable, . .

. . . the Holy Spirit, that which is nothing more than your right Mind . . .

. . . and use this fancied undependability as an excuse for keeping certain dark lessons from Him.

In other words, continuing to act on your own or attempt to.

And by so limiting the guidance that you would ACCEPT, you are unable to depend on miracles to answer all your problems for you.

Again, no wiggle room! Black and white.

And . . .

. . . so, by . . .

. . . limiting the guidance that you would ACCEPT, you are unable to depend on miracles to answer all your problems for you.

And yet, that's the whole reason you've persevered until we've gotten to page 344, because you want to be able to depend on miracles to answer all your problems for you. Well, if you do, then dare to do the work, so to speak. Dare to do the two-step all day long, every day. And if you're going to rely upon yourself and try to do it yourself, at least while you're doing it, be sane enough to say, "You know, I realize I'm doing this, but Raj says that as long as I'm doing this I'm not really doing anything, that this really isn't Life and that I deserve the miracle—a sudden shift of perception—that uncovers Reality to me. At least be willing to acknowledge while you're acting all by yourself, that you are engaging in a bit of foolishness.

Now, you may feel that I'm being pushy. Hey, don't fool yourselves, you're not going to be pushed into anything. You're not going to allow yourself to be pushed into anything. So give me the right to speak clearly and unequivocally so that there's no confusion, and you go ahead and do it exactly when you're going to choose to do it anyway. I promise you in doing it, the payoff will be so great and so wonderful that you won't be sorry.

And in the meantime, I will continue to support you from behind and also from in front of you to say, "Come forward, it's safe."

Okay, I look forward to being with you next week. And I love you all.

A Course In Miracles (reference pages)

New Section: THE TEST OF TRUTH

¹ *Sparkly Book – p.343, 3rd Full Par. / JCIM – p.144, 2nd Full Par. / CIMS – p. 288, Par. 63*
First Edition – p. 276, 2nd Full Par. / Second Edition – p. 297, Par. 5

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 5th 2008

THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We've been talking for a few weeks about not just the value of not thinking for yourself, but the fact that you really don't have a capacity to think for yourself or on your own.

I want to talk a little bit tonight about the great need not to let *other* people do your thinking for you. I want to suggest to you that it's not a wise idea to run to your television set and find out how the world is thinking, or how your government is thinking, or worse, how the pundits are thinking. Because their job is to make the most out of indefiniteness, to make the most out of lack of conclusions—to create interesting discussion about indecisiveness, and to get you to become excited or fearful about possibilities, about likelihoods—all of which they can't guarantee or even prove. But they have a way of talking that gets your attention.

Now, you tune into our Sunday night fire-side chats or you listen during the week to the recording, and you learn about not pretending to think for yourself and you learn about the value of doing whatever it takes to listen and actually hear. And that puts your attention in a direction very different from where the pundits would direct your attention, or where the government would direct your attention. And you begin to close your eyes, so to speak, back off from the news and find your peace and move out of the excitement and the reactivity so that you might find your peace and do the very thing which will allow a sudden shift of perception to occur, which of course, is called a miracle—which is what all of you really want.

You all know that when you turn on the news on the TV, you're not going to be triggered into a miracle—especially at the present time. And you know that those who are able to put thoughts together in an interesting and scary way will do so and engage your attention and cause you to what? Decide that the Holy Spirit isn't sufficient to the need—that that which is nothing more than your right Mind is not sufficient to the need—and that if you will watch the newscasts or listen to the pundits, they will act as a vigorous jump-start to your very own thinking. Right?

And in a way, [chuckles] you won't have to take credit for, "Well, they made me do it! They made me do it . . . Well you heard what they said . . . How could I not react? How could I not think? How could I not take what they said and run with it?"

Exactly! How could you not do that. But why did you turn the television on in the first place?

It would be like Paul getting up every morning and running to the computer to check out the Gathering Place on the Foundation's website to see what's going on. Instead of waking up and sitting right there on the edge of his bed and say, "Good Morning Raj, what's the order of the day today? What's on the Father's Agenda? Where do I need to be giving my attention?" You see?

You have in front of you a wonderful opportunity. It doesn't matter whether you're in the United States or in some other country, because everyone's involved here. Talk about unity, talking about the need for unity. Hey everyone wake-up—it's already a unity! If there's a problem in the U.S. economy, there's a problem in the English economy or the Japanese economy or the Chinese economy. If there's a problem in China, it's a problem in the United States. It's already **one**.

Now, you want to know what governs things? Not governments. All the individualities . . . all the individualities. "Oh, but I don't have any power. I don't have any power and look what's happening and I'm going to be even more powerless."

Well, are you turning on the TV? Are you turning on the dignified news or are you turning on the news that twists and binds and torques things for entertainment value? Are you going to turn your attention where nothing but confusion can come forth or be magnified in you? And by your turning on that channel, are you going to provide statistics that prove to that network or that channel that what they're doing is getting your attention and therefore, since advertisers will pay to have your attention, they will keep doing what you're tuning in to listen to?

Don't tell me you don't have power and don't fool yourself into thinking you're powerless. You stop listening to those who magnify indefiniteness, who magnify suppositions, and do it in a way that excites you with fear. Don't tune into those channels and the statistics will show the advertisers that this is not a channel or an activity to pour their money into. And those channels will stop.

You know the saying is, "One with God is a majority." It is. It's not just a platitude, and it always has been the truth. You've always had the power to listen for the Father's Voice, and as a result of listening and hearing, Being the expression of the Father in which all of the power and perfection and harmony and order that the Father Is, finds expression "in the world."

Now, it doesn't matter how many people are afraid right now. It doesn't matter how many times the news tells you that the stock market is reacting in this way or reacting in that way, showing a general loss of faith in the population, in those investors . . . blah . . . blah . . . blah, and telling you in so many words, that therefore, because those with the money are afraid, you need to be afraid. And because they're behaving in an erratic way rather than an orderly way, you need to be willing to become erratic and disorderly and think erratic and disorderly thoughts that were jump-started by the very fact that you turned the G_ _ d_ _ _ television on, or picked up the newspaper and read what wasn't written from a grounded place of intelligence, where what was coming forth was guided by the Holy Spirit—that which was nothing more than the right Mind of the person writing the article—who therefore, had the capacity to write an article that expressed intelligence that was relieving, and gave guidance, you might say, for how to behave in a way that causes the fear to subside.

Now, we've been talking about the value of abandoning thinking for quite a few weeks. And all of you have to one degree or another listened to what I've said and have tried to one degree or another to put it into practice. But you have, to some degree, incapacitated the Holy Spirit by assuming that you still had some capacity to cope with things yourself.

Well, we can get some negative learning out of what's happening. During the last few weeks, with the economic situation and the election in the United States, you have seemed to have justification for slipping into your supposed capacity to think, and you have been frightening yourselves unmercifully. No, it isn't the news that's been frightening you, it's been **you** that has been frightening you by choosing to "think," even though the news jump-started it.

Now that you're really scared, how valuable is it to you to imagine that you want to continue to think and that you want to continue to let the media

jump-start your thinking? You're simply faced with, well, not just a wonderful opportunity, but you're faced with an actual demand to stop thinking.

If you want to find out what the news is, find it in print somewhere. Don't listen to people with their voices and their emotions that they add in the inflections they put to the words they're saying. Find good clear journalism in print so that you can read with as little emotion attached to it as possible, what the calls for love are. What are the corrections that are needed? You need to be able to be aware of them. But you just don't need to become aware of them through pundits and through those who have an agenda aside from giving you the news. Their agenda being, to provide you with the news in a way that causes you to keep tuning to their station, because that's what generates income for the station and keeps them on the air. Okay?

Find news in print that's well written and as unbiased as possible. And then don't read the printed word all day. Get the picture so that you can then set the source of the news down and become still without thinking. And in the quietness in you ask, "Father, or Holy Spirit or my Guide, what needs to be known here? People are frightened because they're ignorant. I could be frightened because I'm ignorant. But I don't want to be ignorant and I do want to be the place where the truth that transforms and heals can come through."

Why? So that you can be at peace? No. That's not good enough. The reason you're asking is so that you can be the place where that which puts your brother at peace can come through because you care about your brother. Because it is in loving your brother that you remember God and you are blessed. What you give, you get to keep.

Go to the place where the good news awaits you so that you might take the good news to your brother or your sister. That's your job. That's your job all the time. But maybe under the circumstances, you have a situation that causes the valuableness of it to be more apparent to you, so that you're less inclined to think for yourself or put yourself in a position where your thinking gets jump-started by someone else's thinking.

You must be very wise right now because there are so many who are more than happy to tell you how to think and how to feel. And most of the time you will be encouraged to feel a certain way not because it will heal you, but because it will be a benefit for those who are providing you with the information.

We're going to go into the **Book** and I'm going to back up just a bit, a few sentences:

It is only because you think that you can run some little part, or deal with certain aspects of your lives alone, . .¹

. . . without help, in other words . . .

. . . that the guidance of the Holy Spirit is limited.

Not that His power is limited, but by virtue of your not giving your full attention there, you make what you received limited.

Thus would you make HIM . . .

. . . the Holy Spirit . . .

. . . undependable, and use this fancied . . .

. . . imagined . . .

. . . undependability as an excuse for keeping certain dark lessons from Him. And by so limiting the guidance that you would ACCEPT, you are unable to depend on miracles to answer all your problems for you.

You see, that's the point. You want to be able to depend on miracles to answer all your problems for you. Why? Because that's your Birthright. Because that's the way things actually work.

Do you think that what the Holy Spirit would have you GIVE He would WITHHOLD from you?

Well, if you think about it for a minute, for the last couple of weeks with all that's been going on, very little of your attention has been given to what you might give. It has been rather, what you might get in terms of protection and dependability and stability and invulnerability. But you're not looking to the place where invulnerability can come forth, where invulnerability and everything you need comes forth, is the act of giving.

Divine Love always has met, and always will meet every human need.

Now, I would encourage all of you to back off from your pretentious, egotistical definitions of life and how it ought to work and how people ought to behave, and whether or not people's experience is a result of their very own thinking—that they've created it for themselves—and therefore if they created it for **themselves**, who are you to interfere? Who are you to have a different point of view or to assert anything or to give anything that might change the status quo, because after all, since they created their circumstance for

themselves, they're the only one who can un-create it for themselves. And therefore, you should mind your own business.

Man, with that attitude, the consciousness of need will disappear in you. Now that would be the worse thing that could happen: To lose the consciousness of need would be to become inhuman and incapable of expressing love.

Now, at times like these, you need to be willing to look not toward your own best interests, and not spending all of your energy fearing the loss of your best interests, but rather under the circumstances: What does my brother need?

What does your brother need? He needs peace. He needs encouragement. He needs solace. He needs warmth. He needs pitiful patience while he's in the middle of his fear. And he needs whatever enlightenment might help move him out of his conviction that he has justification for great fear and worry. Well, you say, "Well, hell, that's what I need. And you want me to ignore that and help my brother? Why don't you tell me to go find a brother to help me!"

Because that's not the way it works.

Do you think that what the Holy Spirit would have you GIVE He would WITHHOLD from you?

No. So if you want it, you'd better give it.

Whatever it is you're being encouraged to fear these days, did you bring it on yourself? Does it even matter? No, it doesn't matter because your freedom from it—your release from it—your relief is a legitimate expectation and one that all of your brothers and sisters should be helping you experience and which you should be helping your brothers and sisters experience.

But you're not going to hear what it is that will do that by listening to the idiocy that is being expressed through the media. So choose your teachers.

I know it's fun to get self-righteous and angry, to sneer at the political candidates, to tear them down, to find flaws with them and hope that you will find something there that will inspire you. But is that your function? Is it your task to look into your brother's eyes and find their flaws and belittle them and berate them? No. So you've got to stop it. And as I said, this is a wonderful time for you to put into practice what we've been talking about.

Now the thing is that if you put it into practice, you're going to find your threshold of fear lowering, you're going to find your peace increasing. You're going to find your capacity to be clear-headed—mind you, I didn't say being

able to think clearly—but your capacity to be clear-headed will grow, increase. And your capacity to understand things in a larger picture, with clarity, will occur without a thought being thought. And you will be a presence that will put your neighbor at ease, if for no other reason than that your neighbor is standing next to someone who at the moment doesn't happen to be strung up, intense, in great fear and therefore, maybe your neighbor doesn't have to be either because he knows you're not crazy.

Now . . .

You have NO problems which He . . .

. . . the Holy Spirit . . .

. . . cannot solve by offering you a miracle.

A miracle: A sudden shift of perception.

Miracles are for YOU. And every fear or pain or trial . . .

And of the things going on in the last few weeks, which ones fit into which of those categories? [chuckle]

And every fear or pain or trial you have HAS BEEN undone.

"Wait a minute . . . that's not what the pundits said. What do you mean, it's been undone? The disaster just happened! The collapse just happened!"

Whoa . . . you're thinking. Who said it just happened?

"Oh-h, the TV did . . . Oh-h, the banking system did . . . Oh-h, the government did . . . Oh-h, the bank just said 'no' they wouldn't extend me the loan . . . it just happened." What do you mean it ***has been*** undone?"

I'm going to tell you something. Neighborhoods very often develop what are called "Neighborhood Associations." And the neighborhood elects officers to represent them, so that they, as a neighborhood, can have some control and order in their neighborhood by mutual agreement.

Well, it's the same thing in orphanages. Orphanages have their own "Orphanage Association." And all the members of the orphanage elect their officers and the officers have meetings and represent the constituents of the orphanage. And you could liken the orphanage to countries, if you wish, and it wouldn't be too far off. And the "Orphanage Association" would be the government, apparently representing the people, the constituents of the orphanage.

And you know what? The neighborhood association or the association in the orphanage has weekly meetings. And the members of the board on their own, very often decide what are to be called issues and what are to be dealt with. And in the week before the weekly meeting they sort of infiltrate the rest of the orphanage and they get everybody, you know, livened up about the issues and try to get them to be willing and ready to vote for what the important answer would be.

And you know what? When you've lived in an orphanage and dealt with the "Orphanage Association" for very long, you find that there's a style that the association has, and a certain lingo that they use. And it's a lingo that they use because they have found that it works on the constituents.

And so, when the association begins to do its little dance, and move in and around through the constituents, the experience is a familiar one for the constituents, for all of the orphans that live there—it's familiar. And because it's happened so often, and they, each of them have responded in much the same way over the years to this sort of stimulation, well, when the stimulation occurs today, there's a conditioned response every one has.

And it's very hard for them to stand there objectively and say, "Wait a minute, this board of directions of this association are just people like me. And I don't have to listen to them any more than they have to listen to me. And I don't have to get excited because they're excited. And I really could stand here and just listen to what they say, and see whether it makes any sense to me, and whether I'm interested in supporting it, or not. I don't have to climb on the bandwagon, just because I've always done it, and just because that's the way the constituency relates to the board of directors—historically speaking." You see. "I don't have to operate in this mindset." You see.

We're talking about and have been for months, leaving the orphanage, leaving the orphan mindset.

So, when you've turned on the radio or the TV or read the newspaper, and heard of every fear, or pain, or trial that's going on that should cause you to be fearful, pained and tense, you've got to be willing to do the two-step.

You've got to be willing to step back and say, "Wait a minute! No response is called for here. I don't have to bring into play my conditioned response to this whole dance—this whole dance that we do every week before the meeting or the same dance we do before every election. I don't have to do this. Reality doesn't operate according to the rules of the orphanage, because in Reality, there are no orphans. So I really need to engage in behavior that isn't patterned behavior, that isn't ordered by memory—thinking."

... every fear or pain or trial you have HAS BEEN undone.

It doesn't matter that the association board of directors is saying that there's some new catastrophe that hasn't been undone, especially when the catastrophe is the same-old-same-old catastrophe.

He ...

... the Holy Spirit ...

***... has brought all of them to light, having accepted them
INSTEAD of you, ..***

... meaning that He's accepted them instead of your having accepted them. Because you didn't accept them. You didn't accept them for the purpose of undoing them, you accepted them for the purpose of magnifying them! You accepted them for the purpose of being able to stand with your fellow orphans and chant, "End it! End it! End it now! End it! End it! End it now!" and get the thrill of the group activity, and the sense of presence. [Chuckle] When the way to end it is not to stand with orphans chanting, but to walk out the front door of the orphanage!

He ...

... the Holy Spirit ...

... has brought all of them ...

... all of the fears, pains and trials ...

***... to light, having accepted them INSTEAD of you, and
recognized they never were.***

Reality is, in a way, occurring in a different paradigm from the one the pundits and your thinking are reporting.

There are no dark lessons He ...

... the Holy Spirit ...

***... has not ALREADY lightened for you. The lessons you would
teach yourselves ...***

... such as, "Oh, My God, I'm going to go under ... Oh, My God, where will I be a year from now if I lose all of my savings?" Blah, blah, blah ... and the thinking goes on and on and on.

But wait a minute ...

There are no dark lessons He has not ALREADY lightened for you. The lessons you would teach yourselves He has corrected already. They do not exist in His Mind at all.

And again, who is this He? The Holy Spirit, that which is nothing more than your right Mind. So, they do not exist in your right Mind at all!

For the past binds Him ...

... you ...

... not, and therefore binds not you. He ...

... the Holy Spirit ...

... does not see time as you do. And each miracle He offers you corrects your use of time and makes it His.

Listen to this ...

He ...

... that which is nothing more than your real or right Mind.

He Who has freed you from the past would teach you ARE free of it.

Well you say, "Well it's not the past I need to get free of now. It's the awful future." Okay, this is where you need to stop yourself dead in your tracks. Past, future, are imaginative concepts that don't represent anything actually. So the very thought, "I need to protect myself against the awful future,"—that is a debilitating, self-destructive thought, which actually has no meaning because it's made out of pure nonsense. But you think it's real. And you choose to engage your thinking and rely on it and scare yourself to death with.

Hey! Stop yourself dead in your tracks, as I said. Catch yourself and abandon that use of your mind.

He Who has freed you from the past ...

... and I'm going to say, from the future as well ...

... would teach you ARE free of it. He would but have you accept His accomplishments as YOURS because He did them FOR you.

You get it? It's already done. Not only that, it has already been done by that which is nothing more than your right Mind. So it's an act of your very Being, which is at this very moment establishing for you your freedom from a so-called past and a so-called future, in which your wholeness is available to you, and in which you do not have to depend upon some intelligent governor, or some intelligent monetary system, or some intelligent set of laws to make you invulnerable and happy and free.

He did them FOR you. And because He did, they ARE yours. He has made you free of what you made.

And as I've done before, I'm going to add the word "up."

He has made you free of what you made [up]. You can deny Him, but you CANNOT call on Him in vain.

You can't call on Him in vain, but you can refrain from calling on Him!

Now I would suggest that before you call on your pundits or on your favorite news channel, you stop dead in your tracks and call on the Holy Spirit—call on that which is nothing more than your right Mind—which isn't deluded, and therefore, is making you free in every single moment from ignorance of every sort, and the bondage that seems to accompany ignorance.

He ALWAYS gives what He has made IN PLACE of you.

Meaning, what He has made instead of you. He made it for you because you weren't making anything Real. And so, He made it in place of your making it.

He ALWAYS gives what He has made IN PLACE of you.

Your right Mind has made your good for you in place of your not having yet made it. Okay?

He would establish His bright teaching so firmly in your mind that no dark lessons of guilt can abide in what He has established as holy by His Presence.

What *you* divinely Are have established as holy by *your* presence.

Thank God that He is there and works through you. And all His works are yours. He offers you a miracle with every one you let Him do through you.

So, you know what? It would be a good idea for all of you to see yourselves as miracle workers. You're here to be the presence of a sudden shift of perception in which ignorance is no longer governing. So that you might share it with your brothers and sisters, because they have a need not to be frightened. And they have a need not to be fooled into thinking that there's actually an awful future that they have to be afraid of and protect themselves against, by being so scared that they can't see clearly, so scared that there isn't enough peace of mind for the Love of God to register with them or their capacity to love their brother and sister to register with them. And so, they're distracted from their fulfilling function.

Remember . . .

He offers you a miracle with every one you let Him do through you.

"Who on earth," you might say, "could be in their right Mind under the circumstances? You ask too much of me. You are being unreasonable."

No, I am not. You **are** capable, you've just forgotten it. And you need to be willing to stand like a lead weight right where you are without one iota of fear to start you fleeing from the danger, from the imagined or supposed danger, without enough gumption to engage in fearful thoughts, fearful imaginations, awful prognostications, all of which prove to you that you're not only vulnerable but you will be destroyed.

I promise you, one year from now, two years from now, you're still gonna be standing there. The end will not have come. And you will have either gone through those twelve or twenty-four months acting like an idiot and suffering from chaos because you didn't choose for your peace, or you'll say, "Well, wait a minute, if this isn't the end and if I'm still going to be here twenty-four months from now and if all my capacities and all the intelligence I have isn't going anywhere, I will still be the same capable presence that I've been for the last ten years, or however long that I have attributed my present success to.

"In other words, no matter what apparent drama goes on, my capable self is going to be unchanged. And therefore, I don't have to be afraid for my existence and I don't have to be afraid for my safety. All I have to do is be willing to look through my peace at whatever the circumstances are that present themselves to me, so that I might listen for the intelligent response

that will bless my brother and it will bless me. And that's what I choose to devote myself to, because that's my Birthright and that's my function.

"My Function is to be able to look at whatever seems to be going on and remember God there, remember the truth there, experience the truth there. And be able to express and embody It. That's my function. I really don't have to indulge in anything else.

[Chuckle] "And you know what? If the pundits want to use me as their subject and they want to suppose what might be the outcome of what they determine to be foolishness, let them. They're not God. And if they're not willing to look for the truth, and would rather stay in the vagueness of suppositions, what they're doing isn't worthy of my attention and I refuse to give it to them."

How are you going to use your mind this week? Are you going to give your attention to that which is unworthy of it? Are you going to let others think for you? Are you going to let them jump-start your thinking, or are you going to use this as a truly wonderful occasion to practice what we've been talking about and just maybe, experience a sudden shift of perception, a miracle—a transformation—a transition into being Awake. Don't be afraid of this time. Use it for all it's worth to be intelligent.

And I look forward to being with you next week, because you know what? No matter what dire thing might happen, you'll still be there. And I'll still be here. And we'll still meet. No matter what happens, it can't change that. That's how safe and secure everything is.

[addresses audience] I Love You, I Love You, I Love You, I Love You, I Love You, I Love You, I Love You, I Love You, I Love You.

Hang in there in your peace.

A Course In Miracles (reference pages)
New Section: THE TEST OF TRUTH

¹ *Sparkly Book* – p.344, Last Par. / *JCIM* – p.144, 6th Full Par. / *CIMS* – p. 289, Par. 69
First Edition – p. 277, Last Par. / *Second Edition* – p. 298, Par. 9

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 19th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

You know, at the bottom line, we've been talking about the simplicity of Waking up, the simplicity of coming back into your right Mind. And tonight isn't going to be any different. In fact, it might even seem a little meaningless, what we're going to be talking about, because at the bottom line, there really is nothing dynamic about Awakening. It really is a simple matter of choosing for your peace. It really is a simple matter of being willing to withdraw your attention from the *stimulation*, the stimulation not that the world provides, but the stimulation that other people provide *about* the world.

"Oh-h . . . the world's going to hell in a hand-basket!"

[chuckle] Well, hey, the simplicity of it is, that the hand-basket that the world is going to hell in, is nothing but your careless mind. It's nothing but your mind not being used for the purpose of peace—not being used for the purpose of expressing, extending intelligence, harmony, love, peace.

Oh, but it makes it sound very complicated . . . "The world out there is going to hell in a hand-basket!" [chuckles] Funny little saying, isn't it. But if you take it at its apparent face value, it must be alarming. It must be worth getting upset about. And I'll tell you something: If it's worth getting upset about, then coming back into your right Mind won't be able to happen.

So, you really have to come down to brass tacks and ask yourself how important is it to you to Wake up? Is it more or less important than the excitement of getting upset?

Remember that the Holy Spirit is only limited by the degree of attention you bring to It. And if you don't bring your attention to the Holy Spirit, you will not hear the Holy Spirit. And because the Holy Spirit is nothing more than your right Mind, it is your right Mind that you won't hear. And it's your right Mind that you won't experience, all for the cheap thrill of a little bit of excitement about, "The world going to hell in a hand-basket."

The simple fact is and always has been, that the world will stop looking like it's going to hell in a hand-basket if you choose to use your mind for the purpose it was intended. And the purpose for which your mind was intended was to be that place of attention or that capacity of attention being given to Creation. In other words, to see Creation and engage in glorifying God, standing in utter awe of the magnificence of perfection—a perfection that is nothing more nor less than the extension of you—because you are God Presencing Himself/Herself right where you are. And there is no fragmentation in it—in that relationship. It is absolutely One. It is absolutely indivisible.

I know. You don't think that your function is that utterly simple, that you have the capacity to give your attention to and recognize the divinity of Creation right where you are. And that it is not your function to look at an interpretation of Creation as though the infinity of Creation is nothing but a humongous "Saturday Night Live" broadcast to be amused at, stimulated by.

It's much more than that. And yet the means of having the experience of it is insultingly simple. And I say insultingly simple because in order to experience it, you have to be willing to abandon a capacity you think you have to act on your own, to be an independent authorizer, an independent thinker, who through the creative use of his capacity to think, can make things happen in the world.

But you know what? You don't have to do that. You really don't have to do that in order to have the ultimate. It's absolutely unnecessary for any of you to exercise authority of any kind in order for you, well, for lack of better words, to sit at the right Hand of God. In other words, be a co-operator with God—to be that Presence of Mind which is perfectly capable of experiencing all of Reality, all of Creation exactly as God is experiencing it. And to be free of sin, sickness and death, free of fear, free of everything that connotes the human condition, which all of you would like to overcome.

Let's go into the book. And let's remember as we go through this tonight, that although it seems simple and un-stimulating, it is utterly profound. It's the answer to the human condition.

God's Son will ALWAYS be indivisible. As we are held as one in God, so do we learn as one in Him. God's Teacher . . .¹

Now, who's God's Teacher? The Holy Spirit, that which is nothing more than your right Mind.

God's Teacher is as like to His Creator as is His Son, . .

. . . that which is nothing more than your right Mind is as like to God—Its Creator—as are you. You see? But as long as you're choosing to have a different definition of everything, that which is nothing more than your right Mind seems to not be yours and seems not to be with you and seems to be different from you. But as I've said before, it's your divinity held in trust while you dally with being a private authorizer—an ego. Nevertheless, . .

God's Teacher . . .

. . . the Holy Spirit . . .

. . . is as like to His Creator as is His Son, . .

. . . God's Son—you . . .

. . . and through His Teacher does God proclaim His Oneness AND His Son's.

Through the Holy Spirit—that which is nothing more than your right Mind—the truth about you is revealed to you. And what more whole-izing, what more integrated event could occur than for that which is nothing more than your right Mind to reveal the truth about you, to you, so that you might ***remember*** and embrace your right Mind as your only Mind and your only perspective. You see, it's like saying God uses the fact that you and the Holy Spirit—you and your right Mind—are one as the basis for causing your Oneness to register with you. There couldn't be a more integrated means of bringing you back into the experience of unity.

Again, because it's important:

God's Teacher is as like to His Creator as is His Son, and through His Teacher does God proclaim His Oneness AND His Son's. Listen in silence, and do not raise your voice against Him.

Him . . . Whom? Your Teacher. Don't raise your voice against Him? It means, don't employ the arrogance that it takes to say, "You'd rather see it your way," or to say, "Here's the way it is," or "Here's the definition of things."

Listen in silence, and do not raise your voice against Him.

Do not assert yourself in place of your capacity to be out from your right Mind. Don't assert yourself in place of being the expression of Sanity.

Listen in silence, and do not raise your voice against Him. For He teaches the miracle of oneness, . .

And when you're speaking against Him, when you're speaking for yourself, you're speaking for division. Your act is an act of independence, of differentness.

He teaches the miracle of oneness, and before His lesson division disappears.

You remember your right Mind, it becomes illuminated to you. And when you're not resisting it, it fills you, it embraces you, it reminds you of what you wholly Are in such a way that you never want to let go of it again.

He teaches . . .

. . . the Holy Spirit . . .

. . . the miracle of oneness, and before His lesson division disappears. Teach like Him here, and you will remember that you have ALWAYS created like your Father.

What does that mean, "Teach like Him here"? Well, if you dare to be silent and don't speak against Him, don't speak over Him, you will find yourself knowing things and you will find yourself impelled to express that which harmonizes, that which pacifies, that which whole-izes.

. . . and you will remember that you have ALWAYS created like your Father. The miracle of creation has never ceased, having the holy stamp of immortality upon it.

And you, participating in the miracle of creation, by being that capacity of attentiveness to see and recognize the Movement of God and acknowledge it for what it is, in Joy.

The miracle of creation has never ceased, having the holy stamp of immortality upon it.

And if your capacity to recognize the Movement of Creation for what it is, is a capacity to recognize that which is immortal, then you, that which is

recognizing it, must be immortal too. And that will be part of what dawns on you in the realization of what you Are in the Awakening process.

This is the Will of God for all creation, and all creation joins in willing this.

But I'll tell you, as long as you are enjoying believing that you have some sort of private, personal authority that you can exercise and demonstrate that you're an authorizer, then you are not joining in willing what God wills, and you're speaking against the Holy Spirit.

And the answer is to, "Stop!" It's just that simple. The answer is to, "Stop!"

Those who remember always that they know nothing, but who have become willing to learn EVERYTHING, will learn it. But whenever they trust themselves, they will NOT learn.

You see, utter simplicity. It doesn't say anything about, "Well if you'll think the right thoughts, and if you'll think the right thoughts in a particular order, and if you will burn incense as you do this, and if, as you're doing this, friends who have learned exactly the specific forms of dance that are necessary, if they will dance around you while you're doing this, you will Wake up—or a miracle will happen."

No, it's far simpler than that. It's interesting to do those kinds of complicated [dramatic voice] "*spiritual productions*," but it's unnecessary and useless and it's a distraction.

Those who remember always that they know nothing, but who have become willing to learn EVERYTHING, will learn it. But whenever they trust themselves, they will NOT learn. They have destroyed their motivation for learning by thinking they ALREADY know.

Now, I'm going to give you a simple example here. When Sunday night rolls around and it's time for the Gathering here, Paul suddenly becomes very devoted to listening. He knows he can't fake it. He doesn't want to fake it. He has to be able to hear me, and so he listens impeccably.

But when the meeting is over, he figures that he can grab a sandwich or get a cup of coffee or, you know, visit with those who are attending. And he can do that quite well by himself. And so, he abandons the devotion, the commitment to being with me, which is the equivalent of being with his right Mind. And this is his learning, not to do that. And it's everyone else's learning.

And the interesting thing is that as the week goes by, even though he speaks with me frequently, but not at any great length at any one time, he finds himself experiencing fear. He finds himself experiencing anxiety. It is as though he picks up on "the world going to hell in a hand-basket," even if he's not watching the television.

You see, if he or you choose to operate independently—disconnected from one's right Mind—one inevitably feels fear and anxiety and sees himself in a thing called "a world" that may or may not be going to hell in a hand-basket.

Now . . .

. . . whenever they trust themselves, they will NOT learn.

Whenever Paul relies upon himself, he will not learn.

They have . . .

. . . he has . . .

. . . destroyed their motivation . . .

. . . destroyed his motivation . . .

. . . for learning by thinking they ALREADY know.

. . . by thinking he already knows.

The sad thing is, for Paul and for everyone else, that because it feels so normal to think for one's self, and because the fullness of being in one's right Mind is a vague memory, it doesn't feel like there's any significant loss or deficiency being experienced by virtue of continuing to do a few things by yourself—on your own, the way you **know** how to do them. And yet, it's the loss of being Sane, it's the loss of being Awake.

Let's put it this way, it's the loss of regaining your Sanity, of coming back into your right Mind and experiencing the awesomeness that your sort of demented mind or mentality, is minimizing to the point where it seems problematic instead of awesome.

They have destroyed their motivation for learning by thinking they ALREADY know.

Now, on Sunday night, as I said, Paul makes a commitment and he **can** hear me. And during the week when he's not listening to me consistently and he asks me a question, there are times when he cannot hear me. And that's a

little distressing, because he does rely on our communion and the blessing that comes from it.

Now, when you destroy the motivation for your learning by thinking that you already know, you seem to make it impossible for you to actually have the experience of knowing, even though you can't actually destroy that capacity.

What is unfortunate is that you begin to believe that you don't have the capacity and you stop trying. And most of you who, up to this point, have never really thought in terms of listening within for that which is nothing more than your right Mind, which, surprise, surprise to you is nothing less than the Holy Spirit.

You are almost automatically caught in a great sense of the impossibility of that—which makes it difficult for you to bring any degree of commitment to the process of listening. You see. And it's that inertia that has to be overcome.

It's overcome by persistence, by persistence on your part in choosing for your peace, persistence no matter what is going on "in the world." Persisting in choosing for your peace because it's available to you always, it is never absent from you. And when you persist in your choice for your peace and you meditate or you use whatever technique works for you to get into your peace, you will find your peace right in the middle of chaos. And in that peace, that which diminishes the chaos can emerge and will emerge. But you've got to not give up, no matter whether the world seems to be going to "hell in a hand-basket" or not.

Think not you understand anything until you pass the test of perfect peace, for peace and understanding go together, and never can be found alone. Each brings the other WITH it, for it is the law of God they be not separate. They are cause and effect, each to the other, so where one is absent the other CANNOT be.

[Repeats] . . . the other CANNOT be.

. . . peace and understanding . . .

Understanding may seem difficult to achieve by a direct act. But peace you can achieve by a direct act of meditation—of becoming still. So, enjoy that avenue. Take advantage of it.

Only those who see they cannot know UNLESS the effects of understanding are with them can really learn at all.

Why? Because, if you have the truth and no result, you don't have the truth. If you have truth and you have the result of truth, you have truth. And if the

manifestation of truth is present, it means that the understanding is present and learning can occur.

Again . . .

Only those who see they cannot know UNLESS the effects of understanding are with them can really learn at all.

And the ones who see that can learn, because they're bringing their attention to where the learning can occur. They are not assuming that they know and therefore have nothing to learn.

Again . . .

Only those who see they cannot know UNLESS the effects of understanding are with them can really learn at all. And for this, it must be peace they WANT, and nothing else. Whenever you think YOU know, peace will depart from you because you have abandoned the Teacher of Peace.

It's getting a little monotonous isn't it?

Whenever you think YOU know, peace will depart from you because you have abandoned the Teacher of Peace.

You see. "I know it all by myself." Paul knows how to get a sandwich after the meeting. Paul knows how to talk with the people that are there, all by himself. But peace does depart from him, because he's abandoned the Teacher of Peace. He's abandoned the knowing that comes from joining with one who is Awake, whether it's his right Mind or whether it's me. You see.

Whenever you fully realize that you know NOT peace will return, for you will have invited Him to do so by abandoning the ego on behalf of Him.

Him being the Holy Spirit, Him being that which is nothing more than your right Mind.

Call not upon the ego for anything.

You see. Don't speak on your behalf for any reason. Don't assert yourself for any reason.

It is only THIS that you need do.

Don't call upon the ego. Don't engage in independent authoritative decision making or acting. What do you do instead? You listen in the silence without speaking against the Teacher, without speaking against your right Mind, without speaking against and overriding your sanity which is there before you have a single thought, before you try to do a single thing all by yourself.

Whenever you fully realize that you know NOT peace will return, for you will have invited Him to do so by abandoning the ego on behalf of Him. Call not upon the ego for anything. It is only THIS that you need do.

It is only THIS that you need do to wake up!

The Holy Spirit will, of HIMSELF, . .

. . . that which is nothing more than your right Mind, will of Itself . . .

. . . fill every mind that so makes room for Him.

. . . will fill your mind that so makes room for Him.

Now, what do you think the word is that means you abandoning thinking . . . you letting your mind be a clean slate into which you as a private authorizer are introducing nothing? When your mind is allowed to become utterly still, and there is a willingness on your part to abandon self-assertion—truly, honestly abandon self-assertion—that, what happens, is called Atonement. That is the simplicity of it.

When you are not speaking against the Teacher and you are in utter silence, the Teacher fills that which used to assert itself independently with the truth of which that self is the divine one, that is constituted of the Holy Spirit, that is infilling the tiny sense of self that one was entertaining in his every attempt to be an authorizer. In the absence . . . ***in the absence*** of an authorizer, Atonement happens. Oneness with God occurs. You coming back into your right Mind happens. The very thing you have been looking for happens.

You know, it has been said that instead of eternity being endless time, if you take one second and snuff it out, that, what is left is eternity—that which is not confused or distorted in anyway by any concept of time at all. Likewise, if you take your mind and snuff out a thought, if you abandon thinking . . . Atonement happens . . . Oneness with God happens . . . you coming back into your right Mind, happens. That's the profundity of it. That's how profound the simplicity is.

You're inclined to think that if you give up your capacity to be an authorizer, you lose your integrity, you lose your respectability, you lose your purpose for

being. But it's not true. You have lost your purpose and experience of what Being really is in your attempts to act independently and demonstrate a capacity you have to be an authorizer in your own right.

If you want peace you must abandon the teacher of attack.

What's the teacher of attack? It's that which seems to be in you that says it has a right to assert itself and make its mark on the world—that's making a mark ***against*** the world, it's overriding the Teacher, it's acting as though you're out of your mind. And thus, it's a state of insanity from which you deserve to be healed.

If you want peace you must abandon the teacher of attack. The Teacher of peace will NEVER abandon you. You can desert Him, .

"Oh-h, I'd rather see it my way. I'd rather do it my way. I'd rather define what that means!"

You can desert Him, . .

. . . the Holy Spirit . . .

. . . but He will never reciprocate, for His faith in you IS His understanding.

Your right Mind knows what is true and knows what is true about you and it is His understanding. He can't be swayed from it no matter what you do—He can't be swayed from it. And He will not abandon you.

It . . .

. . . His understanding . . .

. . . is as firm as is His faith in His Creator, and He knows that faith in His Creator MUST encompass faith in His creation. In this consistency lies His holiness, . .

You see the utter consistency, the Oneness? Absolute integrity.

In this consistency . . .

. . . the absence of confusion . . .

lies His holiness, which He cannot abandon, for it is not His Will to do so. With your perfection ever in His sight, He gives the gift

of peace to everyone who perceives the need for peace, and who would have it.

Is that you? Would you have peace and nothing else? Knowing that the President is going to speak next Thursday at 8 p.m., are you going to be devoted to being in front of that TV or are you going to be devoted to your peace, whether you end up being in front of the TV or not? Who are you serving? Who are you devoted to? ***What*** are you devoted to?

Make way for peace, and it will come. For understanding is in you, and from it peace MUST come.

Now you don't see the understanding yet, but it is in you. You really have to start believing that there's more to you than the definitions you have provided yourself with about yourself.

The power of God, from which they both arise, . .

. . . peace and understanding . . .

. . . is yours as surely as it is His.

The Holy Spirit's.

You think you know Him not only because, alone, it is impossible to know Him.

Not difficult to understand. You think you know the Holy Spirit not . . . you think you don't know the Holy Spirit, because alone, in other words, as an independent authorizer . . .

. . . it is impossible to know Him.

You have diminished the Holy Spirit by saying, "I'm going to rely upon myself." As long as you're relying upon yourself, you're not going to lean into the Holy Spirit. You may even forget that the Holy Spirit exists or is nothing more than your right Mind.

You think you know Him not only because, alone, it is impossible to know Him. Yet see the mighty works that He will do through you, and you must be convinced you did them through Him.

[chuckling] There is no way you'll be able to take credit for them.

It is impossible to deny the Source of effects so powerful they COULD not be of you.

They could not be of you as the puny little orphan, the little self-authorizing entity that you've made up a concept of and identified yourself as.

Leave room for Him, and you will find yourself so filled with power that NOTHING will prevail against your peace. And this will be the test by which you recognize that you have understood.

You know, we can sit and talk about all the things you'd like to be and all the things you'd like to do, all the good you would like to do, all the crazy fun things you would like to do, like bungee jumping off of a bridge, or whatever. And it could seem as though attempting all of those crazy, wonderful things are things you really want to do and are things which will make your life meaningful.

But I ask you, you've already done some of them, are you happy? Are you yet experiencing inexplicable joy that just bubbles out of you? Do you want to not be experiencing inexplicable joy? Are you wanting not to experience peace that's unchallengeable? No, you definitely want to experience those things.

So, I'm encouraging you not to use your spiritual path as a means of finding ways to do more and more stimulating crazy fun things, but rather to do the one thing which will bring you back into your right Mind and cause you to experience joy, invulnerability, omnipotence—not omnipotence over anything, but absolutely inviolable stability that is unchallengeable, which therefore, experiences nothing that can interfere with the constant eternal experience of the awesomeness of Creation, as a participant in the Movement of Creation, because you have decided to use your attention for no other purpose than to look at whatever is in front of you and find God there.

Again . . .

Leave room for Him, and you will find yourself so filled with power that NOTHING will prevail against your peace.

It's your Birthright to be having that experience. It's your Birthright to be having that experience and for everyone around you to experience you having that experience. It's your Birthright to be a transformational presence without lifting your finger and doing anything as an independent authorizer. And that is the joy of being the Presence of Love.

Atonement will not cause you to have an eternal experience of being that is blah, that is dull, that is meaningless. Abandon . . . be willing to abandon your thoughts and be in the silence with full attention so that Atonement may occur and the dream can end, and the suffering can dissolve . . . never to reappear.

And do it while the world goes to hell in a hand-basket. Now, I caution you not to take that sentence strictly: Do it while the world ***appears*** to go to hell in a hand-basket. Because it's not! And it can't! And you don't have to be deluded into thinking that it can and that it is. And it's time for you to be free of that delusion. It's your Birthright. Do it.

And I look forward to being with you next week.

A Course In Miracles (reference pages)

Section: THE TEST OF TRUTH

¹ *Sparkly Book – p.345, 2nd Full Par. / JCIM – p.144, Last Par. / CIMS – p. 290, Par. 71*
First Edition – p. 278, 2nd Full Par. / Second Edition – p. 299, Par. 11

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 26th 2008

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, it might seem like a rather abrupt jump from what we've been talking about, to the subject of time. And yet, if the *Course* is an intelligent flow of stimulus for learning, there must be an order to this.

We've been talking about learning how to abandon your insistence upon being in charge. We've been talking about learning how to be willing to stop thinking and how to experience peace. And, that peace is the threshold of the learning experience, the influx of enlightenment and consequent understanding. In fact, the last time we were together, it was brought into such focus, that it would have been impossible for anyone not to see that if you choose to be unequivocally in your peace, absent thinking, absent any subconscious agendas, you will experience Atonement. It is you, no longer functioning out of your right Mind that constitutes the experience of Atonement. Nothing could be clearer. That's how simple it is, that's how uncomplicated it is.

Well, all of you say, "Well, I didn't experience Atonement since you mentioned it last week . . . Oh-h, I grasp it. I like the idea, but I haven't experienced it yet."

Well, that could make it seem complicated, couldn't it. That could make it seem as though there's a process, couldn't it. That could be discouraging, couldn't it. And yet it's still as simple as was stated. All you really have to do is to let yourself be still and be willing to nestle into it, be embraced by it, want the experience of it and nothing else, and to be present in your world with

each other in that environment, and from that environment of stillness. It's still that simple. And it's still important for there to be enough self-discipline to persist in doing that utterly simple thing.

Now, why might it be of value to talk about time at this point, where such a magnificent realization is registering with all of you? The reason is, that time interferes with yielding into the silence.

Now, this Chapter is entitled, "***The Purpose of Time.***" But I'm going to suggest that time doesn't in itself, have a purpose. Purpose is given to time. You apply purposes to time. But time itself is a by-product of something—it's not an actuality. It is a by-product that exists only as long as something else is occurring. And the something else that must occur in order for this thing called time to be experienced, is for those who are experiencing time to have decided to make decisions to be authors in their own right.

In peace, where no self-assertion is occurring, but pure abiding in the presence of peace and experiencing existing—experiencing Being from there. This is an experience of Wholeness. This is an experience like one that most of you have had at least once in your lifetime, where Revelation occurred and suddenly you were provided with what you would call a whole block of information, full of myriad details, all clear as a bell, that you grasped and embraced and experienced [snaps fingers] in a flash—in a moment. But which, if you go to explain it to someone else, might take you days to express in the fullness of the detail and the fullness of the meaning.

When you step outside of the peace in which this is the conscious experience of Being, you might envision it like being in a gently flowing river that you are inseparable from. And there's just movement. And you're experiencing it and you're experiencing it in its totality—in its infiniteness.

And then you say, "But wait a minute, I'd rather make some decisions on my own. I'd rather determine what everything is, instead of just letting the Movement of Being reveal Itself to me on Its terms."

And so, it's as though you try to pull back out of the river and as you do, because you can't ever really become separate from it, you begin to find that whatever this is of you that is moving back out of the river, has long tendrils and threads of what the river's made of, extending from you and behaving as a pull, if you will, what you would call a resistance to your movement away. And if you insist on moving away, this tension becomes what you call, time. Because there has to be something to describe the difference between the Movement of Creation that you're in separable from, and this thing that you're making of yourself by trying to pull back from it.

The resistance to that is experienced as time. And what is time? It's a space in which to feel uncomfortable. It's a space in which to feel this tension that's not normal to you.

Now, you're feeling the tension because you're doing something you can't actually succeed at doing. But you're insistent, you're willing to accomplish this act of independence—willfully causing it.

This can only be described as an experience of being wrong. Of being you, like, out of your skin . . . of being not normal, of being **abnormal**. And it doesn't feel good. It feels as though you're doing something wrong. And because there is great insistence upon continuing to become more and more separate, a purpose emerges. And the purpose that emerges is for you to make yourself "right," to manage to shake off the feeling of being wrong—the experience of being out of your skin.

So, time and righteousness go hand in hand. And one of the things that seems extremely difficult to cope with in your process of wanting to experience Atonement, in your wanting to experience Awakening, in your wanting to come back into your right Mind, you find yourself called upon to choose for your peace. And if you're going to choose for your peace, you have to abandon your ingrained habit of making yourself right, and the experience of peace becomes a threat.

If you want to experience your peace, then the potential for being proved wrong will raise its ugly head and you will become vulnerable. Why? Because the purpose of time is to make yourself right. And the purpose of peace is to be Whole. They're two different things. One is real and possible, the other is unreal and its potential is pure fantasy.

Time is the by-product of an act of independence from Wholeness. And a purpose has been applied to it by those who have felt uncomfortable in the act of independence. And that purpose is to make yourself right when you are not.

Let's go into the **Book**.

Can you imagine what it means to have no cares, no worries, no anxieties, but merely to be perfectly calm and quiet all the time?¹

Well, the mean-spirited tendency of the ego is to take those words, "***but merely to be perfectly calm and quiet all the time***" and twist it into a suggestion of boredom, of inactivity, of lying on a grassy knoll or a sunny beach and that's all there is to it? And watch the waves lap up and roll out, and

lap up and roll out in perfect peace? That's what it suggests. It turns what is actually an experience of Wholeness into a meaningless state of inactivity.

I will tell you something and you **know** it already: Creation arises out of perfect peace. The Movement of God occurs in perfect peace. What does that mean? It means, no conflict, no opposites, no dissonance. It means harmony. It means beauty. All of those incredibly awesome things that cannot possibly exist when any form of chaos is present.

The fullness of life . . . You hear those words? . . . The fullness of life is what God promises you. Well, the fullness of life is what is yours if you let Atonement occur. And that means that every involvement you have with every aspect of infinite Creation is vital, is exuberant, is joyous beyond any joy you can imagine so far. It is Meaning amplified, whether it's a lady-bug crawling along a stem or whether it is a wave lapping up on the beach or whether it is you standing up on the beach and running out into the waves and splashing and falling and rollicking and laughing. Nobody said that couldn't be done in perfect peace, without any conflict of any kind.

Can you imagine what it means to have no cares, no worries, no anxieties, but merely to be perfectly calm and quiet . . .

. . . that doesn't mean to be inactive, it means not aroused in conflict . . .

. . . all the time? Yet that is what time is FOR; to learn just that and nothing more.

Why is that what time is for? Because that allowed, that acted upon, that committed to, is what undoes time and releases you from the experience of being wrong that seems to justify an aggressive assertion that has as its purpose, making you right—exonerating you from wrongness.

You say, "It's so impractical! [chuckle] How could learning to be in my peace be more important than my attending to the affairs of my day which I already know are going to involve antagonisms and a need for forceful assertion on behalf of what's good?"

Hey, it's more important. And so, if it's very difficult for you to do this in the middle of the dynamics, then begin to do it in the parts of your days which are not dynamic so that the atmosphere of it hangs over into your periods of activity longer and longer, making it easier and easier for you to decide that's it more important than anything at all for you to be in the middle of your daily activities and the dynamics, and to be there in them as consciously as you possibly can from your peace. Why? So that you might access, be in touch with, connected with the place of Excellence in you which is nothing more

than your right Mind, or the Holy Spirit, Who, if you are willing to yield into It, will be that Presence in you which awakens in you the awareness of what you divinely Are and Atonement can happen right there, in the Board Meeting, right there on the freeway, right there in the middle of your dynamic of your day.

I will tell you something: Being in your peace and coming from that place of Excellence in you, does not mean spouting spiritual clichés or Biblical references or highly evolved words or concepts. It isn't what comes out of your mouth. It's the frame of mind in which you are choosing to be as you act and move through your day. It's that simple.

God's Teacher cannot be satisfied with His teaching until it constitutes ALL your learning.

Who is God's Teacher? The Holy Spirit, your right Mind.

God's Teacher cannot be satisfied with His teaching until it constitutes ALL your learning.

In other words, until you are gathering all of your information from your right Mind, instead of from a fantasized, independent point called, "yourself making your own decisions," and behaving in the world according to the habits and the definitions you have come up with.

He . . .

. . . the Holy Spirit . . .

. . . has not fulfilled His teaching function . . .

Oh-h, again, let's come back . . . Your right Mind . . .

. . . has not fulfilled . . .

. . . Its . . .

. . . teaching function until you have become such a consistent learner that you learn ONLY of Him.

When you're learning only of Him, you're just completely irresponsibly, you might say, not giving any attention to your best judgments and your best reasoning and your capacity to figure things out and your ability to come up with new ideas—all independently.

When this has happened, . .

. . . when you're yielding constantly to your right Mind . . .

. . . you will no longer need a teacher or time in which to learn.

Time will have disappeared because you will not be trying to stretch your way into independence from the Movement of the river of Creation and creating the tension that you call time—the uneasiness that calls for you to overcome the feeling of being wrong and prove yourself right, and ultimately prove that you are real without being joined inseparably in and as the Movement of Creation.

One source of perceived discouragement from which you suffer is your belief that this takes time, . .

See, "Well, I listened to what you said last week Raj, and you know, I still haven't experienced Atonement. It's got to be more complicated than you said." No. It simply . . . it means that you have yet to do the simple thing. That's all.

Again:

One source of perceived discouragement from which you suffer is your belief that this takes time, and that the results of the Holy Spirit's teaching are far in the future. This is not so. For the Holy Spirit USES time in His Own way, and is not bound by it. And all the waste that time seems to bring with it is due but to your identification with the ego, which uses time to support its belief in destruction.

Oh boy, did we make a left-hand turn there?

And all the waste that time seems to bring with it is due but to your identification with the ego, which uses time to support its belief in destruction.

Oh-h! Strong words out of the ethers. Surprise, surprise. Well, your identification with the ego is your identification with that which must prove itself right, must prove itself real, must prove itself not wrong in spite of the fact that there is this tension from the resistance to your attempt to separate yourself from the Movement of Creation which is impossible.

Now, it says here that . . .

. . . the ego, [which] uses time to support its belief in destruction.

"Geez," you say, "My ego uses time to support its belief in destruction? I'm not a destructive person." No, you're not a destructive person, you're not an ego! But the sense of self that you entertain as you attempt to be independent teaches you nothing but destruction, teaches you nothing but negativity. And it all stems from the basic tension that you experience by trying to separate yourself from that which you cannot separate yourself from.

Now, it is a feeling of wrongness—of being wrong. And being wrong brings with it penalty. And indeed, you find ways to live your days with a certain amount of happiness, knowing nevertheless, that there's going to be a last day. Come hell or high water, you are going to die. Knowing that in the process, whether you don't die yet or not, you're liable to get sick or you're likely to be injured or you're likely to be in a failed marriage, or you're likely to be dealing with someone who's an unjust character and that you're bound to have misery.

I can safely say that there's not one of you who doesn't succumb to these thoughts of negativity. And that there's not one of you who truly hears the idea that you're going to die one day sooner or later and laughs at it, because there is a knowing that this is impossible. You just don't look at it because it's too frightening. And you look at other things that are more pleasing and thus you allow yourself a little bit of reasonable pleasure.

You know, what we're talking about better mean something more than that. It better mean having the experience of never being injured, of never getting ill, of being in circumstances and relationships where needs are beautifully met, because you're able to be present in those circumstances not from a place of fear, not from a place of guilt, not from a place of overcoming being wrong, but coming from a place where life is the law, not the exception.

The ego, like the Holy Spirit, uses time to convince you of the inevitability of the goal and end of teaching. To the ego the goal is death, . .

Well, you see, how could the goal be death? It doesn't really matter, let's not quibble about words. The end result of all that the ego teaches is death, whether you think of it as being an actual goal or not, it's the actual inevitable result.

To the ego the goal is death, . .

. . . the inevitable end is death . . .

. . . which IS its end.

. . . the ego's end.

But to the Holy Spirit the goal is life, which HAS no end.

So the ego uses time differently from the Holy Spirit. And the ego uses time to keep you enthralled in the struggle and the thrill of overcoming unreasonable odds, even though no one ever does as long as they engage in the struggle, as long as they don't allow themselves to yield back into the Movement of the River of Creation, we'll call it, reducing the tension that causes the feeling of wrong instead of overcoming it. It amounts to stopping the very thing that causes the sensation of being wrong instead of accepting the sensation of being wrong as being actual and finding a way to overcome it.

Sub-heading:

THE USES OF TIME

The ego is an ally of time, but not a friend. For it is as mistrustful of death as it is of life, and what it wants for you it cannot tolerate. The ego wants YOU dead, but NOT itself. The outcome of its strange religion must therefore be the conviction that it can pursue you beyond the grave. And out of its unwillingness for you to find peace even in the death it wants for you, it offers you immortality in hell. It speaks to you of Heaven, but assures you that Heaven is not for you.

"You guilty bastard, you! You poor guilty one, you. You don't deserve Heaven, but you do deserve to be eternal and suffer eternally."

How can the guilty hope for Heaven?

In other words, how can the one experiencing the tension caused by attempting to separate yourself from the Movement of Creation . . . how can the one engaged in that act that causes that sensation hope for Heaven. Well, you can't as long as you keep doing what causes the sensation. And that's the mean-spiritedness of this whole ego frame of mind or mentality. Because it takes something that you're trying to do, that you can't actually accomplish, and it says for you to keep trying it because you will one day succeed. But because it can't really override God, it can't cause the feeling of being wrong to go away. And so, it gets you to exercise your authority to make yourself right, to be a successful independent orphan and to pursue that with exuberance and persistence and dedication. It actually will suggest that Heaven will be your prize, but it knows that it won't be.

The belief in hell is inescapable to those who identify with the ego.

To those who neglect to relax back into the Movement of Creation and reduce the tension of trying to be separate from It.

The belief in hell is inescapable to those who identify with the ego. Their nightmares and their fears are all associated with it.

Now, there's something all of you need to know, and that is, that in spite of the twisted, demented sort of mindset that's called the "ego frame of reference," aside from the twisted experience of being that you have, there is a Real you that isn't touched by it—the Holy Spirit. And it is insistent upon doing something. It's insistent upon bringing you to a point of willingness to embrace It—your right Mind—with no further resistance to It. Why? Just so that you can become an integrated, independent presence? No! Because there's a larger picture.

There's a larger picture going on. It's called Reality. It's called God Moving. God Being all there Is. And all the time that you're distracted from God Being all there Is, God is still Being all there Is.

And your right Mind is ignoring time—is not being bound by time—and is able to insert Itself into your awareness, independent of time, bringing what I'm going to call, bits of information, so that what you call tomorrow afternoon, your right Mind may bring something to your attention that is ancient. Because at that moment, that part of Creation, which your sense of time places way in the past is actively present being alive now. And that bit of information can be brought to you in a whole block of information that you can feel the truth of completely and totally. And because It's shared this with you out of time sequence, It jars you Awake. It allows it to register with you.

Being isn't right or wrong. Being simply is. And Being is Whole, infinite. When I say Whole, I mean infinite. It is a conscious experience of Being that is all-inclusive now. Being is, for lack of better words, full open consciousness in which the Totality of Creation is consciously experienced down to the minutest detail, without confusion and without overwhelm, and in a constant state of perfect, pure love, in which, as I've said before, that which you find yourself loving is loving you—that which you are loving—that infiniteness that you are loving is loving you back infinitely.

You are embraced by the ever-present Movement of God called Creation. And you are included in that Movement as part of that Movement because it's your capacity and reason for being to be conscious of it, to be the acknowledgement of it, to be that which it registers with, causing you to gasp in awe, to have an ***experience***. And Reality is constantly inserting Itself in you to remind you of the larger picture. And to be an invitation to you to stop pulling back from the River of Creation, creating tension that you call time, which you then use for

the purpose of making yourself right because you feel so wrong—all of which is nothing but a side track, a distraction from your being in your right Mind and your being in a state of Atonement.

During this coming week, I want all of you to watch for just one element. I want you to watch for every occasion when you feel called upon to prove yourself right, or conversely to prove that you're not wrong—there the same thing. When you're trying to prove that you're not wrong, you are defending yourself. When you're trying to prove yourself right, you are engaged in propaganda, you're engaged in trying to elicit a new response. It's not self-protection, it's not defense, but it's the other side of the same coin.

When you find yourself feeling called upon to defend yourself, ***notice it, catch it, stop dead in your tracks***, realize that you are carrying out a conditioned response, that you are trying to overcome the tension caused by your insistence upon being separate from the Whole, and that proving yourself not wrong is the wrong response.

You're going to find it very hard to bite your tongue and not defend yourself, or to bite your tongue and not prove that you're right. But please, for this coming week, ***do it!*** And instead of justifying yourself, instead of defending yourself, choose for your peace. Be totally idiotic and do something irrelevant, choose for your peace. Choose for that inner act, which in effect, reverses the act of independence and lets you relax slowly back into the Movement, the River of Creation Itself, in which your Wholeness—not your rightness and not your wrongness—awaits you.

A Wholeness that constitutes your innocence. A Wholeness that feels good. A Wholeness experienced that means, you never again have to imagine what it means to have no cares, no worries, no anxieties, but merely to be perfectly calm and quiet all the time, no matter how busy you are reveling in and participating in the movement of life, the Movement of Creation.

Let this be a conscientious practice. Every time you feel inclined to defend yourself, don't do it. The world will not come to an end. And you'll find yourself—I promise you—having an incredibly surprising new experience.

[addresses audience] I love you . . . I love you . . . I love you . . . I love you . . . I love you . . . I love you . . . I love you . . . and you . . . and everyone who's joining us on the Internet. And have an incredible week.

A Course In Miracles (reference pages)
Chapter 15 – THE PURPOSE OF TIME – Section – THE USES OF TIME
¹ Sparkly Book – p.347 / JCIM – p.146 / CIMS – p. 292
Chapter – THE HOLY INSTANT – Section – THE TWO USES OF TIME
First Edition – p. 280 / Second Edition – p. 301

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 2nd 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

I cannot emphasize enough what a valuable asset each of you has in Silence. Silence is the threshold to Home. Silence is where you shift gears from autonomy to Union. Silence is where you abandon what doesn't work in favor of what does work infilling you. Silence is the act of giving permission instead of giving orders.

Now we've talked about choosing for your peace. We've talked about moving into the Silence and we've just recently explored the fact that when you unequivocally allow yourself to be still without agendas, without willfulness, without the slightest inclination to assert yourself all by yourself, something happens . . . Atonement. Coming Home. Going Home. Being Home.

Now, when you dare to become silent in the way I just described, what happens? What is now absent that was before present, that before blocked the experience of Atonement—of going Home? What's absent is [chuckle] a self-assertive, declarative, authorizing presence. It can be called, "the ego." And so, when you go into the Silence, you're abandoning everything that the word, "ego" means, and more than the accepted psychological definition of ego.

We're going to be talking quite a bit about ego. It could seem quite complicated. But at the bottom line, the absence of the ego is the absence of thinking—the absence of assertive willfulness, the absence of an independent presence. That's all. It happens that that word, "ego," does stand for a generally very unpleasant experience. But what it will be helpful for you to remember is, that it doesn't represent anything actual.

If any of you dare to become still and you experience the Silence, you discover something: That although the awareness that you are is empty of driving

purpose, of willfulness, of the need to assert itself, awareness is still present, you haven't disappeared.

When the ego disappears, you, as conscious awareness, the presence of Mind that experiences Reality, is there. The ego that you thought was you, once it is absent, uncovers the actuality of you, the foreverness of you, the inviolability of you, the eternality of you, ***because you are still present.*** And in abiding in that place of Silence, conscious—in other words, attentive—there will always be the spontaneous influx of illumination, clarification, understanding. That which is nothing more than your right Mind begins to register with you when you're not there making so much static, so much noise, that you can't hear It. And you come back into your right Mind and you remember God and you remember who you Are, and you remember who your brothers and sisters Are.

So, to pull this together, there is, we'll say, you—the uninteruptable conscious experience of Being that is you—which is either filled with assertive willful acts of authorship, or which is filled with the invitation, the emptiness which wishes to be filled by that which is Real, that which is your right Mind, that which is the Presence of God being all there is to you. And these two apparently different things each use time differently and that's what we're going to read about, that's what we're going to discuss this evening.

And so, let's go into the ***Book.***

The ego teaches that hell is in the FUTURE, . . .¹

Of course, it teaches that everything is in the future, your good is in the future, your wealth is in the future and depending upon how well you do in the now you can bring it into your experience, you can bring your good into your experience in the future. And if you're patient long enough and the future arrives, you may well have what the ego has driven you to use as your goal.

So . . .

The ego teaches that hell is in the FUTURE, for this is what all its teaching is directed to. Hell is its GOAL.

Now, let's just be clear. When you said, "Father, I'd rather see it my way . . . Father, I want a divorce . . . Father I want to decide what everything is," you pulled back from Creation. You pulled back from your participation in Creation and attempted to stand separate, which you can't do. And as we have discussed endlessly, in that act you created dissonance for yourself. Your innate Sanity set off alarms, if you will, which you called discomfort and the

discomfort had a simple purpose, to say, "Stop doing what you're trying to do. It won't work."

If you continued anyway, your existence became fraught with tension, fraught with problems, fraught with chaos and conflict. That's what it means when it says . . .

Hell is its GOAL.

It means that when you are attempting to do what is impossible, you have only one potential experience and that is one of pain, one of discomfort, one of forever frustration and on and on.

Hell is its GOAL.

You could say hell is its consequence. And if the consequence of something is what is inevitable, it is its goal.

For, although the ego aims at death and dissolution as an end, it does not BELIEVE it.

You see, the goal of death, the suffering, the pain, the stress.

The goal of death, which it craves for you, leaves it unsatisfied.

Everything that you go for in your daily life without the Father, without joining with your Source, without being aware that you have a Source, is fraught with potential disappointment and even inevitable disappointment somewhere along the line. Because doing things by yourself, trying to do the impossible is something that will never embody fulfillment actually. That is the simple fact of it.

Be willing to look at it. The simpler it is and the clearer it is, the more quickly you will allow yourself to let go of a practice that isn't benefiting you.

No-one who follows the ego's teaching is without the fear of death.

And I would say is not without the fear of everything negative, the fear of loss. I won't even go through the list.

No-one who follows the ego's teaching is without the fear of death.

What is the ego's teaching? The ego's teaching is think, think, think. The ego's teaching is, be actively independent, make your own decisions, learn

through trial and . . . what? . . . error, what works and what doesn't. And then employ the knowledge to more skillfully control your good into your experience, even though you won't be able to hold onto it because, why? it's not your Birthright. It's not built into the system of independence. It's not built into a state of being in which you're disconnected from Source. It's like a light bulb. It can't possibly become illuminated if it's not plugged in. As long as it's not plugged in it's bound not to fulfill its purpose. Simple.

No-one who follows the ego's teaching . . .

. . . which is think, think, think for yourself, act for yourself, do for yourself . . .

. . . is without the fear of death. Yet if death were thought of merely as an end to pain, would it be FEARED? We have seen this strange paradox in the ego's thought system before, but never so clearly as here. For the ego must seem to KEEP fear from you to keep your allegiance. Yet it must ENGENDER fear in order to maintain ITSELF.

Well, in order to maintain itself it must be that which originally said, "Father, I want a divorce, I would rather make decisions for myself." That act engendered fear and in order to maintain its independence, it must keep fear going. It's that simple.

Again the ego tries, and all too frequently succeeds, in doing both, by using dissociation for holding its contradictory aims together so that they SEEM to be reconciled.

You see. Think, think, think for yourself and be independent. Demonstrate your independence by thinking by yourself, thinking logically by yourself, coming to logical conclusions by yourself, making decisions based on those logical conclusions by yourself. You know when you do that, that you're uncomfortable, there is tension, there is fear, there is doubt, there is an ever-present, overriding absolutely clear sense of your mortality.

Now, the act of abandoning Silence, the act of thinking and engaging in all of this willful activity is to cause fear. So, that is the goal, that is the inevitable effect, the unavoidable effect. Well now, how to keep you doing something that has such an unavoidably disastrous ending? Ah-h! It does it by not telling you that you should stop thinking and acting independently. It tells you that because you can think, you have the capacity to overcome the fear. You see.

So it holds its contradictory aims together. The one aim is to keep you in a state of ongoing conflict. And the other is to keep you from abandoning it by suggesting to you that the very thing that is creating the conflict can be used to

overcome it. You see? It covers its “you know what” from both directions, seeming to make it all fit together for opposites to be reconciled, for what can't work, to seem to be workable.

The ego teaches thus: Death is the end as far as hope of Heaven goes. Yet because you and itself cannot be separated, and because it cannot conceive of its OWN death, it will pursue you still, . .

. . . you see, it comes up with a very creative, imaginative story . . .

. . . because it cannot conceive of its OWN death, it will pursue you still, because guilt is eternal. Such is the ego's version of immortality. And it is this the ego's version of time supports.

Again, time doesn't support or not support anything. But it is this the ego's version of time supports, the ego's definition of time, the meaning the ego gives to time supports this fantasy. And when you don't realize that the solution is so simple, that all you have to do is stop thinking, that all you have to do is to go into the Silence, when you don't realize that, you're caught. And the fear keeps the engine going. The fear makes you think harder. The fear makes you try to be more creative in your thinking, more creative in your independence. And the engine keeps the illusion going, when the solution is to ***shut up!*** It's so simple. The solution is to go into the Silence.

The ego teaches that Heaven is here and now because the FUTURE is hell. Even when it attacks so savagely that it tries to take the life of someone who hears it temporarily as the ONLY voice, it speaks of hell even to him. For it tells him hell is HERE, and bids him leap from hell into oblivion.

You see, the ego will say anything that can be used to motivate you to do what it wants, which is to stay in fear but think that you can get out of it, and that by depending upon the ego, you will experience salvation. You see.

[Gong back to the 1st paragraph] The ego teaches that hell is in the FUTURE, . .

And the ego tells him . . .

. . . hell is HERE, and bids him leap from hell into oblivion.

You see. And to those who are caught up in the need to be actors, those taking action, those being authoritative and exercising authority, it's very hard not to take the direction when the ego says that . . .

. . . hell is HERE, and bids him leap from hell into oblivion.

"Yes! Yes! Do anything to get out of the dire straights that I'm in, to get out of the hell that I'm in. I've got to do something. I have to take action," . . when the exact opposite is the answer.

Value your peace. Value this incredible asset which is yours, which is Silence, stillness. No matter how rugged things become, the answer is still going to arise out of the peace you choose for and move into.

The only time the ego allows anyone to look upon with some amount of equanimity is the past.

The ego uses time—the present and the future—to scare you to death and manipulate you. But the past . . . it will allow you to look upon with some amount of equanimity.

And even there, its only value is that it is no more.

Now again, we are talking about, the ego does this and the ego does that. What that means is, that the thinking processes that you identify as a self—that which disappears when you genuinely let yourself into the Silence—has these effects. That's all it means. So don't keep thinking of the ego as a self-directed, intelligent presence which simply is negative in its approach to life. That's giving it too much credit. It's not a presence at all. It's just a habit of a poor use of mind. That's all it is. And that's why when you choose to value Silence, and to the best of your ability throughout your day, you try to attend to your affairs from that place of peace instead of the habitual place of reaction, that is what will move you into the experience of Atonement.

Again, it's that simple.

How bleak and despairing is the ego's use of time! And how terrifying!

How bleak and despairing is the experience of being a self-created thinker, that's what it means. Bring it into these terms so that it will begin to be easier for you to lay down that use of your mind. And lay it down in the middle of your daily activities, in your so-called secular life.

How bleak and despairing is the ego's use of time! And how terrifying! For underneath its fanatical insistence that the past and future be the same is hidden a far more insidious threat to peace.

And I'm going to add . . . which it won't divulge to you.

The ego does not advertise its final threat, for it would have its worshippers still believe that it can offer the ESCAPE from it.

In other words, the thinking mind would offer that it can provide you escape from your problem, the ultimate threat, through the use of your thinking—your capacity to think.

But the belief in guilt . . .

. . . and here's the secret that the ego would keep from you . . .

. . . the belief in guilt MUST lead to the belief in hell, AND ALWAYS DOES.

The choice to be an independent authorizer—"But Father, I'd rather do it myself"—will always and can only (and I'm using this word very loosely) generate an experience of utter futility, of forever failure and for uninterrupted suffering of one form or another. Suffering . . . because there's this tension brought on by your innate divine sanity that is telling you that you're trying to do something impossible. And the answer is . . . the simple answer is, to just stop it.

The only way in which the ego allows the fear of hell to be experienced . . .

The fear of hell, not hell itself.

. . . is to bring hell HERE, but always as a foretaste of the future. For no-one who considers himself as deserving hell can believe that punishment will end in peace.

If you're not going to Wake up, this is all you're faced with. If you're not going to break the habit, if you're not going to get off the merry-go-round, then put this book away, leave God outside and live this thrilling life from which you manage to get a few thrills, a little bit of excitement, an occasional pleasure. Or, do the simple thing—just do the simple thing: Choose for your peace. Actually recognize what a great asset your peace is and then value it enough to take hold of it, to do what brings it into your conscious experience. And then consistently and persistently be "in the world" from there, because it's only in this way that "the world" will become revealed to you as Heaven, misperceived by you as "the world," not heaven when you were defining everything yourself and being an independent, sourceless thinker.

Now, on the other hand . . .

The Holy Spirit teaches thus: There IS no hell. Hell is only what the ego . . .

. . . what? The horrible ego? No. The act of thinking. Just simply the act of thinking on your own.

Hell is only what the ego has made of the PRESENT.

Hell is only what the process of independent thinking has made out of the Kingdom of Heaven . . .

. . . the PRESENT. The belief in hell . . .

. . . the belief in all the definitions that you have come up with and that your ancestors came up with and passed on down to you . . .

. . . is what prevents you from UNDERSTANDING the present, . .

. . . meaning the Kingdom of Heaven . . .

. . . because you are AFRAID of it.

Why are you afraid of understanding the present? Well, it's not so much that you're afraid of understanding the present as it is that you're afraid to let go of the control you're exercising to save your ass, because you are convinced that you are a mortal doomed to failure, who however, through the excellent use of thinking, can make a halfway decent experience of life for yourself. And you are afraid to embrace the sense of vulnerability that you are sure you'll be faced with if you abandon the control, if you go into the Silence without an agenda. ***Without an agenda?*** You can't afford to be without an agenda! Everyone else with their agendas will override you in your weakness, in the absence of your strength and the strength of your agenda for yourself to survive.

The Holy Spirit leads as steadily to Heaven as the ego drives to hell. For the Holy Spirit, Who knows ONLY the present, uses it to undo the fear by which the ego would make the present useless.

[chuckling] More than making the present useless, it makes the present/Kingdom of Heaven useless/just the world . . . just the world.

There is NO escape from fear in the ego's use of time.

There is no escape from fear in the thinking mind's use of time.

For time, according to its teaching, is nothing but a teaching device for COMPOUNDING guilt until it becomes all-encompassing, and demands vengeance forever.

Now there is a God. And the Father would not leave you comfortless. And the Father would not leave you trapped, caught in a self-perpetuating movement of self-destruction, whose whole purpose and function is to accomplish its goal.

And so there is the Holy Spirit. And there are those Teachers who have been willing to be touched by the Holy Spirit, touched by God, who were willing to abandon their thinking and to succumb to, yield completely to that which was beyond their thinking. Those who valued peace enough to get past the thinking and be a window, you might say, into the dream so that the truth might be presented and register with you so that you will not be caught in a self-defeating movement with an inevitable and unavoidable ending.

But do be aware that there are two paths and the end results are unavoidable. What do I mean by that? Do I mean that the ego, or do I mean that evil is as powerful as God and could in the end be victorious, accomplish absolute self-destruction? No, I don't mean that, because it couldn't. Because it isn't Real. And that's one of the reasons that you need to hear and know that there is an answer to it. That it isn't inevitable, that it is not actual as in an actually created presence. And that you do not have to be bound to it. And that you have a choice and can make a choice for that which is inevitable and will succeed, if I may put it that way, . . . will bear witness to the truth, uncovering it completely.

The Holy Spirit would undo all of this NOW.

All of the compounding of guilt for the purpose of building it into an all-encompassing demand for vengeance forever.

The Holy Spirit would undo all of this NOW. Fear is NOT of the present, but only of the past and future, which do not exist.

And of course the past and the future are one of the concoctions of the thinking mind—the independent, self-affirmed authorities.

There is no fear in the present when each instant stands clear and separated from the past, . . .

Now I know that makes it sound as though it stands clear and separated from the past and so there are two things. But I promise you that when you allow yourself to be still—present in the moment without memory—then your full conscious awareness of the moment is just that . . . full conscious awareness of

the moment. It's pure. It's flawless. It's Heaven not encumbered, not colored by, not biased by memory. It's you being in the moment with God. Let's say, it's you being in the Movement with God—co-creators, if you will.

There is no fear in the present when each instant stands clear and separated from the past, without its shadow reaching out into the future. Each instant is a clean, untarnished birth, in which the Son of God emerges from the past into the present. And the present extends forever. It is so beautiful and so clean and free of guilt that nothing but happiness is there.

Now why is it clean and free of guilt so that nothing but happiness is there? Because one simple thing has happened: Thinking has ceased. Silence desired and embraced prevails. You see?

No darkness is remembered, and immortality and joy are NOW.

Why? Because Silence has been valued and embraced right in the middle of your day. You don't have to go to a Synagogue, you don't have to be in a church or a temple or a hovel or a cave. You can be in any one of those places and any of all of the rest of the places in the universe that you can get to. The point is to be present in the now, thoughtlessly in the Silence. Why? Because you want to experience more than you presently know.

Remember we talked about the fact that the only thing that limits the Holy Spirit in His function of bringing the remembrance of who you Are to your awareness, is the degree to which you think you know. And to the degree that you think you know, you're not receptive and the Holy Spirit cannot address you.

So the key is to value ***not knowing***. The key is—let's turn it a little bit to make it more inviting—the key is to want to know more than you presently know. As I've said before, "What is the more of God that is here in what I see? What is it of actual Creation that is here for me to see, in everything that I thought was just the world?" That curiosity constitutes opening the door of your mind to go beyond what you presently know.

This lesson takes NO time. For what is time without a past and future? It HAS taken time to misguide you so completely, but it takes no time at all to be what you ARE.

[chuckling] It takes no time to be what you Are. If there's anything that will take time, it is how long it takes you to stop being what you aren't. And you can do that by choosing for your peace and meditating and going into the Silence and valuing the Silence more than just a means of lowering high blood pressure or having a moment of transcendence or escape from this place,

where you can come back to this place and tolerate it a little bit better because of the bliss you experienced. It's more than that. It's not a temporary salve—Silence isn't. It is the threshold of Atonement. It is the threshold of understanding. It is the threshold of discovering the Kingdom of Heaven all around you now, today, here "in the world."

Begin to practice the Holy Spirit's use of time as a teaching aid to happiness and peace. Take this very instant, NOW, and think of it as ALL THERE IS of time. Nothing can reach you here out of the past, and it is here that you are COMPLETELY absolved, COMPLETELY free, and WHOLLY without condemnation.

You see. It is here that Atonement occurs. It is here in the moment in the Silence that you Wake up. Value it.

From this holy instant wherein holiness was born again you will go forth in time without fear, and with no sense of change WITH time.

Threshold . . . threshold . . . threshold . . . the threshold of Awakening goes with you wherever you go because it's in where? Your choice between autonomous authority and the static of it, and the Silence in which Awakening and Atonement can occur.

I love you. I love you. I love all of you including all of you who are joining us on the internet, and I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 15 – Section – THE USES OF TIME
¹ *Sparkly Book – p.348, 1st Full Par. / JCIM – p.146, Par. 4 / CIMS – p. 292, Last Line*
Chapter 15 – Section – THE TWO USES OF TIME
First Edition – p. 280, Par. 4, Line 3 / Second Edition – p. 301, Par. 4, Line 3

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A Course in Miracles Study Group with Raj, November 2nd 2008
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 9th 2008

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we've come down to two rather simple things: The moment and Silence. The mind that is silent is not preoccupied with imagination about a future and it's not preoccupied with memories of the past. Time is not present in the now.

So, I want to ask something: What is the best use that you can put the moment to—any moment that you're in? Very simply, it's to bring out the excellence of the moment you're in, to have as your desire, if I can put it this way, to exercise the capacity to bring out the excellence of that moment.

This means that, if you have been in the process of getting ready to go somewhere and the cat makes a mess on the floor, you have the choice of getting upset about it, of beginning to *think*, and think in terms of time. "Oh boy, this is gonna hold me up. I'm going to be late. So-and-so's going to be upset." Oh boy, does the imagination begin to go and create a scenario of reaction, perhaps fear, anger, frustration. But you have to clean up the mess. You can't leave it there till you come home.

So, what are you going to do? Are you going to enter into this moment, be in this moment grousing about it, frustrated, angry, venting your anger, perhaps yelling at the cat? Or are you going to try to bring out the excellence of the moment? There's a task to be done. Maybe you didn't plan on it, but it's there. And you have the choice to do it with excellence.

Have you ever noticed that when someone loves to clean—clean house or clean anything—when they finish, it is different than when someone who hates to clean finishes their job. You can see and feel and enjoy the excellence, literally, of what they've done. Because . . . why? Because they love what

they're doing. So, in the moment, you have the choice to love what is in front of you to do and be, or you have the choice to start rolling the tapes and become reactive.

What are you here for?

[Softer voice] What are you here for? You're here to desire to uncover and experience, and I'm going to say, exhibit, **disclose** the excellence of the moment—to be the excellence; to illuminate the excellence; to do what you love; to do what you do **with** love so that what you're doing blesses everyone . . . so that it is a blessing.

Two prayers we've discussed before: "***I wish to see the evidence of Love***" and "***I wish to be the evidence of Love.***" Is this what you're embodying all day? If it becomes your practice, you will find that you'll go through your day doing whatever needs to be done with willingness and with a warmth and even an affection, because you're exploring being in a new way that, as I said, has blessing as its goal.

When you are choosing to bring out the excellence of the moment you're in, your attention is where you are and your attention is on doing what you're doing and doing it with love. There's no way to think in that process, and therefore, there's no way to bring time into that process. And therefore, there is no way to suffer from the inevitable effect of the practice of time, which as we've talked about, is guilt and fear.

The moment—the now and Silence, together in a context of wishing to be the evidence of Love and wishing to see the evidence of Love—constitutes an active relationship with the moment you're in, an active relationship framed in an intent: the wish to see the evidence of Love and the wish to be the evidence of Love without having any preconception about **what** being the evidence of Love is going to look like.

This is something you can practice all day long every day because every single moment you're in, no matter what is happening, is a moment in which its excellence can be brought out.

It's not just a world. It's not just the effect of a Big Bang. It's the Kingdom of Heaven. And Its excellence is there to be seen and brought forward, exhibited, expressed. And that's your function. And when you let yourself into that moment, absent all preconceptions, absent thinking, absent fear, the past and the future vanish . . . literally vanish. They are swallowed up in the experience of Eternity.

I'm going to suggest that the changelessness of real Being doesn't lie in nothing happening. It lies in your discovering your capacity to bring forth and be from excellence, unvaryingly, where you don't change your mind and say, "Yes Father, yes Father, this is incredible. Creation is awesome". . . and then say, "Oh, well, but I'm going to make a little change here. I'm going to make a little change there. This is what this means. That is what that means."

You see, there's no shifting from one position to another—from being the Son of God or the Daughter of God to being an orphan. That which is changeless and has forever been, is your capacity to be the consciousness of Reality, to be the conscious awareness of . . . what? Creation. But not just Creation, the ***movement*** of Creation—and to changelessly be that conscious experience.

This is very important. Let's go into the book.

Time is inconceivable without change, . . .¹

It takes time for change to happen, right?

Time is inconceivable without change, . .

We could say, change is inconceivable without time.

. . . yet holiness does not change. Learn from this instant more than merely hell does not exist.

[Chuckling] There's so much more to learn from the moment, from the now, ***than merely hell does not exist.***

Learn from this instant more than merely hell does not exist. In this redeeming instant lies Heaven. And Heaven will not change, for the birth into the holy present . . .

. . . the now . . .

. . . is SALVATION from change. Change is an illusion, taught by those who could not see themselves as guiltless.

Creation isn't an illusion, though. And the forever ***movement*** of Creation is not an illusion. And the eternal omnipresent conscious experience of Creation happening, is not an illusion. That you can observe it in two different ways, ***that is the illusion!*** That you have a choice to see it as God sees it, as God's Offspring, from Whom God has withheld nothing, ***or*** as an orphan, ***that's an illusion.*** You don't have that choice. But you're caught in having made that imaginative choice and having fooled yourself into making commitment to that mindset.

The change that you experience will be lost. The capacity to change, like a chameleon, from a Son or Daughter with a Birthright to an orphan with no Birthright . . . ***you will lose that capacity.*** You don't want that capacity! You didn't know there was a choice because you've forgotten. But there is a choice and I keep telling you about it. Therefore you know about it, whether you're opting for letting go of the illusion or not.

Change is an illusion, taught by those who could not see themselves as guiltless.

You see? "But Father, I'd rather do it myself." "But Father, I'd rather see it my way." Oh boy, there came the discomfort. There came the gnawing feeling that something's out of kilter . . . whew . . . ***guilt.*** "Something's wrong." "I'm the thing that's wrong!" "I'm the thing that's wrong, but I can do something about it and I'm ***going*** to do something about it." "It may take awhile for me to overcome this feeling. It may take time . . . but ***I'm going to do it.***"

Taking that stance is the means by which time, as an illusion but nevertheless experienceable, happened—came into being. But here's the truth:

There is no change in Heaven because there is no change in God. In the holy instant . . .

. . . the moment, now . . .

. . . in which you see yourself as bright with freedom, you WILL remember God. For remembering Him IS to remember freedom.

"Well gee, that sounds nice" . . .

. . . In the holy instant in which you see yourself as bright with freedom, you WILL remember God.

Well, you might say, "Well, fat chance [chuckling] that I'm going to experience the holy instant in which I see myself as bright with freedom. You know, that's not my lot in life. That's not the way things work." But I'm telling you it is. And the experience awaits you if you make the choice to be in the moment with the desire to bring forth the excellence of that moment—the real divine excellence of that moment—which, in that moment, you are seeing in a distorted fashion.

In the holy instant in which you see yourself as bright with freedom, you WILL remember God. For remembering Him IS to remember freedom.

Why do you think you're uncomfortable every day with the way things are? Because in spite of your amnesia you feel your right to be free, to be free from the limitations of sin, sickness and death.

Now . . .

Whenever you are tempted to be dispirited by the thought of how long it would take to change your mind so completely, ask yourself, "How long is an instant?"

And this is important. You're so used to thinking in terms of time, and that it takes time to do things . . . that it always has and it always will. Has/will, past/future. See? You're thinking "time" in your ***description*** of your dilemma. But how long is an instant? The reason to ask that is because it moves you out of thinking in linear time.

"How long is an instant?"

Well, it just is "the moment." It's the moment of conscious experience. Now, remember, what you imagine is gonna happen in the future and what you remember in your memory of the past, those are both head-trips, aren't they? They're not actualities. They are not experienceable. But the now is an experience. Now is Real. Now ***is*** the conscious experience of Reality, the Kingdom of Heaven. It has an excellence to be illuminated, to be consciously experienced.

Now remember, because we've talked about this before "in the past" . . . past to future is not an unbroken line. At what you could call the junction between the past and the future, there is a gap. That gap is "the moment." That gap is the ***instant***. You think of it as an instant of ***time***. But I'm telling you that the instant is, itself, ***timelessness***. The instant is Eternity, Itself.

If you take that instant that you define as a moment "in time," and snuff it out . . . in other words, if you take the space that exists between the past and the future and you let it be a ***space*** instead of part of an unbroken line, ***that's*** the snuffing out of the instant. That's the snuffing out of time. You don't snuff out endless-time-from-the-past-to-the-future. You only snuff out, devalue, invalidate the ***moment*** of "time" that you have imagined that the present instant is. What you do is, you snuff out the ***belief***, the ***definition*** you made up: "But Father, I'd rather decide what things are." You snuff out the ***definition*** you made up about the instant-of-***conscious-experience***, not head-trip, that you're having.

So that's why the question is important.

"How long is an instant?"

So, again . . .

Whenever you are tempted to be dispirited by the thought of how long it would take to change your mind so completely, ask yourself, "How long is an instant?" Could you not give so short a time to the Holy Spirit for your salvation?

Well, of course you could. You didn't know that's all it would take. But you do now. That's all it would take.

He asks no more, for He has no need of more. It takes far longer to teach you how to be willing to give Him this than for Him to use this tiny instant to offer you the whole of Heaven. In exchange for this instant, He stands ready to give you the remembrance of eternity.

That's because the instant is not a moment of "time," and is, itself, Eternity. The past is an illusion and the future is an illusion, and you have created an imaginary bridge between the two. The bridge traverses an empty space—timelessness or Eternity. And so, when you let yourself into that, the experience of Eternity rushes in on you, fills you up, and the experience of Creation registers with you. And you find that whether you're cleaning up cat poop or whether you're driving to your meeting or whatever you might be doing, there's excellence to it—excellence that is awesome, divine excellence that embodies and exhibits the fullness of divinity, the fullness of That which is perfect.

You will never give this holy instant to the Holy Spirit on behalf of your release while you are unwilling to give it to your brothers on behalf of THEIRS.

Oh, that's right! Inseparable from being in the moment with a desire to illuminate the excellence of the moment, there has to be a caring. There has to be a desire to not only see the evidence of Love, but to be the evidence of Love—to be without holding to yourself the right to be pissed off ***if*** the occasion calls for it, or to be frustrated with your brother ***if*** the occasion calls for it. You know, whether it's the poop your cat left on the floor or it's an encounter with a brother, it's the same thing—the opportunity and the demand to bring out the excellence of the moment; to behave, to act in a way that really does embody Love and really does uncover and illuminate the excellence of the Kingdom of Heaven, which is going on no matter what it looks like.

You will never give this holy instant to the Holy Spirit on behalf of your release while you are unwilling to give it to your brothers on

behalf of THEIRS. For the instant of holiness is shared, and cannot be yours alone.

The instant, minus the past and the future, is Eternity. It's also Infinity. It's the constant conscious experience of all of Reality, all at once. In other words, none of Creation is excluded or hidden or obscured, or more or less than. The only way to say it is, that it is shared.

Remember, then, when you are tempted to attack a brother, that HIS instant of release is YOURS. Miracles are the instants of release you offer, and will RECEIVE.

So, when you offer an instant of release, when you offer a miracle by saying, "Father, what is the more of Reality, what is the more of what you're Being here than what I'm seeing?" Isn't that the act of wanting to uncover the excellence of your brother, the excellence of the moment? Yes! And when you offer that by letting it in and sharing it, you get to keep it.

Again . . .

Miracles are the instants of release you offer, and will RECEIVE. They attest to your willingness to BE released, and to offer time to the Holy Spirit for His use of it. How long is an instant? It is as short for your brother as it is for you. Practice giving this blessed instant of freedom to all who are enslaved by time, and thus make time their friend FOR them. The Holy Spirit gives their blessed instant to YOU through your giving it. As you give it, He offers it to YOU.

Boy! The now is pretty packed. Silence is your greatest asset. It occurs only in the now. And now is packed with all of Creation and your conscious experience of who you truly Are. And it's available to you when you're willing to embrace two "tiny" things, you might say: (1) Silence and (2) the moment you're in—the moment of conscious experience that you're in.

It all boils down to attention. It doesn't boil down to a set of thoughts, or a set of ideas, or a theory, or a recipe. The escape from the human condition is utterly simple.

Be not unwilling to give what you would receive of Him, . .

. . . the Holy Spirit . . .

. . . for you join with Him in giving. In the crystal cleanness of the release you give . . .

*. . . In the crystal cleanness of the release you give is your **INSTANTANEOUS** escape from guilt. You **MUST** be holy if you offer holiness.*

Again . . .

How long is an instant? As long as it takes to re-establish perfect sanity, perfect peace, and perfect love for everyone, for God, and for YOURSELF. As long as it takes to remember immortality, and your immortal creations who share it with you. As long as it takes to exchange hell for Heaven. Long enough to transcend all of the ego's making, and ascend unto your Father.

Well, [chuckling] I bet you listen to that list and think it's talking about how long it will take, how much *time* it will take. No. What it's saying is that when you take this moment, *now*, and stop applying your definition to it—that it is an instant of *time*—everything, all of these things are, for lack of better words, added on to you. [Whispering] What? Instantaneously. You see?

To experience a lot *does not take time*. You parse it out as it were—the conscious experience of being—and spread it on a time-line. But it isn't really there. And it's your Birthright to be free of that illusion. And it only takes two simple things to be free of the illusion: The now—the moment, the instant—and [whispering] Silence.

Silence is the crystal cleanness of the release.

Time is your friend, if you leave it to the Holy Spirit to use.

How is the Holy Spirit going to use time? The Holy Spirit is going to take the instant of "time," which is your definition . . . it is going to take the instant of "time" and redefine it as the holy instant, that which has nothing to do with past or future, that which is the little gap *between* the past and the future, which is, itself, Eternity. The Holy Spirit's use of time is *to snuff it out*, which means to snuff out, in your mind, that which causes you to be caught in your imagination, to be caught in insanity.

Time is your friend, if you leave it to the Holy Spirit to use . . .

. . . that which is nothing more than your right Mind.

He needs but very little to restore God's whole power to you. He Who transcends time for you understands what time is FOR.

[Chuckling] Time is for abandonment! It is the Holy Spirit's intent to bring your attention out of the past and the future into the moment you're in. In

fact, the cat pooping on the rug serves that purpose very well—gets you out of time. It may frustrate you, but it gets you out of time and forces you to pay attention in the moment and deal with the moment. That's the first step. The second step is to choose to bring out the excellence of the moment, so that you bring love to what you are doing and the best darn cleaning job that could ever have been done, that is a pleasure for anyone to see.

Holiness lies not in time, but in eternity.

In the little gap, in the instant that isn't time at all.

There never was an instant in which God's Son could lose his purity.

And I will add, and therefore you haven't.

His changeless state is beyond time, for his purity remains forever beyond attack and without variability.

Your changeless state is beyond time. What's your changeless state? It's that which is actually incapable of vacillating back and forth between real legitimate child with a Birthright and an illegitimate orphan. You don't really have that as a real choice.

Your . . .

. . . changeless state is beyond time, for his . . .

. . . your . . .

***. . . purity remains forever beyond attack and without variability.
Time stands still in his . . .***

. . . your . . .

. . . holiness, and changes not. And so it is no longer time at all.

It's the conscious experience of Eternity.

For, caught in the single instant of the eternal sanctity of God's creation, . .

See, that's what the instant is. It's not an instant of "time," part of a movement from past to future, it is . . .

... the single instant of the eternal sanctity of God's creation, . .

Again . . .

For, caught in the single instant of the eternal sanctity of God's creation, it is transformed into forever. GIVE the eternal instant, that eternity may be remembered FOR you, in that shining instant of perfect release.

How does that *shining instant of perfect release* occur? Again, . . simply. It occurs when you allow your attention to be fully in the moment, paying attention without any thinking, reasoning, calculating, but just pure awareness, just being purely aware in a context of wishing to experience the excellence of the moment so that you might share it with your brothers who are not experiencing the sanctity of the instant themselves.

Offer the miracle of the holy instant through the Holy Spirit, and leave His giving it to you to Him.

Be willing to use the now and the silence for the purpose of extending the consciousness of excellence to your brother and to everything, and Atonement will occur.

Silence is yours to experience.

The now is unavoidable.

You have no need of skill to experience the now.

And your brothers and sisters and everything are ever-present.

All of the essentials are present. Be willing now to use time as the Holy Spirit would use it, to *let go of time* in an act of Love. In that, Atonement will be yours.

Now, that's your practice, if I may put it that way, for the coming week. You have what seem to you to be an endless string of instants, moments, even though there's really only one. So you will not run out of ample opportunity to let yourself into the instant. Silence is constantly available to you. And constant interaction with your world and your brothers is unavoidable. Your spiritual practice lies in using those three things for the purpose of Waking up—not rising above those three things, not working hard to better your life through manipulations and physical practices. No. Here and now the world that you're in is, for lack of better words, the crucible, the "environment crucible." Sounds like hard work, but it's the environment which allows for Awakening.

For many, an event of some excellence seems to have occurred during the last week. Someone who finds ways to illuminate the excellence of the moment seems to be on the world stage. I'm waiting for the rest of you to embody that.

We will call this coming week: ***Illuminating Excellence Week***. It's really rather knitty-gritty, down-to-earth, practical: cleaning up poop, driving on the freeway, dealing with a brother, getting caught in a traffic jam. Everything provides the opportunity for bringing out the excellence of the moment, so that as a result of your illuminating excellence, the world is blessed. You make the gift and Atonement occurs.

So, let's do it. No longer can you pretend that illuminating excellence and experiencing the Kingdom of Heaven is somewhere else, another time, another dimension. It is right here. You have all you need to Wake up this week.

[Addressing everyone] I love you, I love you, I love you, I love you, I love you, I love you, and I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 15 – Section – THE USES OF TIME
¹ *Sparkly Book – p.349, Last Par. / JCIM – p.147, Par. 2 / CIMS – p. 294, Par. 11*
Chapter 15 – Section – THE TWO USES OF TIME
First Edition – p. 282, 2nd Full Par. / Second Edition – p. 303, Par. 10

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 23rd 2008

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Before we move on to the next section, I want to elaborate on some things.

We've been talking about the moment, silence, the instant, the holy instant, and if we're not careful about the words, if we're not careful about the way they are used, you can delay your Awakening.

It really needs to be understood that the word, "instant" has nothing to do with time. You tend to think of it in terms of time. You think of it as inseparable from time. It is as though the instant is the smallest portion of time that is measurable or conceivable. You take a photograph and you say, "I have caught an instant of reality—an instant of reality has been frozen in this picture."

"The instant of Awakening—the moment in which Awakening occurs." You see, even the words I'm using are inseparable from a context of time. But if you think that the word, "instant," the "holy instant" refers to time, you'll wonder when is that instant of Awakening going to occur? "Is it going to occur while I'm in the middle of baking a cake, half way through? And what will happen if I wake up and the cake is only half done? Who will come and clean up all the unfinished business?" You see, as though the instant of Awakening had anything at all to do with time.

When will it happen? When will the instant occur? Ah-h, perhaps December 21st 2012. There's a lot of interest in that, I promise you. December 21st 2012 isn't far away. It's something you can begin to get either excited about or

fearful of. Better hurry up and get done what you need to get done or what you want to do before you can't ever do it again.

I promise you [chuckles] that if you think of the instant—the holy instant, the instant, the little gap that is between the past and the future—if you think of it as though it is in time, you're going to wait for the treasure that isn't buried in time. You're going to wait until 2012 and December 21st will come . . . and December 22nd will come . . . and you will not have Awakened, at least not by virtue of it being that particular date.

So, where you might think you don't have much time left, I'll tell you this: You have four years, almost exactly, to delay. You have four years to waste in order to discover that you were looking for the holy instant in the wrong place. Now that isn't much to get excited about, or afraid of.

So, where is the holy instant? What is the holy instant if it doesn't have anything to do with time? After all, if there is buried treasure, let's look for it in the right place.

The holy instant—the instant of holiness—this key threshold of Awakening lies in you, not in an external process of time.

If one is looking at everything around him, it certainly will appear that you have Awakened at a particular moment in a process, but not because the instant was there in the process, not because the instant was there in the Movement of Creation. The instant lies in you.

Again, and as we've said before, it lies in the absence of thinking. It lies where anticipation of the future, imaginatively, isn't occurring and where remembrance of the past isn't occurring. But it's more than just that. It's being in that moment, being in that experience of not-knowing—in that moment of Silence—that you must desire to know the truth and most specifically to know the truth about your brother. You must care enough to care to be involved and to desire to know your brother through your Father's Eyes.

Stay with me on this . . . the holy instant is an act. It's an action. You could call it a decision, but it's an action—a willingness to say, "Yes." The holy instant is embodied in the action of saying, "Yes" to God. You see? It's not a time or a place. It's a place where you stand within yourself before the switch—the on or off-switch, the yes or no-switch. The instant **is** the saying of "Yes" or "No."

Presently, you're all saying "No." You're saying, "But Father I would rather do it myself. I would rather see it my way. I would rather continue to be in

charge to the best of my ability and improve my capacities because it's so self-satisfying."

Again, the holy instant, the instant of wholeness, is embodied in the act of saying, "Yes" to God . . . succumbing to God . . . surrendering to God.

You see, the holy instant is an action you engage in—an act of surrender—where you once and for all cease to want to see things or do things your way and you yield into the infinite way things work. You yield into the Movement of Creation itself, no longer holding yourself apart from it in any way, being the conscious experience *of* Creation rather than an observer of it, and a modifier of it.

So, we can talk about using your moments well by bringing out the excellence of the moment. And you can appropriately understand that that means the moments in your day, no matter where you are, no matter what you're doing, no matter who you're doing it with.

But the way in which you bring out the excellence of the moment you're in, ultimately lies in your willingness to abandon your desire to be in charge of that moment, to be controlling that moment, to be contributing "helpfully" to that moment by virtue of your own independent contributions.

That's where the instant is. Not in some other year, not in some other lifetime, but right smack-dab in the middle of you and your response to the conscious experience of moment, or instant that you are apparently in, or having.

You move over the threshold of ignorance into enlightenment by abandoning figuring out the moment you're in for yourself, and saying, "Father, reveal to me, please, the truth—the full-blown experience of truth, the infinite omnipresent experience of truth—that it's my Birthright to be experiencing at this moment, that has nothing to do with time or movement through time."

More and more, it's going to mean being in each moment where you, in the past, would have thought you knew how to deal with the moment, and daring to say, "I don't know how to deal with this moment because I'm not experiencing it in its infinite context and therefore, I will refrain from acting on the basis of my best thinking, my best judgments. I will refrain from that and I will refrain from acting until, after my request of the Father for clarity, after my desire of the Holy Spirit to know the truth, I experience the truth, and then I will act."

Now, I'm going to be very practical with you. You are going to have to act many times before you hear the Answer because not everyone can wait for you

to hear the Guidance. But, the more consistently you reach into that place where you know you don't know, and you surrender to God, the more you will hear Answers where there doesn't seem to be a demand for a quick response. And the more you be from that place and in that manner, the more you will be able throughout your day to deal with your day from there without delay.

But it won't happen until you begin to remember that at every moment when you're not doing this, it is your Birthright to be doing it. It is normal for you to be, Being in that manner in every moment. And so you must bring the intent and the awareness of that divine function of yours into your awareness and let it embrace every moment of your day, even if it doesn't seem to be implemented quickly.

You see, it's not going to happen on a particular date. It's only going to happen when you bring the conscious intent to bear upon your conscious experience which is always in the moment. And conscientiously desire to know of a Source other than your best judgments and your thinking, "What is the truth here? How can I illuminate the excellence of the moment? How can I bring myself to say 'yes' to God?"

Some of the questions you ask may seem to illicit complicated answers. But if you ask this last question that I just gave, "How can I say or bring myself to say 'Yes' to God," it makes it uncomplicatedly clear and simple. You can just do it. You can just not just say, "No." You can just say, "Yes."

You . . . can . . . just . . . say . . . "Yes!"

All of your reasons for saying, "No" are meaningless. They serve no purpose, except that they keep you from Waking up, they keep your Sanity from returning to you. You can just neglect to say "no."

When you realize that in not bringing out the excellence of the moment you are engaging in what is meaningless, it will become obvious to you that no matter what your conditioning tells you, you really do want to bring out the excellence of the moment—the now—and that you can say, "Yes." And that you can stop fretting and let the feeling of the goodness and the joy and the love of being meaningful arise in you, because it's there in you and, in so many words, change your mind. You can change your mind. You **can** make a new decision. You **can** stop saying, "No." You **can** say, "Yes."

Now, we ended up last time with an extremely significant sentence—the last nine words could easily go overlooked. The sentence says this:

Offer the miracle of the holy instant through the Holy Spirit, and leave His giving it to you to Him.¹

Offer the miracle of the holy instant . . .

Offer it . . . extend it to your brother. How? By wanting to know the truth about your brother. By wanting to know how your Father sees your brother. No matter how your brother is presenting himself, no matter how you are conceiving your brother to be, what is God's truth about your brother? What's the Reality that's beyond your brother's current sense of himself, or your current sense of him? You want to get past your current sense of him and his current sense of himself, because you want to get to the excellence of him, which he also wants to get to.

None of you want to continue parading around in a less than excellent manner, missing out on your Birthright, struggling for that which you needn't struggle, because it's yours. But all of you have missed the point because you think that your personal effort—the energy you put into the struggle—is what you're here for.

"Oh-h, if I can be brave enough to endure the next four years, until December 21st 2012, I'll have it made . . . Oh-h, if I can just endure until I can get to Lourdes . . ." You see? A time or a place.

No, the holy instant is in the middle of you. That place where the on/off switch is, is the Altar in you. The Altar that is illuminated with the Love that God **is** embodying right where you are, as you. And going to the Altar in you, or going to what I've referred to as the place of excellence in you, is you going to that place where the switch is. Not to a place on the planet, not to a date in a year, but to the place in you where you either act out your willingness or unwillingness to surrender to the Father. That's where the instant is.

So, if you want to bring out the excellence of the moment you're in, you will need to go to the place where the instant of wholeness is, which is not in your environment but is at the Altar in you. And then you must be willing to go in there and you could say, turn the switch off on all of your supposed capacity to accomplish, and turn on the switch to having your fulfillment provided to you, because it's your Birthright and always has been—and the struggle to achieve all good has been a total imaginary side trip that you have been suffering from.

So, to bring out the excellence of the moment you're in, you go to where that instant of willingness to act and embody your willingness, and you say, "Yes" to God. I've brought out before, that prayer is saying, "Yes" to God. It's not asking or petitioning God for something. Prayer is saying "yes" to God. And when you say, "Yes" to God, all that God is, is added unto you as a conscious experience instead of being all there is of you as an unconscious experience.

And as a result of engaging in the act of surrender, you spontaneously behave in a manner that brings out the excellence of the moment. And the moment, or your brother, is blessed. And as the saying goes, what you give you get to keep. Another way you could say that is, what you give you get to receive for keeps, forever.

So, listen to this sentence again:

Offer the miracle of the holy instant . . .

. . . the holy instant being your act of surrender.

Offer the miracle of . . .

. . . your act of surrender . . .

. . . through the Holy Spirit, and leave His giving it to you . . .

. . . the Holy Spirit's giving it to you . . .

to Him.

Engage in being the gifter and give what you need. [***Chuckling***] How can you give what you need if you don't have it, if you still need it? Well, it takes faith. It takes commitment to what seems to be the impossible. And what makes it possible is your willingness to look at your brother and know that there's an excellence there, an excellence of God there, even if he can't see it and even if you can't see it. And then you desire to home in on that instead of magnifying your concept of him or his concept of himself. That is an act of love. That is an act of abandoning your best thinking or worst thinking, which means abandoning your best or worst concept of him and flipping the switch and saying, "Yes" to God, saying "Yes" to God's perspective, and not being willing to act until that perspective dawns on you—persisting in that ultimate result, in the instant, not in time.

So you . . .

Offer the miracle of the holy instant through the Holy Spirit, . .

. . . and these are the key words . . .

. . . and leave His giving it to you to Him.

[***Chuckling***] Forget about getting it. Forget about how you're going to get it. Forget about when He's going to give it to you. Leave it up to Him.

... leave His giving it to you to Him.

[*Deep sigh*] That's called surrender, isn't it. That's abandoning all control. That's abandoning every desire to exercise a little coercion. Be willing to give to your brother what the Holy Spirit gives to you to give to your brother, because that's all you care about. And stop caring about when you're going to get it. That's what it means. And that's what the holy instant embodies. And that's what the holy instant utilizes as the means and the permission for Atonement to occur, because there is no selfishness in it.

"But Holy Spirit, when am I going to get mine?" Well, when you give it without concern about when you're going to get yours, because it has been revealed to you, whether you like it or not, that it's your function to be giving it. And in the willingness to give it and the giving of it, Sanity returns to you. That's why.

Offer the miracle of the holy instant . . .

. . . the instant of saying "yes" in the withinness of you . . .

... through the Holy Spirit, and leave His giving it to you to Him.

It might seem to you that "accomplishing" this is going to take forever. And indeed, it might seem as though it is taking forever. But all it amounts to is your delay in throwing the switch. All it amounts to is you haven't said "Yes" yet.

And so the lesson in this is: That you must make your goal be, saying "Yes . . . yes . . . yes . . . yes . . . yes . . . yes . . . yes . . ." forever! Or better than that, saying, "Yes," once without reserving the right to ever say "no" again. Become dedicated to this all day long. Until you stop doing what keeps you from your good, you won't have your good.

Now, because you are God's Son, God's Daughter, because you are the direct expression of God and can't become anything else, then, as we've said before, all the while that you are attempting to exert authority yourself, by yourself, you are nevertheless constantly accompanied by that which is present to undo and devalue your inclination to do this—your inclination to act independently and value your independent authority. And what it is, is your Sanity. What it is, is the Holy Spirit. What it is, is the presence of God in you, being you in spite of your imaginations. And therefore, because God is God, His presence is a constant pressuring against your feeling any satisfaction from trying to be what you're not, and urging you and pressuring you to abandon it. And so, you have constant support.

Now, I bring this out because you really have to begin to grasp that as you go through your mundane days, you're walking through the Kingdom of Heaven. And all the while that you think you are making things happen and that you are in charge and that everything is up to you, none of it has been. And you deserve not to be misled by such beliefs. And you are companioned with, by that which has the intent of relieving you.

Therefore, dare to persist in every moment of your day wanting to bring out the excellence of that moment by going where the holy instant is, which is in the center of you—where the “on/off” switch is, where the “yes/no” action is, where the opportunity to surrender, wholly, completely, lies. And then surrender, moment after moment . . . after moment . . . after moment . . . after moment, until you have abandoned completely any inclination to practice any right to do anything else.

Nine little words . . .

. . . and leave His giving it to you to Him.

That is enough to abide with for now. And next week we will proceed into the next section. Sometimes it's important to stop and abide with nine words and not gulp down a whole chapter at a time.

I love you very much. And I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 3rd 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Again, good evening. And welcome to everyone who's joining us on the Internet.

Time and Eternity and ***The End of Doubt***. Two different choices for a sub-heading here, but they really do go together. When you stop and think about it, doubt isn't really something any of you suffer from, it's something each of you practices. It isn't something you submit to, it's something you assert.

And why do you do it? You do it to give you distance between reality and what you want, reality and what you prefer to believe.

Now, time and eternity are the two things which you shift from. You shift from one to the other at the threshold of Awakening, at the threshold of Atonement in the holy instant. And remember, we talked about the holy instant not really being a point in time, but rather, for lack of better words, a place in you where you ***yield*** and say, "Yes" to God.

Now, obviously, if you are going to decide not to be an independent authorizer anymore and not to do your own best thinking and come to your own best judgments and abide entirely by them, and you're going to say "Yes" to God, then you're going to have arrived at the point where you experience the end of doubt, because you're going to stop . . . you're going to stop practicing it. You're going to abandon the position of authorizer. And in so many words, you're going to let God be in charge. Something that He has been forever, but not something you've been willing to yield to for a long time.

I think a lot of you have found that it's not something you're as willing to embrace as you might have thought you were because it costs too much. It costs you your position of authorizer. It costs you what you call

independence, something which you take great pride in. Something which you believe God gave you and that therefore it is something to be proud of and to exercise well.

Well, nevertheless, whether you know it or not, you do want to Wake up. You do not like suffering. And so, sooner or later, you are each going to arrive at a point of having to make a decision to exchange time for eternity, to exchange the conscious practice of doubt that says, "Well, I'm not so sure about that! You say this, but what about that? Uh-h, I'm going to take some time to examine this and I'm going to come to my own conclusion about it—maybe I'll agree with you—but I will have come to my own conclusion about it." You see, all the time maintaining this autonomy and maintaining the pride of the authority of the autonomy.

It's the practice of doubt that distances you from the experience of Reality that confronts you and is the only thing that confronts you, always.

Now, in a way, the subject, ***Time and Eternity*** is timely, if you will, because time is on your mind these days. It's a new year. Not only is it a new year, it's a new political climate and even though the new political climate centers in the United States, it is nevertheless felt as a new political climate globally. It's a year in which time could slip into eternity. It's a year in which doubt could give way to saying "Yes" to God.

In a way, it's a year in which most everyone will be required to shift, whether they want to or not—whether they want to hold on to the status quo or not. Miracles are change. Miracles cause yielding. Miracles result in things being made new, not just around you, but in you. You, saying "Yes" to God, instead of maintaining an authoritative stance yourself, that is a significant change, a significant transformation. And as I said, it's one that most don't embrace willingly.

But, as many of you are aware, there is an economic crisis. And it's not an economic crisis you're reading about in the newspaper about somewhere else, it's an economic crisis wherever you are, no matter where you are on the globe as you're listening to my words. Why is this? It's because it really is one globe. It really is one world. It really is one economy. It really is one whatever you want to name it.

And so, one of the things that everyone is going to be faced with this year is the practice of your capacity to embrace others, your capacity to embrace countries, peoples who have been your enemy or who's enemy you have been. And you're going to have to find ways to work together. Why? Because working separately doesn't work. And it only has seemed to work fairly well as long as there are laws that keep each of you in your place.

But harmony needs to come because harmony is the law and harmony is the result of what? Abandoning doubt.

"Well, I don't know about them . . . well you know how they are in Iran . . . well you know how the Jews and the Arabs are . . . there's never gonna to be peace . . . there's never . . . blah-blah-blah." You can go on and on.

It must stop. It is going to stop. And it will either stop gently and harmoniously, or it will stop strenuously.

Now everyone is going to have to get off their arrogant high horse, where they look down on everyone else from their position of authority, or where this country looks down on all other countries from its position of authority and where everyone is used or abused—if it is at all possible to do it and make a profit from it. And what you know is best for you, truly best for you, you're going to have to be willing to extend to your brother—the ones who didn't like you, the ones who currently don't like you.

Oh-h, so maybe the first release of doubt is going to be you saying, "I'm not going to hold my perception of you against you anymore. And I'm going to be willing to pay attention to you as you, so that I might learn what you need and so that I might learn that you're not any different from me, so that I can more willingly embrace you and cause you to see me as harmless so that you might feel free to embrace me." Ah-h, this is called, "Miracles." This is called, "Changing." This is called, "Being willing to be in a new way—being willing to have all things made new, in you."

"The sky is falling! The sky is falling!" Chicken Little says. "The economy is falling! The economy is falling!" say all of you. "Horror of horrors . . . run . . . run, save yourself . . . it's the end!" Oh, isn't that ridiculous! And you believe it. It's the end of what? A year from now you're still going to be here. A year from now the economy is still going to be here—maybe it will work differently, maybe the motivation behind it will be different. But it's not the end of anything except an old way of behaving, an old way of perceiving, an old way of insisting on being the determiner of the meaning of things all by yourselves, instead of shutting up . . . becoming still . . . going within into the Silence and saying "Father, what is the truth here?" or saying, "Holy Spirit, that which is nothing more than my right Mind, what is the truth here? I choose to yield to the truth."

When there is great need and when reconfiguration is occurring and it looks like all that has meaning is crumbling, it's a time for Vision. "Oh-h," you say, "Obama has the Vision." You say someone else has the Vision. Well I'll tell

you something: Everyone will have the Vision if they don't, like Chicken Little, run around like crazy because "The sky is falling! The sky is falling!"

If reconfiguration is occurring—and I guarantee you it is—then opportunity abounds. Opportunity is the only thing in front of you. But you're going to have to stifle your free-form reactions and your crepe-hanging. And you're going to have to say, "Wow! Well, things are configuring, things are reconfiguring because the way it has worked no longer works. That means something new is going to work . . . what is it? What is the opportunity here?" And this is important: "What is the opportunity here that all of us are presented with, to upgrade the form of our living so that everyone is blessed, because Gift is what is behind every action, rather than self-preservation, rather than making a profit at the expense of someone else? What do I need to do? What do all of us need to do that causes everyone to feel their Brotherhood . . . that causes everyone to feel togetherness and being loved?"

Because I'll tell you, that's what inspires miracles. That's what inspires the willingness to let go and let God.

Now, you just don't have the time to sit around and listen to the news and grouse about it. You don't have time to grouse about anything because there's too much opportunity here. You might say, this is a year of grand opportunity for dynamic transformational change that can only be described as progress. But you're going to have to be willing to embrace it by looking for it instead of enjoying the opportunity to rail at the gods and to curse the earth and each other.

I promise you it is a year in which everything we have been talking about will be able to be put to good use. It's a time to look at your brother and not say, "He's the reason I'm in this position." Or to look at your corporations and say, "They're the reason we're in this position."

You must abandon blame and fault-finding. You must be willing to do the two-step, to step back and say: "In spite of the way it appears, in spite of the behavior that appears to have gone on, what is the truth here? What is the truth about my brother? I need to know the truth. And I'm going to take the time to find out what the truth is about my brother that allows me to lay down my distress and frustration with him, and instead allows me to embrace him with compassion and love and support, because he has to be the Son or Daughter of God as much as I am and has to be as deserving of Blessing as I am no matter what has 'gone wrong'."

Now, let's go into the book.

The Atonement is IN time, but not FOR time.¹

Interestingly enough, time is mostly a description of the act of having to wait for your good.

The Atonement is IN time, . .

. . . it seems to take place in what you call time. It appears to be a process of growth that takes time in you and so on. So . . .

The Atonement is IN time, but not FOR time.

The Atonement is for eternity. Again . . .

The Atonement is IN time, but not FOR time. Being in you, it is eternal. What holds remembrance of God cannot be bound by time. No more are you.

That better be the meaning you give to yourself as you move into this new year.

What holds remembrance of God cannot be bound by time.

The Holy Spirit in you—that which is nothing more than your right Mind—holds remembrance of God. And its function is to get your attention so that you will yield back into your right Mind and abandon this attempt to be an independent authority on your own.

What holds remembrance of God cannot be bound by time. No more are you.

So as you move into this new year you're not bound by time, you're not bound by what has happened in the past—the recent times. You simply aren't. If you believe that you are, you are going to approach each day with a commitment to loss and a commitment to grouching about it and bitching about it and cursing about it. But you aren't bound. And you can be the ones who are alert for the opportunities that this transformation will bring and that your recognition of, will help bring into play. You have a part to play.

Continuing . . .

For unless God is bound, you CANNOT be.

It's so practical to identify with God, [chuckle] rather than to try to identify with yourself, as yourself, by yourself.

. . . unless God is bound, you CANNOT be.

If God is not bound, you are not bound.

An instant offered to the Holy Spirit is offered to God on your behalf, . .

Okay, is that a moment of time? . .

An instant offered . . .

It could seem to be. But really the instant, again, is that place in you where you say, "Yes" to God—the act of willingness. So, an instant, an act of willingness offered to the Holy Spirit is offered to God on your behalf by the Holy Spirit. Why? Because the Holy Spirit bears witness to the truth about you. The Holy Spirit bears witness, true witness, about you to God. And when you finally let the Holy Spirit be restored to you as your right Mind, your every act relative to anything else, will be that of witnessing to anything else to God—bearing witness of everything to God.

Very important, and very simple.

An instant offered to the Holy Spirit is offered to God on your behalf, and in that instant you will awaken gently in Him.

Well, that tells you also what happens when you bear witness to your brother to God—bear true witness to your brother to God. In that instant he will Awaken gently in God.

In the blessed instant, you will let go all your past learning, . .

Well, learning is just a memorized thoughts, memorized ideas, memorized string of words that you've given meaning to. It's been called thinking. But in that moment you abandon all of the thinking. It seems that it was the most important thing in the world to you but it has been the act of doubt that you brought into play. "Oh, well, I want to think this through myself. And I will come to my own conclusion." You see.

When you're willing to say, "Wait a minute, I've been thinking all my life. I've been doing as much of it as I possibly could [chuckling] and I'm not Awake and I'm still suffering and I'm still seeing a divided, conflicted world. And even though that seems to be the norm, it doesn't feel good." Why not? "It doesn't feel good because something in me says, 'It isn't normal'. That in me which says it isn't normal is that in me which is the Presence of God, that in me which is divine about me, the Holy Spirit.

"So, I'm going to dare to engage in the holy instant: The act of willingness to say, 'Yes,' to God and let God inform *me* what the truth of this or that or the other thing is, so that I may bear witness truly to my brother or to my world."

In the blessed instant, you will let go all your past learning, and the Holy Spirit will quickly offer you the whole lesson of peace.

No, not give it to you piecemeal. At the present time you seem to get it piecemeal because you only listen for a little bit at a time. And you do hear a little bit at a time, and you do experience enlightenment, but when you let go all of your past learning by even momentarily not valuing your thinking, the Holy Spirit—that which is nothing more than your right Mind—will quickly offer you the whole lesson of peace.

What can take time, when all the obstacles to learning it have been removed?

And what are all the obstacles to learning it? All of your thoughts, all of your cherished ideas, all of your pet theories, all the definitions you've joined together in making up so as to govern yourself in relative harmony so that you don't kill each other, which of course, you would do because it's your nature to do it, or so the saying goes, so the theory goes.

But when all the obstacles to learning have been removed, when all of the thoughts and ideas and definitions, when you have withdrawn investment in them, the Holy Spirit fills you with the whole experience of truth.

Truth is so far beyond time that all of it happens at once.

[chuckling] Which simply means that truth presences itself, truth presents itself in its entirety forever and forever new.

Truth is so far beyond time that all of it happens at once. For as it was created one, so its oneness . . .

. . . or singularity . . .

. . . depends not on time at all.

In fact, it not only doesn't depend on time, it is the non-existence of time. And so, when you let yourself into the experience of it . . . time . . . in other words, waiting for your good will disappear—time and all the means you have developed to bring your good into your experience will disappear.

The experience of truth is the experience of having all of Creation present with you without process to it, without having to wait for it, without it having to develop or grow . . . you see. In it's entirety, it presents itself forever.

So, nice words. But let them relate to the fact that you're having a hard time buying a car because nobody will loan you money because the banks are afraid and on and on and on. And what about, you may lose your job because your job provides materials or parts for another project, but nobody has the money to buy that end-product and so nobody's ordering the parts you make and on and on and on.

Truth is whole. Truth presents itself in its entirety. Reality is a movement of the entirety of itself, therefore, it's the movement of the entirety of you. And that means that no matter how difficult it is for you to conceive of having all of your good under the current economic and world conditions, it's still your Birthright to be experiencing. And all of it is still present for you to embrace with your mind so that it can register with you, so that you let it in instead of denying it by your confidence that it isn't there and it won't be there.

. . . unless God is bound, you CANNOT be.

Okay, again you could say, "Nice idea." But if God is not bound and you cannot be bound, then you have an entirely new way to enter into this year than you probably entered it on New Year's Day—a way to enter this year without pessimism and something more than optimism.

Why, you might just dare to expect a miracle. You might just expect to have something plop into your lap, totally unanticipated and unexpected that meets the need so specifically that you know there could be no fluke to it, no chance to it, but rather that it is a manifestation of wholeness that is so specific that you recognize an order to the miracle that is so complex, so infinite, you might say, that you know you couldn't have thought it up yourself, you couldn't have imagined it yourself. Because I'll promise you something: Miracles, the experience of Reality, is not the result of imagination and it's not the result of thinking and it's not the result of skill you personally have as an independent authority. It's the manifestation of the way things work because of what God Is, because of what Reality Is.

Now enter into the 4th of January with a **new expectation**, with a new context, if you will. You want to experience joy. "Oh, well, how can I experience joy? They're foreclosing on my house. I lost my job and the list goes on and on. [sniffing] Poor me" [sigh]. No, silly you. Because you're saying this as you sit at the threshold of opportunity to see your experience, the Vision of how it can work the **new way**, the way that blesses you and everyone and provides you with a gift to give that helps others to see it. And thank God you lost your job

and you won't be going back to that job again, because the gift you have to give actually meets a need, where the job you had met wants, met greed, met things that didn't really matter . . . but you got a good paycheck.

Hey, you want to experience joy. And joy is on the table this year. It's on the table every year, but this year you better be willing to take hold of it vigorously, definitely and stop whining about how things aren't the way they used to be.

. . . unless God is bound, you CANNOT be.

God is not bound, therefore, you aren't! This is the good news and this is the context in which to be the rest of today and tomorrow and the next day.

Do not be concerned with time, . .

. . . and another way of putting that would be: Do not be concerned about the effects of time. "Oh-h, well, I'm not as young as I used to be, you know. And time has past and this has happened and . . . and also, you know, because time passes we can expect things to happen."

Do not be concerned with time, . .

Stop using your mind this way.

Do not be concerned with time, and fear not the instant of holiness which will remove ALL fear.

Do not fear the instant of holiness . . . you say, "Oh why would I fear the instant of holiness? That's what I'm after." Well, you know what? You might find, like Paul has, especially in the weeks since our last get-together, that the closer you get to the requirement to abandon thinking, the more you **think**, the more the mind chatters. And in fact, it chatters so relentlessly and so rapidly that you begin to see nonsense in it.

It's like the time has come to shut up. The time has come to become still. Why? So that in the stillness the Voice for Truth can register with you. Of course, when it registers with you, the voice you thought was yours will, of course, become meaningless in comparison, won't it? And **oh**, now you know what's so fearful about the instant of holiness—[chuckling] the voice you thought was yours is going to be rendered meaningless! "Eeeuwww, let's not have too much of that! A little bit here and there maybe . . . impress the folks with it . . . but all the time? Abandon thinking all the time?" No. And again the closer you get to the demand to be still, the more insistent one's ego becomes to speak up.

And so, it requires you, as it's requiring Paul, to take hold—I don't want to say, to assert a little authority—but to exercise a little self-discipline and silence the mind on purpose and not value the right to think, think, think, think, think and express the thoughts and build up one's presence by the expression of those thoughts. Let the silence come and squelch the need to assert your mind through thinking.

Do not be concerned with time, and fear not the instant of holiness which will remove ALL fear. For the instant of peace is eternal BECAUSE it is wholly without fear.

[Chuckling] Of course, the ego says, "Well, of course it's without fear because he's gone insane. He's not thinking and there's no fear, not because there really is no reason for fear, but because he's gone off the deep end. [Chuckling again] He's listened to all this spiritual bullshit and he's taken it to heart and of course he's not going to experience fear, because he's gone insane." That's what the ego says. And as it says it, it says to you, "Don't you dare do that! Don't you dare become silent! Don't you dare become willing to let something other than your voice speak. Take advice? Don't you do it! Don't you dare participate with or be involved with or be in partnership with or relate to any one else. Don't you dare do that!"

. . . the instant of peace is eternal BECAUSE it is wholly without fear.

That's because it's peace, not because insanity has taken over. Peace is the absence of fear and therefore, the absence of a felt need for self-defense. Peace is the experience of safety. Real peace yielded into completely is an experience of complete safety—a safety so complete that it can only be described as invulnerability. And you thought invulnerability always had something to do with supreme power, which once in place meant you're invulnerable. No. Invulnerability comes from and is inseparable from the experience of true peace, which is forever present with you, in you, to access anytime you wish. And I'm encouraging you to wish it more often than you do. And to wish it with diligence or self-discipline. Why? Because with the practice of self-discipline it's going to make this next year significantly different for you than the forecasts say.

It WILL come, . .

. . . what? The instant of peace.

It WILL come, . .

It WILL come, being the lesson God gives you, through the Teacher He has appointed to translate time into eternity.

. . . or to move you over the threshold from the assertive practice of doubt to the yielding willfulness to yield to God.

. . . the Teacher He has appointed to translate time into eternity.

. . . Is what? The integrity of it is so incredibly perfect and beautiful. It's nothing more than your right Mind. It's the Holy Spirit. It's that which when you yield to it, unavoidably brings you back into wholeness, integrity, integration—the integration of you.

Blessed is God's Teacher, Whose joy it is to teach God's holy Son his holiness. His joy is not contained in time. His teaching is for you because His joy is YOURS.

Remember we were talking about joy. Joy stands present with you, being presented to you by that which is nothing more than your right Mind—in other words, your sanity. And today on the 3rd of January it's standing with it for you. And tomorrow on the 4th of January it will be presenting it to you. And on the 5th and the 6th and on and on and on. How many days are you going to wait to receive it—to conceive of the possibility that it could register with you without any further process?

You know, a sub-heading in a book: ***Time and Eternity***. And the translation of time into eternity. Hey, that has to do with January 3rd, 2009, and January 4th, 2009 and you, and you, and you, here . . . and just a little willingness away from what you're experiencing right now, which is simply calling for diligence, self-discipline so that you stop running around like "Chicken Little," convinced that the sky is falling, that something is happening that isn't happening.

Through Him . . .

. . . the Holy Spirit . . .

. . . you stand before God's altar, where He gently translates hell into Heaven. For it is only in Heaven that God would have you be.

If it is only Heaven where God would have you be, then I promise you that's where you are, because you have not the capacity to create an alternative, even though you have fooled yourself into believing that you do and you have.

Now, I wish for all of you a Happy New Year. And I mean to really have a New Year, not a "ground hog year," where every year is a repeat of the previous. Happy **New** Year.

Approach this year with your capacity to look at it with Vision that takes you and everyone else beyond what no longer works. That is your capacity. That's your function.

Let 2009 be the year you Glorify God!

Okay, I look forward to being with your next time. And I love you all.

A Course In Miracles (reference pages)
Chapter 15 – Section – TIME AND ETERNITY
¹ *Sparkly Book – p.351 / JCIM – p.147 / CIMS – p. 295*
Chapter 15 – Section – THE END OF DOUBT
First Edition – p. 283 / Second Edition – p. 304

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A Course in Miracles Study Group with Raj, January 3rd 2009
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 10th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, by the time we finish tonight you might not like me as well as you do right now, because the material that we're going to be covering tonight is frustrating material. And I'm not going to relieve you of the frustration. I'm going to push you right into the middle of it. Because if you don't face it and you are feeling it, you won't Wake up. If you are feeling it, you must face it.

Now, you could all look back on the time we've spent together since we've first started going through the *Course*, and you could notice that we started in 2002¹ and now it's 2009 and you're not Awake!

Either I'm not a very effective teacher, or you're very dense students, or the *Course* is nothing but a bunch of nonsense.

Now the fact is, that you're as good a student as you could be. And you're not to be faulted. I am a good teacher and I am covering the material that needs to be covered and giving you the steps that it takes to Wake up.

In the process, we've talked about the *journey without distance*, we've talked about the fact that the only thing ever confronting you is the Kingdom of Heaven—Reality, every day in what you call this mundane physical world. I've been saying it isn't a mundane physical world, it is the Kingdom of Heaven—we'll say, seen through a glass darkly.

The journey without distance is the journey which involves abandoning the dark glass. It isn't a matter of abandoning what you've seen through the dark

glass, it's abandoning the choice to see through a glass darkly. It's a journey without distance because you're already at your destination.

So what does that mean? It means you just don't happen to be letting in the Reality of this mundane world and you're only letting in the concepts about it, which your ancestors and you have developed and set into place as a means of understanding and coping with life.

I know you've heard me say that all that is ever confronting you is the Kingdom of Heaven, and that you need to look with innocent eyes. And you may well say, "Well, over the last five years I have been willing to look with innocent eyes and I'm still in the same rat race I was. I'm still seeing things as I used to see them. True, there have been some major shifts and my life isn't as unpleasant as it used to be but I cannot, for the life of me, indicate to you or anyone else that I have the foggiest idea of what it means to be Awake.

"And then you tell me, it's right in front of me and it's a matter of how I'm choosing to look at it. And I don't know how to do it any differently. I continue to listen to you because I have hope, but there are times that I do feel hopeless. There are times I think about not listening anymore. There are times I have stopped listening and then returned."

I can't be any more grounded, any more blunt, any more straight-forward than this: If, in your daily experience, in your experience of being, if you are experiencing suffering, if you are experiencing pain—hurt of any sort—***something is wrong***. All of you feel that. And I'm telling you that that feeling is the truth. It is not you fooling yourself, imagining that life should be without suffering, when in fact, it is a suffering condition and one that ends in death . . . That's not the truth!

You could say that all ministers, all teachers of God who tell you that you do not have to suffer, that it's not your Birthright, are just playing on some unconscious desire you have to not face the facts. And that's not the truth. And the only way you're going to find out that it's not the truth is to persist in the face of your doubt, to persist in the face of your getting tired of not experiencing significant success at Awakening.

You are going to have to persist. Because you're standing in the presence of Reality—you're standing in the middle of Reality—Reality is the constituting presence of you. You're not separate from it. And your having the clear undistorted experience of that fact is not only your Birthright, it is your inevitable conclusion to this dream of existence, which has as its bottom line characteristic, suffering—inseparable from Being.

Now, we go into the book and it says:

How long can it take to be where God would have you? For you ARE where you have forever been and will forever be.²

Now you can read that sentence quickly and move on and not stay with it and not face what it means and therefore, not be frustrated. But it says . . .

. . . you ARE where you have forever been and will forever be.

And it follows the sentence that says . . .

How long can it take to be where God would have you?

So . . .

. . . you ARE where you have forever been and will forever be.

And that ***is*** where God would have you.

Now that doesn't mean that God would have you be in an experience of conflict and suffering. It means that God would have you be in the clear conscious awareness of Reality as ***It*** is, and not as you're currently experiencing it.

Because that is where God would have you, and because that is where you are, then there's no process for you to go through. There's no lifetimes in which you are to refine your soul and become equal to Reality or deserving of Reality. There is not a process of overcoming guilt for things you did wrong that you must pay for before you can enjoy freedom and the clear true experience of Reality.

Now, what if you've been a teacher of some of these processes by which your soul gets refined or your student's souls get refined, and I sit here and say that there is no process and therefore, what you've been doing doesn't fit—doesn't match—is incongruent with the fact that it's a journey without distance, that you're already there, your soul is already pristine, unchanged from the way God created it and the way God is expressing it in this moment?

You're not going to be happy with the news.

And those of you who have been students of teachers who have enjoyed the experience of doing what felt like growing, you're not going to be happy with the news either, because participating in the exercises that are a part of the process is not going to actually cause you to have the final experience you're after, which is to Awaken and to experience Reality.

And so, if you've made a sort of career of being on your spiritual path, you're going to have to give up your career. You're going to have to give up what you perceive to be your reason for having hope and your reason for moving forward and your reason for simply getting up in the morning with expectancy.

Now, [chuckle] without those things, those concepts, those perceptions which you had developed and put in place that made getting up in the morning worth it, how are you going to get up in the morning and feel that it's worth it to have gotten up? What's going to cause you to go to bed at night with anything other than depression, because what the hell use is it to get some sleep when there's no thing to get up for if you can't engage in the thing that establishes in your mind a sense of worth?

You see . . . we go on to the next frustrating sentence:

All that you have, you have forever.

That's not very satisfying. You probably are at a point where you read that . . .

All that you have, you have forever.

And you recognize that all that you have is in actuality, more than what you're presently experiencing. So there's a little bit of room for expectancy there and a little uplift within you, you know . . .

All that you have, you have forever.

But, even so, after everything that you have done to try to get yourself in the place where you can experience that, you're still not experiencing it.

And you know what? When you really take a look at this and it's not sugar coated, it makes you angry. Not only is it hard to have a reason to get up in the morning without expectation of anything wonderful, you find it worthwhile to become upset about anything and everything. But first of all, probably that, why didn't anyone tell you that doing all this work to refine your soul wasn't going to get you what you wanted. Why didn't anyone tell you sooner, that you don't have the capacity to be an independent authorizer?

Now, the fact is that if somebody had told you sooner, you would have gotten frustrated and angry sooner.

You see, none of you realize the degree to which you have been conditioned and the degree to which you have conditioned yourselves to find purpose for being in nonsense. And that what isn't nonsense involves your having the

opportunity to experience worth and meaning without your having to do a single thing to deserve it . . . without having to do a single thing to have it . . . without being able to do anything that you can take credit for and yet still have it all.

You don't like being faced with a gift that removes any possibility of your being able to get credit for what you've received. And I'm telling you, that as you get close to an awareness that the only step there is in the "process of Awakening" is yielding and saying, "Yes" to God, what happens is, you become faced with becoming a "kept woman" or a "kept man," somebody who just "has" for no good reason. And if achieving your good has what has given you meaning, you're going to see this step as entering into a meaningless experience.

Now I have to tell you this clearly so that you might be willing to purposely and consciously step into this apparently meaningless experience so that you might actually have the experience of having all that God is added unto you because it always has been yours, and it always has been your Birthright to be experiencing it. And yet, the only way you can experience it, is to do an apparently senseless thing: Abandon the intent to engage in acts that establish a worth for you that wasn't fundamentally yours to begin with.

Continuing . . .

The blessed instant reaches out to encompass time, as God extends Himself to encompass you.

Oh-oh, now what's this blessed instant again? Let's remember it's not a point in time—it's not a moment in time. It is a place in you where there is a willingness to engage in the act of yielding and saying, "Yes" to God. In other words, being willing to shut up and become attentive, listening, with a desire to be infilled with God's Perspective which is the undistorted experience of Reality, the undistorted experience of the Kingdom of Heaven which you have been looking at and calling the earth and the universe—a material universe, that began from a big bang and had nothing to do with God.

So, this blessed instant of willingness to yield and say, "Yes" to God, reaches out to encompass time. In other words, when you relax and abandon your willful intent to be something that you have created out of whole cloth yourself—out of nothing—and turned yourself into something real, when you abandon that, and allow yourself to be in the emptiness of no willful act whatever, that absence of control, that absence of imagined and created structure within you that you have brought into existence through the use of your logic and your mind, *that*, the absence of that will, like silly putty, relax and spread out infinitely so that it embraces everything including what you've

called, "time" because you're not blocking the experience of Reality by virtue of your theories and ideas and aggressive acts of willfulness that seemed to give you presence.

And in the absence of that false generated tension that you have called, "presence," the conscious awareness that you Are begins to register with you as the conscious experience of Being that **is** what you Are, and it swallows up time.

Now . . .

God extends Himself to encompass you.

But that's not special. That's not something that happens at a particular time. God's extension of Himself to encompass you is called Creation. It's called God Being you. Now . . . now . . . now . . . now . . . now . . . infinitely, eternally, forever uninterruptedly. Not even separated enough to say, "Now. . . now. . . now . . . now . . . now."

So, the . . .

. . . blessed instant . . .

. . . of your willingness to yield and say, "Yes" to God . . .

. . . reaches out to encompass time, as God extends Himself to encompass you. You who have spent days, hours, and even years in chaining your brothers to your egos in an attempt to support it . . .

. . . your egos . . .

. . . and uphold its weakness, do not perceive the Source of STRENGTH.

You thought strength was what you accrued by the skillful manipulation of your brothers and sisters so that they would acknowledge you and bolster your ego and prove that it is valid, that it has existence, and thus make of you a "real boy" or a "real girl."

But that's not strength. Strength, which we touched on last time, is the unalterability, the absolute unchangeableness of you because of what you Are, not because of what you do. And what you Are is, what God is Being right where you Are in all of His Perfection and therefore, you are invulnerable. Not because you have power, but because you're unconflicted in actuality.

Because peace is the nature of your Being, the substance of your Being, and you're not arguing with that fact anymore.

That's strength. And it's the absence of fear.

Continuing . . .

In the holy instant you will unchain ALL your brothers, and refuse to support either THEIR weakness or your OWN.

You will no longer try to manipulate them to support your weakness to strengthen you with a strength that isn't actual. And you will not join them in supporting theirs.

Now, we've talked about this before, and some of you have had the feeling that what I meant was, that in not supporting another's weakness or another's ego, or another's misperception, that you confront them with their misperceptions. And therefore, you say, "I will not join you in your bad behavior! I will not join you in this terrible attitude you're expressing!" And you convict them of a bad attitude and you claim they're responsible for it by saying, "It's their behavior!"

That's not how you refuse to support their weakness. That's how you confirm their weakness. How do you no longer support their weakness? By stopping in your tracks when another invites you, through bad behavior, to respond to them and bolster their ego by either getting mad at it, angry with it and creating friction that seems to create a sense of presence or with false praise for the bad behavior that also seems to strengthen it.

But in actuality, to not support it means that you've been willing to do the two-step. You've been willing to step back and say, "Father," ah-h see, abandon the isolation . . . "Father," see you're getting ready to yield and say, "Yes" to God, . . . "Father, what is the truth here?" And as I've said before, this doesn't mean, "What's the truth of his problem?" but, "What does this one need to know? What's the truth that this one is unaware of which, if he were aware of, he would no longer express himself in this negative manner?" Because a fear which is causing the behavior would be put to rest, you see. Because clarity was provided, and replaced that which elicited the negative behavior—the call for love instead of the expression of love.

Before you confront a brother with his faults, stop long enough to desire to know of the Father, "What is the missing piece of inspiring and healing truth that this one is unaware of, which if he were aware of it, would negate his feeling a need to behave poorly." And if you don't get it right away, ***keep your mouth shut*** until you do hear what needs to be shared, so that what you say

comes out as that which is really an answer, not just a retort that puts them in their place and makes it clear to them that they're wrong and that you're not going to join them.

Continuing . . .

You do not realize how much you have misused your brothers by seeing them as sources of ego support. As a result, they witness TO the ego in your perception, and SEEM to provide reasons for not letting it go.

Well, of course, [chuckling] anytime your ego gets supported, you are very appreciative and you're not really about to let go of that brother who ignorantly is supporting what doesn't really work for you, and really keeps you ignorant of the truth about you that is a Birthright of fulfillment beyond your wildest expectations.

As a result, they witness TO the ego in your perception, and SEEM to provide reasons for not letting it go. Yet . . .

. . . and here's the important point . . . and it's the point that's part of what's frustrating, that you need to look squarely at:

Yet they are far stronger and much more compelling witnesses for the Holy Spirit. And they support His STRENGTH. It is, therefore, your choice whether they support the ego or the Holy Spirit in YOU.

You see . . . [sigh] it's therefore ***your*** choice how you're going to see them. And we've brought out in the ***Course*** that it's very simple. Your brother is always doing one of two things: Expressing Love or expressing a call for love. The expression of Love is recognized as loving. A call for love is recognized as bad behavior. A call for love is attack in one form or another, disrespect in one form or another directed at you, directed at anyone else other than the one expressing the bad behavior.

Now, if you want to be a good ego, you're going to interpret the call for love as bad behavior and you're going to respond with bad behavior. It's very simple. You can do that real easy . . . very easily. It's habit, it's well developed habit.

In fact, you'll find that as you get close to the point where you are needing to yield and say "Yes" to God, because you're at the last step, so-to-speak, or very near the last step, you're going to find your skill at being angry coming to the foreground. And, oh boy, will you be able to dish out ***bad behavior, bad language*** . . . lousy verbalizations of hate. You'll be able to do it so easily and you'll be inclined to do it about everything . . . it'll be the way the cat walked

across the room or held his tail, or how come the carpet isn't clean . . . "Why doesn't anybody take care of anything!"

It will be everything. Because the last expressions of anger at having to let go of what's been meaningful to you—which is that which builds you up in your own mind by your own acts and makes a real boy or girl for you—letting that go is not a happy thing. It has meant so much to you. It's so deeply ingrained in you, that all you know is, that it's justifiable to be mad at life itself and vent it.

I've talked before about how the ego puts gargoyles up around the gates to the Kingdom of Heaven to scare you away, when you're right there at the threshold. Well likewise, the ego, your bad habits of expression that are used to build you up in your own mind, they come to the foreground right at the last minute too.

And what do they do? They distract you from remembering that all you're confronted with in actuality is the Kingdom of Heaven, perceived through a glass darkly, or perceived truly and clearly. It distracts you from that and all you see is the justification for being angry. And you can be an angry teenager, or you can be an angry thirty-year-old, or you can be a crotchety old man.

But it all boils down to the same thing: You don't want to let go of control.

You don't want to yield to the way things work. You don't even want to ask how things work, because you want the satisfaction of determining how things work through your own hard study and your own efforts, so that you can take the credit . . . and, so what! So everyone else can be manipulated into confirming for you the way you want to see things, and the way you want to believe things are. You misuse everyone to support your ego.

Now, I'm pointing out to you here, that when you come to this frustrating point that we're talking about, it's because you're at a threshold. You're at an important threshold of Waking up. And unbeknownst to you, you've kept well hidden from your sight by you, you willingly engage in reactions, anger, venting your frustration and just generally being unpleasant, difficult to be around.

Now, I'm going to back up . . .

You do not realize how much you have misused your brothers by seeing them as sources of ego support. As a result, they witness TO the ego in your perception, and SEEM to provide reasons for not letting it go. Yet they are far stronger and much more compelling witnesses for the Holy Spirit.

Yeah, and when you're angry and frustrated you say, "Oh-h...yeah...yeah... yeah...right! That slob over there, he doesn't know his ass from a hole in the ground . . . and he doesn't behave well . . . he doesn't even keep himself clean. He doesn't know a thing about God . . . he doesn't even have a respectable job!"

Listen to you. Listen to the anger in you. Listen to how you're misusing your brother by determining him to be something other than that which is strengthening the Holy Spirit, by determining that he is not what he is, and believing your determination and laying it on him.

Oh, maybe you don't say anything to him. But you know what? In the absence of your true apprehension of him, you are absent from his experience as that which elicits from him what's true about him. And so, where you are in his experience is a place of emptiness. You're not going to get involved with him. He knows you're not involved with him and don't want to be involved with him and so he's faced with that absence of you performing your function of recognizing God right there where your brother is.

So, your brothers . . .

. . . are far stronger and much more compelling witnesses for the Holy Spirit. And they support His STRENGTH. It is, therefore, your choice whether they support the ego or the Holy Spirit in YOU.

When you are willing to look at your brother or sister who is expressing a call for love, which means expressing bad behavior, you are putting yourself in the first stage of being willing to ask God for what the truth is there, where your brother is. You're taking the first step of yielding to the Father and saying, "Yes" to God.

So . . .

It is, therefore, your choice whether they support the ego or the Holy Spirit in YOU. And you will know which you have chosen by THEIR reactions. A Son of God who has been released through the Holy Spirit in a brother, if the release is COMPLETE, is ALWAYS recognized.

When you are expressing love and that expression of love is in no way manipulative for the purpose of bringing about some end goal that is to your benefit, it is felt for what it is by a brother. And that brother feels blessed and opens his mouth and acknowledges his joy . . . and you can hear by his response what you have given and where you've been coming from.

Now, what you really need to understand is, that just as with God, Who is extending all that He Is to you, Who would have you be where He would have you be and therefore you are where He would have you be, the fact that He extends that to you doesn't mean that you've recognized it yet. And you can still walk around saying, "Wait a minute, I get the picture. You know, intuitively I'm sensing something that's different from the way I feel and the way I believe. And maybe, indeed, it's inspiration coming from the Father . . . but . . . but . . . but . . . I'm going to have to contemplate this. I'm going to have to measure this according to my best theories and my calculations. And I'm going to have to come to my own conclusions about it." And all the while you're doing that, you're not standing in receipt of what's being given, because you want to be in charge.

And when you make a gift to a brother who is still insisting upon not receiving it without running it through his particular mental sieve, his behavior will not reflect back to you the nature of the gift you've given. And it doesn't mean you've done it wrong. It doesn't mean you could have done it better.

The brother who sees your love and is blessed by it . . . feels blessed by it, and raises his voice in appreciation of it, that's because you did something right and he did something right. And the one to whom you extend the love, who still treats you poorly, it means you did something right and that other one hasn't done something right yet, and still has learning to do, still has yielding to do. He's simply not yet at the point where he's willing to yield and say, "Yes" to God.

Making the gift does not constitute a means of controlling your brother or sister into their good, any more than God's Gift to you is a means God has for controlling you into your good.

Understand this, so that you don't frustrate yourself further when you read:

. . . you will know which you have chosen by THEIR reactions.

If your brother is stubborn and has not released his stubbornness, it means there is further listening for you to do to find the key log in the log jam. But don't let the lack of recognition of your gift cause you to doubt yourself and abandon the giving of the gift.

Now . . .

A Son of God who has been released through the Holy Spirit in a brother, if the release is COMPLETE, is ALWAYS recognized.

Again, what you must understand is that your gift contributes to the release, but your brother has to participate in the release, just as you do. You have to participate. "It's the Father's good pleasure to give you the Kingdom." Oh you've heard it, you've heard it, you've heard it. But you won't experience the receipt of that gift until you are willing to say, "Yes" to God. You have to do your part. Your brother has to do his part.

A Son of God who has been released through the Holy Spirit in a brother, if the release is COMPLETE, is ALWAYS recognized. He cannot BE denied. As long as you remain uncertain, it can be only because you have not given complete release.

"Oh-h, isn't this frustrating . . . Hu-h, I'm doing it, I'm doing it, I'm doing it and I'm still not seeing the fruit of it . . . I'm doing it, I'm doing it . . . and I'm getting tired of doing it and I'm getting upset, because supposedly this is a journey without distance, and I'm already at my destination. You see.

And the frustration and the anger builds and you become a massive block to your Awakening by that use of your mind, of your Being. And you've got to arrive at a point where you say, "I won't do this anymore. I am going to persist. I'm going to persist in yielding and say, 'Yes' to God. I'm going to continue to listen **forever** if I have to—if it takes forever."

When Paul first reached out for guidance, [snaps fingers] it didn't come instantaneously. And he had to do it for many days—many more days than he thought he ought to have to do it, many less days than a lot of people. But the point is, that when he arrived in his experience at a situation that was utterly frustrating because he no longer had control, he finally had arrived at a point where he would be serious about yielding. He would be serious about yielding and saying, "Yes" to God—serious enough to persist day after day, after day, after day, after day because he had arrived at a point where there really was nothing better to do, because nothing was being presented to him **to do**. He was unable to control or be in charge of anything in any practical, helpful way.

And so, in that circumstance he became very practical. And he said, "If I have to sit for a year listening, I will sit for a year listening without impatience, without trying to twist the universe's arm for a [snaps fingers] quick result."

You see what we're talking about here? We're talking about being faced with an experience of suffering, in one form or another, which you are feeling within you truly is not your Birthright, is not appropriate, is not justifiable. And yet, you seem to have no way to become free of it.

Well, as long as you think maybe it isn't absolutely required **yet**, you'll play around—you'll fool around. You don't have to. You could go ahead and be as

diligent as you ultimately will be when you arrive in a position that Paul was in, where you have no means of control no matter what you try and you finally realize . . . you finally realize that you gotta ask for help from God. And nothing else will work. And you'll engage in nothing else, because it won't work.

And so, you yield and you say, "Yes" to God. And maybe you say, "Yes, yes, yes," day after day, after day, until you're saying, "Yes" without impatience . . . until you say, "Yes" without frustration . . . until you say, "Yes" without justifying any emotional energy being interjected into the process, except allowing—being willing.

I know, you can get through your day tomorrow doing it the way you've always done it, or you can decide that tomorrow is the day that you're going to begin acting as though you don't really have any other choice. And you are going to ask God moment-by-moment, "What's the truth here? What do I need to know here? What should I do next? I will willingly be your puppet, Father. I yield to You."

As long as you remain uncertain, it can be only because you have not given complete release. You see. You're still holding on to some strings of authority and practice of manipulation relative to your brother.

And because of this, you have not given one single instant COMPLETELY to the Holy Spirit.

You haven't said, "Yes" to God.

For when you have, you will be SURE you have. You will be sure because the witness to Him . . .

. . . your Brother . . .

. . . will speak so clearly of Him

. . . God . . .

. . . that you will hear and UNDERSTAND.

Now, I must say this: Do not frustrate yourself by picking the potential witness to God who is still refusing to acknowledge God in you and the love you are expressing. Stop choosing that person or that kind of relationship as the measuring stick of your devotion and "your success" in the process of Waking up. Persist with those who are resistant.

And those who recognize the love, who are moved and whom you can see are healed in the process, rejoice with them. Let their recognition embrace you and confirm to you that you're actually moving past the inclination to indulge in frustration and anger and justify all the means you have at your beck-and-call to avoid Waking up.

This is a difficult subject. But to frustrate you further: Just remember that the difficulty is relative to a journey without distance—the difficulty you're having in being willing to see the Kingdom of Heaven right where the world and universe, as you have known it, seems to be.

And so, it's not ***complicated*** and it's not really difficult. So persist, persist, persist. And use some self-discipline this week.

And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ *Actual beginning date*

Chapter 15 – Section – TIME AND ETERNITY

² *Sparkly Book – p.351, Last Par. / JCIM – p.147, Last Par. / CIMS – p. 296, Par. 18*

Chapter 15 – Section – THE END OF DOUBT

First Edition – p. 284, 1st Full Par. / Second Edition – p. 305, Par. 3

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A Course in Miracles Study Group with Raj, January 10th 2009
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 17th 2009

**THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

I won't be quite as hard on you tonight as I was last week. But I am going to help you keep your nose to the grindstone. You may well have gone through the week and wondered, "How can I do this? How can I do what Raj is saying it's my Birthright to do . . . my nature to do?"

Well, here's a way to start: Every night when you go to bed, ask yourself the question, "Who did I bless today as a result of my involvement with them?"

And let's refine that a little bit, make it a little bit less nebulous: "How many or who that I encountered in my day has felt blessed by his or her encounter with me?"

You see, it's important for you not to be giving the definitions: "Oh, well, she had to have felt blessed after what I did for her. He must have felt blessed because such wonderful things happened."

No. It isn't what you determine blessing to be. It's what the other determines blessing to be.

So the question is, when you go to bed at night: "How many, or who, feels blessed as a result of my encounter with them today?"

This question, if you will discipline yourself enough to ask it every night, and ask it as though it's a serious question deserving an honest answer, will help to bring your attention to where it needs to be in order to engage in the act of willingness that causes the holy instant in which Awakening can occur.

You cannot get into the Kingdom of Heaven all by yourself and you can't get into the Kingdom of Heaven by virtue of how you choose to *think*.

It's so simple. You get into the Kingdom of Heaven as a result of an involvement with a brother—an involvement with a sister. Not just any old involvement: A fist fight doesn't count, even though it's an involvement, an argument doesn't count, even though it's an involvement.

I'm talking about an involvement in which you have given the very best of what you have to give by giving it from the place of willingness to know what God would have you say, and from a place where you are behaving how God would have you behave. Because, for some reason, it's important to you not to be alone and to be involved with another in a way that truly blesses . . . blesses by confirming to him or her that love actually exists in the Universe. And that this love is not off at a distance, but intimately present with him, or with her.

Now, how many of you would apply the word, "philanthropist" to yourself or to yourselves? How many of you think of yourselves as philanthropists? Well, probably only a few. And a few who do are the few who feel that they have a lot to give, probably a lot of money that they're in a position of being able to share on behalf of the best interests and the genuine benefit of others.

Those of you who don't think you have a lot of money, don't think of yourselves as philanthropists. And as a result, your brothers aren't on your mind in the sense of wanting to be constantly attentive to your brothers' needs or your sisters' needs to see if there is any way in which you might be able to contribute to the meeting of those needs.

Philanthropists are not casual in their activity. One is not an occasional philanthropist. A philanthropist has a dedication to that activity. As a general rule, their life is given over to the activity. And so his brothers and his sisters, or her brothers and sisters are the object of their attention with an active interest in being able to make significant change for the better in that brother's or sister's life.

Now you don't have to have a lot of money in order to have a commitment to your brothers and sisters, and to be available to them to gift them with that which will be of value and benefit to them. The fact is, that no matter how much or little of earthly value you think you have, you have a divine function: To look into your brother's eyes and remember God . . . to look into your brother's eyes and see God instead of his concept of himself, or your best concept of him. That's being a philanthropist. It could also be called, being a "Mentor."

How many of you can identify yourselves as a mentor? Some of you can, some of you are formal mentors . . . like a big brother. And some of you are not formal mentors but you do engage in what? Involving yourselves with others, in time-consuming, energy-consuming, feeling, involving ways, which by virtue of their expression, cause those who are being mentored to feel better about themselves, to dare to be more fully what they are, or as I said before, to feel that love is a reality in this world and you've proven it to them and they are ever so grateful to you for it because they recognize what? The love of the involvement with you and the absence of manipulation and self-seeking on your part.

All of you really have, for the most part, been conditioned to take care of No. 1. That's why there's such a phrase as "Taking care of No. 1"—being self-responsible, being respectable on your own, and on and on and on. And if accomplishing that involves taking advantage of your brother, you take advantage of your brother. That's not mentoring. That's stealing. That's unprincipled.

A mentor gifts, and in effect, replenishes what seems to have been absent. Where there was a vacancy, it is now full because of the gift made—the gift of love—and again, the investment of actual time, actual energy and feeling on behalf of a brother.

"Oh-h, I don't have time to do that for him. I've got to take care of myself. I have so many urgent things knocking at my door!"

Well, I'm going to suggest to you that you might not have as many things knocking at your door of an urgent nature if your behavior shifted from getting to giving.

You're here to be philanthropic. You're here to be a mentor. You're here to give of the very best in you so that the very best in your brother and sister can be illuminated and brought forth.

Now, continuing from where we left off last week in the book:

You will doubt until you hear ONE witness whom you have wholly released through the Holy Spirit. And then you will doubt no more.¹

Here's a bit of frustrating information but practical fact that will help you not be misled:

The holy instant has not yet happened to you. Yet it will, and you will recognize it with perfect certainty.

The moment it happens to anyone, everyone else will know. And those around you will know it first. And the news will spread like wildfire. So do understand that the holy instant has not yet happened to you.

Yet it will, and you will recognize it . . .

. . . and everyone else will recognize it . . .

. . . with perfect certainty. No gift of God is recognized in any other way.

What does that mean?

No gift of God is recognized in any other way.

It means, that no gift of God is recognized in any way other than an experience you're having. It will not happen as an intellectual [snaps fingers] realization, an internal "Ah-ha!" It will be an experience. An experience of what? An experience of you reborn—an experience of you that you haven't experienced in a very long time—one that will be absolutely clear to you, one about which there will be no question whatsoever in your mind.

Now . . .

You can practice the mechanics of the holy instant, and will learn much from doing so.

Well, what's the holy instant? The holy instant, as we've said, is the act, the place in which you yield and say, "Yes" to God. And the "yes" means you're turning your attention to God, listening, so that you might be the place where the Will of God and the Perspective of God fills you up and passes through you as a blessing to your brothers, sisters, world, and on and on and on. That's the holy instant.

Now . . .

You can practice the mechanics of the holy instant, . .

Well what does that mean?

Well, you can be the best damn mentor you can be. You can be the best damn philanthropist you can be. You can do all of the philanthropic things that philanthropists have done. You can do all of the best mentoring that mentors have done. But you know what? That's not having the experience.

But the practice of the attitude of constant caring, the willingness to not be a casual or intermittent philanthropist but an ongoing presence of caring about your brother so that you're willing to invest time, energy, feelings and involvement with your brother, those things educate you and get you into a place where the pattern of selfishness can break—can lose its strength of structure—and can begin to fall away from you so that the experience can be had, so that the holy instant . . . so that **what** the holy instant is, can happen to you and register with you.

If you want the holy instant to happen, then you've got to shift—as we've been saying—from getting to giving. You've got to shift to being willing to be a mentor. You've got to be willing to do whatever it takes, so that each night when you go to bed and you say, "How many, or whom that I encountered during the day feels blessed by my encounter with them?"

If you're going to ask that question each day, each night, it means that it better be your intent to carry it out—to embody it as you've gone through your day. And you have always ample opportunity because the likelihood is you will come in contact with at least one brother or sister with whom you will have an involvement. And one is the magic number. Two is great, three is wonderful. But one is the magic number. One is all it takes for you to be a mentor—for you to be a philanthropist.

You can practice the mechanics of the holy instant, . .

You can do all the right things. You can think all the right thoughts. You can be loving so that others recognize loving kindness. But you're here to be Love. You're here to be Love itself. Love is unpremeditated. Love is what happens when you step out of the way and abandon control so that the Love that God is, which He is embodying as His Expression right where you are, can uninhibitedly extend from you and bless your brother in ways that you couldn't have calculated, but in ways that will cause your brother to feel blessed—truly blessed—so that you, at the end of the day, can ask, "How many, or who has been blessed by my encounter with them?" and you can say, "One or two or more" instead of "none."

If you do not have the intent to bless a brother, at least one, during the day, every day . . . what? . . . you're not fulfilling your purpose. You're not aligning yourself with the Atonement. You're not bringing anything to bear upon your experience to cause Awakening, no matter how many loving things you've done, no matter how many gifts you've made. Many people make gifts. But before they make the gift, they never wonder what would constitute a gift to the receiver. Most say, "I love to do this. I want for my friend to be able to do it too. I will give to them what they need in order to be able to do what I love."

And yet, that may not be at all fulfilling to your brother. And the gift, although it constitutes doing, “the right thing” or “being loving,” it doesn’t constitute actual connection—actual involvement with your brother—except, perhaps, to cause a feeling in your brother or sister that says, “Wow, he or she really doesn’t understand me. He or she has no idea who I am. There’s no connection between us whatsoever.” And so your gifting didn’t constitute mentoring and it didn’t constitute philanthropy.

You want to give what meets the need. You want to give what actually constitutes blessing and you will not know what that is until you ask God what it is by saying, “Father, fill me with what You would have me be in spite of what I think I want, in spite of what I think he or she needs. I don’t want to interfere with being the perfect expression of You, Father, because I want to Wake up from the limitation and the suffering that I’m experiencing as a result of my faith in and devotion to the idea of independence.”

Now, again . . .

You can practice the mechanics of the holy instant, and will learn much from doing so. Yet its shining and glittering brilliance, which will literally blind you to this world . . .

. . . Uh-oh, blind you to this world that isn’t real—this world and universe that’s an illusion? No. It will blind you to the concepts and beliefs and ideas you have made up about the Kingdom of Heaven that have been flawed by misperceptions—that have been flawed by the fact that you chose to give them definitions different from what the Father was Being as the Kingdom of Heaven.

So, it’s shining . . .

Yet its shining and glittering brilliance, which will literally blind you to this world . . .

. . . I’m going to add, that you made up . . .

. . . by its own vision, you cannot supply.

I’m will read it again:

Yet its shining and glittering brilliance, . .

. . . what does that mean? That means the divine livingness, the divine vitality of the holy instant . . .

. . . which will literally blind you to this world by its own vision, you cannot supply.

The holy instant supplies it. It supplies it when you stop trying to supply it by means of your own vision, your own envisioning, your own imagining. You cannot supply it, you've been trying to supply it and you've been missing Reality.

Hey, if abandoning your attempts to supply the meaning to everything, even though it means giving up control that you think you have—control that you think you ought to have and control that you think your sanity depends upon—if giving that up means you might have the experience of Atonement, that you might have the experience of returning to your sanity and experiencing what you've been calling the Kingdom of Heaven in which there is no sin, sickness or death, in which there is no conflict, then why the hell not try giving up the attempt to supply the meaning yourself! Or, as some of you would prefer I say, "Why in Heaven's name not abandon it!"

You can practice the mechanics of the holy instant, and will learn much from doing so. Yet its shining and glittering brilliance, which will literally blind you to this world by its own vision, you cannot supply. And here it is, ALL in this instant, complete, accomplished, and given WHOLLY.

You can't supply it yourself, but here it is in its entirety—in an instant. That means that it's not something you have to earn that takes time, but the minute you completely step aside, the minute you completely abandon willfulness, all of it in its entirety replaces the ignorance you've been suffering from, not just as an idea, but as an experience—the undistorted experience of Reality. And again, I must say that it's available to you in any given moment of any day you're in the middle of, or any night.

Everything essential to your Awakening is present at any given moment. All of Reality in its entirety is available to you in a [snaps fingers] split second . . . when what? When you genuinely insist upon stopping whatever processes you're in, whatever ego satisfying processes you're in, and you say, "Father,"—you reach out, in other words, outside of your privacy, outside of your imagined separateness—"Father, what is the truth here?" Not only that, "What is the truth here about my brother? My brother deserves more than he's experiencing. He deserves to experience his Birthright, which is more than what he's experiencing. Help me mentor him by revealing to me how to be in his presence. I don't know how to do it. The holy instant has not yet happened to me, therefore, I'm going to stop trying to create the holy instant. I'm going to shut up. And in the silence I'm going to let You fill me with Yourself, which will constitute the holy instant. Why? [deep sigh] Because my brother has become more important to me, than me."

See, I'm still . . . and the Course is still keeping your nose to the grindstone, but a little more sweetly and a little bit more gently than last week. It's a little bit more palatable. But the definiteness with which I spoke last week needs to be something that you bring into your willingness to mentor or to be a philanthropist, as an expression of what is fundamental to your very being. Because someone has now told you that it is fundamental to your being and that your calling it forth by your giving your attention to it, is the means by which you escape sin, sickness and death, conflict, suffering and Wake up so that what the words "Kingdom of Heaven" mean is an actual experience and not just an incredible idea.

Continuing . . .

Start now to practice your little part in separating out the holy instant. You will receive very specific instructions as you go along. To learn to separate out this single second, and begin to experience it as timeless, is to begin to experience yourself as NOT separate. Fear not that you will not be given help in this. God's Teacher . . .

. . . the Holy Spirit, that which is nothing more than your right Mind, . . .

. . . and His lesson will support your strength. It is only your weakness that will depart from you in this practice, for it is the practice of the power of God in you.

You see, it, the practice of the power of God, is the practice of letting God in and through you by saying, "Father, show me your perspective. Show me how You would have me be, show me how to reflect all that is true about You and therefore, all that is Real about me, so that I no longer engage in the expression of things that are not Real about me, and as a result, blind myself to my capacity to mentor—to my capacity to be a full-time philanthropist.

Use it but for one instant, . .

. . . use what? The power of God.

Use it but for one instant, and you will never deny it again. Who can deny the Presence of what the universe bows to, in appreciation and gladness? Before the recognition of the universe which witnesses to It, your doubts MUST disappear.

I know, be careful of this: [whiny voice] "I can't do anything about my doubts. I just have them. They consume me sometimes . . . they overwhelm me sometimes . . ." Oh-h-h . . . but I'm telling you that doubt is something you practice! Doubt isn't something that overwhelms you. Doubt is an inner experience of . . . or it is an inner expression of weakness that is clearly

calculated because you believe that you are limited and you believe that you don't know everything and you believe that you are vulnerable because of it. And your clear belief, which you have commitment to, is pure imagination. It's not the truth. You are the Christ employing ignorance consciously. Got it?

You are Christs' employing ignorance consciously and you come back to the rules that you have made up that say you have not the means to be philanthropic. You have not the means to give, because you lack. You do not have, and as a result, you are vulnerable.

You use those thoughts, you use those words almost like a mantra. You weave a spell on yourself using those kind of words. They're not true! Stop using them! I'm not saying make up some new words that are positive. I'm saying stop doing what isn't true. Abandon your independent stance and ask the Holy Spirit in you—which is nothing more than your right Mind—to reveal Its place in you, as you in your right Mind, so that you can abandon these conscious practices of ignorance.

Before the recognition of the universe which witnesses to It, . .

. . . the holy instant . . .

. . . your doubts MUST disappear.

"Oh-h-h . . . wonderful, they're going to be wiped out of my experience. I will no longer be subject to them. They'll no longer overwhelm me." No! [laughing] They will disappear . . . why? Because you're going to abandon their use. You're going to abandon practicing ignorance [whining voice] and creating for yourself an experience of helplessness. That's pure bullshit!

Is it because you're malicious that you do it? No! It's because it's an interesting thing to do. It can be a fascinating thing, a fascinating use you can put your mind to because it creates these false experiences that are fearful, fearsome, and which can cause in you a feeling of trying to overcome them and maybe doing it. But you don't have to do these interesting things that cause you to be unconscious of Reality, unconscious of the Kingdom of Heaven right where you're calling it the world and the universe that came from the big bang and had not a thing to do with God. So . . .

***Before the recognition of the universe which witnesses to It,
your doubts MUST disappear.***

Your practice of doubt must be given up. And I don't mean that as a command: [stern voice] You must give them up! When you yield enough for the influx of revelation to occur, the practice of doubt will disappear. It must disappear . . . it must disappear because it can no longer hold interest for you.

It can no longer be fascinating to you because the experience of Reality is so much more full and satisfying than the experience of ignorance that causes fear, that causes you to feel the need to overcome it, and in overcoming it, prove to yourself that you as an independent entity exist and are real!

The next section is called:

LITTLENESS VERSUS MAGNITUDE

Be not content with littleness, but be sure you understand what littleness is, and why you could never BE content with it. Littleness is the offering you gave YOURSELF. You offered this in place of magnitude, and you ACCEPTED it.

That's what I just said. You have made up this picture of you. You've made little rules. The little rules cause you to feel insecure, cause you to have doubts, which you practice very consciously by rehearsing these rules you first made up. And as a result, the picture you have of yourself is not one of a philanthropist, is not one of a mentor.

You offered this in place of magnitude, and you ACCEPTED it.

In your acceptance of it, it was like signing, sealing and delivering it into law as that which is governing you, even though you are governing yourself by their use, by their conscious practice.

Everything in this world is little because it is a world made out of littleness, in the strange belief that littleness can content you.

You have taken the Kingdom of Heaven and redefined it, causing that which was infinite to become less than it was—***little***.

Everything in this world . . .

. . . you have made up by means of your definitions . . .

. . . is little because it is a world made out of . . .

. . . what? The littleness of you, [whiny voice] who couldn't possibly be a philanthropist or a mentor.

. . . in the strange belief that littleness can content you.

Well, you say, "Why would I say that littleness would content me?" Well, the way you say littleness will content you, is that littleness causes you to feel incompetent, invulnerable, and creates in you a desire to overcome that, and going for the carrot, attempting the impossible, makes you feel good about

yourself. And so, you stick with the ignorance and you go after the carrot add infinitum. And thus, littleness contents you because of the hit you get from trying to overcome it. That's how.

When you strive for anything in this world with the belief that it will bring you peace, you are belittling yourself, and blinding yourself to glory.

Listen to this:

Littleness and glory are the choices open to your striving and your vigilance.

They're the two choices you have—littleness and glory.

You will always choose one at the EXPENSE of the other. Yet what you do not realize, each time you choose, is that your choice is your evaluation of YOURSELF.

Philanthropist . . . mentor . . . [whiny voice] or the poor little somebody in need, that would just love to find a good mentor or philanthropist who would let you be poor and tiny and not do anything to disturb it, except to ease it by giving you a little money or by helping you to be more comfortable in your littleness, by giving you some inspiring ideas that make your tolerance of littleness something that speaks well of you and contributes to your spiritual development and the refinement of your soul. You see. But that's not philanthropy and that's not mentoring.

Choose littleness and you will not have peace, for you will have judged yourself unworthy of it.

Not only will you have judged yourself unworthy of it, you will have denied that it's available to you as an experience. You will, by your refusing to acknowledge what you divinely are, block the experience of the truth about you.

Choose littleness and you will not have peace, for you will have judged yourself unworthy of it. And whatever you offer as a substitute . . .

. . . whatever definitions you come up with, whatever justifications you find for taking care of number one, instead of shifting to gifting . . .

. . . is much too poor a gift to satisfy you.

It won't really satisfy you because it won't uncover to you your invulnerability, it won't uncover to you an experience of being that no longer includes sin, sickness or death.

It is essential that you accept the fact, and accept it gladly, that there is no form of littleness that can EVER content you. You are free to try as many as you wish, . .

. . . and you all have . . .

. . . but all you will be doing is to delay your homecoming. For you will be content only in magnitude, which is your home.

And so, this brings us back to the initial questions: Are any of you able to identify yourselves as mentors or philanthropists? Are any of you able to identify yourselves as that which has as its purpose and function and which is the derivative of Meaning for your existence, the capacity to give and the willingness to actually do it, by caring enough to relate to your brothers and sisters in a way that allow you at the end of the day to say, "Yes, there is one, or there are five, who have benefited from my involvement with them because I was willing to do the two step and say, 'Yes, Father, I yield to You and Your perspective—fill me with It. I am willing to take the time to be with my brother in a way that allows the truth to come forth, even if it is a little bit strenuous, even if it takes time up from other things I would rather be doing. I am beginning to realize that the other things I would rather be doing don't involve involvement with my brother, and therefore, do not involve anything that is essential to my Waking up. The other things I would rather do, contribute in no way to my salvation.'"

Now, I'm not just sitting here throwing around spiritual words because we're having a spiritual talk, I'm using words that you use. And even if you might not use them often, the word salvation has meaning for you and you know that sooner or later you wish to experience salvation. But at the moment you can take a little more suffering, it's not quite an urgent thing yet to you to squarely look your salvation in the face and find out what you need to do to have it.

Now, I'm going to back up here.

Start now to practice your little part in separating out the holy instant. You will receive very specific instructions as you go along.

Don't let your ego say, "Well, Paul is lucky, he is in touch with his Guidance. I'm not in touch with my Guidance. Oh, and I've tried to get in touch with my Guidance, but nothing has happened." Okay, and there you are weaving your tale, there you are weaving a story that will become a rule. And you'll use it [whining] to practice doubt with commitment. And yet, all it is, is a story you made up that isn't true, and that you can't be bound by and you're not bound by. And the only thing that causes you to seem to be bound by it is the unrelenting commitment you make to that fairytale, that story.

You will receive very specific instructions as you go along.

But you know what? In order to get the instructions, you've got to be willing to say, "Hey, I am going to become a mentor. Hey, I'm going to become a philanthropist. I'm going to change my mental framework so that my every day includes a desire to notice needs that my brother's having. And where I can be of help, I will set down what I'm doing and help—involve myself with them as I am led by virtue of my listening.

You know, I could say it's a shame that one has to have such a long book to prove to you the truth of the simplicity of the "Golden Rule." But we don't have to say it's a sad thing . . . it's a wonderful thing that you have ceaseless, ongoing, unending justification being provided to you, as long as you're reading this book for finding the truth of the simple fact, "Do unto others as you would have them do unto you."

Be a philanthropist. Be Love. And do it by not imagining what being loving is, do it by stopping in your tracks, silencing your willfulness, your intent to be the originator of your thoughts and your awarenesses, and reach out to, if not God, the Holy Spirit, which is the Voice for God as it happens, but which is at the bottom line that which is nothing more than your right Mind, and lean into it so that you might become integrated once again and come back into your right Mind and bless your brother and Wake up.

I love you all. And enjoy the week you have that is full of moment-by-moment opportunities to practice philanthropy, to mentor and to Wake up. And I look forward to being with you next week.

A Course In Miracles (reference pages)

Chapter 15 – Section – TIME AND ETERNITY

¹ *Sparkly Book – p.352, 2nd Full Par. / JCIM – p.148, 2nd Par. / CIMS – p. 296, Par. 20*

Chapter 15 – Section – THE END OF DOUBT

First Edition – p. 284, 2nd Full Par., Line 14 / Second Edition – p. 305, Par. 4, Line 13

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 24th 2009

**THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

So, we've been talking about the frustration of Awakening.

How many of you found that your attempts to mentor or to be philanthropic this past week was full of unhindered success, we'll say? And how many of you found that . . . well, I'm not going to ask how many of you found that your attempts to give were received, I want to ask how many of you found that in the willingness to, with some persistence, be philanthropic or to care enough about your brother to be aware of his or her needs—so that you would be able to mentor—and found that you, yourself, were grabbing frantically for your right to be angry, your right to be upset, your right not to have to let go of engaging in judgment?

Now, this might not have happened with a direct connection in your mind between your intent to give, your intent to mentor, and the anger you felt or the right to be peeved, but I'm going to ask you to take a look at it because it's a simple fact that this experience is pointing out to you . . . the simple fact is, that if part of you—the wise part of you, the sane part of you—chooses for sanity, chooses to engage in the two-step to find out what constitutes being Love, as I said last week, your ego habit is going to raise it's head and, we'll say, demand equal time. It is going to say, "Be angry about something . . . be angry about life . . . be angry about the situation . . . be angry about your body . . . be angry about the fact that considering all of the years of effort you've put into Awakening, you still seem to be getting old, or you still seem to have caught a cold." You see.

How many of you have become angry and become totally distracted from a conscious intent to be able to go to bed at the end of the day and ask, "Who, in my experience today, has felt blessed by our encounter?"

How many of you, in the face of many good things happening in the world, have suddenly felt a right to be depressed, upset, frustrated, and willing to deny everything—all of the good that you have engaged in, all of the study, all of the practicing of truth?

Be aware that this is a dynamic which will come up as you—the sane part of you—makes a decision within yourself to abandon the right to be upset because it's your intent to let yourself be the presence of Love, whatever that turns out to be as you yield to the Father and say, "Thy Will be done. Share with me Your Perspective so that as I look at my brother or sister or myself, I might see what is true, so that all of the feelings associated with the knowledge of truth might accompany my every action, my every intonation, my every behavior as I am present in and active in the world." You see?

Does this mean it's going to be a struggle? I mean after all . . . I would imagine that most of you have felt like, if you have a spiritual intent, if you have an intent that is holy, for lack of better words, one that is in harmony with the Father's Will, that the red carpet will unroll in front of you . . . the way will be made easy . . . and you will sort of slide into the Kingdom of Heaven, like a home-run.

Well, it's not that way. And it's not that way because of your well-established habits. For example: Your feeling of a right to be able to be frustrated, your right to engage in judgment, your right to determine levels and whether you're on a higher or lower level than someone else. And depending upon where you are, certain behaviors are appropriate. If you're on a higher level, you can lord it over the other one. If you are on a lower level, you can bitch at the one on the higher level, you can argue to either whittle him down or to lift yourself up to become equal.

The point is, that these life-style habits which could almost be called, "being-habits," because you've used them for so long and you're not aware that they were something that you made up and applied and then got used to, to the point where it seemed second nature to you, and not something that you learned and put on like a garment and used to identify yourself.

So it's going to take some work. It's going to take some diligence. And that's what I've been talking about for the last couple of weeks.

Now, if during this past week, when you knew something to do, like have the intent to be able to arrive at the end of your day and ask, "Who have I

encountered today that feels blessed by our encounter?" If you have been doing that this week and run into difficulties, either coming from external sources, or coming from your own deep-seated right to be judgmental, don't stop.

Continue this next week. Acknowledge that it's going to take diligence on your part. Acknowledge that it's going to require of you that you make a choice and keep returning to your choice, your choice being: To function out from peace rather than to function out from reaction. And then, as you would if you were meditating and saying a mantra, when you find that you've stopped saying the mantra—when you discover it—bring yourself back to the mantra. When you discover that you've opted for the right to be upset for whatever reason, come back to your choice for your peace, come back to your intent to be in your encounter with your brother with a conscious request of the Father to be filled by His Perspective about your brother so that It might infill you and allow you, from your heart, from your soul, to extend It to your brother with joy, as Love.

Don't become discouraged and don't take your self-satisfied frustration and judgment . . . don't let it govern you. Don't let it be the rule by which you measure what it's worth to be doing . . . what is worthwhile to be doing. Recognize it. Recognize that it's inconsistent with your real purpose, which is to come out from your peace with the Father's Perspective and return your attention there, over and over and over and over and over and over again! For how long? Until you don't slip out of it anymore. It's that simple. Until you've come back into your right Mind. Until your sanity, which never ever really left you, reigns permanently over you.

Let's go into the book.

There is a deep responsibility you owe yourself, and one which you must learn to remember all the time. ¹

You'll forget . . . and you'll forget . . . and you'll forget . . . and you'll forget . . . and you'll remember . . . and you'll forget . . . and you'll remember . . . and you'll forget . . . and you'll remember. But . . .

There is a deep responsibility you owe yourself, and one which you must learn to remember . . .

. . . and not forget . . . and remember . . . and not forget . . .

. . . to remember all the time. The lesson will seem hard at first, but you will learn to love it when you realize that it is true, and constitutes a tribute to your power.

The lesson will seem hard at first. Why? Because it's not your habit anymore. And you are going to have to break the habit! And like giving up smoking or any other addiction, giving up your addiction to judgment, giving up your addiction to operating out of your peace, will take work. It . . .

. . . will seem hard at first, but you will learn to love it when you realize that it is true, and constitutes a tribute to your power.

. . . a tribute to your integrity . . . a tribute to your strength . . . your God-given integrity is your strength. The integrity that is built into you is your strength. The integrity of you that's built into you that you have to do nothing to gain because it's already there.

. . . when you realize that it is true, and constitutes a tribute to your power.

. . . you will learn to love it and you won't mind being persistent because you will be being persistent on behalf of all that's real about you, all that is valuable about you, all about you that constitutes the absence of the experience of sin, sickness and death.

You who have sought and found littleness, remember this: Every decision which you make stems from what you think you ARE, and represents the value that you PUT upon yourself.

Um-m . . . we talked last week about, do you feel like a philanthropist or do you feel like someone who has not what it takes to share meaningfully, and therefore, you couldn't possibly be a philanthropist? That's the definition you're giving yourself. And if you are feeling lack and an inability to make a gift of significance, you are believing a story that has been made up, either by someone else who has taught it to you or through your own imagination. But it's not the truth.

You who have sought and found littleness, . .

. . . found it, took hold of it, embodied it, incorporated it into your very presence. Now why would you incorporate it into your very presence? Why would you do that with littleness? Because there's benefit to littleness. If you are little enough, you can get on the social welfare rolls and things will be given to you and there's a payoff. In littleness, you can get benefits from friends who care about you and believe that your littleness is as true as you believe it is, but don't want you to suffer, and so they're thoughtful . . . you see . . . to help you not suffer from your littleness anymore than is necessary.

So . . .

You who have sought and found littleness, . .

. . . and incorporated it into your being . . .

. . . remember this: Every decision which you make stems from what you think you ARE, and represents the value that you PUT upon yourself. Believe the little can content you, and by limiting yourself, you will not be satisfied.

Now here's where, "The way things work" come into play: You can choose for littleness, thinking that by doing that and creating it as a result of your authority, that you will be able to find an experience of satisfaction. But that's like trying to plant an apple-seed and expect to get a pear from the tree that grows. That's not the way things work. You opt for littleness and you exercise it with all of your authority and might and I'm sorry, because of the way things work, you will not find satisfaction from littleness because you are not God and you're not making up the rules no matter how diligently and energetically you try.

So . . .

Believe the little can content you, and by limiting yourself, you will not be satisfied. For your function is NOT little, and it is only by finding your function and fulfilling it that you can escape from littleness.

. . . which means, that you can escape from that which isn't fulfilling.

Now, something that isn't mentioned here, but I will bring out, is, that regardless of how little you think you are, regardless of how inconsequential you think you are, and no matter how much you think you must do outrageous things in order to overcome your littleness, your embodiment of littleness is generated, activated, brought forth with all of the power of the Christ that you Are.

What that means is, that when the Christ that you Are, attempts to do something that is inconsistent with the Christ that you Are, the experience you are going to have will be unavoidably uncomfortable. It will unavoidably hurt. And the more power you bring to bear upon your effort, the more pain you will experience as you attempt to do the impossible. Remember that.

Remember, the insanity of being the ultimate—the Christ—engaged in trying to demonstrate that you are not the Christ, that you are little, that you are inconsequential, that you are not whole. It is so ridiculous! And although it hurts greatly to engage in doing it, the hurt is not damaging. That is important. The hurt is not damaging. Because the moment you stop the

endeavor, the pain will lesson. And the moment you cease the endeavor entirely, the pain, the suffering will be entirely gone, because all the pain was, was the knowing, the innate divine Knowing of your Being pointing out to you that you are doing something silly, that you're doing something unreasonable, that you are doing something that amounts to nothing. But as long as you are believing that it amounts to something, you must be faced with a call for correction. It's that simple. The moment the call for correction is heeded, the suffering stops, because the Christ that you Are begins to behave like the Christ that you Are.

Now, this brings us back to the same issue. How is it that you're going to start behaving like the Christ that you Are? Through diligence. Through the intent to no longer engage in that which can't be accomplished. And that which can't be accomplished is, you acting as an independent authority—an orphan as we've spoke of it.

. . . your function is NOT little, and it is only by finding your function and fulfilling it that you can escape from littleness.

Now . . .

There is no doubt about what your function is, for the Holy Spirit KNOWS what it is.

If the Holy Spirit knows what it is, and the Holy Spirit is nothing more than your right Mind, then that which is the essentialness of you knows what it is, and therefore, you should be being consciously aware of what it is. It's not only your Birthright to be aware of it, it is to be the ongoing ever-present state of Mind you are experiencing right now, today, without becoming more than you presently are.

There is no doubt about what your function is, for the Holy Spirit KNOWS what it is. There is no doubt about its . . .

. . . what? Tininess? Littleness? No.

There is no doubt about its magnitude, for it reaches you through Him . . .

. . . the Holy Spirit, that which is nothing more than your right Mind . . .

. . . FROM Magnitude.

. . . with a capital "M," meaning: Magnitude Itself—God!

You do not have to strive for it, because you HAVE it. All your striving must be directed AGAINST littleness, . .

. . . you see, that's where the attention needs to be. Not on demonstrating your littleness, but ***invalidating*** your littleness. Being conscious enough as you go through your day to notice when you're beginning to behave, little.

How can you notice when you're doing that? Because whenever you're doing that, you're uncomfortable! Now you may say you're getting satisfaction out of being angry at your brother, but what about your blood pressure? What about your body while you're doing it—getting all this irate satisfaction out of your system . . . why your heart's racing . . . and any doctor will tell you that it's not healthy for you. It's called, S-T-R-E-S-S!

Oh, but you don't mind, you know . . . "Forget about that, it's not hurting me a bit! I tell ya, I'm so pissed off with that guy . . . and boy the more I let myself feel it, and the more I rail at him, the better I feel!"

[chuckle] But you don't. And that's because you're opting for littleness. Think about it for a moment: Magnitude is, I'm going to say, the foundation and superstructure of your Being. The entirety of your Being is Magnitude. If Magnitude is the nature and state of your Being, what on earth could justify your being upset with your brother? What could your brother take away from Magnitude that can't be taken away from you? What could he have done that would have caused you to be less than Magnitude? Nothing. You see?

You might not have thought about the fact that if you were willing to consider yourself to be a philanthropist, you would naturally feel invulnerable. Because one who has much to give and always has much to give can't be put in a position of not having enough to give but being demanded of. And so your way of being is going to be one without fear.

Another's lack cannot be dangerous to you. And your magnitude felt is something that you will not be able to avoid extending to your brother, not just as things given, but as an attitude for him to be willing to embrace, because he sees someone else embracing it and sees someone else being blessed by it and sees it, therefore, as a possibility for himself or herself.

So let's go back again . . .

There is no doubt about what your function is, for the Holy Spirit KNOWS what it is. There is no doubt about its magnitude, for it reaches you through Him FROM . . .

. . . capital "M" . . .

. . . Magnitude. You do not have to strive for it, because you HAVE it. All your striving . . .

. . . here's the key:

All your striving must be directed AGAINST littleness, for it DOES require vigilance to protect your magnitude in this world.

[Repeats] . . . it DOES require vigilance to protect your magnitude in this world.

The reason it takes diligence, first of all, is because it's not your habit to be constantly aware of your magnitude. And so, your habits of littleness will creep in and fight against, or drag you down as you're holding on to the awareness of your magnitude. Not only that, your brothers and sisters who are not feeling magnitude press against you, treating you as though you have no magnitude just as they don't, and elicit from you . . . what? . . . anger, frustration—all those things that identify littleness, the practice of littleness in you. Not only that, many of your brothers and sisters elicit from you these reactions because you have elicited negative reactions from them first and they're paying you back.

And so, your actions have repercussions that come back to you as you are daring to shift gears and embrace magnitude instead of littleness, and to do the two-step instead of responding with a knee-jerk reaction without any inquiry as to what is wise, what is true here, so that you and your fellowman might be blessed by the truth that will come through you. You see?

All your striving must be directed AGAINST littleness, for it DOES require vigilance to protect your magnitude in this world.

I will say this: As your practice of vigilance and your awareness of the magnitude of you, being the truth about you, established since Creation itself, as that fills more of your awareness than it does at this moment, it becomes easier—the vigilance becomes easier—because it becomes worth it to you. And you always do put your energy behind things that feel worthwhile to you. But the diligence must be brought into play to bring you to that point where what is true about you feels true about you and becomes something worth something to you.

To hold your magnitude in perfect awareness in a world of littleness is a task the little cannot undertake.

What does that mean? That means that the moment any of you take on the task of abandoning littleness, you've made a shift. Something in you is not

feeling littleness as strongly or with as great commitment, because the little can't abandon littleness.

Again . . .

To hold your magnitude in perfect awareness in a world of littleness is a task the little cannot undertake. Yet it is asked of you, . .

Now don't get pissed off because you're being asked to do something impossible. Take it as a compliment. That you're being asked to do it, means that you must be able to do it and therefore, you must not be "the little." You see?

. . . it is asked of you, in tribute to your magnitude and NOT your littleness. Nor is it asked of you alone.

This is really important to remember, because until you're willing to actually start Home, so-to-speak, to abandon littleness, you are alone, because you're trying to figure out everything yourself, you're trying to do everything yourself, you're trying to lift yourself up by your own bootstraps so that you can take full credit. And you believe that that's the way life is set up, that's the way God made it and, therefore, you must be able to accomplish it. And you are alone and it's not your Birthright to be alone.

To start Home involves your reaching outside yourself in one way or another including something else that you're willing to lean into or lean upon. And it happens when you say, "Help!" It happens when you reach out to the Father, God, the Creator, the Builder of the Universe, however you want to conceive it, whatever you want to call it. But you've got to break the isolation.

To hold your magnitude in perfect awareness in a world of littleness is a task the little cannot undertake. Yet it is asked of you, in tribute to your magnitude and NOT your littleness. Nor is it asked of you alone.

I have often told people, that the moment they turn their attention toward their Guide—once they know they have one—and they reach out to their Guide, they may know that their Guide has been waiting . . . waiting patiently for this moment. And the moment you reach out to connect with your Guide, your Guide is reaching out to connect with you. And so, you're not doing it all by yourself. You're no longer doing it alone. And it's important to know this.

To be alone is hell. To be alone is a suffering experience. Now it's not asked of you to do this alone. The power of God will support every effort you make on

behalf of his dear Son, meaning you and meaning your brother—if it's done on behalf of your brother—but right now it's you.

The power of God will support every effort you make on behalf of His dear Son.

. . . or Daughter.

Search for the little, and you deny yourself His power.

Now, understand this:

God is not willing that His Son be content with less than everything.

Now, that can be taken both ways:

God is not willing that His Son be content . . .

. . . nor is God willing as an act of will for you to be content. You see?

God is not willing that His Son be content with less than everything. For He is not content without His Son, and His Son cannot be content with less than His Father has given him.

We're talking about Magnitude as opposed to littleness.

We asked you once before, "Would you be hostage to the ego or host to God?" Let this question be asked you by the Holy Spirit in you every time you make a decision. For every decision you make DOES answer this, and invites sorrow or joy accordingly.

Every time you make a decision . . . Paul, is deciding to have a drink of water. Did he do it himself? . . . all by himself? . . . without any consciousness of a connection with the Father? Was that glass a material glass? Was it holding a physical substance called water . . . H₂O? . . . or, were he and the glass and the water all divine manifestations of the Presence of God being together in a cooperative and involved way, being in relationship with each other in which the joy and beauty of spiritual communion was occurring?

Was he hostage to the ego or host to God? No matter what you're doing, are you hostage to the ego or host to God? Are you opting for littleness or are you opting for magnitude? Are you participating in what will facilitate the impulsion of your conscious awareness out of all of the meanings of littleness into the conscious experience of Atonement, the conscious experience of coming back into your Sanity, your right Mind—in which what everything

really is registers with you and you're not in the slightest inclined to misperceive it, nor is there any desire to misperceive it?

... every decision you make DOES answer this, . .

... whether or not you would be hostage to the ego or host to God . . .

... and invites sorrow or joy accordingly.

Magnitude is an interesting word. It's something that I know you all can contemplate. And in the contemplation of it, it's like magnitude is like the word "grand"... a grand idea... a grand meaning. But what does it mean... grand? What does magnitude mean? Well, when God gave Himself to you in your Creation, He established you as host to Him forever. That's what magnitude means.

I've said over and over, that God is being all there is right where you are. Right where you are and what is called you, is God being God. That's magnitude.

Now, you want the experience of magnitude. You want the experience of God's Mind, so-to-speak. You want to be in-filled with the Spirit of God, the motivation of God. And I'm here to tell you that you are, that, that's in you at every moment. But you opt for littleness by arguing for the right to make judgments, for the right to be frustrated, for the right to be pissed off, for the right to think all by yourself and thus lose the experience of communion and brotherhood that constitutes the full conscious experience of Being, which I can only talk about, but I can invite you to desire to have the experience of and to invite you to try to lean into the meaning of, by saying, "Father, reveal to me the experience. I will shut up, and I will let You in."

When God gave Himself to you in your creation, . .

... and that's the only way you could have been created, because when God creates something all He can do is pour Himself into what He's doing.

When God gave Himself to you in your creation, He established you as host to Him forever. He has not left you, and you have not left Him. All your attempts to deny His magnitude, and make His Son . . .

... you ...

... hostage to the ego, cannot make little whom God has joined with Him.

It's this sense of isolation, it's this sense of separateness through which you look at the world and see separateness, that denies you the experience of your magnitude and denies you your experience of your Father's Mind, which is yours, which is, as long as you are opting for an ego frame of reference, is held in trust, as what we've referred to as the Holy Spirit—hasn't gone anywhere hasn't left you, but you're just not opting for it, which would be magnitude—because it teaches you from magnitude itself.

Every decision you make is for Heaven or for hell, . .

. . . it's for Reality or for unreality—every decision . . .

. . . and will bring you awareness of what you decided FOR.

So this week, decide for magnitude. Stop deciding for littleness. And when I say, "Stop deciding for littleness," I mean stop opting for the right to become angry with yourself for not having solved the problem of life. Stop being angry with your spiritual teachers because you haven't learned what they were teaching yet and there's not enough time left, according to the scenario you're making up, the story you're weaving right now. Stop opting for littleness. Stop opting for hate. Stop opting for self-righteousness or just plain old righteousness. Stop opting for the right to have a thought about your brother or your sister that you enacted or created without bothering to join with the Father to ask the Father or your right Mind for the truth about your brother. You see?

Thinking for yourself, by yourself, is opting for littleness.

The Holy Spirit can hold your magnitude, clean of all littleness, clearly and in perfect safety in your minds, untouched by every little gift the world of littleness would offer you. But for this, you cannot side AGAINST Him in what He wills for you.

And here's where we're going to end for tonight.

Decide for God through Him.

. . . the Holy Spirit, your right Mind.

Decide for God through Him.

This is where the discipline comes into play.

For littleness, and the belief that you can be content with littleness, are the decisions you have made about yourself. The power and the glory that lie in you from God are for all who, like

you, perceive themselves as little, and have deceived themselves into believing that littleness can be blown up by them into a sense of magnitude that can content them.

Copy this paragraph down. Put it on your refrigerator. Put it where you can see, so that you can remind yourself with a somewhat fleshed out meaning of what opting for magnitude is, as opposed to opting for littleness, so that you can more easily make the decision not to opt for littleness.

And mind you, again, the best way to monitor yourself as to whether you're opting for littleness is if you are choosing to think for yourself . . . if your heart is racing because you are riled up and you're full of self-righteousness, it could be racing because you are succeeding at a benefit that has taken advantage of your brother and you are ***so happy*** that he's at a loss because he screwed you and man he deserves it. Well, there's your heart again, beating . . . beating . . . beating. Healthy . . . healthy . . . healthy? No.

And mind you, I'm not suggesting here that your body governs you. I'm not suggesting that you should become afraid of your body. But I'm saying, take a look at what your thoughts of littleness are doing. And what they are doing is not good . . . does not benefit you . . . does not leave you refreshed . . . does not leave you feeling more whole than before.

Be sensible. Pay attention to these things so that, although you think you're gloating with great satisfaction and joy, you're really suffering. You're really engaged in something that is giving you a hit like a drug, not wholeness like your Being.

Neither give littleness, nor accept it.

And I'm going to add: But find a way this week to philanthropically give magnitude and accept magnitude, so that at the end of the day, every day when you go to bed you can ask, "Who did I have encountered during the day felt magnitude as a result of our encounter?"

Do you know how to extend the experience of magnitude to a brother? No, you don't. And so, you're going to have to stand there on the precipice . . . you're going to have to stand there on the threshold of the unknown, with an intent to give something to your brother that you've never given. [Chuckling] And it's quite possible that the fact that you never ever gave it to your brother before is the reason you're not Awake and the reason your brother isn't Awake. And doing it may well be, your Waking up and your brother's Waking up and the dominos falling everywhere!

Now, someone I hear saying, "Well, he's playing it safe, isn't he? He says *maybe* you'll wake up and *maybe* your brother will wake up."

I promise you that if you do it, if you *do it unequivocally*, without reservation, yielding fully to the Father, it will happen. And sooner or later it is going to happen. It just doesn't need to be later any longer.

Don't delay it. And persist . . . persist . . . persist . . . persist . . . in standing on the precipice, standing at the threshold ready to do what you've never done before and don't know how to do, and say, "Father, help me! Help me! I am going to shut up and make room for You, so that my brother and I can experience revelation. Because I really do believe, without stretching my imagination too much that there is a better life we're supposed to be living, and there is a better life to be had, right here. And so, instead of just asking for it to be a little bit better, I'm asking . . . I'm asking for the whole thing."

I love you . . . all of you. And I look forward to the next time we're together.

A Course In Miracles (reference pages)
Chapter 15 – Section – LITTLENES VERSUS MAGNITUDE
¹ *Sparkly Book – p.353 3^d Par. / JCIM – p.148, 6th Par. / CIMS – p. 297, Par. 24*
First Edition – p. 285, 3^d Full Par. / Second Edition – p. 307, Par. 3

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 7th 2009

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

What we're being presented with here, intellectually, is something that many of you have experienced during crises or what you might call, catharsis. It's arriving at a point where there is a realization, not just a sentence, not just a string of words, but a realization that you, [chuckle] you are not the center of attention. God is. And your problems are not the center of attention. Truth is.

Until this point is arrived at, which amounts to a spontaneous giving up of the attempt to be in control, you're very busy being the center of your attention, and your problems are held in the center of your attention. You want people to understand your problems. You want validation of your problems so that you can get help. You want people to understand your situation. And so there you are, the center of attention insisting upon your problems being the center of attention.

But you know what? That's rather like being in the middle of the coliseum with the lions and tigers and bears. They represent your problems. And when you're the center of attention and you're working from there, and your problems are the center of your attention, what do you do? You attempt to get control of your problems, which means that you want to get the lions, tigers and bears back in their cages and off of the ground of the coliseum so there's no danger while you're in the arena.

And so, when you're operating from littleness instead of magnitude, you reach out to magnitude for help in being little, successfully. You ask for help in remaining the center of attention. And you ask for help to succeed in getting control of your problems. That is what being an orphan is about. And so you effort at remaining little and using magnitude to be little, successfully.

But the point at which catharsis occurs, the point at which illumination and healing occurs, is when you realize that being in the arena with problems to handle is not where the focus should be. You're not an orphan and your problems are the result of being unconscious of Truth.

So the answer lies in realizing that magnitude is your nature, it's not a tool by means of which you can succeed at being little, better. Magnitude is the means by which you move entirely out of the coliseum where the cages are that hold your problems.

Oh-h . . . but you say, "I know, I'm supposed to look into my brother's eyes and remember God. But you're saying that I need to adopt an awareness of my very being, being God, not just my brother? I'm to look in my own eyes and see God? I'm supposed to yield up my place as the center of attention and let God be the center of my attention?"

Well, of course this is what you go through before the catharsis occurs. When the catharsis occurs, you sort of collapse [chuckle] and in the collapsing, you don't disappear. You're still present. The world has not come to an end, you're obviously not in charge, and as you pay attention in that place where you're not asserting yourself anymore, there is an influx. There is always an influx . . . of what? Of divinity. Another way of putting it is, an influx of love that you feel embraced by, supported by, nourished by and made whole by, even though it makes no sense to you at all why you would be having this experience under the circumstances, except for the inescapable knowing that it's happening because there is a God and you have no doubt about it now.

The reason you're having the experience of God's Love and the actuality of God is because you managed somehow to yield up the center of attention—to vacate the center of attention. And actually, in vacating the center of attention, yourself, you vacated the coliseum. You vacated the arena in which the problems were real and governing you, and literally killing you. And in this space outside the coliseum, balance and perspective and the apparent correction of the problems or resolution of the problems occurs. Not actually because the problems were real and were overcome, but because the problems were misperceptions which occurred because you were making yourself and

your problems the center of attention. And so clarity is restored, in peace.

Now, I'm going to move back to the beginning of the paragraph which we finished up with last time:

Decide for God through Him. ¹

Meaning through the Holy Spirit. See here . . .

Decide for God . . .

. . . let God be the center of attention. Forget about yourself. I know it's hard to do, but . . .

Decide for God through Him. For littleness, and the belief that you can be content with littleness, are the decisions you have made about yourself.

Littleness is when [chuckle] you're not only thinking for yourself, you're thinking about yourself. That's what littleness is.

Magnitude is when you're letting God be the center of attention in the silence of your mind. And what God is Being is what occupies your interest and curiosity. It's something that spontaneously happens when you're being silent.

The power and the glory that lie in you from God are for all who, like you, perceive themselves as little, and have deceived themselves into believing that littleness can be blown up by them into a sense of magnitude that can content them.

See, that's where you try to bring magnitude to littleness. It won't work. [laughs] You can't fill a bottle up more than full, can you? Even if you have two quarts of milk, if you fill up a one-quart bottle, you can't fill it fuller than one-quart full. It's simple. You can't bring magnitude to littleness because littleness cannot contain magnitude. And it cannot fill littleness fuller than the littleness is, which means that the problem can't really be solved because nothing beyond the problem can be allowed, because the problem defines itself as incapable of containing magnitude.

So . . .

Neither give littleness, nor accept it. All honor is due the host of God.

We're not talking about the heavenly Hosts, or the heavenly Host. We're talking about the host of God. That's you!

All honor is due the host of God.

You are that which God is Being in the act of extending Himself. You are host to God. You are not the originator of a self—an independent self.

All honor is due the host of God. Your littleness deceives you, but your magnitude is of Him Who dwells in you, and in Whom you dwell.

See, your magnitude is of not yourself, your magnitude is of Him. You are not the center of attention. And as long as you attempt to be the center of attention, you will not Wake up. Atonement will not occur. Enlightenment, revelation, coming back into your right Mind will not occur.

It seems to be a simple thing I'm saying, but it's an extremely profound thing because you define yourself and govern yourself by means of littleness, not by means of God. And so, when you let God be the center of attention for you, it's a significant shift of perception for you—one in which motivation shifts radically from selfishness and self-preservation, to love and embrace and support for all that you dare to include.

Again . . .

Your littleness deceives you, but your magnitude is of Him Who dwells in you, and in Whom you dwell.

Now listen to this:

Touch no-one, then, with littleness in the Name of Christ, eternal Host unto His Father.

Now where did that come from? Who was talking about . . . uh-h . . . you know, touching someone with littleness in the name of Christ? You certainly don't go around belittling yourself or your brother in the name of Christ do you? Of course you do! Because you can't stop being what you Are. You **are** the Christ. You **are** God, you **are** God Presencing Himself as Himself right there where you're saying that you're an independent entity—a definition of littleness.

But where God is expressing Himself, is the Christ. Right now you are the Christ behaving as though you're not. And so you touch your brothers with littleness in the name of Christ. You're doing everything you do in the name of Christ, because you are the Christ doing it. And you're either doing it fully consciously aware of yourself as what you Are divinely, truly, or you're doing it unconscious of who you Are and what you Are.

"Oh-h . . . so now, not only am I not the center of attention, [chuckle] I'm the Christ Who I didn't even ask to be . . . you know . . . Christ was Jesus . . . you know . . . 2000 years ago—Somebody else! You know . . . and I can choose to follow Him or learn from Him or be blessed by whatever wisdom He dared to embrace . . . you know . . . but . . . uh-h . . . hey! I sort of like the coliseum and I sort of like the thrill of dealing with my problems and when they come out, getting them back caged again."

Well, then put away the book. Stop wanting to know the truth.

The simple fact is, that you are the Christ, and whether you do something ignorantly or fully consciously, it is done in the name of the Christ because the Christ is doing it.

So . . .

All honor is due the host of God.

You, and all of your brothers and sisters.

Your littleness deceives you, but your magnitude is of Him Who dwells in you, and in Whom you dwell. Touch no-one, then, with littleness in the Name of Christ, eternal Host unto His Father.

Stop acting like what you are not. And dare to take what this is saying and what I'm sharing with you with utmost clarity.

Take this seriously. Take it as though it's the truth so that you think twice before you do anything in the name of Christ that doesn't embody the Christ.

Now, you're supposed to look into your brother's eyes and remember God. We've talked about doing this by means of, what I've called, "The two-step"—where, instead of responding to your brother or sister on the basis of your best definition of him or her, you ***hesitate***. You step back and you ask, "God, what is the truth here?" In so many words you say,

"God, I want you to reveal Yourself to me, as what is there where I see my brother or my sister. I want a full disclosure of You right there. I want You to fill me up with the experience of truth so that I might spontaneously and effortlessly extend it to my brother. But more than that, so that I am not engaging in misperceptions and believing them to be the truth, forcing me to suffer from ignorance and behave badly—behave inappropriately, behave mistakenly. I want to know the truth about my brother because I want to be sane. And so, I'm going to look at my brother, but I'm not going to let my brother be the center of my attention.

"In so many words, I'm going to look at my brother who I currently am perceiving him to be, with a willingness to look through what I'm perceiving him to be, so that I may see God there."

You see, you, in doing the two-step, are letting God be the center of your attention as you're looking at your brother. Why? Because God is all that is there as what you're calling your brother, just as God is all that is where you are.

Again, the simple realization, and the ultimate realization is, you are not the center of attention. And your problems are not the center of attention. Let yourself as the center of attention, go. Let your problems as the center of attention, go. Instead of yourself as the center of attention, open yourself up to God and let God be the center of your attention so that your attention draws from God what God is. And let the problems that have been the center of your attention, let them be replaced by truth filling the void, because you want to know the truth.

Anything else is bringing magnitude to littleness. And I'm sorry, you will never ever succeed at being a real orphan.

Now continuing . . .

In this season (Christmas), which celebrates the birth of holiness into this world, join with me who decided for holiness for YOU.

Well, how do you ***join with me who decided for holiness for you?*** By you joining with your brother and deciding for holiness for him.

How do you do that? You decide for holiness for him by looking past whatever your present definitions are of your brother, letting God be the center of your attention where your brother is, so that you bring into your awareness by your attention to God, the experience of God which will reveal your brother to you truly as what he divinely is as well

as in his perfection. And I mean by that, fully healed of any imperfections.

I'm talking about this act of letting God be the center of your attention where your brother is being that which is actually transformational. Not just a pleasant "cloud-9" thought that it becomes super-imposed upon your "poor" brother. This is very important. Because we're talking about shifting from what you call the world and universe—which is a misperception of the Kingdom of Heaven—to the direct experience of the Kingdom of Heaven right here, right now!

It is our task TOGETHER to restore the awareness of magnitude to the host whom God appointed for Himself.

Well, who is the host whom God appointed for Himself? Every single brother and sister. Every aspect of Creation.

"Oh-h, but this is so different. This is such a different goal from what I had when I was the center of my attention. Uh-h . . . it's interesting, but it doesn't feel very significant to me. It feels a little altruistic. It feels a little disconnected. It feels sort of impersonal."

That's only because you haven't done it yet. [Chuckling] The fact is that when it's done, the intimacy of oneness with your brother is fully experienced and there's nothing theoretical or of the nature of fantasy to it.

It is our task TOGETHER to restore the awareness of magnitude to the host whom God appointed for Himself. It is beyond all your littleness to give the gift of God, . .

[Repeats] It is beyond all your littleness to give the gift of God, but NOT beyond YOU.

Because littleness is not what you are. It's not beyond the Christ that you Are. It's not beyond the holy one that you fully Are at this moment, even though you're not embracing the conscious experience of it fully. And so, it is going to be you in this moment having a transformed experience, one in which your Christhood becomes believable and experienceable, so that believing it fades out of the picture, because it's a knowing because you remember who you Are.

So, mind you, this is a very simple lesson. It's the difference between magnitude and littleness. It's the difference between being Awake and dreaming dreams. And it's the whole point of all of the talking and all of the reading that we've been doing.

Again:

It is beyond all your littleness to give the gift of God, but NOT beyond YOU. For God would give Himself through you. He reaches from you to everyone, and beyond everyone to His Son's creations, but without leaving you.

You see. So this action of God doesn't cause separation. It doesn't cause differences between . . . or between-nesses. It's given through you, but you're included.

Far beyond your little world, but still in you, . .

. . . the Christ that you Are . . .

. . . He extends forever. Yet He brings all his extensions to you, as host to Him.

Do you see? If you're host to God, then you are the place where God is Being. And all that God is Being is included in you. You see, you're not the center of attention. You're something, but you're not the center of attention. Abide with that. And let the fullness of its meaning increase itself.

Is it a sacrifice to leave littleness behind, and wander not in vain?

Well, it will seem so to you, because the goal is so different—the goal isn't self-preservation. And so the goal isn't the hit of succeeding at preserving yourself. It's something else that you hadn't given much meaning to. And so, it feels like you're sacrificing something. It feels like you're giving up something. "What will I do? When I get together with my friends . . . you know . . . we talk about our last operation and the problems we're having with old man, and how we're going to deal with our wives . . . and you know, working out these real-life problems are what means something. Uh-h . . . Without problems to discuss what will we do? You see, life will be pretty flat, pretty empty." Well, I promise you it won't. There will be no sacrifice.

Is it a sacrifice to leave littleness behind, and wander not in vain?

Remember that littleness is thinking for yourself, and thinking *about* yourself. It's not a sacrifice to leave that behind and wander not in vain.

It is not sacrifice to wake to glory.

Glory . . . I'm not going to try to define the word. But for those of you who have gone through a crisis and arrived at a point where you gave up and experienced a catharsis and were filled with an undeniable conscious awareness of God's Love, and found your needs met but not at your own hand, you now know what it means to know that there is a God. Nobody could have described that to you before. One of the most significant parts of the experience is the fact that you recognized that you are loved and you're having the practical evidences of being loved in spite of the fact that you are doing absolutely nothing yourself to create the meeting of the need. If that doesn't convey the real meaning of Love, nothing does.

So, this word "glory" isn't bandied about carelessly.

It is not sacrifice to wake to glory.

It's a real experience. And it's there for you, it's here for you.

[Raj didn't read] But it IS a sacrifice to accept anything LESS than glory.

Learn that you MUST be worthy of the Prince of Peace, born in you in honor of Him Whose host you are.

That doesn't mean: "You must be worthy! You must be worthy! Mind your P's and Q's! You must be worthy! You had better be able to measure up! You must be worthy!" No. It's saying, you must be worthy, because of what you Are you ***are*** worthy. You don't have to toe the line to be worthy. All you have to do is abandon the center of attention and let something else in. The something else that will come in, will be that which discloses to you as an experience, your already existing worthiness. And you'll know that it was there all along because you'll know that you did absolutely nothing at the [snaps fingers] moment of transition, for it to come into your experience.

So, it isn't as though now you have it because you did something right, when you did nothing at all. That's the gift of it.

You know not what love means because you have sought to purchase it with little gifts, thus valuing it too little to be able to understand its magnitude. Love is NOT little, and love dwells in you, for you are host to Him. Before the greatness that lives in

***you, your poor appreciation of yourself and all the little offerings
you have given slip into nothingness.***

In the presence of the experience of what Love really is and that it embraces you, supports you and negates consequences of ignorance that never did represent you truly. That is what awaits you. And that's the proof . . . that's the proof that all of the struggle and the strife you've engaged in was meaningless, because you never were that poor orphan.

***Holy Child of God, when will you learn that ONLY holiness can
content you and give you peace?***

Holy Child of God, when will you learn that ONLY being out of the arena, only being out of the coliseum, only abandoning the supposed value of getting all your problems back into their cages is your Birthright?

Well, tonight's not too soon. Your habit though is, the moment you start to think, for you to be the center of your attention, and for your problems to be the center of your attention, and you will continue to occupy yourselves that way until having yourself as the center of your attention and having your problems as the center of your attention overwhelm you to the point where you have to say, "Uncle!"

The grand lessons: You not the center of attention and your problems are not the center of attention. And when those two centers of attention . . . points of attention are abandoned in favor of knowing God and in favor of knowing the truth, Atonement occurs.

Now, the fact is, that you are going to have to find a way to go through your days—which at this point you go through out of habit, mostly unconsciously, just knee-jerk responses, some of which are graceful and some of which are harsh—and your going to have to find a way to go through your day, because you're going through a day in the Kingdom of Heaven in actuality, and you're really the Christ, the eternal host of the Father . . . your going to have to find a way to go through this day letting God be the center of your attention.

And for the sake of keeping you totally grounded, that means not going off into a mountain cave, not rising above the human scene, but meeting with your brother or sister and looking at them and ***remembering*** to say, "I wish to see God here. God, reveal Yourself to me in your [my] brother. I do not want to be bound by my ignorance of him. And so, what I'm asking for is to be changed. I am asking for my perceptions to be changed. And I am asking for my wants to be

modified so that they cease being wants looking for littleness in order to establish littleness, and instead desire to experience magnitude right here where I have fought for the right to be little . . . period."

When you're suffering it is relatively easier to do that. But where you're going to make your greatest headway is when you engage in this when it's not a means of getting control of your problems. When you're in the relatively free space of harmonious experiences, harmonious relationships and using this non-contentious space to transcend, or get beyond, or behind the current perceptions: Your current perceptions, your brother's current perceptions. Push for it!

Man, when you're dying of a terminal illness you usually can muster up the kind of commitment that I'm referring to here. But realize that if you have the capacity to do it under those circumstances, you have the capacity to do it in harmonious, non-threatening circumstances. And fight for your sanity, we'll say, by bringing concerted commitment to wanting to know the truth, and a concerted insistence upon abandoning the center of attention yourself so that you might let the presence of God illuminate Itself as all there actually is to the you that you Are, in all the fullness of what that means . . . in all the transformational fullness of what that means. And then give permission for yourself to be changed.

Do you want healing for yourself? Do you want healing for your brother? Then stop trying to be the center of attention. Stop opting for littleness. Want to know God, because the simple fact is that when you know God you will know your Self. You'll not disappear. You will not be swallowed up.

If you don't do this, you will get sick . . . you will be well . . . you will get sick . . . you will get well, and you will die. That's the way it goes, isn't it? Only a handful have had a different experience. So, what will it cost you? . . . except perhaps the option to get sick and well, and sick and well, and it might cost you the option of being able to have the experience of dying. That's not really very expensive is it? [chuckling] That isn't a great cost.

So this week, abide with the simplicity of this: You aren't the center of attention, God is. And your problems shouldn't be the center of your attention, truth should be.

This will put you in a position of changing your goals and of having your values shift. But the one thing it won't do is estrange you to your fellowman or your world.

The strife that is occurring in the world is evidence of an already existing estrangement and that is what needs to be healed. And that is what will be healed when you realize that you're not to be the center of attention, and your problems are not to be the center of your attention.

God is the center of your attention and truth should be the center of your attention. That's not too simple an answer to the problem of being.

I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 15 – Section – LITTLENESS VERSUS MAGNITUDE
¹ *Sparkly Book – p.354 3rd Par. Line 7 / JCIM – p.149 1st Full Par., Line 4 / CIMS – p. 298, Par. 28, 6th Line*
First Edition – p. 286, 2nd Full Par., 10th Line / Second Edition – p. 308, Top Par., Line 7
Key Words: All honor is due

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 28th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

One of the disturbing lessons in *A Course In Miracles* is the one that says, "***Nothing I see means anything.***" And at another point, one of them says, "I see a Meaningless world."

Well, how many of you are getting up each day and seeing a meaningless world?

How many of you are wondering whether there really is a God?

How many of you are having trouble experiencing any happiness whatsoever because you're seeing a meaningless world?

Well, when the *Course* says, "***Nothing I see means anything,***" it means, "Nothing I see when I'm looking all by myself, means anything. Nothing I see, when I'm giving everything the definitions of what it is, means anything."

But the fact is that you could say, "Nothing I see means anything, but everything I'm looking at means something." This is very important. "Nothing I am seeing all by myself with my private vision means anything, but everything I'm looking at means Something—meaning it's the evidence of God."

So, when you get up in the morning and you see a meaningless world, don't just sit there believing what's going on in your mind. It may be meaningless to you at the moment, but everything you're looking at does have divine Meaning.

Now, it's going to be hard if you embrace this, really. It's going to be hard to be depressed. It's going to be hard to look at a meaningless world without curiosity. Curiosity is going to be there to know what it really means. "What is the divine Meaning?" And when curiosity presents itself and becomes active in your awareness, you're reaching outside of your present definitions.

In effect, when you say to yourself, "I wonder what this really means?" and you're not going to rely on your own best thinking for the answer, you are asking the Powers that be, or God, if you will. You're breaking your isolation, you're breaking your solid intent to pay attention to nothing other than yourself.

You are being willing to stop being the center of your attention.

When that happens, a miracle can occur. A miracle being—as we all know—a sudden shift of perception.

Again, when you are willing to abandon the position of "the center of your attention" and you are willing to enquire of God—to be curious of God to know what the truth is—there will be a shift of perception because you're abandoning littleness for magnitude.

Now, there's a story, whether it's true or not, to the effect that sometime in the 1930's, two different shoe companies sent a salesman each to Africa. And after a few months, one of the salesmen was not sending orders back to the main company in the U.S. and they sent a cable to him and said, "What's the problem?" And the salesman wires back, "It's a disaster. No one wears shoes!"

Now, the other salesman was sending back order after order after order for large quantities of shoes. And they were curious as to why he was so successful. And so they cabled him and he cabled back, "It's miraculous, no one here wears shoes!"

One salesman took things at face value, you might say: No one wears shoes, no one had ever worn shoes, it was foreign to them and there would be no way to get them to change their ways and so he had no success. But, he could've had a sudden shift of perception so that the very thing that he saw as a problem, that being that no one wore shoes, would become the focus of great success—because no one wore shoes, everyone needed shoes!

Now, when you get up in the morning, how are you going to look at your world? Are you going to make the little gift of your poor assessment of

everything that's going on, and of your situation? Are you going to adopt the poor assessment that your news-broadcasters are presenting?

Or are you going to say, "Nothing I see means anything, but everything I'm looking at does mean Something! And I want to know what the Something is that it means."

Now, I keep saying that that's not too simplistic . . . so simplistic that it might only act as a salve on your troubled mind, but not be something that could actually be transformational. But I'm telling you, that how you use your mind determines your experience. Not because it's powerful, but because if it is misused and you engage in an act of denying what is really there, in favor of the definition you have made up, you are going to have a sad experience. Not because there is something going on that genuinely calls for sadness, but because you are denying yourself the experience of the Kingdom of Heaven by determining that it is nothing more than a material world and universe and remaining convinced as to your definition.

Now, I'm sure that everyone, or many of you who are listening, feel a need for encouragement—some inspiration, some upliftment. And so I'm going to share something with you, but not because it's needed right now, but because it's simply the truth and it's something I've been sharing for twenty-seven years, so it isn't something I've come up with this week to jack you up a little bit.

Now the fact is, that there is a movement of Awakening occurring and has been for some years now. The reason being, that the number of those who are asleep and dreaming dreams, who are looking at the Kingdom of Heaven and determining that it's just a material world and universe, the number of those of the Brotherhood who are bound to this small gift of their personal thinking is dwindling because they are Awakening. And as a result, the bond, you might say, between those who are still sleeping, the bond of their mutual agreements as to what the meaning of everything is, is weakening.

There are beginning to be too few, and there have been beginning to be too few of the Brotherhood convinced of their ignorance. And as that bond weakens, there is more and more spontaneous Awakening. It is inevitable. And every single one of you today, is in a better position than you were twenty years ago because the density of the dream is actually less than it was, therefore, the bonds that seem to hold you do not have the apparent structural integrity to hold you tightly any longer.

Now, we've been going through the *Course* and we've come to this section called, ***Littleness Versus Magnitude***, and it has become clearer than ever before that the difference between littleness and magnitude lies in whether

you're letting yourself be the center of your attention, and whether in that space, you are letting your problems be the center of your attention. If they are, you are coming from a place of littleness, seeking solutions without abandoning the littleness. And there is no room for magnitude there.

But magnitude is your Birthright. Another way of saying that is: Wholeness is your Birthright. Not partiality. Not where all there is to you is a little part of everything and your experience is filled with little parts of everything but not all of it.

Now, when you are willing to abandon being the center of attention and you're willing to let God be the center of attention by always asking God, "What does this mean? What does that mean? What is really going on here? What's the divine fact that has to be going on in order for me to be having a misperception of it? What is the perfect perception of it that will eradicate the misperception **and** the suffering that accompanies my strong belief **in** my misperception?"

Magnitude, you could say, has to do with size. It's more like volume. If you have a humungous ball and you fill the center of the ball up with air or water, there's a certain volume inside the ball. Now, when we speak about littleness versus magnitude, when we talk about the difference between privacy and opening up to God, we're talking about leaving an enclosure for infinity.

Now many of you have had experiences of "being big," where you were no longer in the location that you had experienced yourself in. And although everything in that location is still there, you are embracing it all instead of being a small thing in the middle of a big environment. **You** experience being the environment in which all of it is going on. And there's no other way to describe it except **you are big**. The volume of you embraces more than you've ever experienced before.

Now, when you abandon littleness, when you abandon privacy, and you open up to God and you let God be the center of your attention, you will experience or have a changed experience, you will not experience everything in the same way that you always had when you were insisting on littleness—when you were insisting on being the center of your attention.

Ultimately, magnitude means infinity—infinity as the environment of consciousness, infinity as the size, if you will, of mind, of being aware, of being the conscious experience of everything infinitely. It means that you will experience everything with God's Vision. There's no other way to put it. And because all is embraced within, the environment of your mind, which is itself magnitude or infinity, there is no room for or experience of partiality. There

are no longer little parts. There are infinite aspects of the Oneness, but no private, separable parts.

Because of that, the experience is one of absolute safety. The experience is of such integrity, or I will say, integrity of such magnitude, that it is actually inconceivable to imagine that there could be such a thing as threat.

Again, if you see something on the news—a news flash occurs—and they say something, and they say something that is supposed to be alarming and you say, “Oh-h, shit!” you’ve made a little gift. You’ve made a gift of littleness. You’ve made a gift of thinking all by yourself. And you wouldn’t have said, “Oh-h, shit!” if you weren’t in some way going to be the recipient of the bad news. So, here you are the center of your attention, focused on a problem of yours.

You’re like the shoe salesman, “It’s disastrous . . . no one wears shoes!” And yet that response is not necessary.

Another phrase in the *Course* community that everyone knows is: “There is another way to look at this.” Oh . . . it rolls off people’s lips with such ease. Well listen, tomorrow morning when you get up, or tonight on the 11 o’clock news, when something comes up, say, “There is another way to look at this,” and then give your attention to God to ask, “What is the way to look at this and what is the truth that has to be going on in order for such a misperception to be occurring because I want to know the truth?” Why? Because the truth about it will negate the misperception and allow for an answer that blesses everyone—blesses *everyone*, doesn’t bless some and cost others.

Transformation is occurring right now, not disastrous things. Transformation is occurring. What’s needed are those who are willing to look and say, “Okay, evidently things that have worked before are no longer working. Evidently things have progressed to a point where something more streamlined or something more reasonable or some closer approximation of truth is about to come forward and I would like to know what it is. I am going to give my attention to what this newness is . . . what this transfiguration is . . . um-m.”

I went up onto the mount and there was great light and there was transfiguration. You think transfiguration doesn’t feel like something to the one who’s being transfigured? And what do you think would happen if you resisted transfiguration when it was happening? Because of course, transfiguration isn’t something that happens at your hand—at your will. And so if you’re going to try to resist what comes from, for lack of better words, a greater power—an act of divine intervention—you’re going to have difficulty doing it successfully and comfortably.

So, you're on call here to do exactly what we've been reading about.

You're on call to do the "two-step."

You're on call to become the shoe salesman who sells lots of shoes.

You're on call to experience a sudden shift of perception that allows you to be the facilitator of what? Your brother being able to have a sudden shift of perception. Why? Because now that you have had it, there is someone for your brother to join with and abandon his commitment to all the other brothers who are still sleeping and insisting upon littleness and insisting upon the old that is no longer working. You see?

"Oh-h, what can you do . . . you know . . . this has to do with banks and this has to do with the economy and I don't have a pot to pee in . . . I have no means!"

Well, that's your gift of littleness. Stop making little gifts! STOP IT!
It's time to have the joy of being in your world that you have thought was a material world and universe.

It's time for you to be in the world and have a new Vision.

It's time for you to have the curiosity to see the Kingdom of Heaven that it Is!

And it's time for you to turn to God for a visual aide, if you will. Ask Him to show you, ask the Holy Spirit to show you, ask those Who are Awake to show you the new Vision. And suspend your practice of doubt and fear and depression. Just suspend it! You can do it! And be in that neutral place, be in the void, be in the silence where you're not thinking for yourself and you're not thinking about yourself and you're practicing curiosity.

And you know what? As part of abandoning being the center of attention, do this, do what I'm talking about for your brother and your sister, your neighbor, your acquaintances. It's the only way it works! You have to abandon selfishness and self-centeredness. And you've got to embrace something outside yourself. That's the bottom line.

You must look into your brother's eyes and remember God. There is no other way to do it.

And now is the right time to do it. Anytime is the right time to do it. But there's a need. You might say that divinity is pressuring you to embrace more than the limited definitions you've been working with for the last umpteen years.

That's a wake up call. That's a wonderful invitation. That's an invitation to no longer be stuck. And the invitation is coming from One who knows that it's not your Birthright for you to be stuck, and is therefore, able to relate to you in a way that is supportive and inspirational to you. Because the very fact that you are asked to do it is a statement that you are capable of doing it, that you are able to be in a new way, right here, right now.

Of course, it's going to change the way you relate to your neighbors and friends and family, because you're not going to commiserate about . . . oh, all the horrible stuff that's going on in the world and the duplicity and the dishonesty and the on and on and on and on. Because of course, [chuckle] every bit of that is you thinking and sharing your thoughts. You thinking all by yourself and sharing your thoughts. And of course, if there is negativity attached to what you are saying it's because at the bottom line in some way, you are feeling vulnerable because of what's going on.

So there you are, the center of your attention, and there your problems are, the center of your attention. As long as that's your focus, you will not be looking where your salvation lies. You won't be looking in your brothers' eyes except to see how to be best defended against whatever he's going to do next. Because after all, you can't trust anybody these days . . . you see.

So you dig yourself into a very, very private hole and a very tiny hole. A hole that immobilizes you. And you say, "Of course, I'm depressed." [laughing] Well, of course, you're depressed, because you're digging a hole and climbing into it and saying, "There is no other way to look at this. There **is** no other way to look at this . . . the world is going to hell in a hand-basket. It actually is! And if it isn't, the recovery is going to be so protracted that I won't be around to enjoy the result and heaven knows if my children or their grandchildren will."

Isn't it wonderful, isn't it amazing the gifts of littleness that you give—the little gifts that you give of **your** thoughts. The only thing is, that it's like you have a paint brush and you dip the paint brush into your thoughts and you paint your face and you paint your head . . . you dip it in a little . . . you paint your arms and you paint your body. And you become the image of your little gifts. Wow, when the fact is that you are the holy Son of God Himself. And the holy Son of God Himself is painting himself with littleness and believing the definition he has covered himself up with. "I am not the holy Son of God, Himself. There is no God. If there was a God, these things wouldn't be happening in the world. And if we were the Sons of God, we wouldn't be doing these things in the world."

Well, I'm telling you something real simple and something very profound: You **are** the Sons and Daughters of God, doing these silly things! And because you're the Sons and Daughters of God, you don't have to do these silly things. No one is requiring it of you, circumstances are not requiring it of you, life isn't requiring it of you, "the way things work" aren't requiring it of you. It's something you just decided to try out. And by damn it you're doing it. And it's just really hard to see that you're damned by what you're doing, by damned.

Let's go into the book, and I want to back up just a moment in the previous paragraph. It says:

You know not what love means because you have sought to purchase it with little gifts, thus valuing it too little to be able to understand its magnitude. ¹

In other words, the infinity of it, the endlessness of it, for lack of better words—the omnipresence of infinity. And you've tried to buy it with little gifts. In other words, your own thoughts that you've made up.

So, continuing on.

Remember that you learn not for yourself alone, no more than I did.

You see. It's just not about you! It's not all about you! You're not the center of attention! You're not the focus of attention.

Remember that you learn not for yourself alone, no more than I did. It is BECAUSE I learned for you that you can learn of me.

I learned for you, and because of that you can learn of me. Now, that needs to be translated into something practical for you. When you learn not for yourself alone, but for your brother, then your brother can learn of you. That's the way it works.

It is BECAUSE I learned for you that you can learn of me.

And when you have learned for your brother, your brother can learn of you. It's simple. You've got to give your brother something to join, something other than the brothers who are all sleeping and dreaming and committed by their mutual agreements to sleep and dream and suffer from being unconscious of what they divinely Are.

I would but teach you what is yours, . .

. . . and that's what I'm doing all along here.

**I would but teach you what is yours, so that together we can
replace the shabby littleness that binds the host of God to
guilt and weakness . . .**

What's the shabby littleness that binds the host of God? And whose the host of God? Each one of you is the host of God. Each one of you is the place where God presents Himself. The shabby littleness that binds you, the host of God, is the practice of thinking for yourself and then sharing what you've thought up—a gift from privacy, a gift from isolation.

So . . .

**I would but teach you what is yours, so that together we can
replace the shabby littleness that binds the host of God to
guilt and weakness with the glad awareness of the glory that
is in him.**

Now, I'm sharing with you the glad awareness of the glory that is in you, by pointing out to you that no matter [chuckling] who you thought your parents were and what sperm and what egg created the organism that you are, your mother, father is God and always has been. And as the Son or Daughter of God, you are the Christ and have always been. And in spite of the fact that you've been behaving as though you are not the holy Son of God and believing it, you have an alternative. There's another way to look at it. There's another way to be, because there's a glory in you.

Now, I'll tell you something: When you get up in the morning and you look at this meaningless world and you see how awful things are and you feel depressed and you do not feel the motivation for getting up and taking a step anywhere, not even into the shower, you are not conceiving of glory of any sort being in you. Now what that means is, that you have abandoned the awareness of the glory in you. It doesn't mean it's not there. It can't go anywhere because you can't stop being what God is expressing of Himself right there where you are, infinitely—in other words, with magnitude.

So, you don't have to be stuck in that depression. You don't have to be stuck in that immobilization. You must remind yourself that there is a glory in you. You must remind yourself, "I am the holy Son of God, Himself." When you say that, what are you doing? You're abandoning being the center of attention. You're deferring to God as the Presence that is right where you are,

being what is right there where you are. "I am not my own self-creation. I am the holy Son of God, Himself!"

Whew! That means there's a glory in you. That means there's a magnitude, a wholeness, an infinite wholeness to you, in which your absolute security lies, in which your invulnerability is an undisturbable fact. And even though you say, "Yeah, right! Then how come I'm experiencing it now? If I were really the Son of God, I wouldn't be experiencing it if all this was true." Wrong. You will experience it as long as you choose to be the center of attention. As long as you are denying what you Are, you will not be comfortable. You cannot be in a state of self-denial and be sane or comfortable. You cannot do it without experiencing the two brothers—guilt and fear. You just can't. But you can stop having the experience, if you'll stop holding center position.

So . . .

My birth in you is your awakening to grandeur.

[Repeats] My birth in you . . .

That simply means when you let me in, when you're willing to make room for someone other than yourself.

My birth in you is your awakening to grandeur. Welcome me not into a manger, but into the altar to holiness, where holiness abides in perfect peace.

And where is the altar to holiness? Right in the center of you.

Now that means, welcome me not into a small, tiny, limited, negative assessment of you. But welcome me into the altar to holiness, into the middle of the holy Son of God, Himself, where there is grandeur, where there is glory. Invite me in there. Invite me into the beautiful environment of your Being—the one that nothing and no one can take away from you, which means it is always there in its pristine beauty and orderliness.

Welcome me not into a manger, but into the altar to holiness, where holiness abides in perfect peace.

What holiness? Your holiness.

My Kingdom is not of this world because it is in YOU.

Your kingdom is not of this world. Your kingdom is not of this world you have thought up. It is not of this world that is made up of definitions that you have

superimposed over the Kingdom of Heaven. Your world *is* the Kingdom of Heaven that has been painted over by your definitions and which is still there exactly as God is Being It, exactly as Creation Is, in spite of the fact that you've attempted to cover it up with very creative and original definitions of your own.

My Kingdom is not of this world because it is in YOU. And you are of your Father. Let us join in honoring you, who must remain forever beyond littleness.

Oh-h . . .

Let us join in honoring you, . .

Whatever I say to you about us, you need to take and say about your brother and you. If I'm the way shower, you're the way shower. Whatever I do, because it reflects the Father's Will, you will do because it reflects the Father's Will. And because that's the way things work.

Let us join . . .

. . . let you and I join . . .

. . . in honoring you, who must remain forever beyond littleness.

And then you turn to your brother and in behavior, in actions, in ideal, in intent, . .

. . . join in honoring . . .

. . . him . . .

. . . who must remain forever beyond littleness.

Decide with me, who have decided to abide with you. I will as my Father wills, knowing His Will is constant, and at peace forever with Itself. You will be content with nothing BUT His Will.

You see. That means you will have contentment only with His Will.

You will be content with nothing BUT His Will. Accept no less, remembering that everything I learned is yours. What my Father loves I love as He does, . .

Why? Because I'm letting God be first. I'm not the center of my attention.

What my Father loves I love as He does, and I can no more accept it as what it is not than He can. And no more can YOU. When you have learned to accept what you are, you will make no more gifts to offer to yourselves, for you will know you are complete, in need of nothing, and unable to accept ANYTHING for yourself.

Sound strange?

. . . you will know you are complete, in need of nothing, and unable to accept ANYTHING for yourself.

Why? Because in order for you to have the experience of Awakening, in order for you to have the experience of the return of your sanity, you've got to stop doing anything by yourself. You've got to stop *thinking for yourself*, which means you'll find yourself . . .

. . . unable to accept ANYTHING for yourself.

You see. You simply can't help yourself. And you realize that when you give up being the center of your attention. Now, you're . . .

. . . unable to accept ANYTHING for yourself.

And that doesn't constitute a sad incapacity on your part. Because in the absence of doing anything for yourself, by yourself, you find that you are whole, complete. You find and experience the magnitude of your Being. You find that you are in need of nothing. You are whole.

But you will gladly give, HAVING received.

From the experience of wholeness you don't need to get. And from the standpoint of wholeness, what you see is wholeness. And so, when you look at your brother from wholeness, you will see your brother's wholeness and you will make the gift of wholeness to him, allowing him to abandon his little gifts and to join with you and to abandon the brothers who are committed to sleeping and dreams. And together you will Wake up.

. . . you will gladly give, HAVING received. The host of God . . .

. . . you . . .

. . . needs not seek to find anything.

Wow! I guess that wipes out goals, doesn't it? A brand new way of being—being from wholeness.

Remember this is a point where you can very easily slip into letting God be first, letting God be the center of attention and Waking up. Let your brother, this week, be the stimulus for that.

I love you. Be ready for, be willing to move with and be the evidence of transformation.

Okay.

A Course In Miracles (reference pages)
Chapter 15 – Section – LITTLENESS VERSUS MAGNITUDE
¹ *Sparkly Book – p.355 2nd Full Par. / JCIM – p.149 3^d Full Par. / CIMS – p. 299, Par. 31*
First Edition – p. 287, 1st Full Par., 2nd Line / Second Edition – p. 308, Par. 9, Line 2

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 14th 2009

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

We're really in the middle of a subject that is wonderful: "Waking up, a return to sanity." And I know everyone at this particular juncture in time, with the world situation as it is, would love for me to say things to inspire you—to speak positively, to put things in words that are assuring and allow you to believe that everything will be alright—to raise your spirits.

But even though everything is going to be alright, even though as I shared last week everyone is faced with transformation, not chaos, not great problems, just believing *that* is not enough.

Instead of saying things that are inspiring, I need to talk to you about the things that take your inspiration away. Because if you don't recognize the things that will take away your inspiration, you will be subject to them and you will lack inspiration.

I could speak for an hour and have you floating in heaven, so to speak, in your mind. But if you don't recognize what takes away your inspiration, it will be gone. The high I might leave you with will disappear quickly.

Now, there aren't really a whole lot of things that take your inspiration away. So it isn't complicated.

Arrogance is what takes your inspiration away and it's the only thing that will take your inspiration away. Arrogance is the giving of directions or orders without having authority to do so.

The opposite, the presence of which secures your inspiration, is humility. And humility is when you are willing to take orders from One who has authority.

When you're attempting to exercise authority that you don't have, you set up a situation in which there is immediate negative feedback—discouragement, anger, frustration.

You have no authority all by yourself and you never have. If you get enough people to agree with you and to support you in whatever authority you might express, you might for awhile seem to be successful—inspired, you might say, confident. But that exists only because of a group of you who have a mutual agreement with each other, and it isn't a stability that arises out of the way things work, fundamentally aside from mutual agreements.

Now we ended last week with the sentence:

The host of God needs not seek to find anything.

The reason being, that the host of God—meaning that one who is the place where God is expressing Himself—that one is whole and does not need to look for anything, does not need to gain anything, and therefore, doesn't have to have a capacity to exercise authority, you see. Wholeness and authority simply don't co-exist.

Humility can be had by choice or through [chuckle] difficult learning called "humiliation."

When any of you have gone to the uttermost length that you can possibly go in order to exercise authority and be in charge and create a situation in which there will be peace, because everybody is not disagreeing with each other, you are experiencing a **false** peace. And sooner or later it will collapse. When it collapses, you are going to feel complete failure. Because after all, you, by your so-called exercise of authority, were the one holding it together and your holding it together gave you credibility—respectability—and ability for **you** to see yourself and think well of yourself and be at peace with yourself.

So when that crumbles, it's very humiliating because you are faced with the fact that you couldn't hold it together and therefore, you hadn't been able to make that security become a universal absolute which could never change.

Now, where we are in the **Course** and what we're talking about, involves your arriving at a point where you willingly abandon authority, where you willingly consider the possibility that you're not in charge of anything, where you consider the possibility that in order for you to actually be sane, you must be

unequivocally willing to cooperate with “the way things work.” In other words, you must allow yourself to be the puppet of the way things work—to be that which doesn’t stand out in any way by virtue of any exertion of personal, private force, who chooses not to attempt to stand out from everything and everyone else by virtue of being assertive.

To the ego this is very humiliating. To the divine one that you Are, it amounts to your setting the ground work for coming back into your right Mind where you find the way you fit in with God, where you find the way you fit in with the way things work and by virtue of the experience of fitting in, coming into the full conscious awareness of and experience of your universality, your all inclusiveness. The fact that since God has withheld nothing of what He is from you, you embrace and are constituted of all that God is—that you are universal being with none of what has been created being unavailable to you: Full open consciousness inclusive of all, infinitely speaking.

Now, continuing . . .

***If you are wholly willing to leave salvation to the plan of God,
and unwilling to attempt to grasp for peace yourself, salvation
will be GIVEN you.***

Um-m . . . you probably say, “Well, if I’m wholly willing to leave salvation to the plan of God, . . . nice words, but . . . uh . . . [chuckle] c’mon, what in the heck is the plan of God? Why don’t you, instead of talking about the plan of God and telling me that if I’m willing to leave salvation to the plan of God, it will be given me, why don’t you tell me what it is?”

Well, of course you don’t know the plan of salvation that God has because you won’t have it until you ask God what it is. You won’t have it until you abandon your arrogance and your attempts to express authority that you don’t have, and become still. Do the “two-step” as we’ve said, to step back and say, “What is the truth here, Father?” You see, join with the Father instead of being independently authoritative.

God’s plan for salvation has been expressed in the words, “Looking into your brother’s eyes and remembering God.” I’ve expressed it also as looking at anything in your world and being curious to know what the more of reality is there than what you’re experiencing. In other words, wanting to experience God there.

But you see, you won’t have that experience until you stop and abandon the definitions you’ve given to everything, and have a completely innocent and pure and uncluttered desire to know the truth.

You've got to bring your innocence into the process. And when I'm speaking of innocence right now, I'm speaking of your capacity to bring a willingness to know, that isn't cluttered up with previous concepts, that isn't stuffed with preconceptions and preferences of yours.

Now, you're supposed to be Awake. You're supposed to be experiencing your sanity, the full open consciousness as Mind undifferentiated from God. That's your Birthright. That is what you're supposed to be experiencing. So it's inevitable that you will be experiencing that when you do this one terrible ugly thing called: Abandoning personal authority that you think you have. When you're willing to be humble without having to go through a process of humiliation that brings you to your knees, where you are willing to say, "God, I don't have the answer. I need the answer. I'm going to stop trying to create it for myself and I'm going to ask God for help."

You don't have to go through that process of humiliation. But I do want to say something: If you do go through it, don't resist it and don't get haughty about it—embrace it. To be forced by what you would call circumstances, to abandon the idea that you ought to be able to control life, is pure wisdom registering with you—the wisdom of your being, the wisdom that allows you to come into an experience of peace and harmony that's not threatened by things you're afraid of, things that you have determined to be enemies, things that you have determined you must be in charge of because if you're not, they will "get you!"

Humility, whether it's been arrived at voluntarily or through processes of humiliation, is your Birthright. It's what is utterly natural to you. It's the state of your being when you've abandoned arrogance, when you've abandoned willfulness, when you've abandoned authority that you don't really have, and you've been willing to embrace the possibility that in the absence of that, you are valid, you are valuable, you are the holy Son of God Himself.

Why am I bringing this up? Because all of you go through your day with an attempt to have an agenda for it that you bring to bear upon *it* on terms that you have determined to be principled or right, or justified, or whatever. And you, at no point, have really allowed yourself to blend with the movements, the currents of Creation that are appearing as the day you are going through, where you're never finding out how you might fit in to an order that you forgot to provide in your agenda, and that if you will yield into that order and abandon your agenda, you will have an experience of harmony, originality, not originality you created but originality that goes far beyond anything you would have thought up—joy, delight—all in the context of peace that you find includes you being blessed, your brother being blessed, the other people on the freeway being blessed in ways that are obvious, but in ways that you couldn't possibly have caused all by yourself by virtue of your plan.

Now, humility, although most of you think of it positively, humility is not really attractive. People who are humble you might identify as “yes-men,” “toadies,” people without integrity because they can be pushed all over the place . . . they cooperate . . . and they cooperate . . . and they cooperate. And so, to find yourself in a position of either willingly or unwillingly being faced with becoming humble, you find that whatever inspiration you might have been experiencing fades because there’s nothing inspiring to a “go-get-it-ego” about abandoning the “get-go.” And you must understand this so that your inspiration doesn’t disappear, doesn’t fade when you dare to consciously choose to be humble.

This is important. And it’s important in this particular time all of you are living in because the situation seems to call for assertiveness—taking hold of the situation. Well I’ll tell you something: If everyone takes hold of the situation the way it’s been held in the past, there will be no transformation and there will be further disintegration, if I can put it that way, there will be further stress and distress. Because what is called for here is Vision that goes beyond the way things have been done in the past, that go beyond the mutually agreed upon definitions of what is right and so on and so forth.

And one of the fundamental reasons that things aren’t working is because the basic premise that has been used is, “I will act in a way that benefits me and that’s what life is about.” And you teach others to take that stance relative to themselves. And so then you end up with everyone serving themselves and only fitting in to whatever degree that act of fitting in supports they’re getting what they want.

There is no love in it. There is no fundamental premise of fitting together and of everyone being blessed. And that’s the Vision that’s called for now. It’s the Vision that’s been called for ever since there have been wise men, who themselves have done the two-step and have asked “What is the truth here?”

If you’re discouraged, it’s because you’re looking at the situation and you’re recognizing that you don’t have the answer. And in addition to that, you’re thinking, “This problem is too complex—too great for me to handle, therefore I can’t possibly have the answer.” You see, [chuckle] that’s only half of the two-step, that’s you stepping back saying, “I don’t know the answer.” The second half of the two step is saying, “Father, what is the answer?” It’s letting God’s plan of salvation be revealed to you because you’ve had the gumption to ask, “Father, what is your plan of salvation?”. . . and then abandoning all assertiveness on your part so that you are the most wonderful blank blackboard for God to write upon His truth that’s your truth, that will be the answer and will involve the Vision that is required that will constitute real

transformation that blesses everyone and ultimately amounts to looking into your brother's eyes and remembering God.

You see, the only reason you don't have the answer is, that you haven't been willing to abandon an inner urgency within you that says, "You can come up with the answer and you must come up with the answer because that's what God created you for." That's your *modus operandi* but it's something that can't bear fruit.

When you realize that, it's going to be discouraging, it's going to take away whatever inspiration you gleaned from a wonderful talk somebody gave. Unless you realize that, your willingness to become silent and not assert authority is the only way you can find yourself fitting in, blending in, being that which is fluid enough to cooperate with the way things work—with the way Creation works, with the way the Kingdom of Heaven moves—which at the bottom line, constitutes you coming back into your right Mind, into your sanity again.

So you see, I've said many things over the years that are inspiring. And if you want to go back and read them and refresh yourselves, you're welcome to. But the real key thing right now is that you need to be able to look at the things that take away your inspiration and look at them closely enough to see that the reason the inspiration is fading is because you are upset, because you really are realizing that you're not in control and you don't really have the authority to correct the situation all by yourself. And because of your ego structures, that is not a happy state of affairs.

However, I'm pointing out to you that it is an inevitable state of affairs in the process of Waking up. It is inevitable that you will arrive at this realization that you don't have the authority, together with an inspiration to do something totally crazy—to abandon your attempt to be authoritative and to become utterly still so that you become a void, a void that is an invitation to be filled, in which no little bits of assertiveness are present anywhere—a void that is an invitation to be filled that becomes pregnant with the conscious experience of truth.

You see, again, it's simple. If you want to experience or know what God's plan for your salvation is, you've got to stop trying to figure out what it is. And you've got to shut up. And you've got to be willing to turn to the Father and say, "Father, what is your plan for salvation? What is it I need to know?" And then don't do it as a test, because to whatever degree you say, "Well, I'm going to give God 30 days. I think I can manage to not control things for 30 days without everything going totally to ruin. And so, I will be very willing for 30 days. I will be very unassertive for 30 days." But you see, this little plan that

you've got behind your back is part of what's supposed to be the void, the emptiness that's the invitation and it's not empty is it.

I know, people say they'd give their right arm to experience salvation. Maybe you would. But what you need to be willing to give for your salvation is the last vestiges of any attempt or any intent on your part to be a self-existent, self-created authority. So that you might be the presence of pure awareness in which God's thoughts and God's meanings and truth itself can be illuminated and show you your right Mind and your Birthright.

Now, I am saying things that could be considered inspiring. But what I really want you to bring your attention to and what it's really important to bring your attention to are the times and the places in your day where inspiration goes out the window and you find yourself tense, uncomfortable, experiencing an undercurrent of one sort or another—where there's lack of inspiration. And notice it! Because these are the places where you're still holding out for the exercise of control as though you had authority, and they are standing in the way of your experiencing your right Mind. And you need to recognize them so that you say, "By damn it, I'm not going to let these things take my inspiration away. I'm going to stop asserting this personal, private authority. I'm going to stop trying to control things myself and I'm going to join with the Father." It's that simple.

And so, instead of letting the absence of inspiration get worse and worse until you're experiencing utter humiliation, notice it in it's earlier stages that aren't quite so rugged, so that you might say about this or that or the other thing that seems to be taking away your inspiration, "Father, what is the truth here? Father, I don't want to explore my personal potential for coming up with answers any further. I wish to abandon my independence and join with You. I would like to put my arm around You and I would like You to put Your arm around me, so that we might move forward together in harmony and cooperation. And I will let You fill my mind with the only thing that could possibly be in my Mind, because I am the host to God. I am the host to You. And I'm going to let myself be the host to You instead of trying to be something separate and independent all by myself."

Coming back to the book:

***If you are wholly willing to leave salvation to the plan of God,
and unwilling to attempt to grasp for peace yourself, salvation
will be GIVEN you.***

Now . . .

. . . will be GIVEN you.

... because it's already yours. You never did stop being what you ultimately will be or what you were to begin with before you decided to take this little vacation into orphanland. So, when it said it would be given you, it means it will be returned to you, it will be illuminated as having constituted your presence forever and ever, even though for awhile you chose to close your eyes and forcibly ignore it.

Continuing:

Yet think not you can substitute your plan for His.

You see. [Chuckling] Don't keep an ace up your sleeve. Don't give yourself a backup plan. Don't give yourself a safety, an out from this experiment in [chuckling] being a puppet, in being that which fits in.

... think not you can substitute your plan for His. Rather, join with me in His, that we may release all those who would be bound, . .

... by virtue of their choice to be independent . . .

... proclaiming together that the Son of God is host to Him.

... meaning God. You see, there's a clue about God's plan for salvation.

Rather, join with me in His, . .

... God's plan . . .

... that we may release all those who would be bound, . .

... all those who are still choosing to dream dreams, proclaiming together, you and I together, that the Son of God, every Son of God is host to God.

You're here to teach your brother the truth. You're here to be willing to ignore his presentation of himself, to ignore the concepts he governs himself by that cause him to be bound to an untrue perception of himself, and instead, be willing to bring to him the clarity of what is true about him in such a way that makes such sense that he will say, "Wow, I've been a fool to hold on to this misperception. Thank you . . . thank you for having the patience and taking the time and bringing with you the clarity of just exactly the perfect words that allowed me to see the nonsense I was holding myself to. I'm going to let it go."

You see, there's that clue about the Father's plan for your salvation.

Continuing . . .

Thus will we let no-one forget what YOU would remember.

Interesting way to put it, isn't it? We will . . .

. . . let no-one forget what YOU would remember.

When you say, "Father, what's the truth here?" And the Father reveals the truth, it is revealed to you so that you can share it. The clarity you find yourself having, you have for the purpose of sharing with another.

Thus will we let no-one [else] forget what YOU would remember.

And as a result what you give you get to keep. You secure it for yourself because you didn't indulge in further privacy. You listened. You joined with the Father. You wanted to know the truth and you were willing to abandon any authority you thought you had in the process and you shared it.

Thus will we let no-one forget what YOU would remember. And thus will you remember it.

What you give becomes yours.

Call forth in everyone only the remembrance of God, and of the Heaven that is in him.

. . . in your brother.

Call forth in everyone only the remembrance of God, . .

Don't join with him in his puny, small minded assessment of himself. Don't belittle him for it. But provide a Vision that allows him to see beyond it and recognize that it's not something he needs to be bound by any longer, that he can choose to abandon it. That's it.

If someone is behaving as though he is your enemy, don't assign the label "enemy" to him. Recognize that he's a brother misunderstanding himself and misunderstanding you. And then don't act as an enemy to him, act as a brother. And your insistence upon behaving as a brother who loves his brother, or a brother who loves his sister, you will provide by your actions, your behavior and your words, the assurance that your brother or sister needs to know that he doesn't or she doesn't have to distrust you and can be willing to abandon it and feel safe.

Call forth in everyone only the remembrance of God, . .

... meaning only the remembrance of what is divinely true about him.

... and of the Heaven that is in him. For where you would help your brother be, there will you think YOU are.

And that's a fact.

... where you would help your brother be, there will you think YOU are.

If you think your brother's a bastard ... if you think he's lived his life in a way that is unprincipled and harmful and unkind and hateful and so-on-and-so-forth, and that he behaves this way because of life circumstances that he went through, that will be where you think you are. You will see yourself as like him, but having had better circumstances or been more fortunate than him. But still you were vulnerable as he was, but you by your own hand and your own intelligence managed to live your life a little bit better and so you're a little bit more respectable and you like yourself a little bit more and your demeaning attitude towards your brother is justified, even though you are as vulnerable to what he has experienced, as he was.

... where you would help your brother be, . .

See, if you would help your brother be in a state of being a bastard, who is judgable and who is appropriate to demean ...

... where you would help your brother be, there will you think YOU are.

You'll think you're there too, but just a little bit more fortunate for the time being.

So be aware of this. And don't help your brother be where you don't want to be. Don't help your brother by demonstrating that he truly is vulnerable to life circumstances, and he truly is vulnerable to insane thinking, because you'll be teaching the same thing to yourself about yourself.

That's why you want to know the truth. That's why you want to abandon your own independent authoritative mental activities, because you want to stop before you think small-minded thoughts and say, "Father, what's the truth here?" ... so that the truth might fill you, so that you might share that with your brother and thus help your brother be where you will think you are. See, you reinforce the truth for both of you that way.

Hear not his call for hell and littleness, . .

Don't let his behavior define him on his small-minded terms to you.

Hear not his call for hell and littleness, but only his call for Heaven and greatness.

You know something? Whenever you or your brother says, "Ouch," whenever you or your brother say or express, "I'm in pain," you're not declaring your mortality, you're not declaring your undivine humaneness, you are expressing a very deep awareness that is absolutely unjust for you to be in pain. Your "ouch" or whatever form of voicing your distress or expressing your distress, is a call for Heaven, is a call for truth.

So . . .

Hear not his call . . .

. . . your brother's call . . .

. . . for hell and littleness, but only . . .

. . . in what seems to be his call for hell and littleness . . .

. . . his call for Heaven and greatness. Forget not that his call is yours, and answer him with me.

You see? Don't answer him all by yourself. Don't resort to your knee-jerk mental reactions. Respond to . . .

. . . his call for Heaven and greatness.

. . . that looks like a call for hell and littleness and answer it with me—join with me. Do the "two-step" and ask me or ask the Father so that you can respond with Us and not in some mutual agreement with your brother and his current point of view. Join with One who has the Vision of truth and then respond to your brother.

Again . . .

Forget not that his call is yours, and answer him with me. God's power is forever on the side of His host, . .

. . . which you and your brothers and sisters are.

God's power is forever on the side of His host, for it . . .

... God's power ...

... protects only the peace in which He ...

... God ...

... dwells.

God dwells in the peace that is the fundamental context of your being. And God's power protects it.

Lay not littleness before His holy altar, . .

... God's holy altar ...

**... which rises above the stars and reaches even to Heaven
because of what is given it.**

[Repeats] Lay not littleness before His holy altar, . .

... the altar which is in you, which is the abiding place of God's love ...

... rises above the stars and reaches even to Heaven ...

This is what you want the experience of. And this is what you do not want to lose the inspiration to experience, just because you're faced with an inevitable demand to abandon the very things that made you feel good about yourself, which were all ego dynamics and didn't reflect the truth about you and kept you out of your right Mind and not experiencing your sanity.

Don't let the call for humility be interpreted as justification for losing your inspiration.

I look forward to being with you all next week.

A Course In Miracles (reference pages)
Chapter 15 – Section – LITTLENESSE VERSUS MAGNITUDE
¹ *Sparkly Book – p.355 Last Par. / JCIM – p.149 5th Full Par. / CIMS – p. 299, Par. 33*
First Edition – p. 287, 3rd Full Par., 2nd Line / Second Edition – p. 309, Par. 11

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 28th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

It's been a couple of weeks since we've been together and there's a point that we discussed last time where everyone still is.

It's this wonderful sentence:

***If you are wholly willing to leave salvation to the plan of God,
and unwilling to attempt to grasp for peace yourself, salvation
will be GIVEN you.¹***

Now, I said everyone is still at that point. That's not through neglect on anyone's part. It's very simply the point where all of you will be until you Wake up. It's really the threshold . . . it's the simple threshold.

***[repeats] If you are wholly willing to leave salvation to the plan
of God, and unwilling to attempt to grasp for peace yourself,
salvation will be GIVEN you.***

Every moment between now and the moment in which you Wake up, will be the moment where you can make the choice to be willing to leave salvation to the plan of God—the point at which you can decide to be unwilling to attempt to grasp for peace yourself. At no point is the “process” going to get more complicated than that.

Just let that sink in for a moment.

Remember, we spoke a few weeks ago about the fact that it's not appropriate for you to be the center of your attention, it's appropriate for God to be the

center of your attention. And also, that it's not appropriate for your problems to be the center of your attention, but for **truth** to be the center of your attention.

Now, when you're willing to let God be the center of your attention, you are allowing yourself to be in a frame of mind in which you are not bringing forth an agenda of your own—an agenda for your salvation, an agenda for your success, an agenda for your health, an agenda for your safety—because you're not the center of your attention.

And why would you have God be the center of your attention? Because God is where truth is to be found. And truth is what you want to know. Because when you know the truth you're not experiencing ignorance any longer, nor are you suffering from ignorance any longer. You're in your right Mind, with your mind reflecting all that is true about God's Mind because you've let God be the center of your attention and you have invited in the conscious awareness of truth.

You see, the truth is really simple. But you are all wanting to make it more complicated. And you are wanting to make it more complicated because you think that is what will give you credibility—your ability to carry out complex tasks, your ability to think in complex ways. These are means by which you develop in the minds of others a respectable countenance, a respectable presence . . . you think. And you think that it does that and it's necessary because without doing it you're not respectable yet—which is not the truth. And I'm not going to harp on that over and over again tonight.

Now, this new section, the heading is entitled:

PRACTICING THE HOLY INSTANT

This course is not beyond IMMEDIATE learning, unless you prefer to believe that what God wills takes time. And this means only that you would RATHER delay the recognition that His Will is so.

Now, if you're not having a problem, you can read that sentence and you can possibly find it very interesting and stimulating and find a willingness to contemplate what it means in all its ramifications. But if you're having a problem [chuckle] and you've been asking for help and you're not experiencing the resolution of the problem yet, then these sentences here are not at all satisfying:

[repeats] This course is not beyond IMMEDIATE learning, unless you prefer to believe that what God wills takes time . . .

. . . and you sitting there with your problem that's unsolved—a need that's requiring immediate attention—and you're not getting an answer even though you are desiring to have immediate learning. You've done everything I've said. You've stepped back, you've said, "Father, what's the truth here?" And you've listened. And perhaps you have heard, and the need is still present—the need is still apparently as aggressive as it was in the beginning.

This course is not beyond IMMEDIATE learning, unless you prefer to believe that what God wills takes time.

"What do you mean, unless I ***prefer*** to believe? I don't prefer to believe that what God wills takes time. Why throw that at me when I've been sitting here today desiring to know the truth that heals—desiring to know the truth that eradicates or neutralizes or corrects this problem?"

And then it continues and says:

And this means only that you would RATHER delay the recognition that His Will is so.

That's a real slur if you're in a middle of a problem and you have been honestly and earnestly desiring to know the truth.

"Whatdaya mean? It means only that I would rather delay the recognition.

"I wouldn't rather delay anything!"

You know, when we've talked about small-mindedness and littleness—littleness is when you're using your mind for your purposes without being joined. And when you sit there in a state of reaction because you haven't yet seen evidence of your faith or your trust or of your willingness to know the truth, your reacting constitutes a presenting of littleness—a reassertion of what? Of your willfulness!

"What do you mean . . . I this and I that? What do YOU mean . . . who in the hell do YOU think YOU are? I know who I am. And because I know who I am I can say, 'Who the hell do you think you are?' And I can argue with you and I can bitch at you and I can be frustrated at you . . ."

You see, all of that is you reverting to littleness right in the face of your having been willing to abandon privacy and self-authorized thoughts, so that you might join with the Father because you have been told. And you have faith that what you have been told is true—that if you will let the Father in and if you will abandon your willfulness, you will see the results of ignorance dissolving, fading, being corrected, being erased.

Now, I've brought out before the statement that, ***"You are neither behind the point of perfection nor advancing toward it. You are at that point and you must understand yourself therefrom."*** Now we can equally say that truth is neither behind the point of perfection nor advancing toward it. It is at that point and must be understood therefrom.

So I want to describe something to you here. I want you to imagine that there are, like, two rooms: One is the room you're in that has the characteristics of you being an independent thinker—an authorizer of thoughts, an authorizer or creator of orderly thoughts. And in this room you have conflict, you have problems that you have to solve and you're even glad to have the problems to solve because that gives you purpose. There's another room in which Reality is going on, in which truth is available and present to be known.

Now, you all have the tendency to stand in the room where you are a private authorizer and for you to sort of reach into the other room where the truth is so that you might get hold of the truth to change the circumstances in the room you're in.

But the saying doesn't say that. It says, "Truth is neither behind the point of perfection nor advancing toward it." In other words, it partakes of nothing of the nature of the room of independent thinking and the conflict and problems that necessarily accompany independent thinking.

And so you reach for truth to bring it back to the room you're in so that you can exercise authority. In many ways, this is the way you approach your healing. It's the way in which you do the two-step. You step back and stop thinking and you ask the Father, "What is the truth here?" so that you ***think*** you might be able to ***have the truth in your possession*** and apply it to the situation in the room that you're standing in.

But truth can't be understood in that room. And so when you're asking to know the truth, you're asking to have your mind shift from the room of independent thinking and the conflict always associated with it, into the room or arena of truth in which truth is neither behind the point of perfection nor advancing toward it, and therefore neither are you and the truth that is revealed to you does not become something to apply to the you that was standing in the other room.

And that's why the discovery or uncovering of truth is called a miracle. Because it's a sudden shift of perception: From the room of independent thinking to the context of truth, to the context of Reality in which nothing is getting better, in which nothing is having truth applied to it so it is transformed into something better.

Now, when you are learning about this and when you are learning to use your mind in this way, meaning not to use it to make something happen, but to use it to pay attention—to get out of the way in the sense of personal self-assertion and to let yourself be filled with the truth—when you're learning how to do that so that the fact that you're not behind the point of perfection and you're not advancing toward it can register with you, you have to be careful not to let your old-time thinking come into play that says, "Well this is taking a long time" or "This isn't working!"

Oh-h, well how do you know it's not working?

You just say, "It's not working according to my timetable!"

That's littleness! That's old habits! Those are the thinking processes that you have used forever and haven't allowed for healing and transformation to register with you—for you to find yourself moved out of the orphanage into the Kingdom of Heaven or from the room of conflict into the context of the Kingdom of Heaven and harmony.

Now it says:

This course is not beyond IMMEDIATE learning, . .

Okay . . . that's great news. It's wonderful. No argument there.

This course is not beyond IMMEDIATE learning, unless you prefer to believe that what God wills takes time.

Well, where on earth would that idea come from, that God's Will takes time?

Well it comes from thinking. [chuckling] It comes from using faulty imagination. And another way in which it comes into play which isn't a matter of a thought process, is that you don't really care what God's Will is. Because at the moment all you care about is your will. And your will may be very profoundly wonderful: "My loved one is in pain and I want my loved to be relieved of pain. I know that my loved one's Birthright is perfect harmony and the experience of perfection and by damnit, I'm going to think this absolutely flawless thought with such intensity and such confidence that it will, because of its truth, transform my loved one's experience!"

Whew! . . no two-step there. No question, "Father, what's the truth here?"

It's an expression of arrogance isn't it. As we discussed last week, arrogance is the one thing that can take your inspiration away.

Hey, what is inspiration if it isn't the influx of truth—that which happens when you actually say, "Father what is the truth here?" . . . and you do care what the Father's Will is—and you're not caring more about what your will is no matter how well founded, how well placed or how perfect and beneficent it is.

This means only that you would RATHER delay the recognition that His Will . . .

. . . the Father's Will . . .

. . . is so.

You're gonna try your will first. You gonna try to be the best damned metaphysician—the best damned spiritual healer you could be, the clearest channel of the Father's healing power. By damnit you're going to be the best! "I'm gonna be the best . . . I'm gonna be the best! I'm going to apply myself with the foundation of truth itself to do a holy work."

When you do that, it means only that you would rather delay the recognition that His Will is so, that God's Will is the only One that is, the only One that exists, the only One that is embedded in you as your will, as your purpose which is waiting to be fulfilled when you yield to it.

But oh-no, you'd rather yield to the will you've imagined you have instead of the will the Father has placed in you which is His Will and which you won't discover the fullness of until you forget about yourself and say, "Father, what is your Will?" And invite it in and make room for it by not having any alternative plans for salvation yourself.

You know, what other plans of salvation might you have?

Oh well, let's see . . . Let's say your loved one's problem is an inconvenient problem. What if your loved one's problem is getting in the way of something important you have to do. What if your loved one's problem, which of course, the ***Course*** has taught you is the result of his or hers ignorance which he or she has brought upon himself or herself, and so therefore it's up to them to correct it and it's not your problem, really . . . you know. So, "I can't let my loved one's problem interfere . . ." With what? "Taking care of No. 1."

"Oh-h . . . you know, . . . if I were going to make my loved one's problem of primary concern to me because I truly love my loved one, that would tell everyone else who's expecting to be the center of my attention, that they aren't the center of my attention. That my wife or my husband is and that I'm

willing to neglect them for my wife or my husband—my significant other. And I will lose respect, because by damnit, they expect me to follow through on whatever I've promised them I will do, or whatever I have convinced them I am capable of doing for them so that I might have their allegiance. In other words, their respect.

So there are strange ways of deciding that what the Father's Will is, is not important to you. And that you do not really want to know the truth about your loved one's problem so that your loved one will experience healing because it will cause you to lose face with others.

Tell me this: If you are going to become so convoluted in your mind (and you love complexity), before long you're going to be obligated to many in many different ways because of what you promised this one or that group or those people. And pretty soon it's going to be hard to keep straight what you promised to whom and how you're going to keep up a good front, all as a means ultimately of saying to your loved one: "Don't have a problem that's inconvenient for me. Don't have a problem that requires me to be with you out of my devotion to you because I love you. Don't have an inconvenient problem [chuckle] which would cause me to have to embody the fact that I don't value you as much as I value everyone else's adoration or respect or approval!"

Now, what I've been saying . . . I've used a loved one as the example, but it could be anyone, anyone who's calling upon you for attention that for one reason or another you don't want to give because of arrogance that you have that says, "I shouldn't have to do this, you're having a problem at an inconvenient time. I shouldn't have to bend over backward or put forth any conscientious effort because right now it's inappropriate!"

Remember, we said last time we read:

Call forth in everyone only the remembrance of God, and of the Heaven that is in him.

Well that's great [chuckle] if the call for the remembrance of God that's occurring doesn't happen to be inconvenient for you. If it's inconvenient, then you say, "I really don't have the willingness to call forth in you only the remembrance of God and of the Heaven that is in you." . . . selfishness.

Call forth in everyone only the remembrance of God, and of the Heaven that is in him. For where you would help your brother be, there will you think YOU are.

Now here's the key:

Hear not his call for hell and littleness, . .

. . . when your brother is voicing his frustration, his pain, his suffering, he's being unpleasant. He's expressing littleness, he's expressing fear, he's putting forth a call for hell and littleness. "Feel my pain . . . feel my pain . . . hear my pain . . . hear my pain . . . give your attention to me . . . give your attention to my pain, etc."

Hear not his call for hell and littleness, but only his call for Heaven and greatness.

Because you have the means to discern what his behavior actually is. Is his unpleasant obtuse negatively focused energy a call for hell and littleness or is it a call for Heaven and greatness?

And can a call for Heaven and greatness really be an inconvenience to you? Can it happen truly at an inconvenient time? Is there any time that is not appropriate for you to call forth in your brother only the remembrance of God? Is there any moment in which it's inappropriate for you to call forth within you the remembrance of God so that you can be with your brother consciously in that frame of mind? No.

Well, what if you answer your brother or sister with the truth that you hear, because you did the two-step, and your brother or sister refuses to hear you and persists in complaining and stating that the lie is the truth—that he has this terminal disease and he is dying and there's nothing that can be done about it and no matter what you say it can't be changed, and fights and fights and fights for the lie.

Well, [chuckling] you know, it was all right the first time you did the two-step, you know . . . it wasn't too inconvenient . . . you were able to take the time. But now your brother is kicking you in the face so-to-speak and rejecting the gift and saying that, in so many words, the truth that you're sharing is nonsense and you have presented nothing that justifies his abandoning his conviction—that he has no choice but to suffer and die.

So the question boils down to: At what point does your brother's need constitute a justifiable inconvenience to you so that you can say, "I cannot help you any further, because I have things to take care of for myself." At what point is the abandonment of Love, as the proper use that your mind is to be put to, justifiable? At what point does fulfilling your function become truly inconvenient and inappropriate?

It's a good question. Because if there is a time limit, if there is a point at which it is appropriate for you to withdraw your willingness to call forth in everyone only the remembrance of God, then there is a point at which it is appropriate for you to abandon your function and lose the opportunity for a miracle.

You're neither behind the point of perfection, nor advancing toward it. You're not in the room of progress, of development, of becoming better or becoming worse, you are at the point of perfection in the other room and must understand yourself therefrom—which means that when there is a problem to be solved, you must be willing to go into an arena that doesn't seem to make any sense, because you're asked to abide by a knowledge of truth that you will find yourself infilled with without being able to take that truth and use it, which it is your habit to do.

Everything that goes on in your mind is a thing to be used—a thing to be used for your safety, a thing to be used to create invulnerability, a thing to be used to reduce stress and help remove you from inconvenient demands so that you might find peace without resolution. And that's not what it's about.

Now if a brother is behaving negatively and in a harmful way, and if that brother won't stop no matter how clearly you share with him the very truth that would allow him to abandon his misunderstanding, if he insists on behaving in a way that would be harmful, you must, as I've said before, do whatever it takes to disallow for the harm to occur. ***But*** you cannot afford to treat the brother as though his problem is an inconvenience to you that provides a justification for abandoning your intent to call forth in him only the remembrance of God.

And as I've said before, if someone is brought into a hospital and there is a total lack of self-control and he or she would harm those attending to him, he or she is strapped down so that no harm can be done, and then care is provided—so the correction occurs.

Now, I'm going to go back to where we began.

This course is not beyond IMMEDIATE learning, unless you prefer to believe that what God wills takes time. And this means only that you would RATHER delay the recognition that His Will is so.

And I've just gone through various examples of how you justify a delay in the recognition that His Will is so, and not yours.

You have many ways of justifying governing yourself and your behavior towards your brothers according to your will, without violating your will, without letting your will be modified in any way.

The holy instant is THIS one . . .

. . . this instant . . .

. . . and EVERY one. The one you WANT it to be it IS.

The instant what? The instant in which immediate learning can occur. The instant in which a sudden shift in perception—a miracle—can occur.

The holy instant is THIS one and EVERY one. The one you WANT it to be it IS.

It's the simple truth. But if you're struggling with personal authority or personal affront and you're questioning whether it's still appropriate for you to call forth in your brother only the remembrance of God, this moment will not be the one in which the miracle occurs.

The one you WANT it to be it IS. The one you would not have it be is lost to you.

It's very simple.

YOU must decide on when it is. Delay it not.

And again I want to come back to you when you have been diligently and devotedly wanting to know the truth—God's truth—so that your brother might be blessed who is in pain or whatever. And you read it and it says . . .

YOU must decide on when it is. Delay it not.

And you have a reaction, "I'm not delaying it. I don't want to delay it. I've been earnestly and patiently and without any attempt at coercion to make it happen faster—being open to the truth that would heal.

"So don't tell me that I must decide on when it is and to delay it not. I have decided on when it is. And I'm not delaying it. Now is when I want it. Now is when I desire it because I love my loved-one."

If the correction hasn't occurred, then somewhere you are still holding out for your will, somewhere you're saving face or somewhere you're saving your ass, you're not going to bring it out into the full open center stage. But in some way the call for your willingness to help uncover the truth is colored by an

agenda you have and a distress that what is happening is a little inconvenient for you and therefore not appropriate. The simple definition of arrogance—the exercise of authority that you don't have.

The holy instant is THIS one and EVERY one. The one you WANT it to be it IS. The one you would not have it be is lost to you. YOU must decide on when it is. Delay it not. For beyond the past and future, . .

. . . or we could say, separate and apart from the past and future . . .

. . . in which you will not find it, it stands in shimmering readiness for your acceptance.

What does? Well the truth does. But in this case it's referring to the learning that the **Course** makes available and encourages and nurtures—learning, growth, you might say, transformation, the miracle that constitutes the sudden shift of perception where ignorance is replaced by knowledge or Knowing.

For beyond the past and future, . .

. . . separate and apart from the past and future . . .

. . . in which you will not find it, it stands in shimmering readiness for your acceptance. Yet you cannot bring it into glad awareness while you do not want it, . .

“Oh, but I do want it. But damnit, it's such inconvenient timing. And how am I going to deal with these others who were expecting something from me at the very moment that I'm called to be here. It's not fair.” Ewe . . . there's all that littleness again. The private thinking that constitutes the opaqueness of your mind that doesn't let Reality shine into it.

Yet you cannot bring it into glad awareness while you do not want it, for it holds the whole release from littleness.

Your practice must therefore rest upon your willingness to let all . . . your willingness to let all littleness go.

What does that mean, all littleness? Remember, littleness is constituted of thoughts you are originating in the absence of being joined with the Father, in the absence of being joined with the Holy Spirit, which is nothing more than your right Mind.

The instant in which magnitude will dawn upon you is but as far away as your DESIRE for it.

Again, that sentence will make you mad if you think you have been desiring it and you are frustrated because you haven't seen the results yet.

The instant in which magnitude will dawn upon you is but as far away as your DESIRE for it.

"Well, whatdaya mean? I've had the desire for it all day. It sure seems to be further aware than my simple desire for it. And I'm pissed off. And it's not fair. Oh, boy." You see, all of these sentences are expressions of littleness, they are expressions that don't take into consideration the divine one that you Are, the one that is neither behind the point of perfection nor advancing toward it. It doesn't take into consideration that of you which isn't little and which isn't subject to thoughts that are not thoughts of God. Now, I don't mean thoughts about God, but thoughts that God is having.

As long as you desire it not, . .

. . . what? Magnitude. Magnitude is the opposite of littleness. So magnitude would be God's thoughts. Magnitude would be that Mind which you are supposed to let be in you, which is God's.

As long as you desire it . . .

. . . magnitude . . .

. . . not, and cherish littleness instead, . .

. . . as long as you want to throw out all these short sentences that express your frustration and unfairness and blah, blah, blah.

As long as you desire it not, and cherish littleness instead, by so much is it far from you. By so much as you want it will you bring it nearer.

And so you must be careful. You must watch your mind to see how you're willing to use it. Because you will easily slip back into cherishing the littleness of mind that is constituted of your asserting your right to express and believe and base your actions upon the thoughts you've made up rather than the thoughts that are God's thoughts about His creation, which constitute your ability to see truth in everything. In other words, everything as it truly is.

Think not that you can find salvation in your own way and HAVE it. Give over EVERY plan that you have made for your salvation in

exchange for God's. His will content you, and there is nothing else that can bring you peace. For peace is of God, and of no-one beside Him.

Whew . . . the sooner you're willing to consider that any ideas you have come up with on your own about how things work cannot possibly be the truth, because you came up with them on your own, as an orphan, as an independent entity that it's impossible for you to be.

You will make it impossible to experience a miracle. You will make it impossible for there to be a sudden shift of perception. The fluidity, the willingness for change will not be present. There will be no invitation for what? . . . that which stands in shimmering readiness for your acceptance—Reality as it is, wholeness where disease seemed to be, beauty where all that you had seen was turmoil and ugliness.

Be humble before Him, . .

. . . God . . .

. . . and yet great IN Him. And value no plan of the ego before the plan of God. For you leave empty your place in His plan, . .

. . . you see. Every moment you spend going for the gusto of what you will to be, you're leaving your place in His plan empty, like a student in a schoolroom who's daydreaming, and so his presence in the class is lost to the class.

. . . value no plan of the ego before the plan of God. For you leave empty your place in His plan, which you must fulfill if you would join with me, by your decision to join in any plan BUT His.

Again:

For you leave empty your place in His plan, . .

. . . by your decision to join in any plan BUT His.

I left out a subjunctive clause there for it to be more easily understood. I'll read it again wholly:

For you leave empty your place in His plan, which you must fulfill if you would join with me, by your decision to join in any plan BUT His. I call you to fulfill your holy part in the plan that He has given to the world for its release from littleness. God would have His host . . .

. . . all of you . . .

. . . abide in perfect freedom. Every allegiance to a plan of salvation that is apart from Him diminishes the value of His Will for you in your own minds. And yet it is your mind that IS the host to Him.

Now, you're not used to letting your mind be host to God. You either occupy most of the space with your own thoughts about yourself, or if you have become acquainted with God and you have invited God in, you still reserve space there for you to be your own independent, willful presence, accomplishing things that you feel are worthy of being accomplished without asking God, "What's the truth here?"

So, you're not used to thinking in terms of a shift from the room of independent thinking and the conflict and the surmounting of conflict that are characteristic of it, for the context or room in which the experience of truth is available, and from which it is your Birthright to be experiencing not only truth but your Self.

And so, the call is for you to be willing to do what seems not to make sense, so that a new sensibility can begin to register and grow and substantiate itself in your mind. Which means that you must be willing to call forth in everyone only the remembrance of God no matter how unpleasant they're being, no matter how resistant they seem to be to receive the truth that would heal them, no matter how slowly the healing of pain seems to take, because ultimately if you don't stay with the desire to know the truth you will abandon the one element that triggers transformation and you will continue to be stuck in the status-quo.

You cannot afford to let your mind be distracted from your decision to let God be the center of your attention, not yourself, and for the truth to be the center of your attention, not your problems.

[addresses audience] I love you, I love you, I love you, I love you, I love you, I love you, I love you, and you, I love you, and I love you, and I love all of you who are watching. And I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 4th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

You know, when there's a war, usually a conscript is set up and you'll see in various countries, in various forms, what was seen here in the United States: Uncle Sam saying, "We need YOU!"

Now, there's a call to peace. You recognize it on the world's stage today, but even if there weren't that demand or a demand of that sort occurring, there would still be a call to peace. The *Course* is a call to peace. And just as was brought out last week, if you are intent on fulfilling your purpose, then the purpose God has for you is unfulfilled. There's an emptiness—a void there—because you are preoccupied with your own private little business . . . you know . . . [deep sigh] pickyunish, chicken-shit, little itty-bitty business. I say itty-bitty business, because your function and your purpose is infinite, not little itty-bitty.

You're needed. We need you. God needs you. The Brotherhood that is Awake needs you. We all call upon you. The Holy Spirit calls upon you. It calls upon you to do whatever it takes to Wake up. It calls upon you to join the rest of us who are Awake in a full-on conscious experience of what you truly Are so that you are no longer confused, so that you are no longer tormented, conflicted, so that you are no longer suffering. We call upon you to do your part: To step up to the line, so to speak, and fulfill your purpose.

We've been talking for a few weeks about your purpose. Your purpose is to reflect the Father's Will. And your Father's Will becomes available to you as your conscious experience of what It is, when you what? When *you* shut up! When you dare to become still and invite a conscious experience of joining

instead of what has amounted to be an unconscious experience of independent privacy in which your experience of Reality has been so distorted that you have become afraid of it and you have devoted yourself to protecting yourself against it.

You “***kick against the pricks***” as it says in the Bible. The pricks are the parts of the Kingdom of Heaven that you’re misunderstanding, misperceiving and that you’re reacting to. And so, you fall in the middle of the Kingdom of Heaven and you break your leg—a totally absurd thing.

But the moment I tell you . . . the moment you abandon the mindset that says it’s a material world, a material universe, it’s polarized, it is a balanced antagonism, you will find that it will be impossible to break your leg if you fall. You will find it impossible for impact to occur, and you will find that if you did fall or if you had fallen and been injured and you’re in the middle of recovery, that recovery could be suddenly instantaneous and total.

Your Guides and the Holy Spirit and I have the same task: To bring truth to your attention, or we could say, to bring your attention to truth. Why? Because the moment truth dawns on you, you become unconfused. Peace is immediately established and clarity grows, for lack of better words.

Now, we ended up last week with this:

God would have His host abide in perfect freedom . . . 2

. . . and you are His host. You are the place: The fluid, flexible, willing place, in which God abides and expresses Himself—expresses, meaning Creation.

Every allegiance to a plan of salvation that is apart from Him diminishes the value of His Will for you in your own minds. And yet it is your mind that IS the host to Him.

This draws a simple picture for you of Who and what you Are—not the attorney or the secretary or the typist . . . or whatever.

You ***are*** the host of God. And what that means in its fullness awaits your conscious experience. And it will await your conscious experience forever if it takes forever for you to desire to have the experience. It ***is*** up to you. It’s up to you to ask for it. It’s up to you to press for it. Not willfully, but to press for it in the sense of willingly neglecting to do anything other than be curious to experience it.

Would you learn how perfect and immaculate is the holy altar on which your Father has placed Himself?

You're the holy altar on which your Father has placed Himself.

Would you learn how perfect and immaculate . . .

. . . you are?

This you will recognize in the holy instant in which you willingly and gladly give over every plan but His.

Now, does that mean that you've got to go on an inner search and find all your plans—the upfront ones and the hidden ones—and make sure you don't miss any of them, and abandon them, kick them out? No. [chuckle] What it really means is that you have to be willing to move into a space—I'll call it a space, a mental space—in which you're simply being quiet, in which there is silence, because in the silence there's no assertion going on. The moment you do begin to assert yourself, you can feel the silence being disturbed, literally. The disturbance will not escape your attention.

So when you go into the silence, you are willingly and gladly giving over every plan but His, because you're neglecting to exercise any plan of yours.

This is very important.

You don't have to ferret out all of the underhanded secret plans you have for your salvation in order to have salvation given you. You just have to stop employing them and you can do that by becoming still.

"Be still and know that I am God." Throughout all of the major religions, stillness is fundamental.

Again . . .

Would you learn how perfect and immaculate . . .

. . . you are?

Would you learn how perfect and immaculate is the holy altar on which your Father has placed Himself? This you will recognize in the holy instant in which you willingly and gladly give over every plan but His. For there lies peace, perfectly clear because you have been willing to . . .

. . . what?

. . . to meet it's conditions.

What are the conditions of peace? The absence of aggression—meaning, the absence of self-assertion, the absence of behavior that identifies orphanhood.

You can claim the holy instant any time and anywhere you want it. In your practice, try to give over every plan you have accepted for finding magnitude in littleness.

What does that mean, finding magnitude in littleness? It means puffing yourself up by means of your own thoughts and by means of skill you work on to acquire, so that you can control and direct other people in a way that supports your puffed up self-image.

Magnitude is what orphans try to generate through independent acts of will to prove that they are real while not claiming a Source, while not acknowledging and recognizing a Source. It's that simple.

In your practice, try to give over every plan you have accepted. . .

. . . by ceasing to employ any of them by simply becoming still, and in the stillness doing one thing, saying, "Father, what is the truth here? Father, what is the truth?"

In your practice, try to give over every plan you have accepted for finding magnitude in littleness . . .

. . . greatness without having to abandon independence and privacy.

IT IS NOT THERE.

Magnitude is not to be found in littleness because ***it is not there.*** And remember that I have been identifying littleness as all of the thoughts you ***think*** which do not in any way express or embody your having joined with your Source.

Use the holy instant only to recognize that you alone CANNOT know where it is, . .

. . . magnitude . . .

. . . and can only deceive yourself.

You, as a so-called imaginary orphan, cannot know where your identity is because your Identity is determined by your Father, by your Mother, by your Parent, by your Source, by that of which you are the effect.

You alone, . .

... not joined, being therefore totally unconscious of your Birthright, . .

CANNOT know where it, . .

... magnitude, . .

... is, and can only deceive yourself.

This is a really simple point and it's a really important point. And I encourage you this week to meditate daily and meditate only for about ten minutes on this one point.

I want you to become still . . . as still as you can . . . and then for about ten minutes, I want you just to abide with the thought that you on your own, by means of your very best thinking or worst thinking, cannot know the truth. And that ***anything you do from that standpoint*** will be self-deception!

It sounds awful. Because it sounds like it's a judgment against you. But it's not. It's not a judgment at all. It doesn't say anything about your inherent or innate presence or validity. All it says is, that if you try to do something in this fashion, it won't work. And in the knowing that it won't work and that it never has, and that the only result that has ever been has been self-deception, which means that you've been ignorant, all you have to do is stop doing that in order to escape the ignorance.

So instead of being an awful judgment against you, it's a stepping stone out of an illegitimate experience of being, one that it's not your Birthright to be experiencing and one which you need to be free of.

Again . . .

Use the holy instant only to recognize that you alone . . .

... all by your little self . . .

... CANNOT know where it is, and can only deceive yourself.

Now, if you will just let that register with you without reacting to it, you will realize . . . "Wow, I don't want to deceive myself. And if I'm deceiving myself by means of thinking I'm engaging in, without being joined with the Holy Spirit or my Guide or the Father, then I'm going to stop thinking. I'm going to begin to make time to be still and do it more and more consistently. And if I must engage in an activity, I will engage in it to the best of my ability without leaving that place of quietness. In fact, I will desire to know if I am in the middle of an activity, how to engage in that activity with divine Grace—how

every aspect of what I'm doing in that activity might express God. I will ask to find out how to be inspired in whatever task I'm engaged in." And then, still take time to quietly not engage in tasks and practice the stillness so that stillness becomes familiar to you.

Continuing . . .

I stand within the holy instant, as clear as you would have me.

For example, I stand within the holy instant as clear as Paul would have me. And sometimes Paul would have me very clear. And other times, Paul would not have me stand within the holy instant with great clarity because he wants to engage in some of his own clarity. He wants to practice being himself, you see.

And everyone does this. And in many cases, Paul presents the opportunity to experience me in the middle of the holy instant with him with great clarity more often than most people do. You're seeing an example of it right now. But as I've mentioned before, and everyone who knows him personally is aware, when the meeting is over, Paul returns, minus me. So, at that point, I stand within the holy instant as clear as he would have me, which isn't real clear.

Now, is that a judgment on him? I understand that some people do not like me using him as an example. But I'm using him as an example here, of the fact that he's quite capable of doing and being what works as well as doing and being what doesn't work . . . okay . . . just as each one of you does.

And what all of this that we're talking about boils down to is, each of you making, including Paul, the more consistent choice for letting me stand within the holy instant as clear as you would have me, and have you want to have me clear all the time.

***I stand within the holy instant, as clear as you would have me.
And the extent to which you learn to be willing to accept me is
the measure of the time in which the holy instant will be yours.***

The moment you say "Yes," without holding out for a plan of your own, without filling the silence with some bias or project of your own, as soon as you do that, the holy instant will be yours. It's that simple. That you're not doing it, simply means that you're not doing it **yet**. And that you're not doing it means that you are constantly provided with the opportunity to do it. And that's all it means.

And we are calling you to let it happen. We're saying, "Join us," so that you might consciously experience the communion that it's your Birthright to be experiencing and in which the conscious experience of what you divinely Are will become yours. And you'll no longer be inclined to try to be in a room of independence, reaching for the truth, so that you might bring it into the room of independence and improve the conflict, which is unavoidable because independence is being attempted. [chuckle] You see?

I call to you to make the holy instant yours at once, . .

. . . not next year, not when you've refined your soul . . .

I call to you to make the holy instant yours at once for the release from littleness in the mind of the host of God depends on willingness, and NOT on time.

I know you all feel that you are willing. But . . . how can I put it? Are you willing to invest the time? Are you willing to make a commitment to an ongoing willingness that doesn't become disturbed by little attempts on your part to act independently and get the satisfaction, the hit that comes from it which actually amounts to nothing but fear?

It will be easier for you to make that kind of commitment if you will really let it sink in—that the holy instant is only to recognize that you alone cannot know where It is (magnitude) and can only deceive yourself.

If you will let that be the utter truth for you, to you, that all you can do all by yourself is deceive yourself and that the result of it will always be an ongoing state of being deceived and therefore not in your right Mind, it will become easier to say—no matter what is going on in your day—"At this moment I choose not to deceive myself by thinking further. I really, really, value the idea that if I become still and stop thinking, the truth of God can and will infill me and return me to a conscious experience of my right Mind, right here on planet Earth, today in the middle what appeared to me to be absolutely not divine activities. And I'm willing to do it because of the promise I have been given: That if I do that, these so-called un-divine activities will be revealed to me because of a sudden shift of perception I've gone through that allows me to see what is divinely going on, instead of what I've misperceived to be going on and convinced myself of."

Continuing:

The reason why this course is simple is that TRUTH is simple. Complexity is of the ego, and is nothing more than the ego's attempt to obscure the obvious.

Now, when Paul listens to me, as right now, he opens up his mouth and speaks the words he speaks because something becomes obvious to him. Truth is obvious. The obviousness to truth registers with you when you're not introducing anything of your own personality or personal biases into the mix.

When you become still and things become obvious, and part of the obviousness includes opening your mouth and expressing it, it is not experienced as a personal capacity of your own. What became obvious is not a creation of yours.

And so, when you dare to become still and abandon your own intents, your own willfulness, your own best judgments and concepts, and you become receptive like a sponge, you do become filled up. And then what you say and what you be and what you do becomes illuminated by what became obvious to you. And others recognize the obviousness of the value and the meaning and the truth that comes forth.

That's the way Being is. That's the way you, being neither behind the point of perfection nor advancing toward it Be's, exists, fulfills your purpose.

When you are willing to Be in this way, there is no detectible arrogance in what you are being or saying or doing, which makes it easy for you to be heard or we could say, it makes it easier for others to hear you. And so, communication flows. Not you over here communicating an idea of yours to something over there, but you, in so many words, seeing the glory of God and saying, "Oh-h-h-h!" And everyone else hearing you say, "Oh-h-h-h!" and without your saying anything more, feeling the fact that that's an exclamation of a recognition of that which is **Beautiful**. And your exclamation had nothing to do with your trying to impress anyone. It was you having been infilled and responding to the infilling. You see?

What I'm trying to say is, that being Awake and the kind of behavior you'll find yourself engaging in will be very different from what you're presently doing.

Now, we'll continue and come back to this.

You could live forever in the holy instant, BEGINNING NOW and reaching to eternity, but for a very simple reason.

[Repeats] You could live forever in the holy instant, BEGINNING NOW and reaching to eternity, but for a very simple reason. Do not obscure the simplicity of this reason, for if you do, it will be only because you prefer not to recognize it, and not to let it go. The simple reason, simply stated, is this: The holy instant is a time in which you receive and GIVE perfect communication. This

***means, however, that it is a time in which your mind is OPEN,
both to receive and give.***

Now, let's understand that. It . . .

***. . . means, however, that it is a time in which your mind is
OPEN, . .***

. . . like a doorway without a door on the hinges, just . . .

. . . OPEN, both to receive and give.

Well, you say, "Well, everyday I engage in communication with people. And I receive and I give. They say things. I receive it. I give by saying things back." You see. And there you are in the picture, you're there as a giver-backer and you're there as a receiver. And the receiving and the giving has to do with what I'm going to call, two-way communication that at the very least, really is adversarial . . . really is adversarial.

As long as you're behaving as an orphan, as long as you're believing that you're an orphan, every bit of communication will be "this-for-that," "tit-for-tat." Adversarial . . . self-protective—always watching to see if you need to try for leverage or relax a little bit, but always wary.

What does it mean to receive and give? I'll tell you, it's what is happening right now with Paul. It isn't a matter of receiving from your fellowman in a game of "tit-for-tat" or leverage. It's standing in the silence, having abandoned the attempt to be self-assertive as an object or a thing called a human being, an organism—a thing with a piece of meat in its head that is able to cogitate and come up with conclusions.

No, it's about being a state of mind in which silence has been honored, which by virtue of what silence is, invites the infilling of Reality which we could call the Father's Will. And as I said, it causes a response, which could be, "Oh-h-h-h." or it could be words like the words I'm using right now—words like Paul is formulating with his lips and voice right now.

Either way it is an acknowledgement of the registering of truth that has become obvious by virtue of valuing the stillness. And so, receiving occurs and giving occurs.

But in the process, Paul isn't bouncing his tiny sense of himself off of what he perceives your tiny sense of yourself is. It's not a bantering about. It isn't attempts to leverage. There is no arrogance to it, because there is no personal

assertion to it. And yet something utterly meaningful is happening. It's that simple.

The holy instant is a time in which you receive and GIVE perfect communication.

Let me put it this way: Communication really isn't a two-way street. [chuckle] Communication is not something directed toward each other. It's like looking at a sunset and someone is standing next to you. And the sun comes out from behind the clouds and hits the clouds and the sky in a particular way that's absolutely breath-taking. And you express the breath-takingness of it, not caring a bit whether your brother next to you notices it or not. But your brother does notice it, because you were verbal about it, and sees it also and responds to it.

Both of you are experiencing and responding to the same thing ***together***, not as a result of a back and forth communication but truly more as communion. And it's in that sense that the word communication is used here.

The holy instant is a time in which you receive and GIVE perfect communication.

But remember, the perfect communication is occurring when you don't have yourself on your mind. It's when you have God on your mind, because you've experienced the Godness of something.

Continuing again:

This means, however, that it is a time in which your mind is OPEN, both to receive and give.

But mind you, it means to receive and give in a different way than what you have previously determined communication to be.

It is [for example] . . .

I'm adding the words in "for example."

It is the recognition that all minds ARE in communication.

Because I'll tell you something: When the experience occurs, it won't just be with the one next to you. And you will be able to glimpse—perhaps not fully, initially—but you will be able to glimpse the experience of the fact that it wasn't just you and the one standing next to you exclaiming at the beauty, but the whole Brotherhood, because there are no private thoughts. And that is part of the beginning of the dawning in your awareness of how perfect and

immaculate is the holy alter on which your Father has placed Himself, meaning you.

Again:

It is the recognition that all minds ARE in communication.

Not will be, ***are***, and therefore already have been.

It therefore seeks to CHANGE nothing, but merely to ACCEPT everything.

Oh, does that mean you're going to accept sickness? Does that mean you're going to accept sickness and sin and death? Are you going to accept murder? Are you going to accept violence—you're going to accept everything?

No. What it means is that when you have stepped out of the concept of an orphan, of an independent thinker, of an independent authorizer . . . when you have stepped out of that, there is no longer present with you any desire or attempt to change anything, to coerce your brothers, to make them behave in a way that makes you feel safe or makes you rich or makes you successful and so on.

And in the absence of assertive attempts to control and affect others and to make them behave in ways you want them to behave, you will find yourself preoccupied with the influx of truth that occurs, and the fact that the truth is so obvious. And you find yourself accepting what is obvious because it is obvious and in that state of mind, peace reins . . . peace governs.

How can you do this when you would prefer to have PRIVATE thoughts, and KEEP them?

And . . . your nice little secret thoughts: "Don't let them know what you're doing. Don't let them know what you're up to or they'll spoil it, or they'll do it before you will . . . can't trust anybody."

How can you do this when you would prefer to have PRIVATE thoughts, and KEEP them? The only way you could do THAT is to DENY the perfect communication that makes the holy instant what it is.

The holy instant is that moment in which you give and receive perfect communication.

You believe that it is possible to harbor thoughts you would not share, . .

... either hateful thoughts, that would embarrass you if others knew of them, or excellent thoughts that you are afraid people would take and run with and benefit from before you could benefit from them.

You believe that it is possible to harbor thoughts you would not share, and that salvation lies in keeping your thoughts to yourself ALONE. For in private thoughts, known only to yourself, you think you find a way to keep what you would HAVE alone, . .

... in other words, all by yourself . . .

. . . and share what YOU would share.

And you would only share whatever it would profit you to share—whatever you **believe** it would profit you to share. So you give what will get people's support. You give what will get approval from people. You give to get! But you don't share, because in the absence of self-assertiveness and self-protection, you have seen truth and gasped a little and felt awe a little and shared it not because you intended to share it, but because you couldn't keep your mouth shut, it was so wonderful.

. . . in private thoughts, known only to yourself, you think you find a way to keep what you would HAVE alone, and share what YOU would share. And then you wonder why it is that you are not in full communication with those around you, and with God Who surrounds ALL of you together.

So, here's a wonderful clue: When you're willing to become still, and when you are willing to invite in the Father's point of view—meaning that you truly want to know the truth—you find the truth about you becoming obvious to you. And you also begin to find the truth about your brother becoming obvious to you as he or she, whom you are bound together with, inseparable from in the embrace of your mutual Father.

In other words, you become open to, receptive to, and actually begin to experience what I'm going to call, the true experience of family. Because I will tell you, that the meaning of family is Identity. And there is no such thing as private, independent identity.

Every thought you would keep hidden shuts communication off because you would HAVE it so.

Yes, you would have it so and you make it so by valuing your private thoughts, and by being unwilling to be completely unconditionally open to and receptive to your brothers and sisters and your world. And thus you do not see them as

the Sons and as the Daughters of God and you do not see the world as the Kingdom of Heaven. But that is what it's your Birthright to be experiencing. And that's what I'm calling all of you to have.

It is impossible to recognize perfect communication while BREAKING communication holds value to you. Ask yourselves honestly, . .

. . . during this coming week . . .

. . . "Would I WANT to have perfect communication, and am I wholly willing to let everything that interferes with it go forever?" If the answer is no, then the Holy Spirit's readiness to give it to you is not enough to make it yours, for you are not ready to SHARE it with Him.

When you share something with someone, neither one of you has a position of dominance. True sharing constitutes a mutual act of humility and absence of arrogance.

If the answer is no, then the Holy Spirit's readiness to give it to you is not enough to make it yours, for you are not ready to SHARE it with Him. And it cannot come into a mind that has decided to oppose it.

How do you decide to oppose that? By claiming the right to think your own thoughts. Again . . . the practice of littleness.

For the holy instant is given and received with EQUAL willingness, . .

. . . see, no one dominating . . .

. . . being the acceptance of the single Will that governs ALL thought . . .

. . . oh-h, governs all thought . . . what is it that governs all thought? Not some presence that is going to govern you. What governs all thought is the obviousness of truth that becomes obvious to you when you desire to know what it is. And that's the single Will that governs all thought. You simply will not engage in expressing thoughts that don't arise out of the obviousness of what is true.

So, have a good week. And I look forward to being with you next week.

Love the fact that anything you do on your own, will constitute ongoing self-deception, which doesn't serve you at all. And then dare to avail yourself of silence as consistently as you can during this next week, with a constant invitation to know the truth.

A Course In Miracles (reference pages)
Chapter 15 – Section – PRACTICING THE HOLY INSTANT

¹ Acts:26:14

² *Sparkly Book – p.357 1st Full Par. / JCIM – p.150 1st Full Par. / CIMS – p. 300, Par. 38*
First Edition – p. 288, Last Par., 2nd Line / Second Edition – p. 310, Par. 4

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 12th 2009

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Well at this point, almost everyone has finished the day of resurrection, the celebration of the day of resurrection—but the day of resurrection of Someone else, Someone else who was providing an example, not an example of the truth about life in some general way, but an example of the truth about life about you . . . you . . . you . . . you . . . you . . . you . . . everyone.

Now we have, for the last few weeks, been reading about the holy instant—talking about it—the instant in which there's willingness on your part to say “yes” to what? To abandoning thinking, to abandoning *private* thinking and instead saying, “Father, what is the truth here? Father, what *is* the truth that I may experience its obviousness and as a result of experiencing its obviousness, spontaneously embrace and embody it in my actions with my fellowman and with my world?

The holy instant is your resurrection, if you will. It amounts to the practice of your holiness. Not you acting holy, but you experiencing the obviousness of your holiness because you're feeling God's Presence in you, as you. And you're feeling God's Presence in you, as you because you're not practicing any other presence, you're not imagining any other presence called, “you” and then behaving in that caricature.

Why have the crucifixion, resurrection and ascension if it had no practical meaning for each and every one of you today, in any given moment—in any given moment that you are willing to choose as *the* moment that will be the

holy instant—the one in which you actually yield, the one in which you actually say, “Thy Will be done.”

“Our Father, which art in Heaven, hallowed be thy name. Thy Kingdom come, thy Will be done.”¹

. . . *“thy Will be done.”* The statement is said often. But it’s very often imagined to be a statement that says, “Oh, Your Will be done unto me . . . Your Will be done to me.” When it needs to mean: “Thy Will be done *through* me because I have abandoned my intent to act on my own for my own reasons, and instead I want to know what Your Will is. I want You to share It with me so that the obviousness of the truth of Your Will will cause me to abandon any interest in any other so-called right to have a different point of view.

You say “Thy Will be done” because it is your right and your prerogative to have the Father’s Will register with you today, now, in all of your apparent unholiness, in all of your apparent humanness.

So the statement, “Thy Will be done” is a request for you to be filled with, today, in the very human here and now, with the knowledge of truth that is the obviousness of the Father’s Will and the Father’s Movement of Being in you—an experience that is so obvious that nothing remains in you to imagine that there would be any value in any other point of view.

So we could say, that since the holy instant is any instant you choose it to be, the holy instant is any instant that you’re willing to say “yes.” Then any instant is the potential for your resurrection. It’s just another way of saying, that any instant is available to you for you to experience your salvation and it’s something actual that you will experience here and now, in what you call your everyday life, which will of course transform your everyday life. But here and now is where it will happen and here and now is where you are to desire it. Here and now is where you are to yield to it with an expectation of a sudden shift of perception—a miracle!

Resurrection isn’t for holy persons, which therefore would exclude you. We could say that resurrection is for unholy ones, who, at the moment, are *neglecting* to practice unholiness. I use the word, “neglect” quite a bit to illustrate an act you are to engage in.

I encourage you to engage in the practice of neglect. It’s not hard. It takes no effort. But it does require letting go of things that you have valued. And I encourage you to do it just on the basis that you have been told that if you neglect to practice independence, or if you neglect to think in the void, in the absence, in the silence, the Father’s Will will register with you. The experience of peace will be yours. The Movement that you would call a

feeling that is love—divine love—will not fill you, but will illuminate itself as the very substance of every aspect of you.

Now those things in and of themselves are justification enough for neglecting to think or neglecting to practice independence.

You could say that your willingness to be silent is like the willingness to be in the sepulcher—in the emptiness of what is considered to be nowhere—in which the truth can be illuminated with transformation occurring. Silence indulged in is a womb of realization, a womb of transformation, the place in which you can come back into your right Mind.

Continuing from where we left off from last week:

The necessary condition for the holy instant does NOT require that you have no thoughts which are not pure. But it DOES require that you have none that you would KEEP.¹

When I was a child, it says, I did childish things. But when I became a man I put away childish things. A child can have a toy box and in the toy box will be treasured toys, and also toys that are no longer of interest. They're there, because they haven't been thrown out, but they're never played with anymore. There's no attachment to them. There's no thrill or hit that the child gets from playing with them.

So the necessary condition for the holy instant does not require that you have no toys at all, or no toys that are bad, or no toys that are old, but it does require that you have none that you would keep. It requires that the toys that you have, you don't let them be all-important to you. You let them be, and I would say, without attachment or detachment. You can simply be uninvolved with your toy box. And if that child, sister or brother comes in and grabs one of the toys, no fight will ensue, no scramble, no squabbling will occur because that's not where the value is being placed.

The necessary condition for the holy instant does NOT require that you have no thoughts which are not pure.

It doesn't require that you become ultra holy, that you have refined yourself to the point of perfection. No. But it does require that you have none that you would keep. In other words, it requires that you be willing to let go of all of them or ignore them for a time, like, a holy instant! [chuckle] Just a little bit of time, just an instant. And the way you let go of them, as we've discussed, is to not give your attention to them, but rather give your attention to becoming still, abandoning thinking—what you call "meditating"—and then in the

quietness, reach out to the Holy Spirit or the Father or me. That's all. In doing that, you are neglecting to do the other.

Innocence . . .

. . . and this is so important . . .

Innocence is not of your making.

It's yours. But you didn't make it. And it's unalterable. No matter how much you might have ignored it, or how much you might've had beliefs to the contrary.

Innocence is not of your making. It is given you the instant you would HAVE it.

Now the fact is, that it has been given you even though you're not experiencing it. But it will be experienced the instant you would have it. The instant you stop blocking the experience of your innocence, your innocence will register with you.

Well, how do you stop blocking your innocence? By not indulging in practicing guilt, by not constantly reiterating to yourself that you are guilty, by not constantly telling yourself that the problems you are having you deserve to have because you did this or you did that or you did the other thing that you are guilty of and that you must pay a penalty for.

See, you must *neglect* to employ guilt in order to have the experience of your innocence infill you, causing a sudden shift of perception—healing.

It is given you the instant you would HAVE it. Yet it would not be Atonement if there were no NEED for Atonement.

If you did not so significantly believe that you are guilty for this, that or the other thing, there would be no call for anything to reveal to you your innocence—called “Atonement.” There would be no reason for a holy instant. Salvation would be a meaningless word because that which is whole—he who is the host of God and knows it—is not in need of salvation and is not experiencing anything less than salvation.

You will not be able to accept perfect communication as long as you would HIDE it from yourself.

Now this perfect communication is when you and your brother are relating to each other without hesitation, without shields, without armor, without

techniques of self-defense being employed. It's you and your brother sharing unreservedly—sharing completely, totally.

And again, I will tell you that the word that describes that action, is peace. And it is security. And it is stability. And it is invulnerability, what would be called: Omnipotence.

You will not be able to accept perfect communication . . .

. . . which is the result of undefended sharing . . .

. . . as long as you would HIDE it from yourself. For what you would hide IS hidden from you.

Every act of self-defense that you bring into play, any act of defense against your brother, hides from you your oneness with your brother. It hides from you his holiness and your holiness, which as brothers you share because you have a common Father Whom you are host to. You hide that from yourself. The very thing which you think keeps you safe from each other, keeps you from knowing each other along with the fact that no defense is needed because there is perfect safety in the shared experience of who and what you Are already.

In your practice, then, . .

. . . practice of what? Practice of the holy instant.

In your practice, then, try only to be vigilant against deception, and seek not to protect the thoughts you would keep unto yourself.

Well, how do you be vigilant against deception? Easy, it's the answer to, "What is the practice of deception?" The practice of deception is ***thinking*** by yourself—thinking on your own.

So, . .

In your practice, then, try only to be vigilant against deception, . .

. . . the practice of thinking all by yourself . . .

. . . and seek not to protect the thoughts . . .

. . . that you would think all by yourself, that . . .

. . . you would keep unto yourself.

The private thoughts you would have that you would keep private within you.

Let the Holy Spirit's purity shine them away, and bring all your awareness to the readiness for purity He offers you.

Be willing to do this radical thing of abandoning your right to think your own thoughts, of neglecting to practice it and to become silent and listen, desiring to know the truth.

I want you to wish to experience everything through my Vision, which is my gift to you from God. In order for that to happen you have to be willing to be consciously being with me, consciously aware that I am with you and that you are with me and that there's no value in our not being together, and then valuing my perspective, my Vision, because my Vision is the Father's perspective, which I give to you from Him, and which, as I've said before, when you let it in, you will share with your brothers.

But of course, we're talking there about sharing, we're not talking about privacy. We're actually talking about standing in the experience of awe and exclaiming your awe in whatever words pour forth, because you can do no otherwise, because it's so obvious that there's nothing else to be saying or being or doing.

Your resurrection, your Easter, will be when you say "yes" in any particular instant, to abandoning all the little acts of privacy, all the little attitudes of privacy and opening up with total defenselessness to the Meaning of your brother or to the Meaning of the flower or the Meaning of the table as God is Being each one of those.

Let the Holy Spirit's purity shine them away, and bring all your awareness to the readiness for purity He offers you.

And I'm going to add: A purity that is your very self, a holiness that is your very holiness, the truth about you that is the very truth about you.

Thus will He make you ready to acknowledge that you ARE host to God, and hostage to no-one and nothing.

Be willing . . . be willing to dare to believe that every time you have a thought all by yourself, every time you have a judgment, every time you have an evaluation, every time you come to a conclusion based upon what you already know, you have become hostage to those thoughts! Why? Because that's not your function—your function is to be host to God. Your function is to allow the Father's Will—the conscious awareness of truth, the obviousness of truth to constitute your Mind—so that that is what you are expressing, so that is

what promotes your every act. That's your freedom. That's your wholeness. That's your holiness.

When you forfeit those, so that you might have a thought of your own, a determination that you've come up with based upon your best judgments, you have become hostage to those thoughts because they absolutely bind you to an unconsciousness of your Birthright and of your holiness. They take you away from your conscious awareness of truth and incarcerate you in a finite mentality and hold you hostage—hold you hostage because you always serve those who hold you as hostage . . . you always serve what holds you as hostage.

Easter . . . Easter Sunday currently is happening for a sliver of your globe, Hawaii and the West Coast. For everyone else, Easter was yesterday. But for everyone else, Easter is the instant you're in, right now. And right now is an acceptable moment for your resurrection. It's an acceptable moment to yield to the Father's Will as an actual thing and not just a wonderful, spiritual idea.

Now, the next Section is called:

THE HOLY INSTANT AND SPECIAL RELATIONSHIPS

And I'm going to set the tone right here by saying that special relationships are usury relationships. Special relationships are relationships that are used to get, at the expense of one of the parties, which means the other party [chuckling] which ultimately means both parties. Both parties are being abused. The reason being, that there's no sharing going on, there's no undefended sharing.

Now, so far we've basically been talking about the holy instant and what it amounts to, which is your willingness to become still, invite the Father's Will into your awareness and yield to It.

This is all well and good, but the fact is, that you want the Father's Will to infill you regarding everything you have ignorance about—so that true understanding, the experience of the truth of everything is your conscious experience and you're no longer ignorant of it.

Now, . .

The holy instant is the Holy Spirit's most useful learning device for teaching you love's meaning. For its purpose is to suspend judgment ENTIRELY.

Suspending judgment is the equivalent of neglecting to practice independence, neglecting to engage in private thinking, un-joined thinking, . .

... its purpose is to suspend judgment ENTIRELY.

Well, there you go . . . how can you do it ENTIRELY? It's like how can you root out every false thought, every negative thought? You don't have to. All you have to do is to neglect to employ any of them. You suspend judgment entirely by abandoning judgment in favor of enquiring of the Father or the Holy Spirit, "What is the truth here? I want to join with You in order to have You share with me Your perspective. And I'm going to stop holding on to the right to having private thoughts of my own in addition to the ones You share with me. I care to be Family. I care to be part of Family. I care to be embraced by All and I care to embrace All and I don't know how to do it. And I'm asking You to show me. And I yield . . . I will yield to the obviousness of the truth You share with me." That's how you *suspend judgment ENTIRELY*.

Judgment always rests on the past, for past experience is the basis on which you judge. Judgment becomes impossible without the past, for without it you do not understand anything.

So you see, [chuckling] the trap is thinking that you understand something at any point. The moment you think you understand something, you've lost the Vision—you're not looking with innocent eyes—you're not seeing the, "**Behold, I make all things new.**"³ "Behold, I make all things new . . . I make all things new . . . I make all things new."

"Hey, it looks like it's the same old glass to me. Looks like it's the same old water that was there five minutes ago in it." But wait a minute . . . the fact is, "Behold I make all things new . . . "I make all things new . . . I make all things new." There is nothing about that glass or that water that is old. The Father is being it, Creation is being it right now . . . right now . . . right now . . . right now . . . it's brand new.

You don't understand what you haven't experienced. So stop trying to understand. And let me make this clear: When you become still and you desire to know the truth and truth is revealed and it is obvious to you, what is obvious to you doesn't become understanding. Understanding is about past things. You cannot understand something now. You can be with it and experience its obviousness, but you will [make a] mistake if you take what is obvious and add it to your memory as a definition of a thing that will always be what it is—and now you can explore it and examine it and study it and come to conclusions about it. No!

The obviousness of truth is the obviousness of, for lack of better words, living Love, divine life. It's a fluid thing, it's not static. And so you will always find yourself knowing the truth, experiencing the obviousness of the divinity of

Creation. And it will not be something you accumulate as knowledge to hold and to refer to and to base future actions upon. Because you will be making a shift into, for lack of better words, basing your actions on the obviousness of the truth of things in the holy instant, in the now of conscious awareness.

Being from this vantage point is a constant source of delight. But when you take the obviousness of truth and you capture it and you understand it, the delight is gone. And that's basically what you're living in and what I'm inviting you to abandon and come out from.

Again, . . .

Judgment becomes impossible without the past, for without it you do not understand anything. You would make no attempt to judge, because it would be quite apparent to you that you do not know what anything MEANS. You are afraid of this because you believe that, WITHOUT the ego, all would be chaos.

You see the ego is that imagined presence that has come to understand [chuckling] what everything means. And without this capacity to understand what everything means—that's called the ego—the belief is that everything would be chaos. Yet I assure you that without the ego, all would be Love. All would be a singularity, an infinite singularity, living, moving Love: The nature and substance of every idea—I didn't say every thought—every idea, or carefully we could say, every thought of God.

You see, the result of resurrection is the movement into the singularity, the obviousness of the singularity of Love relative to everything. It is something to be greatly desired, but not a thing to desire endlessly, although it's unobtainable. It is a thing to desire enough to bring you to a point of neglecting to do what blocks the experience of it. And what blocks the experience of it, in one form or another, is nothing more than the chatter that goes on in your mind, which amounts to static, which when what causes it is abandoned, leaves you in a pristine quietness of the Mind of God, which is your Mind. And in that quietness, all that characterizes the Mind of God will register with you and transform you and cause you to see everything with fresh eyes and promote your ongoing being without your attempting to say, "I understand."

Instead of saying, "I understand," and accumulating your understanding, you will say, "It's obvious and I am curious . . . I am open-endedly curious to experience the 'Behold I make all things new,' which is the Movement of God in me, because I am the host of God. And my only function is to let the Movement of God in me constitute my undistorted experience of Reality."

This is the wonderful truth. And although we can talk about the nature of the human mind—the independent ego—in very complex terms, there's a very simple way to become free of it. And that is to neglect to employ it. Turn your attention to listening instead of thinking. It's simple. I continue to recommend it to every single one of you.

And I wish you, each of you, a very happy Easter. And I look forward to being with you next week.

¹Mathew 6:9

A Course In Miracles (reference pages)

Chapter 15 – Section – LITTLENESS VERSUS MAGNITUDE

² *Sparkly Book – p.358 2nd Full Par. / JCIM – p.150 6th Full Par. / CIMS – p. 301, Par.43*

First Edition – p. 289, Last Par. / Second Edition – p. 311, Par. 9

³Revelations 21:5

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 25th 2009

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Many years ago now, in some of my first conversations with Paul, I told him three things:

- 1) All of you is always present.
- 2) All of you is always available, and
- 3) All of you is always functioning.

Now I did not mean that all of what Paul is as a human being or as a body, is always present, available and functioning, I meant to convey to him that as the manifestation of God, that he, being all that God was Being right there where he was, was present, available and functioning. It was my intent to get Paul to think beyond whatever his present concepts of himself were at that time, whatever definitions he was employing to "understand" himself.

And so I say to each one of you: All of you, all of what you are infinitely speaking is always present. No part of it is ever absent. And all of you—all of what you are—is always functioning. Every minute part, you might say, of you is always functioning. Why? Because, God [chuckle] is the Being of every minute aspect of you.

And so, where you might be thinking that some of your organs aren't functioning as they should be, or this part of your life isn't functioning the way it should be, and you're believing that, you need to bring your attention back to the fact that not only is all of you present, but all of you is always functioning. That's, you could say, the ultimate truth but it's also the

primitive truth. So, it's not an ultimate truth you're going to move toward, it's an ultimate truth—that is, the primitive truth that you're going to come back into—the conscious realization and experience of. And what will specifically help you come back into that realization is the awareness that all of you—all of what you infinitely are—is always functioning and it's always available to you . . . it's always available to you.

This morning, something rather significant and important was discovered to be lost. There was some distress associated with the fact that it seemed to be lost. Thinking it through, it was reasonable to think that it could have inadvertently been taken. The circumstances were such that someone could mistakenly have picked it up, blah . . . blah . . . blah . . . and tension began to mount. And Paul remembered what I said, "All of you is always present," not lost, not out of sight. "All of you is always available," not unavailable. And "All of you is always functioning."

Now, every week, most every week we get together and we read the ***Course*** and we talk about principles, we talk about truth, and to a great degree, what is talked about is used as a salve to give you peace in your mind. But, although that's alright, it's not the purpose. The purpose is, so that when situations arise, as they rose this morning, and Paul or you is tempted to become upset—upset to the point of distraction—that's exactly the moment to say, "What is the truth here?" or as Paul said, "Where am I?" meaning, where was this aspect of himself that seemed to be very important but lost and therefore, a potential for difficulty.

"Where am I?"

You go into the malls and you'll see a map in various places of the mall and then there's a little circle with an arrow that says, "You are here."

Paul says, "Where am I?" meaning, the part of me that is this thing that can't seem to be found expecting to have the experience, I'll say, of the arrow saying, "You are here." In order to do this, Paul had to override his tendency to engage in reaction, when reaction seemed to be called for.

You're all faced with situations that you say call for reaction. And those are the times that what the ***Course*** is talking about should get beyond platitudes so that you actually take the time—when you're not inclined to take the time and when you don't feel emotionally capable of choosing for your peace because of the emergency—to actually take the time and choose for your peace because you don't choose to continue to operate in the arena of ignorance. You want everything that we're discussing to come to life.

Now, Paul did this . . . walked through the house, he made a couple of stops we'll say, looking, and walked to a most unlikely place . . . opened up a bag and there was the object—there was the thing that was lost. He had not had a picture in his mind. He did not beforehand have a realization, "I know where it is." But he allowed himself to be willing to know where it was and his behavior uncovered the fact that all of him was present, all of him was always available and all of him, including his capacity to know where it was, was always functioning.

Now, this ties in with the subject of the holy instant that we've been talking about. Because the holy instant is the place in which the act of saying "Yes" to God occurs. The holy instant is the place in which you decide to abandon your independence and therefore, your isolation. Isolation from what? The all of you that's always present, the all of you that's always functioning, the all of you that's always available, which is your conscious experience of Being when you let God's Perspective in, in favor of or instead of your own private perspective that you have been holding onto prior to this holy instant in which the act of saying "Yes" occurred.

The holy instant, or we'll say, the result of using any instant that is available to you for the purpose of saying "Yes" to God and yielding to the Father's Perspective—at the expense of your own private personal one—opens you up to the actual experience of wholeness. And I mean by that, infinite wholeness, where in fact you could say, while you are on planet Earth, with a capacity of knowing what that part of you that's called the opposite side of planet Earth, is available to you.

You also have available to you, for lack of better words, the conscious experience of everything in the cosmos. And you also have available to you ever presently and on-goingly, the conscious experience of every single brother and sister, every single aspect of Creation Itself. Now get this: With the conscious awareness that just as you are being able to be responsive to all of Creation, you are able to experience all of Creation responding to you simultaneously so that it is an infinite conscious experience of Being, in which no aspect of Creation is unavailable to you, is not functioning for you, and is not present.

You are neither behind the point of perfection nor advancing toward it. You are at that point and must understand yourself therefrom.

What's the point of perfection? What is this place that you're not behind or advancing toward? It's the conscious experience of truth, the unisolated, infinitely involved conscious experience of the truth of everything and the conscious experience of everything conveying its truth to you . . . as I said, an

infinite involvement—nothing private whatsoever, not even a faint fascination with what it might be like to have a private thought or to have a private place.

The holy instant is that instant in which you move out of the orphanage and abandon the claim to orphanhood.

Now last week we read that:

The holy instant is the Holy Spirit's most useful learning device for teaching you love's meaning.¹

And today we're starting out with:

The past is the EGO's chief learning device, for it is in the past that you learned to define your own needs, and acquired methods for meeting them . . .

. . . what? . . .

. . . on your own terms.

You made up your needs and then you made up the terms for meeting them. And all of this was going on in a supposed state of independence and isolation from your Source, so that you were, and still are, unconscious of your divine origin and nature, ignorant of the fact that all of you is actually infinite and is always present and is always functioning and is always available.

Now if you are not joined, if you are not experiencing a conscious union with your Guide or the Holy Spirit or the Father, then you are held hostage—you are blinded, you are caused by this definition you've applied to yourself as an ego, from experiencing what you divinely Are. And although you're not that unhappy about the situation you are in, it's not your Birthright. And all of you are, as it's been said, living lives of quiet desperation but managing to find meaning in it.

Now I want you to take a look at something perhaps a bit maudlin and unpleasant: When a loved one dies—passes on—it is a sad experience. And you may be very grateful to have pictures, audio recordings, maybe even some videos that this loved one is on that you can turn on and play and be reminded of that one's meaningfulness and have your sadness assuaged somewhat.

You know, quite some time ago in Europe, a woman, after her husband passed on, had him stuffed by a taxidermist and posed in a comfortable position on his favorite chair where he used to sit every night—every evening with her. And for her it was most meaningful because she didn't have to feel lost as

much and she could sit there and talk with him as though he was hearing. And you can imagine that she might say, "Well, it's better than nothing."

When you go into the past, it means you're going into memory. When you're functioning out of memory, you're not present with the real thing.

What the **Course** is teaching, what I am alerting you all to, is the fact that you have available to you a means of Being that doesn't involve living in your memory every single day unconscious of Reality. And that you don't have to say, "Well, what I've got is better than nothing. Every day above ground is better than being underground." I want you to grasp that such an attitude about your living is as sad as this woman's situation who had her husband stuffed and "enjoyed his presence" for the remainder of her days.

It is sad. It's not something to find meaning in, at least it's no longer something to find meaning in. I'm telling you that you have an experience of Being that is unlike what you have been experiencing. And what it requires to experience that, is exactly what was required of Paul today when this item was lost that was needed and he had to take the time to go against his conditioned responses—all of which were drawn from memory.

"Oh-h, I've never been able to find anything successfully before and I'm going to need this before it can possibly be found . . ." and on and on.

All of these thoughts come from memory. And all of these thoughts say, "All of me is not always present and all of me is not always available and I have to settle for that." His conditioned thinking, meaning his memory banks, his past, said, "There is no justification for peace. There is no justification for reaching for something that you can't possibly know the location of. You never had it in your hand in the first place. You are not the one who misplaced it. You don't know where it's usually kept . . ." and on and on and on. You see, all of this thinking, all of this is thinking based upon past, based upon memory.

What was required was for Paul to stand in the face of all of that conditioning, all of that memorization and do something that his memory banks didn't tell him was possible for him, but which I've been telling him was possible. He had to reach for what, based on his memory he had no means of knowing [chuckle] as though he actually had the capacity to do it.

And all of you have to go through your day and find wonderful opportunities which might seem like moments of distress, to step beyond, to lean beyond what your memory says is possible, so that you might get beyond the distress. And today, in the here and the now, in your very so-called human life, you can experience the fact that all of you is always present, available and functioning.

The holy instant is the place in which the act of saying "Yes" occurs, "Yes" to God, meaning, saying, "Yes God, illuminate me with the knowing that it is my Birthright to be experiencing, because You have put Your Mind in me, because You have given all that You are to me, as me, along with all the rest of Creation. And I want to have the experience that is available to me when I honor my Source, because my Source is not only the Source of my existence but the condition of my existence and therefore, I do not wish to deny it in any way, shape or form any longer. And so I desire to be in-filled with the infinite Wholeness of my Being—the conscious experience of the infinite Wholeness of my Being—no longer holding onto any so-called right to think for myself, have opinions of my own, have perspectives of my own, have goals of my own because they put me into a world where life is stuffed and positioned in apparently pleasant ways . . . when everything is emptiness. I don't want to be satisfied living life in half-assed way. I don't want to be satisfied with that which is sad and actually unfulfilled and unfulfilling."

You see, the holy instant is humungous in its meaning and its impact.

Don't go looking for the holy instant . . . like, "Oh, maybe it'll be this afternoon." or, "I know, when I lay down to go to bed tonight, the holy instant is going to happen . . ." No.

The holy instant happens when you say "Yes" to the impossible, when you say "Yes" to having the experience of the fact that all of you is always present, and all of you is always available, so that a lost article is found, not as a magical manipulation of a material world, but rather as a unified experience of Mind finding nothing of its infinite conscious experience hidden from itself, no longer experiencing any form of insanity, but perfect clarity, perfect infinite clarity.

Again . . .

The past is the EGO'S chief learning device, . .

. . . memory banks [chuckle] . . . oh-h . . .

. . . for it is in the past that you learned to define your own needs, and acquired methods for meeting them on your own terms . . .

. . . with a lot of satisfaction and bravado in most cases, even if it was quiet and undisclosed to everyone else.

We said before that to limit love to PART of the Sonship is to bring guilt into your relationships, and thus make them unreal.

Well, we're talking about special relationships in this section. ***Special Relationships:*** "This one is really special to me . . . and that one's a little bit of a heartache and a problem for me . . . and I embrace this one fully . . . and that one, I embrace cautiously . . . and I withhold some of myself and some of my willingness to love, from them . . ."

WOW! Do you see that that attitude is an absolute denial of, "All of me is always present, all of me is always available, and all of me is always functioning?"

If those three things are true, then Wholeness is the fact. If Wholeness is the fact, it's the fact about absolutely ***every aspect*** of ***anything*** you're experiencing. It means that all of it is of the nature and character of God, because God is the Source and the condition of existence, the Source and condition of you and the Source and condition of that aspect of you that you call your brother.

When you are denying what you Are, when you are denying that you are a Son or Daughter, and rather that you're an orphan—an independent agent—we've talked about the fact that immediately guilt and fear come into play because you are attempting to behave in a way that you cannot possibly behave because you cannot, due to your divinity, be unconscious of who you Are successfully without dissonance, fear and guilt.

So . . .

We said before that to limit love to PART of the Sonship . . .

. . . to break the infinite allness of you up into parts and treat it differently, . .

is to bring guilt into your relationships, . .

. . . and also fear . . .

. . . and thus make them unreal.

What kind of a relationship was that dear lady having with her "stuffed husband?" An unreal relationship, right? No matter how satisfying, it wasn't a real relationship. Why? Because although she was able to be conscious of and respond to him, he wasn't in that chair, there, able to be conscious of and respond to her. And that's part of the characteristic of Wholeness. The conscious experience of Being is you being able to respond to all of Creation infinitely and having the experience of the fact that all of Creation infinitely

responds to you as well. It's a two-way street. It's an involvement of infinite proportions.

And that's the difference between operating from memory, independent and un-joined—because that's where you are in memory when you're independent and un-joined—and being joined and abandoning your right to experience the very sad state of being that is the result of denying your Birthright and your holiness.

If you seek to separate out certain aspects of the totality, and look to them to meet your imagined needs, you are attempting to use separation to SAVE you.

[sigh] Sad, isn't it. We don't have to say much more about it than that. It's a sad thing to be living in unreal relationship as though it were actual. It's sad and it's maudlin.

Do I say this to disturb you? No. But I want you to see that whatever reasons you think you have for being happy not being awake, living your life every day the way you tend to from memory, you have an alternative to that that's radiant and joyous, and most of all, conscious in which mutuality ***really*** occurs because involvement ***really*** occurs. And you have a right to this. It's your Birthright and you need to be reaching for it even though, Paul reaching for it this morning, did it in the face of arguments that said it was impossible.

. . . you are attempting to use separation to SAVE you. How, then, could guilt NOT enter? For separation . . .

. . . independence . . .

. . . IS the source of guilt, . .

. . . and as I've said, fear . . .

. . . and to appeal to it for salvation is to believe you are alone.

Sad again.

To be alone IS to be guilty.

To claim independence is to initiate an experience of guilt and fear, which will last until you abandon your so-called right to be independent.

For to experience yourself as alone is to deny the Oneness of the Father and His Son, and thus to attack reality.

The holy instant is that instant in which you give permission, you give invitation to and permission for God to infill you because you're no longer going to hold yourself apart. And instead of you being the center of your attention, you are saying you want God to be the center of your attention, which is, at the bottom line, the way you let your right Mind back into you so that you are able to exist consciously, instead of unconscious in your memory.

You cannot love parts of reality and understand what love means.

If you think that all of you is not always present and all of you is not always available, you have Reality broken up into parts. Paul was not experiencing what Love means when he was upset this morning because a very important item couldn't be found. It couldn't be found because why? Because he thought at that moment he was just an independent mind. A human being at a loss and without the mental capacity to figure it out because the item had never been in his hand to do anything with or to bring about a result that he might be able to logically figure out, you see. So he was really at a loss if he thought he was a person, if he thought he was an ego, if he was trying to be independent and solve the problem because it was important.

No. When you all get into these kinds of positions, you immediately feel like the direness of the situation calls for you to tear apart the house . . . to actually go and look in every sofa . . . or underneath every bed . . . or move things around, turn them upside down, empty the drawers . . . do something . . . do something . . . do something! And just by the sheer search without overlooking anything, you're bound to find it.

Well, what if the thing you're looking for is a pencil you've slipped over your ear?

When you're trying to be an independent agent, you cannot understand what love means.

You cannot love parts of reality and understand what love means. If you would love unlike to God, Who KNOWS no special love, how CAN you understand it?

If Paul had tried to turn the house upside down and mechanically do what would logically tell him would uncover the lost item, he would never have understood what love means. But he didn't. And he found that what love means is, that all of you is always present and all of you is always available, and all of you is always functioning—none of it's ever lost, none of it is ever absent. It's the experience of being whole and having the evidence of the Wholeness, so there's no suggestion of lack, no suggestion of anything that

takes away from the experience of joy—that takes away from the conscious experience that Being is Itself the evidence of being loved.

Amazing, eh?

Being is the evidence Itself of being loved. And when you move into the holy instant, when you allow yourself to be at the point of perfection—not behind it or advancing toward it and letting your Wholeness be revealed to you—it's the experience of the absence of fear. It's the experience of perfect peace. It's, as I said, the experience of being whole. It is the experience of Love . . . of being loved.

To believe that SPECIAL relationships, with SPECIAL love, can offer you salvation is the belief that separation IS salvation.

Wouldn't you have to say that that dear lady sitting with her "stuffed husband" was an example of a special relationship? She created it. She wanted something she didn't think she could have and it was better than nothing.

To believe that SPECIAL relationships, with SPECIAL love, can offer you salvation is the belief that separation IS salvation. For it is the complete EQUALITY of the Atonement . . .

[repeats] For it is the complete EQUALITY of the Atonement in which salvation lies.

[again repeats] . . . It is the complete EQUALITY of the Atonement in which salvation lies.

All of you is always present. All of you is always available. All of you is always functioning. That's complete equality. No more, no less. No more given, nothing withheld. Perfect peace. Perfect balance. Perfect harmony. Nothing present that dims the illumination of God's Love that brings forth Creation, that of which there is to be conscious of with the experience of it being all there is of you and all there is of everything.

How can you decide that special aspects of the Sonship can give you more than others?

Ho-ho . . . well, it's easy! You all have imaginations and you use your imaginations and you'll believe anything you want to make up if you can get somebody to join you and confirm it. But it doesn't make it true.

The PAST has taught you this. Yet the holy instant teaches you it is not so.

And you want to know something? The holy instant doesn't teach you that it isn't so. The holy instant reveals what the truth is that is so full of Meaning because it's the conscious experience of all that God is Being, that whatever your previous concept was becomes so meaningless that you wouldn't hold on to it and you don't even have time to criticize yourself for holding such a concept because you are so clearly aware of and experiencing the truth which is engaging you fully in a response of joy.

So . . .

. . . the holy instant teaches you it is not so.

And the experience of being taught that it isn't so is the joy that causes your sad experience, your maudlin experience to become totally meaningless because it's been replaced with the conscious experience of truth. You see?

You are not to be the center of your attention, God is. Your problems are not to be the center of your attention, truth is. And when you take the first step of letting God be the center of your attention because you're leaning into the omnipresence of You instead of holding on to your dearly believed limits, you become conscious of the truth. That's the Gift. That's the step that the Father takes. You don't have to take the final step, the Father takes the final step.

The holy instant is a BIG Meaning.

As I said last time, it does represent and embody Easter for you. And I encourage you this week, when you feel discouraged, to press for the impossible. Remember, all of you is always present, all of you is always available and all of you is always functioning.

So, this should be encouraging. None of you can possibly end up being stuffed and put in a chair. Because all of you is always functioning including the dear man whose wife thought she had stuffed him and whom she now knows [chuckle] is not her belief because she had the experience of him once again.

Now, let this coming week be instants of your willingness to say "Yes" to God and to neglect to engage fear and doubt. And instead of engaging fear and doubt, let there be quietness in you with a desire for it to be filled with the truth. Press for it. Persist.

And I look forward to being with you next week.

Course In Miracles (reference pages)
Section: THE HOLY INSTANT AND SPECIAL RELATIONSHIPS
¹ *Sparkly Book – p.359, 1st Full Par. / JCIM – p.150, Next to Last Par. / CIMS – p. 302, Par. 46*
First Edition – p. 290, 2nd Full Par. / Second Edition – p. 312, Par.2

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 9th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Believe it or not, what we've been discussing and what we're reading about is really the essence of simplicity because it takes no effort, it takes no practiced skill, it takes no understanding, it doesn't rely upon logic.

At the bottom line, the holy instant—that moment in which you say “Yes” to God—is a moment when you step into an incapacity to understand, but a capacity to Know.

Now the **Course** itself says that it cannot teach the meaning of love. But the **Course** is setting your feet and your attention in the direction of the Teacher that **can** teach you the meaning of love. And that Teacher is not yourself. That Teacher is not the one you think you are. That Teacher is not the mental skill-sets that you have created and acquired and utilized and used as a means of defining yourself.

Last week I spoke about the fact that Paul had discovered something was missing—something which was needed—and he literally had no means of knowing where it was. And it became necessary for him, with my Guidance, to let go of the fact that he didn't know and couldn't know where it was—to let that be of no consequence because all of him is always present, all of him is always functioning, and all of him is always available.

Now that required him to go into a place where he had no capacity of any sort that he was familiar with—no skill that he was familiar with, and he had to lean into not knowing and not having any means of understanding through an excellent intellectual use of his mind.

Anyone who's been a student of truth, let's say, for very long, has found himself or herself frustrated because he or she thought more progress should have occurred or more capacity to heal should be available—or this, that or the other thing. Expectations were not met, healing was not occurring.

Now I'm going to tell you that the reason each of you arrives at that point is because you're at a threshold—not a threshold of failure, but a threshold of leaning into, willingly, an unknown capacity, a capacity that you're not presently familiar with even though it is an inherent part of you.

When you do this, it will always be relative to yourself or relative to someone else or relative to something else, where you're having to lean into a capacity to Know about yourself, someone else, or something else that you haven't experienced before.

In the act of doing that and not abandoning that act because it seems to be occurring slowly, and your ego wants to be frustrated, that will cause you to arrive at the point of the influx of truth, the influx of Knowing, the influx of the Father's Perspective, the influx of your right Mind. It **will happen**. When it happens, you will find yourself Knowing of your wholeness. You will find yourself experiencing your peace and you will know that it is an immovable peace, that the peace of your Being truly isn't capable of being flustered or jangled and you will know what being loved means.

Now, when you know what being loved means because you're no longer shielded from your experience of your Father, of your Source, by your will, you immediately, in that place of innocence, treat your brother differently, see your brother differently with the Father's Vision. And that constitutes the extension of something. What do you suppose it is? It's Love. It's the thing the **Course** can't teach you the meaning of. But it is what the **Course** can help bring you to the point of allowing to happen in you.

Literally, when you come to the place of not-knowing, when you come to the place of a feeling of incapacity even though there is an apparent demand being made for you to have a capacity, you are at the point of discovering the meaning of love.

What is it that constitutes being an orphan? What is it that constitutes the dream, as it's been called? What is it that constitutes your being unconscious of the truth?

It is, that you don't know how to love.

And so I say this so that you might understand that what we're moving toward here and what I am urging you to allow, is not greater intellectual

understanding or greater mental capacity, but it is the abandonment of aggressive, self-assertive willfulness so that in its absence, love might infill you. Because love is what is missing from the equation, love is what is absent in the orphan.

Now you can say with a sense of relief, "I am so glad it doesn't require great mental capacity on my part. I am so glad to know that all it requires is for me to be innocent enough, un-willful enough, at peace enough within myself to relax." So that what? "So that I might be able to love."

Now whether any of you truly knows what love is in all of its fullness, you do have some comprehension of love, you have just been misusing it. And so, when I say that the threshold of Awakening which you find yourself at when you're willing to become still and get into your peace where fear and guilt are absent, you are simply allowing Something that you already somewhat comprehend to become substantiated more fully within you. And it's a capacity to be love. I didn't say, "loving." Because loving is something each of you has calculated a definition of. And the definition is different under different circumstances in different situations with different people.

When you come to the impasse—the void, the emptiness, the incapacity where you tend to become frustrated—it's just a time to say, "Oh, here is a moment in which I am primed for an influx of a capacity to be love." Love is un-willful. Love is not self-seeking. Love is not self-protective. Love is not self-centered. Love is not any of the things you associate with your daily life and your sense of yourself currently.

Love is an extension. Love is embracing. Love is not judgmental. Love is bringing innocence into the moment and into your relationships. Love is the absence of every skill you've ever used to keep yourself safe, even skills of **kindness**, kindness that doesn't arise out of a natural inclination to be in harmony with the way things work, but because it will keep you safe. That isn't love.

The orphan—you, when you feel as though you are a separate independent self with a God-given capacity to do things on your own and so on—that is a sense of self that you are going to let go of. That is a sense of self you will not bring forward with you because everything about it is directed to your safety. Which means that every act you engage in is a defense against a world that in one way or another, you feel is hostile toward you or will be, or is potentially, and therefore, you must hold it at bay with diligence and vigilance. And this is not the singularity out of which real harmony arises and which is the very essence of every aspect of Creation.

Now, continuing in the book from where we left off:

Because of guilt, ALL special relationships have some elements of fear in them.¹

Well of course they do because guilt and fear always go together, or fear and guilt always go together. Special relationships are relationships you have with others or with things that are a result of your not really being connected with others or with things, but instead you are connected with your **concept** of who that other one is, or what that thing is. And as a result, although you seem to have interactions, it's not a real relationship. And it's amazing if there is any real resemblance of harmony that occurs.

Special relationships are relationships where those involved are not really connecting with each other. Like the woman and her "stuffed" husband.² There's no love present.

Because of guilt, ALL special relationships have some elements of fear in them.

And if you are not experiencing your oneness with your Father, and are not experiencing your Sonship, but are instead, experiencing yourself as an independent authoritative entity, there will be guilt and fear in every aspect of your experience because relationships are all you're confronted with. Even if it's how far you are from the wall. That's a relationship between you and the wall.

Because of guilt, ALL special relationships have some elements of fear in them.

And if guilt is present, all relationships **are** special relationships.

Now that could be depressing. Or, you could say, "Wow! That means that every single aspect of my day, every single relationship I'm in is an opportunity to have a new experience, one in which I'm not blinded by what I think of that person or what I think that thing is. And in the innocence of my perception, I have the opportunity to have insight, to have Revelation, to have an influx of the Father's perspective which it is my Birthright to be experiencing."

So every moment of every day, and every single thing in every moment of every day is humongously pregnant with the opportunity for new Vision which I am encouraging all of you to be more diligent in your desire to have the experience of.

Again . . .

Because of guilt, ALL special relationships have some elements of fear in them. And this is why they shift and change so frequently. They are not based on changeless love alone. And love, where fear has entered, cannot be depended on because it is not perfect.

You might say that your willingness to be present with a thing or an individual, with innocent perception—not bringing into that moment with them any memory, any past experience you’ve had with them or any previous definitions of those things that have been provided to you—you are the place where the act of love is occurring. And that’s why a sudden shift of perception can occur.

In His function as Interpreter of what you have made, the Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . USES special relationships, which YOU have chosen to support the ego, as a learning experience which points to truth.

Now, it does this if you care to enquire of that which is nothing more than your right Mind—to enquire of the Holy Spirit, “What is the truth here? What is the truth about this thing? What is the truth about this individual? I am enquiring . . . I am being willing to be an empty vessel, an empty mind which is capable of accepting something new.”

When you do that, the Holy Spirit is able to perform its function. Your right Mind is able to perform its function relative to you who thinks you have some other kind of mind that can be used in some other kind of way. And the Holy Spirit’s function—your right Mind’s function—is to bring that part of you which thinks it has its own independent capacity to be conscious, back into the full conscious awareness of what It is: The Son or Daughter of God, the offspring, the expression, the current living expression of a current living God. And to make it relevant, this means your capacity to be present with your brother or with anything, as Love.

Love isn’t a skill. Love is your nature, your divine nature. And it is present and it functions so that you can be aware of it when you’re not preoccupied with your definitions of love, which are to treat everybody in a way that will please them so that they will be nice to you and not hurt you. And also make you rich and respected and great! . . . and every other good private specialness that you might be able to think up.

In His function as Interpreter of what you have made, the Holy Spirit USES special relationships, which YOU have chosen to support the ego, as a learning experience which points to truth.

... points to truth ... points to truth? No. Points your attention to the truth so the truth registers with you as an experience, as an experience of being **I** loved because it is an experience of knowing that you're not responsible for yourself, you didn't create yourself, and That which did, is still taking care of you by creating you now ... now ... now ... now ... now ... now ... now, as fresh as God is in every moment, you Are.

Under His teaching, . .

... the Holy Spirit's. . .

... EVERY relationship becomes a lesson in . . .

... what? The only thing it could be a lesson in . . .

... love.

Because that's the only thing you're not familiar with. Very simply, the meaning of the word orphan is, "absent of love."

"Oh, but I'd rather do it myself . . . I'd rather do it my way. God gave me the right to be on my own!"

Not much embrace in that is there. Not much extension in that is there. Not much involvement in that is there. Not much unity.

But you know, if you have one part of infinity, if you have one small part of Creation, we'll say, that is holding itself apart from all of Creation, when it can't actually become separated from all Creation, what do you have? You have a great state of tension. You have what you could call, "war." You have some part of infinite Creation standing against all of the rest of Creation in an arrogant attempt to be something on its own.

There is no love in that because there is no involvement. There is no relationship in that is there.

So, is it becoming clearer that what we're talking about when we speak of Awakening—of Waking up, of coming back into your right Mind, that we are simply talking about letting love re-emerge in you as your actual nature, which it never stopped being?

Well, I suppose you could say that you can understand that that might be simpler than ultimately having to try to figure everything all by yourself. But, when it comes right down to it and you're in the moment of need and you're up against it and you don't know what to do and you don't seem to have a capacity to do anything, and yet you're called upon to have a capacity in that moment, you could say, "Well, letting love be me isn't that easy either. I still can't do it."

No, you can't do it because you think you can't do it and you don't remember that it's your nature. And so it does seem as though you're being asked to do the impossible. But you're not. And you are going to have to be diligent and vigilant in that moment of impasse so that you don't abandon the impasse and you abide there as you slip out of your unbelief into the capacity you have that goes beyond your belief.

Now remember something else: You're not doing this all by yourself. The Holy Spirit—not something foreign to you or a-far-off, but that which is nothing more than your right Mind, your ever-present sanity—is standing with you because it is intent upon bringing you back into your sanity.

It's function is to reunite this part of yourself that you're trying to be independent from the rest of yourself, to abandon its goal so that all of what you Are may reunite and experience the integrity and unity that never was successfully affected or changed.

That's the Holy Spirit's purpose.

And, . .

Under His teaching, EVERY relationship becomes a lesson in love.

Because lessons in love are the way you walk out of the orphanage. Not lessons in greater capacity to think, not lessons in greater capacity to avail yourself and access your memory banks more quickly, more successfully. No, it's your capacity to not know. It's your capacity to be without compulsively attempting to be in charge.

Why? Why a compulsive intent to be in charge? You think it's because that's the way you stay safe. But when you abandon it, your eternal and infinite integrity, unity is obvious to you. Safety isn't even a word, because Being is unalterably forever perfect, forever the Movement of Creation that is perfect, with no threat to it whatsoever.

Now, . .

The Holy Spirit knows no-one is special. Yet He also perceives that you have MADE special relationships, which He would purify, and not let you destroy.

Now I've said before, that no matter what you think this world and universe is, all you are ever confronted with is the Kingdom of Heaven. You're misinterpreting it, but you are not going to go anywhere else to arrive in the conscious experience of Heaven. And so you need to be willing to allow yourself to be present in what you call "the here and the now"—in what you have defined as a material world and universe—so that you may, in the abandoning of your current definitions, be available in the here and the now where the Kingdom of Heaven is the only thing going on, to experience it as what it is, instead of what you believed it was.

Well, likewise, the Holy Spirit . . .

. . . perceives that you have MADE special relationships, which He would purify, and not let you destroy.

See, I won't let you abandon this world and universe in your effort to Wake up and reach the Kingdom of Heaven, because this world and universe is the Kingdom of Heaven misperceived. And the Holy Spirit would purify your relationships and not let you destroy them, because relationships are real.

You're never going to rise above relationships, because relationships are real. And no matter what awful use you might be putting relationships to, it is something divine that you're putting to an awful use. It is something real that you are ignorantly misusing. And so the Holy Spirit will not let you abandon them, or step outside of them, or get beyond them, or rise above them.

. . . He would purify [them], and not let you destroy [them].

Because that's where salvation lies.

However unholy the reason why you made them may be, He can translate them into holiness by removing as much fear as you will let Him.

That which is nothing more than your right Mind has as its purpose the reduction and removal of fear. Why? Because when fear goes guilt goes. They're inseparable partners.

However unholy the reason why you made them may be, . .

. . . referring to relationships . . .

He . . .

. . . the Holy Spirit . . .

. . . can translate them into holiness by removing as much fear as you will let Him. You can place any relationship under His care, and be sure that it will not result in pain, if you offer Him your willingness to have it serve no need but His.

In other words, you can turn things over to the Holy Spirit and expect to have no pain when you're willing to abandon the purpose you have applied to a relationship and wished to experience only the purpose the Holy Spirit would put that relationship to.

Thy will be done. Yield . . . yield . . . yield . . . yield what? Yield the willfulness. Yield the assertiveness that you use exclusively for self-protection. And as long as you are self-protecting yourself, you are shielding yourself from something else. And the allness and unity of Creation seems to become divided by the boundary you are imaginatively creating.

Yield . . . it's so hard to do because you think your salvation . . . your safety, your ultimate breakthrough into ultimate safety, comes from your asserting yourself against a hostile world, a hostile environment. You've got to abandon that use of relationships in favor of the Holy Spirit's, because the fact is that all of the relationships you have had, no matter how good they have been, have occurred in the context of self-protection—which means a lack of trust, which means a presence of fear. And that's not the purpose of relationships, and that's not your Birthright. That's not what you were meant to be experiencing.

All the guilt in it . . .

. . . in the relationships you have created.

All the guilt in it arises from YOUR use of it. All the love from His.

That's the difference. The way you use relationships involves guilt and fear. But when you let the Holy Spirit's Purpose guide you in your relationships, you will move into that holy instant, you will move into that silence where you have set aside your intent to do things your way for your reasons. And in that absence of willfulness, love can infill you, love can register with you—the love which is your nature and always has been will reregister with you.

Do not, then, be afraid to let go your imagined needs, . .

. . . meaning, needs for safety, needs for wealth, need for success, need for respect.

Do not, then, be afraid to let go your imagined needs, which would destroy the relationship. Your ONLY need is His.

Your only need is the Holy Spirit's. Well, what is the Holy Spirit's need? Being nothing more than your right Mind, it has a need for all of what you Are to come back into integrity, to come back into cohesive conscious wholeness.

At the moment, the need of the Holy Spirit—which is nothing more than your right Mind—is for sanity to return to all that It is, which includes this little bundle of willfulness that's trying to be something all by itself and enters into every relationship during the day on the basis of keeping itself safe, or is securing it's future against the chaos which is inevitable [chuckle] because life and being is polarized. It's necessary.

So . . .

Any relationship which you would substitute for another has not been offered to the Holy Spirit for His use.

Something doesn't work out well with this one, so you go to this one to try to have a happy relationship or get what it is you need. And so, you substitute this one for that one. Well, did you ask of the Holy Spirit regarding the first one, "What is the truth here?" Did you desire to go into the void, to go into your apparent incapacity to see the truth about that brother and lean into it with diligence and vigilance?

And if you didn't, and now you're going to substitute this relationship over here, are you going to say, "Holy Spirit what is the truth here?" and use this as an opportunity, like you could have used the first one or any other circumstance or object or person as the means of shutting up and becoming silent and realizing that the thing that's missing from the moment is one thing: Love—which you don't have the foggiest notion of how to obtain or employ, but which you know ultimately, you're going to have to access like waking yourself up out of a dream at night, out of a nightmare.

It takes diligence in the dream to rouse yourself. And it isn't always comfortable when you're having the dream to bring forth that much energy to actually rouse yourself from the dream so that you might wake up and find out that you were afraid of nothing, because it was all imaginary.

The one thing that's missing is love. And the only way to have it reemerge is to bring some diligence to it, in spite of your frustration and your impatience

and the apparent call for you to be able somehow by yourself to assert yourself in the name of a divine purpose so that something good can happen, so that a correction can occur. That's just a repeat of everything you've done. And there's no love in it.

You might say, "Well, I'm fighting for correction here because I care about that person, or I care about that situation, or I care about that thing." No, you're really doing it so that you won't have to look at yourself after the fact and say, "I failed." It's still, at the bottom line, self-serving. And as long as it is self-serving, there is no love. And if love is still absent, there will be no correction and there will be no healing and there will be no transformation—love will not be extended and felt and love will not be felt by you. As long as love is still absent, you're still in the orphanage.

There IS no substitute for love.

You hear that?

There IS no substitute for love.

Now hear this: As long as you've been dreaming dreams, you have been practicing the idea that there is a substitute for love. And you've been out to prove it by determining things for yourself, by teaching other people to determine things for themselves. And then by influencing other people so that they'll behave and not endanger you, because you know you're vulnerable and you know you can be threatened and you know that ultimately you can be caused to cease to exist.

This is not the arena of healing or transformation or Awakening. And it is an exact example of insanity.

This book's a very long book—lot of words, a lot of complex ideas. But at the bottom line, they're all aimed at getting rid of the one little missing thing: Love—the one thing that will be missing as long as you insist upon being an orphan and being p-r-o-u-d of it.

You know all about being orphans. You've developed a lot of skill. And you're respectability comes from the skill you have employed at being an orphan well. So when it comes to letting love back in, which requires you to yield to something other than personal skill, it does feel like giving up your identity.

But I'm telling you that you have an identity far more meaningful than what you're presently experiencing. And it will come forth and register with you when you value the void, the holy instant, into which you're not bringing the past, and therefore are being present with innocent eyes, with an innocent

mind, the essential element in order for a sudden shift of perception—a miracle to occur. And that's the point.

If you would attempt to substitute one aspect of love for another, you have placed LESS value on one and MORE on the other. You have not only SEPARATED them, but you have also judged against BOTH.

If you judge for this one, you judge against that one. But then in a minute later, and you judge for this one because the circumstance is different, you've judged against that one . . . so fickle. Love is unvarying.

Yet you had judged against yourself first, or you would never have imagined that you needed them as they were not . . .

. . . these things that you judge for and against and jump back and forth from. Yes, of course you've judged yourself first, because you've taken the role of orphan and fought for it . . . guilt and fear immediately present, unavoidable as long as you continue. So you've judged yourself before you judged anything else.

Unless you had seen yourself as WITHOUT love, you could not have judged them so like you in lack.

Do you see, that as long as you abandon your Birthright and claim orphanhood and fight for it, you cause all of Creation to be seen through the lens of lack, and as the source of, or call for, fear and guilt and every act of self-protection that you can possibly bring into play.

We're talking about abandoning those things which are the blocks to love—not fighting them, not overcoming them—abandoning them in favor of allowing yourself the time it takes to be in the uncomfortable position of not knowing and desiring to have a Knowing that your personal, private little mind hasn't been responsible for in any way, because you want to know the truth, God's truth.

We're talking about Waking up. We're talking about God's truth infilling you. Why? So that you might be able to be more real and more meaningful right here in the Kingdom of Heaven than you have been when you've been defining it otherwise and behaving on the basis of that definition.

So you're still going to be here and everything is still going to be here, but in new terms that were the ***original terms***. Not complicated, but something that requires diligence and vigilance in the face of the discomfort of not knowing . . . yet.

Persist . . . but not through the use of will. Persist in the desire to have love replace . . . to have love replace the means you have been using in the belief that those things were essential to your survival.

I love you very much . . . all of you. And I want love to no longer be absent in your experience. And I look forward to being with you next week.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND SPECIAL RELATIONSHIPS

¹ *Sparkly Book – p.359 3rd Full Par. / JCIM – p.151 1st Full Par. / CIMS – p. 302, Par. 48*

First Edition – p. 291, 1st Par. / Second Edition – p. 312, Par. 4

² *Story from 2009-04-25 transcript*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 24th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Every week or so we get together and discuss the ego, the Holy Spirit, the orphan . . . we discuss a lot of ideas. And it's very easy to think of these ideas and things as topics—topics of discussion. If they remain, however, forever topics of discussion, you might as well set this book down and go find something else to do.

If there's anything I'm trying to do, especially in the last few months, is to help bring you to the point of understanding that we're talking about how you use your mind. We're talking about how you behave. And we're talking about the call for a change in behavior.

We're talking about the holy instant. And I've brought home the fact that the holy instant is that moment in which you say "Yes" to God. Not like you say "yes" to daddy, or "yes" to mommy and then run on out and play like a child, but where you say "Yes" to God, meaning, that you're turning your attention to God to know from Him, to find out from Him what the truth is. To ask for Him to share His Perspective on Creation itself—which you are part of, which you are inseparable from and which it is your right to comprehend, embrace, understand as God understands it . . . comprehends and embraces it . . . so that you have no perspective different from the Father's.

So in effect, saying "Yes" to God means (dirty word) *yielding* to God. It really does mean this. And it means it, as I've said before, in the here and now, in your everyday activity. It means turning, as though you're in partnership with Someone, to learn of that Partner how to behave in this moment in a way that

is totally consistent with that Partner's perspective, valuing His place in the partnership.

We're talking about letting yourself in for the experience of a radically new awareness of your Self. I say new, because, although it's your original awareness of yourself, it's one that you've ignored for so long that it seems unfamiliar to you now.

So, we're talking about the fact that the holy instant is the threshold of Awakening. It amounts to leaving the orphanage. It amounts to letting go of the definitions you have given yourself as an orphan and all of the wonderful and uplifting concepts you have developed regarding becoming the best damned orphan there ever was, and becoming as good as a Real child, we'll say, who's not an orphan.

To experience the holy instant, and I'm aware that I'm being repetitious, stepping into the holy instant amounts to letting go of all that you know. It amounts to asking, "What is the more of Reality that I'm not experiencing? What, Father, is Your Perspective? I wish to allow It to replace my current perspective."

We've discussed the fact that doing this puts you in the ***not-knowing*** place. A place in which you feel called upon to express a capacity that you don't know how to express. You feel, as a result, incompetent. And this is an essential part of moving into the holy instant and moving out of the false perception of yourselves, moving into the truer experience of what you Are so that you are able to be real with your brothers and sisters and available to your brothers and sisters.

Now the key difference between the holy Son or Daughter of God and the orphan, is love and the absence of love. The orphan doesn't know how to love because the orphan is preoccupied with himself or herself and his or her survival in a world that the orphan sees as hostile, because he sees it without love. Everything he does is based upon ***getting***—getting safety, getting wealth, getting security, getting fame, getting peace by getting control.

Whereas, with the holy Son or Daughter of God, everything is a matter of embrace, of no judgment, of undefended presence—everyone with everyone. It is Being in such defenselessness that absolutely none of infinite Creation is distanced from you—absolutely none of it is faint because it seems to be at an infinite distance—where the universe is totally comprehensible, embraceable and experienceable simultaneously in every part of itself, which at the bottom line, means every part of yourself.

Now, some hundred years ago or more, a lot of these things could be talked about as though they were topics: Topics to discuss, topics to debate, topics to incorporate into progressive forward movement, or not. But I'm telling you that you are living in a time in which these lessons are required. You're living in a time when these issues are on your plate. You're living in a time when things are transitioning and you stand on the threshold of being in an entirely new way.

And one of the fundamental changes is going to be the shift from getting to ***giving***—from self-protection to embrace of the whole.

The economy is changing. It isn't just suffering and being brought back to health. You are watching transformation of economy and the transformation is going to be successful. But it's going to become something that not all of you want, or it is going to become something that is going to require all of you to stand in the place of incompetence—to stand in that place of not-knowing, feeling the need to know and leaning into it without fussing about it, without fretting about it, leaning into it willingly because, in the beginning, all you can have based upon my encouragement is the idea that doing so will result in your becoming aware of what needs to be known that you never knew before . . . what needs to be known that will be transformational because it's not based upon the past.

Your economy needs to turn around. And I'm not speaking to any nation, I'm speaking to everyone's economy. And you know what? If you . . . and you . . . and you . . . and you . . . and everyone who isn't willing to shift or is reluctant to shift, the transition will be tense and uncomfortable and will engender fear. Not because the transition is fearful, but because your attempt to preserve yourself as you have been, because that feels like security to you, is getting in the way of your experience of your fulfillment which is coming forth because you're being called upon to shift from orphan to holy Son of God, or holy Daughter of God.

Now, many, many, many people are very excited about the space program and the new frontier. And much energy and much expense is put forth in order to explore this new frontier. I'm telling you that there's a frontier before you that no one is going to be able to ignore. It isn't going to be a matter of choice. But whether it's strenuous, or exciting and inspiring, will depend upon whether or not you are willing to embrace it, or whether you're going to be resistant to it.

Privacy cannot continue. This country versus that country can't continue. For lack of better words, and I'm not being at all political here, there needs to be a United States of the World where everyone identifies with everyone else, and where everyone knows that the foundation for being every day when you get up is consistent globally. My God . . . if you can have a Big Mac¹ anywhere in

the world and have it taste exactly like it does somewhere else in the world, you can all feel the same kind of unity with each other with a little willingness. And that's what's needed and that's what's called for.

There are new ways to be, if greed isn't the bottom line of everything. And if benefit to everyone, not just in a business, not just in a community, not just in a state or a country, but in the world, . . .

Paul: I'm sorry I lost it.

Raj: . . . new ways of being will have to develop that identify unity, embrace brotherhood and benefit for everyone, as opposed to greed and the accumulation of private, personal wealth. This is the threshold everyone stands on. It is a threshold which must take place. If it doesn't take place, there will be collapse.

In other words, there is no choice now!

And so, everything we're reading about regarding the holy instant and abandoning orphanhood and being willing to let the Father in because you love your brother or your sister, and in order to experience God's Love you must be willing to extend It to them. That's where it's at. That's where it's at on your planet at this time.

Selfishness is going to have to yield to Love. And for Love to come forth, you're going to have to find a confidence from some place that tells you, you do not need to be on the defense. And the only place you're going to be able to get that from is from the Father.

Now the Father has already given it to you because you're already the holy Sons and Daughters of God, right now, today, even if you're acting like a miserable orphan.

You hear me say it over and over: You cannot become something different from what the Father has created. You cannot be something different from what the Father is Being right where you are right now. But you can ignore it. And you can manufacture imaginations about what you are and who you are and how you are to be and how to overlay that upon what you truly Are and attempt with all your might to live it out.

It's time to give it up!

It's time to stop reading this book and considering "the holy instant" and considering the ego . . . and mulling it over in your mind . . . mulling them over in your mind as topics of consideration.

And you need to see that they're talking about you. The ego is the you that you imagine that you are when you insist upon being an independent authority.

The Holy Spirit is nothing more than your right Mind held in trust while you dally with the ego. It's time to trade the one for the other. It's time to abandon the one for the other. And the holy instant is the means.

And now . . . and now . . . and now . . . and now . . . and now . . . are all the opportunities for an instant in time to become the holy instant, in which you slip out of that which counts time as valuable into the experience of eternity which is wholeness, oneness, all of Creation experienced now with no part of it withheld from you, and no part of you withheld from it.

It's time to stop taking each day for granted. It's time to stop letting your spirituality relate to particular aspects of your life but not to others. And let the others, like . . . "Oh-h-h" . . . like you've done . . . "The economy will take care of itself," like . . . "I don't have anything to do with that . . . I don't need to have anything to do with that . . . why, I don't need to apply spirituality to that, it'll run itself." You see. And there are lots of areas of your life that you do that with.

Well, stop! It's time to stop! It's time to stop taking everything for granted. It's time to stop saying, "Well, it's taking care of itself," or, "they've taken care of it forever." You've just found out that they're not all taking care of it. And the idea that they were taking care of it was just sloppy thinking.

Sloppy thinking . . . I say that because clear thinking is a heck of a lot more fun. Clear thinking doesn't say, "Everything will take care of itself." Clear thinking says, "What is fulfillment? Where does fulfillment lie?"

Hmmm. You know what? Maybe fulfillment isn't, "My getting up every morning and getting on a crowded freeway and driving 10 miles an hour bumper-to-bumper to work, with everybody around me angry. And getting to work and hopefully getting that time clock punched before I'm late and then working in a crowded office with a lot of tension, because everybody's getting, getting, getting." Maybe that's not the way.

Maybe . . . maybe it's possible to work from home via the computer, via the internet. And maybe you could even have your own business without the overhead that would—if everyone else or many others were doing the same thing—would shift the workload and shift the area of provision to individuals that would be much more efficient and much more satisfying, because each one is personally involved—the creativity and the participation is evident. It

isn't a manner of everyone . . . hundreds and hundreds of people being a tiny clog in a wheel, where that clog has no idea what the end result is and can feel no relationship to it.

The question: "What is fulfillment here?" Maybe fulfillment isn't anything that we've been doing already. If you do that, you're likely to have the idea that fulfills purpose before something else collapses that needs to collapse because it's not efficient, because it doesn't express divine order. And it doesn't express an involvement with everyone, where everyone's benefit is at the heart of what is done.

There are new ways that things are going to have to be done. And every single one of you . . . if you are conscious, and you are . . . that every single one of you can participate in being the gift of. But this means you're going to have to get off your—I'll be nice—duff . . . get off your duff . . . get off your complacency and care enough to become involved at levels and in areas that you never considered before.

How? By imagining areas you've never considered before? No. By becoming still enough to be able to say, "Father, what is the truth here? Father, what is needed here? Father, of all the things I see in my life that seem to be working, which ones aren't actually working and which ones need to be refreshed, which ones need to manifest insight that shifts everything away from greed and self-protection, to gift and love and fulfillment guaranteed for everyone because that's the goal, instead of getting, getting, getting."

Do you see what I'm saying? We've been reading about the holy instant and all of these things, but it needs to be translated into your *life* in order for it to become dynamic and real.

It happens that at this place in the book things are gelling, enough information has been provided in order for these things to be comprehended. And it happens that it coincides with things that are going on in your world that call for what this book and this teaching and these truths are putting forth.

Star Trek . . . going out into the unknown, . . . or you and you and you, and everyone bringing in the unknown by inviting it and making it possible for it to register with you because you're not insisting upon filling the space it will take with your own imaginative mental gyrations. All of which, at the bottom line, serve your selfish greedy needs and ultimately, you think keep you safe. When the fact is, that each one of you is a holy Son or Daughter of God who is safe, who is whole, who needs no protection, who, because He or She is the Presence of the Father in expression, has the characteristic of omnipotence and omnipresence and omniscience—the ability to know what you don't know

yet, until you let it in and know it, which you need to be consciously nourishing everyday.

Now, if you say that the **Course** is not about the world because the world isn't real, it will not apply to anything . . . it won't be relevant to anything except a little mental masturbation. And that's not what it's about. It does relate. It relates to the use you put your mind to. It relates to how you're identifying yourself—holy Son or Daughter of God or ego/orphan. And depending upon which of those you embrace as the definition of you, your behavior will be different. Where will your behavior be different? Right here "in the world!"

And I'll tell you, that when you go into partnership with God by saying, "Father," which an orphan doesn't say . . . by saying, "Father, what's the truth here? Father, what is Your Perspective? Father, I wish to see things the way You see them, I wish to experience being the way You created me to experience It," you lay the ground work for the influx of illumination and inspiration and revelation, the uncovering of Reality to you in which whatever was false about your perception of the world and universe is replace by the True perception of It—the Reality of It that has forever been what Is.

What this **Course** means will not be known to you until it becomes embodied by you in your actions once your mind is renewed and its renewal is the basis for those actions. And your mind won't be renewed until you let something other than your present sense of yourself in—the Father.

Now it will begin, not as you letting the Father in, it will begin as you letting the Holy Spirit in, which is the comforter the Father gave you when you abandoned your Birthright for a thrilling ride of independence that you made up for yourself.

The Holy Spirit, as I said, is your divinity—the truth about you, the conscious experience of the truth about you held in trust while you dally with the state of independence, which greed is the foundation of and fear is the motivator of and death is the ultimate result of. To give that up is not to give up much. It's time to give it up and it's time to enjoy giving it up, because it will be a joy to see the world change in simple ways that embody simple common sense arising out of love.

But by dammit! [slapping the book] let's . . . let's . . . let's get this book out of the book, let's get this truth out of the book, let's get it inside, so that even more consistently than you may have been doing it, you go through your day, each day, really interested to know what the Father's perspective is of this moment . . . of this moment . . . of that individual . . . of this circumstance . . . of what the truth is here . . . of what is called for . . . of how can I love this that seems unlovable and how can I persist in it when I am faced with such

defense, such ugly defense, that it seems intolerable to stand in the face of it and want to know what the truth is and want to know what constitutes love, so that it can be extended, so that healing and transformation can occur.

Whatever you see, whether it's a physical problem, a physical disease, a social problem, a social disease, a global problem, a global disease—I'm talking about an Earth disease—it is not something to crumble in front of, it is not something to be wimpy in the presence of. It's a call for an answer. It's a call for you to discover a capacity you didn't know you had.

And the only way you can discover that capacity is to stand in the face of not knowing the answer, and to stand in the face of feeling incompetent about it and not getting huffy, egotistically proud, pissed-off, self-righteous about it, and saying with all honesty and agreement and cooperation, "I don't know the answer. The answer is something I don't know yet. But the answer is something I am capable of becoming aware of. And I know I'll become aware of it if I will be willing to be in this not-knowing, incompetent place with an understanding—theoretical though it may be—with the understanding that all of me, all of what I am is always present, all of me is always functioning and all of what I am is always available."

And then settle into that. Relax into that. Let go of all attempts at control because it will only stand in the way.

The infilling will come. The new modes of business will come. The new methods and means of commerce will come, and a world more united because it has become everyone's intent to embrace each other, because every single one of us are the Son's and Daughter's of God and not piss-ant little orphans who need to scramble for their good and grab it where they can get it, even if it means killing something or someone else to get it.

I'm going to end by saying: Be more alive to your days. Be more alive in every moment of your days. Wonder what it is you're missing. Wonder what it is you don't know. Wonder whether there are things that seem to be functioning well that actually aren't, where change is needed. And don't try to figure out the answers to any of those questions. Let them be dangling triggers of the awareness in you that you don't know and that you are yourself incompetent. And be happy in that knowledge, knowing that it's the Father's good pleasure, as it always has been, to give you the Kingdom. And that the Holy Spirit has as It's function, the reuniting of you with It—that which you abandoned in favor of becoming an orphan and exploring all the fearful excitement of being independent.

It's a good place where you are. Don't grouse about effort that it may take, because you all have more vital energy in your being than you dream of, and

capacity that you don't know you had. And this lethargic incapacity and willingness to dreamily go through your day letting "them" take care of it or letting the economy take care of itself, and as a result, living in a tent city, or living in a tense city, because everyone is uptight because they're on the defense and they're trying to save their butts, or working for a corporation that sees getting the big bucks as the bottom line, no matter who they have to cut down in the process.

This is a world none of you have to endure. It certainly isn't something to just settle for because . . . oh, it's like being on vacation, you know, you just sort of sit back and let things take care of things. Well, that's okay, as long as things are going good. But since no one's actually consciously [chuckling] participating from a level of Real consciousness, it's bound to fail. And then everyone is going to say, "Damn, ah, this isn't any fun."

Well, no it's not fun, but that's only because you haven't discovered the benefit of a little bit of, we'll say, exercise in which you find out you have capacities that you didn't know you had. In fact, you have a capacity to know and embrace all of Creation consciously, without effort, and love it and feel it feeling your love. Having that kind of unified feedback, if I may put it that way, you have the Kingdom of Heaven awaiting you and the Sonship and a Daughtership as a Birthright awaiting you, that you no longer need to be unconscious of.

So, next week we'll go into the book.

In the meantime, I want you to go through what we discussed at the last meeting. You don't want to let this subject slip away. And no matter how much further we go in the book before we Wake up, you will not want to leave the practice of what we're talking about now. You will not want to move on to other things and let this become a topic of discussion that you discussed—and now it's not the topic of discussion that you're discussing. You don't want to let it be that. And I won't let it be that.

I love you. I love all of you.

Let's start having fun Waking up by participating in Waking up, instead of leaving It to "them".

¹ MacDonald Hamburger

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND SPECIAL RELATIONSHIPS

² *Sparkly Book – p.360 2nd Full Par. / JCIM – p.151 4th Full Par. / CIMS – p. 303, Par. 51*
First Edition – p. 291, Next to Last Par. / Second Edition – p. 313, Par. 7

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 31st 2009

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Here's a question for you: What circumstances contribute to the experience of the holy instant? Solitude? . . . Quietude? . . . Reverence, as in the sanctuary where others might be present but there is an attitude of spirituality and reverence? . . . The absence of animosity? . . . The presence of respect being accorded to you?

Well, there's only one circumstance that contributes to the experience of the holy instant. And that circumstance is a mind whose attention is on God, saying "Yes" to God. This circumstance, present—no matter what is going on around you—is all it takes to experience the holy instant.

A holy instant is when you say "Yes" to God because you want to know God's Perspective . . . about what? About whatever the circumstances are that you're in the middle of. Why? Because the holy instant is about relationships.

And so, if you're going to experience the holy instant, you're going to have to be present in the middle of relationships. It's that simple. And it doesn't matter what they are. Why? Because no matter how you're defining them, if there are circumstances going on at all, they are circumstances God is Being. And therefore, the very circumstances that you might be defining inappropriately or incorrectly, are the very circumstances that hold your salvation in them because they hold the Presence of God being all that is really occurring right there.

You can experience a holy instant on a battlefield. You can experience a holy instant on the freeway where there's been an accident. You can experience the holy instant in the middle of a bunch of confused people who are trying to get out of their confusion in awkward ways. Why? Because no matter how others are seeing themselves, no matter how others are interpreting what they call the circumstances they're in, **you** are in circumstances that are constituted of God, understood, grasped, experienced truly or misperceived. Whichever it is, God is what is being experienced.

That's why I keep saying that every moment is pregnant with infinity. Every moment is pregnant with your illumination. Every moment is pregnant with **you** coming back into your right Mind—**you** letting the Holy Spirit in. Why? So that you might see your brothers and your world in an unflawed fashion . . . because it's your Birthright not to be insane. Let's put it this way, it's your Birthright to experience your sanity wholly, without distortion of any kind.

Let's go into the book.

The ego's use of relationships is so fragmented that it frequently goes even farther; . .¹

. . . even farther than defining this as love and this is not love, as having a preference that this is more loving than that.

The ego's use of relationships is so fragmented that it frequently goes even farther; one part of one aspect suits its purposes, while it prefers different parts of another aspect.

Well, considering what we've just been talking about, the ego can take the relationships that are part and parcel of the circumstances that you're confronted with and it can say that this aspect is more conducive, and that part, aspect, is less conducive to the experience of the holy instant [chuckle] under these circumstances. But under other circumstances the opposites will have value or lack of value. Why? Because depending upon the circumstance, one or the other helps create security to one who feels vulnerable. And so in one instance this will be rejected because it isn't as effective as another aspect to provide security. But under other circumstances, the one that was rejected will be the better of two, and it will be picked.

The ego has no standards. There are no principles underlying anything as the ego sees it . . . except the principle of self-preservation. And what preserves one's self, as I said, in one circumstance will be different in another circumstance.

What would you think if you observed someone behaving in these different ways under different circumstances? If you saw that one in the same set of

circumstances all the time, you might be inclined to say, "Well this is a very dependable individual. He has principles. He abides by them. He is consistent. I can trust him. I can rely upon him to be the way I expect him to be."

But if per chance, you get to see him in another set of circumstances in which he violates what you perceived to be his principles, then you will be distrustful of him. "Where is his anchor? Where is his rudder? Where is there anything that makes him dependable?" And of course, why do you want to know? Because if he's not dependable, **you** are going to be vulnerable, and now this one, who maybe under certain circumstances you would rely on, but not in others you wouldn't, you become just like him.

The ego's use of relationships is so fragmented that it frequently goes even farther; one part of one aspect suits its purposes, while it prefers different parts of another aspect. Thus does it assemble reality to its own capricious liking, offering for your seeking . . .

. . . meaning, your observation . . .

. . . a picture whose likeness does not exist.

Have you ever known anyone who has "telephone manners?" You can be visiting with them, you know, down to earth, real, easy going, fluid conversation and the phone rings and they answer the phone and you think, "Who in the world is that? Where did they come on with that persona? And Why?" Well, because they feel that for some reason it serves them . . . it serves their safety . . . it serves the presentation and effect that they want to make. And under those circumstances they use it.

And they get off the phone and you wonder, "Well, wait a minute, how much of the way they've been dealing with me is real or how much of it is a persona that they're putting on with me, which they wouldn't begin to put on with someone else?" And as you try to take these conflicting aspects and put them together and have a picture of this individual, you can't, because they're so inconsistent.

It's almost like a person with multiple personalities. And one of the personalities wears glasses because their vision is poor, but consistently poor, so that an examination would show what kind of glasses were needed. And when they wear the glasses they're able to see. But when the other persona comes forth, it wears no glasses because it needs no glasses . . . same body, you might say, but inconsistency. And how can you put this together if you were to observe it? You can't put the need for glasses and no need for glasses

together in the same place at the same time, which makes this sentence more understandable:

Thus does it assemble . . .

. . . the ego . . .

. . . reality to its own capricious liking, offering for your seeking a picture whose likeness does not exist.

Now the simple fact is, that if you're not yielding to God, if you are not saying in every instant, "Father, what is Your perspective? what is the truth here? what is it my Birthright as Your Son or Daughter to be experiencing here?" . . . if you're not doing that, then you **are** making a presentation. And the basis of whatever your behavior is, is self-preservation. And you are inconsistent. And you are dishonest, because you will do under different circumstances whatever it takes to keep you safe.

Now, the reason you do this is because you don't feel your connection with your Source. And so you practice or exercise no alliance with it. You practice an unconsciousness of it—an unconsciousness of a relationship that actually uninterruptedly, eternally exists and constitutes the reason you **do** exist.

So, every circumstance that you are confronted with is a circumstance of relationships. Every relationship holds for you the opportunity for you to experience it truly as it is, which would constitute a holy relationship. A relationship with—I don't want to say between—a relationship with **everything**.

If you go into a zoo and you walk through it, after three or four hours you have seen all different kinds of species of life. As you have done it, you've never been confused about who you are. And other human beings there that you have been walking with, are those that you would describe as, "we." "We—all of us—went through the zoo and looked at all these fascinating aspects of creation." And you didn't mean the baboons, and you didn't mean the hummingbirds and you didn't mean the rattlesnake when you said, "We all walked through the park . . . we all walked through the zoo."

But you know what? You had no trouble identifying who the "we" was. It didn't matter whether some had black hair, blond hair, . . . it didn't matter whether some had red skin or black skin or slanted eyes. "We walked through the zoo, fascinated by the incredible variety of Creation."

Well, you know what? When you enter into the holy instant, where you said "Yes" to God, and your brothers and sisters are revealed to you as what they

truly Are, you recognize yourself in them, and you know they recognize themselves in you just like everyone in the zoo—everyone walking through the zoo. And you can immediately say, “We” . . . why? Because We are the same.

And this is what it means when the **Course** refers to the Sonship—the Sons and Daughters of God. The Sonship is One. The Christ is One. It doesn't mean that there's not infinite individuation of God. It doesn't mean that there isn't infinite manifestation of God. But it means that the infinite manifestation recognizes and experiences Itself as One, as undifferentiated, we'll say, in the sense that you're used to differentiating yourself from the birds and the cats and the insects and on and on and on. You make that differentiation.

I'm going to tell you something else: In the holy instant, not only is there no specialness of any kind, of the sort that would make insects different from cats and so on, absolutely everything, whether it's a tree, or a leaf on the tree, or a bird on the branch in the tree, or the earth that the tree is growing in and on and on and on, every aspect is “We”—every aspect is “Us.” And I will carefully say, every thing is “Me.” But it's every thing is Me, not everything is little me, the center of the world, the center of the universe. No, the universe in its awesome infinite wholeness is We—is Us—in which nothing stands out as being “not me,” and therefore, making the me that is different from what is not Me, special. You see?

***Thus does it assemble reality to its own capricious liking,
offering for your seeking a picture whose likeness does not
exist.***

You see . . . a picture of a likeness that doesn't exist is a caricature, actually. It's not a picture.

***For there is nothing in Heaven or earth that it resembles, and so,
however much you seek for its reality, you cannot find it
because it is not real.***

However much you try to find the reality of an ego that's capricious in the way it puts its values together, you're not going to find it. But at the same time, you must come to the realization that that definition applies to you too at this moment, until you're willing to provide the circumstance in which the holy instant can occur.

That circumstance being: Your willingness to stand with your attention on God . . . saying “Yes” to God, . . . “Yes” to letting in His perception, His experience of the Real meaning of every aspect of everything, so that you might, in that moment, cease being separate and different and therefore special and in not holding anything else to be separate and different from you

. . . getting rid of its specialness, which in almost all cases amounts to a negative specialness that you must be on guard against and which you spend your life making sure you're defended against well . . . through skillful manipulation.

Everyone on earth has formed special relationships, and although this is not so in Heaven, . .

. . . you might say, where the Holy Spirit abides . . .

. . . and although this is not so in Heaven, the Holy Spirit knows how to bring a touch of Heaven to them here. In the holy instant no-one is special, for your personal needs intrude on no-one to make them different.

In other words, when you do allow the holy instant to happen, you no longer put on a telephone voice. You no longer talk this way with that one and another way with another one. You suddenly cease in that instant to be dishonest. And you have the opportunity to feel the substantiality of your integrity when you are actually being honest—something that happens spontaneously when defense is abandoned—when fear is gone. This is important to understand.

Without the values from the past . . .

. . . things which you cannot bring into the holy instant.

Without the values from the past you WOULD see them all the same, . .

. . . just like you see all the other people in the zoo as being the same, as contrasted by being different from the animals in the zoo.

Without the values from the past you WOULD see them all the same, and like YOURSELF. Nor would you see any separation between yourself and them. In the holy instant, you see in each relationship what it WILL be when you perceive only the present.

Here's a little mind bender for you . . .

. . . you see in each relationship what it WILL be when you perceive only the present.

If you perceive only the present, how can you see what will be? Because when you see in the present, you see the truth, you experience the truth, which you will experience forever—even though time will not pass.

The point is, that the future will not constitute a change of what you Are. No more will you be engaged in perfecting yourself in developing greater skills.

You will live life fully from the already fullness of you, as will all of your brothers and sisters. And you will see it in them and they will recognize, as I've said the last few weeks, they will recognize it in you. Your appreciation and acknowledgement of what is true of them will be felt and acknowledged by them. And you will feel the acknowledgement, therefore, your act of acknowledgement is a universal act of acknowledgement that embraces the whole as a single act, much in the same way that all of you walking through the zoo is a single act or all of you enjoying a day at Disneyland is a single act. It may be made up of a lot of different activities, but it's a single act of Us, you might say, having fun.

I'm trying to convey to you a feeling . . . a feeling of what Oneness means. And a feeling of the fact that Oneness no longer allows for any form of differentness that constitutes exclusion in some way.

The very word "infinite" implies infinity. It implies unending manifestation of life. But none of those manifestations constitute a difference or a specialness that makes it stand out above anything else, and also does not allow everything else to be something threatening.

And so unity of infinity constitutes harmony. This is what awaits you as you allow for and invite the holy instant by abandoning the definitions you've made up and learned that cause you to see differentness where differentness doesn't exist, and causes strife to occur where differentness doesn't actually exist and which, therefore, needs to be expunged. The strife needs to be banished, not by a decree, but by a simple lack of exercising a right to define things as though they are different and believe your definition, and then act accordingly.

God knows you NOW. He remembers nothing, having ALWAYS known you exactly as He knows you now.

As you walk through the zoo with everyone else or as you move through Disneyland with everyone else, you're knowing each other NOW. You remember nothing about them. You could say that you're a present, We. It's a brand new We, different from the we that was walking down the streets in Anaheim or the streets in the town where the zoo is. But it's always, We. And you recognize the We. And you know Them as you knew the people yesterday as We.

Now this does not express the total meaning of the words here in the *Course*, but they convey to you how We can mean something to you without there being a requirement to define every aspect of the We as though it is distinctly different from the others, as though each individual were a different species. You see?

But you live with each other that way. You protect yourself against each other. And because you're protecting yourself against your brother, your brother sees you as a threat and treats you accordingly. And so you play this dance together, of war, to one degree or another, which is the absence of the holy instant . . . and is the call for the holy instant.

Again . . .

God knows you NOW. He remembers nothing, having ALWAYS known you exactly as He knows you now. The holy instant parallels His knowing by bringing ALL perception out of the past, thus removing the frame of reference you have built by which to judge your brothers.

And judge your brothers, you do . . . unless of course, you've done the two-step. Unless you've stepped back and abandoned whatever definition might have sprung forth the moment you met him a moment ago, or whatever definition had accumulated because the fellow was someone you've known for a long time . . . you've been willing to step back and abandon that and inquire with an innocent mind, with innocent eyes, to know of God, "What is the truth here? Help me see You in this one, because I know if there appears to be this one in any form, it has to be You being Yourself, here and now, and everything characteristic of You is the only thing that can truly be there for me to experience it. *That*, I want to experience. I do not want to continue to experience my definition and my reactions to those definitions and my preoccupation with what behavior is called for because of those definitions." You see?

Once this is gone, . .

. . . all perception out of the past, which has removed the frame of reference you've built by which to judge your brothers . . .

Once this is gone, the Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . substitutes His frame of reference for it.

Listen:

His frame of reference is simply God.

That is the simplicity of it. If the Holy Spirit is nothing more than your right Mind, then your frame of reference is God. That's the simplicity of it. That's the strength of it. That's the integrity of it. That's the inviolability of it. It means that no matter how much imagination you use, God being all there is to you can't be altered, and hasn't been altered.

The Holy Spirit's timelessness lies only here.

Your timelessness lies only here.

For in the holy instant, free of the past, you see that love is in you, and you have no need to look WITHOUT and snatch it guiltily from where you thought it was.

Relief . . . release. You no longer have to snatch it guiltily because it's not only yours, it's the very substance of you. It's your nature. It is that out from which every action, every conscious awareness comes. It's pure harmony and pure beauty and yet, in the experience of it, you don't have yourself on your mind because you're aware that this ***is*** the truth about everyone and everything. And all of a sudden it's We. All of a sudden it's Us. All of a sudden there's no call for defense. As I said, all of a sudden there is relief.

Now, it's becoming clearer that this is a threshold that everyone ***will*** move over. And it's a threshold that you're being called to move over because you can, and there's someone to tell you that you can.

It's simply time for suffering to be over. It's simply time for tension to dissolve. It's simply time for a misunderstanding of who you Are and what everything Is, to vanish.

ALL your relationships are blessed in the holy instant, . .

. . . and it's equally true to read it this way:

ALL your relationships are bless-ed in the holy instant, because the blessing is not limited.

In the holy instant, the arising of love in you that's filling you up—at least that's what it feels like—is God's Love illuminating Itself in you, illuminating what never left. And as you feel it, and I'm going to say, own it, because you know it's You, and because there are no private thoughts or experiences, all of Creation feels that acknowledgement in you and that experience in you,

because there are no private experiences in actuality. And you have your first experience of what can only be called "Universal Love."

You've been able to imagine that you are embraced in Universal Love—the Father's Love. But it's time for you to begin to be aware that when you let the Love that you Are be felt by yourself, it is felt Universally. And the Universe feels Universally loved by you. This is the simple, simplicity of Oneness.

As you realize that **We** are walking through the zoo, or **We** are all enjoying Disneyland, it doesn't turn the We into a lump—an undifferentiated lump, we'll say, which would be static and not infinite anymore. It leaves every aspect of infinity free to fulfill its God-directed purpose, with every aspect of it recognizing its Godness and the Godness of everything else, so that it knows all of it is We . . . and rejoices in safety, rejoices in peace, rejoices in the absence of tension, rejoices at the awesomeness of Creation without excitement—meaning, that thrill that was always tinged with fear as something new was explored, which couldn't be embraced because it was being looked at through eyes that were absent Love. In other words, by the orphan.

In the holy instant, the Sonship gains AS ONE. And united in your blessing, it BECOMES one to you. The meaning of love is the meaning God gave to it. Give to it any meaning APART from His, and it is impossible to understand it.

And I will say that, because you don't understand it when you look at Him and it looks like your brothers and sisters, you tend to be confused and misunderstand and mistrust what you see, and begin to act out of fear.

Now, . .

Every brother God loves as He loves you; neither less nor more. He needs them all equally, and so do YOU.

[Raj repeats] Every brother God loves as He loves you; . .

. . . no specialness. But God sees you truly. God sees you now. And God sees Himself in you now. And you, not holding yourself apart, experience as your being, that integrity of God seeing and recognizing Himself in what He sees, and therefore It's incapability of conflict. Unity, peace, harmony, being, arising out of love infinitely, but not separately.

God needs all of Creation equally. And you need all of Creation equally. And all of Creation needs you equally because it is all One. And if any part of It tries to hold itself apart, it doesn't change the fact that the Universe needs all

of Itself equally, including you. And the Brotherhood needs all of Itself, including you, equally . . . and vice versa.

The holy instant allows that experience, that Real experience of being as One, back into and as your conscious experience of Being. And that's what it's all about.

In time, you have been told to offer miracles as Christ directs, and let the Holy Spirit bring to you those who are seeking you.

You have been told to listen to the Holy Spirit. You've been told to listen for the Christ within and to take direction relative to healing, and that the Holy Spirit would bring those to you for healing. Yet, you were moving to, you might say, a new level, a new paradigm.

Yet in the holy instant, . .

. . . this moment in which you say "Yes" to God, and actually let in the experience . . .

. . . in the holy instant, you unite directly with God, and ALL your brothers join in Christ.

You join with God by no longer insisting upon the right to be an orphan and work out your own salvation on your own terms. And when you join with God and God reveals you to your Self as He is being You, and you recognize the truth about **We**—all of your Brothers and Sisters and all of Creation—you no longer hide your Christhood. And as part of the Brotherhood that constitutes the Christ, you recognize your Self without guilt and without pride, simply for what you Are . . . the Father's Son . . . the Father's Offspring.

Those who are joined in Christ . . .

. . . in other words, [a chuckle] those who as they walk through the zoo say **We** about themselves walking through the zoo, those who find their unity even though there seems to be diversity, are joined in their We-ness . . . right? That's the same as what it means here:

Those who are joined in Christ are in no way separate. For Christ is the Self the Sonship shares, as God shares His Self with Christ.

That's like a mathematical equation: God = Christ = Christ = God.

Now, these are not spiritual words about a spiritual existence somewhere far off. These are invitations and triggers to your awareness to help you be willing

to look at where you are now, with whatever circumstances you're confronted by, with a cultivated curiosity no matter what the circumstances are, to get God to tell you and show you Himself in any part or every part of the circumstances, without bringing your past definitions of the circumstances into play.

You can't say, "Well, it's not quiet enough. Well, it's not private enough. Well, there's not enough respect. Well, there's not enough peace." You see . . . and then resent the circumstance.

The circumstance is the only means you have, to have a holy instant. Because the holy instant is going to be about a relationship. If that isn't kicking against the pricks, I don't know what it is, when you resent the very thing that holds the Answer.

If the circumstance is unpleasant, say anyway, "God, show me your Self here. I know You've got to be here because something's happening. [Chuckling] It looks like hell, but something is happening. If something is happening, You've got to be here! Show me, because I want to see You. I do **not** want to see what I'm seeing. I'm willing to abandon my frustration or anger at the circumstance. I'm willing to stop saying the circumstance will keep me from experiencing Your Presence." You see?

Value every apparent circumstance that you seem to be in, and you bring the one circumstance into play that will promote the holy instant—your willingness to stand with your attention . . . where? Not on your definitions of the circumstances, but on the Father, Who is present with you no matter what you are perceiving, and asking, "Father, what is the truth here?" and letting it in.

Just remember, you won't let it in as long as you're resenting the circumstance, as long as you are judging it as not worthy of being present with, as long as you are judging it as something destructive to you. That is bullshit!

You don't have to define it that way. You can define it truly and say, "If anything is going on here at all—and something obviously is—God must be here. And I'm going to ask God of Himself what It is, so that I might know it and join Him in appreciation of It and let go of whatever is binding me to a sense of suffering and lack associated with these circumstances." That's the invitation to the holy instant. And that's what lets the holy instant occur.

You have humongous number of holy instants ahead of you this coming week. Take advantage of them. And I look forward to being with you next week.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND SPECIAL RELATIONSHIPS

*¹ Sparkly Book – p.360 2nd Full Par. / JCIM – p.151 4th Full Par. / CIMS – p. 303, Par. 51
First Edition – p. 291, Next to Last Par. / Second Edition – p. 313, Par. 7*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 7th 2009

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Well, we're talking about the holy instant and special relationships. We've especially been discussing the fact that the holy instant is when you say "Yes" to God. It's not really so much you're saying yes to God, it's really more a matter of your not saying "No" to God. More than affirmatively saying "Yes," it's a matter of gently, calmly and quietly being still with an inquisitive attitude because you want to know something. The inquisitiveness is the act of "Yes-ness." The openness and the desire to learn is what says "Yes."

I must reiterate, that because you're so used to thinking, and it's been your habit to always be able to come up with better ideas, you automatically think that the answer to a problem is a better idea, or is a better thought than what you've thought before. But when you're thinking a thought, when you're asserting an idea in your mind, there's no attentiveness, it's an exertion, an outward moving act. It isn't an emptiness in which something can fill. And this is why it seems to be difficult to Wake up or to find the path Home, because it's the opposite of what you've been conditioned to believe you need, or need to do. It's really not a need to do anything, it's a need to **be** something. And mostly it's a need to be still.

When you, let's say, . . . (it's a poor use of words) when you initiate a holy instant, you do it by emptying yourself because you want to know more than you presently know, you want to know other than you presently know. And at the bottom line, what motivates any of you to engage in this act is a need. You don't usually do it when everything is going smoothly or to your liking.

And so, when you choose to become still and listen because there is a need and you hear and the need is answered, you learn something of the nature of Life, the nature of Being. You actually learn that all of the doing that you had been engaged in was not connecting you with the nature of Being and the way things work, and you were not making any progress.

Now, if listening and hearing an answer to a problem constitutes the meeting of a need, it constitutes the correcting of a problem. And what have we been learning about ever since we started reading this book? We've been reading about the need for correction . . . the call for correction and, I'm going to say, correction accomplished. None of you are supposed to be satisfied with limitation, satisfied with pain or discomfort, satisfied with lack. Any of those things are a call for correction. All of those things are a call for a holy instant.

Now the reason it is practical to become still is because in the silence God speaks—in the silence you can feel the Movement of God in you. And that's why there is insight. That's why there is revelation. That's why there is the presence of Love that illuminates your perfection in the most practical ways. All of you, at one time or another, have had an experience of the sort that I'm talking about.

Now when you're faced with a problem today, when you listen to the news or you have a physical situation that is bothersome and is dragging you down, here is a call for correction. And here is a call for you to be willing to become still rather than to have a better idea—something that you can put your will behind in order to heal this situation, handle the devil, get rid of the evil.

It's very simple. There is a God. God is omnipresent, omnipotence, which means that God is Presencing Himself, God is being all that there is omnipotently—which means without contradiction.

What you must understand is that this omnipotent Self-expression is always in action and is always being everything there is of you. You could call it your safety net, as long as you think you're some little, tiny, separate entity.

As a separate entity, you're frightened, you're doubtful, you're egotistical and on and on and on. And it's very difficult for you to relax and trust, to relax and actually be still, because you think that if you aren't exercising your will by virtue of your ideas that you will be vulnerable—increasingly vulnerable.

This is when you have to recognize that the problems you're experiencing—those things which are frightening—are calls for correction. They are calls for the holy instant, which means they are calls for you to withdraw your attention from aggravating the negativity and abandoning the mental activity that generates it so that you become still. But it's difficult to do this when

you're afraid. And that is why you must remember that there is a God—there is an underlying omnipotent Presence that constitutes your invulnerability, or what you might call by reflection, your omnipotence—not your power over anything but your incapacity to be overpowered by anything.

Many of you, in spite of your study of the *Course*, do not watch the use to which you put your mind. I'm very aware that circumstances presently, whether it's national, whether it's economic, whether it's international, whether it's physical, whether it's health issues, there are things which are alarming and you feel a perfect right to be reactive to—to be frightened by. And you just let yourself be swept along by a wave of emotion and you don't realize that there's a necessity for you to be diligent, to be alert, to recognize when you are willy-nilly letting your mind be used poorly.

Now it's very simple. Whatever the apparent circumstances are in your life, it's very easy for you to have difficulty hoping. Hope is not present. Faith is difficult to come by. Well, you know what? It's not as important to have hope and it's not as important to have faith, as it is *not* to have faithlessness and *not* to have hopelessness. And *that* you can do something about!

You may not be able to drum up and generate hope and faith, but you can monitor your minds. And when you're inclined to say, "Nothing is working out . . . nothing that I do helps . . . things are getting worse and worse and worse and I feel like giving up—not only do I feel like giving up, [chuckle] I really feel like cursing God! And I really feel like cursing the people that are running our country . . . and I really feel like abandoning this person or that person . . ."

And your self-righteousness gets in there and begins to have a field day and it generates more and more turmoil and emotion. And it feels good, like you're doing something.

But all the time that you're doing that you are absolutely inhibiting the holy instant, you are not providing the environment in which you can even be conscious of God—except perhaps to hate Him under the circumstances. And so you are getting satisfaction out of being pissed off at everyone and everything, but you're not attending to the one thing that would make a difference. That is, shutting up!

You can stop practicing doubt. You can abandon indulging in fear. You can abandon hopelessness. How? Well one thing you can do is simply hum a song, say a poem, count to ten—anything that you give your attention to will constitute doing something *other* than practicing fear and doubt and energizing it.

You know, you can have a pretty good day and you can sit down in the evening, in the TV room, and watch a movie. And as you watch it, you realize you've made a mistake when you chose that movie, "What a bummer this movie is." But you keep hoping that it will get better. You watch it right through to the end. And when you get to the end, you don't want to go to bed feeling like you're feeling—your whole mental attitude has been adjusted, you might say, against your will, it's been adjusted in a direction that isn't comfortable. And you say, "Well, I'm gonna have to watch another movie before I go to bed that lifts me up again." And so you look for a comedy . . . right?

Well, you all know that happens. And you all know that you can adjust and shift the overriding attitude in your mind by changing the externals. You can do the same thing just by the use you put your mind to. And you can talk yourself into the pits of hell.

Now, circumstances might say to you that you can't talk yourself into Heaven, even though you can quite ably talk yourself into the pits of hell. Okay, so you can't talk yourself into Heaven, but you **can** stop talking yourself into the pits of hell. So do what you **can do**! Stop practicing faithlessness, even if you can't have faith.

Now you really need to grasp the idea that Waking up isn't a matter of having better ideas. It isn't a more skillful use of your mind than the use you've been putting it to, unless it's that you use your mind to simply pay attention, to simply be present with everything, with inquisitiveness—a desire to see more of what God is Being right there in front of you, than what you've seen before.

And in that absence of thinking, you know what it all means. And your desire to know what it really means, as God is being It, you provide the environment of the holy instant.

Now, you have all got to stop arguing for limitations. You've got to stop arguing for the worst. Because, you know what? You can make yourself absolutely miserable. But you can't get rid of God!

And so what's true and what's Real will continue to be true and Real, and it will stare you in the face with all the Love that God is Being in all of what is Real. And it will Love you unequivocally and unconditionally, and bless you with Its Love. And you will miss it until you decide to be curious, inquisitive and empty enough for something to infill you.

Now I've been saying this for a long time and especially over the last few weeks. But as you look back over this past week, I want each of you—and I'm not excluding any of you—I want each of you to look at your week and see

whether . . . or how many times you have absolutely denied yourself the experience of the holy instant because you were so insistent upon declaring your doubt, upon declaring your self-righteous indignation at the injustice of this or that or the other thing.

Or maybe it would be easier for you to see how many times you actually did shut up and become still, with the desire to know the truth. Not to come up with a truth for yourself to think, but to desire to know what the truth really is, by becoming still enough for the Father to infill you or for the Holy Spirit to reveal to you the experience of truth—which, as I've said before, is far more than an idea or a thought—so that the experience of it caused you to relax and feel whole and feel well, not by virtue of anything you've done, but by virtue of the truth about you . . . what the truth is.

Everybody would like to have healing. But very few of you are willing to watch the use to which you're putting your mind, to see to it that you're providing the environment in which the healing can occur, in which the correction can occur, in which the transformation can actually occur.

You're not helpless victims. And you're not here to look at circumstances and say, "Well, ultimately they're not really Real and therefore, they're not really affecting me. And one day I'll see the truth of that and I'll laugh about my misperception." Well, to hell with one day . . . how about now? How about seeing the truth now and not having to laugh about how you saw things before the truth dawned on you? How about not delaying the holy instant?

Let's go into the book.

***Think you that you can judge the Self of God? God has created It
BEYOND judgment, . . .¹***

. . . you might say, [chuckling] His workshop without—beyond the realm of judgment.

God has created It . . .

. . . the Self of God . . .

. . . BEYOND judgment, out of His need to extend His Love.

Oh, wait a minute, what is this Self of God? We just read last week:

For Christ is the Self the Sonship . . .

. . . all of you, all of us . . .

... shares, as God shares His Self with Christ.

You could say, that God being the Christ, is the Christ being Man. And although it appears to be stated in steps, it's one action, it's one event . . . infinite, though it is.

So when it says . . .

Think you that you can judge the Self of God?

. . . it means, do you think that you can judge your Self? Do you think you can judge your brother's Self? Your brother's Self is the Christ and the Self of the Christ is God.

Oh, but how much of your time this last week was spent judging the Self of God that was a brother or a sister? Or how much of the time was spent judging the Self of God that's you? "Oh, I just don't get it! I'm never gonna get this! I'm gonna die before I Wake up. And it will probably be ten thousand more lifetimes before I Wake up."

How do you judge anything? You judge it by thinking about it . . . right? You have a thought . . . a judgmental thought, sometimes very creative cutting thoughts, that give you great satisfaction because they cut so well . . . right? The only thing is that you're the victim of the cut. Not because the cut could hurt you, but because the use you're putting your mind to. You are using your mind to deprive yourself of the environment in which the holy instant can occur—in which a miracle can occur.

So you are engaging in an activity that's actually depriving you of your heart's desire. Because none of you would be listening to me or reading this book if you didn't want to Wake up, if there wasn't more of Reality that you wanted to experience and that you believe is there to experience, than what you're presently experiencing.

So learn to be alert so that you don't inadvertently, with great ego satisfaction, deprive yourself of your greatest love.

With love in you, you have no need EXCEPT to extend it.

. . . unless you need to be angry [laughing] or unless you need to be really self-righteous. But if you don't have a need to be angry or self-righteous, then . . .

With love in you, you have no need EXCEPT to extend it.

I'm going to tell you that it's a heck of a lot easier to extend love than it is to practice jealousy or hate or fear or self-righteousness.

In the holy instant there is no conflict of needs, for there is only ONE.

And you know what? That need isn't even felt as a need. You ordinarily think of a need as a lack—a perceived lack. You say: "I don't have this, so therefore, I need this. I need this something that I don't have." But in the holy instant, you have only one need and it is experienced as a "having." It's experienced as the having of the capacity to look at your brother and see God. It's the capacity to be present in a situation without judgment and therefore be an agent for change of harmony—of harmonious change. It's the experience of having, that in no way conveys lack at all. You see?

So. . .

In the holy instant there is no conflict of needs, for there is only ONE. For the holy instant reaches to eternity, and to the Mind of God.

Of course it does, because the holy instant was an instant in which you turned your attention toward God and said, "Father, what is the truth here?" and then said "Yes" to His answering you and "Yes" to your receiving the answer.

So of course, . . .

. . . the holy instant reaches to eternity, and to the Mind of God. And it is only there love HAS meaning, and only there CAN it be understood.

And again, I'm going to reiterate that the understanding isn't the understanding of thoughts or ideas. When you taste chocolate, I'm going to say you understand what chocolate tastes like. But you would be hard-put to explain it to anyone else. So it's not a matter of ideas. But you know . . . you just know . . . what chocolate tastes like.

. . . the holy instant reaches to eternity, and to the Mind of God. And it is only there love HAS meaning, and only there CAN it be understood.

Now, . . .

It is impossible to use one relationship at the expense of another, and NOT suffer guilt.

That's because relationships aren't there to be used. And it's an activity that doesn't fit with Reality. And when you engage in that which doesn't fit with Reality, you experience dissonance, you experience your sanity saying, "You can't do this and be comfortable." You can't go against your nature, period. And if you try to, if you imagine that you are, the experience is going to be accompanied with imaginary pain. But it will be equal to the degree of imagination you've brought into play, in order to go at odds with Reality. And so it will feel as uncomfortable, imaginatively speaking, as the force which you're bringing to bear upon Life—to be at odds with it.

So, . . .

It is impossible to use one relationship at the expense of another, and NOT suffer guilt.

And remember that relationships aren't just between human beings. There are relationships between you and the floor, you and the water that buoys you up when you are swimming, and so on.

And it is equally impossible to condemn part of a relationship and find peace WITHIN it.

Mind you, to use a relationship or to condemn a part of a relationship means that you're doing something other than abiding in the silence with an inquisitiveness to experience the truth of whatever the circumstances are that you're in the middle of. It means that you have abandoned attentive inquisitiveness and a quietly receptive attitude. It's that simple and it's that absolute. You do that, you will not experience the holy instant. Stop doing that with a curious, inquisitive, quiet, attentive mind and you will.

Under the Holy Spirit's teaching, ALL relationships are seen as total commitments, yet they do not conflict with one another in any way.

And I want to take this opportunity to cast doubt, if you will, on the impractical idea that when everyone Wakes up there will be no distinguishable individualities, no distinguishable identities. That it will all become the Oneness of God.

Under the Holy Spirit's teaching, ALL relationships . . .

. . . plural . . .

. . . are seen as total commitments, . .

... if you have total commitment to all relationships—relationships, plural—are not going to blur and blend into each other and become one indistinguishable for another. If that happens, it means commitment has been lost. But it says here:

Under the Holy Spirit's teaching, ALL relationships are seen as total commitments, yet they do not conflict with one another in any way.

This is very important. It's important because it means that you, individually, are eternal and you will not become someone else, or you will not dissolve into an amorphous blob. You will have total commitment to every other expression of God as every other expression of God will have total commitment to you. And that absolute harmony, that absolute committedness or connectedness will not allow in any way for dissonance or conflict of any kind. Why? Because you will have invited and nurtured the holy instant, in which, in the silence in the middle of you, you find your connection with All That Is, and find it not different from you in nature and character, but different in the sense of the infinite capacity of God to infinitely express Himself.

Perfect faith in each one, . .

... in each relationship . . .

. . . for its ability to satisfy you COMPLETELY, arises only from perfect faith in YOURSELF.

Well, that brings us back to: What use did you put your mind to this past week? Did you have perfect faith in yourself or did you doubt yourself? And did you berate yourself and did you kick yourself around the block? And did you, without even turning on a bad movie, depress yourself with your own negative filmstrip in your mind, and your satisfaction in being pissed-off at this, that or the other thing?

You know what? As I said, you might not be able to have perfect faith in yourself, but you **can** stop practicing **faithlessness** relative to yourself. You **can** stop saying, "Nothing's going to work out. The economy is such that at this moment there's really no way that I can get out of the hole."

Remember the story I told you about the two shoe salesmen that went to Africa? One of them made no sales and they asked him why. He says, "Because no one wears shoes here." The other one made humongous sales and they said, "What accounts for your success?" He says, "Nobody wears shoes here."

If you will shut up . . . if you will become still . . . if you will say a favorite poem to yourself over and over, when you've found yourself being very busy condemning yourself or criticizing others and justifying your negative feelings about your bad situation, you will find that you will come to a place of equilibrium. And when you're in that place of equilibrium, then in the absence of severe depression that you've managed to get yourself out of by a better use of your mind, you can then say, "Father," . . . you can turn to the Father, you can take the first part of the two-step and turn to the Father and say, "Father, what is the truth here? I want to know the truth." And then the second part: Listen . . . and maintain the silence . . . maintain the space that you haven't filled up yourself, for the Father to fill.

If you will go within like that, you will find the encouragement you need. You will find the Father in you. You will find the Holy Spirit in you. You will find your Guide. You will find me there to encourage you.

And yeah, occasionally you will get very incensed at me, and say, "Yeah, right! Well, what about this? And what about that? And what about that time?" And you will begin thinking again. And you'll begin doing that which causes your mind not to be quiet any longer, and takes you out of the position where you can hear because you're enjoying listening to yourself so much.

And I will wait until you turn your attention back. And I will reassure you again. The Holy Spirit will reassure you again. The Father will reassure you again. Why? Because no matter how much you grouse, you can't get rid of God, you can't change Reality.

And so, your wholeness and your well-being and your transformation stands unchanged in front of you, awaiting your acceptance of it. It's absolutely certain, because it's been yours since the beginning.

Perfect faith in each one, . .

. . . each relationship . . .

***Perfect faith in each one, for its ability to satisfy you
COMPLETELY, arises only from perfect faith in YOURSELF.***

Or I'm going to say, the perfect practice and the absence of the practice of faithlessness.

And this you cannot have, while guilt remains.

You can't get into the quiet as long as guilt remains. Well, there you go. That means that guilt is something you're always introducing. It isn't actual. And the moment you stop introducing it, the moment it no longer remains because

you've let that little bit of business in your mind go as well so that now your mind is quiet, the moment is gone. Being satisfied completely by your relationships can happen.

Let me read that again:

Perfect faith in each one, for its ability to satisfy you COMPLETELY, arises only from perfect faith in YOURSELF. And this you cannot have, while guilt remains. And there WILL be guilt as long as you accept the possibility, and CHERISH it, that you can make a brother what he is not because YOU would have him so.

Oh, you would love for your brother to be responsible for your bad luck. You would love for the CEO's of the big company to be responsible for your inability to experience wholeness. You would love somebody to be the scapegoat. You would love to turn them into the justification for your lack and for the call for you to practice self-righteousness.

The word, "CHERISH," . . . there is the key:

And there WILL be guilt as long as you accept the possibility, and CHERISH it, that you can make a brother what he is not because YOU would have him so.

You know what? Your wholeness has to do with one thing and one thing only, and that's your direct relationship with your Father—He, Whom your Birthright comes from.

And as soon as you abandon trying to make your brother what he cannot be, the culprit, the bastard that took your good from you, and you realize that there's nothing that can actually break your relationship with your Source, then it becomes easy for you to turn to the Father and say, "Father, what's the truth about me? I wish to experience my wholeness that isn't dependent upon or affected by what anyone else does or doesn't do. I would like my wholeness to be manifest for me, because You haven't withheld it from me. And You know my brothers and sisters need to see an example of that so that they might be inspired as well to turn to You and abandon their self-righteous indignation and make room for the holy instant."

Continuing . . .

You have so little faith in yourself because you are unwilling to accept the fact that perfect love is in YOU.

Well, it's easy for you to be . . .

... unwilling to accept the fact that perfect love is in YOU.

Because nobody has really ever taught you that it was. And when everyone teaches you that such a thing isn't there, and because it isn't there you must become a conniving, smart, ego and human being, then you could say there is justification for your current behavior. But now you know the truth and you don't have to continue the behavior. You don't have to continue having so little faith in yourself. But in order to find that the love is in you, you **do** have to stop practicing faithlessness. And you **do** have to, in the space that's left after you've abandoned faithlessness, ask God, because you want to know the truth and be willing to let the truth in.

You have so little faith in yourself because you are unwilling to accept the fact that perfect love is in YOU. And so you seek without ...

... out there ...

... for what you cannot FIND without. ...

... out there.

I offer you my perfect faith in you, ...

... it's really that simple.

I offer you my perfect faith in you, ...

[addresses each one present]. ... in you ... in you ... in you ... in you ... in you ... in you ... in you ... in you. I have no doubt whatsoever.

I offer you my perfect faith in you, in place of all your doubt. But forget not that my faith must be as perfect in all your brothers as it is in you, or it would be a limited gift to YOU.

And I'm going to add: That would turn it into an unholy relationship—a special relationship. And I will not do that with you. And I want you to learn not to do that with your brothers and sisters.

In the holy instant, we share our faith in God's Son ...

... no matter which one we're looking at.

In the holy instant, we share our faith in God's Son because we recognize, together, that he is wholly worthy of it, and in our

appreciation of his worth, we CANNOT doubt his holiness. And so we love him.

Now we talked earlier about the fact that there's only one need and the fact that the experience of that need is an experience of having something. It's not an experience of a lack.

And so here it is. Here's what you find yourself having:

In the holy instant, we share our faith in God's Son because we recognize, together, that he is wholly worthy of it, . .

And I'm saying that we recognize it together, for lack of better words, spontaneously. Not as a result of figuring it out, we have the experience of recognizing it . . .

. . . together, that he is wholly worthy of it, and in our appreciation of his worth, we CANNOT doubt his holiness.

Well, not only can you not doubt it, it doesn't even occur to you to doubt it. It is clear that it is undoubtable. And that experience, that together, joint experience, is an experience of something you have. The need to be the presence of love is experienced as having the love and extending it, because there's nothing else to do. It's an experience of wholeness.

And so we love him.

During this coming week, be more diligent and know that I'm present with you in support of it, every moment, even when you feel like you do not have the capacity to do anything other than actively, aggressively practice faithlessness . . . I'm sorry, remember that no matter how committed you are to that, I stand with you not in support of that, because it isn't the truth. And I stand in support of you feeling the influx of your capacity to have faith, because the truth spontaneously makes more sense to you than your faithlessness did.

Use every moment that you can for a holy instant. And understand that whatever is unlike God is meant to be corrected. You are meant to have a corrected experience in which that is no longer going on. And persist with it. Persist with the invitation to, and the nurturing of the holy instant, by, at the least, ceasing to practice faithlessness. And then turning to the Father and desiring to know the truth.

And when your addiction to self-righteous indignation rears its head, recognize it for what it is and trash it. Don't give it another moment of your attention. Shift your attention. Shift it to a mantra. Shift it to, "Peter Piper

picked a peck of pickled peppers.” And say it over and over. Say anything that’s even nonsensical. But do it with focus, because all the time that you’re doing that, you’re not practicing faithlessness. And you’re setting the scene for a correction of the problem and your freedom from your ignorance as to your Birthright, and that it’s for you to be experiencing **now**.

I love you all. And I look forward to being with you next week.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND SPECIAL RELATIONSHIPS

¹ *Sparkly Book – p.361 2nd Full Par. / JCIM – p.151 8th Full Par. / CIMS – p. 304, Par. 55*

First Edition – p. 292, 3^d Par. / Second Edition – p. 314, Par. 11

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 13th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We're almost exactly half way through the text of *A Course In Miracles*. And at this point I want to emphasize the first paragraph of the chapter that we're reading, which surprisingly enough, since we have been discussing the holy instant, is called *The Purpose of Time*. I'm going to read that paragraph in just a moment.

As you become more committed to experiencing the holy instant, as you become more consciously and consistently committed to actually being Awake, not talking about it, not studying about it, but engaging in the inner act of that which facilitates the shift, you are going to find yourself experiencing distress. And when you do, for whatever reason, you will find it extremely valuable to come back to the first paragraph of Chapter Fifteen. It says:

Can you imagine what it means to have no cares, no worries, no anxieties, but merely to be perfectly calm and quiet all the time? Yet that is what time is FOR; to learn just that and nothing more.¹

Every one of you need to remind yourself of this often. To have that experience is what triggers Awakening. Therefore, when you find yourself highly committed to other goals, you may know that you are not doing the one essential thing—that you are being side tracked from the one essential thing—and that for all of your commitment to these other goals, you're applying yourself in a foolish and impractical direction that you must come to recognize as such, so that you can consciously, purposely, begin to devalue those goals. They will not become devalued spontaneously and automatically because they

are habits which you developed and which you value and which you will not spontaneously release until you find them no longer of value.

God's Teacher . . .

. . . the Holy Spirit . . . me, . . .

. . . cannot be satisfied with His teaching until it constitutes ALL your learning.

. . . until His teaching becomes the only teaching you have interest in and choose to follow—choose to be consistently attentive to. Obviously, one who changes teachers frequently and changes from one teacher to another teacher, who is not consistent—teachers who are not consistent with each other—that one is not going to find the miracle occurring. That one is not going to find Awakening occurring. That one is not going to find his heart's desire, which is to know who he Is and to be what he truly Is uninhibitedly. That will not happen. He will not find that.

God's Teacher cannot be satisfied with His teaching until it constitutes all your learning.

If your Teacher will not be satisfied until what He's teaching constitutes all you are learning, then obviously you are not going to find yourself satisfied until His teaching becomes all your learning. And although it's purely logical, the reason is, that this Teacher is nothing but your right Mind revealing your Self to you as you truly Are.

That's why satisfaction is the subject here.

He . . .

. . . God's Teacher, . . .

. . . has not fulfilled His teaching function until you have become such a consistent learner that you learn ONLY of Him.

You could call that devotion to truth. You could call it devotion to God. But at the bottom line, it's a devotion to your sanity—a devotion that needs to become total. Because until your devotion to your sanity is total, you will continue to dally with the ego and you will **not** be able to experience your right Mind as your right Mind and you will not Wake up.

When this has happened, when you . . .

. . . have become such a consistent learner that you learn ONLY of Him. [When this has happened,] you will no longer need a teacher or time in which to learn.

Now you won't need a Teacher, because that which you need to learn of, which is your right Mind that you're not fully connected with, will be your right Mind with you fully connected with It. No more teaching will be needed because you will have returned to your sanity.

Now the question is, "How are you going to return to your sanity?" You've got to remember what the means is. The means is the right use of time. The means is to avail yourself of the purpose of time.

Again, and you must remember this, because very often you get too serious—too serious in your dedication to your Waking up—so that you become quite intense and quite severe on yourself and there's no peace. But listen:

Can you imagine what it means to have no cares, no worries, no anxieties, but merely to be perfectly calm and quiet all the time? Yet that is what time is FOR; to learn just that and nothing more.

To learn just that and nothing more means to arrive at a point where you've abandoned your own personal goals—where they're not more important to you than being sane.

Now you're going to find times when it's hard to practice the holy instant. You're going to find that somebody has ticked you off or a circumstance has arisen that is impacting you adversely, and you will feel the injustice of it, you will feel the fact that it's not appropriate for you to be suffering from it, and you will, out of habit, forget to do the appropriate thing which is choose for your peace and not aggravate the symptoms by indulging in anger and frustration and self-righteousness and on and on.

You are going to have to be diligent. And when you are upset you're going to have to consciously decline to participate in the upsetness. And you're going to have to do that when you don't feel like doing that. You're going to have to dredge up from within you a remembrance of what we've been talking about, which won't be on the surface when you're in the midst of your reaction. And you're going to have to be willing to remember what your function is.

Your function is to want to see God. Your function is to glorify God by recognizing God in each and every thing. Your function is to take any instant, no matter what is going on, and recognize that its potential is a holy instant. And then decide to take advantage of it as a holy instant. And you might have to stand there or sit there and in your mind, say: "I refuse to accept this

invitation to be angry—to lose my balance, my emotional cool. I refuse to accept this invitation because my function is holier than that.” But mind you, when you dredge that up and bring it into the foreground, there’s not going to be much conviction behind it because at that moment you still will feel justified in your upsetness. And so, the words will ring hollow even though last Sunday or tonight they rang true and meaningful.

It’s at times like that, that you need to go back to this paragraph:

Can you imagine what it means to have no cares, no worries, no anxieties, but merely to be perfectly calm and quiet all the time?

I’ll be honest with you, when you’re in the middle of turmoil, you probably won’t want to imagine what it means to have no cares because you will be so upset at having them. But it’s right in those circumstances that you have to be willing to bring to the foreground the truth that you know, the truth that you have learned, the revelations that have filled you, and you’re going to have to choose to stop doing what will inhibit you from your peace and exclude you from the holy instant that you’re in, period.

THE HOLY INSTANT AND THE LAWS OF GOD²

We’ve been reading about the holy instant in this, and the holy instant in that, and the holy instant in the other thing. Now we’re reading about ***The Holy Instant and the Laws of God***. Why? Because interestingly enough, when you move into the holy instant, new rules come into play. You might say that God’s Values come into play. The way God “Be’s” and Knows things is different. And you will find that what you had valued before won’t have value for you, and in some instances, initially, that will be experienced as a loss by you.

But you must understand—you must be willing to understand—that as you let this shift occur that occurs in the holy instant, you do come under a new, an apparently new regime in which God’s laws govern, in which God’s laws govern ***you*** absolutely . . . govern you in perfect peace . . . govern you in perfect health . . . govern you in perfect joy . . . govern you in perfect freedom.

All separation vanishes as holiness is shared.

You are the holy Son of God. You are the holy Daughter of God. You are the holy Offspring of God. This is part of the new state of affairs. This is part of the new setup. It’s always been true but you’re at a point now of needing to embrace it and embody it—to own it. And to behave as though it’s true and to behave toward your brother as though what’s true of you is true of him. He or she is the holy Son or Daughter of God.

All separation vanishes as holiness is shared.

[slight chuckle] All separation increases as unholiness is shared. When you're insistent upon sharing your incompleteness and the great need you have to compensate for your incompleteness at the expense of your brother, separation increases. But . . .

All separation vanishes as holiness is shared.

So this is part of your new function—to share your holiness. But I will tell you that there are going to be times, initially, where the idea of sharing your holiness is going to cause you to feel extremely vulnerable, as though doing that is extremely dangerous because there's a defenselessness to it—there's an intimacy to it that means you are being undefended as you are sharing your holiness.

All separation vanishes as holiness is shared. For holiness is power, and by sharing it, it GAINS in strength. If you seek for satisfaction in gratifying your needs as YOU perceive them, you must believe that strength comes from another, and what YOU gain HE LOSES. Someone must ALWAYS lose, if you perceive yourself as weak.

Or we could say, someone must always lose if you perceive yourself as unholy—as not the Son or Daughter of God, as an orphan.

Yet there is another interpretation of relationships which transcends the concept of loss of power completely.

It also transcends the concept of gaining power because the relationship embodies something else.

Now . . .

You do not find it difficult to believe that, when another calls on God for love, YOUR call remains as strong.

In other words, your call on God for love is not diminished when another calls on God for love.

Nor do you think that, by God's answer to him, YOUR hope of answer is diminished. On the contrary, you are far more inclined to regard his success as witness to the possibility of YOURS.

Another receiving healing, another having his life transformed as he turned his attention and willingness over to the Father, easily inspires you to believe

that if you do the same thing, the same thing will happen to you. You do not think that God's favors have been used and there are therefore, fewer favors available for you.

That is because you recognize, however dimly, that God is an IDEA, and so your faith in Him is STRENGTHENED by sharing.

Now God is an Idea. But God is also Mind—the environment in which ideas take form. God is an Idea and God is also the Formulator—the Creator of Ideas.

Again . . .

. . . you are far more inclined to regard [his] . . .

. . . your brother's . . .

. . . success as witness to the possibility of YOURS. That is because you recognize, however dimly, that God is an IDEA, and so your faith in Him is STRENGTHENED by sharing.

See, this is the different makeup, constitution of relationships that transcends the concept of loss of power, or the gaining of power completely.

What you find difficult to accept is the fact that, like your Father, YOU are an idea. And like Him, you can give yourself completely, WHOLLY without loss and ONLY with gain.

You see, these are the new rules—these are the new dynamics of the holy instant. And you've got to grasp the way it works so that you might have the courage to give yourself completely. Because in giving an idea completely through sharing, it is magnified, it is strengthened, it is substantiated. We could say, it is immortalized, it is infinitized.

But this doesn't come naturally and spontaneously as you're moving out of self-protection and orphanhood and all of the benefits that you thought you had brought together for yourself by being a successful orphan.

Being persistent about this may unsettle you. And you may have to go back to the first paragraph of Chapter Fifteen as you practice this part of Chapter Fifteen so as to give yourself courage to persist.

This is important:

What you find difficult to accept is the fact that, like your Father, YOU are an idea.

You could say, you are an Idea of God: "I am an Idea of God, held eternal in His Mind, forever renewed and freshly expressed by Him in His ever-present expressing of Himself right where I am."

So you're an idea. So it doesn't look like it . . . it looks like you're a thing. It looks like you're a body. Your body is an idea. And ideas are perfectly tangible and experienceable to the mind that formed it. And the fact that it's tangible and experienceable hasn't caused it to become a thing, hasn't caused it to be less an idea and more a manifestation of an idea. An idea is itself the manifestation of the Mind that formed it. The idea is the evidence of the existence of God. It's that simple.

So, Waking up isn't an experience of translating things into thoughts or ideas of experiencing them more truly and by virtue of experiencing them more truly, releasing them from the limits that were imposed upon them by a false interpretation of them as things—"material objects."

What you find difficult to accept is the fact that, like your Father, YOU are an idea. And like Him, you can give yourself completely, WHOLLY without loss and ONLY with gain.

But you will not find out that it will be only with gain until you do it. And let me just say this: If suffering is going on, then you haven't done it yet, and what you are doing isn't the answer to the release from pain.

Herein lies peace, for here there IS no conflict. In the world of scarcity love has no meaning, and peace is impossible. For gain and loss are BOTH accepted, and so no-one is aware that perfect love is in him. In the holy instant, you recognize . . .

. . . what? . . .

. . . the IDEA of love in you, and unite this idea with the Mind . . .

. . . the capital "M" Mind . . .

. . . that thought It, . .

. . . meaning God . . .

. . . and could not RELINQUISH it. By holding it within Itself, there WAS no loss. The holy instant thus becomes a lesson in how to hold all of your brothers in your mind, experiencing not loss, but COMPLETION.

If you're willing to hold all of your brothers in your mind . . . to hold them . . . to embrace them, . . . it means you're willing to share yourself **with** them—you're not holding them outside your mind, separate from you, protected from them. It's the demonstration of sharing. It's the other interpretation of relationships, which transcends the concept of loss of power completely.

Now, you're going to have to pay attention here, because you're going to have to sort out what's Real and what isn't real . . . what is of value and what isn't of value. And then stop doing what isn't of value. You're going to have to do it by paying conscious attention. It might seem to you like **work**, but, shall I say, it's an adult thing, a mature thing to do—to be willing to look at what the answer is, even if it doesn't fit your concepts of what right ought to be—and then choose for it, even though it means having to change your mind and do things in a new way for new reasons.

You have encouragement for it. You have encouragement in the book. You have encouragement from the Holy Spirit. You have encouragement from me. You have encouragement from the Father. You have encouragement from each of your Guides. You are companioned by many who have one intent, and that is, to help you make this shift with your fear reduced enough so that there is willingness to do it.

But you're going to have to persist in remembering the first sentence of Chapter Fifteen . . .

Can you imagine what it means to have no cares, no worries, no anxieties, but merely to be perfectly calm and quiet all the time?

So much of the time you have other more important things to do. You insist on the context of your life being something **else** and you attend to the needs of your daily affairs from a different place, not from a place of no cares and no worries and no anxieties, not a place where there is perfect calm and quiet all the time. But you don't have to do it from there. You **can** choose to do it from the place that significantly ushers you into a new awareness of being, which is your original state of Being and is you coming back into your Sanity.

The holy instant thus becomes a lesson in how to hold all of your brothers in your mind, experiencing not loss, but COMPLETION.

Wholly, whole . . . COMPLETION . . . to be complete is to be at rest. To be complete and to be at rest is to be the presence of Life, enjoying **living**.

From this, it follows you can ONLY give. And this IS love, for this alone is natural, under the laws of God.

In the holy instant the laws of God prevail, . .

. . . that's a mighty statement.

In the holy instant the laws of God prevail, and only they have meaning.

This is where the confusing part comes in . . .

The laws of this world cease to hold any meaning at all.

But the fact is that the laws of this world are pretty much the laws each of you has made up for yourselves, aside from the ones you mutually agree upon so as to have a certain amount of harmony. But the fact is that at the bottom line, all of the laws that you have made up have been self-seeking and they function at the disadvantage of others. It's that simple.

The laws of this world . . .

. . . meaning the laws you made up . . .

. . . cease to hold any meaning at all.

And you experience that as a loss . . . a loss of identity, a loss of meaning, a loss of leverage, a loss of ability to cope . . . as though there were such disorder that it was essential for you to cope, instead of there being such infinite harmony that there's nothing to cope with and only everything to experience with embrace and willingness to share.

When the Son of God accepts the laws of God as what he gladly wills, it is impossible that he be bound, or limited in any way.

Now that's not just a truth for a future time, it's a fact for you to be actively engaged in taking hold of, by choosing for the holy instant persistently, as though there were really no other way to be in any moment of your day than to be seeking to experience the holy instant.

Somewhere along the line, you're going to have to ***mean*** the idea that you want to Wake up. And you need to understand that, so that you don't think that you'll sort of somehow slip into the Kingdom of Heaven inadvertently [chuckling]. You'll do it consciously. You'll do it by choice. And when you do it by choice, you own it, you set it deeply or allow it to be set deeply in you—where it actually already is—deeply enough that you no longer choose to try to see or do things differently or at odds with it.

When the Son of God accepts the laws of God as what he gladly wills, it is impossible that he be bound, or limited in any way. In this instant, he is as free as God would have him be.

How free would that be? Totally . . . completely?

For the instant he REFUSES to be bound, he is NOT bound.

The moment you refuse to be bound, you will not be bound. Refusing to be bound is a pro-active choice, nothing slipshod or lazy about that. Don't be afraid to be pro-actively decisive.

Now what happens if you become pro-actively decisive and you succeed in actively paying attention to every moment with a desire to experience the holy instant, to experience God's Perspective, to experience the truth of what things are that are in the instant you're in, and there's no transformation and you're called upon to be persistent with patience, apparently without results? It's simple. What will happen is sometimes you will get upset and you'll say, "It's not worth it," or, "All of this must be a lie," or some other excuse. And you might even claim that it's unfair for anybody to expect you to have to go to these lengths.

Well, it's just the way it is! Those are the lengths you have to go to. You have to go to the lengths wherein you have become consistent and not slipshod. You have to go to the lengths it takes not to switch teachers back and forth and confuse the issue. You've got to arrive at the point where you, like any good student, truly want to learn and pay dutiful and grateful attention to that one who can teach you what you need to know, without getting arrogant and self-righteous—deciding for yourself that you shouldn't need to know that much in order to have that benefit, as though you know better than your teacher. And the fact is, that when you slip into that, you've switched teachers, and you're listening to the teacher that is the voice for fear, the voice for the ongoing "human condition" that's uncorrectable.

How much effort does it take? It takes however much effort it takes to arrive at a point where you're not sabotaging yourself by valuing more than one teacher, teaching two different curriculums.

In the holy instant, nothing happens that has not always been.

What has always been, ultimately, infinitely, truthfully? God, being the Movement of Creation, that is what has always been and that is what will always be, except now It will register with you as what it is.

***In the holy instant, nothing happens that has not always been.
Only the veil that has been drawn ACROSS reality is lifted.***

The distorting, graying affect that allows things not to be seen distinctly, and therefore, easily misinterpreted or misunderstood.

Nothing has changed. Yet the AWARENESS of changelessness comes swiftly as the veil of time is pushed aside.

How is the veil of time pushed aside? By using time for its only purpose.

Can you imagine what it means to have no cares, no worries, no anxieties, but merely to be perfectly calm and quiet all the time? Yet that is what time is FOR; to learn just that and nothing more.

You know what? You all are already full of learning much more than that. And now you're having to escape from your imaginations and your misinterpretations, and your interpretations that were made for selfish or unloving reasons that have tripped you up and bound you to an ongoing ignorance of the truth about you.

No-one who has not yet experienced the lifting of the veil, and felt himself drawn irresistibly into the light behind it, can have faith in love WITHOUT fear.

So accept that. And accept the fact that as you allow for the holy instant, as you invite it, as you provide the environment in which it can occur, fear is likely to accompany you. Just realize it. It will accompany you until you've moved far enough over the threshold . . . and then it will vanish. But you will have to persist.

Yet the Holy Spirit GIVES you this faith, because He offered it to me and I ACCEPTED it.

And I will add, that in my accepting it, I accepted it for you. And so you're not doing the work from scratch, and you're not having to overcome all of what the first one had to overcome.

Fear not the holy instant will be denied you, for I denied it not. And through me the Holy Spirit gave it unto you, as YOU will give it.

See, sharing . . . sharing . . . was shared with me, I share it with you, you will share it with others, because that's the new paradigm of relationships. It's not one of loss and gain. It's one of having . . . it's just one of having . . . it's just one of having . . . having infinitely.

Let no need that you perceive . . .

. . . like the need to get upset, and the need to be angry and the need to object.

Let no need that you perceive obscure your need of this. For in the holy instant, you will recognize the only need the aspects of the Son of God share equally, . .

What are the aspects of the Son of God? All of the Sons and Daughters of God are the aspects of the Son of God.

For in the holy instant, you will recognize the only need the aspects of the Son of God share equally, and by this recognition you will join with me in OFFERING what is needed.

Now that's quite a new paradigm isn't it? That's very different from loss and gain. That's very different from "getting" what you need because you don't have it and costing another in the process of your getting it, or vice versa, someone else in the process of getting what he needs causing you to experience loss.

Pay attention to this. And pretend if you must, that you are a graduate student and that your getting your degree is important. In other words, your learning what your studying is important. And be a diligent student by paying attention.

Remember not to switch teachers. Remain true to one. And then remember that all of this is to be done in the context of fulfilling the purpose of time, which is to be in your peace, to be in harmony, to be not anxious, and ultimately to be free to have Reality revealed to you so that you might enjoy it in your wholeness, which embraces and includes ***everything*** and with whom you share yourself without reservation.

Do the work this week. That is my wise counsel, because that is what will cause learning, and that is the point.

I love you all. And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹*Chapter 15 – First Paragraph*

Chapter 15 – Section – THE HOLY INSTANT AND THE LAWS OF GOD

²*Sparkly Book – p.362 New Section / JCIM – p.152 / CIMS – p. 304*

First Edition – p. 293, 2ND Full Par. / Second Edition – p. 315, Par. 3

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 20th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Before we begin, I would like to thank everyone who is here in the room for the quiet—for the quietness before we began. It's a shift from the style of gathering that we've had in the past, which was more social and jovial, but there was a need for it and there will continue to be a need for it.

Let me put it this way: We're talking about the holy instant. We're talking about how essential it is to Awakening. We've been talking about how does one nurture the holy instant. How does one provide the environment in which one can have the full experience of what the holy instant is.

Now before every meeting, Paul engages in what, for lack of better words, is the nurturing of the holy instant. He didn't think of it in those terms, although in the recent past it's become clear to him that what we've referred to as the "two-step" is what he engages in.

Before every gathering, whether it's the study group or whether it's a larger gathering, he always, during the quiet time, says to himself and to God:

"I allow only for that which expresses the Christ consciousness, and only that which is in harmony with the purpose of Being—the Father's Will. In other words . . ." and this is what he is saying to himself: "In other words, Thy Will, not mine be done. Let the reign of divine truth, life and love be established in me and rule out of me all self-will. And may Thy Word enrich the affections of all mankind and govern them."

He has invited the Father—the Christ—to enrich his affections by abandoning the business of his own mind and his own reasoning and his own thinking, all of which fall under the category of self-will. It's the opposite of attentiveness. It's the opposite of listening. It's the opposite of wanting to know the truth so that when it becomes known, it can be shared. So that the truth is what finds expression rather than the misperceptions and the delusions that arise out of independent logical thinking processes that we've identified as the "orphan mindset."

Now the holy instant, as you can see, since we've been reading about it for quite awhile, is very important. It's essential to Awakening. And I am asking that from now on at these meetings, that as everyone comes, they begin—while they're on the way, even—to give their attention to God, to provide the environment in their own mind for a holy instant to be experienced by them . . . by you.

I encourage you to join Paul in the act of shifting your attention away from all that busies and occupies your mind during the week so that it can become attentive to the influx of wisdom and truth that spontaneously comes when silence is present and there is an inquisitive mind. I'm asking everyone to join Paul in this—and those of you at home can even do this as well. After all, you haven't tuned in for a TV show, you've tuned in because there is a desire to know the truth and you think there's a fair chance that truth will be revealed here.

But let's bring your mind even further into play so that you provide the presence of mind (everyone who's watching) . . . so that you provide the presence of mind that invites Revelation, that invites insight, that invites the influx of truth or for lack of better words, that invites a miracle—a sudden shift of perception. I invite you to participate rather than just observing Paul doing it.

We're talking about a holy instant. What you're interested in experiencing is a holy instant. So let's use the instant we're in as though there is something holy about it. And approach it, I don't want to say with reverence, but let's say, approach it soberly . . . not seriously, but in a grounded, sober, fully open manner.

We really need to bring what the holy instant is, home. We need for it to become, not something talked about, but something experienced.

And so again, I thank everyone who's here, for the quiet before the meeting. It did prepare the way. And the environment in which insight and revelation and sudden shifts of perception can occur, is present now.

And so, before we go into the book, I want to ask something else: If everyone—even those tuning in—if everyone is abandoning self-will, if everyone is in effect saying, “Father, Thy Will not mine be done,” then you’re obviously going to be abandoning expectations, concepts of how things ought to be.

I want you to be aware that because you and many others are all tuned in to Paul, the attention is felt. Paul feels the attention. Some of the attention, if it involves expectations, is attention that has tension in it, “Oh, if Paul would just start earlier . . . Oh-h, if Paul would just be punctual and follow the social etiquette rules, everything would be better . . . Oh-h, if Susan wouldn’t prepare food, there wouldn’t be unnecessary dynamics” . . . and so on and so on.

Now the simple fact is, that Paul and Susan and Chris and Judy are all making a gift . . . they’re all making a gift. And they are making the gift to the best of their ability from a place of wisdom—a place of inner attentiveness and as little willfulness as possible. It is important for this gift to be left as pure as possible so that expectations, whether self-righteous or not, do not provide an undercurrent that requires Paul, especially, to be even more centered.

One could say, it is a gift to him to have the demand to let himself more fully into the holy instant than others might have to. But it doesn’t have to be that way. One cannot pluck a gift away from the giver, else it becomes a stolen article and not a gift.

I’m encouraging everyone to stay in the nature of Gift. And indeed, might that not be a more expansive way of speaking about the holy instant? Because after all, the holy instant is an event in which a desire to make a gift is expressed, a willingness to receive is brought into play, and when the receipt occurs, it is given. And you know what? The Gift comes from the Voice for truth. It doesn’t come from the only other voice there is—the voice for fear.

It’s important for the Gift of the Voice for truth to be made. It’s important because the world is in need of it. But it’s more important because it is its practice that brings you back into your right Mind—brings you back into your sanity, brings you back into your wholeness, causes you to Wake up, causes you to discover who you Are so that you’re no longer inclined or tempted to pretend that you are an orphan attempting to become a real boy or a real girl.

Now, we’re currently reading from a section called, *The Holy Instant and the Laws of God*. Interesting . . . *The Holy Instant and the Laws of God* . . . there’s a key sentence that we read last week, one that you cannot afford to let pass your attention. It says:

In the holy instant the laws of God prevail, and only they have meaning.¹

[repeats] In the holy instant the laws of God prevail, . .

In the holy instant you're in a different domain from your normal frame of mind. Your normal frame of mind is the orphan mindset. In the orphan mindset, the Kingdom of Heaven is called the "world" and "universe," a physical entity of humungous proportions, probably not infinite, that came from a "big bang" and is nothing more than a conglomeration of physical laws operating.

But what is it saying? It's saying that the Kingdom of Heaven, which all of this really is, is nothing more than "matter," nothing more than a physical universe—something that has absolutely nothing to do with an Entity called, "God." Wow!

In this frame of mind, the laws of physics govern. And the laws of physics govern absolutely. The laws of physics are not the laws of God. And when you choose to see yourself as an orphan—as an independent thinker and one who's proud to be one—you are bound by the laws of physics. But that's not your Birthright.

The holy instant is the threshold of escape from the "physical universe,"—the binding misperception of the Kingdom of Heaven in which you move into a different arena, it would seem—in which God's laws prevail and in which God's laws prevail absolutely.

This is very important to understand.

It isn't just the holy instant and the laws of God, you know . . . "Let's go to the law book . . . we'll read down . . . God's laws says this . . . and God's laws says that . . . okay, we'd better do that then, and . . ." No.

We're talking about Love. We're talking about Truth. We're talking about Life. We're talking about Principle—absolute Love, Truth, Life, Principle, Soul, Spirit, Mind. We're talking about **unchangeable** Life, Truth, Love, etc. We're talking about the Movement of that which is perfect, which brings forth the manifestation of perfection. In other words, it brings forth the visibility and tangibility of that Movement. It's not something else that gets created, it is the Movement of God Itself that's visible and tangible and it has to be perfect.

And these are the laws that are governing absolutely every one of you and absolutely everything that exists. But these laws won't seem to apply to you

until you invite in the holy instant and move into the, for lack of better words, arena in which they are the truth, in which they are the facts and there's nothing present to obscure them from you.

In the holy instant the laws of God prevail, and only they have meaning. The laws of this world, . .

. . . meaning, the laws of physics—the laws that you have all made up based upon your tiny separated orphan-minded mentality . . .

. . . they cease to hold any meaning at all.

In other words, they no longer govern you. Now mind you, the orphan mentality—the independent, self-centered mentality—takes Spirit, the substance of all that God makes . . . it takes it and calls it, “matter.” The laws of physics refer to the way matter works.

The holy instant brings you into a mental frame of mind, a sane frame of mind in which Spirit looks like Spirit once again and in which Spirit behaves like Spirit once again, and doesn't report back to you decay or disease or death or sickness or distortion or unnaturalness.

Now, I'm bringing this out because all of you need to arrive at a point where you're using, I'm going to say . . . using your mind with greater clarity so that you do not allow it to function in a way that continues to cause you to see Spirit as matter—that which is eternal Life seen as that which is failing life.

You are simply not ***definite*** enough in your use of your mind or your expectation of the experience of your good. And so you allow your mind to function in slipshod ways.

Now the simple fact is, that your body, your world, your universe is all constituted of the substance which is Spirit—God-stuff . . . God Himself-stuff. It therefore, has no capacity to embody or reflect or manifest anything different from its Source. If it is, it means that you have decided to believe something else. You have decided to adopt the idea that it is a physical universe governed by laws of physics, and that's it!

And you allow suffering to occur, or at least you allow a minimal amount of suffering to occur—the least amount possible without your actually having to have a total healing. Because of course, a total healing isn't embraced in the laws of physics even though it is embraced in the laws of God—which are available to you in the holy instant.

And again, what is the holy instant? It's you not being an orphan mentality. It's you not using your mind in unconstructive ways. It's you abandoning the use of your mind that blocks you from experiencing Reality.

The holy instant is when you say, "***I allow only for that which is in harmony which the Christ consciousness, and only that which is in harmony with the purpose of Being—the Father's Will.***" You see. It's when you say, "To hell with all of my fancy thoughts . . . to heck with all of my beliefs . . . to heck with whatever I thought was right. I want to cast my anchor into the divine. I want to cast my anchor that drags me with it into the depths of God. I want to expose myself to the infiniteness of my right Mind, which is the Mind of God."

And then you are very strict about not indulging in negativity. "Oh-h . . . it won't work out . . ." or "Oh-h, I'm too old, it's too much to expect this kind of regeneration and this kind of correction, . . ." and blah, blah, blah . . . or, "I'm too young and I can't expect to go through my teen years without acne and without pimples and without all of the awkwardness . . ." you know.

It's not true. But these are the beliefs that you serve—that you honor. And they are the way you avoid the holy instant. You avoid the holy instant by making noise—mental noise . . . thinking, thinking, thinking . . . worrying, worrying, worrying . . . doubting, doubting, doubting. Denying that you have.

"Not having, not having, not having . . . lack, lack, lack . . . suffer, suffer, suffer from lack, lack, lack . . . suffer, suffer, suffer from lack, lack, lack, that I have no way to get out of . . . have no way to get out of . . . have no way to get out of . . ."

You see, this kind of business goes on and it seems justified when it's happening. But does it allow for the holy instant? Is there room for anything else beside your determined perceptions . . . or, shall I say, "Do you have time for anything other than what's being expressed by the voice for fear?"

No you don't . . . unless you make time. Unless you say, "This is useless! This, I can see clearly, does not allow for the environment in which a holy instant can happen in which the laws of God prevail—and only they have meaning.

"Well, I'm not going to continue this. It's absolutely stupid! Why would I be active in an arena where God's laws don't prevail or where His prevailing laws don't register with me because I'm so conscientiously ignoring them?" You see?

Every day should be a day in which the expectation of instantaneous healing of this, that or the other thing is not foreign to you, is not absent from your awareness. And then knowing what it takes, you should get down to the

business of what it takes which is choosing for your peace. It means monitoring the idiotic stream of thoughts that keep you bound, so that you can say, [snaps fingers] "No! . . . No! . . . No! I'm not going to accept the invitation to go there. No, I'm not going to accept the invitation to go there! I'm going to take a deep breath, because I don't have to be disturbed and I don't have to put on the behavior of disturbance. And I am going to insist upon putting on the behavior that provides the environment in which the holy instant can occur, where the laws of God prevail."

There's much to be enthusiastic about. Not anything that you have power to do all by yourself, but experiences that will be available to you when you abandon trying to do anything all by yourself. And you say, "Father, what is the truth here?" Or you say, "Holy Spirit"—knowing that you're addressing that which is nothing more than your right Mind—"What is the truth here? Holy Spirit, how do I see things with You? Show me the way."

When the Son of God accepts the laws of God as what he gladly wills, it is impossible that he be bound, or limited in any way.

That means that the sore disappears. The cracked elbow is un-cracked. The limp is nowhere to be found. The cancer is gone. The sore throat is replaced with pure comfort.

If the holy instant doesn't mean something worthwhile, then abandon it. But if it means something worthwhile—which it does—take hold of it and monitor your thoughts so that you can catch yourself when you are repeating the voice for fear. How will you know when you're hearing the voice for fear? You'll feel lousy. You'll feel depressed. You'll feel hopeless. Why? Not because things are hopeless, but because a voice in your mind is repeating hopeless words, rehearsing hopeless words, practicing depressing attitudes, unrestrained, because no one's in the drivers seat so-to-speak.

No one's saying "yay or nay." No one is saying, "I allow ***only***, . . ." do you see? "***Only*** . . . I allow ***only*** for that which expresses the Christ consciousness. And I allow ***only***, . . ." it's a very exclusive, very black and white expression . . . "And I allow ***only*** for that which is in harmony with the purpose of Being—the Father's will." That doesn't leave any room for any amusing or very creative thoughts you might come up with, or even some thoughts that might help God out a little bit.

What happens when you—who is estranged from your right Mind, which while you're estranged from it is called the Holy Spirit—what if you say, "I allow ***only*** for that which expresses the Holy Spirit . . . ***only*** that which expresses the Holy Spirit?" You can see the logic of that picture. Because the

moment you are completely committed to that, your mind becomes One. The insanity is gone. The split is gone.

But you know, as long as your right Mind is something that you're estranged from, the idea that you're going to have to make commitment to it totally, means to you giving your power away, which your orphan mentality says is absolute foolishness. "Don't do it!"

But the fact is, that if you, as you're presently perceiving yourself, do make one hundred percent commitment to your right Mind—meaning that you've completely abandoned any right you think you have to think for yourself—what happens? Whatever boundaries seemed to be between you and your right Mind, dissolve and unity replaces it. That's the whole point. And that's why it's so important to let yourself be a puppet and stop trying to be something without strings. Because when you allow yourself to be the one hundred percent puppet of your right Mind, you will be sane.

I'm expressing it this way, or these ways, so that you might find it reasonable when your doubting this, or your depressed about that, . . . to challenge it, to not just let it steamroller you. And the only thing that makes it seem to steamroller you, is that you acquiesce so completely to it, because you're not saying, "No." You're not saying, "I allow *only!*" . . . and that's all you have to do. You have to start saying, "I allow *only.*" As long as what you're only allowing is for that which you haven't figured out, that which you haven't thought up, that which you have not brought into existence through any independent act whatsoever, letting in that which you aren't responsible for, as long as that's the only thing you're allowing. If God is the only thing you're allowing, if your right Mind is the only thing you're allowing, you will Wake up, you will become Unified again, you will become sane again. That's what it's all about.

Let's see how it worked. I'm putting it in the past, because it's already happened.

In the holy instant, . .

. . . and I'm continuing with what we read last week.

***In the holy instant, nothing happens that has not always been.
Only the veil that has been drawn ACROSS reality is lifted.
Nothing has changed. Yet the AWARENESS of changelessness
comes swiftly as the veil of time is pushed aside.***

First you see the mountain . . . then you don't . . . then you see the mountain and nothing has changed. First you see the mountain through the lens of your misperceptions, your orphanhood . . . then you don't see the mountain. And

then you see the mountain as it truly is, through your right Mind, and nothing has changed. The mountain is still the mountain, and yet everything has changed.

Nothing has changed. Yet the AWARENESS of changelessness comes swiftly as the veil of time is pushed aside. No-one who has not yet experienced the lifting of the veil, and felt himself drawn irresistibly into the light behind it, can have faith in love WITHOUT fear.

It's just not possible. It will be accompanying you, because as the orphan, what are the two things that immediately came into play when you got your divorce from your Father? Fear and guilt.

So, . . .

No-one who has not yet experienced the lifting of the veil, and felt himself drawn irresistibly into the light behind it, can have faith in love WITHOUT fear. Yet the Holy Spirit GIVES you this faith, because He offered it to me and I ACCEPTED it.

Sounds sort of strange, doesn't it?

. . . the Holy Spirit GIVES you this faith, because He offered it to me and I ACCEPTED it.

The moment one has done what's Real, it has been done for everyone. I've said it before: The ice has been broken. The overcoming of the impossible has already occurred. The trail has been blazed. No one else has to break through again. Everyone else can follow right along, without impediment.

Fear not the holy instant will be denied you, for I denied it not. And through me the Holy Spirit gave it unto you, as YOU will give it.

See, it's already been done.

Let no need that you perceive . . .

. . . you know, like I said last week: Like the need to be able to get angry, the need to be peeved, the need to be jealous, the need to be depressed, you know.

Let no need that you perceive obscure your need of this. For in the holy instant, you will recognize the only need the aspects of the Son of God share equally, and by this recognition you will join with me in OFFERING what is needed.

Now, we're going into new territory in the book.

It is through US that peace will come.

It's through the joining. It's through the sharing. I've said before, that when you ask for the Holy Spirit you get me, and when you ask for me you get the Holy Spirit. We have the same function. We have the same purpose. You might understand then, the meaning of this a little more clearly when you think of the Holy Spirit instead of me, Jesus.

It is through US . . .

. . . you and the Holy Spirit, you and that which is nothing more than your right Mind.

It is through US that peace will come.

I'm going to say, it is through us-ness. It is through unity. It is through no longer having this artificial sense of separation that peace will come. It's that simple.

Join me in the IDEA of peace, for in ideas minds CAN communicate. If you would give YOURSELF as your Father gives His Self, you will learn to understand Selfhood.

The only way that you're going to be able to give YOURSELF is when you let your Self come into focus—gel, congeal, become single, not fragmented. And that's going to be the result of the holy instant, invited, allowed and experienced, because that's when you will experience your Self without misperceptions, distortions. When that happens, everything you Be will be an expression of your Self, the Real one that you Are.

If you would give YOURSELF as your Father gives His Self, you will learn to understand Selfhood.

You all have the experience.

And therein is love's meaning understood. But remember that understanding is of the MIND, and ONLY of the mind. Knowledge is therefore of the mind, and its conditions are in the mind with it.

Now again, we must come back to this: Your body is an idea. Your eyeball is an idea. Your retina is an idea. Your finger nail is an idea. Your toe nail is an idea. Your kidney is an idea. These ideas are held in the Mind of God and are

as eternal as the Mind of God, therefore, they function according to the laws of Mind, I'm going to say. And the laws of Mind are not made up, they're not fabricated through the use of imagination.

So, all ideas are constituted of the substance of Spirit. Love is the nature of the substance of Spirit. And so, every bit of substance that you have any experience of is an experience of an idea. And this is very important. Because until you begin to embrace this as a possibility, you will continue to look at things that are actually ideas as though they are objects—that they are objects built out of atomic building blocks which are matter, which operate according to laws of physics. And that they are subject to decay, and their arrangements are subject to disintegration, which you call death or disease and so on.

So, everything here is being translated back into Mind. It becomes much easier when you see things as ideas, to grasp that as ideas and not hunks of matter, they can have, for lack of better words, the flexibility to order themselves according to the laws of God, and thereby, you experience instantaneous healing—[snaps fingers] instantaneous healing, not subject to time or laws of physics.

Now the interesting thing is, that the moment you start having instantaneous healings, the physicists are going to learn how to track it and find out how it is that matter is not behaving like matter. But right now they're not looking there and they're not interested in it because they want the dependability of matter, because it provides them with guarantees—guarantees at control, guarantees to keep everything safe.

. . . remember that understanding is of the MIND, and ONLY of the mind.

Well, there's that word ONLY again . . . nothing else. "I allow *only*."

. . . understanding is of the MIND, and ONLY of the mind.

Very black and white, isn't it?

Knowledge is therefore of the mind, and its conditions are in the mind with it.

So your eyeballs and your toe nails and your knee sockets . . . they're all ideas subject to the way the Mind works that brought forth the idea—perfectly, in other words.

Knowledge is therefore of the mind, and its conditions are in the mind with it.

Hip sockets are therefore, of the Mind and their conditions are in the Mind with it, you see.

If you were not only an idea, and NOTHING ELSE, you could not be in full communication with all that ever was.

Difficult sentence to understand.

If you were not only an idea, and NOTHING ELSE, you could not be in full communication with all that ever was.

I'm going to read it a different way.

Because you ***are*** . . .

. . . only an idea, and NOTHING ELSE, you . . .

. . . can

. . . be in full communication with all that ever was.

You see? Incredible. When you step across the threshold of the holy instant where the laws of God prevail, this is the kind of thing you're faced with.

Because you ***are*** . . .

. . . only an idea, and NOTHING ELSE, you . . .

. . . can be and will . . .

. . . be in full communication with all that ever was. Yet as long as you PREFER to be something else, . .

. . . like a cute little orphan . . .

. . . or would attempt to be nothing else and something else . . .

. . . what on earth could that mean? . .

. . . to be nothing else and something else . . .

. . . that would be where you are trying to be the holy Son of God and an orphan at the same time. Because maybe . . . maybe the holy Son of God gets to live in the penthouse of the orphanage, you know, so you're going to be a little bit of both.

Yet as long as you PREFER to be something else, or would attempt to be nothing else and something else TOGETHER, the language of communication, which you know perfectly, you will not remember.

The language of communication is the way you experience uninterrupted and indivisible conscious awareness of absolutely everything, of all Creation, and it knows you, so that there is this ceaseless, full, conscious awareness of everything by everything. This is part of what awaits you in the holy instant where the laws of God prevail.

Do you see now why this section is so important, *The Holy Instant and . . .* what? *the Laws of God.*

In the holy instant God is remembered, and the language of communication with all your brothers is remembered with Him. For communication is remembered TOGETHER as is truth.

Again, it's a shared thing. Your prized independence is costing you everything. It's costing you instantaneous healings. It's costing you the experience of invulnerability—meaning absolute fearlessness.

There is no exclusion in the holy instant because the past is gone, and with it goes the whole BASIS for exclusion.

Separation . . . privateness . . . independence, etc.

Without its source exclusion vanishes.

What is the source of it? Your right to have an independent thought. Your right to be private. Your right to make up the rules. Your right to determine that the Kingdom of Heaven is not the Kingdom of Heaven, and can be whatever you want. And that, Spirit is matter—as absurd as that is.

Without its source exclusion vanishes.

The thinker that think it up . . . when it gives up the ghost, everything associated with it vanishes.

And this permits YOUR [capital 'S'] Source, and that of all your brothers, to replace it in your awareness.

"Oh yeah, what's your Source? Father, what's the truth here? My right Mind, which is the truth of God held in trust. What's the truth about me? What's the truth about everything? I let You in. I want to share my space with You. I want You to fill my space up. And since all there is of You is what I truly Am,

I'm not going to reserve any supposed little private spot that I can call me different from You. I'm going to let it all go.

. . . this permits YOUR Source, and that of all your brothers, to replace it in your awareness. God and the power of God will take their rightful place in you, . .

. . . together with your right Mind, together with your sanity . . .

. . . and you will experience the full communication of ideas with ideas.

Now play with this, this coming week: That all things are ideas held in the Mind that formed them. And that Mind was God. And these ideas function according to the nature of the Mind that formed them. And the nature of that Mind is indivisible, which means there is no possibility of conflict or difference—difference in the sense of Real verses unreal. There's infinite variety of what's Real.

Through your ability to do this you will learn what you MUST be, for you will begin to understand what your Creator is, and what His creation is along with Him.

Togetherness still . . .

. . . along with Him.

Now, this might sound complicated, but it's not. And don't work it around in your mind to make it complicated.

Here's the simplicity of it: You Wake up through the proper use of time—using time for its purpose. And its purpose is for you to be experiencing peace—the absence of anxiety.

If you're not experiencing it, then you're engaged in something that is creating its opposite. And all you have to do is stop. You have to decide right then and there, that it's worth more to you to be sane. It's worth more to you to be able to move into the holy instant where the Laws of God prevail, because you'd much rather be happy and whole and healthy and comfortable than what you've got right now.

And then as much as your ego says it's totally crazy, choose for your peace, move into it, abandon what is not peaceful. And then in that sanctuary of quietness, invite God in. "Father, what is the truth here? Father, reveal to me an instantaneous healing. Father, show me what needs to be done." And then expect an answer. And persist until you have the answer—persist in listening

until you have the answer, persist in not inserting yourself into the equation until you have the answer.

You all have available to you the potential to be experiencing greater cohesive wholeness a week from now than you're experiencing tonight—I will even say, a moment from now.

Stop letting the voice for fear as it comes through the media, teach you. Reject it as a teacher. And then do the absolutely crazy thing of leaning into the Holy Spirit in you, with an intent to rely upon it, because then you will be beginning to rely upon the integrity of your Being, which will strengthen it by bringing it forth.

I love all of you and I look forward to being with your next week. And I look forward to rejoicing with you all week long in every little “a-ha” of a holy instant that you might have, and every big one as well.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND THE LAWS OF GOD

¹ *Sparkly Book – p.362 4th Full Par. / JCIM – p.152 4th Full Par. / CIMS – p. 305, Par. 61*
First Edition – p. 293, 4th Par., 8th Sentence / Second Edition – p. 315, Par. 5, Line 8

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 11th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Okay. As it's said in the vernacular, tonight I'm just going to hang out with you. We're going to be together, so you can put away your books.

God is Love, you know. And when the going gets tough, sometimes pause is called for . . . where you can take a deep breath and feel the fact that God is Love and not be under the gun of learning-learning-learning. Make no mistake, though, I will take advantage of every opportunity in being with you tonight to cause learning to occur.

One could say, "So little to say and so much time to say it." And so you could say that I'm here to say over and over and over again the little that there is to say for as long as it takes. And I'm demonstrating God's Love by doing it. And you can all afford to express God's Love by doing it for yourselves and for each other.

The times seem to be rough and the roughness seems to be persistent.

The economy, globally, is in a rough situation and it seems to be going on and on and on. And the suffering, the tension, the on-going lack of resolve in so many people's lives becomes discouraging, or there are physical problems that seem to be delayed in responding to any healing effort that's being put forth and that is cause for discouragement.

It seems to put a demand on each of you in many different ways. And many times you might find yourself like a relatively new student of music, let's say, learning how to play the piano. And he's playing his piece that he's been learning and his teacher says, "Stop . . . no, here's the way to do it . . . *listen.*"

And the teacher demonstrates. And the child hears and he becomes fretful. And he says to her, "What if I don't do it right?" The teacher says, "Well, it just won't sound so good."

"No!" he says, "What if I don't get it right?"

"Well," the teachers says, "It will just mean that you're not playing it the way the composer of the song envisioned it—meant for it to be played."

And the little boy (the student) says, "No! What will happen to **me** if I don't do it right?"

And the teacher is sort of amazed and looks at the child and says, "Well, nothing will happen to you. You'll just need to practice it. You'll just need to do it over and over until you get the idea—until you get the hang of it."

And the boy says, "Ah-h-h, thank God! I was really worried that if I didn't get it right, something would happen."

It's a concept that all of you labor under in one way or another and it's called, "truth or consequences." The phrase has been bandied about. There was a television program, "Truth or Consequences," as if there was such a thing. When the fact is, that there is truth or truth—there's no truth **or** something else.

"What if I don't get the truth right? I've got all these problems. I'm having trouble feeding my family. I'm not having the kind of healing that I want to be having or that I was told there would be. I need to do something! What if I don't do it right? Oh-h, maybe I already didn't do it right and maybe this is the consequence." You see.

And so what amounts to a simple opportunity for practice until you get it right, practicing to get it right becomes a potential for being made wrong and being made responsible for being wrong. And the attention is drawn away from something that the little boy (the piano student) realized: "Oh-h, oh-h, thank God! There is no consequence for me. Nothing will happen to me. All I need to do is to keep doing it until I get it . . . I see."

God wants you to stop turning your learning into cause for guilt and for self-recrimination, and for blame directed at yourself.

Now you will only ever run into this dynamic if you're trying to get your healing from the orphanage or if you're trying to move into an experience of your abundance as though you were a poor little orphan, you see, [chuckle] and here's the thing that can catch you up: You can't get to the experience of

what is true about you from the orphanage or from the orphan mind-set. The only place you can access your wholeness, your healing, your transformation, is from the Kingdom of Heaven.

Well now, that's pretty darn near impossible, isn't it. Because you're obviously not in the Kingdom of Heaven—you're pretty damn sure you're an orphan. But you know, we've talked about something: We've talked about the fact that you're neither behind the point of perfection nor advancing toward it. You're at that point and you must understand yourself therefrom.

Oh, wherefrom is that, "therefrom?"

That thar, "therefrom," is the Kingdom of Heaven. It's the point of perfection. It's the place or the frame of reference in which you can look at yourself and see what's true because you've chosen to neglect to exercise or practice doubt, fear, guilt, etc. You've chosen to become still. And in the stillness say, "Father, thy Will be done."

Now, we've also talked about letting radical idealism become practical realism.

Well, what the heck is radical idealism? [chuckles] At the bottom line, it's whatever the truth is that doesn't seem to be true for you. That makes it radically idealistic and impractical.

What's radical idealism? That God is Love.

What's radical idealism? That you are His Daughter or Son.

What is radical idealism? That you are very holy.

What is radical idealism? That the perfection of every act of God that is called Creation is utterly and unchangeably perfect.

And that means that everything about you is unchangeably perfect.

Now why is that radical idealism? Because it ***don't*** seem that way to you! And you're pretty darn sure that it can't actually be the truth about you because you have so much evidence to the contrary. And you know what? Your word goes. Your word rules.

Now, I'm going to back up. You're neither behind the point of perfection nor advancing toward it. You are at that point. You are, at this moment, at that point and you must understand yourself therefrom. You must understand yourself therefrom if you are to arrive at a conscious experience of the truth of that fact. Standing at that point constitutes being in the holy instant. It's that place where God's laws prevail. It's that place which seems to you to be a new arena of being in which laws are working that express God's governance. And

the laws of matter, the laws of physics that seemed to have been governing you, are no longer governing you.

And so you have healing. You have a transformed experience.

Now I've talked before about the fact that you tend to use your minds carelessly, mainly because no one ever really taught you how to use your minds carefully.

Now I'm going to use a meditation as an example. Ordinarily you go through your days every day thinking-thinking-thinking. But then you learn about meditation. And you learn whatever practice of meditation you learn. In the process of learning it, you find that there's a new experience to be had—an experience of silence, of peace in your mind. And it is experienced when thinking stops. And so, as part of your practicing your meditation, you have a mantra or a focus, a candle flame, whatever, and you give your attention to it gently. And you find yourself thinking a thought, "Ah-h," you realize, "not the time for that." And you abandon the thought and bring your attention back to whatever the focus of the meditation is.

Now this is like the child learning how to play the piano or a child learning how to ride a bike, where there's repetitive practice of the act of riding the bike or of doing the particular trill . . . whatever it might be.

What I'm trying to say is, that if you want to have the experience of radical idealism becoming practical realism, you have to be willing to practice what it takes for that to happen. And if you're not good at it, you have to persist. And when the temptation comes to say, "Well, what I'm persisting about is particularly important, it's an issue that could make radical changes in my life that might not be good—what...if...I...don't...do...it...right!"

It's like doing a meditation, and in the meditation when you're in your peace, the thought comes: "Oh, I forgot to call so-in-so and it's important!" And you are tempted to not just recognize that as a thought that doesn't fit what you're engaged in so that you may set it aside and bring your attention back to the focus of your meditation. You're sorely tempted, because of the seriousness of the matter, to abandon what, for lack of better words, is the translation of radical idealism into practical realism or the fact that God is Love, into the experience of feeling your peace so that you are able to attend to whatever needs to be attended to, in peace, in wholeness, in the holy instant where God's laws prevail.

There's practice. That's the point. You must be willing to practice radical idealism. Idealism has the word, "ideal" in it. So radical idealism doesn't describe something radical that could be good or bad, radical idealism has as

its focus, the ideal. And God is the Ideal. And God's actions are the Ideal. And you as the evidence of God's actions are the Ideal. There, we're starting to understand you from the point of perfection. I'm talking about you ***from the point of perfection.***

And when you bring your attention there rather than letting it dwell on the constant rehashing of fear, doubt and anxiety, you become less opaque, if I may put it that way. You, in your being as you know yourself to be in the moment, are becoming less afraid, less dense, less tense, more flexible, more open, more receptive, with less and less of your confident fearful self-assertion. And in the absence of that—in the quietness, the presence of the perfection of you, because it is God-derived, and because, for lack of better words, it constitutes an assertion of God's right where you are—radical idealism, the truth about you can, by virtue of the laws of God that prevail in that place, find yourself being healed.

But it will not happen as long as you're trying to get your healing from the orphanage, as long as you're trying to be the best damned orphan you can be, or the most spiritually proficient orphan you can be. You see, it doesn't have anything to do with filling old concepts about who you are as a good boy or who you are as a good girl. It's not fulfilling your mother's or your father's concepts of who you ought to become, or how a good girl is, or how a good boy is.

You see, as you do the two-step, as you let yourself into the holy instant, the old passes away. The old fades and is replaced with new rules. This is what you need to understand. And the new rules, without fail, render visible God's laws that prevail and none else do.

Again, you must understand that all the holy words in the world, including those in the ***Course***, if they're worth anything at all, bring you to a point of having radical idealism rendered practical realism. God created you and the act of Creation He engaged in was an act of perfection. And His Creation, called you, is therefore perfect and that radical idealism, because it doesn't seem to be the case, becomes the practical realism which is, that a physician examining you will find the problem invisible, unavailable to study, unavailable to see—not only that, it will mean that deformities or things that were out of balance but not diseases or problems, will vanish as well.

Oh I know . . . you say, "this is far out." But this is radical idealism. This is truth. And this truth is something you're supposed to be experiencing. And so, the ***Course*** is leading you to the point where you will have that experience. It's leading you to the point where you say, "Holy Spirit, I now know you are nothing more than my right Mind," or put another way, "I now know, intellectually at least, that my right Mind is nothing less than God's Holy

Spirit! And I invite this right Mind of mine to register with me as mine. In other words, I desire for that which represents to me at the moment, radical idealism, I invite that to register with me as the truth about me, in other words, the down-to-earth, here and now practical realism of me." Because that's the point.

It is so easy, especially when "hard times" persist or a problem that doesn't yield . . . it's very easy to become discouraged and to justify frustration and anger. But it doesn't make it practical. It doesn't make it appropriate. It doesn't ever constitute something that lays the groundwork for radical idealism to become practical realism. And you all know that. You all know that every expression of hate, every expression of anger is something that doesn't even register well with your body, much less [chuckles] provide the environment in which the Love of God can register with you.

Now, I've got to tell you that generating anger and vocalizing it with as great strength as you can, will never constitute the means of shutting the ego up. Why? Because it, itself, is pure ego attempting to get charge of the situation all by itself—all on its own. And always, it will constitute getting control of the situation, finding authority that works on or over another, or a thing, "I've got dominion over this cancer. I've got to get dominion over this asshole who's ruining my life. I've got to get control over the people who are governing the economy and our world. I've got to find my voice!"

And this feels very justifiable to you. Of course, it's all being done from the context of the orphanage—a state of being which is based upon a basic false assumption that you exist autonomously and have no connection with a Source other than what you can create with your fantastic imagination, and the rules you can get other people to believe so that they'll behave in a way that supports you and keeps you safe, blah, and blah and blah.

I started out by saying God loves you and that we would take some time to talk about things, because sometimes you need to step back and not try so hard, so that you might, in the quietness, have a chance to be reminded by the presence of God, the presence of Love in you, that God loves you.

And so that's what I'm talking about tonight, the ways to . . . (ah, I don't like this) . . . the ways to think about it, the contexts in which to be present with the demands in front of you and with your opportunities to practice over and over something that you're not skilled at but you will become skilled at as you practice—just as a meditator, through the practice of noticing when he's thinking and saying, "I'll do that after the meditation," and going back to the focus. That one through that simple repetitive practice learns how to be in the stillness for long periods of time and has the opportunity in that stillness to let God in.

I have to say that there are those who meditate who think the stillness is the point, and maintain the stillness so that the moment God speaks, that one says, "I'll deal with that after the meditation," and holds himself to perfect silence, to perfect stillness in which no Movement of Creation in its true aspect can register with him, and in which the Voice for truth can't register with her.

There's a reason for all of this that we're doing. And it isn't just peace in the middle of chaos—peace within, while there's chaos without.

When it doesn't feel easy to have faith, when radical idealism like, "God is Love and God loves you," seems like nothing but crap—a false promise, a crazy concept, something that mortals came up with as a salve for the awfulness of existence which doesn't have a shred of truth to it—when those thoughts occur to you, what do they do? They immobilize you . . . one way or another they keep you from practicing that trill . . . for one reason or another they keep you from getting back up on that bicycle.

And one of the main reasons is, as I said before—and everyone of you have to watch out for this—it becomes turned in upon you, "What if I don't get it right? What if I do it wrong?" **Nothing!** But if you let it immobilize you, you won't be available to hear that one word, "nothing," . . . nothing will happen.

You, whether you do it right or wrong, will still be, because you can't get outside of the fact that you are the expression of God, therefore, eternal, therefore, unchangeable in terms of Being. So if you get it wrong, nothing happens, except that you still have the opportunity to do it right.

And tonight I'm reminding you that there's a way to do it right. There's a way to be, that is the way God created you to be. And there really is no other way to be that's actually available to you, but you're all trapped in the belief that there is. And so, you just muck around in the miserable beliefs that, "There ain't no such thing as radical idealism that can possibly become practical realism, because practical realism is a state of existence unto itself that has nothing to do with this other thing called radical idealism."

It's really like saying, "What's real is error and what's unreal is truth. So don't reach for the truth, don't waste your time on it. The suggestion that radical idealism can become practical realism is nothing more than a false temptation, a carrot placed on a stick ahead of you that you can't ever reach. The truth is impossible to have!" No. Truth is inevitable for you to have, just like the perfect trill is available for the piano student to have. You just need to persist. The child needs to not get up and walk away from the piano and go

outside with his buddies and say, "Playing piano is for sissies. I'm not going to do it anymore. It's not worth it. It's too hard. Let the girls do it."

Be patient with yourselves. Love yourselves enough to stop doing what hurts you, even if at the moment it feels so good to do it. Anger always feels momentarily satisfying. At times it's almost better than an orgasm. Many times, anger has prevented the possibility of an orgasm, "Honey, I'd rather be angry tonight . . . no way."

Anger and guilt are like drugs, they give you an apparent high, but they are debilitating in their use. And there's a point that you have to arrive at where you decide not to employ them. And when you make that decision not to employ them, you have to begin to exercise a little self-discipline. You don't run off like the child from the piano, angry. You sit there and you say, "Oh, nothing's going to happen to me if I don't get it right. And if I keep practicing it, I'll get the hang of it, everybody else has. I'll get it." And you persist. Or in your meditation, you have a thought, you abandon it and bring your attention back to the focus. This is the practice of discipline.

Some of you feel in the clutches of anger. Some of you feel as though you're in the clutches of depression. Some of you feel that you're in the clutches of fear and you say, "The things that I'm in the clutch of are so strong and I'm not responsible for them, circumstances are such that I can't be anything but anxious or fearful or depressed or whatever.

This is where, like the user of drugs, you have to be willing to take a look and see whether such an attitude or the practice of such an attitude is detrimental to you or helpful, so that you can recognize that, "No, it's actually detrimental and I must **change** what I'm doing. I must **stop** yielding to the clutching of fear, the clutching of anxiety, the clutching of depression and so on. I may not be able to make it go away, but I can give my attention somewhere else. I do not have to give these things my full attention."

And here's the best way to start: By reminding yourself that you're neither behind the point of perfection nor advancing toward it, that you are at that point and that you must understand yourself therefrom. Because therefrom is the holy instant and therefrom God's laws prevail, God's laws govern absolutely. And in the presence of those laws, whatever it is, whatever the fantastic imagination was that brought up fear or anxiety or depression, together with the fear, anxiety and depression will be gone and radical idealism will have been rendered practical realism. And that's the point.

Always, **always** when you are in pain of any sort, psychological, physical, whatever, the furthest thing from your mind is the truth that you're neither behind the point of perfection nor advancing toward it, that you must

understand yourself therefrom if you wish to be free of this which is debilitating your ability to see God in everything, including yourself, and to experience transformation, healing, the direct experience of Creation as it truly is.

So sometimes you need to stop plowing through your lessons and be present with things you've already learned. Because they will help you to dare to choose for your peace when chaos seems to say you need to be afraid. Or to choose for your peace when your health seems to be saying there's no justification for you to be experiencing peace. And then be in that point of perfection, be in the holy instant like a led weight, so that nothing moves you, nothing distracts you, because you're not interested in being distracted.

You want to know something? The holy instant is that place in which God's laws prevail and prevail absolutely. But I promise you that the experience of the holy instant isn't just a permanent experience of invulnerability and perfection, the holy instant is the threshold, for lack of better words, of your being swept into the Movement of Creation Itself as a participant in It by sharing with God the instantaneous conscious experience of all that Creation Is now, . . . now . . . now . . . now . . . now.

And so, the holy instant isn't a destination. The holy instant is the beginning of being Awake again. It's the beginning of radical idealism becoming practical realism. That's what Creation Is: God being radically ideal. And in the act of being radically ideal, causing practical realism without any of it ever becoming unlike its Source, without any of it becoming some physical universe and without any of God's Sons or Daughters becoming independent agents who seem to be able to generate for themselves frustrating, sickening, dying experiences . . . **seem** to be able to create for themselves.

New meditators or meditators under stress have difficulty being free of thoughts, but with practice they **become** free of thoughts. You may have difficulty watching the truth become real for you, watching radical idealism become practical realism, but through practice you will.

And the one thing I want you to go home with knowing tonight is, that what doesn't contribute to radical idealism being translated into practical realism, is a useless, meaningless activity for you to engage in. And as the threshold of Awakening—generally speaking—is closer, your dallying with a capacity to imagine negatively, is going to be met with more discomfort than it has in the past. And the freedom that you used to have will seem to be taken away from you, the freedom to do it and not suffer. And you will be reminded more instantly that what you're doing is not providing the environment in which the holy instant can occur. That what you are doing is making it impossible for you to remember that you are neither behind the point of perfection nor

advancing toward it, you are at that point and you must understand yourself therefrom. You must approach everything in your apprehension of all of Creation from that standpoint. I don't mean apprehension as fearful, I mean apprehension as being conscious of.

Now you may do whatever you like this week. You may read on in the *Course*, but I'm going to encourage you not to do that and to spend some time learning to be gentle with yourselves, give yourselves the benefit of the doubt. And while you've let yourself off the hook that causes you to certainly automatically feel guilty, consider these gentle things . . . these gentle truths that we've been talking about . . . that God loves you . . . that your perfection is what you are supposed to be experiencing . . . that doing what will allow your perfection to manifest is not something that will be met with good affect or consequences and that therefore you can freely and without remorse, without guilt, persist with some diligence—gentle diligence as you would use in a meditation.

You're meditating. You've had some quiet time. And then a damn thought pops up! You see. And that's what you do. "A DAMN THOUGHT JUST POPPED UP!" Wow . . . call that a disturbed meditation! You could just say, "Oh, another thought. I'm going back to my focus." You don't have to disturb your meditation further than the thought did. Just notice it gently and come back to your focus.

If you don't get it right, *don't get upset about it*. Notice that you didn't get it right and come back to doing it again. "Damn I forgot that I was at the point of perfection and not advancing toward it. Oh, yeah, I gotta remember, I'm neither behind the point of perfection nor advancing toward it, I'm at that point and I must understand myself therefrom. That must be the context in which I consider things or listen for what the truth is."

Kindness . . . self-kindness . . . be kind to yourself as you reach out to God. Be kind to yourself as you desire to know the truth that is revealed in the holy instant in which the laws of God prevail absolutely.

And again, no matter how satisfying it is to bitch or grouse about this, that or the other thing, remember: Begin to remind yourself that as satisfying as it feels at the moment it doesn't allow for the holy instant, and therefore, it doesn't allow for that place, that experience in which God's laws prevail absolutely. If you will remember that, you will realize that there is nothing satisfying enough about being angry to sacrifice the other.

And then go back to remembering that you're at the point of perfection and that you want that fact, which seems to you at the moment to be radical idealism, to be rendered practical realism to you, rather than your awful beliefs.

I love you all. Be kind to yourself this week with the truth. Let the truth love you into your health, by not fighting against it with your absolute negative confidences. You don't need to do it. You don't need to block your good.

Okay.

A Course In Miracles (reference pages)
There was no reading from the book tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 18th 2009

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet. There are some things we need to discuss before we move on.

Mind moves. In other words, Mind—and I'm referring here to Mind as God and the Movement of Mind as the Movement of God, because God is Mind, Mind moves—and I'm using the word, "movement" to describe the activity of Mind—Mind being what Mind is, which is conscious.

And so Mind, in the act of being conscious elicits, we'll say, Creation—infinite detail, infinite detailed expression of perfection, of harmony, of beauty, of shape, outline, form and color. Because it is Mind that is moving and because the Movement of Mind is Consciousness, the movement is experienced as ideas. And as I've said before, these ideas are perfectly real and tangible to the Mind that formed them by the act of being what it is: Consciousness.

This is the primitive and ultimate truth. It was the truth before any of you had a different idea about it. It has been the truth while you have had a different idea about it. And it will continue to be the truth when you abandon the very creative, imaginative definitions you have given to Creation which have not allowed you to recognize God in it all.

This is the premise of every prayer that is a real prayer. Because a real prayer is the desire to experience something as it truly is. You desire usually to have that experience and express it as a prayer when you're in distress because form, outline and color seems to be uncomfortable—damaged, diseased, whatever.

Now what happened to this primitive and ultimate actuality of Being?

You're not going to hear a lot that is new from me tonight but we're going to bring it into focus once again so that the part of the book we're going to go into will make more sense to you.

Now at some point, you and a brother—because you couldn't do it all by yourself—you and your brother, a brother or sister, a fellow Son or Daughter of God, decided to be imaginative: "What if we looked at Creation this way? What if we looked at that this way or that way, or the other way? What if we gave it a definition different from what it truly is?"

And so, the two of you made a mutual agreement to believe something that wasn't true.

Now in doing this you gave away your Birthright. You abandoned your Birthright. Your Birthright as the Son or Daughter of God is to see and experience everything as God is Be-ing it. But if you choose to create a definition for yourself different from what a thing actually Is, you've moved out into a territory that you could call "independence." And we've referred to this in the past as getting a divorce from your Father . . . saying, "Father, I'd rather see things my way."

Now, we've also talked about the fact that the moment you acted on this, and you denied your Birthright because you truly wanted to commit yourself to a fantasy for awhile, you lost the experience of the totality of Creation in its context of perfect harmony. You, by virtue of abandoning your Birthright began, yourself, to act out of harmony with Creation. And this, as we have discussed, resulted in two things: Fear and its partner, guilt, or guilt and its partner, fear.

Now at the same time, when you began to define everything yourself, or yourselves, you could not align each and everything with God anymore. And so you conceived of it as being a self-existent independent thing itself instead of an integral part of the action of Mind, which by it's action, is being Creation now . . . now . . . now . . . now . . . now . . . now.

Things became objects unto themselves. And because they were not under the governance of God any longer because you were imagining them to be things on their own, they became dangerous to you. Why? Well everything became dangerous because you were in a state of fear, which you couldn't escape as long as you insisted upon being independent yourself—seeing yourself that way and behaving the way one would have to behave in that vulnerable state minus the invulnerability that you had enjoyed before this decision.

These independent objects then became defined as matter governed by the laws of physics: Self-existent bits of matter, self-existent arrangements or cooperations, you might say, of forms of matter called organisms and so on and so forth.

It's important to understand this. You need to understand that when you got your divorce from your Father, by choosing to think for yourself, you caused the Real to become something unreal—at least to your perception, which you are fully committed to.

The ideal became the unreal. Spirit, the substance of All, became matter. That which was pure idea became pure physical object.

Now last week we talked about translating radical idealism into practical realism. We talked about the need for translating matter back into Spirit, if you will, by asking to know what a thing is that you have defined as matter, desiring to know what a material thing is as the Father is Be-ing it. In other words, you want to know: "What is the Father Being right there where I am seeing an 'independent material object?'"

In other words, we're talking about translating everything from matter back into Mind—from a physical object to an idea. Now you're not actually changing a real physical object into an idea, you are, by means of the holy instant, letting yourself back into the true experience of what it has been all along.

Now, there are a couple of reasons why it's important to understand this. The first is, that when it comes to healing, when there is a need for healing, you tend to think of using the holy instant as a means of gaining an understanding, or a knowledge, or a truth that will be equal to the correction of the awful, serious, problem that you're faced with. And the more serious the problem, the more "life-threatening" the problem, the bigger the truth that's going to be needed. And so you think that availing yourself of the holy instant is going to be the first step of at least two-steps. [chuckle] And you will use the holy instant to become still, to desire to know what the truth is here instead of what you're experiencing, so that you can take that truth and apply it to that material object—that liver that's blocked, that breast that's cancerous, that sore throat . . . you see.

And then the second step will be to use the clarity that has been provided by your availing yourself of the holy instant and applying it to the clogged liver, or the cancerous breast (fearsome-fearsome thing . . . cancer . . . anywhere!). And because you don't understand that the holy instant is **not** the means of getting to a first step that will allow you to do a second step, you miss the meaning of the first step, or you miss the Revelation entirely because it

doesn't fit your preconception. You're looking for something you can **use** to apply to something else.

Now we've spent some time talking about the fact that the holy instant is that experience of Being in which God's laws prevail and no others do—the laws of physics don't, the laws of correct social behavior don't—the laws of God prevail. And so, when you let yourself into the holy instant, what you're doing is, you're allowing yourself into the place where God already has dominion. And as a result, there's nothing left for you to apply that dominion to.

Why?

Because the breast, the liver, the throat were never material objects in the first place, even though you have committed yourself to very definite definitions that say they are. All that has ever been where your throat is, where your breast is, where your kidney is, all that's ever been there have been ideas—perfectly tangible to the Mind that formed them. But That which formed them was not conflicted, and therefore, what It created could not become conflicted and therefore, they never became matter that could become diseased.

Why did they seem to become diseased? Because you got your divorce and caused for yourself the experience of guilt and fear. And that guilt and fear believed and practiced as though it were absolute, has caused your experience of the ideas—the infinite specific ideas of Creation—to be experienced untruly, as problematic.

But all that Spirit is doing is being what It is while you are twisting your perception of it and believing your perception.

You don't even have to learn the truth so you can get Spirit to untwist Itself because Spirit never got twisted—God never got changed by **your** imagination.

I am reiterating this and I will continue to reiterate it because it goes flat against the grain of everything you believe, everything you have been taught, where you are willing to look at everything with at least **an intellectual** grasp of the fact that you may be seeing nothing more than a **distortion** of God's Creation that hasn't changed Creation but **is** altering your experience or perception of it, and that you can find yourself returned to the true experience of it. If you will be willing to consider that it's all ideas, divine ideas, God-ideas, and because they are ideas they're not bound to laws of physics, **they are bound to express God's laws** which prevail in reality, which prevail in the holy instant, which you will find prevailing when you have abandoned the application of a distorting mentality or a distorting intent. And how do you abandon the applying of a distortion? By choosing for your peace.

So, you might say that the first step, if you were going to think of it logically, the first step is to recognize that everything is an idea—an idea formed by the Movement or action of Mind, the Mind that is God. And that therefore, that action and its identifiability is Creation Itself. And it's all mental. It's all Mind.

That would be the first step. That's your premise. That's the premise upon which you open yourself up. That's the basis upon which you desire to know the truth. You aren't asking to know the truth about [raps table] matter, you're desiring to know the truth about [raps table] Spirit! An idea, [raps table] an idea that makes noise. [raps table] Noise is an idea. It's all Mind.

So when you want to know the truth about something—a breast, a kidney, a throat—you're wanting to know the truth about an idea, a divine idea, an idea that is as eternal as it's Maker, an idea that is as eternal as the Mind that formed it, by the action of Be-ing Mind.

Mind doesn't create things other than Itself. Mind moves and, you could say, creates the experience of Be-ing Mind, of Be-ing consciousness.

I've said this before: Mind is it's own great cause *and effect*. You see? There's absolute integrity, because there's only one thing going on—what you have called mind and manifestation is one thing—and it's all Mind.

So, when you sit down to avail yourself of the holy instant, what you're doing is allowing yourself to relax into wholeness. You're allowing yourself to relax into the ultimate. You're allowing yourself to relax into the peace of Being that is peaceful because it's incapable of embodying or holding conflict of any kind, therefore, there is no conflict in it. You're letting yourself into a sudden shift of perception—a miracle.

Now you can either look at that as being much simpler than what you have been imagining, or you can look at it as something far more difficult than you have been imagining, because I've just said that letting yourself into the holy instant is letting yourself all the way into the conscious experience of what God is Be-ing.

[snaps fingers] Oh-h . . . that might mean you would Wake up! That might mean you would be Awake [snaps fingers] right now—sooner than you expected, sooner than you wanted! You had some things you wanted to take care of . . . well you had one last exciting thing to do before you got your peace . . . and besides, you really don't like unexpected things happening!

You don't like unexpected things happening because you can't be in control of them.

If the unexpected thing that happened was your release from misery—release from sin, sickness, death—would you really quibble? No you wouldn't.

The reason you quibble now is because you don't really think that can happen—at least not so quickly that you would have to let yourself be out of control right now!

But you know, this is what we're talking about. The Book may be a long Book, but Waking up doesn't have to take a long time.

So you could say that the holy instant is sufficient to the meeting of your every need—and perhaps the meeting of your **every** need in one-fell-swoop.

So when we're talking about the holy instant, and during the week when you're thinking about the holy instant and what we've talking about, be willing to let it be something far more than you had been thinking it was, and also let it be something far less than you were thinking it was, because if you had a really big problem, you'd have to have a really big truth. And that's not the case.

Now, once you got your divorce from the Father, once you had your autonomy, you lost the experience of everything being an idea and you gained the [chuckles] insane idea that everything was made up of independent building blocks of matter, including your body. And you experienced your mind as being different from your body. And as we will be reading in the next couple of weeks, your body became the means you used for communication. And your mind was what you used as a means to have privacy.

You want to express love to someone, you caress them, you touch them in a way that evokes pleasure, comfort, peace. You open your mouth up and make your vocal cords vibrate and you move your mouth and form words and you communicate by means of your body. But the moment you want to be alone you start thinking. And no one knows what you're thinking.

How many of you have ever put on a pair of sunglasses and looked at things that you would've never looked at if anyone else could see what you were looking at? You use your mind the same way. And you think about and look at in your mind things that you don't want anyone else to know you would even consider thinking about because it doesn't uphold your image, it doesn't uphold your means of, let's say, getting them to behave in a way that's supportive of you.

And so you use your mind to be alone. You use your mind to be private. And yet, the simple fact is, that bodies can't communicate because there ain't no such thing as a body made up of independent building blocks of matter that are physical as opposed to mental.

And so communication cannot and never has been accomplished by bodies. The fact is that in this distorted frame of reference—this independence from God, where you are an autonomous entity—you think you are communicating all the time by means of your use of your body. And you're not. And you think that you are not communicating anything in the privacy of your mind and you're communicating everything, because "the privacy of your mind" is a nonsensical phrase. Your mind never has been private. Mind has always been universal—all inclusive. And any communication that has ever occurred has been by means of Mind.

Waking up is making a shift from believing that you're communicating by the use of your body. It's abandoning that, as well as abandoning the idea that when you think something it's private and no one else knows or can feel it or is affected by it.

The split between mind and matter, or Spirit and matter, dissolves in the holy instant, wherein everything is resolved back into Mind as Creation Itself, exhibiting only that which is characteristic of the Mind that is moving and by its Movement, elicits Creation, we'll say, so that a touch or a thought are both recognized as ideas, as Mind. You see?

The split between mind and matter disappears and everything is still there. What you have called matter is still there and what you had called mind is still there, but now it's recognized as Mind . . . as the conscious experience of [knocks on table] Being . . . the conscious experience of [claps hands] Being . . . the conscious experience [gestures to mouth] of Being . . . the conscious experience [gestures to ear] of Being—meaning hearing. It's all Mind.

Now, we've been talking about holy relationships and we've been talking about special relationships. Special relationships occur in this funny idea [chuckling] that bodies communicate and minds are private. That's where special relationships occur. It happens in a place where guilt is the engine that drives all relationships.

Now some of you like me only to say nice things. But not uncovering not so nice things can leave you still asleep. And so I can't do that. Now the fact is that until you are Awake, guilt drives every relationship you have and you use guilt to fire up and create motivation within relationships. You say, "No, I'm not that duplicitous."

But you know what? You have a phrase: "When you're at your wits end." What happens when you're at your wits end? When you're at your wits end, generally speaking, suddenly you're not very nice. When you're at your wits end you've used all your niceness up and you say, "Well, I can't put on a mask any longer. I've got to express the way I really feel." Not...so...nice!

You talk about "When push comes to shove," and that usually applies to a situation where you're at your wits end, right? And when push comes to shove, what happens? Not...so...nice!

You need to have a new motto: "When push comes to shove . . . hug." Um-m, please remember that, the next time you're in that, when push comes to shove place. You're not likely to like adding that . . . "When push comes to shove, hug."

The fact that you probably won't like adding that word, "hug," tells you that the sweet guy or the sweet gal that you are ain't so sweet and ain't so nice when push comes to shove. Now, when push comes to shove, it simply means that you're at a point where you can't fake it any longer. What does that mean? You can't fake that you're nice.

Mind you, I'm addressing those of you who, when push comes to shove, don't hug. But you know what? I need to talk to those of you who do hug as well. Because until you're Awake your willingness to hug is still part of a **deal**, it's still part of a manipulation. Because until you're Awake guilt still drives your relationships. And that's the part you don't want to hear. But that's the part you need to hear. And that's what's coming up in the next section: ***The Holy Instant and Communication***. What blocks communication? I'm going to change the words: ***The Holy Instant and Communion . . . communion . . . hug . . . The Holy Instant and Hug . . . The Holy Instant and Embrace . . . The Holy Instant and Unconditional Embrace***.

"The holy instant is that place," in which God's laws not only prevail, but God's perspective becomes available to you as yours because it always has been, it's your Birthright, but you're not blocking it. And when that happens, you find yourself in communication with absolutely everything, infinitely speaking, without any aspect of infinity escaping your notice at any given moment. And it's not overwhelming to you. And it's not just you, as I've said before, it's not just you being conscious of everything else, it's everything else being conscious of you and being conscious of you being conscious of it being conscious of you. In other words, communication, not just awareness but communion. ***The Holy Instant and Communication***.

And we're going to be talking about what blocks communication. And I basically laid it out for you here. What blocks communication is that you have

decided that it's bodies that communicate and it's minds that are private, which is 180 degrees . . . no it isn't just a 180 degrees out of sync, because mind is the means of communication and form is the means of communication. Mind is the movement of ideas and forms are the movement of ideas, so they are not even at odds with each other, they can't be a 180 degrees out of sync. But do you see that the moment you moved into the orphan mentality, that which was one became split into opposing factions: Spirit and matter . . . Mind and matter . . . the ethereal and the physical? No. It's all the same thing. It's all Mind.

Now, however, as the orphan you've made this split of something that's one. And you go around affecting everyone with your mind, when you think that everything is private. You think no one can see what you're looking at in your mind. And **everyone** sees it and feels it. And you provide an atmosphere that everyone feels, even though they, at the moment . . . none of you can tell what each other is thinking. But I promise you, the fear you feel is affecting your neighbor. The anger you feel is being felt by your neighbor . . . by your neighbors in New York . . . by your neighbors in Tokyo . . . by your neighbors in the Andromeda Galaxy.

And then, through the use of your body, you think you're communicating with everyone all day long, in one way or another, when you're not. And that's how you block communication. You block communication by ignoring it where it's happening and by thinking it's happening where it's not happening.

The holy instant and communication are inseparable. And so, if you don't get this straight . . . if this doesn't become clear to you, then you will miss the holy instant. You will be, being quiet and being attentive looking for a concept you have of what **ought** to show up, when that's not what's going to show up. What's going to show up is a realization that you'd better be more careful about how you use your mind, because what's going on in there is not private at all and it is affecting your brothers and sisters, and then you'll take a little better responsibility for what you're thinking.

Does that mean you're going to figure out healthier definitions of ideas to think about, or does it mean that you're actually going to shut up and enter into the holy instant and desire to know of your Father what the truth is about this thing or that thing or about what will your mind feel like . . . what will be going on in your mind when you're willing to look at everything and see it as an idea?

Ask the Father to convey to you the experience of the idea that's in front of you, which because it isn't made up of building blocks of matter, isn't held to the laws of matter and therefore, can behave like Spirit . . . can behave [snaps fingers] right now the way God is Being it—meaning that [snaps fingers] right

now you can have a shift of perception, where your confidence in your definition of a thing gives way to a clear experience of the divinity of the piece of glass on that glass tabletop.

When everything is going well, when you have managed to behave in such a way, that with minor applications of guilt, you've been able to get your brother or sister to be pleasant and cooperate with you, then you say, "I'm a nice guy. I'm happy. Things are going smooth. You never see me get upset." You say, "I work on a pretty even keel, everybody will tell you that."

Come on . . . just upset your apple-cart at any given moment and Mr. Nice Guy or Mrs. Nice Guy will be **gone**, and the bitch or the bastard that you've been underneath all the time but didn't have to show because everything was going smoothly, will come out.

Now is that the truth about you? No it's not. But it is what's at the bottom of the way you're living your life and experiencing your life when you've said, "There's no God. I'm here . . . I've been given free will. I'm here to do whatever I imagine to do. I'm here to be ultimately creative—as creative as possible. I'm here on my own." You see. And that premise is false!

Now are you going to wait until your apple-cart is upset and Mr. Nice Guy disappears and you say, [snaps fingers] "Yea, Raj was right! I can see it clearly now. I'm not Mr. Nice Guy. It was all an act when nobody was pushing my buttons, my apple-cart wasn't upset, everybody was being nice to me and my employment of guilt in controlling them was done skillfully enough so that they didn't notice it, you see.

Now you can either wait for that dastardly experience, or you can say without that happening, that you're going to use every opportunity you have all day long when things are going well, to abandon the premise that you're an independent, autonomous entity having been given free will and with a sort of command to be as creative and original as possible with the greatest beneficence possible. You're going to have to be willing to abandon that. Because no matter how nicely it can be said, it's a definition of someone who uses their body to communicate, that constitutes no communication, and uses his mind to be private when it constitutes a universal blast of experience.

You want to stop that because it blocks communication. It blocks the experience of communion—all embracing communion, the holy instant and communication.

I tell you, this chapter that we're reading, is **the** most important chapter. It is loaded with so many stimuli to trigger you Awake.

So, I'm going to suggest that this coming week you read ahead this next section. It will make a great deal of sense considering what we've talked about tonight. And I will have plenty more to say about it next week. And your study or your consideration of what it is saying in light of what I've shared tonight will lay the groundwork for more rapid assimilation or embrace of the truth and perhaps sudden losses of control in which the holy instant is experienced.

I love you all. And I tell you the bad news because it's the fly in your soup. And you need to know it's there so you can ask for a fresh bowl of soup.

I look forward to being with you all next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 25th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

To make things easier, I'm not going to begin reading at the beginning of the section, but the second to the last paragraph in the section just before, *The Holy Instant and Real Relationships*. What we will be reading from the beginning of the section will be stated as a preamble to what I'm going to read right now. Reading this now will help the preamble settle better, digest more easily, . . . make more sense.

Forgiveness . . .

. . . this is the key . . .

Forgiveness lies in communication as surely as damnation lies in guilt.

This section is entitled, *The Holy Instant and Communication*. Communication is key to Awakening and it's the opposite of damnation.

Forgiveness lies in communication as surely as damnation lies in guilt. It is the Holy Spirit's teaching function to instruct those who believe that communication is damnation that communication is SALVATION.

Why would the Holy Spirit need to teach . . .

. . . those who believe that communication is damnation that communication is SALVATION.

Under what circumstances would one think that communication would constitute damnation?

It's very simple. Communication takes away the supposed authority or capacity to act powerfully but autonomously. It takes that away. It takes power away. Better stated: It takes false power away.

Anyone who has been enjoying any degree of success in their life is for the most part, enjoying it because of the successful practice of power. The success has not been the result of communication. It has not been the result of communion. It has not been the result of allowing for and desiring to have, or shall I say, desiring to have and allowing for the holy instant in which joining occurs with the Father—with That which Moves and by its Movement, constitutes Creation, including every single one of you and everything.

Now communication is obviously damnation if one's power and authority is usurped or taken away, if one's ability to be successful as the direct result of his own actions. That's dangerous. That's the loss of everything essential. It will curse you—the one who does it—to no longer being able to exercise authority and create success. Create . . . what is it? Not just respectability but reality for himself—to be a puppet without strings who is a real boy now, or a real girl now.

So that's why communication can be seen as damnation. It would take away every opportunity you have to become a real boy and a real girl—to become actual instead of orphans.

So again . . .

Forgiveness lies in communication as surely as damnation lies in guilt.

Guilt . . . well, if in order to be successful, you must not engage in real communication, you must instead, pretend to communicate by means of your bodies which can't actually communicate at all, as we discussed last week. If you are caught in this context, where you must use your body to communicate for the purpose of authenticating yourself, you are assuming a position you don't have. And the attempt to assume it and get others to believe you is a frightful task. It's one that makes any good ego nervous.

And, as we also have discussed, when you got your divorce from your Father, when you said, "Father, I'd rather see it my way, I would rather do it my way, I would rather define what everything is," you lost the conscious awareness of your indestructible eternality—your sovereignty—and what replaced it were the two partners again: Fear and guilt. And because, as we've also discussed

before, it's too hard to bear the burden of guilt for assuming a state of existence that the Father didn't give you and that you're having to create out of whole cloth, that guilt is too hard to bear. So it gets projected out: "It's her fault! It's his fault! It's the circumstance's fault! It's the President's fault! It's the fault of whoever is in authority and has jurisdiction over me."

And so, in the projection of guilt "out there," blaming everyone and everything else, you have to have some means of exercising some control so that your vulnerability is lessened. And the only tool you really have to use to coerce and manipulate your brothers is guilt.

Now, since fear and guilt go together, you can also use fear but always in the end, the reason you're using it is to affirm and substantiate the experience of guilt in your brother, so that your brother will acquiesce to you and behave the way you want him to behave.

So that's why it says here . . .

Forgiveness lies in communication as surely as damnation lies in guilt. It is the Holy Spirit's teaching function to instruct those who believe that communication is damnation that communication is SALVATION.

You see, it's no small task, because it's not just an idea . . . "Oh, . . . oh, well . . . communication doesn't have to be damnation, communication can be salvation . . . my goodness, what a concept! I get it!"

No . . . it's not an idea to be "gotten." It's a way of being that has to shift. It's a whole way of being that has to shift. So the Holy Spirit's task, we will say, is not an easy one because you're not just shifting ideas, you're having to abandon values that you have brought into play that your assertion of authority through the skillful use of guilt brings credibility to you, brings respect to you.

And if you exercise the laying on of guilt subtly enough and skillfully enough, your brother will think that you have loved him, your sister will think you have loved her and that the reason he or she is standing in support of you is certainly not because you're a skillful employer of guilt, which, at the bottom line, is usury and is only for self-protection. Nevertheless, that is the way it's working. That is the way it works outside of the holy instant . . . outside of communication . . . outside of communion.

So . . .

It is the Holy Spirit's teaching function to instruct those who believe that communication is damnation that communication is SALVATION. And He will do so, for the power of God in Him AND you is joined in REAL relationship, so holy and so strong that it can overcome even THIS without fear. It is through the holy instant that what seems impossible is ACCOMPLISHED, making it evident that it is NOT impossible.

Now I promise you that every single one of you, as you step up to this point of learning, will find yourself feeling that this shift is impossible. Don't be surprised by it.

Don't take it seriously . . . don't take it seriously!

You are going to have to stand in the face of a very clear inner conviction that it's impossible, and a fear that comes along with the intent to get past this impasse. And it would be very hard to do if there were no one here to tell you that what you're facing is a bluff—a bluff period, nothing else. And that you must be willing to hang in there with your intent to establish communication, to have the joining, to absolutely neglect to fall back upon your habits of thinking. Because you don't want a single thought you've had that hasn't Wakened you, when you can have an idea from the Mind of God in your mind that constitutes an experience of Oneness with the Father—with your Source.

And in that experience of unity, you find yourself unified with every single one of your brothers and sisters and everything as well throughout the Universe.

It is through the holy instant that what seems impossible is ACCOMPLISHED, making it evident that it is NOT impossible. In the holy instant guilt holds NO attraction, since communication has been restored.

Now I'm going to give you a little hint: If you simply sit down and do a meditation and move into your peace, if you had been experiencing guilt, you'll find that in that peace—in your meditation—it's gone, whether it seems to you as though you have established communication with anything or not.

That should be helpful in conveying to you from an experience that you've had, that guilt is not fixed. Guilt is not absolute. Guilt can disappear without the cause of the guilt having been corrected. And I'm going to say, without the cause of the guilt trip that has been laid upon you, has been corrected. If the one laying the guilt trip upon you has not stopped, that cannot inhibit you from meditating—moving into your peace and finding the guilt gone.

Now, if the guilt is something you have been employing and you are feeling guilty because some degree of conscience has come into play, and it's

beginning to wear you down, it's beginning to cause you to be ineffective—immobilized—once again, if you will meditate and move into your peace, you will find the guilt gone, you will find that which has been immobilizing you, gone. That's not the end of it though, because joining, communication has to be established, else you're still in the orphanage, you're still claiming to be an orphan and you will still behave as though you are one.

You must join with the Holy Spirit. You must join with that which is nothing more than your right Mind. In that joining peace comes. In that joining guilt disappears. In that joining the experience of vulnerability vanishes. And, you can either get stuck there in peace that is just being immobilized in ignorance, or it can be the place where you step across the threshold and actually, as a result of inquiry made by you to the Father or to the Holy Spirit—inquiry is made—and you listen with *rapt* attention for the answer, until you hear the answer. Then communication is established and then the immobilization vanishes.

Movement in your mind, movement of you and your experience occurs free of your false beliefs, free of your mutually-agreed-upon-definitions that all of you have used to keep each other in control. And because you are experiencing everything as it is, and experiencing it clearly, you are able to, for lack of better words, dance with Life because you can see It and you can move with It, and you can respond to and with It in a dance, in an involvement that is pure because no concepts or mutual agreements are getting in the way anymore.

Again . . .

It is through the holy instant that what seems impossible is ACCOMPLISHED, making it evident that it is NOT impossible. In the holy instant guilt holds NO attraction, since communication has been restored. And guilt, whose ONLY purpose is to disrupt communication, has no function here.

Interesting? Guilt's only function is to disrupt communication. And you thought that its purpose was to get people in line, to get them straightened out, to do the only thing that would work, to get them to knuckle under and stop doing what disturbs you, or even do something altruistic, "You'll rot in hell if you don't do something altruistic! Man if you don't be kind to her, I won't ever speak to you again."

No, communication is very important here, because communication is the evidence that you have embraced and embodied the truth that you're not alone.

Oh-h, you did that damned thing . . . that thing that damned you. You gave up the right to be alone. You gave up the right to be the authorizer. You gave up what made you able to create success for yourself. And what was the awful result? That you found, that in your union with everything—beyond your belief—you found that you fit in. You found that you ***belonged***. No small thing. You found yourself being and not having the sensation of being out of your skin, or a stranger on a strange planet—somebody who didn't belong, somebody who just needs to wait it out and put up with "this lifetime," where you shouldn't be at all until you get back where you're supposed to be. Misery-misery-misery.

Here . . .

. . . in the holy instant . . .

. . . there is no concealment, and no private thoughts.

Here . . .

. . . in communion . . .

. . . there is no concealment, and no private thoughts.

That's your salvation. That's what you're looking for.

Now I'm going to back up to the previous page in the Sparkly Book, the second full paragraph:

Whenever you are angry, you can be sure that you have formed a special relationship which the ego has "blessed," for anger IS its blessing. Anger takes many forms, but it cannot long deceive those who will learn that love brings no guilt at all, and what brings guilt cannot be love, and MUST be anger.

Again . . .

Anger takes many forms, but it cannot long deceive those who will learn . . .

. . . who are willing to learn, who are receptive to the fact . . .

. . . that love brings no guilt at all, and what brings guilt cannot be love, and MUST be anger. ALL anger is nothing more than an attempt to make someone feel guilty, and this attempt is the ONLY basis which the ego accepts for special relationships.

Guilt is the only need the ego has, and as long as you identify with it, guilt will REMAIN attractive to you.

"Well, hell, why shouldn't it look attractive to me? It's worked very well for me for years . . . course, I don't call it guilt. But it is easy for me to play on other people's inclination to think that there's something wrong with them, to get them to do things that benefit them so that they will do things that benefit me, or if I can't manage to set something up that benefits them, I can at least get them to do things that benefit me."

Now, we're going to go back to the beginning of this section:

THE HOLY INSTANT AND COMMUNICATION

Beyond the poor attraction of the special love relationship and ALWAYS obscured by it, is the powerful attraction of the Father for his Son. There is no other love that can satisfy you, because there IS no other love. This is the ONLY love that is fully given and fully returned.¹

Now that last sentence may not make much sense to you.

This is the ONLY love that is fully given and fully returned.

Well you can imagine that maybe it might be fully given to you, but the part about being fully returned . . . ummm . . . what's that? How's that work?

Well it doesn't work from the orphan mentality. And that's why it seems unclear to you at the moment. This is a statement of the ultimate and the primitive truth:

There is no other love that can satisfy you because there IS no other love. This is the ONLY love that is fully given and fully returned.

When you are in communion, when you are in communication with the Holy Spirit, the Father, the Father's Love is received and returned. It's a mutual admiration society, if you will. And it isn't one that you engage in out of choice, really, where you could say, "Oh, today I'll return it and tomorrow I won't." It's just purely spontaneous eternal Love.

This is the only true Love. It always has been the only true Love. And while you are experiencing what seems to be love and hate, but no such thing as pure eternal Love, it's still the only true Love there is. And you will come back into the conscious experience of it. ***That*** is the whole point.

Being complete, it asks nothing. Being wholly pure, everyone joined in it HAS everything.

You see, this is why communication is not damnation but salvation. Because everyone joined in it **has** everything. Not in the sense of possession, but in the sense of unseparated presence with everything and experiencing the unseparated presence of everything with you, so that it is a mutual sharing that really constitutes a conscious experience of integrity, meaning, inseparability—togetherness. And again, a togetherness in Movement—a dance—a universal dance. That's why it's salvation and not really damnation.

You may have lost the apparent capacity to act autonomously, but you also lost your unconsciousness of your wholeness and your inseparability from everything in which you lacked nothing, in which you lack nothing.

Being wholly pure, everyone joined in it HAS everything. This is not the basis for ANY relationship in which the ego enters. For every relationship on which the ego embarks IS special. The ego establishes relationships only to GET something. And it would keep the giver bound to itself through guilt.

Really lousy, huh . . . really unkind . . . really a miserable state of existence to be in for the "getter" and the "giver," because you're both stuck in a state of lack that it isn't your Birthright to be experiencing. And whatever hit or thrill you get from playing the part of the "getter" and the "giver" is **empty**—doesn't stand with any meaning whatsoever in the face of the universal conscious experience of Being, which is part of communication.

It is impossible for the ego to enter into any relationship without anger, for the ego believes that anger makes FRIENDS. This is not its statement, but it IS its purpose. For the ego really BELIEVES that it can get and keep BY MAKING GUILTY.

Now when it's put in those words you all understand it . . . you really do **all** understand it.

Guilt is a truly effective means of getting things done or getting what you want. And if you don't think that guilt is the only means you use to get something done, no matter how subtly or with great finesse you employ the use of guilt, just ask yourself . . . [chuckle] just ask yourself how often do you actually sit down and go into the holy instant and ask of the Father what the truth is, so that you might give from there?

Oh, I know, you do that all the time—and it's only once in awhile that you employ guilt—cause it's so easy . . . it's so easy to go into the holy instant, right? You do it all the time.

If you're not doing that, there's only one other way to make anything happen and that's through guilt. And so if you're not doing the holy instant, if I may put it that way, then you are doing guilt!

Now, you could feel really guilty about that. But that's not my point. My point is to just express simple clarity, so you can say, "Wow, I had no idea that that's what I was doing, but I can see that I must be doing that, because I'm very seldom going into the holy instant and inquiring of God and hearing—which is proof of communication—and having my whole perspective change so that everything I do is a blessing, a true blessing."

So if you can see that you're not doing that, then you can back-off and not make as heavy an investment in the use of guilt and you can find greater justification for doing the "two-step," for stopping before you act and saying, "Father, what's the truth here? Father, what is appropriate here? Father, what is really happening here? Father, what will nullify ignorance and its effects right here?"

So when you read:

It is impossible for the ego to enter into any relationship without anger, . .

. . . and you say, "Well, that's ridiculous, many relationships I get into without anger . . ."

And then, that it says . . .

. . . for the ego believes that anger makes FRIENDS.

Well, what jerk believes that? None of you! No one.

This is not its statement, but it IS its purpose. For the ego really BELIEVES that it can get and keep BY MAKING GUILTY. This is its ONE attraction; . .

Don't feel bad about this, just decide to give your attention in new directions, the direction of the holy instant—the willingness to become present in the now and back-off from your spontaneous assumptions and all of your collected thoughts that you use to justify behaving so as to convey to everyone who you are now.

This is its ONE attraction; . .

. . . that the ego . . .

. . . BELIEVES that it can get and keep BY MAKING GUILTY. This is its ONE attraction; an attraction so weak that it would have no hold at all, except that no-one RECOGNIZES it.

I mean, when I started reading this paragraph no one recognized it. Now you can see, you can at least recognize it even if you forget an hour from now. You have recognized it and you're no longer totally ignorant, and therefore, you're a step closer to freedom from it and its effects.

For the ego always SEEMS to attract through love, and has no attraction at all to anyone who perceives that it attracts through GUILT.

[Repeats] . . . the ego always SEEMS to attract through love, and has no attraction at all to anyone who perceives that it attracts through GUILT.

In other words, if you see what's going on, you're not attracted to it. If you don't see what is going on, and your heartstrings are pulled—which I'm going to say are your guilt-strings—your guilt-strings are pulled and you acquiesce, and because it was so skillfully done that you thought it was your heartstrings, you yield and you become a puppet of a user. And you suffer from your ignorance.

This all sounds very heavy handed and that's why I wanted to begin with the next to the last paragraph so that you might understand that this is a contrast to the goal—the ultimate goal of communication or communion—because it's the blockage of communication that keeps you from the holy instant and keeps you in the orphanage, keeps you suffering.

The sick attraction of guilt must be recognized for what it IS.

See, if it said, "The great attraction to the wonders that guilt can perform, are . . ." you would all be listening. You might waver a little bit in your enthusiasm, but you would listen just in case you might hear something useful. You really would. But to say:

The sick attraction of guilt . . .

Wow, that's depressing isn't it. The attraction of guilt is sick. It's mentally deranged. It's insane. And to be attracted to it is not to be in your right Mind. So call a spade a spade.

The sick attraction of guilt must be recognized for what it IS.

Sick!

For having been made real to you, it is essential to look at it clearly, and by withdrawing your INVESTMENT in it, to learn to let it go.

In other words, to begin to make the shift in the way you're being.

No-one would choose to let go what he believes has value. Yet the attraction of guilt has value to you only because you have NOT looked at what it is, and have judged it completely in the dark.

You see, everybody's been doing it. And as you grew up, everybody helped you understand how to do it. Everyone showed you how somebody else was doing it to you. And they showed you how to do it to them. And all the while nothing occurred to cause you to question whether the premise for your conscious awareness of being was correct or not—at least not immediately—and so being an orphan and using guilt to accomplish things, and becoming a better and better independent authoritative presence, all of that seemed unquestionably natural and not worthy of challenge.

So guilt had value for you. And it didn't make you feel guilty, because it was the standard operating procedure.

But the point is, that it left you empty of your Birthright, empty of your freedom, empty of the experience of your wholeness, and mostly, absent the experience of invulnerability. And without the experience of invulnerability available to you—even though it's your Birthright—you exist in a state of fear and guilt that generate the use of fear and guilt in order to survive, which actually secures you more and more solidly in ignorance.

We're just undoing that. We are constantly . . . I am constantly confronting you with a different view, another way of looking at it. And not just another way of looking at it, but the way of stepping out of ignorance entirely, so that you're able to experience everything from innate intelligence, flawless intelligence established in you by That which formed you and withheld nothing of what It was from you in Its forming you: The Father, God, the Life Principle . . . whatever you want to call It.

As we bring . . .

. . . the value of guilt, or your belief in its value.

As we bring it to light, your only question will be why it was you EVER wanted it. You have nothing to lose by looking open-eyed

***at this, for ugliness such as this belongs not in your holy mind.
The host of God CAN have no real investment here.***

Now, I must touch on something that we discussed last week . . . bring it forward again: If you use the body for communication when it is not a means of communication, because it isn't matter, you cause it to be experienced as matter—governed by laws of physics, apparently capable of sin, disease and death.

As long as you think that you are a body with a mind somewhere inside it, you are trapped. You are literally immobilized and you try to use the body to communicate. You use it to communicate and you also use it to secure its ongoing existence. In other words, you will use your body to defend it against it being damaged by someone else attempting to damage it.

Now the actual fact which we discussed last week is, that there is no matter whatsoever, whether we're talking about a table, a piece of wood, a toenail, a thumb, a body, a planet. It's all idea. They are all ideas—the present manifestation of Living Mind being Conscious, and by virtue of being Conscious, having **All** to be Conscious of.

The Holy Instant and Communication is being discussed because it is only the communication of ideas that constitutes communication. And ideas are of God and are therefore, holy. And so, part of this shift of Being that you are moving into involves shifting from body identification to Mind identification. It's only as Mind that everything can function without the governance of the laws of physics in which entropy² is inherent and unavoidable. Entropy is impossible to Mind. Entropy is impossible to Creation. So if you don't want to experience the various forms of entropy that you seem to suffer from now, you must be willing to make this shift from body identification to Mind identification.

Remember ***The Holy Instant and Communication***. There is **now**, as opposed to past, present, and future. You let your attention be in the now. And then you let it be in the instant of now, which means you abandon thinking about tomorrow, you abandon thinking about what happened yesterday, and you let yourself be totally present in the instant you're in. Without all the thinking going on, you're confronted with a sizeless experience of peace.

The experience is one of Mind. You can still hear everything that is going on. If you move your hands you can feel your fingers. But there's perfect peace and there is an awareness that your environment is Mind and that all form is embraced within the conscious awareness that you are experiencing.

This is the groundwork for communication, the communication that this section is about, which primes you for the influx of, we'll say, the divine Will, the Father's perspective and not damnation, but the Father's Love embracing you, surrounding you, supporting you, blessing you, calling you Its own and presenting you with an undeniable experience of belonging and of fitting in with nothing lacking, and again, at the threshold of being able to engage in the dance of Life, infinite, moving conscious involvement.

Continuing . . .

We [have] said before that the ego attempt to maintain and increase guilt, but in such a way that you do not recognize what it would do to YOU. For it is the ego's fundamental doctrine that what you do to others YOU HAVE ESCAPED.

That's right, you think that if you make everyone else guilty you escape the experience of guilt for believing that you are something you're not—believing that you're an orphan, believing that you have a capacity to act independently and that you don't need anyone.

The ego wishes NO-ONE well.

Certainly, the ego wishes no one unconditionally well, that would be a little bit too much intimacy. You wish everyone well a little bit, if it suits you, if it meets your need . . . but don't get too close, don't let your privacy be interfered with or disrupted, because it's through the practice of it that you manage to become a real boy or a real girl.

The ego wishes NO-ONE well. Yet its survival depends on your belief that YOU are exempt from its evil intentions. It counsels, therefore, that if you are host to IT, it will enable you to direct the anger that it holds outward, thus PROTECTING you.

And mind you, remember again, that the only way any of this works or makes sense or seems functional, is within the context of your believing that you are a body and that the body is matter, and that Mind just happens to be the peak evolutionary result, which of course, man is the epitome of, you see.

Bullshit! It's not working! It's not really working for you! You don't have to keep honoring it, and reinforcing it by honoring it.

It counsels, therefore, that if you are host to IT, . .

. . . the ego . . .

. . . it will enable you to direct the anger that it holds outward, thus PROTECTING you. And thus it embarks on an endless, unrewarding chain of special relationships, forged out of anger, and dedicated to but one insane belief; that the more anger you invest OUTSIDE yourself, the safer YOU become.

Now, can you do anything to improve the situation? Is there anyway for you to continue to be or conceive of yourself as a body that communicates with other bodies by means of being a body?

[Paul] I'm sorry. I lost it.

There simply is no benefit in continuing to operate in a context that is flawed, in which there is no truth.

It is this chain that binds the Son of God to guilt, and it is this chain the Holy Spirit would remove from his holy mind.

The Son of God's holy Mind.

For the chain of savagery belongs not around the chosen host of God, who CANNOT makes himself host to the ego. In the name of his release, and in the Name of Him . . .

. . . the Holy Spirit . . .

. . . Who would release him, let us look more closely at the relationships which the ego contrives, and let the Holy Spirit judge them truly. For it is certain that, if you will LOOK at them, you will offer them gladly to Him.

. . . the Holy Spirit, that which is nothing more than your right Mind.

What HE can make of them you do not know, but you will become willing to find out, if you are willing, first, to perceive what YOU have made of them.

I'm going to say, "If you're willing to perceive first, that you have made of them what they are."

You see, because you think you are thinkers you have thought about everything, at least everything that's gotten your attention. And you have, through the use of your thinking, arrived at an opinion, or an evaluation, or a definition about whatever it was that you gave your attention to. And then you have believed that your definition was what the thing was, or who the brother was. And you have gone through your life, as I've said before,

apparently responding to your world, but actually responding to the definition of your world that you have set in place, for it.

That's just the way you thought it worked. And so that's just what you did. So, now someone says, "You must be willing to look at what you made of them." You say, "Well, I didn't make anything of them." But you did. And if you're willing to look at what you made of them, or if you're willing to look at just the fact that you made them up, and used your definition instead of them as the thing you respond to, you have been out of touch with Life. And correction of your perception needs to occur so that you're not stumbling where dancing ought to be happening.

Again, referring to the Son of God:

In the name of his release, and in the Name of Him Who would release him, let us look more closely at the relationships which the ego contrives, . .

. . . now, that doesn't mean, let's study the awful facts. It means, here is a wonderful thing to do, here is a wonderful avenue to move down that is an avenue of release. And it will be an avenue of release because it will not convict you of anything and incarcerate you and immobilize you from the dance of Life. By being willing to go down this avenue and . . .

. . . look more closely at the relationships which the ego contrives, and let the Holy Spirit judge them truly . . .

. . . it will be a joyous thing that will result . . . in what? Salvation, rather than damnation.

So . . . so, when you read this, read it with a friendly attitude, read it as though it's good news . . . because it is.

For it is certain that, if you will LOOK at them, you will offer them gladly to Him. What HE can make of them you do not know, but you will become willing to find out, if you are willing, first, to perceive what YOU have made of them.

Now we're going to stop there. But I want to end with what we started with, so that it feels like what we're talking about is a blessing.

Forgiveness lies in communication as surely as damnation lies in guilt. It is the Holy Spirit's teaching function . . .

. . . and I will say, it is the Holy Spirit's *glad* teaching function . . .

**. . . to instruct those who believe that communication is
damnation that communication is SALVATION.**

Communication is you, no longer being in isolation. Communication is you, knowing to the core of your Being, that you're not alone. Communication is you experiencing the fact that you fit in, that you belong, and that fulfillment, not damnation is yours to be experienced—not a pipe dream, not a fantasy.

I look forward to being with you next week.

And don't shy away from this. Don't become immobilized for fear of loss of something, or for fear of becoming in receipt of something that you're not sure you want. And don't let the ego suggest that whatever it is, because it will be so grand, it will be totally overwhelming to you and drive you insane.

Embrace the holy instant.

Last week I suggested you read this section that we started reading tonight. This week I'm going to ask you to go back to the beginning of the Chapter we're reading and read it from the beginning to this point. You're going to find it so much fuller of meaning than it did a few months ago when we started reading it. And it will be confirming and reassuring to you that you are learning. And I want you to have that experience.

A Course In Miracles (reference pages)
Chapter 15 – Section – THE HOLY INSTANT AND COMMUNICATION
¹*Sparkly Book – p.363 / JCIM – p.152 / CIMS – p. 306*
Chapter 15 – Section – THE NEEDLESS SACRIFICE
First Edition – p. 294 / Second Edition – p. 317

²en·tro·py (ntr-p) Inevitable and steady deterioration of a system or society.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 1st 2009

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Good evening. And welcome to everyone who's joining us on the Internet.

We ended up last week considering this:

. . . let us look more closely at the relationships which the ego contrives, and let the Holy Spirit judge them truly.¹

Now let's be clear, that when we're using the word, "relationships," it doesn't just mean relationships—human being to human being.

You are in relationship with absolutely everything in the Universe.

Your relationship with the moon may be a long distance relationship, but you have a relationship with it. So let's keep clear that we're not speaking exclusively about relationships—one-on-one with a brother or a sister.

. . . let us look more closely at the relationships which the ego contrives, and let the Holy Spirit judge them truly. For it is certain that, if you will LOOK at them, you will offer them gladly to Him. What HE can make of them you do not know, but you will become willing to find out, if you are willing first, to perceive what YOU have made of them.

And we discussed clearly last week that absolutely everything you are aware of, that you have given your attention to, **you** have defined. Some things you may have defined by means of mutual agreement and discussion with brothers, and some of the definitions you may have come up with in a solitary

study of this, that or the other thing. But the fact is that you have given meaning to everything you're presently aware of. Now the meaning is the "fleshing out" of your relationship with that thing. It's that simple.

So, what the Holy Spirit can make of your relationships you do not know. And the reason you don't know is because what the Holy Spirit will make out of them is a true experience of them, where you are not blinded by your definition any longer and you are able to look at a thing and see it as It is, to see It as God is meaning It in this very moment by Being all there is to It, Being all there is to the idea that that thing Is, instead of the material object that you have defined it as.

What HE can make of them you do not know, but you will become willing to find out, if you are willing first, to perceive what YOU have made of them.

Okay, again, being willing to recognize that you have made of everything something that is uniquely defined by you.

That is the first step in being willing to become curious: To ask the Holy Spirit, "Well, what is this thing really then? If it's not what I ***think*** it is, if it's not the definition I made up or if its not the definition that others made up and gave to me, what is it?"

Once you realize that what you're seeing is made up, it will become easier to become curious and to say: "Father," or "Holy Spirit, what is the meaning of this?"

Now (serious stuff here):

In one way or another, every relationship which the ego makes is based on the idea that by SACRIFICING itself, it becomes BIGGER. The "sacrifice," which it regards as purification, is actually the root of its bitter resentment. For it would much prefer to attack directly, and avoid delaying what it REALLY wants.

Well, what does it really want? It wants control. And it wants to control circumstances and people and things that it's in relationship with for the purpose of benefitting it right now. And what benefit does it want? It always wants relief from not being real. It always wants relief from being an orphan. It always wants relief from suffering. It wants relief from isolation. It wants relief from being alone—utterly alone.

Now . . .

Yet the ego acknowledges "reality" as it sees it, and recognizes that no-one could interpret DIRECT attack as love. Yet to make guilty IS direct attack, but does not SEEM to be.

Why? If to make guilty is a direct attack, why would it not seem to be? Because, it says here:

For the guilty EXPECT attack, and having ASKED for it, . .

. . . by their expectation . . .

. . . they are ATTRACTED to it.

Okay . . . how does this relate to any of you?

Have you been sacrificing? Do you think that by sacrificing you're increasing yourself? Do you participate in sacrifice as a means of purification?

Well, not that you've thought about. So what in the heck is this talking about?

The ego . . .

. . . would much prefer to attack directly, . .

. . . is that about you?

Yet to make guilty IS direct attack, but does not SEEM to be.

Well, one thing is for sure: At this juncture in reading this book, you do know that you're not utterly happy campers, you know that you aren't experiencing bliss all the time, you know that things are rugged and you know—because it's becoming clear—that you really haven't been in communication with God. You've been very busy taking care of your life. And when things really get rough, and your attempts to exercise authority and free will—which it's your Birthright to express—when that isn't meeting the need, then you will sit down, turn to God and attempt to have a talk with Him.

If you do hear Him and you are blessed with healing or correction of the problem, when you arrive at the point where you're no longer feeling helpless because you're feeling the strength and the support of your union with the Father, you say in so many words, "Okay, thank you God. You've gotten me back to the place where I can take care of myself and I know that was the whole point, because you gave me free will and you set me free to exercise it and grow and learn, and so I'm going to take on the task again."

But that wasn't the lesson. That wasn't the lesson that awaited you.

The lesson that awaited you was for you to discover that in all of the prior times that you had been behaving independently and expressing free will, you had not been in your right Mind and you had not been experiencing the fulfillment of Being that it's your Birthright to be experiencing, because you are your Father's Son, you are your Father's Daughter, not an independent agent.

And in that discovery and the blessing of it, the lesson was for you to say, "Wow, I'm not going back to the expression of free will. I'm not going to go back into the concept that I'm here to do things on my own and that that is what God created me for. I am going to value this partnership and I'm going to stay with it, no matter what temptations come my way."

If you're not Awake right now, then no matter what blessings you had from temporary joinings with the Father, you opted for your independence. You opted for your orphanhood.

Now, I can't repeat this too often because you cannot afford to hear it too often. Why? Because it serves as the basis—the springboard for Waking up.

When you opt for independence, you opt for an experience of two things: Fear and guilt. They are inseparable. Fear and guilt become the environment in which you live in the Kingdom of Heaven but unconscious of it. It becomes the environment in which you relate to the Sons and Daughters of God—your Brothers and Sisters—without being conscious of them. It becomes the environment in which you have to learn to cope with fear and guilt.

Now fear and guilt cause frustration when it is experienced endlessly. Fear, guilt and frustration result in action. What is the action? Always, it's **anger**. There is no other action that can follow the interminable experience of fear, guilt and the frustration that it creates.

And so, as an orphan in the orphanage, your behavior is constituted of expressions of anger.

Now, there's something important to understand here, however, about anger. Why would you feel anger? Why would you be angry?

If indeed to be an orphan, to have free will, to be expressing your Birthright as an independent, autonomous entity, why—if that's normal—would you be angry? Why would there be fear and why would there be guilt to cause the frustration that causes the anger?

Well, the anger is actually your innate sanity. In spite of the definition you've given yourself, in spite of the definitions of you that everyone else has given you, you haven't stopped being what you divinely Are. And you **know** that it's illegitimate for you to be interminably experiencing fear and guilt and frustration. But because you've forgotten who you Are, you don't realize that the anger is your righteous indignation—I mean, an indignation that arises out of a true perception of what you divinely Are. It is illegitimate for you to be experiencing fear and guilt and frustration interminably. And you know it!

Now obviously, the correction of the problem lies in undoing the divorce you got from your Father—undoing the steps you took to establish a state of independence. But when you've forgotten who you Are, when you have forgotten that you are the holy Son or Daughter of God, you don't remember that that divine status of you, Itself, constitutes the authority for abandoning orphanhood, the authority for dismissing fear and guilt and frustration from your experience by your re-uniting with the Father—rejoining consciously your Source. You forget that.

And so, this sanity that knows what you're experiencing is illegitimate, gets expressed by an orphan in an orphanage where he is in constant and only relationship with other orphans, and the only option available is the exercise of control and, as we discussed last week, the laying on of guilt upon your brothers and sisters so that you can be free of it, so you don't have to experience responsibility for it. You see?

Now, when you get hooked in this style of relating to everything, . .

[Paul] I'm sorry, I lost it.

When you get caught in this style of relating to everything, you have shifted into a state of sacrifice. First of all, by getting your divorce, you've sacrificed your conscious experience of your Birthright. You have sacrificed the on-going experience of the fact that you have a Father. Then, when you do not comprehend the experience of sanity, which occurs that is felt as anger but I have described as "righteous indignation," you demand that your brothers and sisters sacrifice for you to relieve you, you think, or so the ego suggests, of your experience of having sacrificed something terribly valuable.

And, so guilt and blame are directed at your brothers and sisters so that you might be free of it, and the sacrifice that you're experiencing gets laid on them so you won't have to experience it. And what happens? The interesting thing is, that because all of your brothers and sisters that you're with are also in the orphanage, meaning they're operating from the same mind-set and the same flawed perceptions, they are feeling guilty. And because they're feeling guilty, they're waiting for the axe to fall. You see.

And that's what this means:

Yet to make guilty IS direct attack, but does not SEEM to be. For the guilty EXPECT attack, . .

. . . the guilty expect the axe to fall . . .

. . . and having ASKED for it, . .

. . . by expecting it . . .

. . . they are ATTRACTED to it.

And I will add . . . that not only are all of you attracted to it, and not only do you expect it, you ***accept it*** when it shows up. And of course it's going to show up because of the crowd you're hanging out with, you know, a huge group of guilty bastards . . . right? . . orphans!

So they're waiting for you to lay your guilt trip on them to get free of guilt. But you know what? While you're busy doing that, you're consciously or unconsciously waiting for them to lay their guilt trip on you because you deserve it because you are guilty. You see, as we said last week, it's a really sick, symbiotic relationship.

All relationships engaged in by those who are choosing to believe that they are orphans, are sick.

Now, [chuckle] the truth that you need to see can be very depressing. It could be very depressing to me if I looked at you the way you look at yourselves. And if I looked at you seeing the determination you have for holding on to the way you see things, it could make me feel that it would be impossible to help. But it's not. And so, although I am making something very clear here, it is something that needs to be seen so that it can be ***released***—not reacted to.

Now, this point of sacrifice is very important. Especially when it comes to what we're talking about: ***The Holy Instant and Communication.***

It has been said that the devil is a liar and the father of the lie.

The ego is a liar and the father of the lie—the idea of the lie, the thought of the lie. Everything about it is destructive because as we read last week, it blocks communication . . . communication meaning, your reunion with your Father, your reuniting with your Father. Another way of putting it is, your presenting yourself as a Son or your presenting yourself as a Daughter, meaning that you are something that is in unalterable and permanent relationship. The ego

constitutes the blocking of that communication—of that Knowing that it's your Birthright to be experiencing of the truth about you.

Now the simple fact is, that if you're not careful, you can fool yourself into believing that you're doing alright when you're not.

Now I'm going to get heavy-handed here: Sacrifice is what the ego requires. And you know what? The ultimate sacrifice that all of you are bound to pay as long as you insist on hesitating to claim your place as a Son or Daughter of God, is death.

Now, no matter how much you've read the *Course*, no matter how long you've listened to me, you still tend to say: "Well, I don't know anyone other than Jesus who didn't die—who overcame death—so I won't make that demand on myself this lifetime. I know that in spite of the truth that I'm hearing, there's no death . . . I know that in spite of the fact that I might die, there is no death."

Some of you say, "Well, I wouldn't want to live to be two-hundred anyway. I don't want to be around here that long. I want to get on to other new adventures—other experiences of life. Why would I want to hang around, especially after all my friends have gone? I wouldn't want to get to be more than eighty-five." You see.

Why the hell not? Why not live forever? Why not be without going through some miserable experience called "death" so that you might have another lifetime and repeat the death . . . and another lifetime and repeat the death . . . along with all of the suffering and physical diseases and traumas and damages that occur throughout a lifetime because you don't know about your invulnerability from it, or you just don't want to take that radical of stand or that radical a step in this lifetime.

And so you say, "I will accept from God all the blessings that He will send to me in this lifetime and hopefully, I'll learn enough to be able to be more graceful and more consistent with the truth of me in the next lifetime."

That's sacrifice . . . that is sacrifice that you value. And I say you value it because there are no red flags going up in your mind saying, "STOP THAT! This is insanity!" This anger that you have about the human condition and the way you use it to manipulate your brothers and sisters, is not there for that purpose. It's there to serve as a red flag, so that if injury occurs or sickness occurs, the flag goes up and you don't say, "Well, what can you expect?"

We've talked in the last few weeks about radical idealism becoming practical realism.

To leave this place doesn't require that you die. That's like saying, if you want to go to Hawaii, you've got to die. No! You can get on a plane, or you can get on a ship, or maybe in the clearer experience of what you divinely Are, you can [snaps fingers] simply teleport.

You know what? Sacrifice is for the shits! There is no value in it. It's a delaying tactic. It simply blocks realization. It blocks healing. And recognizing that and noticing red flags going up when you're confronted with some illegitimate deprivation, that's an indication of Waking up. And it's an indication that you're not valuing sacrifice anymore. And it's an indication that you're getting the message—that you're hearing and understanding what I'm talking about.

Now, teenagers aren't much interested in considering abandoning sacrifice because they think they're not sacrificing anything whatsoever. And thirty year olds or forty year olds aren't much thinking about it either, although things are beginning to give them pause so that maybe they're considering God a little bit more, but they're still not really, as a general rule, looking at the ultimate sacrifice. But get to be sixty, get to be seventy, get to be eighty and now there's a willingness to look at what I'm talking about, but then the tendency is to say, "Well, I'm tired out. There's not enough time for me to get it. I probably won't get it. You know, this needs correction or that could be fixed. But what's the point? I don't have that long left."

But on the other hand, if you knew you had another five thousand years left, would you put up with or would you tolerate an ache or a pain or a blurred vision or a canker sore on your lip? No! A red flag would go up, you'd say, "Man, a canker sore on my lip for eternity, that would be hell, not heaven!"

Now, when you put up with little discrepancies, when you put up with little irritations or when you put up with things that are bigger but don't incapacitate you, you're just valuing sacrifice and you're employing sacrifice. And although on the one hand you fool yourself into thinking that that's okay, on the other hand, you're pissed off underneath. But you say, "There's nothing I can do about it, except I can blame everyone else for it. And I can mistreat them and I can abuse them to get them to make me feel better. And so I'll do that rather than abandoning what's creating my problem."

So you engage in sacrifice. You frustrate the hell out of yourself by doing it. And then you blame others so you won't have to feel the distress. And you can get them to comfort you and to do things that you think will make it all worth while until you can finally die, which you have no compunctions about, "Hell, everybody's done it. [chuckles] I'm not gonna expect anything different."

Well, that's what should be on every gravestone, "I didn't expect anything different." [audience laughter]

You know, when we talk about sacrificing your life, whether it's from old age or from serious injury or accident, we're talking about something that needs correction, we're talking about something that is the result of an act you engaged in that you **can** undo. And you undo it by indulging in and engaging in the holy instant—"that place" where you have abandoned thinking but you haven't abandoned being conscious. And you allow yourself to be present with everything as conscious awareness, with the curiosity to know of That which made It All, what the truth about It is, because you're the Son or Daughter, you're the Expression of That which made It All.

When you engage in that conscious joining, you move into that place where the laws of God prevail and nothing else does. You give to God His Fatherhood by rejoining with Him and you get to keep your Sonhood, your Sonship, your Daughterhood—you get to have It once again because you're not blocking It.

And so, in the holy instant in which communication occurs, connection—conscious two-way connection—occurs, communion occurs, suddenly God's laws once again prevail as your conscious experience. They never stopped prevailing, but you lost the conscious experience of them prevailing and you have the conscious experience of them once again.

What's happened? Oneness has been established. What you give you get to keep. That means the stability of unity has replaced the chaos of divorce, the chaos of separation.

Where God's laws prevail, you Are. And you will find yourself to be forever the epitome of the perfect Expression of God. Disease will be absent. Deformity will be absent. Sickness will be absent. Death will never be imagined. Damage or injury or any limitation that's inconsistent with the infiniteness of God that you might have been experiencing before the holy instant, will no longer be present. You will no longer seem to be old.

And if you decided to embrace the holy instant three minutes before you were going to die, having lived to be a hundred and twelve years old, feeble and almost not functional, you will find all that crap gone. You will find the perfectly stable—in balance--manifestation of God that God is Being and has been Being as You all along. It will be present. It will be what you're conscious of. You won't be three minutes away from your death, nor will you be old and feeble. And I'll tell you: You, in your full conscious awareness of yourself, will realize that you're far older than a hundred and twelve years, that you are eternal, and have forever been.

What you need to understand as we're reading all of this is, that you're engaged in a process of abandoning illusions for Reality—for a distorted experience of Being, to a clear minded divine experience of Creation in the middle of Creation happening, in which you are no more separated from It All than God is, nor are you any less aware of It in all of Its infinite detail and variety than God is, where you will sit at the threshold of the unexpected and not be ill-at-ease because you're out of control, not be ill-at-ease because you haven't designed, consciously designed, the next moment in all of its infiniteness. And you will sit with God at the threshold of the Movement of Being that's called and looks like and feels like Creation, in absolute perfection.

Now, we're talking about making a shift—not through death—from misunderstanding to clarity to understanding. We're talking about the Son of God abandoning a poor use of his mind and making room for the original function of his Mind, *by invitation*, so that what happens is a sudden shift of perception—a miracle.

Now, these sudden shifts of perception had better include the disappearing of a wart or the correction of vision, or the instantaneous eradication of injury and its effects. Hell, this is called, ***A Course in Miracles!*** It's about the miraculous, not the ordinary, not the orphanage.

So don't be so lackadaisical because, as you can see, in your lackadaisicalness you're embracing sacrifice and you're reinforcing . . . well, you're reinforcing the repetitive experience of dying, which won't work . . . which is why there's another chance to die . . . and it won't work . . . but it provides another opportunity to die—to suffer—to not feel your righteous indignation for what it is, but to experience it as anger rather than the clear awareness that what you're experiencing is illegitimate and doesn't have to be tolerated and you don't even have to annihilate it.

You simply have to not embrace it anymore because the red flags went up and you said, "Oh-h, no thank you. I'm not accepting the invitation. I'm declining the invitation. Father, what is the truth here? I refuse . . . I refuse to attend the banquet at the orphanage, where they're recruiting new orphans from amongst the Brotherhood of God. No, no way."

Be careful! There are many ways in which you have justified death. And there are many ways in which you have justified sin and disease. And in many cases they've been elevated to places of honor: "Oh, she deserves to be a Saint. He deserves to be a Saint. He sacrificed for the benefit of everyone his whole life."

Wow, you hear that and you say, "Maybe . . . maybe there's some benefit for me in that kind of sacrifice. I don't really want to engage in it, but if the payoff is really good, it might be worth it. And so I'll play the fool for so-and-so. I'll be less than the holy Son of God that I am for the gold star, so that I can sit next to the Son of God in Heaven—all the while on the bus or the streetcar or the plane, you're sitting next to the holy Son of God *already!*"

Why do you think you're suddenly going to recognize that you're sitting next to the Son of God after you die . . . because you sacrificed so well? You're not!

That's the bad news that is the good news. And I tell it to you so you don't keep running after this carrot, thinking you're actually going to benefit from it.

You don't like bad things to happen, but you're not surprised when they do. Why not? Um, because you deserve it or probably you deserve it. "Oh, it's bad karma. It's from something I did in the last lifetime." See, I mean, you can pull up justifications for what's illegitimate from any imaginative source. And why do you even do it? Why do you indulge in it? Because you're feeling guilty—because guilt and fear go hand-in-hand. When you've lost communication—not communication with each other, but communication with your Source—you've lost communication with That which is responsible for your Being. And the holy instant is the reestablishment of that communication.

Now, we only got through one paragraph tonight.

You know what . . . even if at the moment you can't seem to see the possibility of radical idealism becoming practical realism, at least notice during this coming week when you're not willing to embrace it as a possibility, at least notice when you are feeling that the probability is, that there won't be any translation of radical idealism into practical realism . . . at least notice it! Oh I know, you're gonna say, "How depressing!"

If it's depressing, it means you don't know what to do with a *trigger* to a lesson, you don't know what to do with a *trigger* to a learning.

If you actually realize the degree to which you confine yourself to an orphanage, in which the experience of fear and guilt, frustration and the ultimate expression of anger is a never ending environment of your Being, you will actually begin to think that there might be some practicality in trying out something different, not just having a positive attitude, but actually attempting to find out whether it's true that there is such a thing as a holy instant, and that it's experienced when you're willing to dishonor all of the meanings you've given to everything and engage in a curiosity to know what

everything really is and to want to find out what it is from your Father, or from the Holy Spirit—that which is nothing more than your right Mind.

Now that's one of the best kicks in the seat of the pants that I've given in a long time. And as you experience levitation and fly through the air a little bit, at least say, "Wow, I haven't had this experience before. Man, he administers a swift kick, but wow, I'm levitating . . . I'm going to embrace what he's saying."

The fact is, that no matter how much you value sacrifice, it will never be accomplished. And an eternity of never accomplishing something is **not** what you were created for.

I love you. And I look forward to being with you next week. And I hope you look forward to being with me next week, because you're not sacrificing as much as you have been. And you are joy-ing in the freedom.

Okay.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 8th 2009

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Good evening. And welcome to everyone who's joining us on the Internet.

"Our Father . . . Our Father." That sort of undoes isolation right there, right?

"Our Father, Who art in Heaven, hallowed be Thy Name. Thy Kingdom come, Thy Will be done" . . . where? "On Earth, as it is in Heaven."

That's another way of talking about translating radical idealism into practical realism. You see? It's not such a novel idea, after all. But it does stimulate the words, "translating radical idealism into practical realism," . . . does render the meaning more meaningful. It stimulates a higher and greater expectation than the words *"Thy Will be done on Earth as it is in Heaven."* And it's important for you to have words to use that stimulate you further than you have been stimulated in the past.

Now I know that this last week some of you did pay attention, not so much to how many times you were open to and conscious of a need for things to be translated from radical idealism to practical realism, and I'm aware that there are of those of you who didn't even think about it, not really because you were neglectful but because your daily experience engrossed you quickly and got your attention and sucked you in. And you just began to deal with your week out of habit with whatever degree of authority you have brought into play in your life. And actually, it's right now, as I'm talking to you, that you're realizing that you missed out on a dimension of your week that you could've had.

I'm not scolding you in any way. I understand completely. But this week I'm going to give you the same task, if you will. This week I'm going to ask you to put a note on your refrigerator, or on the wall beside your toilet, or on the dashboard of your car, or on the inside of your appointment book. Put a note to remind yourself because it is going to make a difference if you take the time, many times a day, to look at whatever is going on and acknowledge that there's more going on than the meanings you've applied to everything that's happening.

There are things going on that are radically ideal. There are things going on that are the Kingdom of Heaven ***in action*** because there really is nothing else in action at any given moment. And so, there is something radically ideal right there in front of you at any given moment for you to be experiencing clearly without distortion, without distraction.

Now, guilt and fear and frustration and anger, these are all well-established habits that you're going to have to break.

You're going to have to break them because it's time to Wake up. It's time not to be ignorant of the truth. It's time to no longer be suffering from ignorance.

"Oh, gee, I'm not suffering from ignorance. I'm doing quite well, you know. Things happen in my life. I cope with them well. I cope with them intelligently. And as a general rule, I always come out on top and everyone around me is blessed in some way as a result of the principled way in which I handle things and the value I give to principle and love and beneficence, and the fact that I expect to see those things surface and manifest in my life and in the lives of those around me."

But you know what? You can't afford to be too pleased with yourselves.

Now why do I say that? I say that because if you are too satisfied with yourselves, if you are too comfortable, you will have a lower level of curiosity that you bring to every moment of your being conscious. And, with a lower level of curiosity, there's no way you're going to have the experience of radical idealism being translated into practical realism that is, for lack of better words, miraculous, indicative of the Presence of God, indicative of the Kingdom of Heaven instead of material existence as you've been viewing it.

None of you realizes the extent to which that which is less than the best, that which is less than optimal, is valued—and pleasure is gotten from valuing it.

For example: Ignorance instead of omniscience. Omniscience is to know everything. Ignorance is to not know everything . . . but what? Instead of not knowing everything and being uncomfortable and insisting upon getting back

to your Birthright, which is omniscience . . . what happens? You look at ignorance and you say, "Ah-h, this means there is much for me to discover. Why, I could discover things that will change life on earth. I could be another Galileo. I could be another Newton. I could be another Einstein."

You find great value in the presence of ignorance because it implies the opportunity for discovery. And you value discovery. You value discovery, why? Because it's exciting to be involved in discovery. It invigorates anyone who's discovering something for the first time, even if it's coming over the crest of the hill and seeing a view that you've never seen before.

Besides it being invigorating, if you are the discoverer, you get credit for the discovery and you might get appreciation, and people might value you for it. And at the bottom line, this contributes to your becoming a "real boy" or a "real girl" you see, as opposed to just an orphan.

So who would really want to experience omniscience if it takes away the excitement of discovery, the satisfaction of being the one that discovered it—the ego satisfaction of being the one who discovered it—and if you're going to lose the admiration of your fellowman, and if you're going to lose the opportunity to have far reaching benefits to your fellowman? Who would give up such valuable stuff in order to be omniscience, in order to know everything and have no questions? You see. In other words, who would really want to be Awake?

So you value ignorance more than you value being Awake. And as a result, you will not bring into play the curiosity that is appropriate.

You see, things are a hundred and eighty degrees out of sync. You value things. You value ignorance. You value being in the dark. You value being an orphan, because of all the potentials for expansion that it provides you.

But I want to bring out something here: If you were to say, "***Our Father Who art in Heaven,***" if you would reach out, not just to "a God," but your Father, and you joined with Him and you let His Perspective fill you because it is your native perspective, because you are His Creation, you won't need to engage in discovery for your sake, because you will stand with the Father in the holy instant, the instant of Creation. And in that experience of the holy instant, Being is Itself, the action of discovery. Creation is the discovery of that which hasn't been before.

You think you're going to lose the capacity to discover things that will make you substantial and important and valuable? No. You're going to stand in the midst of Creation, involved in the conscious Movement of Creation, by not having a mind held separate from the Father so that you experience the

Movement of Being—which is called Creation—with the Father and find yourself at Home . . . find yourself at Home.

Now that's the Reality. That's the radically ideal translated into the practically real for you, when you indulge in and practice the holy instant and you become free of the bondage—the addiction to trying to make a “real boy” or “real girl” out of yourself by valuing ignorance and the overcoming of it.

Now there are many other areas, all of which subtly affect you or not so subtly affect you, and which you practice consciously or unconsciously. For example: Mortality is profitable. Mortality is a big money-maker.

What about life insurance—strange name for it—when it's “death insurance?” It guarantees a benefit that you will receive when you die. So you get a benefit . . . well not really . . . everyone else you love gets a benefit when you die. But in the meantime, your insurance agent gets a benefit for getting you to buy death insurance. The life insurance companies are benefitted and they become part of the engine of the economy of the country, or the world.

If you are a senior citizen—or even if you're not—and you have a wife and family and you find out you have a terminal illness, and the terminal illness is the result of some sort of abuse that you were the recipient of through employment, let's say, you can sue the company and make money because of your mortality. And as I've brought out before, in many cases the trial goes on and on and on, and as long as it goes on, you cannot afford to have a healing because then you will lose the justification for the benefit.

All upside down, backward thinking. Ah-h . . . you can even become so sick, as we talked about last week and the week before—demented, confused—that you could come to the conclusion that you're more valuable to your spouse dead than alive: “Don't you dare keep a life support system going and eat up all of our savings. I want you to have all the funds available to you that you're going to need. Don't you dare keep that plug in. I'm more valuable to you gone, than still here.”

You see, I'm going to say . . . is that not sick? But I know that there are those of you who will hear what I'm saying and know that I'm not comprehending the reality of the situation. I can appreciate that also.

What I'm trying to point out is, that you have made accommodations for something you shouldn't be suffering from: Mortality. And you need to stop doing it automatically, unthinkingly, without question!

Oh, you hear mothers say to their children, or their husbands or wives, "You're going to be the death of me yet!" You've heard the statement, "Think to be heard of God and speak to be heard of men."

You know what? Almost always, guilt is used for two reasons: To make someone feel guilty so that you can control them, or, and, to make points because you are sacrificing on the behalf of someone else—you are doing something that they don't deserve and therefore, you're making points with God.

"You'll be the death of me yet!" which is the curse: "Speak to be heard of men," but it's simultaneously in the mind . . . it says, "Thank you God, you'll be the death of me yet, thank God," because if you're a martyr, you may get to sit at the right hand of God. You may be turned into a saint. You see?

It's sick.

There's another way to be. And that's what we're talking about week after week. Another way to be means, Be-ing a different way, not just thinking a different way. It means breaking habits! Are you to feel guilty because you have the habits? No, because you've been taught to have them. You didn't have anyone to train you or provide you with a different perspective.

Now a different perspective is being provided. And in the process you're finding out that you're doing things that are not practical, that are not helpful, that are sick, that exhibit insanity. But these things aren't shared with you without equal attention being given to the fact that you have an innate, capital 'S,' divine Sanity that could never be taken away from you and therefore, is still present right where you are being the activity of consciousness, or of conscious Being that constitutes existence.

You're being told that there is a different perspective that is available to you if you can break the habit of spontaneously and habitually repeating the past.

Now, the holy instant is the threshold of escaping the past. It's the threshold of escaping the habits. It's the threshold of your placing your attention in a new place: In the Father or Source you didn't think you had that gives you an Identity that you didn't know you had.

Now we talked last week about the fact that guilt and fear ongoingly cause frustration, which ultimately cause you to take action because of the discomfort of it. And the action you take is expression of anger.

Again, I need to say that no matter how good your life is going, if you're not Awake at this moment, you're still in the realm of anger and its practice, even

if it's only very subtle. And that's why I say, don't become too self-satisfied, because the use of anger must come to a stop and it won't if there is no conscientious effort made.

Now continuing from where we left off:

In these insane relationships, . .

. . . meaning the relationships where anger are used for control and where ignorance and mortality are used to supply meaning to life.

In these insane relationships, the attraction of what you do not want seems to be much stronger than the attraction of what you DO.

The use of anger for control works and so you use it. It's attractive to you. Whatever is attractive to you, whatever you find useful, draws to you those things that will bring it into play. It's that simple.

So you have to find something new that's attractive . . . like, "What's the truth here? What is the conscious experience of what is really going on that it's my Birthright to be experiencing even though I'm not. Father, please reveal it to me, You have my attention, the truth has my attention."

. . . the attraction of what you do not want seems to be much stronger than the attraction of what you DO. For each one thinks that he has sacrificed something to the other, and HATES him for it. Yet this is what he thinks he WANTS. He is not in love with the other at all.

And we're talking about special relationships. Special relationships are usury relationships. They are relationships used to get you what you want. And of course, the other one in the relationship is going to be doing the same thing. And so a healthy relationship is one in which you each let each other have what he wants, or she wants, without sacrificing what you think your integrity is.

And so it's a game. It's a mutual manipulation, "You stroke my back, I'll stroke yours, without my ever getting to know you and without your ever getting to know me and without our ever being real with each other."

He is not in love with the other at all. He merely believes he is in love with SACRIFICE.

"My family will be the death of me yet. By God that one needs that family to be the death of her or the death of him yet because of the kudos—the gold stars—that will be gotten for having endured." You see.

He is not in love with the other at all. He merely believes he is in love with SACRIFICE. And for this sacrifice, which he demanded of HIMSELF, he demands the OTHER accept the guilt, and sacrifice himself as well.

We talked about the fact last week that everybody thinks the ax is going to fall, everyone thinks he or she is guilty and that sooner or later their guilt will be found out or will be manifested in some sort of lack or bad luck as though karma is being played out. Again, another way of justifying sick thinking.

And what happens when you demand of the other that he sacrifice as well? The other does sacrifice as well, because he was expecting the ax to fall—he found the idea of axes falling, attractive. And thus, when an ax falls, it's expected and not contradicted, not resisted, not rejected. "Of course the ax fell. It was going to sooner or later. Things couldn't go smoothly indefinitely."

How many of you have had that very thought at one point or another? Really, every single one of you has. If things have gone well, you know, it's like, "Well when is . . ." (another saying) "When is the other shoe going to drop?" You see.

Forgiveness becomes impossible, for the ego believes that to forgive another is to LOSE him.

Now guilt is a wonderful leverage, if you can convince the other one that he's actually guilty. If you can get the other one to believe that he is guilty or if you can find one who's willing to believe he's guilty before you even tell him what he's guilty for, you have a good stooge—you have a good controlee. And as long as guilt is in place, you have a solid relationship with that one. That one, if you have the goods on him, is not going to do anything to cross you. And so you have a "bonded relationship," one in which he is in bondage to you. You see?

Forgiveness . . .

. . . which would be the opposite of holding one guilty . . .

. . . becomes impossible, for the ego believes that to forgive another is to LOSE him.

"Why, if I forgive him, [chuckles] he won't stick around. He won't be my friend. I'm nobody for anybody to be a friend to. Nobody likes me. Nobody

will like me. So if I want to have someone in relationship with me, the only way I can do it is to find a way to make him or her guilty and then convince them that it's their pleasure to pleasure me—to take care of me, to do what I need in exchange for which I will praise them, but not without holding them to their guilt, you see.

Again . . .

Forgiveness becomes impossible, for the ego believes that to forgive another is to LOSE him. For it is only by attack WITHOUT forgiveness that the ego can ensure the guilt which holds all its relationships together.

Now, all of you to one degree or another do employ these tactics. You may not be a beginner in your Awakening and you may not be employing these practices with the diligence or the commitment that you used to, but you must be persistent enough to arrive at a point where you're neglecting to employ these in any way, shape or form. And that's what the holy instant is for.

Again . . .

For it is only by attack WITHOUT forgiveness that the ego can ensure the guilt which holds all its relationships together.

Yet they only SEEM to be together. For relationships, to the ego, mean only that BODIES are together. It is always physical closeness that the ego demands, and it does not object where the MIND goes or what IT thinks, for this seems unimportant.

Remember, we talked about the mind being the place where you can be private, where communication doesn't occur and that the use of bodies is where communication occurs. Again, a hundred and eighty degrees out of sync.

As long as the body is there to receive its sacrifice, it is content. To the ego, the mind is private, and only the BODY can be shared. Ideas are basically of no concern, . .

. . . to the ego . . .

. . . except as they draw the body of another closer or farther. And it is in these terms that it evaluates ideas as good or bad.

See, the only place in which ideas are given a context, an evaluation of such as good or bad, is how effectively those ideas cause bodies to behave together

and communicate. And by means of *that* communication, accomplish the bondage that's called a loving relationship, a constructive relationship, a good business relationship, etc.

What makes another guilty and HOLDS him through guilt is "good."

I'm going to ask a straightforward question and I would like each of you in your mind to give the straightforward answer.

Are you loveable?

Or do you have to develop and use skills, whether constructive or destructive, to get people to pay attention to you, to be with you, to involve themselves with you?

Now the question was to you: Are you loveable? Which means, do you believe you are loveable. Do you experience yourself as loveable? The question wasn't, do other people think you're loveable. Be very clear about that. It doesn't matter what anyone else thinks!

To you, are you loveable? Are you in your own appraisal of yourself, your own experience of yourself, are you worthy of anyone else's genuine fulfilling attention and affection and friendship?

I know sometimes you feel that you are, and sometimes you feel that you aren't. But in all cases, the way you see yourself is going to absolutely govern the way you present yourself and are present with others. And the way you present yourself will elicit responses.

What is the holy instant for? The holy instant is for the experience of communication with your Father or, I'm going to say, communication with the Holy Spirit, which is nothing more than your right Mind. And in that communication, experiencing what you Are and who you Are—the truth about you, so that you're not confused about you and you're not publishing your confusion about yourself, so that when you're asked, "Are you loveable?" there's no question about it, "Of course." Except when you say, "Of course," it's like the universe standing with you, sings in chorus with you, . . . "Of course . . ."

Again, . . .

What makes another guilty and HOLDS him through guilt is "good."

According to the up-side-down, backward thinking of the ego, the orphan.

What RELEASES him from guilt is "bad," because he would no longer believe that bodies communicate, and so he would be "gone."

Right now you think you have a thought in your mind and no one else is there. In your mind you think everyone else is "gone." You see. But in the up-side-down, backward thinking . . .

What RELEASES him . . .

. . . your brother . . .

. . . from guilt is "bad," because he . . .

. . . your brother . . .

. . . would no longer believe that bodies communicate, and so he would be "gone."

In other words, in the realm of bodies he would be gone just like in the realm of the mind you think others are gone. But a shift occurs when you stop identifying yourself as a body and instead, allow your mind to register with you as that context in which the experience of bodies and all forms is occurring. Then the presence of others doesn't seem to be gone . . . don't seem to be gone . . . others don't seem to be gone any longer and mind no longer seems to be private.

You are going to have to arrive at a point where you let your brothers go, where you release them from your control of the presence of their bodies in your experience, so that they will stay there and so that they will appear to be a wonderful community, family, whatever you want to call it—a social group that validates every member of the group by its groupness.

Body identification is one of the habits that needs to be broken. And it will be broken when your attention and curiosity shifts from body and what bodies can cause to happen, to Mind.

Idea . . . ideal . . . ideals are mental . . . ideas are mindful. Radical idealism is Mind, is mindful. When you shift from body identification to mind identification, you begin to see radical idealism being translated into practical realism, which means your every experience . . . now . . . now . . . now . . . today . . . here . . . here . . . here. You see.

It isn't until you let go of the control of your brothers' bodies through the use of guilt, that you will find your brothers and sisters to be ever present with you in full communication, because all of you are, for lack of better words, the Father's Mind Knowing every aspect of Itself. Just as abandoning ignorance and the opportunity that it seems to provide for discovery, just as *that* puts you in the position of standing at the threshold of Creation, which is Itself infinite discovery forever, your abandonment of your brother as body and a thing to control by the use of body, which your ego says will constitute a disappearance of your brother, will constitute a replacement in which you experience your brothers and sisters *infinitely—all at once*, with full comprehension and full meaning, full communion, full brotherhood.

And so, what it appears that you will lose is miniscule, is very unsatisfying by comparison with what will replace it . . . as radical idealism is translated into practical realism.

I'm going to end tonight by simply reading the next sentence. It sounds like an indictment in a way, it sounds very negative. But what we've talked about has brought it into focus. I'll talk about it next week. But right now I want you to be willing to sit with it this week, because you know what? It makes the practice of unintelligence unattractive. And I've shared enough with you for you to know that there is something to replace it. And I want you to be with this so that you can see the unattractiveness and not want it anymore.

Suffering and sacrifice are the gifts with which the ego would "bless" all unions. And those who are united at its altar ACCEPT suffering and sacrifice as the price of union. In their angry alliances, born of the fear of loneliness and yet dedicated to the CONTINUANCE of loneliness, they seek relief from guilt by increasing it in the OTHER. For they believe that this decreases it in THEM. The other seems always to be attacking and wounding them, perhaps in little ways, perhaps "unconsciously," yet never without demand of sacrifice. The fury of those joined at the ego's altar far exceeds your awareness of it. For what the ego REALLY wants you do not realize.

We're reading about and considering the holy instant and communication. It's like the holy instant and the answer. We're discussing what the holy instant is the answer to. Don't gloss it over. I want all of you to understand completely what the holy instant and communication is the answer to, so that you might appreciate it fully, comprehend it fully, embrace it uninhibitedly.

I love you all. And I look forward to being with your next week.

¹Bible, Mathew 6:9
A Course In Miracles (reference pages)
Chapter 15 – Section – THE HOLY INSTANT AND COMMUNICATION
²Sparkly Book – p.365, 2nd Full Par. / JCIM – p.153, 5th Par. / CIMS – p. 307, Par. 71
Chapter 15 – Section – THE NEEDLESS SACRIFICE
First Edition – p. 296, 2nd Full Par. / Second Edition – p. 318, Par. 7

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 29th 2009

Good evening. And welcome to everyone who's joining us on the Internet.

We're reading from a section entitled, *The Holy Instant and Communication* from a chapter entitled, *The Purpose of Time*. The purpose of time is to give you the opportunity to abandon time—to get out of time back into eternity, your Home, your starting Place, your forever existing Place, and the apparently future Place which you will experience as you abandon your intent to try to be independent from your Source.

Now, I'm going to put it this way: There is a transition that occurs. Because you experience yourself as separate from God, because you have intended to be separate by being an independent autonomous agent, you're in a position where, if you want to return Home and reconnect with your Father, you have to do it by means of communication because your sense of separateness is so definite. So you, from over here all by yourself, are going to communicate with your Father over here in the Kingdom of Heaven—somewhere else than where you are.

When you use or utilize the holy instant for reestablishing communication and you allow that reestablishment to occur so that communication is happening—apparently two-way dialogue—that's the beginning of a transition. You will not, however, forever stay in communication—two way dialogue—because as you communicate by means of the Holy Spirit, or by means of your connection with your Guide, a shift occurs and communication becomes **communion**—simultaneous inseparable Oneness. Communion . . . communion. It's a shift into that place where, as the Bible says, you ***“Let that mind be in you which was also in me.”***

Communication transitions into communion. Communion becomes, for lack of better words, non-disintegrated conscious experience: integrated conscious experience.

Now, we started out the last time we met with the beginning of the Lord's Prayer and tonight I want to begin with the beginning of the Ten Commandments. The first one says, "***Thou shalt have no other gods before me.***"² [Repeats] "***Thou shalt have no other gods before me.***"

Now, in light of what we've been learning, that means: Listen to no other voice but Mine. "Thou shalt not listen to any other voice than Mine."

That means, thou shalt not listen ***first*** to your mother's voice, or your father's voice or your sister's voice or your brother's voice or your son's or daughter's voice, or your guru's voice. You will not listen to any of those first.

"Thou shalt not listen to any other voice than Mine." That choice and the experience of fulfilling that choice is what we've been talking about as the proper use of the holy instant, or the purpose of the holy instant to reunite that which was always One, which you, for a time, have believed was two.

I need to reiterate that the word, "communication" here, which is referred to as Salvation, is something far more than just you communicating with your brother, sister, mother, father, daughter, son, boss, relative, guru. It's far more than communication with a body. That's not what it's talking about.

That kind of communication which you have been engaged in, we'll say, for your whole life, does not constitute Salvation and you all know it hasn't. How do you know? You're not Awake. You're not free from sin, sickness and death. You're not truly and uninterruptedly happy and you don't feel like you're at Home.

Now, God is divine Mind. So the first Commandment means, "Thou shalt have no other mind but Mine"—God being the speaker. Your having the Mind of God as the forever-healed experience of your mind is the result of the holy instant in which communication transitions into communion.

Now the key here is, that the communication that constitutes Salvation is your ongoing conscious connection with the Father in which, no matter what is going on, you're always asking for, you're always desiring ***first*** to experience the Father's Perspective about whatever it is that is going on, so that when you interact with what is going on, the interaction arises from your conscious connection, your conscious communication, your conscious communion with God. It's this that constitutes Salvation. And it's simply this that is your goal, no matter how intellectually complicated or spiritually technically detailed you want to get.

So what we're saying is, that healing, the correction of illusions, arises out of communion, which arises out of **communication** in the holy instant **to begin with**.

Now, you can pray for that to happen and it is well to pray for that to happen. It is well for you to ask the Father or the Holy Spirit or me to fill you up with clear mental atmosphere, clear mental environment and to ask to be filled with the truth that heals. But you know what? It's not going happen by magic. It's not going to happen without your involvement.

Important: It's not going to happen without your involvement. Healing will not be **done unto you**.

You see, as we go into the book here, we start with this paragraph I read at the end last time that doesn't paint a very pretty picture:

Suffering and sacrifice are the gifts with which the ego would "bless" all unions.³

If you're not Awake, then you are constantly under the gun, so to speak, you are constantly vulnerable, you're constantly insecure, and you're constantly in need of somehow securing stability. And the only means that you have to accomplish that is through the communication of guilt.

You have to weasel your good out of your brother. It's that simple. And you do it because you're afraid. You're afraid because you're in the middle of insanity. You think that you're alone. You think you're independent. You think you have a God-given right, a Birthright, to make decisions for yourself and succeed all by yourself. That isn't true. And embracing that state and embellishing it causes fear. It also makes you feel guilty, because at the bottom line you know what you're trying to do isn't possible and you know that the accomplishment would constitute a lie about Creation, and absolute denial of your Father, of your Source, and that will never be comfortable.

So, all you little orphans work each other over so as to secure stability. It hasn't worked. But there is a way that works. And the way it works is that you have to abandon the idea that the only thing you have to work with are bodies, and that bodies communicate and that the purpose of communication is to coerce behavior that represents stability and safety for you.

From first to last, it's unkindness. It's an unkind behavior.

Now why am I saying this? Because there comes a point where you have to do something different and the "something different" is what we're reading about. It is engaging in and utilizing the holy instant.

If you want to see the correction of an illusion, whether it's illness, whether it's injury, whether it's blind obedience to drugs or alcohol, you're going to have to want to experience no other mind than God's Mind. You're going to have to want to have no other gods before God. And, I'm going to tell you flat out, that that is going to feel like an absolutely independent act—a very lonely act. But it will only seem that way by comparison with the environment that you will be emerging from.

Now, it's a time of year when there are many baby birds that are past the stage of being baby birds and they are still insisting upon pestering mommy to put food in their mouth. And even if mom is on a lawn or in an area where there's bird-seed and there's abundance of food, those babies have their eyes only on one place: Mommy's mouth. Why? Because from the first moment they think they can remember, that's how they were nurtured, that's how they felt good. And so here they are, perhaps walking around in half an inch of bird-seed on the ground, not seeing it because their eyes are focused on mom's beak and they're making raucous noise pestering her to feed them, which she does slowly . . . and manages to do evermore slowly.

Now, you know from watching them, that the time is going to have to come where they decide to notice what mom is doing and look down and see all this food, the seeds, or look down and here are the worms or the bugs, and take a bite themselves without relating that act of, I'm going to say sovereignty, to mom. It's like abandoning everything that's meaningful. It's like abandoning ***mom*** . . . abandoning all the ***feelings*** associated with ***mom***.

To decide to take the bite yourself feels like abandoning mom. It's not easy and it feels like you're trying to be independent. It feels like you're doing something that's going to make you be lonely because mom won't be there . . . because you're gonna feed yourself? It doesn't make sense.

Now, the simple fact is, that when we're talking about the holy instant and when we're talking about hesitating and doing the two-step so that you say, "Father, what's the truth here?" what are you doing?

Well you're doing a few things: You're abandoning checking with your friends, or your guru or your mom . . . or whoever has explained life to you; your professor. And you are leaning into the answer from a direction that doesn't involve a relationship with those that you can see—all these bodies around you. It feels like an act of independence. It feels like doing something that makes you be alone. But mind you, this act that you're engaging in is a conscious act of joining with Something that you have not experienced communication with, much less communion with.

There comes a point in this apparent process of waking up, of coming back into your right Mind—your divine Sanity—and your rightful place in the Movement of Creation . . . there's comes a point at which you must stop leaning on and manipulating your brothers and sisters into being the source of your answers—the source of your reason for feeling stable.

If you've chosen well among your brothers and sisters, among those bodies with whom there seems to be communication, you will have been involved with those who point you in the direction that I'm pointing you in at this moment, that point you within to that very intimate, and we could say private, but I'm going to say, very intimate place of connection with your Source, where you lean into this Source and dare to entrust yourself to this action where you have no external proof of the validity or the dependability of what you're doing.

Until you, like the baby bird, get your own food for your own reasons, and that act doesn't put any of your brothers or sisters or mothers into a position of obligation to you that fulfills your dependence on them . . . until you do that, the full meaning and impact of the holy instant will elude you and you will **not** get out of the orphanage! "But I don't know how to do it." Then persist in doing a very simple thing: Persist in asking for help!

Now you notice that this communication that I'm describing isn't communication between bodies, is it? It's between you and God. It's between you and the Holy Ghost—you and the Holy Spirit—which is nothing more than your right Mind. It's all Mind. Communication, **real** communication, is all Mind.

Well you're not used to that. You don't think it happens. You think it only happens body to body. Or shall I say, body over body—bodies controlling bodies, bodies making bodies behave in a way that provides safety and security and, hopefully, self-respect.

Now, just as with the baby bird abandoning his mother as that which identifies his completeness, you will find yourself uncomfortable in abandoning your allegiance to your brothers and your misuse of them to provide you with a feeling of security and wholeness. And it will feel like a reckless and dangerous thing to do that will increase the vulnerability that you have used as justification for misusing your brothers and sisters.

That feeling of vulnerability that caused you to mistreat your brothers and sisters was a result of abandoning your Father, of getting a divorce, emancipating yourself from your Source and developing a sense of security from strange behaviors as an orphan.

"Thou shalt not listen to any other voice but Mine. Thou shalt not have any other mind but Mine." These, at this point, are strange experiences, unfamiliar experiences. But you know what? You're not going to shift into the actuality of them until you emancipate yourself from dependence upon your brothers and sisters to provide you with something that you already have by virtue of your Birthright, by virtue of what you truly Are.

Once the baby bird finds out that he can have more worms by going after them himself than he can have if he waits for mom to get one for him and one for his brother and one for his sister and one for his other brother, he's going to go after the worms and to hell with mom [chuckle]. He found he doesn't need her for that, he doesn't need to make her function in that way.

Likewise, when you will dare to lean into the holy instant to establish communication with That which is bodyless—That which is not primarily a body—and you have the unfolding experience of the fact that you really are the Son or Daughter of Something Else, that you have a Source that you're in inseparable relationship with **already**, a relationship which means that you're whole, a relationship which means that you're not subject to sin, disease and death, you will be glad to abandon what the **Course** speaks of as "special relationships." And the abandoning of them will not seem like a loss to you at all.

And when that happens, you will apparently become an agent for change in the world, or shall I say, in the orphanage—not that the orphanage will be remodeled and revamped and made more spectacular for orphans to live in—but an agent for change in the sense that you say to the other orphans, "Hey, stop leaning on each other that way. You're not orphans. Come on out of the orphanage and abandon all of the well-established activities that identify orphanhood—meaning abusing each other, meaning living in a constant state of fear, meaning seeming to be vulnerable, able to become sick, die, experience uncorrectable injury.

"Come on out from that. Stop bickering with each other. Stop trying to communicate with each other, just because you can see bodies, and that means that that's what you must communicate with. Come out of that mindset and invite the holy instant, utilize the holy instant. Reach to that which is actually in you that is infinity, that is God, that is you in your infinite right Mind, in your infinite Sanity.

"And if it seems scary to you, persist anyway. Just like the baby bird arrives at a point where it must get its worm on its own and persist in it, even though the urge is absolute, it would seem, to run to mom and pester her to death . . . pester the heck out of her to get her to feed you."

You will not discover your omnipotence, you will not discover your omnipresence, you will not discover your omniscience until you completely abandon leaning upon external sources for omniscience and omnipotence. But when you do abandon leaning on everything out there, omnipotence will become yours, omniscience—knowing everything—will become yours, omnipresence will become yours.

What will omnipresence mean? Well, it'll mean peace, because there's nothing outside of omnipresence to be at odds with it. Omnipresence means everything fits: You fit with everything, everything fits with you, you're all it and it's all you, infinitely. It means everything and more that's embodied in the word "Home"—everything you can imagine about the ultimate of "coming Home." It means that and infinitely more.

You know, you're cautioned not to lean unto your own understanding. And yet, you must, all by yourself, decide to lean into your right Mind—the Holy Spirit—and not renege on that decision, so that the Allness of what you Are might infill you and replace the sense of private, intimate aloneness that you're having to bring to bear in order not to be distracted by all the input you can get from everything out there, nor the relief that you might feel by being able to make everyone else and everything else responsible.

Hey, baby bird would love to make mom responsible for feeding him for the rest of his life, but he would never come into the conscious experience of what he is. He's a bird not a baby. He didn't show up in order to forever be a baby, a permanent dependent. And neither have you.

So, if you want to see healing, if you want to see the correction of illusions that you are suffering from, you must be willing to do one thing: Don't pray to have things fixed, still being unconscious yourself of any relationship with God, still not having experienced the holy instant because you never for a moment said, "Father, what's the truth here? What's the truth that shows the problem to be nonexistent because my fulfillment has never been altered in any way? What's the truth?"

If you ask for healing, if you desire healing, you're going to have to stop listening to other voices than God's Voice. That means that you're going to have to stop listening to the voice for fear *in you*, and you're going to have to stop letting it ramble, and you're going to have to stop stoking it with more and more bad news and more and more doubt and more and more personal energy of yours to rev it up. It means that you've got to use some self-discipline and stop doing what doesn't work, stop letting all these voices speak and register with you and cause you to get into a reaction with all of them. It's hell! . . . plain, pure and simple.

A Comforter was sent to everyone. The Comforter is your right Mind. The Comforter is the Holy Spirit. The Comforter was sent to you the moment you decided to try to be independent and to become a puppet without strings—a real boy in your own right. The moment you abandoned your right Mind, It was held in trust, ever present with you and forever insinuating Itself into your awareness to get your attention and bring you back into your full conscious awareness of what you divinely Are.

All we're talking about here is you making the choice to let your right Mind back in . . . by what? Having no other gods before God. Listening to no other voice than the Voice for Truth—God's Voice. Having no other mind but the Mind that is God. And hanging in there with doing that ***until you hear***. And then invest your trust in what you're hearing, so that you're not going and checking with others to get validation. You see?

There comes a point at which the baby bird has to stop going to mother for validation of its ongoingness.

Now, you all know—any of you who have attempted this—that it feels very lonely and it feels like you're leaving everyone behind or pushing them away, shutting them out, not valuing them. It feels like the opposite of embrace.

Why, the ***Course*** talks about holy relationships as well as special relationships, so why not get busy developing holy relationships with each other. Well, any relationship that you develop with someone else, while you're still not experiencing the conscious connection with God, is just another special relationship dressed up in spiritual finery . . . "Lookin' g-o-o-d" . . . but still false, still not valid.

What the baby bird abandons is a special relationship with the bird called its mother. But the relationship with that bird doesn't end. Hey, the United States broke away from England, took its independence in the sense of standing on its own ground, being responsible for its own decisions, emancipated itself from its mother country and in the process it ceased to be a dependent and it opened up the door for England and the United States to be brothers, to relate to each other without dependence.

Now, we've been talking for quite some time now about where we're going, what it is that what we're studying is all about. We've been talking about what does it mean today, here, in your daily life. This is what it means: In communication lies salvation.

The communication that constitutes salvation is communication between you and God's Voice, which happens to be the Holy Spirit, which happens to be your right Mind. We're talking about That which is One, but seems to be two

being brought back into Oneness. And that act has to arise out of some sort of basic self-respect that doesn't involve abusing your brothers and sisters, doesn't allow your brothers and sisters to abuse you, does not attempt to engage in communication as though it's bodies that communicate, and instead finds in the reunion of that which was always One, ***infinite Brotherhood*** that has nothing to do with bodies relating to each other, but which has to do with Mind infinitely experienced and infinitely expressed, experiencing its all-inclusive unity and Brotherhood and wholeness and peace and invulnerability and omnipotence and omniscience and omnipresence . . . and on and on.

Now I want to end tonight with a statement that comes at the end of the ***Manual for Teachers***. Right at the very end there's a two or three page section called:

AS FOR THE REST . . .⁴

After all of this, then . . .

AS FOR THE REST . . .

And this is very important, because it relates most specifically to what we're reading and what we're discussing. It says . . .

There is another advantage,—and a very important one,—in referring decisions to the Holy Spirit with increasing frequency. Perhaps you have not thought of this aspect, but its centrality is obvious. To follow the Holy Spirit's guidance is to let yourself be absolved of guilt.

I'm going to read it again:

There is another advantage,—and a very important one,—in referring decisions to the Holy Spirit with increasing frequency. Perhaps you have not thought of this aspect, but its centrality is obvious. To follow the Holy Spirit's guidance is to let yourself be absolved of guilt.

And because guilt always has a partner, fear, it means being released from fear as well. And since guilt and fear, prolonged, cause anger, then it means moving into an arena of being, you might say, in which anger is not only absent, it isn't even considered, you might say, as a use for manipulation and control.

I'm going to begin again.

There is another advantage,—and a very important one,—in referring decisions to the Holy Spirit with increasing frequency. Perhaps you have not thought of this aspect, but its centrality is obvious. To follow the Holy Spirit's guidance is to let yourself be absolved of guilt.

Here it is:

It is the essence of the Atonement. It is the core of the curriculum.

Mind you, this is right at the end of the *Course* in the *Teachers Manual*, in a little section called:

AS FOR THE REST . . .

This little point is the *essence* of the Atonement and it's the *core* of the curriculum.

The imagined usurping of functions not your own is the basis of fear.

If you usurp functions that aren't your own, it's going to cause fear. When you say, "Father, I'd rather see it my way. Father, I'd rather do it my way," and you take on functions that aren't yours, it's going to do what? It's going to cause fear. It's also going to cause guilt and eventually it's going to cause anger, which will be used as the means for running life miserably.

Now . . .

[Raj didn't read this sentence:] The whole world you see reflects the illusion that you have done so, making fear inevitable.

To return the function to the One to Whom it belongs is thus the escape from fear.

And I'm going to add, and guilt and the need to use anger or feel it for any reason.

To return the function to the One to Whom it belongs is thus the escape from fear. And it is this that lets the memory of love return to you.

Now, it's important to see this. It's like these steps bring Reality back into focus for you—for everyone. When you pray for something, that's what you need to be praying for. When you do the two-step, that is what you're asking

for. When you say, "Father, what is the truth here?" that is what you're asking for. If you say, "Father, make that mean man stop doing what he's doing." "Father, get me a fantastic well-paying job," these aren't the questions to be asking. This isn't what to be asking for. What you want is what answers those questions by perhaps showing that they don't need to be answered at all because fulfillment constitutes something far more wonderful.

Now, again . . .

To return the function . . .

. . . that you usurped . . .

. . . to the One to Whom it belongs is thus the escape from fear.

[In other words, the escape from fear occurs] when you say, "Father, Thy will be done," and then you say, "Father, what is Your will?" and you listen until you get the answer even though you would so much love to go ask somebody else what the answer is without having to go to the trouble and the effort of hanging in there with your desire until you get the answer, and entrust yourself to the process and value the answer and dare to embrace it.

To return the function to the One to Whom it belongs is thus the escape from fear. And it is this that lets the memory of love return to you.

It lets your function register with you consciously once again. It lets your invulnerability register with you so that you feel no need for protection and defense. And in the absence of maintaining defense the love that you Are spills out and defines you as you watch it defining you. You see?

Do not, then, think that following the Holy Spirit's guidance is necessary merely because of your own inadequacies. It is the way out of hell for you.

And that sits there in a little section called:

AS FOR THE REST . . .

The holy instant as communication . . . the holy instant—period—is as it said, the essence of the Atonement. It is the core of the curriculum.

You will go into the holy instant alone with your own commitment, which the Holy Spirit will have inspired in you in one way or another. And you will persist because that's the way the Atonement works, that's the way your coming back into your right Mind works. And it's really the one and only

thing that needs to occur in order to Wake up—no matter how long this book, *A Course in Miracles*, is, no matter how many words or pages.

At the bottom line, you must stop doing what doesn't work. You must stop listening to other voices. You must stop listening to *your* voice, because until you listen and ask for God to reveal to you the Truth, until you ask for the Holy Spirit to reveal to you the Truth, your Real Voice won't be heard yet. And it's your Real Voice that you want. And it's your Real Voice that you are going to determine to listen for no matter how long it takes, whether you can get confirmation from any other source or not.

God insists on your knowing yourself for who you truly Are. And that's why the Holy Spirit, which is your right Mind, is present to respond to you when you're willing to lean into It and rely upon It. The Holy Spirit is your right Mind and It is in place in you because you have a Father and you're not an orphan. And your reconnection with It is inevitable, unavoidable, because you haven't stopped being what you divinely Are.

Be willing to do the hard work. Be willing to do the diligent, intimate, private work, where you lean into God for the confirmation of your divinity, lean into that place where God's laws prevail, so that you might have the evidence of it. And do it without continuing to look outside yourself to find out whether you're doing the right thing.

I love you very much. I love you enough to tell you not to lean on the wrong thing.

And I look forward to being with you all next time.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND COMMUNICATION

¹*Bible: Php 2:5-11, ²Exodus 20*

³*Sparkly Book – p.366, 1st Full Par. / JCIM – p.153, 7th Full Par. / CIMS – p. 308, Par. 73*

Chapter 15 – Section – THE NEEDLESS SACRIFICE

First Edition – p. 296, Last Par. / Second Edition – p. 319, Par. 9

⁴*Manual for Teachers – p.71 – Section – AS FOR THE REST...*

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A Course in Miracles Study Group with Raj, August 29th 2009
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 5th 2009

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Before we have our quiet time, I've asked Paul to let me make an announcement.

It has almost been a year and a half since there was a need to share with everyone a request for financial support. It's been a wonderful period of time. During that period of time, many new people have found the website and the materials, and have joined us for the study groups approximately every week. And many of them have not had the opportunity to learn that the basis for the operation of the Foundation, the manner in which this work is done, is entirely on the basis of Gift.

There is never a charge for anything that we do, or for the sharing of the materials. And there's no way to purchase the materials because they are available at no charge. They are a gift.

I, in the beginning, instructed Paul to set up this activity as a non-profit foundation, corporation, and let him know that no steps would be made to generate income; no grants would be sought; no literature or materials would be sold—that every aspect of this activity would have to happen on the basis of a voluntary expression of gratitude, whether it's the fact that Paul participates with me as an expression of gratitude for the truth that he's hearing, or that the support for the activities, since the activities do cost something to carry on, would also have to be on the basis of Gift. Voluntary expressions of gratitude.

Every aspect of this activity is gratitude embodied.

Now, at the present time contributions have dwindled. The simple fact is that Paul has not received a paycheck since the next-to-the-last week in July. There is need for support to take care of the basic operating expenses so that, for lack of better words, Paul does not become distracted through fear or concern and can stay with Gift. There is no need for the giving of Gift not to be sufficient to meet the need.

Now the simple fact is, as we'll be discussing a little later, there's a need for truth to be expressed. There's a need for each of you to be able to hear it. There is a need for each of you to be reminded of it, because although at times you will "catch a wave," as it were, and feel supported in your confidence, in your faith, there will be other times where your faith will be tested, where doubt will creep in, where circumstances will distract you and seem more valid than the truth that would make you free. Those are the times when you need to be able to hear the truth—literally, to be able to walk to your computer and push the button and listen to a gathering that may have happened back in 1993, or last week's meeting, [snaps fingers] right there in the middle of the night! It's marvelous.

So, I'm taking this time to let everyone know that the need is there. If you want to think of it as a "fund-raising," fine. But don't get too conceptual. I prefer for you to stay in touch with gratitude and act from there.

There will be an announcement, a transcription of what I've just said, posted on the Gathering Place and on the Home Page tomorrow, and emailed to everyone on the email list.

The gifts of gratitude that have kept things going for the last twenty-some years are greatly appreciated . . . gratefully received.

Thank you.

Okay. Let's take a few moments to be quiet together. (Quiet time)

Good evening. And welcome to everyone who's joining us on the Internet.

We'll go right into the Book—into this awful paragraph:

Suffering and sacrifice are the gifts with which the ego would "bless" all unions. And those who are united at its altar ACCEPT suffering and sacrifice as the price of union. In their angry alliances, born of the fear of loneliness and yet dedicated to the CONTINUANCE of loneliness, they seek relief from guilt by increasing it in the OTHER.

"I'm going to make you guilty! You're responsible for my suffering. You're responsible for relieving me of my suffering. And you know what? You're not doing anything to relieve me of my suffering, therefore, you're to blame for my ongoing suffering." You see.

What did that do? What did all of that do? It said: "I don't have anything to do with my suffering. I have no choices I can make that would make a difference. I'm suffering for no good reason at all . . . at the hands of someone else . . . at the hands of circumstance or chance." You see. And it's not true. Your decisions make all the difference in the world.

But let's continue. So . . .

. . . they seek relief from guilt by increasing it in the OTHER. For they believe that this decreases it in THEM.

You know what? Whether we're talking about truth or illusion, what you give away you get to keep. That's a law that does not change whether you're on the side of truth or illusion. So the belief that this decreases in them is totally false.

Now . . .

. . . they believe that this decreases it in THEM. The other seems always to be attacking and wounding them, perhaps in little ways, perhaps "unconsciously," yet never without demand of sacrifice.

Interesting. Because very often, because of the devotedness to the game-playing, and perhaps even a spiritual willingness to "see the best in another," the action of attack and being wounded, because it happens perhaps in little ways, perhaps unconsciously, you say, "Well I won't say anything about it. He's not really trying to hurt me. She's not really trying to hurt me. It's completely unconscious. What it is, is it's just plain pure thoughtless and so I don't need to jump on them for that."

But the fact is, that it's never without demand of sacrifice. Attack always makes a demand for sacrifice that you will have to pay if you don't object—if you don't say, "No!" to this con job when they say, "Well it's all your fault." No, it isn't. That's a con job trying to put one over on you, trying to get you to say, "Yeah, you're right!" They're hoping you're going to feel guilty enough because you're an orphan that you won't even question them seriously because you were waiting for the axe to fall from somewhere because you were guilty, you see.

And everything gets fuzzy. You're expecting an axe to fall and that's your ignorance. And they throw an axe at you and you say, "Oh, that must be the axe that I was expecting to fall . . . and well, I lack the clarity to see that what they're trying to do is a con job—something for me to object to. And my attitude that says, 'Something bad is going to happen to me because I'm an orphan,' that I need to say no to and object to." You see? Clarity needs to come into play, not fuzziness.

The fury . . .

. . . continuing . . .

. . . of those joined at the ego's altar far exceeds your awareness of it.

See, you do soft-pedal it, you do cover it up, because why? Because although you might be willing to see that the bad behavior of others arises out of fury, you're not willing to take a look and see that your behavior . . . your bad behavior toward them . . . your manipulative behavior toward them arises out of fury. So you won't look at it. If you look at it anywhere, you're going to see it's everywhere. Because it ***is*** everywhere until you leave the orphanage, until you decide to engage in the holy instant—to practice the holy instant and to abandon your privacy, your aloneness.

The fury of those joined at the ego's altar far exceeds your awareness [of It]. For what the ego REALLY wants you do not realize.

We'll get into what that is.

Now, for two or three weeks here, we've been going at this subject in great depth and it's bound to have helped move you to the point where you don't value your so-called right to think on your own. It may well have caused you, and hopefully it has caused you to want to be more diligent about joining with the Holy Spirit or with your Guide and bringing that partnership into play more consistently throughout your day and days, and even perhaps weeks, so that it becomes more and more permanent.

The awfulness of private thinking and the suffering that you may have begun to realize accrues from it, may have actually caused you to become quite diligent with a very dark sense that you ***must*** do something to get out of this habit that is purely destructive—not constructive in any way. And this could cause great discomfort . . . a sense of urgency to join with the Holy Spirit, why? so that you won't be guilty of doing destructive things—because if you become guilty for doing truly destructive things, why there's no hope for you. Nobody's going to help you.

Now, you know what? I hope you are each becoming diligent in your desire to know the truth. And I hope that each one of you is becoming diligent about reaching out to the Holy Spirit or the Father as the Source of your understanding of what truth is, as the Place where you want the truth to come from, so that you might abandon and break the habit of isolation—of being a totally independent agent.

Now, what I want you all to understand is, because I'll tell you, this past week I have felt . . . I have felt many say, "I can't do it!" It's been a sort of sad, angry, plaintive cry. You want to connect with the Holy Spirit. You want to hear me, you want to hear your Guide, but it isn't happening. And if you're feeling an urgent need to do it so you won't be guilty of doing destructive things, because you aren't doing it, that puts you between a rock and a hard place—nothing but a sense of pressure, of unfair pressure!

And here's one of the things that you need to be able to hear someone tell you, and you need to be able to hear them tell you over and over and over again: Has anyone heard of God's plan for salvation? There is one. And you know what? God's plan for salvation was created to **work**! It wasn't created to sometimes work and sometimes fail. It wasn't created to be a carrot for you to run after but never reach.

The Father's plan for salvation—God's plan for salvation—was created to **work**. And it's guaranteed to work. And that means that it's not impossible for you to hear your Guide. It's not impossible for you to hear the Holy Spirit.

You know what? The holy instant is God's plan for salvation. You, standing in that very intimate place right in the center of you where nothing else is present but you and the Father—you and your desire to connect with the Father, and the Father—that is guaranteed to work. You, in that quiet, private place and the Holy Spirit and your desire to let the Holy Spirit in, it's guaranteed to work. It was created to work.

And as we've said before, when you realize that the Holy Spirit is nothing more than your right Mind, it becomes more obvious why God's plan for salvation was created to work and will work. Because, at the bottom line, when it works, That of you which you've been ignoring while you've dallied with the ego, becomes One with you again. Or you, abandoning your right to make decisions by yourself, find yourself melded, blended again, wholized again with the Holy Spirit—that which is nothing more than your right Mind.

It's bound to work because that which is One can never be other than One. And ultimately, it can do nothing other than become apparent again as One.

Nevertheless, because you haven't had this experience, and because you haven't met a lot of other people who have had the experience and perhaps only a few like Paul have been vocal about it enough for many people to have heard about it—about the holy instant, about the two-step, about hearing the Holy Spirit—it can seem as though it's a special gift for an elect few, but not for you. And that's why it's not working for you. And that's why it seems justifiable to say, "I can't do it . . . I...can't...do...it." Well...yes...you...can!

Yes you can! You were made [chuckling] to be able to do it! Because in the beginning you **were** doing it, until you decided to have this little dalliance with the idea of independence. And now you've had that experience, up to here, I hope, and you can come back into your right Mind. You can! It is not a talent. It is not a special gift. It doesn't require an especially spiritual person—you don't have to become a monk. And so I want you to lighten up. And when you feel like you can't do it, I want you to pull out this tape and listen to it so you can hear me say, "Yes...you...can!" and remind you of it or go to any other source that reminds you, "Yes...you...can!" It's the way God's plan for salvation was made to work! It's not the way God's plan for salvation was made to fail.

Now there's another place I want to turn you to. It's in the **Course** and you can remind yourself of it by going here: It's [Workbook] . . .

LESSON 49

***"God's Voice speaks to me all through the day."*²**

I know, [chuckling] you don't think God's Voice does speak to you all through the day, but here's something stating the truth to remind you of the fact.

It is quite possible to listen to God's Voice all day without interrupting your regular activities in any way.*

Don't have to become a monk, don't have to go sit in a cave, don't have to go sit in a church. You can wash the dishes. You can clean your house. You can mow the lawn. It is quite possible.

It is quite possible to listen to God's Voice all day without interrupting your regular activities in any way.

Now, let's get something clear here: God's Voice. You can listen to God's Voice. What is God's Voice? God's Voice is the Voice for Truth. You're more familiar with the Voice for Truth being the Holy Spirit. The Holy Spirit is nothing more than your right Mind. Ah-h, God's Voice is nothing more than your right Mind. That's what It really is. God's Voice is nothing more than

your right Mind or your right Mind is nothing different from God's Voice. Your right Mind is where union with God **IS**.

So, God's Voice is with you all the time. God's Voice is your right Mind. And even if you are insisting upon thinking for yourself, and not listening for the Holy Spirit, It's still there and It is forever intending to register with you. In other words, It's constantly knocking at your door. It's constantly asking for your attention.

So the minute you decide to say, "Holy Spirit, what's the truth here? Father, what is the truth here?" well, that means that you've walked up to the door that the Holy Spirit has been forever knocking on and you have your hand on the knob with an intent to open it.

Now, you see what I'm doing here? I'm letting you know that reaching for the truth, reaching for the Holy Spirit is never a case of you groping around in the dark for something you don't know the location of—a very lonely thing that you're doing all by yourself. No, the minute you desire to know the truth of the Holy Spirit or the Father, you have your hand on the doorknob of a door that the Holy Spirit—the Voice for Truth, God's Voice—has been knocking on, is knocking on, and is with all enthusiasm waiting for you to go ahead and turn that knob and open the door.

Oh I know . . . you tried it and it didn't happen.

"I...tried...it...and...it...didn't...happen." Seven words. Are you going to make a god out of those seven words? Are you going to bow down to those seven words? Are you going to serve those seven words? Are you going to believe them and not let any doubt whatsoever creep in? Why not do that with the real God. You don't have to believe it. In fact, you must disbelieve it. You must abandon making the statement and go someplace like this and read:

It is quite possible to listen to God's Voice all day without interrupting your regular activities in any way. The part of your mind in which truth abides . . .

. . . that would be the Holy Spirit, right? . .

. . . is in constant communication with God, whether you . . .

. . . from the orphan mentality . . .

. . . are aware of it or not. It is the other part of your mind. . .

. . . the orphan mentality, the one who thinks for himself.

It is the other part of your mind that functions in the world and obeys the world's laws.

. . . or seven words.

It is this part which is constantly distracted, disorganized, and highly uncertain.

[chuckling] Full of doubt—wavering doubt!

The part that is listening to the Voice of God is calm, always at rest and wholly certain. It is really the only part there is. The other part is . . .

. . . pure imagination and we've talked about it endlessly.

The other part is a wild illusion, . .

Well it doesn't matter how wild it is. A wild illusion or a passive illusion or a quiet illusion, is still nonsense. But nevertheless, . . [chuckles]

The other part is a wild illusion, frantic and distraught, but without reality of any kind. Try today not to listen to it.

And you know what? I would suggest that you practice this whether there's a problem going on or not. In fact, when there's not a problem going on, your curiosity to know the truth and your reaching to the Holy Spirit for the answer will allow the connection to be made with less stress, with less doubt interfering. And even if you don't hear immediately, I won't hear you say, "I can't do it!" You'll just say, "Well, it didn't happen then, I'll just try again a little bit later," you see, without any emotional impact or negativity.

Try to identify with the part of your mind where stillness and peace reign forever.

It's right there with you, every moment of every day.

Try to hear God's Voice . . .

. . . the Holy Spirit . . .

. . . call to you lovingly, reminding you that your Creator has not forgotten His Son.

This is important.

Everything is geared to work. The Father's plan for salvation was created to succeed.

Try to hear God's Voice call to you lovingly, reminding you that your Creator has not forgotten His Son.

You see? It's a thing to be looked forward to. It's a thing to be embraced. It is not something to look at as though eternity hangs in the balance, depending on how well you do. Being a lesson, it gives instructions:

We will need at least four five-minute practice periods today, and more if possible.

Wise counsel. Do it more. Do it lightly. Do it willingly. Do it gladly.

We will try actually to hear the Voice reminding you of God and of your [capital 'S'] Self.

. . . You, embracing and embraced by and unseparated from the Holy Spirit—which constitutes you in your right Mind, you sane, you letting the Father be all there is of You. You, thereby being co-creators with God because you're not holding yourself separate and apart in any way from the Movement of Creation that He is Being as You. You see? Listen to this lesson in a book in the world:

We will try actually to hear the Voice reminding you of God and of your Self.

Why would you do that? Why would you be told to do that if it weren't possible? That would be evil.

We will approach this happiest and holiest of thoughts with confidence, knowing that in doing so we are joining our will with the Will of God.

Do you see why you need to have things to remind you of the truth? Because the truth is happy and the truth is uplifting and the truth is motivating and the truth removes you from the sludge and the slog of negativity that immobilizes you and causes you to feel that there's no use—no point.

Again, . . .

We will approach this happiest and holiest of thoughts with confidence, knowing that in doing so we are joining our will with the Will of God.

Listen to this:

He wants you to hear His Voice.

You need to be reminded of this when you're inclined to say, "I can't do it." And you're inclined to believe those seven words, or . . . "I can't do it" . . . those four words.

He wants you to hear His Voice.

He wants you to experience all of your Mind, without it being split off into Holy Spirit and orphan ego. You see.

He wants you to hear His Voice. He gave It to you to be heard.

You must argue . . . You must disagree with . . . You must counteract the negativity that would say, you're stuck, "I can't do that. That doesn't work for me." Find some words that express God's point of view, and bind yourself to them, tightly, and stand with them unyieldingly no matter how awkward or unnatural it seems to you. Why? Because, God's plan for salvation was created to work.

Listen in deep silence. Be very still and open your mind. Go past all the raucous shrieks and sick imaginings . . .

. . . that go on in your mind . . . just thinking . . .

. . . that cover your real thoughts and obscure your eternal link with God.

See, it tells you what to do, instead of complaining about it not working, instead of convincing yourself that it isn't working and it won't work.

Sink deep into the peace that waits for you beyond the frantic, riotous thoughts and sounds and sights of this insane world.

And you know, to be even more specific, you can get past the sights by closing your eyes. But you want to get past, that in your mind that wants to tell the story about how the world works. And who's it going to tell the story *to*? You . . . yourself. So you sit there and you tell yourself a god-awful story. And you rehearse it in your mind. And you make it more and more real, by the diligence with which you rehearse it. Rehearse a play long enough and you don't need the script in your hand anymore—you know it by heart.

Quit rehearsing the lie or you'll learn it by heart and you won't need to say it anymore because, as you see, it will be written in your bones, it will be written

in your very being. Well, it can't be written in your very Being because that belongs to God. So it can only be written in your memory. But once memorized it's difficult to abandon.

Sink deep into the peace that waits for you beyond the frantic, riotous thoughts and sounds and sights of this insane world. You do not live there.

Where? In your mind where you're rehearsing all of the illusion.

We are trying to reach your real home. We are trying to reach the place where you are truly welcome. We are trying to reach God.

Well, again, God's plan for salvation was created to work. So if this is what you are trying to do, you're trying to do that which works. And isn't it wonderful to have Lesson 49 to go to and remind yourself of all the different ways here in which God's plan for salvation is guaranteed to work.

Continuing, back in the Text:

Whenever you are angry, you can be sure that you have formed a special relationship which the ego has "blessed," for anger IS its blessing.

Remember, we talked about the fact that anger is a result of the frustration of experiencing ongoing fear and guilt. Anger is the means that orphans—those who are not joined with the Holy Spirit, those who are not experiencing any form of relationship with the Father—use to create safety, to create security.

And the anger doesn't always come out with an angry voice. It very often comes out with a calm, even cultured voice, speaking with dignity and a sense of education, explaining to you what you're guilty of and why you shouldn't be at peace, explaining to you what you owe for your guilt. And if you're not careful, you'll believe it.

If it came out expressed as anger, you would become defensive much more quickly and then in order to be overcome yourself, the anger would have to be skillfully expressed in a way that would cause you to feel threatened significantly enough to cause you to yield, to buckle under and to serve.

Whenever you are angry, you can be sure that you have formed a special relationship which the ego has "blessed," for anger IS its blessing. Anger takes many forms, but it cannot long deceive those who will learn that love brings no guilt at all, and what brings guilt cannot be love, and MUST be anger.

So you see, it's really important to be willing to look at this straight on, so that you don't overlook anger in favor of noticing the cultured intelligent way in which a guilt trip is being laid on you and honoring the wondrousness of how intelligence can master a situation, you see, and cause you to believe a lie.

Whew . . .

ALL anger is nothing more than an attempt to make someone feel guilty, and this attempt is the ONLY basis which the ego accepts for special relationships. Guilt is the only need the ego has, and as long as you identify with it, guilt will REMAIN attractive to you.

That means, that it will remain attractive to you as a tool for you to use in manipulating others. And because it's attractive to you, it will attract into your experience those circumstances which will cause you to have to cope with a guilt trip being laid upon you.

What you give you get to keep. What you find attractive is attracted to you. And then because you're already in a guilty state of mind, you're not likely to object to the guilt trip that's laid upon you. You will just find the most effective means you can to not have to pay as much of a penalty. [chuckling] You might go get a good attorney who can get you off, even though you know you're guilty. You see?

But that's not emancipation, that's not Waking up, that's not moving beyond the liability to be guilty, into your native innocence.

Yet remember this; to be with a body . . .

. . . you know, like, for you to be at a movie with a date . . . or in bed with a lover . . .

. . . to be with a body is NOT communication. And if you think it is, you will feel guilty about communication, and will be AFRAID to hear the Holy Spirit, recognizing in His Voice your OWN need to communicate.

[This sentence was not read] The Holy Spirit CANNOT teach through fear.

And how can He . . .

. . . the Holy Spirit . . .

. . . communicate with you, while you believe that to communicate is to make yourself ALONE?

Continuing:

It is clearly insane to believe that by communicating you will be abandoned.

Remember, we talked about the fact that communication isn't body-to-body, but mind-to-mind, so to speak. It's actually an event in infinite Mind that isn't broken down by body into individualities.

Listen:

It is clearly insane to believe that by communicating you will be abandoned. And yet you DO believe it. For you think that your minds must be kept private or you will LOSE them, . .

. . . you see . . .

. . . and if your BODIES are together your minds remain your own.

Now we discussed this earlier.

The union of bodies thus becomes the way in which you would keep MINDS apart. For bodies cannot forgive. They can only do as the mind directs.

Communication—true communication—means abandoning the idea that bodies communicate, and that minds are not separated off, one-from-another, where there seem to be bodies separating you all off one-from-another.

There are no private thoughts. I know, that sounds interesting, it's an interesting statement to make. It can be a topic of an interesting conversation. But the simple fact is that there are no boundaries, there are no limits circumscribing your mind or your neighbor's or your wife's or anyone in the universe or anything in the universe. And communication is going on and you can feel . . . you sometimes say, "Well, she's more sensitive than I am," or "I have an affliction of a sensitivity, where I can feel what's going on with other people." No. Some of you just aren't as defended against it as others. But the fact is that that's where communication really occurs.

The illusion of the autonomy of the body and ITS ability to overcome loneliness is but the working of the ego's plan to establish . . .

. . . what? . . .

. . . its OWN autonomy.

And earlier we read:

. . . what the ego REALLY wants you do not realize.

What the ego wants is . . .

to establish its OWN autonomy.

It's the orphan mentality. It wants to become a real boy or a real girl, instead of a puppet. And in doing that it denies and actually attempts to cause God to be less than He is.

A real boy or a real girl, who became real from a prior state of being an orphan, who originally was the Son or Daughter of God, would cause God, the Father, to have two less children and therefore to be that much less Father, that much less God, which when we put it that way, you can see is absolutely idiotic. But you can see what the end goal would be if everyone managed somehow to become a real boy or a real girl in his or her own right from the environment of an orphanage—from being an orphan. That is what the ego really wants.

Okay, it's not going to work. And when you can see it this clearly, it's easier for you to be willing to abandon your interest in pursuing it further, and engaging in the holy instant.

As long as you believe that to be with a body is companionship, you will be compelled to attempt to keep your brother in his body, held there by guilt. And you will see SAFETY in guilt and DANGER in communication.

Always, it's a hundred and eighty degrees out of sync.

For the ego will ALWAYS teach that loneliness is solved by guilt, .

Remember, guilt is what must be used to bind two together in a special relationship—a relationship which wouldn't naturally occur without the employment of guilt to bind it together and seal the union.

. . . the ego will ALWAYS teach that loneliness is solved by guilt, and that communication is the CAUSE of loneliness. And despite the evident insanity of this lesson, you have LEARNED it.

You've learned it so well, that when you try to break the illusion of being alone, by reaching out to the Holy Spirit, or the Father, or your Guide, it doesn't happen spontaneously. It seems like it only happens under stress or with unrelenting persistence that in itself seems unreasonable at times. That's how come you know that you have learned it.

Now . . .

Forgiveness lies in communication as surely as damnation lies in guilt. It is the Holy Spirit's teaching function to instruct those who believe that communication is damnation that communication is SALVATION.

And we began this section a few weeks ago with this very paragraph, so that when we got here today it would make more sense to you.

It is the Holy Spirit's teaching function to instruct those who believe . . .

I'm going to start over and point out that we could just as easily read: ***It is God's Voice's teaching function***, cause the Holy Spirit is the Voice for Truth, God's Voice.

It is the Holy Spirit's teaching function to instruct those who believe that communication is damnation that communication is SALVATION. And He will do so, . .

And here's another reason you need materials like this, to remind you of the joyful news when you get depressed and discouraged. You need to hear the facts.

Listen:

It is the Holy Spirit's teaching function to instruct those who believe that communication is damnation that communication is SALVATION. And He will do so, . .

. . . why? . .

. . . for the power of God in Him AND you is joined in REAL relationship, so holy and so strong that it can overcome even THIS without fear.

That's the good news. The Holy Spirit and you are . . .

. . . joined in REAL relationship, so holy and so strong that it can overcome even THIS without fear.

Overcome what? The idea that communication is damnation, when communication is salvation.

It is through the holy instant that what seems impossible is ACCOMPLISHED, . .

It is in the holy instant that radical idealism is translated into practical realism. You see? It's . . .

. . . ACCOMPLISHED, making it evident that it is NOT impossible.

And you could say that's the beginning of education that transforms you. But you're not going to see radical idealism translated into practical realism if you don't contradict the cry, "I can't do it! It doesn't work for me! I did it and I did it and I did it and it doesn't work for me!"

You won't see it if you say, "Well, so-and-so is further along on their spiritual path and that's why they can do it and why I can't."

It is through the holy instant that what seems impossible is ACCOMPLISHED, . .

And I'm here to tell you that holy instants are available to the worst sinner that exists. Because, a sinner is just a Son or Daughter of God, who's temporarily believing a lie about themselves. And because it's not the truth about themselves, a holy instant is available to them [snaps fingers] at any instant. And it's through the holy instant that's available to anybody, . .

. . . that what seems impossible is ACCOMPLISHED, making it evident that it is NOT impossible.

And also, making it evident that the one that it happened to wasn't the awful sinner—wasn't a ***god-damned*** sinner. Because after experiencing the holy instant, they found that they were a God-blessed presence that now they can see, had to be the Son or Daughter of God instead of the sinner he or she believed he was or that everyone else believed he or she was. You see? Transformation!

In the holy instant guilt holds NO attraction, . .

. . . when you are in the holy instant . . . oh, you know what? the idea of using guilt as a tool to accomplish something won't even occur to you. And so you won't be attracted to it in any way. And in the absence of attraction to it as a

practical tool, you won't attract into your experience the attempts to make you guilty that you would have to cope with.

In the holy instant guilt holds NO attraction, since communication has been restored.

The experience of your wholeness has been restored. You, not an orphan mentality or an ego separated from the Holy Spirit, that is the rest of you—your wholeness, your integrity, your innocence, your flawlessness, your pure integrity is obvious and you know Who you Are without a doubt.

In the holy instant guilt holds NO attraction, . .

And remember, that in the holy instant God's laws prevail. Those two sentences mean the same thing.

In the holy instant God's laws prevail.

In the holy instant guilt holds NO attraction, since communication . . .

. . . integrity . . .

. . . has been restored. And guilt, . .

. . . listen to this . . .

. . . whose ONLY purpose is to disrupt communication, has no function here.

Guilt has one purpose: To disrupt your direct communication with the Holy Spirit, an event which when it happens, reveals to you the fact that you and the Holy Spirit are One. And that One is the Holy Spirit, and you're the Son or Daughter of God.

Here there is no concealment, and no private thoughts.

You see, you're not thinking that bodies communicate when Minds do. And now Mind is communicating. Mind is in communion. Mind is aware of absolutely every aspect of Eternity, of Infinity, of Creation . . . whole.

Here there is no concealment, and no private thoughts. The willingness to communicate attracts communication TO it, and overcomes loneliness completely.

See, you need to hear this. This is the good news. This is what you need to read when, and remind yourself of, when you say, "I can't do it. I'll never be able to do it . . . blah . . . blah . . . blah."

There is complete forgiveness here, for there is no desire to exclude anyone from your completion, . .

. . . from your wholeness, from your completeness . . .

. . . in sudden recognition of the value of his part in it.

Everyone and everything is absolutely essential to your completeness, because it's all part of Creation—Infinite Creation Itself—which is One, because it's the expression of a purely singular Mind which has no fragments to it, which cannot be polarized and is therefore perfect harmony, pure Love embodied in every way.

In the protection of YOUR wholeness, all are invited and made welcome.

You find that you invite and make welcome everyone, because that is what protects your wholeness. To exclude others, violates your wholeness and throws you right back into the orphanage.

And you understand that your completion is God's, Whose only need is to have YOU be complete.

Since God's only need is to have you complete, well, that's what caused God's plan of salvation to be instituted, if you will, because God needs to have you be complete and know it.

For your completion makes you His in your awareness.

Now you've always been His, but you haven't been aware of it and you haven't even wanted to think about it, because you've been too busy surviving on your own.

For your completion makes you His in your awareness. And here it is that you experience yourself as you were created, and as you ARE.

Now did you think we would ever get out of the section called, ***The Holy Instant And Communication?*** We did it. But you can see how packed and important it is. And what its goal is: The happy conclusion of God's plan for salvation.

So, I encourage you this week to lighten up, even if you wish to be diligent, even if you really significantly desire to know the truth, and spend a great deal of your time giving your attention to the Holy Spirit or the Father to have the truth revealed to you. Do it without an edge of sternness and potential guilt. Do it without entertaining fear along with it, because God's plan for salvation was not setup to be a strain. It wasn't to be the way you paid the penalty for having abandoned Him. No, the Father's plan for salvation was established out of Love, with Love, so that you might experience the way Home, as Loving.

So when you begin to feel depressed or discouraged, and negativity about you begins to voice itself in your head, you tell it to "shut up!" And then remind yourself of the truth in whatever way works for you.

I look forward to being with you next time. And with much Love I say to you, that I hope your paths of discoveries this week will be enjoyable. And if they aren't and you must persist against what seem like unreasonable odds or unreasonable negativity, do it! Persist! But persist with whatever degree of light-heartedness you can introduce, because you don't have to be obedient to those seven words. And you can be irreverent and have a happy curiosity in the face of it. You really can. Okay.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND COMMUNICATION

¹ *Sparkly Book – p.366, 1st Full Par. / JCIM – p.153, 7th Par. / CIMS – p. 308, Par. 73*

Chapter 15 – Section – THE NEEDLESS SACRIFICE

First Edition – p. 296, Last Full Par. / Second Edition – p. 319, Par. 9

² *Workbook Lesson 49*

**(He is reading from the Sparkly Book and some words were changed in later editions.)*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 12th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening and welcome to everyone who's joining us on the internet.

So we have a new section tonight: *The Holy Instant* and what? Holy Relationships? No.

THE HOLY INSTANT AND REAL RELATIONSHIPS¹

The fact is, that a real relationship will be a holy relationship. But if we were going to talk about having a holy relationship, it could appeal to your egos in unsavory and unsatisfactory and stifling ways.

Relationships are things that you currently have, right here, right now, on planet Earth in the physical universe as you think of it. You think they are relationships by virtue of measured distance between this and that, and distance in time. You think that relationships are between things called, "bodies" whether it's the body of a planet, the body of a human being, a body of an animal—the body, the physical shape, texture, substance, presence of a chair. But the relationships are all going on, I'm going to a little bit carelessly say, in your mind. And I'm saying that a little carelessly, because you could interpret that to mean the mind you think you currently have and use.

But I'm talking about an eternal fact here. I'm talking about relationships that are forever. Well you say, "Well, the table there, isn't gonna be there forever? Somewhere along the line, through a fire or through the simple passage of time, it's going to deteriorate and it's no longer going to be there." And the

only reason you say that, is because at the present time, you think it's purely physical.

But I'm going to reiterate that it's a pure idea. And I tell you, that any object that you might have experienced in your whole life that seems for one reason or another to no longer be present, unavailable to experience, when you come back into your right Mind—your full conscious awareness **as** Mind in which all of Creation is occurring—you will find everything that you ever experienced available to you, tangible to you, enjoyable by you because it's an idea and it was an idea when you thought it was matter.

And everything right now is an idea even though you think it's an object that has nothing to do with your mind other than that it is something, which the sensitivity of your mind can pick up on and experience, you see.

It's backwards. You think that because it's there your mind can sense it, your mind can experience it. But the fact is, that it's because your mind is present that **it** is there—plain, pure and simple.

Therefore, truly, your relationship with it is the relationship between the conscious mind, the conscious Being that you Are and the idea embraced within that conscious Being—that being conscious, the relationship never was physical. The relationship never was between a mind, a brain and sensory organs, and other things which those sensory organs could experience. It never was. But you're quite convinced that it is.

And so as we begin this section . . .

THE HOLY INSTANT AND REAL RELATIONSHIPS

. . . let's not get too hung up on, "Oh-h boy, I'm gonna have a hunky-dory holy relationship with Betty over there," or, "Oh-h boy, because we're going to be doing it right this time, it is going to be one **zinger** [chuckles] of a relationship, soul-satisfying for eternity!"

Let's begin:

The holy instant does not replace the need for learning, . .

. . . well, that's sort of out of the blue . . . where did that come from?

The holy instant does not replace the need for learning, . .

Well, if when you do the two-step, if when you step back and say, "Father what is the truth here?" and the truth is revealed and you find yourself Knowing the

truth, you could come to the conclusion that perhaps you will never have to learn anything because Knowing will always be available to you.

Well, it's not true. The holy instant does not replace the need for learning. And if you become lazy and slipshod, thinking that learning has gone out of the window, because you can always know the truth, you will find yourself confronted by life in a manner or a form that throws you for a curve. Why? Because you haven't learned something.

The holy instant does not replace the need for learning, for the Holy Spirit must not leave you as your Teacher until the holy instant has extended far beyond time.

Holy instants are literally instants in time in which you abandon yourself to the Father, in which you abandon yourself to the Holy Spirit.

Now the simple fact is, that when you find yourself knowing the truth and it's very clear to you, clear enough that you might be able to express it to someone else and have it make sense and be inspiring and uplifting and growth-causing for them, if you don't take that truth within and let it replace the illusion that you've been experiencing, because you have a certain partiality to the illusion or there's a certain benefit you think you get from the illusion, you won't learn—no change will occur.

And so all of this that we're talking about does involve shifts of perception and the adopting of the new perception to the exclusion of the old one actually changing.

For a teaching assignment such as His, . .

. . . the Holy Spirit . . .

He must use everything in this world for your release.

Well now, let me ask you this: If you have thought that this world is an illusion, why would the Holy Spirit use everything in this world for your release? Why wouldn't the Holy Spirit turn your eyes away from illusion?

Well very simply, because everything you're seeing—everything in this world as you put it—is everything that's in the Kingdom of Heaven because Reality is the only thing in your face. If you are experiencing a misperception of things in the Kingdom of Heaven and, in fact, if you're having a misperception of the Kingdom of Heaven Itself in Its entirety, then this world and each thing in this world will serve as the occasion for becoming undeluded. The glass, the table, the plant will serve as the opportunity to see God there instead of what you

had determined was there or the definition you adopted that somebody else determined it was.

The Holy Spirit . . .

. . . must use everything in this world for your release.

Now, it isn't that the Holy Spirit ***must*** use everything because you're ***so*** dense. The Holy Spirit must use everything because everything must come back under the jurisdiction of God, the Creator of it, and the fact that any perception of it whatsoever must necessarily be the truth about it—the true experience of it—you see? . . . where ignorance no longer rules, dominates or injures or depresses anyone or anything.

He . . .

. . . the Holy Spirit . . .

. . . must side with every sign or token of your willingness to learn of Him what the truth must be.

You see, keep saying, "Father what is the truth here? Holy Spirit, what is the truth here? That which is nothing more than my right Mind, what is the truth here?"

We've just been reading some rather heavy-duty material, the expression of some unpleasant, hard to look at ideas. The whole reason for describing the ego and ego-dynamics as they are, which is unpleasant, the only reason for describing them was to help bring everyone to a point of not finding it attractive anymore to be ignorant of the truth or to not be in communication with the Holy Spirit—which is nothing more than your right Mind—so that it might be ***easy*** for you to allow communication to occur once again for union to be reestablished once again.

The Holy Spirit . . .

. . . must side with every sign or token of your willingness to learn of Him what the truth must be.

The Holy Spirit ***waits*** patiently but expectantly for every opportunity to connect with you and have you know that you're connecting with Him—to have you know that there is union within your Mind again.

He is swift to utilize whatever you offer Him on behalf of this.

It's important to know this because when you think you're an orphan, when you think you're isolated, when you think God is far off from you and doesn't even care to connect with you because of whatever reasons you've come up with, you need to know it's not the truth, that you aren't some little inconsequential gnat, trying to get the attention of an infinite Creator.

He, . .

. . . the Holy Spirit . . .

. . . is swift to utilize whatever you offer Him on behalf of this.

The moment there is the faintest glimmer of your attention being given, where the Holy Spirit is, the Holy Spirit responds. Light illuminates the corridor, if you will, the opening—the weak spot in the armor—and rushes in.

He doesn't just sit there and say, "Come-on . . . just a little bit further . . . yeah, you're doing pretty good . . . yeah . . ." No, that's not the way the Holy Spirit is, that's not love. That which is one with you already is impelled because of its love of unity and because of its love of the wholeness of It and you. It is impelled to rush in and meet you and greet you and embrace you and speak to you in language of your present weakness, in language of your present insecurity, in language of your lack of confidence in spite of your low trust level, in language that will not reduce your level of trust, there is that kind of love. You could say, it accepts you where you are. But it isn't that it accepts you where you are, it is intelligent enough to speak in the language that you can understand, so that you can be moved beyond that language into new language. You see?

His concern and care for you are limitless. In the face of your FEAR of forgiveness, which He perceives as clearly as He knows forgiveness is RELEASE, He will teach you to remember that forgiveness is not loss, but your SALVATION.

What is forgiveness? Well, forgiveness is you abandoning the definitions—the false definitions you've applied to everything even though you didn't know they were false. It's you saying, "Father, what's the truth here?" And the Father gives you the answer of what the truth is here and you say, "Oh-h . . . O-o-okay!" And you abandon the false definition, you abandon the definition you had been using and applying to that thing. And that's forgiveness. You forgive it for being what you **held** it to be in your mind and insisted upon it being because of the image you held in your mind and which you judged for being the image that you held in your mind, thinking all along that you were talking about a thing that wasn't an image in your mind but an actuality "out there."

Forgiveness of a thing—the releasing of an incorrect definition you've applied to it—is what constitutes the learning that must occur, the change in you that must occur and which the Holy Spirit is present to facilitate.

I'm going to read this last sentence again:

In the face of your FEAR of forgiveness, which He perceives as clearly as He knows forgiveness is RELEASE, He will teach you to remember that forgiveness is not loss, but your SALVATION. And that in COMPLETE forgiveness, in which you recognize that there is nothing to forgive, YOU are absolved completely.

You see, when you use the holy instant for the purpose of desiring to know the truth and you let the knowledge or experience of truth in, you're immediately faced with the relieving fact that everything about that thing that you had judged negatively, wasn't even going on, it never was the truth about that. And therefore, there was nothing there to forgive in the sense, in the human sense of looking past a flaw—giving the benefit of the doubt—being generous enough to not “nail him” for that this time. You see?

He will teach you to remember that forgiveness is not loss, but your SALVATION. And that in COMPLETE forgiveness, in which you recognize that there is nothing to forgive, YOU are absolved completely.

What does that mean? That means that *you* become innocent immediately. You see? Innocent of falsely accusing this, that or the other thing or your brother because you were convinced that the illusion was true—that a lie was true. You're absolved of abuse. You're absolved of guilt. Why? Not because you were guilty, but because now you are looking with innocent eyes, where before you were looking with the eyes of fear, which experienced the need to apply blame and guilt in order to try and reduce the fear. You see?

So when you engage in complete forgiveness, you're absolved completely. You become pure. You are returned to your state of innocent purity.

Hear him gladly, . .

. . . the Holy Spirit, that which is nothing more than your right Mind, but is the Voice for Truth, the Voice for God.

Hear him gladly, and learn of Him that you have need of no special relationships at all.

You have no need of relationships that are based on guilt because guilt is the cement that holds relationships together. You have no need for that. And

intellectually, I know you can understand that but there's a learning that must occur. You must take that fact which we could call ***radical idealism*** . . . right? . . and insist upon experiencing it translated into practical realism.

What this means is, that joined with the Holy Spirit, joined with that which is nothing more than your right Mind, you must ask to be helped to abandon the habits that are in place by means of which you establish guilt in others and hold them to it. You need help in abandoning that. This is a learning that you need help with. You need a companion standing with you whom you're willing to listen to because He will tell you how to stop employing guilt—how to stop attempting to become a real boy or a real girl independent of the Father by the excellent use of guilt, you see.

This is what the learning is—this is some of what the learning is. And it is this learning that you need a teacher for. And the only teacher who can help you with it is one Who can see your particular sneaky, tricky techniques for keeping your brother unforgiven—the sneaky techniques that cause your brother to appear to need forgiveness, but a forgiveness which you will withhold, because you think that if you forgive your brother, your brother won't stick around. And also, because you think that if you can lay the guilt perfectly enough and cause that one, let's say, to behave, it will give you gold stars in your resume in the orphanage.

Of course, this is just part of the nastiness we've been learning about the last few weeks relative to special relationships. Because special relationships not only cement the relationships, secure the relationships, special relationships also have as their bottom line goal, the purpose of making you right—the purpose of making you worthy of the designation: Real boy or real girl, perfectly respectable individual in your own right. That's the ultimate purpose—that's the ultimate goal. You see. And this is why you fear complete forgiveness. This is why you fear engaging in complete forgiveness because you think you will lose all of those things that you believe the employment of guilt is getting you.

Again, . .

Hear him gladly, and learn of Him that you have need of no special relationships at all.

Good-bye and good-riddance is where you want to be relative to special relationships—gladly let them go.

You but seek in them what you have thrown away.

Thrown away . . . yeah, you threw it away when you said, “Father, I’d rather do it my way. Father, I’d rather see it my way. Father, I’d rather say what a thing is.” You threw away your Birthright. You threw away the connection that constituted your Reality.

So, you then but seek in relationships—which have to be special—what you have thrown away.

And through them you will never learn the value of what you have cast aside, but what you still desire with all your hearts.

You see, you want something from something that can’t give it to you. And the thing you want from them is something you want with all your heart. You want to be whole. You want to feel your simple invulnerability that allows you to be utterly and completely at peace, and therefore, able to really, truly be present with your brothers and sisters and with your world in a benign way, in a way that allows what everyone and everything is to register with you as it is in Creation—as the Father is Being it right now.

Let us join together in making the holy instant all that there is, by desiring that it BE all that there is.

You could say that the holy instant is an instant of clarity, an instant of experiencing everything as It is. Now, why just have a momentary glimpse of everything as It is?

Let us join together in making the holy instant all that there is, by desiring that it BE all that there is.

By not desiring to have anything else anymore, neglecting to desire to have it be anything else.

God’s Son . . .

. . . me, the Christ . . .

. . . has such great need of your willingness to strive for this that you cannot conceive of need so great.

Oh no, don’t feel sorry for me. It’s not a sad neediness, it’s not a neediness of lack. It’s a need in the Presence of the Mind of God to not see the Mind of God absent anywhere, especially in you.

If God is All, then there is a need for the Allness of God to **be** All. And it is a need beyond anything anyone can comprehend. But it’s not because there’s a lack, it’s because that which is All must **be** All, that which is All is All, and

therefore, that Allness needs to be totally experienced, it needs to be totally available in every aspect of the Allness of God—meaning right where you are, right there as you.

God's Son has such great need of your willingness to strive for this that you cannot conceive of need so great.

. . . so infinite, so unyieldingly absolute.

Behold the only need that God and His Son share, and will to meet together. You are not alone in this.

[repeats] You are not alone in this.

And so, when you begin to turn your attention away from the thrill and the stimulation of special relationships and the thrill and stimulation of thinking for yourself, you will find that you, in the absence of those things, are not alone but companioned with by mighty companions—God and His Son.

Now, . . .

The will of your creations call to you, to share your will with them. Turn, then, in peace from guilt to God and them.

And make sure it's in that order. Don't turn to your brother and then turn to God. Turn to God ***before*** you turn to your brother. Are you going to be a teacher of God or a teacher of your brother? If you're going to be a teacher of God . . . well, of course, God doesn't need you to teach Him anything, so it can't mean you "teaching God."

To be a teacher of God means that you are turning to the Father and yielding to the Father so that you might be the expression of the Will of God, as God is Willing it where you are. Then when you turn to your brother, you won't be a teacher of your brother, you will be a teacher, an expresser, a sharer of what God is Being—you will teach what God is Being.

Better than that though, because of the likelihood of egos to grab onto the idea of being a great teacher, you will be a teacher by breathing, you'll be a teacher by being. Your connectedness with God will subsume any other goal. And thus in your connectedness with the Father and your yielding to the Father and you letting the Father shine through you, things will happen. But you won't look at yourself making them happen and you won't look at yourself as doing them. You won't even have yourself on your mind relative to your brother.

But I'll tell you, that you'll experience your brother, and the experience of your brother will be an experience of union in which neither you nor your brother, as bodies or personalities, have any importance, but in which the sharing of the truth of what God is Being in that Real relationship, in that moment teaching and learning will occur, but you won't know about it—not as you being a teacher.

Now, I'll tell you something, you won't get the same ego satisfying hit that you might from being an independent teacher actually doing a good work. No. there won't be any cause and effect sort of thing . . . "I did a good job and therefore, I get the hit." No. The experience of communion itself is a blessed experience. It's an experience of wholeness, in which you experience God as Love, you experience being together as Love, you experience presence as Love, you experience whatever the interaction seems to be as a movement of wholeness that isn't progressive but is effulgent.

Now, you see, all of this that we're talking about is leading us somewhere, in the sense of it being educational. And you **are** supposed to find yourself moved. You **are** to find yourself not where you were yesterday—not bound by the things you were bound by yesterday—recognizing and enjoying Godness, where you hadn't recognized or experienced it yesterday.

Relate only with what will NEVER leave you, and what YOU can never leave.

You see, that's like in the Bible it says: ***"Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."***² You see, you're so geared to getting the things. But it's the wrong way around. And it's only orphans that get things. And in the long run, the things they attempt to get are the things that will raise them up in the orphanage—make them more and more real without being joined, without knowing who they Are.

Now, . .

The loneliness of God's Son . . .

. . . meaning Jesus, meaning me.

The loneliness of God's Son is the loneliness of his Father.

You say, "How could the Father be lonely?" Well, what if your children ran off to a far land and ignored you completely? You would be lonely, because family is an actuality that isn't being embodied, it's an actuality with no presence, no conscious participation in.

***The loneliness of God's Son is the loneliness of his Father.
Refuse not the awareness of your completion, and seek not to
restore it to yourselves.***

You can't do it. You don't know how to do it. Because right now all you know how to do is to be a pretty damn good orphan, which means you know how to be pretty damn independent and joining—union is a polar opposite—something which you're not attracted to, something which you avoid.

Fear not to give redemption over to your Redeemer's Love.

And this word here, "Redeemer," is being used in the traditional Christian meaning. It means Jesus Christ. It means me.

Fear not to give redemption over to your Redeemer's Love.

O-oh, is that getting a little too intimate? Is that getting a little too close? Is that getting a little too dependent? Is that requiring you to let go of some autonomy that's very important to you? Or is it just that . . . that's too religious! "Oh . . . ***give yourself over to the Redeemer's Love*** . . . yeah, right! Don't feed me that Christian bull-shit! Don't throw around that terminology at me!"

I know, you have given Love a chance. You have let yourself become vulnerable. You've let yourself be defenseless and open, maybe multiple times and gotten kicked in the teeth. So what you say with our sarcasm about Christian language and all of that, is really you hoping, wanting for there to be a true opportunity to experience being loved that actually uplifts you and confirms everything that is Real about you, without eventually having it withdrawn. And you don't trust it.

I understand. And I want you to understand the dynamic in you that causes you to feel that way, but I also want you to understand that ***I love you***. I want you to understand that I withhold myself in no way from you. I want you to understand that I'm here for you forever, and have been here for you. And you're at a place where you can actually hear me say that to you.

You have arrived at a place where you're showing a little willingness. And it will bear fruit if you will be faithful to that willingness. And in spite of your low trust, you must invest the trust, you must find a consistency of trust in you. Because it's only through that persisting trust, that its validity and its healing benefit can register with you, because it causes learning in you.

Fear not to give redemption over to your Redeemer's Love.

Mind you, it didn't say, ***Fear not to give redemption over to your Redeemer.*** Your Redeemer's Love . . . Your Redeemer's Love is the Father's Love unblocked, unhindered in It's extension to you.

He will not fail you, . .

. . . I will not fail you . . .

. . . for He comes from

. . . I come from . . .

. . . One Who CANNOT fail.

The Father.

Accept YOUR sense of failure as nothing more than a mistake in who you are.

A mistake is a temporary result of misinformation. Replace the misinformation with true information and the mistake will not be made.

Accept YOUR sense of failure as nothing more than a mistake in who you are. For the holy host of God is beyond failure, . .

. . . you are beyond failure. No matter how much of a failure you're convinced that you are, no matter how much of a failure everyone else is convinced you are, it's only a temporary insanity that everyone is laboring under because this insane idea is being applied to a Son or Daughter of God who is incapable of failing, but who behaves like he's failing or she's failing, because he or she believes failure is possible and that indeed in some way it happened. But it didn't! And it's just a temporary insanity.

For the holy host of God . . .

. . . you . . .

. . . is beyond failure, and nothing that he wills can BE denied. You are forever in a relationship so holy that it calls to everyone to escape from loneliness, and join you in your love. And where you are must everyone seek, and FIND you there.

But this relationship that you are forever in, that is so holy that it calls to everyone, won't seem to be actual until you finally decide to say, "Been there! Done that!" with regard to special relationships. And you simply abandon that mindset relative to relationships with everything.

The simple fact is that when you do that, when you do abandon it, your holiness will shine, your holiness will radiate, you will be effulgent with the Love that you Are—that is You.

And where you are must everyone seek, . . .

. . . and they will and they'll be attracted . . .

. . . and FIND you there.

You know, right now, people turn to you for help, people turn to you for experiences of fulfillment and wholeness. But they're orphans turning to orphans, or we could say, they're bodies turning to bodies and that's not where the wholeness is.

So, if . . .

. . . where you are everyone must seek, and FIND you there.

You had better ***be*** there yourself. If everyone is supposed to be able to find you there, then don't let them find you in a special relation mindset. They won't find the Love that you are, the forgiveness that you are that will be transformational. Be willing to be where you are divine, which is in your holy union with the Holy Spirit, and thereby, the Father, so that God's plan for salvation can register and begin to grow and finally hit the news . . . finally be so practically real that it is newsworthy news . . . that isn't bad news.

One last thing: The Real relationship is between you and God and then you and your brother through God's perspective.

Don't approach your brother with any agenda if you're not riding on God's shoulders, having His perspective available to you and wanting only to have His perspective expressed where you appear to be.

I love you all. And I look forward to being with your next time.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 19th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we're reading from a section entitled, *The Holy Instant and Real Relationships* and we found that the first sentence said:

***The holy instant does not replace the need for learning, for the Holy Spirit must not leave you as your Teacher until the holy instant has extended far beyond time.*¹**

. . . which simply means, until the holy instant has moved you beyond the place where you're only experiencing holy instants—an instant here, an instant there, but where you are moved beyond time entirely and the learning is complete and your mind is integrated, it's no longer the Holy Spirit and your private, puny, little arrogant self-important, self-expressive mentality.

Learning is very key here. Because although you can absorb information, it doesn't necessarily mean that that information **changes** you. You can be full of information that doesn't cause any growth whatsoever—doesn't cause any learning whatsoever. And learning is the key factor.

The Bible says, "***Be ye transformed by the renewing of your minds.***"²

Well, transformation is a good word for learning, isn't it. Transformation means that the form of a thing has changed—has become something new.

"***Be ye transformed . . .***" by what? "***The renewing of your mind.***"

Well, how does that renewing of your mind occur? In the holy instant. Learning occurs when you say, "What is the truth here, Father?" In other words, when instead of providing the meaning and providing the definition and asserting it, you back off a little and you are willing to acquiesce to another point of view—another way of looking at it. But not just another way of looking at it, because you're specifically asking the Holy Spirit, Who is the Voice for God or which is the Voice for God—the Voice for truth.

So, what you are inviting is transformation in you as a result of the renewing of your mind which will inevitably occur when you ask of That which will be telling you the truth—the ultimate truth—revealing to you the **real** experience of what things Are, of what Creation Is, of what the Meaning is of everything. You see?

"Be ye transformed . . . " be ye not like you were yesterday . . . be ye not like you were just before that holy instant . . . ***"Be ye transformed by the renewing of your mind"*** is another way of describing translating radical idealism into practical realism.

Now, all of this is very important. Because learning must occur or you will not Wake up. Learning will occur or the Holy Spirit will not have accomplished It's function. That which is nothing more than your right Mind will not have succeeded in reuniting all of you—all of what you Are—so that there is no longer an imagined portion of yourself that you are choosing to identify as the whole of yourself, and you have yielded and let that private little tiny portion of the totality of you be released into the totality of you.

Ah-h . . . now, that which is nothing more than your right Mind becomes the renewing of your mind, which means the transformation of you, called, "Waking up," called, "returning to your Sanity."

Now, we have to stress the learning part, we have to stress the **change** part so that you might, for lack of better words, apply yourself in the direction of actual change and **not** just a different frame of mind—a beautiful **spiritual** frame of mind that amounts to radical idealism that hasn't been translated into practical realism where the Allness of God hasn't yet been made real to you where you are.

Now we ended last time discussing the fact that as this section is called, ***The Holy Instant and Real Relationships***, the real relationship is with God. And then from the perspective you find yourself having as a result of experiencing the real relationship with God, you have a holy relationship with your Brother. And that is the specific order of things.

I'm going to go into the Book.

Think but an instant on this: God gave the Sonship to you, to ensure your perfect creation.

A little bit difficult to comprehend. Because the Sonship of course, would be all the Sons and Daughters of God—the whole Family—no one left out.

God gave the Sonship to you, to ensure your perfect creation.

Why would that ensure your perfect creation? Because if any minute part of the Allness of God, if just one of the Sonship, one of your Brothers or Sisters was not given to you, was left outside of you, you would not be whole. You would not be the full representation of the Mind that is God. So . . .

God gave the Sonship to you, to ensure your perfect creation. This was His Gift, for as He withheld Himself not from you, He withheld not His creation.

Absolutely nothing was withheld from you.

Nothing that ever was created but is yours. Your relationships are with the universe.

What a statement!

Your relationships are with the universe.

So, let's talk for a moment about learning. In other words, there's going to be some learning about learning. If your relationships are universal, if they are with the universe and there's no other option available to you, then obviously the experience of it is not going to be like anything you comprehend at the moment.

It's important for you to understand that all of you have a tendency to imagine God, to have a . . . like a role model that God fits into. And part of that is helped by the use of the word, "Father," and even the words, "Father/Mother God." And so there's a tendency to look at God as a Father with the characteristics of a human father, but totally spiritual—totally unflawed.

Now, that's a limit. It's a limitation that you have to abandon. And when I tell you that you are confronted by nothing other than the Kingdom of Heaven, and that you need to be curious to see the more of what God is Being right where the universe seems to be—as the Kingdom of Heaven—I'm inviting you, and there is a necessity for you to be willing to be as non-conceptually open to the greater experience, willing to let it be unlike anything you've ever experienced. I don't mean foreign. And when I say, "unlike," I don't mean

that it's really going to be strange or weird or unlike. The necessity is, though, for you to be willing to let it be unlike anything you've ever experienced so that you might not be providing a filter through which the Presence of God must pass in order to get to you and thus deprive you of the full experience of what you would have experienced without the filter there. In other words, to put it simply, you need to be willing to be completely open.

Now, here's some of the practical realism:

God gave the Sonship to you, . .

Now, that's somewhat comprehensible. We've discussed it before. We've discussed the fact that your completeness is constituted of everything that exists, including your Brothers and Sisters—that your brothers and sisters ultimately are some aspect of the infinitude of you—the infinity of you. They are essential to you and you are essential to them because together you all constitute wholeness.

Now, that sounds wonderful, something to be looked forward to. And I know you hope that somehow, God or the Holy Spirit can wave a magic wand and you would have the experience of harmony and unity with all of your Brothers and Sisters. Uh-h, but that's not the way it's going to work. Learning is going to have to happen. Change is going to have to be allowed. You're going to have to be willing to look at your Brothers and Sisters, especially the ones you don't like and especially the ones who don't like you, and be willing to have your mind transformed by a renewal process.

The renewal process will not occur though, if you're not intent upon learning, if you're not intent upon changing the status quo.

If there are those who say you are their enemy, what's going to change that so that this Gift of the Sonship that God gave to you as part of your wholeness, can be experienced without strife? Well, somehow, these ones who consider themselves to be your enemy, you must make friends with. Oh-o-o, somehow those who you don't like, you're going to have to find a way to make a friend.

Well, you know, you know you have a few people who don't like you. You know that you have some people you don't like. And you probably don't think too much about the fact that globally, there are people who don't like you just because of where you're from. And if you were to sit down and look at it, you'd be surprised to find that you spend every day of your life in the midst of tension caused by your negative feelings toward people, and others' negative feelings toward you—even those you've never met, those who've never seen you, but who are nevertheless harboring negative feelings about you. And, as you look at that, you could say, "My God, I'll never Wake up! God gave the

Sonship to *me* to ensure *my* perfect creation. This was His Gift, for as He withheld Himself not from *me*, He withheld not His Creation *from me*.

"Some Gift! But at least I guess I understand a little bit that I have created a mess out of the Gift. And others in their sense of their orphanhood have made a mess out of the Gift. And there are so many people . . . there are so many who don't like me and so many that I don't like, and they probably are not any more willing than I am to suddenly be friends with the people we don't like. It's impossible!"

Well see, that's thinking. And if you paid attention to the thinking, there will be a learning. You will be distressed, you will be discouraged, and you might even be immobilized. That's not good learning.

What you need to understand is something that you can't figure out for yourself. What you need to understand is that when you genuinely turn to the Father by whatever name you call Him, and you desire of Him to know the truth, or if you turn to the Voice for God, the Holy Spirit, and ask to know the truth . . . and the truth is revealed, I'm going to tell you, that no matter what the details of the question might have been, you're going to get not only the answers to the details, but you're going to get, like an "up-front package," one that's automatically included in any answer to any question that you address to the Father. This package is an experience of being Loved.

Very simply, it's to find yourself Loved. And those who have allowed a holy instant and had the experience, have not yet forgotten it.

Now, the important point here is that when you feel loved by God, something happens to your mind. It is transformed. And the first part of the transformation is that it seems totally reasonable for you to be loved this way. In other words, there's a learning that has already occurred that you have not yet put into words. And that learning is: "I am loveable!" And you just experience it. You are moved by it without words. There's no need to think about it, it's just the truth—you just know it.

And in that transformation where you have joined with the Father first, you find yourself having a brand new experience regarding your Brother. You can't mistake the fact, it's a new experience of a fact, that your Brother's just like you—lovable—and loved by God just like you are being loved by God. And just as it's totally reasonable for you to be loved, it's in your mind totally reasonable that your Brother or Sister is loved by God, and you know with all the fullness that you're experiencing of God's Love for you.

And so you find yourself spontaneously embracing your Brother whom you thought it was going to be impossible to embrace. In fact, you will be able to

embrace all of your Brothers that had been called, “enemies” because you know they’re loveable, because you know you’re loveable first, because you let God love you first before you looked upon your Brothers and engaged in a holy relationship—not on purpose, not because you said, “Oh, I’m going to have a holy relationship with my Brother!” All of a sudden you were **having** a holy relationship with your Brother because you had learned by virtue of God’s love for you, how holy you were.

Now that’s learning. And that is learning that transforms your mind because your mind was renewed. You see? That’s why it’s so important—it’s imperative to turn to the Father **first** Whom you have the Real Relationship with.

THE HOLY INSTANT AND REAL RELATIONSHIPS

I’m going to start the paragraph over again because now it will have even more meaning:

Think but an instant on this: God gave the Sonship to you, to ensure your perfect creation. This was His Gift, for as He withheld Himself not from you, He withheld not His creation. Nothing that ever was created but is yours. Your relationships are with the universe.

It’s a brand new kind of experience.

Your relationships are with the universe. And this universe, being of God, is far beyond the petty sum of all the separate bodies YOU perceive.

You see, your discouragement would come from all the petty sum of all the separate bodies you perceive and how on earth, given their backgrounds and your background and their likes and dislikes and your likes and dislikes, how on earth could this Gift of the Sonship that was given to you **ever** become a Gift you would want because it felt so good to be One with the whole?

But that problem becomes a non-issue, you see. You don’t have to learn how to make the petty sum of all the separate bodies you perceive, become harmonized. That’s not what’s called for. What’s called for is a transformed mind where learning has occurred that causes Vision to be true and accurate.

Now, here’s a little bit more of the practicality of the translation of radical idealism into practical realism. When you have this experience—this holy instant in which you feel God’s Love for you—and you immediately understand your Brothers and Sisters and their loveability because of what

they so clearly divinely Are as you're now seeing things, it doesn't mean that your Brothers and Sisters are going to see themselves that way yet.

But you know what? Now that you've had this experience, you have the basis and the premise for making friends because you're no longer blinded by your prejudices. And so, you will have to engage in the pleasurable work of creating friendships, inviting them, allowing them, nurturing them, something you will have—I'm going to say—the stamina to do, because the Vision will never leave you, just as those of you who have had the Vision have never lost it in the slightest. The point is, it is to be the basis for ***Being*** with your Brothers and Sisters in new ways.

Your relationships are with the universe. And this universe, being of God, is far beyond the petty sum of all the separate bodies YOU perceive. For all its parts are joined in God through Christ, where they become like to their Father.

And you know what? When God loves you and you feel it, and you suddenly discover that you are loveable and worthy of that experience of being loved, you will know what the Christ is and you will know it is you because you will know you are God's Son, you will know you are God's Daughter, you will know that you are His perfect Self-Expression and that is the Christ.

For all its parts are joined in God through Christ, where they become like to their Father. For Christ knows of no separation from His Father, Who is His One relationship, in which He gives as His Father gives to Him.

You see, the steps . . .

. . . His Father gives to Him.

. . . and he gives as

. . . His Father gives to Him.

That's what happens as a result of the two-step. That's what happens as a result of the holy instant. That's the movement and action of the holy instant.

The Holy Spirit . . .

. . . that which is nothing more than your right Mind.

. . . is God's attempt to free you of what He does not understand.

. . . of what God does not understand.

And because of the Source of the attempt, it will SUCCEED.

Well, God is the Source of the attempt. And it is God's attempt . . .

The Holy Spirit is God's attempt to free you of what He does not understand. The Holy Spirit asks you to respond as God does, for He . . .

. . . the Holy Spirit . . .

. . . would teach you what YOU do not understand.

[repeats] what YOU do not understand.

God would respond to EVERY need, whatever form it takes. And so He has kept this channel open to receive His communication to you, . .

. . . this channel being the Holy Spirit—which is nothing more than your right Mind.

. . . He has kept this channel open to receive His . . .

. . . God's . . .

. . . communication to you, and yours to Him.

. . . yours back to God.

God does not understand your problem in communication, . .

[chuckling] . . . that's what God doesn't understand. There is no problem in communication, actually, and God experiences only that which actually Is.

So, . .

God does not understand your problem in communication, for He does not share it with you. It is only you who believe that it IS understandable.

. . . that orphan mentality. Now listen to this:

The Holy Spirit knows that it is not understandable, and yet He understands it because you have MADE it. In Him alone lies the awareness of what God cannot know, and what you do not understand.

Now, there's nothing mystical here about it. That which is nothing more than your right Mind is your right Mind in its totality, which includes this little boundaried-off portion of itself in its totality. And It knows exactly how you are maintaining the boundaries, because of course, you're using It—the Holy Spirit—to create these artificial boundaries and then convince yourself that they're real. You see?

So you're *using* the Holy Spirit—that which is nothing more than your right Mind—to create an artificial experience, something that God, Who Created You cannot understand.

So, the Holy Spirit knows how it's being done. The Holy Spirit recognizes the mental slight-of-hand, you might say, that you are using with your mentality in order to have this artificial experience that you're having, and therefore, knows exactly how to undo it. It's that simple.

Again, . . .

The Holy Spirit knows that it is not understandable, and yet He understands it because you have MADE it. In Him alone lies the awareness of what God cannot know, and what you do not understand. It is His . . .

. . . the Holy Spirit's . . .

. . . holy function to accept them both, and by removing every element of disagreement, to join them into one. He will do this BECAUSE it is His function.

The Holy Spirit—that which is nothing more than your right Mind—will demonstrate sanity in every part of Itself, because sanity is the only thing that is actually there. And you do not have the will to maintain the illusion indefinitely. It is not a capacity the Father gave you.

Leave, then, what seems to you to be impossible to Him Who knows it MUST be possible because it is the Will of God.

Now, let's be careful here:

Leave, then, what seems to you to be impossible to Him Who knows . . .

. . . blah . . . blah. Well, don't just leave it to Him [chuckle] and continue to have your day in the orphanage—day after day. Leave it to Him in the sense of not trying to imagine what the new learning will be, without trying to come up

with an answer that must necessarily be built from materials you already have at hand. And the only materials at the moment you have available to you are the ones provided by the orphanage. And they're not going to get you out of the orphanage.

So, you abandon every attempt that you might be inclined to bring to bear upon the problem—abandon every one of those—and turn the problem over to the Holy spirit, ***with great attention***. And I cannot stress that strongly enough.

Leave, [then,] what seems to you to be impossible to Him Who knows it MUST be possible because it is the Will of God. And . . .

. . . what?

. . . let Him Whose teaching is ONLY of God teach you the ONLY meaning of relationships.

That is what you must be diligently attentive to, else learning will not occur, change will not occur. And at the bottom line, change is going to have to occur in order for peace to show up on your planet, or anywhere else you may take your imagination.

A bunch of you could all migrate to the moon and another bunch of you could all migrate to Mars and set up colonies and be the forefront of evolution. Glory, hallelujah! . . . and never have learned a thing. Never have been transformed by the renewing of your Mind. Never having arrived at a place where you don't have to guard yourself against your Brother, because you don't like him and he doesn't like you and it's not natural to like each other. It's natural to be suspicious because you're all undependable. You're all undependable. You're undependable and they're undependable. And you rely on that. You base your laws . . . you base your behaviors on that. You're committed to that. None of you are dependable. None of you are trustworthy. Bullshit . . . or as Paul likes me to say every once in awhile, "camel dung."

Now, . . .

. . . let Him Whose teaching is ONLY of God teach you the ONLY meaning of relationships. For God created the only relationship which has meaning, and that is His relationship with YOU.

Well, don't jump to imaginative conclusions. That doesn't mean that you will end up having a relationship with God and no one else, as though all of your Brothers and Sisters were part of an illusion, when the only relationship there really is, is with your Father. You could jump to that conclusion and have

another false learning, and set yourself back so that you don't dare do the two-step, you don't dare to practice the holy instant.

You see, you can't know that your fellowmen are your Brothers and Sisters if you don't know that **you** have a Father. If you think you're an independent free agent that has no First Cause, that isn't yourself, then you have no capacity to experience your fellowman as your Brothers and Sisters.

Your real relationship is with your Father and it is your connection with your Source that connects you with everything else in the Universe.

So, "***Seek ye first the kingdom of God, and His righteousness; and all these things will [shall] be added unto you.***"³ . . . automatic! [snaps fingers] It's called learning. It happens in the holy instant when you actually let yourself be undefended enough to let God in and feel His Love for you and feel your worthiness of His Love.

You see, learning . . . the learning that will count, will be the learning of things you don't know about at the moment. And yet your prayers tend to be to ask God to conform the grounds of your orphanage and the goings-on in your orphanage . . . to fix them, to improve them, to make what you have better, but still in the same mold, you see.

This learning that is so important, this renewal by the transforming of your mind is going to require you to be undefended against miraculous revelation—miraculous revelation that will not snap you out of the world and universe, but will snap you out of a perception of the world and universe that won't just allow peace on Earth, goodwill toward men to come to view, it will impel it—not with willfulness, like setting up rules in the orphanage so that there won't be any dissonance, but change that happens because you understand the truth, you have the experience of the truth.

You're having trouble, or your country is having trouble, or the company you work for is having trouble, or your marriage is having trouble . . . and you ask for the specific trouble to be fixed. You ask God to fix that. And yet, what's that package that comes along with your contact with God, whenever you let God in, in a holy instant? The package that you get that you didn't even ask for and that you're not really expecting the first few times, is an awareness that you are Loved by God and that you deserve it—that you actually are loveable. You can't explain it and you're not interested in explaining it. It doesn't matter to you why the truth is that you're loveable. You just know it and you accept it and you live with it and you let it be.

Now, that's what you get when you ask for this situation or that situation or the other situation to be resolved the way you think it ought to be resolved

because you know what principle is and you know what love is and so-on, you see. You don't know what to ask for. Ask anything . . . ask anything. But don't get hung up on the request. Don't get hung up on the prayer. Get hung up on the connection. Do whatever it takes to let God in. And the whatever that it takes, is you abandoning self-assertive concepts about how things ought to be working, or self-assertive concepts about how God ought to answer you, you see?

So, tonight we're learning about learning.

As the ego would limit your perception of your brothers to the body, so would the Holy Spirit release your vision and let you see the great rays shining from them, so unlimited that they reach to God.

Wow! Now, did you think that was going to happen when you wanted a better salary, or when you wanted so-and-so to mend his ways, or pay you back for what he stole from you. See, don't think too small.

As the ego would limit your perception of your brothers to the body, so would the Holy Spirit release your vision and let you see the great rays shining from them, . .

. . . from your brothers . . .

. . . so unlimited that they reach to God.

Now, there have been questions in the past about what the great rays are. And I began to touch on them last week when I spoke about effulgence. Effulgence is a glow—you might call it a streaming of light from a center. It doesn't move forward. It doesn't move backwards. It is a radiance . . . rays.

Now, what is this effulgence that I spoke of last time? It's the radiance of Love. There are not many rays, you know, like particular colors . . . this color, the red ray or the blue ray or the purple ray. The rays are the effulgence of Love. And I've discussed before, that Love is Light, Love is illumination and Love is the Substance of everything.

Where does the effulgence come from? See? Now mind you, we're talking about things you haven't had the experience of before and that you might not be expecting when you say, "God, I really need you to get that guy to pay me back, what he stole from me." You see? You might not be expecting this. And I'm wanting you to stop being so narrow in your desire to know the truth, in your desire to learn and in your willingness to let your mind be transformed—renewed, you see.

Absolutely everything that exists, every idea in the Mind of God, its substance is Light, its substance is Love. And that Love is an effulgence that of course, fills all of infinity—radiating from everything. The reason being, that everything is loveable and therefore, everything is actually Loved by God. The Love is part of the Gift God gives His Creations, because his extension is motivated by Love and so what He is being there, in all of His Creation, is registered by the great rays of Love—effulgent Love, emanating and as it says here:

. . . so unlimited that they reach to God.

Well, of course, they reach to God because when you're in this place, when you're in this Awakened state, you can see that because your attention has been given to God and your attention on God has caused you to have this transformed experience, your attention has returned to God and that completion of the circle of Awareness you might say, demonstrates to you the natural, eternal state of being that everything is engaged in. And so you can see and experience the full circle of radiance.

Now remember, the great rays are simply the rays of effulgence of one thing, Love, the Father's Love.

And God saw everything that he had made, and behold and it was Himself. ***“God saw everything that he made, and behold it was verily God.”***¹ And likewise the Son, God's Creation, looks at God and sees Himself and knows that it is good and can be nothing else. This is real learning.

***It is this shift in vision which is accomplished in the holy instant.
Yet it is needful for you to . . .***

. . . here's that word . . .

. . . learn . . .

***Yet it is needful for you to learn just what this shift entails, so
you will become willing to make it permanent.***

Which means, so you will be willing to commit yourself to it.

Given this willingness it will not leave you, for it IS permanent.

You see, it hadn't ever left . . . ***ever!*** Right now when you're not having the experience, doesn't mean that it has left you. It's there. It's present. It's here. It's your very Being insisting upon you being willing to embrace it.

For once you have accepted it as the only perception you WANT,

... see, that's where the commitment lies.

***For once you have accepted it as the only perception you WANT,
it is . . .***

... what? . . .

***. . . translated into knowledge by the part which God Himself
plays in the Atonement, for it is the only step in it He
understands. Therefore, in this there will be no delay when you
are ready for it. God is ready NOW, but YOU are not.***

There's no penalty. You're not guilty for not being ready. Your unready-ness is not unredeemable. It just means that at the moment you're not doing the two-step yet, at the moment you're not letting in the fullness of what the transformation of your mind can mean. But you also haven't known what it could mean. And it's hard to have impetus or desire to do something you don't really understand.

But we've uncovered more of the meaning here so that you can understand more. And even though understanding isn't the answer, it can lead you to the point of a willingness to become undefended, simple, vulnerable with God, with the Father, with the Holy Spirit, so that you can let it in and experience the holy instant.

I will tell you that you are all bathed in the Love of this lesson tonight. And you will remain bathed in it. And you will feel it if you don't insist upon the right to be angry or in charge. And even if you claim that right, you will at any moment be able to abandon it and return to the holy instant and return to the meanings that have been shared tonight, so that you might be encouraged to actually practice the holy instant and allow for incredible learning—incredible change.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND REAL RELATIONSHIPS

¹ *Sparkly Book – p.368, 3rd Full Par. / JCIM – p.154, 7th Full Par. / CIMS – p. 310, Par. 82*

Chapter 15 – Section – THE ONLY REAL RELATIONSHIP

First Edition – p. 299, 1st Full Par. / Second Edition – p. 321, Par. 4

² *Romans 12:2*

³ *Matthew 6:33 – ⁴Genesis 1:31*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 27th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

There's so much to talk about—so much to consider. A sign outside a church said: "If you want to find your way Home, use GPS: God's plan for salvation."

That is what the sign said. And we've been talking about God's plan for salvation, haven't we? . . . for quite a few weeks. We've been talking about the holy instant and special relationships, the holy instant and the Laws of God, the holy instant and communication, and the holy instant and real relationships—and all of those were preceded by practicing the holy instant.

The holy instant, simply put, is God's plan for salvation.

Now, when you're depressed, when you're ill, when you're discouraged, when you're experiencing hurt feelings, whenever anything negative is going on, it's from one of two things: It is either from you saying, "God's plan for salvation doesn't work!" Or, you're picking up on the energy of someone else saying, "God's plan for salvation doesn't work!" And there's one other option, and that is, that either you or someone else whom you're picking up on, is saying, "I don't **want** God's plan for salvation to work!" [chuckles] which means, "I want **my** plan for salvation to work."

Now mind you, none of those things create a good feeling. None of those things allow for peace to emerge or for love and joy to emerge from the peace and provide the environment in which a sudden shift of perception can occur. Those things simply cannot happen. But God's plan for salvation **does** work. And God's plan for salvation is **guaranteed** to work.

Now, there should be a cartoon drawn that shows a view of hell with flames, brimstone and thousands of souls crying and whining and moaning and talking about their distress and the unfairness of it all . . . and talking story and never-ending grumbling. And on a pinnacle overlooking all of this, stands me, stands Jesus. And the caption says, "If you want to get out of hell, the first thing you must do is SHUT UP!" which of course, is the first step of the two-step, isn't it.

If you want to get out of hell, if you want to get out of the constant rehearsing of your bad luck and the constant rehearsing of the unreasonableness and the injustice of what's going on in your life, the first thing you must do is shut-up!

The two-step is another description of the holy instant. You can't hear God when you're talking. You can't hear anything else when you're talking and complaining. The reason you're talking, the reason you're complaining is so that someone else will hear you. So you're not interested in listening, you're interested in someone else listening—you're interested in occupying someone else's mind and attention with your story, with your distress, with how terrible it is in hell and the fact that God's plan for salvation doesn't work. So therefore, you are eternally stuck in hell, right?

But there is a way out. There's a way out of the hell that's called, "The human condition," the hell that is made up of the constant state of ignorance and the suffering that accompanies not knowing the truth. There is a way out. It requires you to utilize the holy instant. It requires you to get what you want to say out of the picture. It requires that you stop being the authority—the asserter, if you will. It requires that you become still and receptive. It requires you to bring yourself into the quietness, which will always bring your attention to the instant you're in—free of the past, free of the future—the holy instant.

Because you're Mind, because you are the state of attention Itself, when you bring yourself into the quietness of the present, you are a natural presence of curiosity—an invitation to know something. And since you are not determining what it is that you must know, that simple pure attention, that simple pure presence of curiosity will constitute a prayer: "I want to know . . . I want to know . . ." and the only thing there to respond is the Father through the Voice for Truth, the Holy Spirit, that which is nothing more than your right Mind.

Now we've talked at lengths about this for a number of weeks. And I want to take a moment tonight to point out to you that the purpose of talking about this has not only been to emphasize the fact that the Father's plan for salvation works and is guaranteed to work, the goal of the plan for salvation is not the specific answers to your specific prayers, but is to bring you back into

your right Mind. To bring you to that place of inquiry within yourself of the Holy Spirit, which is nothing more than your right Mind, that which when it responds to you, is your right Mind connecting you in your very private sense of a small mind and undoing the boundary between the two, which allows the influx of the Father's perspective. And when you find that state of being to be more important to you than anything else, a right mind and a wrong mind disappear. Your right Mind, the Holy Spirit, and the little separated off part of that Mind, which you've claimed to be the entirety of you, which has been designated as the ego, those two things cease to be two things because the boundary—the artificial boundary separating off a small part of what you are in your entirety—has dissolved and unity, wholeness, totality has replaced it. The integrity and wholeness of you that is in no way different from the Mind of God has re-emerged as your actual conscious experience of Being. And for lack of better words, sanity has returned to you.

Now, the point of all of it is, not to get a leg up on the human condition, not to have a way to make the human condition improve—although that will happen. The point of it all, is to ***no longer be crazy***—if I may be blunt—is to no longer be experiencing distortions and thinking that what you're experiencing is actual, real, orderly and the stuff of life which somehow you have a way of imagining that God created that way so that you're completely at peace with an experience of stress, of sin, disease, death, suffering. You see?

So, a sudden shift of perception—a Miracle—occurs in the holy instant. And at the bottom line, the sudden shift of perception that is the point of it all, is you experiencing the healing of insanity—you coming fully back into your right Mind—your inseparable Oneness with God where every aspect of you reflects an intent, that intent being "Thy Will be Done, God—Father."

That's what you were made for. That's what you experimented with having a slight twist on, and it's that, that you will come back to. Because as I said last time, you cannot maintain that distorted perception indefinitely.

Now, I'm going to back up one paragraph . . .

As the ego would limit your perception of your brothers to the body, . . .¹

"Oh yeah, she's a body, he's a body, she's a body, I'm a body, she's a she and I'm a he and, wow, we can do great things together as he and she bodies . . ." and so on, you see?

As the ego would limit your perception of your brothers to the body, so would the Holy Spirit release your vision and let you see the great rays shining from them, . .

... shining from what? Their bodies, or shining from them, your Brothers? The illumination of the great rays is the illumination emanating from your Brothers and Sisters—the presence of God called You and your Brothers and Sisters. Again:

As the ego would limit your perception of your brothers to the body, so would the Holy Spirit . . .

... that which is nothing but your right Mind that intends for you to regain your sanity . . .

... so would the Holy Spirit

... accomplish this by releasing your vision . . .

. . . and let you see the great rays shining from them, so unlimited that they reach to God. It is this shift in vision which is accomplished in the holy instant.

The holy instant is God's plan for salvation.

Yet it is needful for you to learn just what this shift entails, so you will become willing to make it permanent.

To make commitment to it.

Given this willingness it will not leave you, for it IS permanent.

You see. It's only your willingness to give your attention to it that is impermanent at the moment.

Given this willingness it will not leave you, for it IS permanent. For once you have accepted it as [what] the only perception you WANT, it is translated into knowledge by the part which God Himself plays in the Atonement, for it is the only step in it He understands.

It's actually at this point that your right Mind and your ego—personality, your wrong mind—disappear as a twosome, because, as I said, the artificial boundary separating off this small part of you from the Totality of you dissolves. Now it's all the Presence of Mind that is God Being all there is of You, and your having no further different experience of that.

Therefore, in this there will be no delay when you are ready for it. God is ready NOW, but YOU are not.

Now, continuing:

Our task is but to continue, as fast as possible, the necessary process of looking straight at all the interference, and seeing it EXACTLY as it is. For it is impossible to recognize as wholly WITHOUT gratification what you think you WANT.

You see. You wouldn't want it if there was not some form of gratification in it. And so what doesn't contribute to your sanity, even though you presently find gratification from it, has to go through a transformation of some sort that allows you to see that it's not gratifying you, that although the thrill of the chase may be exciting, the fact that you never consummate it by catching what you're chasing, that should be all it takes for you to abandon what doesn't work and to abandon *thinking* that there's satisfaction in trying to accomplish what can't be accomplished.

Now:

The body is the symbol of the ego, as the ego is the symbol of the separation.

Okay, so here we are . . . here you are . . . you are the Presence of Mind as God has Created you . . . as God is Creating you . . . as God is Being you.

You are the unseparated totality of the conscious awareness of infinity and eternity that's called Creation—the conscious experience of all that God is Being eternally. And then for some strange reason, it's as though you've blown a little soap bubble right in the middle of this infinite Mind that is your presence—that is presencing itself, and it's you. And this little soap bubble has enclosed a small part of the totality so that everything in it is some part of the totality of God, of You.

Everything in it's Real, but the boundary's artificial, but the boundary is being interpreted as you. And it's a novel experience. And you have fun with it initially. You're enjoying the autonomy, the separation. Okay?

This part of the infinity of you that is enclosed in this very delicate bubble, that has no strength really to maintain itself, we have identified as the ego.

So, the separation, which really means that a flimsy surface—a sphere—has enclosed a part of the infinity of you, it becomes the symbol of separation. And then from that tiny vantage point something that hadn't been important on its own before suddenly has become important. And it's what you call your body.

And so, the body is the symbol of the ego as the ego is the symbol of the separation. You see?

And both are nothing more than attempts to limit communication, and thereby to make it impossible.

Oh communication . . . communication with what? Communication with the whole of you, because you know what? That which God Created called You, is that infinite awareness that God Is. And God's Self-expression is infinite and so there is the Brotherhood. And all of your Brothers and Sisters, all the Sons and Daughters of God, we'll say, are present in this infinite Mind that is God, that is Creation, that is your conscious experience of Being.

The moment you drew this little sphere around a small portion of the infinitude of You and then identified it very specifically with this body, this visibility and tangibility of you—although not the totality of you—you lost communication, you lost direct communication with all of the Brotherhood.

And I've described this before in a helpful way: If you would imagine a large crystal ball with many facets all around the surface of the ball and if you were to imagine every facet as what you could call an individuality—you and all of the Brotherhood, all of the Sonship—well if you were to be inside this crystal sphere with all the facets and you saw all of the facets from the interior, you would recognize Mary and Joe and Peter and all of the Sonship. And they would just be over at the other side of you, so to speak, as you would be over at the other side of them. And the interior of the crystal ball would be the continuity of you extending to everything and everyone else. For everyone else the interior of this ball and all of the other facets would constitute part of the totality of them. All of you would be the same One, you might say. In this way you could see that you have communication with everyone and no one is different from you, but no one is the same as you.

But now, you've had this little imaginative experience of separating a small part of you from the totality. And in effect it's as though the facet you are, on the surface, that you were experiencing from the interior, flips, and suddenly you're on the exterior. And now there's Mary and Joe and well, you can't quite see everybody anymore, but there are a bunch that are close by, but now you have to yell, you have to do something to get their attention because they're not all connected with you, but they're all close by.

And so you've lost communication, you've lost union, you've lost communion. You see? You've lost communication.

The body is the symbol of the ego, as the ego is the symbol of the separation. And both are nothing more than attempts to

limit communication, and thereby to make it impossible. For communication must be unlimited . . .

. . . you might say, it must occur from within where the wholeness of all is continuous and unseparated . . .

. . . in order to have meaning, and DEPRIVED of meaning it will not satisfy you completely.

Yeah, flipped over on the outside, trying to experience connection and relationship . . .

. . . will not satisfy you completely. Yet it remains the only means by which you can establish real relationships.

Unlimited communication . . .

. . . remains the only means by which you can establish real relationships.

So you might say, that Waking up is doing the two-step, leaning into the Father, you might say, it's sort of like leaning into the interior of the crystal ball so that a sudden shift of perception can occur—a flip-flop. You see? Why? Because you've abandoned the glory you thought would be embodied in your being on the outside where the facet that you were was quite distinct from all the rest and might become something of importance on its own, you see.

But . . . continuing . . .

Real relationships HAVE no limits, having been established by God.

Real relationships are the relationships from the interior of the crystal ball.

Now, we're going to leave the crystal ball simple and continue here:

In the holy instant, where the great rays REPLACE the body in awareness, the recognition of relationships without limits is given you.

What does that mean, ***where the great rays REPLACE the body in awareness?*** In other words, when the illumination of Love that is the substance and character and nature and motivation and presence of your Brothers and Sisters and You, when they replace the body in terms of importance, when they replace the body and the uses you've been putting the

body to for communication, the recognition of relationships without limits is given you. It doesn't mean that there's no longer anything there identifying you, it means that the meaning of body has shifted from a limited means of communication to an effulgence of love that reaches all the way to the Father, completing the circle of communion, of communication, of making one a wholeness out of what had been two.

In the holy instant, where the great rays REPLACE the body in awareness, the recognition of relationships without limits is given you.

Sudden shift of perception: A whole new way of being with each other, where the meanings of being with each other are new, not usury, not stemming from smallness, defense, self-protection, but which are an interactive acknowledgement of truth, an interactive acknowledgement of God in each of you, in all of you all at the same time, an experience of joy that also is unlimited, an experience of joy that you feel but is shared by all of the Sonship. And then their joy that they are sharing with you gets shared back with you, so that the joy becomes a Movement of Love spreading through the Sonship, engulfing it in its wholeness, in its totality.

It's a new experience, far more meaningful than what you've been experiencing while thinking that you're just bodies communicating to each other through bodies.

But to see this, it is necessary to give up every use the ego has for the body, and to accept the fact that the ego has NO purpose you would share with It . . .

. . . you see? Here's where you have to arrive at discovering that what you want isn't what you want, because what you have wanted is this "chase after the carrot" that can't ever be accomplished, or consummated. It's meaningless and you're ready to see it as meaningless and to give it up—to just abandon it! [snaps fingers] That's how the flip of the facet from the outside to the inside occurs.

For the ego would limit everyone to a body for ITS purposes, and while you think it HAS a purpose, you will choose to utilize the means by which IT tries to turn its purpose into accomplishment.

[Chuckling] . . . which is to continue running after that carrot forever! And thereby provide yourself for a forever experience of frustration and seeming justification to think that God's plan for salvation doesn't work.

The learning here is, you arriving at a point where you're willing to look straight at exactly what is happening and not gloss it over with imagination, so

that you say, "Hey, I've been chasing this carrot for my whole life and I've thought it was getting me somewhere. But if I'm going to be honest with myself, it hasn't gotten me where I thought it was going to get me and therefore, I'm going to give up on that and I'm going to try God's plan for salvation."

Well, you know what? You can practice the holy instant and maybe because there's residual reluctance to believe that what it represents can be true, you don't experience it. And then you seem to have justification for saying, "But, God's plan for salvation doesn't work!" Well, I'm here to tell you that it does and that it is guaranteed to work and that if you have a seeming incapacity to believe that it works, you have to persist in the face of it.

Now, you know what? The way to experience your Real relationship, which is with God, is to join with the Holy Spirit, which is the Voice for God, but is also that which is nothing more than your right Mind. And you say, "Well, I can't hear my Guide . . . God's plan for salvation doesn't work . . . I can't hear my Guide!"

Well, you know what? You may wait from week-to-week to hear Paul let me speak, so to speak, as a substitute for hearing your Guide. But you know what? More than the information that I lovingly share with you every week, you are seeing a demonstration of the fact that the two-step works. You are seeing a demonstration of the fact that the holy instant works. You are seeing a demonstration of the fact that God's plan for salvation works, even though Paul hasn't made total commitment yet.

The point is, that when you say, in so many words, that the only way back Home that you've been told about—which is to connect with your Guide, which is the Holy Spirit—doesn't work for you, [repeats] that the only way back Home that you've been told about doesn't work for you, you're creating a false learning for yourself and delaying the inevitable. You could call it a learning failure. Don't do it!

You think Paul just [snaps fingers] one moment said, "I want to talk to my Guide, are you there?" . . . and I was there? Well I was there, but he didn't hear me. And he didn't hear me the second or third time, and days went by. The only reason he heard me was because he persisted and he finally arrived at a point where his listening wasn't conditional.

In other words, he wasn't saying, "If you speak to me tonight, I will listen," or "If you speak to me within the next two weeks, I will continue to listen, but I'm not going to do this forever." He tried that. And then he arrived at a point where he said, "You know, if it takes a year, if it takes two years, I want to be able to experience what the truth is when I need to know what it is. And that's

more important to me than a time limit, that's more important to me than trying to leverage the universe, to get it to do what it's going to do when I want it."

And so he started sitting down to listen with resolve, not force, not willfulness, but with an absence of impatience. And you're going to have to do the same thing because it's the only way Home.

If you want to get out of hell, the first thing you're going to have to do is shut up! There...ain't...no...other...way! And it is a very direct route. But you're used to complaining. You're used to what might be called, an orphanage welfare system, where the worse your need is the more help you get and the less need there is for you to do anything to upset the status quo. You see?

So . . .

. . . the ego would limit everyone to a body for ITS purposes, . .

. . . which are to chase after the carrot, . .

. . . and while you think it HAS a purpose, you will choose to utilize the means by which IT tries to turn its purpose into accomplishment. This will never BE accomplished.

See, that's the honesty that you have to arrive at, the awareness:

This will never BE accomplished. Yet you have surely recognized that the ego, whose goals are altogether unattainable, will strive for them with all its might, and will do so with the strength which

. . . what? . .

. . . YOU have given it.

You know what? The capacity to have an intent that exists inside the bubble that's floating around in the middle of the infinity of you is the same intent that's outside of it. You, the holy Son of God, express an intent with all of the power of the holy Son of God.

. . . the ego, whose goals are altogether unattainable, will strive for them with all its might, and will do so . . .

. . . what? Not with its strength, but . . .

. . . with the strength which YOU. . .

... the holy Son of God ...

... have given it.

The only thing is, you really like this little delicate bubble. [chuckles] And you say, "I have no power! I want something, but I don't have any power! I'm not connected with any power source. I just have my own guts and my own capacity to try to do things. And I'm improving it all the time, you see, but I'm really helpless and hopeless. And I'm really struggling in my life." And oh, there you are down by the river sticks with all the flames and talking story about how awful it is and how stuck you are. You see? And it's all crap! It's all imaginary! And it all seems believable because you just love this bubble—which I must repeat—is so delicate that it really is not going to take any force from you to pop it. Okay? And that's what we're learning about the two-step and the holy instant.

It is impossible to divide your strength between Heaven and hell, God and the ego, and release your power unto creation, which is the only purpose for which it was given you.

You see? You can't split up your attention and give your full attention to two different things at the same time. Thus communication is interrupted, thus wholeness is unavailable to you as an experience, thus sin, disease and death and suffering and stories to tell as you burn, burn, burn, occupy your time. And you willingly let it. But you don't have to. And it's not appropriate and it doesn't work, and that's where you need to become honest so that you dare to go through your day tomorrow or today, willing to see things new, willing to let the bubble pop.

And the way you **will** to have it pop, without using force or bringing force to bear upon it, is to simply neglect to do anything else. You see? Simply neglect to do anything else. In other words, shut up!

Shutting up brings you into quietness. Shutting up brings you into quietness that is peace. Shutting up brings you into quietness which is peace, which is the now, which is the instant in which the attention that you are, because you are Mind, constitutes an unwillful desire that allows the Father to answer, that allows the Holy Spirit to answer [snaps fingers] and break, pop the bubble and bring back into Oneness that which always had been One except for this little flimsy bubble that looked like it separated this part from the big part.

Your power, your presence is meant to extend unto Creation. It is meant to be in constant communication with every part of eternity, of infinity. And because its nature and function is Love, it's a Movement—a forever Movement of "***Behold I make all things new***"—Creation.

Love would ALWAYS give increase. Limits are demanded by the ego, representing its demands to make little and ineffectual. Limit your vision of a brother to his body, which you WILL do as long as you would not release him from it, and you have denied his gift to YOU.

If you refuse to look at your brother with a willingness to see something new and very different from him as a physical organism, if you will look at your brother with a curiosity to see God there, truly—truly because you’ve been told that God is the only thing that ***is*** there—and you release him from your expectation that he will behave like the body you always thought he was . . . what’s happened? You’ve provided the environment in which an influx of revelation can occur that will help you see your brother through the Holy Spirit’s eyes, through the eyes of your right Mind. And that recognition about your brother will tell you that it’s the truth about you as well. And so the gift you give to him you get to keep. And you are put in the position of finding that a Movement has occurred that you can only identify truly as learning, because you’re not where you were just before the holy instant.

His body CANNOT give it.

His body CANNOT give the gift you need, which is the realization of the holy Son of God that you Are, which is a realization that you are, your very Being is an effulgence of Light, an effulgence of Living Love, constituting great rays that return to God and fill the universe, fill Creation.

Your determination to see your fellowman as a body disallows for that experience, disallows for that revelation and learning.

His body CANNOT give it. And seek it not through YOURS.

How many times do you use your body to elicit a good response or a gift from another?

. . . seek it not through YOURS.

Seek it not through your body.

Yet your minds are ALREADY continuous, and their union need only be accepted, and the loneliness in Heaven is gone.

Again, when that facet flips to the inside so that your view of everything is an interior view, you find that your minds, the minds that appeared to be individual and separated from the outside of the faceted crystal ball are really continuous and unseparated in any way when viewed from the interior. And

even though they are continuous, the facets do not disappear. The Sonship does not dissolve into an undifferentiated mass of Love.

. . . your minds are ALREADY continuous, . .

. . . right now when you're not experiencing it all simply because you're flipped to the outside and you're looking around on the surface . . .

. . . your minds are ALREADY continuous, and their union need only be accepted, and the loneliness in Heaven is gone.

If you would but let the Holy Spirit tell you of the Love of God for you, and the need your creations have to be with you forever, you would experience the attraction of the eternal.

[Repeats] If you would but let the Holy Spirit tell you. . .

If you would but let the telling of the Holy Spirit **register** with you, this would be your experience, cause the Holy Spirit hasn't stopped for a moment from that time when you decided to ignore It—the totality of you—in favor of this interior of a flimsy little soap bubble.

Remember, we're not here to repair or reform the orphanage. We're not here to improve the human condition. We're here to have sanity returned, so that the Kingdom of Heaven is re-recognized as the Kingdom of Heaven, because you've decided not to observe it through the lens of private selfhood and independence that cause it to be nothing more than a physical universe, having nothing to do with God and being Holy in no way.

You might say, "Wow, I could never have gotten all of that out of those few paragraphs all by myself." And that would be the truth. Thank God you have a Guide. Thank God there is the More of you outside of the little flimsy bubble, called the Holy Spirit that is your right Mind. Because the fullness of Reality becomes available to you like this, without your having to tune in to someone else when you stop whining about your situation and shut up. That's the way out of hell. That's the way out of suffering.

Enjoy shutting up this week—often! And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND REAL RELATIONSHIPS

¹ *Sparkly Book – p.369, Last Par. / JCIM – p.155, 2nd Full Par. / CIMS – p. 311, Par. 86*

Chapter 15 – Section – THE ONLY REAL RELATIONSHIP

First Edition – p. 300, 1st Full Par. / Second Edition – p. 322, Par. 2

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 10th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

You know, when the automobile was first invented, it was styled, we'll say, after the buggy, as in horse-and-buggy. And the tendency is, as unfoldment occurs, as growth occurs, as change occurs, the new is modeled after the old and as a result, what is new doesn't change as rapidly or is not as new as it could be because you carry forward the old habits into the forming of new ones.

Now, I'm bringing this up because there's something important. We read a short time ago:

. . . it is necessary to give up every use the ego has for the body, and to accept the fact that the ego has NO purpose you would share with it. For the ego would limit everyone to a body for ITS purposes, and while you think it HAS a purpose, you will choose to utilize the means by which IT tries to turn its purpose into accomplishment.¹

Well, what might that mean? Well, I'm going to put it simply: You know, if you find yourself having nothing to do and you find yourself having nothing to do over a period of days or weeks—much like someone who's retired, we'll say—a feeling of depression can develop because there's no feeling of purpose, right? There's no feeling of purpose. And one could say, "Well, why don't you find something to do. You could do this, or you could do that."

But when you're confronted with that, it isn't really just about having something to do. Purpose is about having a goal in the process of which you're bettering yourself. Purpose, in order for it to be truly Purpose—we'll say, with a capital "P," and I'm not really meaning divine purpose, I'm meaning ultimate human Purpose—isn't something that's accomplished by being . . . um . . . the best housekeeper or the best cleaning lady for twenty years, or the best mail-clerk in a corporation for thirty years. Purpose involves climbing up the ladder of success in the corporation, so that at the end of the thirty years you are more than you were in the beginning. You have ***made*** something of yourself, right?

So Purpose amounts to engaging in a process of accomplishment, and therefore, activities which don't serve that Purpose are not seen as activities of Purpose. It's important to understand this.

So, if you have come from a family and an upbringing in which Purpose is important and you have become Purposeful, and then ***A Course In Miracles*** or religion in general comes into your experience and you learn of things like God's plan of salvation, it seems utterly natural to you to transfer your definition and practice of Purpose into this new arena—which really doesn't fit in this new arena. It's meaningless in this new arena.

And then when you read something like we just read recently:

Our task is but to continue, as fast as possible, the necessary process of looking straight at all the interference, and seeing it EXACTLY as it is. For it is impossible to recognize as wholly WITHOUT gratification what you think you WANT.

Whoa boy! Now that gives you something to do, doesn't it? However, if you remember, I didn't read it that way when we were at that point. Whew!

And so, you know what? You can become as the old hymn says: "An onward Christian soldier." A soldier for Christ . . . a soldier for God. And you can go out to ferret out every single error there is, and uncover it so that you can see what's keeping you back or you can apply it to others so that you can show them what's holding them back. Why? So that you have Purpose. And so that through the practice of this Purpose you might weed out and clear out those negatives in you that are keeping you from moving forward, or so that you can help others weed out what's keeping them from moving forward.

Oh-h . . . but then we have the first sentence in the text for tonight:

If you would but let the Holy Spirit tell you of the Love of God for you, and the need your creations have to be with you forever, you would experience the attraction of the eternal.

Well, where does that leave you if you are supposed to be diligent and even militant in terms of routing out error and uncovering it and getting rid of it? Well, it's very important to understand that because you don't know what Reality is yet . . . you don't really know what the illusions are yet . . . and so ***you don't know what needs to be routed out.***

Now the simple fact is that as I've said before, as you proceed in your Awakening, you are retracing the steps you took away from the Father. You're undoing the creation of an illusory experience that you created for yourself.

And you know what? If you're undoing the ten thousandth step, if that's where you are and you try to undo the fiftieth step, it isn't going to work. And how do you know which step it is? I'm going to tell you something really important:

If you would but let the Holy Spirit tell you of the Love of God for you, . .

. . . and I'm just going to stop there.

You say, "Well, I don't have time to let the Holy Spirit tell me of the Love of God for me because I've got too much work to do to clean out all the crap that's going on in my mind."

Well, like I said, you don't know which is the next crap to get rid of because you don't know what the most recent one was that needs to be undone. But . .

If you would but let the Holy Spirit tell you of the Love of God for you, . .

. . . if that's where you would give your attention, if you would say, "Holy Spirit, I want to know about the Love of God for me," you're going to find out if your desire is genuine. You're going to find out very quickly what stands in the way of that. You'll find out very quickly what the argument is against your having that. You're very ***likely*** to find out that you don't think that God loves you. Maybe because you read that He is a jealous God, visiting the iniquities of the fathers upon the children under the third and fourth generation. So He probably doesn't love you. Okay . . . so there's the next thing to deal with.

Or perhaps you think—the thought arises—because you're engaging in actually, genuinely desiring to have God's Love for you revealed to you by the Holy Spirit, you're very likely to find out that you feel unworthy of His Love, because of course, you haven't bettered yourself enough yet. Your Purpose of "bettering yourself" hasn't brought you to the place yet—you say—where God

would love you or where God would give you the time of day, even though He may be watching you, waiting for you to arrive at the first threshold where He can appropriately acknowledge you by letting you know of His Love for you, you see.

You know, I keep saying, ask: "What is the truth here? What is the truth about this situation?"—meaning what is God's truth about this situation? What's God's truth about this place called Earth? Well, the truth about this place called Earth is that it's Heaven. It is not the truth about this place called Earth that it's a difficult place to live—a place where you have to be on guard all the time, it's a place where you have to be sure that iniquities don't get out of hand and on and on and on.

The truth is, about this place called Earth, that it's the Kingdom of Heaven. Wow, that turns your head in a new direction. That turns your contemplations and your willingness to be aware into a far more expansive arena, doesn't it? And the moment you let that happen, whatever means you have been using to keep yourself from experiencing it, will come to your attention. And *that's* what you will deal with.

And you know what? You may not have a hell of a lot of time to be noticing what your brother is doing wrong, so that you might bring him up to speed [snaps fingers] being the warrior that you are for God. You see. [deep sigh]

What I'm trying to bring out here is, that it very often slips past you . . . the fact slips past you that you try to bring the buggy design into the horseless carriage design—the automobile design. It escapes you that your sense of Purpose which involves a process of bettering yourself because your not good enough yet, into what I'll call the area of spirituality in which the real opportunity you have is to discover that you're neither behind the point of perfection nor advancing toward it, you're at that point and must understand yourself therefrom.

Now, if you're not behind and you're not advancing toward, then ***what are you doing looking for faults?*** I've pointed out before, that if you go on an internal witch hunt, the ego will give you an endless list of faults to find and take care of. And in that process you'll never withdraw your attention from the ego's teachings. You're going to stay bound tight, in a tight relationship with it. But turn your attention toward God and His Love, with a desire to experience It. And those things which it's as necessary for you to let go of in order to have the experience, will present themselves to you, within you, as arguments against It, that you can take a look at and say, "Wow, I need to release that!" "Father . . ." um-m, see don't try to figure out how to release it yourself . . . "Holy Spirit, help me release this. What is the truth that is so evidently the truth that I will recognize it as the truth and will have no

difficulty letting go of what isn't true." You see? "Help me." But this has to be done in the arena of Love.

If you would but let the Holy Spirit tell you of the Love of God for you, and . . .

. . . in other words, as well as . . .

. . . and the need your creations have to be with you forever, you would experience the attraction of the eternal.

Now, you know what?

. . . you would experience the attraction of the eternal.

And I'm going to add: In that experience there would be the realization that you would feel the attraction of the eternal ***for*** the eternal—meaning for you. You see, that's realization. That's even revelation. And it doesn't leave you where it found you.

In that realization, the words "you are the holy Son or the holy Daughter of God" begins to mean something to you as an experience. And that makes it much easier to let go of what wasn't true about you, that you were believing was true about you and which was binding you to an illegitimate experience of limitation and suffering.

No-one can hear Him . . .

. . . the Holy Spirit . . .

No-one can hear Him speak of this . . .

. . . of the Love of God for you . . .

. . . and long remain willing to linger here.

But you know what? I'll tell you something: Discover a fault in yourself or discover a fault in your brother and sister and you're liable to get stuck there in clearing out those god damn faults . . . a soldier for God . . . and feeling a sense of purpose of engaging in an act of bettering yourself and you will be willing to linger there longer and longer and longer and longer, because you're not engaging in the thing that will release you.

No-one can hear Him . . .

. . . the Holy Spirit . . .

... speak of this ...

... of God's Love for you ...

... and long remain willing to linger here. For it IS your will to be in Heaven, where you are complete and quiet, in such sure and loving relationships that ANY limit is impossible.

This is the truth about you. This is your nature. This is the natural environment of Being for you. But you will not experience it. You will not discover it as long as you're engaged in attempting to better yourself by being a purposeful divine agent for change.

Would you not exchange your little relationships for this? For the body IS little and limited, and only those whom you would see WITHOUT the limits the ego would impose on them can offer you the gift of freedom.

You see, it's time for everyone to begin looking at their Brother and seeing the great rays. It's time to begin looking at each other with an awareness that you, looking at them, are the holy Son or Daughter of God, and those who you are looking at are the holy Sons and Daughters of God, so that your curiosity is not about their flaws but your curiosity is about seeing the effulgence of the great rays, of the light of their Being more and more clearly, because it's your nature and function to be seeing That. Why? Because when you're seeing That you're seeing God in them. And your seeing them, glorifies God. And the gift you give them heals them, if healing is needed. And you get to keep the gift that you've given to them. And this is what is supposed to be happening in your days—this week, last week, next week.

You have no conception of the limits you have placed on your perception, and no idea of all the loveliness that you could see.

You know, believe it or not, you're having a certain kind of evening this evening ... or you're having a certain kind of day, depending on when you might be listening to the recording of this. And you're taking it all for granted and you're believing it's all Real. Now, right now ... you might be having a sort of negative overtone about this evening because the meeting started so late and in your time zone it's really inconvenient. On the other hand, there's something good about this evening, because you really did want to hear the meeting, you really did want to hear what I have to say and you are appreciating what I'm having to say. And something else that contributes to the feeling of the evening in a positive way, might be that ... well, at least tomorrow isn't Monday, and so you can sleep in. And so that makes this evening and the circumstances a little bit lighter. You see?

So you have all of these threads of concepts that get woven together. And those are the things that are giving you an experience of this evening. And those things have absolutely nothing to do with what's happening this evening. They are things that are being overlaid on the presence and sharing of Love that is going on in both directions—from me to you, from you to me.

This is a gathering. This is a union. This is a manifestation of infinite Oneness. It's, in a way, a rather elegant experience of the Presence of God and what It all means. But you're not experiencing It totally as what It is, because you're letting It all be colored by conditioned thinking.

And what I'm trying to point out is, that you, at any time, can dare to ask yourself, "Are any of the feelings I'm having about this moment Real? Do I really need to be feeling this way at this moment?" You know . . . is the fact that tomorrow is Sunday and you can sleep in—so being up late tonight isn't as bad as it could be—is that a reason for feeling good? Is the fact that it's late and inconvenient a reason for feeling bad? Well it is, if you have your attention be in the wrong place.

If you would but let the Holy Spirit tell you of the Love of God for you, . .

If you would be willing to be in this moment as though you are a holy Son of God, in the middle of the Kingdom of Heaven, experiencing the Movement of God, then whatever reasons you were using for feeling the way you have been feeling about this moment are meaningless. They're just not valid or valuable in any way because they are not addressing the actuality, the reality of communion that is occurring—you see—of communication.

So another way of uncovering what might need to be undone without going on a witch hunt is to ask: "If I'm the holy Son of God, and if all of this is the Kingdom of Heaven, then are any of the feelings I'm having legitimate?" Asking that question and being truly open to an unconditioned response will illuminate you in new ways or it will illuminate first, the reasons you are withholding that experience from yourself. And now you have been presented, like in the game of pickup sticks, the next stick that can be removed without toppling the whole pile, you see? You can pick up and remove the part of the pile that doesn't need to be there any longer and is the next one to be removed. You see?

You have no conception of the limits you have placed on your perception, . .

. . . these threads of perceptions, these threads of conditioned thinking.

You have no conception of the limits you have placed on your perception, and no idea of all the loveliness that you could see.

And so, there is the ***Course*** and there's me and there's your Guides to tell you that there is loveliness that you could be seeing and it is available for you to see and you're supposed to be seeing it. And so you could say, "Okay, I'm going to desire to see it." And if you desire it and you don't see any change, you don't see anything different, you need to persist. And if you persist and you don't see, reasons are going to pop up in your mind that say why you're not seeing it. "Well, it's not there. This is all a bunch of bullshit . . ." You see. "There is no God's plan of salvation. And if there is, God's plan of salvation doesn't work." You see.

Now those are the things that you need to take a look at with the Holy Spirit and have the Holy Spirit explain away. Because those are the sticks that can be taken up next, they're the ones ready to be released from. And they're the ones that are easy to get to, because they're next.

Again . . .

You have no conception of the limits you have placed on your perception, and no idea of all the loveliness that you could see. But this you must remember; the attraction of guilt OPPOSES the attraction of God.

Now, listen to this:

His . . .

. . . God's.

His attraction for you remains unlimited, but because your power, being His, is as great as His, . .

You see? Negatively put, that's saying you're the holy Son of God.

. . . but because your power, being His, is as great as His, you can turn away from love.

And I'll tell you one of the best ways to turn away from love is to become a fault finder! . . is to go on that internal witch hunt and be most unkind to yourself, or go on a witch hunt on behalf of someone else and be very unkind to your brother or sister.

Again . . .

His . . .

. . . God's . . .

. . . attraction for you remains unlimited, but because your power, being His, is as great as His, you can turn away from love. What you invest in guilt you withdraw from God. And your sight grows weak and dim and limited, . .

. . . depressed eventually and mean spirited . . .

. . . for you have attempted to separate the Father from the Son,

. . . you've tried to separate yourself from your Father—get your divorce, be an independent agent . . .

. . . and limit their communication.

The Father's and the Son's, your communication with your Source and therefore, your experience of your Birthright and who you Are. And so you don't think you're the holy Son of God or the holy Daughter of God. And you're quite convinced of it. And if you start to challenge that by saying, "Father, Holy Spirit, help me to see that I'm the holy Son of God, help me to see that I'm the holy Daughter of God." Wow, if you're convinced that you aren't, your arguments will come up and you will close your ears.

Seek not Atonement in FURTHER separation.

You just can't afford to argue against the truth about yourself. Oh, you can, but it won't do any good. And Atonement won't occur, and joy won't occur, and perfection won't occur, and the capacity to love will remain hidden in you—present because it's always there, but hidden . . . hidden.

And limit not your vision of God's Son to what INTERFERES with his release, and what the Holy Spirit must UNDO to set him free.

Well, . .

And limit not your vision of God's Son to what INTERFERES . . .

Well, if you insist upon looking at your Brothers, who are the Sons of God, as bodies, on planet Earth, in a physical universe, you're limiting your vision of him to what interferes with his release, because he's the holy Son of God and the great rays, the effulgent illumination of Love Itself, the Presence of the Father, that is Love. That is what is there for you to see. That is what it is

your Birthright to be seeing, and without increasing a sense of purpose in you that's improperly based, it's your obligation, I'll say. It's your obligation because it is exactly the truth. And there's just no reason to be seeing anything else. It's your nature to be seeing it. You **will** be seeing it.

You don't fulfill the obligation to see it by becoming forceful and militant, but by letting your heart soften, by letting Love in, by being willing to be the Presence of Love that wishes to see the Presence of Love.

. . . limit not your vision of God's Son to what INTERFERES with his release, and what the Holy Spirit must UNDO to set him free.

You see, you want to be knowing what the truth is so that you can participate in the undoing of what will set your Brother free.

For his belief in limits HAS imprisoned him.

Just as your belief in limits has imprisoned you. And just as my being with you in a Real way, not in a process of uncovering your faults, but uncovering what the truth is about you—those limits that have imprisoned you can be released by you because you realize there is another way to look at things and you choose to look at the more intelligent way.

Now, . . .

When the body . . .

. . . in other words, when that which is not seen as the great rays, the effulgence of the Living Light of Love . . .

When the body ceases to attract you, and when you place no value on it as a means for getting ANYTHING, . .

. . . you see, like accomplishing a goal, like bettering yourself, like making others better themselves, you see.

When the body ceases to attract you, and when you place no value on it as a means for getting ANYTHING, then there will be no interference in communication, and your thoughts will be as free as God's. As you let the Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . teach you how to use the body ONLY for purposes of communication, and renounce its use for separation and attack

which the ego sees in it, you will learn you have no need of a body at all.

You see, it didn't say: You'll find that you have no body at all. You'll find you'll have no ***need*** for a body.

Um-m, you know, the militant Christian soldier, you know, not only has a body which is used to express his militancy, he put a suit of armor on to make that body even more impregnable, even more damaging, even more enduring in its act of aggression against the sinner, the enemy, the one in whom the one wearing the suit of armor could see no worth, no love, no reason to be loving. You see?

The body is very important if you're going to be a militant soldier. And that doesn't mean a body of great rays, a body of effulgent Light that is Living Love that is transforming. No it doesn't mean that.

As you let the Holy Spirit teach you how to use the body ONLY for purposes of communication, and renounce its use for separation and attack which the ego sees in it, you will learn you have no need of a body at all.

Because you'll be through with accomplishing things with it. You will accomplish things with your ***Vision***, with your recognition of the great rays, with the recognition of the holiness of your Brothers and Sisters and with your insistence upon disclosing the truth in ways that inspire the acceptance of truth, because the one it's being shared with does not feel threatened by militant action.

In the holy instant there ARE no bodies, and you experience only the attraction of God.

And I'll be very clear here: There are no bodies as paraphernalia of war. But there are still bodies, which aren't where your attention is, because your attention is with the desire to be the Presence of Love and see the Presence of Love. In other words, your desire and focus of attention is on the Movement of God that happens to look like Creation, but the look of the Movement of God is not more important to you than the Movement Itself, which is the Movement of Mind—the infinite Mind that God Is and which you are inseparable from. And without your holding yourself apart any longer from God, you become co-Creators with God. And you are experiencing Purpose. And Purpose has nothing to do with bettering yourself. Purpose has to do with being the presence of Peace and Joy that has no goals of its own—that Joys in and expresses and acknowledges Creation in Its totality with an undistorted experience of what It Is.

In the holy instant there ARE no bodies, and you experience only the attraction of God. Accepting it as undivided you join Him wholly, in an instant. The reality of this relationship becomes the only truth that you could ever WANT. All truth IS here.

All truth is in the holy instant, in which you abandon—truly abandon—your independence. And so again, the way you abandon your independence is by wanting to know the truth, by wanting to experience God's Love for you and letting that desire bring up whatever needs to be cleared out in you, by your willingness to let the Holy Spirit declare even more fully to you what the truth is so that the resistances and reluctances that you have can be willingly and gladly and joyfully released. That's the process.

That's the good news.

I love you. I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE HOLY INSTANT AND REAL RELATIONSHIPS

¹ *Sparkly Book – p.370, 2nd Full Par. / JCIM – p.155, 5th Full Par. / CIMS – p. 311, Par. 89*

Chapter 15 – Section – THE ONLY REAL RELATIONSHIP

First Edition – p. 300, Last Par. / Second Edition – p. 323, Par. 5

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A Course in Miracles Study Group with Raj, October 10th 2009
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 24th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We've been talking at some length about the holy instant. We've talked about the fact that it is the place in which God's laws prevail. The word, "prevail" is a significant word. ***The holy instant is the place where God's laws prevail.*** No other laws prevail. The holy instant is in the little gap between the past and the future. The past and the future are not an unbroken line, there is a break in the little gap, in the now is the holy instant.

How many of you have been willing to engage in the holy instant? And more importantly, I have a question for everyone tonight. What will it take, or what does it take to warrant involving yourself in the holy instant?

You all say you'd like to have a different experience from the one you're having. You would like an improved experience. You even talk about experiencing Awakening—enlightenment—as though it's preferable to what you're experiencing. You want to have a new experience, but you can't have a new experience with all of the same goals you have been carrying with you. If you want to have a different experience, you're going to have to have different goals, because your goals determine your experience. It's that simple.

"Oh-h . . . you mean I'm going to have to give up my goals? I'm going to have to give up all the wonderful, dirty, sneaky, techniques I have learned in the orphanage in order to better myself and become the top dog and even help others become closer to top dogs without taking my place so that I get their allegiance? I'm going to have to abandon these goals in order to have a different experience? Hey . . . No! Here's the scoop: I want to engage in the

holy instant for the purpose of improving my lot in the orphanage. I want to engage in the holy instant to get my way more quickly, more efficiently, with less complaints from everyone else . . ."

What will it take for you to engage in the holy instant where the laws of God prevail?

You know, how many of you over thirty years old, over fifty years old even, are trying to recapture your childhood—a lost childhood? How many of you had such a horrible experience as a child or such a demanding one because of poverty and illness, and so on, that you missed childhood? And right now you are engaged in doing all the things you missed out on, even though when you're fifty years old it doesn't really fit with the fulfillments of you now.

How many of you are engaged in "getting even?" How many of you have been hurt and you're pissed off and you are enjoying the opportunity to give back what was dished out to you? How many of you are engaged in these kinds of activities that cause you to say, "I'm not going to engage in the holy instant yet, I need to recapture my childhood. I have been looking forward to going to Disneyland for my whole life and finally, I'm going to get to go and I'm not going to give that up for the holy instant!"

How many of you have what you think are excellent reasons for delaying?

And so I ask again, "What would it take, or what will it take to cause you to engage in the holy instant?" It's a simple question with a profound answer. Profound because the correct answer will change your existence. And it's what the holy instant is about and it's the reason we've been talking about it for so many weeks.

"Oh, I've been waiting my whole life to meet Mr. Right" or "I've been waiting my whole life to meet my soul-mate. My desire to have a truly meaningful relationship is huge, is overriding in my experience, and I know Mr. Right is out there and I know that my soul-mate is out there. And I'm not going to abandon the quest until I find her, or until I find him."

Has it ever occurred to you that in the Kingdom of Heaven, in your right Mind, your goals might not involve any of the things I've just described? Oh, well then, what is it going to take in order for you to engage in the holy instant? If doing it is going to constitute the loss of all of these goals and activities, what kind of a payoff are you going to have to get **before** you engage in the holy instant? What is it going to take?

So far, since you haven't Woken up, you haven't found what it will take.

Even though you've been inspired by the things I have shared, especially over the last weeks when we've been talking about the holy instant, you still haven't found what it will take to engage truly, fully, wholly, in the holy instant.

So what will it take?

This next section is called:

THE TIME OF CHRIST

It IS in your power, in TIME, to delay the perfect union of the Father and the Son. For in this world, the attraction of guilt DOES stand between them.¹

Which means it stands between you and your Father . . .

. . . the attraction of guilt . . .

Of course, you don't like to think about yourself being guilty, but you don't mind thinking about your fellowman as being guilty and making him pay for his guilt, or getting even for him with it because of his guilt, or neglecting to forfeit and abandon the expression of anger that your brother so clearly deserves.

It IS in your power, in TIME, . .

. . . not eternity, but . . .

in TIME, to delay the perfect union of the Father and the Son. For in this world, the attraction of guilt DOES stand between them.

It keeps all of you pre-occupied. Now, . .

Neither time nor season means anything in eternity. But here, it is the Holy Spirit's function to use them both, though not as the ego uses them.

In other words, the Holy Spirit can use those things which find no real place in eternity to help you Wake up. And so, the Holy Spirit uses time and the Holy Spirit uses seasons, and the Holy Spirit uses seasonings to make delicious food many times to cause you to have an enlightening experience or an occasion for an "Ah-ha" to occur. The Holy Spirit can turn anything in your experience to your advantage whether those things have any place in the eternal scheme of things or not. And the Holy Spirit does.

Now we could say, continuing:

This is [almost] the season . . .

. . . but the actual words are:

This is the season when you would celebrate my birth into the world.

At the time that I was dictating this to Helen, it was that season, which was the reason for discussing the fact that the Holy Spirit can use time and season, you see? So . . .

This is the season when you would celebrate my birth into the world. Yet you know not how to do it.

Be willing to live with that statement.

Yet you know not how to do it.

Learning to use the holy instant is part of how to do it, as you'll find out.

Let the Holy Spirit teach you, . .

. . . how to do it.

Let the Holy Spirit teach you, and let me celebrate YOUR birth through Him. The only gift I can accept of you is the gift I GAVE to you. Release ME as I will YOUR release. The time of Christ we celebrate TOGETHER, for it has no meaning if we are apart.

This is very literal.

The time of Christ we celebrate TOGETHER, for it has no meaning if we are apart.

If you see me as having been born two thousand years ago and having lived for thirty-three years and then left, no longer available to walk with you and chat with you as I did with my disciples, and you gather around Christmas trees and in churches and sing Christmas carols and praises of God relative to my coming and my leaving, all without a sense of my actual presence that you would have if we were walking and chatting together, then it has no meaning because we are apart. And everything you're doing is in remembrance of an event you've heard about but not an ***actual experience*** you've had.

The time of Christ we celebrate TOGETHER, for it has no meaning if we are apart.

Wow . . . so that's why you know not how to do it, because you're doing it without being with me. You're doing it without taking the steps that allow for the joining to occur. You're doing it without abandoning your orphanhood and the very firm beliefs you have about being alone and on your own and probably not the effect of an eternal God at all.

The holy instant is truly the time of Christ.

Not two thousand years ago. The time . . .

The holy instant is truly the time of Christ. For in this liberating instant no guilt is laid upon the Son of God, and his unlimited power is thus restored to him.

Very key point. Guilt takes your unlimited power away from you. Guilt obscures it from you. Guilt causes you to believe with fervor and commitment, nothing but weakness. But in the holy instant . . .

. . . no guilt is laid upon the Son of God, and his unlimited power is thus restored to him.

That is how you celebrate the season, truly causing the season to actually have Meaning because it gives entrance into the world to the Christ . . . to me through you, thus illuminating the Christ of you in the world. That means everything "in the world" has changed.

What other gift . . .

. . . than unlimited power . . .

. . . can you offer me, when only this I will to offer YOU?

You see? That was my reason for being present. That is still my reason for being with you. I will for you to know who you Are. Because I know it's impossible for you not to know who you Are. It is impossible for you to actually have forgotten. It is impossible for you to actually be insane. And I'm here to speak to you, to talk to you, to be with you, to chat with you in this fashion and we'll say, within your own mind, so that you know you're not alone. And that because of Who is speaking to you, you may realize that you're worthy of being spoken to by Him and in that realization it can begin to dawn upon you that you are truly my Brothers or Sisters, that we both have the same Inheritance. We both have the same Birthright.

Now I'm going to back up a moment because the fact is that you all know you need miracles. You all know that there are circumstances in your lives that deserve to be changed for the better no matter what seems to have brought the situations into existence. You see. No matter what causes there seem to have been, they cannot legitimately obscure the Presence of God Being everything there. And they cannot have any power to cause God to be invisible and lose His Presence—impossible.

If you want to see transformation, then you've got to be willing to be in the instant with different goals, with different motives than the ones you normally have. And when you abandon yourself into the holy instant, having left the past behind, and therefore carrying forward no grievances and abandoning any thoughts of the future and fear that might be associated with it, you are in a place of innocence and you are in a place where you have absolutely no control. And when you allow yourself to be there humbly and with faith that there is a God, and you wish to know of God what the truth is or you wish of God for Him to reveal to you the truth, and you bring no force into it, just watch your experience *transform*. Just watch what you couldn't possibly have brought into existence or what you couldn't possibly have caused to happen, happen or appear.

But again, I have to ask, "What will it take? What is needed in order for you to engage in the holy instant?"

What other gift can you offer me, when only this I will to offer YOU? And to see me is to see me in everyone, and offer everyone the gift you offer me.

Oh boy . . .

And to see me is to see me in everyone, . .

So, you're in a line in the grocery store and somebody behind you has gotten pissed off with you—says you're taking too long or with so many groceries why didn't you get in another line or whatever—and is making a fool of himself and a scene and embarrassing you . . . Oh-h boy . . .

And to see me is to see me in everyone, . .

. . . everyone right at that instant! What is it going to take for you to be willing to enter into the holy instant when you're embarrassed, you know? What is it going to take to cause you to abandon your embarrassment, to disregard how you think the event is making you look to everyone else? That seems very important, doesn't it. That seems more important than your sanity or a

miracle, right? If you're not careful, it does . . . and it sucks you right in and you make commitment to that.

And so the question is, "What will it take for you to enter into the holy instant, to avail yourself of the holy instant in which God's laws prevail and not the bad behavior of some fellow, and not the misunderstanding of everyone else who's observing?" You see, that isn't what prevails in the holy instant. But what will it take for you to engage in or indulge in the holy instant right on the spot there?

See, this is where it counts, this is where it matters, this is where you get off the wheel of history and you just don't repeat the old habits—habits you may have made up for yourself or habits which you may have copied from your parents or your friends or your relatives. You see?

I am as incapable of receiving sacrifice as God is, and every sacrifice you ask of yourself you ask of me.

Oh yeah, you know, you do penance by sacrificing. Or you are sure that because you're so awful—you're such a bad orphan—that you need to engage in some obediences which constitute giving up something for a period of time.

But you know what? When you engage in sacrifice, especially for pious reasons, for spiritual reasons, you are withholding your Self, you are unwilling to stand in receipt of the Father's Love . . . "Behold it is the Father's good pleasure to give you the Kingdom," not withhold it from you. And it's not the Father's good pleasure for you to say, "I will not receive it because I have been a bad boy and I'm going to engage in sacrifice for awhile and not receive the Gift." And then you come to me and you pray to me or you say you want to enter into the holy instant, but you enter into the holy instant as this poor orphan who is dutifully sacrificing in one way or another.

So you're not giving your whole Self to me, you're not bringing yourself fully into the relationship with me, and obviously you cannot be bringing all of yourself as you truly Are into any of the relationships you're in with your fellowman.

I am as incapable of receiving sacrifice as God is, . .

. . . so don't waste your time indulging in it . . .

. . . and every sacrifice you ask of yourself you ask of me.

But [chuckling] I'm not going to agree and I'm not going to join you.

Learn NOW that sacrifice of any kind is nothing but a limitation imposed on giving. And by this limitation you have limited acceptance of the gift I offer YOU.

The gift I offer you is the acknowledgement—the full true acknowledgement—of what you divinely Are, of what you truly Are. And I know It with God's Mind. And I want you to know It about your Self with God's Mind. Because in giving you the Kingdom, God has not withheld His Mind from you and His perspective is your Birthright to be experiencing. That's the gift I offer you. That's the gift you need to offer back to me.

It's like saying, "Hey, Brother." And you say, "Hey, Brother." And we acknowledge each other knowing who we Are and Who the other Is, you see?

If this doesn't happen in your exchanges with your brother who you can see, or your sister or your class mate or your work buddy, you know, if you don't do this with them, if you can't do this with them, you're missing out and you're disallowing for a different kind of experience—a healed experience, a miraculous experience—one in which things reconfigure in a manner that you could only describe as glorifying God . . . glorifying good.

And yet these things are happening . . . these things are happening. These things happened last week . . . the week before . . . they will happen next week, because some of you will take the opportunity—usually out of a severe feeling of incapacity in the face of great need—to enter into the holy instant and join with the Father and ask for help, and give up control.

But these experiences need to be more frequent, so that they can begin to register with you as being more normal than what you've been experiencing, so that you, with less resistance, embrace them. You see?

We who are one CANNOT give separately.

How can that which is one give separately? You and I are Brothers and Sisters. We are kin. When we truly give, we can't give alone. We can't think that we're indulging in a private act that no one else is experiencing, except perhaps the individual toward whom that act is being extended. That isn't the way it works.

We who are one CANNOT give separately. When you are willing to accept OUR relationship . . .

. . . yours and mine. When Paul is willing to accept our relationship, his and mine as real. And because I'm your Brother, every single one of you has this relationship with me.

When you are willing to accept OUR relationship as real, guilt will hold NO attraction for you.

Well, there's a goal for you that you haven't been engaging in . . . to accept our relationship as real . . . I mean, really, Real—as real as a relationship you think you could have with Paul because he's here where you are and you think I am somewhere else.

When you are willing to accept OUR relationship as real, guilt will hold NO attraction for you.

And so I ask, what will it take to let that be a goal instead of getting even, or instead of protecting yourself or any of the other things you do? How about having that for a goal, and what would it take to do it.

For in our union you will accept ALL of our brothers. The gift of union is the only gift that I was born to give. Give it to me, that YOU may have it.

You see, I'm Real and I gave the gift. And the gift was given to all Brothers, all Sisters, not just my disciples and not just those who were on your planet at that time, but to all of the Brotherhood.

The gift of union is the only gift that I was born to give. Give it to me, that YOU may have it.

Give to me your recognition that I am Real and that I am your Brother. And then you'll know who you Are—not an orphan—A holy Son of God, a holy Daughter of God.

Give it to me, that YOU may have it.

Acknowledge that I'm Real and I'm your Brother, and then you'll know you're my Brother and you'll know who you Are and you will have It.

The time of Christ is the time appointed for the gift of freedom, offered to everyone.

[Repeats] . . . offered to everyone.

Why, what, today, tonight, just now? No, it was the gift that was given two thousand years ago. It was the meaning of what happened. And it has forever since been the meaning.

The time of Christ is the time appointed for the gift of freedom, offered to everyone.

Now, the time of Christ is also the holy instant. So the holy instant . . .

. . . is the time appointed for the gift of freedom, offered to everyone.

It is the point in which, where God's laws prevail, you experience your freedom and you behave as though you're free and are a new presence in the world. And therefore, the gift of freedom is being made, is being given in the world like it hasn't been before. You see? And the Christ is present. And so the season—the meaning of the season—is embodied, manifest.

And by YOUR acceptance of it, you have OFFERED it to everyone.

You know what?

It IS in your power to make this season holy, for it is in your power to make the time of Christ be NOW.

Not off in the future, you see. That's the way to "celebrate the Season," by making the time of Christ be NOW. And by making the time of Christ be now by joining with me, letting me, through the Holy Spirit, reveal your right Mind to you and your true Identity to you, so that you become in expression the Christ that you Are, rather than a pretence of an orphan that you aren't. You see?

Now, I've been asking, "What will it take?" And you may have been thinking about this as I've been speaking. And you might have come to the conclusion that it's going to take a catastrophe, or that it's going to take some world shaking event, or it's going to take something significant enough to grab your attention—to, in so many words, **force** you to do it.

Well, it's simpler than that. The answer is, that what it's going to take for you to engage in the holy instant is Love.

You might say, "Wow, where is that going to come from?" And it's a good question. It's a good question for you to be asking with all seriousness, with all intent to have the answer. And it's an answer, for lack of better words, that you're going to have to come up with. It's not an answer I'm going to give you. And it's not an answer that anyone else is going to give you.

Where is the willingness to Love going to come from, out of the blue, while you're in the checkout stand at the grocery store, or when somebody else has gotten upset with you, or you feel justified with being upset with someone else? It's going to come from somewhere. And it just might have something

to do with, um-m . . . dare I say, there being an unreasonable willingness to Love right then, right there. I'm not going to say anything more than that.

The question . . . the significant question is, "What's it going to take for you to engage in the holy instant?" And the answer is, "What it's going to take is Love."

And you know what? I'm going to be blatantly clear with you, each one of you has it in you. I know that from time to time you've taken my counsel and you've said, "I wish to see the evidence of Love," and you've also said, "I wish to be the evidence of Love." What's it going to take for you to go ahead and be the evidence of Love?

And please keep in mind, there's only going to be one answer. And the answer is going to be the way to do it. It's not going to be, "Well, you don't really have the capacity to do it." The answer won't be, "Well, you're going to have to refine your soul for a few more lifetimes before you can do it." No. The answer won't be the ways in which it can't happen. It's already in you. And the answer will be how it can . . . the answer will be what spontaneously slips into the doing of it.

Now, letting this question be foremost in your mind and abiding with it with attentiveness to the answer is a goal that you haven't ordinarily engaged in, in your life. It's a ***different kind of goal***. And it is the different kind of goal that is more typical of what you divinely Are. And it's a goal for you to be willing to embrace with gratitude and commitment. And it's a question to be asked in the grocery line. And it's a question to be asked in every single encounter you have with your Brother.

Now the question isn't, "What will it take," because now you know that it'll take Love. The question is, "Where will the Love come from? What will cause It to slip into expression so that the embodiment of the Christ happens in the grocery store? Christmas happens while you're standing in front of the clerk as she tallies up your groceries, whether it's June or December.

Don't think too much about this. When you're in the grocery store line and something happens, ask, "Where's the Love going to come from that will allow me to enter into the holy instant right now?" Ask the question as though you expect an answer right there in that grocery line—not after you've loaded your groceries in the car and gotten half way home—because I'm there and the Holy Spirit is there and the will of God is there for you to find that Love and let it out—embody It!

We will end there tonight. And although I am always with you and have been, and the Holy Spirit, of course, is inseparable from you and the Father is

inseparable from you, I want you to know that during this coming week, we are specifically engaged in consciously being with you in support of the holy instants that await you at any given moment. You have Great support . . . You have Great support.

Okay.

A Course In Miracles (reference pages)
Chapter 15 – Section – THE TIME OF CHRIST
¹ *Sparkly Book – p.371 / JCIM – p.155 / CIMS – p. 312*
Chapter 15 – Section – THE TIME OF REBIRTH
First Edition – p. 301 / Second Edition – p. 324

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A Course in Miracles Study Group with Raj, October 24th 2009
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 31st 2009

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So, what will it take?

How many of you are better prepared to talk about the answer this week than you were when I asked it last week? What will it take to warrant your utilizing the holy instant—availing yourself of it?

How many of you tried and found that your inclination to be reactive or self-defensive took priority over any inclination to find a way to be the presence of Love? And so how many of you—if you tried earnestly—feel frustrated and disappointed, and that the task might even be futile because you have to say, “I don’t know what it takes.”

The key here is, you can acknowledge that you don’t yet know what it takes. But don’t get hung up on it . . . don’t become devoted to the awareness that you don’t know what it takes, DAMN IT! You see? Don’t become emotionally passionate about not knowing yet. Because I’m telling you something: It’s in you. The capacity is in you. The answer is in you. It has been in you and with you since Creation, if I may put it that way.

You know, someone who seems to be insane—incarcerated in an insane asylum—has not lost the capacity to be sane. It is *impossible* to have lost the capacity. But the capacity simply isn’t being used. At some point, the choice to use the capacity was rejected. And at this point, the reason that which triggered the decision isn’t even remembered—it’s been put out of mind, out of sight, out of memory. And so that one simply feels that his or her current mindset—state of affairs—is normal and natural. It’s just the way things are. Not being able to remember the reason for having made the decision, the fact that a decision was made is also forgotten.

And so, if someone with clarity were to approach those who are designated as insane and told them “You have the capacity. Sanity is resident in you. The capacity to be sane hasn’t been lost. You are not suffering from incapacity. You are simply suffering from not using the capacity.”

Well, that one would be likely to say, “You know what? Look around me, buddy . . . look at all the other people here, they’re just like me. You’re trying to tell me that this is not normal? You’re trying to tell me that all of us here are simply not using a capacity that we have? You’re speaking outrageously. You’re the one who’s crazy!”

But you see, someone has to say it. Someone has to tell the one who doesn’t remember having made the decision and doesn’t remember why the decision was made not to employ sanity, that such an event occurred. Why? So that that one might find the justification somewhere within them, from somewhere they’re not recognizing the impulse to become inquisitive about a capacity they didn’t know they had, a capacity they’re sure that they don’t have, a capacity that their life and their environment demonstrates to them doesn’t exist together with the verdicts of all of the psychiatrists that say to them, “You’ll never be able to go home. You’ll never live anywhere else. Accept your lot.” You see?

Now, you are not incapacitated. The capacity to avail yourself of the holy instant is present. Persist in desiring to experience it. Persist . . . persist . . . persist! All you’re persisting against is a reluctance based upon a belief that you are the definition you currently have about yourself, and nothing more.

“What will it take? I don’t know what it will take but I will persist in desiring to know—desiring to have and feel the impetus to reach beyond what I know at the moment—to experience the more of myself that I’ve been told is going on outside the definition that I’m currently defining myself by.”

Now, we ended up last week with this sentence:

It IS in your power to make this season holy, for it is in your power to make the time of Christ be NOW.¹

And this sentence is making reference to Christmas time and the way in which the season can actually be made holy, rather than it being a spiritual remembrance of holiness of another time.

It IS in your power to make this season holy, . .

... by letting the Christ through. And in the process of letting me through, you will find yourself exhibiting, manifesting Christhood. And in that process, you will find yourself experiencing the re-emergence, you might say, of the true definition of yourself as you're remembering Who you Are.

So, we're talking about something rather significant. We're talking about something worth persisting toward the experience of.

It IS in your power to make this season holy, for it is in your power to make the time of Christ be NOW.

The holy instant is the time of Christ. The holy instant is when there's no future and no past in which to imagine or remember anything that isn't true. It's the moment in which truth ***is*** the only thing. It's the moment in which you are ***only*** what you truly Are. So it is really worth giving your attention to, being unwilling to be distracted by anything else.

Now, continuing ...

It is possible to do this all at once because there is but ONE shift in perception that is necessary, for you made but ONE mistake. It seems like many, but it is all the same.

Okay. The only reason I can seem to be monotonous is because the truth is so simple and there's a tendency to overlook it and imagine that it's more complicated and look for the greater complication. Or to assume that it's complicated and you won't be able to understand it, and move into self-criticism or a self-appraisal that's less than the best and then getting emotional about it.

It is possible to do this all at once, in other words, instantaneously. Because there is but one shift in perception that is necessary, for you made but one mistake. The one mistake you made was, you said, "Father, I'd rather do it myself!" You said, "Father, I would rather break my union with You and act on my own. I would rather imagine that I'm an independent agent and experience everything from that vantage point, from that belief, from that imagination." That's the one mistake.

So, it can be simple and it can be quick. Because there's only one thing you're undoing and you need to keep this in mind, because this book is full of what seems to be a lot of complicated ideas or a lot of complexity. So many different ways have been taken to say the same thing that it can seem like it's going to be very hard to understand because there is so much here to digest.

Well, not really. There's just a lot of ways to say 'undo your divorce from your Father.' Undo your withdrawal from the Father, by simply turning your attention to your Father and saying, "Father, help! Father, I am going to stop providing definitions for everything based upon peculiar inclinations that I've been able to come up with that make things far more interesting [chuckle] than what You came up with . . . and exciting to boot, because they're scary as hell and nothing You made is scary as hell, and I'm sorry to say, but . . . borrrring."

It is possible to do this all at once because there is but ONE shift in perception that is necessary, for you made but ONE mistake.

Yeah, all you have to say is, "Father, I'm back. Father, fill me with all that You Are. Help me be conscious of what Your Being all that I Am, means.

. . . you made but ONE mistake. It seems like many, but it is all the same. For though the ego takes many forms, it is ALWAYS the same idea.

Now, we've talked at length about the fact that when you decided to see things on your own, you found that you were suddenly unaware of your Birthright of the fact that you are infinite Mind and you're suddenly confronted with the experience of being one isolated form in Creation coping with and dealing with a bunch of other forms of Creation, dealing with form and not doing it from the place of peace that it has been your Birthright forever to experience Creation in.

And so you found that there was fear and its side-kick, guilt. You see? And you get fear and guilt playing off of each other, and the simple decision to want to do things your way becomes very complicated—so many things to fear, so many things to defend yourself against, so many things to overcome, so many things to accomplish in order to feel competent—a complicated mess! When actually, to un-complicate it, only one thing needs to be undone: The decision to pretend to be alone.

For though the ego takes many forms, it is ALWAYS the same idea. What is not love is ALWAYS fear, and nothing else. It is not necessary to follow fear through all the circuitous routes by which it burrows underground and hides in darkness, to emerge in forms quite different from what it is. Yet it IS necessary to examine each one as long as you would retain the PRINCIPLE which governs all of them.

So, what's up here, we started out, . . .

It is possible to do this all at once because there is but ONE shift in perception,[etc.]

And now it says:

Yet it IS necessary to examine each one [of them]

. . . each of the forms that fear seems to take and emerges in a different form.

Yet it IS necessary to examine each one as long as you would retain the PRINCIPLE which governs all of them.

There's a commitment present and as long as the commitment is there and one refrains from saying, "Father, help," one refrains from abandoning independence, each one will need to be examined . . . each one that's keeping you from going Home.

When you are willing to regard them, not as separate, but as different manifestations of the SAME idea, and one you do not WANT, they go together.

All of these complex forms, all of these complex interlocking circumstances that seem to effectively bind you, they will simply leave together.

So what is this principle?

The idea is simply this; you believe that it is possible to be host to the ego or hostage to God. This is the choice you think you have, and the decision which you believe that you must make.

You're quite committed to that. You're quite committed to imagining that you would be host to the ego but hostage to God.

Hostage to God . . . well, perhaps we can talk about it this way: You're eighteen, nineteen, twenty . . . maybe twenty-five, single, independent, having a great time exploring all the things you can do now that you've left home. You're not under the control of Mom and Dad and the family, and you've finished school and you've got a job, you know, things are great and you're enjoying your independence.

And then, the possibility of marriage comes up. And you consider what it would be like to get married and have a partner. [chuckle] One of the first things that might come to your attention for consideration is that you're going to have to give up some of your freedom. You're going to have to stop being self-centered. You're going to have to shift from a general demeanor of self-protection, which you have covered up by simply being skillfully, socially

appropriate so that it doesn't really look like you're being defensive when you are. And you have to be willing to shift from defense to embrace if you are truly, meaningfully going to join into a relationship that would crystallize as marriage. And, that of course, makes you vulnerable. Embrace is very different from defense.

One could even imagine that if you were to get married, you would become hostage to your partner. Because of course, you would have to cooperate, wouldn't you? You would have to abandon carefree freedom without consideration for anything except what you want. That's a sacrifice, isn't it?

Are those who are married to each other hostage to each other? No. And because marriage isn't a hostage situation, and because marriage, well embodied, is a matter of embrace and caring cooperation, it has been appropriately called, "The cement of civilization." Contemplate it.

Abandoning independence and joining with your Father is never a matter of becoming a hostage, even though it does mean giving up a so-called capacity you think you have or that you have imagined that you have, to be independent, to be authoritative, to make things happen and to determine what everything means. You will have to give that up. Much of that you have to give up in a marriage. And in a good marriage, it makes for miracles. It makes for greater harmony in society because it's a presence. It could be called a force for good but it's really the presence of Love that naturally harmonizes without force, and brings out and illuminates the best.

Many people get divorces because they can't get it out of their mind that they're in a hostage situation and they're not willing to abandon their defense in order to be the presence of embrace that inspires and harmonizes and brings out the best.

The idea is simply this; . .

. . . the principle which governs all of your illusions . . .

. . . you believe that it is possible to be host . . .

. . . oh, isn't that nice . . .

. . . host to the ego or hostage to God.

And of course, you imagine being host to the ego as good, because in so many words, the whole ego frame of reference is one of making something of yourself and being successful at it, with this constant promise of fulfillment that never, ever comes. But it's a promise that God isn't going to give you.

[chuckles] And the only reason God isn't going to give it to you is because that isn't . . . [sigh] that isn't what fulfillment is. That isn't what fulfillment is about.

Fulfillment is about fitting in with the illumined Movement of Creation so completely that the joy of Creation is fully experienced by you and your inseparability from it is experienced by you and you are unseparated from the conscious experience of everyone of your Brothers and Sisters as they joy in being co-creators of Creation, because they're not distracted by imagining they could be doing something else.

So you believe this promise of the ego and you doubt what the Presence of God means for you. You see your good as sacrifice . . . you see what is truly your good as sacrifice. And what you see as good is an illusion. That actually is a sacrifice. But you don't believe it and so you're unwilling to let go of it.

What will it take to participate in the holy instant? Part of what it will take is a willingness on your part to believe what I'm saying, so that you'll explore the possibility and abandon your blind commitment to what doesn't promise what I'm telling you.

The idea is simply this; you believe that it is possible to be host to the ego or hostage to God.

No other alternative.

This is the choice you think you have, and the decision which you believe that you must make.

You see no other alternatives, for you cannot accept the fact that sacrifice gets NOTHING.

Yeah, you say, "Why do you talk about sacrifice at all? I wasn't thinking about sacrifice. And I don't think that sacrifice . . . I don't even think about sacrifice. It's not part of my world. I'm too busy doing good things. I'm too busy going to work every day. I'm too busy raising my family and sharing all the good that I can . . . but make the best out of . . ."

I beg your pardon! You've got to be honest! You all are daily overcoming the tendency toward ***not having***. You busy yourself, because if you're not busy, you will not generate fulfillment—meaning income. You will not impart to anyone else what they need to learn. And so you will end up not getting credit. You will end up not being respectable.

Not one of you believes that if you sat down and were absolutely present with NOW that you would have everything you need, not because you had done

something to deserve it, but because it's the nature of Being. Not one of you believes that. So, every single one of you believes that sacrifice gets you something, that sacrifice is something you're dealing with constantly, you see?

Lack . . . the tolerance of lack is normal . . . tolerance of lack is what sacrifice means. You see, so now this sentence will mean something to you:

***Sacrifice is so essential to your thought system that salvation
APART from sacrifice means nothing to you.***

If it meant something to you, you would actually consider as a viable truth, the possibility that, "It's the Father's good pleasure to give you the Kingdom," and therefore, has given you the Kingdom, and therefore is in the act of Being you at this very moment, giving you the Kingdom, withholding nothing of what He is and nothing of what Creation is from you. You would be willing to consider that.

And man, if you would be willing to consider that, you would find the fragrance, if I may put it that way, because it wouldn't be totally tangible, but the fragrance of real peace inviting you to consider this further. You would find the impulse to struggle subsiding, and in its absence promising something far different to you, you see? You don't have that experience often because sacrifice is so essential to your thought system.

Now, just because I say that and just because it's true at the moment doesn't mean you have justification for self-criticism. Just be aware of it so that you can say, "I don't want to do that anymore. I think I may give the holy instant a chance. I think I might try and see if there's an actual different experience of being conscious that would be so wonderful that I would look back and say, 'Yes, I was insane, but I am no longer.'"

***Your confusion of sacrifice and love is so profound that you cannot
conceive of love WITHOUT sacrifice.***

"You know, I love my wife. As a result, I don't go out with the boys as much, you know, I don't drink as much as I used to. I've become sort of a home-body and I've begun to do things around the house. I'm actually beginning to enjoy taking care of the property—landscaping a little bit. You know, I really have a talent for that. I never knew it before." You see?

But the idea is that in a marriage you sacrifice . . . love and sacrifice go together. You've got to abandon your freedom—that's sacrifice.

***Your confusion of sacrifice and love is so profound that you cannot
conceive of love WITHOUT sacrifice. And it is this that you must
look upon; sacrifice is ATTACK, not love.***

To see your mate as the reason you're sacrificing something of meaning and value to you is mean-spirited. It's not love. And if, in fact, you are sacrificing those things "to keep the peace" or to have a certain modicum of harmony that looks like a loving family, when there's really a grievance there, that's mean-spirited. That's not love. And yet, love is real. And love relationships are the appropriate place for love. And love in relationships is the cement of civilization, we could even say the cement of society.

And so it's worth abandoning the appearance of love and the justification of sacrifice for what love really is, because it brings into place a new order of things, just like abandoning your independence and joining with the Father uncovers a larger order of things—a universal order of things—fulfillment, salvation. Any of those good words apply here.

***. . . it is this that you must look upon; sacrifice is ATTACK, not love.
If you would accept but this ONE idea, your fear of love would
vanish.***

Your marriage would become stronger and there would be less control, perhaps no control being exercised, just joy and peace and meaningfulness shared without inhibition, without reluctance, without sacrifice.

***Guilt CANNOT last when the idea of sacrifice has been removed.
For if there is sacrifice, as you are convinced, someone must pay
and someone must get.***

So you see, a relationship of love that is really a relationship of sacrifice is something that someone's going to pay for, and someone is going to get something for. And you know what? It's time for that kind of relationship to stop. It's time for it to shrivel up and die for lack of attention, for lack of energy. It's time for the holy instant to come into play.

You know what? You have a tendency to look at your world—especially if you're on your spiritual path—and to look at it and say, "This world is getting in my way. It's distracting me from my peace. It's distracting me from knowing what the truth is." And you can begin to see your world as an opponent, something holding you back from your spiritual growth.

This is why it is so important, so essential not to play into the idea that the world and universe is an illusion, because then you can let it be the opponent and you can not challenge that definition. And you know what? You will deprive yourself of the very thing that your true Vision is supposed to be a vision of.

Initially, as you are emerging out of preoccupation with self-consciousness and selfishness, you may indeed have to go into a quiet place, and you may have to be where there is not a whole lot of stimulation from “your world,” just so that you can remember what silence is like, so that you might know what the meaning of the word “attention” is, because in the silence you are conscious, and being conscious silently is the state of attention. And because you may have to do this in the beginning, it may seem to establish an artificial boundary between your spiritual quest and your environment, your world. And it might seem to you that you need to remove yourself from the world in order to follow through on your spiritual quest. But the fact is that your vision, your spiritual Vision, is supposed to be your vision of everything—the world and universe not colored by false definitions, not colored by emotion, anger, fear, guilt.

And so the time must come where you find, we could say, a seamless interface between your clear, mental vision and everything you’re looking at . . . where embrace becomes what you employ relative to your world.

You must stop seeing your world as material as opposed to spiritual. If you don’t stop seeing a separation, you will sacrifice the very thing you are to be conscious of with your right Mind. You see that?

. . . if there is sacrifice, as you are convinced, someone must pay and someone must get. And the only question which remains to be decided is HOW MUCH is the price for getting WHAT.

Whew! Isn’t that being held hostage? Where in that is any conscious awareness of Reality or truth or love? Why, . . . I believe that’s called “business,” isn’t it?

And the only question which remains to be decided is HOW MUCH is the price for getting WHAT.

See, now this seems to be perhaps psychologically complicated, or it might seem to be really relatively simple but as you are being able to relate it to yourself, it’s not making you too happy. And therefore, although it’s not complicated, it’s not really something that you want to easily or willingly be present with, so that you can see you’re uncomfortable with it because it’s an illegitimate imposition upon your freedom and your Birthright. If you see that, then it becomes really easy to abandon it—it’s so unattractive that any natural, we’ll say, attraction toward it leaves.

And when you do not value something you do not pursue it and it doesn’t hang on to you.

Now, what do I want of you?

What I want of you is for you to be in touch with yourself in the simplest of ways, in a genuineness, in the most genuine of ways. Because availing yourself of the holy instant will come out of a simplicity in you, a rather simple common sense that you find is present in you when you're not all hyped up with guilt and with fear and the overcoming of it, and the promise of becoming something while never acknowledging the Father you have that determines what your identity is.

I want you not to read this book and get so intellectually complicated that you forget to be simple and be in the place where things are clear and your natural, I'm going to say, divine common sense comes into play with willingness, because it's your common sense, it's your makeup, it's the way you really have felt all along, but you haven't tapped into.

And so as we're reading here . . . as we continue to read and as we continue to consider the holy instant, I want you to approach it this way. I want you to be with your fellowman this way. I want you to be with yourself this way. And I want you to continue to ask, "What will it take to avail myself of the holy instant?" Remembering that I said that the capacity is in you already, you see? It is that simple common sense that's in you already. You're already wonderful. You're already the Sons and Daughters of God. You're already divine. And right here is where your divinity is to be experienced. And right here, in what you call this world and universe, is where the Kingdom of Heaven and Creation is to be experienced all in a simple simplicity—a Birthright that's yours.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 15 – Section – THE TIME OF CHRIST

¹ *Sparkly Book – p.372, Par.1, Last Sen. / JCIM – p.156, Par.2 Last Sen. / CIMS – p. 313, Par. 94, Last Sentence.*

Chapter 15 – Section – THE TIME OF REBIRTH

First Edition – p. 302, Par.3 / Second Edition – p. 325, Par.4

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 14th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the internet.

I'm going to re-read the last sentence from last week—the last couple sentences:

If you would accept but this ONE idea, your fear of love would vanish. Guilt CANNOT last when the idea of sacrifice has been removed. For if there is sacrifice, as you are convinced, someone must pay and someone must get. And the only question which remains to be decided is HOW MUCH is the price for getting WHAT.

Now the next sentence should elicit a smile at the least if not some laughter:

As host to the ego, you believe that you can give ALL your guilt away WHATEVER you think, and purchase peace.

Now, either that's very clear to you or you have an example of how you block—period.

As host to the ego, you believe that you can give ALL your guilt away WHATEVER you think, and purchase peace.

Well you say, "What does that mean . . . I believe that I can give ALL my guilt away? I can't think of a way to give my guilt away." You see, that should make you smile. It's really easy—and you do it all the time. It's called, ***laying a guilt trip on your brother!*** That's how you give your guilt away. You make

someone else responsible for your dilemma or your problem or the results of your bad decisions or the result of your one faulty decision.

So, let's look at it again with a little bit more of a fine tune:

As host to the ego, you believe that you can give ALL your guilt away WHATEVER you think, . .

. . . now those three words, . .

. . . WHATEVER you think, . .

. . . are key words because ***thinking*** is what produces guilt. Thinking is the bad behavior, if you will. It's what you do instead of listening and having the experience of Knowing, which is your ***natural*** way of being conscious.

It's your thinking that gets you into trouble. Because you think ***you think*** for a purpose. And that purpose is to come to conclusions different from the Father's—understandings, definitions—different from the Truth.

So you think . . .

. . . you can give ALL your guilt away WHATEVER you think, . .

. . . in other words, without stopping thinking, . .

. . . and purchase peace. And the payment does not seem to be YOURS.

You know, your brother's the one with the guilt trip laid on him—he's the one that's got to defend himself. And if you're really good at what you're doing, he won't throw it back at you. You will have snookered him and he's caught. And he'll become very defensive and try to straighten things out and get you to see the truth, you see?

And the payment does not seem to be YOURS. While it is obvious that the ego DOES demand payment, it never seems to be demanding it of YOU.

Why? Because you have this subterfuge you can bring into play, called, ***laying a guilt trip on your brother***. Then you can discuss it, argue it, work your way through it with your brother, finesse him into agreement—maybe giving him a little bit back so he's not quite as guilty and doesn't have to feel quite as bad—and appreciates your generosity. You see?

But, you're still paying and you're still the only one paying, no matter how interesting the interchange became, no matter how much friendlier you both seem to be with each other as a result of your beneficent giving—a little here and there, while taking a lot here and there. You see?

All the while that it seems like something is going on that's meaningful, it's costing you something. And so I'm going to ask you right now, "What is it it's costing you?" I'm not going to answer the question. You do know the answer already. But I'm throwing the question out for right now: "What is it costing you when it seems not to be costing you anything?"

While it is obvious that the ego DOES demand payment, . .

. . . nobody will deny that . . .

. . . it never seems to be demanding it of YOU. For you are unwilling to recognize that the ego, which you invited, is treacherous only to those who think they are its host.

Well, you're the one who thinks you are its host, not the one you've blamed for what you're guilty of.

So, the ego isn't really being treacherous to your brother or your sister, it's being treacherous to you. But you can't see the treachery because you don't know what you've lost. You've forgotten what you ***paid*** in order to have the experience of an ego and the experience of guilt and fear. You've forgotten what you paid. What is it? What was it?

The ego will never let you perceive this, since this recognition would make it homeless.

You would no longer invite it. You would no longer be its host. You just wouldn't.

For when this recognition dawns clearly, you will not be deceived by ANY form the ego takes to protect itself from your sight.

You see, there's only one problem. And when that one problem becomes perfectly clear to you . . . when that one mistake becomes perfectly clear to you, then the impact of the mistake becomes clear to you and the whole ball of wax becomes unreasonable and unwanted. And you put it down.

Each form will be recognized as but a cover . . .

. . . or what you might call, "a cover-up."

Each form will be recognized as but a cover for the one idea that hides behind them all;

. . . that idea being . . .

. . . that love demands sacrifice, and is therefore inseparable from attack and fear.

That's the one idea that hides the blatant truth about what the ego is and what the ego does, and what the effect is, and who the effect is on.

Again . . .

Each form will be recognized . . .

. . . each form the ego takes . . .

Each form will be recognized as but a cover for the one idea that hides behind them all; that love demands sacrifice, and is therefore inseparable from attack and fear. And that guilt is the PRICE of love, which must be paid BY fear.

Love costs you something. We discussed that at length last time. Love constitutes sacrifice as you perceive it, and as you practice it, and as you think it is. If you love something, if you love someone, you must give up for them.

And at the bottom line, not giving up constitutes a self-disrespect, at least in the ego's terms. And that self-disrespect is something you're guilty of. It constitutes a lack of integrity, even though you are attempting to pretend to have integrity by giving up things as an expression of love. Convolutioned, isn't it?

How fearful, then, has God become to you, and how great a sacrifice do you believe His Love demands! For total love would demand total sacrifice.

Not true. But the mindset you currently entertain about love and about sacrifice causes you to come to that conclusion and no other—that causes God to be very fearful and something you don't really want to approach.

And so the ego seems to demand less of you than God, and of the two is judged as the lesser of two evils, one to be feared a little, but the other to be destroyed. For you see love as DESTRUCTIVE, and your only question is who is to be destroyed, you or another?

You see, those are the blacks and whites of it . . . or the black and white of it. You don't necessarily come to the point of destroying another or being destroyed.

But relationships tend to be a way of keeping perceived balance where imbalance prevails, so that relationships are a constant defense, a defense that doesn't appear to be defensive because it's expressed in the language of love . . . of caring . . . of being considerate. Why? Because love is felt and it's a gift that simply pours forth or because it's practice soothes the savage breast and brings peace, or a certain amount of peace where peace would not prevail.

And so love is always a defense being used in a hostile environment. That's a sacrifice. And as I said last time, there's a certain mean-spiritedness to it. It's not love, it is attack.

It is important to see this. Because you *thought* you were going for something good. But the recipe being used doesn't allow for the good you're wanting to bear fruit truly, because it is an act of defense. It is you, not letting yourself into that peace of your Being in which you can dare to be vulnerable, because in your peace you know you are utterly safe. And then from that peace and safety, you can embrace your Brother, your Sister, your world, without the defense that alters love and causes it to be an expression of mean-spiritedness.

Without mean-spiritedness being added to it, the love you are expressing is pure and is an aspect of the Movement of the Love that God is embodied in you, as you, and finding expression "in the world."

. . . you see love as DESTRUCTIVE, and your only question is who is to be destroyed, you or another? You seek to answer this question in your special relationships, in which you are both destroyer and destroyed in part, but with the idea of being able to be neither completely.

In other words, you can be a destroyer in part, you can be destroyed in part, but you can't ever be destroyed completely. And you can't ever be a destroyer completely.

Talk about wishy-washy, talk about no commitment . . . and yet it's engaged in as an act of defense, it's engaged in and is an act of mean-spiritedness.

And this you think saves you from God, Whose total Love would completely destroy you.

Mind you, this isn't true. God's love constitutes the unalterable permanency of your divine Being. That's the truth—the unalterable and unaltered truth.

But as long as you are insisting upon pretending to be an independent autonomous agent, you will have fear and guilt accompanying you. And love will be a defense—not love. And you will be paying the cost of what? Of being unconscious of who you Are because you are unconscious of your Source—unconscious of God, unconscious of your Father. You see?

All the time you seem to be having meaningful ongoing relationships, that are really negotiations for the best amount of peace that can be had without everybody having to sacrifice everything, as long as that is going on and it seems to be a worthwhile activity to engage in, you are absolutely unconscious of what your real function is, which is not to negotiate with your “bad” Brothers, and work out problems, but is to be in communion with your Father; a communion in which you are experiencing your true divinity and therefore, the true divinity with your Brothers so that you are relating to your Brothers, not in negotiations at all, but in activities of fulfillment and joy, because there's no apparent need for anything else.

The key element that stands in the way of your participating in the holy instant—of your employing the holy instant—is this ridiculous idea. It's a malicious idea actually, that you have a choice between being host to the ego or hostage to God.

You would only be a host to that which would in some way, be your ally. And you would only be a hostage to that which would be your enemy. As long as you think that this is what you're faced with, you're not going to choose to be the host of your enemy . . . no way.

And so you will not embrace the holy instant. And you will not let yourself in to that place where only God's laws prevail.

This has to become crystal clear to you so that you can see exactly how black and white it is. So that you can see that there's either fulfillment or no fulfillment as an actuality.

Let me ask you this: “What would you imagine you will be engaged in . . . what would be the activities you would be involved in if you knew you were invulnerable, if you knew that the environment of every aspect of your Being and experience was Love? Do you think you would be engaged in the activities you're presently engaged in?” Well, perhaps some of them. But a lot of them you will not be engaging in.

And so you will be abandoning many things. But here's the big question: "Will you abandon the chase after the carrot that's being dangled in front of you, with the promise of your fulfillment, with the promise of your becoming a real boy . . . a real girl?"

Now, there's an activity that you'll have to abandon. And indeed, if you were Awake, you wouldn't even be enticed into that activity—you certainly wouldn't be engaged in it.

The one activity that you're engaged in that keeps you from being Awake is your attempt to be an independent agent for change. And I mean by that, not in any divine and any healthy sense, but an independent agent for change—meaning something that can exist separate from its Source with a capacity to **cause** things to happen. That's the one and only thing . . . that's the one and only thing you have to abandon—that's the simplicity of it.

Continuing . . .

You think that everyone OUTSIDE yourself demands your sacrifice, . .

Why would you think that? Because that's what you demand of everyone else. And so you're suspicious of them, knowing yourself.

You think that everyone OUTSIDE yourself demands your sacrifice, but you do not see that ONLY you demand sacrifice, and ONLY of yourself.

Here's more of the black and whiteness:

. . . you do not see that ONLY you demand sacrifice, and ONLY of yourself.

Now, you don't think about sacrifice and you don't say, "I intend to sacrifice and I intend to sacrifice myself." You say, "Well, here's another day. I have a lot of things to do, a lot of problems to solve. And I'm gonna get up, get dressed, go to work and do the best damn job I can."

Sounds like a respectable thing to do . . . no? Of course. But that's how you demand sacrifice of yourself. And that's what has to become clear. You're demanding sacrifice of yourself because there's not one aspect of your decision regarding your upcoming day that has involved abandoning thinking, abandoning personal, private decision making, abandoning the attempt to be able to cause change, and becoming still enough that you can hear what we might call the "still small voice of God" or your divinity, providing the awareness of what fits in your upcoming day that will uncover the Kingdom of

Heaven that is the actual nature of the day you're entering into and participating in.

So, your very good intent, your very principled plan for your day to make contributive changes is the way you sacrifice the direct experience of your divinity, the direct experience of your holy Sonship, the direct experience of the truth about you. That's the way you sacrifice it.

The sacrifice is covered up by a good intent to be carried out by an independent agent trying to be the best damn independent agent you can be, so that ultimately you can become a real boy and a real girl, on your own without a Father, without a Source. Do you see?

You think that everyone OUTSIDE yourself demands your sacrifice, but you do not see that ONLY you demand sacrifice, and ONLY of yourself.

You demand it of yourself by preoccupying yourself and giving your attention where your atonement, where your fulfillment, where your conscious ascension into your divine Selfhood ***cannot*** possibly occur. That's how you do it.

Yet the demand of sacrifice is so savage and so fearful that you CANNOT accept it where it is.

Well, you know what? It may be savage and fearful, but you can dare to take a look at it. We're doing it right now. And you can dare to look at it even more closely. And the reason for looking at it more closely is not so you can be condemned for it but so that you can see what a useless thing you're engaged in. Why? So that you can spontaneously and effortlessly cast it aside—let it go, not employ it anymore.

But the REAL price of not accepting this has been so great that you have given God away rather than look at it.

You'd rather not think about God. You'd rather not care. You'd rather that it not be meaningful to you. You'd rather that it not be something that was supposed to be meaningful to you to know who your Father is. And that knowing who your Father is, is something that would have awesome and infinite impact on you that didn't constitute or that doesn't constitute a sacrifice at all, but fulfillment beyond your wildest imaginings.

Nevertheless . . .

. . . the REAL price of not accepting this has been so great that you have given God away rather than look at it. For if God would

demand total sacrifice of you, you thought it safer to project Him outward and AWAY from you, and not be host to Him. To Him you ascribed the ego's treachery, inviting it to take His place to PROTECT you from Him.

Now why? There's a reason you would find that justifiable. And the reason is: That the whole ego frame of reference is such that it is telling you that through your own personal efforts and your own ongoingly developed skill, you can become successful in your own right and therefore, worthy of unlimited respect, appreciation and valuing. The promise has been great.

The promise has been that when this happens, you without God, without holiness, without anything outside of your own skill and effort, will be immutable—incapable of sin, disease, death, damage, injury and therefore, eternal, forever perfect, unchangeably perfect. Quite a promise. And it's something that you will have secured for yourself at your own hand. You will have proven to yourself your worth and your validity. And who better to prove it to you than you, yourself . . . who more trustworthy to prove it to you than you, yourself and your experience.

Can you see how black and white it is? That's the way you sacrifice and that's the justification for the sacrifice. But what you've forgotten is that what you're sacrificing is your sanity and your divine joy and your Birthright as the Son of God.

To Him . . .

. . . God . . .

. . . you ascribed the ego's treachery, inviting it to take His place to PROTECT you from Him. And you do not recognize that it is what YOU invited in that would destroy you, and DOES demand total sacrifice of you.

Let this sink in. Let this be so perfectly clear.

No partial sacrifice will appease this savage guest, for it is an invader who but SEEMS to offer kindness, . .

[chuckling] It is so kind that it will dangle that carrot of success in front of your nose forever, without your ever achieving it.

No partial sacrifice will appease this savage guest, for it is an invader who but SEEMS to offer kindness, but always to make the sacrifice complete.

In other words, it does it so as to always keep you so preoccupied with getting the carrot and becoming something on your own that the furthest thing from your mind is to ask how did you come to exist so that a carrot could be dangled in front of your nose? Where were you before the carrot got dangled? You're so preoccupied with the chase and the potential accomplishment that there's not enough peace and presence of mind [chuckling] to cause you to stop and say, "Wait a minute, how did all of this get started?" But now someone's telling you that not only can you do this, you **must** do it—it's time to do it.

It's time for someone to tell you, you've been sacrificing the totality of the Good life (the capital "G" Good life)—the God life. You've been sacrificing it. It's not required. You can stop. And it's not something that's being afflicted upon you. It's something you're creating by virtue of an unintelligent activity. You know, you've heard of "skirt chasers," you've heard of "women chasers," but you better become aware that you're a "carrot chaser." And let it sound silly. Let it be silly, so that it's that much easier for you to say, "Father, help!" . . . so that it's enough for you to abandon the independence and try something different.

You will not succeed in being partial hostage to the ego, . .

. . . again, here's the black and whiteness.

You will not succeed in being partial hostage to the ego, for it keeps no bargains, and would leave you nothing.

It leaves you nothing, because in your preoccupation for the quest for the carrot you're not thinking about God, you're not looking toward your Source, your attention is not where your sanity can register with you. So it leaves you with nothing, nothing that's Real about you anyway.

You will have to choose between . . .

. . . again, black and white.

You will have to choose between TOTAL freedom and TOTAL bondage, for there are no alternatives but these.

Either you're chasing the carrot or you're **not** chasing the carrot. There's no in-between.

You have tried many compromises in the attempt to avoid recognizing the one decision which must be made. And yet it is the recognition of the decision, JUST AS IT IS, . .

... the simple decision to stop chasing the carrot, to stop trying to be something on your own, to rejoin with your Father—to get rid of the divorce.

... it is the recognition of the decision, JUST AS IT IS, . .

... in its simplicity . . .

... that makes the decision so easy!

Listen:

Salvation is simple being of God, and therefore very easy to understand. Do not try to project it from you and see it OUTSIDE yourself. In you are both the question and the answer; the demand for sacrifice and the peace of God.

So, we have come logically step-by-step to a clarity. So, what's next?

What's next is **The End of Sacrifice**, which is the sub-heading of the next section. **The End of Sacrifice** will come as a result of making the one single decision that undoes all of illusion. And that's what this is all about.

Yes, if you insist on pretending that you have a choice between being host to the ego or hostage to God, then you will have to address each struggle, each suffering experience that identifies the fact that you're going against the grain of your Being to find out the truth of it. And undoing each one could take you a long time. And it's unnecessary because you can make the one decision now. You can take the black and whiteness of the truth that we've been discussing and on the basis of it, change your mind.

I'm not interested in . . . I'm not fascinated by messy struggles, ongoing conflict. Don't you be either. It's not necessary!

This week I want you to consider the actual uselessness of being or attempting to be an orphan, an independent agent for change. There is so much more clarity now available to you that it is much easier for you to do the one essential thing.

"Oh, I don't want to be the first one. I don't want to stand out like a sore thumb. I'm going to wait until next week and see if anybody else has done it and how it's going for them." What, while you continue to chase the carrot? Okay . . . okay . . .

I love you. I love you all and I wish for you instantaneous Awakening. And if you don't opt for that, I will stand with you until you do.

I will stand with you constantly pointing out to you what you should be doing instead, because that is love.

I look forward to being with you all next time.

A Course In Miracles (reference pages)
Chapter 15 – Section – THE TIME OF CHRIST
¹ *Sparkly Book – p.372, Last Par. / JCIM – p.156, 5th Full Par. / CIMS – p. 313, Par. 97*
Chapter 15 – Section – THE TIME OF REBIRTH
First Edition – p. 303, 1st Par. / Second Edition – p. 325, Par.6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 22nd 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well . . . **sacrifice**—a wonderful concept—something that has been lifted to a high level of importance and value. You've even spiritualized it.

And so, you see my death as a sacrifice when it wasn't anything of the sort. But you say, "It says in the Bible that the greatest thing a brother can do is lay down his life for a brother, which is exactly what you did."

Well, let's not be confused. The holy instant is a moment in which you have laid down your right—your **supposed** right to think on your own, your **supposed** right to be an independent agent for change. It's a moment in which you lay down your position as authorizer. It's a moment in which you lay down your orphanhood because it's a moment in which you turn once again to your Source, your Father, your Creator—whatever word you want to use—no longer claiming independence, and you say, "Father . . ." followed with a desire of some sort. There's a rejoining that occurs in the holy instant.

In that joining, as we've been discussing, and you let the Father in, you let the Father's perspective as His Gift to you infill you so that you stand in receipt of it as an experience—that's not a sacrifice.

Now, when I apparently "sacrificed," or was sacrificed—"the sacrificial lamb" as it's put—I wasn't engaging in sacrifice at all. I was demonstrating for everyone in the only way it could be demonstrated, that life is eternal, that life is deathless, that mortality is **not the rule**. Of course, it's what everybody had

been experiencing forever, and so there was no capacity at the moment from within that mindset—that belief structure—to imagine that life was eternal, that it was as a fact uninteruptible and that the experience of death was an illusion.

And so, someone from outside of the mindset, someone not experiencing that confusion, had to **demonstrate it objectively**, you might say, so that everyone might learn that life is deathless and that they should begin to immediately **challenge** their willingness to die, **challenge** the idea that it's unalterable, that it's unchangeable, that it's a fact of life. You see?

Sacrificing disappears . . . and all of the spiritual definitions added to it, and all of the non-spiritual interpretations that have been developed to explain the human condition, all of those things will disappear when you indulge in or engage in the holy instant consciously and on purpose. Your sense of yourself that seems to be unholy will be replaced with the experience of your holiness. Not as a thing to flaunt, not as a behavior to acquire, but as the very nature of your Being that finds its presence in God—in the Creator, in your Source. And because it does that, it identifies who you Are truly, so you're not confused about that.

Now, you've heard all of the wonderful stories about mothers who have sacrificed their personal goals for the benefit of their children, who've given up this or that because they loved their children so much that they worked three jobs to take care of them through the Depression and abandoned a career move, or whatever. And you might notice that mother-love is one of the strongest forms of sacrifice present on your globe and has been for some centuries.

It's time to challenge these ideas. It's time to stop embracing them. I don't mean by that, that it's time to go out and tell everybody **else** to stop doing it. I mean that in the quietness of your very own being, relative to yourself, you need to stop it! You need to stop valuing sacrifice. You need to stop **doing without** because that "matures" you.

You know, talking about maturation—becoming mature—if you noticed as you go through life, as a child you stand in the experience of being loved and as you mature, you shift from being loved to being Love. You shift from constantly standing in receipt, into the atmosphere and attitude and action of Loving—of Being Love and extending it.

Well, you know you could say that when that shift occurred, you gave up your life in some respects for your brother, for whoever it is that you're now standing in the position of giving to, of caring for, of caring about, of having their best interests at heart. You see?

That's laying down your life, we might say, as a "getter" so that you might be a "giver." Is that sacrifice? Everyone who's done it has learned that it's fulfillment. And everyone who has watched someone who hasn't made that transition and is fifty years old and still expecting the world to serve him his good on a silver platter, you recognize that that is sick. You understand that it's not appropriate.

I'll tell you something: The only sacrifice which could be identified as laying down your life for a brother, is your arriving at a point where **everything** other than yourself is more important to you than you. Because when that happens, your capacity to love, your capacity to be Love—your Birthright—infills you and overflows and is a blessing to everything your attention falls upon.

Is this something new? No. It's as old as the hills. Did you know that that's what the **Course** is talking about in its new language? Well, now you do.

THE END OF SACRIFICE¹

Fear not to recognize the whole idea of sacrifice as SOLELY of your making.

You know, just because others may practice sacrifice, may value it, may have lifted it up to lofty positions, and just because they may have talked about it to you, it wasn't necessary for you to pick it up. How many people may have talked to you about being an automobile-mechanic? And you didn't become an automobile-mechanic and you still don't know the first thing about what goes on under the hood of the car. You see? Everything about caring for automobiles did not become a part of your life—you didn't make it part of your life even though there are auto-mechanics all over the world. So . . .

Fear not to recognize the whole idea of sacrifice . . .

. . . or anything else . . .

. . . as SOLELY of your making. And seek not safety by attempting to protect yourself from where it is not.

That's really not difficult . . .

. . . seek not safety by attempting to protect yourself from where it . . .

. . . sacrifice . . .

. . . is not.

Well, where might those places be? Well, one of them is in your Brother. Another one is in God.

But you think your Brother demands sacrifice and you think God demands sacrifice. And so you protect yourself from both your Brother and from your Father through the developed art of skillful negotiation where you have a relationship but it's one that you are controlling with only one goal and that is to protect yourself against the inevitable loss that you will experience if you were undefended with your Brother or with your Father.

. . . seek not safety by attempting to protect yourself from where it is not. Your brothers and your Father have become very fearful to you. And you would bargain with them for a few special relationships in which you think you see some scraps of safety. Do not try longer to keep apart your thoughts and the Thought that has been given you.

When you listen, when you hear Guidance, when the Holy Spirit speaks to you, when your Guide speaks to you, when the Father speaks to you and you hear it . . . what? It happens in the same place where your thoughts occur. But, you say, "I've had a revelation or I have had a spiritual insight." And although you experienced it in your conscious awareness, you say it came from somewhere else. It came from Heaven. It came from the Father, Who's "out there" somewhere. It came from the Holy Spirit—part of the Trinity—again, somewhere else.

And you keep your thoughts and the Thought apart by definition. Don't do that anymore.

Do not try longer to keep apart your thoughts and the Thought that has been given you. . .

. . . or any Thoughts that have been given you.

When they are brought together and perceived where they ARE, .

. . . which means, perceived as present in your mind, not present "out there" somewhere that you overheard, and other thoughts present in your mind that you call, "yours."

When they are brought together and perceived where they ARE, the choice between them is nothing more than a gentle awakening, and as simple as opening your eyes to daylight when you have no more need of sleep.

See, it's simple. It's complicated if you've got to reconcile yourself with the Holy Spirit "out there" or God "out there" and you "in here." That's difficult to reconcile. You might say that's difficult to wrap your mind around. But when you realize that they're both occurring in the same place, then reconciling them is simple. You just shift your attention. You just value this more than that. Do you see? All of this is, at the bottom line, utterly simple. You make it complicated and sacrifice is part of the way you make it complicated.

If you're shifting from a misperception in your mind to the Knowing of Truth in your mind, that's the ***"Journey without Distance,"*** that's you coming back into your sanity. You see? It's a simple shift and it's a shift that occurs in the holy instant, which is why the holy instant is such an important thing to be discussing.

The sign of Christmas is a star, a light in darkness. See it not outside yourself, but shining in the Heaven within, and accept it as the sign the time of Christ has come.

This light, this shining star in you, is the Holy Spirit—that which is nothing more than your right Mind—your Christhood. It's that simple.

But, you see, that's scary! You'd rather have God and the Holy Spirit "out there" different from you, unapproachable but of some benefit to you because They love you. You see? As long as they're "out there," you don't have to change. You don't have to sacrifice what has come to be important to you, even though it's a bunch of illusions.

Christmas is the penetration of the Christ consciousness, of the Christ into human experience. Christmas is when you let the Holy Spirit in. It's when you let your right Mind register with you and change you by ***enlarging*** you, by increasing your capacity to Know the truth instead of be unconscious of it and live your life as though it's nothing more than what you call the human condition, in which sacrifice constantly occurs and is important.

He comes . . .

. . . the Christ . . .

. . . demanding NOTHING.

"Oh-h . . ." but you say, "He does. He wants me to give up my right to get angry. He wants me to give up my passion for achievement. He wants me to stop chasing the carrot!" You see? That's because all of those forms of ignorance you value and you find no way to appreciate yourself without your engaging in them. And yet Someone who Knows the truth, the greater truth about you, ***must*** tell you so that you just might hesitate a moment—just an

instant—on your chase after that carrot, because what will happen will not be sacrifice, but fulfillment.

No sacrifice of any kind, of anyone, is asked by Him. In His Presence, the whole idea of sacrifice loses all meaning.

Why? Because the experience of fulfillment is absolutely satisfying, an experience that you've never had in the practice of sacrifice and you know what satisfying is.

In His Presence, the whole idea of sacrifice loses all meaning.

In the Presence of your right Mind, sacrifice loses all meaning. Why? Because you find yourself made whole.

For He is Host to God . . .

. . . the Holy Spirit, which is nothing more than your right Mind . . .

. . . is host to God.

Now, it already is. We read last week:

Salvation is simple being of God, and therefore very easy to understand. Do not try to project if from you and see it OUTSIDE yourself.

Like I said, "Holy Spirit 'out there,' God 'out there.'"

Do not try to project it from you and see it OUTSIDE yourself. In you are both the question and the answer; the demand for sacrifice and the peace of God.

You see, that's the point you have to remember. Both, you might say, both sides of the conflict are in one place and that's why all it requires is a shift of attention—a shifting of valuing—in you . . . like opening your eyes, if they've been closed.

For He is Host to God. And you need but invite Him in . . .

[repeats] And you need but invite Him. . .

Paul: Just a moment . . .

And you need but invite Him in Who is there ALREADY, by recognizing that His Host is One, and no thought alien to His Oneness can abide with Him there.

You see? The Holy Spirit is there already in you because it's your right Mind being held in trust while you're dallying with an ego perception—with a thought of being an orphan. It's already there.

Love must be total to give Him welcome, . .

. . . all that means is that Love must be present without any distractions of fear, of guilt, of hate, of anger, blah...blah...blah.

Love must be total, . .

. . . which simply means that it must be there without anything else being practiced. You see? It's not like . . . "Oh-h, you've got to find some way to embrace the wholeness of love." No. All you have to do is stop practicing fear and guilt. Just stop it for a moment and Love will be total. You see? ***Simplicity.***

Love must be total to give Him welcome, for the Presence of holiness CREATES the holiness which surrounds it.

The presence of holiness is what you are when you abandon fear and guilt. And it creates the holiness that surrounds it. It creates the holiness of all because nothing extraneous is being introduced because you're neglecting to practice fear and guilt.

No fear can touch the Host Who cradles God in the time of Christ, for the Host is as holy as the Perfect Innocence which He protects, and Whose power protects Him.

Now, you can think of a manger scene here if you want, but that would misdirect your attention.

The holiness of it all is the holiness that is embedded in you because you are the holy Son of God—you ***are*** God's direct expression of Himself, totally. The meaning of this, the experience of this is awaiting you as you dare to practice the holy instant, meaning, you dare to become quiet and set aside the practice of fear and guilt, you neglect to value it and you say, "Father, what is the truth here? I wish to have the experience of Your perspective which I understand is mine, is my Birthright, but haven't had the experience of yet." **

This Christmas, give the Holy Spirit EVERYTHING that would hurt you.

Well, remember we're giving Christmas a different definition here, aren't we? So here we are very close to Thanksgiving—November—very close to Christmas. And so, when it says:

This Christmas, give the Holy Spirit EVERYTHING that would hurt you.

You could say, "Okay, timely that we're reading about it at this time of year, right?" [chuckles] But what will happen in January and February and March? Are you going to then wait until twelve months later, where these words have some significance or are you going to take this moment . . . and this moment . . . and this moment . . . and avail yourself of the holy instant with the desire to shift from the childhood "getting" to the mature presence of mind that ***is*** Love, that ***does*** care, that exists for the purpose of blessing his brother and everything because you recognize that what your brother is and what everything is, is Creation Itself—the Presence of God—and is therefore, worthy of the blessing of your seeing it for what it is and joying in it?

Joy to the World. What . . . the world out there? The world, when the shepherds 2000 years ago were out on the hills? No. The world of any given moment that you are experiencing because you have no choice, you're conscious. And if you're conscious, you're going to be conscious of something. And the something that you're conscious of is Creation Itself. Let It in, so that you can ***Joy to the World***, because you're experiencing what It is and not inserting anything between you and It that alters your experience of It and causes you to be ignorant of your Birthright, holy Son of God that you Are.

This Christmas, . .

. . . this moment . . .

. . . give the Holy Spirit EVERYTHING that would hurt you. LET yourself be healed completely that you may join with Him in healing, and let us celebrate our release together by releasing everyone . . .

. . . else . . .

. . . by releasing everyone with us. Leave nothing behind, for release is total, and when you have accepted it with me you will GIVE it with me.

Listen:

All pain and sacrifice and littleness will disappear in our relationship, which is as innocent as our relationship with our Father, and as powerful.

Lay down your life as the up-and-coming orphan. Join me as who you actually Are. Let me in. Want to experience the truth—whatever that might actually turn out to be—more than you want to continue the centuries-old habits that have just been handed down generation after generation, after generation and have neglected to illuminate the fact that everybody is in bondage to an illusion, to a practice of sacrifice, of being incomplete, of never having enough but striving for it and enjoying the strife and feeling blessed by what the strife brings to you.

Pain will be brought to us and disappear in our presence, and without pain there can BE no sacrifice. And without sacrifice there love MUST be.

Oh my, . . . you're coming up upon the Christmas time and you will be seduced into admiring and valuing the entry into the human condition of the Christ, which was the first of two steps as it's believed. The first step was the birth of the Christ and the second step was the death of the Christ. They go together like bookends, they're inseparable and they teach an incredible lesson—a religious lesson . . . CRAP! DON'T BUY IT! Sacrifice proves nothing except insanity. Sacrifice demonstrates nothing but confusion. Sacrifice is the result of nothing but ignorance.

Be alert this week. Watch for all the places where sacrifice seem to come into play, either as a "suffer it to be so now," or as something of great value that is going to bless those for whom sacrifice occurred, or even bless the one who did the sacrificing. Watch for it. ***Let red flags go up*** so that you don't experience them unquestionably, or at the worst, with reverence.

If you're not willing to look at sacrifice as it comes up in your daily life with an immediate intent to reject it, you're not going to be primed for the holy instant. The holy instant will not happen. You will be impressed with the sacrifice and the qualities of it, whether they are uplifting or whether they down-trod you.

Be alert! This section is called ***The End of Sacrifice***. And I promise you the end of sacrifice will not come as long as you employ it and value it and revere it instead of the holy instant.

You may not truly grasp what the blessing of the holy instant is, but you won't find out until you employ it, until you engage in it. And you do know . . . you

do know that the practice sacrifice—of fear and guilt—does not *ever* in any way constitute true fulfillment. It doesn't constitute healing.

We are to join together in the conscious awareness of truth so that ignorance and confusion can be dispelled or healed and all of the evidences of it disappear.

. . . without sacrifice there love MUST be.

And therefore, there it is.

You who believe that sacrifice IS love must learn that sacrifice is SEPARATION from love.

He gave up his life for you—the son or daughter in the Armed Forces. They gave up their lives for the sake of freedom. Wow! I do not mean to be disrespectful, but it's time to be lifted out of the arena in which the sacrificing of one's life is noteworthy and praiseworthy and the *raising of the dead* replaces it! It's time for something new to happen that constitutes fulfillment for everyone rather than suffering sacrifice and finding ways to tolerate it.

This is the meaning of Christmas. It's not a date on a calendar. It's an intent, an action of an individuality to rouse himself out of his stupid rest, to rouse himself out of his insanity by abandoning privacy—the right to independence, because there is so much more to be experienced that is unquestionably satisfying, unquestionably fulfilling, unquestionably the presence and evidence of Love—not just kindness from one to another, but the presence of Love that God is, . . . divine Love.

Again:

You who believe that sacrifice IS love . . .

. . . and sort of melt when you hear of the marvelous sacrifice that someone went through.

You who believe that sacrifice IS love must learn that sacrifice is SEPARATION from love. For sacrifice brings guilt as surely as love brings peace.

Why would I take this time? Why would I work with everyone, we'll say, for 2000 years? Because it's your Birthright to be experiencing peace—the peace that Love brings. That's something I want you to join me in. Why? So you can do something nice for your brother? No. So that you might, in your conscious intent to know the truth, find yourself seeing God in each and everything and stand in awe and amazement and praise of it . . . that you know

what? Your brother, whom you're looking at, will recognize as an experience he's not had before, that blesses him therefore, or that blesses everything that you're looking at. It's your Birthright to be that Presence and it's the Birthright of everything to be experiencing that Movement or Presence in you.

Guilt is the CONDITION of sacrifice, as peace is the condition for the awareness of your relationship with God.

What does that mean . . . ***your relationship with God?*** It means your connection with your Father, your inseparableness, the fact that you can't be divided from Him and therefore, your Identity is forever intact and forever unchangeable, forever divine, forever holy. And therefore, your Being—your very existing—is constituted of an ever present joy to the world, an ever-present joying ***in*** the world. I don't mean inside the world, you're joying ***in what It is.***

This calendar Christmas season, can end up being when the Real Christmas occurs in you, in you, in you, in you, in you, . . . in all of you. That's what the holy instant is about.

Through guilt you exclude your Father and your brothers from yourself. Through peace you invite them back, and realize that they are where your invitation bids them be.

Does she piss you off? Does he gripe your ass? Are all of them worthy of your disdain or discrediting or criticism? Well, then that's where you invite them to be . . .

. . . they are where your invitation bids them be.

And you invite them to be separate and different and less than and different from you, and therefore, incompatible, therefore alien and on and on and on.

However, . . .

Through peace you invite them back, and realize that they are where your invitation bids them be.

You see? Take responsibility back. You're the one deciding what they're there for. You're the one inviting them to be where ***you*** see them to be, where ***you*** want them to be, where ***you*** need them to be so that you might become more credible, so that you might be on a higher rung on the ladder than they are. You see?

What you excluded from yourself seems fearful, for you endowed it with fear and tried to cast it out, though it was part

of you. Who can perceive part of himself as loathsome, and live within himself in peace? And who can try to resolve the perceived conflict of Heaven and hell in him by casting Heaven out and giving it the attributes of hell, without experiencing himself as incomplete and lonely?

It's impossible! Sacrifice is not valuable. Sacrifice is mean-spirited. Sacrifice is the expression of hate, because pain is associated with it, not peace. Be very black and white about it in your mind, because it is very clear. And until it becomes very clear and you consciously embrace it, as I said, the red flags won't go up as evidences and occasions of sacrifice occur during your day. And you'll amble on in your ignorance through another day and you'll probably feel that what Raj is saying just doesn't cut it. You know what? My saying things doesn't cut anything. My saying things occurs only to inspire you to engage in a new way of being in your mind—where both the question and the answer are, where the demand for sacrifice and the peace of God are.

Sacrifice is not a pleasant subject. But I haven't only talked about sacrifice tonight. I've talked about joy. I've talked about fulfillment. I've talked about love and peace that are healing. I've talked about engaging in the holy instant and joining, wanting to know the truth that transforms you ***and*** what you've been experiencing, from just a world and universe, to the direct spot-on clear view of Creation here and now.

So I am making a Christmas gift. A joyful gift. A Gift of joy. And I'm saying, and I'm saying this to each of you for you to practice on yourself, within yourself: Stop valuing sacrifice. Embrace the holy instant. Give the Holy Spirit everything that would hurt you.

That which is nothing more than your right Mind has only one intent: To reunite your Mind, to cause the distractions that seem to fragment your mind to dissolve so the fragmentation ceases.

Love surrounds you. The Father's Love surrounds you. My Love surrounds you. The Holy Spirit's Love surrounds you. And you know what? We're all actively engaged in providing you with the stimulation—the stimulus to have a light bulb go on—another word for the Christmas Star.

And so I soberly join with you in this coming week, in your willingness to give your attention to the truth, to give your attention to the light bulb going on, to give your attention to that in which sacrifice does not exist.

I love you very much. Love Peace, stop loving sacrifice. Treat it like trash. You don't get excited about trash. You just drop it in the trashcan, don't you?

You go over and you pick it up, a little bit of litter, and you walk over and drop it in the trashcan and you go on your way doing joyous, fulfilling things.

The Holy Spirit will send the trash men around to pick up the trashcans. You don't have to worry about cleaning up your trash—your old used sacrifices.

**** *Sentence edited from:*** "I wish to have the experience of Your perspective, which I understand (but haven't had the experience of yet) is mine, is my Birthright."

A Course In Miracles (reference pages)
Chapter 15 – Section – THE END OF SACRIFICE
¹ *Sparkly Book – p.374 / JCIM – p.157 / CIMS – p. 315*
Chapter 15 – Section – CHRISTMAS AS THE END OF SACRIFICE
First Edition – p. 304 / Second Edition – p. 327

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 28th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, after almost thirteen months we're coming to the end of the chapter entitled, ***The Purpose of Time***. And during this thirteen months, we've been mostly talking about the holy instant, finding out what significance it has. And it's great significance is, that it is the threshold of Awakening. It's that simple.

It is the moment in which, for whatever reason you might come up with, you're willing to dare to abandon the concept that you're an independent authorizer—an independent agent. And you're willing to join with whatever it might be that is the Cause of it all . . . that is the Cause of you.

It is the point at which you say, ***"Our Father, Who Art In Heaven, Hallowed Be Thy Name, Thy Kingdom Come, Thy Will be Done on Earth as it is in Heaven."***¹ You see, the uniting of what have been believed to be two separate un-unifiable things—Heaven and Earth. The willingness to find God in each and every thing including yourself, and the willingness to let That which was and is Cause to all, be That which you yield to, That which you follow, That which you let yourself ***be*** the offspring of.

Paul is almost sorry to see this chapter pass and well might all of you. Its meaning, though, had better be kept in the foreground. It's like getting directions to your Good and then tucking them away while you move on and consider other things. Don't. As you consider other things, do them in the context of the holy instant. Do them in the context of being joined. Do them

in the context of an actual practice you engage in, rather than think about. Consider them with your Guide. Consider them with the Holy Spirit—that which is nothing more than your right Mind.

Don't do anything alone ever again!

And if you find yourself lazy or if you find yourself inclined not to apply yourself that diligently and you end up doing a lot of things all by yourself again, ***catch yourself and stop!*** And use some self-discipline.

You know what? All I'm saying is, look where your Answer is. Don't look where your answer is not. Give your attention where the truth is to be seen because truth is more important to you than your illusions.

Now, continuing in the book:

As long as you perceive the body as your reality, so long will you perceive yourself as lonely and deprived. And so long will you also perceive yourself as a victim of sacrifice, justified in sacrificing others.²

So . . .

As long as you perceive the body as your reality, . .

. . . it seems to be a pretty straight-forward thing but it implies something. Now for those who do perceive the body as their reality, in other words, "Oh-h this is me, [patting himself] I am this thing, this shape, this physique that says, 'I'm a male or I'm a female with two arms and two legs, etc.,'" most everyone does see themselves that way and its inconceivable to think that maybe there's another way to experience yourself than as a form among forms.

Now I'm just pointing this out because there is another way to experience it. And I'm telling you and someone needs to tell you, so that you might become curious to experience it.

On the other hand, many of you are students of what you would call, "metaphysics," and you have come to value your mind and you have come, through your studies, to an understanding that it is mind in which all experience of form is occurring. So, rather than body being the ground of your being, ***mind*** is the ground of your being. And if you have been raised in a metaphysical environment your whole life where you may never have actually identified yourself with body, it might seem inconceivable to you that there are others walking around on your planet who literally do just see themselves

as just another form in the chain of evolution along with fish and cattle and insects and so on.

I mention this because whichever vantage point you might be looking from, if you're unaware that there are others having different experiences, you can end up being very unkind and thoughtless and find yourself ridiculing something that you didn't understand was going on.

Now the fact is, that one of the most effective means of having both experiences is to meditate or not meditate. The simple fact is that for those who are identifying with their body, who think they are their body, their body is them, they can, through meditation, arrive at an experience of being conscious—without thoughts—of being aware of everything without identifying *with* the things, but rather the frame of reference in which he or she is experiencing all of those things. This place of experience is a place of perfect peace, whereas the place of identifying with the body is inevitably and always to some degree, an experience of fear and guilt.

Everyone is able to have this experience, which is an inner experience. Because you can, it makes it easier for you to understand what we've been talking about with reference to making a shift—the *Journey without Distance* that we discussed last time—where there is a shift of attention from illusion to truth, or a shift of attention from problem to solution, a shift of attention from that which generates disease to that which heals disease, a shift of attention that occurs in one place—the mind.

Waking Up is not complicated. And it is only as difficult as you make it by being reluctant to bring your attention with consistency to the holy instant, to that place where you shut up and you ask the Holy Spirit or the Father or me to help you experience the truth, another way of saying, to help you know the truth not as an intellectual exercise, but as an experience of "What is." You see?

Now, something that will also help in the understanding of what we're reading tonight, is the image I have been providing of your having said, "Father, I want a divorce, Father I want to stand in my own right." And that when you imagined that such a decree was made and given you, you became in effect, an orphan, living your life in an orphanage among others who see themselves as orphans.

Now this is very identical with identifying as a body and it's important to understand it.

Now, as long as you perceive the body as your reality, so long will you perceive yourself as lonely and deprived. As long as you perceive yourself as an orphan

and insist upon it, so long will you perceive yourself as lonely and deprived. Your Birthright will be gone. And you will be alone because you chose to be independent not exactly realizing that independence meant isolation. Independence meant isolation and aloneness. You see? But nevertheless, that was what you found yourself faced with.

So, as long as you perceive yourself as an orphan, you will perceive yourself as lonely and deprived.

And so long will you also perceive yourself as a victim of sacrifice, justified in sacrificing others.

You see? The minute you abandon embrace, the moment you abandon the Father, you abandon that which gives you Identity. You abandon that which gives you truth—gives truth to your Being. And that's the sacrifice. You see?

You think you're sacrificing because you're doing a kindness for the guy down the hall in the orphanage. You see? Or you think you're sacrificing because you've decided to do some good things instead of the things you've really wanted to do, to help the staff in the orphanage, to make some "brownie points." You see? You think the sacrifice is going on between you and others in the orphanage not realizing that the sacrifice occurred and continues to occur as long as you're saying, "Father, I'd rather see it my way," as long as you haven't abandoned your so-called imagined right to define what everything is. You see?

That's where the sacrifice occurs. Get this straight, else you will continue to think that you're sacrificing for others and you will be angry because of the sacrifice or you will be jealous because someone else has something you've sacrificed. You see?

The absolute essential thing is for you to be willing to abandon the tension that you have created in your mind between yourself and everyone else you're sacrificing for, or between you and everyone else who isn't sacrificing enough for you. That just keeps you bound—tied up, kept, incarcerated—in the orphanage. And that's **not** where the sacrifice is occurring.

The sacrifice is occurring in your continued act—and I mean act as in a play, as an actor—your continued act of independence. The holy instant literally is when you decide to abandon the act of independence if only for an instant.

You see, it's in the absence of the act of independence that you, in your right Mind, can have an experience of sanity. And that is why the holy instant is so important. It's the way out of the dream. It's the way out of suffering.

For who could thrust Heaven and its Creator aside WITHOUT a sense of sacrifice and loss?

Now, it isn't just that you thrust something called, "Heaven" out, and it isn't that you just thrust your Creator out, like putting them in exile for awhile, while you play around with other things. In doing those things, you have become insane. You have become confused with commitment. You have become confused and you are committed to it. You see?

So . .

. . . who could thrust Heaven and its Creator aside WITHOUT a sense of sacrifice and loss?

No one. [chuckle] Because in so doing, you became insane or you become insane and that's an unnatural experience which is best described as sacrifice and loss . . . severe loss . . . depressing loss . . . hurting loss . . . debilitating loss. . . sacrifice that can make you feel like killing yourself. You see?

"Oh-h, . . I'm going to get out of the orphanage . . . I'm going to put a bullet through my head and get out of the orphanage!"

Well, hey everybody! The way you get out of the orphanage is abandoning being an orphan. In many ways, all of you are too caught up in the dynamics of the world, you might say, the dynamics of the orphanage, the dynamics of the orphan experience.

And as we've said before, the tendency is to want to learn about spirit and about truth and about God to improve the orphan experience. But truth has another purpose, the Holy Spirit has another purpose and that is to restore you to your sanity in which there is no orphanage in which to become more successful, or to rise to the top, etc.

. . . who could thrust Heaven and its Creator aside WITHOUT a sense of sacrifice and loss? And who can suffer sacrifice and loss without attempting to RESTORE himself?

Easy to understand, . .

Yet how could you accomplish this yourselves, . .

. . . meaning, as the orphan you think you are . . .

. . . , when the basis of your attempts is the belief in the REALITY of the deprivation?

In other words, when the basis of your attempts to restore yourself from the vantage point or standpoint of being an orphan, is the belief that you really are an orphan!

As long as you've forgotten your Birthright, as long as you have forgotten your holiness, you're unholy miserable human self will try to improve itself and restore itself but only as a miserable human doing it. And the only way it can be done is to abandon the belief that you are an independent orphan and let your Birthright as the Son or Daughter of God be restored to you because you invite it in.

Again . . .

. . . who can suffer sacrifice and loss without attempting to RESTORE himself?

You mean, get back your balance, get back some joy that you know you should be experiencing.

Yet how could you accomplish this yourselves, when the basis of your attempts is the belief in the REALITY of the deprivation. . .

. . . the reality of the orphanage, the reality of your orphanhood?

For deprivation breeds attack, . .

. . . deprivation breeds jealousy. Deprivation breeds anger. Deprivation breeds self-righteousness as an attempt to better yourself or as an attempt to be better than someone else, with mean-spirited actions, with mean-spirited actions engaged in to make yourself better than someone else and to demonstrate well, the lesser status of someone else.

For deprivation breeds attack, being the belief that attack IS justified.

You see? You say, "Father, I'd rather see things my way . . . I'm going to see things my way," click, [snaps fingers] and now you're seeing things your way and it's an uncomfortable experience. And the uncomfortable experience makes you feel bad. It makes you feel upset. And so now the way in which you deal with your life and your world and your fellowman all comes out of anger. It all comes out of fear. It all comes out of guilt.

Since you're suffering, you've got to make somebody responsible. After all, it can't be you. You've been watching yourself in your independent state and you think you've been pretty good. But you haven't been standing far enough back to look at yourself and see that in looking at yourself as an orphan, you're

not taking into consideration that you're really the Son or Daughter of God, ignoring your Birthright—ignoring your Identity. You see?

And therefore, you're incapable of abandoning the suffering, abandoning the sacrifice and no longer finding value in working through the life situations which are inseparable from sacrifice, which it's your task to move through successfully so as to become valid in your own right. You see?

. . . deprivation breeds attack, being the belief that attack IS justified. And as long as you would retain the deprivation, . .

. . . in other words, as long as you insist on saying, "But Father, I'd rather see it my way, . .

. . . attack becomes salvation and sacrifice becomes love.

It just can't be put any clearer than that. How skillfully you can sacrifice and how skillfully you can attack so that people don't recognize what you're doing, and you can leverage yourself into a better position—you cement yourself in the experience of separation, of loneliness.

Waking Up is about the release of all of that. The holy instant is about the release of all of that.

So is it that, in all your seeking for love, . .

. . . as an orphan, mind you . . .

. . . you seek for sacrifice and FIND it. Yet you find not love. It is impossible to deny what love is, and still RECOGNIZE it.

You see? I'm going to put it simply: The capacity to love is derived from your Creator because it is extended to you by Him as Himself expressed. The capacity to love was not given to you as an independent entity to have and to hold, [chuckle] till death do you part, as a possession.

No. The capacity to love is what you find yourself having, we'll say, or more appropriately, Being, when you let the Father back in. That's why it constitutes fulfillment. That's why it constitutes joy.

The meaning of love lies in what you have cast OUTSIDE yourself, and it has no meaning at all apart from you.

You say, "I'd rather see things my way . . . I'd rather be an independent agent, which means, I'd rather be what we're calling an ego." And so that of yourself,

which you're ignoring, became the Holy Spirit held in trust while you dallied with the ego.

Now I know I have said this over and over again, but it's simple and it's clear and it helps to make clear what we're reading about right now.

The meaning of love lies in what you have cast OUTSIDE yourself, . .

. . . in other words, in the Holy Spirit—that which is nothing more than your right Mind but which you have disowned because you've insisted upon being able to determine for yourself and by yourself what everything means.

The meaning of love lies in what you have cast OUTSIDE yourself, and it has no meaning at all apart from you. It is what you preferred to KEEP that has no meaning.

And what you are preferring to keep are the definitions you're making up and the right to make them and therefore ***be unconscious*** of what really means something. You've done this because no one's told you there was something else you could be doing.

Well now, the ***Course*** is. And now, I am.

While all that you would keep AWAY holds all the meaning of the universe, and holds the universe together in its meaning.

Again:

It is what you preferred to KEEP that has no meaning. While all that you would keep AWAY holds all the meaning of the universe, and holds the universe together in its meaning.

Why is that? Because what's outside that you're ignoring is God—the Creator—Being the Movement of Creation, giving it all the Meaning it has which can't help but escape your attention and awareness if you're insisting on your private, puny little mind. Again, it's that simple.

For unless the universe were joined in YOU it would be apart from God, and to be without Him IS to be without meaning.

Now listen:

In the holy instant the condition of love is met, for minds are joined without the body's interference, and where there is communication, there is peace.

In the holy instant is in the stillness, is in the place where you've let your mind be silent, where you have abandoned thinking, where instead of, through thought processes providing meaning, you are becoming silent with the desire to have meaning be revealed to you by that which is responsible for All That Is.

In the holy instant the condition of love is met, for minds are joined without the body's interference, . .

. . . they're joined without a claim of orphanhood. It's met because there is no body identification occurring, just Mind identification—Mind being the vantage point, the totality in which all of Creation exists to be experienced.

The Prince of Peace was born to re-establish the condition of love by teaching that communication remains unbroken even if the body is destroyed, provided that you see not the body as the NECESSARY means of communication. And if you understand this lesson, you will realize that to sacrifice the body is to sacrifice NOTHING, and communication, . .

. . . and I've been using the word "communion" in this respect . . .

. . . and communication, which MUST be of the mind, cannot BE sacrificed. Where, then, IS sacrifice?

Now you better know that I will not let this opportunity pass us by to be very clear.

The Prince of Peace was born to re-establish the condition of love by teaching that communication remains unbroken even if the body is destroyed, . .

That does not mean the body isn't real. It does not mean that the body is not eternal. It does not mean that the visibility and tangibility of a divine idea is meaningless. It just means that it's not the focal point. And even if it could be destroyed, it wouldn't alter in any way the divine facts of Being—that's all it means.

As with my example: If there could ***seem*** to be the destruction of a body, it would be raised up, it would be re-identified, you might say, because although it's not the focal point, it's inseparable from the Idea which formed it. This is very important to understand.

. . . if you understand this lesson, you will realize that to sacrifice the body is to sacrifice NOTHING, . .

. . . yeah, that's right! To sacrifice the use of the body as the means of identifying yourself, instead of it being the visibility and tangibility of your identity . . .

Paul: I'm sorry, this is me, Paul, I lost it.

The simple point is, that the body is immortal, it is eternal, it will forever identify your individuality, but it's not your identity. It's just the rendering of it visible, experiencable.

To sacrifice the use of your body as the focal point, doesn't constitute a sacrifice. It's like: To abandon the orphanage does not constitute the loss of anything actual, but in actuality uncovers the truth of you as the holy Son or Daughter of God, therefore, fulfilling Purpose in all ways relative to you.

. . . if you understand this lesson, you will realize that to sacrifice the body is to sacrifice NOTHING,

. . . the concept . . . any discussion about it is totally meaningless . . .

. . . and communication, . .

. . . or I'm going to say communion . . .

. . . which MUST be of the mind, cannot BE sacrificed. Where, then, IS sacrifice?

Nowhere! It only *seems* to be present in the orphanage because you've insisted on sacrificing or ignoring your conscious awareness of Who you Are. And that's what needs to be addressed.

The lesson I was born to teach, and still would teach to all my brothers, is that sacrifice is nowhere and love is everywhere.

What does that mean? For example:

. . . sacrifice is nowhere and love is everywhere.

Well, it means that wherever sacrifice seemed to occur someone gave up his life for freedom, etc. That's a misunderstanding that binds everyone until the awareness of the capacity to raise the dead becomes actualized. And the moment that becomes actualized and demonstrable, the whole concept of sacrifice goes out the window—and the valuing of it and the standing in awe of it and the reverence around it—it will all go out the window no matter how meaningful it had been for how many centuries. It will go out the window

because it serves no purpose. When raising the dead occurs, sacrifice serves no purpose. It can't hold a candle to resurrection. You see?

This is where your head needs to begin to make new connections and allow for new awarenesses.

The lesson I was born to teach, and still would teach to all my brothers, is that sacrifice is nowhere and love is everywhere.

The undoing of any supposed need or value of sacrifice disappears in the presence of Love.

For communication . . .

. . . communion . . .

. . . embraces EVERYTHING, and in the peace it re-establishes love comes of itself.

Being in the orphanage or in the orphan mindset is not an experience of peace. And peace doesn't seem to be important and so you ignore that. There are more important things to take care of, like vengeance, and getting even, and getting justice. But none of those activities Wake you up, none of those activities return your sanity to you. You see?

In the holy instant when you're willing to become still and you're willing to say, "Father," or "Holy Spirit, help!" and you are being genuine, the help will be received because it has ever-presently been there.

. . . and in the peace it re-establishes love comes of itself. Let no despair darken the joy of Christmas, for the time of Christ is meaningless apart from joy.

What's "the time of Christ"? Oh-h, let's see, we're reading a chapter called, ***The Purpose of Time***, yes! So the time of Christ is the holy instant. The time of Christ is that moment in which your mind clears and you experience being where God's laws prevail and nothing else does and your sanity is returned to you and your awareness of your holiness is experienced.

Let us join in celebrating peace . . .

. . . um-m, . . . that thing that isn't really too valuable to anybody in the orphanage . . .

Let us join in celebrating peace . . .

. . . I'm going to say, by valuing it enough to choose for it . . .

. . . by demanding no sacrifice of anyone, . .

. . . in order not to demand sacrifice of anyone you're going to have to abandon any picture you have of him or her as having more than you, or being able to take advantage of you. You're going to have to abandon the definition of orphanhood that **you** are placing upon him or her, and you're going to have to be willing to recognize your brother's Father, your brother's Source as God—just as it is with you.

You know what? You're not going to stop demanding sacrifice from your brother until you stop imagining and believing with commitment that you are in a state of existence called sacrifice. And that experience or belief is not going to leave you until you abandon your independence—in the holy instant where you say, "Father, help," and you genuinely invite **Something in** besides good old you. You see?

Let us join in celebrating peace by demanding no sacrifice of anyone, for so will you offer me the love I offer you.

Now mind you, these are the last few paragraphs of a chapter called, **The Purpose of Time**. Looks like the purpose of time is to let your Christhood register with you, and your Brotherhood with me register with you, so that we might join together. Wow . . . **The Purpose of Time**.

Now the purpose of time isn't to have unending earthly pleasures and to have all the newest and latest imaginations and fears and threats and traumas, and all those good things that cause you to grow and mature and become more than you were . . . and finally real, . . finally valid in your own right.

What can be more joyous than to perceive we are deprived of NOTHING? Such is the message of the time of Christ, . .

Mind you, this could be considered to be speaking about the calendar celebration of Christmases—the time of Christ. No . . . but the time of Christ is the holy instant, that place in you where a decision is made to abandon isolation and independence.

Such is the message of the time of Christ, which I give you that YOU may give it, and return it to the Father, Who gave it to me. For in the time of Christ communication is restored, . .

. . . union resumes, because you've abandoned the isolation . . .

. . . and He joins us in the celebration of His Son's creation.

When you're not claiming to be an orphan anymore, you're able to rejoice in your holiness, you're able to rejoice . . . what? In the simple but profound experience of sanity that you've been missing. Being is a celebration of the truth, it's celebratory, it's joyous, it's amazing.

God offers thanks to the holy host who would receive Him, and let Him enter and abide where He would be.

Now who's the holy host? You! Every Son or Daughter of God, every Individuality, even if he or she thinks he or she is nothing more than a body, it doesn't change the fact that the unalterable fact is that each one is the holy host of God. It's the coming back into the conscious experience of that, that constitutes Waking up and ***is*** the purpose of time.

God offers thanks . . .

. . . rejoices in other words, is happy . . .

. . . offers thanks to the holy host who would receive Him, and let Him enter and abide where He would be. And by your welcome does He welcome you into Himself, for what is contained in you who welcome Him is RETURNED to Him.

The Prodigal Son comes Home. That which belongs to him is returned to him by your willingness to not try to do every little thing all by yourself anymore.

And we but celebrate His Wholeness as we welcome Him into ourselves. Those who receive the Father are One with Him, being host to Him Who created them.

Now, I know these words can be understood just as words. But mind you, we're talking about an actual experience, an actual experience like when you meditate and you do move out of the level of thinking. You have an experience of profound peace. When you allow yourself to abide in it, it seems to you as though that peace becomes filled with love, an emerging moving love. And then behind that comes joy. It's just the way it works. And you recognize that joy and that peace and that love as being utterly divine, flawless, perfect, infinite, dependable, unalterable, exquisite.

Those who receive the Father are One with Him, being host to Him Who created them. And by allowing Him to enter, the remembrance of the Father enters with Him, and with Him they remember the only relationship they ever had, and ever WANT TO HAVE.

Mind you, when you find yourself in relationship with God as an experience, you find yourself in relationship with all that God is (and I'm going to be even clearer) with all that God is Being. And that means you're in relationship with all Creation—nothing lonely about it, no sacrifice associated with it, no misery.

. . . with Him they remember the only relationship they ever had, and ever WANT TO HAVE.

An infinite all inclusive relationship with all that God is Being, called Creation.

This is the weekend in which a new year will be born . . .

. . . doesn't matter that it's not the weekend when December 31st occurs, any weekend can be the weekend.

This is the weekend . . .

. . . let this be the weekend . . .

. . . in which a new year will be born from the time of Christ.

From the holy instant.

I have perfect faith in you to do all that you would accomplish. Nothing will be lacking, and you will make complete, and NOT destroy.

Of course, if you're being in the holy instant . . .

. . . you will make complete, and NOT destroy. Say and understand this:

And I want it to be utterly clear that the very end of this chapter about ***The Purpose of Time*** has to do with union, has to do with actually abandoning isolation with what? . . . your Father, because it's your experience of communion with your Father that bares witness to your true identity and therefore, your inescapable awareness of the true identity of everyone and everything, and that's called sanity.

Say and understand this:

"I give you to the Holy Spirit as part of myself.

Wow, guess it must be talking about my Brother, my Sister or some part of Creation.

"I give you to the Holy Spirit . . .

"I'm not going to give you to the headmaster of the orphanage, you little bastard—fatherless being . . ." No.

"I give you to the Holy Spirit . . .

See, you've walked out of the orphanage. You've abandoned it. And you've abandoned the mindset that causes you to see your Brother in any other way than truly. And you say:

"I give you . . .

. . . my Brother . . .

***. . . to the Holy Spirit as part of myself.
I know that you will be released, unless I want to
use you to imprison MYSELF.***

Why might you want to do that? Well, if you value being an orphan and all that goes along with it, you've got to have someone else to be an orphan with you. You need someone else to confirm that your insanity is truly sane. You need someone else to agree with you.

Now that you're coming out of that you say:

***I know that you will be released, unless I want to
use you to imprison MYSELF.***

That's a great deal of sanity right there.

***In the name of MY freedom I will your release,
Because I recognize that we will be released TOGETHER."***

It's the ***only*** way. And when you say this, realize that you can't say it from the standpoint of an arrogant little mind. You've got to say it from the context of your awareness of the truth of your divinity, the truth of your Sonhood, the truth of your Being the Son or Daughter of God.

In the name of MY freedom I will your release, . .

Incredible. I can't have what I don't give you. I won't have what I won't give you. So . . .

In the name of MY freedom I will your release, . .

Do you see, this is the finale of the purpose of time.

***In the name of MY freedom I will your release,
Because I recognize that we will be released TOGETHER.”***

So will the year begin . . .

. . . or so will this next week begin . . .

***. . . in joy and freedom. There is much to do, and we have been
long delayed. Accept the holy instant as this year . . .***

. . . or this week or this day . . .

***. . . is born, and take your place, so long left unfulfilled, in the Great
Awakening. Make this year different by making it all the SAME. And
let ALL your relationships be made holy FOR you. This is our will.***

And I would say, this hasn't been your will on your own, but join with me, it is our will and it is your release and your Brother's release . . . period.

And the last word of this chapter is:

Amen.

Nothing wishy-washy about it—all of it clear. All of it black and white. All of it simple. Don't find anything better to do than this. And I could say, see what kind of a week you have, or see what kind of a world you have, or see what kind of wonderful Brothers and Sisters you have.

And again, the simple truth: Sacrifice has nothing to do with the way your world behaves or the way your Brothers and Sisters behave. Sacrifice has entirely to do with your claiming a right to engage in being unconnected with your Source, like a lamp that tries to shine its light without being plugged in. It never will become a real lamp. And you never have become a mortal.

Let's join together as the holy Sons and Daughters of God, Now!

A Course In Miracles (reference pages)
Chapter 15 – Section – THE END OF SCRIFICE

¹ Bible: Mathew 6.9

² Sparkly Book – p.375, 2nd Full Par. / JCIM – p.157, 5th Par. / CIMS – p. 316, Par. 105
Chapter 15 – Section – CHRISTMAS AS THE END OF SACRIFICE
First Edition – p. 305, 1st Full Par. / Second Edition – p. 328, Par. 5

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 5th 2009

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, as you heard, we're going to be talking about empathy. And you might be wondering, in the context of what we've been reading, where empathy popped up from. So I want to back up to the end of last week's text—the prayer that says:

"I give you to the Holy Spirit as part of myself."¹

This is addressed to your Brother or your Sister, or even to any part of your world.

***"I give you to the Holy Spirit as part of myself.
I know that you will be released, unless I want to
use you to imprison MYSELF.
In the name of MY freedom I will your release,
Because I recognize that we will be released TOGETHER."***

I want to home in on the first line:

"I give you to the Holy Spirit . . .

You hear this often . . . you know . . . you have a brother who's having a problem: "Turn him over to the Holy Spirit!" And many of you treat your brother as though he's one of the discs in a tiddlywink game. And you take your disc and press it against the disc that he is, on the edge, and you pop your disc off of the edge and it makes his disc jump—it makes the other disc jump. And with a little bit of practice you develop a skill and can direct the direction

of the jump and the length of the jump so that you can, hopefully, pop it into the bowl in the center of the playing board.

And so, it is as though you say to your Brother, “I give you to the Holy Spirit—kerplunk...bump...bump...bump” and hopefully, he goes into the dish. And you say, “Ah-h, what a relief . . . I’m going to let the Holy Spirit take care of this.” And you walk on your way thinking you have done a wonderful thing. After all, you’ve turned him over to the Holy Spirit—you’ve **released** him from your caring, you might say, from your efforting, to the Holy Spirit. It says to do it in the **Course**.

And so, you walk on your way and you attend to other things without giving another thought to your brother whom you have “kerplunked to the Holy Spirit” and no blessing as occurred.

You see, as an orphan, as someone who is an independent authorizer, you see yourself as a body automatically. And you see everyone else—all the other orphans—as bodies, things “out there” that you can sort of “kerplunk . . . release to the Holy Spirit.” You know, you don’t think you’re releasing his mind to the Holy Spirit, your releasing “him,” this him that’s located where the object is, called “his body.” And your releasing him from the concern you, as a body have, or the efforting of caring that you, as a body, have been providing. All of this through space.

Now it’s very important to understand this because . . .

***“I give you to the Holy Spirit as part of myself.
I know that you will be released, unless I want to
use you to imprison MYSELF.*”**

Why you might even think that by having done a good “kerplunk” you are succeeding in releasing yourself. But let me ask you something: In this scenario that I’ve described, where’s the holy instant? In this scenario, where is it that you have stepped back—the first part of the two-step, you know—that you have stepped back, become still and expressed a desire to the Father, or to the Holy Spirit, or to me to know what is the truth here? About what? About your Brother. Where, in the scenario I’ve just described has that occurred? And what’s the purpose of that two-step being taken? What is the purpose of practicing the holy instant?

It is so that you might become infilled, suffused with the awareness of truth about your Brother as God sees Him, as God sees It, as the Holy Spirit truly sees your Brother, etc.

Now, **that** is a definition of true empathy. And yet, what I've described has nothing to do with relating to your Brother through space, as a body that could be kerplunked into the Holy Spirit, or where involvement with him would end and you would be free to go on about your business hopefully having been released yourself.

So, this needs to be understood.

Empathy has nothing to do with becoming sensitive to your Brother through space, body-to-body—bodies that have brains and sensory organs that allow the body to be conscious of the world and of life. You see? Empathy has nothing to do with that.

And yet, relating in that fashion is the only thing you're really used to. It's the way it is in the orphanage. It's the way those who don't know who they Are relate to each other, as bodies. And this is what you're released from: Is the goal of the Course, is the goal of the Holy Spirit that would have you Wake up.

You're not here to accomplish things through space by the force of will that does nothing but further substantiate and seem to solidify the existence of organismic bodies—matter, density. You're not here to further substantiate your orphanhood and further bind yourself in ignorance to who you truly Are.

Now, every week, every time we meet, every time you hear me speaking through Paul's mouth, Paul has provided an example of the two-step. He has provided an example of the holy instant. He has no idea what is going to happen. And he is willing to allow himself to be in that not-knowing place. Why? Well, because he cares about everyone who listens.

But, he has learned that in order for his caring about everyone to bear fruit, he had better not be **empathizing** with them. He had better be withdrawing his attention from **them**, as bodies "out there" in his experience. And instead, become still and go within, and desire to know the truth from the Father.

Now, every week we speak and we relate to all of you. And then, during the following week, at various times, many of you express distress with something I said or that something I said could easily have been taken the wrong way, and that person thinks I need to clarify what I said so there would be no misunderstanding. Or others will say . . . well, they'll have another gripe, a constructive one, you know, always wanting the truth to be brought out more clearly, yes, and their expression of these ideas are accompanied with an emotion of distress.

Now, Paul could come in on the following Sunday or Saturday night and sit down, knowing that there are those listening on the internet or in the group

here, who have expressed these concerns, who might not be happy once again with what I have to say. And he could approach me, start listening to me with a bit of a bias, with a bit of a willful request for me either to address these issues or perhaps, to see that these individuals will not be distressed in the coming week so that he won't have to be bothered either. You see?

Now, his desire to have me respond in a certain way so his Brothers or Sisters won't be distressed is Paul playing tiddlywinks with his friends and kerplunking them into "my will" . . . kerplunking them into an answer that will relieve him of distress, because he *cares*.

Well, you know what? If he does that, he won't hear me because he will be coloring whatever goes on between us. And his apparent caring that would be called, "empathy," will not constitute what will bring forth answers that are needed.

The simple fact is that none of you know what the truth is that Wakes you up. None of you knows what the truth is that heals because if you did, the healing would be evident. So your memory banks do not include the Answer yet.

And so, you don't have the means to express true empathy.

Now, Paul has learned from doing it over and over and over again, that when he withdraws his caring about those who are listening and what they might be feeling, and brings his genuine, quiet, sole attention to me, when he speaks, answers that constitute the truth that heals comes out of his mouth. And those listening feel that true empathy has been expressed—true empathy has been shared because they feel heard, and they feel that they have been heard because the language has been so clearly appropriate for them.

Now, you see what I'm saying? I'm saying that true empathy occurs when you join with the Holy Spirit or you ask the Father for His perspective and regardless of what your friends and acquaintances are saying or wanting or feeling, you share what the Holy Spirit is revealing. That will always demonstrate true empathy. And because no attempt was made to reach your brother through space, body-to-body, the density of bodies is lessened. The density of the experience of the mortality of a physical form is lessened because you are not behaving as a form, you are behaving as Mind, you are behaving as the Movement of Love which has no form, but always has focus.

Again, it never has form but it always has focus. And the focus is a Movement and the Movement is rendered visible and tangible but not as matter! You could say it's rendered visible and tangible as the incredible glory of God—things, yes, but things that are a moving experience . . . totally Mind.

Now, when that happens, you will be in constant involvement with your Brother or your Sister. Doing this will not put you in a position of being released from a relationship, released from an involvement, released from caring. But you know what? The involvement will not be manipulative. The involvement will never involve any aspect of control. And that's the incredible beauty of it. And it's the incredible difference between a holy relationship and a special relationship.

Chapter Sixteen

THE FORGIVENESS OF ILLUSIONS

The forgiveness of that which never really was. To abandon the orphanage is to forgive the fundamental illusion.

To empathize does not mean to join in suffering, for that is what you must refuse to understand . . .

. . . or to ***pretend*** that you understand or to ***think*** that you understand.

To empathize does not mean to join in suffering, for that is what you must refuse to understand. That is the ego's interpretation of empathy, and is always used to form a special relationship in which the suffering is shared.

Not only in which the suffering is shared but in which body as form becomes more solidified. Because why? Because more willfulness, more self-determination has been brought into play for the purpose of control and it comes clothed in this friendly word: empathize. To have empathy is a wonderful thing . . . not if it doesn't happen in the context of a holy instant.

Think about it. Is it not more often than not, that you empathize with someone when they're having a problem rather than when they're having a joy? And although the practice of empathy done well even fools you into thinking that you are experiencing with your Brother his or her sorrow or trauma or distress, the fact is, that all you're doing is picking up on cues or clues in their behavior—their tone of voice or their words—that remind you of an experience you had which throws you right into memory, doesn't it? . . . right out of the moment you're in. Your relating to them in their distress is a matter of you abandoning yourself to your memory of similar circumstances and the feelings you had, the feelings of loss that you had—loss of control, loss of superiority, loss of ability to be effective, loss of ability to be well and expect to get well.

And there may be warm moments of tender embrace and quiet togetherness and tears shed, demonstrating that you truly are understanding them, feeling

with them and even on film it might be a beautiful poignant moment. But without the empathy occurring in the context of the holy instant, it's only a temporary salve. It does not constitute the truth that will snap that one's or your awareness out of the illusion into the Reality—God's Reality—because you cannot draw from your memory an experience of empathy that's based on truth when you are joining with them in their suffering. It's just that simple.

Because the relationship that occurs is not happening in the context of the holy instant, which means in the context of your actual connection with the Holy Spirit or the Father or me, there literally is nothing present to transform the moment you're in and it further solidifies a special relationship, which is a relationship of bondage . . . to what? . . . to ignorance—bondage to your ignorance of what and who you truly Are, the awareness of which [snaps fingers] would lift you out instantaneously of the whole situation that seems to call for this wonderful element called, *e-m-p-a-t-h-y*. You see?

Now, . . .

The capacity to empathize is very useful to the Holy Spirit, provided you let Him use it in His way. He does not understand suffering, and would have you teach it is not understandable.

He would not have you teach *that you understand* as you sit there gently crying with your brother or sister in joined suffering over his predicament.

When He . . .

. . . the Holy Spirit . . .

. . . relates through you, He does not relate through the ego to another ego.

You know, from this body here to that body over there so that he might tiddlywink him into his Awakening. No.

He does not join in pain, knowing that healing pain is not accomplished by delusional attempts to enter into it, and lighten it by sharing the delusion.

You see? That's the normal practice of empathy. And that has become the acquired intent of the practice of empathy: To relieve your brother of his suffering by sharing some of it—sometimes called, "taking on part of the problem yourself." That isn't Brotherhood and that's not Brotherly love. And you must begin to find the holy instant more practical and more truly empathetic than the prevailing use and definition of empathy.

The clearest proof that empathy as the ego uses it is destructive lies in the fact that it is applied only to certain types of problems, and in certain people.

Well, people who have problems. There's a certain kind of people that it's used with. It's seldom use with people who are not having problems.

These it selects out, and joins with. And it never joins except to strengthen itself.

A really good empathy, if I might put it that way, is seen as very valuable because he helps people not feel alone when they're in misery. Well, you know what? I don't want any of you to help people feel not so much alone when they're in their misery, I want you to be a Presence who's listening to the Father for His perspective on your Brother who is suffering, so that it is your conscious awareness of the Father's Perspective of your Brother that you bring into the moment with your Brother, instead of drawing upon memory to identify with him. So that what? So that you begin to relate to your Brother and empathize with him on the basis of your experience of what he ***divinely Is***, which has no part in problems and problems have no part in him. And ***that*** is the source of healing.

Make no mistake about this maneuver; the ego always empathizes to weaken, and to weaken is always to attack.

I know this is very difficult to see, but the fact is that when you empathize with your brother and you join with him in his sorrow, in his misery, you're not coming from strength within yourself. And in your joining weakness-to-weakness, you're emphasizing and substantiating and seeming to prolong weakness.

You do not know what empathizing means.

Although now you do, because I've been talking about it.

Yet of this you may be sure; if you will merely sit quietly by . . .

. . . that's the first part of the two-step: To back off and become still.

Yet of this you may be sure; if you will merely sit quietly by and let the Holy Spirit relate through you, you will empathize with strength, and both of you will gain in strength, and not in weakness.

Now, again, why all of a sudden are we talking about empathy? We're talking about empathy because when you go into the holy instant and you say—of

your Brother and to your Brother—"I give you to the Holy Spirit as part of myself, I know that you will be released unless I want to use you to imprison myself. In the name of my freedom, I will your release because I recognize that we will be released together." And that's the only way it will be happening.

So we're discussing empathy because that prayer is what brings true empathy into play. What brings true empathy into play is participating in the holy instant, *using* the holy instant to learn of the Father what the truth is about your Brother, so that you might with feeling, relate to what is true about your Brother—your Father's Son, the holy One.

And this act is the beginning of a permanent relationship—not a relationship that you will become released from—a relationship you will be *happy* to be involved in forever because it doesn't involve empathy with suffering, but it involves the ongoing joined experience of the joy of Being.

Your part is only to remember this; you do not want anything you value to come of the relationship.

What does that mean? It means that you do not want anything that you have learned in the orphanage. You do not want any of the concepts about what it means to be an orphan to become embodied or manifest in your relationship with your brother that you're having true empathy with.

You will neither to hurt it nor to heal it in your own way.

According to your best judgments—your highest spiritual learning.

You do not know what healing is.

Just like when Paul sits down on Saturday nights, he does not know what healing is, he does not know what needs to be said, he does not know why it needs to be said. But in his allowing, what needs to be said is said and what needs to be learned is being learned, and healing is occurring whether he can pin-point it or not.

Continuing . . .

All you have learned of empathy is from the past. And there is nothing from the past that you would share, . .

. . . why? You say, "We've learned from the past . . . the past is what helps us to be in the present better." But if a fundamental premise of the past is that you're just a physical organism, that you are just a body with a brain and that's

it, then your past does not include within it what is essential to being free—of Waking up. It doesn't include it.

It also preoccupies you from the present, so that you are not able to be present in the present with innocent eyes. They are biased by your past, they are biased by your well-established beliefs, they are biased by the learning that has been handed to you that once again has appealed to this funny something in you all, that says, "I want to get to the end of learning. I want to get to the end of involvement. I want to get to the end of what causes me to put forth effort. I want to arrive at that point where I don't have to pay attention and can just, as silly as it sounds, pay attention—just be conscious but without effort being associated with it."

You know what? You tend to think that Creation is a movement occurring in space and time, a developing movement of objects or a movement of developing objects, things or forms. But you see, that's based on the idea that Creation is form—it's matter in time and space. But what if Creation is a Movement of Being, that can best be described as the conscious experience of learning—not a development of things, but a capacity that each one has to know more than he or she has ever known before.

Star Trek says, "To go where no man has gone before." What about, "To be what no man has been before." What about, "To be the conscious Movement of Mind that constitutes learning what wasn't known before,"—which obviously is going to mean that Being, existing, the experience of Life, is going to involve your, for lack of better words, focused attention infinitely eternally.

You're not going to get rest from being conscious. And you're not going to get rest from knowing more than you knew before, which, if you think you're something tiny, is going to feel like you being stretched and stretched and stretched beyond your capacity, when it's nothing but the incredible Movement of Creation.

If you weren't an orphan, if you were a holy Child of God, what would the experience be like? Well, that's my first clue. It's you experiencing Creation, not as a body, a physique, a form in a material universe, but rather as Mind learning, forever learning, forever discovering—not discovering anything that makes you better, not discovering anything that puts you ahead of anybody else, but discovering the incredible infinite Mind of God—an infinitely joyful and fulfilling experience.

I'm going to back up again:

Your part is only to remember this; you do not want anything you value to come of the relationship.

What you want is what the Holy Spirit would value. What you want is what your right Mind would value. And you will not find out what that is without shutting up and desiring to know what it is and staying with that focus until the clarity dawns on you.

You will neither to hurt it nor to heal it in your own way. You do not know what healing is.

See? I've just shared with you that you haven't known what Creation is. I've revealed to you that It's an intimate experience of learning of infinity eternally.

All you have learned of empathy is from the past. And there is nothing from the past that you would share, for there is nothing there that you would keep.

Is this becoming clearer? There really isn't anything there that you would keep, because there's a fundamental flaw which you're all in the process of abandoning to one degree or another—God bless you.

Do not use empathy to make the past real, and so perpetuate it.

Listen . . .

Step gently aside, . .

. . . step gently aside from your willfulness, from your focused determination to have the good you would think is best, be brought forth.

Step gently aside and let the healing be done for you.

How? By doing the two-step, by engaging in the holy instant. Understand that engaging in the holy instant is going to bring forth empathy, your capacity as a holy Son or Daughter of God, to know of your Brother or Sister's holiness because your understanding has come as a direct revelation from the Father. That's empathy.

Step gently aside and let the healing be done for you. Keep but one thought in mind, and do not lose sight of it, however tempted you may be to judge any situation, and to determine your response by judging it.

"Oh-h, I would help him if he would do this . . . Oh-h, I would help him but I can see that he's not practicing the holy instant. He's not this. He's not that."

Focus your mind only on this:

And we have another prayer:

"I am not alone, and I would not intrude the past upon my Guest.

Your Brother, whom you're no longer giving to the Holy Spirit as though he's a tiddlywink.

***"I have invited Him, and He is here.
I need do nothing except not to interfere."***

How do you not interfere? By silencing your human will. And how do you silence your human will? By doing something other than engaging it. And the something other is, that you say, "Father, what is the truth here? Father, reveal to me the holiness of my Brother so that I might feel with him his holiness that will heal and transform and lift us both out of the illusion of being orphans in an orphanage, so that I might enjoy being in relationship with him ***forever*** and no longer want relief from my relationships."

It just keeps getting better and better. I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)
Chapter 16 – THE FORGIVENESS OF ILLUSIONS – Section – TRUE EMPATHY
¹ Sparkly Book – p.378 / JCIM – p.159 / CIMS – p. 318
Chapter 16 – THE FORGIVENESS OF ILLUSIONS – Section – TRUE EMPATHY
First Edition – p. 307 / Second Edition – p. 330

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STUDY GROUP

WITH RAJ

December 19th 2009

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Well, it's slightly less than a week until "my birthday." It's a time when it's very easy to abandon the holy instant because of course, when you celebrate "my birthday," you're celebrating something in the past with no compensation, if I may put it that way.

What I mean by that is, that ordinarily, you don't celebrate the birthdays of the dead. Ordinarily, you celebrate the birthdays of those who are alive. And what do you do? You spend your time *with* him or *with* her enjoying that one's presence, having fun with that one.

And so, you don't abandon the instant in which the holiness of it all can be experienced, whether you actually take advantage of it or not.

I'm going to ask you this year, on my birthday, for you to make a point of being with me. You know, next Friday, be with me in the present by asking things of me, by reaching out to me and by listening for my response. Next Friday . . . you know, in the "now" at that time, so that you have, on my birthday, an experience of the *living me*, my presence and my availability to you—not as a Godhead but as your Brother, as a friend.

And I hope that while you're with family or whoever you're celebrating Christmas with, that while you are being with them, you will make a point of just addressing me with a remark here or there—just a conscious moment of

your extending yourself to me. And I want you to know, that every time you do that, I will respond whether you hear it or not.

I will also tell you that by virtue of doing it, you are more likely to hear me, than if you don't do it at all. Because then you will be occupied with, you know, the turkey or the gifts or the family or the music, or whatever it might be.

Now, we have a new section here called, ***True Empathy***. And before we go on to what true empathy is, I want to take a little bit more time to talk about what it isn't, but what you believe it is and what you use it for.

Empathy, as you think of it, is a way for you to be present with a Brother or a Sister, a friend, to be intimately present with them, where, in so many words, you feel what they feel or you try to feel ***for*** what they are feeling without any blocks in the way—you try to let down obstructions.

But as long as you are behaving as though you're an orphan and are therefore in a constant state of vulnerability, every single act of empathy that you engage in will, at the bottom line, be able to be traced back to ***self-protection***, to securing safety in what otherwise is a hostile environment—a hostile world, a hostile universe, a polarized existence.

Very often your practice of empathy is engaged in, so that you will not be caught off guard by your "untrustworthy" Brothers' behavior. And so you will be sensitive, especially to the Brothers or Sisters who seem to be the least trustworthy, whose behavior tends to show that they're likely to behave in unloving ways.

When you make a point of expressing empathy toward a Brother in a helpful, non-self-protective manner, and you really have their best interests at heart, you will find that what makes it reasonable for you to do this is that that one provides you with something meaningful. And if you're not able to be empathetic, if you're not able to be present with that one well, you may lose whatever that one provides that has meaning for you.

And so if you have a loved one who is suffering from something, you will tend to help them because you love them, but also because if something happened to them and they were no longer around, you would be at a loss that you don't want to have to cope with. And so it behooves you to be empathetic, it behooves you to be sensitive to that one so as to be able to help them still be around and ***fulfill your needs***.

Now, I realize that you may feel that what I'm expressing is rather harsh and unreasonable, but you know what? It's important for you to know, that when

you think you are doing something good—ultimately good in some way or another—and you are not actually doing something ultimately good, somebody needs to tell you.

Now, I am not telling you that when you behave from your orphan mentality, even though it's with well-intentioned empathy, that you are not doing something good. When I tell you that, I also tell you what you can do and what you need to do in order to, for lack of better words, express empathy that **is** good and that **does** have benefit. And that's what we've been discussing for a couple of weeks.

Empathy as you currently use it from your orphan mentality is always manipulative and always has at its bottom line, righteousness. You do it to demonstrate your capacity to be right.

Now, you say that you do it so that you can be on top of things—so that you can respond well. Well, if you've done that, you say, "I did it right." If you behave in a way and it doesn't turn out well, you feel, "I did it wrong."

Empathy is something more than a means of expressing and achieving rightness. Empathy has nothing to do with being right. But being right is important to all of you. There's a saying, "Right is might!" as though right is strength. But that very statement is an intellectual conclusion arrived at through thinking. It's not divine insight. It's not you knowing the truth. And because it's not you knowing the truth, and is the result of an intellectual process, the statement can be reversed. And it is reversed, and it says, "Might is right!" And so whoever has the "might" to assert and conquer or control is by virtue of the expression of "might," right!" You see?

Right is not might. And might is not right. Oh-h . . .

Empathy does not help you be appropriate in your blindness, in spite of your blindness. Empathy is what uncovers your Vision—uncovers the fact, reveals the fact that you are not blind. And you know what? It accomplishes it through a state of *intimacy*.

As we've said, in the practice of the holy instant, you step back, you shut up and you ask of the Father, you abandon your privateness, and you ask of Something else than yourself and your best judgments, "What is the truth here? How do You see my Brother? How do You see my Sister? How do You see that tree? How do You see this world, what is the truth about it?" And then you listen . . . and you let it be revealed, you let the Father speak or you let the Holy spirit speak or you let me speak.

That is a moment of intimacy. It is a moment of **connection**. It is a moment of **union**.

Now, true empathy is Knowing. Knowing with a capital "K." That's true empathy. How do you arrive at an experience of Knowing? You arrive at it by abandoning your attempts to be right. You experience it as a result of abandoning your need and your attempts to control. You accomplish it by abandoning your privacy.

Now I cannot make this clear enough, and unfortunately, I cannot paint the picture black enough to make you want to spontaneously abandon it. But everything you do, absolutely anything you do privately as a result of your own thoughts going on in your, "you say," in your own head, without involvement with anyone else, any activity that you engage in privately, deprives you of your sanity. It deprives you of your fulfillment because it keeps you securely in the state of orphanhood.

Now that means it keeps you in a state of illusion because you aren't an orphan and you did not create yourself.

As long as you use empathy to establish righteousness so that you might be something in your own right, or you might say, in your own rightness, you are using your mind in a way that absolutely inhibits any experience of intimacy because you're not letting anything else **in** to be with you or for you to be with.

Now, another way you use empathy is to sometimes connect with God. You want to have empathy with God. You want to feel what God feels. But here's the flaw in it: You ask God for a favor. You ask God for help in this situation or that situation. And so it is as though you send a message out and you don't know whether He receives it or not, and then, if something happens in your experience that resolves the problem, you say, "Oh, God heard my prayer and God answered my prayer."

But where's the moment when God picked up the phone and you heard Him say, "Hello" and you could say, "hello" back to him? It didn't happen. But if He had said, "Hello" and you said, "hello," empathy would have occurred. You see?

You would have been in a position to feel God's Meaning. And God would have been in a position for you to experience His Meaning. And there would have been joy. You see? It's similar to what I'm asking you to do next Friday: Have a direct Real experience with me on this birthday of mine, that you're celebrating by being absent from the moment you're in (in which you **could** connect with me) because your attention is on a day two thousand years ago.

Don't do that. Let's make the connection. Let's let the intimacy be there. Let's provide the environment in which empathy can occur, empathy being, Knowing—the Knowing that occurs when God speaks to you, when I speak to you. I am speaking to you right now, every one of you, I am speaking to you right now. It's real. In other words, what I'm saying is, that empathy is the result of intimate involvement.

Now, another way in which empathy occurs in unreal and inadequate ways, is when you do ask God for an answer: An answer that will help you function better in the world or that will allow you to function in a way that resolves dissonance in your relationships. In other words, you're asking for intimacy with God so that your intimacy with God is not the subject of your intimacy, but the resolution of a problem with others is the topic of the intimacy. And the moment God tells you the answer, you say, "thanks" and you attend to applying the answer to the experience.

Like, "H-e-l-l-o . . ." God might say, . . . "H-e-l-l-o . . . are you there? I thought we had a chance for being together . . ." You see? So that's not real empathy.

Now, when I speak to you through Paul, as right now, what you're seeing is a joining that is occurring between Paul and me. He's not asking me questions, but we are involved together in a mutual endeavor, I'll put it that way. So, you might say that our reason for communicating is to have the experience of communicating. You see what I'm saying?

You want to have an experience of God for the purpose of having an experience of God. Not so that you can use God for a third or another reason. Paul is getting practice at what? He's getting practice at intimacy with me that is more than just a question and an answer here and there to solve another problem. In other words, do you see what I'm saying? Paul is getting experience at ongoing intimacy that is a direct communion. And so, he's getting more and more experience at not being an orphan. And the more experience he has at not being an orphan, the less he'll want to have more of an experience of being an orphan. And there is a point at which he will yield on an on-going basis to our union.

Now, there is a purpose for this union. There is a purpose for the union I am encouraging each of you to have with your Guides on an on-going basis. And although in the beginning, you need encouragement and somewhat of a push to discipline yourself to return to the joined state when you find yourself getting distracted, ultimately the reason for being joined is so that you might permanently experience co-operation with another.

Have you ever had an experience of working with someone who is so attuned to you, or it seems as though the two of you are so attuned to each other that

you can almost do things without talking—each of you being one jump ahead of the other so that if something is needed the other has it already there for you and vice versa and there is cooperation that's not by, let's say, mutual agreement, that's not by negotiation, not by discussing and coming to conclusions and agreements about how to be . . . you just be together spontaneously?

You see, I'm trying to clarify something, especially since we're less than a week away from the day that you would celebrate my birth and could use that day for an even greater purpose to make some commitment to joining and practicing the holy instant and allowing empathy to occur which is the experience of Knowing which is a gift from God—His Perspective given to you so that you might see everything as it is, enlightened, in other words.

But, in addition to having a new experience of everything in its actuality, in its beauty, in its primitive perfection, there is this thing called, "being joined." And it's not like being at a dance and everybody is standing around in a circle against the wall and everybody holds hands—it's not that kind of a sort of joining by touch. It's a joining by involvement. It is a joining in a dance, if you will, of cooperation that will begin and you will decide not to bring it to a stop ever again.

Now, I will tell you something you can't understand. But I will tell you this: When you join in this way with commitment, what is it that you think the two of you might do together? What mutual activity would you engage in?

Well I will tell you, that you will engage in observing Creation occurring. You will participate together . . . how can I put it . . . energetically? . . . See, there are inadequate words for it. But you might say, it would be like the two of you being near the crest of a mountain, the crest of a hill, and you see lights off in the distance over the hill and the two of you run to the top of the hill so that you can see what glorious thing is happening that is causing this light.

So, it's like the two of you joined together in running to the top of the hill, the two of you joined in mutual anticipation, the two of you joined in consciously revering and loving and being interested in the same things . . . do this thing, of observing Creation.

Now, I'm aware that's totally inadequate to give you reason to make commitment today or next Friday to the holy instant. But, well, there was something Paul heard during the last week: A sentence that said, "If it's of any value, let it change you." And he thought immediately of the **Course** . . . if it's of any value, let it change you. You see, it isn't something here to read and to grasp intellectually and to, you know, savor the little morsels of truth that you glean from it here and there.

It's here to change you. It's here to inspire you to do something you haven't been doing. Because what you have been doing amounts to being asleep and missing out on the fulfillment and the wholeness of Creation as it actually is confronting you but which you are misinterpreting as a physical world and universe, and blinding yourself by those definitions to its glory.

Now, you deserve not to be alone. You need not to be alone. You need to be free of the experience of loneliness. You also need to be free of living life as though you're just staying one jump ahead of failure, one jump ahead of tragedy, one jump ahead of lack.

I'm telling you that the practice of the holy instant which provides the environment in which empathy can occur which amounts to Revelation—the Revelation of Knowing the truth, the clarity that God gives you, involves you becoming joined with others.

In running to the crest of the hill to experience the glory of Creation that's occurring there . . . there . . . there . . . there, everywhere, it's an involvement, it's not a loneliness anymore, and you don't "develop" this intimacy with another who you can enjoy Creation with together. It isn't for the purpose of gleaning truths from that other one so that you can—in this other place where the Kingdom of Heaven looks like we're all a physical world and universe—manage to manipulate things better than you've ever done before so that you can be more secure and safer than ever before and therefore experience a sense of relief and be able to take a deep breath for a little bit at least, before you have to start protecting yourself again. You see?

If it's valuable, if it means something, let it ***change you***, let it move you into an involvement that will become a forever involvement of ***awe, shared***, not just with your guide but with all of the Brotherhood. But you know what? You've got to take it one step at a time. And so you have to start out practicing the holy instant with the Brother who's next to you. You have to practice it by using your Brother as the reason for turning to the Holy Spirit. In other words, turning within to that which is nothing more than your right Mind or, I'm going to say, turning within to me or turning within to the Father and abandoning your privacy and your love of authority—independent authority.

You won't be able to join with the whole Brotherhood. But the Holy Spirit, which is nothing more than your right Mind, has one goal only. And that is to reunite the little part of your mind, your infinite mind that you are identifying as you, with the totality of your Mind that constitutes You. Because that experience of your Mind is the experience of the Presence of God being all there is of You. And there's that intimacy again. And you want to hang out

there in that intimacy so that God doesn't have to say: "Hello . . . h-e-l-l-o . . . anybody home?" You see?

You want to hang out there with God because that's where the true experience of Creation is available to you. And you want to hang out with God with your Brothers and Sisters with whom you can share as though you are all mutually running to the crest of the hill to see the glory of God that's occurring—an infinite joined experience where you all feel each other having the same motives and the same desires and the same capacity to embrace Creation infinitely.

Now that is not understandable to you. But I know that it's understandable to you that there can be One of the Brotherhood that you could have an intimate experience with and it would be easier to have an intimate experience with One than an infinite number. And so that's why you have a Guide. That's why you have a Guide who's been assigned to you for the sole purpose of supporting you and nudging and pushing and gently coercing you without overriding your will, so that you may, through the use of your will, abandon your insistence upon being private and independent authority and joining once again so that you may return to your sanity and your joy and your abundance and your fulfillment, and on and on and on.

So, you know, don't wait until Christmas Day to try to talk to me. Put forth the effort **now** even while you're hearing me speak through Paul's mouth, because I can answer you while I'm speaking through his mouth—it's easy.

Now, I'm trying to convey to you that you exist in the middle of the Kingdom of Heaven. You exist in the middle of the awesome, even though you look at it and say it's just a material world and universe. Nevertheless, you stand in the middle of that which is awesome and its awesomeness awaits your willingness to see it and let it register with you.

There's incredible reason for hope. There is incredible reason for reaching for the unknown, for reaching for unreasonable good and letting it happen and letting it change you, letting it cause you to **be** with everything in a new way.

And I've talked about joining with your Guide or the Holy Spirit or God. You know what? You can join with a flower. You can join with a lampshade. If something is going on that you're experiencing, it has Meaning—it has divine Meaning. And it would love to join with you in the true experience of what it is and the true experience of the relationship that you have—the relationship you have with the lampshade, because you certainly have a relationship with the lampshade. You see?

Now this may sound a little silly, but you know what? The lampshade would love to run to the top of the hill with you to see the glory of God that's going on over the crest of the hill. There isn't **anything** in all of Creation, there isn't anything in your experience that doesn't wish to join in the conscious appreciation of its Source—God.

I'm saying that there's a living true relationship that exists between you and everything, a relationship of involvement like running to see the glory, anticipating seeing the glory—nothing passive, nothing where you just sort of pass information between each other for another reason, not because you really like each other but because you're convenient and might be able to help. It's more than that. It is a marvelous involvement of joined purpose that none of you figured out or calculated or negotiated—which would, of course, mean that you would have to be willing to renegotiate and refigure because, of course, you don't want things to get dull, so you have to keep things unsettled and renewed.

The purpose of your Being is in you already. And it moves spontaneously. It moves in all of you spontaneously and therefore, moves in harmony. This movement in all of you is in perfect harmony with everyone of you—all of the Brotherhood. And it's experienceable as a togetherness.

I've used the word "family" before to try to convey to you this non-calculated experience—this experience that has nothing to do with figuring things out or intellectual processes—because it's an experience of intimacy, of infinite incredibly joyous involvement.

So, let's go into the book.

TRUE EMPATHY¹

True empathy is of Him Who knows what it is.

Which at this point, as far as you're concerned, is the Holy Spirit—it's not You ***yet.***

True empathy is of Him Who knows what it is. You will learn His interpretation of it if you let Him use your capacity for strength, and not for weakness.

Okay, so here's a case where the holy instant is called for . . . why? So that you can shut up and listen for Him who knows what true empathy is, to teach it to you because you don't know what it is yet. An involvement, but not just a teacher/student involvement, where the student goes from home to school and the teacher teaches him things and the student goes back home to a different environment and has no association with the teacher until the next

day. No. This involvement is you learning how not to be alone by virtue of asking and listening for an answer and getting an answer. The getting of the answer is not the point. The point is the time you spend together and in that act, learning what it means not to be alone, so it's easier for you to choose to abandon the thrill you thought you were getting from being alone. The learning is in the involvement while you're being taught. The learning is in the not being alone as opposed to being in the orphanage and suffering.

He . . .

. . . the Holy Spirit . . .

. . . will not desert you, but be sure that you desert not him.

Well, the simple fact is, you will desert him. You're not used to giving your attention there and staying with it. You're used to worrying, you're used to being afraid, you're used to being on alert to protect yourself against whatever is biting at your heels. You see? And so you will desert him and you'll have to remember, "Oh, I lost the connection. Oh, I lost the joining. I'm alone and I don't need to be. I'm going to bring my attention back to that which can teach me what empathy really is, as well as what all the rest of truth is."

Humility is strength in this sense only; to recognize and accept the fact that you do not know is to recognize and accept the fact that He does know.

Well, it's simple. You know what? You won't be willing to adopt this crazy idea that you "don't know" if there isn't anybody that knows at all, because that will really put you in a black hole. But when you learn that the Holy Spirit does know, *then* you can dare to accept the premise that you don't know, because that will not cause you to be abandoned to oblivion. It will allow you to listen for the truth to be revealed because you know someone is there to reveal it to you. And it will save you rather than cause you to be lost.

You are not sure that He will do His part because you have never yet done yours completely.

It's hard to have faith that someone will do something that you can't bring yourself to do yet. If you can't bring yourself to do it, it's hard to believe that anyone else can or will.

You will not know how to respond to what you do not understand. Be tempted not in this, . .

. . . now this, you have to be careful here to read this in its meaning.

You will not know how to respond to what you do not understand.

What that means is, first of all, what you do not understand is what you cannot understand. You cannot understand that this is a material world and universe. You cannot understand that you're an orphan. You cannot understand that your brothers and sisters are orphans, and you cannot understand that they are undependable because they have no dependable, underlying, grounded Source of their Being.

What is not understandable is that there is everything to fear. That isn't something you can understand . . . why? Because all of those things are not the truth, they are beliefs that you are entertaining and maintaining and reasserting because you haven't known who your Are.

But I'm teaching you who you Are. And the Holy Spirit—that which is nothing more than your right Mind—is teaching you what you Are. So you're getting confirmation to what I'm saying from within, no matter how reluctantly you're willing to embrace it.

So, . . .

You will not know how to respond to what you do not understand.

You never have known how. And that is part of what has caused you to constantly feel insecure. You have tried to understand the un-understandable. You have tried to understand illusion.

Be tempted not in this, and yield not to the ego's triumphant use of empathy for its glory.

You see, you're constantly tempted to come to conclusions about what everything means based on the idea that you're just a physical organism in the chain of evolution—a fluke of nature.

So you're constantly tempted to come to your own conclusions using your best reasoning without ever shutting up long enough to inquire of That which can answer you with the truth, so that you might learn what the truth is and in the process of doing that, slowly shift from, or maybe faster, shifting from your confidence in your own capacity to do what will actually keep you ignorant longer.

Be tempted not in this, and yield not to the ego's triumphant use of empathy for its glory.

You see? And we started out by talking of the ways the ego uses empathy for control and self-protection and so on.

The triumph of weakness is not what you would offer to a brother.

You know . . . what's the triumph of weakness? It's when you have asserted yourself based on your own best judgments as an orphan that you think you are and managing somehow to bring about a good affect that other people recognize as beneficial to them—something you've done without ever being joined, without ever having made connection with that in you which knows the truth. You see? That's the ego's triumphant use of empathy for its glory.

Be tempted not in this, and yield not to the ego's triumphant use of empathy for its glory. The triumph of weakness is not what you would offer to a brother. And yet you know no triumph but this. This is not knowledge, and the form of empathy that would bring this about is so distorted that it would imprison what it would release.

You see? The form of empathy that's used for self-protection keeps you clearly in your mind as a vulnerable solitary thing in the middle of a bunch of other solitary things that are undependable. And if so, . .

. . . it would imprison what it would release.

You use the empathy to get release, but it just reconfirms the call for release.

The unredeemed cannot redeem, . .

. . . that's like saying the uneducated cannot make clear, the confused cannot express clarity.

The unredeemed cannot redeem, yet they have a Redeemer. Attempt to teach Him not. You are the learner; He the Teacher. Do not confuse your role with His, for this will never bring peace to anyone.

So let's be very clear here. We're talking about your letting yourself into a profound experience of intimacy, in which you join in mutual intent, in mutual action, you might say, where neither one of you are attempting to behave independently, but especially *you* are not attempting to behave independently because you need the influx of what your Brother Knows that he can reveal to you that you don't know yet.

And so part of the dance that you're doing here, part of the intimacy here, involves your being willing to completely release authority. And this isn't easy for you to do. But, here's one of those valuable things that because it's valuable, let it change you.

Ultimately, you will not express authority. You will not be an "I" among "I's," you will have shifted to a state of "us" and "we," where **we** join together in this spontaneous appreciation of Creation. Because authority will not remain once you let yourself be changed and you experience yourself as the holy Son of God. It is reasonable and valuable for you to be willing to abandon it **now** in the first stages of your involvement with your Teacher—One who is your Teacher only temporarily until you decide not to practice loss of memory, ignorance.

The unredeemed cannot redeem, yet they have a Redeemer.

You have a Redeemer.

Attempt to teach Him not. You are the learner; He the Teacher. Do not confuse your role with His, for this will never bring peace to anyone. Offer your empathy to Him,

. . . wish to feel with Him. Feeling with Him is like the mutual running to the crest of the hill to see the glory of God, to understand the truth more clearly, but not by yourself and not because a separate entity has relayed the information to you, but because the two of you together are allowing it to be a mutual conscious experience of unity that does not destroy your individuality.

Offer your empathy to Him, for it is his perception and his strength that you would share. And let Him offer you His strength and His perception, to be shared through you.

The meaning of love is lost in any relationship which looks to weakness, and hopes to find love there.

Any relationship that looks to weakness, and hopes to find love there is one that occurs in a context of privacy, independence, aloneness, loneliness, the orphan mentality, and truth is not to be found there, and your being changed is not to be found there, and your Awakening is not to be found there.

But you, celebrating next Friday of my Birthday by looking to the past and remembering this marvelous thing that happened then, and removing yourself from the present and not being available to me next Friday—that's a matter of looking to weakness.

Weakness is the state of being when joining is absent. It's simple.

I want you to understand that when I'm talking to you about joining with the Holy Spirit or with your Brother or with the Father, I'm talking about an act that amounts to an experience of overwhelming proportions, of incredible proportions, involving incredible involvement of a mutual infinite Movement in which everyone involved in that Movement feels everyone else's involvement with him or her in looking to see the glory of God that is occurring and attracting everyone's attention, and by giving that attention to it, participating in it by being the acknowledgement of it, because no one is running back to the orphanage with all the news about the Movement of Creation, or running back to the orphanage to function better there because of everything that was gleaned from the direct experience of Creation. You see?

It amounts to ending up being finished with doing anything in the orphanage or believing anything about being orphans, or of fear and guilt—the two partners—and all the bullshit we've been reading about that has to do with the ego state of being that is an illusion. It's total fraud.

So Chapter Sixteen is a wonderful chapter: ***The Forgiveness of Illusions***. And now you know that forgiveness of illusions is you abandoning them in favor of an incredible involvement of being with all of your Brothers, but One which you will start to allow yourself to have with just one: Me or the Holy Spirit or the Father or maybe all three of us. But it will start out simple.

I love you all. And I look forward to being with you next time. More than that, I look forward to being with you frequently, more often, because you are bringing your attention to me with, for lack of better words, an inquiry because an inquiry starts an involvement, it is a movement of involvement. It's a movement of desire. And every desire includes within itself everything necessary for its fulfillment.

I gladly look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 2nd 2010

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AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

I won't ask how everyone did on Christmas Day in terms of joining with me, but I do want to address the practical fact that you all forget to maintain the contact. And it is totally understandable that you do. It is not something that you should continue to do but it is understandable. You're in the habit of thinking—you say, "thinking on my feet"—thinking in the moment, being ready with an answer when it's needed [snaps fingers] spontaneously with the best intelligence you can bring to bear upon the situation.

You are not used to hesitating. You want to be "Johnny-on-the-spot!" And yet, the call *is* for hesitation if you want to get out of the habit of loneliness, if you want to get out of the habit of being alone—isolated and uncomfortable. Uncomfortable because that is not natural to you and your innate sanity still holds sway and lets you know that you're not supposed to be comfortable doing things all by yourself.

Now, something that might help you get the feel for taking advantage of the holy instant is the children's game called, "Mother, may I?" It's a game in which there's one person who gives directions to however many other kids are playing together, and he will say, "Mary, stand on one foot!" and she's supposed to say, "Mother, may I?" before she does it and get an answer, "yes or no."

The skill that's brought into play is brought into play by the person giving the directions because it's his or her task to give the direction in such a way that the person will respond without saying, "Mother, May I?"

Now, as you go through your day, when you're having an encounter with a Brother or Sister, when you have to make a decision, when it comes time to vacuum the floor, instead of saying, "Mother may I?" You need to say, "Holy Spirit, are you with me? Holy Spirit, may I begin now? Raj, is it time to do this?" And start out with yes or no questions, questions that can be answered, yes or no. Because you will find yourself able to hear the yes or no answers more easily than a complex answer.

Now, you're going to find that if you're taking this seriously, that your ego is going to object. "Come-on, you mean I've gotta ask every single time? You've gotta ask every single time, that's not right—just do it!—just do it! You know how to vacuum the floor, you know how to load the dishwasher, you know how to wash the car . . ."

Well, you may know how to do those things, but when you're doing them by yourself, you're **impaired**. You are not experiencing the fullness of your Being that it's your Birthright to be experiencing. And as we've discussed, it causes you to see this world in which you're doing these things **all by yourself**, as something other than the Kingdom of Heaven. Why? Because it's the only way you can see it from a private mind—from a mind that is functioning, it thinks, entirely on its own.

The reason for remembering to say, "Mother, may I?," the reason for remembering to say, "Should I do this now, shall we do this together?" is to consistently break the conscious awareness of aloneness—of independence. The purpose of it is not to insult you but to cause you to be in a state of mind which is an invitation to be doing something together with Someone else.

Now, we ended up last week referring to the Holy Spirit as your Redeemer: That which is nothing more than your right Mind is the Redeemer of the private little you that you think you are, because when you let your right Mind back in, when you let it register with you, your sanity returns to you.

We read:

Attempt to teach Him not. YOU are the learner.

See, you've got to realize your position—your function—your role:

YOU are the learner; He the teacher.

See, right there, that's insulting. You grew up, you finished school, you went out into the world and you've succeeded to one degree or another. And now, you're to be the learner? And the Holy Spirit is to be the Teacher? And because it's the Holy Spirit, it's some ultimate teacher that you might think

twice about disregarding? How insulating—that's a backward step. That's losing your independence that you worked so hard to achieve.

YOU are the learner; . .

. . . nevertheless . . .

He the Teacher. Do not confuse your role with His, for this will never bring peace to anyone. Offer your empathy to Him, . .

Let the Holy Spirit's perspective mean more to you than your present perspective. And I want to embellish this a little bit. When you are interested in experiencing the Holy Spirit's perspective, that perspective is not an intellectual perspective. It's not a lot of words pulled together in an explanation that makes sense. The Holy Spirit's perspective does know the truth, does involve the truth but it also involves soul. It also involves Principle, it also involves Love: Meanings of great depth and great significance which, when you let them in, when you let the Holy Spirit's perspective in, which is ultimately your true perspective, it's not just a mental intellectual experience, it's a heart experience, it's a soul experience. It is a God experience—impactful, if you will: Significantly meaningful.

So this is the perspective that you are leaning into—that you're inviting—that you're willing to defer to. And I'll tell you something: If your perspective doesn't involve any of those things I just mentioned, then it would be extremely interesting and meaningful to try something new, like practicing the holy instant.

Offer your empathy to Him, . .

. . . offer your interest to know the truth of Him, to feel the Love of Him, to have no other mind, in so many words, than the Mind that is creating the Universe.

Offer your empathy to Him, for it is HIS perception and HIS strength that you would share.

Now I know that's not your habit. That's not been your life-long habit or even perhaps, an hour's worth of habit, consistently. But that's what this is all about. That's what abandoning the orphanage is all about. It's about rejoining with your Source as a full conscious experience.

Offer your empathy to Him, for it is HIS perception and HIS strength that you would share.

You've got to be willing to abandon wanting to share your perspective because you want to have and you deserve to have a fuller experience of Reality than you're having.

And let Him offer you His strength and His perception, . .

. . . what? . .

. . . to be shared through you.

You see, you're not only going to listen, you're not only going to desire to know the truth of the Holy Spirit, you're going to desire to know it so that you may share It, instead of your pet theories, and instead of your best reasonings.

Like we said last week, if any of this is of value, ***let it change you.***

Now, I want to refer once again to something I shared a few weeks ago from the Course:

There is another advantage, – and a very important one, – in referring decisions to the Holy Spirit with increasing frequency.

That means availing yourself of the holy instant with increasing frequency.

Hopefully, every time an opportunity for action comes up and you say, "Mother, may I? Father, may I? Holy Spirit, will you be with me while I do this? Will you let me know if I shouldn't be doing it, or if I should be doing it differently? I want to know what is appropriate and I don't want to lean unto my own understanding. I want to know of You. Why? Not because I'm unimportant, but because I don't want my perceptions to be distorted by an insistence on my part to behave as though I am all alone and so that I turn a deaf ear to the Source of my enlightenment and of my good. I want to experience my wholeness again instead of my tiny privateness. That's why."

Perhaps you have not thought of this aspect but its centrality is obvious.

. . . and here it is:

To follow the Holy Spirit's guidance is to let yourself be absolved of guilt.

Why? Why would that be? Because the only thing that introduces guilt into the mix is your insistence upon trying to do things independently which constitutes a denial of your Source—a blocking out of That which is your Cause—That which is your reason for Being, not your reason in your mind, but

the divine Reason for your existence is that God is Being you, right now . . . right now . . . right now . . . and nothing else ***ever is***.

When you're willing to make that joining, you've abandoned the position of independence. And in the abandonment of independence, guilt and fear disappear. It's that simple . . . it's that simple . . . ***it's that simple!***

This book, ***A Course In Miracles***, is a big book, thousands of words, many complex ideas expressed. But every single one of those complex ideas and explanations leads to one thing: You abandoning your independence. Your participating in the holy instant.

Again . . .

To follow the Holy Spirit's guidance, . .

. . . to follow the Guidance of That which is nothing more than your right Mind, . .

. . . is to let yourself be absolved of guilt. It is the essence of the Atonement. It is the core of the curriculum.

In other words, it's the bottom line of what all of this learning is about that we're engaging in.

The imagined usurping of functions not your own . . .

. . . in other words, you're taking on functions that aren't yours, your ***imagining*** that you have taken on functions that aren't yours . . .

. . . is the basis of fear. The whole world you see . . .

[repeats] The whole world you see reflects the illusion you have done so, . .

. . . it reflects the fact that you think you've done that, . .

. . . making fear inevitable. To return the function to the One to Whom it belongs, . .

. . . which is the Holy Spirit, . .

. . . is thus the escape from fear. And it is this that lets the memory of love return to you.

Oh-h, that's no small thing, is it! . . . ***the return of the memory of Love.*** Something that you have not been able to feel fully ever since fear took form and held its ground, you might say, as you persisted in trying to behave as though you were an independent entity in your own right.

Do not, then, think that following the Holy Spirit's guidance is necessary merely because of your own inadequacies.

You know, think not that the Holy Spirit's Guidance is helpful for "poor little independent you" to get a better toe-hold in his independent world and manage things better and become more successful.

Do not then think that following the Holy Spirit's guidance is necessary merely because of your own inadequacies.

It is the way out of hell for you. It's the way out of the experience of inadequacies. It's the way out of having to find ways to compensate for inadequacies, without ever becoming actually adequate.

The practice of "Mother, May I?" all through your day, in effect, your turning to the Father, or your turning to the Holy Spirit, or your turning to me, or your turning to your Guide, that practice persistently engaged in, causes you to experience ***being with*** Something other than yourself. It constitutes a willingness to ***not be the grand one in his own right*** and the one who consequently finds his life full of suffering because he's trying to be something it's impossible for him to be. You see?

If this is valuable, let it change you. Let it bring you out of hell. Let it bring you into a daily experience where you ***feel*** the fact that you haven't been alone for a moment, and where you ***feel*** the support of that One who's joined with you and so that you experience a transformation of your mind which causes you to see the Kingdom of Heaven more like the Kingdom of Heaven, than the material world and universe that you had been defining it as.

Now, going into the ***Book*** . . .

The meaning of love is lost in any relationship which looks to weakness and hopes to find love there.

And remember, last week we determined that weakness is the description of the place from which you do everything when you are claiming to be an orphan and ***proud of it!*** Or, even that you're claiming to be an orphan and you're miserable, but ***you have no other choice.*** That's the place of weakness because you're like a toaster that isn't plugged into the wall, or a lamp that isn't plugged into the wall. There's no means of turning you on. There's no

means of your function being fulfilled. The lamp just can't shine without joining with Something else. And neither can you.

So . . .

The meaning of love is lost in any relationship which looks to weakness . . .

. . . in other words, any relationship which is based upon your interpreting everything about it from a premise that says you're independent and on your own and ultimately, that you're just a result of a physical process called, "evolution" and there's nothing divine about you.

The meaning of love is lost in any relationship which looks to weakness, and hopes to find love there. The power of love, which IS its meaning, lies in the strength of God, which hovers over it and blesses it silently by enveloping it in healing wings.

You see, that's what's missing when you do anything on your own. When you try to be "**loving**" all by yourself as the ultimate development of evolution, an organism called, "man" the most complex of all organisms—the height, crowning height of evolution. But everything you do from there is minus the strength of God because the strength of God doesn't hover over it and doesn't bless it silently by enveloping it in healing wings.

Now, I'm going to clarify a little bit: The strength of God hovers over you always and blesses you silently all the time. But I promise you, that when God is no part of your awareness, and when your behavior arises out of an absolute sense of independence, the reality of God's Love and its blessing is invisible to you and the point is, it's not supposed to be. You're supposed to be feeling it every moment.

You want to experience the fact that the Meaning of love **is** its power, and its power . . .

. . . lies in the strength of the Presence of God which hovers over it and blesses it silently by enveloping it in healing wings. LET this be, and do not try to substitute YOUR "miracle" for this.

See, it's "Mother, may I ? . . . Father, may I ? . . . Father, will you share with me what I need to do? . . . Holy Spirit, will you reveal to me what is appropriate here in the context of God Being all there is? I don't want even the best thing I can imagine, I don't want **my** miracle, I don't want what I think what the miracle ought to be, because I don't have the whole picture. I don't know

enough to know what would constitute a miracle. Please fill me in. Please fill me up.

Continuing . . .

We once said that if a brother asks a foolish thing of you to do it. But be certain that this does not mean to do a foolish thing that would hurt either him or you, for what would hurt one will hurt the other. Foolish requests are foolish for the simple reason that they conflict, because they contain an element of specialness.

Now, another part of the problem here is that if you respond to the request to do something foolish as an orphan, all by your competent little self, well, the strength of God is missing and you're going to miss the mark. Why? Because you didn't stop first and say, "Father, may I?" You didn't stop first and say, "What is the appropriate response to this foolish request?" You see?

Continuing . . .

Only the Holy Spirit recognizes foolish needs as well as real ones. And He will teach you how to meet both without losing either.

In either case, you won't lose the opportunity to be the Presence of That which fulfills purpose and blesses everyone.

YOU will attempt to do this only in secrecy.

What does that mean? It means that your gonna say, "Father, I'd rather do it my way" and then you're gonna come off and you're gonna pretend that you have become invisible to God and in this little place that you've created for yourself of independence, you're gonna do something in secret and what you're gonna do in secret is help all these other little orphans who are, in their little secret places, being secretive. You see?

It's like a fetus without an umbilical cord. Right now, you're all like fetuses without umbilical cords. How long are you going to last? You can't continue to deny your nourishment, you can't continue to deny your Birthright and stand in a place where you're blocking it's receipt even though it's being given to you . . . given to you . . . given to you . . . eternally.

YOU will attempt . . .

. . . as an orphan . . .

... to do this only in secrecy ...

... to do everything in secrecy.

And you will think that, by meeting the needs of one you do not jeopardize another because you keep them separate, and secret from each other.

So you have this little special relationship with this other little secretive guy over here ... and you think that because you're doing it secretly with him, and secretly away from the Father and secretly with Him but secretly away from all your other Brothers, and the Father, that it's of no consequence to anyone and it may well, you hope, cause this one you're helping secretly with your own private skill, to become a friend—somebody who likes you—somebody who will honor you, someone who will tell you you're real and that you are meaningful. You see?

That is not the way, for it leads not to light and truth.

You see, what you do in your imagination secretly with a Brother, is not done in private and all of the Brotherhood feels it. And so, because you don't realize the unity of the whole of the Brotherhood, you lose in the process even if your secretive Brother likes you for what you're doing. And you lose the experience of your Brotherhood with everyone else and everyone else loses their experience of their Brotherhood with you and all of the, I'm going to say, elegant manifestations of love that you're able to bring forth.

So everyone loses. Absolutely everyone loses.

But, (it doesn't say "but" here, I'm saying, "but") Continuing ...

No needs will long be left unmet if you leave them all to Him Whose FUNCTION is to meet them.

"Mother, may I? May I do it now? Is now the time to do it? Is this the thing to do? What is the thing to do? I want not to do anything until I've heard from you. I know that I will have to continue doing the best I can until I hear you, but my new ongoing desire is for You to tell me before I feel I must act, what is appropriate, so that everyone is blessed because I'm not doing it privately. I'm not doing it secretly. I'm not doing it in the way that causes me to be totally unconscious of the Kingdom of Heaven when I'm right in the middle of it."

No needs will long be left unmet if you leave them all to Him Whose FUNCTION is to meet them.

This is where the clarity is. That is His function and **not** yours.

I know that might seem, as I've said before, harsh. ***That is His function and not yours.*** "What do you mean, I don't have any function?" Yes you do, but doing it by yourself is not your function. And you won't find out what is your function until you stop and you defer to Him Who knows, which you can dare to do with integrity because I'm telling you that He Who knows what to do is nothing more than your right Mind. And therefore, to yield to it is to yield to the integration of you in your totality.

But in order to have that experience, you've got to be willing to say, "I, as I know myself at this moment, don't know for sure. And I want to know. And so I'm not going to look to myself for the answer. I'm not going to look to the poor little orphan, who's done a pretty good job in this life. I'm not going to look to that for the answer. You see? "Father, help break the isolation, establish the union."

. . . leave them all to Him Whose FUNCTION is to meet them. That is His function, and not yours. He will not meet them secretly, . .

. . . you see the big difference? A little private entity does things secretly. That which is the Son or Daughter of God does things wholly, all inclusively, and experiences the unity of the whole.

. . . for He would share everything you give through Him. And that is WHY He gives it. What you give through Him is for the whole Sonship, NOT for part of it.

When you say, "Holy Spirit, what do I need to know here?" And what you need to know is revealed to you, and you know how to behave because you know what the truth is, and your behavior reflects the love that is the Meaning of it and the Principle that is the nature of it, and the Truth that is the essence of it. Absolutely everything and everyone is blessed. Because your action is an uninhibited expression of the Father's Will.

Wow . . . something to be hoped for and appreciated in every instant that it happens during your days. And the thing is, that you need to be willing to play this "Mother, may I?" game, spiritualized, we'll say. So that everything you do, you ask for help from the Father, or you ask for help from the Holy Spirit. You do the two-step, you hesitate, and you say, "Help!" And you don't immediately begin to try to figure things out for yourself. You say, "Help" and you listen because you actually expect an answer to come from someplace other than your imagination.

Leave Him His function, for He will fulfill it if you but ask Him to enter your relationships, and bless them FOR you.

You see? This involves a shift in you. You've got to let a willingness to not be number one in your life, occur and make room for that which actually ***is*** Number One. You could say, That of you which is utterly sane and whole and complete. You've got to make room for It. And you've got to make room for It to enter and bless your relationships for you.

Now remember, I talked before about the fact that you're in relationship with everything: You're in relationship with the wall, the floor, the flowers, the birds, the trees. You walk down the street and you enjoy them—you see them—you're in relationship with them. You're in infinite relationships right now.

The need is for you to bring the Holy Spirit into all of those relationships. You need to be willing to say and mean it, "I don't really know what my relationship with the wall is. I have no idea what a holy relationship with the wall might mean. I have no idea what the holiness of the wall ***feels*** like. I have no experience of what its divine Meaning is or what its function is. But I want to know."

You might as well all be babies at this moment. Because you are in a world that you know nothing of even though you think you know pretty much a lot about it. But there is so much of what it divinely is and what it divinely means and what aspects of you, all of these things are, that's all there for you to be experiencing—for you to discover.

But you're not going to discover it until you say, "Father, what does this mean? Father, what do I need to do now?" To do the two-step, to practice the holy instant. To let every moment of your day be a moment in which you are actively feeling curious—actively feeling a curiosity to know what of God is confronting you, what the holiness of what you're seeing actually is.

Well, that's true prayer, right there. And to invite the experience and be undefended against it significantly enough for it to register with you, will constitute what the words, "true empathy" mean.

True empathy is you in any given moment, abandoning your confidence that you know what something is, so willingly and so humbly, that there's simply is nothing present in you to resist or to block the influx of the conscious awareness of truth and the conscious experience of Love and all of the divine qualities of Being that will rush in and fill you and transform you and lift you out of hell.

Again: If it's valuable, let it change you. Yes, I'm getting a little pushy. I am pushing for an experience. I'm pushing you out of your head. I'm pushing you out of your intellect. I'm pushing you out of your privacy and your valuing of it. And I'm saying, "let's get on with this, this week, tonight, tomorrow!"

Play "Mother, may I?" and if it's insulting, do it anyway. Don't listen to your ego complain. It will complain, you don't have to honor it. Let's get on with Waking Up. Let's get on with Redemption. Let's get on with Atonement.

And let's make room for true enjoyment of Being, of Life. Don't be so passive. Don't be so laid back in your "wonderful awareness of spiritual things." If they're valuable, let them change you. And I would like for you to write that down and put it on your refrigerator this week. To remind you that none of this is to keep the status quo. If it's valuable, ***let it change you.***

Go through your day with an attitude of expectation of change and a willingness to embrace it. That's one way to stop resisting it. And I promise you the only reason you're not experiencing the ultimate is because you're resisting it.

I love you. I love you all. And because all of this ***is*** meaningful, ***is*** significant, I desire for you to let it change you. And I support the changes that will occur.

Bless you.

A Course In Miracles (reference pages)
Chapter 16 – Section – TRUE EMPATHY
¹ *Sparkly Book – p.379 Last Par. / JCIM – p.159 Third Para from Bottom / CIMS – p. 319, Para 7*
First Edition – p. 308, Third Par. / Second Edition – p. 331, Par. 6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 16th 2010

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

A new section:

THE MAGNITUDE OF HOLINESS ¹

I will tell you, we may not get past the first or second sentence tonight.

You still think holiness is difficult because you cannot see how it can be extended to include everyone. And you have learned that it must include everyone to be holy.

Well, you know, another thing that makes holiness difficult when it's supposed to include everyone, is that you believe that to engage in holiness is something you do alone. It's something between you and the Father or between you and the Holy Spirit or between you and Jesus or, at the least, between you and one other Brother or Sister at a time.

Let me ask you this: How many of you have had the experience of being in pursuit of your holiness and having life get in the way? How many of you have had the experience of taking some quiet time with God or some quiet time with the Holy Spirit, and the children come running in, boisterous, demanding: "We want this! We want that! Can we do this? Can we do that?" And because they are children and because they need your care, you shift your attention, and perhaps you feel a little perturbed at not being given the quiet time you need to contemplate the truth and to be present with the Father.

Now, let's say that one of your children is lying in bed with a low fever, not feeling well, not too happy. Your husband's home from work expecting dinner. You're in the kitchen working away getting it ready, and again, the other children are unusually rambunctious, noisy and bothersome, making it difficult for you to manage the cooking as well as prayerful contemplation of the healing of the one that's lying in bed not feeling well. And you feel like: "It's just too much! It's just too much!"

You see, the problem is, that it's not clear that holiness is to be extended to everyone and it must be extended to everyone in order for it to be holy. You see, the mistake has been made to think that the pursuit of spirituality is private and not all-inclusive, not embracing, that you need to pull in from everyone into a nice mental cave, if you will, and in the aloneness of that cave which is excluding everyone else for the moment, you pursue your spiritualization. That's the mistake that's been made. That's the mistake that's being uncovered so that it can be abandoned.

You know, learning about doing the two-step, learning about the holy instant—where indeed you become still and you do join with the Holy Spirit—the purpose of doing this is to allow Revelation. It is to allow insight. It is to allow the Father's perspective, the Holy Spirit's perspective to register with you so that you might share it with a Brother, so that in the sharing of it with the Brother it becomes yours as well.

As I've said before, that's as simple as it gets.

So, there's no way for this to be private. There's no way for you to be uninvolved. No way at all.

Now, you know, there's been an event in the world this last week . . . devastating for those who were involved. How many of you have let yourself be present with them? How many of you have let yourself be conscious of the needs? And how many of you have tried to find a way either prayerfully or tangibly, to help? Or, how many of you have read the news that say, "This country is no stranger to tragedy," as though tragedy is the norm for everyone there and that they have grown accustomed to it—almost as though it's their karma.

You know, if you've heard that and if you have assumed that they're having the experience they're having because of their frame of mind—their beliefs that their behavior has caused them to deserve it and that therefore, the correction of their problem is a correction of their mind and therefore, it's that truth that you need to be aware of to apply to them in your thought—if that has happened, you have missed the point.

In the process of utilizing the two-step and the holy instant, you will become a better, more *meaningful* Brother. You will become a greater point of the evidence of fulfillment in the Brotherhood. And it will be recognizable to your Brothers that they're loved.

Now, when I talked about the good Samaritan, he didn't pass by on the other side of the road, he didn't judge and leave the poor soul to "correct his thought." No. Nor did he say, "God will take care of you" with all faith, and then walk on. Nor did he say, "You need to do prayerful work for healing." No. What did he do? He cleaned his wounds. He bound his wounds. He picked him up and carried him. That's not very much of a head-trip, is it. It's a Brother being even more brotherly. Do you see what I'm saying?

In a way, I am putting down my foot tonight and I'm saying, as I told Paul along time ago, "Keep your feet on the ground and your head not too far away." You say, "Well, I really don't want to give too much thought to the devastation there. I've seen a few of the pictures . . . it's awful!" You know, out of sight, out of mind.

You know, I'm going to ask you a question. You appreciate knowing people who have a broad life experience because their broad life experience—and I mean humanly speaking—allows them to recognize need and know how to address it in practical terms. And they recognize it because they didn't ignore it somewhere along the way. And when you meet someone else who has very little life experience, you wouldn't want to be dependent upon them or needing to rely upon them in an emergency.

Now, in order to be aware of your Brother's need, you've got to be willing to be present with them. And here, it might seem as though I'm contradicting myself regarding the term, empathy.

You know, it won't hurt you a bit . . . it won't hurt you a bit when you hear of a Brother in need or a country in need or a city in need, to allow yourself to be present in your mind with those kinds of circumstances so that you might think about what it's like when there's no electricity, when the stores can't function because the cash register won't work, when all the perishable food perishes and where fresh water isn't available and none of the utilities work and none of the regularities of life occur anymore . . . suddenly they're gone. What happens to you or anyone who is used to a routine of some sort? It throws you out into the middle of the sea, so to speak.

Now, if I say, "Take some time to be present with a situation like this," am I saying, have empathy for them in an unhelpful non-*Course In Miracles* sense? No. I'm saying, "Use your mind to approximate to the best of your ability an experience that you may not have had, so that you might become aware

through what experience you have had of what might be needed, so that you might turn to the Holy Spirit, so that you might stop and inquire of the Holy Spirit—engage in the holy instant—to know what is needed here. So that you might have enough presence of mind, relative to that situation, to be able to realize that miracles are needed and in spite of infrastructure having collapsed, in spite of no electricity, miracles can occur and miracles **will** occur.

And no matter how devastating it has been, those who are left will report back and share with their families miracles that happened, experiences that evidenced to them the Presence of God, the presence of good, right in the face of a situation that says, “Good evaporated, there is no reason to have faith.” Just a simple awareness that the Holy Spirit might share with you that here, where the devastation is, is a hotbed of miracles. Just that realization may be all that’s necessary for the clarity that heals and transforms to be further evidenced there where the problem is.

But you know what? I promise you, you won’t have that kind of realization if you don’t let yourself abide with **the need**.

Oh I know, you want to be able to sit down and have your quiet time in your comfortable chair with your **Bible**, or with your **Course In Miracles** or with your holy book and have quiet time to contemplate the realities of Being. But you know what? It isn’t the words that you would use as mantras in your mind that need to get your attention, it’s the everyday needs that need to be the mantra in your mind. And you need to be willing to be present with them without letting them discourage you or depress you, but rather be the clear call for a clear answer so that you might turn your attention to the clear answer and be infilled with it and share it—extend it!

I encourage every single one of you, and many of you think it might be totally inappropriate for me to do this in this context, and I promise you this is not Paul saying this, I encourage every one of you to find a way to contribute even just one dollar. Do you know why? So that your conscious presence of mind, your very Being becomes involved, joins—the key word—**joins** in the meeting of need where there is great need.

And you know what? I know there are those of you from all over the globe listening and you know it doesn’t matter where you’re listening from, it’s part of your globe where the need is. It’s part of your Brotherhood that has the need. And it is an opportunity for you to join consciously and conscientiously in undoing tragedy, in being the Presence of Love that makes a difference—not an intellectual difference, not an uninvolved difference—but one that washes and cleans the wounds and puts the balm on and wraps it, you know, get your hands dirty, be involved in the practical meeting of the need while the

love that motivates you to be practical registers with the one in need and inspires that one in his Spirit and in his mind to remember, *there is a God*.

You still think holiness is difficult because you cannot see how it can be extended to include everyone. And you have learned that it must include everyone to be holy.

What will help break your ignorance about holiness will be involving yourself where need exists—in the practical meeting of need—while at the same time engaging in the holy instant where radical idealism can become practical realism through you. Do you see what I mean?

Keep your feet on the ground and your head not too far away.

Right here is the Kingdom of Heaven and right here is where the Kingdom of Heaven needs to be uncovered. And where there is need, is where the Kingdom of Heaven is covered up, but still there.

Yes, all of your Brothers and Sisters are spiritual ideas of God. They are thoughts of God. They are the Presence of an Idea in God's Mind. You are the Presence of an Idea in God's Mind. But don't be so lofty in your interpretation of that, that you think that human need is meaningless. The meeting of human need inspires the only thing it can inspire, *an awareness of God*.

Do you want to inspire the awareness of God? Then let your attention rest with the human need, so that the human need is what gives impetus to your turning to the Holy Spirit in the holy instant and begin to nurture the awareness that multiple demands coming from your world are not in opposition to your holiness or your spiritual growth, but are themselves the places where the Kingdom of Heaven awaits coming to view. They are hotbeds of miracles.

You see, you all tend to be looking in the wrong place for miracles. And you get mad at the circumstances where the hotbeds of miracles come to your attention, because you think that's not where the opportunity is, you think that's not where your attention is supposed to be, because it's, um . . . it's just, too, too, down-to-Earth.

Love . . . Love arises out of caring. Love arises out of caring and caring, when you know "the secret," causes you to turn to the Holy Spirit and inquire what the truth is and then you shut up and listen so that it might be revealed . . . register with you . . . inspire you and allow you to extend it to your Brother. And in your Brother's receipt of it you are blessed—both of you are healed.

You see, it just doesn't work any longer to say, "Well, if he had handled himself better he wouldn't be in this mess. If he had been thinking the right thoughts he wouldn't be having this experience. It's his business to take care of, not mine." There's no love in that, is there? Why? Because there's no *joining* in that . . . there's no connection . . . there's no caring enough to stand there where your Brother is experiencing a dilemma and perhaps have enough life experience to understand more than an intellectual theory, that he's just getting what he deserved—where there's enough life experience for you to recognize, while listening to the Holy Spirit, what the flaw in the thinking might be that can be illuminated, so that one can see it and can easily set it aside because the light bulb went on. You see?

Concern yourselves not with the extension of holiness, for the nature of miracles you do not understand. Nor do you do them. It is their extension, far beyond the limits you perceive, that demonstrates you did not do them. Why should you worry how the miracle extends to all the Sonship when you do not understand the miracle itself? One attribute is no more difficult to understand than is the whole. If miracles are at all, their attributes would HAVE to be miraculous, being part of them.

Might miracles not be the natural and inevitable result of caring enough about your Brother to cut through your own intellectual crap that gives you all the reasons you don't need to *actually* relate to your Brother so that you can, in your Realness, address the need so that the need is met. You see?

Love's gotta come out! And you know what? I've said it before in so many ways: Love is pretty meaningless where it's not needed. "Oh yes, I know, love is needed everywhere and Love is everywhere—Love is omnipresent. Yes, I know that." But there are places where it doesn't seem to be because to one degree or another all of you are not seeing the Presence of God everywhere. And so the Presence of Love needs to be shone like a Light, where it seems not to be. It needs to be brought to the wound or the distress, not to confirm it, but to address it so that it's healed.

Needs are the hotbeds of miracles. Needs are where miracles are surfacing if they are not denounced or denied or discounted, if they're looked at squarely. If they are looked at squarely, that does not constitute false empathy . . . Oh, unless you agree with what you see and if you commiserate with the one who is suffering—now *that's* empathy. But to be clearly aware of the need and to be clearly aware of the fact that the need is an illusion that your Brother needs to come out from under and be free of, that's not empathy. That's knowing the truth. You know: ***Ye shall know the truth and the truth shall make you free.***²

Oh, if a Brother is in need, sometimes everyone gets a little self-righteous. "You know, I don't like to hang around people who are always in need. Oh, you know . . . needy people . . . oh, they can be a real bore. Wow . . ." Or, they could be a hotbed of a miracle!

You will never Wake up . . . the holy instant will never move you suddenly into your Awakening if you think that needs are beneath you or something you dare not look at, or the consideration of which has nothing to do with ***A Course In Miracles*** or any other teaching.

Find your Love. That's what I'm saying. Don't hide it. Don't withhold it. And remember to value the evidence of need, because need is where the miracle is going to occur. The uncovering of wholeness is what the miracle will accomplish. Where wholeness is already in place, no miracle will happen.

Am I scolding anyone? No. I'm trying to make utterly clear where Love is needed, what your Love is for, and why you practice the two-step and the holy instant. There's no point in practicing it in a place where it doesn't count.

Now, you could say that everything I've shared is totally self-serving because of what I'm going to say next. It's not! I have been teaching . . . I have been disclosing to you more about the purpose and function of the holy instant and more about what its practice means, so that no one offhandedly overlooks the very place where the miracle awaits you.

Now, I must share once again that there is a need that the Foundation has in order for Paul and Susan and Chris and Judy to do the work that is done—to make these sharings possible. It cost money. It requires support. There is need. When the need is not met, the experience is not pleasant. And you could say the situation becomes a hotbed for miracles.

And you could say, "Well, . . ." like the Pharisee walking by on the other side of the road, "Well, if Paul had a better sense of unlimited wholeness, there would be no need." That's a convenient way to say, "I don't want to be involved. I don't need to be involved. Joining means nothing here." But I promise you it does.

A short while back a call for help was put forth and much Love was expressed, much joining occurred, much was shared. Thank you. It was appreciated. It was put to work. Comfort was experienced. Love moved in both directions. Please be willing to give some attention to Paul and Susan and Chris and Judy.

The Foundation does not support Chris and Judy, but Chris is reimbursed for the experience and excellence he brings to making these broadcasts available, and the audio and the web site and the servers that the web site is on.

Keep your feet on the ground and your perspective clear enough and loving enough to keep alive what you love that's happening here, so that it may continue to be extended without suffering for those who are engaging in extending it.

I love you. I love you all. And I look forward to being with you next time. And I thank you for listening.

A Course In Miracles (reference pages)
Chapter 16 – Section – THE MAGNITUDE OF HOLINESS
¹ *Sparkly Book – p.380 / JCIM – p.160 / CIMS – p. 320*
Chapter 16 – Section – THE POWER OF HOLINESS
First Edition – p. 309 / Second Edition – p. 332
² *John 8:32*

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If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 30th 2010

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

You know, every once in awhile it's necessary for me to refresh a point . . . that point being: That you will not *understand* your way into the Kingdom of Heaven. And to be even more pointed about it, you *cannot* understand your way into the Kingdom of Heaven.

As I've said, you will *feel* your way in.

Now the reason it's necessary to remind everyone of this is because you are educated with the purpose in mind of understanding. Why? Because understanding gives you control. Understanding, you think, allows you to function in an orderly manner that has orderly results. Because you believe that the universe functions according to orderly laws, which when understood allow you to be a presence of power—a presence of power that makes you safe. And if you are generous, it's a presence of power that you can use to help others be safe.

As a result, you find a wonderful book like *A Course In Miracles* or many other books—spiritual books—and you devour them for the purpose of digesting what is being said so that you might *learn* and therefore understand.

What does learning mean? It means that something has come to your attention that was unknown to you before and you digest it, you embrace it and you commit it to memory. That's really what it means. It becomes a bit of information, which when added to other bits of information, constitute an

intelligent configuration of ideas that allow you to function in the future dependably, intelligently, successfully and beneficially.

Now, learning is a process that ends up with a result. The result is called, "What you have learned." And "What you have learned" is a memory—is stored away for future use.

To the degree that you depend upon the learning, to the degree that you live in the present based upon what you learned in the past, ***you are not present*** in the moment you are in with ***innocent eyes***. In other words, with eyes capable of seeing the newness of Creation, of seeing what is actually going on instead of the concept you have about what is going on.

This section that we're beginning to read tonight is difficult to understand because it's going to explain that you cannot understand your way into the Kingdom of Heaven. It is going to illuminate the fact that in order to understand, you have to abandon understanding.

Now, what makes it more difficult, we could say, what makes it worse is that it makes it very clear that you don't have a capacity to understand and you must be willing to abandon the idea that you do. In other words, you must arrive at a point where you understand that you are incompetent. Not a pleasant thing to do. Not a thing one would dig into. Definitely something one would avoid—distract themselves from.

Now, until you are willing to acknowledge that you in your own right, you as an orphan, as we have been speaking, have no capacity to understand Reality, you have no capacity to grasp your Father's Point of View—God's Point of View—because you have abandoned it, avoided it, denied it and disowned it, that's what causes you to be an orphan or to have an experience of orphanhood when you are actually the holy Son of God.

Until you arrive at the humiliated place of acknowledging that you don't know, you won't genuinely ask to Know the truth. Until you arrive at the point where you're willing to consider the possibility that you don't know and that you, as puny little you ***can't know***, not until you reach that point will a miracle occur. Not until that point will the influx of the Father's Point of View, the truth, enter in your mind and dawn on you. Not until that point will your Sonship register with you. Not until that point will you know that you belong, that you fit in, but not as an independent separate entity.

Now, this section, which we actually started the last time we were together, is entitled:

THE MAGNITUDE OF HOLINESS ¹

And I'm going to start back at the beginning and I will do a lot of reading tonight with perhaps not as much talk, at least the part we've discussed.

You still think holiness is difficult because you cannot see how it can be extended to include everyone. And you have learned that it must include everyone to be holy. Concern yourselves not with the extension of holiness, for the nature of miracles you do not understand.

Now, that is not a criticism. That is a fact. You, as you presently experience yourself, do not understand. You as the orphan, the dissociated one, do not understand. But it's not a criticism. It's a point to accept as though it is a constructive building block toward an intelligent realization that ***will*** remind you of the truth of you because you've let the Father reveal your Mind to you which is His Mind, in a manner that registers with you and that you can "understand," grasp the meaning of without misinterpreting it.

Concern yourselves not with the extension of holiness, for the nature of miracles you do not understand. Nor do YOU do them. It is their extension, far beyond the limits you perceive, . .

. . . from your present narrow-minded perspective . . .

. . . that demonstrates you did NOT do them . . .

. . . miracles. But you have done them. But the fact that they were so much more extensive, so much more all-inclusive in incredible ways that you would never have thought to pull together as part of the "miracle." That's what demonstrates you did not do them.

Why should you worry how the miracle extends to all the Sonship when you do not understand the miracle itself? One attribute is no more difficult to understand than is the whole. If miracles ARE at all, their attributes would HAVE to be miraculous, being part of them.

Miraculous. What does that mean? You might say it means, surprising—magnificently surprising, not negatively surprising.

Now, there is a tendency to fragment and then to be concerned about the truth of just a little part of the whole. Let's say that you're confronted with a problem and you've been listening to me and you actually practice the two-step—you hesitate before you act on your best spontaneous memorized judgments and you reach beyond your memory banks and you ask, "Father, what's the truth here? Father, what needs to be known here?" And then, as

you're listening quite openly, you get the feeling that the answer is going to be far more inclusive than you thought and therefore, probably not understandable.

"Where should I take my wife out to dinner for our anniversary?" And as you begin to listen . . . wide open . . . including the possibility of catching a plane and flying to Paris to go to a special restaurant—I mean, that open. And as you listen, you think, "Uh-oh, she's been having a little indigestion lately and so whoever's going to answer me, you might better take that into consideration when you tell me where the appropriate place is . . . Oh-h, and maybe, you know, it might mean we have to get some new clothes for her if we're going to a really nice place."

And you begin to fragment it. And the purpose is to pull the answer down to a smaller and smaller size, embracing less and less because it will be easier to understand the little part and by considering all the little factors—all the piss-ant little factors—that you can, rather than listening for the big answer, for the simple answer that the Father knows fits and would bless and would be enjoyed and would make for a wonderful loving anniversary. Instead of that, you try to take care of all the little parts to make sure that they are right. Why? So that your wife won't be disappointed with you when you say, "I would like to take you out to dinner at such-and-such a place on our anniversary."

There is a tendency to fragment, and then to be concerned about the truth of just a little part of the whole.

The description I gave could be applied to many things. It's a tendency that you have to not let in the whole. But guardedly let in the little parts that will build up to the whole.

You know what? It's an exercise of control. It's still an assertion of the tiny orphan sense of self. It isn't an ***abandonment*** to the Father. It isn't really saying, "Father, what is the truth here?" You say, "What is the truth about what she will like? What is the truth about what she won't like?" You see? Not like, you know, "What is the wonderful truth that we will enjoy beyond anything I could come up with as a result of being careful . . . careful . . . careful . . . careful?"

There is a tendency to fragment, and then to be concerned about the truth of just a little part of the whole. And this is but a way of avoiding, or LOOKING AWAY from the whole, to what you think you might be better able to understand. For this is but another way in which you would still try to keep understanding to YOURSELF.

You see? You want to be the “understand-er.” You want to be the one who has the understanding. You want to be the one who came up with the understanding. You see? You want to keep it to yourself. You want to keep it as a personal possession because then it becomes part of your personal authority in being successful by the intelligent use of your understanding—the intelligent use of your memory banks.

When you listen for the truth, the Father isn’t going to give you an intellectual process. The Father isn’t going to give you a string of words that express certain concepts that will be ***the answer to that question*** for all time—forever permanently the answer.

You see, the Father’s answer to everything is Love. I mean by that, that the Movement of Love that the Father Is, has meaning. And the meaning elicits words. It is as though the Movement of Love clothes meaning with words. But the words aren’t the point. It’s the Meaning that’s the point. It’s the Love that has been given form at that point.

But I want you to understand that the Movement of Love is like a breeze that moves through the hills and the valleys and graces the blades of grass or the leaves on the trees or the boughs—the branches of the trees—in different ways. It’s the same Movement of Love with different meanings, because the tweaking of a leaf is not the answer as opposed to the bending of the grass being the answer, even though in both cases it’s the breeze—it’s the Movement of Love. You see?

I may be approaching this obliquely, but I must get past your intellect subtly.

What I’m talking about here has to do with the magnitude of holiness and why you don’t understand the magnitude of holiness. It’s because you’re taking holiness as you might take love—the Movement of Love—and you’re taking the way that Movement drapes itself in words so as to take the words as though they are the point.

You take the word, and like the breeze moving through the hills and the valleys, it’s like the tweak of the leaf. You take the tweak of the leaf as though that movement, that sharpness is the answer. And as a result, you don’t see that it’s the same Meaning as the bending of the grasses—the tall grasses. Because the bending of the tall grasses isn’t the point either. You see?

The minute you focus in on the tweaking of a leaf or the graceful bending of a blade of grass, and you focus in on that, you lose the magnitude. The magnitude of what? Of the breeze . . . of the Movement that clothes its presence in all of these various, we’re going to say, effects. You see?

The minute you narrow it down to this or that, you've lost the magnitude. And therefore, you don't grasp the magnitude. And when it's presented to you, you don't see it. Magnitude is moving. And you say, "Oh-h, it's a tweaking of a leaf. . ." and somebody else says, "Oh-h, it's the bending of a blade of grass . ." and you've missed what's actually happening.

Why? Because you tried to understand instead of *feel*.

Bear with me because this needs to be understood, [chuckle] it's meaning needs to be grasped so that you will ultimately be willing to abandon the gathering of and the memorizing of "understanding." You see?

You say, "Oh-h, the Movement of Love is the tweaking of a leaf. And now I know, whenever I see the tweaking of a leaf, it will be Love." You see, "Tweaking, that's the Love." No. The Love is the Movement of Presence that moves kindly, that moves infinitely and is touching everything in every hill and valley in all of the vastness of space and all of the various environments, you might say, of different planets.

Mind you, right now what's happening? Is it Paul speaking? Is it Raj speaking through Paul? Or is it a Movement of Love that has magnitude? Am I speaking to those of you who have tuned in and are listening? Am I speaking to those of you who, at this moment, are listening to a recording that you downloaded, and is that it? No. While I'm speaking at this very moment, I am speaking wholly. I mean by that, that all of the Brotherhood is experiencing the Movement of Love together with the specific intent of everything I'm sharing. And it is a joyous thing for all of Them to be experiencing.

Mind you, at the same time that all of the Brotherhood, everywhere infinitely, is experiencing the Movement of Love that is specifically identified as me speaking right now, they are also fully aware of all the Movements of Love that everyone of the Brotherhood is engaged in at this moment, infinitely.

So, those of you on your planet who didn't tune in tonight who never heard of Raj, are blessed by and touched by the Movement—the breeze—of the Movement of Love that I am being. There's the magnitude. You do not have to understand how it happens. But you do need to know it happens. And you do need to know that letting yourself be the place that Love infills so that you can share it, is much greater than you think. It has magnitude. It is omnipresent.

You may not understand how it works, but I am expressing it intelligently enough for you to dare to experiment, for you to dare to embrace and embody and we'll say, practice the two-step, practice what I'm talking about, so that

you might, along with those you are caring about, be blessed by a miracle—be blessed by healing. And as a result, discover that indeed, miracles happen without your understanding them from the orphan mind-set.

Now let's continue here:

[Raj did not read] A better and FAR more helpful way to think of miracles is this:]

You do not understand them, . .

. . . miracles . . .

. . . either in part OR whole. Yet you have DONE them. Therefore, your understanding cannot be necessary. Yet it is still impossible to accomplish what you do not understand. And so there must be something in you that DOES understand.

Not as complicated as it sounds. The something in you that does understand is the Holy Spirit. It's that which is nothing more than your right Mind, which you are currently ignoring in its entirety in favor of having this tiny private selfhood that is a small circumscribed part of the totality of you. You see?

. . . it is still impossible to accomplish what you do not understand. And so there must be something in you that DOES understand.

You see, the difference though is, that the orphan you—the orphan that you pretend to be—wants to be the creator of a miracle. And you want to be the creator of a miracle by having an understanding of how things work—a concept that you can endorse by your will, and hold to, and cause to happen. But a miracle only happens when that sense of yourself that tries to accomplish its sense of what a miracle ought to be is set aside—is abandoned temporarily—and you are willing to reach beyond this sense of self that you have of yourself and you ask for that which has greater knowledge than you to reveal it to you.

Now you can ask the Father, but the Father has already answered by providing the Holy Spirit—which is nothing more than your right Mind. And the Father provided it before you decided to be an orphan. [chuckling] You're not going to get something that you never had before, called your right Mind, you're simply going to be re-minded, you're going to be re-introduced to your Mind, to your Wholeness.

And when you do that, miracles will occur. But you won't ask, "How did I do that?" You will glory in the miracle. You will rejoice along with those who

shared in it. And you will not say, "I'd better find out how I did that so I can do it again," you know, and therefore, create a little bit of knowledge, a little bit of learning that gets stored away for future use. Because you see, the breeze blows, and at this moment the leaf moves that way and the next movement, perhaps it bends like the long blade of grass. You see?

And so, you want to know the truth now, now, now, now. And so you're going to have to listen, listen, listen, listen, with innocence, innocence, innocence, innocence.

The moment you say, "I'm going to pull this from my memory and use it as the appropriate response now," you've lost innocence. Your mind is not clear, it's being cluttered by things you've collected and the things you've collected are like dust on a window that inhibit your seeing clearly, the view—what's really going on.

To you the miracle CANNOT seem natural because what you have done to hurt your minds has made them so UNNATURAL that they do not remember what is natural to them.

You see? You become very committed to the gathering of information and knowledge and understanding and storing it away as though what was the answer yesterday is the answer today . . . is the answer now, is the answer now, is the answer now. No. The answer is an ***actual connectedness*** with now, which is the Movement of Creation as God is being it now—forever fresh.

And when you are TOLD about it, you cannot understand it.

Now, I know that right now what I'm saying is not understandable to some of you. "I don't understand it. It doesn't make sense." Okay . . . okay, that's good. But don't feel bad about it. Let yourself be in that "not knowing place." Because in that not knowing place that you accept for yourself—instead of fuss about—you will become susceptible to insight, you will become susceptible to revelation, you will become susceptible to inspiration. You see?

The recognition of the part as whole, and of the whole in every part, is PERFECTLY natural. For it is the way God thinks, and what is natural to Him is natural to you.

[Repeats] The recognition of the part as whole, and of the whole in every part, . .

You can understand that in this way: In terms of holograms, because you can have a picture . . . a holographic picture, where you can see everything in three-dimensional relief and you're looking at, like a film strip—a large acetate picture. Now, if you take and cut the corner out of that picture and look at it,

you'll see everything that's in the large picture—in the large hologram, in this little tiny part that you just cut out away from the hologram—the whole is in the part and the part is the whole. You can understand that experientially, but maybe not intellectually.

The point is this: You're not alone. The point is, that if you're part of the whole, the whole is in you and you are in the whole and that is why, when you know the truth, when you allow the Movement of Love—the breeze—to move through you and you rejoice in it, all of the Brotherhood rejoices.

And I'll tell you something else, every leaf, every tree, every rabbit, every porcupine, every *thing*, even the rocks rejoice. [chuckling] I'll tell you, the rocks haven't forgotten the Movement of Love. The rocks haven't forgotten the magnitude of the holiness of All.

Wholly natural perception would show you instantly that order of difficulty in miracles is quite impossible, for it involves a contradiction of what miracles mean. And if you could understand their meaning, their attributes could hardly cause you perplexity.

I invited everyone the last time we spoke, to participate in an act of unity in the expression of help for those in Haiti. I invited you to be part of the addressing of a situation through an actual act of giving that you might otherwise have felt unable to be an effective contributor to. "It's too overwhelming. What can I do—hundreds of thousands of people homeless, hundreds of thousands of people suffering anguish, loss, lack of peace, fear for having no food, fear for after shocks . . . fear . . . fear . . . fear."

What can you do? Well, as an orphan, nothing. And as long as you see yourself as an orphan, not only will you think you can do nothing, you will be inclined to neglect to do what you could actually do. And that's missing the whole point.

THE MAGNITUDE OF HOLINESS

The Magnitude Of Holiness—I'm going to say the power of the wholeness of Creation—will only be illuminated when Love is expressed, when extension is made. And so the call is for every one of you to get in that frame of mind, I'm going to say, where you feel the rightness of making extension, no matter how incompetent you feel.

The situation has been so grave and so great that not only the people in Haiti feel powerless, but anyone else who cares feels powerless. But I'm going to tell you something: That feeling of powerlessness is the threshold of a miracle because the minute you say, "I do not have the means as a puny little orphan

to help in anyway," and you **believe** it and you abide with it rather than kicking against the pricks and fussing about it and being upset about it and jumbling up your mind with anger, you will find in that awful sense of incapacity, which feels like humiliation, that you're actually in a state of humility. And in that state of humility the Father can act, the miracle can happen, the sudden shift of perception can occur, because you in your accepted incapacity, are bringing no force of personal will into play.

This is very important and it has to do with the magnitude of holiness. Because you will not experience the magnitude of holiness until you abandon, and I will say, the inconsequentiality of tininess, even though to you tininess is extremely stimulating and gives you the gumption to get bigger.

You HAVE done miracles, but it is quite apparent that you have not done them alone. You have succeeded whenever you have reached another mind and JOINED with it.

It's happened whenever you cared enough to connect without bringing your will into play for whatever reason. It's usually accidental. And that's just fine.

When two minds join as one and share one idea equally, the first link in the awareness of the Sonship as one has been made.

But, please understand, this is not talking about two minds joining as one and sharing an idea that you came up with or an idea that the other fellow came up with independently. It's talking about sharing an idea together that was insightful, that was what was revealed as a result of engaging in the two-step and saying, "Father, what is the truth here?"

When two minds join as one and share one idea equally, the first link in the awareness of the Sonship as one has been made.

You see? Two little orphans joining with each other doesn't bring about a link in the awareness of the Oneness of the Sonship. It's just a partnership of two lonely little orphans. You see?

When you have made this joining, as the Holy Spirit bids you, . .

. . . because you've stopped, you've hesitated, you've done the two-step, and you've asked, "What is the truth here?" . . .

. . . and have offered it to Him . . .

. . . the Holy Spirit . . .

. . . to use as He knows how, . .

. . . listen to this . . .

. . . His . . .

. . . the Holy Spirit's . . .

. . . natural perception of your gift enables HIM [repeats] enables HIM to understand it, . .

. . . not you, it enables the Holy Spirit to understand it because it's been a gift without strings from you—nothing to interfere.

His natural perception of your gift enables HIM to understand it, and YOU to use His understanding on your behalf.

Do you see that all the way through this you never arrive at a point where you've got a little bit of understanding that gives you a little bit of an edge in the future? No. Right up to this point:

His natural perception of your gift enables HIM to understand it, and YOU to use His understanding on your behalf.

Sort of puts you in second place, doesn't it? You can carry out His orders. You can carry out His clarity. Yes, that's the good news. That's the point. The point is to Know the truth. The point is to not be distracted by the twitch of the leaf or the graceful bending of the grass, but to experience the Movement of Love—the breeze—and know that *that's* the Movement of God—the Presence of God. That's the point.

It is impossible to convince you of the reality of what has clearly BEEN accomplished through your willingness . . .

. . . not through any skill you have, not through any power—personal, private power you exercised—but that it's clearly been accomplished only through your willingness.

It is impossible to convince you of the reality of what has clearly BEEN accomplished through your willingness as long as you believe that you must understand it, or else it is not real.

You see? This is so insulting to the ego. You don't have to understand anything in order for it to be real. What is real is real whether you understand it or not.

You think your lack of understanding is a LOSS to you, and so you are unwilling to believe that what has happened is true.

You're unwilling to believe that the miracle that happened is true. Why? Because you haven't been able to glean from it the fact that will constitute a little bit of understanding that you can file away for future use, in order to have control and power and stability in your private little selfhood and in the conflicted world you see because of your private stance, even though it's the Kingdom of Heaven, unconflicted.

You think your lack of understanding is a LOSS to you, and so you are unwilling to believe that what has happened is true.

Oh, maybe you think it's real, but it was a fluke. And you can't afford to go through life waiting for flukes to happen. [Laughing] You need to be able to take positive control through the use of learning. And when you say that, and you identify a miracle as a fluke . . . oh wow, you missed the understanding that's there to be had, which was, that understanding has nothing to do with it. And the miraculous—the wonderful, glorious miraculous—that it's your pleasure to be experiencing, is available to you and your understanding not only has nothing to do with it, you need to stop bringing the intent to understand into the picture.

Again:

You think your lack of understanding is a LOSS to you, and so you are unwilling to believe that what has happened is true. But can you REALLY believe that all that has happened, even though you do NOT understand it, has NOT happened?

It's a good question.

Yet this is your position.

You claim it all the time. You say, "It didn't happen." It didn't happen in the significant way that I'm talking about. "Oh, it was significant. The transformational healing was incredible, but nothing dependable. At the moment it's easy for me to grasp that there may be a God. But you know what, it also could have just been the turn of events, fate could have been just stacked that way in this instant."

And you undermine and undo the miracle. And you keep yourself searching for more understandings that you can tuck away to use in the future.

You would have perfect faith in the Holy Spirit, and in the effects of His teaching, if you were not afraid to ACKNOWLEDGE what He taught you.

You see? Oh, I know, you're willing . . . you think you're willing to acknowledge what He would teach to you. But you can't really dare to honor it fully, because if you're going to take what He teaches you, you're going to have to abandon what you've learned and what you've taught yourself. And that's going to put you in a position of second-class-citizen who exercises no competence of his own. And that's awful. That's unacceptable.

You would have perfect faith in the Holy Spirit, and in the effects of His teaching, if you were not afraid to ACKNOWLEDGE what He taught you. For this acknowledgement means that what has happened you do not understand, but that you are willing to accept it BECAUSE it has happened.

You see? You can accept the tweaking of the leaf and the graceful bending of the long grasses, not as answers in themselves, not as ultimate things in themselves, but as indicators of the presence of the Movement of the breeze—as evidence of the Movement of Love because the evidence is there—which means, because ***there is a God.***

It is so important for you to understand that studying this ***Course*** or any other system of religious education is not for the purpose of acquiring knowledge to be stored away as permanent answers. It's to be used to abandon your committed practice of gathering information so that you might become respectable and all of the other good things an orphan tries to become. And be willing instead to say, "Father, what's the truth here? Father, help me to feel the Movement of Love that looks like this. Because I know that the Movement of Love is the Meaning, is the Presence of You Being Creation.

"I am willing to abandon my competence as a puny little orphan so that I might come into a clear awareness of myself as the holy Son of God, whose holiness is of great magnitude that embraces and includes everything in All of Creation. I want to have that experience of what I truly already am. And I want to have that instead of what I think I might be able to create as an identity for myself in the absence of being the holy Son of God and in the absence of being holy at all and therefore, in the mental frame of mind in which magnitude cannot be experienced and will not exist because of my infatuation with inconsequential tininess."

I love you all. And I look forward to being with you next time.

And now you know that that was a universal sharing of appreciation and love. Absolutely everything in the universe, because of the magnitude of holiness,

was embraced by that expression of Love and felt it whether some parts of that universe were willing to acknowledge and accept it or not. And your Presence, your very Being in this very moment, your existing in this moment is a universal event . . . as is mine.

A Course In Miracles (reference pages)
Chapter 16 – Section – THE MAGNITUDE OF HOLINESS
¹ *Sparkly Book – p.380 / JCIM – p.160 / CIMS – p. 320*
Chapter 16 – Section – THE POWER OF HOLINESS
First Edition – p. 309 / Second Edition – p. 332

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 6th 2010

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

It's an interesting thing. Whether you know it or not, whether you remember it or not, every single one of you, every one listening to my words at this moment, has [been] at some point in your lifetime, no matter how young you might be, the cause of a miracle, if I might put it that way—the facilitator of a miracle, the one who allowed innocence to be present in his or her mind and, as a result, [has been] an “agent for change,” as I've used the phrase—so much so, that someone else was most significantly blessed by you.

Some of you can think of at least one such incident that has happened in your lifetime. An incident in which something you couldn't have planned happened that lifted a great burden—physical, mental, emotional—from someone else. An event that you could probably only best describe as an experience of inner illumination, not necessarily of anything specific, it may just have been a feeling of infiniteness. It may have been an experience of being bathed in light that was embracing you in a most loving way. It may have been a point at which on some part of your body, a fragrance came forth that was not the result of after-shave lotion or perfume, a fragrance that was never applied to your body by you.

Now mind you, these are the sorts of experiences you might have found yourself having at a point in which another was suddenly released from bondage, we'll say. And what I just described was for you, or had for you, nothing to do with directing your thought or your energy toward your friend or acquaintance, or the one who was blessed. And yet it was obvious that

there was a relationship there between you and them at that point at which the miracle occurred.

Most of you will say that that may only have happened once. It certainly wasn't very frequent. Some of you who don't remember having had that kind of experience are blocking the memory. Why? Because when it happened, it drew attention to you in the form of gratitude—such gratitude that you found yourself embarrassed by being the focus of attention relative to an incredible thing happening. It made you feel self-conscious. And so, the best way you could handle it was to back away and then push it out of memory.

I promise you that even if you don't remember events happening like this, those people in your lives who were blessed have not forgotten it to this day. They know you were part of the blessing.

Now why am I mentioning this? I'm mentioning it because not many of you think you are participants in miracles. Your mindset—the orphan mindset, the mindset that doesn't recognize itself as the holy Son of God or the holy Daughter of God—is uncomfortable with anything that smacks of the Reality of God, such as a miracle.

“Uh-h, leave that to the healers, leave that to the ministers.” As for you? No.

But you know what? To the degree that you don't allow yourself to be comfortable with miracles, with being a significant “other” in someone's life, ***you are denying who you Are.*** You're denying that you're the holy Son or Daughter of God. You're willing at that point to settle quite comfortably with just being a human being living out his or her lifetime and perhaps, having a certain degree of comfort or smoothness to that lifetime because of your spiritual studies and your spiritual understandings which we talked about last week.

In other words, as a general rule, you avoid being associated with holiness. And it's very important for you to recognize that.

To the degree that you find it difficult to have the meaning of holiness applied to you, to that degree you are holding fast to the orphan mentality. Specifically, you are holding fast to being one who is ignorant of his Father, Father-Mother, God.

Now, as we continue in the Book here, it says:

How can faith in reality be yours while you are bent on making it unreal?¹

Now, if I hadn't shared what I just shared, you might have said, "Oh-h, what do you mean I'm bent on making Reality unreal?"

Well, this is the way you're bent on making Reality unreal: When you don't want to have the meaning of holiness associated with you, who Are a holy Son or Daughter of God—and that **is** your Reality—you're making that Reality unreal.

"Oh-h, it would be very nice to just be able to brush my holiness under the corner of the carpet, or under the pillow or in the closet, out of sight."

But you know what? [chuckle] The unholy sons and daughters of egos die. The unholy daughters and sons of the ego become ill. The unholy sons and daughters of the ego—of a private self-originated authoritative mind—suffer sin, disease, death, hardship, lack, stress, plagued with prejudice and hate and fear. Yeah, it really is a lot easier to ignore one's holiness. I understand that. Yeah, you get along quite well in your suffering sense of reality.

But we're talking about Waking up, aren't we! That's the whole point. The whole point is discovering that Reality is Real. And that the Reality that is Real is different from the one you've been identifying with. And therefore, Waking up is going to constitute a considerable change in your mental makeup—your attitudes, your atmosphere.

When you get up in the morning, how often does it occur to you, how many mornings a week or a month does it occur to you to be curious: "Wonder what the miracle is I'm going to see today? I wonder what miracles I'm going to experience as a result of my letting go of control and authority over my day? I wonder how many miracles I'm going to experience as a result of asking for the Holy Spirit's perspective?" . . . the perspective of that which is nothing more than your right Mind.

And yet this is what needs to happen. These are the thoughts and ideas that need to be crossing your mind. There need to be lights going on during your day that say: Look! Look! Look for that which goes beyond your present concept of what you're seeing! Look for what God is Being there, right where you think something material is going on.

You **want** your day to be filled with new, **correct**, true perspective that constitutes a direct experience of Reality, meaning the Presence of God right here.

You know, as long as you acquire a spiritual perspective, as long as you are a human being growing older—first growing up, which is very intriguing and you look forward to it, and then growing older in which you abandon looking

forward to the newness, because you associate growing older with newness fading. And this is the way you walk around every day. And this sense of yourself is the one that picks up ***A Course in Miracles*** and reads it and finds himself or herself nourished—provided with an experience of peace ***in the midst of getting older.***

And I want this to stop! I want ***you*** to want this to stop!

Because the reason for learning of God and of your Sonship or Daughtership—of your true Identity—is so that growing older stops. So that sin, disease and death disappear. So that hate and suffering and jealousy that consumes you and debilitates you, leaves your mind—simply doesn't come up—as a way of being aware.

The truth isn't supposed to be a means of being comfortable in a life of suffering.

The Holy Spirit, that which is nothing more than your right Mind, is intent on reuniting the little separated—imaginatively separated—sense of self that you are embracing, back into the whole of your Self. And it's only a shift of perception away . . . it's only a shift of perception away.

Now, you say, "What is that shift of perception? Tell me what it is. I'll gladly embrace it!"

Well, it's a shift of perception that occurs when you abandon all sense of authority that you think you personally, privately have. It's a shift of perception that occurs in a moment of humility, which means, in the absence of arrogance and in the absence of ***confidence***—confidence born out of personal experience.

You know what? Invulnerability is the divine equivalence of ***confidence born of experience.*** Invulnerability is the state of being when you are in humility, when you are not holding yourself apart from God—from your Father, from your Source.

Remember, the holy instant is where the laws of God prevail. The holy instant, in the silence, is the moment in which a shift of perception can occur because there's no self-will blocking it. Humility is what you could call, silence—silence of human will.

Now this means that right here in this world, as you go through your day, you can experience invulnerability on the freeway, in the middle of an accident, or working with sharp knives in the kitchen, or carrying hot liquids. Invulnerability is available to you when you engage in those activities in

humility. Invulnerability, the absolute incapacity to be damaged—injured, altered from your divine originality that the Father is being as You, in every single moment. Now ***that's*** significant! Far more significant than the way I used the word, "significant," just now.

It's worth reaching for. It's worth practicing the two-step for.

So again:

How can faith in reality be yours while you are bent on making it unreal? And are you REALLY safer in maintaining the unreality of what has happened than you would be in joyously accepting it for what it is, and giving thanks for it?

No of course not. In maintaining that no miracle really happened or you'd rather not look at it because it embarrasses you to be involved in that, or you'd really rather not be thought of as being holy, you'd really rather not look at yourself and have to willingly embrace the totality of what the words mean, "holy Son of God."

. . . are you REALLY safer in maintaining the unreality of what has happened . . .

. . . those miracles that have happened in a moment of humility . . .

. . . than you would be in joyously accepting it for what it is, and giving thanks for it? ? Honor the truth that has been given you, and be glad you do not understand it.

Mind you, in every case where you were an agent for change, even those cases where it might seem that you were consciously contributing to change, of benefit, it was the Holy Spirit that moved—the Holy Spirit that moved in you and the Holy Spirit that moved in the one that was blessed with you. And it wasn't any skill or power you had. And it happened not because you understood it, but because in the moment of humility, the Movement of God—the breeze moving through the hills and the valleys—was able to be ***felt*** because it wasn't interfered with by arrogance in any form.

Understanding had nothing to do with it. And understanding will never have anything to do with it. But learning how to be in the flow of your Being, learning how to be in the flow of the Movement of Love . . . by what? Engaging in humility. Engaging in an absolute lack of arrogance. In every case, that will exhibit your holiness. And it will exhibit the Presence of God and it will confirm reality as Reality rather than the misunderstanding of Reality that everyone has been going around confirming and believing.

Honor the truth that has been given you, and be glad you do not understand it. Miracles are natural to God, and to the One Who speaks for Him.

Who is the One that speaks for God? Well, as long as you're claiming not to be the holy Son of God, it isn't going to be you, is it?

But it ***is*** going to be You. It's going to be the Holy Spirit, that in you which is nothing more than your right Mind—the Presence of God.

[par.]

So . . .

Miracles are natural to God, and to the One Who speaks for Him.

. . . the Holy Spirit.

For His task is . . .

. . . what? . .

. . . to translate the miracle into the knowledge which it represents, and which is lost to you.

His task is to translate the flow of the breeze through the hills and valleys gracing and caressing everything on its way in ways that have effects on it and translating the effects, we'll say, into a clear awareness of the Movement of Love that is actually happening, so that it isn't obscure to you.

Again:

***Miracles are natural to God, and to the One Who speaks for Him.
For His . . .***

. . . the One who speaks for Him . . .

. . . His task is to translate the miracle into the knowledge which it represents, and which is lost to you.

Why? So that it will no longer be lost to you.

Let His understanding of the miracle be enough for you, and do not turn away from all the witnesses that He has given you to His reality.

In a way, you don't see the Holy Spirit move. The Holy Spirit in a way is very much like the breeze—the Movement of Love. But when, in a moment of

humility—an absence of arrogance—you are willing to be present without manipulation of any sort, the Movement of the Holy Spirit can register with you and a miracle occurs, healing occurs, blessing occurs, release from bondage occurs and someone is blessed and you are blessed. The Presence of God has been confirmed and the Presence of the Holy Spirit has been confirmed.

Now, here's the hard part to take: The Presence of the Holy Spirit that has been confirmed, has been the Presence of what You divinely Are, confirmed. Uh-oh! The Presence of the holy Son of God that you Are has been confirmed. You see?

You are not going to Wake up without being involved. You are not going to Wake up without being blessed. Awakening is not going to occur without you being changed from the tips of your toes. Where you won't be reluctant to realize and know and embrace the fact that you Are the holy Son of God. And that it's your good fortune to have as your right, and even your obligation, I'm going to say, to live in this world as a holy Son of God, as the presence of holiness.

I know some of you are feeling uncomfortable at these words. You think you're going to stand out like a sore thumb.

Well, let me ask you this: If you're walking down the street tomorrow knowing you're the holy Son of God, well, something outlandish will happen. Anybody who's near you will be near someone who's not sick [chuckling] or they'll be walking past someone who isn't full of fear. They'll be walking by someone who has a full head of hair. Really outrageous, right? They'll walk past someone who's incapable of being reactive or misinterpreting what they might be doing. Really outlandish. They'll be walking past someone who will **never die**. They'll be walking past someone who apparently is in the prime of their life—not overly young, not overly old. They'll be walking by someone who's rather good-looking because symmetry and balance is there in everything about them. No. You know, you'll probably go unnoticed, except that your presence will be a blessing.

So let's stop using these silly excuses for not Waking up, for not embracing the idea and the reality of holiness and the magnitude of holiness and therefore, the magnitude of **your** holiness. Let's stop using silly arguments for **delaying** the embrace and embodiment of your holiness. And in the process, you'll stop denying God. And in the process, God will be confirmed in the world . . . ***“Thy will be done.”***² Oh, many of you say it everyday: ***“Thy will be done on Earth as it is in Heaven.”*** Oh, wait a minute. On Earth, here . . . now? No, no, all that stuff for after you die in the by-and-by?”

You know what? If your invulnerability becomes yours, if your symmetry and balance becomes yours, if your wholeness becomes yours, what in the hell are you bulking at? What are you delaying for? What self-righteous reason could you possibly have that justifies *suffering* a moment longer?

Continuing:

Let His understanding . . .

. . . the Holy Spirit's understanding . . .

. . . of the miracle be enough for you, . .

. . . whether you understand it or not . . . no, even though you don't understand it.

Let His understanding of the miracle be enough for you, . .

. . . yield to it. Just let it be and let it be that which affects your presence at every moment, every day in the here and now.

. . . and do not turn away from all the witnesses that He has given you to His reality.

Do not turn away from the blessings that have occurred for others in your life because you were there in a moment of innocence and humility with them—the healings, the transformations that have occurred. Don't turn away from them. Those are the witnesses. Those are the leafs tweaking and the long blades of grass gently arcing in the breeze. And they say the breeze is here. And these blessings that have been extended from your presence have confirmed that your holiness is here . . . that your holiness is here . . . that your *holiness is here . . . that your holiness is here.*

No evidence will convince you of the truth of what you do not want.

But I'm going to say, stop not wanting to know the truth, stop not wanting to have holiness evidenced in your life. Forget about what you think you'll look like to others. As I said, you'll probably be unnoticed, because you'll just be so darn perfect. Do you know what perfect means? It means nothing out of the ordinary, nothing unusual, nothing inconsistent, no friction present, no antagonism present, no conflict about you in any aspect of your affairs.

The only thing that would make you stand out to anyone would be the utter peace and harmony that you exhibit. And that's not what usually people are looking for or paying attention to. They want a little drama. So don't be afraid of the magnitude of your holiness.

Again:

***No evidence will convince you of the truth of what you do not want.
Yet your relationship with Him . . .***

. . . the Holy Spirit . . .

. . . IS real, and HAS been demonstrated.

I've already made this clear. It has been demonstrated a number of times in your life that it is possible for you to remember, and many times in your life that you may not have noticed simply because [chuckles] it was easier not to be reminded of your holiness. So it was easy to discount things that happened, "Well, it's their good karma," or, "they got up on the right side of the bed this morning," or, "it was bound to happen." On and on.

***Regard this not with fear, but with rejoicing. The One you called
upon IS with you.***

Of course. In your humility, the doors of your mind, of your being, are thrown wide open because it takes arrogance to do the only thing arrogance can, which is to close doors, and to isolate and to barricade. You see?

***Bid Him welcome, and honor His witnesses, who bring you the glad
tidings . . .***

. . . you see, right now it's becoming perfectly clear to you that you're going to have to change the way you view things as you go through your day. You're going to have to start paying attention to and looking for the witnesses to what? Your holiness. And the witnesses to the magnitude of holiness.

Now, because you're so deeply embedded in the habit of arrogance, you're going to say that it's going to take great discipline, great self-discipline on your part to be attentive for the witnesses to the Presence of God. And that's a safe way to say it—witnesses to the Presence of God—cause that's not you. But the witnesses to the Presence of God are the witnesses to holiness on Earth here and now. "As in Heaven so on Earth." These witnesses are the witnesses to your holiness. You're going to have to get used to that. And you're going to have to be willing to stop denying it and stop pushing it out of sight out of mind, ignoring it, because the good news is, that as the holy Son of God, you will Wake up, as a puny, piss-ant little mortal you're going to keep on dreaming.

Bid Him welcome, and honor His witnesses, who bring you the glad tidings He has come. It is true, just as you fear, that to acknowledge Him IS to deny all that you think you know.

We better say that again:

It is true, just as you fear, that to acknowledge Him . . .

. . . that which is nothing more than whose right Mind? ***Your*** right Mind.

. . . that to acknowledge Him IS to deny all that you think you know.

In other words, that which is nothing more than your wrong mind.

But it was NEVER true.

The wrong mind never actually existed. And to lose it is to lose nothing that seemed to be something, and blinded you to Who you Are and the Kingdom of Heaven that it's your Birthright to be joying in the experience of right here, right now, today.

What gain is there to you in clinging to it, . .

. . . clinging to the denial of the truth. Clinging to your unholy humanness that you have no trouble embracing at all, even though it's a ***terminal experience***.

Where is the intelligence in that?

Oh, I know, you didn't know you had an alternative. Well, the good news is you have an alternative. And we're talking about embracing the alternative—laying claim to it. Except that laying claim to it isn't something you aggressively do, like grabbing it. It's something you allow to happen by indulging in humility: Silence—the absence of arrogance, the absence of willfulness, the absence of accomplishing, so that you might be that pure conscious awareness which is, for lack of better words, the arena, the hills and valleys through which the Movement of Love—the breeze—flows, causing your very Being to be the Movement of fulfillment as well as the observation of it and the rejoicing in the conscious experience of it.

And I promise you that when in the midst of humility you have this experience here and now, what you called a material world and universe will become obvious to you as the Kingdom of Heaven. It always has been the Kingdom of Heaven. It always has been the ***more*** that you imagined the Kingdom of Heaven is than what you have been experiencing. The only thing is it's not something you get into by virtue of dying sometime in the future. It's

something you're in at this moment and the only thing necessary to experiencing it is a simple sudden shift of perception.

This really is true. A shift of perception that automatically occurs in moments of humility and eternally endures when nothing but humility is engaged in. In other words, in the interminable absence of arrogant willfulness.

What gain is there to you in clinging to it, and denying the evidence for truth? For you have come too near to truth to renounce it now, and you WILL yield to its compelling attraction. You can delay this now but only a little while.

Only a little while. You really know too much. You really, I'm sorry to say, have already learned too much to successfully go back to what I'm going to call, a peaceful life of suffering—one that you've managed to cope with quite well, "thank you very much." Right?

You're on your way Home. And as with the hundredth monkey principle, the more who get it, the more who go Home, the fewer there are left to join in the mutual agreement to be unconscious of truth. And you'll just be swept along whether you like it or not.

Now, it won't be against your will. You'll be swept along because the obviousness of truth will begin to register with you more and more and you won't be able to deny it and you won't want to deny it. And so you won't deny it. And that will thrust you, impel you into the realization of truth.

Now, if you want to drag your feet and be one of the last ones who are impelled to it by the simple fact that truth becomes more obvious than you want it to be, faster than you want it to be, go ahead. But you know what? Your help's needed now, if I may put it that way. Now is the time to have the curiosity and the gumption to indulge in holy instants, to indulge in the two-step—to go through your day in a new frame of mind which expects to see greater witnesses to the Presence of God than you've been seeing, even though you're not about to conceptualize how that should appear.

You can delay this now but only a little while. The host of God has called to you, and you HAVE heard. Never again will you be wholly willing not to listen.

Oh, yep, there's that word again, "listen." Listen, shut up and listen! Stop asserting yourself and become receptive: ***"Be still and know that I Am God."***³ That's God's expression of Love to all of His Creation. Be still and know the only thing there is to know: That God is all there is to everything. And therefore, you can stop this silly practice of arrogant control and self-improvement and relax back into your pre-existing holiness in which you are

not only whole, but you are that conscious awareness of wholeness in which no aspect of wholeness escapes your attention and the fact that it is all evidence of the breeze—the Movement of Love—that causes it to be awesome and fulfilling to be experiencing and to have no other function than to experience that. Far from boring, far from monotonous.

But you see, your goal is different. In a way that's sort of what's meant by a shift of perception. You're going to be where you've always been. But you can look at it differently. A shift of perception will occur. Not a shift of what's perceived, not a shift of Creation that's being observed, but a shift in the way it's being looked at.

This is a year of joy, in which your listening will increase, and peace . . .

. . . oh-h, that element that is ever present in humility . . .

. . . and peace will grow with its increase.

Now you know, this is not a prediction, it happens to be true: This is a year a joy in which your listening will increase. And last year was a year a joy in which listening increased. But I am going to tell you, that the increase will be greater this year than it has been. And it will be easier this year than it has been, if there's the slightest bit of willingness. If there is not the slightest bit of willingness, it will be a more difficult year.

Listen:

The power of holiness and the WEAKNESS of attack have BOTH been brought into awareness.

That's why it's going to be a year of joy in which your listening will increase.

The power of holiness and the WEAKNESS of attack have BOTH been brought into awareness.

Like never before.

And this has been accomplished in minds firmly convinced that holiness is weakness, . .

. . . right? You know, you'd rather not have that word, "holiness" attached to you. You would rather not have people think that ***you think you're holy***. You would rather not have ***things happen*** [chuckle] that cause you to seem to be holy.

Why? Because you think holiness is weakness instead of the strength of your Being and the invulnerability of your Being, which is the thing you greatly want.

"Oh, come-on! I don't have to put my shingle out, do I? I mean, do I have to have a sign out on my door that says, 'His holiness, her holiness?' I mean, I can just keep it to myself, right?" That's called, "the human condition." You're already doing that. You're keeping it a great secret from yourself and from everyone else. And that secret constitutes a terminal existence—it seems to. And it doesn't need to seem to any longer.

Okay. I'm going to back up:

The power of holiness and the WEAKNESS of attack have BOTH been brought into awareness. And this has been accomplished . . .

. . . listen to this:

. . . in minds firmly convinced that holiness is weakness, and attack is power. . .

. . . aggression is power.

Should not this be a sufficient miracle to teach you that your teacher is NOT of you?

What you're being taught is the opposite of what you want to hold onto for dear life . . . or should I say, "for dear death."

But remember also that, whenever you have listened to His interpretation, . .

. . . the Holy Spirit's, whenever you have been in a moment of humility and have been infilled, . .

. . . the results have brought you joy.

A little bit of honesty here:

Would you prefer the results of YOUR interpretation, considering honestly what they have been? God wills you better. Could you not look with greater charity on whom God loves with perfect love?

Wonder who that might be? Who might you look on with greater charity? Maybe yourself. Maybe you are the holy Son of God, maybe you are the holy Daughter of God. Maybe the magnitude of holiness has a direct bearing on

you and your identity and your salvation. And maybe not experiencing it in the here and now is a ridiculous loss, a ridiculous loss because it can't be taken away. And so it is present, and it's a ridiculous thing not to be experiencing it.

The breeze is blowing, gently caressing every single one of you into the clarity of your Being and your joy and your invulnerability. Let's make a point of enjoying it together, of being conscious of it together.

And let this coming week be different.

A Course In Miracles (reference pages)

Chapter 16 – Section – THE MAGNITUDE OF HOLINESS

¹ *Sparkly Book – p.381, Last Par. / JCIM – p.160, 6th Full Par. / CIMS – p. 321, Par. 15*

Chapter 16 – Section – THE POWER OF HOLINESS

First Edition – p. 310, First Full Par. / Second Edition – p. 333, Par. 5

² *Bible, Matthews 6:10*

³ *Psalms 46:10*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 13th 2010

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Last week we read that:

This is a year of joy, in which your listening will increase, and peace will grow with its increase.¹

As you went through this past week and made a point of listening more frequently, practicing the holy instant more frequently, and being willing to look at your world with a desire to see the Kingdom of Heaven that I've been telling you "the world" really is, and in doing that, how many have discovered the ways in which you block the pursuit of that kind of peace and clarity? How many of you have been able to identify the tricks you play upon yourself to distract you from doing something that your history, [chuckle] your life practices have proven to you to be more valuable than? (I know that's not good English.)

Now, we begin tonight with this:

Do not interpret AGAINST God's Love, for you have many witnesses which speak of It so clearly that only the blind and deaf could fail to see and hear them.

Now you could read that and turn it against yourself: "Well, I haven't seen that many witnesses that speak so clearly of it and therefore, I must be the blind and deaf that you're speaking of."

No. Someone perfectly sighted with perfect hearing can ignore what they're seeing and hearing and give preference to things they love more than seeing the Kingdom of Heaven at hand and being willing to be the presence of the

Movement of Love—the breeze that we talked about, so that your presence, your allowing that breeze to grace your environment and your fellow man, and the creatures and the animals in your environment, and the plants—to the degree that you give preference to your habits, to the degree that you insist upon practicing means of self-aggrandizement, of making yourself better, of improving yourself and of convincing others of your greatness, to that degree you are using your mind to make so much static, so much noise, that it becomes impossible for you to hear what has been called, “***The still small Voice of God.***”²

Now mind you, I promise you, the Voice of God is not still and is not small. But you practice such volume in your self-will that you drown out the Voice of God. It’s still as loud as it was, but because you’re making so much noise in the immediate vicinity of your personal you, that it does seem to drown out the Voice of God. And so, you can’t hear it and you can’t see the evidences. That’s why God says, “***Be still and know . . .***” what? “***. . . that I am God.***”³

If you cannot hear the Voice for God, it seems that the Voice of God must be soft-spoken, at a low volume. And so what does that require if you want to hear it? It requires you to reduce the volume of your practice of willfulness and your ***committed*** practice of habits and interpretations and definitions that you attempt to hold the Kingdom of Heaven to, rather than allowing the Kingdom of Heaven to be What It is. And letting It register with you so that you might have the glorious experience of It in which you ***will*** rejoice and in which you ***will*** feel safe, invulnerable.

You deafen yourself, not by becoming deaf, but by making such great noise in the presence of everything else, that all you can hear is the noise of your own will. It’s that simple.

So, this is good news, because it says you’re not deaf and it says you’re not blind. And it provides you with the answer as to how not to ***interpret AGAINST God’s Love***. You stop interpreting ***AGAINST God’s Love*** by doing this very simple thing: Shutting up!

The addiction, though, that justifies not shutting up, is your belief that the more vocal you are in terms of building yourself up and presenting a picture that convinces others that they can trust you and depend upon you and serve you, that it seems totally unreasonable to you and unjustifiable to you to be still.

To you, and in your current mindset, that is like letting all of the air out of the personality doll that you have built and called yourself and that you are trying to convince everybody else you are as well. If you shut up, there won’t be any

more hot air to fill the doll up and give it presence and you think that without that, you will be invisible.

No. And you know this from the months and months and months that we have been talking together.

The way you become free of sin, sickness and death, the way you come into a full experience of the holy Son or Daughter of God that you Are, is by letting this fake image filled with air, deflate and disappear.

True, as we've talked about, when you let that happen, you feel incompetent. You feel deflated. You feel powerless. Because the source of what you thought your power was, is gone—that being your loud voice, your assertion of will.

But here's the wonder of it: In that void, you will involuntarily reach out. You will involuntarily engage in asking for help—reaching out for joining with Something. And you'll do that, because in the very basement of your being you know you're not alone and you know it's not your Birthright to be alone. And so you do involuntarily say, "Help." And that's the open door to God to register with you once again. That's the open door for the Holy Spirit—that which is nothing more than your right Mind—to enter and fill you with inspiration and revelation that brings you back into your sanity, as we've said before, in which you Know that you are the holy Son of God or the holy Daughter of God.

So, the simplicity that this brings everything down to is, once again, whether you are going to choose to assert yourself all by yourself in your own right as you have been doing and which has constituted your existence in a state of orphanhood, or are you going to find all the ways in which you reaffirm and reestablish your orphanhood so that you can identify them and say, "Oh, I'm not going to do that anymore. I don't need to do that, I'm not an orphan. I'm not going to occupy my mind with those activities because I know they keep me from Knowing the truth. They keep me from having the truth revealed to me that sets me free. And I'm not going to do that anymore. I clearly see that that's insane. But because I clearly see that it's insane and can choose to do otherwise, I Know from this experience of clarity that I'm not insane and so I'm not going to hold onto any of the particulars that I kept filed and organized that caused me to think I was insane and justified it and caused me to think I was finding a way to be relatively happy in my insanity."

Now, do you think that Paul can hear me right now if he's not in his peace?

Do you think that in his daily life he doesn't have things come up that seem to justify his being upset, concerned, angry, jealous, judgmental, superior, respectable? Mind you, he experiences **justification** for all of those things that

do not in any way come from an experience of being joined. They come from *his* ability to look at his life and how he's behaved and how he relates to others, *et cetera*, and *[he]* has been able to come to the conclusion that all of these feelings are justifiable.

Whether [they are] momentary hate or jealousy or fear *or* self-respect or self-pleasure, whether [they are] good or bad, if they are not being experienced by him because he's in his peace and he's joined, he can't hear me, he can't hear the Father. He can't hear the Holy Spirit and neither can you.

So you see, the simplicity of the bottom line of what the *Course* is teaching and what the truth is, is that you have to choose for your peace over all of the alternatives, all of the justifiable alternatives that you bring into play every day and that you use to *interpret AGAINST God's Love*. It constitutes an interpretation *AGAINST God's Love* because it causes you to become blind to It. It causes you not to see It. It causes you to look and see a material world where the Kingdom of Heaven is the *only* thing confronting you. And where the incredible, awesome nature of everything you're seeing simply doesn't register with you when it's supposed to, and when, because you're not blind and you're not deaf, you have the capacity right now to experience.

Again, the only reason you're not experiencing It is because you're giving preference to other things.

You *interpret AGAINST God's Love* by using your mind to be upset about the way someone else is behaving. You also use your mind to *interpret AGAINST God's Love* by being upset because someone else is upset with you. Those are just two simple ways.

But tell me . . . how foreign an experience is that for you when you go through your day? How many times during the day do you feel upset because someone else is upset with you—either rightfully or wrongfully, as far as you're concerned? And how many times during the day are you upset at somebody else because of the way they've behaved? And you're using your mind in this way, when the use of your mind in that way constitutes an absolute block to your being joined with the Father. But I'm going to say, more importantly, it causes you to be unable to be joined with the Holy Spirit.

Now that's more significant at the moment. Why? Because, as I say over and over: "The Holy Spirit is nothing more than your right Mind,"—the one significant sentence that was deleted from the *Course* in all of the subsequent editions: The Key thing. It's significant because if the Holy Spirit is nothing more than your right Mind, then you're blocking yourself from it, you're distracting yourself from it by insane practices in the use of your mind. You

are unable to experience yourself truly. And the only word to describe the inability to experience yourself truly, is insanity.

Insanity is not a fact, it's an aberration, it's a stretching out of shape something that is perfect that doesn't cause what is perfect to become imperfect, but distorted. And the moment the stress applied to it to distort it is abandoned, that which is perfect comes back into its state of perfection that is undeniable—perfectly recognizable—and it's called "You coming back into your right Mind," your sanity returning to you . . . that is You joining with the Holy Spirit.

Now it happens that the Holy Spirit is God's Voice abiding at the altar in the center of your Being. And so when you let the Voice for truth, the Holy Spirit, register with you, in effect you are letting God in. And in letting God in, your identity becomes utterly clear to you and you are not confused about who you Are. And you are not confused about your holiness.

So, what are some other ways that you might have found that you interpret against God's Love, that you discovered you indulged in during the past week?

Well, maybe you were called upon to engage in something that wasn't in your plans. Maybe you were called upon to give your attention to something that didn't fit into your good works—your definition of what your good works are. And so, although you had to give your attention to them because they didn't fit into your good plans for yourself, you resisted and resented participating in them.

Maybe they were too human? Maybe they were too material? I mean, maybe it involved putting gravel in on your driveway, or weeding, or doing the laundry when you would rather have been out doing some work in the community; helpful, gifted work in the community . . . and was too mundane, the things you had to give your attention to.

Now, why would attending to normal mundane activities be beneath you or offensive to you? How is there anything—any activity that you could engage in the day—that would be incompatible with Awakening? How could that be, unless you were giving some sort of definition to the activity or the materials you were having to work with.

Well, it's easy. You think it's a material world. And so there are some activities that are more "material" than others, while there are other activities that are more "spiritual." And of course, the more spiritual ones involve less ***involvement*** with matter—with the material. Heaven forbid that you might have to help somebody do their laundry, or clean up after the cat pooped or the dog threw up.

You know what? You can't afford to forget that all you're confronted by is the Kingdom of Heaven. That means that all you're confronted by is the Presence of God. The Substance of all form is not matter—and we've discussed this—it is Spirit. And the experience of all form is a mental experience.

You say, "No it isn't. I touched the table with my fingers. My fingers sense the table. My fingers, which are a different form of matter than the matter in the table, come in contact with the table and I am able thereby to experience through that three-dimensional outer experience, that there is something there that I can call a table and there are fingers here that I can call a part of me." You see? Uh-uh...No. The table, the fingers, all of it is a mental experience going on in mind. Form is the visibility and tangibility of the Ideas that God has, the ideas that God is having—the infinite divine Mind. The Substance of Ideas is Spirit.

Now, the next time you pick up the dirty diaper, catch yourself when you say, "Eewww, why do I have to deal with such gross, mundane, unspiritual things?"

My God, you're handling God—the Substance of It is Spirit. What does that mean? It means that it is of God. It means that it is not limited by laws of physics. It means that it is permanently, forever flexible enough, you might say, to render visible God's intent. It is the presence of total freedom to be what God desires for it to be.

The Substance of Spirit is Love. And love is illuminated. Love is the Light of the World. And Love is the motive of Creation. And the Love that moves and is identified as the leaves tweaking and the long blades of grass arcing gently in the breeze, these things are glorious. They are the Movement of God, no matter how they appear and no matter how you are currently defining them.

But you ***interpret AGAINST God's Love***. You interpret against the breeze by claiming the right to fill your mind with anger and jealousy and envy and superiority, self-aggrandizement, a well-defined list of good deeds, and on and on and on. That's how you do it.

And you stop doing it by shutting up, by abandoning those activities, by abandoning the value of them because something in you has arrived at the point where it wants to Know the truth. It doesn't want to be deluded and it doesn't want to engage further in that which obscures the truth and keeps you bound to sin, sickness and death.

Do not interpret AGAINST God's Love, for you have many witnesses which speak of It so clearly that only the blind and

deaf could fail to see and hear them. This year, determine not to deny what has been given you by God, for that is the only reason He has called to you.

He's called to you. The Father calls to you. The Holy Spirit calls to you to . . .

. . . determine not to deny what has been given you by God, . .

. . . what does that mean? It means stop calling this is a material universe. Start calling it the Kingdom of Heaven and start having curiosity to see the Kingdom of Heaven where you've been seeing that which doesn't look like the Kingdom of Heaven. Because until you bring that clear conscious desire to your intent to see, you're just going to go on the merry-go-round of ignorance, stuck, day after day, year after year. And you don't want that. And that's not what's in store this year.

This year, determine not to deny what has been given you by God, for that is the only reason He has called to you.

The Father wants you to look and see Him. Well, if you're going to see Him, you're going to have to abandon the love you have for your self-centered attitudes and practices.

He has called to you so that you might see Him in everything. And in seeing Him, letting Him back in as part of your awareness of what you Are. And that's the way you come Home.

His Voice has spoken clearly, . .

. . . Creation, the Kingdom of Heaven confronts you at every moment. God has spoken clearly. He has called to you.

His Voice has spoken clearly, and yet you have so little faith in what you heard because you have preferred to place still greater faith in . . .

. . . what? . .

. . . the disaster YOU have made.

I know it doesn't seem like disaster, because you can keep the lid on it pretty well. But the fact is that sin, disease and death still prevail where God's laws actually prevail. That's a disaster. It's a disaster you have made and which you could feel guilty about—but don't waste your time with that. Just know that it's a disaster you have made. And because it's a disaster you have ***made*** you can unmake it. You can do something else. And then do something else.

Do the two-step. Practice the holy instant. Be still with an intent to see God where you haven't seen Him before. And a desire to experience the Holy Spirit where you haven't experienced It before—which is right in you as the presence of your right Mind.

Today, let us resolve TOGETHER to accept the joyful tidings that disaster is not real, and that reality is not disaster.

Do you get that?

Today, let us resolve TOGETHER . . .

. . . let's abandon independence. Don't have the perfect concept all by yourself. Know the truth with ***me***. Want to know the truth ***with*** your Brothers. Don't know the truth to Lord it over your Brothers. And don't see the truth as something your Brothers would Lord over you, which would therefore, justify defense and get the scrabble going and keep the scrabble going.

Today, let us resolve TOGETHER to accept the joyful tidings that disaster is not real, and that reality is not disaster.

Reality is safe and sure, . .

Reality . . . Oh, I know, you see me moving my hand in an embrace of everything and saying:

Reality is safe and sure, . .

. . . and that's not your experience. But it is what's going on and it's your Birthright to be having that experience. And it's not your Birthright to be blind and deaf to all of the witnesses to the Presence of God.

What are the witnesses? It's the glass-topped coffee table. It's the potted palm. It's the blinds on the windows. It's the carpet on the floor. It's the trees outside and the rain falling. These are the witnesses to God. The leaves and the long graceful bending grasses are the witnesses to what?—the movement of the breeze, the presence of the flow of Love.

But you know what? You won't understand the graceful grasses or the tweaking leaves. You won't understand them unless you're seeing and being sensitive to the movement behind them—the breeze. And you won't sense the Movement of Love behind them if you're judging them to be matter, mundane, material, beneath you to have to touch and clean with a little Windex. Whoa . . . what, the Windex isn't God? What, the glass isn't God? What, the rag in your hand or the paper towel isn't God? It isn't Spirit—the

substance of which is Love, which is Light, which ***communicates*** the glory of God? You see?

A miracle is a sudden shift of perception. And what I just described involves a shift of perception. But you won't have that shift as long as you're committed to looking at everything the way you have always looked at them, the way you have been educated to look at them.

Well, I'll tell you something: You go and look at some of the most current documents about Physics and you will find that the scientists are beginning to consider the possibility that everything that is being observed is a manifestation of ***that which is observing it***.

So, what are you going to do when finally the scientists say, "There's an entirely new way to experience everything you've been experiencing and it will be available to you if you will abandon what we've educated you to believe?"

You don't have to wait. You don't have to wait for them to lay down their edict of what truth is now. You are being invited to engage in a shift of perception, shifts of perception . . . sudden shifts of perception—not delayed or protracted because, hmmm . . . you just can't do it all at once. Or, what that really means is, you just can't abandon your attempts to secure your safety and importance for something as radical as what I'm talking about.

Again:

Reality . . .

. . . and I embrace everything with this Movement . . .

. . . is safe and sure, and wholly kind to everyone and everything.

I know . . . you say, "That's hard to believe." And when you say that, you're interpreting ***AGAINST God's Love***. When you say that, you're saying, "I'm unwilling to shift my perception to the degree that that calls for.

There is no greater love than to accept this, and be glad.

[Chuckling] Now that doesn't mean that there's no greater love than to accept this and ***be glad***. You know, I mean do it! Do being glad! You know. No. It means that there's no greater love than to accept this ***and*** have the spontaneous experience of being glad from the tips of your toes because Reality is registering with you in Its glory.

There is no greater love than to accept this, . .

... what? That:

Reality is safe and sure, and wholly kind to everyone and everything.

That is what everything that confronts you is extending to you. But because of your tiny, personal, separated sense of self, all of it is experienced in polarities that don't allow you to see the harmony and the safety, etc. But it's there! And you've got to make a **choice** to see it, instead of continuing to insist upon confirming your current definitions.

There is no greater love than to accept this, and be glad. For love asks only that you be HAPPY, . .

... not fake happy. Not a façade of happiness. But the kind of happiness that moves you, the kind of happiness that is moving, that is deep and broad and unlimited and light and buoyant and might even bring tears of joy.

For love asks only that you be HAPPY, . .

... the breeze ...

... asks only that you be HAPPY, . .

... the Movement of Being, which looks like tweaking leaves and bending grasses and also looks like you, . .

... asks only that you be HAPPY, and will give you everything that makes for happiness. You have never given any problem to the Holy Spirit He has not solved for you, nor will you ever do so.

See, that says that you're incompetent to do it by yourself. But that's the wonderfulness of it. You're not supposed to be able to do it on your own. The fullness of Being is in the Unity. The fullness of Being is in the blending. The fullness of Being is in the experience of family. You understand that.

You have never tried to solve anything yourself and been successful.

Never. And that's not bad news, but to the ego it is. Things never worked that way. That's not the setup.

Is it not time you brought these facts TOGETHER, and made SENSE of them?

Listen again:

You have never given any problem to the Holy Spirit He has not solved for you, nor will you ever do so. You have never tried to solve anything yourself and been successful. Is it not time you brought these facts TOGETHER, and made SENSE of them?

When you bring them together, the sense of them is obvious. You've never succeeded at anything you tried to do all by yourself and there has always been success when you have joined with, I'm going to say, the way things work in which you had no authority. You've never done that and not experienced the resolution of a problem or a miracle.

So bring these facts together and make sense of them. You see, it's all simple. It's not complicated. You bring these facts together and make sense of them and it makes it even clearer to you that it's time to stop interpreting against God's Love by all of these other mental activities that you engage in. And all you have to do is to abandon engaging them. Just stop doing them.

Now . . .

This is the year for the APPLICATION of the ideas which have been given you.

Now, you must be careful, because that doesn't mean that this is the year for the application . . . the year for you to put your shoulder to the wheel and make things happen on a new spiritual ***Course In Miracles*** basis.

What are the ideas that have been given you? The ideas that have been given to you are: Shut up . . . ***"Be still and know that I am God."*** Hesitate before you act. And reach out beyond your own best understandings and say, "Father,"—which does constitute an abandoning of independence—"What is the truth here? Father, what step should I take? Father, what needs to be known now? Father, what action do I need to engage in?" These are the ideas to be applied.

You better not go out and apply them to the table. You better not go out and apply them to the potted palm. You apply these ideas by engaging in an inner action that causes you to be able to experience the truth.

As I said, if Paul did not decide that at this hour any other concerns that he had, any justifications he might feel for being upset were not worthy of his attention, if he did not acknowledge that and abandon the pursuit of those mental activities, he would not be hearing me. What that means then is, that if you want to know the truth, you've got to abandon the things that keep it hidden from you. And it means that those things that would occupy you or

preoccupy you with emotional tension, conflict, etc., really have no practical value at all.

Now, Paul hears me saying this and yet when the meeting is over, he is very likely to pick up some of the concerns he has and some of the things that feel good to be self-righteous about, and like you, he will be faced with exactly what I've talked about tonight: The need to stop doing that because he, like you, really does want to Know the truth, because he really wants to be sane, because at the bottom line, he really doesn't want to experience another moment of sin, disease and death.

So . . .

This is the year for the APPLICATION of the ideas which have been given you. For the ideas are mighty forces, to be used . . .

Now mind you, we're not talking about the *Crusades*, you know, and mighty forces to accomplish things in the world. The ideas to be still and Know that God is All, the idea to hesitate and abandon independent action, whether physical or mental, and to join with that which is beyond your present orphan mentality, constitutes a shift into the conscious experience of Reality that changes one's behavior so that it's not defensive or coercive but yields to the awareness of the movement of the breeze and thus reflects God's Will, we'll say. That constitutes a mighty force because the fact is that all illusion will collapse: Sin, sickness, death, anger, fear, jealousy, hate, ***all of it will collapse.***

. . . the ideas are mighty forces, . .

. . . it's not power against something, but it's the presence of truth that knocks the wind out of illusion and causes it to no longer be able to fool you. That is mighty!

. . . the ideas are mighty forces, to be used and not held idly by.

It means to be practiced, as I've said each week: Practice these things. Take the opportunity in the grocery store, on the freeway, wherever, take the opportunity to say, "Father, what's the truth here? Father, I know this has to be the Kingdom of Heaven and I want to see It more than I want to continue to be angry and fill my mind with that which blocks my experience of the Kingdom of Heaven here."

They . . .

. . . the ideas . . .

. . . have already proved their power sufficiently for you to place your faith in them, and not in their denial.

You all have faith. You may not be able to say where it comes from but it's there. It's there because of the witnesses that you haven't been able to completely block.

They have already proved their power sufficiently for you to place your faith in them, and not in their denial.

Now watch it, because the words will just come up . . . "Oh yes, I can deny it. Oh yes, I'm going to deny it. I can't swallow this. I can't give my support, my unequivocal support to the idea that reality is safe and sure and holy kind to everyone."

And so there you've done it: Interpreted against God's Love. There you have practiced being the ***blind*** that stands between you and Reality and causes you to be unable to experience It.

This year invest in truth, and let it work in peace.

Let it work in the peace that you bring to the moment to the holy instant.

Have faith in what has faith in YOU.

Now I know you all have your moments where you are convinced that there is nothing that has faith in you, not even God. And you have behaved so atrociously that God couldn't, if He would. There you are interpreting against God's Love again. And you believe yourself. And you've got to stop. And I'm saying, "Stop!" It's an insane way, an idiotic way of blocking any possibility of hearing the "still small voice" of God, of having a sudden shift of perception.

Think what you have REALLY seen and heard, and RECOGNIZE it.

Now, I mean it.

Think what you have REALLY seen and heard, and RECOGNIZE it.

In other words, don't immediately deny it. Again, I know, you have your moments where you deny it absolutely because you have lost faith and hope entirely, at least that's the drama you're playing out at that moment. But sooner or later, you all abandon that and revive your faith. And so, you do a different play.

Think what you have REALLY seen and heard, . .

. . . think of the truth you really do know and that you really have experienced . . .

. . . and RECOGNIZE it.

In other words, don't deny it, acknowledge it. That's what it means. Recognize it, acknowledge it, like acknowledging your holiness. And don't soft-pedal it to yourself, don't minimize it. Recognize it.

Can you be alone with witnesses like these?

You know what? Not one of you has time to be disturbed or offended by another's behavior. And not one of you really has the time to try to ***correct another*** with righteous and god-like determination. Just taking the time to engage in the holy instant is going to keep you busy—too busy to be a busy-body and too busy to react to other's who are upset with you. Because being upset, is the use of your mind that will keep you insane. Choosing for your peace will allow you to behave differently with those who are upset with you.

But you know what? It won't be because you were trying to change the graceful grasses or the tweaking leaves, it will be because you've shifted identification from things to the breeze, to the Movement of Love that is God Being Creation.

So, look forward to a week of miracles.

Okay, I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 16 – Section – THE MAGNITUDE OF HOLINESS

¹ *Sparkly Book – p.382, Last Par. / JCIM – p.160, Last Par. / CIMS – p. 322, Par. 18*

First Edition – p. 310, Last Par. / Second Edition – p. 334, Par.8

Bible: ² 1Kings 19:12

³Psalm 46:10

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A Course in Miracles Study Group with Raj, February 13th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 6th 2010

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Good evening. And welcome to everyone who's joining us on the Internet.

We're starting a new section entitled:

THE REWARD OF [HEALING] TEACHING¹

And in the first edition and the second edition, the wording was changed and I feel it's important to share the difference. It reads:

We have already learned that everyone teaches and teaches all the time. You may have taught well, and yet you may not have learned how to accept the comfort of your teaching.

Now, when I was dictating this to Helen, I did not say, "We have already learned that everyone teaches and teaches all the time." And I did not say, "You may have taught well."

Here's what I said:

You have taught well, and yet you have not learned how to ACCEPT the comfort of your teaching.

Now I shared this because as I said it to Helen, I was speaking directly ***to her about her.*** And it was an abrupt shift in context. In the first edition, a segway was given:

We have already learned that everyone teaches and teaches all the time. You may have taught well, and yet you may not have learned how to accept the comfort of your teaching.

Now, that reads well for subsequent readers of the *Course* but I want it to remain as pointed as it is in the *Sparkly Book*, the way I said it to Helen:

You have taught well, and yet you have not learned how to ACCEPT the comfort of your teaching.

Now, I'm going to be very frank: Anyone who has studied the Course, and anyone who has been in any way involved in teaching it or sharing it with others, with explanation, this statement would apply to you:

You have taught well, and yet you have not learned how to ACCEPT the comfort of your teaching.

Now the reason this is true—and its part of the meat and potatoes of this whole section we're reading—the reason I say that is because if you have not joined with the Holy Spirit and shifted your allegiance to the Holy Spirit so that you are in communion with . . . so completely in communion with the Holy Spirit, so completely that you're no longer holding yourself apart as someone leaning into or depending upon the Holy Spirit, then you still have the comfort of what you've been teaching *to be embodied*, embraced, and to have moved you into a new experience of your identity—no longer an orphan, period.

So . . .

You have taught well, and yet you have not learned how to ACCEPT the comfort of your teaching.

You haven't embraced it completely enough to have done this most difficult thing called letting go of control—of abandoning the practice and exercise of control. You haven't arrived at the point where, in doing so, you find that chaos has not occurred, but rather, pure peace, pure safety, pure security in a context of living love that is the environment of your being and of all things.

Now. . .

If you will consider what you have taught, and how alien it is to what you thought you knew, you will be compelled to recognize that your Teacher, . .

. . . that being the Holy Spirit, . .

. . . came from beyond your thought system, and so could look upon it fairly, and perceive it was untrue. And He must have done so from the basis of a very different thought system, and

one with NOTHING in common with yours. For certainly what He has taught, and what you have taught through Him, have nothing in common with what you taught before He came. And the results have been to bring peace where there was pain, and suffering has disappeared, to be replaced by joy.

The reason it's important to understand this, is because your experience of the Holy Spirit communicating with you, addressing you in language that you can understand and that means something and is transformational to you, this is experienced in the very same place where you have done all of your orphan-minded thinking, you would say, that you hear the Holy Spirit in your mind and *you think in and with your mind*. And so, hearing the Holy Spirit is occurring in the same place. And yet, what you hear is entirely different from what you, as the orphan you thought you were—taught, believed and “understood.”

So, it can seem as though you're experiencing two selves: One, yours—the orphan you've always been, who's learning new wonderful things—and another Mind, another Presence in the same place. Another Self that thinks differently from you and yet speaks with you, embraces you in a way that you haven't been embraced before and treats you in a way that transforms you without causing you to feel great guilt.

Now, what I have taught you as we have been moving through this *book*, is what the *book* has told us: That the Holy Spirit is nothing more than your right Mind. Therefore, this is not another self, let's say, a self that is part of the Holy Trinity, which is very different from mankind, the Holy Spirit is nothing more than your right Mind. So it would seem that in your mind there are two selves: This One that teaches like you've never taught before, and the you that you think you are who takes up most of the space in your mind with all of your thinking.

Why is this important? It's important because salvation lies in a simple shift from where you're giving your allegiance—what you're valuing. It's not complicated. It doesn't require complex learning processes. It constitutes a simple behavior and the most significant one is the easiest one. And that is the practice of *neglect*. Neglect is effortless and it's the one thing essential to Waking up.

What do you neglect? You neglect to value and practice thinking. You neglect to make so much noise yourself that you can't hear anything, which then makes it possible for you to hear effortlessly.

Now, it's time for you to stop having an “understanding” of the principles of *A Course In Miracles*. It's time for you to be through having these

understandings that you can easily share and rationalize about. It's time for the intellectuality of the **Course** to be neglected because it's essential for what you've been learning to be embodied.

Now, does that mean through effort of your own? No. It means by indulging in the two-step: Stepping back, hesitating . . . stepping back, not acting immediately out of habit, and asking, "What is the truth here?" Asking of the Holy Spirit, asking of That which is nothing more than your right Mind which, as long as you are pretending to be an orphan, is the Voice for God—the Voice for Truth. The Holy Spirit in you is the Voice for God—the Voice for Truth. It's That of you which you've disowned because you've said "Hey, I would rather have charge of things and make things happen on my own and become somebody by virtue of what I've done." That's all.

You have taught freedom, but you have not learned how to be free.

You see, you can talk a good talk but you haven't learned how to embody it and actually **be** free. You still haven't found it of more value than anything else to be constantly enquiring of the Holy Spirit, to know how to be, what to say: "What is happening? What's the truth here?"

I have told Paul, "Let me respond to everything."

Now, I have the same function as the Holy Spirit, whether it's with Paul, or any of you. And so, when I say, "Let me respond to everything," I'm not asking him as he sometimes believes, to defer to someone else—to become nothing himself, and just always be the mouthpiece or the actor, acting out someone else's desires. I'm not. That is not what I am when I say, "Let me respond to everything."

I am saying, "Be Still and let me reveal **your** responses, the you that you divinely Are. Let me share those with you. Let me guide you in using your own true voice and your own true mind, to be in your daily experience so that you might come into a feeling of less awkwardness around this, so that you come into a feeling of its naturalness, so that you don't resist it or feel that it's not really you, or it's better than you."

The point is that you have to let down your intent. You have to withdraw your intent to enact things, authorize things, be the cause of things, so that you might be able to join with the Holy Spirit or with me, and have your true Being and your real Mind illumined for you so that you might lean into It—It being the real You. And as a result of that, feel the naturalness of It and allow yourself ultimately to stay there without asking for my help. This is the point and this is when the **comfort of your teaching** will be experienced by you.

You have taught freedom, but you have not learned how to be free. We once said, "By their fruits ye shall know them, and they shall know themselves." For it is certain that you judge yourself according to your teaching. The ego's teaching produces immediate results because its decisions are immediately accepted as YOUR choice.

You accept them as **YOUR choice**. And that's why you have the visibility and tangibility immediately of the ego's thought system—belief system, etc.

But, if you turn to the Holy Spirit and ask: "What is the truth here? What should I say here? What is the appropriate way for me to be right now?" And you let that **flow**, you will have the immediate results because you're willing to say and acknowledge that it's your choice. That's the point! That's the shift we're talking about. Where, when you listen for the truth and you express it, you don't treat it as though it's some third person event, but rather a first person event. And they are **your** words and they are **your** choice.

You say, and Paul does too, he says: "I want to know the truth above and beyond my pet theories and best concepts; I want to know the truth." And I share the truth and he hears it and shares it and lets it be the truth that Raj has shared and does **not get the comfort** of the truth he has shared that he would get if he claimed it as his choice, if he **knew** that it was his choice. That the silly thing is; that he asked to know what the truth was. He wants to know the truth—that is his choice. You see?

And you do the same thing. And it's very important when the truth is revealed to you that you acknowledge that it's **your** experience of truth. Not someone else's. And that to know that truth is your choice. And the truth that is being said **will have** its instantaneous immediate results when...you...let...it...be... your choice. Because that's the way it works. When it's your choice, you've got it. When it's your choice, you get it.

Everyone says they wish they were wealthy. Well they don't wish they were wealthy because if that was their choice, [snaps fingers] they would instantly be wealthy.

The ego's teaching produces immediate results because its decisions are immediately accepted. . .

. . . I'm going to add, by you . . .

. . . as YOUR choice. And this acceptance means that you are willing to judge yourself accordingly. Cause and effect are very clear in the ego's thought system because all your learning has

been directed towards ESTABLISHING the relationship between them. And would you not have faith in what you have so diligently taught yourself to believe?

Of course, you're too proud to do otherwise. All orphans are.

Yet remember how much care you have exerted in choosing it's witnesses, and avoiding those which spoke for the cause of truth and ITS effects.

So what is this saying? It's saying that you have to pay attention. It's ***mandatory*** that you pay attention to how you're using your mind so that you are not using it against what you want and thereby denying you the experience of your Birthright as a holy Son or Daughter of God and of the Kingdom of Heaven that is what you are in the middle of.

Does not the fact that you have not learned what you have taught . . .

. . . this meaning, the truth that you've been teaching, the truth that you've heard by virtue of doing the two-step and listening and hearing . . .

Does not the fact that you have not learned what you have taught show you that you do not perceive the Sonship as one?

You say . . . "Well, Raj said it." And some of you may say, "Well, Paul said it."

If you've heard the truth and you recognize the truth, it's yours. It's not someone else's. And yet, the fact that Raj said it and Paul voiced it and you heard it and you claimed it, that demonstrates that the Sonship is One. Because you've let it be One. You haven't held part of it away from you.

"Well, that's what Raj said. I know it's the truth but it's the truth that Raj said."

You keep it at a distance. It needs to be embodied, incorporated. It needs to be owned. You need to let your mind be changed in the sense of recognizing yourself in a declaration of truth that comes out of your mouth as a result of Revelation. It's that simple and it's that beautiful.

Does not the fact that you have not learned what you have taught show you that you do not perceive the Sonship as one? And does it not also show you that you do not regard YOURSELF as one? For it is impossible to teach successfully wholly WITHOUT conviction, and it is equally impossible that conviction be OUTSIDE of you.

Yeah . . . I know. If you let the truth come from the Holy Spirit—that which is nothing more than your right Mind—and you let it come through your mouth and it is beautiful and it is healing and it is incredible . . . well, that's going to say something about you, isn't it. That might disclose your holiness, which, you're not sure you really want—you're not sure you want anybody to think that well of you. They might start leaning on you, they might start making demands on you and so on and so forth.

They may give you credit which you would appreciate, but in giving you the credit, they may start to lean on you and that part of it is not so hot. So you keep it in the third person. You keep it at a distance and you don't let it show as you, you don't let yourself ***feel it*** as you. And that's the call. That's the shift.

You see, it's not just an intellectual shift of ideas where you suddenly grasp the truth as opposed to the error. It's a shift in you that affects your experience of your identity. It renders you holy and if you allow it, you will embrace your holiness with gratitude, you see? . . . with embrace, without resistance, in a way that allows the experience to be identified to you ***as you***, thus changing your experience of yourself.

You could never have taught freedom unless you DID believe in it. And it must be that what you taught came from YOURSELF. And yet, this Self you clearly do not KNOW, . .

. . . this capital "S" Self . . .

And yet, this Self you clearly do not KNOW, and do not recognize . . .

Again:

And yet, this Self you clearly do not KNOW, and do not recognize It even though It functions.

Your holiness, your divine mindedness is ever present and always functioning. And it's always functioning as you experiencing yourself as that. But you've lost the direct experience of it because you have chosen for awhile—too long awhile—to play at being an orphan who has a capacity to do things on its own.

What functions must be THERE.

If you ask the Holy Spirit a question and you get an answer, the Holy Spirit must be there. Simple. Now, if the Holy Spirit responds and you hear it, and the Holy Spirit is nothing more than your right Mind, then you have clearly experienced yourSelf, even though you don't recognize It as such. And so it's

necessary to reiterate it as I'm doing tonight. And it's necessary for you to remind yourselves so that you don't easily forget and you can keep doing what will promote your Awakening rather than doing what will prevent it.

What functions must be THERE. And it is only if you deny what it has DONE that you could possibly deny its presence.

This is a course in how to know yourself.

That's it!

This is a course in how to know yourself. You HAVE taught what you are, but have not let what you are teach YOU.

You do . . . even when you're acting as an orphan, you do express love. Love is something the ego, the orphan, is incapable of expressing. Love doesn't exist in it. But even though you're claiming to be an orphan, you do express love. But you haven't let the love that you've expressed teach you. You haven't been willing to acknowledge that that love is divine, that it has its Source in God. And that its expression through you is an expression of God through you. And that's why when it is genuinely expressed it heals.

And then you say, "It was a miracle. God performed a miracle." See, as though you weren't involved. Oh, course, you don't want to be too involved in that kind of thing, you know. But you don't want to suffer sin, disease and death. So you've got to become clear and you've got to stop standing on both sides of the fence. That's what this is about.

You have been very careful to avoid the obvious, and not to see the REAL cause and effect relationship that is perfectly apparent.

[Repeats] You have been very careful to avoid the obvious, . .

. . . the obvious is that you're the Son of God or the Daughter of God. And you haven't not wanted . . .

. . . to see the REAL cause and effect relationship that is perfectly apparent.

. . . in the Son or Daughter of God.

Yet within you is EVERYTHING you taught. What can it be that has NOT learned it? It must be this that is REALLY outside yourself, not by your own projection, but in TRUTH.

So . . .

What can it be that has NOT learned it?

Well, it has to be this fanciful sense of selfhood—of independent selfhood—that doesn't really exist in actuality. And that's why it must be outside yourself. You see? And it's not outside yourself by your own projection. It's outside of you because it has to be outside of you. It doesn't exist. It doesn't exist, therefore, its being outside of you is not a projection. It is the truth.

And it is this that you have taken in that is NOT you. What you accept into your minds does not REALLY change them. Illusions are but beliefs in what is not there. And the seeming conflict between truth and illusion can only be resolved by separating yourself from the ILLUSION, and NOT from truth.

So, how do you separate yourself from the illusion? By not creating the illusion through continued thinking and reasoning that starts from a faulty premise.

There's only one way to separate yourself from illusion and that is, to neglect to energize and seem to create a false sense of self with rights and capacities, abilities that it couldn't possibly have because God didn't create it.

And how do you do that? You do that, as I said last week, by shutting up, becoming silent. In the silence, the conscious awareness that you Are, continues to be what it is, the paying of attention—attentiveness. Attentiveness, you could say, is inquisitiveness. It's an aliveness, an awakensness to Something. And in that attentive silence, the Movement of Creation that has been going on constantly, can register with you. Truth can register with you. You will call it Revelation. That's how you separate yourself from illusion.

You join with the Holy Spirit by neglecting to energize the ego you thought you were, the ego that you have been taught that you are. Hmmm. . . that means coming humbly. You see? Arrogance doesn't exist in the quietness of your being. Arrogance, authoritativeness, willfulness does not exist in the silence—in the silence that is an attentive conscious mind.

Your teaching has already done this, for the Holy Spirit is part of YOU. Created by God, . . .

[Repeats] Created by God, He left neither God nor His creation. He . . .

. . . the Holy Spirit . . .

... is both God AND you, as you are God and Him together. For God's answer to the separation added more to you than you tried to take away. He protected both your creations and you together, keeping one with you . . .

Paul: I'm sorry . . .

... keeping one with you what you would exclude.

This is important.

He . . .

. . . the Holy Spirit . . .

... is both God AND you, as you are God and Him . . .

. . . the Holy Spirit . . .

... together.

Now, I've said before, that you are not God, but God is all there is of you. Therefore, where you are, God is all there is. You see, there's a unity and an integrity: You, the Holy Spirit and God are One. And that One is God. The incredible perfection of Being, the incredible perfection of all existence becomes available to you to experience when you let you, the Holy Spirit and God be all there is, and that being God.

What does that mean? It simply means that you neglect to reenergize and reinforce your thinking, all of the past results of your thinking, all of your memory and you say, "I know nothing of myself. I never have known anything of truth of myself. And as a result, my experience of being the Son of God has been a troubled one, a difficult one, a painful one, a sick one, and I don't want to have that experience any more. And so this me, who I have tried to build up into a big voice, is going to become silent and just be the presence of Mind that can recognize things. And I'm going to let the silence endure until it's filled with what God is filling it up with, until everything that God has been filling it up with registers with me." That's your prayer. That's the practice. And it's practicing this that will bring you back into the comfort of your teaching, the one that you're not yet experiencing, but you need to be, you should be, you deserve to be.

Will you yield to God? Will you defer to that which is nothing more than your right Mind? When I ask the question, it sounds a little silly. Will you be

willing to defer to that which is your right Mind? “Well, yeah, why wouldn’t I?” Well, why aren’t you?

But that’s the call. And so, instead of pretending that you know everything, you need to start asking, “What is everything?” You need to become curious again, full of **vibrant attentiveness** and expectation. You won’t find that as long as you’re looking to yourself and relying upon yourself. And life is not going to be joyful.

But life is going to be joyful because more and more individuals are getting it. And as a result, more and more individuals are willing to lean into their Source, lean into their right Mind, lean into the Brotherhood, do exactly the opposite of what has caused an experience of orphanhood, which is separation—a holding of oneself apart. You see, that’s where the neglect comes in. Neglect to reinforce that. Neglect to value it.

What you accept into your minds does not REALLY change them. Illusions are but beliefs in what is not there. And the seeming conflict between truth and illusion can only be resolved by separating yourself from the ILLUSION, and NOT from truth.

And again:

Your teaching has already done this, for the Holy Spirit is part of YOU. Created by God, He left neither God nor His creation. He is both God AND you, as you are God and Him together. For God’s answer to the separation added more to you than you tried to take away.

Such love, such love that you are constantly being held in, nurtured by and kept eternal while you pretend to be a mortal enjoying the thrill and the challenge of getting the most that you can before you die, and becoming the most that you can before you die.

He protected both your creations and you together, keeping one with you what you would exclude. And they will take the place of what you took in to replace them. They are quite real, as part of the Self you do not know.

The Self that you claim not to be, the Self that is the holy Son of God, that you would rather nobody knew you were. You see?

And they communicate to you through the Holy Spirit, . .

. . . your creations . . .

. . . and their power and gratitude to you for their creation they offer gladly to your teaching of yourself, who is their home.

You see? Your teaching of yourself . . . your teaching of yourself is your accepting the comfort of your teaching. Everything is teaching you about yourself, because everything is the visibility and tangibility of your Individuality. And your Individuality is the Presence of God.

Come on . . . this week please . . . please be willing to embrace your holiness. Please stop denying it. Please stop resisting it. Please stop covering it up.

Now, being holy is not a behavior. So you don't cover it up by a different . . . you don't be holy by adopting a new behavior. You be holy by neglecting to use and reinforce the orphan mentality. You stop covering it up by engaging in the two-step. You stop covering it up by letting yourself be in your right Mind. And you let yourself be in your right Mind by what? By desiring to Know from It. That's how. You **will** find yourself knowing from It, if you will neglect to do so much thinking and so much talking and so much asserting.

Now you may not be too happy with what I've shared. It may sound like work. It may sound like work that is not very satisfying. But I'm going to ask you: How satisfying is sin, disease and death? How satisfying is it, even if you're very young, to be able to think, "Oh, I've got sixty years to go before I'll die. I have plenty of time to live." How do you like that? You shouldn't even have that thought in your mindset, because the holy Son of God is the direct manifestation of God and is therefore as eternal as God.

Please, again, value being Awake. Value it enough to pay attention so that you stop doing what keeps you from Waking up, so that you neglect to do what keeps you from Waking up.

And I don't usually ask this, but I'm going to suggest and ask that you read what we've covered tonight at least once a day to remind you where your attention needs to be, so that you don't get lost and so that you don't have unnecessary misery, and so that maybe you're lifted out of the whole frame of reference in which misery goes on, because you've let God's perspective be yours, which it always has been even though you've been ignoring it.

I love you very much. And I will be with every single one of you this week in support of your making the shift. And I look forward to being with you next time.

A Course In Miracles (reference pages)
Chapter 16 – Section – THE REWARD OF TEACHING
¹ *Sparkly Book – p.383 / JCIM – p.161 / CIMS – p. 322*
First Edition – p. 311 / Second Edition – p. 334

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A Course in Miracles Study Group with Raj, March 6th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 20th 2010

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

We're reading from a section called, "*The Reward of Teaching*." What do you think the reward of teaching is?

The reward of teaching is *joy*. And you might say, "Joy for whom?" Joy for the teacher. And why does the teacher experience joy? Because the student has learned. The teacher teaches, the student learns. Light-bulbs go on. Acknowledgment occurs. Acknowledgment of what was being taught. And that light of recognition where there had been darkness before—ignorance before, you could say—makes it worth everything that the teacher had to do to cause the illumination to happen.

The student gives the teacher joy by confirming the teacher's function—that the teacher's function was successful.

Now, how is it that the student learned? The only way the student learned was by virtue of his or her abandoning resistance to the Knowing. Abandoning resistance to what's being illuminated—letting it in. The student learns by listening. Simple. The two-step: One hesitates, one enquires, "What is the truth here?" . . . and one listens.

And if one listens without resistance, without reluctance, revealing occurs. The light-bulb goes on and the student has learned. And what happens? He experiences awe, he experiences joy and *that* is what he teaches—that is what

he is teaching. I'm going to put it this way: That is what he **finds** himself teaching.

It's not a plan. The student didn't say, "I'm going to consider very carefully here what my teacher is saying, so that I might grasp it's full meaning and have an 'ah-ha' experience so that I might light up with the biggest smile that has ever crossed my face so that my teacher may know that he or she has succeeded."

No. That's not teaching. No, when the learning actually occurs and the joy is felt, the experience of joy and the **act** of joy that happens spontaneously becomes the teaching.

If the teacher is having a bad day that day, he or she may not notice it and may not experience the joy. But the point is, that the teaching has occurred. And the biggest point is that the teaching wasn't planned. The teaching wasn't calculated. The teaching wasn't something that the student was trying to do.

What am I trying to say here? I'm trying to say that because everyone is emerging from the orphan mentality where life is a matter of **doing things** that cause credibility to be associated with the orphan, then there is going to be an automatic assumption that when I said, "Listen, learn and do," that the doing will be something planned, the doing will be something calculated and methodical toward a certain end, not an uncertain end. And yet, the doing—the only doing that means anything and is the meaning embodied in that statement, "Listen, learn and do,"—is the spontaneous lighting up of your Being, the uncalculated expression of awe. That's the doing.

Well that isn't quite so satisfying to the orphan mentality. That isn't quite so satisfying to the ego. Because of course, if the meaningful teaching is going to occur spontaneously without any plan, without any form of control being exercised, there's not going to be anyone present to take credit for it and to be justified as a **credible, valuable** individuality, which is of course, as we've been discussing, the whole point of life for the ego.

Now, if I say, "You don't know who you Are . . . you don't **Know** who you Are," you're likely to say, "Well, who the hell does he think he is telling me I don't know who I am? Of course I know who I am. I can show you my credentials, my pedigree, as it were."

But now let me say it a different way: "You don't Know who you Are . . . you holy Son of God . . . you holy Daughter of God."

". . . Oh, that's what you're talking about . . . um-m . . . well, that's nice talk and well, . . . what if I am the holy Son of God, really. You know, maybe I am, but

I'm not going to explore the possibility, I'm not going to try to find out that it's really true and actually let myself be changed so that my actions embody my holiness and make it obvious." You see?

The very fact that you would be reluctant to embrace It demonstrates the fact that you do not know who you Are. And yet, I must tell you that you are not the orphan you think you are. You are not the independent agent you think you are. And you are not just a happenstance—a fluke a nature—something that just popped up out of nowhere because of a sperm and a egg, that will live for a time and wither and die, never to be seen again.

Someone has to tell you that you are a holy Son of God or a holy Daughter of God, and do it so persistently and so matter of factly that you will finally decide to let go of your resistance—like the student, to learn . . . to learn something new . . . to be changed by the learning. I must do it.

You are . . . you are, right now, the Presence of God. You are right now what God is Being . . . I'm going to say, right where you are. Even more appropriately, you are right now that Mind, that conscious awareness which is inseparable from God—not different from God—including all that God knows, and therefore, all that God is, you Are. You and your Father are One. And God is that One. Your Father is that One.

Now, the biggest learning that is occurring right now, the main lesson that's being taught right now is, that it is your function to be a teacher—a teacher who fulfills his capacity as a teacher—by being the student, by listening humbly and with uninhibited curiosity. Why? So that you might be filled with what God is filling . . . being with, that is called Creation. So that you might stand in awe of It and so that your joy at the experience of It lights up your Being and teaches everyone else while everyone else finds themselves also teaching involuntarily the conscious experience of what God is Being that they are having . . . **that they're having**. Why? Because they have neglected to hold themselves apart, trying to be independent, trying to have their own ideas, trying to have their own agendas.

Your function as a co-creator with God is to be that presence of Mind which is undefended—not side-tracked by agendas of its own—which stands **ready** to see what God is going to do next, so that whatever the expression of awe is that comes out at that moment because of the experience of Creation that is being had, will become the teaching that everyone learns from, while at the same time being the joy that one could say is heard as the music of the spheres—universal harmony, the full expression of joy and love.

Now, I realize I'm speaking in very grand, large terms. But all of this is encapsulated in the idea of the two-step.

So you want to be a teacher . . . so you want to be a do-er? Then become receptive. Become not masculine and assertive, but feminine and undefended and receptive and inviting of *life*.

Be willing to be a humiliated orphan. And in the absence of any capacity to take credit for anything worthwhile, be the womb in which Creation occurs. You're not being the place that causes Creation, but you are being the place where you *allow* Creation. And by virtue of the allowing, experience it in its *totality* with the fullness of Meaning that God is Being in it.

What you find yourself experiencing and acknowledging is you, for lack of better words, creating your recognition of God there . . . there . . . there, is your creation. It is your part in Creation.

God unrecognized is non-existent.

Now, what happens if you decide to do something all by yourself? If you decide to play, "Let's pretend I am going to be an authority. I'm going to pretend that I can create things on my own. I'm going to stop fulfilling my function of recognizing God there. I'm going to do things so that I can say I recognize myself there . . . and I recognize myself there."

Well, do you think that what you truly Are stops being what it is while you play "Let's pretend?" You think that while you're playing Let's pretend, your pretensions become actual, and what you really Are [chuckle] sort of evaporates? Absolutely not!

And so that's why it seems like there are two selves. The moment you decided to dally with the ego and an ego-sense of things, all that you truly were—and I've said this many times before—became held in trust by the Father until you decided not to play "Let's pretend" any longer. And this Self, held in trust, has been called the Holy Spirit . . . the Father, the Son and the Holy Spirit.

Now there's really only the Father Being the Son—the Movement of Creation. But the moment the Son decided to play "Let's pretend" and ignore what he really Was . . . ah-h . . . at that point the Father made a Gift. That's the simplest way of putting it. The Gift was that your divinity—your holiness—was held in trust, untouched by your imagination, and it was called the Holy Spirit. And so, there's the holy trinity.

The moment you remember who you Are, the moment you stop resisting the conscious experience of who you Are, the moment you become a true teacher by being a forever student, it will no longer be the Father, the Son and the Holy Spirit. It will be the Father, Who's Son is that which acknowledges and

recognizes his Source: The Father, in all of Creation. And although this is not accurate, it's the Son's place to put his seal of approval on the Father's Act of Creation. And that's what makes Creation Real. Everything you put your seal of approval on is your creation—your confirmation of what it truly is. And your recognition of the Father in each and every thing is essential to Heaven, essential to Reality.

Now, how many of you since we last gathered two weeks ago, did spend time doing the two-step more frequently than you had before?

And I'm going to ask two things: How many of you, if you're being honest, found that you didn't really like the idea? How many of you found you still resisted it? You did it but you did it with your teeth set on edge. You did it but you'd rather not have done it.

Now, it's good to know that. Because most everybody thinks they would love to be enlightened, that they would love to be Awake—that Salvation would come for them. But the fact is, there's much resistance to it. And the reason there's resistance to it is this need for a fix of self-importance.

So what's the learning in this? That you found that you were willing to do it but you surprisingly enough, weren't happy about it.

The learning in it is, that you're going to have to be determined. You're going to have to persist in the face of a conditioned reluctance. And you're going to have to persist because the conditioned reluctance which you think is going to save your credibility for you, is actually going to deny your experience of your holiness—of who you truly Are as the holy Son of God and not an orphan and not a fluke of nature.

You're going to have to persist.

I encourage you not to waste energy fussing about it—grousing about it! It will just take your energy away. And all you have to say is, "I'm not going to do that. I don't have to react here. I don't have to be upset about this. All I need to do is keep moving forward in the face of the suggestion that I'm going to lose something essential to my being, because that suggestion, ***that I'm going to lose something essential to my being***, is a lie.

This takes practice. This takes self-discipline.

Now, how many of you in the last two weeks listened for Guidance and were willing to ask yourselves the question: "How much am I willing to risk? How much am I willing to chance that there's a God? How much am I willing to

risk letting go of, to see if in fact, the Kingdom of Heaven is at hand . . . to see if in fact, a sudden shift of perception occurs that's called, 'a Miracle?'"

How much of a risk are you willing to take to see if something incredibly beyond your present sense of things is available for you to experience?

Now, let's say, that within reason, you said you were willing to do that. And so, you joined in the two-step process and listened. Paul did that starting the day after the last meeting. And we talked more than we had in quite awhile—at least more frequently. And I guided him. When he asked, what was appropriate here? I shared it with him. Not only did I share with him what was appropriate, I shared with him the feeling, the motivation, the energy around carrying out what was appropriate.

This caused him to experience himself as being a little bit more aggressive than he usually is. In some ways, a little bit more pushy in certain circumstances, where it was appropriate to encourage someone else to move across their threshold, to act when they didn't feel like acting.

Paul tends not to put himself in those kinds of positions. It's a position best described as ***involvement***.

There were things that it was important for someone to do. And Paul knew it and Paul felt the importance of it although he did not know why it was important. It was just appropriate for him to be the place where the feeling and the ideas were expressed of the appropriateness of taking an action that the other one lacked confidence to follow through on.

Now, one might say, "Did Paul have a problem with that?" Or "Why would Paul have a problem with that?" Well, first of all, that is not his manner. Like I said, he tends to be involved in very uninvolved ways, where coercion very seldom comes into play where he, being a force for movement of some sort, doesn't happen.

So that caused some uneasiness. But he had said and felt the willingness and the commitment to risking for the sake of his good, for the sake of everything that I'm teaching, and everything that's coming out of his mouth with all of you. And so he did it. But here's (and many of you will recognize this) here's the clincher, the old habit, the engrained habit: He said, (and here was his reluctance, here was his conditioned resistance) "This isn't what I'm supposed to be doing . . . this isn't my holy work."

The smile on his face is as much his as it is mine. He feels the humor of it as fully as I do now. The involvement that he participated in had nothing to do

with spirituality. It had to do with a very practical mundane sort of meeting of the need.

"Well, he wasn't getting the transcript up on the website! Well, he wasn't contemplating what had been discussed in the last meeting. Well, he wasn't reading the section of the lesson from the last meeting that I suggested everyone read once a day."

"Well, he wasn't supposed to be doing this!"

Now, it's important to know this. Paul's not the only one who's had this experience. Many of you have too. And if you're not careful, you could find yourself abandoning the two-step entirely so that you can dutifully take care of things you have been conditioned to believe are your actual holy work, even though your holiness is something you'd like to keep quiet.

Now the point is this: The Guidance that you get when you listen, whether it's from your Guide or from me, is identically the same Guidance you would get from the Holy Spirit—that which is nothing more than your right Mind—because we all have the same function, because you all have the same need.

And the need is for you to be reintroduced to and become reacquainted with your Self—the One that Knows the truth, the One that's held in trust while you dally with the ego.

If you are not willing to do the two-step and enquire, "What is the truth here?" and be, what I would call, "Full open consciousness, totally non-resistive consciousness," ready to let in truth in its totality, you are not going to be bringing with you any filter or any groove, so to speak, or plan for the truth that you're going to be receiving to fit into.

If you want to Wake up—which you do—you're simply going to need to be willing to listen for what you're not expecting and to listen for that which, for lack of better words, doesn't add up to the criteria of your orphan-mindset.

Paul went through the week after the last meeting caught up, you might say, in a Movement—the breeze we were talking about, that we have talked about, the Movement of Love, the Movement of Creation. And in allowing himself to be in the flow of It without exercising control based upon previously learned criteria, he behaved in an entirely new way that didn't make sense to his previous standards. It was utterly original, utterly spontaneous and yet totally genuine.

And this is the kind of experience you will have. It will be unexpected, uncalculated. You will say, "Why am I doing this?" But you will also have the accompanying push, the accompanying support for being perfectly consistent with the Movement so that your behavior is utterly appropriate according to some standard of appropriateness that you haven't embraced before.

And as a result of Paul doing this, each day right up to the end of the week (last Saturday) when I told Paul we would not hold the meeting, "Oh, I'm not supposed to be doing **this** I'm supposed to be having **A Course In Miracles** Study Group, where I let Raj speak."

Oh...really! Your guide would say to your comments of that sort, "Oh...really! Oh...really? You got God locked into Saturday night doing exactly what you expect to happen? Maybe God will be being you in a different way as part of the Movement of Creation, and maybe in the process of your letting it, your allowing it, you will learn something."

What did Paul learn? He learned how dedicated he was to his concepts of what is right and what isn't right, of what fits and what doesn't fit. And yet had he successfully bound himself to his preconceptions, the numerous miracles that happened during that week would not have happened.

And I'll tell you something else: When you do the two-step, when you yield and when you let yourself be guided by the Holy Spirit or by me or by your Guide . . .

Paul: Just a moment.

. . . you **will** come to an inner realization of just how futile and foolish and unproductive it is to listen with a bias, to listen with an agenda, or to think that you know how things ought to be.

***"Thy will not mine be done."*¹**

Now let's go into the book. And I'm going to back up to the middle of the first sentence of the paragraph.

***. . . the Holy Spirit is part of YOU. Created by God, He . . .*²**

. . . the Holy Spirit . . .

. . . left neither God nor . . .

. . . God's . . .

... creation.

[Repeats] ...left neither God nor His creation. He

... the Holy Spirit ...

... is both God AND you, as you are God and Him ...

... the Holy Spirit ...

... together. For God's answer to the separation added more to you than you tried to take away.

What was God's answer to the separation? The Holy Spirit ... and it became the Father, the Son and the Holy Spirit. God held in trust all of you while you chose just a little bit of what you are in your Totality and said, "This is me! This is me! This little piece here is me. And everything I believe about this little bit is to do about the way things are."

So ...

... God's answer to the separation added more to you than you tried to take away. He protected both your creations and you together, ...

... mind you, up to that point you were being the Presence that recognizes God in the Movement of Creation. And your recognition of the Movement was your creation—your part of the Creation. It's that simple.

He ...

... God ...

... protected both your creations and you together, keeping one with you what you would exclude.

You see? "Oh no, I'm not the holy Son of God. I'm a human being. I'm a powerful human being." Or, "I'm a human being and I am going to become a powerful human being."

He protected both your creations and you together, keeping one with you what you would exclude. And they will take the place of what you took in ...

... the tiny little stuff ... the tiny little self-definition ...

***... they will take the place of what you took in to replace them.
They are quite real, . .***

. . . your creations—all of Creation, in which you had uninhibitedly recognized God IN, before you decided to be an orphan.

They are quite real, as part of the Self you do not know.

Do you see how important this is? There is a Self you do not know. And it is Real and it is actual at this moment while you pretend it isn't and can define yourself as a physical organism, the result of millions of years of evolution—a physical presence and that's all.

The Self that consciously participated in the Movement of Creation, fulfilling Its place, is still present . . . has gone nowhere . . . is not unconscious of any of Creation. You might say that you're experiencing a split-mind, in which there is this little self that you made up that you're giving total credence to, and the Self that you Are that hasn't changed and is present and functioning fully in Its God-given capacity at this moment.

Do you catch what I'm saying? What I'm saying is, that you seem very sure of who you are. But there is a You that you are not conscious of that is actual and is Real and is united with the Father consciously at this moment and everything about It is insinuating Itself into this tiny self-identification that you're holding on so tightly to.

We've talked before about the fact that you're accompanied by mighty companions—you're accompanied by the mighty companion that is your Self right now. It isn't something you have to grow into. You see? It's fully present. It's fully developed. It is Whole right now. And It is loving you. It has been constantly loving you and being an invitation to you to come back into your right Mind. It's a mighty companion because it's the Presence of God, you holy Son of God, you holy Daughter of God.

Now, because your orphan mindset is such a habit, you are going to have to develop some discipline and some determination. Because you will find that you won't necessarily, or life will not necessarily give you time to sit down and meditate your way into the Kingdom of Heaven. You're going to have to start making the choice to want to know what the truth is here . . . and here . . . and here, . . . right in the middle of the stresses and activities of daily life. You're not going to be able to manage to get a little vacation from life to consider the really important spiritual things. And you're going to have to not grouse about it and react to it.

It would be nice to be able to sit down and meditate and get into your peace, and a lot of the time you can. But let's abandon the idea that it's essential. It is going to become increasingly essential for you to be in the middle of the dramas of life, "listening" so that you might hear the appropriate things to do that identify the miraculous, so that the miraculous can happen. Why? Because you "listened"—you were a student and you learned and you're being lit up with the recognition of It. And you did, you taught, you were that presence that caused another who is being a student, listening, to learn and become lit up with the truth and rejoice in something that never would have occurred in your daily life if both of you had tried to be dutiful teachers of the truth—the truth that everyone has already known, the truth that's written down in this book or that book, the positive thinking that everyone has said would make a difference. You see?

Rehearsing the old does not involve learning at all. Rehearsing the old means there's no student present. There's someone ***trying to be a teacher***, trying to be a damn good teacher, an effective teacher, so that they might get promoted to be principle of the school.

No learning . . . no learning and none of the genuine behavior that comes from the humility involved in being a student and the learning that causes the ability to teach without credentials—to teach with the Spirit of God.

Your creations . . .

They are quite real, as part of the Self you do not know. And they communicate to you through the Holy Spirit, and their power and gratitude to you for their creation they offer gladly to your teaching of yourself, who is their home.

See, that's part of the meaning of being accompanied by mighty companions. You're accompanied by your creations, which are intent upon re-igniting your awareness of the Presence of God in them that you saw before, which is what caused them to be your creations and which caused you to know Who you Are.

You know, when you're willing to look at a thing, whether it's a flower or a clod of dirt or a hang-nail, when you're willing to look at it in an undefended, innocent manner, you are inviting an experience of illumination, you're inviting an experience in which whatever it is you're looking at is seen anew by you, where you're able to recognize that it's not just a physical thing but that it's, for lack of better words, energy. And it's the energy of Light and the energy of Love and it is divine energy . . . you holy Son of God . . . you holy orchid of God . . . you holy glass tabletop.

And when you experience it as Love, you have the inescapable experience of being loved by It and everything else around it, everything else around you takes on this meaning or you let it in more fully and it expands and you discover that everything that you thought was just matter, is the Presence of God wholly and loving you. You realize how embraced you are by that which is Love, because that's what Love does, It loves you, It loves everything.

So, this mighty companion, your Self that is always with you, is loving you right now. The integrity of your ultimate Being is present and active right now in this moment. And fortunately, that's the only other choice you have available to you to experience. Of course you have the choice of the orphan mentality that you are constantly reinforcing. But you only have this one other choice. So it's not complicated.

You have the choice to shift your consciousness, to shift your attention. You have that capacity. That's all that's required. And all you're doing is shifting your attention from a deluded way of perceiving to the true clear-minded awareness that it's your Birthright to be experiencing . . . you holy Son or Daughter of God.

You who are host to God are also host to them.

Your creations.

For nothing real has ever left the mind of its creator. And what is not real was never THERE.

Again, it will seem more and more clear to you at an experiential level that there seem to be two selves in this same place where you are. And you are going to have to make a choice for one or the other . . . you ***are*** making a choice for one or the other right now.

You are not two selves in conflict.

It's going to seem like that. And that's why you're going to have to become determined and disciplined to choose for the Holy Spirit in you, rather than your current mindset. And you're going to have to constantly ask, "What's appropriate here? What's appropriate now?" . . . regardless of what you ***think*** is appropriate.

You're going to have to care to inquire of Something that Knows beyond your present-limited-perception of things. And what is that going to mean? It's going to mean that you're going to have to ***trust, more than you have ever been willing to trust in your whole life***—as you think of your whole life. Because the simple fact is, that in your orphan mentality your distorted

perception says that nothing is actually trustworthy. And that is why you must exercise maximal control.

You're going to have to arrive at a point where you see that that is just a style of being that you have adopted—it isn't true—so that you might with determination choose to listen for the Voice for God, the Voice for Truth in you now . . . now . . . now . . . now . . . now . . . now.

It might mean that you're going to have a week that never would have happened in your life before and two weeks and a month and a year and an eternity, where you never go back to thinking you know anything and that you are capable of acting on your own.

You are not two selves in conflict.

And I'm going to add: Even though it will seem that you are.

What is beyond God? If you who hold Him . . .

. . . God . . .

. . . and whom He holds ARE . . .

. . . what? . . .

. . . the universe, . . .

. . . all of Creation. That's what that means, all of Creation.

If you who hold Him and whom He holds ARE the universe, all else must be OUTSIDE, where NOTHING is.

Now this might not seem understandable if we hadn't talked about the things we've talked about tonight.

You have taught this, . . .

[Repeats] You have taught this, . . .

"Oh, wait a minute, you just said that I am an orphan." No, you think you are, but right along side this imagination that you're an independent agent, the Self that you Are has continued to be Itself fully. You're just blocking it out. So you have taught this. The Self that you Are has taught this uninterruptedly.

. . . and from far off in the universe, yet not beyond yourself, the witnesses to your teaching have gathered to help you learn.

What does that mean? It means that all of your creations, which are as far flung as the universe . . .

. . . have gathered to help you learn.

Do you see the integrity of Being, and you see how you couldn't possibly arrive at any other point than Awakening, simply because God is All and nothing else can prevail?

You know what? Nothing else really is prevailing. You just have an imagination that something else is prevailing. And imagination is flimsy, insubstantial.

So your Waking up is not difficult. It's a matter of where you're bringing your attention and how consistently you're keeping your attention there.

Their gratitude . . .

. . . the gratitude of your creations . . .

has joined with yours and God's to strengthen your faith in what you taught.

To strengthen your, we'll say, presently limited faith in what the Self that you Are, taught.

For what you taught is true.

Is it beginning to sink in that there is a Real You, a Self that you Are right now that you have been unconscious of, that is being the full Presence of God, that constitutes a mighty Companion—a Companion far greater than any puny little fears you experience—that is standing on behalf of your abandoning these flimsy imaginations that seem to bind you so completely? What Love, again.

Alone, you stand outside your teaching . . .

. . . outside the teaching of your Self . . .

. . . and APART from it. But WITH them you must learn that you but taught YOURSELF, . .

Well, you know what? You're not going to learn that you're teaching yourself until you become a student, until you're willing to let Something outside of your piss-ant, personal, authoritative control of everything.

[He did not read] . . . and learned from the conviction you shared with them.

This year you will begin to learn, . .

. . . that means that you will find the humility that it takes to truly listen and abandon the biases you have previously brought to your listening, to see to it that your learning does not violate the truths that you have decided are the truth.

This year you will begin to learn, and make learning commensurate with teaching.

Now you understand how learning and teaching actually work.

[He did not read] You have chosen this by your own willingness to teach.

Though you seemed to suffer for it, the joy of teaching will yet be yours.

You see, that joy, that “A-ha!” that your student experiences will bring you the joy that’s inherent in teaching. And your being the student, as I said, and letting the learning occur, so that you light up with the joy of Being and teach others through that joy, that will be yours.

Now the interesting thing that we cannot finish without pointing out is, that although that week where Paul was doing all the things that were not what he was supposed to be doing, ended up illuminating the holiness of the Movements that occurred during that week for those with whom Paul was involved, even though holiness and spirituality was not the subject matter.

No matter how mundane the activity you’re engaged in, if you are engaged in it because you have been inspired into the involuntary and uncontrolled engagement in it, everyone involved will be more aware of God than you can imagine. And that is the miracle.

Though you seemed to suffer for it, the joy of teaching will yet be yours. For the joy of teaching is in the LEARNER, who offers it to the teacher in gratitude, and shares it with him. As you learn, your gratitude to your Self, Who teaches you what He is, will grow and help you honor Him. And you will learn His power and strength and purity, and love Him as His Father does.

. . . your Self.

His Kingdom has no limits and no end, and there is nothing in Him that is not perfect and eternal. All this is . . .

. . . who? . .

All this is YOU, and nothing outside of this IS you.

And you'll have that experience when you let go of this thing outside of you that you've been imagining and holding onto, called the ego-frame of reference, the orphan mentality.

To your most holy Self . . .

. . . you holy Son of God and Daughter of God . . .

. . . all praise is due for what you are, . .

I know, you still don't think that's Who you Are. But if you'll listen to what I'm saying and if you will engage in learning, you will have the experience of it. And that's the point.

To your most holy Self all praise is due for what you are, and for what He is Who created you as you are. Sooner or later must everyone bridge the gap which he imagines exists between his selves. Each one

. . . each one of you . . .

. . . builds this bridge, which carries him ACROSS the gap as soon as he is willing to expend some little effort on behalf of bridging it.

You see? That's the meat and potatoes of it. The meat and potatoes of it isn't hard work, it's a matter of deciding where you're going to give your attention and then giving it with commitment. That simple. That's it.

Each one builds this bridge, . .

Nobody else. Oh, don't wait for Maitreya. Don't wait for anyone else.

Each one builds this bridge, . .

. . . out of his own commitment, out of his own desire to be the holy Son of God or Daughter of God.

Each one builds this bridge, which carries him ACROSS the gap as soon as he is willing to expend some little effort on behalf of bridging it.

But listen:

His little efforts are powerfully supplemented by the strength of Heaven, and by the united will of all who make Heaven what it is, being joined within it.

All the holy Sons and Daughters of God.

And so the one who would cross over is literally transported there.

That's a promise. But you've got to build the bridge. The bridge between this self and this Self that you think are somewhere between your ears, with commitment.

Your bridge is builded stronger than you think, and your foot is planted firmly on it.

You holy Son of God, you holy Daughter of God. Your foot has to be on it, because you're the Father of the Prodigal Son or Daughter Who's gone out to have this fantastic fantasy of being a mortal and imagining all of it up. But the Self that you Are ***is*** what you Are, not the other.

Your bridge is builded stronger than you think, and your foot is planted firmly on it. Have no fear that the attraction of those who stand on the other side and wait for you will not draw you safely across.

That means those Who are already Awake, but it also means all of your creations.

Have no fear that the attraction of those who stand on the other side and wait for you will not draw you safely across. For you WILL come where you would be, . .

. . . and because the Self that you Are is the only Self there is that is where you would be in spite of the fight you put up against letting it in, against letting go of what's causing you to feel limited and suffering.

For you WILL come where you would be, and where your Self awaits you.

Don't get too conceptual now. Where your Self awaits you is at the other end of your attention. That's all. Your Self awaits you at the other end of your attention. The question is: Where are you going to give your attention?

Good news. Let this be a fantastic week.

A Course In Miracles (reference pages)
Chapter 16 – Section – THE REWARD OF TEACHING

¹*Mathew 26:42*

²*Sparkly Book – p.384, Last Line / JCIM – p.161, 7th Full Par. / CIMS – p. 323, Par.25*
First Edition – p. 312, 3rd Line from Bottom / Second Edition – p. 336, Par. 5, Sen.9

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A Course in Miracles Study Group with Raj, March 20th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 27th 2010

THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Good evening you holy Sons and Daughters of God. It is the acknowledgement of your holiness, your willingness to embrace it that actively reconnects you with your Father and sets the scene for returning to your right Mind or, might I say, letting your right Mind be returned to you by virtue of your not holding yourself apart from It any longer.

We've talked about the fact that you travel with mighty companions, not the least of which is your Self—the Holy Spirit. Not only that, you are companioned with by all of your creations and they all wait for you on the other side of the bridge, as it were, that goes across the little gap between illusion and Reality. In fact, they are mighty enough that they constitute an attraction that will help bring you across the bridge once you have decided to bring the necessary amount of self-discipline and determination to cross it and follow through with commitment.

Now there's a reason you're not on the other side of the bridge right now. And in order to cross the bridge, you're going to have to look squarely at it so that you may release it, because it is the energizing—the reinforcement of it—that has kept you ignorant of your Father and of your Self.

This something is called ***"The special hate relationship."***

I know we've been talking about the beautifulness of you as the holy Son or Daughter of God. And there's a reason for it. Not only is it true of you, not

only is it the truth about you, the knowledge of it is what gives you the impetus, as it were, to reach for it, to be willing to re-embrace it.

Now, there's only one . . . there is only one special hate relationship. And you're likely to be surprised at who it's with. It's with God. Strong words . . . ***special hate relationship*** with your Father? It's not too strong a word.

When you decided you would rather see things your way, when you decided you would rather define what things are and you got a divorce from your Father, you stood in flat denial of His Place in your existence—the fact that He actually is the Source of your Being. You also separated yourself from your Birthright, which caused you, as we have discussed many times, to immediately experience fear and guilt.

Now, you took on the challenge that fear and guilt represented. You didn't take it as your ***sanity*** telling you, you were in ***unreal territory***, that you were doing something impossible to do . . . and to stop. And so fear and guilt became forever present with you as a part of existence.

Now, fear of what? What would the fear be about? There's only one thing at this point that the fear could be about and that would be that you would be found out that you had denied your Father. That in fact, you were in a hate relationship with Him because you said, "I have nothing to do with Him. I want nothing to do with Him. I want nothing to do with whatever it is I might deserve in terms of inheritance from Him because I want to experience my independence."

When you're in denial of your Source, and subsequently in denial of who you Are because you lose the direct experience of who you Are and your divine Birthright, that is an act of hate. Self-denial is the most intense form of delusion and it has negative effects.

So, let's go into the book. New section:

ILLUSION AND REALITY OF LOVE¹

Be not afraid to look upon the special hate relationship, . .

Now this might seem to be an abrupt shift, after talking for awhile about the holy Son of God that you Are and the mighty companions and your creations and so on and so forth, and the availability you have of the holy instant to access your holiness, to access the direct experience of the Father and to come back into your right Mind. But this step is the next step once you decide to engage in the holy instant, once you decide to engage in reclaiming your divinity—this must be looked at.

Be not afraid to look upon the special hate relationship for freedom lies in looking at it.

If you don't look at it, you won't realize it's there. You don't go around thinking, "I hate God . . . I hate God!" But the fact that you won't let God direct your paths on an ongoing daily basis in every instance, is a demonstration of the fact that you're in an oppositional relationship. It's that simple.

So, you're unaware of it. You can't possibly come Home as long as you're unaware of it. Which is why we've been talking . . . and talking and talking about coming Home, and how to come Home, and the steps. And now we've come to this place where the step is to acknowledge that you Are a holy Son of God.

Well, this experience of dissonance caused by fear and guilt, cause you to not like yourself. So a secondary aspect of this special hate relationship, which is the only one there is with God, is that you end up hating yourself.

Once again you think, "Well, as a general rule, I don't go around hating myself. As a general rule, the majority of my life I've liked myself. It's only when I've been depressed that I haven't liked myself."

But let me ask you this: "Do you like yourself, you holy Son of God? Do you like yourself, you holy Daughter of God?"

"Oh-h, there ya go again, bringing that up! Well, I don't mind embracing in my head the idea that I'm a holy Son of God, but no, I don't want it to be public! I don't want to claim it and live it and Be it!"

". . . Oh, so you don't like yourself, huh?"

That's what that means. Don't be afraid to look at it. If you don't want to know of your holiness, then be aware of it. Because in being aware of it, instead of unconscious of it, you have a choice available to you. And so you are further ahead of the game.

It's essential for you to know that you have a choice in order to cross the bridge, in order to Wake up, in order to come back into your right Mind.

Be not afraid to look upon the special hate relationship for freedom lies in looking at it. It would be impossible not to know the meaning of love, except for this. For the special love

relationship, in which the meaning of love is LOST, is undertaken solely to offset the hate, but NOT to let it go.

You see?

“ . . . Oh No, I’m not gonna let it go if it means I have to acknowledge that I’m holy—I’m a holy Son of God . . . I don’t want to let it go. No, I’m enjoying the intensity and the high I get from attempting to overcome the impossible and in some ways, fool myself into believing that I’m accomplishing it. No-no!”

But . . .

Your salvation will rise clearly before your open eyes as you look on this. You cannot LIMIT hate. The special love relationship will not offset it, . .

. . . it can’t be changed, it can’t be limited, it can’t be minimized . . .

. . . but will merely drive it underground and out of sight. It is essential to bring it INTO sight, and to make no attempt to hide it. For it is the attempt to balance hate with love that MAKES love meaningless to you. The extent of the split that lies in this you do not realize. And UNTIL you do, the split will remain unrecognized, and therefore unhealed.

So, as you move across the bridge, this is the last thing to be healed—it’s the last thing to be healed because it’s the first unhealed act you engaged in. Your dissociation from the Father and from your conscious experience of your own holiness was your first act in stepping away from the conscious experience of Reality. The ***undoing*** of it therefore, is going to be the ***last thing*** you do as you return Home.

And so, although it might not seem a pleasant thing to do, especially when we’ve had such wonderful talks about your holiness, it nevertheless must be looked at clearly.

Now, what’s ***“a special love relationship?”*** Well, I’m going to put it this way: A special love relationship is a relationship that covers up a special hate relationship.

And what’s a special hate relationship . . . humanly speaking? It’s any relationship you have with a Brother or Sister where you haven’t engaged in the two-step, moved into the holy instant and desired to Know the holy truth about your Brother or Sister. And then having been infilled with it, relating to your Brother or Sister from the new vantage point revealed to you—a vantage point that is yours because you decided to join with the Father.

Now, as long as you are pretending to be an orphan, in an orphanage, having an orphan mindset, all of your relationships will be **unconscious** relationships. And what I mean by that is, that you will be having a relationship with someone Real, but you will be unconscious of who they really Are. Why? Because in the orphan mindset, your Brother or Sister is a means to an end, not a Brother or Sister. Not Family. Not someone sharing the same Birthright—the same holy Birthright as you.

Being a means to an end, all relationships are there to be used—to be used to your benefit. And I'm going to say, to be used to help you forget the hate you're feeling for yourself.

Therefore, you will do anything . . . you will use your Brother or Sister in any way necessary to cover up the fact that you don't like yourself.

Every act you engage in is an attempt to overcome the fact—temporary though it might be—the fact that you don't like yourself, the fact that you don't feel good about yourself. You will use your Brothers and Sisters to build yourself up into something worthwhile . . . you hope. That is your goal.

Now, what does that mean? It means that you're seeing your Brother or Sister as an object, as I said, "a means to an end." So you're denying their holiness as well. And you know what? You miss connection with them, just as they miss connection with you because they're seeing you as "a means to an end."

And so, existence becomes a dance between people who are not connected with each other, who do the best they can to fool each other into believing that they're confirming each other's worth and integrity and value. And all the time that this is going on, not one of you have stopped to do the two-step so that you might ask of the Father, "What is the truth here about my Brother? Show me my Brother's holiness."

It is amazing that you all get along as well as you do because of the usury nature of relationships as you are practicing them.

If you don't see . . . if you don't dare to look at the fact that the way you are relating to each other as orphans, from an orphan mindset, is cruel and harsh and mean-spirited and destructive, you are not likely to have the impetus necessary to step on across the bridge . . . to reach for the mighty companions Who are with you, as well as all of your creations and the Father Who wish for you to come back into your sanity—your right Mind—where all relationships are holy relationships.

The symbols of hate against the symbols of love play out a conflict which does not exist.

Well, what does it mean “the symbols of hate and the symbols of love?”

Well, as orphans relating to each other as objects, you act in loving ways and you act in unloving ways.

Behaving lovingly is not being the Presence of Love.

And so all of your behavior constitutes symbols of love, mutually-agreed definitions about what love is and mutually-agreed definitions about what hate is—both of which are false because love is not love and love can be interpreted as hate.

In other words, if you have mutually-agreed-upon definitions of hate and someone comes along and confronts you with the truth—the real truth about yourself—and says, “You’re the holy Son of God, come join me in the conscious experience of your holiness.” . . . Oh-boy, that is an unkind thing.

The one who Knows the truth, standing with the Father, says, “You’re indulging in hate relationships, even your special love relationship is a cover-up for your special hate relationship.”

You say, “This can’t possibly be the truth. This is a lie. You are misleading me. You are ***hating*** me . . . because if I were to believe you, I would think I was insane!” And the one Who Knows the truth, gently says, “But you are insane, but you are not seeing things clearly and there is a clear way to see it and I will show you the clear way to see it.

But, no, this doesn’t add up with the mutually-agreed-upon definitions. And so it’s misinterpreted.

The symbols of hate against the symbols of love play out a conflict which does not exist.

It’s not happening in Reality. It’s only happening in minds misunderstanding.

The symbols of hate against the symbols of love play out a conflict which does not exist. For symbols stand for something ELSE, and the symbol of love is without meaning if love is everything. You will go through this last undoing . . .

. . . this undoing of looking at the special hate relationship and the special love relationship, to see that they’re both hateful so that it’s clear to you that there’s no value in holding onto them at all.

You will go through this last undoing quite unharmed, and will at last emerge as . . .

. . . what?

. . . yourself.

You will come back into your right Mind. Your right Mind will come back into you, you might say. And there you, the real You will be.

Be not unwilling now, you are too near, and you will cross the bridge in perfect safety, translated quietly from war to peace. For the illusion of love will NEVER satisfy, but its reality, which awaits you on the other side, will give you everything.

Remember, I said the other side of the bridge is on the other end of your attention. So we're not once again talking about going on an internal witch-hunt to find out all the awful things about yourself. But we are talking about taking an honest look so that you can clearly see that as long as you're practicing special relationships, as long as you are engaging in them, nurturing them and reinforcing them, you are keeping yourself ignorant of who you Are. You are keeping yourself unconscious of the Kingdom of Heaven that you're in the middle of, and you are bound to the trinity of sin, sickness and death.

If you're looking at this squarely, you'll see that it doesn't make sense and that it is at least worthwhile for you to make a determination to cross the bridge.

Now, crossing the bridge is not a matter of growth. It's not a process of becoming anything. Remember, you are neither behind the point of perfection nor advancing toward it. You are at that point and must understand yourself therefrom. That's ***a journey without distance***. But it's a giving of your attention where it's essential for it to be in order for you to be sane.

So as we read, don't imagine that this is going to be a terrible amount of work, it's going to take a long time. [snaps fingers] The holy instant . . . that's it! Hesitate . . . stop dead in your tracks . . . abandon your conditioned responses. Be still and say, "Father, what is the truth here? Holy Spirit, what is the truth here? My Guide, what is the truth here?" And then listen for it . . . genuinely, sincerely be the presence of mind that has no other agenda than to have the truth register.

So we're still talking about something simple. The reason you're not on the other side of the bridge is because you still like being an orphan and you don't

see how awful it is, you don't see how hateful it is, you don't see how destructive it is. The destructiveness just seems to be a challenge for you to take on, with an assurance that comes from somewhere telling you that you can take it on and succeed—when it isn't true.

Be not unwilling now, you are too near, . .

. . . you really are too near . . .

. . . and you will cross the bridge in perfect safety, translated quietly from war to peace.

You could say also, translated quietly from "getting" to "giving."

For the illusion of love will NEVER satisfy, but its reality, which awaits you on the other side, will give you everything.

. . . on the other side, at the other end of your attention. That's all. Don't think so much in terms of space, "Well, is it a short bridge or is it a long bridge? How far is it to the other side?" No, it's just to the other end of your attention.

The special love relationship is an attempt to limit the destructive effects of hate by finding a haven in the storm of guilt.

Um-m . . . dramatic words, but they're just describing the state of being as an orphan, where guilt and fear go hand-in-hand, are ever-present and seem to be the impetus for expressions of will that have the securing of safety and success as their goal. Seems rather reasonable to you, doesn't it? Sure, but it's not. It's a process that keeps you unconscious, because it never gets you outside the orphanage. It never even suggests that you look to the horizon.

The special love relationship is an attempt to limit the destructive effects of hate by finding a haven in the storm of guilt.

A soft, caressing, nurturing place, where both of you have found ways to provide each other with some form of encouragement that allows you to let down and not energize your fears so much. You're together ***to get***, and you demand of each other ***to give***, "Give me more, give me more! I'm nervous, I'm upset . . . give me more! I'm afraid . . . comfort me!"

And then because the other provides some attention that you define as comforting, you set down some of your fear and experience more peace. And you fool yourself into believing that your lover has comforted you. And you

fool your lover into believing that he or she has comforted you. And both of you are still in the mist of delusion and nothing has been accomplished except a temporary lull—a mutual process of fooling each other.

The special love relationship is an attempt to limit the destructive effects of hate by finding a haven in the storm of guilt.

And I'm going to add: Without making any attempts to leave it . . .

. . . the storm of guilt. It makes no attempt to rise ABOVE the storm, into the sunlight.

I would say: It makes no attempt to walk out of the orphanage and onto the horizon and beyond the horizon.

On the contrary, it emphasizes guilt OUTSIDE the haven by attempting to build barricades against it, and keep within them.

"Um-m, you're my salvation, you're the one who gives me peace. You make me feel secure. I'm not going to look outside of you for my good and I'm not going to let you look outside of me for your good. We will imprison each other in the security of the caring that we're willing to extend to each other in order to make us feel some measure of peace . . ."

Wow, . . get, get, get! No love, . . no love!

The special love relationship is not perceived as a value in itself, but as a place of safety from which hatred is split off, and kept apart.

Well, you know what? There may be a certain degree or level of comfort that two lovers can achieve, but if the trinity of sin, sickness and death prevails then no security, no safety has been achieved and the victory of love is a hollow victory.

And I'm telling you and have been telling you that your Birthright is more than that. I could say you deserve more than that, but it's a matter of your Birthright, it's a matter of Who you Are and the fact that as the holy Son of God or the holy Daughter of God you already are eternal. And it's your Birthright to be experiencing that without the so-called threat—the imagined threat—of sin, sickness and death. That is no part of the conscious experience of your Birthright and it's time for you to be finished with it.

The special love partner is acceptable only as long as he serves this purpose. Hatred can enter, and indeed is welcome in SOME

aspects of the relationship, but it is still held together by the illusion of love.

Illusions holding each other together, or one illusion holding another illusion at bay, it's still insanity. It's still not your Birthright. It's still not you in your whole Mind. It's not the holy Son of God that you Are at this moment, even though you're not experiencing it in its Totality. But you will not shift from the partial experience of it into its Totality if nobody points out to you where illusion is happening, where a special hate relationship is happening, where a special love relationship is happening that doesn't constitute sanity at all.

If no one points it out to you, you won't look elsewhere, you'll just work within the already established parameters.

Hatred can enter, and indeed is welcome in SOME aspects of the relationship, . .

After all, a little bit of it invigorates the relationship, brings some life to it, gets you closer and after all, making up is so wonderful.

Hatred can enter, and indeed is welcome in SOME aspects of the relationship, but it is still held together by the illusion of love. If the illusion goes, the relationship is broken or becomes unsatisfying on the grounds of disillusionment.

Disillusionment simply means: That the illusions you were under have been shown for what they are—illusions.

Love is NOT an illusion. It is a fact. Where disillusionment is possible, there was not love but hate. For hate IS an illusion, and what can change was NEVER love. It is certain that those who select certain ones as partners in any aspect of living, and use them for any purpose which they would not share with others, are trying to LIVE with guilt rather than DIE of it.

You see? You use your special relationships to find ways to live comfortably in the uncomfortable state of guilt by providing a distraction from it. Um-m, we'll say, a sweet distraction from it. But the sweet distraction is an illusion also. So you try . . .

. . . to LIVE with guilt rather than DIE of it.

Well, here's the thing: If you didn't have the sweet illusion to make you comfortable in the experience of guilt, you would be just simply faced with guilt. Guilt is unyielding. Guilt doesn't give the benefit of the doubt. Guilt is harsh. Guilt is cruel. Guilt is mean. To live with it would be to die. But if you

are willing to face it, you will realize, without the cover-up of the sweet special love relationship, you will see it for what it is and you will make a choice. You won't die of it, because in the honest appraisal of what it truly is you will make a choice. [chucks] You will get across that bridge. You will find it justifiable to hesitate, become still, ask the Father or the Holy Spirit, "What is the truth here?," and become undefended enough and uncontrolling enough to let yourself be filled from some place other than your best judgments.

This is the choice they see.

You know, . . .

. . . to LIVE with guilt rather than DIE of it.

And love, to them, is only an escape from death. They seek it desperately, but not in the peace in which it would gladly come quietly TO them.

[Repeats] They seek it desperately, but not in the peace in which it would gladly come quietly TO them.

You see? It's the difference between getting and letting. It's the difference between controlling and allowing.

And when they find the fear of death is still upon them, the love relationship LOSES the illusion that it is what it is not. For then the barricades against it are broken, fear rushes in and hatred triumphs.

"Oh, please . . . give me the sweetness of a special relationship to undo hatred's triumph." You see? And so you scramble again, instead of looking at it squarely and saying, "There has to be another way to look at this." To have enough humility to shut up and ask for help from Something outside yourself. That's the way you undo the divorce. That's the way you start across the bridge . . . to where? . . . the other end of your attention.

There are no triumphs of love. Only hate is concerned with the "triumph of love" at all. The illusion of love CAN triumph over the illusion of hate, but always at the price of making BOTH illusions.

Meaning that you're still trapped, you're still stuck. The trinity: sin, sickness and death still governs.

As long as the illusion of hatred lasts, so long will love be an illusion to you.

So . . .

. . . long as the illusion of hatred lasts, . .

. . . well, remember now, your Brothers and Sisters didn't cause the hatred you feel. No circumstances out there caused it. And not even a flaw in your character caused it. The illusion of hatred is being experienced for a simple reason. You've said, "Father, I want a divorce. Father, I'm going to ignore you. Father, I am disinheriting myself, not only of all the abundance that's mine, but I'm disinheriting myself from my awareness of Who I really Am." As long as that is in place, hatred lasts—the illusion of hatred lasts.

As long as the illusion of hatred lasts, so long will love be an illusion to you. And then the only choice which remains possible is which illusion you prefer.

Well, today you'll prefer a little bit of hate, tomorrow you'll prefer a little bit of love, and you play both sides of the fence depending upon what it will get for you in terms of securing a so-called safety and security from sin, sickness and death. That's a security and safety you can't ever actually have until you abandon the orphanage. Until you reclaim your holiness by saying, "Hey, you know what? Might not be so bad to be holy, especially if I already am. I am going to clearly look at the awfulness of hate and the awfulness of special love relationships and I'm going to be willing to look at the destructiveness of them and to see that there are no circumstances under which they can be construed as constructive and therefore my intelligence tells me that there's no profit whatsoever in pursuing them or engaging with them or nurturing them any further. I will, with commitment and determination, cross the bridge.

There IS no conflict in the choice between truth and illusion.

And that's a very important point. Don't imagine that this is going to be a horrendous process.

There IS no conflict in the choice between truth and illusion. Seen in THESE terms, no one would hesitate. But conflict enters the instant the choice seems to be one between ILLUSIONS, for this choice does not matter.

Why doesn't it matter? Because the choice has no effect—a choice of one illusion over another illusion is still illusion. Nothing is accomplished. No healing is accomplished. No return of sanity occurs. And it's the futility of choosing between illusions, and the fact that you have been choosing between illusions that needs to become very clear in order for it to be utterly logical to you to see the wisdom of deciding for crossing the bridge.

Where one choice is as dangerous as the other, the decision MUST be one of despair.

[Repeats] Where one choice is as dangerous as the other, the decision MUST be one of despair.

Despair you're already familiar with, because you're already making choices between one that's as dangerous as another. And you're ready for more than that . . . you holy Son of God . . . you holy Daughter of God. You are ready for more than that.

This week, pay attention to how you're behaving. Pay attention to whether you're leveraging your Brother for this, that or the other thing. Maybe you're just leveraging that one to feel better or happier because you really care as well as because you want to be important to that one—you want to get something out of it. Watch what kind of trips you lay on them, whether they're guilt trips or trips of honor—bestowing honor on him or her, again, so that you can get something.

You know what? Stop looking for a messiah so that you might give your allegiance and follow him or her. After all, you don't want to sidetrack someone from his or her divinity by trying to prove to them that they are a messiah that they're not, so that you might do a couple of things: Maybe rub shoulders with that one and be seen as important or maybe get that one to do something for you, to lift you out of your problems without your having to build the bridge yourself. You see?

There are many ways to be unkind to your Brother. There are many ways to express hate. And even love is one of them. Not real Love, but special love.

Crossing the bridge is the point. Remember that. I love you all.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 3rd 20100

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Well, for almost everyone on the globe it's Easter Sunday, even though where Paul is sitting it is still Saturday evening. And so, I guess we could say this is my "Easter Message," but then, every time we talk it's an Easter message, isn't it? Every time we talk we talk about emerging from the tomb, except that we've been calling it "emerging from the orphanage," emerging from an overwhelming state of ignorance of who you Are and what you Are—an ignorance which blinds you. And one could say, whereas, before you were dead and after you emerge, you are alive.

It could be better put that: before you were unconscious of the truth, but now you are conscious of the truth.

This crossing the bridge from death to life, from ignorance to enlightenment is our total subject, isn't it? And it has been.

Now, at the present time we've been talking about the special hate relationship. And you know what? It just happens to relate to Easter.

Something we haven't talked much about is, that when you decided to get a divorce from your Father and become an independent agent—an independent causative, authoritative mover and cause of things—it has by now become clear to you that you lost not only the experience of your Source, and therefore, the experience of who you Were, you, as we've discussed, immediately became aware of fear and guilt.

But the thing we haven't talked much about is that when that happened, a shift occurred. You shifted from what I'm going to call, "Mind-identification" to "body-identification." Before this happened—before the divorce—you experienced yourself as that infinite Mind in which all experience of Creation and Being and Life was going on. You did not find yourself *in* any form. And yet, all forms of Creation were inseparable from you and were part of the infinitude of your Being. Again, though, you were not captured by or held within any of them. Your infiniteness was inseparable from the meaning of wholeness—completeness.

But when you got this divorce and insisted on it, you found that you lost the infinite view and you became identified with what you call your body. And you immediately perceived everything around you as bodies—a body of a tree, a body of a cat, a body of a brother, of a sister, a body of a planet. You saw everything as bodies. And because your experience of yourself as a body was inseparable from fear and guilt, fear and guilt were associated with all other forms.

And so, you immediately, as we have discussed, became defensive—self-protective. But mind you, the thing we haven't discussed at any length was the fact that this that needed to be protected—called self-protection—was a body.

Everything you did, all of the conclusions you came to, all of the reasonings, all of the agreements, mutually developed agreements that all of you came up with, were colored by the fearfulness—the undependability of form. Your fear was all-pervasive.

So, what happened? You used your body for two purposes: self-defense, self-preservation. And you also used your body against other people's bodies. And so, your body became your salvation and your downfall. After all, if you could use your body well enough to protect yourself, it was your salvation. But if another used his or her body well enough to injure you or undermine your physical well being, then your body became your downfall, not your salvation.

Now the reason you need to understand this is because part of crossing the bridge that we're talking about, part of coming back Home involves shifting from body-identification to Mind-identification. It means abandoning self-protection by guarding your body with your body and leaning into the holy instant, which is an entirely mental act in an entirely mental environment.

When you engage in the two-step and move into the holy instant, you are in Mind and identifying as Mind no matter how briefly it might be. And here is where God's laws prevail. Here is where transformation occurs. Here is where healing occurs.

Now, when we talked last week, and we talked about the awfulness of the special hate relationship and the fact that everyone employs it who isn't Awake yet, you could have construed what I was saying to apply only to what you thought, to what you are perceiving in your mind or what you are misperceiving. But it's all mental.

What you need to be aware of is how emphatically and committedly you use the body as identity in your behavior towards others and the behavior you demand from others. This is detrimental. This is destructive. It is destructive in the sense that it absolutely distracts you from the willingness to move into the holy instant, to move into your Mind, you might say, where the integrity and wholeness of your Being can be revealed to you as what? A mental experience . . . but a mental experience that is so all-embracing that it causes you to be able to completely relax and let go of physical defensiveness. And in the absence of physical defense and the feeling of the need for it, physical healing can occur and your behavior toward your Brothers and Sisters can change. And so you would say, social change occurs.

Now, when I was apparently born, it was very important for my presence to be perceived as the emergence of a body—a physical organism—because it was necessary for my presence to be able to be linked to the House of David in the Old Testament, so that the prophecy of my coming could be validated by those who saw themselves literally as nothing more than bodies themselves.

But you know what? It has been said, that when John baptized me, I came into the full awareness of Who I was and Who my Source was. But I will tell you, that it was never absent from my Mind. And I was always taking guidance from the Father, for the purpose of fulfilling purpose. And therefore, at no point in my lifetime, then, did I think I was a body. At no point was I unconscious of myself as the fullness of Mind.

This is important. It's important to understand because today history and teachings regarding my life and regarding Christianity have carried forward the idea that I was a body—God became man . . . God became a mortal . . . God became someone physical, organismic, just like you.

Well, it's time to abandon that idea. It's time to know that that isn't true and that therefore, in all the time I've been speaking with you and we've been going through the Course, I have been helping you to learn that you were never a physical organism anymore than I was. And that you, all the time you have been believing you are a physical organism, a body, you have been the full representation of Mind—the Father's Mind, the Father's Will, the embodiment of God—just like me and that you have been Mind, consciousness, and not a body.

You see, initially to get everyone's attention it needed to seem as though the divine became utterly, awfully human. But because it was divine, the awfulness of humanity wasn't fully expressed or even minimally expressed by me. And so, inspiration was possible.

Now, for 2,000 years many of you have had . . . have given attention, still believing that you're a body and that I was a body and that it was important for me to have been a body—for God to have become man.

No. It's time to shift: rather than everyone believing that God became man, it's time for man to become aware of and embrace his holiness—**your** holiness. It's time because it's only in this way that you're going to abandon the body-identification and the ongoing belief that your Salvation is physical salvation, and that perhaps your physical salvation will come at the expense of someone else's physical well being.

Got to get past this. We have to get past this. Getting past it is part of abandoning the special hate relationship. The only reason that the body is being misused as an object and as that which you think you are, is because you are insisting on denying your holiness, denying your present divinity. And that's part of the special hate relationship.

You see, in the beginning it was like God came to man. Well, it's not the beginning anymore. And you are all mature enough to accept the idea that it's time for man to become God-like, for man to be lifted up, not out of an organismic reality, but out of the **belief** that you are organisms. You see?

What is it as you go through your weeks, that distracts you most from the holy instant? Taking care of your body. Take care of its aches and pains. Making it feel better. Taking care of it well. Defending yourself if necessary against a predator, whether it's a human or an animal.

And so, you engage in using your body to protect your body instead of realizing that what is called for is the two-step: the hesitation, the asking, "What is the truth here?" And then listening and making room for the infilling of truth that will bring you into the holy instant, where God's laws prevail **and** clarity or healing or resolution can occur without once employing the body for or against anything.

This is very important. It is the message of Easter.

So, in the minds of some I was a rabble-rouser. In the minds of some I was a threat to the political system. In the minds of some, I was a threat to the established religious order. In the minds of some I was a Savior. You see? A

Savior who could save them from the vicissitude of human existence, relieve them [snaps fingers] like magic from doing what we're talking about doing right now, which is finding the willingness to see yourself new and to make commitment to that new **vantage point**, that new self-perception, and then changing—allowing yourself to be changed by the new perspective.

And so, what happened? Self-protection came into play. And bodies acted against bodies and in some cases some bodies acted on my behalf against the bodies of those who would have harmed me. And those who were afraid took action against my body to harm me and remove the distraction from established order.

So, there we have it: the special hate relationship trickled down, you might say, into each individual's self-perception in which guilt and fear are inseparably and forever present as long as you're claiming to be an orphan. And the belief that the only solution to the threat is to impact the body of the one causing the distress to the point where either that one will stop being distressing—change his behavior—or die and no longer be a threat.

So, you know what? I could ask, figuratively speaking, "How many people did you crucify this last week? How many people did you see as a body and did you respond to as a body, so as to coerce them into better behavior, or maybe even punch them in the shoulder or the face, or knock them down and have a fist fight or a wrestling match to get them under control? How many of you dealt with your Brothers and Sisters as though they were bodies rather than the Presence of Mind, which is the Mind of God, the Holy Spirit?"

If you did that, you may know that you were not seeing yourself as the holy Son of God, and your behavior hasn't changed yet. And the call for change is still present. The call of Easter is still viable and active today in your lives. And that's what choosing for the holy instant means.

Now, there are those around you who think they're bodies and who think you're a body and who think they need to get control of you. Or they think that you're the body of a Savior and they need you to save them, or they need to convince you that you are a Savior, when that's not where you're at. And you have to find a way to deal with those actions and beliefs without dying in the process . . . without being . . . without accepting the invitation to identify yourself as a body and react as a body defensively, and instead practice the two-step.

Do you see why this is so important? I keep saying, as you go through your daily life, ask, "What does this mean? What does that mean? What does the other thing mean? What needs to be known here? What is my appropriate

action? And why is the action that you tell me, appropriate, when my conditioning as a body says something entirely different?" You see?

It's important because your constant inquiry, your constant curiosity to know what the truth is here, is what disengages you from your habit of body-identification and behavior directed from your body to the bodies of others for purposes of control. It all goes hand-in-hand.

Now, I said that I knew all along that I was Mind. I knew all along my conscious experience of Being was not altered in any way from the Father's conscious experience of Being as the infinite Mind that is what causes all of Creation.

So, in spite of the many movies about the crucifixion and resurrection, I did not suffer because I was never at any moment held in the belief that I was in a body and that the body that everyone called, Jesus, was more special than the wood the cross was made of or the rocks on the ground or the trees on the horizon or the sky or the clouds or any of Creation. That body, recognizable as me, is not more special in identifying the wholeness of my Being than any other manifestation of life.

So I was not bound in it. And as I've said before, during what looked like a crucifixion I simply removed myself and observed from a hillside nearby.

Would you call that an out-of-body experience? Well, you would if we're talking about somebody who thinks they're a body and then temporarily they remove themselves from the body. No, I just shifted my attention to another equally important location and allowed the unfolding of events, which would play a critical role in the mind of mankind, to unfold.

When it was over and this body that everybody believed they had crucified was moved into the tomb, I didn't go in there. I continued, we'll say, to relax and not think too much because there was nothing to think about. There was only the Movement of Spirit, there was only the Movement of Divinity occurring, having its impact on human consciousness globally, not just locally. Because, mind you, all of this involves the breaking down of the orphan mindset, the breaking down of the belief that there is an orphanage and the breaking down of the belief that man is what he thinks he is . . . not more.

And so, you might say, I was patient. In this day-and-age you would say: You would think that if you were in those circumstances there would be much to think about, there would be much planning to do. You see? What would you say when you came out of the tomb? Blah, blah, blah, you know . . . be prepared . . . have your script ready . . . don't mislead anyone. You see? Busy, busy, busy . . . thinking, thinking, thinking, and very little peace in which one

could feel the Breeze, the Breeze of the Movement of Creation having its gentle but profound effect in the consciousness of mankind.

And so, in my ongoing, undisturbed conscious experience of Being as Mind, I waited until the third day and then I simply shifted my attention back to what was the appropriate place for me to be from and came forth from the tomb.

Now, that was called "the resurrection." That was called "coming back to life." That was what you might call, the reinstatement of the truth that seemed to have been disturbed and effected by bodies acting against bodies. But it was really the uninterrupted Movement of this Process whereby the truth dawns in human consciousness. That's all. It looked that way. But the way it looked is not what was happening. Love was being *expressed* and *embodied* in a manner that had indelible impact . . . indelible impact . . . indelible healing benefit.

So now, why am I saying all of this? I'm saying it because you must know that when you are still living in a world where it's easy for you to believe you are a body and where those around you believe they are bodies and that their best and only means of dealing with you involves manipulating you as a body, there is a way for you not to be affected, debilitated or destroyed. And the way is to abandon the orphanage. It's that simple.

You have to abandon the mindset of independence in which fear and guilt *and* self-hate abide without interruption. That's how you get out of it. You don't become a better body, able to control other bodies better. You don't become a more loving body in order to affect bodies beneficially. You don't function in the illusion of love or the illusion of hate.

The only thing that has brought the orphanage into existence—seeming existence—is the step you took to divorce your Father. I didn't divorce my Father, therefore, I suffered no crucifixion. I experienced no resurrection. But the death of a mindset of mankind occurred and the resurrection of the truth to some degree occurred. Why? Because I didn't get a divorce, and so God's laws prevailed for me.

As each one of you moves into the holy instant, as each one of you dares to assume that everything you know is probably false or severely biased, you will sincerely ask what the truth is more frequently, you will reach outside of your current mindsets, you will join with that which is beyond your body, which you think is your Self. And the orphanage will begin to crumble, the walls will begin to collapse, you'll begin to be able to see through the boundaries. Your resurrection will occur. And you'll make commitment to going across the bridge, which would be the equivalent of resurrection.

Was the ascension a movement to another dimension where human life was risen above, where body existence ended? Is that what you have to look forward to? No, that isn't what it meant at all.

The ascension did involve the movement of what everybody perceived as my body rising into the sky. But you know what? It was the same action that occurred when I removed myself from a crowd up and into a mountain or when I went from one side of the sea to the other instantaneously. It was just a shift of the attention.

Crossing the bridge is your shift of attention. It's that simple. That's the equivalent of the ascension.

You will still have all that identifies you right now, except you will not feel like you're inside it. And you will not identify any part of Creation as being exclusively you. In fact, you won't be the focus of your attention because every aspect of Creation will be an experience of the Presence of God in the fullness and glory of what God Is. And I'm using those words on purpose, so that you might understand that it's a much fuller experience of holiness and Spirit and truth and Love and divinity than anything you're currently or presently experiencing.

The other side of the bridge is on the other end of your attention. As someone said earlier today: "Wherever you give your attention, your faith goes there with you."

Let's make sure, as you face the bridge with an intent to move across, that you don't become distracted by the calls from bodies asking for you to respond as a body, because if your attention goes there, your faith will go there. And where your faith goes, your belief becomes embodied.

And so, if you want one who is not a holy Son of God to deal with, to confront you, to make demands of you and for you to have to protect yourself from, then let your attention go to that definition and your faith will accompany it—and, as I said last week, the holy Son of God there will escape you completely and you will be behaving in a way that completely misses Who that Individuality really Is. Your lack of connection will constitute an absolute lack of communication. And the illusion of a battle between Salvation and its opposite will seem to occupy you. And none of it will be Real.

You know what? On your own you don't know what to have faith in. So be careful where you automatically give your attention.

Your Salvation lies in your practice of the two-step: Hesitating, not responding out of habit, mentally or physically . . . hesitating, stepping back

and inquiring, "What's the truth here?" That's your Salvation. Because then a body demanding something of a body is not what is confronting you. What's confronting you is the answer you are intent upon hearing, the answer to the question you're asking—not the demand the other is making of you. That's the key.

We've talked before about bad behavior being a call for love. Well, it should be becoming clear to you that it's not a call for you as a body to love, because that's just a special love that's used to cover up a special hate. It's one illusion attempting to do something to another illusion, the result being: No Salvation. Because where the attention went is where the faith went and where the faith went is where the manifestation came forth. That will even more severely convince you that you must be a better body.

Let's go into the book. I'm going to backup slightly:

There IS no conflict in the choice between truth and illusion.¹

No conflict. When a call for love occurs and you turn to the Father instead of turning to the one making the call for love, you're making a choice for truth and . . .

***There IS no conflict in the choice between truth and illusion.
Seen in THESE terms, no one would hesitate.***

But you see, everyone tends to see in the terms of body identification and on those terms you would hesitate.

***But conflict enters the instant the choice seems to be one
between ILLUSIONS, for this choice does not matter.***

As I said last week, it doesn't matter because whichever one you make, the choice has been made for illusion, and therefore, you are still deluded—nothing has happened. So it makes no difference which one you choose. Neither one of them gets you out of the orphanage.

***Where one choice is as dangerous as the other, the decision
MUST be one of despair.***

***Your task is not to seek for love, but merely to seek and find ALL
of the barriers within yourself which you have built AGAINST it.***

Be careful here. This sentence is very important. But as I've said before, it doesn't mean, "go on an internal witch-hunt." It is not to become your task to find out what's wrong with you. It is your task to find out where beliefs are

governing you instead of understanding. And you have no way to determine which things are beliefs and which are not.

And so . . .

Your task is not to seek for love, but merely to seek and find ALL of the barriers within yourself which you have built AGAINST it.

I've been telling you over and over how to do that. How do you find all the barriers? By assuming that everything you know, everything you think constitutes a barrier. And therefore, you have nothing better in this whole world to do daily than to say, "Father, what is the truth here?" Just like a curious child, "Daddy, what's that, what's that, what's that?" "What's the truth here?" Bring that curiosity into play, because the answer you will get when you are not insisting on authorizing the answers will uncover illusion and truth. And the truth will be so wonderful and so obvious that you will immediately let go of, abandon, the illusion. It's that simple.

It is not necessary to seek for what is true, but it IS necessary to seek for what is false. Every illusion is one of fear, whatever form it takes. And the attempt to escape from one illusion into another MUST fail. If you seek love outside yourself, you can be certain that you perceive hatred within and are AFRAID of it. Yet peace will never come from the illusion of love, but ONLY from its reality.

Again, it can be misleading.

It is not necessary to seek for what is true, but it IS necessary to seek for what is false.

The idea of seeking for what is true—if you play with the idea, if you consider it—will, generally speaking, not include your shutting up and asking the Father what the truth is. Seeking the truth will be something you engage in through the active use of thinking and logic and reasoning and research and on and on and on.

Instead of engaging in any activity—either trying to discover what the truth is, or trying to discover what the illusion is—your task is to turn your attention away from your thinking mind. It's like you must do the opposite of what you're inclined to do. You must become still, like meditating, in which you have no other agenda going on. Not meditating so you can hear the truth, but meditating so that in the peace you experience, understanding can unfold because that's what it does, not because it's what you're doing.

This is important.

Recognize this, for it is true, and truth MUST be recognized if it is to be distinguished from illusion: The special love relationship is an attempt to bring love into fear, and make it REAL in fear.

What does that mean? It means to bring it into a fearful circumstance and let it be Real in the middle of that fearful circumstance and become transformational in that circumstance, without ever lifting either one of you out of it into the place where God's laws govern absolutely—and the illusion of conflict between love and hate isn't going on.

To make love Real in fear is to make it be an actual dynamic that can have an actual effect on fear and cause fear to change. When, if you'll remember, fear is an illusion brought into play by only one thing: your decision to get a divorce from your Father, your decision to attempt to be an independent agent. And therefore, the only means of annihilating the experience of fear is to abandon the independence that you have prized so highly.

Again, the Easter message. This is what it means.

In fundamental violation of love's condition, the special love relationship would accomplish the impossible.

If it could.

How but in illusion COULD this be done?

[Repeats] How but in illusion COULD this be done?

It can't. The Easter message is the message of stepping out of the illusion of oppositional forces—God and the devil, Spirit and matter at war with each other. Who will win? I'm telling you that the concept of God and devil could only come into play when one abandons his right Mind, when one gets a divorce from his Father. And the only correction of this illusion—of the conflict of super powers—can occur when you say, "Father, help me! Father, show me Your truth."

That's what you do in the tomb. That's what you do in the tomb. And that's the way you come out of the tomb. And that's the meaning of Easter . . . every moment.

Happy Easter! Meaningful Easter. Sober Easter. Sober, meaning, with the Real peace of Being as the backdrop for every single experience of this day.

Okay.

A Course In Miracles (reference pages)
Chapter 16 – Section – ILLUSION AND REALITY OF LOVE
¹ *Sparkly Book – p.387, 2nd Full Par. / JCIM – p.162, Next to Last Par. / CIMS – p. 325, Par.35*
First Edition – p. 315, 1st Full Par. / Second Edition – p. 338, Par. 6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 10th 2010

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, how many of you had an interesting week this week paying attention to or discovering, surprisingly or involuntarily, how much you use your body as your salvation? How much you use it as a distraction from the holy instant? How much it or other peoples' bodies preoccupy your attention?

For instance, how many of you noticed that if you are challenged by someone or by a circumstance and in some way your credibility is called into question, you get excited about it, you get emotional about it and actually, you get physical about it? I mean by that, that you use your body to demonstrate your distress. You use it to try to coerce the one confronting you, or the situation into being different by a display of force of personal power—that imaginary fleeting thing that you think you have.

And all the time you're doing *that*, it's impossible for you to hesitate because you'd have to stop the display. You'd have to interrupt the act, which you're employing, to cause someone or something to change its behavior.

When that's happening, you're behaving in a completely unjoined, independent, isolated, autonomous way. Exactly the opposite of what you really want to do if Waking up is your desire, if practicing and coming to the conclusion, we'll say, of the **Course**—of your Awakening.

How many of you found that time was not your friend? And you had a deadline and you scurried around with intensity to get it done by the deadline

and used your body as the means of getting it done quickly, completely missing the point that it would be entirely possible to accomplish what needed to be done in your peace, without being strenuous, without straining your body, completely overlooking the opportunity to watch fulfillment of purpose occur with your participation in it, without depleting yourself in any way, without using your body as a means of forcing a conclusion by a certain deadline?

How many of you might have come to the conclusion that you are addicted to your body and the use you can put it to, and have realized that to the degree that you're doing that, you're delaying healing, you're delaying divine realization, you're delaying the experience of your holiness—of your non-materiality—of the fact that you are not a body even though there is the visibility and tangibility of Creation?

You are not the visibility and tangibility. You Are that Mind in which the experience of visibility and tangibility is occurring.

Now, I'm going to back up to the last sentence of the previous paragraph where it says (and I'm leaving off the first word which is the word, ***“Yet”***):

. . . peace will never come from the illusion of love, but ONLY from its reality.¹

And what's the illusion of love? The special relationship, which is more correctly called, "the special hate relationship."

So . . .

. . . peace will never come from the illusion of love, but ONLY from its reality.

. . . the reality of love.

Recognize this, for it is true, and truth MUST be recognized if it is to be distinguished from illusion: The special love relationship is an attempt to bring love into fear, and make it REAL in fear . . .

. . . make it real ***there***, where fear is. Why? So that you might alter fear, so that you might assuage fear, so that you might minimize fear, so that you might numb yourself to fear with the wonderful feelings of love but without ***ever getting rid of fear.***

In fundamental violation of love's condition, the special love relationship would accomplish the impossible.

. . . If it could.

How but in illusion COULD this be done? It is essential that we look very closely at exactly what it is you think you can do to solve the dilemma which seems very real to you, but which does not exist.

[repeats] It is essential that we look very closely at exactly what it is you think you can do to solve the dilemma

Well, if somebody were to ask you at any given moment in the middle of any given dilemma, "What do you think you can do?" You probably could tell them five different things that you could do—at least five different things—all of which would likely be helpful.

The question, "What can you do?" requires you to be very alert.

"What do you think you can do?" That's the question. What you think you can do is . . . ***do something!*** Your problem is not the doing of it, it's not the solving of it doesn't come from the five different things you can do, but from the annihilation of the primary ***idea*** or ***belief*** that you can ***do something***, that you can do ***anything*** to solve the problem.

Think about that for a moment.

It is essential that we look very closely at exactly what it is you think you can do to solve the dilemma which seems very real to you, but which does not exist.

You see? It would be simpler if the question was or the statement was, "It is essential that we look very closely at exactly what it is you think you can do, period."

But, when you say what ***you can do*** to ***solve the dilemma*** which seems very real to you but which does not exist, you can get into a discussion about how to make that which doesn't exist be seen clearly as unreal so that it becomes justifiable for you to abandon it . . . and on and on. You see? These are things you can ***do***.

But whether the dilemma seems to be real when it's not is irrelevant to the fact that there is nothing you can do, one way or the other. And it's the realization that you, on your own, as an autonomous, independent agent for change, can never do anything because you don't exist that way.

It's very disconcerting and it can be very discouraging to come to a point of accepting the idea that ***you of yourself can do nothing*** and therefore, you of

yourself had best stop trying. And step into the Void—step into the emptiness of not personally attempting to accomplish anything. And in that quiet, vacant space, ask, “Father, what is the truth here? What’s really going on here? I refuse to attempt to accomplish anything or do anything here by myself. I’m asking You to join me. I am willing to let You in so that in the joining, I might become clear about what’s Real and what is illusion—and let what is Real inspire me to behave consistently with it. That’s the key.

Listen again:

It is essential that we look very closely at exactly what it is you think you can do to solve the dilemma which seems very real to you, but which does not exist. You have come very close to truth, and only this stands between you and the bridge that leads you into it.

What is it that stands between you and the bridge that leads you into it?

The fundamental belief that you are capable of doing something unjoined—all by yourself, a-cappella.

Simple . . . profound. Simple but if practiced, life-changing. Life-changing in the sense that engaged in with commitment, it opens the floodgates of inspiration and Revelation so that not only your holiness but the Kingdom of Heaven ***registers with you*** right here where the mortal is that you thought you were and the material world is that is actually the Kingdom of Heaven.

You have come very close to truth, and only this stands between you and the bridge that leads you into it.

That’s why the simplest but most impactful statement is: “Shut up, become still.” ***“Be Still and Know that I am God,”***² God says—Being says—the way things work says.

Heaven waits silently, and your creations are holding out their hands to help you cross, . .

. . . the bridge . . .

. . . and welcome them. For it is THEY you SEEK.

You’ve been busy seeking other things. But they are substitutes for your coming into, again, your experience of what you Are in your wholeness, in your sanity, where you see everything as It is and yourself for what you Are.

You seek but for your own completion, . .

I know, everyone has a feeling of being a “stranger in a strange land.” They have a feeling of not fitting. You have a feeling of falling short or not quite achieving something that it’s your Birthright to be experiencing and having and being.

So you do seek for something. But when you find you’re not quite making it, you, you know, scoop it under the rug—you put it out of site. And you get about the business of doing things. Because doing things gives you a sense of purpose. And what is one of the main reasons they give you a sense of purpose? It involves your body and you feel the force and you feel the power, and at the end of the day, you’re tired—physically tired. And it makes you feel good because you know you have accomplished “important things,” things which, if they bear the fruit you expect them to bear, will benefit you greatly and prove your credibility and your importance and your success.

And you do these things as a substitute for facing into the experience of not being equal to something—but you don’t know what it is—falling short of something, feeling that there’s more meaning to your Being than you’re experiencing.

So it is your completion you’re looking for. But the use you put your body to is not the means of accomplishing it.

It is essential that we look very closely at exactly what it is you think you can do . . .

And what it is you think you can do . . . is ***do something***. That’s the dilemma!—that you think you can ***do something*** . . . and, that you can do it ***with your body*** because ***your body is your identity***.

Not your mind. Your mind just sits up here in the top of your head—at the top of this b-o-d-y—and it’s just there to help your body respond to stimuli so as to be able to survive and be successful and make something of you.

And you see? That’s the problem.

We [must] look very closely at exactly what it is you think you can do to solve the dilemma . . .

. . . you think you can ***do*** something and that you can ***do it*** with the body.

So, is it really your body that you’re addicted to or is it something else? You see?

You hide love by creating a special relationship. You create a special relationship—a special loving relationship—to cover up a special hate relationship that you are engaged in by virtue of your denial of your Source, your denial of your Father and therefore, of your Birthright, therefore of your holiness and so on. And in this denial of your Self, we'll say, That which constitutes your Being, you're in a state of incompleteness, you're in a state of unconsciousness of your holiness.

Well, what does that mean, you unholy Son of God, you unholy Son of Man, let's say, You unholy off-spring of evolution?

It means you're nothing! And if there is a God that you're denying, you're in an awful state of hate. And this that is nothing, yet is guilty of something, you don't feel right in your own skin. It's only because you're denying what you Are.

But you feel uncomfortable in your own skin. Wrong . . . that's what you feel: Wrong. But you can't stand being wrong. It's perfectly understandable that you can't stand being wrong, because at the bottom line it's your deep, real sanity telling you that you are attempting to do something that's impossible, that you are engaged in an activity that can't bear fruit.

Well, it will be fruitless, therefore, useless, therefore, you're continuing to engage in the activity constitutes wrongness. There's no other way to describe it. And now, instead of taking the hint that your deep sanity is providing, you decide to overcome being wrong. And your goal—the thing you are actually addicted to—is to be right!

You are addicted to righteousness. There's a reason for it. Righteousness practiced diligently, **forcefully**, with a **strong body**, will bring you into a state of validity. It will bring you into a place of being right. It will bring you into a place where it will be obvious not only to you but to everyone that you're not w-r-o-n-g.

You're addicted to not being wrong and you are addicted to that which counteracts being wrong, in other words, being right.

So you see, it's not really being a body that you're addicted to, it's not like you incarnated over and over again so that you could just have sex, or so that you could just be a great dancer or a great gymnast or someone who could climb Mt. Everest and overcome the elements with their body. No. Why would you do all those things? Why does one do all those things if they're not joined, if they're not inspired by God to do it . . . or to be it?

They do it in order to demonstrate and prove rightness—righteousness, being right . . . not being wrong. So that the ache inside that comes from a feeling of not fitting, of being wrong, will fade into the background, hopefully will fade into the background because you've actually succeeded in demonstrating that you are truly valid, truly right . . . in your own right.

Interesting phrase, right? "***In your own right!***"

So, you're caught in the tension between right and wrong. And the dealing with the tension between right and wrong is what you call, "That which gives life purpose and meaning." And as long as you are insisting on operating at the level of polarities—opposites—right and wrong and overcoming them so that you can prove your worth and your validity, you're stuck.

In a movie called War Games, the key sentence was, "The only way to win the game is not to play the game at all."

The only way to Wake up is not to play the game of being an orphan at all. The only way to get out of the strenuousness, what you would call the stimulating, life-giving strenuousness of the tension between right and wrong, is to abandon the struggle . . . by what? Looking very closely at exactly what it is you think you can do to solve the dilemma, which seems very real to you but which does not exist. And exactly what it is you think you can do is, do something!

You see how simple it is? But it's easy to become sidetracked into complexity that distracts you completely from the fact that the solution comes from shutting up! It literally comes from stopping your thinking. From becoming still in your mind and not dramatizing your life or the situation you're in by virtue of interpretations you apply to it that either create a sense of peace in you or create even greater tension and fear.

And either way, what you do with your mind, whether it is to pacify yourself or to create further distress, you're still thinking. You still haven't become quiet. You haven't shut up and said, "Father, . . ." or "The Powers that Be, . . ." or "That which is responsible for my existing, That which is responsible for existence Itself, period, Help! I wish to see things through Your Eyes. I wish, . . ." and here's the bottom line, "I wish to not be alone for a moment longer. I wish not to be autonomous or independent in my imagination or in any other way any longer. Help!" That is the way you take the first step across the bridge. That's the way you take your first step back Home. That's literally the way you begin to undo the divorce from your Father.

The special love relationship, which you engage in with your body and with the bodies of others, because you're not seeing your holiness or their holiness

at all—you're not looking for yours and you're not looking for theirs, so everything about your relationship is fantasy. It's your concept of yourself relating to your concept of the other and the other operating from his or her concept of him or herself relating to his or her concept of you. And then you go through the steps of being *right*, or you go through the steps of bringing right into play, which means you're taking steps to get agreement with and to demonstrate that you are not wrong. And there's no love in that, is there?

It's very selfish. It's only selfish. Think about it! You've been taught to be polite and kind and thoughtful and you've been taught how to do those things. This behavior is good and right, that behavior's wrong because it won't influence another well. It's not good manners.

Of course, don't ever become out of control and do things spontaneously, you've got to *do right* and you've got to *do well*. You've got to do the mutually-agreed-upon kindnesses and manners and so on . . . so as to what? Actually connect with each other? No! But to bring about a certain modicum of pleasantness—lack of strain, and maybe even some pleasure—but without ever connecting with what is Real about you or Real about your Brother or Sister because all of you are doing all of this from a state of independence and autonomy. And so you are all independently acting as though there are relationships—and acting *lovingly* so it looks like there is love.

Now here's the key: When you're doing these acts of love, you know, not just sexual, but socially . . . behaving with manners, with thoughtfulness and so on, is there ever the result called healing, instantaneous healing, regeneration of limbs, raising of the dead, a cold disappearing, an inflamed kidney becoming uninflamed—I mean in three minutes or even two days or a week—as a result of behaving lovingly, acting out behaviors of love? No. And so I'm telling you that you have false confidence when you hope for things to be better when all you're doing is acting out loving behavior that isn't arising out of the influx, the inspiration of love itself.

Now, it would be very unfair of me to tell you that everything you're doing from an autonomous, independent standpoint is insane or is not practical, is not loving, but is actually a manifestation of a special hate relationship, without telling you how to get out of it. That would just be depressing news.

But I'm telling you this and telling you that the answer is, to stop the independent act, to stop the independent authoritative behavior. And using the same mind you think called you to behave the way you are behaving, pay attention not to your own thoughts, not to your history, not to your memories, but pay attention in a place where you've not gone before, meaning the silence, and risk the chance that there is really a God or there really is the Holy Spirit—which is nothing more than your right Mind held in trust while

you're having this experience of independence and a special hate relationship—and stay in that stillness, in that quietness and listen with the expectation of an answer. Because where there is emptiness there is a natural gravitation of Reality to fill it up.

And that's the way moving across the bridge occurs. Not because you with ***your body trudged across step-by-step to the other side of the bridge with the force of your own energy***. No. In the silence and the renewal that comes as revelation occurs, as the remembering of the truth of you infills you again, draws you spontaneously into your whole Mind, you get help. You get help when all this bravado is let go of and humility can replace it.

As I've said before, to the ego the coming of humility feels like humiliation. And you have to be willing to let the humiliation ***be***, because all it's saying is that all of the strength you thought you personally had and all that you thought you were accomplishing in the name of good couldn't bring you to good because you were in a state of denying your good by denying who you Were—who you Are.

As you let the truth of that dawn, it feels humiliating to that which was addicted to what? Righteousness: A you that is a fantasy but one that you believe implicitly and are so addicted to, ***you will do anything*** to accomplish its goals.

Humility is when there is enough balance in your mind for you to be able to say, "I will dare . . . I will dare to abandon the use of force. I will dare to stop being a mover and a shaker and making things happen, so that in the absence of that stress and strain and in the presence of the peace that will be there, I become an emptiness, you might say, which will naturally be filled by the inpouring of truth of my Father's Love." That's humility. And humility feels whole, utterly unlike what you've been experiencing. And it's not addictive. But once you feel it, the likelihood that you will abandon it is slim.

You've got to keep this in mind, because it's the way things work.

The special love relationship is but a shabby substitute for what makes you whole in truth, NOT in illusion. Your relationship with them . . .

. . . your creations . . .

. . . is without guilt, . .

. . . it's a holy relationship with them . . .

. . . and this enables you to look on all your brothers with gratitude, because your creations were created in union WITH them.

You see? You've got to understand that God is the Movement of Creation. And all of Creation stands with God watching the Movement of Creation. And all of Creation including you and everyone of your Brothers and every lizard and every spider and every bird stands, flies, crawls, paying attention to this Movement of Creation and acknowledge it ***together*** as God Moving. And all of Creation acknowledging the Movement of Creation that God is Being, completes God, if you want to put it that way. And it also completes you.

So, . . .

Your relationship with [them] . . .

. . . your creations . . .

. . . is without guilt, and this enables you to look . . .

. . . once again . . .

. . . on all your brothers with gratitude, because your creations were created in union WITH them. Acceptance of your creations is the acceptance of the oneness of creation, without which you could never BE complete.

What is it that you would not be complete without? The oneness of It. Do you see? The integrity of Creation lies in the oneness of It. And you cannot feel the integrity of Creation when you're claiming an autonomous selfhood and attempting to be autonomous and forceful and accomplish things. You see? You can't feel the oneness of Creation, therefore you cannot feel Its integrity.

Acceptance of your creations is the acceptance of the oneness of creation, without which you could never BE complete. No specialness can offer you what God has given, . .

. . . which is everything . . .

. . . and what you are joined with Him in giving.

You see? When you're in your right Mind, when you've given up being autonomous, you are joined with God in the act of Creation, by being that which observes what God is Being new, and recognizing God in It and therefore recognizing your Self in It and confirming the integrity and unity of all Creation.

Now what you need to understand is, that the integrity of all Creation is a conscious experience that you will have. It won't be you as it seems to be right now, off in a corner of Creation with most of Creation at a great distance from you, observing It and knowing that somehow It's all part of you and you're part of It.

No. When you're in your right Mind, you are as conscious of all of Creation, infinitely, as God is. There is a saying, "There is no spot where God is not." We could say, "There is no spot where God is not conscious of that spot." Which means you can never get outside of God and you can never be outside of His conscious awareness of You. That idea you like. But I want you to understand that because of the oneness of Creation, it's your Birthright to be experiencing the fact that there is no spot where your Mind is not. And there is no spot where you are not conscious of that spot in all of the universe.

And you know what? It won't be a stress or a strain to be infinitely conscious. And it won't wear you out to be infinitely conscious. And you will not ask to be able to sleep or get a rest from all of it because it's unified and you are unified with it. It is unified with you.

Now, in this place God's laws prevail. Sin, sickness and death are absent. And you get to that by shutting up and being willing to be silent and reaching out, and I'm going to say, yearning for your Father to speak to you, yearning for the Holy Spirit—that which is nothing more than your right Mind—to reveal Itself to you **as You**, so that you might be joined with It, so that you might be One and no longer labor under the horrible illusion of autonomy and all of the suffering it seems to bring that seems to be so real that it entices you into coping with it, instead of realizing that you must . . .

. . . look very closely at exactly what it is you think you can do to solve the dilemma . . .

. . . and remember: that what you think you can do, is do something, so that you abandon the knee-jerk response **to do**, and you remember **to be still**.

Across the bridge is your completion, for you will be wholly in God, willing for nothing special, but only to be wholly like unto Him, completing Him by YOUR completion.

You see? When you say, "I'm not an orphan anymore, I have a Father," you complete yourself because you allow for the return of your Birthright because you know who you Are and you bring completion to the Father because He's not waiting for his Son or Daughter to remember that they're not orphans.

You see? Completion all way around, harmony that is eternal, joy that at the moment is unfathomable, but it's your Birthright to be experiencing.

You know what? A lot of this can only be words for you at the moment. But I will tell you something: they will become an experience when you are willing to acknowledge that you cannot do anything to solve the problems. And that the biggest problem you have is the belief that you can **do something**. And it's a problem because it distracts you from shutting up, which is the way out of the dilemma, the way out of the tension between wrong and right and the addiction to righteousness, and the misuse of the body to carry out a special love relationship that's meant to cover up the special hate relationship that amounts to the simple fact that you said, "Father, I'd rather see things my way. Father, I'd rather do things my way." You see? And abandoning the relationship, if only in the imagination.

Last week we spoke about Easter. We spoke about all of this being part of your Easter story, if I may put it that way. When you realize that you no longer have to take the bait and think that you can **do something** and then get on with **doing it**, you've set the stage for Ascension.

I love you . . . I love you . . . I love you . . . I love you . . . and you . . . and everyone who has joined us. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 16 – Section – ILLUSION AND REALITY OF LOVE

¹ *Sparkly Book – p.387, 6th Line from Bottom / JCIM – p.162, Last Line / CIMS – p. 326, Par.36, 5th Line
First Edition – p. 315, 2nd Full Par., 6th Line / Second Edition – p. 338, Par. 7, Line 4*

² *Psalm 46:10*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 1st 2010

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Tonight will be a departure from the usual and I won't be reading from the *Course*. There are some things I need to share and so before we do that, let's still take some time to be together, quietly.

Okay . . . good evening again. It's really a rather simple lesson that we're all in the middle of and that we've been discussing. We've called it different things: The two-step, hesitation, going into the stillness, going into the void, abandoning thinking.

One of the things that Paul has become aware of more clearly than ever before in the last three weeks since we were together is, that when he is thinking, he's not speaking with me. He's not consciously, let's say, connected with the Holy Spirit, either. And he's not reaching out to the Father.

He is self-sufficiently attending to figuring things out . . . attending to saving his ass, protecting himself—insuring himself that he won't be vulnerable.

Now, here's the simplicity of it: When one is thinking and is unjoined, in other words, not engaged in active companionship with the Holy Spirit or with me or with the Father, one is no different from a toaster that's not plugged into the socket. It sits there, it looks like a toaster, if you put the toast in and push it down, it looks like it must be toasting the bread, but nothing is happening and nothing can actually happen.

There have been things requiring Paul's attention just as there are things that require your attention, and have, let's say, during the past three weeks. And

in many instances, Paul immediately began to engage in figuring out how to cope with those issues—those things. And he could come up with different scenarios and different solutions and be concerned about whether they would really work and which one was the right one and so on.

And he suddenly realized, “My God, I’m **thinking!** I’m not joined, I’m not listening. Therefore, all that’s going on in my mind is meaningless.”

He came up with a little phrase which he would use whenever he realized he was beginning to think or had been thinking. He would say, “But I still don’t have the answer” . . . “But I don’t have the answer.” A fear would come up. He’d be attracted to it. He would think about it and maybe spend a half an hour seriously considering it. And then remember and say, “But I don’t have the answer.”

Now, not only did he realize he didn’t have the answer, he realized that he couldn’t possibly have the answer as a result of thinking. And that it was futile for him to do this thinking process that his whole life had taught him how to do rather well, intelligently, reasonably. And therefore, the only solution was to take whatever the question was—whatever the need was—to me or to the Holy Spirit and ask for the answer.

You know what? You all love the mystery. You all love the not-knowing. You all love the process of discovery. You all love the anticipation of the answer that will come to you. And the fact is, you feel that it would be utterly dull to immediately [snaps fingers] have the answer and immediately [snaps fingers] know exactly what to do or exactly what the truth about the situation is. Where would the fun of this discovery be? Where would the **mysteriousness** be? Where would the **wondering** be? And of course, then use a play on words: The **wonder** of the answer, the **w-o-n-d-e-r**, the awesomeness of it.

Well, wondering and wonder are two different words with two different meanings. Wondering is **not knowing**. Wondering is being ignorant. And to enjoy wondering because of the mystery of it is to make ignorance **valuable** and worth embracing and engaging in. And all the time, you still don’t have the answer. And you still don’t have the answer because you haven’t gone to the place where the answer is available, which is not in the midst of your thinking processes. It’s in the silence. When you abandon all of your best reasoning and judgment and you ask, “What’s the truth here?” of That which knows the truth: The Holy Spirit—that which is nothing more than your right Mind—the Father or the Christ, That which knows the answer which has been from the Beginning and which has involved no variableness whatsoever, and the knowledge of which brings you peace and not the mystery of not-knowing and the supposed pleasure of discovery, all of which goes on in the orphan-mindset which is the unplugged toaster.

So you see, the simplicity of the lesson here is, if you're thinking, nothing is happening. If you're reasoning, if you're going through logical deductions, nothing is happening. You still don't have the answer. And I promise you something: If [snaps fingers] suddenly, apparently in the midst of all of your mystery and wondering, the answer comes to you, it will be because you were momentarily undefended against the answer, you were momentarily not invested in your coming up with the answer. You were momentarily innocent of trying to be something you cannot be and the Holy Spirit entered and you had the answer. And the answer was peace embodied. And the answer was wholeness experienced. And the answer was the capacity to be utterly appropriate in whatever the circumstance was that you were in at that moment.

Now you want to be plugged in. You want to Wake up. The simple fact is that as long as you are thinking and not joined, you are **unconscious!**

You say, "Well, how could I be unconscious? I'm driving the car. I'm interacting with people. I'm conscious."

Are you conscious of the truth though? Are you conscious of Reality in which sickness is non-existent and which, because you're in the middle of it, constituted a healing for you—an instantaneous healing in which illness disappeared? If that hasn't happened, you are not yet conscious of the truth. You are unconscious and nothing meaningful is happening except you enjoying this fantastic experience of the "mystery of life." "**Ah-h Sweet Mystery Of Life**". . . a beautiful song. You enshrine the "mystery of life" in the concept of beauty.

Stop it! Stop enshrining and embodying unconsciousness, ignorance, meaninglessness. If you don't have the answer and you're doing a lot of thinking, remind yourself: "But I still don't have the answer!" And in the reminding of yourself of that fact, abandon your independence and say, "Father, what is the truth here?" Ask, "Holy Spirit, what is the truth here?" Say, "Jesus, show me the truth, show me the way, share with me the **experience** of truth, not the idea of it. I want to experience what you're experiencing when you, Jesus, are not holding yourself separate from your Father and thus you, in your full capacity of the Christ, are able to be co-creators with the Father. Help me have that experience so that I, in the fullness of the Christ that I am, can co-create with my Father and be in that place where the Laws of God prevail and where the sense of mystery is no more."

The boredom of not having answers to discover doesn't constitute a loss of any kind because it puts you in direct communion with unseparated Oneness with

God. And you therefore stand with God in the Movement of Creation that God is Being so that you discover and experience what God is Being brand-new in every moment and are free to acknowledge It as what It is and not be confused about It and not need to go through a process of mystery in order to arrive at an experience of what It is.

And so, it's far from boring. But of course, it doesn't involve any ego processes of becoming, which actually constitute an absence of meaning: Toast not getting toasted, actually . . . and you being unconscious when what you want is to be conscious.

So, you know you have situations in your life and you think, "Oh, well a miracle is a sudden shift of perception!" And you think, "Oh, it'll be a shift of perception from this kind of experience to this kind of experience in the world—from a lesser situation to a better situation."

No. The shift is from being unconscious to being conscious. The shift is from thinking to listening. The shift is from isolation to unity—joining, togetherness. The shift is from emptiness to fullness or wholeness.

The simplicity escapes everyone because there is great faith in the power of thought. You have great faith in your capacity to think. You know what? None of the great discoveries in history were the result of thought. They were always the result or presence of *insight*, nothing else!

Insight is what you need to be valuing, not thought processes. An innocent mind, unconditioned, needs to be valued more than an educated mind that has been taught how to be very specifically orderly in very specific ways—bound, not free, not available for Revelation. Because I promise you, Revelation goes beyond concepts. The Movement of God goes beyond thoughts, it goes beyond orderlinesses—intellectual orderlinesses. It's utterly original. It doesn't fit in anywhere. You see?

The lesson is simple. The place where we are in the process, you might say, of Awakening, is a place of great simplicity now. It's like being at the last step. There's only one more thing to do. Now, we can read through the rest of the ***Course*** and we probably will . . . or we might not. But the point is, that you're at the step of being able to recognize what the issue is—the simplicity of it—and doing it.

When you learn how to do meditation, you have something to give your attention to: A mantra, the flame of a candle, a mandala, your breath. And when you find yourself beginning to what? . . . think . . . you remind yourself to come back to the breath or the flame, or the mandala, or the mantra.

Well, you're at a point in life where life itself is this choice—this same meditational choice, I might say—where you have to notice when you've started thinking so that you might say, "No! I still don't have the answer and never will have it this way. I'm going to go back to what? . . . thinking more? . . . better?" No. The silence and attentiveness called, "listening" and actually allowing for engagement in communion—communication—dialogue with the Holy Spirit or me or the Father.

It's not just a matter of being still. It's not just a matter of not-thinking. It's a matter of stopping the thinking which preoccupies you from being attentive to Something outside yourself, beyond your thinking and thereby positioning you so that you might experience the loss of independence and the experience of Brotherhood and communion with That which can share the truth with you, so that you no longer indulge in the "mystery of life."

Everyone loves a mystery. Well **stop** loving a mystery. Be willing to be grounded and stable enough to want to know the answer that ends the mystery, ends the wondering and which might therefore seem boring to you or uninteresting.

You've all got to get past the desire for stimulation . . . even the stimulation of fear, which is part and parcel of the mystery. You want to discover it but what if you don't discover it, what if you don't discover it in time? Oh-h, you need the mystery to end. It's fantastic to have the mystery, but you know, how are you going to pay the bill on the 22nd and it's the 18th today? Oh, boy the mystery's getting really interesting . . .

Hey, why not listen for the answer on the 1st? No mystery, but ease and peace and a capacity to be joyful because you're not engaged in the details of the mystery.

Remember, if you're thinking . . . you're unconscious. You're unconscious because you're not joined with That which holds the answer. And ultimately, that means you're not joined with the Holy Spirit which has the answer—which is nothing more than your right Mind. And so you are disjointed from your right Mind—you're unjoined with your right Mind. You are therefore, experiencing some form of insanity.

This is the simplicity of where we are in the learning. This is the point where we are in the discovery of real Meaning that means something significantly enough to warrant risking the chance that if you stop thinking you might come back into your right Mind and for it to seem practically realistic enough to do it . . . to do it!

There is a point you will all come to where it will no longer be fun to be engaged in the mystery. Where the mystery will feel exhausting, where the ignorance will be so depressing that you're going to finally say, "U-n-c-l-e!" . . . and listen.

Don't wait for that! There's no need. But you are going to have to dare to get up in the morning and go through your day as you have for many, many, days, year-in-and-year-out, let's say—and all of your friends have been doing everyday, day-in-and-day-out for years—and be in the flow from a new vantage point. Not doing it the old way. Not doing it the way everyone else is, because today, now . . . now . . . now . . . now you are choosing to listen, you are choosing to be joined and in dialog with your Guide, in dialog with the Holy Spirit, Who's whole intent is to cause you to remember your Self in your wholeness as the holy Son or Daughter of God that you Are.

The Holy Spirit is nothing more than your right Mind. And your right Mind has one intent and that is to bring you consciously into It, so that you're not trying to operate from a fragmented tiny part that you are managing, imaginatively, to hold separate from the totality of your right Mind. Your right Mind is intent upon breaking down the boundary around this fragmented little part that you're trying to hold in place because of the "mystery of life" and how involving and exciting and interesting and be-au-ti-ful it is. You see?

You need to be able to get up everyday and as you're driving to work and you see everything you say, "But I still don't have the answer." You see? Meaning, "But I'm still not seeing this movement . . . traffic . . . people, etc., as the Movement of Creation. I'm not seeing it the way God is seeing it. Therefore, I don't have the answer, therefore, I'm not conscious right now, even though I'm quite capable of maneuvering in and out of this traffic safely without injuring myself or anyone else. And I can manage to get to work and punch in on time . . . not be late . . . take care of business." And on and on.

When you punch in, are you doing it by yourself or did you and the Holy Spirit do it together with maybe a certain grace and beauty, because all movement is the Movement of Life, which is the Movement of Love, which is Art in Action.

When you walked down the stairs, is it methodical and mechanical, is it strict and careful or is there grace to it like a ballet? Because it is a Movement of Life, it is a Movement of Being, it is a Movement of Art if you are connected, if you are joined. And if you're not having that experience you're **unconscious** of the truth, you're **unconscious** of the Kingdom of Heaven right there in the stairwell, right there on the freeway.

So, let there be this constant impulse to listen, in the middle of a business conference, in the middle of a telephone conversation whether it's a business conversation or a personal conversation with a friend. Don't just assume that you know who you are and you know who your friend is and therefore, you don't have to be conscious because the two of you can just rattle off together and do the most marvelous processes of friendship without ever being conscious of the holy Son or Daughter of God that you're talking to and that you Are, where there's no consciousness of glory in it. If there isn't, you're **unconscious** of what is there to be experienced.

"But I don't have the answer yet. I don't have the fullness of the experience yet. And I want it. So I will not settle for being unconscious. I will not settle for continuing to think this thing through. And I will shut up and become curiously attentive and I will ask for clarity to be provided." And That of you which has the answer will provide it and bring you therefore into the wholeness of your Being by re-Minding you of what you already Know, but which you forgot in the great attraction to the "mystery of life" and the wondering and the pleasure of figuring out the answers for yourself

So this week, watch it! If you find yourself beginning to get flowery in your spiritual concepts and your language with your friends when it comes to talking about the truth or even resolving problems and you're relying upon past memories and ways of presenting ideas which you have come to the conclusion are excellent ways of stimulating spiritual discovery, [snaps fingers] catch yourself, because you're **unconscious**, you're not joined, you're not listening, you're not letting what you're saying come from some place other than your conditioning and your memory. You're not letting it come from the freshness of the communication of God or the freshness of the communication of the Holy Spirit, which is revealing to you what God is Being in that moment so that what you say is really inspired, because you're plugged in and the current is there, the current of Reality, the current of Creation.

Now, as you come close to this realization of the simplicity and that it's simply a matter of stopping this and starting that, becoming still—you know, stopping thinking and starting listening—you will seem to find that there are more occasions to be concerned, there will be more issues.

Now it isn't because there truly are more issues, but it will be because in the process of, for lack of better words, turning things over to the Holy Spirit, in other words, turning **to** the Holy Spirit, asking of the Holy Spirit with the intent of being consciously present listening in order to hear the Holy Spirit, you put yourself in the position of having many more answers than you ever dreamed of. You will take more needs, more issues to the Holy Spirit for answers. And pretty soon you'll run out of . . . I mean really quick . . . you will run out of little things to want to know the truth about and you will want

to know the big things, the things that you are positive there are not answers to, or answers that will be impossible for you.

And so, you will find yourself reluctant to ask all the questions. And you will begin to worry about the bigger things that you hadn't looked at before because you kept busy with the little tiny ones that it was easy to deal with. And rather than asking and listening as though the impossible were possible, you will confirm to yourself that it is impossible. But since you now see that it's on your plate, you will feel confronted with serious problems—even danger. And it will seem totally justifiable to you to worry, to become thoroughly engrossed in fear, because you know, "here is something," but it's going to be impossible to deal with. And when that happens, you're in the ugly part of "mystery" and you are completely distracted from listening. And you have emotional justification for staying as far away from listening as possible because you are called upon to what? Solve the problem yourself!

And yet we've just been talking about the fact that the solution comes in the awareness that you can't solve anything. And it's not your responsibility to solve anything.

As I've said before, the closer you get to the gates to the Kingdom of Heaven the ego throws up gargoyles around the gate, you see, to distract you and scare you off. The gargoyles aren't real. They don't represent anything valid. But they would if they could distract you from simply moving forward through the gates or across the bridge, moving forward by virtue of the simple step of stopping thinking and listening instead. Listening with the demand, I'm going to say, for an answer. Listening with a firm unyielding receptivity to and expectation of dialog, communication.

"Oh I know," you say, "Paul's in touch with his Guide. I'm not in touch with my Guide. I listen and I listen and I don't hear anything." Well, I'll tell you something, the time will come when the situation is serious enough and you don't feel like you have any alternative and you will listen and you will hear because you will give permission. Why? Because when there's no alternative, it means that you've given up faith in your own capacity to think your way through it successfully and experience the wonder of the "mystery."

Now, again, you don't have to wait until you seem to have no choice. You can make that commitment when there isn't a dire circumstance, when you're not at the end of your rope.

If you're not hearing your Guide, you're simply not committed to hearing your Guide. You still feel that you have some capacity to cope with life on the basis of your own best judgments and your own thinking. And you're going to opt for that, "thank you very much." And you'll listen for your Guide at another

time. The only thing is, that the other time that you will do it is one in which it will be very uncomfortable because circumstances will be equal to your stubbornness.

You see, one way or another, correction is going to occur. One way or another, the holy Son or Daughter of God that you Are is going to come forth, is going to pop into view. Salvation will occur because this illusion cannot endure. It's a fantasy and Reality will undo it.

But it's no fun to be coerced because it always involves a struggle with your stubbornness. A struggle between your stubbornness and the Movement of God that would have you discover that you do not have a will of your own, truly, that can stand up against God successfully. That is bound to be discovered by you. And my task is to encourage you to let that discovery happen voluntarily, now, with curiosity—bring to the listening and the desire to be joined in everything you do—let that be as interesting to you as the “mystery of life,” and the attempt to solve it on your own.

This week I encourage you to read from where we left off last time¹ to the end of this section. The things I've shared tonight have been very consistent with what's there. But what I shared tonight didn't come out of abiding by a string of words in a certain order, but out of the very nature of life itself and the experience each of you has and the experiences each of you will encounter and the way to deal with them in a sober way rather than attempting to do it in a way that constitutes unconscious behavior, which accomplishes nothing, while at the same time believing that you are accomplishing something. That illusion has to be abandoned willingly, gratefully, happily.

You know, not a one of you has to read another sentence out of the *Course*. I mean, you can decide to stop thinking and be joined and stay that way now. If you don't do it now, you'd better read the rest of the pages. But it's not required. Your Salvation is not at the end of a process in time. It lies in shifting from thinking to listening. And that will always happen in the instant you're in when it happens. It's always going to be *now* when it happens—simplicity itself.

I love you. And I look forward to being with you next time. And value the recognition that you don't have the answer yet when you're thinking, so that you can immediately stop the thinking and get back to listening and reach out in joining with the intent to be in communion, comradeship.

A Course In Miracles (reference pages)

Chapter 16 – Section – ILLUSION AND REALITY OF LOVE

¹ *Sparkly Book – p.388, 1st Full Par. / JCIM – p.163, 2nd Full Par. / CIMS – p. 326, Par.38*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 15th 2010

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

I've shared with everyone many times the statement, ***"You are neither behind the point of perfection nor advancing toward it. You are at that point and must understand yourself therefrom."***

It's a simple statement. It gives you the starting point and the ending point, if you will, which are one in the same. And it makes clear what is fruitless activity like, becoming . . . like, getting better and better . . . or being worse.

But something that I haven't brought out before is the fact that this state of being neither behind the point of perfection nor advancing toward it, is a state of perfect intimacy. And this is very important to understand. Because you might think—if you're inclined to think—that all you have to do is be conscious of the fact that you are neither behind the point of perfection nor advancing toward it and that you're at that point. A nice little private thought. A nice little private awareness. And obviously, a private awareness does not involve intimacy.

Now, what we're going to be reading tonight is all about intimacy. And it's basically very simple. But you know what? If you're not inclined toward an intimate attitude when you're reading this, you won't understand a word it says. And perhaps you've read it before and didn't understand it. And now you know why.

If you are actively engaged in the practice of authority, of accomplishment, of independence, there's no room for anything else. The concept of intimacy doesn't fit in autonomy. And so everything you do will stand at odds with your Awakening, will

stand at odds with your discovering that you are the holy Son or Daughter of God in actuality.

You know what? The intimacy that is meant to be embodied in that statement, ***“You are neither behind the point of perfection nor advancing toward it. You are at the point and must understand yourself therefrom,”*** is captured in the image or the sight of an infant or a very young child who’s held in his mother’s or his father’s arms and who has fallen asleep in pure safety and security—bliss—an intimacy that comes about because he has abandoned, if indeed he had any to abandon, he has abandoned self-protection. He is not experiencing fear and he does not hold himself apart at all. He simply sinks into his mother’s or father’s arms—yields to the intimacy.

Now, the intimacy that you are being invited to engage in doesn’t involve going to sleep, and is more like a child who’s being held who isn’t sleepy but is contented and who lies there in his mother’s or father’s arms, eyes wide open, looking up into his mother’s or father’s eyes in utter peace, utter contentment, and utter union—more a fuller union than just relaxing into his parents’ arms—a contentment and intimacy through eye contact where he knows you know he knows and you know he knows you know.

Let’s read the sentence we ended up with the last time we were together and listen to it now in light of what I just said.

Across the bridge is your completion, for you will be wholly in God, . .

. . . um . . . just as that child is wholly in his father’s or mother’s presence and grasp and environment . . .

. . . for you will be wholly in God, willing for nothing special, but only to be wholly like unto Him, completing Him by YOUR completion.

Any of you who have ever held a child, who in utter simplicity and peace lies in your arms and looks up into your eyes with pure contentment and love, understands these words and it brings the words alive because the subject is intimacy, the subject is union, the subject is coming Home.

Fear not to cross to the abode of peace and perfect holiness.

Well you know, that little children are very able to do that, but you’re not. You need to be. And that’s what this is about.

And as I said, if when you read this you’re in a state of self-defense and self-protection and autonomy, this isn’t going to make sense or it’s going to make you very disturbed. Because it’s going to call for you to abandon something you feel is

absolutely important to you. Nevertheless, the truth is here to be seen. And now that I'm pointing it out, you know that if at a future time you read this, or anything like it, and it makes you angry or it disturbs you, that it means that you are engaging in, with vigor, in the act of self-protection and authority. And now you know that the call is for you to abandon it—to stop valuing it and to use whatever self-discipline is necessary to accomplish that task—even though you don't feel like doing it, even though you feel like indulging in your anger or your seemingly justifiable distress. But . . .

Fear not to cross to the abode of peace and perfect holiness. Only there is the completion of God and of His Son. . .

. . . you . . .

. . . established forever.

It's established there forever. There's been no variableness to it **ever**, even though you have indulged in self-assertion independent from and separate from your Father's arms, your Father's love, and your Father's embrace.

Seek not for this . . .

. . . the completion of God and His Son . . .

. . . in the bleak world of illusion, where nothing is certain, and where everything fails to satisfy.

Well, what's the bleak world of illusion? You can read that and say, "Oh yeah, I understand, I'm not gonna seek for it in the bleak world of illusion in this world . . . ya know . . . all of this is illusion, I'm not gonna seek for it there."

But it isn't about **this world** that you're in. The bleak world of illusion is a concept you have, a mental context that you have that says you're capable of thinking and that your thinking is valuable. And so, there's the error. There's where the correction needs to occur. And that's why we have the two-step.

Now, as I said, you could say, "Oh, yeah, of course, I'm not gonna look for it in the bleak world of illusion . . ." talking about this world, and you've already done it! Because the statement that came out of your mouth [snaps fingers] so spontaneously and so confidently, was **thinking!** You were indulging in the bleak world of illusion. The world of the illusion that your thinking is dependable, accurate, constructive and can succeed in making you safe, healthy, wealthy and wise. You see?

You've already succumbed to the bleak world of illusion: The idea—the false idea—that your thinking is valuable, that it's the beginning and the ending.

When you understand that the bleak world of illusion is the ***mindset*** that says your thinking is valuable, then you have a way to not seek for the completion of God and His Son—you—in thinking. You know not to do it. And that the way to have the experience of your Oneness with your Father become illuminated to you, is to shut up! And thereby not indulge in the bleak world of illusion. You see?

Seek not for this . . .

. . . the completion of God and of His Son which is established forever . . .

. . . in the bleak world of illusion, where nothing is certain, and where everything fails to satisfy.

See? So now it's clear to you that you don't want to engage in this independent act of thinking that doesn't involve intimacy at all. And therefore does not expose you to the forever experience of your safety and wholeness that has never changed and it's your Birthright to be experiencing.

Continuing . . .

In the Name of God, . .

. . . in the arms of God as God's loved offspring who loves his Father, Mother . . .

. . . be wholly willing to abandon ALL illusions.

What? Thinking, reasoning, judgments, pet theories and the belief that their use can be creative and cause things to actually, really happen.

In any relationship in which you are wholly willing to accept completion, and ONLY this, . .

. . . nothing else, and ***ONLY this***, just like the child that accepts it and ***ONLY*** that, . .

. . . there is God completed, and His Son with Him.

Again, every mother or father or aunt or uncle or brother or sister who has held an infant, who has yielded into the one who is holding him completely, understands what these words mean in their divine aspect relative to the holy Son of God that you Are and the means by which you can arrive at the conscious ***experience*** of it.

The bridge that leads to union in yourself MUST lead to knowledge, for it . . .

. . . what? The bridge . . .

. . . for it was built with God beside you, and will lead you straight to Him, where your completion rests, wholly compatible with His.

Now, you know that I don't generally use the word, "knowledge" as much as I use the word, "knowing" because in a way, knowledge can be conceived to be bits of information, collections of bits of information, organized bits of information that you might be able to rattle off but never really understand, never really **know**.

And so, when it says . . .

The bridge that leads to union in yourself must lead to knowledge, . .

. . . it really means that it must lead to **Knowing**, the sort of knowing that you experience when you're holding that child who's gazing innocently and intimately into your eyes. You know something, you may not even be able to put it into words, but you know something and it's not a bit of knowledge.

So . . .

The bridge that leads to union in yourself must lead to . . .

. . . knowing. Something significant.

for it . . .

. . . the bridge that leads you to it . . .

. . . was built with God beside you, and will lead you straight to Him, where your completion rests, . .

. . . not as a thought, "Oh, I'm neither behind the point of perfection nor advancing toward it. I'm at that point and did you know what? I understand myself therefrom." Bullshit! The words mean something but they are to lead you to an experience . . . an experience . . . an experience of what? Intimacy, undefended intimacy where you have succumbed to your Father's love, where you have yielded to it and experienced it so that you find Awakened in you an infinite love that you have for your Father. And in that experience, which is Knowing, and which this sentence calls "knowledge," you and God are made whole. It's beautiful.

You know what? To study the Course, to study the truth, to want to know the truth, to want to know the truth instead of error, to want to have instantaneous healings, these things are all valid wants—valid desires—and they will be yours when you abandon the last shred of the desire to be able to act in your own right independently. Because until you've abandoned it, you're seeking for the completion of God and of His Son in the bleak world of illusion, of whatever effort you're putting

into the practice of your own thinking and your own supposed authority and your own attempts to make things happen all by yourself. And you don't want to be looking for completion in the bleak world of illusion.

And now you know. And I'm going to reiterate it. The bleak world of illusion is not the world and universe, it's the mindset in which thinking independently, being conscious independently, is seen to be valuable and real and an actual birthright that somehow the Father gave you for you to exercise as your birthright.

Every illusion which you accept into your mind by judging it to be attainable removes your own sense of completion, and thus denies the Wholeness of your Father.

Why? Because it's like the child pulling his eyes away from the intimacy with his parent and beginning to squirm and beginning to want to do what he wants to do. You see? And so, the wholeness is disturbed and the activity becomes a seeking for satisfaction outside of the bond of intimacy where it's not present.

Every illusion which you accept into your mind by judging it to be attainable . . .

. . . what does that mean? It means every idea, every thought, every collection of thoughts which you accept into your mind by judging it to be attainable, meaning by judging those collections of thoughts to have a capacity—to have an effect—and therefore cause something to be attainable, . .

. . . removes your own sense of completion, . .

. . . it puts you in the orphan mindset. Orphans aren't complete. They lack. They lack a source. They lack a father, they lack a mother.

Every illusion which you accept into your mind by judging it to be attainable removes your own sense of completion, and thus denies the Wholeness of your Father.

And just as with the child, that wholeness will not be present until what? The child settles down and happens to look up . . . perhaps, "Oh . . . oh . . . Father, Mother . . . I see you. Oh-h, sorry I got distracted. This is much better than being distracted . . . I love you and you love me and I know it. And we know that each other knows it."

That's Knowing. That's not a thought, that's not an idea.

Every fantasy, . .

. . . meaning, every spurious wild thought or even every minimal ignorant thought.

Every fantasy, be it of love or hate, deprives you of knowledge, . .

. . . of the experience of Knowing that is intimate . . .

. . . for fantasies . . .

. . . all these thoughts and ideas that you think can accomplish something . . .

. . . are the veil behind which truth is hidden.

So there you go. When the veil is lifted, it means that the screen, the sieve, the disturbance of thoughts will dissolve because you've stopped energizing them. And that which obscured the truth is gone and truth becomes clear—Knowing occurs. And mind you again, Knowing is an intimate experience.

To lift the veil which seems so dark and heavy, it is only needful to value truth beyond ALL fantasy, and to be entirely unwilling to settle for illusion IN PLACE of truth.

Well, here's where the work comes into play. Because you like the work of practicing illusions and of dealing with delusions and asserting what you think is a prerogative you have to be able to think and make things happen by virtue of your thoughts.

You've got to arrive where you're unwilling to settle for illusion. You've got to be unwilling to settle for that activity and the promise of success that you believe is involved. And persist in choosing for your silence and your peace where the veil of thinking is no longer being energized.

But you love to think. And so you constantly energize the veil. And you're familiar with that. And you're familiar with the consequences and you can cope fairly well with it. And the main reason it's worth it to you is because it makes you feel like you're still in charge, when you're not.

We started out:

Fear not to cross to the abode of peace and perfect holiness.

But you are afraid to do it because you're afraid to let go of the control you think you have, and the responsibility to exercise it that you think you have.

You know, when you start to listen for guidance, your Guide or the Holy Spirit will give you things to do that are new. You will be guided to do things like, "shut up . . . to be still," right when you are confident that you must assert yourself in some way. And you ***must*** be willing to take the guidance, because after all, in the process of Waking up what's going to happen? You're going to be helped to abandon the very

things that have kept you ignorant, kept you asleep, kept you in a state of suffering, even when you didn't know that's what was happening.

And so all of the things you have confidences about are things which the Holy Spirit or your Guide will be helping you to abandon. And that goes against your feeling of security because all of the exercises of power that you have engaged in you believe have made you safe or will make you safe, and your abandonment of them will make you vulnerable.

You've got to remind yourself of the child in its father's arms or mother's arms and see yourself there so that you might know that if you do abandon the authority you think you have to express, you will find an experience of safety that is really an experience of invulnerability, which means unthreatenable.

So, we're talking about a change from autonomous independence to sheer simple undefended intimacy. From a place where fear is the only experience available to you to a place where utter love is the center and circumference of Being, your Being, your conscious experience and the Father's, because you've let them be joined and therefore, you have discovered that they are inseparable and never were separated.

Would you not go THROUGH fear to love?

You see, there is a point to all of this. The point is not to cope with fear and get a handle on it, but to move through it like through a veil, like through a fog into the light. And if you want to have that experience, you've got to abandon what's creating the experience. And what's creating the experience of fear is every attempt you engage in to be and do and accomplish something autonomously—on your own.

You see, the answer is simple, but it's exactly the opposite of what you are geared to do.

Would you not go THROUGH fear to love? . .

. . . and come out on the other side of it where you're not dealing with it? And where you arrive on the other side of it because you didn't deal with it but you persisted in wanting to see your Father's Love in your Father's eyes and you didn't want anything else.

For such the journey seems to be.

. . . going through Love to fear . . .

Love calls, but hate would have you stay. Hear not the call of hate, and see no fantasies. See in the call of hate, and in every fantasy that rises to delay you, but the call for help which rises ceaselessly from you to your Creator.

You know what? No matter how much the baby frets right while he's in your arms, there comes a point where he notices you again and gives his attention back to you and settles back down and feels his security. The call for help was there in his fretfulness. But he forgot where the help was and so he looked away and chose to act on his own and tried to satisfy his needs independently. You see?

See in the call of hate, . .

. . . see in the distress . . .

. . . and in every fantasy that rises to delay you, but the call for help which rises ceaselessly from you to your Creator. Would He not answer you whose completion is His?

You see, He's not stupid. [chuckles] He's not suffering from ignorance. He's not becoming distracted from you, just like the father and mother holding the babe is not distracted from the child.

He loves you, wholly without illusion, . .

. . . what does that mean? . . . wholly without having thoughts about you, good ones or bad ones, grand ones or small ones. He doesn't have any thoughts about you. He's involved in the experience. He's involved in the Knowing. And so He's there for you the moment you notice Him again, you see, and make yourself available to the experience of Knowing that completes both of you.

He loves you, wholly without illusion, as you must love. For love IS wholly without illusion, and therefore wholly without fear.

You know what? If you have become distracted and you're having your own thoughts and you're valuing your own authority and you're experiencing fear as a result, you've got to notice it. You've got to notice it clearly enough that you can make a decision to abandon what's creating the fear. And right in the face of the urge to do something to get control, to provide yourself with a feeling of safety, you have to shut up and look into your Father's eyes—you have to sift your attention.

Remember, your attention is God's treasure. Well, God's attention is your treasure.

Whom God remembers MUST be whole. And God has never forgotten what makes HIM whole.

You and every part of Creation.

In your completion . . .

... meaning, the experience of Knowing that constitutes intimacy.

In your completion lies the memory of His Wholeness, and His gratitude to you for His completion.

... the full circle, the Oneness as the wholeness that's utterly indivisible and always has been.

In His link with you lie both His inability to forget, and your ability to remember [period]. In Him are joined your willingness to love, and all the Love of God, Who forgot you not.

"Oh, I know. Yeah, this is all beautiful stuff ... um-m ... beautiful. But you know what? I have real problems. And I don't have time for this intimacy shit! I have things to take care of. I gotta protect my ass!"

Well, okay, seek for it in the bleak world of illusion until you get tired of it or remember what we've talked about and make the choice to abandon the bleak world of illusion and value the "intimacy shit" so that it ceases to be shit and becomes your most valuable asset. And learn to apply yourself, I'm going to say, to that goal diligently enough that no matter how strong the urge is that comes to you to take charge and begin thinking and coming to conclusions, you don't do it. And you sit there or stand there and say, "Father, what is the truth here," until you hear. Stick with it until you hear—yield, relax in the Father's Love until you *feel* it because you will. There's no alternative.

Your Father can no more forget the truth in you ...

... although you have ...

... than you can fail to remember it.

You may have forgotten it, but you can't fail to remember it.

The Holy Spirit is the bridge to Him, . .

... the one you'll cross over—that of you which is nothing more than your right Mind, waiting for this tiny-separated little sense of yourself that you're indulging in to let down the boundaries so that you can let It in, when It is the remembrance of God in you. You see?

The Holy Spirit is the bridge to Him, made from your willingness .

... to what? ...

... to unite with Him, . .

... to ***stop squirming*** in your Father's or Mother's arms and relax and yield into the embrace.

The Holy Spirit is the bridge to Him, made from your willingness to unite with Him, and created by His joy in union with you. The journey that seemed to be endless is almost complete, . .

... you know what that means? It's almost complete right now. I know, we haven't finished the book. But you know what? The completion is as close as your willingness to abandon your insistence upon thinking and asserting yourself as an orphan, as an independent entity—which you aren't. You have almost recognized it, that ...

. . . what IS endless is very near. You have almost recognized it. Turn with me firmly away from all illusions NOW, and let nothing stand in the way of truth.

Join with me or join with your Guide or join with the Holy Spirit. And ...

Turn with me . . .

... or them ...

. . . firmly away from all illusions NOW, . .

... turn away from all the thinking, let there be peace in you ...

. . . and let nothing stand in the way of truth. We . . .

... whether it's you and me or you and the Holy Spirit or you and your Guide.

We will take the last foolish journey AWAY from truth together, and then together we go straight to God, in joyous answer to His call for His completion.

Now what does this mean, ***“We will take the last foolish journey AWAY from truth together?”***

Well, because you are presently experiencing delusion, you need help out of it. And so you ask me or you turn to the Holy Spirit and the only thing that we are capable of doing in the final analysis is to help you turn away from illusion. But because in Reality there is no such thing as illusion, we're helping you to do the last foolish journey—that of abandoning illusion. You see?

We're helping you do something you can't do. And we're helping you undo something that you never did—but we are having to engage in the undoing of it. And that is why it says: ***“We will take the last foolish journey AWAY from truth together.”***

To the degree that you and I decide to abandon illusions we are still engaging in a journey away from truth. But I know how to help you not get caught in lengthening the last foolish journey so that when we work together it gets undone.

Another shared experience of intimacy in which you abandon your self-assertion and yield to help, yield to the love I extend to you, yield to the love the Holy Spirit extends to you.

The undoing of illusion is the reestablishment of the intimacy of Being.

Now we have one more paragraph in this section, but we're going to end there. I want you to stay with that. I want you to let it abide with you and I want you to be willing to abide with it.

And I know that during the coming week, you will still engage in self-assertion, self-protection and feel good about it. But you have a means to notice when you're doing it and to recognize that, what? . . . you're seeking for the completion of God and of His Son, which is established forever in the bleak world of illusion. And because you know that now, you can remind yourself and abandon the activity. And that's a step in the right direction, and it's healthy and it's healing.

I love you. And I look forward to being with you all through the week and next time.

A Course In Miracles (reference pages)
Chapter 16 – Section – ILLUSION AND REALITY OF LOVE
¹ Sparkly Book – p388, 1st Full Par., 3rd Line / JCIM – p163, 2nd Full Par., 2nd Line
/ CIMS – p. 326, Par. 38, 3rd Line
First Edition – p. 315, Last Par., 3rd Line / Second Edition – p. 339, Par. 9, Line 2

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A Course in Miracles Study Group with Raj, May 15th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 29th 2010

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Last week . . . the last time we met we talked about intimacy. And many of you appreciated the illustration of the child—the infant being held in his Father's or Mother's arms and looking into their eyes and for lack of better words, connecting: An experience of intimacy.

And we talked about the fact that doing the two-step is an act of returning to intimacy after you've glanced away and become preoccupied with what? Your thoughts: things you might want to do, things that are irrelevant to your being held, your being in an intimate place of union—unity with That which identifies You to you, That which is your Source, That which when you look into His eyes, reminds you of who you truly Are because you recognize Who your Father truly is.

This is very important. You see, because you're all very used to being on your own and capable, it doesn't feel natural to you to be intimate at the expense of your autonomy. And yet that is, as we've been discussing, the simple act which embodies coming Home—coming back into your right Mind.

Now, many of you have engaged in the two-step and have heard the Father or your Guide or me or the Holy Spirit illumine you with Knowing. And the idea of experiencing Knowing seems very desirable—something to look forward to—and of course, it is. But since the experience of Knowing is a result of a union, which has occurred because you have abandoned autonomy—

independence—it's something that is in direct opposition to everything you've been engaged in prior to doing the two-step, entering into intimacy.

And so, this experience ***may not set well with you*** and you need to understand that, in many cases, because it's going to require you to abandon a false state of independence. It is going to seem to be something that you need to bring mighty resistance to. And even if it doesn't seem to you that you need to, your knee-jerk responses will.

The truth revealed is going to move you out of the crab-barrel. It's going to move you out of the orphanage. It's going to move you out of the arena of mortality. It's going to move you out of the context of sin, disease and death. It's going to cause your lives to be noticeably different, noticeably improved, noticeably desirable.

But if it's going to be at the cost of your independence, you're not likely to embrace it wholeheartedly, immediately. You need to know this so that you won't think something has gone wrong and so that you might know that you need to persist.

Now I'm going to give you a very practical example: About five weeks ago, Paul and Susan found out that as a result of a road-widening project on the street where they live—where the Foundation is—there is going to be considerable loss of planting. A tree is going to have to be moved. A fence is going to have to be put up when they're through. New planting is going to have to be done. And none of this will be inexpensive—and this right on the heels of a request that was sent out to everyone inviting help in paying for the property taxes.

They did the two-step. No, first they reacted. First they engaged in righteous thinking. And then, because it is their habit, they very quickly engaged in the two-step. And they were surprised as a result of the intimacy that they let themselves into, they were surprised to hear me say that it was time for them to move. It is time for the Foundation to relocate.

This was a Knowing that I was sharing. Exactly what I've been telling everyone they can expect to happen when they do the two-step, when they desire to know "What is the truth here?" In that act of intimacy, the truth will be revealed.

Well you can count on it, Paul began thinking immediately, "My God, we had to ask for help with the property taxes. Now, we're going to have humungous expense just to repair the effects of the road-widening. And now you're saying that it's time to move?" I shared with them, "Yes, that it was time to move,

that the location was no longer fulfilling its purpose. The needs were no longer able to be met by the location. And it was time."

Well, more thinking occurred: "This is the most impractical time to ask for help—to need help—the economy is terrible, everyone is worried . . ."

And I said, "Yes, but fulfillment isn't dependent upon current circumstances. Fulfillment is dependent upon doing the two-step, listening, joining in the intimacy and hearing what the next appropriate step is."

Why? Because when you're joined, you are inhabiting the place where God's laws prevail. And what I am sharing and have been sharing with Paul and Susan applies to everyone else in this so-called depressed economy. Because your well-being—fulfillment of purpose—is not dependent upon the economy that is reflecting everyone's fear and unwillingness to spend. And as a result of not spending, it increases the problem and the fear.

Now, that doesn't mean that the answer is just to go out and spend and do the opposite. The requirement is to do the two-step so that you might enter again into intimacy. You see, you **must** enter into the intimacy because it's **only there that you remember who you Are** . . . only there that you remember who you Are—that you are the holy Son or Daughter of God and that all that God is has not been withheld from you in His expression of you. And therefore, there are things for you to do. There are places for you to spend your money. There are places for you not to spend your money, and so on and so forth.

There are things to do that identify fulfillment of purpose in that place where God's laws reign.

All of you need to be challenging the belief that you are at a disadvantage because of the world economy. No. If you are at a disadvantage, it is because you are in your Father's Arms, **not looking** in His eyes, looking everywhere else and being fretful. That's why. And all the time you're doing it, the circumstances that negate the fear are present. The Arms are there. You're in those Arms. All you have to do is the two-step and move into the intimacy again, remember who you Are, which will immediately bring your peace to you and help you to be able to hear the next thing to do or the explanation as to why the distressing thing you've already been told is a blessing, why you can dare to yield back into your Father/Mother's Arms and trust yourselves to them.

For five weeks Paul and Susan have attended to looking for places to live at my direction. They love their home. They love where the work is being done. They don't want to move. In many ways, despite the drawbacks, it seems to be perhaps, better than any of the places they've looked at. Their heart holds

onto what they're familiar with and what they hadn't considered there might be a possibility they would have to leave.

Why am I bringing this up? A couple of good reasons. But one of them is, none of you will ever be free of this call for intimacy that might cause you to hear something you don't want to hear because fulfillment that's greater than you're familiar with and that you're totally in love with, is ready for you and it's time for you to embrace it. It's time for you not to labor under the idea that you must sacrifice or do with what doesn't work quite properly anymore because of growth that has occurred.

And when this happens, you must—after reacting—engage in the two-step again. Come back to the Father—come back to the Holy Spirit—and say in so many words, “Well, if You say this is going to happen, if You say this needs to happen, You must see how it's going to happen. I'm going to stop saying it can't happen. I'm going to abandon the feeling that I don't want it to happen and that I'm not going to cooperate with it and I really want to hear how this is going to work. What do we do?”

Now, when Paul asked me, I said we will write a letter to everyone on the mailing list, to everyone who accesses the website and share the need. Do you think Paul just sat there and said, “Oh-h, Okay . . . when can we start?” [chuckle] No. This is going to involve a lot of money, he thought, you know, he says, “I don't like to even indicate when there's a need for help with the property taxes because contributions are not overwhelmingly abundant.”

You know, there was a feeling of inequality that he felt such a letter would bring up in everyone. “Why should we help Paul? We have needs of our own. Why can't they do with less?” Thinking . . . he was thinking, obviously . . . right?

And of course, what I'm bringing up this evening is going to make all of you think too . . . and so just be alert for it. And I would ask, what level of poverty would you rather establish than the level of abundance that you could express by sharing—by sharing more than you might think you have?

I've asked that question of Paul and Susan before when they bought a new car instead of a used car. And that felt overwhelmingly abundant and perhaps luxurious just to have a new car. And it wasn't a Rolls Royce, it was just a car. And I asked them, “What level of poverty would you rather have established?”

And then a couple days later when Paul looked across the street and noticed something he hadn't seen before. The people across the street, in an average house, in an average neighborhood where they lived, had the same kind of car that had just been purchased and right beside it in the driveway was a boat.

And there was nothing outlandish about it. It was just more abundance than he was inclined to conceive as simply normal for him.

When you move into the realm where God's laws prevail, wholeness is embodied . . . for everyone who is willing to move into that place where God's laws prevail. And where is that place? In the intimacy: in the intimacy that is the result of the two-step.

Now, going into the Book:

If special relationships of any kind [any kind] would hinder God's completion, CAN they have value to you?¹

Well, you know what? Special relationships are agreements, agreements with others to function independent of God. Special relationships are relationships which are a denial of God's Presence. But how do you engage in those relationships? By means of thought and ideas which you put together in specific ways for specific effects to make something happen, in other words.

So, special relationships distilled down to their essence are constituted of thinking. If thinking of any kind would hinder God's completion, can it have value to you?

Of course, God's completion is your completion. It's what happens in that moment of intimacy where you Know that He Knows that you Know and He Knows that you Know that He knows. Anything other than that can have no value for you and doesn't and never has had.

Paul and Susan are having to make that decision to abide with the Knowing that occurs in the intimacy of the two-step rather than highly value their best judgments and their best conditionings that they have put into place as they have lived life and come to conclusions about how things work best when they're not experiencing intimacy. You see?

So, right now, I'm dictating the letter that I told Paul we would be sharing with everyone. And when it is transcribed it will be mailed out to everyone.

You know, you just can't say, "You shouldn't have a need," or "If you had done something else, you wouldn't have this need." If there was no need, there would be no ***Course In Miracles***. If there was no need, you would already be Awake.

And as I've said before, the miracle is going to relate to exactly where you are and exactly the things you are encountering in your daily life. Because what you are encountering in your daily life is the Kingdom of Heaven not seen

clearly at the moment—when clarity of Vision is your Birthright and calls for correction of your current poor vision.

Love is most needed, and you might say, most available where there seems to be lack of one sort or another—whether it ought to be there or not according to somebody's judgment.

Needs are needs, and that they be met is inevitable. For them to **be** met, you could say, is what their purpose is. They're not to be ignored. They're not to be risen above. They are the place where clarity of vision, insight—the insight that is the result of intimacy with the Father—occurs and comes to bear upon the situation and shows wholeness instead of need.

So you must dare to face into them—the needs. And not deny them and not criticize yourself for having them, . . . you know.

At one point my disciples asked, regarding a young man, "Who sinned, him or his father?" And I shared with them, it had nothing to do with sin or who sinned or who was responsible but it was for the glory of God. In other words, it was an opportunity for the experience of intimacy in which the need—the lack—would dissolve, disappear, because God is God and God is all there is to the Sons and Daughters of God.

And so everything is a miracle waiting to happen, is the truth waiting to be seen and for wholeness to be experienced because it fulfills purpose. Not because it was earned, not because it was deserved, but because God is All.

Continuing:

What would interfere with God MUST interfere with you.

Well, if your thinking distracts you from looking into your Father's eyes, it causes you to forget who you Are. It causes you to experience this illusion, this artificial sense of separateness, which isn't true at all because you're still secure in the arms of your Father, in His embrace, . . . in His attention.

So what does that mean? It means when you engage in the two-step and when intimacy occurs and truth is shared, and it's not what you expected, and it goes against everything that you have believed, you must persist in looking at your Father's eyes and not turning your head away, not frowning and squinching up your eyes so that you forget to see your Father and become preoccupied with the stress of being upset.

Only in time does interference in God's completion seem to be possible.

Well, time could be the process of thinking—this thought leads to that thought, leads to another thought, leads to a conclusion—and none of it has been inspired by a moment of intimacy or Knowing and therefore, it's all false, it is all unhelpful, it all distracts you from the very thing that would bring you your peace, although it will be a peace at a new level, a peace that is experienced because you're willing to place yourself where God's laws prevail. Where is that? In the intimacy.

The bridge that He would carry you across lifts you from time into eternity. Waken from time, and answer fearlessly the call of Him . . .

. . . the Father . . .

. . . Who gave eternity to you in your creation.

You know, . . . wonderful, perhaps flowery words. Now, I'm going to engage you in the practicality of those words. I'm inviting everyone, because there is an actual need, to be willing to consider contributing to this move, which will be quite expensive because it will involve the purchasing of a new residence before the old residence is sold. So we're talking about hundreds of thousands of dollars instead of thousands of dollars or hundreds of dollars.

Thinking occurring? Anybody suffering from thinking at this moment? . . . oh, personal responsibility, inequity?

But wait a minute, . . . Paul is standing, . . . Susan is standing at the edge of the impossible and they're asking me, "What next?" And I'm saying, that what's next is exactly what's happening at this moment. Paul is giving voice to what I'm sharing. Because what I'm sharing is the practicality of these beautiful words:

Only in time does interference in God's completion seem to be possible. The bridge that He would carry you across lifts you from time into eternity.

What does that mean? From lack into that place where God's laws prevail, which is where, in the intimacy that occurs when you dare to abandon your independence and yield into and partner with the Father without your having the edge in the partnership.

So what I'm saying and what you're hearing is not calling for you to think, but it's calling for you to do exactly what Paul and Susan are doing and what I have described.

Those with hundreds of thousands of dollars can contribute hundreds of thousands of dollars. Those with hundreds of dollars can contribute hundreds of dollars and those with dollars can contribute dollars . . . not because I just said that those with hundreds of thousands of dollars can and therefore should. The point is when you get into the intimacy of the two-step and you listen, what you will hear will fit you.

Now it may call upon you to do what you call stretching, but that's only because you have a tendency to stay small, you have a tendency to hold onto the status-quo, just as Susan and Paul do. And there's need for expansion. There's need for you to come not only to an intellectual realization, but a realization as a result of actual intimacy that where God's laws prevail, you are whole. And now your Birthright involves your having—not your lack—and involves your having what meets your simplest most basic needs so that you're not existing in a state of tension because you're managing to do without because of your great faith that everything will be alright even though you lack.

It's not appropriate for you to be stuck in that. And it's not appropriate for you to read the paper or listen to the news and come to the conclusion that because everyone in the world is believing that the economy is bad that God's laws don't prevail anywhere and aren't available to you as a result of the two-step and as a result of the intimacy in which even for a brief moment you realize who you Are and what your Birthright is and it doesn't seem so unimaginable to you and you're a little bit more at ease with it. And you're a little less likely to insist upon more poverty than what the Father would give you.

The need to move to a new location is actual. It has nothing to do with wants. If Susan and Paul could have what they want they would stay right here. Oh, does that mean that the Father may force your good upon you? I hope so! I'm in support of that.

It's your Birthright not to be experiencing lack. And it's your Birthright to be experiencing your wholeness even though everyone else believes it's impossible because it's just a material world and it's just human beings and it's just egos trying to survive in a dualistic polarized environment. It's not true! Paul at this moment, is joining me in letting that fact be voiced in the world, where the news is voicing other things. And he's not voicing something that's going to give him an advantage while everyone else is at a disadvantage. No! Because the point is that there is a place where God's laws reign. And it's in the place that all of you have available to you. It's in the place of intimacy, when you abandon your independence and desire to know something other than your best judgments or someone else's best judgments, . . . "What is the truth here? What do I need to know? What do I need to do?" And if you have

to ask it, "How can I engage in it without being afraid that I'm going to be sacrificing?"

Again:

Waken from time, . .

. . . the realm of thinking and thought processes . . .

. . . and answer fearlessly the call of Him Who gave eternity to you . . .

. . . Who gave wholeness to you, allness to you . . .

. . . in your creation. On this side of the bridge to timelessness you understand nothing.

The problem is you think you do. And you're confident about what you think. You're confident about what you believe. But . . .

On this side of the bridge to timelessness you understand nothing.

Why? Because any understanding you have hasn't come from the experience of intimacy where you've looked into your Father's eyes and He Knows that you know that He knows and you know that He knows that you know, where a Knowing has occurred that reveals and confirms to you Who the two of you Are and what the two of you aren't.

But as you step lightly across it, . .

. . . the bridge . . .

. . . upheld BY timelessness, . .

. . . the nature of the intimacy . . .

. . . you are directed straight to the Heart of God.

. . . Home, clarity, sanity and needs met. Don't be ashamed of your needs. Your real needs, when they are met, convey to you in a way nothing else can that there is a God. When your wants are met it conveys nothing except you got what you wanted. And at the bottom line, you know the difference between your wants and your needs.

. . . BY timelessness . . . as you step lightly across it, upheld BY timelessness, you are directed straight to the Heart of God. At Its center, and ONLY there, you are safe forever, . .

. . . why? Because that's where God's laws prevail, that's the Kingdom of Heaven.

At Its center, and ONLY there, you are safe forever, because you are COMPLETE forever.

You see, where God's laws prevail all that God is, is all that is there—completeness forever, wholeness forever, the Movement of Creation forever.

There is no veil the Love of God in us together cannot lift.

What's the veil? The curtain of thoughts, the curtain of beliefs that you hold—that you hold up between you and everything you see.

There is no veil . . .

. . . no curtain of thoughts . . .

. . . the Love of God in us together cannot lift.

See, . . joining, intimacy, revelation and the willingness to persist in staying there no matter how radically you are lifted out of the crab barrel in the process.

The way to truth is open. Follow it with me.

Follow it with the Holy Spirit. Follow it with the Father's Guidance. See, . . with . . . with . . . with . . . follow it with me in the intimacy of joining, in the intimacy that occurs when you're not holding yourself apart in any way and not wanting to.

Now, again I indicate that there is a substantial opportunity to contribute to the meeting of a need, the purpose of which is to make it easy for Paul and Susan to do exactly what's happening tonight, to extend my words, to give voice to the truth that heals and transforms.

And I'm going to say that I require no one to do it because I'm Jesus. Do you understand? Do it as a result of joining with the Holy Spirit or the Father or me in the intimacy of your Being, so that it is a gift and not an obedience. I cannot be too clear about that. And you do not want the confusion that will follow making a gift that's not a gift because it was an obedience.

The need is immediate. It is time. It is time for the movement to begin. The need is now.

Enjoy finding out how your love will look. I love you all and I look forward to being with you next time.

A Course In Miracles (reference pages)
Chapter 16 – Section – ILLUSION AND REALITY OF LOVE
¹ *Sparkly Book – p389, 2nd Full Par. / JCIM – p163, 6th Full Par. / CIMS – p. 327 Par. 42*
First Edition – p. 316, Last Par. / Second Edition – p. 340, Par.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 5th 2010

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We're not going to go into the book tonight because there's something I need to discuss. But before we discuss it, let's take a few moments to be quiet together.

[quiet time]

Okay. What we need to talk about tonight are miracles. We're reading from a book called, ***A Course In Miracles***. And you know what? A lot of the students of the ***Course*** say, "***A Course in Miracles*** is not about miracles, per se. They're not about healing the sick, . . . raising the dead, . . . walking on water, . . . moving from one place to another instantaneously. But that it's a sudden shift of consciousness, you might say, a sudden change of mind that might not be accompanied by any physical changes, any, let's say, change in your life. It's just that the problem will not bother you as much anymore, because you've found your peace."

But you know what?

We read last week that . . .

. . . as you step lightly across [the bridge to timelessness], upheld BY timelessness, you are directed straight to the Heart of God. At Its center, and ONLY there, you are safe forever, because you are COMPLETE forever.

No. Let's pay attention to what the words say. The words say when you are there . . .

. . . you are COMPLETE forever.

Do you think you have never been at the center of the Heart of God? Do you think that you were never ever the holy Son or Daughter of God without any ignorance of your divinity, of your wholeness, of your completeness?

Do you think that God created you imperfect, with a capacity to become perfect?

Then the simple fact is, that you could never ***step lightly across the bridge upheld BY timelessness and find yourself directed straight to the Heart of God and at Its center and ONLY there, find yourself COMPLETE forever.***

Forever means ***forever***. It means before, now, after, without any of it being divided up into before, now, after. It's FOREVER. It's always. It's immutably, unchangeably the fact of Being. And if you can at some point, step into the conscious experience of your completeness ***forever***, then you're stepping into what could only have been a pre-existing state, an ever-present state, even though you were thinking you were incomplete—partial, alone, separated. You see?

So if you're going to find yourself complete in the Heart of God at any point in your existence, it's not going to be a new state of Being for you. It's going to be your natural state of Being that you've always been in, but which you have been unconscious of, and more than that, it's something you have been consciously ignoring.

And how do you consciously ignore it? By consciously denying your completeness. By consciously denying the miraculous. By consciously denying the evidence of your completeness. And when you deny the evidence of your completeness, when you deny it as the eternal state of your being, you, as we've discussed before, created dissonance within yourselves which distracts you from the conscious experience of your eternal state of Being.

Now, no one who studies the ***Course*** will tell me or tell anyone else that the ***Course*** is about denying your completeness . . . it will not tell you that it is about denying the blessing of God's Love. They will not tell you it's about denying your relationship with God. They will not tell you that it's about denying your holiness.

But you see, the strange thing is, that they will, and many of you do find ways to claim that you're not the Son of God—the holy Son of God—and that there is not justification for you to have perfect vision or perfectly functioning

kidneys or a capacity to run the four-minute mile or the three-minute mile, perhaps, or the capacity to give evidence to the miraculous.

Now, if it isn't about denying those things, then why learn about completeness? Why learn about your holiness? Why learn about your holiness if you aren't to take hold of it, if you aren't to grasp it and embrace it and embody it, incorporate it so that it *changes you*?

Because I'll tell you, one who is *complete forever in the Heart of God* is blemish-free . . . is imperfection-free. No zits of any kind, anywhere. And only the loveliness of love everywhere.

But you argue against the miracle. You DO argue against the miracle.

At the bottom line, you are all afraid of miracles—maybe not the little ones but the big ones, you're afraid of. In fact, the big ones you will often use as a means of applying guilt to yourselves and making yourself miserable. If you are in a plane crash and you are one of three people who survive, it would be called a miracle. And yet, very often, your survival constitutes a justification for grief: "Why me? Why did I not die and everyone else did?"

If you go through a hurricane and your dwelling is least damaged, you feel uncomfortable around everyone else because you're not as bad off as they are.

How much is too much good? Well, too much good is the amount of good that estranges you from your Brothers and Sisters. Not because they hold it against you, but because you feel unequal and you feel an unfairness.

Now you know what? Attitudes have to change about miracles. Miracles have got to start being embraced. Let's bring it down to earth a little bit. **Completeness** has to be embraced as something to take hold of and **love**, and expect to find embodied by you in your daily life, in your actions, in your body, in your relationships. And you had better begin to expect to see the evidence of completeness there. Because if you don't, it's only because you are expecting not to see it—you are disallowing the miraculous partly because you don't want to feel guilty.

So let me ask you, at the end of this day or any other day ask yourself, "Have I given evidence to the miraculous today? Have I witnessed the miraculous?" In other words, "Did I not miss it through lack of attention?" Because I'll tell you, the miraculous happens in front of you every day.

Why do I say that? Because God is appearing in front of you every day. God is the only Thing manifesting in front of you at any given moment. Did you give evidence to the miraculous by witnessing it? . . . or were you too preoccupied

with your problems and your grievances and your jealousies and your fears, et cetera?

So, did you witness the miraculous? . . . **or** did you facilitate the miraculous during your day? . . . **or** did you **allow** the miraculous to happen to you during the day?

You should be able to say “Yes” to all three of them. And you should be able to say “Yes” to all three of them multiple times every day.

You know, there are those who devote their lives to the practice of healing, healing as the result of doing the two-step, healing as the result of joining with the Father, wanting to know the Father’s perspective about one who needs to be healed so that this healer may join with the Father in acknowledgement of the truth, in acknowledgement of the **experience** of the truth of this one needing healing—and there is an expectation that healing will occur. And the one asking for healing is in expectation of healing occurring.

And when the expectation is in alignment, and when it is not interfered with by doubt or arguments against the healing, there’s not just a shift of perception, there’s a shift of **experience**—and the blind can see and the kidneys work . . . and the body functions.

Now, one could say, let’s say the one needing healing could say, “Why should I deserve healing when there are thousands of people in and out of hospitals around the world dying from this very same illness, or suffering from this very same illness? Why should I experience healing? Why should I get special attention?”

Well, fortunately for those practicing healing, that question doesn’t make sense and is corrected immediately in the recognition that every time a belief in lack is overcome—is negated—and is replaced by wholeness, it lessens the density of the belief of lack in the world.

And so one deserves to experience healing because first of all, it honors the Father by giving evidence of the Father’s perfection right where you are, right where “a human being is.” And if you have the evidence of the Presence of God right where you are—right where a human being is—that evidence of the miraculous in the human experience lifts the human experience, you might say, lowers the density of the confidence everyone has in the impossibility of the miraculous. And this is needed. And it needs to be taken hold of and embraced consciously with no reservation, no doubts, no guilt.

You experiencing the miraculous demonstrate the Reality of the miraculous, give evidence to wholeness, which at the least is inspiring to all who are not experiencing their wholeness.

And if they misunderstand what's happening and they do become jealous of you . . . "Well, who are you to deserve to not have cancer anymore without going through chemo therapy and all the rugged shit? Who the hell are you to have this experience and not me?"

"Well, I'm just like you. And because I'm just like you, what's happened to me is your Birthright as well. And I'll be glad to stand with you in honor of your Birthright. I'm willing to stand with you as evidence of the truth about you so that you might not feel at a disadvantage because of my supposed advantage over you. Let us stand together in the name of the miracle. So that then you and I healed, have lessened further the density of the belief in the uncorrectability of this illness or disease." You see?

Somebody has to be willing to step out of the crab barrel. Why? So that you can have an advantage over everyone else in the crab barrel? No. But so that once out of the crab barrel, you can say, "Look, come on! I will stand here until you've made it out. And I will encourage you to come. You can see I'm out—and you know I was in there before."

Somebody has to bear witness to the miraculous. Someone has to give evidence to the miraculous because everyone deserves to see that the miraculous is actually absolutely normal and is everyone's Birthright and that no one any longer needs to stand in ignorance of his Birthright—accept it and suffer it, or suffer its absence.

How much is too much good? How much is too much good to wish for your Brother? "Well, God, please heal him enough so that he won't draw attention, or his healing won't draw attention to him. Heal him enough for him to feel really good even if he's not perfect yet. Heal him enough so that his being whole can't be used by him as justification for guilt or for further suffering. You see?

No! Stand with your Brother and you be an agent for change by finding no miracle too grand or too excessive. But don't try to imagine what that will be.

Take what I'm saying within. Do the two-step. Ask the Father, "What is the truth here? Share with me the experience of the truth here so that I'm out of my head and *into my heart* where I *feel* the truth. Help me be in the holy instant, in that place where I'm introducing nothing extraneous to or different from the Movement of God. And help me experience what that is, so that in my experience of it I find myself Knowing—not as a bit of information but as

an experience—the truth about my Brother. The truth about my Brother that may go far beyond the most miraculous thing I could think of, where the Meaning of completeness forever **registers** with me and causes me to have a shift of perception in which I see my Brother embraced in the Meaning and the experience of completeness forever.” You see? You don’t know what that will be.

The holy instant is perhaps the most powerful idea expressed in the *Course*. It’s also the simplest because every single one of you has the capacity to step into the holy instant. Each one of you has the capacity to shut yourselves up, to silence your mind so that you can listen. And in that silence, desire of the Father—of the Source of your Being—to Know the truth. Why? So that you can facilitate the miraculous. And so that you can let the miraculous in to you. And so that you can recognize the miraculous in your day.

Now, needs are always specific. They are not usually specifically what you think the needs are. But needs themselves, regardless of how you interpret them, are specific. And this means that the answer to a need, the truth that negates the lack is also very specific. And because it’s specific, you have no choice about what the answer will be.

Now the ego doesn’t like that.

But the fact is, that your need is the evidence of your being out of alignment with God in one way or another, or in denial of God in one way or another. And therefore, the answer is that which specifically, point-for-point, you might say, negates the belief that is creating the need—negates the denial that’s creating the experience of need.

You say, “I’m having problems, and it’s because of this and that and the other thing. Father, help me get this, that and the other thing so that the problem can be solved.”

Now, it isn’t this, that or the other thing that’s needed, of course. What’s needed is really very simple . . . always. It’s your peace. It’s you. [Big sigh] Letting out a sigh that releases all the tension you’ve been carrying and magnifying and even valuing at times because of the benefits it gets you.

And so the answer isn’t complicated. The answer is you being utterly simple, letting the simplicity of your need, of your lack, register with you.

And what that almost always means is, you saying, “I give up. [chuckling] I give up my resistance against the Father . . . I give up my resistance against fitting in . . . I give up my resistance to cooperating, and in the absence of denying everything around me, [sigh] being that full open consciousness in

which what's true can be seen, staring you in the face where it had been all along."

It's again like the child fretting, who held in the Father's arms, looks up at his Father's face and sees his Father's eyes and remembers, "Oh-h, yes, I'm safe. I don't need to be fretting. I can relax. I can be the Son I am instead of the independent one that I'm not, suffering from my so-called state of independence. This is when the miraculous happens.

The miraculous is not the result of control exercised by you, skillfully.

The miraculous is the result of humility—that which happens when you do the two-step. And the miracle is what you experience there in the intimacy you experience with God, in that place where God's laws prevail, nothing else does. And you, in the peace and the pleasure and the soul-satisfaction of being at one with your Father and nothing else, and therefore, being at one with all of Creation, are able to participate fully and wholly in the acknowledgement of the awesomeness of Creation in which you are acknowledging . . . what? The miraculous in everything you see. And in which you let the miraculous in. And in which, by virtue of your participating in ***acknowledging*** the miraculous, ***you facilitate*** the miraculous.

Mind you, I've laid it out pretty clearly here. None of this is some sort of private spiritual journey. It's you in your daily life recognizing the miraculous, facilitating the miraculous and letting the miraculous in by virtue of ***involvement*** with your Brothers and Sisters, involvement which does not let the justifications of the absence of miracles to go unobjected to. Where you do not allow the inspiration that promotes miracles to remain covered over because you are speaking up, moved by your clarity that has been the result of your doing the two-step, on the spot, in your day.

It's about involvement, where you don't let the status quo remain the status quo. It's about you stepping out of the crab barrel and turning around and facilitating others leaving the crab barrel, so that you don't need to feel guilty for your miracles. And no one else has to feel jealous of your miracles because your miracles are their miracles and you won't ***be quiet about it until they know it!***

Witness for your Brothers and Sisters all day long because that is your function as a holy Son of God or a holy Daughter of God.

Do it, so that at the end of the day you can say, "Yes, I was witness to miracles! Yes, I let miracles in. And yes, I was the facilitator of miracles."

Every time Paul sits down and lets me speak, he gives evidence to the

miraculous. Why do I say that? Because he lets that which illuminates the miraculous, that which illuminates the truth come forth and be manifest "in the world." He lets it become manifest in his relationships with all of you and lets me be manifest in the relationships with all of you. You see? He let's the miraculous in and he facilitates the miraculous by letting the miraculous that he let in, **flow** in perfect appropriateness.

And the world "needs this." And everyone you know who is not experiencing completeness **needs active witnesses** on their behalf—witnesses to what is true about them.

Nothing is too good for you. Nothing is too good for your Brother. And there's nothing too good that you could wish for your Brother and take time to join with the Father to experience the truth of as an experience, so that you might be with your Brother in a brand new way, at a brand new level that inspires him to have the experience of completeness that identifies completeness, wholeness, healing.

Take this to heart. God takes you to heart. And in His heart completeness forever is yours. Take this to heart. Share it with your Brother so that he might find completeness forever in the completeness forever that you're finding, because you let yourself into the Heart of God.

It's beautiful. It's simple. But it requires you not to minimize and justify the minimalization of the miraculous.

I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 12th 2010

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Again, this week I'm going to start off a sentence or three before where we ended when we last read from the Text:

On this side of the bridge to timelessness you understand nothing. But as you step lightly across it, upheld BY timelessness, you are directed straight to the Heart of God. At Its center, and ONLY there, you are safe forever, because you are COMPLETE forever. There is no veil the Love of God in us together cannot lift. The way to truth is open. Follow it with me.¹

So we've just talked about the holy instant. We've just talked about the two-step. As you step lightly across the bridge to timelessness, *you are directed straight to the Heart of God.*

That's another way of saying that when you choose to become still, to abandon the great value you place on your capacity to think and reason and come to excellent conclusions and you are willing to abide in the stillness, the Presence of God in your mind as your Mind, can begin to register with you. *That* is what the words mean that say:

... you are directed straight to the Heart of God.

In the silence there is nothing left for you to experience but the Heart of God. There is nothing left for you to experience but your right Mind. There is nothing else for you to experience but the Father's Perspective.

And I'll take this moment here to suggest to you that when you ask, "God, "What is the truth here?" or "Father, what is the truth here?" and then you be still and listen, I'm going to suggest that you also, from time to time, to say, "Mother, what is your Perspective here?" —Father/Mother/God—because you have a bias.

If you say, "Father, what is the truth here? What is the truth about my fellowman? What is the truth about what is needed here?" you have certain expectations as to what the answer will be that are different from the expectations you would have if you said, "Mother (with a capital 'M,' meaning God) what is Your Perspective? What is the truth here? What do I need to know about my fellowman?"

It will be a good thing to engage in this practice because God is God, neither Mother nor Father, but embracing all, including all, embodying all that the words, "Father" and "Mother" mean. Your Father is tender. Your Father is gentle. Your Mother is firm. Your Mother is unyielding when it comes to sticking with the truth. Your Father is principled. Your Father is direct. Your Mother is sweet. Your Father is sweet. So when you ask of God, "What is the truth here?" be sure that you are letting ***all*** that God Is, "Father and Mother" enrich your answers because you're not holding the answers to a masculine or a feminine only character.

This will broaden your experience of what God Is and it will broaden your experience of what you Are.

Now . . .

At Its center, . .

. . . the Heart of God . . .

. . . and ONLY there, you are safe forever, because you are COMPLETE forever.

And we talked at some length last week about completeness relative to wholeness, relative to healing. And the fact that wholeness—meaning total functionality, total perfection—embodied is your Birthright. And not to be experiencing It is, for lack of better words, a matter of laziness on your part because you're not objecting and you're not taking hold of the truth about

You, you're not taking hold of completeness and expecting to see It, because completeness is the fact.

But what gets in the way of the experience of completeness? That's what's covered in this next section. If you are going to choose for completion, you are going to stop choosing for what? . . . the special relationship. And what is the special relationship?

Okay. The special relationship is: ***Any relationship you have with anything when God is not part of the perspective you are experiencing that relationship with.*** Most everyone tends to think that a special relationship is something you have with a Brother or a Sister. But it's not true.

A special relationship, again, is: ***Any relationship you have with anything without the Father's Perspective being any part of your awareness of that relationship,*** which means, whether it's a table or a flower or a fingernail or a chair. If you're not seeing it with the Father's Perspective, you're seeing it with a private perspective that you have developed, that you have grown or that others have developed and grown and taught you about. And it's a relationship with a definition you have, rather than a relationship with something that you are experiencing through your Father's Eyes, which is another way of saying, experiencing it through the Holy Spirit—which is nothing more than your right Mind, but is the Father's Perspective, your true Birthright held in trust while you dally with being independent.

Therefore, again, a special relationship is a relationship with anything that you're engaging in with total independence all by yourself on your own. And which therefore, constitutes an unreal or distorted experience because you're not looking at it and experiencing it through your sanity, through the Presence of your Father's Mind which ***is*** your Mind by virtue of your being your Father's Son, your Father's Daughter.

So . . . (Raj did not read the Chapter Heading: SPECIALNESS AND GUILT)

In looking at the special relationship, it is necessary first to realize that it involves a great amount of pain.

Well, you don't want to do that. You'd rather gloss it over and make the best of all of your relationships that you're having without God being in the picture and without God's Perspective being yours in any way. I mean, you can manage to have a fairly decent relationship, you can manage to have a fairly decent social interaction—social life. Why look at the fact that it involves a great amount of pain even though it's not really that happy an experience?

Nevertheless, in looking at the special relationship, which you have to do in order to make a choice, you have to look at what you're making a choice between.

. . . it is necessary first to realize that it involves a great amount of pain. Anxiety, despair, guilt and attack all enter into it, broken into by periods in which they SEEM to be gone.

Now, . . .

Anxiety, despair, guilt and attack . . .

We've already talked at length about the fact that when you got your divorce from the Father and you said, "I'd rather see things my way," you suddenly discovered that your infinite perspective was gone and you were tiny—not infinite anymore because you had, in effect, denied that which is infinite about you . . . "I'd rather do it my way . . . my way . . . my way . . . ***my way!*** And your way is ***little***. It is ***not infinite***.

And immediately when you did that, when you made that decision and you tried to embody it—implement it—two things came into play: The experience of fear and the experience of guilt. They're inseparable, they go hand in hand and they go hand in hand with a decision anyone makes to look at things their own way—to deny the Father's Perspective, which is their Perspective. Because in spite of their attempt to be independent, in spite of their attempt to be an orphan, they are not orphans. They're still the direct expression—the full expression—of God.

Nevertheless:

Anxiety, despair, guilt and attack [all] enter into it, broken into by periods in which they SEEM to be gone.

You get a little bit of peace. And there's a reason you get a little bit of peace. We'll talk about it in a minute.

All these must be understood for what they are.

Anxiety, despair, guilt and attack. What are they? They're the spontaneous and unavoidable effects of claiming to be an independent agent and insisting upon giving your full attention only to what you are choosing to think and reason about and come to conclusions about.

They are the effect of total selfishness.

Whatever form they take, they are always an attack on the self to make the OTHER guilty.

Mind you, anxiety is uncomfortable, despair is uncomfortable, guilt is uncomfortable and being the recipient of attack is uncomfortable and engaging in attack is uncomfortable—uncomfortable for you!

That which makes you uncomfortable can easily and correctly be identified as attack. So . . .

Whatever form they take, they are always an attack on . . .

. . . who? . . . the one that's uncomfortable. Who's uncomfortable? You're uncomfortable! Why are you uncomfortable? Because you said, "Father, I'd rather pretend I don't have a Father. Father, I would rather commit my Mind to a biased and partial awareness in which You are not present and I am all that is."

Since the discomfort is a result of that act on your part of independence and you really don't want to take credit for it, you use it to make others guilty. You say, "I live in a conflicted world. I live in a world that isn't safe. I live in a world where everything is polarized and expresses good and bad, positive and negative and the conflict between these positives and negatives are making me miserable." "The devil made me do it!" "I'm uncomfortable because my Brother mistreated me." "I'm uncomfortable because I'm the victim of an unfair situation or circumstance."

So, the despair, guilt, attack and anxiety that one experiences by virtue of an inner decision to act as though one is an orphan when he isn't, becomes the justification for blaming another for one's discomfort. That is not intelligent. That is insane.

We have spoken of this before, but there are some aspects of what is really being attempted that we have not touched upon.

Very simply, the attempt to make guilty is ALWAYS directed against . . .

. . . what do you think? Your Brother? The circumstances? The polarized world? You? for having made a decision to pretend you're an independent, self-authorized agent? No . . .

. . . God. For the ego would have you see Him, and Him ALONE, as guilty, leaving the Sonship open to attack, and unprotected from it.

So now, the anxiety, the despair, the guilt and the attack are God's fault. You're experiencing them because God has left you unprotected. God is guilty of not loving you, of not being Love, of not being trustworthy, of not being something you can dare to lean into and yield into with confidence.

Now . . .

The special love relationship is the ego's chief weapon . . .

. . . or we could say, the special love relationship is the orphan's chief weapon . . .

. . . for keeping you from Heaven. It does not APPEAR to be a weapon, . .

. . . the special love relationship . . .

. . . but it you consider HOW you value it and WHY, you will realize what it must be.

Well, we've just described it. It is a means of substituting an unreal relationship for your relationship with your Father, which keeps you stuck in a state of orphanhood that is not true about you and causes you to distrust God, Who you no longer recognize as your Father, but simply a "Supreme Being," superior over everything, Who may or may not be kind, Who may or may not save you. And this keeps you from entrusting yourself to your Father.

The special love relationship is the ego's chief weapon for keeping you from Heaven. . .

. . . for keeping you away from your Father, from keeping you away from your unchallenged and unchallengeable awareness of your holiness right here and right now that would allow you to lay down your defenses and let your completeness in and let it register with you, and let it be what gets shared with everyone and everything, thus changing special relationships to holy relationships.

The special love relationship is the ego's most boasted gift, and one which has the most appeal to those unwilling to relinquish guilt.

You're ready to relinquish guilt—guilt trips that others are laying on you—but you're not really willing to relinquish laying guilt trips on others. You value guilt because guilt is a wonderful tool for control.

And so, everyone to one degree or another, learns how to use guilt effectively to accomplish things that serve him whether it's to another's disadvantage or not.

The "dynamics" of the ego are clearest here, for counting on the attraction of this offering, the fantasies which center around it are often quite open.

In other words, they're blatant. They're clearly loveless. But it's okay.

Here they are usually judged to be acceptable, and even natural.

So when you get a group of orphans together, all of whom love to use guilt as tool for control, it seems quite normal for it to be going on. It can be hidden in jovial bantering or it can be forthright in an argument. But, hey, ya know, you might say, "This is what guys do." You could also say, "This is what women do." So it's considered normal. It's not called into question. And no choice is made for completion. You see?

No one considers it bizarre to love and hate together, and even those who believe that hate is sin merely feel guilty, and do not correct it.

You see, guilt is really a rather effective way to pay for doing something unintelligent and insane without having to stop, without having to change, without having to make a choice, in other words.

Love and hate are both aspects of the special love relationship.

Yes, it could be called a special hate relationship. But that is not what the ego boasts of. It boasts of the special love relationship. And like in a hidden clause—in the concept of special love relationship—it includes a special hate relationship, which allows the two to be used together with greater power and greater effect than just the use of guilt. Guilt can be used to coerce anyone into almost anything. But if love that isn't truly love, love that is not what one feels about one's Brother or about some part of Creation because one is enjoying the Father's Perspective on His own Creation that's real Love, but when love is a pattern of behavior that is planned for certain effect and it is constituted of what one knows others will like and it is used in conjunction with guilt, now you have a two-pronged tool, you might say, for control. "You stroke my back, I'll stroke yours. You don't stroke my back and boy, all hell will break loose on you."

Now you don't lay it out that honestly to your Brother and Sister. But you behave in a "loving way" doing all the right things to create pleasure in your Brother or Sister. And your Brother or Sister enjoys the attention, what you

might call the affection, and feels safe with you and willing to trust you. But then if they do something you don't like, you attack them. And you attack them by making them feel guilty.

Now when you make them feel guilty, they don't get any of your love—something that is important to them. They feel that whatever kind attention they receive is significant, because, since they are an orphan and do not have the experience of their Father/Mother's love, any kind attention is significant, meaningful, especially since it makes them feel safe in this world that they perceive as polarized because they have decided to relate to it without employing the Father's Perspective themselves.

So, love and hate are two parts of the special love relationship. The special love relationship again, being: ***Any relationship you have with anything that doesn't involve the Father's Perspective.***

No one considers it bizarre to love and hate together, and even those who believe that hate is sin merely feel guilty, and do not correct it.

This IS the "natural" condition of the separation, . .

. . . of the human condition—meaning the state of being that is unjoined with the Father—where it's possible for you to think you're just the effect of the joining of a couple of blobs of matter called a sperm and an egg . . . pure chance . . . no God . . . no order . . . no . . . as they put it, "Intelligent design."

This IS the "natural" condition of the separation, and those who learn that it is not natural at all seem to be the UNNATURAL ones.

Don't you all at times feel that you're considered unnatural because of your point of view?

For this world IS the opposite of Heaven, being MADE to be its opposite, and everything here takes a direction exactly opposite of what is true.

Mind you, this statement is not a statement of truth where it says, "***For this world IS the opposite of Heaven.***" This world is the visibility and tangibility of, for lack of better words, the Mind of God. It is the Kingdom of Heaven and nothing else. But . . .

. . . this world IS the opposite of Heaven, being MADE to be its opposite, . .

. . . what does that mean? It means that when you abandoned your relationship with your Father, when you said, "Father, I'd rather see things my way," you saw the world in a way foreign to the Father's Perspective. You made the world into something else. And it couldn't possibly be like Heaven because if it was like Heaven, you would experience it **as Heaven** and you would find you hadn't succeeded in getting your divorce from your Father—you hadn't managed to become independent.

And so in order for you to actually feel that you're different—that you are independent—you must have changed the meanings of the world into something different from Heaven. So . . .

. . . this world IS the opposite of Heaven, being MADE to be its opposite, and everything here takes a direction exactly opposite of what is true.

You behave in the world in a way inconsistent with it being the Kingdom of Heaven. And you use it for purposes that are completely opposite to what it is as the Kingdom of Heaven. And that is why anxiety, despair, guilt and attack accompany you. And this is why you have something to choose between when you're choosing for completion, for wholeness, for healing, for the visible, tangible embodiment of the perfection of the Father's Mind and of every exquisite idea in your Father's Mind, which includes the exquisite idea that you Are.

In Heaven, . .

. . . in other words, right here . . . right where you are with everything that's here.

In Heaven, where the meaning of love is known, love is the same as UNION.

You see? Special relationships are the opposite of union. Special relationships are relationships between disconnected entities, disconnected from each other and disconnected from a Source beyond the confines of the independent agent—the orphan. And so union is impossible. Approximations of union—a hug, intercourse, a kiss, a caress—make one feel as though union is present, but it's just an approximation of union.

It's like kids: they make a cut on their finger and they press their fingers together and they think, co-mingle their blood and become blood brothers. You see? Not real brothers but blood brothers.

Well, egos attempt to be family, but it can't be consummated, it can't be actually embodied. But family is what everything already Is. Family is what

everyone already is because there are no orphans and there are no Creations of God, no holy Sons and Daughters of God who are different or separate from their Father—period, ever!

Here, . .

. . . meaning in this world that's the opposite of Heaven.

Here, where the illusion of love is accepted in love's place, love is perceived as separation and EXCLUSION.

It is in the special relationship, born of the hidden wish for special love from God, that the ego's hatred triumphs. For the special relationship is the RENUNCIATION of the love of God, and the attempt to secure for the self the specialness which He . . .

. . . God . . .

. . . denied.

You see? The holy Son of God says, "Father, I'd rather see things my way. I don't accept anymore the way You see things." And immediately, he finds himself feeling fear and guilt. What's the rest of it? . . anxiety, despair, guilt and attack . . . miserable. And then, totally ignoring that the experience is caused by a decision the holy Son of God made, the holy Son of God now experiencing himself as an orphan says, "God hates me."

Now, there probably isn't any one of you right now, at least if you're in a fairly good frame of mind, who would consider thinking that God hates you . . . "I don't think God hates me, no."

But let me ask you this: Do you think you could dare to expect total healing from a terminal illness or an injury for no good reason [snaps fingers] right now? . . just because . . just because it's your Birthright and there is—because of your Birthright—absolutely no justification for you to be experiencing the injury or the illness any longer? If you don't think that that's your Birthright to be experiencing [snaps fingers] at this moment, then you have renounced the love of God. You are denying the Father's Love.

It is essential to the preservation of the ego . . .

. . . I'm going to back up.

For the special relationship is the RENUNCIATION of the love of God, and the attempt to secure for the self the specialness which He . . .

... God ...

... denied.

Again, you wouldn't say He denied you your good, but you will say you have no justification for expecting unequivocally that you can be healed at this moment because God is your Source, the center and circumference, the primitive and the ultimate of You.

It is essential to the preservation of the ego that you believe this specialness is not hell, but Heaven.

Hey, if you think that you can find a way to behave with your Brothers and Sisters so that great harmony is brought forth without your experiencing the Father's Perspective, in other words, without your being sane, then what you're experiencing is hell ... it is insanity ... very simply.

Here's where logic can help you. Because the moment it becomes obvious to you that to not be able to expect to be healed instantaneously, and then not to be healed instantaneously, is the result of your insanity, and your insanity is constituted of your **belief** that you can be an independent agent with a perspective and view point all your own, you won't be in a position to say [snaps fingers] "I want nothing to do with that perspective anymore! It is insane and I'm going to abandon it. And I'm going to abandon it by doing something very specific: I'm going to do the two-step. I'm going to practice the holy instant. I'm going to become still and I'm going to abandon my independence and say, 'Father/Mother, what is the truth here?' And I will not abandon that quest—that question. I will not abandon it until I've heard the answer, because that is when I will be experiencing my sanity."

And I will tell you that when you're experiencing your sanity you will also experience your healing.

Again:

It is essential to the preservation of the ego ...

... to the ongoingness of the orphan state ...

... that you believe this specialness is not hell, but Heaven. For the ego would never have you see that separation can ONLY be loss, being the one condition in which Heaven CANNOT be.

Heaven cannot be in the condition of loss. That's why we're talking about the choice for completion. That's why we talked about the choice of completion

last week and the week before. And it's why we're talking about specialness and guilt. Because a choice has to be made, a **conscious choice** has to be made, a choice wherein you come to the same conclusion that the practice of awareness, I'm going to say, that doesn't bring into it God's Perspective is a self-inflicted insanity that isn't actual but might as well be, until you change your mind.

Only then will you be in a position to change your mind, to make the choice and begin to constantly bring the Father into your experience by saying, "Father, what is the truth here? What is the truth about what's in front of me that I've seen everyday for thirty years and that I thought I knew the meaning of? What's the Real meaning of it? Because I know that to me it doesn't represent the Kingdom of Heaven. And yet I'm told and I believe that **it is** the Kingdom of Heaven and I want to experience It truly. Help me. I want to have the experience . . . the **experience** of Your Perspective. I will let You in. I am inviting You in. And I will leave the invitation actively open until I have the experience."

You always do what you value. And if you're not listening for the Father's Perspective, it's because you're valuing something else. And what you're valuing is your perspective. Start valuing and employing and magnifying your desire to know the truth—the Father's truth . . . the Father's Perspective.

You may not think that I've given you anything practical to do, or shared anything that you can use. But I will tell you, that I have knocked down some false idols in every single one of your perceptions. And you have been changed by what I have said. And the changes that have occurred will cause you to perceive everything in new ways, without your having to try to make those new ways happen.

And so I encourage you to enjoy this coming week with the changed perceptions that you're going to be experiencing.

I love you all. And I look forward to being with your next week.

A Course In Miracles (reference pages)

Chapter 16 – Section – SPECIALNESS AND GUILT

¹ *Sparkly Book – p389 / JCIM – p163 / CIMS – p. 327*

Chapter 16 – Section – THE CHOICE FOR COMPLETION

First Edition – p. 317 / Second Edition – p. 341

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 19th 2010

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Good evening. And welcome to everyone who's joining us on the Internet.

We're going to go right into the Book tonight.

To everyone Heaven is completion. There can be no disagreement on this, because both the ego and the Holy Spirit accept it. They are, however, in COMPLETE disagreement on what completion IS, and HOW it is accomplished.¹

We have two key points now:

The Holy Spirit knows that completion lies first in union, . .

. . . the first part of the two-step, right?

. . . and then in the extension of union.

Which is the second part of the two-step.

To the ego, . .

. . . this is the second point . . .

. . . completion lies in triumph, and in the extension of the "victory" even to the final triumph over God. In this it sees the ultimate freedom of the self, for nothing would remain to interfere with IT. This IS its idea of Heaven.

We're going to talk a little bit tonight about listening: About how important it is, and about how it's experienced and about how one must live with it.

It's not insignificant. It is the most significant thing any of you can engage in. Because it's the means by which you come Home. It's the means by which you come back into your right Mind. And I know you've heard me say this over and over and over again. Hm-m . . . and some think, "Raj, why can't you say something new?"

When it's time to say something new, I will say something new. In the meantime, I will say what's needed because what's needed is what will help get all of us to something new.

Arriving at completion is accomplished by silencing human will, silencing your personal private intent and reaching outside of it, reaching out to God or reaching out to the Voice for truth, which is the Voice for God, which is the Holy Spirit, which is nothing more than your right Mind—your sanity.

Now, I've talked in the last few weeks about the fact that when you listen and you hear, you may not be happy with what you hear. And the simple fact is, that others may not be happy with what you hear either. And so, listening will either be something you abandon because it's "too much work" or it's something you will become even more *intent* upon—I did not say, "intense," more intent upon—more disciplined around. And in spite of the distress you might be feeling or the distress others might be feeling, you will step aside from the emotional reactions, and in the quietness of your Being—in the quietness of your Mind—you will persist even further in listening.

I'm going to talk for a few minutes about three individuals who listened. And you know, if you ever wonder how hard you should listen, how intently you should listen, think of these three individuals.

You see, the question is, "***How hard do you listen to God?***" How hard do you listen?

Let's take Abraham: Abraham, a God-fearing man. A man whose life was devoted to God. And he listened to God and God told him to sacrifice his son. Well, here's a situation where most would [chuckle] abandon the act of listening. They would say, "This is too hard! This is absolutely unreasonable!"

But if one doesn't have that response, what does one do instead?

Well, one listens like one has never listened before. After all, you love your son. The last thing you would consider would be to sacrifice him, even for God. And yet, if your commitment is to God, you're going to listen further and

you're going to have to come to a point where you make a decision as to what is going to be the basis for your being in the world.

Is it going to be the Holy Spirit's Viewpoint or is it going to be the ego's viewpoint. Is it going to be listening to God or is it going to be thinking for your self.

When it comes to sacrificing your son or daughter or a loved one, you had best listen like you've never listened before.

Now I don't mean that as a threat. What I mean by that is, you will need to let the Guidance you've received **lead you** to a level of honest listening, wherein you are providing no distractions to become the whole of your willingness—not willfulness—the whole of your conscious awareness, the whole of your commitment to the moment that is in front of you and the situation that is in front of you.

Well, you say, "That was Abraham and, you know, we don't have circumstances like that these days. I would never be called upon to have to be that committed." And I'm going to ask you why wouldn't you want to be that committed? Why wouldn't you want to be engaged wholly, without reservation in that Place—in the silence—and in your desire to know of the Father where the laws of God prevail, and where in that union your completion lies, why would you not care to be there doing that if it meant Waking up, if it meant uncovering to you the conscious experience of your completion, of your wholeness, of your perfection, in which that perfection can no longer seem to be violated because herein is where the laws of God prevail?

Your mindset has to change about what it's going to take and how you're going to interpret what it's going to take. You can interpret it as a humongous burden that you are **incapable** of bearing, but the opposite of that isn't that it's a humongous burden which you **are** capable of carrying. The opposite of that is that there is a frame of mind in which you are not allowing doubt to disintegrate the unity of your mind and which, therefore, constitutes a place where wholeness is **easy** to experience, where wholeness is what is natural and inviolable."

You have to arrive at the point where it's worth it to you to engage like that because the experience that results is miraculous—truly miraculous!

". . . Oh-h, ya know, I tried listening . . . ya know, I've done it a number of times ever since I first started listening to Raj and he talked about it . . . you know, I've tried listening and you know, sometimes I felt like I was connecting with something . . . uh . . . but uh . . . most of the time nothing happened and I

didn't really feel like putting more effort into it . . . more commitment into it . . . more resolve into it." You see?

Okay. Let's take a look at someone else. And before I do, let's remember that with Abraham, all of this was going on in the privacy of his mind. He didn't share with anyone what his Guidance was, and he didn't prepare to carry out his Guidance in public view.

But what about Noah? Noah listened to Guidance and he heard something outrageous. And his outrageous Guidance couldn't be kept a secret. When you start to build an ark in a village that isn't a seaside village, it draws attention and it draws comments. And it draws ridicule and it draws laughter and it draws disagreement not only from the villagers, but perhaps, from his family. I mean, can you imagine that his wife didn't say something to him about what a fool he was making of himself and of her and of the rest of the household and family?

What do you do when that happens?

Well, maybe you stop building the ark . . . and you drown. Maybe you say, "I really don't want to upset my wife, I love her too much, she's been faithful to me all these years, she doesn't deserve this kind of hell, especially when I can't justify it . . . I love her too much. And God really wouldn't ask me to do something that would cause her to feel disgraced and harmed and disrespected and unloved, therefore, it's perfectly reasonable for me to stop this bullshit and fit in."

But that isn't what he did. He listened further. He listened further, made commitment to what he heard, found nothing more important in the world to do than engage in the two-step, go into the silence, ask of the Father or the Holy Spirit, what was appropriate, what to do next, and when he heard, he either questioned it further and listened further, or having arrived at point of understanding, made resolve to act upon and do it. Which he did!

Can you imagine, under the circumstances of what he was given to do and where he had to do it, what kind of listening it took, what kind of resolve it took? And again, is this more resolve than you're willing to do—to engage in? Is it a burden too heavy to carry?

Or is it perhaps, an opportunity to make a switch in yourself and consider the possibility that engaging in the resolve is to engage yourself in a state of mind and a way of being in your mind that it's truly your Birthright to be involved in, and that because it's your Birthright, it's the easiest thing in the world even though it doesn't seem natural to you at the moment. And that if you will

engage in it with that kind of resolve, [snaps fingers] the sudden shift of perception, that is what a miracle is, will occur—or I'll say, can occur.

Let there be willingness to find out if it can occur . . . if it will occur. Because after all, that's what the **Course** is about—this book that you love, this teaching that you've studied for years. It's about Waking up. Following through when you're really hearing, because under the stress of the circumstances you persisted honestly and diligently.

That's the fruit of it. The fruits of it is what it's all about. The miracle is what it's all about.

Again, you have to arrive at a point where it's worth it to you to risk the chance that there is a God—listen for Him with all your might, with all of your capacity and with all of your persistence.

Now, the third individual we're going to look at is Moses. Moses listened. You think I'm going to talk about the **Ten Commandments**. Well, I wasn't. But he did listen and he did receive the **Ten Commandments**—the laws of God that were needed at that point and he brought them back down from the mountain.

Oh-h, . . . this time it's not family and friends but it's all the people who have been following him. And they're too busy with ungodly things, we'll say, to give any valued attention to what he had had the commitment to listen to, or to listen for. And it burned him up and he broke the tablets . . . and what? He had to do it all over again, because that's the only thing you can do when you have a commitment to God.

But that's not what I was going to talk about. What I was going to talk about was the experience of coming up to the Red Sea with thousands of Israelites behind him running from Pharaoh and Pharaoh's army. And he comes up, obviously from Guidance, because they followed a pillar of Light during the day, right?—devotion to the evidence of the Father's Will was there. And now here they are in front of the Red Sea, Pharaoh's army behind them, no place to go. Man, do you think he **really listened** at that point? You better believe it!

Do you think you shouldn't, in this day and age, have to listen like that?

Well, if he hadn't listened, he would have sat down in a heap and said, "I give up." And Pharaoh's army would have over-taken them. You see? . . . and no miracle!

"God, what are you doing? You brought me here, you brought all of us here to this dead-end and there's no way out from it. I know there's no way out from

it. Are You a loving God or not? Or am I just now finding out what you're truly like . . . sneaky, dishonest, mean-spirited. You just love to taunt us with the possibility of good and then you lead us up to a dead-end."

That's not listening, that's doing a hell of a lot of willful talking and willful self-assertion.

But you know what? It's when you're at that point where everything in you says that what is ahead of you is impossible, that listening allows for the demonstration of God with us—the Father's Perspective, your sanity coming through the Voice for truth to you.

"What God? You want me to hold my rod up, sort of at the Red Sea? They're going to think I'm a fool (everyone around). You can't be serious!"

"Hold it up Moses!" And the impossible happened! The miraculous happened! And the Israelites went across on dry ground.

This is the way the two-step works. This is the way the holy instant works. And if in the process you find yourself a little bit or a lot inconvenienced and put in a position that goes beyond any capacity you think you have, stick with it, because *that's where the pearl lies, that's where the answer is*. And what's the answer? It's that which undoes the impossibility.

The Holy Spirit knows that completion lies first in union, and then in the extension of union.

The extension of the union: Holding his rod up! In other words, extending, embodying the Father's will, embodying the Guidance, being true to that union within that's causing what's needed to become obvious so that you can embody it.

But now . . .

To the ego, completion lies in triumph, . .

. . . triumph . . . that's where the orphan does things on its own, not in union, not engaging in the two-step. It does things on its own and thinks it succeeds.

. . . and in the extension of the "victory" even to the final triumph over God.

In other words . . .

To the ego, completion lies in triumph, and in the extension of the "victory" even to the final triumph over God.

"You see, God, I did make something of myself. I didn't need You after all."

Hey, Moses did that too! He was frustrated as you and everyone else, including Paul, become frustrated. His people needed water and there was no water. And so independently, without listening, he asserted what he thought was a divine capacity of his own. And so at his hand, not at the behest of God, he struck a rock and water began to pour forth. He succeeded. And you know what? He did it without God.

In this it sees the ultimate freedom of the self, for nothing would remain to interfere with IT.

You know, when you get—I was going to say, between a rock and a hard place—between the rock that you would smite for water and the hard place where you do the two-step and abandon any authority you think you have so that you can ask of the Father what the truth is that causes the sudden shift of perception, that allows for a miracle, . . . when you're in between the rock and the hard place, ***choose for the hard place***, choose for the place where you must bring further commitment to your listening, so that in the further abandonment of your inclination to act on your own, you become truer to the Will of the Father in you that is You.

And in becoming truer to the Will of God in you that is You, you feel the cohesiveness, you feel the unity and you feel the completion, and the miracle, the blessing occurs. The ark carries everyone to safety. The Red Sea parts and you pass over safely, or your devotion to God brings you to a point of inner clarity that you had never experienced before—that harm could never be the result of obedience to God, just as Abraham found, so that his commitment from then on far exceeded anything that he had ever brought to it before.

I'm sharing this because that's where we all are in our learning. And that's what's here to be learned. And I'm also sharing it because it's where Paul is. And wherever Paul is, is a place that all of you are, in one way or another.

And so, what I'm talking about tonight is not airy-fairy theory. It's a very practical truth for Paul and every one of you today, tonight, this morning, wherever you happen to be on the globe, whenever you might be hearing this.

Listening and hearing Guidance is where you learn the meaning of trust. And if you do not bring trust into play, you will never learn what is really trustworthy, you will never find That which doesn't crumble in the face of your trust. Without trust you won't really yield. Abraham yielded. Noah yielded. Moses yielded, not as a lark but from a very deep inner place that was arrived at because of the utter devotion to listening that was brought into play.

Now, don't make too much work out of this: "the utter devotion to listening." You know what? If you utterly abandon the distractions to listening, listening is deep, listening is full, listening is ultimate, not because you're doing something with great intensity but because you're neglecting to do anything that covers up the miracle.

So like I said, don't make work out of this. That isn't required. But do realize that it is going to take some discipline.

What I have told Paul and Susan . . . and you know, all of you villagers standing around while Paul and Susan get to the business of building their ark in plain sight, where everybody can have thoughts and opinions about it, and do, and voice them, good and bad, what it calls for is for greater devotion to listening on Paul's part and on Susan's part so as to be able to hear the fuller, deeper meaning that allows for the impossible to be recognizably possible and for its possibility to be facilitated and for everyone to rejoice.

And Paul must do this daring to believe that that degree of listening will not make a fool out of him and will indeed uncover the experience of God's laws being fulfilled, of God's laws prevailing, so that when I say to Paul, "Here is where the breeze is moving," he will become as flexible as the breeze, as easy as the breeze. You know, it's not a hurricane, it's a breeze, it seems to have no force to it, yet I have likened the breeze to the Movement of Creation.

The Move of the Foundation—the Northwest Foundation For ***A Course In Miracles***—seems to involve impossibilities, seems to involve controversy, seems to involve dissonance, disagreement, bad feelings and good feelings. But you know what will resolve them? Not dealing with them, but listening with even greater commitment, listening with even greater willingness, meaning listening with less willfulness, listening with less of the inclination to find a rock to smite and make something happen, all by yourself, that will relieve the tension, even though relieving the tension won't constitute uncovering the sudden shift of perception that is a miracle.

The dynamics around the Foundation's present location with the street and the shrubbery being torn up and the noise and the dust and everything else, has been disturbing. And Paul found himself becoming significantly reactive. It even surprised him that he was bothered that much. And in fact, this afternoon he seriously wondered whether he would be able to carry out the study group this evening.

Nevertheless, his resolve and his commitment prevailed. And as a result he has learned and is in a different place. And because he's like you and you and you and you and all of you, you're in a different place and you have learned.

Most of all, this paragraph—this one single paragraph—that we read tonight is more vibrant and relevant than you might have thought it could be. And that's important.

I love you all.

It's your Birthright and your natural ability to be Abraham, Noah and Moses. To embody the two-step as they did. And to persist when you're between the rock and the hard place, in choosing for the hard place, choosing for yielding to the Father's Will instead of yielding to the temptation to take things into your own hands. And to yield to the Father's Will as though your sons or daughters' life depended on it.

You see, what you need to discover is that that's not asking too much. That's just asking what's bottom line natural to you all. Something you're all capable of.

I look forward to being with your next week.

A Course In Miracles (reference pages)

Chapter 16 – Section – SPECIALNESS AND GUILT

¹ *Sparkly Book – p390, Last Par. / JCIM – p164, 3rd Par. / CIMS – p. 328, Par. 47*

Chapter 16 – Section – THE CHOICE FOR COMPLETION

First Edition – p. 318, 1st Full Par. / Second Edition – p. 341, Par. 5

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A Course in Miracles Study Group with Raj, June 19th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 3rd 2010

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Tonight we're not going to be reading from the *Course*. Tonight is a night for gratitude. And for a change, I'm not going to say anything for a few minutes because Paul wants to say something and it's something only Paul can say and it's something Paul needs to say.

PAUL: Okay. This is me, Paul. As many of you know, just a little bit over a month ago, Raj announced that he had told us that it was necessary for the Foundation to move to a new location. He said it during the Study Group and invited everyone's support.

Since that time, up until this morning, a total of a hundred and three thousand dollars has been contributed—an amazing amount, an awesome amount.

And then today, someone offered five hundred thousand dollars towards the purchase of the new house. That's six hundred and three thousand dollars in just a little over thirty days.

Now, that does something to someone. It certainly gives me pause . . . it certainly causes me to . . . well . . . feel very humble. That's a lot of appreciation expressed . . . that's a lot of love extended . . . I mean, an almost incomprehensible amount.

Now, you may have all thought that, uh . . . um . . . "Paul's been listening to Raj for twenty some years." But you know what? I've never listened in those twenty some years as diligently as I have in the last month.

When so much love is expressed, and when, as the saying goes, "everyone has put their money where their mouth is," it causes me to make absolutely sure that I'm listening and hearing correctly because I don't want to mis-use or disrespect the Gift that everyone is giving. And so in many ways, the last month has been hard work—diligent work.

But you know what? It has brought me to a clearer point in my relationship to Raj and relative to what he's been teaching about the holy instant, about the fact that when we go into that place and abandon our privacy and ask for help and yield to the Father, that although this seems to be a strange activity or a not-so-normal activity, it's really a matter of coming back into an absolutely normal activity.

For me to be listening as diligently as I have had to listen for the last month, has, as I'm beginning to grasp in a deeper way, been me coming back into a more natural way of being. It's certainly a way of being more consciously than I was used to—more conscientiously conscious than I used to.

I can't say that it feels natural yet. But I appreciate more than you can imagine the meaning that your Gifts have had for me. I still need to yield more. I still need to listen more attentively, you know, because although it seems like work, I am beginning to grasp feelingly, that I really don't want to be living in any way unconscious. To be listening in all respects is to put one's self in the position of hearing in all respects—Knowing in all respects.

When I've been thinking for myself, I've been being lazy and I've also been inattentive—inattentive to the Meaning of Reality because I've been preoccupied with the fun of my own thinking.

Now at this point, I am in awe of the love that everyone has expressed and extended. And I'm also in awe of the emerging practical awareness of what it's meant when Raj has said that when you go into the holy instant, when you practice the holy instant, you go into a place where God's laws prevail.

You know, no one can drum up six hundred and three thousand dollars. No one can drum up or generate contributions, at least not with the few words that have been said with respect to the need for contributions.

And so the miraculous has happened—that which I know I'm not responsible for has happened. And all of those who have contributed have been reflecting God's laws prevailing, allowing for the unreasonable to manifest.

You know, to have five hundred thousand dollars show up, to have a hundred and three thousand dollars show up, would ordinarily have caused me to be

greatly excited. And mind you, I am amazed, but you may not hear joy in my voice tonight, at least not giddy excitement. You're hearing sober appreciation—deep love extended back to all of those who have extended love.

And so, I have to say thank you. I have to express *my* gratitude *back*.

Sure, Raj could have conveyed to you what I meant to say, or what I was really feeling, but the gratitude had to be my expression.

Thank you.

RAJ: Good evening once again.

So, brass tacks: Six hundred and three thousand out of seven hundred, nineteen thousand which is the cost of the new property. Yes, I'm quite capable of talking numbers and of not speaking in utterly spiritual terms. But you know what? If you don't know what the need is, you don't know what to listen for.

I've talked a lot over the years about the fact that "need given attention" is the way you deal with need. You don't ignore it, you don't rise above it, you don't put it out of sight and out of mind. You pay attention to need because need is where fulfillment is emerging.

Most of everything you experience is not being experienced by you as the Kingdom of Heaven, so there is more there to be experienced. But you know what? Where you're having a difficulty, or where you're having a need, is that part of the Kingdom of Heaven where the fulfillment is emerging, where the Kingdom of Heaven that it actually is, is becoming visible.

And so, instead of saying, "Oh-h, I have a need, I'm in lack . . . poor me . . . I'm going to worry about it. I'm going to fret about it. Boy it sure makes me look like a schmuck to have the need . . ." and blah...blah...blah...blah...blah.

You can do that, or you can say, "I'm going to look squarely at the need. I'm going to acknowledge it. There seems to be a lack here," . . . and I'm pointing out to you that there's lack everywhere where you're not seeing the Kingdom of Heaven, . . . "but there's lack here," . . . and because it is uncomfortable it's worthy of your attention because that's where your limits are being stretched to the breaking point so that there's no more bondage and so that the fullness that your limits were imposing on the Kingdom of Heaven can register with you *as* the Kingdom of Heaven—*as* fulfillment.

So, shall we all give attention to the need so as to watch for the miracle. And in the watching for the miracle become aware of what part we might or might

not play. Because in paying attention to the need, it involves engaging in the two-step, so that you're saying, "Father" . . . you're stepping back from the need, from the uncomfortableness and you're saying, "Father, what is the truth here? Father, show me what needs to be known." And perhaps you listen to it. Perhaps you listen for the answer with more diligence than you have in the past, just as Paul has been listening for the Guidance more diligently than in the past. And in that more diligent practice of listening you find yourself coming into a newer appreciation of your capacity to be conscious as the holy Son of God instead of the poor little orphan, you know, with all the lack and all the problems.

So we still have what? . . . a hundred and sixteen thousand, which on the one hand can seem to be a great deal of money, but by comparison with the six hundred and three thousand that's already present, we're almost there. It's a pittance. It's a small portion. And you can just as easily look at it from that perspective and not overwhelm yourself with the sense of impossibility. You see?

Now, why do you do that? So that you can envision a lot of money as though it's not a lot of money? So that you can try to embrace it because it's not quite so much to embrace as you thought it was? No. You listen so that you might come into clearer communion with the Holy Spirit or your Guide or the Father—the Father's perspective. You do it not to overcome anything, but to be so in harmony with **everything**, as everything divinely is, that its divinity shows up, registers with you and looks like abundance or looks like dollars or looks like needs met . . . or looks like injury vanishing, illness disappearing. You see?

So, I'm inviting everyone to bring their attention to the need, not with any personal sense of responsibility, but with a desire to see God's perspective manifesting, and wondering if there's any tangible way you can play a part in it.

Now, you know what? This could be interpreted as my trying to generate an attitude in you of wanting to give. That's not what I'm talking about.

What I'm talking about is you—everyone—daring to become less impartial, daring to become less of an observer of things without being effected by them, without being (and here's the word) **involved** in them, because involvement is another word for unity. It's the opposite of independence. And involvement with your Brother, with the desire to see the evidence of Love and to be the evidence of Love, constitutes a breaking of the isolation, **which brings you on your way Home**. And that's the point!

And you know what? The other one hundred and sixteen thousand dollars plus the expenses of moving and so on, that will come into play, are excellent focuses for your abandoning your isolation and so that you might feel your wholeness, your togetherness—so that you might feel Family.

Wholeness doesn't just mean that all of you is present, like the bowl became big enough to hold all of you. No, wholeness is you being big enough to hold everyone and everything in conscious involvement, where no one of your Brothers or Sisters is lost to your attention, has not disappeared out of your range of vision because you're not paying as much attention as you could be.

Wholeness is you in total involvement with all of the Brotherhood and all of Creation.

You know what? Every single one who has made contributions, has expressed Love and has felt his or her Love in the act of giving, whether it was two dollars, whether it was fifty cents or whether it was two thousand five hundred dollars.

You know what we're teaching? We're teaching how to stop being strangers to each other. We're learning how to look into each other's eyes, instead of elsewhere, and remembering God. Thank you.

You do not realize how extensive is your gift of attention and Love. The Brotherhood—universally speaking, those who are Awake—feel the Love that you are expressing. Not because you gave it to the Northwest Foundation, not because you gave it because you value Paul, not that you gave it because Jesus said to do it, but because in the lowered defensiveness, in the greater defenselessness of you in the act of giving, the divine one that you Are is uncovered, . . . more uncovered and therefore felt more greatly, no matter where you give, no matter how much. The Love that identifies union to some degree or other illuminates Creation—re-illuminates It—by your Light, which you have kept hidden. And we all rejoice.

I will be instructing Paul to make another offer on this house to secure it. And I know he will listen perhaps too intensely to make sure that he is hearing me correctly and so that he is in no way abusing or disrespecting the Love and the gift that everyone has made and is making.

And I am grateful that this situation is putting him in that position because I get to enjoy his company so much more than before. And he is beginning to feel the enjoyment of it himself. And the more he does, the more willingly he will join further. And that's the point.

I love you all, every one of you. Thank you . . . thank you . . . thank you.

*A Course In Miracles (reference pages)
Did not read from the Book tonight!
A meeting of Gratitude was given.*

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A Course in Miracles Study Group with Raj, July 3rd 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 10th 2010

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Good evening. This evening we are not going to proceed in the Book from where we left off. We will have a short, very short quiet time and then there are some things I want to share.

Okay, let's be quiet together . . . [quiet time]

Good evening. And welcome to everyone who's joining us on the Internet.

Well, I know most everyone is curious and interested in what is going on with the move of the Foundation to a new location, and so I will not delay.

As of yesterday, I sent out a letter—an email—and posted it also on our website. And in it I explained that of the seven hundred and nineteen thousand dollars that the new property costs, we now have all of it except a hundred and sixty-two thousand, four hundred forty-three dollars. That was as of yesterday.

Since yesterday, the phone has rung off the hook and notifications have come through online of contributions amounting to thirty-two thousand three hundred and sixty three dollars, which means that now there's only a balance of one hundred and thirty thousand dollars needed in order to secure the property.

Last night at approximately two in the morning, Paul's cell phone "dinged" indicating there was an email. So he opened it up and it said that someone had just made a credit card contribution of twenty thousand dollars.

Now, as Paul told someone today, he's not used to this kind of thing. Neither he nor Susan are used to the kind of expressions of support for an activity that they are involved in. It's difficult for them to know how to be with it.

Now, they're not special. And that's what I want to talk about tonight. They're like you. And they, like you, are learning—or need to learn—how to let God's Love in, how to be willing to stand in receipt of it.

You know, we've been reading from this Book for a long time. And we've been reading about the holy instant. We've talked about practicing the holy instant. Well now, Paul and Susan and all of you are having the opportunity to have a better grasp of what the holy instant is and what the practice of it amounts to and what its, if I may put it this way, benefit is likely to be.

When you practice the holy instant, you, in the face of whatever's going on in your life, whether it's good or bad, it's you hesitating a moment—backing off from your spontaneous assessment of the meaning of whatever is in your face—becoming silent and saying, “Father, what is the truth here?” or “Holy Spirit, what is Your Perspective about this, because I've been told that You're nothing more than my right Mind. And so if You will share with me what Your Perspective is about this, I know that I'm going to be getting an insight into what my true perspective is about this and ***that's going to change me***, that's going to change my experience.”

I've pointed out that when you become still, when you silence human will, when you shut up your aggressive thinking and move into the silence with inquisitiveness, ***inquiry*** into that which you may have thought you knew about but that you want to know more about or differently about—if the truth about it is different from your preconception—and when you move into that silence with attentiveness, I've said you move into that place where God's laws prevail. Where God's laws prevail, ***things work differently***—different from what you're familiar with.

Now, I've said this before: “You are neither behind the point of perfection nor advancing toward it. You are at this point and must understand yourself therefrom.” Okay. When you stop thinking of yourself as being behind the point of perfection but may be moving toward it, and you silence all of the thoughts and attitudes around that perspective, you find yourself in a place where God's laws prevail.

Now, usually when you finally decide to practice the two-step and you shut up and you inquire of the Father or the Holy Spirit or your Guide, “What is the truth here?” it's because you have a problem. You seldom do it when you're having a good time and you would like to have the Holy Spirit or the Father

embellish it with even more of what it truly is so that you could have the experience of the “frosting on the cake” and not just have the cake.

So you do it when you have a problem. You do it because you need an answer. And what I want you to begin to contemplate is that it's no longer viable for you to ask for an answer because you're behind the point of perfection and needing help. That's not the way to get an answer. You will get an answer, but it's because you are ***at the point of perfection***.

You see, you think you ask for an answer because there's a problem and that that's the way you'll get the answer—the solution. But the fact is that you ask for an answer because ***there is no problem***. And the fact that, we could say ultimately speaking or divinely speaking, there is no problem, you will get clarification as to the truth of that fact.

You ask for an answer because there is no problem. Because the truth is, that there is no problem.

Why is there no problem? Because problems only seem to exist when you have adopted an attitude of being ***behind the point of perfection, struggling to advance toward it***. You see?

This is important. You cannot arrive at an answer to a problem with the basic assumption that the problem is real and that the problem exists to be dealt with. That is ***never*** the way healing or correction of misperception has occurred. That is never the way it has occurred. When correction has occurred it's because you slipped up—you momentarily stopped maintaining the sense of being an orphan, the sense of being behind the point of perfection and advancing toward it—and in an innocent unbiased, momentary frame of mind which was the equivalent of being where God's laws prevail, the answer came . . . the healing occurred . . . the transformation or correction took place. It took place not because something managed to overcome a negative energy, a negative power or negative event. It happened because when one is not practicing insanity, sanity floods your mind. The truth floods your mind and you're no longer deluded and you're no longer seeing delusions.

Now, as I've said, Paul and Susan aren't really used to this kind of experience. It's true that for twenty some years they have lived on gifts—spontaneous contributions that people have made—but nothing of the magnitude of the gifts that have been coming in.

Now, how does this relate to you [looks around the room] . . . and you . . . and you . . . and you . . . and you . . . and you . . . and you?

The way it relates is, that if you're going to dare to consider that you're not behind the point of perfection, that you're at the point of perfection and have to understand yourself therefrom, and you're going to practice the holy instant, then you're going to have the experience of God's laws prevailing.

And what do those wonderful words—those spiritual words mean?

Well, in practical terms it is inevitable that you're going to find yourself gifted with something you didn't ask for, some good that you didn't ask for, something that you didn't have in mind. And you're very likely to find that in spite of what you had in mind this gift is for you and [chuckles] it's going to be yours whether you're happy about it or not—whether you wanted it yet or not. God's laws will prevail. God's Love will prevail.

It has been said that love inspires, illumines, designates and leads the way.

Well, love obviously isn't passive and wimpy. It inspires. Isn't that wonderful? And it illumines. And that's wonderful, . . . uh-oh, now something's going to happen to your free will. It's going to **designate** the way.

Oh-h . . . if somebody had told you that the two-step was going to put you in a position of losing your authority because God's Love would inspire you and illumine the way and then **designate** it, so that you didn't have a choice, you wouldn't have been so gung-ho to opt for the first step—inspiration. Everyone loves inspiration, but "God, don't let it mean anything. Don't let it change me. Don't make me have to stretch and be different . . . but Oh God, inspire me . . . it is so delicious to feel inspired . . . I could almost fly . . ."

I know, but you can't. You could almost fly but you can't. I want you to fly. I want you to be able to and not just almost have the feeling of being lifted up. But in order for you to fly, something in you is going to have to change.

So you're going to have to let the next step occur—illumination. The way to do it is going to have to be illumined. Well, that's not half bad either. I mean, to have the way illuminated doesn't mean you have to go that way, does it? So it's safe to let the way be illuminated.

But then there's that damned next step: Designation—the Father's Love, the Father's Wisdom. The sane perspective of your right Mind is going to designate something. It's going to say, "this way...not that way...not that way, no, not that way...this way...this way...and only this way!"

And then to add insult to injury, the next step is that not only have you been shown the way to go, but Something or Someone is going to take your hand

and lead the way. You are going to have no means of feeling that you're in charge of anything at all. It will be your function to let yourself be led. Wow!

So, have ya been enjoying *A Course In Miracles*?

Because this *is* a course in miracles! It's not just a bunch of beautiful, wonderful words that inspire you and illuminate things to you. It also designates the way. It tells you where to go for your inspiration, for your illumination and for direction, which it will be up to you to follow if what the *Course* is teaching is going to make any difference in your life and if you're going to Wake up!

For at least four months since I have guided Susan and Paul to do this apparently irrelevant thing called, "house-hunting," because for some irrelevant reason they need to move (irrelevant as far as they can see), they have not had the most comfortable time.

Yeah, they listened. There was a problem. Things were transforming on the street where they live. It caused them to become still and ask, "What's the truth here?" And the truth was not something that might have satisfied them. It probably would have satisfied them to say, "Wait a darn minute here, we purchased this house because this house served a certain purpose—a good purpose, an excellent purpose, a divine purpose—and it has been doing that and it ought to be able to continue doing that. And so I expect my Guidance to say, 'Go down to the City Planning Commission and register your complaint, and perhaps if you listen to Guidance, Raj will tell you what words to say that will cause them to change their plans.' "

You know, "stand up for your rights!" That's a typical ego stance, isn't it. And hey, stand up for your rights with Jesus, or the Holy Spirit or the Father, whatever divine Presence will stand with you that you can give voice to.

But, no. The word was, "It's time for the Foundation to move." "Um-m . . . but we're so comfortable here. Yeah, there are limitations, there are problems but we've learned to live with them and we've become quite comfortable with them." It's sort of like having a pair of shoes that's not new anymore. But, you know, they have a year or two more wear out of them that you can get. And when you're told it's time to get a new pair of shoes, you say, "Naw, that doesn't feel like good guidance to me. My wisdom and my conservative good judgment says 'work with what you have until it won't work with you anymore.' "

So they had these kind of thoughts and they brought them up to me. And every day they would get up and say, "Are you really saying we need to move? Are you really saying that nothing is workable here anymore?" And I would

confirm to them, "Yes." Not only that, every time I said yes, I said, "And the answer won't change!"

So much for talking with Jesus. I mean, I actually wouldn't want them to be blindly obedient, anyway. And none of you should be blindly obedient to your Guidance. But they continued to doubt and they continued to express their doubt. Oh-h, so they did the two-step. They moved into the place where God's laws prevailed and they were inclined to say, "Um-m . . . this doesn't sound like God's laws prevailing. I must've made a mistake. I must not be listening well. Today I'm going to sit down and meditate two hours before I ask instead of one hour. I'm going to do the listening better." Silly.

So they asked and they got an answer that they didn't expect. And then they would say, "Raj, tell us why. If you would tell us why it's appropriate for us to move, then we would understand and we could easily get behind the program and flow with it with enthusiasm and give our full energy and willingness to it."

Well, I won't answer that question for them because the answer to that question isn't important. The answer to that question would be an element or a factor, which would allow them to bring their will into play and say, "Ah-h, I can get behind that! I'm going to do it! I'm going to do it for my reasons!" You see?

Love inspires, illumines, designates and leads the way and doesn't necessarily give you an explanation.

Why? Because if you have an explanation, you can't participate in the activity of "follow the leader." You can walk side by side with the leader. The leader's going somewhere and you're going somewhere with him. You see? But that's not follow the leader, that's, I'm going to say, that's companionship and I'm using the word loosely because I normally use the word, "companionship" as an evidence of unity. But here you're deciding to walk with your Guide because you understand where you're going and you've brought your willingness—your willingness which is truly willfulness—into play. And so you are two independent entities, so to speak, walking along. That's not companionship, that's not communion, that's not unity. You see?

You are the Sons and Daughters of God. You are not independent entities. You are therefore, the Presence of That which reflects its Source.

Now, this may be a turning point for all of you who are studying the ***Course***. It may be a point where you give it up. Because truly, to proceed further in the actual practice of what it's teaching, requires you to become a follower . . . I mean truly, a humble follower who has not one ounce of willfulness—no little

ace up its sleeve holding out energy to use in order to determine something, or in order to authorize something. You see?

But understand this: When you let there be a total absence of willfulness in you and you are bringing your full **willingness** to listening to the Father so that you might feel and do His Will, His laws begin to prevail for you. They've been prevailing all along, but they're going to begin to prevail for you and miracles will happen that you didn't cause but which you allowed, miracles that you didn't ask for but which will constitute fulfillment for you—**Unless** you insist on the idea that fulfillment for you means you having your way.

God's laws prevail. Well, dammit! You would love wouldn't you, to have that cancer disappear or you would love for that bone that got broken that grew back deformed that has caused you to limp or to carry yourself off-center, you would love for that to be [snaps fingers] gone and have perfection evidenced there, wouldn't you? You really would like God's laws to prevail.

When you're tired, it's much easier to say to God, "Thy Will be done." When you're fresh and full of vim and vigor, man . . . give you a project and let you, yourself, all by yourself, tackle it and accomplish it and have the satisfaction of having accomplished it well. Or, after having done it poorly, experiencing the distress and the guilt for not having done it well and having affected others adversely but still have an experience, even though it's of guilt and suffering. It's an experience that certainly demonstrates your independence, doesn't it? You didn't defile your love of being on your own and having the freedom to act on your own for good or for ill and hopefully learn how to do it more for good, and more for benefit until you can look at yourself and others can look at you with pride and respect.

That has to be abandoned. And the abandoning of it is the function of the two-step. It is the purpose of the holy instant.

I know people have asked the same question Paul and Sue have asked at times during the last four months, "Why do they need a big house, they don't even hold Gatherings anymore? Why do they need to have a room large enough to hold sixty people? Why do they need all the square footage when they don't even have to put out a newsletter anymore and there's no copiers and there's no folding tables and there's no need for any of that anymore?"

Well, those are questions asked by those who have forgotten to play, "follow the leader." Those are the ones who question so that they might have understanding—so that they might bring their will into play—to say, "I support that because I see it, I see the meaning and therefore, I have decided to bring my agreement to the situation and I am willing to put my shoulder to the grindstone and get it done." You see?

Now, those who ask those questions about this issue are going to ask those questions about their own issues.

"I know, I know, . . . my closet is full of clothes that are ten years old. But you know what? I take good care of my clothes and they look as good today as they did when I first got them. I know they aren't in style any more but you know what? I'm not going to let the fashion leaders determine what I wear. That's just a human opinion. Next year, you know, the wide lapels might come back and then everybody will say I'm in style—I'm wearing the right kind of clothes." You see? It's all bullshit.

If you're told that it's time to get new clothes, don't justify less, don't justify the status-quo. Let the Father—Whose guidance through the Holy Spirit is one of Love—inspire in you a new perspective and illumine the way to get it or fulfill it and designate, . . . you know, go into this store and go over to the rack in the back and look for a shirt, there's a shirt there for you. You're gonna love it. It's there for you. It's the Father's Gift. You see? Fulfillment is in order, although it might look like that shirt is on that rack out of pure happenstance or out of very conscientious order applied by the manager of the store and the manufactures of the shirts and the delivery people who happened to bring that shirt to this store on that day.

None of it's happening for any of those reasons. Why? Because the only place in which anything is happening is where God's laws prevail. ***Anywhere else nothing is happening***—anywhere else you can imagine that things are happening that aren't happening, like: it's just happenstance that that shirt is there. But that doesn't mean that's why the shirt was there. The shirt's there because there's a God. Anything is where it is because there's a God. And you're learning to do the two-step, you're learning to practice the holy instant so that you can what? Come into that place where God's laws prevail and you have the experience of not being in charge, but standing with the Gifts of God in you—God's Perspective . . . the grasp of the Father's Will, which you will have when you no longer have an 'Ace up your sleeve,' where you want to learn what the Father's Will is so you can practice it by yourself. And when you no longer want to take it away from the Father and have it for your own purposes, you will find yourself understanding.

Let's be very clear: If you're going to practice the two-step, if you're going to practice the holy instant, you're going to be faced with good that you didn't ask for. You're going to experience beneficence that you didn't request. And it's going to turn your head, it's going to cause your attention to move in directions that it wasn't your habit to give your attention in . . . thank God.

Here's where you find out what the meaning of the words, "stubborn will" is. You won't like it because it's going to be about ***your*** stubborn will. But until

you see where you are being stubbornly willful and holding onto less than what the Father would have you have, you are not going to be in a position to change your mind and let the inspiration illumine your mind, designate the way, and turn you into a follower where you're willing to be led into the full unobstructed experience of your good.

And you know what? Like Paul and Susan, when you engage in this—which I want you to do this week, I don't want you to hold off any longer—I want you to engage in the practice of the two-step of the holy instant with this added perspective that I've been talking about. I want you to do it starting tonight.

When you do it, you're going to seem to have unreasonable, unjustifiable good come into your experience, which will for you, identify functionality and fulfillment and truly nothing irrelevant to what meets your need. And to others around you it may seem outrageous, just as to many of you, what is happening here with Paul, Susan and the Foundation can seem outrageous.

And here's a place where you might say, "Oh-h, oh, I've got to let go of Your hand, Whoever you are That's guiding me—Father, Holy Spirit, Jesus. You see, my holding Your hand is making me look too weird to everybody else. So I'm going to take back a little control. Everybody recognizes me when I'm practicing control because they can see themselves in me. You see? But it's hard for them to see themselves in me when I'm yielding to the Holy Spirit or the Father or the Christ, because I'm not 'behaving normally' and unexplainable things are happening that make them uneasy, even jealous."

Well, you know what? Don't let go of That hand that's leading you, even though all of this is happening. Everyone needs examples to follow. And you know, if you're going to crawl out of the crab barrel, crawl out of the crab barrel and Be . . . without behaving in the context of the crab barrel anymore. So that those inside can peek over the top and say, "Wow! wow! nobody's crawling on top of him. Wow! nobody's pinching him, because he can't see what he's pinching. Wow! he's in the clear . . . there's space. Can you imagine? Come look! He's got space!"

You see? [chuckle] I know why do you need space? Why do you need more space? Why do you need an elevator? And Paul and Susan have joked about this home, this building being their two hundred and seventy-two thousand dollar stair-master. You know, that's the way they accommodate the idea of climbing stairs when they carry groceries up.

"Well," you say, "is having to carry groceries up two-flights of stairs written in concrete somewhere? Is it the law of God?"

Does having an elevator have to be reasonable, explainable, justifiable, cost-effective? Can't it just meet the need? Can't it be a simple expression of care and love?

You know what it boils down to? If everyone was a millionaire, they'd say, "I don't care if you have an elevator, have three elevators, and have a moving walkway to get you from one side of the house to the other." I mean, if you had lots of money you would have no objection and you'd put in the walkways and elevators too. And you wouldn't feel a bit guilty. You see?

Small-mindedness, mean-spiritedness, lack that constitutes some sort of developer of worth in everyone is valued. Everyone wants worth: "Suffer a little bit and that will demonstrate your worth. Hold on to lack and do well in spite of the lack and that will prove your worth." You see?

Well, that's like saying, "Hey, you know, it's great, this is our two hundred and seventy-two thousand dollar stair-master." It's like, "Hey, why should I experience comfort and ease when that doesn't prove my worth, when that doesn't cause me to behave in a way that is recognizably worthy of another's respect?" You see? But what that means is, "Why be in a way that doesn't require me to be or do things in a laborious way that everyone else will recognize as the activity and behavior of a respectable individual? Why should I consider being happy with ease, comfort, the absence of fear—in other words, peace? You know, why should I experience perfect health? Why should I experience immutability when it won't get me anything?"

"If I let myself be my Father's Son or my Father's Daughter, I'll be nothing more than a kept man or a kept woman, undeserving of any respect what so ever." But this insane line of thinking simply keeps everyone from consciously experiencing being in that place where God's laws prevail.

You know, it says, ***"Be ye therefore perfect . . ."*** Perfect . . . not behind the point of perfection and moving toward it, but, be ye perfect. Be ye at the point of perfection and understand yourself from there. ***"Be ye therefore perfect . . . what? . . . even as your Father, Who is in Heaven, is perfect!"*** You see?

For God's sake, let your perfection be borrowed from your Father Who is the one Who is giving it to you. And stop being at odds with what you divinely Are! Why? So that if good comes to you that is an expression of the Father's Will, that it never occurred to you to ask for, and that you never felt like you needed, let it come and receive it just because the Father is giving it to you.

And your place in the scheme of things is to be in receivership. As the Father's Son or Daughter, it is your function to be the bearer of your Birthright. It's so simple. You see? And the only thing that hangs everybody up is this crazy

idea that somehow you yourself are supposed to have authority that you learn to exercise well, independently, in order to prove your worth. And what you get is struggle, sin, disease, death, fear . . . not actually, because you haven't stopped being what you divinely Are. But as long as you're pretending that you're not That, you will have what comes along with the pretension of being an independent agent, an orphan. Okay.

We've been talking tonight basically about how you cope with beneficence and fulfillment, the experience of completion that you didn't ask for—fulfillment, completion, etc., that you will get because of what you divinely Are, fulfillment and completion that you will get because you never lost it. And all that it requires is a simple mental adjustment where you abandon the concept of being behind the point of perfection and advancing toward it—you abandon that in favor of—that you're at that point and must be and think and understand and be *conscious* from that place.

Now, just before we began I had Paul turn to this page. And so he doesn't have the page numbers here for everyone. But it's in Chapter 31 no matter which version you're reading from. Chapter 31, the two paragraphs just before the Section entitled *The Savior's Vision*. It sort of wraps things up in a nut-shell here.

You who believe that you can choose to see the Son of God as you would have him be, . . .²

. . . in other words, you who think you can have a concept of your Brother or Sister, a definition of him . . . that it is your determination as a true perception of him . . . like, well, "He's a selfish person. But he is that way because of his upbringing. I understand why he's that way. But he is a selfish person."

Well, . . .

You who believe that you can choose to see the Son of God as you would have him be, forget not that no concept of yourself will stand against the truth of what you are.

A little funny twist to that. If no concept you have about yourself, like, "I'm a pretty nice guy, you know. I have a few faults, but I'm a pretty nice guy." No concept of yourself like that will stand against the truth of what you Are. If no concept you have of yourself will stand against the truth that you Are, no concept you have of your Brother will stand against what your Brother Is. So your assessment isn't the almighty, end-all truth about your Brother.

Undoing truth would be impossible. But concepts . . .

. . . no matter how devoted you are to them.

But concepts are not difficult to change. ONE vision, clearly seen, that does not fit the picture as it was perceived before will change the world for eyes that learn to see, because the concept of the SELF has changed.

For example:

Are YOU invulnerable? Then the world is harmless in your sight. Do YOU forgive? Then is the world forgiving, for you have forgiven it its trespasses, . .

. . . in other words, the trespasses you conceived that it had in which you laid upon it and which you held it to.

Do YOU forgive? Then is the world forgiving, for you have forgiven it its trespasses, and so it looks on you with eyes that see as yours. Are YOU a body? So is all the world perceived as treacherous, and out to kill.

You see? How are you looking? Are you looking from behind the point of perfection, advancing toward it, perhaps having to step on your Brother's shoulders to climb up to get an advantage to get further ahead as you're advancing toward your perfection and getting there more quickly?

Are you a Spirit, . .

. . . and I would say now: "Are you Spirit? . ."

. . . deathless, and without the promise of corruption and the stain of sin upon you?

In other words, are you seeing yourself at the point of perfection and understanding yourself therefrom?

Are you a Spirit, deathless, and without the promise of corruption and the stain of sin upon you? So the world is seen as stable, fully worthy of your trust; a happy place to rest in for a while, where nothing need be feared, but only loved. Who is unwelcome to the kind in heart? And what could hurt the truly innocent?

You see?

Your will be done, you holy Child of God.

Not, your will be done, you little orphan bastard you!

Your will be done, you holy Child of God.

Because from the point of perfection and you understanding yourself from there, you know you are the holy Son of God, which means you are the Place where God is being all there Is. And you're happy to let God be all there Is, because when you do, ***who you Are is utterly and completely and irrevocably clear to you.*** And God's laws prevail and perfection is yours.

Your will be done, you holy Child of God. It does not matter if you think you are in earth or Heaven. What your Father wills for you can never change.

You see? Whether you think you're behind the point of perfection or advancing toward it does not matter. It does not matter if you think you are behind the point of perfection or advancing toward it.

What your Father wills for you can never change.

So, the simple answer then is to abandon this crazy idea that you're behind this point of perfection and advancing toward it and ***simply shift*** into the acknowledgement that you are at that point. And then . . . what? Ask the Holy Spirit. Do the two-step. Practice the holy instant. Ask that which is nothing more than your right Mind, "How do things look to me as that one who is at the point of perfection and understands himself from there? Reveal it to me." And then shut up and listen and don't hold out the right to take the information and then run with it and use it independently on your own—yield into your Birthright.

The truth in you remains as radiant as a star, . .

. . . [Chuckles] . . . "Well, why in the world does he think he needs to be as radiant as a star? Why should I think I should be as radiant as a star? I'm very happy with my subtle glow. It doesn't disturb anybody and it's very soft and soothing. And lots of people love to be around me because my presence is so pacifying and reassuring to them, you know. Stop! Quit trying to push off radiance to me." You see? "Well, explain to me why I should let myself be radiant?" Well, you know what? There's no good reason, except that ***it's just the way you Are.*** I can't explain it. There's no justification for it. You're a bright light in the cosmos already and you can't do anything about it. So stop fighting it! That's all! Don't ask for an explanation. Just stop resisting being the light!

The truth in you remains as radiant as a star, as pure as light, . .

"Aw, . . . you know what? Purity is over-rated! I'm not pure. I'm a little purer than George down the street. But you know what? We even get along in spite of our variances of purity, you know. I mean, don't make such a big deal out of purity. Okay?. Everything's all right without it being purely pure, you know! Even Ivory soap is ninety-nine and ninety-nine one hundreds percent pure. It doesn't try to be a hundred percent pure. It doesn't have to be and neither do I. And God stop trying to make me be pure.

The truth in you remains as radiant as a star, as pure as light, as innocent as Love Itself. And you ARE worthy that your Will be done!

Wow! Everyone is worthy of the Father's Will being done in and through Paul and Sue, in and through each of you and everyone who's hearing my voice. Let in . . . let in . . . let in. Lower your defenses. Let good that you don't even yet recognize as being good, let it in.

Do the flowers in the morning say, "Ah, what do I need the Sun for?" No. They let it in. They bask in it. They yield to what it is. Do they say, "Uh, what do I need the rain for?" No, they let it in. You see?

Don't make God explain Himself before you will believe in God. Don't make God explain Himself before you yield to Him.

Now, I don't know if everyone could hear the car just drive by, but there are those who could say, "Well, that's the reason . . . that's the reason they need to move, the noise is disturbing to the recording, it's disturbing to the meetings, the gatherings, the communion."

Is it? Is that the reason? Maybe it isn't a solution to anything. Maybe they're moving because it's what the Movement of Fulfillment is looking like. Maybe they are moving because they are learning along with all of you what practicing the two-step or the holy instant really means and are having the opportunity to experience the blessing, not of moving, but of abandoning human will, abandoning their willfulness, abandoning their strong desire to be in charge, in control, and to be able to prove themselves to others, and meet the criteria of others.

But you see, it may be, and you can bet your bottom dollar, the reason is because they and everyone else need to learn to say, "Thy Will, be done," and then shut up so that the Will of the Father can inspire, illumine, designate and lead the way.

I love you all—even you, Chris. And I look forward to being with everyone next week.

¹ Mathew:5:48
A Course In Miracles (reference pages)
He reads from Chapter 31 tonight
Section – SELF CONCEPT VERSUS SELF
²Sparkly Book – p. 719, 1st Full Par.
Section – RECOGNIZING THE SPIRIT
JCIM – p.302, Last Par. / CIMS – p. 610, Par.65
First Edition – p. 615, 2nd Full Par. / Second Edition – p. 661, Par.5

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And, at Raj's instruction, these materials will never be sold.

If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

A Course in Miracles Study Group with Raj, July 10th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 17th 2010

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good Evening. We're not going to be reading from the Book tonight, so let's have a few moments of quiet time together before we begin.

[quiet time]

Good evening. And welcome to everyone who's joining us on the Internet.

You know, it used to be that on Saturday morning, the day of a meeting—a study group—Paul would get up and he would, for lack of better words, keep the day holy. He would wake up with the intent to keep his mind stayed on the truth, to not let his mind be distracted by, we'll say, the normal calls of daily activity. In a way, he would go into a cave and be contemplative and quiet in honor, you might say, of the truth that would come forth during the meeting.

And then over the last year or so, Saturdays have become busier. Things needed to be done, things which to him were not relevant to keeping the day holy—relevant to what might be transpiring in the evening in the study group. And he had a somewhat difficult time adjusting to that—he objected in his mind—he was not happy with the situation.

And yet, as the months went by, Saturdays became busier and busier not to mention the other days of the week. More and more "distractions" occurred. Until Saturdays became so full that he barely got back home in time for the meeting and barely had time to become quiet. Having to, we'll say, be with me on the run—be with me in the middle of being active. And this was an education for him. It was a learning for him, not a learning he liked.

He wanted everyone else to respect the holiness of the day and the call for a holy frame of mind on that day just as he wished to provide that attitude for that day. And everything was conspiring against his intent.

But you see, the call for him and indeed the call for all of you is to find the holiness of the day in the activity of the day—in the activities of each day.

You know, we've talked about the fact that when you do the two-step, you go into that place where God's laws prevail.

Well, what everyone is needing to learn is, that the place where God's laws prevail is in the minutiae of daily activities. You know, God's law prevailing is going to look like something. God's laws prevailing are going to be manifest. Where? Well, I've said it over and over again: ***The only thing that's ever confronting you is the Kingdom of Heaven.*** You call it, "the world and universe." But that's a misperception—a misunderstanding. It is the Kingdom of Heaven.

Where are God's laws going to prevail? Obviously in the Kingdom of Heaven. And where is the Kingdom of Heaven? Right here! It's the only thing in your face.

Now, Paul and Susan—but I'm addressing all of this relative to Paul at the moment—Paul has been very busy, very occupied for the past number of months with finding a new place for the Foundation to move, for the activity to move, for Paul and Susan to be and do what they do.

"Oh-h, another distraction!"

But you see . . . where is the fulfillment of God's Purpose going to show up? Where is God's Will going to prevail? It's going to prevail in houses, on streets, in communities. It's going to prevail in the driving from here to there, to look at this, to look at that. You see?

And another very interesting and practical thing to learn and discover is, that when you listen for the Voice for truth, when you listen to the Holy Spirit, when you listen to That which is nothing more than your right Mind, the Guidance, the divine Guidance you are going to get is going to have to do with streets . . . and going here . . . and looking at that . . . and being in the place at the time where fulfillment of Purpose is manifest in, in other words, the minutiae of daily activities.

So, you know, we have been reading from this book, ***A Course In Miracles***, for a number of years and we have been talking about wonderful spiritual ideas. Right now I'm taking the opportunity to bring home the fact that these

wonderful spiritual ideas are absolutely relevant to . . . what? The Kingdom of Heaven that you're in the middle of—the minutiae of daily activities that seem not to be spiritually oriented at all.

But that's just your **belief**. That's just what you've been taught. And you see what you expect to see based on what you've been taught, you know.

So you go and look at a house, or you look the house you live in, or you look at the building you work in and you say, "Well, it's just a (if it's a building you work in) structure of steel and concrete and glass—a physical object." And you're quite sure of it.

But maybe . . . maybe it is a fluid movement of fulfillment of Purpose of a pristine idea in the Mind of God that is forever being made new by the Movement of the Mind of God that is envisioning it always in the moment of conscious awareness. Maybe it's that. Maybe it's purely the evidence . . . the current evidence of a current living God. And it isn't just maybe, that is the fact!

But that's not what you see because you don't believe that's what it is. And you see what you believe.

And so, because you believe that the world and universe is a material world and universe, not the Kingdom of Heaven, then you think that the laws of God prevail not here, but somewhere else where the Kingdom of Heaven is. And ultimately, if you are going to become a holy man or a holy woman, or you are going to devote yourself to holiness, you certainly will not expect your connection with God to have relevance to this material world and universe. And yet, if you're going to Wake up, you're going to have to discover and realize that there is no other reality going on but the one in which God's laws prevail because **God is All**. There is no alternative to the Allness of God.

So, in your approach to your holiness as the holy Son or Daughter of God, you are going to have to begin to expect to see the evidence of holiness right where you are in the minutiae of daily activities.

Again, you think you know what things are: Material world and universe. Well, let me say this: Susan and Paul, Chris and Judy, anyone associated with the work that they are doing and the activities of the **Northwest Foundation For A Course In Miracles**, are engaged in finding a new location. A new location has been found. Steps have been taken to secure it. An offer has been made and the offer was accepted. And we're at a point where a week from today, the total amount needed for its purchase must be in hand.

Now, it appears as though all of this is dependent on things. It's dependent upon Paul and Susan being willing to give their attention and energy and willingness and decisiveness to what the Movement of God is leading them to do . . . to the Guidance they are getting from me regarding the minutiae of daily affairs.

It appears that another aspect of this Movement—this unfoldment—is individuals making contributions, supporting the activity in tangible ways. So it could look as though it's just human beings in this material world and universe like little ants scurrying around doing their habitual processes of living and surviving and so on and so forth . . . it's just part of the material universe. Or, it can be the Movement of God—the laws of God—prevailing in the minutiae of daily activities which are really activities of the Kingdom of Heaven.

You know, it could look as though it's dependent on individuals making contributions and everyone can forget that there's a God and that maybe God has something to do with it all.

And I want to share this story which most of you know. It's a story about a flood and in the flood the waters rise and this man crawls up onto the roof of his house. And he prays to God to save him. He wants to have a miracle. He wants to have the evidence of God.

And so while he's sitting on the roof, a rowboat comes by. And they say, "Jump-in! Jump-in! We'll take you to safety!" He says, "No, I'm waiting for God to save me." And time passes and another form of help appears. And again he says, "No! No! I'm waiting for God to save me." And then just as the waters get to the peak of the house of the roof, a helicopter comes by and lowers a ladder—a rope ladder—to him to haul him to safety. And he says, "No! I'm waiting for God . . . God will save me!" The helicopter flies on and the waters rise. He's swept off the roof and he drowns and he goes to Heaven. And when he gets there, he says, "God, why didn't you save me?" And God says, "What do you mean, why didn't I save you? I sent the rowboat and I sent another form of help and I sent a helicopter!" you see?

Now there's, you might say, the laws of God prevailing in the minutiae of daily activities.

Now, I want you to think for a moment about the fellows in the rowboat or the fellow in the helicopter—the pilot. The helicopter pilot gets a call on the radio that says, "Down there at the fork of the river there's a man on the roof, go down and get him!" And the pilot in the helicopter says, "Hell, I'm not going to go down there and get him, you know, he was stupid for not having left when the announcement went out to go to higher ground and he was stupid

enough not to accept the help when the rowboat came. Ya know, I'm not going to go down there and help him!" You see what I'm saying? [chuckle]

The laws of God prevailing didn't prevail *only* with the fellow in distress on the top of the roof who had asked for help, the laws of God prevailing put a responsibility upon the fellow on the roof to recognize the help and accept it, to see the laws of God prevailing in the minutiae of daily activities—the simplicity of a rowboat with some men in a rowboat and likewise with the helicopter. But also, the fellow in the helicopter had to be willing to cooperate with the laws of God prevailing by being willing to be the place where God's laws manifest. You see?

If the fellow on the roof had accepted the help of the pilot in the helicopter, he would've been saved. And one could've said, "Well thank God for helicopters and thank God for a man who knows how to fly the helicopters and so that this transpiring of events in the human condition in a material world and universe could occur."

And one could say, "God never had anything to do with it."

But God's laws prevailing looks like something. And it looks like those who are helping and it looks like those who are receiving help. And in other situations it looks like a need existing that has an excellent purpose that requires support and others support it.

And so it looks like all the little human beings in the little anthill are circling around and bringing a little bit of money here from that place to this place and all this little, you know, material activity is going on, all manifesting the fight for survival of life. You see? . . . material world and universe. When that's not the only way to look at it.

In fact, the necessity is to be able to recognize God Moving in and as everything. You see?

Paul, Susan, Judy, Chris, everyone who in anyway participates in bringing forth these activities that the Foundation is engaged in, making them available to everyone, because someone is listening to Guidance, is a manifestation of God's laws prevailing—where God's laws prevail in the minutiae of daily activities. And everyone who stands in receipt and gratitude for what is extended is being part of God's laws prevailing, because the Gift of Love recognized and received is the wholeness of the Movement of God in the minutiae of daily activities.

And those who provide support for those activities when they are needed are also not being little mortals, you know, bringing their crumbs of money to the

center of the nest. They are the Will of God prevailing and manifesting the Fulfillment of God's purpose. Absolutely everyone and everything is the Presence of the Movement of Fulfillment of God, of God's Purpose. Everything fits together . . . everything fits together. It's why I use the word, "Family," because the Movement of God into expression, which is the Self-expression of God, manifests as the Sons and Daughters of God—every single one of you, as well as every single *thing* in Creation. And it is a bonded, infinite manifestation that is not in bondage to anything, but is because it is the evidence of God's laws prevailing, the infinite expression or manifestation of fulfillment of Purpose that does not originate in a puny, pea-pickin' little mind, called an ego of a bunch of little bodies running around that has a brain in its head that somehow is able to express life and intelligence.

Now the simple fact is, that if you're confronted by nothing other than the Kingdom of Heaven, if nothing other than the Kingdom of Heaven is available to you to experience—even though you can call it anything you want and you can imagine it to be anything you want it to be—then you're going to have to arrive at a point where the minutiae of daily activities, the infinite activities of this Kingdom of Heaven will have to stop being perceived by you as a ***distraction from holiness***, as a distraction from your giving your attention to listening for the Father's Will and expecting to hear that It is something "other-worldly" that doesn't relate to where you are.

Because if you don't discover and embrace the fact that the Will of God prevailing, I'm going to say, the laws of Love prevailing, involves your embracing everything as the Kingdom of Heaven and therefore, worthy of your love and worthy of your curiosity to see the Father in every aspect of it, you will be living in a false sense of spirituality that will absolutely inhibit you from Waking up. It will absolutely inhibit you from having the experience of Revelation, because you will be blocking it absolutely by your expectation that Revelation is not going to relate to where you are.

Now, it is amazing what has transpired since the last couple of days of May relative to the move of the Foundation and relative to the Love that has been expressed and the contributions that have been received . . . absolutely amazing . . . absolutely wonderful. And everyone seems to be faced with, if you care about what's happening regarding this move, everyone seems to be faced with a deadline—a week from today—a deadline that calls for action.

Well, you know what? If you see yourself as a little piss-ant in the anthill that must bring home the food, the goodies, the nourishment to the center of the nest and get a contribution in, you'll be missing the point. Because, you know, it wasn't a helicopter pilot that would have saved the fellow, and it wasn't the men in a rowboat that would have saved the fellow on the roof, it would have

been God and God's laws prevailing in the minutiae of daily activities that would have saved him. You see?

So, let's drop the idea that you, as some piss-ant mortal, have some sort of a responsibility to fulfill. And instead, do the two-step . . . ask God, "What is the truth here? What is going on? How will Your laws prevailing look? What will they appear to be?" Because when you do the two-step and you shut up your thinking and you abandon privacy and you say "Father, what is the truth here? What do I need to know?" You move into the place where God's laws not only prevail but God's laws manifest to you as the awareness of what is appropriate for you. And if you insist on not reverting to being a piss-ant mortal and instead insist on behaving like a holy Son or Daughter of God, you will listen and you will act. And what you will hear and what you will do, will be recognizably valuable in the midst of the minutiae of daily activities.

Now I'm not telling you what that's going to be. It could be you being filled with an awareness of how God works and how God is specifically working relative to this movement. For example, you might find yourself realizing that God doesn't do things part way—that God's Movement is a fulfillment of Purpose, not an almost fulfillment of Purpose.

Someone Paul knows has on her voice mail message: "You have almost reached me." Well, fulfillment is not something that is almost reached. The word "fulfillment" means completion, means wholeness. And so you may be filled with the undeniable experience of the fact that relative to this movement from one location to the other and relative to the movement of the means to pay for it to arrive where it's needed is not something that will be almost met, but one that must be fully wholized, fully realized and something that, for example, next Saturday everyone can fully rejoice in the completion of.

Someone else may indeed find themselves led to make a contribution. But you know what? If you think you're a piss-ant mortal, you might, like Paul does occasionally, and did this afternoon, begin to feel like, "Oh, you must do something. You must do something to take hold of the situation. You must take some concrete action that will make a difference," and do it without ever doing the two-step and without ever going to the place where God's laws prevail, so that you might experience the Meaning of the fact that God's laws prevail and thus act in harmony with it.

You know, something that I am teaching everyone and have been for the last few weeks is, that Guidance relates to the minutiae of daily activities.

When I was working with Helen Schucman and dictating the ***Course*** to her, I told her to go into a store and there was a coat there for her. And indeed, she went in and the coat was there and she bought it. That event has been

minimized saying, “Well, that was a special accommodation to Helen, but doesn’t really reflect the true nature of spiritual Guidance or Atonement.

Well, I’m telling you and I’m demonstrating to you and I’ve been demonstrating most clearly to Paul and Susan that I am able to talk about dollars and cents, I am able to talk about when and if to secure a loan, when to make an offer, when not to make an offer. I am able to give Guidance that is **relevant** to the minutiae of daily activities. And I’m doing it, and Paul feels like he’s doing it in front of everyone, but I’m doing it in your presence so that you might learn to listen for Guidance in a new way, so that you aren’t off on some “cloud-nine-airy-fairy” irrelevant spiritual path. You see?

Now, I am going to be very clear as spiritual Guidance is, I was going to say, is inclined to be, but as spiritual Guidance actually is, when you reach out for the Holy Spirit or your Guide—and I’m going to point out that there is a need—the need is that the full balance needs to be in hand by next Saturday, we’ll say by next Friday, so that the property does not go back on the open real estate market.

That is the need. Why do I bring it up? Because you need to know where to bring your attention to. You need to know what it is that you need to be asking the Holy Spirit about. You need to know specifically how the prevailing of God’s Will looks relative to the need. And this is the case, whether it’s a physical need you have, whether it’s a relationship need you have—wherever needs are. You see? This is just practice, so that you approach the minutiae of daily activities in a new way which leads irrevocably to healing or the resolution of the need. Because it causes you to experience completion, wholeness, and the joy that comes from your not being at odds with the Father in any way any longer.

These are the nuts and bolts of what the **Course** is teaching. These are the nuts and bolts of Waking up. These are the practicalities of spirituality, which perhaps you didn’t think there were, perhaps you didn’t think that spirituality had practicalities, but lifted you above practicalities.

You want to see the evidence of God where it counts, which is in your experience. And no one has been able to escape their experience. And that’s because even though they’ve called their experience “the human condition” in a material world and universe, it’s the divine Life in the middle of the Kingdom of Heaven. And their resistance to the awareness of that fact, has kept them from experiencing it. We’re learning how to abandon what keeps us from having the experience.

Maybe it stretches you. Paul certainly feels stretched. Susan certainly feels stretched. But the stretch is worth it, because it pulls you out of the rut of your revered ignorance, which you're reluctant to let go of.

I love you all and I look forward to being with you next Saturday so that we might rejoice together.

Okay.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 24th 2010

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

I won't make everyone sit on pins and needles through a quiet time, but I'll ask you: How many of you remember the word, "glad"? I say that because it's a word not in common use these days. There's a lot of talk about being happy and so on, but glad doesn't come up. Tonight's a night to be glad.

It's truly a night to be glad.

It's a night to be glad because all of the funds necessary to purchase the new home are in hand and the escrow office—the title company—has been asked to set a closing date for as "soon as possible," which could be as soon as next Friday but it's likely to be the first part of the following week.

The smile on Paul's face is his joy.

It is a time for everyone to let themselves be happy. Everyone has played a part—so many have played a part in this. Contributions have come in from all over: Taipei, Japan, Australia, Greece, England, Ireland, Canada . . . oh, and yes, United States—people Paul and Susan have never seen the names before, a wonderful confirmation of the out-reach of the work.

Everyone has poured their love into this project—if I may call it a project—this movement. And even those who have not made contributions of a financial nature but who have made a contribution of their spiritual support and prayers, every single one of all of us, have allowed the manifestation of

something wonderful. And indeed, in doing so, have created a sense of community—broad community—amongst everyone, even though everyone hasn't met each other and may not even know each others' names. Everyone knows they have been a part of a movement—a mutual movement—a joined movement.

It feels good, doesn't it? The experience of family feels good . . . not because it satisfies the ego, but because it's important. Family is a very fundamental Meaning that says there's no one that's isolated. There's no one that can do anything by himself or herself. There is nothing that is accomplished that everyone doesn't play some part in. And those of you who have actively played a part here are feeling that union.

This is a feeling that everyone should be having all the time. This is a feeling that is normal to Being . . . natural to Being. It's just that it's escaping everyone's attention because everyone is attempting to accomplish their own ends that they have created out of their own imagination and never are they joining with the Father to find out what they can do, shall I say, in tandem with the Father—in companionship with the Father—and thereby being that which confirms the Movement of God by the fact that it's recognized by those who have joined with the Father. It's not only recognized as happening, it's recognized as having its source in the Father. It's recognized as the direct and immediate experience or manifestation of Creation.

Now, I thank everyone. I thank everyone for letting their light shine. I thank everyone for their participating in an activity or a Movement that they are attributing to God—that they are attributing to a Cause outside of some human being's goal—because that constitutes the abandonment of isolation. It constitutes an act of joining. It constitutes a movement of family. And you might say the Light, the effulgence of Brotherhood grows brighter in such events.

All of what has happened here in the last six weeks or so has to do with, not just Paul and Susan, but everyone's willingness to ask to know the truth from the Father's point of view—or we could say, from the standpoint of the Holy Spirit, which is nothing more than each one's right Mind—and standing with the Vision that comes forth when one does that, even though it flies right in the face of what is considered to be possible or even reasonable. You see?

Miracles are what you call "events" that God causes to happen, which you are able to observe as the Movement of God when you abandon your isolation and say, "Father, what is the truth here?" "Father, what do I need to know?" "Father, what is Your Perspective?" And in that joining and in the Revelation that occurs, one moves into that place where God's laws prevail—no others.

And so that which doesn't seem to be reasonable can happen. That which goes beyond what people can "wrap their minds around" happens.

The call is for all of you to look at your world every day, all day long, with a curiosity to see beyond your present definitions. And I've talked about this endlessly. But here we have a first-hand example that all of you have been a part of, and you can see that what has happened is unexpected—is not what one would expect—is not what one would think could happen. Not reasonably anyway, and certainly not without a lot more effort being made to coerce people to make such large contributions.

So, at the bottom line, at the least, everyone should feel encouraged not to look at their world the way they've been looking at it, with the assurances they feel about what the world is and how it works and what you can expect and what you can't expect. And if, when you ask, "Father, what do I need to know?" or "What do I need to do?" and it is revealed to you what to do, instead of doubting what you're hearing and denying it offhandedly, pursue it further if you don't feel comfortable acting upon it. Pursue it further. Don't put it down, because your Guide or the Holy Spirit or the Father is more than happy (now that They have your attention) to elaborate and make clear to you what you need to know. It might not be as much as you think you need to know, but you will be told what you need to know so that you might act with conviction and commitment.

If everything you see is the Kingdom of Heaven seen truly or through a glass darkly—seeing it for what it is as the Kingdom of Heaven or as a material world and universe as you think it is—then it behooves you, now that you know there's a choice . . . it behooves you to dare to look at what you think is a material world and universe with a curiosity to see evidences of the Kingdom of Heaven begin to appear to you.

It's all the Kingdom of Heaven, no matter what! And therefore, it is not hiding Itself from you. And It is therefore, even insistent upon registering with you as what It is.

Now, you are able to see, as you've participated in the last month or so, that this "material world and universe," hasn't behaved in a normal fashion—hasn't behaved in the expected way. And that should inspire you to continue in your own daily lives, looking with the same kind of curiosity and perhaps the same level of expectation that you have been able to bring to this movement.

You've been willing to bring a greater level of expectation because you think Paul and Susan and those carrying on the activities of the Northwest Foundation have some greater capacity than you do. They don't. They just

persist a little bit longer than you do. They insist on persisting longer in listening than you do. And so, you have an example here that should inspire you as you cope with the minutiae of daily affairs in your life, which is where, I pointed out last week, the laws of God prevail. You see?

This is wonderful! And your gladness tonight you can allow to transfer over to your minutiae of daily affairs, and inspire you to ask God what do you need to know. You see? And then Listen. And then when you hear, dare to believe. And if you can't believe fully, then ask further questions. Insist and persist further, because no matter what you believe and no matter how long I continue to express the truth, the truth is true and the truth will prevail. And the fact that it's all the Kingdom of Heaven will sooner or later be your conscious experience of Being.

It is so inevitable. Because it is the absolute fact already, that any degree of faith you bring to looking with innocent eyes—in other words, without preconceptions—is bound to cause you to notice, even inadvertently, that something didn't behave the way you expected; something behaved in a way that . . . well, if you really looked at it . . . could imply that there were laws that were prevailing that you weren't familiar with, and that might even mean that there's a God, for a fact! And that might be justification for you to look at everything with a little bit more interest than you have been. You see?

That's what all of this is about: Learning how to see . . . learning how to look.

If you want to have more glad experiences, engage in this. I am telling you things that bring gladness, and gladness is something that should fill your minds a lot more than it does.

Now, I thank you again. And without attempting to make Paul or Susan self-conscious or uncomfortable, I expressed my gratitude to them as well. Especially because of the fact that they're willing to act it out. They're willing to lay their lives on the line, so to speak, and function in what looks like a material world and universe as though it were the Kingdom of Heaven.

Their behavior these last few months has been behavior—when it comes to their vision and their insistence upon knowing what the truth is here—it has been an endeavor to behave in the material world and universe as though it is the Kingdom of Heaven. And they didn't do it secretly. They did it in front of everyone. They did it publicly.

Now, this is something every single one of you needs to begin to do in more earnest than you have been. Because the more you do it with commitment, the more you're going to see the evidence, and the more gladness you will feel, and the more joy you will feel, and the more your gladness and joy will ripple

out contagiously and inspire others. But do understand that this process of Waking up is going to involve your behaving differently in the world.

Now, if you just went out and told people, “Wow, you know what? I need to and you need to behave differently in the world,” that could be interpreted as, you know, just doing any damned thing you please, no matter how strange or far-out it might be. But it isn’t that. It’s the fact that you need to behave in the world as though it’s the Kingdom of Heaven. And the only way you can do that is to have someone helping you see the nature and the behavior of the Kingdom of Heaven so that you can harmonize with It. And that’s what the Holy Spirit is for—that’s what, “that which is nothing more than your right Mind” is for—to cause you to begin once again, to behave as though you’re the holy Son of God **in** the Kingdom of Heaven.

And you’re going to do it right here before you die, because the place to do it isn’t some place after you die.

Now, Paul and Susan can tell you that when a miracle seems to take four months, it’s like a miracle in slow motion. When the Father’s plans unfold and seem to take time, the slow motion miracle can seem to be tedious. It can seem to be anxiety-producing. But that’s only when the ego wants its answers right now and gets impatient with God and then says, “If God can’t work a miracle and make it happen now, then probably what’s happening isn’t God and isn’t a miracle. So, hey you, . . . Paul, Sue, . . . (or whatever your name is), give up!” You know? “Go back to controlling things into your life, yourself.”

So again, it’s a night for gratitude, for gladness. Dare to feel it. Dare to join in with everyone else who’s feeling it. And then remember this: God said to Moses, “Hold up your rod,” and the waters parted. And the children of Israel went across on dry land and got to the other side. Wow, it was accomplished. They had gotten away from Pharaoh’s soldiers, the threat, the potential death. They were free!

“Oh-h, but what now?” You know? “I mean okay, we’re free and we’re on the other side of the sea, uh-h . . . Where’s the completion? Where’s the wholeness?”

“Oh-h, you mean there’s more? You mean we have to let ourselves into the unknown again? Why? So we can have another miracle and end up standing there needing to listen and allow for another miracle? Are you saying we’re just going to have endless series of miracles? Oh, come on! Give me the dependable un-miraculous, please! At least that doesn’t keep me on the edge of my seat, wondering.”

Yeah, of course. Wonder's not a good thing, is it? W-o-n-d-e-r-ful . . . g-l-o-r-i-o-u-s.

"No Wonder. No. Forget about wonder. Don't leave me wondering. Please don't ask me to stand in a constant state of wondering with the potential experience of a constant state of wonder at the miraculous. Please!"

You know . . . Noah built the ark.

"Okay, God here it is. Man, oh man.

"What God? What? You want me to go get two of each kind of animal and manage to bring 'em here and put 'em in the ark? All you said was, 'build an ark,' you know? You told me how big, you know? You told me exactly how to build it. I did it!

"Um-m, okay."

And he got the animals and brought them on.

"There you are God! "Yes. [deep sigh] "I'm done.

"What God? You want me to take away the gangplank and close the hatch? Wait a minute, what's happening? What?

"Well you didn't tell me I was going to have to deal with that. Okay."

So he closes it up and it starts raining and the water rises and the ark begins to float. And then Noah's perplexed and, you know, cautiously inquires, "What do I need to know now?

"I need to what? I need to go clean up what?" And that's where the term "poop-deck" came into existence.

He had to take care of the animals. Oh-h. Oh yeah. That really was the minutiae of daily affairs wasn't it? [chuckles] And he was called upon, you know, to do this that he hadn't expected, and even to see that this aspect of the "cruise" and the "cruise" itself was part of God's handiwork, was included in that Place where God's laws prevail, so that he could begin to see the Hand of God in everything. You see what I'm saying?

And the Israelites came into the experience of, and the conscious awareness of God's Hand in everything. So the meaning of the word "God" became really relevant in the minutiae of daily affairs.

Now, here we are faced with the same call they were. Everyone is, whether they're studying ***A Course In Miracles*** or taking dope. They are at a point of having the opportunity to see God in their experience instead of what they believe their experience is all about.

Every single one of you is confronted with the call to find a way to behave in the "material world and universe" as though it were the Kingdom of Heaven, so that the Vision of It, as what It truly Is, can begin to glimmer and flash and catch your attention—so that you see It, right here, not after you die.

Keep . . . keep the awareness that the Kingdom of Heaven is flashing and sparking and doing things to catch your attention, to uncover the places where nothing is behaving according to the "laws of matter," we'll say—things are not behaving the way you're expecting—so that you continually stand at the edge of the unknown having the unknown reveal itself to you so that that becomes the new norm.

Now, simple grounded perspective: The movement has begun. It has uncovered the means to purchase the house in as little as perhaps ten days from now. Then what? Then the move really begins and things will need to be done and support will be needed.

What does that mean? It means that it's the opportunity for you to become still and go within and ask the Father how to see what appears to be a material world and universe founded on scarcity, finiteness and limitation, as the Kingdom of Heaven. "Father, how do I see this as the Kingdom of Heaven? How do I see this so that I can see Your Hand in everything?"

And watch how much thinking it seems to create. How many thoughts . . . [chuckles] . . . how many thoughts can come up before you let the Father answer? How many thoughts do you want to deal with before the Father answers because you think having those thoughts will protect you from an answer from God that you won't want to hear because you think that the answer from God is going to ask of you something you can't do . . . when the answer from God is going to reveal wholeness and completeness now—not after you die—in a way that causes gladness.

And you know what? You have watched. Like the breeze blowing through the trees, you've seen the leaves rustling and you know the breeze was there. You've watched, perhaps, online as updates were given and you've seen numbers change, which means that something has been blowing through them to cause them to change. And so, you've seen that there is a thing called family that you're a part of that you're one with.

Now, this is an experience that is more highly illuminated to you right now than it was a month ago. You feel it more than you did a month ago. Don't abandon it, don't lose it. I want you, in your awareness of it, for lack of better words, to include all those that you're feeling the presence of in your prayers. Not that you have a goal for them, . . . but include them in your caring.

Include them when you're asking, "Father, what do I need to know here?" It's like, "Father, what do I need to know in the context of this family that I hadn't been experiencing as fully and as meaningfully as I am right now." And you might also ask, "Father, help me not to lose this feeling, this awareness that I'm not alone." You see?

And then, because this is the main idea I am meaning to convey tonight, remember to approach your world as though it's the Kingdom of Heaven. Dare to behave in what appears to be a material world and universe as though it were the Kingdom of Heaven. And as I said, do it by asking the Father or the Holy Spirit, "What is the truth here? Help me to see this material world and universe get translated into the Kingdom of Heaven, right here, right now."

It is a night of gratitude. Let it serve to expand and illuminate the Kingdom of Heaven more clearly than ever before, so that you begin to live tonight and tomorrow and the next day in a new way.

I love you all and I look forward to being with you next week.

*A Course In Miracles (reference pages)
Did not read from the Book tonight!*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 7th 2010

Okay. We will not be reading from the Book tonight, so we will take a few moments to be quiet together before we continue.

[Quiet time]

Good evening. And welcome to everyone who's joining us on the Internet.

I've asked Chris to give the subject on the screen tonight as "The Movement Continues."

We're going to take some time talking about, we'll say, the practical aspects of what I've been teaching for a number of years, which is inseparable from ***A Course In Miracles***.

I've mentioned that as you engage in the two-step, as you shut-up your thinking and become still and ask, "Father, what is the truth here?" or you ask of the Holy Spirit, "What do I need to know?" what you are going to learn as a result of what you hear, is going to change you. You're going to learn how to reflect God. You're going to learn how to express Knowing that comes as a result of listening to the Father or listening to the Holy Spirit, Who will relay to you what the Father is Meaning or Saying.

And you're going to learn, as Paul is slowly learning, that the new way of Being, I mean by that, reflecting the Father's Will—reflecting God—is not going to feel familiar initially. And it's going to require practice, if I may put it that way, at speaking the Knowing that is supplied to you so that you can get the feel for who you divinely Are. And having that new self-experience revealed to you, you will begin to recognize it, begin to feel at home with it and you will be willing with less and less reluctance to express it.

Now in a way, tonight is an exercise for Paul. He has a general idea what we're going to be talking about because I started this afternoon to dictate what we've been calling an "update letter." And in it, there are things that, when he's listening to his Knowing, he would say. But at this moment, he's not

comfortable with it. He's fine with my expressing it. He's fine in relaying what is actually his Knowing as well. He's comfortable with my relaying that and [his] not having to own it yet. But in the process, which he engages in every Saturday night when he lets me speak, in the process he becomes more and more comfortable and has a better idea of what it means to reflect God, what it means to let the Holy Spirit speak, to govern one's self according to the directions of the Holy Spirit, which is really nothing more than your sane Mind—your right Mind, your whole Mind, which you've dissociated yourself from.

And so I'm going to begin by reading what I dictated this afternoon and we'll use it as the starting point:

Good news: On August 16th, closing on the new property has been scheduled to take place and the move will begin.

An incredible expression of love and unity from everyone in many forms has made it possible. But at this point, it is my task to keep attention on completion of the movement so that the full meaning of fulfillment is not lost in premature abandonment of the miracle and so that the joy of unity may continue.

There has been a lot of joy. There's been a lot of 'felt' camaraderie amongst everyone who's been involved, as I said before, even though you haven't met each other, that's a joyful experience. And as I've said before, it's one everyone needs to have more consistently.

It's important for the joy to continue.

Now what does this mean, premature abandonment of the miracle?

Well, I continued and said:

For example, it could seem quite reasonable to believe that the purchase of a seven hundred, ten thousand dollar property in ten weeks, without any initial means of doing so, is enough of a miracle to last anyone a lifetime even though it doesn't represent the complete Vision. It might be easy to say, "Wow, who needs more than this? Everybody can relax. It's not necessary to be attentive anymore. It's not necessary to be in the position of experiencing a sudden shift of perception called, 'a miracle.' The miracle that has happened is sufficient."

Well . . . I continued:

Indeed, most everyone in one way or another, diminishes his experience of wholeness by claiming that good already received is such an example of God's Love, that more is unnecessary.

The prayer of a bed-ridden person, one not yet having received his good, might even be, "You know, if I could simply sit up and get around in a wheel-chair, I would never ask for another thing."

You know, when you get in that place called, "the holy instant," where God's laws prevail, this just won't work anymore. You will find your Guidance. You will find the Holy Spirit counseling you to insist on going the distance the Father would take you, in other words, all the way to holiness—wholeness.

Now this is very pertinent, because many of you have healings, have life-changing revelations and they cause incredible improvements to occur, but not improvements that take you all the way to perfection. In other words, perhaps, if you were bed-ridden, you're no longer bed-ridden and you are able to enjoy getting around in a wheel-chair.

But you know what? You're not able to walk, you're not able to drive, you're not able to swim, you're not able to dance. So wholeness hasn't been arrived at yet. And it is not necessary for you to settle for half a healing even though half a healing put you way ahead of where you were before and causes great joy to fill you perpetually.

Now, what I'm saying tonight is a way I'm using to teach Paul something. And it has transfer value for everyone else, because all of you in one way or another do exactly what I've just described.

You know, Paul looks at what has happened and it's mind-boggling. It is amazing. It causes him to feel greatly loved, greatly supported, but there's an element of unreasonability to it. It just isn't ***reasonable*** for this to have occurred although it evokes great gratitude, and it is going to mean more grace in carrying on the activities of the work for both him and Susan, and Chris and Judy, but he knows that what has happened—the obtaining of the property—is not all of it. It wasn't all that I described in the beginning.

You know, there's a hymn that Paul grew up with that began, ***"What is thy Birthright man, Child of the perfect One? What is thy Father's plan for His beloved Son?"***¹ Of course, that's the key: What is thy Father's plan? Not what is my plan, what is your plan? But what is your Father's plan?

That's what you learn when you practice the two-step and you say, "Father, what is the truth here? Father what do I need to know here?"

The only stumbling block any of you have in the process of Awakening or in the process of experiencing healing and the evidence of your good is, that you find it impossible to yield to your Father's plan when that is your only function—when that only function you have, practiced or engaged in, will cause you to Awaken, will cause you to [snaps fingers] snap back into your right Mind.

Many from a metaphysical background have learned to visualize as a means of bringing about some good or effecting a healing. But the key here is where I said, "You will find your Guidance, you will find the Holy Spirit counseling you to insist on going the distance the ***Father*** would take you." Not the distance your plans will take you. Not the distance your best ideas will take you. Not the distance your great skill at manipulating others can take you.

No. Insist on going the distance the Father would take you. How do you find out where the Father would take you and how far?

By silencing human will. By silencing your great investment of faith in your thinking and saying, "Father, what is the truth here? What do I need to know? What is Your Will for me? Where does my fulfillment lie? Help me to share and have Your Perspective."

Well, when that happens, you're going to behave in a new way. Not a new way that can be written down and practiced by rote in the future, but a way that is revealed to you in the moment that you're asking to know what the truth is here? And so, going the distance that God would take you is a matter of forever saying, "Father, what is Your Perspective?" And eventually, even ceasing to ask the question because you, yourself, are bringing your attention to the Father because you have no desire to know anything other than what He is revealing.

So you know what? You can't watch what Paul is doing, or listen to what Paul is saying and write it down and then practice it, as though in a copy-cat form, you can arrive at knowing the truth, experiencing the Father's Perspective, having the Father's plan for His beloved Son revealed to you so that you might flow in expression of it without inhibition—without resistance.

Now, because Paul feels that so much has been given and because he feels, (and I will tell you he's assuming) because he feels that many who gave have given perhaps more than they had to give, he feels that there was an inequity perhaps, something he would wish not to have happened.

But you see, he has himself as a piss-ant little mortal—an orphan in the orphanage—looking at the effects he thinks maybe he's having on the other orphans. Deplete them, or put them at a disadvantage and he's missing the

Vision he would see if he would do the two-step **now** and say, "Father what is the truth here?" And of course, right now, he is doing the two-step and he is asking, "Father, what is the truth here?" and the truth is coming out of his mouth right now. And the truth is that in all of the love that was expressed, whether it was a few dollars or a lot of them, whether it was given out of a little that was had or whether it was given out of a lot—out of great wealth—it was all God, it was all Love. And there weren't any piss-ant little mortal orphans doing it. You see?

What he's hearing as I say this is, that we're elevating everyone in the human condition into their divine stature and expressing and seeing the truth about them—honoring them. Not a single one who has given deserves anything less than honoring—the greatest honoring: The acknowledgement and recognition that the Sons and Daughters of God expressed their love.

Now, when Paul gets into this frame of mind, in fact, when any of you get into this piss-ant, poverty-stricken frame of mind, you find it difficult to consider wholeness as being your Birthright. You find it difficult to embrace it. You find justifications for not embracing it: You're not worthy of it. Oh, you're worthy of some, but not too much. And if you get too much, then you've had enough . . . you've had enough.

But you see, [chuckling] if you're listening to the Father, if you are asking to know the truth, the Father or the Holy Spirit or your Guide will reveal to you the necessity of following through to wholeness, following through to the complete experience of what your Father's plan is for you. And that may stretch you and may make you uncomfortable. But that's just the piss-ant little mortal orphan who's uncomfortable. And that's just a set of habits, mental and emotional habits that practicing the holy instant will break you of. It's a habit that will be broken by the persistence, the loving persistence of your Guidance, or of the Holy Spirit, or of me, or of the Father.

Now, we're at this marvelous point in this movement where the new property will be, I'm going to say, owned—will be completely available to occupy and be active in . . . that's the point.

Now, there are new things: There's moving expenses. There are . . . well, there are two fundamental things which are going to be needed, and they should be handled before moving in because they involve some construction that will make it difficult to live in the middle of.

Now these two things are: An elevator. The house is already structured for the elevator but the carriage needs to be installed. The carriage costs approximately twenty thousand dollars. In addition, the other thing that

needs to be installed is a backup generator, which will allow for uninterrupted electrical service in an area where there are frequent outages in the winter.

Now, piss-ant little Paul's mind says, "Nobody's going to hear that and honor it or feel that it's justified. Hell," (that's what he would say) "Hell, other people live in apartment buildings with no elevators on the third floor and go up and down, carry their groceries.

But you know what? That's piss-ant little Paul's mind thinking. That's not Paul saying, "Father, what is the truth here? What is your plan in this instance?" But tonight he's asked and he's hearing and you're hearing that the Father's plan is for this building to have an elevator in it, that not only Paul and Susan can use, but also people attending gatherings who may find it difficult to negotiate three flights of stairs.

It is the plan for this building. It is the plan for the activity that will be going on there—the activities. And whether Paul thinks it's justifiable and whether Paul thinks other people will find it justifiable is irrelevant because anyone who finds it unjustifiable is engaging in their own piss-ant, poverty-stricken thinking, instead of saying, "Father what is the truth here?" and listening for the answer, and hearing that it is appropriate, and relaxing about it, and being able to stand in support of it and thereby reflect God.

Does that mean that if you do that you're going to send in a contribution? No, this has nothing to do with control. This has to do with understanding the movement. And also, understanding the movements that you find yourself engaged in as part of your fulfillments that the Father is revealing to you as His plans for you, and which require you to perhaps be bold and persevere for wholeness—not just half a healing, not just half a fulfillment—whether it meets your expectations or your limitations or others.

And so, I'm here to keep things clear and to keep things on target, because this is a fulfillment of the Father's plan, if I may put it that way. This new location, the elevator, the generator, the changes that need to be made in the building—shelving, and the things for the work that needs to be done, the arrangements for the broadcasting and so on and so forth, whenever you move into a new place there are things to be done.

You know what? Divine Love meets the human need. Divine Love reveals God's plan. And where is His plan going to show up, if it isn't right in the middle of where you are, which is right in the middle of the Kingdom of Heaven.

And so, you can rest assured that as you listen to know what the truth is here and here and here, it is going to be relevant, it's going to be relevant to needs

met. It's going to be relevant to elevators or shelves or generators or sprinkler heads, or whatever.

What is thy Father's plan for His beloved Son? Well, His plan for His beloved Son is for His beloved Son to see the Kingdom of Heaven where he's misperceiving the Kingdom of Heaven and calling it a material world and universe.

Now, we are, you might say, at the beginning of stage two. Is there a stage three and four? No. But we're at the beginning of stage two: The completion of the move and the fulfillment of all of the aspects of the move. And now is the time when expenses will begin, not the large overall expense that it took for the house, for the property, but moving expenses, equipment expenses, hiring people to help and so on . . . all practical aspects of and evidence of love meeting the need.

These expenses are beginning now. And I am inviting your support. Why am I inviting your support? Because you're listening to me, because you're asking to know the truth and you're listening to me as I share it and you're finding it of value—many of you finding it of extreme value. And what you find of extreme value it behooves you to share with others, it behooves you to do what makes it possible for it to be shared with others.

When you hear good news, you don't want to keep it secret, you want to share it, you want to feel the camaraderie of others with you knowing the truth and experiencing movement to wholeness, if I may put it that way, or the instantaneous experience of it.

And so, I'm asking for support from those who find it of value and who are willing to do what it takes to extend it, to make it more available to others. It's that simple.

You see, knowing the truth is extremely practical. But even more than your knowing that divine love meets the human need, you need to know the fundamental point that I'm sharing tonight, which is, that you need to follow through to wholeness. Don't accept half a miracle. Don't accept half a healing. Be grateful for it. But just because it's an awesome change in your experience doesn't justify postponing the rest of it. It justifies your continuing to press for the experience of the complete healing.

Sometimes that means that you have to press against your own resistance to it. "Oh, I couldn't take it. It would be too much for me to bear!"

Bull-shit! That's just an excuse! That's just an excuse for not yielding up the last bit of willfulness that it takes to resist God's plan for you, to resist the

sudden shift of perception called, "a miracle," in which your right Mind registers with you as your clarity and constitutes the means of Awakening.

You know what? Not only do you need to want the ultimate for yourself, not only do you need to want the experience of wholeness for yourself, you need to want it for your fellowman. You can't have it privately. What you give you get to keep. We've said it over and over.

So, I invite everyone to do the one essential thing: The two-step. And ask, "Father, what's the truth here? What's the truth relative to me and what Raj is talking about tonight regarding the new property and what's needed there and regarding the needs I have in my life that he's telling me I need to press for the experience of the completion of."

And you know what? Don't abandon the questioning and the listening too quickly. The key is in persisting. Because the longer you're saying, "Father, what is Your Will? Father, what is Your plan for me?" the longer you're not saying, "I want it my way!" You see? And the longer you go without saying that, the more fluidly and easily you will shift—the more you will provide the environment in which the sudden shift of perception can occur.

I love you all. And this is great learning. Every connection you have with the Holy Spirit or with your Guide will strengthen the divine one that you Are and simply dissolve the piss-ant, poverty-stricken orphan that you've thought you were.

That's it in a nutshell. And I look forward to being with you next week.

A Course In Miracles (reference pages)
He did not read from the Book tonight
¹Christian Science Hymnal #382

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A Course in Miracles Study Group with Raj, August 7th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 28th 2010

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Before we begin, let's take a few minutes to be quiet together.

[quiet time]

It has been rightly said that Mind is its own great cause and effect. I don't particularly like that choice of words, because of the meaning given to the word "effect." Effect is usually thought of as something separate and apart from the cause. And that does not express a unity.

We are going to be talking about unity tonight, because unity is simplicity. Being, being a unity, is simple. Duplicity is not.

And so, I prefer these words: "Mind is its own great cause and event."

In other words, Mind being cause, giving rise to Creation is an event itself. It **is** the event itself. Mind and its Movement are one and the same. Creation is not separate from the Mind of God. Creation is not separate from God. Mind is its own great cause and event.

Now, we've said before that you and your Father are One, and that One is your Father.

Listen again: You and your Father are One, and that One is your Father. We can also say: Your will and the Father's Will are One, and that One Will is the Father's.

You see, this is where the Singularity is, this is where the simplicity is. You cannot say: You and your Father are One, and you are that One. That idea is the definition of the orphan—the independent one, self-authorized, being an authorizer on its own.

No. You and your Father are One, and the Father is that One.

Now, I'm not playing with words here. We've been talking about the holy instant and the fact that the holy instant is the result of what? Of doing the two-step. And what is the two-step? The two-step is you, hesitating . . . you abandoning your independent, self-creative thinking. And in the silence that occurs—in the absence of your thinking—you reach out and say, "Father, what is the meaning here? Father, what is the truth here?" You see?

You abandon the creative one that you have thought you were in favor of connecting with your Source, which constitutes the whole of You.

The simplicity of this lies in the fact that when you do this, you yield to Something other than yourself, you yield to Something other than who and what you have thought you were.

Now, it is reported that in the Garden of Gethsemane I said—in a moment of weakness—"Father, if it be possible, let this cup pass from me. But nevertheless, not my will, but Thine be done."

This is a perfect example of the two-step. And for that reason I share it, even though it is not a phrase that ever was uttered from my lips.

All of you approach the Father with prayers, with requests for this, that or the other thing that you feel is exactly what you need, and which you are sure you need. But if you practice the two-step, you abandon that request and you say, "Nevertheless, Father, Thy Will not mine be done. Father, what is the truth here? Father, what do I need to know?" You see?

The reason this is so important is because cause does not lie in the realm of effects. Cause does not lie in the realm of what you call manifestations.

Let me give you an example of what I mean here. And I'm not sharing this as a definition of dreams, but rather to illustrate a meaning: You're asleep. It's early in the morning. One of the children has a need, gets up and knocks on your door.

You, lying in bed, are having a dream. And in the dream you're at work. And in the middle of your business, you hear a knock at the door. Well, the dream

goes on. But the point is, that the cause of your hearing a knock on the door in your dream is not because it was happening there, but, we will say, at a different level of conscious awareness. It's occurring in the room where you're sleeping. You see? Cause does not lie at the level of effect. This is important.

Another example: As independent agents we've discussed your being an orphan, your behaving as though you are fatherless, motherless, and you are an independent entity in your own right.

Now, because Mind is Its own great cause and event, whatever you're experiencing as an orphan is not an experience arising out of the orphanage.

I said—and I said truly—"In my Father's house are many mansions. If it were not so, I would have told you."

Every one of these mansions, you could say, is a vantage point—an infinite vantage point—a vantage point from which all of Creation is experienced by you . . . and you . . . and you . . . and you. You see?

But those mansions, to the independent entity, the one caught up in a belief about himself as being fatherless, motherless, and having this wonderfully exciting and fearful experience of accomplishing things all by itself, experiences these mansions as dormitories in an orphanage.

Mind you, because Mind is Its own great cause and event, and there is not anything separate from it, what's experienced in the orphanage, as an orphanage has to be the Kingdom of Heaven and our Father's mansions, of which there are many—infinity of them. You see?

Whatever you're experiencing that is not a true experience, is not a separate experience. It's not an experience separate from Reality. It's just ***a biased experience of what is Real.***

Now, if you are in bed asleep and your son has knocked on the door because there's a need, and you dreamed that somebody was knocking at your door in your office, you're not going to be able to respond appropriately if you go to your office door.

Somewhere a shift of attention has to occur from your misperception to the Reality. You see? So that you might wake up . . . get out of bed . . . go to the door and help your son.

Now, you all have what are at least two experiences of being conscious. One is what you would call your waking consciousness. Everyday when you get up,

take care of your affairs, live your life, respond to things that need to be done which you are in charge of.

And the other is what you experience when you fall asleep at night and you're not aware that you're in charge of anything. And what you're experiencing is not a connection with Reality at all. You understand that things that happen in the reality of your bedroom or your chair where you have fallen asleep, will be translated into events in your dream, therefore, they are not occurring at the level of the dream. And they cannot be responded to at the level of your dream.

Now, when you do the two-step, what you are doing is shutting up the conscious thinking activity during your day when you say you are awake. You are abandoning authority you believe you have as an independent entity in a godless world. And you reach out for your Source, you reach out for That which Knows the truth, you reach out for that Mind which is Its own great cause and event—which is inseparable from your Mind.

You and your Father are one, and the Father is that One. Your mind and the Father's Mind are one, and that One is the Father's Mind.

You see, what you're doing when you do the two-step is, you are *shifting* from a dream that you call being awake, which amounts to distorted perceptions of Reality, so that you might *join* with the Source—the Movement of Creation—that is Its own great cause and event, so that you might experience and respond to everything from the place where God is Being It and from the place where it is not only your Birthright but your function to experience truly.

Now, not all of what I'm saying right now is new. And we're still talking about the two-step. We're still talking about the holy instant. But we're embellishing it and giving it broader and deeper meaning.

Now, we've talked before about the fact that when you do the two-step and employ the holy instant, you move into that place where God's laws prevail. Now what does that mean? It means you've moved into that place where the Will of God is done—where God's Will is done.

Now that might not even seem radical to you or exceptional, but if you stop and think about it, if you do the two-step and you move into the holy instant and you are where God's Will is done, you're going to have an experience that absolutely reflects God's Will not yours—not the one you thought you have had as an orphan.

And you're to what? You're going to start having a new experience—a transformed experience—one which you're not responsible for because you've abandoned your so-called authority to be a cause in your own right.

And so, when you move into this place where God's laws prevail and therefore, God's Will is done, you're going to begin to have a transformed experience of dormitories in an orphanage. And you're going to begin to experience what they truly are—the mansions, the mini-mansions. You see?

You're going to begin to experience everything that you had misperceptions of and whose purposes were something you had determined through your imagination as what God is Being them as (not good English). You will begin to experience them **with** the purpose God has placed in them as part of the Movement of Creation that is Its own great cause and event.

In effect, what I'm saying is, that it will feel like something other than you has taken over. And it will be God. And it will constitute a transformed experience in practical, living, daily terms in your life.

Now, Paul and Susan have been having this experience for the last four or five months as this movement regarding a new residence and a new place from which to engage in the work has unfolded. It is as though things were taken out of their hands—a movement began which they didn't ask for and which they have had to, I'm going to say, yield to, because they had different preferences: They wanted to stay cozy and simple and with that which was familiar, even though God's fulfillment of purpose was different from that.

And so, incredible things have happened—not at their hand—things that do not seem reasonable, they can't be justified in any human sense and it's not clear to them what the divine event is yet. And this is what everyone has in store for them as they begin to do the two-step and practice the holy instant.

I bring this out because it's a promise of fulfillment that lies within you in your decision to abandon your thinking and yield into the Father with a genuine curiosity to know what the truth is beyond your current definition of it.

You will find that as this movement that goes beyond your concepts of reasonability occur—as wonderful as they are—you will begin to feel uncomfortable because you're not in charge of them and your conditioning is, to believe that you are supposed to be and therefore you're being negligent and therefore the potential to be guilty of making a mistake arises in you. And what does that do? It spoils the Movement of God that is occurring in you, in your experience, because you have said you want to Wake up. You have said, "I want to do the two-step. I want to practice the holy instant. I want to be in that place where God's laws are prevailing," which means, "I want to be in that

place where God's Will is done," not will be done, not was done, but is done . . . is done . . . is done . . . is done. You see? Moment-by-moment . . . moment-after-moment.

Now, when this uncomfortableness and threat of guilt begins to consume you, you revert to your old habit of thinking. You do what will bring things back into balance as far as you're concerned, as far as your belief is concerned. And the moment you begin thinking, you have abandoned your connection with Reality. You have withdrawn your attention from the bedroom where you are sleeping and your son has knocked on the door. And you have reverted to the office you are dreaming you are in, and you are answering the door with the intent to respond well, there. And you see, there, you are not coping with anything actual at all. And anything that occurs there does not accomplish anything relative to your son, in your real life, whose knocking at your door with a need at four in the morning. You see? And you want to be responding to the Reality and not to an imagination where nothing is actually happening at all.

Now, I am using the word "dream" carefully here because, in effect, what you call your waking daily life is dream-like at least, because it's full of misperceptions which you are believing whole-heartedly and according to which you are governing your actions. That is the equivalent of answering the door in your office and attending to whoever's out there and doing it well in your dream. Nothing is actually happening. But what you are confronted by and what you are having to deal with is the Kingdom of Heaven instead of a dormitory. It is one of the Father's many mansions. It is that which is happening at the level of God. It is that which is happening at the level of Mind being its own great cause and event. It's you shifting to the place where the Father's Will registers with you as yours and you're not at all confused because you know it's your Father's, you know that it has the depth and breath and scope of the power—the almighty power—of God.

And you are very comfortable abiding in that conscious experience, embracing that conscious experience as yours, because you are experiencing it and making commitment to it because you have no desire to engage in any other act of independence.

Now, my point is this (the one I want to convey) and it's actually a simple point: There's only one thing going on, it's the Kingdom of Heaven, as I've been saying for years, which you are either seeing clearly or through a glass darkly. When you're seeing it through a glass darkly, you are believing what isn't true and you're suffering from your ignorance of what truth is. And yet the truth is about the very things you are having misunderstandings: Reality, Creation, God's Presence.

And so, if you want to experience them, if you want to lose the confusion and the suffering from the confusion you're working under, you must be willing to bring your attention, I'm going to say, to the bedroom where your son is knocking at the door, to that place where God is Being All, where God's laws prevail, where God's Will is done. Because that's where the spark [snaps fingers] . . . that's where the light will go on, that's where the clarity will come that tells you what the events **really** Are, what Creation **really** Is, so that you might respond to it with the fullness of appreciation and awe for what It is.

Be renewed by the transforming of your Minds . . . be renewed by the transforming of your Minds. It's accomplished through the two-step and the holy instant. It's the effect of abiding in the holy instant and inviting God's Perception, inviting the experience of your mind and God's Mind being One and that One is God's.

It's time for transformation. It's time for a transformed experience of everything you're experiencing. But you're going to have to stop trying to deal with it from here. You're going to have to stop trying to deal from the level of your best definitions of it.

Everything that you're experiencing is going on in a different way from the way you're interpreting It. As a result, you bump into It, you're awkward with It, you behave in a way inconsistent with It because you're responding to your definitions of It. You deserve to have fulfillment registering with you in every aspect of your days. That's your Birthright and that's the point of everything we're talking about.

And so again, Mind is its own great cause and event. You and your Father are one and the Father is that One. Your will and the Father's Will are one and the Father's Will is that One.

Reality is going on in Reality, not in your misunderstandings of Reality. But you're having your misunderstandings of Reality in the middle of Reality and about all of the aspects of Reality—the Singularity is present. What you want is to experience the Singularity as Singular . . . simple . . . undeniably fulfilling.

As you go through your day, let your desire be to experience the fullness of what God is Being and Meaning in each and everything you're confronted with. Don't seek it in your perception of it at the moment. Ask . . . you might say, put a periscope up from where you are into the Kingdom of Heaven [chuckles] right here where you are, so that Someone with clarity can reveal to you what the truth is of this place where you are and your mind can be transformed so that you see everything as the fulfillment it is.

As you start having these fulfilling experiences your friends and acquaintances might begin to question what is happening with you. Thank God . . . because they're noticing something that needs to be noticed so that they begin to bring their curiosity into play relative to their experience. You see?

Now, the movement continues with Paul and Sue and the move. And the movement continues with everyone who has been participating and those who haven't. And the blessings of it will continue. The Meaning of the Movement will make itself clear to everyone as everyone abides with it without attempting to bring their best definitions to it. Quit trying to figure it out . . . you hear? Quit trying to figure it out, and ask, "Father, where's the meaning here? What is the Meaning here?" and then shut up and listen so that the Movement of Fulfillment can register with you, and so that everything you do identifies Fulfillment and becomes like a chain-reaction—like dominoes falling—affecting those you know.

Again, when you ask of the Father, "What is the truth here?" and you genuinely become silent and you listen attentively you will be given the answer.

And what I mean to convey tonight is, that it won't come purely as an intellectual answer, it will come as a wave of Movement that is constituted of changes in your life that identify good beyond your capacity to create it on your own. It's that simple. And that's the thought I want to leave you with tonight so that you may abide with it. Let it be with you. Let it inspire your attention.

Remember, you think you're living in a material world and universe, but you know what? . . . It's really the Kingdom of Heaven. What's happening in the material world and universe is not originating in the material world and universe, it's originating in the Kingdom of Heaven, as the Kingdom of Heaven, no matter how you're misinterpreting it. And all you want to do is abandon the misinterpretation and the faith you have *in* your misinterpretations. That's going to constitute the transforming of your mind.

It's a Wholeness . . . It's a Oneness . . . It's a Singularity, as you let God be all there is to You.

I love you all. And I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 4th 2010

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Tonight we won't take a quiet time.

There's one thing I want everyone to consider—one important thing: We have, for some time, been talking about the two-step. The two-step, meaning, that instead of assuming that you know what everything means, instead of assuming that you know what the appropriate response is to a situation and just proceeding on the basis of your experience or your best judgments, you instead hesitate. That's the first step of the two-step: You hesitate. You stop your thoughts in midstream. You stop your automatic response in midstream.

And then you take the second step. You ask, "What is the truth here?" You ask the question of That which knows the answer, which is either God or the Holy Spirit.

In other words, you abandon your independence, your independent action, your assertion of a self that has a capacity to be an author in its own right. You abandon that. After all, the simple fact is, that whenever anyone gets into trouble it's because they've listened only to themselves . . . right? Or they've listened to someone else who's listening only to themselves.

And always, any form of ultimate solution to a problem arises out of, one way or another, doing the two-step, where you abandon self-assertive, authoritative expression of will, and you say, "Father, in spite of what I think, in spite of my best judgments, what is the truth here? What is really going on here, divinely speaking? What is the truth about my Brother, divinely

speaking? What is the answer to this problem I have gotten myself into as a result of listening only to myself?"

Whenever one arrives at that point and genuinely listens, genuinely allows in something other than his or her own judgments, God speaks—the Holy Spirit speaks—and you hear. And the result is far different from any assertive actions you might engage in, or might have engaged in based upon your best judgments. And the result is always transformational. It changes you.

Now the question is, why? And the answer is the fundamental idea that I want to share tonight and that I want to leave with you so that you may contemplate it and let it deeply register with you: The reason God's answers are transformational is because God is never speaking to who ***you think you are***. God is never speaking to who you think you are. God is always speaking to who He ***Knows*** you Are.

To God, you are His beloved Son in whom He is well pleased. You are His beloved Daughter in whom He is well pleased. The reason He knows this is because you are His Self-expression. You are His off-spring. You are the embodiment of all that He is: His nature, His character, His wisdom, His integrity, His incapacity to be confused. In other words, His capacity to be single-minded, therefore clear, therefore incapable of generating conflict.

This is what you Are. And this is Who He speaks to.

And so His Vision of you, which is the Truth about you, becomes conveyed in your very being, in your present experience of who you think you are. And as that registers with you, it imbues you with new energy, with new nature—new to you—different from that which was typical of who you thought you were.

And so you experience rejuvenation, you experience healing, you experience transformation, you experience a perspective that changes the way you confront your world. All of this because God is not speaking to who you think you are, but to who He Knows you Are.

So if that's true, ***why*** would you insist upon relying upon your own best judgments which are never transformational? Why would you hold onto and energize your pet theories when they've never transformed you? When they've never caused you to have an entirely new perspective about your world and about your fellowman that causes you to behave toward them differently in ways that what? . . . in ways that cause them, perhaps, to have the same sort of transformational insight about themselves that you have experienced about yourself.

You know, religions can give you a lot of rules to follow, a lot of obediences to practice. But the simple fact is, that what truly means something and what is truly transformational, is when you abandon your attempts at controlling your experience through obediences and through the practices of principles that are, in so many words, head-trips and become part of your self-definition and part of who you think you are because all of that is nothing more than the practice of memory. And memory is dead! Memory is not enlivened by the Spirit of Being—and I'm going to say Being with a capital "B"—the presence of God.

The thing is, that everyone gets caught up in a dutiful and insistent practice of memory of who one thinks he is, of the assertion of an independent self that one never ever really was.

And the simple solution to the problems that are the result of such practices is abandoning—as I've said over and over—the private independent self-authorizing being that you think you are, and saying, "Father . . . God . . . Holy Spirit, what's the truth here? How do You see me? How do you see my fellowman that I'm having difficulty with? How do you see this situation in the context of God? I want to know so that I no longer suffer from my ignorance or my misunderstandings. I want to be filled with the conscious experience of God's Perspective so that I might be transformed and my perceptions might be transformed and brought into harmony with Reality as God is Being It."

"Because you know what? I want to be transformed by a conscious experience of union with Something greater than I think I am. I want to have that experience of Spirit—the lively enlivening Presence of God—that enlivens my dowdy pessimistic limited perception of this, that or the other thing, and brightens it up in ways that bring out its eternity instead of its inevitable death. I want to be renewed. And I'm beginning to grasp that as long as I'm holding on to my best judgments, my best memories, my pet theories, I'm already in the realm of the memorized—the dead—the un-enlivened. And you know what? I don't want to hang out there because I know if I do it's going to rub off on me, and I'm going to become un-enlivened and dowdy and I'm going to inevitably die, even though Something in me tells me that that's not my Birthright."

The two-step: Well, we can't say enough about it. We can't emphasize it enough, because it's the way out of the realm and experience of sin, disease and death.

Instead of automatically believing that you think you know what a thing means or you think you know what a thing is, practice that moment of hesitation where you shut up! And in the silence you say, "Father,"—and what

you mean is God, or you mean That which has the infinite perspective, the true perspective—"Father, Holy Spirit, what is the Truth here?" Truth with a capital "T," not the truth about your fellowman and what a bastard he is. That's not the Truth about him. And it's not going to help you to have a clear-cut explanation of why he is such a bastard and what the proofs are.

You want to know the Truth about him. You see? You need God to speak to You and be speaking to the one He knows you Are instead of the one you think you are. And your fellowman needs the same thing. Because when that Vision is being used, it lifts you and it lifts your fellowman out of the doldrums, out of the doddiness, out of the pessimism, out of the on-your-way-to-the-grave experience. It inspires, because it illuminates the Spirit of You that God speaks to because God put It there and God Knows It's there. And you seem to be the only one left out of the loop because you think you are what you think you are . . . and it's a lot less.

Now, there's one other aspect of this that I want to share tonight and that is this: Very often you don't hear God speaking to you because He's not talking to you in the way you expect Him to talk to you. When He talks to you He doesn't talk to you as though you are the bastard you think you are, or you are not the poor soul that you think you are, or you are not the useless one you think you are, or the unkind one, or the one who can't understand things. You see? God Knows You and speaks to you as though you are all that He Is at this very moment ***enlivening you with***, because He is Creating you in every moment out of Himself.

God always speaks to you in grander or larger terms than you think of yourself. Some of you actually put in earplugs, if you will, to avoid hearing God, because you are afraid God is going to speak to who you think you are and that is going to be an unpleasant experience—He's going to be chastising you, He's going to be judging you, He's going to be taking away your good because you no longer deserve it. And that's why what I'm saying tonight is so important. ***God is not speaking to who you think you are.***

God is speaking to Who He Knows you Are and He Knows you Are His direct expression in this moment . . . in this moment . . . in this moment . . . in this moment. You see?

"Behold I make all things new." "Behold I make all things new . . . behold I make you new . . . I make you new . . . I make you new. And I make you out of what I Am and so I Know what you Are made of, and I Know what the Truth is about You and It's much more than you think you are. And I want you to experience what you Are. I want you to experience the more than what you think you are."

And so, at the bottom line, it means that when you practice the two-step and you hesitate and you don't act in the world on the basis of your memory and you ask, "Father, what's the Truth here?" so that you might have the Vision that allows you to behave in an in-Spirited way, in a divine way, you will be fulfilling your function and you will be having an experience that far exceeds anything you could have arrive at through your best judgments.

What you really want is, not to have to rely upon your best judgments based upon your best thinking, based upon your experience. You want your judgments—if we're going to call them that—you want your judgments to be living assessments of the Son of God or the Daughter of God that God is Being right there in what you call your sister or your brother or your fellowman or yourself. That's what you want. And I'm reminding you that that's something you can ask for every day, all day long. And you do not have to get caught in the habit of memory.

It's very important. It's the Truth. You deserve a lot more than you let yourself have. And the Father is extending a lot more to you than you're willing to embrace. And that is because you have forgotten that God is never speaking to who you think you are. He is speaking to who He Knows you Are because in this moment . . . in this moment . . . in this moment . . . in this moment . . . in this moment . . . in this moment . . . He is Being You, new.

And so He ***Knows*** Who you Are and He ***Knows*** What you Are and you Are ***Him*** Expressed and nothing more—nothing aside from that. You are His Beloved Son, You are His Beloved Daughter in whom He is well pleased. And you deserve the experience of that pleasure.

And you know what? Your fellowman deserves the experience of that pleasure when he's with you. And you can provide that pleasure by asking of the Father, "What's the Truth here about my fellowman, instead of what I think the truth is about my fellowman?"

So, that's all I'm going to talk about tonight. It's a simple idea, but profound and transformational and if you want to put it in this context, it's the real meaning of religion.

I love you . . . and I love you . . . and I love you . . . and I love everyone who has joined us on the Internet.

Abide with what I've shared. Your practice of it, your letting it happen with you, will be like knocking down the first domino and others will follow. It's important. It is transformational.

And I look forward to being with your next week. Thank you.

¹Revelation 21:4-5 "Behold I Make All Things New"

4 And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former **things** are passed away.

5 And he that sat upon the throne said, **Behold, I make all things new.**

*A Course In Miracles (reference pages)
Raj did not read from the Book tonight*

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A Course in Miracles Study Group with Raj, September 4th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 11th 2010

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Good evening. And welcome to everyone who's joining us on the Internet.

You know, as a bottom line, the real meaning—not just the message—but the real meaning of religion is love. And no matter what the religion is called, if one comes into an experience of it, one finds that he has a function—a divine function. And that divine function is to be the Presence of Love.

At the bottom line, that's the center and circumference of true religion.

And as the Bible says, ***"Perfect Love casteth out fear."*** And as everyone knows, fear is rampant around your globe, boldly scaring people into behavior that is destructive—anti-social.

And the problem is that fear seems to command everyone's attention, whether it's a little bit of fear or a lot of fear, it is always engaging. It always ***gets you*** and it ***keeps you***—it keeps your attention on ***it*** and it completely distracts you from your capacity to release yourself from it. In fact, it presents itself to you as a survival mode. It presents itself to you as something essential to your well-being. It will keep you safe. If you never became afraid, you would never protect yourself against harm.

That can seem reasonable but it completely overlooks and overrides the fact that there is basic intelligence built into you—built into every one of you no matter what your age, no matter what your experience. And that basic intelligence can provide you with the means of remaining safe if a call for safety presents itself.

One does not have to be in a state of fear in order to be, shall I say, in order to have integrity. It's not necessary at all. But the experience of fear distracts you from that fact.

Now, as you can see, the theme tonight is the Gifts of God. In another place in the Bible, it says, ***"For God hath not given us . . . (given, gifted us) God has not given us the spirit of fear; but of power and, of love and, of a sound mind."***²

Well, what's a "sound mind?" A sound mind is a mind that is integrated. Better put than that, it is unified—it's a unity. It therefore has no fragmentation in it and it is therefore incapable of feeling anything other than the security of its unity. That's what a sound mind is. That's what God has given all of us. And that's what fear causes you to forget. And so you ignore that Gift.

Well, fear is always accompanied by, or always instills in you the feeling of guilt. Feeling guilty causes you to dread the penalty that is associated with guilt. And so fear binds you up in what seems like an inescapable attraction to destructive thinking. It causes you to become confused and to just roll around in fear, anxiety, imaginations that have no basis in fact.

This equally distracts you from the other Gift, that of power. Now, ***God has given you the spirit of power, love and of a sound mind.*** This power is not a private power. It is an expressing in you of God's Presence and power. It is an imbuing you with the Presence of God's power. It is the way you experience the unity of a sound mind.

It's not power over anything, but an awareness that no power is called for. Because in the safety of the unity of your Mind, and therefore of your conscious experience of Being, and because there is no fragmentation, there's no opposition, there's no conflict, there's nothing to protect yourself against.

Now I'm bringing this up, not because this is September 11th, not because it is a day in which a lot of fear was caused, not because it is a day which—because of events that occurred—caused a lot of misunderstandings to arise in the world community, where enemies were seen who were not enemies, and a call for defense against them aroused anxiety, anger, calls for retribution and so on. No, that's not why I'm talking about it tonight. I'm talking about it because, as I said when I began, as you come into an experience of the real meaning of religion and as you come into an experience of the real meaning taught by ***A Course In Miracles***, you find that and you learn that you have a function—you have a purpose—one which you might not otherwise have been aware of. And that purpose is to be your Brother's savior.

You know, that's what fear calls for. It calls for you to remember your function, which is to be enjoying the Gifts of God: the spirit of power, the spirit of love and the spirit of a sound mind.

Why? Because when you abandon your gripping need to feel the agitation of fear, you become the Presence of peace. You become the Presence of That which can inspire the abandonment of fear in your Brother . . . your Sister.

Your task is to reflect God. That's all there is to it at the bottom line.

Oh, that doesn't mean to become Mr. and Mrs. Goody-two-shoes. No. It means to become a genuine valid presence from whom integrity—unfeigned integrity—real integrity shines and blesses everything you give your attention to. Your purpose is not to be a spokesman for God, but to be the presence of what you Are, which happens to be the evidence of God.

You're here to enjoy such an experience of peace and stability (a sound mind) and the power that accompanies it. Why? Because there is really nothing else worthwhile to do. And because if you dare to embrace and embody that, your Brothers and Sisters are blessed.

Now, if you have this capacity, if it's God's Gift to you, if God by being You in every moment, causes these Gifts to be your makeup, then your task and everyone else's task as long as fear is rampant, is to be that Presence which alleviates fear.

"Well, I'm not going to alleviate his fear. He's not alleviating anybody else's fear. He's being a real problem. He's being a real asshole. He's being a real irritation!"

Well, I'll tell you something: As you sit there declaring that, you're being a real irritation and you're fueling the fire of fear and you're not being a peace-maker.

"Well, nobody likes a peace-maker, ya know . . . hey, everybody likes a good tussle every now and then. That's what makes life interesting . . . the vigor of it!"

But, no. Your function is to reflect your Source—to allow That which is being You at this very moment . . . to show.

Now you may not think you have it in you to do it for your Brother. But, if that's the case, you don't think you have it in you to do it for yourself. And I mean by that, that you have not discovered your capacity to relieve yourself of or to abandon the practice of fear and your pre-occupation with it—your

addiction to it—where you cannot take your attention off of it, and you cannot stop embellishing it and making it absolutely real and justifying it and on and on and on.

So I'm here in spite of your fear to convey to you that you have the means of setting it aside. Not only do you have the means: It's your function. You're not here as the expression of God to present a picture of something unlike God or to be something other than what God is Being right there where you are.

You're here to be fully enjoying the conscious experience of what you divinely Are and the fulfillment that accompanies it—the wholeness that is inseparable from it. And you know, the invulnerability which is part and parcel of it. You're here to enjoy the power, the love and the sound mind that are the Gifts of God.

Not, that here's this little you "out here," and God is going to pass to you a gift of power, love, and a sound mind. No. That which you would think of as separate from God "out here" that could receive a Gift from God, is actually God expressed—the Presence of God already. And therefore, love, power and a sound mind are already established in you **as You**. And that's what fear distracts you from the experience of. And that is what it is your Birthright to take back and to experience and therefore to be free of the domination of fear.

If you're feeling guilty, you're feeling fear. And if you're feeling fear, somewhere you're feeling guilt. And whenever you're feeling either one of them, you feel that they're justified and therefore, you don't challenge them. But, I'm telling you, that right in the middle of gripping fear—or ever so mild fear—you need to ask, "Did God give this to me? Well, that's not one of the Gifts of God. So obviously not."

If God didn't give it to you, then it's not real. It's a false belief. It's an imagination that you have clothed and given your honor and commitment to even though it's total foolishness. And you know, every one of you, that you have a means of becoming calm in the midst of fear.

You know, you have a child and the child wakes up with a nightmare, full of fear and you know that what's called for is for that child to be calm—to become calm. And so you do everything you can to nurture a calming attitude in her or him. And you know that there's no attention that needs to be given to what seems to have been really scary because there was nothing **really** scary.

Well, when you're engulfed with fear, somehow you need to remind yourself or allow yourself to be reminded that it's not really something scary because if it didn't come from God, it's an imagination.

Then once you've remembered that, even if you're still caught in the grip of it, you can do a simple thing: You can sit down, even though every fiber of your body says, "You've got to deal with this. You can't ignore this. It's too serious!" Bullshit. You need to sit down and if nothing else begin to breathe deeply and slowly and give your attention to your breath, or you need to breathe slowly and meditate.

If you do that, the fear and the gripping of it will leave and you will find yourself experiencing peace. And it will be very confusing when that first happens because it won't make any sense for you to be experiencing this real peace when something so frightening still hasn't been resolved. But the wonderful learning in it is, that when you let yourself have this experience of peace by choosing for it through meditating or giving your attention to your gentle "inhale and exhale," you realize that you're in a frame of mind in which you can see clearly and in which you can discern how to handle the problem, not because you're driven by fear, but because in the peace of your native intelligence, truth is clear, . . . answers are clear.

In that peace, the power, love and soundness of mind that God is placing in you by being You at every moment, reveals to you that never again do you have to succumb to overwhelming fear. And that if you are willing to abandon it as the motivational force of your being, you will find a motivational force already there that you didn't have to create, a motivational force of Love underpinned by a sound mind that has or is the presence of Mind that is Power because it has integrity, because it is a unity.

This is your Birthright to be experiencing. And as you insist upon becoming still in the midst of fear and having this experience, you will find yourself behaving differently. And you will also find yourself grasping what is going on in your Brother or Sister when he or she is bound by fear—caught in it, governed by it—and missing the experience of the natural intelligence of their Being, which in the midst of peace can provide the answer that the motivational force of fear *seems* to be pushing them toward.

You think that this great fear is a natural resource for you to gain safety and without it you won't be able to gain safety or intelligence. But intelligence is the natural avenue for arriving at intelligence—for arriving at an intelligent experience. And doing this and being it is your function and it's your function to be practicing relative to your Brothers and Sisters. It's your function to find a way to put your Brothers and Sisters at peace by uncovering the Gifts of God: The Gift of Power, of Love and of a sound mind.

So, it's not going to be a head-trip. It's not going to be nicey-nice thoughts to make you feel happy when things aren't good. It's going to be something

which you assert. I can't put it any more clearly than that. When it comes to abandoning the fear that engulfs you, it's going to require you to assert yourself and choose for your peace, choose for stopping the rampant run of fear, and breathe. Just remember to breathe—something so simple—and give your attention to that. But it's going to take some vigorous intent to choose to do that when you're engulfed by fear. That's okay! Let there be vigorous intent. And do it so that you move into your peace. Because in your peace you will see the answer.

And you want to know something? When you're engulfed in fear, you're engulfed in fear because you believe at the bottom line there is no answer—at least not for you. And it's simply not true. But the answer won't register with you until you've chosen for your peace.

And then, when you've learned this, it's your obligation and task to help your Brother and Sister learn the same thing for themselves. And if they're afraid of you, you find a way to put them at peace. And you engage in whatever vigor it takes, whatever vigorous involvement it takes or whatever calm, gentle persistent reassurance it might take.

"Oh, well, they're not worth it. Why should I have to do that?"

Because it's your function! Because it's Who and what you really Are. And in order for you to give that to your fellowman you're going to have to be willing to give it to yourself—and what a wonderful thing. How practical it is. How simply intelligent it would be to give it to yourself. You see? How humane it would be. How forgiving it would be.

If the fear isn't real—and here's the clincher—***the guilt isn't real***. Remember, fear and guilt go together. And why do they seem to be present? Because you've unplugged yourself from your Source. And when you think you have unplugged yourself from your Source, you feel like you're vulnerable and you also know that you feel vulnerable because of not only an unwise choice but a fallacious choice—a choice to believe that you've accomplished something that you can't have accomplished.

So you feel guilty and you feel fearful, or you feel fearful and you feel guilty. If in the midst of fear you can meditate—become still—and find the fear that seems so real and justifiable disappearing, you can likewise find that the guilt accompanying it also disappeared, which is one of the reasons that you can say you're experiencing what a sound mind is. Because a sound mind is not fragmented by fear, it's not torn apart, disturbed, there's no chaos in it. And a sound mind is what the Father gave you. Fear is not. Guilt is not.

Now, I'm speaking gently. I'm not speaking boldly. I'm not cramming it down your throat. I'm not jacking you up to get you motivated. And the reason is, that I want you to grasp the fact that what's intelligent is just what you should spontaneously be engaging in. What is Loving is what you should just be embodying, just because it allows you to find the Gifts of God, which are really the Presence of God in you, to show up. And this is a perfectly intelligent and perfectly sane thing to do. Now, I said it's going to take vigorous intent on your part—persistence.

You know what? I could give you a real pep talk. And I could get you revved up so you'd be willing to do it. But it wouldn't last. I'm saying it to you softly, gently, encouragingly and matter-of-factly, so that it might be easier for you to just shift in your awareness—a genuine shift, a simple shift that it would be difficult to slip back from.

You need to know the truth about you and that the simple truth about you is so normal, so everyday, that it is accessible to you. Whether it's someone in your office, whether it's someone in a neighborhood of other nationalities, whether it's a people in a different country, if they are afraid of you, you have a job. And your job is to be the Presence of That which causes them to relax because you've shared with them a genuineness and a loving kindness and a soundness of mind and a presence of power which really means, a comfortable sense of invulnerability so that it's clear to them that there's nothing for them to fear. And then if they have really been afraid and it's not easy for them to let it go quickly, you be willing to persist until the relationship is healed.

There's need for healing in the world, in families, in communities. And it will come about by valuing the Gifts of God, by realizing that if God has not given you the spirit of fear or the spirit of guilt, but of Power and of Love and of a sound mind, that you can be a valuable agent for change that will, for lack of better words, transform the world.

And you know what? You don't have to be entirely altruistic. You don't have to just go out and do this for someone else. It is not your Birthright to be experiencing fear. It's not your Birthright to be experiencing guilt. And so you take the time to do what it takes to lift yourself out of it, to watch the seeming reality of fear and guilt evaporate—just dissolve—and leave you with a clear mind, a sound mind, one in which Love is easy.

You deserve that. And until you let it in for yourself you won't have it to give away. You won't have it to share and thereby keep.

It's important. It's important for fear to stop dominating the world scene. And it's time for its dominance to evaporate, not because there's force

frightening people with more fear into not acting like they're afraid—not as an exertion of power—but as a genuine embrace of Love.

It is important.

I look forward to being with you next week.

¹Bible ~ 1 John:4:18 ~ ²2 Timothy 1:7
A Course In Miracles (reference pages)
Raj did not read from the Book tonight

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A Course in Miracles Study Group with Raj, September 11th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 25th 2010

THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

As you can see on the screen, it says, "The Movement Continues." This is with reference to the change of location that is occurring from the place where the Foundation has operated, where Paul and Susan live, where they conduct the activities, to a new place about two and a half miles away.

We've used this phrase, "The Movement Continues" since the beginning. Let me say right now that this is me, Paul, speaking . . . and not Raj. I want to be clear about that.

It says *The Movement Continues*, and yet the fact is that it is moving very, very slowly. It seems that at every step, that resistance is met. Not resistance in us, but this, that or the other thing that comes up that holds things up.

Now dealing with these things—employing the two-step to deal with them—what shall I say . . . has been very helpful. But because of the persistence of these resistances, it has become laborious, it has become difficult. The tendency for me is to want to become reactive, to become demanding, to take control. And yet, that's not the way the two-step works, because the two-step is the process of saying, "*Thy Will be done*" and then listening for what that is.

Now, the reason I'm talking tonight is because first of all, I'm very tired. The process the last few weeks has been very strenuous. Maybe some of you have found that practicing the two-step is not entirely rejuvenating [chuckle] if

persistence is required—persistence that pushes you beyond what you think your capacity is.

And so, I have found that practicing the two-step isn't always fun. It's always **worthwhile**, but I haven't found it to be fun all the time.

I've asked Raj, why are we running into these resistances? Why are we running into personality issues—ego issues? And he said, "It's very simple. It's the "crab-barrel theory" demonstrated. Those who see unjustifiable good happening, those seeing movement occur that is more expansive than they can embrace for themselves, tend to put a damper on unreasonable good when it's happening to someone else."

Well, that's a nice answer (me, Paul speaking). It explains it, but it doesn't make it easier. It still boils down to my having to practice the two-step and do my best to get into the holy instant, where I understand God's laws prevail.

So, progress has been slow. As it happens, financial support has been equally slow. This has made it stressful for me. And this morning when I was sleeping restlessly—meaning not really sleeping and experiencing disturbance—I realized that I was anticipating tonight with some dread because I obviously wouldn't be able to come up on the evening and the Gathering here full of inspiration, even though I'm full of dedication and even though I'm full of persistence. And of course my being exhausted didn't help and hasn't helped either.

But you know what? I realized that if I didn't try to be something I'm not, I could relax. If I allowed myself to be here this evening and not try to be something I'm not, or not **act** from a place that I'm not, I could relax. And part of what I realized was that I can't do what I can't do. Susan, my wife and I, can't do what we can't do. And so I don't have to try to pretend that I can. And I can say, "Hey, I can't do what I can't do."

I don't have the means—the personal financial means—to follow through on this move that Raj has set into motion. Susan and I are not in a position to pack up the house, load it into trailers, move it to the new house, carry it up the stairs and unpack. Somebody else is going to have to do it. We're going to have to pay someone to do it with money that we don't have yet.

My ego can take that and run with it and create stress for me. And it has, because I was keeping it all to myself. I was carrying it inside, saying, "Well I can't share that I'm incapable of things." But I can and I am.

You know, most of you know that when it has come time to request financial help for whatever the activities are that we're engaged in, I have always been

uncomfortable. But tonight I'm not. Tonight I can say, "We need help! Where there's no way we . . . Susan and I or Chris and Judy can pull this off, bring the move about, get all the work done in the house that needs to be done so that we can move in. We need help! We need help from people to do the labor, to do the construction, to prepare the place and we need help from people to pay them to do it. We simply can't do it ourself."

But you know what? We can and do have the dedication. And we can and do have the persistence. And we can and will continue to do the two-step and to listen and to share what Raj has to say. That hasn't changed in twenty-eight years and it's not going to change now. But in order to do that easily, in light of the fact that we're moving house, we need help. And the help that's needed is substantial. I'm sorry that Raj set up—I'm not really sorry—but I'm sorry that Raj set up a task that seems to be expensive. But he did.

We have a fence that will be built in about three weeks and within a week or two after that the bill will come for eight thousand dollars. That's a sizeable amount of money. But the fence needs to be built. We have materials that we have bought in the last three weeks that amount to about eight thousand dollars and they will come due around the ninth of the month.

At the end of October we now have two properties to pay property tax on that will come to about six thousand dollars.

We will need to hire people to move us. I have no idea what that will cost. But it's an appropriate expense, because we need to move and we need to be settled so that the work that we're persistent in and dedicated to, can continue with ease for everyone's benefit including our own.

And so, I'm experiencing no shame whatsoever in saying, ***we need your help.***

Now, whether your help is a dollar bill or a ten dollar bill or a hundred dollar bill or a thousand dollar bill, makes no difference. Every bit helps! And you know that when I receive notification of a contribution having been made, I am so grateful and I express gratitude to the one who made it. Every check that is received in the mail that is opened, gratitude is expressed. It's never simply put in a pouch and deposited without another thought. The meaning of the gift is acknowledged and not minimized in any way.

Now, there are two other things that Raj has said are part and parcel of the move into this new house (the purchase and the preparation of it). And that is: A generator that will automatically go on when the power goes off, and an elevator which the house is fitted for already.

You know, personally I have a hard time justifying that. I'm aware that there are people who are unemployed, people who have lost their jobs and are struggling and could well say, "You know, I need food on my table. What do they need an elevator for? That is so irrelevant. Let the people climb the stairs."

But you want to know something? If you're going to do the two-step, if you're going to listen for Guidance and you receive Guidance, I found it's not well to second-guess it or to deny it or to discount it. Raj has more than once made it clear that a functioning elevator in that house is part of the wholeness of it.

And so that means that there is some learning about the meaning of listening for Guidance. Not learning about the meaning of an elevator or why one has an elevator. But learning about the process of asking for Guidance, receiving it and then not undermining it, but embracing it whole-heartedly with commitment so that the full learning about it might be experienced—the full learning about listening.

And so I'm committed to what Raj has said. I have no idea how it will be paid for, because I have no capacity personally at this moment to pay for it. And somewhere in the scheme of things it must fit in, even though there are families who need food on their table, or a table to put their food on.

So, as I said, no matter how much or little the contributions are, they are meaningful. They truly are. And they make a difference.

Tonight before we began, I asked Raj if he wanted to say anything. And he said, "No, I want you to put into your own words what you're feeling." And so that is what I have done. And right now he's indicating that he doesn't wish to add anything to it.

Susan and I, and Chris and Judy are ready to move forward and continue the work in the new location with joy and without stress and without exhaustion. That is our pleasure. And I gladly invite everyone's support for our doing that.

I truly thank you for listening. Usually at the end Raj says, "I love you all." I love you all.

I was almost inclined to say, "I'm too tired to have a meeting tonight, I'm too exhausted, I'm too stressed, etc." But you know what? Some of you may not feel that you have a relationship with me because we've never met. Many of you whom I have never met, I have the pleasure of feeling that I have a relationship with you, because you've posted at ***The Gathering Place***, or I have seen a check or a contribution come through from you and I recognize your name and you've become like an old friend, even though I have yet to meet

you. And after not having a meeting last week—at Raj's direction—I felt that I had to honor you enough to speak to you, to connect with you tonight. And I'm glad I did.

And I do love every one of you. Next week I know we all look forward to listening to Raj.

*A Course In Miracles (reference pages)
Raj did not read from the Book tonight*

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A Course in Miracles Study Group with Raj, September 25th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 2nd 2010

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Now, what's the fastest way to lose your joy . . . actually, what's the only way to lose your joy?

It's simple. Enter into a special relationship.

Now, we've been talking for quite a long time about special relationships. But to express a definition of it: Simply, it is a relationship in which the participants are unconscious of who they Are, participants who have forgotten that they are the Sons and Daughters of God, who have forgotten that their very Being and everything about them is divine. And they think they are who they've been taught they are: The body they appear to be, the organism in a scheme of things on a planet, the offspring of chance—those who endure chance as a state of being called life in which nothing is sure and everything is, at the bottom line, potentially threatening.

I'm going to go into the Book.

To everyone Heaven is completion. There can be no disagreement on this, because both the ego and the Holy Spirit accept it.

[repeats] . . . both the ego and the Holy Spirit accept it.

The Holy Spirit is your divinity—your real Self held in trust while you dally with the ego. So, when it says here . . .

. . . both the ego and the Holy Spirit accept it . . .

. . . in other words, that heaven is completion, it means both who you think you are and what you truly Are, accept it. The ego who you claim to be—you so proudly claim to be—and the Holy Spirit that you deny you are but who you really Are, both agree that Heaven is completion. So when you read these words, the ego and the Holy Spirit, don't think they're two separate things somehow unrelated to each other. They are two different identifiers of you. They identify you experiencing things from two different perspectives. That's all. That's the simplicity of it. Don't lose it.

They are, however, . .

. . . the ego and the Holy Spirit . . .

. . . in COMPLETE disagreement on what completion IS, and HOW it is accomplished. The Holy Spirit knows . . .

. . . that which is nothing more than your right Mind . . .

The Holy Spirit knows that completion lies first in union, and then in the extension of union.

And that's what we've been discussing relative to the two-step, where, before acting on your own, you hesitate—you catch your breath and hold it for a moment—you stop in your tracks. And instead of assuming that you know what a thing is or what is really happening, you say, "Father, what is the truth here?" or you say, "Holy Spirit, what is the truth here?"

That amounts to you, the ego you think you are, stopping dead in its tracks and that which is real of you within the context of the ego, reaching outside of its confines—outside of its limits—to your Father and saying, "What is the truth here?" or to your divine Being and saying, "What is the truth here?" and inviting, for lack of better words, the larger picture into the smaller picture that you've been entertaining and employing, and thereby allowing it to expand.

The Holy Spirit knows that completion lies first in union, and then in the extension of union.

The first part of the two-step is the invitation of union. Wanting to know what is the truth here? What is the truth about my fellowman or this situation or that thing? And then listening and letting yourself be infilled. And then, upon the infilling, upon the inspiration, finding yourself automatically embracing that thing or that one or that circumstance with the new perspective—extending the union. You see?

On the other hand . . .

To the ego, completion lies in triumph, and in the extension of the "victory" even to the final triumph over God.

Rather dramatic words there . . .

To the ego, completion lies in triumph, . .

. . . okay. We can get quite grandiose and complicated. But once again, all of this is really very simple.

. . . completion lies in triumph, . .

. . . to the ego. What is the triumph? Is it triumph over your fellowman? Is it triumph over the situation? Is it triumph over adverse circumstances?

No. The triumph here is the false sense of independence that arises after one says, "Father, I want to see things my own way. Father, I want to define things my own way. Father, I want a divorce from You, from Your Perspective."

That act is all the triumph that can possibly be mustered up by any intent whatsoever, embraced by anything whatsoever in all of God's Creation. And it can't actually be accomplished. But one of the Sons of God said, "I'd rather do it my way. I would like to experiment with being the authorizer with expressing the authority that makes things happen. After all, I am the Son of God, I have the capacity." And we've talked about this before—this is nothing new.

So . . .

To the ego, completion lies in triumph, . .

. . . in other words, in arriving at a point where that Son of God or Daughter of God who wants a divorce is able to convince himself or herself that such a divorce has occurred and that this Son or Daughter of God is now on his or her own. That's the triumph. And as we've said, immediately fear and guilt come into play, which is really the sanity of one's Being—one's divine Being—saying, "You are attempting to do the impossible . . . you are attempting to do the impossible . . . you are attempting to do the impossible . . . come back Home right now . . . come back Home right now . . . don't waste your time attempting to do the impossible . . . don't waste your time attempting to do the impossible!" And this monotonous message irritates and causes unease. And it's called guilt and it's called fear.

But what happens? That guilt and fear become the engine that drives this Son or Daughter of God, who's attempting to be on his or her own, to try even harder to establish the independence so that even the fear and the guilt disappear and peace is experienced and actual autonomy is achieved.

To the ego, completion lies in triumph, and in the extension of the "victory" even to the final triumph over God.

In other words, even to the point where the divorce is complete and peace has been established and that independent Son or Daughter of God is perfect—perfectly independent, happily independent—the fear and guilt misconstrued, misused, served to drive the insanity even deeper so that one tries even harder to get away from Home instead of accepting the message of guilt and fear that says, “Stop doing what you can't do, you're not going to be able to be comfortable while you're trying to do what you can't do. Come on Home, come back into your peace that's already yours. Be who you really Are so you can be real with each other.”

So again . . .

To the ego, completion lies in triumph, and in the extension of the "victory" even to the final triumph over God. In this it sees the ultimate freedom of the self, for nothing would remain to interfere with IT.

Stop and think about it. Dare to look at yourself. Dare to look at how much of your time is spent trying to achieve the freedom of the Self—your total freedom. Then, consider when you hear me say to do the two-step and be willing to abandon your autonomy and independence and rejoin with your Father so that you might remember who you Are, so that you might come back into your right Mind and your divinity won't be held in trust any longer and identified as the Holy Spirit. Notice whether or not you willingly and enthusiastically embrace that. You don't. Because it seems to be hollow, it seems to be empty of the vitality of existence that it's your Birthright to be experiencing . . . ***ultimate freedom of the self.***

In this it sees the ultimate freedom of the self, for nothing would remain to interfere with IT. This IS its idea of Heaven.

This is the ego's idea of Heaven. To be absolutely, successfully independent, perfectly at peace, free of guilt and fear. That is its idea of Heaven.

As we've said before, when the Son or Daughter of God said, “I'd rather see it my way, I want a divorce,” he became fatherless and motherless. He became an orphan, in so many words, and experienced himself as such.

So, the Kingdom of Heaven in which, as I said before, my Father has many mansions . . . the mansions in the Kingdom of Heaven begin to look like dormitories in an orphanage. And I'm using that example on purpose because I want everyone to understand that the Kingdom of Heaven is not somewhere else other than where you are right now. The orphanage is in the middle of the Kingdom of Heaven.

Years ago, I used to share that all of you are right smack dab in the middle of the Kingdom, you're on a grassy knoll in the middle of the Kingdom of Heaven with your eyes all squinched up saying, "I cannot see the perfection!"

Okay. My point is, that those who have come to believe that they have total independent existence separate and apart from anything divine, and that they are just the manifestation of physical processes, they are experiencing this and believing this in the middle of the Kingdom of Heaven. And they are experiencing it as the Son or Daughter of God who's unconscious of who he or she is.

So, those in the orphanage might say they're going to create a heavenly experience—one of harmony and peace and guiltlessness—through the assertion of their independence more and more effectively. And yet, it's just going to be another interpretation of the orphanage. It's not going to be a direct experience of Heaven.

So the ego creates *its idea of Heaven*. It's already experiencing misery because having separated itself from God, it's experiencing guilt and fear constantly and constantly driven to overcome the guilt and fear as its life-work.

So . . .

. . . the final triumph over God . . .

. . . is what the ego sees as . . .

. . . the ultimate freedom of the self, for nothing would remain to interfere with IT. This IS its idea of Heaven.

. . . right there in the orphanage.

From this it follows that union, . .

. . . you know, actual reconciliation with one's Father in which one's conscious awareness of his Birthright returns to him.

. . . it follows that union, which is a condition in which the ego CANNOT interfere, MUST be hell.

You see? It gets turned around 180 degrees out of sync. And that's why there isn't a mad rush to do the two-step, to abandon one's independence and to yield into the Father's Will, with a desire to experience It, and an innocence that lets it in. And that's because the conditioning of your current frame of reference sees Heaven in its actuality to not be that desirable and ultimately hell.

You've all heard: "Who wants to sit on a cloud strumming on a harp for eternity?" Well, no one does . . . but you see the characterization that's applied to the idea of Heaven?

Nevertheless, it is essential to come to the realization that a special relationship is not only impractical, it is debilitating, it is destructive to your capacity to come back into your right Mind to experience what Love truly means. So that not only do you wish to see the evidence of Love, you wish to be the evidence of Love and you do nothing to block that manifestation in you.

The special relationship is a strange and unnatural ego device . .

. . . it was created right there in the orphanage, nowhere else, it's . . .

. . . a strange and unnatural ego device for joining hell and Heaven, . .

. . . it's taking Heaven, which everything actually is, and combining it with the hellish experience that is caused by the divorce gotten from one's Father and the guilt and fear that always accompany a false state of independence, and sort of melding them together and calling it life—life that's a little bit stressful, life that is never at peace, life that will ultimately result in death and on and on and on. You see?

The special relationship is a strange and unnatural ego device for joining hell and Heaven, and making them indistinguishable.

You see, that's the problem! That's the reason there is no strong urge to come back Home, no strong urge to explore the meaning of Heaven in its actuality.

Heaven and hell have been made indistinguishable. As a result, there isn't any spontaneous way to make distinctions between Heaven and the misperception of It. That's why I'm talking to you. That's why there is ***A Course In Miracles***.

The special relationship is a strange and unnatural ego device for joining hell and Heaven, and making them indistinguishable.

And the attempt to find the imagined "best" of both worlds has merely led to fantasies of both, and to the inability to perceive either one as it is.

You see? Heaven is the conscious experience of everything that is experienced when you are not claiming a mind independent from the Father's. It's that simple.

Hell is what is experienced when you do make that claim and believe it . . . doesn't change the fact that it's all Heaven . . . but it's absolutely essential to be able to begin to make the distinction.

How do you do that? You can't do it all by yourself. The only way you can do it, ***is*** to do the two-step, ***is*** to stop your confident authoritative thought processes and say to yourself, "On the chance that maybe there's more to things than what I'm seeing and what I'm believing I'm going to reach outside of my rational thought processes and I'm going to ask Something beyond them in case there is Something beyond them, 'What is the truth here?' I guess you could say I'm going to say a prayer, because I'm going to reach outside of my current sense of my capacity and capabilities. And then I'm going to genuinely listen. I am really going to ***let*** there be the time and the conditions for an answer to register with me."

You can dare to do this because I am suggesting to you to do it. I am providing a way to make a distinction, because I know of the distinction and I experience the distinction. And as your elder Brother, I'm here to share it with you so that you might practice that which uncovers the distinction, so that you may make a choice and no longer experience Heaven as hell or as a state of existence in which Heaven and hell are so blended in a somewhat tolerable way that you're willing to live your life without reaching beyond it, or challenging it, or calling its bluff.

The special relationship is the triumph of this confusion.

You see? The special relationship is actually all of the relationships going on in the orphanage, which is another way of saying, it's all of the relationships going on in the middle of the Kingdom of Heaven, where a group of the Sons and Daughters of God are believing a very highly stylized and partial definition of the Kingdom of Heaven and believing that their stylized definition is the totality of It . . . when it's not.

The special relationship is the triumph of this confusion. It is a kind of union from which union is EXCLUDED, and the basis for the ATTEMPT at union rests on exclusion.

Now this could be a little confusing here.

It is a kind of union . . .

. . . the special relationship is . . .

. . . from which union is EXCLUDED, . .

You see? If I'm not bringing to you myself, if I'm bringing to you a characterization of me that I have built out of a misunderstanding of my Being, and you are coming to me with a definition and meanings of yourself that you have developed as a result of not being conscious of who you really Are, neither of us is bringing to each other anything actual or Real. What's Real about us we've covered up from ourselves and therefore cannot communicate to each other. And so there can't actually be a joining of masks, if I may put it that way, there can't really be a joining of pretenses. You see what I'm saying?

So . . .

It is a kind of union from which union is EXCLUDED, . .

We try to come together bringing our falsehoods and presenting them, and union is excluded from that attempt. And it says, . .

. . . the basis for the ATTEMPT at union rests on exclusion.

What this means is, that it rests on the belief in a state of being an orphan. Which means it rests upon a determination each of you have made to be divorced from your Father, to have put yourself in a position of exclusivity—being exclusive—and having excluded the very Source and presence of your Being as what It is.

So on the basis of your lifestyle of exclusion from your Source, you attempt to create a relationship in which union can't occur, because there's nothing real being brought to it. Be with that.

What better example could there be of the ego's maxim, "Seek but do not find?"

Most curious of all is the concept of the self which the ego fosters in the special relationship. This "self" seeks the relationship to make itself complete.

You see? Not having any sense of its divinity, of its Birthright, it is a state of lack, it is a state of emptiness. Okay. And so it seeks relationships to make itself complete . . . "I'm looking for my other half. I'm looking for my soul

mate. I'm looking for that one who completes me." It's a common thought, not really strange to anyone. It's all pervasive. But the hunger will disappear the moment one stops maintaining and reasserting his or her orphanhood and says, "Father, what's the truth about me? Father, tell me about Us, tell me about who we are together?" You see?

But no, . . .

Most curious of all is the concept of the self which the ego fosters in the special relationship. This "self" seeks the relationship to make itself complete. Yet when it FINDS the special relationship in which it thinks it can accomplish this, it gives itself AWAY, and tries to "trade" itself for the self of another.

What does this mean? It means that when one finds another who sees him or her in a better light . . . let's put it this way: If I meet someone who has a better sense of me than I have of myself, I will glom on to that, I will try to capitalize on that because it makes me better than I think I am. And so I will borrow or take that one's way of seeing me as me, and I will embody it. You see? And I will give up the one I thought I was, the one I developed so carefully because there's great potential in this for me—there's a great deal I can get. And I'm thinking here in terms of life partners and so on, or even employers.

But you see, the sense of self that you bring that's not as good as the sense of self that this other one is entertaining of you, does not reflect the divine one that you Are. And unless this other one with a better concept of you is looking at you through God's eyes, his or her concept is not any better than yours because it is still based upon the orphanhood mentality.

This is not union, for there is no increase and no extension.

It's just a way that egos capitalize on each others' perceptions for gain. And each takes from the other, let's say, the appreciation and the honoring and everything that builds you up and capitalizes on it and builds a relationship on it and there's no honesty in it because so far no one has said, "Uh-oh," stop in my tracks, "What is the truth here? Father, what's the truth about me? Father, what's the truth about my fellowman? What is the divine actuality of this one? What is the divine actuality of me?" Until that question is asked genuinely, and until the answer is un-resistently let in, no one is bringing anything Real to the relationship.

This is not union, [again] for there is no increase and no extension. Each partner tries to sacrifice the self he does not want for one he thinks he would prefer.

It's like being a chameleon, and you put on a different face with a different person, depending upon what you can capitalize on to get yourself ahead in that involvement, in that relationship. You see?

Each partner tries to sacrifice the self he does not want for one he thinks he would prefer. And he feels guilty for the "sin" of taking, and of giving nothing of value in return. For how much value CAN he place upon a self that he would give away to get a better one?

Now, let's bring this home. You've sat down before and talked with someone else, perhaps someone you don't really know very well yet, and in the course of the conversation you presented yourself . . . you see, you did a presentation of you. And you bounced off of this other one and you utilized the things that could be utilized to your benefit and you utilized the things that you knew he or she would experience as being of benefit to him or her.

And you did this dance. It's almost like a dance of preprogrammed moves, not one of which was genuine. And if you weren't careful and things got a little enthusiastic, you might find yourself going over the edge, so to speak, and actually making a fool out of yourself, when you thought you were being really cool. And what happened was that you went over the edge and exposed the fact that everything, even what happened before you went over the edge, was not honest—was a presentation, not really you.

Now, unless you're joined with the Father or the Holy Spirit, every single interaction you have with everyone else is that kind of in-genuine, un-Awakened relationship that constitutes a special relationship. Don't let that discourage you. That's not bad news. It's the practical thing to know so that you become aware that there's another choice you can make. And the benefit of it is to promote your making the choice.

Now, there's quite a bit more for us to go through here. And I'm not going to continue on tonight. We'll continue next week.

I am hoping that it's becoming clear that there is a way for you to be Real, and there is a You that is Real, and it's your Birthright to be experiencing it. And the best way for you to experience it is to wish, or to desire in your moment of hesitation, instead of plowing ahead with your confidences, to ask, to desire to know how to be in this situation or in this relationship from a level of ***Knowing***, an internal, solid, deep experience of Knowing the divine truth about your Brother or about the situation, and about yourself.

But I will tell you something: If you desire to know the truth about your Brother with utter sincerity, the answer about Him will reveal the truth about You as well, in a way that you will not be able to deny, in a way that you will be able to incorporate and embody.

You're not here to participate in special relationships. You're not here, in other words, to relate to your Brothers and Sisters without you or your Brothers and Sisters knowing who you really Are. And the hell that that constitutes is not your Birthright to be experiencing, because it's all going on in the middle of the Kingdom of Heaven. And it's all going on between Sons and Daughters of God that you're going to have to get up enough gumption to push for the experience of . . . by giving your attention to it relentlessly. Let it be worthwhile to you to relentlessly desire to have the experience of the Son of God or the Daughter of God in the woman or the man standing across from you. And I tell you that if you let that happen, you'll find yourself uncovered as well in your divinity. And that's what this is all about.

A Course In Miracles is not worth anything if it doesn't bring about this shift of perception.

Now I encourage you to go ahead and read to the end of this section between now and next week. Contemplate it. Contemplate it in light of what we've talked about tonight.

I love you. I will be with you. I will be encouraging you to contemplate these things. I will encourage you to be innocent enough to be defenseless enough to let the truth in—not ideas of truth, not strings of words that you can blab, but an actual experience that changes you and contributes to your Brother's healing.

I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 16 – Section – SPECIALNESS AND GUILT
¹ *Sparkly Book – p390, Last Par. / JCIM – p164, 3rd Par. / CIMS – p. 328, Par. 47*
Chapter 16 – Section – THE CHOICE FOR COMPLETION
First Edition – p. 318, 1st Full Par. / Second Edition – p. 342, Par. 5

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 9th 2010

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Good evening. And welcome to everyone who's joining us on the Internet.

Let's take a few moments to be quiet together before we begin.

[quiet time]

Tonight we will not continue in the Book. We will do that next week.

Tonight I need to talk about something that Paul needs to hear and be reminded of. And because it's something that will benefit everyone, I am going to do it in this setting.

What's the best way of breaking...undoing...nullifying the special relationship?

It's very simple, really. It's something Paul has done ever since the first night he sat down to try to get in touch with his Guide—if indeed he had one. And before every Gathering he reminds himself of it, of his intent, of the intent of the time that will follow (and I've shared it before).

He says, "I allow *only* . . ." and that word "only" is the key word: "I allow *only* for that which expresses the Christ Consciousness, and *only* that which is in harmony with the purpose of being the Father's Will." In other words, "Thy Will, not mine be done. Let the reign of divine truth, life and love be established in me and rule out of me all self-will. And may Thy Word enrich the affections of all mankind and govern them."

And to Paul that last sentence means, ". . . and govern them as well." Because after all, the point is that in the process of saying, "Thy Will not mine be

done," one put's oneself in a position of having his affections enriched. It's a wonderful thing. It's a wonderful thing to know will happen: You will be changed. Your affections, your loving relationships will be enriched. The way you behave toward your fellowman will be enriched and a blessing.

Now as it happens, this past week has been especially rugged for Paul, because—in fact, it's been more than just the last week—in the process of preparing the new residence for the activities of the Foundation, there have been many meetings with tradesmen, bids made, ideas expressed and more involvement, I'm going to say, than usual in ego dynamics. And Paul has found himself manipulated, let's say, encouraged to see another's perspective. When what was needed was for the other one to ask, "What do you need from us?" Because of course, the needs are unusual when it comes to the work that is being done.

In the process, Paul has found individuals withdrawing their willingness to participate if Paul was not willing to yield to what they thought.

Now, what did this do? It invited Paul into *special relationships*, where Paul began to feel it necessary to not be totally honest in order to finesse fulfillment of the needs from these others . . . from them. He began to cater and become very uncomfortable within himself. And it wasn't until just an hour or so before the meeting tonight that he was reminded of this statement: "I allow *only* for that which expresses the Christ Consciousness . . ." You see? That would've been the answer, the simple answer at any point during the last few weeks when others were trying to be manipulative or controlling or withdraw their support if they didn't get cooperation for *their* perspective.

Now I, of course, have been talking at some length for many, many weeks now to everyone about the need to do the two-step, the need to hesitate before acting and ask: "Father, what is the truth here? Father, what needs to be known? That is very much the equivalent of saying, "Father, I allow only. . . *only* for that which expresses the Christ Consciousness . . ."

Now what does that say? That is saying, I choose to be in alignment only with the Christ . . . only with the Christed Perspective—not the perspective of the tradesmen, not the perspective of those who would manipulate and control, but within: "Father, I allow *only* for that which expresses the Christ Consciousness and *only* that which is in harmony with the purpose of being the Father's Will." You see? Not Paul's will, not a tradesman's will, not anyone else's will. *The Father's Will.*

Now, you know, when you're in a position of being able to do things, one can do things that address needs and one can also be tempted into doing things that fulfill wants.

"Wow! I have a chance to have it my way."

And that's another distraction from "I allow **only** for that which expresses the Christ Consciousness and **only** that which is in harmony with the purpose of being the Father's Will.

Now, think about it . . . and this is what Paul needs to think about, and this is the direction I'm pointing his nose in. Why wouldn't you choose to do **only** that which expressed the Christ Consciousness and **only** that which is in harmony with the purpose of being the Father's Will?

Obviously, if you're doing anything else, you're doing something other than the Father's Will and you're out of alignment—you're out of relationship with your Father. And the whole orphan experience begins. The special relationship takes over. And no matter how skillfully the special relationship is practiced, the experience is hell. It simply isn't the inevitable harmonious experience of the Father's Will finding expression right where you are.

And then what happens? Well, with Paul, he gets frustrated and then gets upset and then he feels fully justified in being angry and expressing the anger. He becomes, believe it or not, mean-spirited.

It's not his nature. It's not anyone's nature. But it is what one begins to embody when one is disconnected from his Source and feels the awkwardness and discomfort of experiencing something other than his Birthright, which, although he may have forgotten, he knows is there, intact and it awaits him. And not having it burns him up. [chuckles] Right?

That frame of mind compels one to consciously engage in not wanting to express **only** the Christ Consciousness and not wanting to express **only** that which is in harmony with the purpose of Being or the Father's Will.

So you see, although our conversation last week about special relationships seemed complex and complicated, it's really quite simple. And the simplicity of it is illuminated in my request of Paul and my request of each of you, that no matter what circumstance you're in, no matter what is happening, you insist before responding on saying, "I allow only for that which expresses the Christ Consciousness and only that which is in harmony with the purpose of being the Father's Will."

If anything other than that is an experience of hell in one form or another, then it behooves you to do this one simple step—this one simple thing—turn your will over to the Father's. Let your will be the Father's Will finding expression, because, at the bottom line, that is what your will is. It's not here

for you to experience and express in an independent, autonomous, frivolous, free way. It's here for you to voluntarily align it with the Father's Will—which, at the bottom line, is what it already is—so that the dissonance of freewill vanishes from your experience.

And you know what? You can't afford to, any more than Paul can afford to, wait until "pie-in-the-sky," "after-you-die" to do it. You've got to do it today, here, now, in the political climate, in the financial climate, in the social climate, in the religious climate . . . whatever, in the business climate when you're working with tradesmen, [snaps fingers] stop, hesitate, "I allow **only** for that which expresses the Christ Consciousness because I want to experience the Heaven of being rather than the hell of being." You see?

Now, those words may not have as much meaning for you at the moment as they do and have had for Paul, because those words always have meant that he was setting aside whatever his current best judgments were for something he would prefer to have instead, something greater than what he was experiencing, something that would contribute to his Awakening rather than continuing to contribute to a hellish dream, an uncomfortable dream, an unfulfilling dream.

And so when he said, "I allow only for this or that," he knew he was disallowing anything unlike it, he was disallowing anything he already knew, because it hadn't Awakened him yet. And he gave preference and favor to whatever it was that he might hear.

And that's the attitude that you need to have when you're working with your fellowman who's also, let us say, coming from ego places, and where you want to be the presence and the evidence of Love. You want to be that place where fulfillment occurs rather than an ongoing tension that somehow the two of you manage to keep at a low enough level that you're not suffering too much.

I remind you, and I'm reminding Paul, that the call is to remember to do this all the time. Not just when you want to have a quiet private time with your Father or with the Holy Spirit or with me, but all day long in the middle of all activities. After all, why not have "the more of what Reality is," why not have the better answers in the middle of any transaction you're engaged in or any negotiation you're engaged in, any relationship you're engaged in. Why not? "Oh, it's too demanding. Oh, I shouldn't have to give that much attention to it. I need time for relief. I need time for rest. I need time off from that kind of devotion." No you don't! You need time off from the hell that comes of special relationships. You need time off from negotiations that turn sour. You see? You need time off from suffering. And this is the way.

And Paul is hearing what I'm saying—of course. And it is registering with him. There is still some tendency to justify, not outrage, but certainly distress in the sense of a desire to get even or bring things to equilibrium . . . you know, . . . an "eye for an eye" and a tooth for a tooth. But that's not healing. That's not allowing **only** for that which is expressing the Christ Consciousness.

And so, he's going to have to let go of that and everyone else is going to have to let go of it. It's not a viable means of promoting transformation that evidences healing, that evidences renewal of one's divine Birthright. Heck, it doesn't allow for the re-emergence of joy and peace.
So just how important is it?

One might say, "Oh, I shouldn't have to work that hard, that consistently to be the Son of God." Well, maybe you don't have to work that hard, that consistently, but you might have to **let yourself** be the Son of God that you Are uninterruptedly, just because that's where the full experience of being the Son or Daughter of God lies. You might just do it because that's where your good is. But like Paul, everyone has to be willing to soberly look at a situation and determine whether there's any justification for withholding the activity that corrects a problem, or heals the situation, or promotes the holy instant—in which one's affections are enriched and which promote the enrichment of the affections of all mankind.

That's the simplicity, profound though it is, of what I needed to share tonight with Paul and with everyone else. Be willing to be with it. Be willing to be changed by it. Be willing to let that word "**only**" apply to every moment of your daily experience.

I will leave it at that for tonight.

I love you all. And I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 16th 2010

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Good evening. And welcome to everyone who's joining us on the Internet.

You know, you might say that we're running this discussion about the holy instant and the two-step and special relationships into the ground, unnecessarily overdoing it all. But I promise you we're not. It's extremely important to understand exactly what the special relationship is about because it's not all that constructive.

So, what's the purpose of a special relationship?

And for clarification, one might think that a special relationship is one that stands out from all others. And in all likelihood, the most special, special relationship is the one, one has with a wife or a husband or a partner—one in which trust and intimacy and love are allowed broader and deeper expression.

And so, in many cases, those who are in primary relationships glom onto the idea of a special relationship: "Oh, let's make the most of our special relationship—let's take our special relationship and turn it into a holy relationship," thinking that it might be easier because the idea is that the special relationship is one that is fundamentally trusting and loving. You see?

But no. A special relationship is a relationship one has with anyone or anything ***when he is unconscious of who he truly Is, or who she truly Is.*** That's what constitutes a special relationship.

And so it's a relationship with someone you're having an argument with. It's a relationship you're having with someone you don't like or someone who

doesn't like you. It's a relationship you're having with someone in a match of some sort, a tennis match or a football game or some contest of some sort. All without having any conscious awareness of who you truly . . . and I'm going to say, divinely Are . . . for clarification—for context, for intent. You see?

So what is the purpose of a special relationship?

Well, in the misunderstanding of the value of a special relationship, one might think that it is to improve the relationship—that it's to become more and more skillful at having an excellent relationship. But no. And this is why it is so important to understand the truth about special relationships. A special relationship has always one purpose: And that purpose is to elevate the one practicing it to a position of greater excellence—of greater *autonomous* excellence.

The purpose of all special relationships, even though they are relationships and not something one engages in all by oneself in a cave out in the middle of nowhere, the purpose is to arrive at a point of such perfect independence, such perfect independence with great excellence, that one can demonstrate once and for all that he or she is a valuable valid presence—an eternal presence in it's own right. It isn't relevant to someone else—anyone else at all. It's entirely selfish. It's entirely self-serving.

And so the skill that one acquires and develops and brings into play in relationships with others, where others are working diligently also to improve the relationships while still not knowing who they divinely Are, are always for independent selfish reasons with absolute demonstrable autonomy being the ultimate goal.

So, selfishness from one side is brought to selfishness from the other side and selfishness interacts and selfishness hurts . . . but can manage to be expressed in ways, well, what is the saying, "I'll stroke your back if you stroke mine?" . . . mutual agreements of how to behave, still all for selfish reasons, but in ways that allow a little bit of pleasure to be gotten, which allows one to come to the conclusion that a pleasurable thing is happening—and indeed, this is a good relationship. And indeed, the better each partner gets at stroking the other's back, the happier everyone is. And it seems to be proof that special relationships really are special and really are valid and really are not selfish.

Now, I'm going to be very clear here: When each of you, when any of us got a divorce from the Father and said, "Father, I would rather see it my way," one put himself in a position of an experience of invalidity—pretending to be something he or she could not be. And out of that emptiness everything else developed.

And everybody, out of their emptiness, comes to each other and strokes each others' back for a little bit of pleasure, for the sole purpose of overcoming the emptiness without doing the only thing that will fill the emptiness once again, which is remembering who you Are and choosing to be that consciously and abandoning the charade—abandoning the act, abandoning the styles of relating—that all, in one way or another, seem to identify forward movement on the path of becoming absolutely, genuinely autonomous.

It's unwholesome because it's unholy. It's unwhole. Nothing constructive can emerge from emptiness, from lack of wholeness.

So, always, the purpose of a special relationship is to improve one's self. Improve one's self without interruption, even if it takes several lifetimes to arrive at this independence—this freedom to be who one is without knowing who one is.

And so, going into the Book:

The “better” self the ego seeks is always one that is MORE special.

What does that mean? ***MORE special*** means more different from what the Father is Being right there where he is or where she is. More different, less like God, less like all that is valuable, all that is Meaningful. And whoever seems to possess a special self is ***loved*** for what can be taken from him.

That might seem hard to understand. But you know what? Egos are like chameleons. And so when they come next to or near another ego, they will sense into that other ego, they will sense into whether there's betterness there, whether there's something more desirable there, including maybe that the other ego is somewhat attracted—whether sexually, whether personally, whether financially, whatever. And if there is a rapport, the one approaching will sense into it and begin to modify his or her behavior—modify who he or she is, if it looks like there might be gain from the other person's perception of him.

“If the other one likes me, then I will stop being me. I will stop being the me I was trying to be that I've been working on for so long. I will modify it here and there to wheedle out of this person a little bit more appreciation.” You see? “And so I will steal this identity—that this other one sees in me—from that one, and I will play on it and I will monopolize it and I will make it work for me. And if I'm smart, I'll make it work for the other one too, so that that other one will continue to like me even more.”

And so, one being a chameleon easily gives up the colors that were being displayed before.

And so you take from another their goodwill—their good intent, their good perception—whether it's true or not. And you take it from them and incorporate and use it with still, for what purpose? To become better, to somehow arrive at this place of excellence that will constitute true real autonomy and you'll have that one there to witness for you and to be there to prove and demonstrate the truth of your independence. You see?

Now, . .

Where both partners see this special self in each other, the ego sees “a union made in Heaven.”

[Repeats] . . . “a union made in Heaven.”

Yes! Boy, true love—instantaneous, felt by both. Or even if it grew, if it's still perfect enough, it's worth more than anything.

For neither one will recognize that he has asked for hell, . .

. . . how has he asked for hell? He—both partners whoever they are—will have asked for hell by intending to engage in a relationship still without knowing who they truly Are. And that constitutes bringing emptiness to emptiness, bringing selfishness to selfishness, bringing nothing to nothing. You see?

For neither one will recognize that he has asked for hell, and so he will not interfere with the ego's illusion of Heaven, which it offered him to INTERFERE with Heaven.

You see, you think that special relationships are there for really good reasons—different kind of reasons: emotional reasons, mental reasons, physical reasons. But no, even though that seems to be true and it gives everyone something to tackle and work on, it has only one purpose and that is to interfere with Heaven. The purpose is to interfere with your remembering who you Are—your remembering that you didn't have to get that divorce from your Father, you didn't have to get that relationship annulled with your Father. You see? It interferes with that. It's simple.

Everyone thinks that there are many good reasons for special relationships, even if they're difficult ones, even if they're unpleasant because they “make you grow” and they strengthen you, and . . . blah . . . blah . . . bullshit!

And so it's easy to get caught up in working on all these many points when there's only one point totally unrelated to improving one's self. And that point

is: That the purpose of the special relationship is to keep you unconscious of who you truly Are, which would resolve the problem, which would cause you to Wake up.

***Yet if all illusions are of fear, and they CAN be of nothing else,
the illusion of Heaven . . .***

. . . "Oh, it's a relationship made in Heaven" . . .

***. . . the illusion of Heaven is nothing more than an "attractive"
form of fear, in which the guilt is buried deep, and rises in the
form of "love."***

"Hmm . . . what guilt?"

Well, the guilt that automatically came into play when you decided to do things on your own, the guilt and fear—the team—that came into play when you said, "Father, I'm going to look at it on my own. I'm not going to look at it with You anymore. I am not going to co-create with You by being that conscious awareness which is devoted to the clear experience of what You Are creating so that I might join you in acknowledgement of it as Your Creation. And as acknowledgment of my function which is to **recognize** Your handiwork, Father."

When you abandoned that, guilt and fear came into play. You don't like the guilt so you push it out of sight. But it rises in the form of love in a special relationship.

The appeal of hell . . .

I know these are strong words . . . and you probably think you can Wake up without taking a look at them in this strong form, but I promise you if you will take a look at them, it will become evermore clear to you how much you want to abandon it—it will make it evermore **easy** to abandon them.

***The appeal of hell lies only in the terrible attraction of guilt,
which the ego holds out to those who place their faith in
littleness.***

. . . "But Father, I'd rather abandon the infinite view for my view, for my way of looking at things." You see?

What's the terrible attraction of guilt?

You would say, "Guilt doesn't attract me!" But it does. It attracts everybody, because if one has forgotten who they Are, the experience of guilt is perceived

to be appropriate, normal, essential motivation for self-improvement. You see? The guilt is there, the experience of guilt is your Sanity saying, "If you want to see things by yourself, you're attempting to do something you are incapable of doing. Stop doing it! You cannot be comfortable attempting to do something you cannot do. And your insistence at attempting to do the impossible will be felt as discomfort—as guilt.

But the ego takes that—this independent vantage point, so called—takes that and says, "I know I am something meaningful. I know I am something valuable. I know I do not exist for no reason, and therefore, I am going to use this discomfort for the purpose of uncovering my worth through my own independent acts, and uncovering my worth through the subtle manipulation of my world, and of my Brothers and Sisters, for my benefit. And of course, the best way I can earn the respect and support of others is to do enough to benefit them, that it's worth it to them (without their knowing who they Are) to help me, who doesn't know who I am." You see?

So there's an attraction of guilt because it has become the motivation for self-improvement. It is therefore, that, which if used properly, will allow you to arrive at a point of self-respect—to arrive at a point of excellence that will deserve the respect of others. And so you are hooked on guilt. It **is** attractive to you.

You see . . .

The appeal of hell . . .

. . . which means the appeal of the experience of not knowing who you Are because you've said, "Father, I'd rather do it my way . . ." The appeal of that experience . . .

. . . lies only in the terrible attraction of guilt which the ego holds out to those who place their faith in littleness.

You see?

The conviction of littleness lies in EVERY special relationship, for only the deprived could VALUE specialness.

What is specialness?

It's whatever you seem to create that makes you, what . . . ? Different from everyone else? Not really . . . different from the Father, so that you in your own right, without borrowing worth and value and meaning from something outside of yourself, can claim self-authorized, autonomous existence—being.

The demand for specialness, and the perception of the giving of specialness as an act of love, would make love HATEFUL.

You see? Why hateful? Because it's destructive. Why is it destructive? Because it keeps who you divinely Are utterly obscured from you.

The demand for specialness, and the perception of the giving of specialness as an act of love, would make love HATEFUL. And the real purpose of the special relationship, in strict accordance with the ego's goals, . .

You see? What are the ego's goals? To become better and better and better and better, to the point where you can become a puppet without strings and sing and dance at your own will, without being in any kind of connected relationship. Those are the ego's goals.

And if you're not doing the two-step, if you're not remembering to say, "Father, what is the truth here?" ***before you respond to the situation***, you are keeping yourself in limbo—you are keeping yourself in ignorance.

. . . the real purpose of the special relationship, in strict accordance with the ego's goals, is to destroy reality and substitute illusion.

"Whew! . . . man, I didn't know I was doing that," you say. "I had no idea I could have been doing that. That sounds pretty awful. It sounds like there must be quite a penalty for that—an axe that's going to fall." No, the axe has already fallen. And the only axe that can fall is, that when you are choosing to ignore what you Are, you will experience being unconscious of what you Are. And the moment you ***stop*** choosing to be unconscious of what you Are, the axe that fell will no longer present itself as an actuality. And there won't be any suffering or penalty, because you'll see the truth—you'll know the truth—and you won't try to do the impossible or be what you cannot be.

For the ego is ITSELF an illusion, and only illusions CAN be the witnesses to its "reality."

[Repeats] For the ego is ITSELF an illusion, and only illusions CAN be the witnesses to its "reality."

I said last week, that the ego and the Holy Spirit are two different identifiers of one thing: You. The ego is you unconscious of who you Are. And the Holy Spirit is you conscious of who and what you Are—recognizing your inseparable relationship with God, and your willingness, your ***love*** for joining

with your Father, with That which has given you life . . . is giving you life and will forever be the life of You, flawlessly.

Everyone in the orphanage, all of you who are unconscious of who you Are and who have developed the orphanage protocols, all of you are Sons and Daughters of God who are not orphans, who are in the middle of the Kingdom of Heaven believing that they're in an orphanage, who are joined with each other and with Their Father so infinitely and completely that the fantasy they are engaged in is having no real effect at all, because what Is can't be changed, what is true can't be undone. And so it hasn't been undone, but you're believing that it has and you are believing that your beliefs are ultimate truths.

Now, the worst is yet to come.

If you perceived the special relationship as a triumph over God, .

Um-m . . . that is worse isn't it?

. . . would you WANT it?

[Chuckles] See, it isn't just about triumphing over your Brother, or besting your Brother while convincing him that he's gotten some good out of it. It isn't just about countries getting along better with other countries, or groups with other groups. No! It's about triumphing over God! You see?

If you perceived the special relationship as a triumph over God, would you WANT it?

No, you hadn't thought about it that way. And it's sort of hard to believe that it is. And it's sort of hard to imagine how one could shift from the orphan mindset—the current mindset. And it's sort of hard to believe that it might actually be valuable. That's hard to believe.

If you perceived the special relationship as a triumph over God, would you WANT it? Let us not think of its fearful nature, nor of the guilt it must entail, nor of the sadness and the loneliness.

You see? Let's not think of all these little bits and pieces: Its fearful nature, the guilt it must entail, the sadness and the loneliness . . . you know. Oh-h-h, the ego just loves to get a hold of little details like that. Why? So that it can get rid of them, so it can improve the situation, so that you're not experiencing it anymore, and in the process of doing that, demonstrating your betterness. You see?

Let us not do what gets you entrapped in fixing up something that doesn't even exist and something that you can gain your freedom from: By

abandoning the special relationship by engaging in the two-step—by engaging in the holy instant.

Again, this is important. Let us not think of all the little details:

Let us not think of its fearful nature, nor of the guilt it must entail, nor of the sadness and the loneliness. For these are only attributes of the whole religion of the separation, . .

You see? Those are little attributes of something not only larger but less complicated instead of a bunch of little things to take care of or improve.

There's one thing to be done. And that is, the holy instant. Stopping dead in your tracks (live in your tracks) and saying, "Father," . . . you see . . . breaking the isolation . . . "Father, what is the truth here? What do I need to know in order to experience Your perspective—the truth?" You see?

So, these things . . .

. . . are only attributes of the whole religion of the separation, and of the total context in which it is . . .

. . . what? . . .

. . . thought to occur.

It's not even actually occurring. It's . . .

. . . the total context in which it is thought to occur. . .

. . . imagined to occur. So don't go down that road. It's just full of sticky fly-paper, here and there and all the little details—all the little details that the ego can get busy to fix up. And in getting busy to fix up, keeps keeping the truth about you obscured from you and keeping the truth about your Brother obscured from your Brother. You see?

Now, here's the ugly truth:

The central theme in its litany to sacrifice is that God must die so YOU can live.

You know, you can listen to those words and say . . . you can almost laugh . . . "What a ridiculous idea! I mean, anyone who believes there is a God knows that God, God can't die, maybe the Son of God can die, but God can't die." And so when it says:

The central theme in its litany to sacrifice is that God must die so YOU can live.

You blow it off with a little laughter. Not you [chuckling] not you. But here's the thing, it's simple: There's no penalty to it because you'll only suffer from ignorance until the ignorance is replaced with clarity of mind.

As long as you think you're just a mortal—something that came from a sperm and an egg, a little bit of matter, a little bit of protoplasm—as long as you think that and you live your life on that basis, you never have to imagine that there's a God, you never have to pay attention to a God and the more conscientiously you would engage in improving yourself in your own right, you're keeping God out of sight and out of mind . . . and dead.

You listen to me talk week after week. You watch Paul and you know that he struggles with letting me respond to everything—in other words, staying joined with me all the time. You hear me encourage you to connect with the Holy Spirit—that which is nothing more than your right Mind—and listening or listening to your Guide and staying joined, joined in your Guide's perspective, which is really your true perspective, you hear me say do that, do that, do that . . . and you have reasons for not doing it, you have arguments against doing it all the time, just as Paul does.

So this isn't as comical or irrelevant as you might think, when it says:

The central theme in its litany to sacrifice is that God must die so YOU can live.

You know, God must be out of the picture so you can manage to not have to listen to God all the time. It's simple clarity. It's simple simplicity.

Now obviously, if you're going to try to kill God by becoming a dominant entity yourself, in your own right, you really are not going to be able to do it or attempt to do it with comfort. Not because there's retribution, not because God is a jealous or angry God, but because God isn't going to stop being what He Is, and you can't stop being what you Are. And so when you attempt to go against what is the truth, nothing is going to drop a penalty upon you. You're just going to experience the exhausting strain of attempting to do something you can't do. That's all.

But as I've said before, the strain, the distress, the pain, if you will, the fear and so on, will be as great as that which you're attempting to overcome that you can't overcome. The harder you push against the Rock of Gibraltar, the more your fist or your hands or your muscles are going to complain. Not because the Rock of Gibraltar decided to blast you with a penalty, but because

you're using your self to attempt to do something you can't do. And you're doing it with all your might. And all the might you're bringing to it, you are experiencing as the discomfort of the impossibility of what you're trying to do. Okay?

The central theme in its litany to sacrifice is that God must die so YOU can live. And it is this theme which is acted out in the special relationship.

Every special relationship: Your relationship with your cat, your relationship with the bees, your relationship with your mate, your relationship with your car, your relationship with ***anything***. All relationships are colored by whatever pigments you are introducing into the mindset through which you're looking at everything. Simple.

Through the death of YOUR self, you think you can attack another self, . .

. . . you're like the chameleon: Through the death of the blue and green chameleon, and the emergence of the blue, red and orange chameleon, you caused the death of the first chameleon.

Through the death of YOUR self, you think you can attack another self, and snatch it from the other to replace the self which you despise.

You see? You'll either go for the picture you have about what another thinks of you or you will go after what that other one actually does think about you and you will snatch it away and use it for your own selfish purposes.

Through the death of YOUR self, you think you can attack another self, and snatch it from the other to replace the self which you despise. And you despise it because you do not think it offers the specialness which you demand.

And of course, it doesn't. And that's why you are working, working, working to create your more and more special, specialness—your greater and greater difference from God. If you were at peace with yourself, you wouldn't be trying to improve yourself. And in fact, when you allow yourself into the holy instant where God's laws prevail, and you experience the perfect harmony of Being, you find no urge, no call for improving yourself, because you're in a position, the awesome position, of being able to observe all of Creation with the Father, which it's your Birthright to be doing. In which nothing needs improvement but in which all things are always made new.

. . . you despise it . . .

... the self you're currently experiencing ...

... you despise it because you do not think it offers the specialness which you demand. And HATING it, you have made it little and unworthy because you are AFRAID of it.

You see? Now, mind you, you don't have two selves. You have two different ways of identifying, or let's say, of being identified. One is, as that which doesn't know who it is, or That which does.

You are the Son and Daughter of God. But if you don't know it, then this Son or Daughter of God that you Are becomes something you're unconscious of and there is the presence of fear and guilt which prompts you then, to get off your ass and fix yourself up, improve yourself, better yourself ... you see? ... because it's not good enough. And what is it that's not good enough? The Son of God, right now, the Christ that you Are: Christ Mary, Christ John. You see?

You know, sometimes you can go to a movie and the maker of the movie will throw a scene in which, because you were engrossed with everything else, you couldn't avoid seeing ... like someone's head being blown off—something that it really wasn't necessary for you to have in your mind. And now it's there and it will always be there.

Well, we're talking about hard things here. And you might say, "I didn't need to know all of that. You threw it in when I was not expecting it and it was unfair." But what we're talking about here, what's being uncovered here is something that you do need to have in your mind, and it does need to be indelibly present, because then it gives you, perhaps, the courage, but certainly the impetus to try something new: To change the way you're being, to abandon the special relationship. Because you're now beginning to see just how far reaching and all encompassing, we'll say, the negative aspects are of this thing that you've been enjoying, because it's made life challenging and interesting—troublesome, yes. But you deserve more. It's your Birthright to be experiencing something different. And so we have to look at this.

And I thank you for bearing with me as it's uncovered. You might well have skipped these pages when you read the book.

And I love you all. And I thank you for hanging in here with me, as these things help uncover your capacity to be the Sons and Daughters of God now. And I look forward to being with your next week.

A Course In Miracles (reference pages)
Chapter 16 – Section – SPECIALNESS AND GUILT
¹ *Sparkly Book – p. 391, 3rd Par. / JCIM – p. 164, 6th Par. / CIMS – p. 329, Par. 50*
Chapter 16 – Section – THE CHOICE FOR COMPLETION
First Edition – p. 318, Last Par. / Second Edition – p. 342, Par. 8

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 23rd 2010

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

The world of illusion (we talk a lot about it) is really nothing more than a misperception—a false perception of Reality. Because of that, you will find that the so-called rules of Reality are reflected in the illusion, although a hundred and eighty degrees out of sync.

That will give you something interesting to contemplate.

I bring it up because the special relationship is the subject we've been discussing. And the special relationship is a relationship in which those participating are no longer conscious of who they truly Are, and are relating to each other on the basis of who they have defined themselves to be, as a result of their intent to be the authority of their existence. And they came to this place . . . this way of being as a result of saying, "Father, I'd rather do it my way! I'm getting a divorce!" . . . asserting themselves as independent agents.

Now, what you need to understand is, that just as in Reality, no one does anything alone. So in the illusion, so in the dream, no one ever does anything alone.

So this so-called divorce from the Father that we've been talking about isn't something that one sole individuality engaged in all by himself. That is not to say, that some—as sole individualities—didn't try it. It's just that there truly is not one bit of illusion that can be constructed out of an individual act of will opposed to the Father.

So in order for the first “divorce” to take place, two divorces had to happen simultaneously. Two individuals—two Sons or Daughters of God—had to come together and say, “What if we didn’t look at things the way we’re looking at them now? What if we didn’t embrace and embody Reality as our Father sees it? What if we chose to look at things differently and give definitions ourselves?”

Wow . . . this is something significantly different. Because I’ll tell you, that the moment the two individuals agreed to this attempt to see things independently, something happened that could **never** happen when one individuality—all by himself—did it, there was a mutual agreement that occurred.

Now, what that means is, that immediately there were two who were validating each other. And at that point, misunderstanding, confusion, conflict and illusion could seem to be, because two agreed to an untruth and said, “This is the truth”—two validated each other in this state of mind. You see?

This is very important.

It’s important because it constitutes the initiation of a special relationship. However, the special relationship didn’t get the attention. What got the attention was the **divorce**. What got the attention was the fact that in choosing to get validation from each other instead of from their Source—the Father—they abandoned the Father.

And of course, that’s when the orphan frame of mind came up. That’s when eternal heavenly existence became life in an orphanage and so on and so forth. And all relationships were special, meaning different from the union with God that constitutes the relationship that is Real, that is whole and that is therefore, unified. In other words, without conflict, without confusion—with perfect harmony, infinitely.

I’m bringing this up because I’m wondering how many of you this past week have been feeling grief or sadness or fear, or a sense of worthlessness, or a feeling of hopelessness? And when the feeling occurred you knew why—you identified some aspect of your life with it. And how many of you thought this was yours and yours alone? And how many of you, because you “owned” your suffering—owned your dilemma—found it almost impossible to get out of it, found it almost impossible to not go into it deeper and deeper . . . to the point where you were almost immobilized?

Now, there are not a lot of individuals who appreciate what I'm about to say. What I'm about to say can be misunderstood and misconstrued and misused. But the fact is that when these things happen, none of them are yours.

Well, some people say, "Well, I am doing things wrong and I should feel guilty about them. And the only way I can correct them is to own them."

But I need to point something out to you: You can't have these feelings by yourself. You cannot have any experience all by yourself. This is part and parcel of the special relationship.

Now the simple fact is, and the interesting fact is, that if you knew who the other individual was who you were joining with in this feeling of sorrow or worthlessness or hopelessness or depression, if you were able to be face-to-face with them and talk to them and have them share what has generated their feeling, you would be able to look at them and say, "Why that's silly. You don't need to feel this way. This should not be controlling you the way it is because it's not true. It's not true about you. And you're laboring under a false impression and you're caught by a false impression." You would say, "Man, if that was my problem, I wouldn't have any problem at all."

Well the fact is, that if the other person was able to be face-to-face with you, and have you tell them what was distressing you, they would look at you and say, "Why that's silly. That shouldn't be bothering you. There's nothing about that that has the capacity to truly cause you grief. And you need to know that, so that you can let go of it and not feel guilty for letting go of it." And you could each bring each other relief because you could see clearly how the others' problem was nothing more than an illusion.

Now I'm telling you this because you don't know who the other is that you're joining with silently—unconsciously, at least unconscious of who they are and what the circumstances are that are bothering them. You're not face-to-face with them, but you do need to begin to understand that these emotions, these mental states, are not mental states you can have all by yourself. And because you can't have them all by yourself, they are as a fact, not yours. And if you could stand in the presence of the fear or the anxiety or the grief or the sadness and have the "Ah-ha" in your mind that says, "Wait a minute, although I can seem to justify this feeling totally based on things in my experience, I can't be having this feeling all by myself. An invitation has been extended to me, by someone feeling the same thing, to join with them in confirmation of it. And if I had known that was happening I would have rejected it and I wouldn't be seeming to suffer from it as though it's mine and mine alone right now." You see?

The special relationship is a relationship in which you and the other one in the relationship gain validation—acknowledgement of worth, acknowledgement of presence, of existence. And because of the nature of a special relationship, an existence that is indeed, independent.

This is why special relationships are deleterious and dangerous to one's mental health, you might say. Because they validate an illusion and it's only in the presence of that on-going validation that the illusion can seem to persist and hurt. And the relationships are not always face-to-face.

Understanding that will help you to release yourself from moods and emotions that present themselves to you without a trigger, but which, after you find yourself feeling them, you can identify with circumstances, situations and mindsets in your experience. You see?

And so you say, "Oh-h yeah, yeah, I really don't have much reason to hope, nothing's going right for me . . . nothing's going right for me," even though three hours ago everything was going fine. But there are things there that weren't bothering you that suddenly now are bothering you because they're connected to this feeling of depression or worthlessness or hopelessness, or whatever.

You need to be free of being subject to mood-swings, mood-shifts and emotions that hook you like a drug—catch you and hold you, and cause you to confirm them and make them worse. It's not your Birthright. It's not a capacity God has given you to feel something all by yourself. And certainly, if you thought for a moment that the feelings you were having were imposed upon you by someone else feeling sorry for themselves and looking for confirmation or validation of their point of view, why you would feel that your space had been invaded inappropriately and you wouldn't agree.

Now, I'm telling you so that you can recognize after the fact that such a thing has happened and you can withdraw your agreement. And you can step out of that very negative aspect of special relationships and begin your release.

Now we ended up last week talking about the fact that no one likes themselves—proof being that everyone's trying to improve themselves. Not only that, they're trying to improve themselves at the expense of others, because there's no peace within one's self. You don't like yourself and that constitutes an attack on yourself, we'll put it that way.

And as we go into the Book, we hear the question:

How can you grant unlimited power to what you think you have attacked?

How can you grant unlimited power, I'm going to say, to what you think doesn't deserve unlimited power for whatever reason? You can't. And yet, here in your orphan state of mind, your whole life is devoted to gaining credibility, gaining worth, gaining power, gaining presence, gaining acknowledged presence and power and respect. Because of course, that's the purpose of the special relationship. It is supposed to be a substitute for the indivisible unity of the Father with the Son or the Son with the Father that constitutes by being (I mean that as a verb) by being a demonstration of validity so that existence itself is the experience of validation in which there is no question, no doubt.

So fearful has the truth become to you . . .

. . . What does that mean—the truth? “Oh-h . . . the truth has become fearful to me?” No, not the truth “out there” . . . the truth about you—the truth that you are the Son or Daughter of God right now and never were anything else. That truth has become fearful to you. Why? Because if you let it in, it's going to uncover the fact that you are not the self you made up. You're far more than that. And there's no further need for you to demonstrate and prove your validity. And your purpose for being is no longer needed, you see . . . in that perverted sense, because your worth is utterly clear to you, inviolably clear to you, purely clear to you. You see?

So fearful has the truth become to you that UNLESS it is weak and little, you would not dare to look upon it. You think it safer to endow the little self which you have made with power you [have] WRESTED from truth, . .

. . . taken away from, grabbed from truth. You took God's Power away from Him in His Fatherhood by getting a divorce and saying, “I'm an orphan!” You see? And you took the validity of you that you have and Are because you're the Father's Son, you took that and claimed it as your own as though you were the author of it, except you couldn't do that all by yourself. So you brought a buddy along . . . a buddy who would agree with you on that, as long as you agreed with him or her on that same point for them. You see?

So you wrested—you grabbed—the truth about you from the Father. And you claimed yourself as the author of it and you got your buddy to agree with you on it. And the illusion commenced—the delusion commenced.

You think it safer to endow the little self which you have made with power you WRESTED from truth, triumphing over it . . .

. . . triumphing over the Father—your Source . . .

... and leaving it helpless.

In other words, leaving the Father without a Son. Thus making the Father no longer a Father. You see? Making Him helpless, making Him pointless, making Him something without reason for being, as though it could happen.

Now . . .

See how EXACTLY is this ritual . . .

. . . of separation, this ritual of divorce, this ritual of making one's self valid at the expense of something else.

See how EXACTLY is this ritual enacted in the special relationship.

Now see, getting the divorce from the Father was not a ritual but it was an act, which becomes the mode of being as any orphan mindset. And so that act of divorce, that act of taking validity from something else becomes a ritual—an act done over and over again with all of the other orphans who have joined the crowd in agreement to be divorced—and confirm each others' ability to each other, and being satisfied with that as the evidence or proof of truth. You see?

An altar is erected in between two separate people on which each seeks to kill his self, . .

. . . sacrifice himself . . . sacrifice himself for his Brother. He sacrifices his awareness of who he is as the Son of God so that he can join with his Brother and help his Brother get his divorce from the Father, and shift his allegiance from his real Source, which truly validates him, in order to join with the other Brother who he seeks validation from now. And so, each sacrifices his Reality for the sake of creating a dream—a misunderstanding, a delusion with a Brother. You see?

An altar is erected in between two separate people on which each seeks to kill his self, and on his body raise another self which takes its power from his death.

These aren't fun words, are they? Okay, so . . .

An altar is erected in between two separate people on which each seeks to kill his self, . .

. . . see? He doesn't seek to kill the other . . .

... each seeks to kill his self.

Now we have to step back for a moment . . .

When the divorce was gotten from the Father, when one Son or Daughter of God . . . or two . . . decided to see things their own way and to abandon the Father's Perspective and thereby the Father's Will, something happened: A shift occurred in which the experience of Being, infinitely speaking, including and involving all of Creation as an experience of Mind, as an infinite Mindful experience, was lost. And where, up until that moment, all of Creation and every single one of the Sons and Daughters of God and their thoughts and ideas and their experiences were intimately available to everyone simultaneously as an infinite conscious experience and no one was specifically identifying with any particular visibility and tangibility of the Movement of Creation, whether it looked like a tree or a spider or a cockroach or a butterfly or a leaf, suddenly the infinite "You" was lost. And everyone found themselves identified with that which specifically renders them visible and tangible, meaning the body.

Before this, all of Creation was the infinite body of the Sons and Daughters of God because it's the infinite Presence of the Father, whom it is the Sons' and Daughters' function to recognize and acknowledge and identify and be inseparable from. That was lost.

And suddenly everyone found themselves not only to be powerless and experiencing fear and guilt, but they were experiencing as though they were a body having experiences of fear and guilt.

So, . . .

An altar is erected in between two separate people on which each seeks to kill his self, . .

. . . sacrifice himself . . .

. . . and on his body . . .

. . . which he now feels is him . . .

. . . raise another self which takes its power from his death.

In other words, the orphan gets its power from the death of the Son of God that he truly Is. Crazy!

Over and over and over this ritual is enacted.

In other words, over and over you sacrifice yourselves for each other. You sacrifice yourself for acknowledgment. You sacrifice yourself for confirmation

of validity, because it's in this way that you feel you will become complete—an independent, autonomous, individuality in your own right.

Over and over and over this ritual is enacted. And it is NEVER completed, nor ever WILL be completed. For the ritual [repeats] the ritual of completion CANNOT complete, . .

. . . you see? Right now and forever you are the Sons and Daughters of God. You are complete. No ***act leading*** to completion can bring about a completion, because here's the secret: In order to engage in acts of completion you have to be complete already. In other words, there has to be a real Son or Daughter of God complete and whole and unaltered from what the Father is Being right there where he or she is. There has to be That in order for a misunderstanding or delusion to be present that makes it seem reasonable for that one to attempt to complete himself or herself. You see that?

Every act of completion or improvement that you engage in is a demonstration of the fact that you are, before anything you do, complete.

And therefore, if you will consider abandoning the acts of completion and become still: Do the two-step (shut up). First step, become still and second step, reach outside yourself, "Father, what is the truth here? Holy Spirit, what do I, in my ever-present completeness, already know?" And then be determined with utter peace not to abandon the desire to know that until the revealing has occurred.

That's how you get out of the special relationship and that's how you get out of the hell of the orphan mindset.

For the ritual of completion CANNOT complete, and life arises not from death, nor Heaven from hell.

Whenever any form of special relationship tempts you to seek for love in ritual, . .

. . . see? . .

. . . remember love is CONTENT, and not form of ANY kind.

Love is you being spontaneously utterly appropriate in any given moment, because you're not being distracted from what Love is and what fulfillment is constituted of. You're not distracted from that, with attempts to improve yourself or leverage your good, and so on. It's never a repetitive act—a rit-u-al. You see?

But how many acts of love do you engage in, whether they're physical, mental, verbal, as you go through the day?

How often are you dishonestly sweet?

How often are you dishonestly kind?

And what I mean by that is, not lying per say, but using inflections of your voice that are patterns—voice patterns that you repeat often—like what's called a "telephone voice." You see?

How many people do you know who pick up the phone and talk in an entirely different way than they were talking with you a moment before they picked up the phone because they have a "telephone presence" and a way of behaving and speaking over the phone with a lilt in the voice and a sweetness . . . you see . . . or whatever it might be?

They're dishonestly sweet. You see? Because they're not in touch with the moment, they're not in touch with who they're communicating with. They're not *feeling* whatever the needs might be. And as the presence of Love they are failing, because they're engaged in this ritual of speech—ritual of behavior.

. . . remember love is CONTENT, and not form of ANY kind. The special relationship is a RITUAL of form, aimed at the raising of the form to take the place of God at the EXPENSE of content.

And so, here's the Son or Daughter of God who has lost the infinite view, who is no longer aware that they are Mind in which all experiences of Reality are occurring, and they think they are a small part in the middle of an infinite universe of different-ness—of that which is not them.

And all of the behavior is a stylized ritual of connecting that you can see has to be utterly meaningless because there is no content to it. It's just behavioral habits—physical habits combined with verbal habits combined with facial expressions—all brought together skillfully for a calculated effect, an effect which it is calculated, will improve one's presence so that the other can confirm the better aspect of credibility that you've managed to bring forth, thus confirming that you're one step closer to being a valid entity, as valid as you were before you got your divorce from the Father.

There IS no meaning in the form, and there will never be.

The visibility and tangibility of Mind of God, called Creation is not what's important. It's the *Mind which gives rise to Creation* that matters. You see?

But once one got the divorce, the form became important. The form became the governing factor.

There IS no meaning in the form, and there will never be . . .

. . . and there will never be.

The special relationship must be recognized for what it is; a senseless ritual, . .

. . . ritual, in which strength is extracted from the death of God, and invested in His . . .

. . . God's . . .

. . . killer as the sign that form has triumphed over content, and love has lost its meaning.

Now that's the simple fact. That's what's happened. And that's what needs to be reversed and that the reversal is what it's your Birthright to be experiencing. Which is why we're talking about it. And why we're talking about it at such length and in such depth.

Would you WANT this to be possible, even apart from its evident impossibility? For if it WERE possible, you would have made YOURSELF helpless.

And in fact, if it were possible, you would have become lost in meaninglessness—irrevocably insane. But it's not possible.

Now what's important is what comes next. After all, if this is what you've chosen to do, you could assume, and in fact everyone does to one degree or another, assumes that this will make God angry and that there is punishment awaiting you. And that's why there is this partnership between fear and guilt, which are inseparable from the artificial experience of isolation as an independent autonomous entity. You see? But, . .

God is not angry.

[Repeats] God is not angry.

And I'm going to say, not only is He not angry . . .

He merely could not let this happen.

And I will add: And therefore, ***it has not happened***, even though you are convinced it has. It has not happened!

You CANNOT change His Mind.

You might be able to change your mind, or believe that you have changed your mind. You might believe that you've succeeded, because of course, you have your partner, or maybe now many partners who are all working together with you as you work together with them to confirm each other's independent, autonomous existence in each one's own right. You see? You're all busily engaged in that activity.

But you know what? We could say that its time has passed, its become a rather compulsive arrangement you have with each other because the fear which you thought you had overcome has not gone away and this is cause for concern. And so you actually grab for acknowledgment from your Brother. You actually coerce him or her to witness on your behalf with more fervency, more vigor. And it's a little more harsh than it used to be. And it's all in an attempt to do something that was done in the beginning and your ignoring of that fact has not altered its actuality in any way. And you're suffering from stressful energy that you're exerting unnecessarily. And you're forgetting that your function is Love.

Your function is not to manipulate each other. It is to be so present with each other that you ***feel*** that which identifies fulfillment and thus behave in a way that is supportive of and identifies fulfillment and glorifies God right there—right there where an orphan thought he was.

No rituals . . .

. . . no acts of independence . . .

. . . that you have set up, in which the dance of death delights you, can bring death to the eternal.

It can't alter God. But more important, it can't alter You. It can't alter You, the Son of God, the Christ that you Are, the perfect One made inviolable by That which ***is*** inviolable and which therefore, cannot have been violated or altered and therefore never has.

Again, ***you are neither behind the point of perfection nor advancing towards it, you are at that point and you must understand yourself therefrom.***

Continuing:

Nor can your chosen substitute for the Wholeness of God . . .

... what's your chosen substitute? It's two things: It's you becoming a totally independent successfully autonomous individuality in your own right. That's one of your chosen substitutes for the wholeness of God. And the other chosen substitute you have for It is, your indispensable Brother, who is going to confirm and thereby prove your autonomous successful independent state.

You want to know why your Brother is your savior? Do you want to know why you are your Brother's savior? It's not because you have the capability of confirming his independence—his actual independence—it's because you have the capacity to withdraw from the special relationship. You have the capacity to abandon the mutual agreement and by not strengthening it, weakening it. And by weakening it, contributing to the dissolving of the illusions that have been built upon it. It's that simple.

No rituals that you have set up, in which the dance of death delights you, can bring death to the eternal. Nor can your chosen substitute for the Wholeness of God have any influence at all upon It. See in the special relationship nothing more than a meaningless attempt to raise other gods before Him, . .

... meaning God . . .

. . . and by worshipping them, to obscure THEIR tininess and His [God's] GREATNESS. In the name of your completion, you do not WANT this.

In the name of your wholeness, in the name of your sanity, . .

. . . you do not WANT this. For every idol which you raise to place before Him [God] stands before YOU, in place of what you ARE.

And that keeps you unconscious of what you Are. And it keeps your Brother unconscious of what he Is, to whatever degree you are interacting with him and confirming the illusion to him.

. . . you do not WANT this.

What's the answer? The two-step! Hesitate! Stop dead in your tracks! Shut your mind up and ask, "What's the truth here, Father?" ask, "Holy Spirit, what is my true perspective? As the Father's beloved Son, as the Father's beloved Daughter, what is my true perspective about everything that confronts me? And if in fact I am Mind in which the experience of body is occurring, rather than a body in which a brain that supposedly thinks is occurring, then reveal to me that experience. Help me shift back into my sanity." And let this be present all day long, everyday during the week so that you bring this, not

willful or coercive, but gentle determination to see more than you're presently seeing, because you're truly curious.

I love you all. The truth is freeing. The truth shall set you free. The truth that you're afraid of will set you free rather than incarcerate you, because it will uncover to you your real Mind and the real conscious experience of Being. That's the promise.

And I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 16 – Section – SPECIALNESS AND GUILT
¹ *Sparkly Book – p. 392, 2nd Par. / JCIM – p. 164, 9th Par. / CIMS – p. 329, Par. 53*
Chapter 16 – Section – THE CHOICE FOR COMPLETION
First Edition – p. 319, Third Full Par. / Second Edition – p. 343, Par. 11

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 13th 2010

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Before we go into the Book tonight, I want to discuss something that isn't discussed as often as it ought to be. And it's the meaning of the word, "correction." It's a word found many times in the *Course*. Correction could, in some ways, be called the goal of the *Course*. It is to correct misperceptions.

And of course, the biggest and truly only misperception there is, is the idea—the imaginary idea—that each of you are independent, autonomous, self-starters who came from a sperm and a egg . . . a fluke of nature that happens to have become a dominant force of nature, you might say, at least on your planet.

Survival of the fittest, as we've discussed extensively is the underlying engine of being. And this is a misperception. This misperception must be corrected.

And that's what all of this is about.

All of this time we've spent talking, considering, reading the *Course*, and here we are talking about the two-step: The place where you hesitate, you shut up your mind, you abandon your confidences in what you believe and you reach outside of "the box" of your mentality—your self-constructed mentality and you say of God or the Holy Spirit or the "Powers that be,"—That which is the cause of everything—"What is the truth here?" And then you remain silent and you listen. And that silence, that space of time, if you will, is the holy instant.

Now, the holy instant is the place in which God's laws prevail. And I have said this many times over the past few months. And I've said it in the way that I know is reassuring to everyone. In other words, it is reassuring to know that if you practice the holy instant, if you practice the two-step and go into the Silence with genuine curiosity to know the truth beyond your present sense of the truth of everything, that you indeed move into a place where God's laws prevail and nothing else does. It's reassuring to know that.

But here's something that most everyone tends to overlook. If there is a place where God's laws prevail, in other words, govern absolutely, then there are laws, aren't there? There are principles, if I may put it that way. This means that there are structures according to which you must be.

There are not just guidelines . . . "Well, it would be helpful if you did this . . . and it would be a good thing if you did that, . . ." There are absolute laws: Thou cannot have sin, disease or death. You cannot be an orphan successfully. You cannot ignore the truth and be comfortable. You cannot make up your own definitions and replace the Real ones with them and feel secure.

Now, put more positively: The laws of God say obedience to truth—love of truth—heals, transforms, causes the laws of the God to become **visible** to you as an experience, not just an intellectual theory.

You must abide by the way things work if you would experience Heaven here and now.

So, although many love the phrase from the **Course** that says, "**You need do nothing.**" the fact is that what that means is, you must stop doing what doesn't work. You must stop doing what amounts to nothing. You must stop doing what causes illusion—delusion—and binds you to a suffering sense of existence.

That's what the law of God says. Those are what the laws of God say. They require something of you.

Now there are many who say that the **Course** is not about miracles as demonstrations of the miraculous. Well maybe it's not. But it **is** about correction, isn't it. No one will deny that. Okay.

So you plant a seed and an Amaryllis begins to come up and the leaves are well-formed and the color is beautiful and the stalk gets longer. And as it gets longer, it suddenly seems to stop. Some of the other leaves grow further, but when the stalk comes out that has the flowers, it's bent to the left and doesn't reach the height that it ought to have and it's beauty is marred by its growth being stunted . . . we'll call it that.

Well, is everyone spiritually magnanimous and does everyone look at it and say, "It's still the loveliness of God and even though it's not ultimate, I will appreciate everything about it. And I know that although the flower might not be standing tall and proud and majestic, it's still going to be quite enjoyable and I'm going to bring my love and appreciation to it . . . as it is, of course, stunted."

And that can be considered miraculous thinking. That can be considered you fulfilling your function of acknowledging God in each and every thing and glorifying God in each of every thing and not filling yourself with sadness or a little bit of remorse because it's not quite what it could be.

But I'm going to ask you: Where is the correction? What is correction? Why it's a miracle. It's a sudden shift of perception, isn't it?

But a sudden shift of perception that isn't identified by correction ***is not miraculous and it is not a miracle.***

Now, what if this alteration in growth appears to be happening to a child—your child, perhaps your grandchild, your niece or nephew? Do you commit yourself to helping them have the best life they can under the circumstances? Do you maybe, do the two-step and say, "Father, what is the truth here?" And if you experience an influx of clarity, an influx of the comprehension of the truth as an experience within you, and it is so clear to you that, let us say, you aren't fooled by the appearance even though the appearance hasn't changed, and you feel grateful and perhaps you think that is miraculous and that is a miracle—that that is all there is to a sudden shift of perception.

I'm telling you that it's not.

There's something called, "Follow-through." And that's what I want to address tonight because most everyone doesn't really comprehend the miracles that ***A Course In Miracles*** is about.

You tell me what on earth it could possibly mean for you to take steps which constitute the ***Bridge to the Real World*** that we're going to be talking about. You tell me what on earth Meaning there can be to practicing the holy instant and not seeing evidence of God's laws prevailing?

If you're not seeing the lengthening of limbs, if you're not seeing the symmetry of a plant restoring itself, you haven't tapped ***A Course In Miracles!***

And you know what? You sort of glide along in a sense of hope and a sense of confidence and general uplift, not a spectacular uplift, but a general uplift

that's a little bit better than what everyone else is experiencing. And you think that's all that it's about. You think that's all you deserve. You think that's all that you can have. Because, of course, ***A Course In Miracles*** is about something else: It's just about a head-trip—a shift of perception.

Your misperception is always a misperception of the Kingdom of Heaven. Your misperception is always a misperception of Reality—***God's Reality***—the Presence of God illuminating Itself, manifesting Itself infinitely, gloriously, flawlessly, indivisibly without conflict, polarity or anything unlike Itself.

If you're not seeing it, there's a need for correction. The need for correction practiced, and I'm going to say, accomplished, is going to be you seeing the Kingdom of Heaven, seeing God's Creation right here, right in front of you—the hand at the end of your arm, the limb of your granddaughter or grandson that's shortened, you're going to see correction of it. Why? Because you're going to see Reality, you're going to see what God is Being right there, flawlessly, eternally, unchangeably, beautifully.

Hey, if there isn't a Real World to see, then there's no need for a bridge to a Real World, is there?

And so, here's the point: When you are observing things that call for correction and you're sort of giving a cursory blessing to it, or even a blessing that is a little bit more diligent, with a little bit more conscious intent, if you're not sticking with it until you have experienced the shift of perception that constitutes the miracle, you will not see the correction and you're still going to be asleep! You're still going to be dreaming.

"Well, you know, I've been studying the ***Course***, . . . you know. We have problems from time to time, in fact there's a problem going on right now and I'm doing my best to live the ***Course*** relative to it. I really don't know what to do . . ."

Well, we've been talking about what to do. What I'm bringing up tonight is, that when you do the two-step and you don't see the correction, then there's still a call for correction, isn't there . . . a call of correction for what? Your perception!

And so it's not time to put it down. It's not time to abandon it. It's not time to say, "Well, that's going on out there, and it's part of God's Creation and I've done my best to bless it, but of course, you know there are circumstances that are contributing to it and they complicate things. And I don't have control over all of those things. Hey, maybe the plant doesn't want to be healed. Maybe it's part of that child's karma to have a shortened limb . . . maybe it was part of the lesson-plan for this lifetime." BULLSHIT!

You must be alert and you must not let yourself be sucked into lackadaisical, irresponsible, lazy, slipshod patterns of behavior and think that you're practicing ***A Course In Miracles*** or getting what it means.

"Well, Raj, you say, 'The only right use of will is not to use it.' I love that phrase, Raj . . . 'The only right use of will is to choose not to use it . . . to not practice self-will . . . to abandon willfulness.'"

Oh, indeed, yes. But I didn't say sit down and sog like a lump of silly putty, or bread-dough that just flattens out and becomes sluggish and useless.

No. The only right use of will—meaning human will—is to choose not to use it. When you choose not to use human will, you do find yourself moving into a place of, for lack of better words, willingness . . . will-ing-ness . . . willing to be present with, to cooperate with, to not assert yourself instead of something else and to let yourself fit in with the something else. And when that expression of intense self-will is abandoned, something spontaneously happens, like harmony is experienced and you don't feel at odds with everything. And you begin to feel the meaning of everything and how you fit into it. And you find that in the absence of your willfulness, it becomes very clear to you how to be . . . how to be, not how to sog . . . how to be—a verb, a vital active verb: to be. To be what? To be perfect . . . to be perfectly appropriate. And so that means you're going to do something.

You are going to do things. You are going to be the movement of appropriateness. And so, you will act. But the action will not come out of self-will, it will not come out of the orphan mindset. It will arise in you because the Something that you have let yourself be part of—to blend with, to fit in with—is the rest of you, which really means it's all of God.

And so, what God is Being becomes reflected in your actions. Will is expressed. This must be understood. ***You will not end up doing nothing.*** You will be the fullness of the expression of God in all appropriateness, at every given moment. Which means that everything you engage in will be ultimately meaningful, ultimately valuable, divinely Real.

And so, you know what? Since this is what happens when you practice the holy instant and go into the silence and un-separate yourself from your Source you will come into the fullness of your Being. And your actions will, in every way, correct or allow for the correction to become visible to you. Because you're not going to give up your attentiveness to the Father's Perspective until every last speck of illusion is gone, until every last thing calling for correction is corrected . . . you know.

It's also said that everything is Love or a call for Love.

Well, what is a call for Love?

It's a call for correction. And the correction must be Love expressed . . . Right?

So you don't put down the Love until the correction is accomplished. You persist, in other words. What does that mean? You persist in control? No, you persist in preparing your mind to have the true perception. You persist in bring your attention to that place where God's laws prevail and where therefore, His perfection is available for you to experience and where your capacity to be utterly and perfectly appropriate—because the Father's Will is what is finding expression in you—allows healing to be experienced by others.

This is extremely important.

The Bridge to the Real World is the natural next place to bring yourself to—the holy instant. Why? So that you might be happy in your illusions? So that you might continue to see something else right where the Kingdom of Heaven is? No! But so that you **can** see Reality as it is right here, right now. That's the whole point.

Now the new section: ***The Bridge To The Real World***, begins:

The search for the special relationship is the sign that you equate yourself with the ego, and not with God.¹

Why does it say that? Because it's the orphan, it's the independent authorizer who has gotten a divorce from his Father, who seeks and values the special relationship because its existence or its seeming existence as a viable entity independent from the Father can only be experienced that way when there's a mutual agreement to that misperception. It's the only way. And so a special relationship is essential.

For the special relationship has value ONLY to the ego.

To the orphan mindset.

To the ego UNLESS a relationship has special value it has NO meaning, and it perceives ALL love as special.

Now:

To the ego UNLESS a relationship has special value it has NO meaning, . .

. . . that's because it's only when it has special value that it contributes to, reinforces and seems to substantiate the actuality of an independent agent, separate and apart from God, his Father/Mother. You see?

Yet this CANNOT be natural, for it is unlike the relationship of God and His Son, and all relationships that are unlike this One MUST be unnatural.

What does that mean "unnatural"? It means it doesn't fit in with the laws of God. It calls for correction. It calls for specific, disciplined, consistent hanging in there, desiring to know the truth, see the truth, feel the truth, have an experience of Reality right where your conditioning is blocking you from it.

For God created love as He would have it be, and gave it as it IS.

Simple, pure consistency . . . uncomplicated . . . doesn't change as it goes down the road becoming something else a little bit different, not quite like its original. No . . .

. . . God created love as He would have it be, and gave it as it IS. Love has no meaning except as its Creator defined it by His Will. It is impossible to define it otherwise and UNDERSTAND it.

No other mutual agreement that anyone comes to about it can change it from what it is. And any attempt to redefine it and agree to believe the misunderstanding will cause you not to understand what Love is. And it calls for correction, persistent intent to answer the call for Love, to answer the need for correction until you have the transformative experience of it that can be photographed and recognized by all.

And, you know what? Reality is photographable. The Kingdom of Heaven is experienceable. And the Kingdom of Heaven is everything you're experiencing without flaws, without having any misuse assigned to it, without being capable of harm in any way. You see? Identifying fulfillment totally.

"Oh, well you know, I didn't really know that I was supposed to look forward to an actual healing. I didn't know that I wasn't supposed to just settle for three-quarters of the fulfillment or some fulfillment that just slightly skewed—beautiful but recognizably not perfect. I didn't know that I wasn't supposed to be happy with that."

That's like saying, "I didn't know that ***a call for correction*** was really a call for correction!"

Now I'm not making fun of anyone. I am conveying to you that a call for

correction is a call for correction that takes you all the way to the conscious, tangible experience of the Kingdom of Heaven . . . here . . . in this lifetime . . . now. That's what this is about. There are laws of God. There are principles. There are ways to behave.

And you know what? The ***Ten Commandments*** and the ***Beatitudes*** are very helpful, but you know where I want you to go to get the laws of God? I want you to go into the holy instant. I want you to go into the silence of your Being where you have abandoned being willful, where you have abandoned determining the meaning of everything for yourself, where you have abandoned commitment to the meanings that everyone else has given you, that you have accepted without once having had a direct, inner experience of the law of God, which is Love and the laws of God that fulfill the law of Love in infinite ways.

Don't go to the list in the book. Go within. "Oh, I think that's called the two-step. And I think that's the way you practice the holy instant." And now it's clearer than ever before why you're practicing the holy instant. Not just so that you might experience the fact that here is where God's laws prevail. But the fact that because here in that inner altar of your Being, God's laws prevail, you see the evidence of the Kingdom of Heaven come to view and it looks like transformation of the world. Because all it really is, is a shift of perception in which your misperceptions yield to what everything originally was and has continued to be in spite of the fact that you've insisted on overlaying your own definitions upon it all and, as a result, have blinded yourself to the perfection of Being, which a sudden shift of perception, called, "***a miracle***" uncovers to you as your conscious experience.

Now, we're still talking about the two-step. We're still talking about the holy instant. We're still talking about abandoning the special relationship. And we're still talking about shifting from body-identification to Mind-identification.

And I trust that I have been talking about it in a way that has crystallized even further for you how things work, so that you are less confused and so that you are able to bring willingness rather than willfulness into play with greater consistency, so that correction will occur and correction will mean something more than just a new idea in your head that makes you feel temporarily more comfortable. Uh-huh.

You deserve an experience that will be eternally satisfying because it will be the truth experienced without there ever being an alteration of it again.

Now I may not have talked as long as usual tonight, but I have given you about three times as much as I have ever given before in longer periods of time.

I bet it's going to be a great week for you. And I look forward to being with you next time.

A Course In Miracles (reference pages)
Chapter 16 - Section - THE BRIDGE TO THE REAL WORLD
¹ *Sparkly Book - p. 393 / JCIM - p. 165 / CIMS - p. 331*
First Edition - p. 321 / Second Edition - p. 345

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A Course in Miracles Study Group with Raj, November 13th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 20th 2010

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

I have one thing I want to discuss tonight. And so, our Gathering will be brief.

Paul is afraid I'm going to sound "cutesy" because what I'm going to talk about tonight, I'm calling, "A Thanksgiving recipe." I'm not meaning to be cute or amusing. I'm going to be talking about a recipe for Thanksgiving. A recipe for thanks giving. And the reason I'm bringing it up is because there are simply too many people entering this next week—a week at least in the United States where Thanksgiving is a holiday being, we'll say, consciously celebrated . . . a day set aside for it.

And the likelihood is that a great many people will enter into this holiday not feeling any thanks at all, finding it very difficult to feel gratitude for anything. And yet, it is not anyone's birthright, it's no one's obligation to be entering into this week of holiday and thanks giving without joy, without gratitude.

And so, I'm going to suggest that you start Thanksgiving Day tonight or whenever you happen to be listening to these words, so that you consciously bring your attention to those things for which you are able to feel gratitude. I encourage you to do this so you don't haphazardly arrive at Thanksgiving Day and we'll say, at the last minute, find yourself bereft of joy, of gratitude, of thanks for anything.

Prepare to be grateful by being grateful ahead of time and finding the means to get past the justifications you have for being ungrateful, for being angry, for being hurt.

Now, we read last time that:

. . . God created love as He would have it be, and gave it as it IS.¹

In other words, pure. The gift of Love that finds expression in every act of God embodies Love. And because it embodies Love, it's function is to be Love. Every act of God is an act of Love. **You** are an act of God. Right at this moment, **you** are an act of God. You are Love and your function is Love. You can't change that. You can believe differently, but you can't change it. And because you can't change it, you can change your belief when you're believing the opposite.

In fact, you can do better than just have a better belief. You can abandon **believing**—believing things that you made up. And that is what the holy instant is for. That is what the two-step is for, for making a conscious choice to abandon what keeps you in bondage, what covers over any justification you might feel for being joyful and for experiencing what God is Being right where you are right now.

***Love has no meaning except as its Creator defined it by His Will.
It is impossible to define it otherwise and UNDERSTAND it.***

Well how could you define it otherwise?

Oh-h, . . . yes. Love is when someone treats you well. Love is when no one violates the mutual agreements that you have come to. Love is when no one violates a special relationship. But woe unto you and woe unto anyone else if a special relationship is violated or a mutual agreement is not lived up to.

I say, "woe unto you and whoa unto the one who doesn't live up to it" because if you are hooked into expressing judgment because someone hasn't respected you by violating a special relationship or breaking a mutual agreement or anything else, you have bound yourself to a call for justice—not a call for correction . . . a call for justice. A call for justice always brings into play the guilt of the one from whom justice is called for. You suffer from binding yourself to the task of extracting justice where disrespect has been expressed. And you eat yourself up by those actions.

"Oh, yes . . . my children don't respect me. Oh-h, yes . . . my partner doesn't respect me. Oh-h, yes . . . my children or my partner have . . . aww gee . . . decided to take advantage of me—not just disrespect me—but take advantage of me at my expense! This is unbelievable and intolerable. IT B-U-R-N-S M-Y A-S-S!"

And how many of you today are leading into a week of thanks giving with these feelings? And how many of you are unaware of the fact that in this inner business, you aren't noticing that gratitude is missing—the joy is missing? I mean, you know you're miserable, you **know** you're not happy, but it doesn't occur to you that something is absent that it's your Birthright to be experiencing and you are experiencing something that it is **not** your Birthright to be experiencing.

And so you're not questioning it. And you'll go through the week and you'll be miserable and you will ache inside and you will feel the injustice, and it might even end you up in bed, immobilized. And then you'll arrive at Thanksgiving Day. And because that's all anyone's talking about, as though they had nothing to worry about themselves, you know, they're so inconsiderate as to be happy when you're miserable, that day will come and you will be aware of how bereft you are of your joy.

And so I'm heading off that result at the beginning of the week. Why? Because I think the Thanksgiving holiday is so important? No. It does serve as a focus for answering the call for correction that's happening in you. And so I'm using it for that. But you know what? Whether it's today or next Thursday, you deserve to be relieved because it's your Birthright not to be caught in an illusion in something that you are suffering needlessly from.

Now, it says here:

Love is FREEDOM. To look for it by placing yourself in bondage is to SEPARATE yourself from it.

Well, what does that mean?

To look for it by placing yourself in bondage is to SEPARATE yourself from it.

Well, when you enter into a special relationship with someone, when you feel that they have an obligation to you, whether they're your children or whether they're your partners or whoever, you are confirming and substantiating a union . . . well, I'm going to say, a union of orphans: A union of those who are sourceless. And the result is that you become bonded—in bondage—as two separated miserable souls who are using each other by one means or another to be able to have experiences of joy.

Now, when you abandoned your Father and you joined with a Brother or a Sister and that becomes your primary relationship, that's a special relationship. It's not a holy relationship. And you will bind yourself to misery and the misery will be amplified. Why? Well, it's like trying to be a light-bulb

lighting up without being plugged in. And it takes *a lot of effort* to try to light up and be illuminated when there's no juice. And actually, illumination never occurs but boy does the stress occur. You see?

Love is FREEDOM. To look for it by placing yourself in bondage is to SEPARATE yourself from it.

What is Love? Well . . .

. . . God created Love as He would have it be, and gave it as it IS.

It's the very substance and essence and purpose and function of you—of your Being. That's what it is. But you forget that when you get into special relationships and obligations to not violate mutual agreements and to live up to them because after all, the whole purpose of the mutual agreements is to arrive at a point where you have proof of your respectability as an orphan—as someone who is fatherless and motherless, who has no inheritance and therefore, who has no intrinsic worth. And the more you all hold onto each other to get proof and verification of one's value, it can only bring misery.

And you know why? It's because special relationships were never meant to be able to perform that function. You're already the Act of God—God in the act of Being Himself right now, right where you are—is which constitutes You, your Being and your function. And so your *value* and your, I'm going to say, respectability is not only intact it is awesome.

And so, when you say, "Father, I'd rather not pay any attention to that. I'd rather look at it fresh, all by myself without Your Perspective. And I want to look at it with Joe over there or Mary over there and we're going to mutually come to agreements and understandings and definitions of meanings that will prove to each of us our intrinsic value and worth." You see?

R-r-r-i-i-p-p . . . the plug got unplugged, the juice is no longer flowing and there's no way for any acts of these unplugged ones to have a Real experience of freedom and of love emerge . . . or joy.

What would you say . . . what would you say the fundamental element is that causes the spontaneous experience of joy and gratitude and thanksgiving? It isn't what anyone does or doesn't do. It's the experience of freedom. It's simply that: The experience of freedom. The experience of not being in bondage. The experience of not being governed by anything less than that which is in the act of being you at this moment, which is an act of Love because it's God Moving.

For the love of God, . .

. . . in other words, to find the love of God.

For the love of God, no longer seek for union in separation, . .

. . . you know, . . with other orphans—other sourceless ones, other miserable ones—who have this incredible inspiring task of working together by creating definitions and meanings and mutual agreements that allow each of them to begin to feel valuable and worthwhile without having to connect with their Source. You see?

Again:

For the love of God, no longer seek for union in separation, nor for freedom in bondage! As you release, so will you be released.

Okay, key words there:

As you release, so will you be released.

So, you see, I want you to arrive on Thanksgiving Day in a state of release. And so I'm saying start tonight. Start now to release, so that you can be released.

Oh, what does that mean . . . "release"? It means: Release your other orphan friends that you have special relationships with exclusive of the Father. Release them from your expectations. ***Release them from your expectation that they had better express greater respect for you*** by withdrawing their willingness to violate the special relationship or break the mutual agreement. Stop requiring them to be respectful.

Now let's be careful. There's a need for respect to be expressed. But here's the thing: Stop requiring others to be respectful before you will allow yourself to feel the joy of your Being that the Father is placing in you at every moment by virtue of ***His act of Being*** right there where you are. You see?

That's manipulation and control. "Oh, you'll be the death of me yet. Oh, you're making me miserable. Oh, you'd better stop making me miserable because we have an agreement to treat each other well." You see?

You have a technique available. You have a tool. It's called the two-step. It leads to the experience of the holy instant, where union with God is experienced and where the laws of God prevail no matter what other jerks are or are not doing. That's freedom. And out of that freedom comes joy and love and thanks or gratitude.

As you release, so will you be released. Forget this not, or love will be unable to find you and comfort you.

"Oh, but I don't want love to find me and comfort me, I want Joe to find me and comfort me. I want Mary to find me and respect me and stop all this bullshit! I want my children to find me and treat me with respect."

Well, you know what? They may not. And you had better stop preferring to have them find you and respect you or to have them find you and love you. You had better stop preferring that over your willingness to remember to engage in the holy instant . . . practice the two-step and say, "Father, what is the truth here?"

"Well, the truth is, that you are My beloved Son, you are My beloved Daughter in whom I am well pleased. I'm withholding nothing of what I Am from you. You are free."

"Oh-h, well, I really think I want to seek union in separation a little bit longer. I think I still want to try to get . . . you know, my jerk partner or my jerk children or my jerk parents to . . . you know, just simply recognize that I am worthy and respectable. You know, I'm going to hold out for that a little bit longer."

Well, then go ahead and ruin your Thanksgiving Day. But remember, you don't have to . . . ***remember that you don't have to!***

You're not here to carry out the mutual agreements or the penalties for breaking the mutual agreements. That's not what you were created for. That is not what you are here for. That's not what the act of God, that God is engaged in right where you are right now, is supposed to mean. It means freedom.

But you know what? You're going to have to start using the recipe for Thanksgiving.

There is a way in which the Holy Spirit asks your help, if you would have His.

Well, again the question is: Is it the Holy Spirit's help you want, or is it the orphan you're having such a hard time with that you want help from. You want to extract from him or her or them an acknowledgement of respect—it's only right that you have it, after all, you raised them, didn't you? . . . or you've given your life to your partner, didn't you? . . . for a certain number of years, long enough . . . long enough to justify good treatment.

But, you see, you're looking in the wrong place and you're trying to extract the experience of freedom from something that can't give it. And most of all, your engaging in it blinds you to the fact that you are already in possession of infinite freedom because no matter what you've come to believe, you are still the result, the evidence of God in the act of being Himself. And the love that constitutes your being has no meaning except as it's Creator defined it by His Will. You see?

I'm not talking about approaching this coming Thanksgiving Holiday with rhetoric of gratitude. "Oh, I'm so happy to be alive today," when you're not. "Oh, it's going to be a beautiful day today," when you don't think it is. No, I want you to treat this subject of thanksgiving more seriously, not so that you can't feel joy, but so that you recognize that is significant.

Thanksgiving is the natural spontaneous result of the experience of freedom. And freedom is your experience when you withdraw from engaging in manipulating others or in being offended by the attempts of others to manipulate you and instead practicing the holy instant and saying, "Father, in spite of what they are doing, in spite of their malicious intent, in spite of how awful they know it will make me feel, in spite of all of that what is it my Birthright to be experiencing? What is the truth about You and me, and in light of the truth about You and me, about them? What is the truth about it?"

You must switch your focus of attention and stop trying to extract freedom from a place it doesn't exist. And release those who seem unable to give it to you, from the obligation to give it to you, before you're willing to feel your joy.

Go ahead and feel your joy. The call for others to respect you will still be present. But you don't have to use it as justification for feeling really miserable and letting the world know about it in an attempt to get the world to behave differently and treat you nicely with respect so that you can feel your respectability without having to connect with your Father. You see? That's the point.

Seeking freedom without connecting with your Father will not bring freedom. It will bring all sorts and levels of bondage. That's the only way it works.

And so I encourage you to have a wonderful week. And I encourage you to behave in a way . . . you know—using the recipe for Thanksgiving—to arrive at Thanksgiving Day not feeling bereft at all.

Because that's the way it should be.

Okay, I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 17 – Section – THE BRIDGE TO THE REAL WORLD
¹ Sparkly Book – p. 394, 1st Full Par. / JCIM – p. 165, 2nd Par. In Sect. / CIMS – p. 331, Par. 60
Chapter 16 – Section – THE CHOICE FOR COMPLETION
First Edition – p. 321, 2nd Par. / Second Edition – p. 345, Par. 2

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 27th 2010

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well last week we covered five lines. And some of you may be feeling some impatience . . . "How will we ever get done with the Book if he takes so long?"

But I want to remind everyone that getting to the end of the Book doesn't mean you'll Wake up. But *getting it*—getting the point—at any moment along the way, will.

I'm taking time, you might say, I'm valuing the subject matter enough not to gloss over it, but to help bring out the deeper meanings. Why? So that you might get it tonight . . . so that you might've gotten it last week. You see?

How many of you have read a book that was so engaging and so interesting that you read it in one sitting or perhaps just in two days and enjoyed it thoroughly because it was so fantastic? And a month later you couldn't remember very many of the details of what the story was about—just highlights.

That's not learning. That's not really valuable because it hasn't become yours.

So, you don't want to be goal-oriented. You want to be Presence-oriented. So tonight, be with me. Be with me tonight. Be present with me while I'm being present with you. And let that be good enough because in the intimacy of our being together, you might get it. And then, finishing the Book will be irrelevant.

Now, we were talking about freedom last week. And before we move on, I want to ask a question: What is a special relationship? We've been talking about it for a long time. And in many ways, I have described it. But tonight, I'm asking again: "What is a special relationship?"

Well, you think a relationship is something between you and another person. You think you and another person have a relationship. And if you've been listening to what I've been saying the last few weeks, if God fits nowhere into the picture of this relationship you have with another person, it's a special relationship. If you are not experiencing your identity as the Son or Daughter of God while you are in relationship, then you are in a special relationship and you could think that means you're having a relationship with another person and leaving God out of it . . . that a special relationship is constituted of two or more persons relating to each other without being plugged into their Father. Simple.

But it's not true.

What is a special relationship? A special relationship is constituted of . . . and listen carefully . . . a special relationship is constituted of ***mutual agreements***—a structure of mutual agreements. You could say, like a code of ethics, or the laws of the land. They are ideas. They're intellectual concepts which two or more have given meaning to and have agreed ***have meaning***.

But it's this structure of ideas, this structure of ethics, this structure of logic, this structure of concepts that is what constitutes a special relationship.

Individualities or persons cannot have special relationships. And what goes on between persons is not what the words, "special relationships" refer to.

You say, "Well, of course it does. I understand that if I have a special relationship or if I'm in a special relationship, I am behaving in a way that arises out of my need to be special, my need to be acknowledged—recognized—because I don't feel my integrity because I'm not plugged into my Source, I'm not acknowledging my relationship with my Father. And so I understand that whether I'm doing nice things or mean things, it is something that's going on between me and another person. And you know, if that person touches me in a certain way, it's wonderful and if that person touches me in another way, it's harmful—it's hurtful. If this person looks at me "that way" or another person shrugs his shoulders in a certain way . . ."

These are all ways of demonstrating a relationship between persons.

But I want you to . . . I want you . . . Oh-h, I want you to be willing to be honest and take a look. Because the simple fact is, that how a person touches you

doesn't constitute an act of a special relationship because you are giving all the meaning to that touch that it has. That touch and how you're experiencing it is governed by some mutual agreements, either in your culture or in your relationship with that person. You have a mutual agreement and when that look is given, it has that meaning.

And so you say, "Well, he looked at me that way—he looked at me meanly. It was meant to make me feel bad."

Well, that makes it look like a person relating with a person is having an effect. But it's not.

The meanings you have given to those looks are constituted of mutually agreed upon definitions. And those definitions are causing you to experience certain perceptions. When the look, the shrug of the shoulder, the tone in the voice in itself had no meaning whatsoever and could, by virtue of mutual agreements, mean something entirely different.

If the practice of mutual agreements, not behaviors between persons, but the practice of mutual agreements constitutes a special relationship, then what constitutes the dissolving of a special relationship?

Well, it's simple. And I told it to Susan the other day. Waking up or breaking the special relationship is accomplished by standing right in the middle of mutual agreements and disagreeing.

You usually think of the word, "disagreement" as being disagreeable and bad—negative. But a disagreement is the way you break an agreement. You see?

Waking up is going to be a little bit more involved than you might have thought because you're going to have to be willing to do the two-step. You're going to have to be willing to practice the holy instant and say, "Father or Holy Spirit, what is the truth here?" And listen for it and then be from that clarity. And when you're being from that reconnection with your Source, what you are involved in is not a special relationship because your behavior is not arising out of mutual agreements and in fact will constitute a disagreement which has the ultimate effect of breaking a mutual agreement and therefore, a special relationship.

This is important to understand. Special relationships are constituted of structures of mutual agreements.

Write that down: ***Special relationships are constituted of structures of mutual agreements.***

Waking up will be disagreeing with those mutual agreements—breaking the mutual agreements—breaking them not for the purpose of substituting them with a new mutual agreement, but by bringing into play the clarity that comes from one's connection to his or her Source, one's remembrance of his or her divinity and the willingness to be from there which does constitute being in disagreement with the mutual agreements that are in practice, in play.

Now, let's go into the Book here. Last week we ended with this sentence:

There is a way in which the Holy Spirit asks your help, if you would have His.¹

Now we're talking about accessing one's freedom again—breaking the bondage. And if you want the Holy Spirit's help, the Holy Spirit asks for your help.

There is a way in which the Holy Spirit asks your help, if you would have His. The holy instant is His most helpful tool in protecting you from the attraction of guilt, the real lure in the special relationship.

Now, if any relationship you're in is occurring without your conscious experience of your divinity, of your connection with your Father, then no matter whether it's a pleasant experience or an unpleasant experience, it is a special relationship and constitutes bondage that you need freedom from—that you need release from. And as we also talked about last week, if you want release, you must release others whom you keep in bondage. And the Holy Spirit helps you but asks something of you: The two-step, the holy instant.

The holy instant is His most helpful tool in protecting you from the attraction of guilt, the real lure in the special relationship. You do not recognize that this IS its real appeal, for the ego has taught you that FREEDOM lies in it.

See? The very thing we're talking about your experiencing: Freedom. But what is freedom? Freedom is Love. Love is the absence of special relationships. Love is the absence of exclusivity. Love is embrace—wholeness. You see?

Now that means that whether you're having a happy day, a pleasant day, a pleasant time with others or not, guilt is in play. And when we talk about guilt, when this is brought up, it doesn't make you feel happy or comfortable. You would rather that we hurried on through the Book and gotten past this so we could get to something inspiring . . . right?

But do not be afraid to look. It's important to see how guilt works. You see, the means by which you enforce, . . . the means by which everyone enforces mutual agreements, is by employing the threat of guilt and the consequence of guilt if one violates the mutual agreements.

Guilt is the means by which the enforcement of the imagined good that is to come from a special relationship is effected. You see?

Now, you know, if you're being honest with yourselves, that there are times when you do employ guilt to manipulate others to get them to do what you need them to do so you'll be comfortable and you know there are times that others employ guilt to control you. But you know we're talking about freedom, aren't we. And when you pulled the plug, so to speak, when the Light that you Are pulled the plug from the Socket and you lost your Light . . .

(I'm sorry, this is me, Paul, I lost it there . . . just a moment . . .)

. . . you began to use the mutual agreements as a way of creating a sense of comfort and a sense of worth in yourself and in others. And so guilt became the means by which you secured your comfort or your recognition as being a worthwhile presence. Guilt is always in play. You use it on others—others use it on you. Most of the time, it's direct. You exert it over another for an effect.

But when you lost your connection with your Father, you lost your feeling of wholeness—you lost your feeling of competence. And that's why you use guilt and special relationships to compensate for it.

Now, there's a way that you use guilt when you feel overwhelmed that doesn't feel to you as though it's the employment of guilt: When you're feeling overwhelmed and incompetent, you are feeling as though you are in a position of powerlessness in which you cannot accomplish that which needs to be accomplished, that which is worthwhile, that which is helpful, that which solves a problem, and you feel overwhelmed by the situation and your powerlessness in the face of it. And then in the absence of the freedom that you so dearly need to feel, someone you're in relationship with says something to you and you twist what that person has said so that even if they were listening to Guidance, even if they were joined with the Father or the Holy Spirit, you will hear what they're saying as convicting you of your guilt.

And so you get angry at them and you try to side-track them from the truth that they may be saying by engaging them in defending themselves against your projection upon them of an act that is intended to make you feel guilty.

Now, this is really isn't as complicated as it might sound. You are feeling overwhelmed, you are feeling incompetent, and you are feeling guilty because you're not being able to do what you should be able to do, you're not being able to behave in a way that makes you feel good about yourself.

Now, if someone is trying to help you move out of that space and is pointing out to you that you are not accomplishing what needs to be accomplished, but that it's because you're not joining with the Holy Spirit . . . in other words, if this partner or this other one in your relationship is helping you to look at the very thing we're doing tonight, the meaning of guilt, rather than glossing it over, you use that as an opportunity to get upset with that person and sidetrack the issue, sidetrack the Guidance, sidetrack the positive direction that's being given, so that just as those of you would like to get to the end of the Book and not deal with this, you, in this relationship with your partner, can avoid having to look at what you need to look at. So you suggest that that one is being mean-spirited and trying to inflict guilt upon you and make you feel bad.

And why are you doing it? So that you can get to the experience of freedom which means, so that you can side-track the issue from looking at what needs to be looked at and correcting it, and going off on a tangent—a tangent that has to do with proving to this other one that they are being unloving and trying to lay guilt upon you.

That is not too complex to understand.

The intent to use guilt to gain freedom can be done directly or indirectly—and is. Now you must be very careful when you are feeling overwhelmed that you not use every opportunity that comes up to point the finger at others and say they are making you feel guilty, because you will do it to engage them in a fight that will distract you from looking at the very thing that may cause an [snaps fingers] "A-ha!" and bring clarity into your mind and free you.

Always you use guilt for the purpose of gaining freedom from guilt you are convicting yourself of, because you are feeling incompetent and unable to do what needs to be done in order to bring you into the experience that would equal knowing that you're the Son or Daughter of God with the full conscious experience of it. That's what all of you are after. You're after the original experience of You as the Son or Daughter of God. But you're trying to do it without connecting with your Father.

Simply put: The use of guilt always feels like the simplest way to get freedom from distress, to get freedom from the guilt trip you're laying upon yourself by distracting you from it and getting into a fight with the one you're in relationship with. Stop it! Notice it!

You do not recognize that this . . .

. . . guilt . . .

. . . IS its real appeal, . .

. . . the real appeal of the special relationship is guilt . . .

. . . for the ego has taught you that FREEDOM lies in it.

Freedom from what? Freedom from looking at what you have to look at. Freedom from acknowledging where you're goofing up. Freedom from acknowledging that in this particular moment in your experience of incompetence and fear and guilt, you're called upon to do what actually changes things: Remember your Father . . . and say, "Father, what's the truth here? Father, I want to hear Your Voice. Father, I want Your Perspective. I want to do the one thing that will undo the special relationship that is binding me." And the one thing that will do that is you joining with the Father before you join in relationship with your fellowman. Because when you do that, as I said, you will join with your fellowman minus the structures of mutual agreements that you've been using against each other and which have constituted the absence of Love and therefore, have constituted the absence of Freedom.

Again:

You do not recognize that this IS its real appeal, for the ego has taught you that FREEDOM lies in it. Yet the closer you look at the special relationship, the more apparent it becomes that it MUST foster guilt and therefore MUST imprison.

You see? I want you to be willing to look at the possibility . . . I'm telling you it's the fact, but let's gentle it a little bit and say, look at the possibility that even when you're having a pleasant experience, even when you appear to be doing everything that's friendly and supportive and kind, et cetera, if you're not doing it hand-in-hand with the Father, where the Father's Perspective is reflecting to you the truth about everything you're relating to, then you're in a special relationship and guilt is part and parcel of it. And the kindness is calculated to cause you to find a way to believe that you're feeling good when you're not. That you are succeeding in becoming a real boy or a real girl instead of a puppet. You see? . . . without being connected to your Father.

Now, continuing:

The special relationship is totally without meaning without a body.

You see? I mentioned earlier that a special relationship is believed to be something that goes on between persons. And what does that really mean? It means between this person here: two-arms, two-legs, a head. And this person here: two-arms, two-legs, a head, a body. You see? . . . that a special relationship is going on between bodies.

So, . . .

The special relationship is totally without meaning without a body. And if you value it, you must ALSO value the body. And what you value you WILL keep.

You won't let go of it, you won't let it be released. You won't let others be released from it and you won't release yourself from it, because you value it.

The special relationship is a device for limiting Your self to a body, and for limiting your perception of others to THEIRS.

You see? "You over there in that shape, have an obligation to me over here in this shape and we must behave this way toward each other or I will employ guilt in whatever means of control I can to bring you into line . . . you, that shape over there." But see, special relationships aren't between shapes. Special relationships are the structures of mutual definitions that are employed as that which gives meaning to all actions and all things that you engage in.

The special relationship is a device for limiting Your self . . .

. . . two words . . .

. . . Your self to a body, and for limiting your perception of others to THEIRS. The great rays would establish the total LACK of value of the special relationship, if they were seen. For in seeing them, the body would disappear because its VALUE would be lost.

Now it's very important to understand this. The great rays are the fundamental meanings of Being. You could perhaps, call them the fundamental energies of Being. They can be identified as: Life, Truth, Love, Principle, Soul, Mind and Spirit. These are Meanings. These are Meanings that are embodied in every aspect of Creation.

Now, in moments of illumination—which many of you have had without totally Waking up—you may well have experienced looking at an object and having your experience transformed so that the object, which we'll say, is an inanimate object, becomes an experience of Living Love. It's like that object is illuminated with Meaning of divinity, where it's clear that what you're experiencing right there is the Father, and that the substance of it is Love, and that it's Loving you, and that it is part of you even though it's a distinct experience that you might say seems to be separate from you, at least it's not confusing to you—that it is It, and you are You, all of It, You and It are One and it's all Love.

When that experience of Meaning occurs, the object as you've experienced it disappears.

How you had defined it becomes utterly inconsequential in the face of the experience of the Movement and Presence of God that is infilling you at that moment. It has Meaning entirely separate and apart from your best and worst definitions—mutually agreed upon definitions. ***The object doesn't disappear,*** but it's finite meaning does. And instead of appearing to be a rock or a vase, it's an experience of the Presence of God ***illuminating you.*** It's God, not a rock god, but God Himself Being the Presence that you had defined as a rock and given other meanings to.

The great rays, when their meanings become obvious to you in Creation which you had defined as matter, will cause the material universe—all the structures of definitions that you had created—it will cause them to, like, vanish in the face of the overwhelming awesome experience of Reality, with a capital "R."

And so, yes, you could say that the body disappears. The rock as a composite of minerals or an aggregate of minerals, et cetera, becomes so meaningless, so empty of meaning in the face of the experience of Love that is being exchanged and which is identified as Oneness, with infinite expression that, indeed, the rock disappeared . . . God appeared . . . Reality appeared right there. You see? This is important.

Do you see? The value here is that in your willingness to abandon special relationships, you are willing to abandon identification with form or body. And it constitutes a release of bondage because you're able to say, "Wow, special relationships aren't something between me and so-and-so. Special relationships are the intertwined definitions that we have decided to employ with each other. They're head-trips, not actualities, not us. You see?"

And in that realization the definitions become released from all of the emotions of persons that you've been employing. And healing can occur

between you and the one you were having a special relationship with. You see?

And the opportunity for everything about the forms of you and the one you're in relationship, has the opportunity to begin to register with you as Love . . . Love embodied, you might say, . . . Love being, radiating, embracing, including you with the awareness that the same thing is going on, you could say, in reverse—a Oneness of infinity, where all of the little details of persons vanish in the awesomeness of God, in the awesomeness of what Love really is. And it provides the opportunity for both of you to [snaps fingers] Wake up. You see?

So, . . .

The special relationship is a device for limiting Your self to a body, and for limiting your perception of others to THEIRS. The great rays would establish the total LACK of value of the special relationship, if they were seen.

If you have a glimpse of the great rays or just one of them, it establishes for you the total lack of value of the special relationship, of the way you've chosen to be together unconscious of your Source, and therefore, unconscious of the awesomeness of the Son or Daughter of God.

The great rays would establish the total LACK of value of the special relationship, if they were seen. For in seeing them, the body would disappear because its VALUE would be lost.

Your misunderstanding of what the body is would disappear because the value you were giving to the structures of mutual definitions that constituted your misunderstanding would vanish. They would simply be meaningless in face of the experience of the Presence of God that feels like Love unified and unifying.

And so your whole investment in seeing it . . .

. . . with misunderstanding . . .

. . . would be withdrawn from it. You see the world you VALUE.

It will be very helpful for you to remember that a special relationship is not something that occurs between persons. Special relationships are the structures of mutual agreements that are being employed to give meaning to everything that already has infinite Meaning, because everything is already the Kingdom of Heaven, everything is already Creation as God is Being It.

And so, it's the abandonment, . . . the willingness to abandon the mutual agreements, the head-trips.

This is, at one and the same time, very simple and very important. And don't let your ego try to tell you that this is too complicated [chuckles] to understand. Because the simple fact is that all of you employ it everyday to one degree or another. And that's where the honesty comes in.

Now, be careful, because you could sit there and say, "Well, Raj, you're trying to make me feel guilty. You're telling me that all of my relationships are special relationships. You're telling me that I'm on the wrong track. You're trying to making me feel bad. You're trying to depress me. You're trying to get me to look at something that can't possibly benefit me in any way." You see? And you would if you could divert me from the simplicity that I'm sharing with you that would release you, because it feels like freedom to not have to move in a direction where you're having to look at flaws in yourself.

Well, the simple answer is, that I'm pointing you in the direction of the holy instant, which is the Holy Spirit's most helpful tool in protecting you from the attraction of guilt—the real lure in the special relationship. I'm pointing you in the direction of the holy instant—the practice of the two-step—so that you don't have to try to make me guilty of making you feel guilty by pointing out your flaws. I'm not pointing out your flaws. You see?

The special relationship isn't between persons. It's all in the head-trip. And I'm speaking to you as my Brother, my Sister, as your Brother for the purpose of getting you to not get sidetracked yourself by trying to make me or anyone else guilty and instead hesitate . . . hesitate . . . shut up . . . and in the silence abandon your commitment to your feeling of overwhelm and your feeling of guilt that you're laying on yourself for not being able to be as competent as you ought to be, and have you ask, "Father, what is the truth here? Holy Spirit—that which is nothing more than my right Mind—what is the truth here? I care to join with That which Knows." You see?

So, this coming week don't go on a witch hunt to find all the places where you are doing this awful thing called, "practicing a special relationship" and being an awful representative of Creation. No, rather use your time to remember to practice the holy instant. It's the way you ask the Holy Spirit for help, by helping Him—you help the Holy Spirit by bringing your attention to Him. You help that which is nothing more than your right Mind, by bringing your attention to It . . . you see? . . . and instead of insisting upon your own private mind that you and another have agreed to practice together, as though it could really be done with commitment. You see?

Let this be a grand week. Don't be afraid to look at what doesn't work so that you can acknowledge that it doesn't work and so that you might realize you are really not interested in engaging in what doesn't work. And therefore, you

are willing to do something different, instead of trying to make guilty the one who is pointing out the something different that would free you.

And I look forward to being with you next week.

A Course In Miracles (reference pages)

Chapter 16 – Section – THE BRIDGE TO THE REAL WORLD

¹ *Sparkly Book*—p.394, 1st Full Par. 7th Sen./ *JCIM*— p.165, 7th Par. 7th Sen./ *CIMS* – p. 331, Par. 60, 7th Sen.
First Edition – p. 321, Par. 3, 2nd Sen. / *Second Edition* – p. 345, Par. 3, 2nd Sen.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 6th 2010

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So it says in the Bible, *“In the beginning was the Word and the Word was with God and the Word was God.”*¹

That’s the description of Being. That is the description of Creation.

But I’m going to play around a little bit and I’m going to say: “But then a mist went up from the ground and a new Creation—a second Creation took place.” And that which describes this second Creation goes like this: ‘In the beginning was the Word and the Word was with Man and the Word was Man.’

This difference describes what could be called, “The Fall.” It describes what we’ve been discussing in terms of one getting a divorce from his Father—one disowning his Source, his Father. And doing it by means of a relationship with another holy Son of God—a relationship in which these two holy Sons of God both decide that they would like to be the deciders of what everything is and what everything means.

Unlike God, however, they had to make decisions and definitions about things that were already made [chuckles]. They were not in a position of creating, we’ll say, from scratch as God does.

And so, in their agreement as to mutual definitions and meanings of everything, they created not a holy relationship, but a special relationship which we’ve been discussing at length but not quite in the way I’m discussing it right now.

“In the beginning was the Word and the Word was with Man and the Word **was** Man.” And the land of Man was a land of orphanages because all of its

inhabitants were and are orphans—at least until they decide to revoke the divorce they put in place. And of course, we're talking about undoing the divorce, aren't we. We're talking about practicing the holy instant. We're talking about withdrawing from the mutual agreement with another Son or Daughter of God and silencing the commitment that each of you bring—the commitment each of you brings to the definitions and meanings you have made up. And in the absence of that commitment, reaching out to the Father, reaching out to the Holy Spirit, reaching out to That which Knows and apparently is beyond you, . . . and enquiring to know what the truth is.

Now, there's something else about this that needs to be illuminated. I have, in the past, shared at some length about the fact that Being—existing—is all mental. That everything that is being experienced is some aspect of Mind. It isn't just that it is mental, it is that every aspect of Creation that you are experiencing has its source in the infinite Mind which is God. And God's capacity to be the bringing forth, be the impetus for the uncovering of unlimited and infinite, vitally interesting things to be conscious of which constitute life, which constitute absolutely everything that is available to you to experience.

And you, as part of His Creation, have the function to fulfill, which amounts to joining Him in acknowledgement of what He has created, in acknowledgement of the Reality of absolutely everything you're experiencing without in any way losing the conscious awareness that all of it is Mind. And everything that is being experienced is an experience of ideas. You are the experience of that Mind in motion in action that is God.

You're not God, but you are the experience of that Mind which God is in action and your function is to confirm it as what It is.

In this experience, you are absolutely infinite. You are not encapsulated or confined in any way to any thing. You are infinite.

But when the mist went up from the ground, when two Brothers, or a Brother and a Sister, or two Sisters joined together and said, "We want to decide what things are. And we want to determine what they're meaning is. And we will join together in agreement about those meanings and definitions and our joining together will constitute a bond that is as absolute as our divinity." You see? Because still, there's an experience of being divine. And then the moment the commitment is brought into play for this mutual agreement, that such-and-such a thing is true that isn't true at all because it's a different meaning and a different definition applied to one of God's Creations, the minute that commitment occurred, something happened . . . and I've said it before, the *infinite* view was lost, the *infinite* experience of Being in which all of Creation is fully, constantly and totally available to every single Son and

Daughter of God as a conscious experience in which there is no privacy but there is infinite fullness of awesomely utterly meaningful Being, that was suddenly snapped away in that decision to join together—to say that something was true that wasn't true and commit to it.

And suddenly the infinite view was lost.

And because every Idea of God does have that which identifies It—renders It experienceable, that of each of the Sons and Daughters of God that specifically identified them, became to them their abode—the place they occupied. They found themselves not to be experiencing all of Creation within them, but they experienced themselves suddenly to be *in* a form, even though they were still infinite and could never truly be confined to the form that they found themselves now bound to, which they called their body.

This is very important. It's important because it adds to the meaning of the special relationship and the holy instant. It adds to your understanding.

How? Well, for example, we've talked about how to practice the holy instant. That it's a matter of hesitating in the middle of your daily activities where everything you are experiencing is constituted of meanings you have put in place in your mind, and others have educated you to put in place in your mind.

It's a moment in which you hesitate and abandon validating those meanings and definitions. And you reach out beyond your present mentality, I'll say mode of thinking, mode of identifying yourself, and you reach out beyond that to that which you've come to understand is infinite still, and never stopped being infinite . . . and you ask, "Father, what is the meaning here? What is the truth here from Your Perspective outside of the tininess of the definitions I've created and adopted and confined myself to?" You see?

Now, what I want you to understand at this point, in the exposition of the meaning of the holy instant and of special relationships and getting out of them, what I want you to understand is that it's going to be more than just reaching out to That which is beyond your present finite sense of things, your present sense or experience of suffering that in one way or another you feel is illegitimate even though you feel you have no justification for having any other kind of experience, . . . when you reach outside and say, "Father, what is the truth here?". . . as I've said before, you're not going to get an intellectual answer.

You're going to experience a shift of perception and what that is going to mean is, that you're going to shift from a body orientation, a body identification, to a

mind identification. You will find yourself able to abandon the sense of you being inside a body—and specifically inside the head of a body.

Right now as we've talked about excessively, you think all of your conscious experiences are going on inside your skull. When the fact is, that everything that you're having a conscious experience of is occurring in an infinite Mind. And everything is, at this moment, even though you are determining it to be matter—physical—everything is right now an Idea being misperceived as a thing, as an object, as a hunk of matter.

But it's an Idea in Mind. And it's You as Mind, experiencing all of these Ideas, experiencing That which renders them visible and tangible without causing them to become matter, holding them still perfectly in their divine state as an Idea in the Mind of God placed there, maintained there by God's constant attention to everything in His Mind—everything in the Mind that He Is—and which therefore maintains it constantly *in you* as what you divinely *Are* and always have been, even though you decided to take this “vacation from Reality” and get a divorce, so to speak, from your Father.

This is important. And the reason it's important is because it makes it clear that it would be impossible to have a special relationship if you didn't believe that you were a body.

Now, what does that do? It introduces something interesting, to say the least. Because now, you not only have the two-step that you can practice in order to promote the holy instant in order to escape the illusion of being an orphan and find yourself in the place where God's laws prevail and nothing else does, you have another avenue. It performs the same function but it's a different way to look at it that you might find helpful.

You know, when I've talked about this mug—this glass—and the water in it, and the fact that it's an Idea in Mind, that it's absolutely non-material, absolutely spiritual, absolutely divine, and I have suggested that you look at it or a vase of flowers or a table and ask, “What is the more that is here of what God is Being than I'm seeing?”

Isn't that the two-step? Isn't that reaching beyond whatever your current definition is?

It isn't like you're saying, “Hm-m...what-is-the-truth-here-in-this-glass-mug? What-is-the-awesome-truth-of-it?” You might, in that approach, frighten yourself off because you are envisioning [chuckles] an excessive degree of spirituality or divinity . . . because you're making it such a profound moment.

And it can simply be a desire, a simple desire: “What is the more of what God is Being here, than what I’m seeing?”

Now understand, that when you say that, you’re opening yourself up to a shift from you as the definer of things, as a body having a mind, a brain and sensory organs capable sensing the glass. You’re stepping beyond that and you’re moving into the arena of your mind, you might say. You’re not trying to force your eyes to see something, you’re not staring at the cup, at the mug, at the glass, at the water with intensity. You have the glass, you see the water, you see the light reflecting off of it, but your attention is moved to your **awareness**, and you’re feeling for being sensitive to a shift of perception that may go on in your mind. And there you are . . . shifting back from body identification to mind identification.

Now this is very practically helpful. Because you have here a practice—and I know everyone loves practices—and practices can become habits which aren’t helpful, but you have a practice here and you can use it with anything that your eyes fall upon at any moment in the day as many times a day as you feel like it. And at the bottom line, it’s an expression of curiosity, which is a pleasure to engage in.

And you look at whatever you’re seeing and ask, “What is the more of what God is Being right there than what I’m seeing?” And then just be quiet and attentive—present with that thing.

And as I’ve said before, absolutely every aspect of Creation is conscious. Every aspect of Creation has the capacity to communicate its Meaning—the Father’s Meaning—the Meaning the Father has embodied, by means of the Idea which is experienceable, that you’re looking at. It is eager . . . it is eager to have you once again not be blocked from the conscious experience of its Meaning, as was the way you experienced it before you got your divorce—an experience you lost in that moment of commitment to an illusion with a Brother or a Sister.

And so, whenever you ask this question throughout the day or night, you ask, “What is the more of what God is Being right here, than what I’m seeing?” Whatever that thing is, it’s rejoicing, because it knows you’re bringing your attention to it in a way that you haven’t for a very long time. Because always, for a very long time, you have overlaid its Meaning with your meaning—with the definition you and a Brother have made up and applied to It. And you have related to the picture you have projected on something Real and the Reality of that thing has not been able to register Itself with you by extending Itself to you because that’s Its function—the function that was placed in It by the Father—that was placed in every aspect of Creation by the Father.

Creation is living. Creation is alive. Creation is conscious. Creation is Mind. It is therefore, something to be profoundly experienced because it is so full of Meaning.

Now, we will be talking about this more in the next few weeks: Talking about how body identification gets in the way of your experiencing the Reality of your Being—which is that you are Mind in which all forms are being experienced. You are the infiniteness in which all of Creation Be's—I was going to say resides—but all of Creation Lives dynamically, vitally, in that infinite Mind that constitutes your Being and is the presence of God.

Now, going into the [Book](#):

***Salvation lies in the simple fact that illusions are not fearful
because they are not TRUE.²***

What are illusions? Illusions are definitions of things that you and other holy Sons and Daughters of God have defined arbitrarily and creatively in false ways and then have committed to agree to those meanings and definitions. Those are illusions. They are definitions applied to things that are Real and are present because God **is** present and presenting Himself.

Now, . . .

***Salvation lies in the simple fact that illusions are not fearful
because they are not TRUE. They but seem to be fearful to the
extent to which you fail to recognize them for what they are, and
you WILL fail to do this to the extent to which you WANT them to
be true.***

***[Repeats] They [but] seem to be fearful to the extent to which
you fail to recognize them for what they are, . .***

. . . you're failing to recognize that they are fabrications of your imagination and that they have nothing to do with what God is Being right there. That's why they seem fearful. They seem fearful because you have applied definitions to them that are inconsistent with what they Are, and therefore, I will say, their behavior, following the original impulse of the Mind which has formed them and is Being them, has not conformed to the definitions you've applied to them. And you have found yourself being injured in your relationship with them or proven foolish by them. And so they seem fearful, you need to always be on-guard to cover yourself when they don't quite behave according to the meanings and definitions of the mutual agreements of the orphans who have created them.

And . . .

... you fail to recognize them for what they are, . .

... to the extent to which you WANT them to be true.

To the extent that you want the illusions to be true, you will block the experience of what they truly are. And boy, you want your definitions of them to be true. Because to the degree that your definitions can be validated, you **believe** that you can end up validating yourself. And so from an ego oriented standpoint—which is the only one you have as an orphan—you **need** your illusions to be dependable, to be faultless if possible, so that your integrity as an orphan can be absolutely defined . . . it's very important for these illusions, the false definitions that you have created to be true.

And to the same extent you are DENYING truth, . .

. . . in other words, you are denying what that thing **actually** is as God is Being It as an Idea in this very moment. You're denying That.

And to the same extent you are DENYING truth, and so are making yourself unable to make the simple choice between truth and illusion; . .

. . . if there is no difference between truth and illusion, there's no awareness of choice, there's no awareness of option. And if you've created a meaning for something and in the creation of the meaning, you've even written a manual that explains how it works and what its purpose is, and you've written it very specifically and very intelligently and very logically so that no one can possibly misunderstand the perfectness of this creation of yours, it is going to be imperative that this illusion be real—that it truly is what you say it is, else you are discredited. That's what it boils down to.

And to the same extent you are DENYING truth, and so are making yourself unable to make the simple choice between truth and illusion; God and fantasy.

You see? The solution to all problems, or as it says here:

Salvation lies in . . .

. . . your capacity to distinguish between truth and illusion, so that you may make the choice for truth. It seems to be much more complicated than that. It seems as though you have to in your daily life, manipulate circumstances and people and mindsets, because they're all interlocked together in such complex ways that there can't possibly be a simple answer providing a solution to all of the problems locked in by the complexities. And yet, the

complexities you have designed and developed so that you might have a creation that will give you great credit when it is proved to be incredible.

Oh-h, . .

Remember this, . .

. . . that the answer to all problems lies in the simple choice between truth and illusion.

Remember this, and you will have no difficulty in perceiving the decision as just what it IS, and nothing more.

. . . as a simple choice between truth and illusion, as a simple choice between being in a body, being a mind trapped even in a body, or being Mind in which all experience of form is going on, because all forms are Ideas which are perfectly tangible to the Mind that formed them. That's the simplicity of it.

The simplicity of it also, is your hesitation and your silencing of your human will and your withdrawal of your commitment to the meanings you have applied to everything and confined yourselves to, and reaching beyond them and saying, "Father, what is the truth here? What is Your perspective about this glass, and the water in it, and the light reflecting off of it? What is the more of what You're being there than what I'm seeing?" That's the way you make the choice, the simple choice between the only two choices there are: Truth and illusion. And the fact that of the two choices, one is Real and one is itself illusion, makes it even less complicated, makes it even simpler.

The core of the separation delusion . . .

. . . you know, what we've called the human experience, the orphan experience.

The core of the separation delusion lies simply in the FANTASY of destruction of love's meaning.

Now, of course, we've discussed the fact that the meaning of Love can't be taught. But you can understand that Love involves extension, Love involves giving. Here's a big clue: Your function as the Son or Daughter of God is to acknowledge what God is being, to join with Him in recognition of His Handiwork of what It truly is, what Its actual meaning is. Your function is to give acknowledgement. Your function is not to get anything. God's function is not to get anything. Getting is foreign to the divine equation of Being. It's part of the illusion.

The core of the separation delusion lies simply in the FANTASY of destruction of love's meaning. And unless love's meaning is RESTORED to you, you cannot know yourself who SHARE its meaning.

You see? Because sharing is not part of the equation of the orphan mentality, even though in your divinity you share It's meaning—that's your function.

Separation. . .

"I'd rather do it my way, Father. I'd rather see it my way. I want a divorce. I'm getting a divorce. I have divorced you. Mary and I are joined now. We're taking charge of things." [chuckling] Oh-h-h . . .

Separation is only the decision NOT to know yourself.

It's the decision to forget that you're the Son or Daughter of God and that you have an inheritance and a Birthright and that you're incapable of experiencing sin, disease and death. It's your Birthright to be ***free*** of them . . . transformed by what? Fixing up your body? No, transformed by the renewing of your mind, because it's all Mind. You see? The very statement, "***transformed by the renewing of your mind,***" states the fact that all is Mind and that is where one must be from as one embraces the world and universe.

Separation is only the decision NOT to know yourself. Its whole thought system is a carefully contrived learning experience, designed . . .

. . . what? . . .

. . . to lead AWAY from truth and into fantasy. Yet for every learning that would hurt you, God offers you correction and complete escape from ALL its consequences.

Now, again, what is this escape from? It's escape from all of the **effects** of special relationships—relationships entered into in which any reference to a prior connection with your Father is never spoken of, where no connection of any sort with God is allowed the slightest entrance into the orphan mindset.

Yet for every learning that would hurt you, God offers you correction and complete escape from ALL its consequences. The decision whether or not to listen to this course and follow it is but the choice between truth and illusion.

Now, you could read this as though it were referring to this course, ***A Course In Miracles***, but it is actually referring to a course of procedure, a course of

action, where you're making a decision, you're making a choice between truth and illusion.

The decision whether or not to listen to this course and follow it is but the choice between truth and illusion. For here is truth, SEPARATED from illusion, and not confused with it at all.

And I would say, and ***not confused with it at all***, any more.

I promise you that if you will engage in this practice of asking, "What is the more of what God is Being right there in that thing, than what I'm experiencing . . . than what I'm seeing? What is the more of what it is as an Idea in the Mind of God?" . . . you are making a choice for truth and you are abandoning commitment to tininess, your limits, your experience of suffering, sin, disease and death.

As you begin to get glimpses of the Meaning the Father is embodying, that goes beyond your present sense of a thing, your present definition of a thing, the clarity you experience constitutes itself, separation from the illusion, an invalidation of the illusion, something which makes the illusion not in the least bit interesting any more and gives you greater impetus to ask with further interest about everything, "What is the more of this? What is the more of what God is being here, than what I'm seeing?"

How simple does this choice become when it is perceived as only what it is.

You see? It's just a choice between seeing what's Real, what's true and what isn't. It's not the complex choice of, "How am I going to get her to change her mind? She has her mind set. She grew up in a culture in which, if this wasn't allowed, now she's living in a culture where it is allowed. It is going to be very difficult . . ." You see? Blah, blah, blah. And you argue yourself into a complexity that I promise you is an illusion—an illusion that you deserve to be free of, an illusion which we are uncovering the path out of.

How simple does this choice become when it is perceived as only what it is. For ONLY fantasies made confusion in choosing possible, and they are totally unreal. This year is thus the time to make the easiest decision that ever confronted you, and also the ONLY one.

You know, so you're confronted with a woman who grew up in a culture that disallows for things that are allowed in this culture, and which her not taking hold of and embracing is causing her difficulty in this new culture. And you say, "This is very difficult. This is going to be impossible." Well, stop saying that! And instead say, "What is the more of what God is being right here than

what I'm presently seeing?" You see? Abandon this little brain inside a body that you think is your abode, your dwelling and your identity, abandon that and ask beyond it. And then listen from beyond it.

Listen for the answer in the Mind that you Are that in which all of Creation is being experienced by you right now because you are infinite and you are the Mind in which the body is being experienced, rather than the body in which the Mind resides. Very important. But very simple, a very simple easy practice of curiosity.

You will cross the bridge into reality simply because you will recognize that God is on the other side and nothing AT ALL is here. It is impossible NOT to make the natural decision as this is realized.

Now there's a lot to contemplate here. Simple though. Not so simple that it does not deserve your consistent disciplined practice of it frequently, because you are so committed to making and maintaining your definitions in order to prove your integrity and actual independent presence. You see?

So, we will talk more about this. It's wonderful. Bring it into play all week this week. And I look forward to being with your next week.

¹ Bible: John 1:1

A Course In Miracles (reference pages)

Chapter 16 – Section – SPECIALNESS AND GUILT

² Sparkly Book – p393, 1st Full Par. / JCIM – p165, 2nd Full Par. / CIMS – p. 330, Par. 56

Chapter 16 – Section – THE CHOICE FOR COMPLETION

First Edition – p. 320, 2nd Full Par. / Second Edition – p. 344, Par. 14

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 4th 2010

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

We're really at an important juncture in the teaching in ***A Course In Miracles***, because you're beginning to grasp (because I'm sharing it with you) the fact that special relationships aren't between persons. That special relationships lie between the multi-leveled complex structures of definitions that have been concocted by those who are not in touch with who they Are or their Source and, as a result, are being governed by the chaos that comes from operating out of ignorance.

Why is this important?

It's important because if you're going to work on special relationships, you don't want to miss the point by working on ***each other***. You see?

"Oh-h, let's work on our special relationship. Oh-h, let's develop a holy relationship. And we can point out to each other where the flaws are in our special relationship . . . we don't want to have a special relationship."

And you see, it seems like because there's dialogue going on and there's involvement going on between you and whoever it is you're going to work with to get rid of your special relationships, that you're doing something, when you're simply bumbling around still within the special relationship and absolutely nothing is happening to free you from it.

The reason is, you're working on the wrong thing. You see?

Many individuals have spent a number of years working on their special relationship and translating it into a holy relationship and all the time they're

doing it with each other. I mean by that, that they are finessing each other, they are manipulating each other according to their best current concepts of what constitutes a holy relationship. But you see, the best current concepts of a holy relationship are still definitions or meanings that have been concocted by those who are not in touch with their Source and who are unaware of who and what they truly Are. You see?

It's time for the delay caused by working on the wrong things to be abandoned. And the way they are abandoned is by engaging in what works.

And so if you want to work on special relationships, stop letting your partner—stop letting the other or others that you are in relationships with—stop letting them be the focus of your attention. You see?

What will get you out of the effects of special relationships is to abandon what causes them. And what causes them are ***definitions and meanings*** that you have given to everything that stand opaquely in the way of your discerning what is really there covered over by the definition and meaning you've applied to it.

It's an inside job because the special relationships are a head-trip.

Now you have negative affects in your relationships with others as a result of behaving on the basis of ignorance rather than a Real connection with each other. And so it does seem as though you or the other one are causing the problems. And that's why you need to work on each other. It's very misleading.

So, if you want to work on abandoning the special relationships—I'm going to say, the uncomfortable, impractical unfulfilling relationships—you're having with others, you've got to back off from them and go within.

Now don't go within and start examining things and analyzing them, because this will still be a private process. It will not be a process in which union is occurring, or reunion is occurring. It is not the result of the two-step, where you abandon your isolation and you say, "Father what is the truth here?" or "Holy Spirit, what is the truth here? That which is nothing more than my right Mind, what is the truth here?" You see? That's when you break the isolation. That's when you abandon the arena in which all of the definitions were developed and in which agreements with others to abide by them occurred.

In that abandonment of your privacy, your separation, not from your Brothers and Sisters, but from your Source—from your Father—in that abandonment you experience the holy instant. And you're in a position where you

experience the influx of the Father's Perspective, which is your true perspective.

From ***that new connected unified vantage point***, you will relate to your Brothers and Sisters in a way that is free of the special relationship. You will relate to your Brothers and Sisters in the context of the holy relationship. But it won't be a holy relationship that is fulfilling concepts or definitions you think define a holy relationship.

The holy relationship will be the result of your Knowing the truth right in your inter-actions with your Brothers and Sisters, and in fact, with all Creation which you are in relationship with.

Now, do you realize that since this is the case, there is nothing . . . there is literally nothing that stands in the way of your Waking up. You don't have to wait for your Brother or Sister to do anything. They don't have to change. You can at any moment say, "Father, speak to me . . . Holy Spirit speak to me . . . any one of the Awakened Brothers, speak to me" and you can make the connection. You can experience the union as a living conscious experience. You see?

And your Brother won't have had to change. And you won't have had to try to change your Brother. All you will have needed to do is go within and abandon your aloneness. ***That*** brings you into the conscious experience of God's laws prevailing, of God's Perspective being the uninterrupted conscious experience ***you*** are having.

And it's like pushing the first domino in a long line of dominoes . . . and you didn't even touch a domino. You just stopped doing what held the dominoes up. You were willing to abandon your best judgments, your pet peeves, your greatest habitual fears, your personal private unique style of playing "***poor me***" because all orphans play "poor me."

If you're not Awake, you're playing "poor me"—one way or another. If you weren't playing "poor me," you would Wake up and find yourself experiencing the fullness of Being empowered, you might say, to exist without fear ever again . . . you see? . . . without ever feeling poor, without ever having to manipulate others by playing "poor me."

So this holy instant that we've been talking about which is the means of abandoning the special relationships, is the ***bottom line*** important topic, subject, practice—whatever you want to call it—that the ***Course*** teaches.

Let's go into the Book and I am going to back up one sentence from what I announced:

You see the world you VALUE.¹

You value playing, “poor me.” You see the world through the eyes of a “poor me.” And you play all the games that a poor orphan plays. And you play those games with gusto! And you hold others to playing those games with gusto. And you require everyone that you have special agreements with to abide by them and not violate them. And you’re constantly busy manipulating others or being afraid of them.

That’s the miserable state of existence of an orphan . . . of a “poor me” . . . of one who has forgotten who he is . . . doesn’t realize he’s part of a family, a divine family which has absolute cohesiveness—every part with every other part. All of the details, all of the miniscule awesome aspects of Creation, they constitute a family that every one of you are inseparable from.

You see the world you VALUE.

Now, do you value the truth? As we discussed last week, are you willing to abandon everything else and go for the truth because the truth means more to you than anything else? Well, not so far.

But it’s time for that shift to occur. It’s time for commitment to that to occur. It’s time for you to decide that it’s more meaningful to inquire as to what the truth is and bring your full attention to the answer to it that will be forthcoming because you are desiring it and the Father withholds nothing of what He is from His Creation.

You need to simply become willing to do that instead of ***anything else***. It’s a simple thing. But you’re addicted to thinking fearful thoughts. You’re addicted to that which produces anxiety. You’re addicted to that which gives an emotional high while you’re unconscious. You see?

On this side of the bridge, you see the world of separate bodies, seeking to join each other in separate unions, . .

. . . in other words, “poor little separated me wants to join with poor little separated you, and us two poor little separated entities can join together in a bond that makes us one.” You see? Sounds good, but not the way I said it. But the way you perceive it and the way you approach it sounds good . . . and the promise you have imagined is there, makes it seem worthwhile going for. But . . .

On this side of the bridge, you see the world of separate bodies, seeking to join each other in separate unions, and to become one by losing . . .

. . . losing how? Losing by still not remembering who you Are and still not joining with your Source that would uncover to you your already existing wholeness and divinity that doesn't need to be arrived at through any process engaged in by "two little poor orphans."

When TWO individuals seek to become one, they are trying to DECREASE their magnitude.

How? You decrease your magnitude by magnifying your tininess: "Poor little me joining with poor little you . . . you know . . . us two poor little things are gonna make something of ourselves out of tininess . . ." But with great hope and great faith and great trust and great willingness that really amounts to willfulness to accomplish what can't be accomplished.

So, putting all that effort into making incompleteness more complete by joining it with more incompleteness is insane and useless.

When TWO individuals seek to become one, they are trying to DECREASE their magnitude. Each would deny his power, . .

. . . you see . . . the power of the Presence of God that constitutes them.

Each would deny his power, for the SEPARATE union excludes the universe.

"Poor little me over here and the big universe over there . . . poor little me over here gonna join poor little you over there . . ." You see? ". . . and we'll stand up to the whole world if we have to!" You see? No unity. It excludes the universe.

Far more is left outside than would be taken in. For God is left without, . .

. . . outside. You know? "Father, I'd rather do it my way. Father, I'd rather define things myself." So . . .

. . . God is left without and NOTHING taken in, . . .

. . . at least not yet. Littleness, trying to join with littleness and make littleness a better experience. No interest in or attempt to abandon littleness.

If ONE such union were made . . .

. . . here's the key words . . .

. . . in perfect faith, the universe WOULD enter into it. Yet the special relationship which the ego seeks does not include even one whole individual.

You see? That's why you can't work on each other. That's why the special relationship isn't between individuals. You see?

But when you hesitate and do the two-step and enter into the holy instant and desire to know the truth and it's revealed to you, your wholeness is revealed to you, the Presence of God is experienced in you as You. And you're not at all confused. You don't suddenly think, "Oh, little me is God!" No. It's like, "Oh, God is all there is of me . . . the awesomeness and allness of God, wow! . . . constitutes the wholeness of me. Man, I'm happy to defer to the awareness that God is all that is here Being all that is here . . . where I used to say, "It was just poor little me joining with poor little you . . ." You see?

Yet the special relationship which the ego seeks does not include even one whole individual. For the ego wants but PART of him, and sees ONLY this part and nothing else.

You see? What's the part of him that the ego wants to see? It's the part that has nothing to do with God. It's the part that seems to be an independent agent, fully empowered to become something on his or her own in his or her own right. You see? That's the part.

"Oh, don't talk to me about my being connected to God, don't talk about yourself being connected with God . . . don't give me any of that holy shit! That doesn't fit, that's not practical . . . that isn't going to help me become a success in the world."

You see?

. . . God is left without and NOTHING taken in, . . .

[For] the ego wants but PART of him, and sees ONLY this part and nothing else.

Now, we've just talked about what it's like on this side of the bridge. And you could say, that the bridge is your decision to get a divorce from the Father, or your decision to attempt to exist in your own right all by yourself. You see, that's what's being abandoned here.

Across the bridge, it is so different! For a time the body is still seen, but not exclusively, as it is seen here.

Meaning, as you see it now when you experience no union—no actual union with God—on any kind of an ongoing basis. You may have had momentary glimpses that remain with you that do not ever leave you feeling actually totally isolated as you had thought you were before the experience. And the experience will never leave you feeling unconscious of your divinity, or of the fact that God's Love embraces you unconditionally.

For a time the body is still seen, but not exclusively, . .

. . . meaning, not absolutely separated off from everything else, being unlike everything else, being itself in its own right. You see?

For a time the body is still seen, but not exclusively, as it is seen here.

When you have the experience, the insight, the revelation of the Presence of God right where you are, or right where any object is in your experience, as I said last week, God appears. It's clear to you that what's there is God in all the fullness of the Meaning that embodies and expresses God fully. And what you thought it was escapes your mind, the definitions you had given it that were so limited and which were as fearsome as the fear with which you looked at it disappears because you're having a new experience of it. You are not having an experience of it disappearing, of it vanishing, but the small minded way in which you had been experiencing it does vanish—subsumed by and fully infinitely expressive of all the wholeness and fullness of God, no matter how small it seems to be. It's whole and it's also inseparable from you. It's part of you and you are part of it because Creation is One even though it is infinite in expression.

So:

For a time the body is still seen, . .

. . . for a time you can still see what you had been defining it as. For awhile it still has an afterimage, you might say, of the overlay that you had applied to it—or that you had applied to something else. The overlay you had applied to it and perhaps the way you had felt about it will still linger as it fades. But what you're looking at with the new experience is what you had been looking at but now seen not through a glass darkly, with the scales having fallen from your eyes.

For a time the body is still seen, but not exclusively, as it is seen here.

. . . or now.

For the little spark which holds the great rays within it is ALSO visible, and this spark cannot be limited long to littleness.

The experience of God there cannot long remain without completely devaluing the definitions you had been using and applying to it. You see?

Once you have crossed the bridge, . .

. . . once you've engaged in the holy instant, once you've said, "Father, what is the truth here? . . "

. . . the value of the body . . .

. . . the definitions and meanings you had applied to it . . .

. . . is so diminished in your sight, that you will see no need at all to . . .

. . . what? . .

. . . to magnify it.

. . . to make something out of it . . .to make it better, bigger, greater, more effective, stronger, a better agent for manipulation and control. You will see no need to magnify it. It simply isn't there for that reason, or those reasons, even though you had used it for those reasons.

For you will realize that the only value which the body has . . .

. . . as a separate thing, as an isolated thing amongst other isolated things, which it never has been . . .

. . . you will realize that the only value which the body has is to enable you to bring your brothers to the bridge WITH you, and to be released TOGETHER there.

Okay, what does that mean? It means that the only value the body can have . . . no, the only value the **definitions** of the body can have—the definitions you've made up and everyone else has made up about it—is to provide a point of connection with another at the moment when you are experiencing the holy instant, so that in that experience and the spontaneous expression of truth that you are experiencing can be communicated, so that the very thing that I'm doing right now can occur.

And the fact that there are not individuals or persons engaged in special relationships can register. And you can see that the special relationships are,

as I am saying, nothing more than complex arrangements of meanings and definitions that you've made up and agreed to abide by.

That can be popped like a bubble!

And the two of you can enjoy the result of having done what works . . . abandoning the inner intent to believe in and operate according to made up definitions and meanings in favor of going into the Living moment of union with the Father, in which in that moment you are experiencing, I'm going to say, the current Perspective of the Father, the current awareness of the current divinity of all of Creation. You see? But you must be willing to get out of linear processes and let yourself into the Movement of Being in its spontaneity. You must be willing to abandon control so you can participate in the Movement of Creation in which everything that happens is a surprise.

The bridge itself . . .

. . . here's the key.

The bridge itself is nothing more than a transition in your perspective of reality.

[repeats] . . . a transition in your perspective . . .

. . . you already are the Sons and Daughters of God. You already are the incredible Presence of God. You already are divine. You already are incapable of sin, disease and death and everything that seems to accompany them.

And what you divinely Are is present at each moment as long as time seems to be in play, at each moment to be perceived as instantaneous healing, instantaneous transformation of everything you're in relationship with, whether it's what you call the body or a table or a glass or a nose or a tree. And suddenly God will appear and you'll understand what a tree Is, and you will understand what your Brother Is. And you will ***feel*** the true meaning of God right there in those things that you had poorly defined as the effect of Godlessness—the effect of the absence of God.

The bridge itself is nothing more than a transition in your perspective of reality. On this side, everything you see is grossly distorted and completely out of perspective.

You don't think it is because you think it's normal to be born, to grow up, to have problems, to experience diseases and hopefully survive them and ultimately to begin to get old and die. You don't think that's completely out of perspective because you think that's the way it is. And I'm telling you it's not. That's not the way it is. There is an alternative. There is an absolute truth

that is the nonexistence of this "out of perspective vision" you're all suffering from. And you need to stop blindly, ignorantly accepting the status-quo. That's what the holy instant is for. It's your means of stepping out of ignorance, truly . . . really changing, experiencing transformation. It's that simple.

What is little and insignificant is magnified, . .

. . . on this side of the bridge . . .

. . . and what is strong and powerful cut down to littleness.

What can you expect when you've abandoned the infinite of your Being by saying, "Father, I want a divorce . . . I am going to become an orphan?"

Now:

In the transition . . .

. . . as you do the two-step, as you make the connection, as you experience union and your vision is transformed and what is of value to you begins to change . . .

. . . there is a period of confusion, in which a sense of actual disorientation seems to occur.

It's important to understand because otherwise you're likely to think that something is going wrong and you will stop saying, "Father, what is the truth here?"

But fear it not, for it means nothing more than that you have been willing to let go your hold on the distorted frame of reference which seemed to hold your world together.

The only reason you hold on to your mutually agreed upon definitions is because they were developed for the purpose of freeing yourself from chance, freeing yourself from being the victim of unwanted change. You see?

And so it . . .

. . . seemed to hold your world together.

And as you stop doing these things that give you control by saying, "Father, aside from my being in control, aside from everything I've been doing, aside from everything I've believed, what is the truth here? Not just intellectually, 'What is the truth here?' . . but as an experience, 'What is the truth here?'"

And as you abandon your control willingly and let something else in, you do feel some disorientation and insecurity.

But the question is: Do you value truth? Do you value Reality more than everything you've been experiencing? If you do you will persist. ***If you do you will persist.***

This frame of reference . . .

. . . the one that seemed to hold your world together . . .

. . . is built around the special relationship. WITHOUT this illusion, there can BE no meaning you would still seek here.

Now:

Fear not that you will be abruptly lifted up and hurled into reality. Time is kind, and if you use it FOR reality, it will keep gentle pace with you in your transition. The urgency is only in dislodging your minds from their fixed position here. This will not leave you homeless, and without a frame of reference.

It won't!

The period of disorientation, which precedes the actual transition, is far shorter than the time it took to fix your minds so firmly on illusions. Delay will hurt you now more than before, only because you realize it IS delay, and that escape from pain is really possible.

You know, as this transition occurs it will seem to you as though the leash is getting shorter, the time between your doing something that doesn't work and the [snaps fingers] effects of it not working will seem to be quicker, shorter. You will not seem to be able to do what is impractical for a long period of time before you're brought up short.

And so, in some ways it seems unfair. And others are still being able to do stupid things and you are not. But that's because [chuckling] you're realizing at some level that the truth is available to you and that you're experiencing it and that it's more available to you than ever before because you're not resisting it as much, and therefore, it's pouring in on you.

What you truly want is actually happening.

You know what? Hang in there. Persist . . . because it's the way it works. It's the way Waking up feels and seems to be.

Now this coming week, I want you to read over what we've talked about tonight. It's not discouraging. And you need to be reminded of the simplicity of this.

You will have feelings of disorientation that don't feel simple. But when you let go of what you thought gave you balance and you let yourself lean into that which is your balance, there is going to be some fear—what you would call a lack of equilibrium. It's natural. And it's good. It's good for you to be losing the faith you have in that which never really gave you balance, as you lean into that which **is** your balance because of Who and What you Are.

If these things seem to be hard to look at or not particularly inspiring or as though they are in some way hard work, don't shy away from it, because you deserve to be freed from what hasn't been fulfilling you.

I love you all and I look forward to being with you next week.

The fact is that we are at a point in the teaching where giant strides can occur, where great release from false bondage can be escaped from . . . can be experienced. Let there be anticipation. Let there be expectancy. And let there be a willingness to rejoice!

A Course In Miracles (reference pages)

Chapter 16 – Section – THE BRIDGE TO THE REAL WORLD

¹ *Sparkly Book*—p.394, Last Par. / *JCIM*— p.165, 8th Full Par. / *CIMS* – p. 332, Par. 62
First Edition – p. 321, Last Par., 2nd Sen. / *Second Edition* – p. 345, Par. 5, 2nd Sen.

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A Course in Miracles Study Group with Raj, December 4th 2010
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 18th 2010

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

We're not going to go into the Book tonight. And in fact, our get together will be relatively brief. But there's something I want to illuminate for everyone.

There was a sign I observed today that said: "The first gift of Christmas was a Savior." Indeed, it is appropriate, it's on the mark to recognize that I was and am, a Gift. But it's not enough to know that. You must also know that you . . . and you . . . and you . . . and you . . . and you . . . and all of you are a Gift.

And what was it about me that made me a Gift? It was the fact that I did the two-step. It was the fact that I practiced the holy instant. It was the fact that I constantly said, "Father, what is the truth here?" And that is what I gave expression to.

When I did that, God's laws prevailed—the dead were raised, the sick were healed, the lame walked, the withered were made whole.

But more than that, I did not join with everyone in their ignorance of who they were. I did not join with them in the belief that they were just an organism—a product of a physical interaction of a sperm and an egg, a fluke a nature. I did not join with them in that. I did not join in mutual agreement with their definitions. And I gave Voice to contrary perspectives. Not just contrary, not just different by design, but contrary and different because when I opened my mouth, I gave utterance to the Father's Perspective. I gave utterance to the

Father's Intent in that moment, in that place, relative to myself and relative to everyone else.

As a result, God's laws prevailed—transformation occurred.

Again, the most significant teaching, the most significant learning that occurred as the result of the Gift that I was and the Gift that I gave, was that much of mankind became significantly and deeply aware of the fact that they weren't orphans, that indeed, they were the offspring of a Father, not chance, not happenstance, not evolution, but a divine God—the Governor of all, the Creator of all—and that as the Sons and Daughters of God, as the offsprings of God, their Birthright was just like mine and their Birthright was far greater than their poor concepts allowed them to believe about themselves.

And as a result, they kept themselves bound to lack, limitation, sin, disease and death.

Now, here it is what is called Christmastime. And you have the opportunity to be the Gift. You have the opportunity to practice the holy instant. You have the opportunity to engage in the two-step. But you know, although the first Gift of Christmas may have been a Savior, a secondary or by-product type of gift that seems to be associated with Christmas now, is depression.

In fact, when Christmas is discussed intellectually as a time of year and as an event, almost always depression is brought up as associated with that event.

And so what happens? Because it's incorporated into the conversation about the event of Christmas, a teaching is occurring. And those who listen, say, "Wow, I wasn't aware of that . . . gee, ever since I was little I always had fun with Christmas, but maybe it's right . . ."

And so, through insinuation and beliefs being expressed, a mutual agreement is arrived at. And people thoughtlessly agree, "Why yes, you know, now that I stop and look at everyone, I see that not everyone is so happy," and you know that people are talking about the stress of Christmas and, "Oh, black Friday shopping," the horrible shopping day in which the best deals can be gotten, but which causes depression in the midst of engaging in the act of being thoughtful and giving. You see? And slowly, in one way or another you find yourself becoming depressed at Christmas all because of a false education arising out of ignorance that amounted to a teaching that formed a mutual agreement.

Well you know what? This year, this Christmas, be disagreeable. Disagree with that. Disagree with your willingness to indulge in depression. And don't allow the idea that, "the stresses of doing good" are bound to cause **you** to be

depressed and have a miserable holiday.” Disagree! Challenge it! Don’t embrace it! And engage immediately in the two-step.

You want to know something? Depression is never something initiated within you, by you. Depression is always the result of an invitation presented to you to agree to something. And what is it that you’re invited to agree with? Another’s declaration of his or her misery, another’s invitation to you to ***understand their problem***.

Well, I’ll tell you something . . . the invitation to understand a problem is the stickiest wicket you could ever involve yourself with. It will ***never*** constitute part of the correction of a problem.

Now, on the other hand, I really challenge each and every one of you this Christmas holiday, this Hanukkah holiday—this celebration time of year—I challenge every one of you not to employ the invitation of understanding your problem, to someone else. If you are going to engage with any one else relative to a problem, let it be for the sole purpose of wanting to get to the correction of the problem, to get to the answer of the problem.

If you are going to be talking about a problem, let it be entirely in the context of the dawning in you of the clarity that causes the problem to become a non-problem, a practice of the two-step that constitutes a joining with your Father, with your Source, in the act of which you demonstrate who you Are and what your Birthright is. And as a result of which, clarity dawns on you that moves you into the area where God’s laws prevail—into the arena where correction, transformation, healing occurs.

Do not waste one moment of the rest of this Season trying to get others to understand your problem. The saying is, “misery loves company.” That’s just another way of saying, “mutual agreements are the modus operandi of life.” You don’t want to be involved with others in a mutual agreement as to a problem and why it’s real, and why you must feel miserable, and why you can’t possibly take any steps to alter the situation because the misery of it immobilizes you. You see?

When you feel yourself just becoming depressed, don’t just accept it! Don’t just say, “Oh, I’m getting depressed, it’s the stress of the holidays.” No! If you find yourself becoming depressed, [snaps fingers] immediately realize someone is making an invitation—you are being invited to understand a problem and commiserate with that one about it, even though there’s been no outward communication whatsoever. If you realize that it’s an invitation and not an actuality, you won’t get sucked into it, and you will find that the initial stages of depression will simply dissolve—they will leave—because you haven’t

been fooled into the distraction of thinking that you're depressed because you're stressed. You see?

No. You're depressed because someone is inviting you to engage in an activity you don't want to engage in. You don't want to engage in the mutual agreement that a circumstance—a set of circumstances—are in actuality depressing and that you have no choice but to be depressed until the depression lifts. No!

So, I'm giving you a big heads-up, because you can spend the rest of these holidays not suffering from depression, when you realize that all that's happening is an invitation is extended that you cannot accept, that you can refuse to accept, that you can write on "return to sender," period, done.

Commiserating with another in a mutual agreement as to the reality of suffering does not constitute the two-step, and it does not constitute the practice of the holy instant. And it does not bring into play in you what was brought into play in me: Which was **not** to agree, but to **disagree** with the mutually agreed upon definitions, and from a connection with my Father, and you with a connection with your Father, share the truth. You see? It isn't just a matter of being disagreeable. You are disagreeing and replacing what you're disagreeing with, with the clarity of truth.

Put others in the position of practicing the holy instant.

Put others in the position of engaging in the two-step.

Don't just agree with them. Disagree and point them in the right direction, bring into play that which is healing, whether they follow through with it or not.

This is a time of gifting. You are the Gift that the Father gives constantly. Now you be that which makes a constant Gift of the Father. It's your function and it's the way you Wake up. It's the simplicity of the Christmas message. And this should be the last Christmas that any of you spends not knowing who you Are.

I love you all, and I look forward to being with you next time.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 1st 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet *and* Happy New Year.

Has a nice ring to it doesn't it . . . *Happy* New Year . . . Happy *New* Year . . . Happy New *Year*.

Everybody likes thresholds: The changeover of a Millennium, the changeover of a decade, the changeover of a year. And in almost all cases, each of you brings an expectation of newness to these things. And you also bring an expectation of the breaking of boundaries, the breaking of bondages—release from that which has held you. And you're even willing to consider that the breaking of those bonds can happen by extraordinary means.

What is a shame, *is* that you only do that when you come upon a change-line—what I'm calling a change-line—a point that you call a threshold. And you do not energize or activate that attitude *every* moment of conscious awareness.

Many of you make resolutions . . . you're going to turn over a new leaf.

Well, this is good. Because it calls into play an act on your part: "I am going to do something in a new way. I resolve to . . . blah...blah...blah...blah...blah."

You're not saying, "Wow! I can't wait for something new to happen to me" and sit there passively. You bring yourself into play. And this is good.

But I'm going to ask how many of you, on any New Year that you have experienced, how many of you have said, "I resolve to let the impossible

happen to me? I resolve to let that which I am confident cannot possibly happen to me, happen. I resolve not to bring any resistance to the impossible happening . . . like Waking up . . . like having a total radical healing . . . like youthing—in other words, having the experience of not just old age, but **aging** disappear.”

How about resolving to let go of a long-standing enemy? And not be bound any longer from your own growth by your commitment to being angry and enjoying the satisfaction of it?

It's a wonderful time. It's a wonderful attitude for all of you to be embracing at this moment. It's a wonderful attitude to never abandon.

Now, how . . . how do you effectively resolve to experience change? How do you effectively resolve to be made new?

By stepping out of the mindset you're currently using. By stepping out of the mutual agreements you have entered into with everyone else. Even the ones that say the words “Happy New Year” always have a pleasant connotation. That's a mutual definition. It's a mutual agreement. It's a tradition which simply means that it's a mutual agreement and a mutual definition of long standing . . . right?

Hey, how about “Happy New Instant? Happy New Instant, Happy New Now” now...now...now...now? How about bringing an expectation of newness constantly into play as part of your act of observing—as part of the activity of being conscious, of being alive?

And how about making commitment to letting your new Vision be supplied to you because you have said, “Father, what is the truth here? Holy Spirit, what is the truth here? That which is nothing more than my right Mind, not my deluded mind, but that which my right Mind knows is the truth?” You see?

Now, I'm going to take advantage of your belief system about New Year. And so I'm going to use this demarcation in time to provide an intent—I'm not going to call it a goal . . . an intent—an intent to embody the meaning of the statement, “Why in the hell should I wait another moment to Wake up? Why in Heaven's name should I not let Heaven in now?”

You know, for how long have you been studying ***A Course In Miracles?*** Is it just a pleasant past-time that is relatively helpful to you in your journey from birth to death? Is there nothing more to it than that? Is there not something about it that is supposed to cause Awakening and release from illusions and dreams?

Is it not about making a transition from ignorance to understanding, from confusion to clarity, from a distorted experience of Reality to the direct experience of the Kingdom of Heaven that you're having because you have allowed yourself to realize that you are indeed the Son or Daughter of God, absolutely divine and never were some poor piss-ant orphan, never were some result of a physical process that in fact, all that you had been calling physical processes were simply experiences of Reality being perceived unclearly. You see?

Everything that you're in the middle of, everything that you're experiencing is the ultimate, is the Kingdom of Heaven seen through a glass darkly, seen through confusion, seen through a reluctance on your part to let go and see what It truly Is. You see?

You have this safety valve, this gap of safety between how you experience things now and how you will experience things if you keep your resolution, if you allow something new to happen, if you allow yourself to be made new. You see? You resolve to change, you resolve to Wake up . . . "Oh, won't it be wonderful to Wake up in 2011 . . . before Christmas of 2011? Won't that be wonderful?"

But, you know, it might not happen. And so you don't have to worry about what it might involve. And after all, you have, you know, twelve months and twenty some days **before** you find out whether you met your expectation or not, whether the resolve was committed to and enacted. So you're safe. If you don't do it . . . nah-h, . . . no big deal. You see?

The simple fact is, as we've talked about . . . well before I say it, let me ask a question: "Why aren't you experiencing the ultimate? Why aren't you Awake? What is keeping you from seeing things as they truly Are? What is keeping you from seeing yourself as the Daughter of God and nothing else? What is keeping any of you from unfettered, unlimited good?"

It's the fact that you're fighting for the right to not have It.

Now it isn't that you're fighting for the right not to have your good, but what you're doing is fighting for the right to have your bad. You're fighting for the right to hold on to your limitation. You're saying, "This is impossible." Instead of saying, "I expect to see the impossible happen. I am curious to see the impossible happen. I am curious to see that which goes beyond my ability to comprehend, register with me in a manner I can comprehend."

But no, you say, "I can't have this and I can't have that. So-in-so's behavior is keeping me from it. So-in-so's behavior has been atrocious and it's really offended me. And I can't just let go of my offense—of my offendedness. If I

did that I would certainly not show that I had any respect for myself." You see?

Oh, the crazy arguments that everyone brings up to hold onto their limits and to not see the impossible happen that would render the justice you think you would get by holding on to your limitations, so utterly irrelevant, because the fulfillment that would replace it would be so utterly meaningful and so outside of the scope of the petty small-mindedness of the orphan mindset.

You're going to find me this year, pushing for actual change. Pushing you not to settle for flowery phrases and wonderful statements of ***A Course In Miracles***. I'm going to push for you to arrive at a point before the year is up where you're not even going to bother to pick up the ***Course*** again because its Meaning has registered with you and you have been transformed and you're now experiencing all of the Meaning embodied in that book and more.

I'm going to be pushing for you not to be satisfied with no particular change occurring but a capacity you have to somehow be half-way happy in spite of the lack of change. I'm going to push for you not to miss the point.

If Awakening is not supposed to occur then put down this book and go out and live life the best you can.

If Meaning . . . if change is supposed to occur, if transformation is the promise, then demand the transformation, demand to have the evidence and don't put it down until you do have the evidence—not evidence of your having a capacity to be in charge and make things happen, but evidence of perfection that before you lift a finger, before you think a thought, it is your Birthright to be experiencing.

You need to learn to demand to have the experience without yet having done anything to deserve it, without having earned it through some orphan act. And then when you don't have the experience yet, don't stop ***feeling into it***. Don't stop being attentive for it. Don't give up on expecting to see this evidence of the Father's Dictum, "Behold I make all things new."

"Happy New Year—Behold I make all things new. Happy instant! Happy New Now! Now...now...now."

If you're not experiencing ultimate good right now, it's because in one way or another, you're arguing against it. And you are winning the argument. And the solution is simple! Abandon the argument. Stop reinforcing it. Stop rehearsing it in words. Stop telling everybody about your problem. Stop talking about the impossibility of the situation and how unfair it is without ever bringing into the conversation one iota of curiosity about how the

problem might be solved and how it might be solved easily and quickly and how it might be solved, because at the bottom line, it just might be an illusion. It just might be the way you're perceiving things because of the bias you're applying to your line of vision.

See, it's nice to have the truth that's expressed in the *Course* to read and to contemplate because it does stimulate new perceptions. But when it moves you to a place where you expect what you've read to be true and to register with you in your life and it doesn't happen, you get discouraged and you give up.

You give arguments against it: "Well, I don't have what it takes. I know it's the truth. Man, the minute I picked up the book and started reading it, I knew it was the truth. There's just something in me that isn't quite getting it."

You see? And there's your argument against Happy New Now—Happy New Instant! Happy New Not ever having to wait again for my Good!" You see?

Because when you dare to believe what you're reading and you dare to go into the holy instant and you dare to abandon your privacy and you say, "Father, God or Holy Spirit, what is the truth here? What is your divine Perspective that I have been told it is my Birthright to be experiencing as mine because no other perspective was ever given to me?"

When you do that two-step and you don't hear the answer and the problem isn't resolved and in fact it seems to be getting worse, you tend to throw in the towel, you agree with all the arguments against hearing the Father's Answer—experiencing what it is your inherent Birthright to be experiencing because of what you divinely Are. And you make a big thing out of your discouragement. You blow up your discouragement bigger and bigger until it's billowing all over the place and proving to you how overwhelming it all is and how unreasonable it is under the circumstances for you to expect "Happy New Instant!" You see? "Happy New Now . . . Now . . . NOW." You see?

And here is where you must persist. Here is where you must go against the meanings that you as an orphan and all of the orphans in the orphanage have agreed upon together is a circumstance that there's no way out of, and that indeed, your sorrow and your frustration and your anger are absolutely justified and they are what should be magnified. You see? It's just a silly mutual agreement—it's nonsensical.

But, you know what? If you want to see the evidence of the Father's Will, if you want to see the evidence of everything as the Kingdom of Heaven instead of the evidence of a material world that you see, you're going to have to plough right into that *experience of failure*. "I'm practicing the holy instant, I'm

doing everything Raj said and it's not working. And it's not working and it never has worked. And I don't . . . you know, if I stop and think about it, I really don't know very many people, even those studying the **Course** or even those listening to Raj . . . I don't really know very many people who have ever had the experiences Raj is talking about.

Wow, and you heap argument upon argument against the holy instant. You heap argument upon argument against letting yourself into that void where you're no longer asserting your definitions and meanings and your so-called authority, and you're inviting God's authority in so that you can find yourself in that place where God's laws prevail and nothing else does, and you experience the enlightenment you need.

"Well, I know, you know a few people who have had maybe a little taste of what Raj has talked about, but nobody's Woken up yet . . . look at Paul, he hasn't Woken up yet" . . . argument upon argument upon argument.

Happy New Year! Happy New Year! Don't let those words be hollow words.

Well, here's another threshold for you, a bigger one than New Years: It's the Second Coming! Wow, . . . millions of people look forward to that. Well, in some ways, **A Course In Miracles** is a part of that. It's the clarity of the Christ entering into the human picture again. And I have to say again, that it hasn't happened so that you can have pleasant words to make life more pleasant between birth and death without ever altering that illusory experience that seems to begin with birth and seems to end with death and simply constitutes, for lack of better words, a period of confusion which none of you need to be suffering from and it's time for everyone to Wake up out of . . . that's why. And yet, you may have been studying the book for twenty-five years already.

Well, let me ask you this: If I appeared . . . if the Second Coming happened and I appeared on your globe, do you think that it would be so that all of you could take another two thousand years to absorb and assimilate and wonder about, and be amazed at everything I might say and everything I might do?

No! The point would be so that the dream, the illusion of mortality and the ignorance of your divinity might cease. When? Over a long drawn out period of time? No! [snaps fingers] Instantly! This isn't a tease [points to ACIM]. And it isn't just an accommodation to the human condition. And isn't it wonderful that God has given us these inspiring teachings.

So, here we are, New Years Day with change on everyone's mind, newness, the turning over a new leaf, the becoming new, the being made new to whatever extent any of you might allow, even though the majority of you will only allow just a little bit.

Hey, what about great abundance, regardless of the economy? Can't happen? Oh, okay. But you lie. And you believe your lie. You believe the mutually-agreed-upon-definitions. Why you can't possibly experience your holy Birthright until the "gray men" are dealt with, until the great financial families who are really governing things behind the scenes somehow die off or kill each other, or a great act of God wipes them out. We lie. That's not the truth. You see?

Holiness is not circumstantial . . . wholeness is not circumstantial. Put that under your belt this New Year Day.

Your wholeness is not circumstantial.

It doesn't depend on anything else or anyone else doing or not doing anything. But in order to experience it, you've got to abandon the orphanage activities and you've got to join in the holy instant and say, "Father, what is the truth here? What is the true perspective? I am willing to give up my confidences about what everything is and how everything works in favor of letting in Your Perspective which is the truth because it is the Perspective about Creation, which You are the Source of. And I am going to stop turning to any other apparent resource to gather the facts about life." You see? That's how you stop doing what constitutes an argument against being aware of the truth. You see, it isn't so much something that you need to do, it's something that ***you need to stop doing.*** That's where the simplicity of it is.

And so I'm going to keep pointing your nose in the direction of the simplicity and I'm going to keep saying, "Are you seeing the evidence?" And if you say no, you're not seeing the evidence, and if my asking you if you are and you're saying no that you aren't makes you feel incompetent and discouraged, well just remember that's a ploy of the ego, it's a ploy of the orphan, it's part of the mutually agreed upon appropriate behavior. You see?

Oh-h-h . . . but if you look at it simply and honestly, you'll see that it's just a ploy, it's a tactic to distract you from engaging in what will actually make a difference. It is a tactic that immobilizes you and makes you uninterested in looking for the evidence, looking for "Happy New Now"! You see?

And so, you could say that you find yourself in the attitude of somebody in the nineteen fifties, you know, halfway between the change lines . . . the "Happy New Millennium," . . . you see? . . . the time when real changes can occur and when you'll allow for the changes to register with you because you're not saying that the impossible can't happen. "Oh, but in the nineteen fifties, you know, they're sort of the doldrums, you know, sort of a place of ignorance, not

a whole lot of new ideas and blah...blah...blah, you know . . . well . . . yep . . . so . . ."

Don't let any part of your day be halfway between change lines. Don't let them be a place where it really is an important thing to be a dumb shit-head, to just lays around in immobility and lack of interest and play stupid.

Now, we're talking about getting out of special relationships. And special relationships are, if you'll remember, relationships you enter into with people or things when you don't know who you Are. In other words, when you, thinking you're an orphan, enter into a relationship with another or some thing absolutely confident that there's nothing more than a happenstance effect right there where you are . . . born to die and to struggle in between.

When that happens, that's called a special relationship. And you get out of special relationships, not by improving them, but by doing the one thing that will re-illuminate in your mind your awareness of what you divinely Are.

Now, continuing in the book, I'm going to back up to the beginning of the paragraph that I said we would be reading from. And it says:

Fear not that you will be abruptly lifted up and hurled into reality.¹

See? See, that's what I want to make clear with you. You come to this day, "Happy New Year" . . . but you're confident that you won't . . .

. . . be abruptly lifted up and hurled into reality.

Or abruptly hurled into whatever it is you've resolved to be. You're not afraid of that. You think that can't possibly happen. And so you're safe. But you have the right intent, correct?

Fear not that you will be abruptly lifted up and hurled into reality. Time is kind, . .

. . . New Year or not . . .

Time is kind and if you use if FOR reality, it will keep gentle pace with you in your transition.

Well, I'm saying, allow for it not to be a gentle pace. Allow for the possibility that you might possibly be able to be hurled into and abruptly lifted into Reality. You see? Because all that's happening is you're letting yourself be returned to your right Mind, you're letting the Holy Spirit register with you,

which is nothing more than your right Mind, your divine Mind, your inseparability from the Father.

So although you need . . .

Fear not that you will be abruptly lifted up and hurled into reality.

Realize that it can happen as quickly as you'll allow it. And why delay? That's what I'm saying. That's the thrust or the intent that I will be sharing this year and hopefully not for very much of it because you'll get it. You see?

The urgency is only in dislodging your minds from their fixed position here.

Meaning, here in your definitions, here in your ignorance of who you Are and the definitions you have developed about who you are as an ignorant one.

This will not leave you homeless, and without a frame of reference.

Waking up and becoming free from all of the little mean-spirited small-minded rules that you've bound yourself by won't cause you to be homeless. You know what? It won't constitute going insane. It's the return of sanity. And to any degree that any of you have ever let any of that in, you have experienced groundedness that was unbelievable. And yet the groundedness was of something infinite, something huge: You, you in a much larger experience of yourself a more infinite experience that didn't cause you to feel as though you were floating around but rather more firmly anchored in invulnerability.

So:

The period of disorientation, which precedes the actual transition, is far shorter than the time it took to fix your minds so firmly on illusions.

You see? Happy New Now! Happy New Instant! You see?

The period of disorientation, which precedes the actual transition, is far shorter . . .

. . . it can be shorter than anything you're expecting. You can let it be quick. You can let it be happy, ***now!***

Delay will hurt you now more than before, only because you realize it IS delay, . .

. . . well, does that mean that what I'm going to be pushing for this year is going to cause you to feel more hurt because I'm not going to be letting you forget that it's a delay for nothing and you'll be aware that you're delaying when you don't have to? I guess you could use it that way. But don't. I guess you could use it and your subsequent attempt to get into the holy instant and experience the transformation without experiencing it, you could use that as a means of justifying abandoning the task, because you don't want to be in that place where you're feeling totally incapable. But you're going to have to be willing to go there and stand there with the intent to be at odds with it, to not agree with it in order to move through it, in order to watch it simply give up its bluff and dissolve.

And so, you might feel during this coming year that I'm going to be pushing you into an uncomfortable place and asking you to do something that you don't feel at all like doing. But that's the way it works. And that's the way Waking up occurs. And that's the way the purpose of the ***Course*** is fulfilled. And that's the way the function of the Holy Spirit accomplishes its task of returning you to your right Mind.

Find hope and comfort, rather than despair, in this: You could no longer find even the ILLUSION of love in any special relationship here. For you are no longer wholly insane, and you would recognize the guilt of self-betrayal for what it IS.

You see? But then you say, "Okay, but I'm doing what Raj is saying and it's not working and I'm not getting anywhere and nothing is happening and everything is the way it always has been, therefore these words are about me in another time in another place and in another frame of mind."

You could no longer find even the ILLUSION of love in any special relationship here.

"Well, I seem to be and I don't seem to be able to change it, so you must be talking about when I'm Awake or something that doesn't relate to where I am right now." No, it talks about where you are right now and the fact that you must stand in that place of feeling incompetent, where it seems nothing you are doing to practice the holy instant is having any effect. And you must stand in the face of your discouragement and watch its bluff dissolve.

So it's not totally fun. But you know what? You're not ignorant of the process now. And I'm going to be behind you, in front of you, saying, "Come on . . . go on . . . this is the way."

Find hope and comfort, rather than despair, in this: You could no longer find even the ILLUSION of love in any special relationship here.

In any relationship that you're in without knowing who you Are divinely speaking.

For you are no longer wholly insane, and you would recognize the guilt of self-betrayal for what it IS.

It's like, maybe for the first time you know what the purpose of a New Year resolution is, and what a Real New Years resolution is: Practice the two-step, engage in the holy instant and stand there in the face of all that seems awful until it dissolves, because you are no longer wholly insane.

I've shared the truth with you.

Happy New Year! Happy New Now! Happy instant!

And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 16 – Section – THE BRIDGE TO THE REAL WORLD

¹ *Sparkly Book*—p.395, 2nd Full Par.9th line / *JCIM*— p.166, 2nd Full Par.5th line / *CIMS* – p. 332, Par.65, 8th line
First Edition – p. 322, 3rd Par. 9th Sen. / *Second Edition* – p. 346, Par. 8, 7th Sen.

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Raj ~ January 8st 2011 Meditation:

Well, we're at a really interesting point in the *Course*. It's a forward step that seems to have a backward step to it, or a blessing with a cursing accompanying it.

You're all familiar with the phrase, "*Ye shall know the truth and the truth shall make you free,*" but what if the truth is going to make you free of something you don't want to let go of? You see, in a way that's a two-edged sword: It feels good and it feels bad—it blesses you and curses you.

We've talked about special relationships at some length. What is the one thing you have the most special, special relationship with?

Your thoughts . . . *your thoughts* . . . *YOUR THOUGHTS!* The ones that make you the qualified, wonderful, credible, valuable person that you are, the thoughts you've had that no one else had, the thoughts that changed the world, perhaps.

But if you had those thoughts all by yourself, you had them in an arena where you were in a state of self-defense. Because when you separated yourself from your Source, you immediately felt fear and guilt. And you immediately began to live in the middle of Reality—the Kingdom of Heaven—as though it was Something that you had to protect yourself against. And you lived as though the one that you Are, was an orphan—somebody not with a Birthright—someone without a Birthright. You see? And so everything you did was done as a defense against your lack—a defense against your incapacity. You see?

And so your thoughts did not come from a place of connectedness with truth or Reality. And they came forth, not as an expression of Love, but as an assertion of self-protection.

There's no way to have a Meaningful idea—I'm going to use the word "idea"—when you don't know who you Are and you don't know where you Are. And your life is being lived on a false basis.

Now, no matter what comes up during the day, your first inner response to it should be, "Well I don't know what this means, but I'm going to immediately listen. Not listen for my best judgments, not listen for my most creative ideas, but I'm going to listen for what the Holy Spirit would reveal to me as the

simple divine truth about what is going on . . . or what the meaning of this, that or the other thing is."

You can count on it, . . . that if you think you know the answer, if you, off the top of your head [snaps fingers] think you know the answer, you're experiencing a special relationship with your thoughts. And you're not in the holy instant. And you therefore, are not in that place where God's laws prevail.

And so, no matter how wonderful the thought or idea or response is that you come up with, it's still going to be fundamentally an act of self-defense. That's not love. That's not caring. That's not communion with your fellowman. That's an adversarial external interplay with another.

Now this is very important to understand. If you think you know what the answer is, you don't.

But if you do the two-step, you go into the Silence. You stop assuming what the answer must be. You stop valuing what your best judgments are, based upon your fantastic experience. And you find yourself moving into a gentle peace—a quietness that isn't full of thinking, but is full of a presence of stability that it will seem is not yours even though it is.

In this place you will find yourself Knowing what needs to be known. And you will express it from that peace. You will not express it from an egotistical, thrilling, exciting self-expression.

When you abandon your special relationship with your thoughts, you bring yourself into the "not-knowing place" that we've talked about quite some time ago—a place to be valued within you. It's the quiet place of peace where the Altar is in the very center of you. And there, the Father's Will, the truth, the conscious experience of what is Real is had by you.

Very often what you experience there won't have anything to do with what you thought you needed to know and act upon when you were thinking for yourself, [snaps fingers] coming off the top of your head.

This is very important because you don't want to be going down side-trips that are fruitless, seeking to accomplish what doesn't need to be done but you thought needed to be done because of your devotion to your best thinking. That's not how you will Wake up, that's how you will delay Awakening.

Paul gave himself a very difficult time today. There were many things to do . . . many things to do right up to the minute the meeting tonight started.

There was no time for him to prepare by getting his mind in the right place, by getting control of things so that he wasn't interfered with.

You see, if he had had his way, he would've been able to take control of the day and have it be the way he knew (because it's a false knowing) "it needed to be" in order for him to be where he needed to be mentally to listen to me this evening. If he had been able to get control he would've changed the things that were getting in the way.

Well, he did. [chuckle] He spent a good part of the afternoon asking me how to change things, how to get others to change their expectations so that he might have a certain modicum of peace and quiet in which to ease into the evening.

But you see, I couldn't accommodate him because the answer, if he had really shut up and stopped his thinking and his devotion to his best thinking, he would have heard me say "You're trying to prepare for this evening and the only way to be prepared for the evening is to be totally unprepared. The only way to be prepared for the evening is for you to be in that place where you have no expectation upon yourself. It doesn't matter to you if anyone else has an expectation upon you. All you need to do is to know that in the peace of your Being, you will be utterly appropriate. In the peace of your Being where there's nothing to live up to, that which is meaningful will come forth."

Oh-h, but he wouldn't of had that this afternoon because that's not the way. If it had happened that way, he would have been able to take credit for something that no one should take credit for. He would've taken credit for an experience that wasn't representative of the truth.

It's a hard thing for all of you to grasp, that practicing the two-step, going into the holy instant, literally has nothing to do with being in control better than you have ever been in control before.

The only reason you ever thought you needed control was because you thought chaos was real and that your perceptions of what would correct it were themselves correct. And you attempted with strength and bravado to make things happen when that which would have corrected the chaos that you were experiencing would have been to go into the Silence—to relax, to give up trying to be in control . . . you see? . . . and do something that you couldn't possibly take any credit for: Listen for the truth, let the truth in so that it might infill you and, for lack of better words, give you a rudder, give you a direction, give you an expression to give, an intelligent one, a meaningful one, a harmonizing peace generating one. You see?

Not anyone really wants that because you value authority and control so much, because it is tied in with your sense of worth.

So, ***ye shall know the truth and the truth shall make you free*** and it will make you free of things you don't want to let go of.

You must know this so that you will engage in the work it takes to move past your insistence upon valuing the special relationship you have with your very excellent thoughts.

In the book:

Nothing you seek to strengthen in the special relationship is REALLY part of you.²

When you want to strengthen your ideas, when you want to strengthen your thoughts by acting them out and causing them to be a means of enforcing good in your world, you're trying to strengthen something that's not a part of you.

As I said, it's thinking that arises out of a misunderstanding of the nature of Being, which causes your thinking to be false and any actions that arise out of it to be detrimental.

Nothing you seek to strengthen in the special relationship is REALLY part of you. And you cannot keep part of the thought system which taught you it was real, and understand the Thought that REALLY knows what you are.

In other words, you're not going to be able to hold onto your dearly beloved best concepts that have so much to say about "wonderful you." You're not going to be able to hold on to them and still experience the . . .

. . .Thought that REALLY knows what you are.

That you are the holy Son of God, that you are here to bear witness of God by listening and reaching for—listening to and reaching for—God's Perspective. Because as His Son or Daughter, as His Offspring, His Perspective is what is embodied in you and that's the way you will discover what It is that's embodied in you. You will discover It by seeking It of your Father . . . of It's Source.

You HAVE allowed the Thought of your reality to enter your minds, and because you invited it, it WILL abide with you.

Now, . .

You HAVE allowed the Thought of your reality to enter your minds, . .

. . . you could say it was sort of a sneaky trick to get you to become inquisitive about a holy instant where you could, through its practice, connect with God. Because, you know . . . literally, if you're told ahead of time that you're going to have to sacrifice who you think you are, you're going to have to sacrifice the picture you have of yourself and the behaviors that you have adopted based upon the false picture you have of yourself, so that you might learn who you really Are, which is incredibly, fantastically different from who you think you are, you would've said, "No way, I'm not going to touch that holy instant!"

In a positive way, it is the reverse of taking a first puff on a cigarette or using a drug. Because you have the experience and you're hooked. You have the experience and it's one that you really will not put down.

The minute you experience the holy instant and you experience the Father directly, you have an influx of the Father's Perspective, it's Something you will never forget and it's Something you will never let go of again completely. You may try to ignore It, but you will not be able to let It go, and It will abide with you and It will grow within you. And whether you're attending to It or not, It will sooner or later cause you to become more and more dissatisfied with "the human condition," as you call it, as you see it, as you have generated it out of the fear and guilt. It came into play when you said, "Father, I'd rather see it my way. Father I'd rather say what things are."

So, it sets you on an irrevocable path of Awakening.

Again, it sets you on an irrevocable path of Awakening—a feeling one—one that is going to cause you to be less and less content with "the human condition," with the way things seem to be, with a life between birth and death filled with sin, sickness and ultimately death. Ways that you have dealt with others will seem less satisfying.

And if you haven't actively been nurturing the practice of the holy instant or the two-step, it's going to seem like the world is against you because everything is turning to sour grapes for no reason that you know of. And yet, the reason is, you had a taste of truth. You had a glimpse of the Father's Perspective. Revelation in some form occurred. Inspiration occurred. And it won't leave you alone.

Now, Paul got arrogant this afternoon and he felt like, "Well, if nobody is going to respect him, if life itself is not going to respect his need to be in that place where he needs to be to listen to me, then he's going to be depressed,

he's going to be unhappy . . ." and he caused himself to be very drowsy and felt like cancelling the meeting, [slight chuckle] like he was just too exhausted because of the demands of the week to follow through. [sigh] You see?

Now mind you, I've not talked with him about any of this before we began this evening. We did not discuss this to put him in a better frame of mind so that he could relay it to you second hand. He's learning this first-hand right now. But what does that mean? It means that at some point this afternoon, late this afternoon, he arrived at a point where the distress—the disturbance he was experiencing—was not tolerable.

And so he sat down finally and he did a meditation. He sat down and abandoned all of the thoughts that he so loved that made him feel so righteously indignant all afternoon and which, because he was practicing them, caused him to become more and more limited, more and more incapacitated, more and more unwilling to be the Presence of Love. You see?

And so in his insistence, whether he felt like it or not, whether he thought it would be the answer or not, he became still. He did the first part of the two-step. "It wasn't fair," he said. He shouldn't have had to do it. Everything and everyone should have recognized what he needed in order to have the ***Course In Miracles Study Group*** tonight in order to hear me. And it was all bullshit. Because all he needed to do to hear me was to abandon his special relationship with his great thoughts that determined that something was wrong and everything and everyone needed to change. You see?

And there's not a one of you that doesn't value your thoughts enough to become devoted to them even though the thoughts you are devoting yourself to are diminishing your Spirit, diminishing your hope, confirming your doubt, aggravating your fear, and making it perfectly clear that something is terribly wrong that you ***must get control of.***

You hang crepe all the time in one way or another and you love the process of the negative forecast that you're absolutely confident in even though that confidence is a confidence in some thoughts that you have devoted yourself to. You see?

That's the interesting place we are in the ***Course***—I don't mean in the book—I mean in the place in you where the ***Course*** moves you, grows you, heals you and causes you to be a new man or a new woman.

Again, . .

You HAVE allowed the Thought of your reality to enter your minds, and because you invited it, it WILL abide with you.

And I mean, ***it WILL ABIDE with you.*** It will never ever go away again. And its Presence permeating you will, in so many words, cause your days to be uncomfortable if you're insisting upon living them as though your ideas about the day are true and you live with great devotion and love for your ideas. In other words, you magnify the special relationship you have with your ideas.

Your love for it . . .

. . . the Thought of your reality . . .

. . . will not allow you to betray yourself, and you could not enter into a relationship where it could not go with you, for you would not BE apart from it.

Now you may be able to fool yourself into thinking that, yeah, you'd like to be apart from it again and you're going to ignore it for a while and you're going to try and push it out. But I'm sorry, listen to the words:

Your love for it will not allow you to betray yourself, . .

. . . by abandoning it totally again . . .

. . . and you could not enter into a relationship where it could not go with you, for you would not BE apart from it.

You see? You had that first drag on a cigarette. Nobody's going to like that example but I've got to use it because it means something. You can relate to it. You can relate to having a single experience that addicts you to it. And the experience of truth, when you let it in, is like that. It will not leave you and it will not leave you where it found you. It will move you forward. And in effect, it will force you to abandon what you have wanted to hold onto. In other words, the truth . . . ***you shall know the truth***—have the experience of it—***and the truth will make you free***, whether you want to be free of it or not. You see?

So, . . .

Be glad you have escaped the mockery of salvation which the ego offered you, . .

. . . you know . . . through all your special relationships, with your own great ideas . . .

. . . and look not back with longing on the travesty it made of your relationships. Now no one need suffer, for you have come too far to yield to the illusion of the beauty and holiness of guilt.

Guilt has been used by everyone to make a better self out of you than you have been before and to honor the better self that you've made. But you're not going to be able to continue to do that successfully without increasing difficulty. That's the wonder of healing. It heals! The Revelation of Truth, the experience of truth heals! It **changes** you! And if it weren't for your devotion to your special relationships you would embrace it whole-heartedly without resistance. And the fact is, that the growth of truth in you will successfully move you to the place where you do abandon what no longer serves you. That's just the way it works.

Only the wholly insane could look on death and suffering, sickness and despair, and see it thus . . .

. . . as beauty and holiness.

What guilt has wrought is ugly, fearful and very dangerous. See no illusion of truth and beauty there. And be you thankful that there IS a place where truth and beauty wait for you.

Now, today Paul used his special relationship with his thoughts to try to better the situation or the circumstance or the circumstances of the day. But you know what? It didn't work very well. It simply aggravated the situation.

And as truth grows in you, your capacity to practice unhealthy attitudes, which before it seemed a pleasant thing to do, will become less and less pleasant and you will find less and less motivation to employ it. And you will begin to lose the thing you would hold onto.

It's going to happen. And you're going to have to recognize that the depression you experience, the hopelessness you experience around it is because what never really worked is obviously not working for you now. And this is going to make it easier for you to give up what doesn't work. You see? It's part of the healing. And what it does, is it requires you to use the discipline that I talked about last week, where you stand firmly in the face of what seems like your failure when you practice the holy instant, until its bluff dissolves. You're going to have to do as Paul did today . . . a meditation, or something where you are persistently consistent in not thinking, so that in the absence in the thinking that is generating the upset, your innate divinity, your innate Knowing can register with you.

See no illusion of truth and beauty there. . .

. . . where guilt is.

And be you thankful that there IS a place where truth and beauty wait for you.

You see? When you're so convinced of your negative forecast about everything, you are in a position where you're refusing to consider, much less acknowledge . . .

. . . that there IS a place where truth and beauty wait for you.

That's why you're depressed. And that's why you are bringing the force of your willfulness to bear upon the situation—you have to do it because truth and beauty do not await you and you must create it. But, . . .

. . . be you thankful that there IS a place where truth and beauty wait for you.

Why? Because that will give you the nerve and the willingness to stop thinking and do the two-step and engage in the holy instant, whether it seems to be working or not. And persist, and persist, and persist. Because although you don't know what will happen, you know that if you persist in your devotion to your special relationship with your thoughts, you **will** continue to be depressed. And the depression, the frustration, the fear, the anger, the jealousy, all of it will increase and become even more intolerable until you finally say, "Aagh...there must be another way!"

. . . be you thankful that there IS a place where truth and beauty wait for you. Go on to meet them gladly, and learn how much awaits you for the simple willingness to give up nothing BECAUSE it is nothing.

You see? [chuckling] ***You shall know the truth and the truth shall make you free*** of nothing. Because it was nothing and is nothing, even though you believed it was everything. You see? ***Ye, shall know the truth and the truth shall make you free.***

The new perspective you will gain from crossing over will be the understanding of where Heaven IS.

Listen:

The new perspective you will gain from crossing over will be the understanding of where Heaven IS.

Where is Heaven? It's not in your thinking. Where is Heaven? It's in the Silence within you, where in the absence of your thinking, the Father's Perspective—which He has embodied in you, as You, because You are His Offspring—can register with you and **will** register with you. That's where It is.

From here, . .

. . . the thinking standpoint that Paul was in this afternoon.

From here, it seems to be outside and across the bridge.

You know, it's on the other side of getting people to change and getting circumstances to be different from what they are.

From here, it seems to be outside and across the bridge. Yet as you cross to join it, it will join with YOU and become one with you.

Your Being, which is already in perfect harmony with all of Creation and doesn't need to be in control of anything, can register with you and will register with you when you do what it takes to let it in.

Now mind you, most all of you are doing this to one degree or another at various times. What I'm saying is not totally unknown to you. But as I talk about it here, you can recognize how you slip back and forth from clarity to **devotion** to your special relationships with your special thoughts and how you disturb yourself, and then how you do practice the two-step and find your peace returning, find clarity returning and finding a capacity to be that in a way is utterly appropriate and blesses everything. These are not strange things to you.

But I'll tell you, when you get hung up on your special relationships with your special thoughts, your memory vanishes [chuckling] because you are so committed to your special relationship and you forget how easy it was once you finally decided the last time that there must be another way, and you practiced another way.

Yet as you cross to join it, it will join with YOU and become one with you. And you will think, in glad astonishment, that for all this you gave up NOTHING!

Ye shall know the truth, . . you Knew the truth and the truth set you free from **NOTHING!** It set you free from the belief you had that you were connected to something when you weren't. Sanity has returned—a source of great gratitude when you have the experience.

The joy of Heaven, which has no limit, is increased with each light that returns to take its rightful place within it . . .

. . . every one of you.

Wait no longer, for the love of God and YOU.

[Repeats] Wait no longer, for the love of God . . .

. . . you know . . . re-Awaken your love for your Source, re-Awaken your willingness to not claim independent autonomy. And let yourself have a Father, since you have a Father. Let yourself have a Source that isn't you, because you have a Source that isn't you. Let your love of God return

Wait no longer, for the love of God and YOU.

You see? You will find yourself to be most loveable.

Why do you get so hung up on ***your ideas***? Because at the bottom line, as long as you perceive yourself as an orphan, you perceive yourself to be unloved and therefore unloveable. And so everything you are doing is geared to prove your lovability and validate you as loveable. And so you don't love yourself. You don't recognize that which is loveable about you because you don't know who you are. And that's the only reason.

Wait no longer, for the love of God and YOU. And may the holy instant speed you on the way, as it will surely do if you but let it come to you.

To let the Holy Spirit . . . to let that which is nothing more than your right Mind come to you, you have to shut up the one you think you are—the one you ***t-h-i-n-k*** you are. You see? The one that you keep maintaining by thinking that is what you are.

Here's the simplicity, all that we've been talking about.

The Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . asks only this little help of you.

What little help? That you let it come to you.

And may the holy instant speed you on the way, as it will surely do if you but let it come to you. The Holy Spirit asks only this little help of you.

The little help is a simple, quiet, undisturbed invitation to know of the Father or the Holy Spirit or your Guide, "What is the truth here." That's all.

Whenever your thoughts wander . . .

. . . thoughts . . . thoughts . . .

. . . wander to a special relationship which still attracts you, . .

. . . and that could mean the special relationship you're having with another person or other things as well as your very own thoughts which are your greatest love.

Whenever your thoughts wander to a special relationship . . .

. . . all thoughts wander to a special relationship today, they wandered to his special thoughts.

Whenever your thoughts wander to a special relationship which still attracts you, enter with Him . . .

. . . capital "H" the Holy Spirit . . .

. . . into a holy instant, and there let Him release you.

See, isn't it amazing and isn't it wonderful that nowhere in this process is there any way for your ego to get hold of anything. Listen to this:

Whenever your thoughts wander to a special relationship which still attracts you, enter with Him into a holy instant, and there let Him release you.

"Oh, it's going to be done for me? Oh, you mean I'm not going to be able to take credit? Oh, what the hell is that going to say about me . . . you know? How on earth can that say anything good about me whatsoever, except that I'm sort of a kept man or a kept woman by this Holy Spirit, whoever It is . . . you know. I'm just His puppet. I'm just whatever He wants me to be." You see? [chuckles] That's right. No ego satisfaction from it. But you see, the ego, as a thought that you have and that you've defined, is a mental practice that absolutely blinds you to what you truly Are.

And so the only way you can get to the experience of who you truly Are is by releasing this that you have never been, and letting that which you have always been, in. And that's not an act of will, that is an act of **willingness**. You see the difference?

Again, because it's so important:

Whenever your thoughts wander to a special relationship which still attracts you, enter with Him into a holy instant, and there let Him release you. He needs only your willingness to SHARE His perspective to give it to you completely.

You don't have to be willing to take it all. You only have to be willing for Him to share it with you . . . you know, "May I share a piece of cake with you? May I share a little bit of you, with you?" You see? All you have to be willing to do is let Him share a little bit of who you truly Are with you. And the minute you taste yourself [snaps his fingers] you'll accept the rest.

He needs only your willingness to SHARE His perspective to give it to you completely. And your willingness need not be complete because HIS is perfect. It is His task to atone for your unwillingness by His perfect faith, and it is His faith you share with Him there.

Now mind you, it sounds like two things:

. . . it is His faith you share with Him . . .

. . . and yet, He is the Holy Spirit, which is nothing more than your right Mind. The faith your right Mind has in you and in the way the Father has set up your return to your sanity is, you in your right Mind revealing Itself to you in your wrong mind with such perfect faith in the way things truly Are that it can and will convey to you the fullness of the Meaning of the truth about You.

And so you don't have to have what you would call a preexisting capacity, and it isn't going to make a demand on you that you're incapable of because it's not up to you . . . thank God! It's up to that which is nothing more than your right Mind, which because it is your right Mind and is the Presence of God in action, will, when you're willing to let it in, do Its job perfectly.

Out of your recognition of your unwillingness for your release, . .

. . . the minute you realize what I'm saying tonight about your preoccupation with special relationships with your thoughts and with things that keep you from Waking up.

Out of your recognition of your unwillingness for your release, . .

. . . in your willingness to see, "Wow, maybe I am doing that. And maybe there is a different way for me to be."

***Out of your recognition of your unwillingness for your release,
His PERFECT willingness is given you.***

Well, as long as you're absolutely sure and self-confident in your special relationships with your best ideas and theories . . . wow, you won't get your release because you're not letting that which is nothing more than your right Mind ***into*** your mind.

Call upon Him, . .

. . . practice the two-step, enter into the holy instant.

Call upon Him, for Heaven is at His call.

You don't have to be able to call for it.

. . . Heaven is at His call. And LET Him call on Heaven FOR you.

You see? Waking up . . . the way to Wake up is already established. Waking up is already in process and you are becoming conscious of the elements involved so that you might be willing to know the truth and let the truth make you free of things you don't want to let go of, because something in you recognizes that that's the only way you're going to have what you believe you deserve and which you do deserve without your having to demonstrate your worthiness to have it, because it's already your Birthright.

And that Birthright is available to you right in the middle of your innate sanity, which never went anywhere but just got obscured by your special relationships with your special thoughts.

Fantastic, isn't it? Be willing to embrace it with consistency, with persistence, with diligence by abandoning personal control and yielding into the holy instant.

[addresses each one] I love you, I love you, I love you, I love you, I love you, I love you all.

Okay.

¹John 8:32

A Course In Miracles (reference pages)

Chapter 16 – Section – THE BRIDGE TO THE REAL WORLD

² *Sparkly Book–p.395, Last Par. / JCIM – p.166, 3^d Full Par. / CIMS – p. 333, Par.66*

First Edition – p. 322, 4th Par. / Second Edition – p. 346, Par. 9

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 15th 2011

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Tonight we won't be going into the book. Tonight it's just you and me: A family get-together, I guess you could say—one in which I need to be very practical and very straight-forward.

And it's a good learning for everyone. Because doing the two-step, engaging in the holy instant is not just a wonderful spiritual activity full of bliss, and perhaps, not too much groundedness. No, it, as you will find, as those of you who have engaged in it have found, is very grounded, very practical, where the ideal is translated into the Real, where transformation, correction, is manifest—manifest in a manner that could be recorded with a video camera or a microphone or observation . . . not just an up-in-the-head fairytale bliss.

It's important for everyone to know this because what I am sharing with you is something that you can take into your experience and your connection with your Guide and get right down to brass tacks, get down to the nitty-gritty, get down to the needs and find them successfully addressed because that's what you took into the holy instant with you. That's what you practiced the two-step about.

There isn't going to be any world of harmony, there isn't going to be any world of united countries without very practical nitty-gritty changes taking place. And those nitty-gritty changes aren't going to take place if everyone is on some holy "bender," if you will, imbibing the spiritual juices that give you a high and a sense of bliss no matter how rugged everything is.

It's not intelligent. It's not reasonable. It's not practical. It's nothing to be embraced not even casually.

The world needs changing. Why? Because the world as it is at the moment, is not the way God is Being it at this moment. But it is the way people are being in it, behaving as orphans—behaving as those who have no Father, no divine Source, and nothing in them that is built, you might say, that is created to ***express*** love and harmony and integrity and divinity.

So, the changes that are going to occur in the world are going to come from those, like you, who are willing to take your attention in the moment you're in, relative to the things that are going on in the moment you're in, and moving into the holy instant, doing the two-step. And as someone said the other day, not doing the side-step.

Now I'm going to be very practical here and this is the bottom line of what I need to share with everyone tonight. You all, and this is said with no arrogance, I'm saying it because it is my task: All of you need to hear what I have to say because I am sharing that which will promote the united world that I'm talking about. What I'm sharing is what will promote Awakening, where every Brother and Sister comes into a conscious realization and experience of his or her divinity, no longer imagining that he or she is alone—isolated, suffering from independence.

Now Paul and Susan have, since 1982, devoted their attention to this work with me. It is their pleasure. It is their Gift. It is what is important to them. And although their egos' have gotten in the way from time to time, they have dishonored their egos enough to come back to me and allow correction to occur and have steadfastly remained, I'm going to say, dutifully, or with wonderful commitment to the work that I'm doing with them, through them, through their efforts, through their willingness.

Now you need to hear me. I need Paul to hear me. I need Paul and Susan not to be distracted from their devotion. And their devotion is to the truth as I'm expressing it. I need them to be able to reasonably be in their peace.

Now, as many of you may know, day before yesterday, I sent out a letter to everyone on the Foundation's e-mail list and I know it has been shared further than that. In it, I shared the fact that support for this work—monetary support—dollars and cents, financial support has been dwindling. And since the new property was purchased, the contributions have suddenly dropped before the work could be completed to allow for the transfer to the new property to occur fully and in order for the old property to be refurbished, ready for sale.

Now they are transitioning to the new property and bringing the work to the new property at my direction—not at their wish. In fact, there are strong

feelings of a desire to be able to remain at the old property and wondering why it's essential to move to the new property.

So it's not willfulness on their part or their choice. But they have seriously asked, quietly in the stillness of their being, over and over and over for almost a full year now, they have asked, "What's next? What do we need to know now? What is the next step? What do we do to implement it? How do we have such an impossible thing happen?" And on and on and on, patiently, persistently, willingly . . . and they have hung in there until they've heard the answer from me. And then they have taken each step.

They are in this new residence because this is where fulfillment of Purpose is happening. This is where I know fulfillment of Purpose is happening even if Paul and Susan are not positive. [chuckle] There is a reason for being here.

There are those on the mailing list who wonder, "Why do they need such a big house? Why do they need such an expensive house?" and on and on and on.

It doesn't have anything to do with needing a big house or an expensive house. It has to do with fulfillment of Purpose and where it's happening and how to be in harmony with it so that Blessing occurs that is called for and that is coming forth.

There is reason for this work to be done in this particular location and I will not go into it with Sue or Paul or you or anyone else at this time. But I will stand firmly in sharing with you the fact that there is perfect order to it.

It is requiring Paul and Sue, despite the slim pocketbook, to listen for that which is beyond their present level of comfort—that which is beyond their present knowing. There is a call for them to listen more deeply than before because there is more to be shared that is more significant than before.

I need their attention. I need their peace so that they *can* listen, which is what they want to do. They don't want to get up every day and get in the car and go to the Post Office and see if there are any contributions and then take them to the Bank and make a deposit and then ask me how do we disperse the little that we have so that forward movement can occur.

I need their attention. I need the attention they want to give to me. And you need them to be able to give me their attention. Because when they do, everyone is blessed. Everyone learns something. Everyone is able to take a step forward a little further than before. And the simple fact is, that little steps, tiny steps, careful steps, self-protective steps that don't upset things too much are not appropriate anymore.

It's time. It's time to begin Waking up. It's time for these changes to occur in the world. You say, "Oh-h, these changes are gonna to take centuries . . ."

No. All it takes is an idea expressed in a way that can be recognized. Expressed in a way that it's value appears to be valuable, so that the one it's presented to, who would never in his life have considered it, will spontaneously embrace it—have an "ah-ha" experience—have all of the resistance disappear. It can be somebody in government, it can be somebody nowhere, out in nowhere in internet land who simply posts a little message [snaps fingers] that catches the attention and the idea moves like wildfire. And suddenly those who were enemies are willing to work together just because it's the obvious thing to do, even though a week ago it was obvious that such a thing couldn't possibly happen. Why? Because vengeance is being held on the past and it's being applied to the present in order to get even for the past. And we're going to be talking about that . . . not tonight.

Now, there are those who have suggested that if indeed I am Jesus, why don't I just wave my hand and have gold coins appear on the table in front of Paul and Susan that would take care of their situation and allow them to experience their peace?

Well, you know what? That is what I'm doing right now. I'm waving my hand. And in the wave of my hand and the use of my voice, I'm involving everyone who's hearing it. I am causing something to happen. The thing is, that instead of the manipulation of gold, a metallic substance, it's a manipulation of your mind, it's a manipulation of your capacity to see something that you hadn't seen, so that that which didn't seem reasonable to you can seem reasonable.

Waking up is about abandoning isolation—isolation from your Father/Mother/God and isolation from your Brothers and Sisters. And what I am promoting here is the breakdown of isolation between Brothers and Sisters, so that each of you act in a way that blesses each other. And that includes blessing Paul and Susan because their blessing blesses you. They are part of the Movement that you are a part of.

How come they're always asking for money? How come you don't have a spontaneous, joyous response that says, "I want to help?" Whether you're called upon to help or not, why isn't that the response?

Now, I've said it before, those of you who are hearing my voice or reading my words—however it might be at the moment—you are the ones who value what you're reading or hearing and you're the ones who know that it's worth other people having available to them. Therefore, it falls upon you to become involved. And, as the saying goes, "put your money where your mouth is," . .

put your money where your commitment is, . . . put your money where your valuing is because you love your Brothers and you love your Sisters and you want to find a way to be involved with each other and break the isolationism.

In other words, what I'm presenting to you here is, that rather than having a Foundation that charges for everything they do, I have set up a Foundation that makes a Gift of everything and operates on the basis of Gifting being returned as an expression of gratitude, as an expression of love, as a willingness to participate in that which extends the message and allows it to continue. You see?

The way it works simply doesn't allow for isolationism, it doesn't allow for privacy. It calls for involvement—the abandonment of privacy. It involves what's involved in the two-step and the practice of the holy instant.

Now, I am aware that those who have contributed, have contributed as much as they could because they really do care about the work. I'm not asking anyone to do what they cannot do.

But you know what? There are those of you listening, watching, reading, who have been valuing the work for sometime, who are quite capable of providing the support that will allow the transition to be completed and for the old property to be refurbished and sold and for the constant trips to the Post Office and the Bank to come to an end and Paul and Susan can return to a more, let's say, a less hectic daily process in which it's much easier to be in their peace.

Mind you, as I've said before—since 1982—they have lived within invisible means of support, not controllable, not there where you can put your finger on it. And they've done this since 1982. And they have learned how to be in their peace living on the basis of trust and listening, and the receipt of Guidance.

Most of you would not find yourself able, at this ***moment***, to experience that degree of peace with no visible means of support on-going, confronting needs, emergency's, whatever as they have arrived. It will be your blessing to arrive at a point where you can, because circumstances will govern you less and less and Guidance will be accepted by you more easily.

Now, out of love and respect for Paul and Sue, I must say, that the ***level*** of invisibility of their income is more than it's necessary for them to have to cope with and maintain their peace in, because it's not the result of a lack on their part, it's not a result of their inattentiveness—of not having their attention in the right place.

It's a result of the family, if I may put it that way. It's a matter of everyone involved in this work, who finds it so valuable, not being grounded enough to recognize the practical need. And not listening enough to find that their reluctance to abundantly support is one of the things they're at the threshold of being corrected about, where a shift will occur in which the willingness to support abundantly, not just the Foundation or Paul and Sue, but in other parts of the family where support is needed and the tendency is to think, "Oh, well, that's not my responsibility. Oh, if they had handled their situation differently, they wouldn't do it, they wouldn't need it, so therefore it isn't appropriate." You see?

It's time for a shift, where the first thing that occurs is, "I would love to be able to support this. I would love to be able to actually have the specifics they needed—dollars and cents, object, attention, whatever it might be. I wish to be abundant enough to be able to be present for another without reservation, whether I'm called upon to do it or not." Just being willing to do it, doesn't mean you are called upon to do it. But let's awaken that in each of you which spontaneously loves, and initially in every case, wants to find a way to witness for and on behalf of your Brother, your Sister, your Country, another Country, et cetera.

You know, Paul and Susan will persist whether support is meager or abundant. They will find ways to do the two-step and to practice the holy instant and to move in their peace no matter how unreasonable the circumstances might be. And of course, that's what Paul has been doing this evening. And so the situation isn't going to remain imbalanced.

But it's important for every one of you whose participating in and appreciating the work that Paul, Susan and I and Chris and those who help bring forth, it's time for you to accept the very practical down-to-earth, grounded place you have in it. And instead of grouching about it or feeling put upon, or demanded to do the impossible, take it as the opportunity to find out how much more there is of you, how much more love there is in you and how great a capacity you have to give without feeling impoverished, or without dreading impoverishment.

So, there is a real need, for all practical purposes, there will need to be at least Thirty Thousand Dollars (\$30,000) to finish the transition and sell the old property. It's just what it takes. It's just what it takes for Paul and Susan and the work to be where I recognize it needs to be done.

I think I've been very clear. And I have been clear in a way that hasn't insulted anyone, while at the same time causing some self-examination to occur, not to see what's wrong with you, but to see where a greater capacity to be in

harmony with the right is, so that you might support it and make a difference where it counts—where it counts for you, where it counts for me.

As the saying goes, "A word to the wise is sufficient."

I love you all. I love you ***all***. And I look forward to being with you next time.

A Course In Miracles (reference pages)
Raj didn't read from the book tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 22ND 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

The End of Illusions . . . glory hallelujah!

Now, let's remember that we're reading from a chapter which we're at the end of, entitled ***The Forgiveness of Illusions***. And so, before we continue on with this next section, let me ask: What does the word, "forgiveness" mean? What does the word, "illusions" mean?

I'll give you a moment to contemplate the answer based upon what we have been reading for quite a few weeks.

Illusions are misperceptions which you believe to be true perceptions. I'm going to refine that a bit to be more clearly precise: Illusions are perceptions which are believed to be knowledge. And even a more subtle adjustment: Illusions are perceptions which are believed to be Knowing . . . Knowing meaning the direct experience of truth itself, not an observation of truth from a distance, but a direct experience, I'm going to say, of the Mind of God in you experiencing what God Knows about each and every thing.

In that context, perceptions are misperceptions. Perceptions are observations of truth. Perceptions are observations of truth that you have come to conclusions about, that you have thought and reasoned about and about which you have created a definition and you believe your definition to be an accurate assessment of what you're observing.

Again, illusions are perceptions which you believe are Knowing—Knowledge.

Now how do you forgive illusions? What is forgiveness?

Forgiveness is the act of withdrawing your commitment to and belief in your ***perceptions*** or misperceptions.

Forgiveness is the act the shifting from your perceptions, your definitions—the meanings you have given everything. It's your abandonment of those and your shifting back to the Father's Perspective. "Father, what is the truth here? Holy Spirit, what is the truth here? What do I need to Know now?" You see?

Forgiveness is not some ***wonderful gift you give to the unforgiven***—to those ***awful ones*** who truly have been unlike God and truly have been mean and damaging. Forgiveness isn't the wonderful beneficence of extending to them your willingness to overlook their awfulness and withdraw your judgment.

That's not forgiveness. That's holding that other one to the awful perception you have of them—the awful definition you have of them . . . and then you say, "But in spite of that, out of the fullness of my heart and out of my having been touched by the Holy Spirit, [sigh] I withdraw my judgment."

You have done nothing if you still see an unforgivable one there whom you have just happened to have enough of a spiritual experience to forgive.

Remember, an illusion is a perception believed to be Knowing—a misunderstanding believed to be a true experience.

How on earth can anyone else have anything to do with your act of forgiveness? How can anyone else have anything to do with your willingness to say, "Wait a minute here, I'm going to do the two-step. I'm going to abandon the thought I just had about that one. And I'm going to rejoin with my Father so that I might not have a private experience of this other one—a private perception of this other one—and I might join with my Father Who has placed in me His Mind because He has expressed in me all that He Is and I am His Son, I am His Daughter, I'm His Offspring just as my Brother is. So Father, what is the truth here?"

See, you're abandoning your definition of your Brother and you are withdrawing your investment of trust and faith and commitment in your own beliefs, so that you might join with the actual direct experience of the truth of your Brother from That which is the Source and the condition of your Brother—God.

So, what have we been basically reading about, talking about in this chapter, if it hasn't been the holy instant? That is how the forgiveness of illusions is

implemented. And you're clearer about this than you ever have been before as a result of what we've covered.

It's becoming clear that the act of the forgiveness of illusions is going to ultimately be the way you Be consciously forever. Right now you think it's just a technique—it is the way it has been presented, it is a means of getting out of illusion. But what it really is, is you re-embracing the natural action or activity of your Mind, of your Being.

And so you will find that indeed, you will forgive illusions and you will come to the end of the experience of illusions. But this act of joining won't then stop. It won't be a matter of it not being needed anymore, it will be that in the process of abandoning your illusions, you have come into the right use of your Mind and you will stay there *forever*.

One always learns from experience. And when one learns from experience, one doesn't make the same mistake again as a general rule, if the learning is complete. And I promise you when this learning is complete, you will not again say to one of your Brothers, "Just for the heck of it . . . just because we can do it, let's join together in a mutual agreement about something and give it a definition different from what our Father gave it—different from what our very Being gave it. Let's imagine another meaning and let's agree to it and let's exist in that mutual agreement between ourselves. And hey, we may be able to get a few others to join us in this interesting diversion from just being the Sons and Daughters of God." [Chuckles] Actually, those aren't the words that were used, but you get the idea.

So, going into the book, the new section is:

THE END OF ILLUSIONS

. . . and the first sentence says:

It is impossible to let the past go without relinquishing the special relationship.

[repeats] It is impossible to let the past go without relinquishing the special relationship.

Well, that's a reverse way of saying what the two-step is, isn't it. Because the two-step is a matter of letting yourself be so present *in* the present, that you are experiencing everything with innocent eyes. And in that space you don't find yourself experiencing a special relationship. You aren't finding yourself experiencing a hateful or mean-spirited relationship. You don't find yourself

experiencing a relationship in which leverage is called for to make you feel more valid. You see?

So the reverse of the two-step is to say:

It is impossible to let the past go without relinquishing the special relationship.

Think about it . . . or contemplate it. [chuckles]

When you're having a special relationship, you're having an interaction with something without your connection to your Father, without a conscious experience of the divine one that you Are, who is engaged in a relationship with someone else or something else. If you were aware of who you divinely Are while you were in relationship with someone or something else, you would immediately be aware of their holiness, their divinity . . . you see? . . . which would not constitute an unconsciousness of who your Brother is, or of who you Are and therefore, no special relationship would be experienced.

Therefore, all day long, every day when you're engaged with your fellowman, whether it's family or strangers or co-workers, whatever, when you're engaged with them and there's no awareness of your holiness or your connection with God at the moment that you are involved with your Brother and Sister, then where are you? Are you in the present? Are you in the now? Are you in the only place where the holy instant is? No.

If you aren't, then you are involved with everyone from your memory. That means you're involved with them from the past. Your perceptions of them are based upon what's happened with them before.

The ***only way*** you can have an experience of their innocence from anything that happened before, is to be looking at them with the Father. It's that black and white. But that makes it that simple, because all you have to do is abandon that simple misperception by forgiving it. And you forgive it by engaging in the two-step: Hesitating, silencing yourself and in the silence, saying, "Father . . ." which of course means reminding yourself of who you Are, the Son or Daughter of Something, ". . . what is the truth about my Brother? What is the truth about this?"

And so you break the isolation—the autonomy. And you invite the direct experience of the Father's Perspective about your Brother as well as You. Because once you see it about yourself or your Brother, you see it about the other. Once you see it about yourself, you see it about your Brother. Once you see it about your Brother, you immediately experience the fact that your Knowing is the truth about you as well.

So, remember that. You might just want to jot a little note down and put it on your refrigerator that embodies the idea that, if you're engaged with a Brother or with anything in the world and at the moment that you're involved with them, you are not consciously activating, you might say, your connection with your Father for the purpose of having His Perspective available to you, then everything that is going on in that interaction with your Brother is arising out of memory—is the context of the involvement is memory, is past. It's that simple.

And so . . .

It is impossible to let the past go without relinquishing the special relationship.

They are simultaneous and they are the same act. Relinquishing the special relationship is relinquishing the past.

For the special relationship is an attempt to RE-ENACT the past and CHANGE it.

Oh, you have a grievance . . . a very righteous grievance. And anybody you tell will agree with you that you are right. And that justice is due you and so you must go back and bring forward, you might say, into the present with your Brother whom you have a grievance with, the issue . . . and then attempt to extract whatever will satisfy your need for justice.

That is called the human condition. That is called what you're wanting to Wake up from. If that is not the fundamental reason you're studying the ***Course***, then let it become the fundamental reason for studying it. I'll bet you thought I was going to say, if that isn't your fundamental reason for reading it, then throw the book away. No. If that isn't the fundamental reason for reading it, then let it become your fundamental reason for reading it.

Imagined slights, remembered pain, past disappointments, perceived injustices and deprivations . . .

. . . perceived . . . catch the word there . . .

. . . all enter into the special relationship, which becomes a way in which you seek to restore your wounded self-esteem.

And what satisfaction everyone gets who engages in this, it's about the only real hit of satisfaction you can get as an orphan—as someone who doesn't know his Father or Mother, his Source, and therefore, doesn't know the Source of his Brother or Sister or world.

***What basis would you have for choosing a special partner
WITHOUT the past?***

Well, you could say, "Well, I could want to have a relationship with my Brother that doesn't involve the past just so that we could have fun! We can go to the movie, we can go to Disneyland, we can go out and have dinner, we can enjoy life together!"

Wait a minute . . . where did I hear, "Oh, well, we could get together and go out and see a movie or engage in fine dining while experiencing it all through the Father's eyes, and do it without any aspect of the experience falling outside of the call or the need to experience it as God is Being it."

In other words, where was there in that expression any indication that there was going to be an intent to experience the holiness of you and your friends, who were going to engage in a relationship minus the past, and everything that you were going to be enjoying? Nowhere. And if that isn't in there, then I promise you, you're not having a direct experience of Reality. All of It, no matter how good it is, is occurring within the context of memory. It is therefore, in the context of the past and you are hampered by, you are limited by this ignorance of Reality.

And it's not your Birthright. And no matter how good it is, no matter how long it might seem to remain good, it will turn sour because sooner or later, your innate sanity—the Holy Spirit in you—is going to get your attention and is going to say "Hey, you are suffering from illusion. You are believing that your perceptions are Knowing, you are believing that your perceptions of it all are Knowledge—the Father's Perspective. You see?"

***What basis would you have for choosing a special partner
WITHOUT the past?***

Well there wouldn't be any.

Every such choice is made because of something "evil" in the past, to which you cling, and for which must someone else atone.

Oh boy, the getting of justice is . . . oh-h, it's a precious activity full of meaning, full of the promise of satisfaction.

The special relationship TAKES VENGEANCE on the past.

But you know what? It looks like someone taking vengeance on someone in the present.

Now, . .

By seeking to remove suffering in the past, it OVERLOOKS the present . . .

. . . hey, if you are not in the present by virtue of being connected with your Father and in that joining experiencing His Perspective, then you're not in the present. You are in the past. When that happens, red lights should go on—flashing red lights should go on: You're not in touch with Reality! And that should be disturbing. It shouldn't be that which encourages you to be with even more vigor and to accomplish more things while still being unconscious in the hope that that fervor and activated commitment will make you more real. You see? It is insane.

No special relationship is experienced in the present.

Now, why say this over and over? "No special relationship is experienced in the present . . . no special relationship is experienced in the present . . . oh, no special relationship is experienced in the present!"

"What good does it say, what good does it do to reiterate that? Quit putting it in my face!"

I'm sorry . . . it needs to be put in your face. And it's not an unkindness and it's not an affront to you. It's a reminder of something that you've forgotten—all of you have forgotten it.

NO special relationship is experienced in the present.

That's not a statement of what's wrong with you. That's a statement that illuminates what will allow for the correction. If no special relationship is experienced in the present, ***then*** it means that all you have to do is bring your attention into the present with the willingness to abandon the past and you will be out of the special relationship. You see, it has to be said so that you know that not doing that or doing the opposite—by being in the present—will undo a special relationship. You need to know that. That's the answer—not a problem shoved in your face. You see?

Shades of the past envelop it, and make it what it is. It HAS no meaning in the present, and if it means nothing NOW, it cannot have any real meaning at all.

Oh, but it does have real meaning. Well, let me suggest this: Genuinely . . . genuinely bring yourself into the present and genuinely with no artifice, ask to know the truth, ask to know the God's honest truth, ask to be filled with the

conscious awareness of what is Real, and you will find that everything you thought was real—that was so worthy of being fought for—has actually vanished from your mind. It's not even left there to do anything with, because in the influx of the truth is the influx of your ever present capacity to directly experience Reality—what God is being as Knowing, as Knowledge. And you will find yourself feeling love for that which is absolutely loveable, because there is nothing unlike God where you were seeing your Brother. And there's nothing unlike God present in you as your experience as you're engaging in this. So test it genuinely.

How can you change the past EXCEPT in fantasy?

After all, it's always the present isn't it?

***And who can give you what you think the past deprived you of?
The past is nothing.***

That's because the present is All. The present is eternity and infinity unseparated from each other. Omnipresence is what it is . . . the present, the now. That's why the holy instant is the threshold from perception to Knowledge, from perception to Knowing.

The past is nothing. Do not seek to lay the blame for deprivation on it, for the past is gone. You cannot really NOT let go what has ALREADY gone. It must be, therefore, that you are maintaining the illusion that it has NOT gone because you think it serves some purpose that you want FULFILLED.

Not the least of which is obtaining justice. And not the least of which is your need to be able to coerce your orphan brother or sister to confirming your validity so that you might overcome the invalidity that is natural and unavoidable in orphanhood.

So again, . .

It must be, therefore, that you are maintaining the illusion that it has NOT gone because you think it serves some purpose that you want FULFILLED. And it must also be that this purpose could NOT be fulfilled in the present, but ONLY in the past.

The ego mindset will ***never*** direct your attention to the present as though that's where the solution might be. It needs your attention in the past, where your divinity and holiness ***cannot*** register with you. It's that simple.

Do not underestimate the intensity of the ego's drive for vengeance on the past. It is completely savage and completely insane.

Just pay attention to what jealousy has done to each of you at different times . . . maybe not often, but when it has gotten hold of you just watch what it has done—and what it has done to you.

It is completely savage and completely insane. For the ego remembers everything that you have done which offended it, and seeks retribution of YOU.

Mind you, the very fact that the orphan mindset or the ego mindset never directs your attention where you can learn the truth, is all the proof you need that its intent is destructive and is ultimately to destroy you. What does that mean? To destroy any capacity you might have to remember you are the Son and Daughter of God, because that simple truth is your release. From what? From illusion.

We're learning about the forgiveness of illusion and we're now giving our attention to the end of illusions.

The fantasies it brings . . .

. . . the ego . . .

The fantasies it brings to the special relationships it chooses in which to act out its hate are fantasies of YOUR destruction.

Well, when you're engaged in attaining justice and getting even, you're not aware that anything that's going on is destructive to you. But those of you who have followed this insane attempt to prove your worth at the expense of another has not only kept you from remembering who you Are and providing you the place to go to—meaning the holy instant—that would release you from the dream, from the illusions, it has destroyed what you would call your human life, your human experience.

For the ego holds the past AGAINST you, and in your ESCAPE from the past, . .

. . . which happens when you practice the holy instant . . .

. . . it sees itself deprived of the vengeance it believes that you so justly merit.

[Chuckles] It sucks you in. You deserve justice . . . you deserve justice: Go for it... go for it... faster... faster... good... good... go for it... go for it... faster... faster... good... good . . . it goads you on.

Yet without your alliance in your own destruction, the ego could not hold you to the past.

In the special relationship, you are ALLOWING your destruction to be.

Some of you who are engaging in it now, don't see this. Many of you who have done it, know the profound truth of what I'm saying. And those who know the profound truth of it would say to those of you who think there's still validity and reason and intelligence in seeking justice and revenge . . . they would say to you, "Stop dead in your tracks. You don't have to learn the hard way. You don't have to end up in the gutter. You don't have to end up down on your hands and knees in your one hundred or five hundred thousand dollar home praying for release from your obsession"—the obsession that is causing everything to collapse around you because you're not able to be present enough and attentive enough to the present to respond to the present intelligently.

Hell . . . Heaven . . . whatever . . . take the time to hesitate, take the time to stop dead in your tracks, or alive in your tracks before you are dead, and say, "Father, what is the truth here? Father, I want to experience my Brother the way You are experiencing Him because I no longer wish to be deluded. It's important to me not to be deluded any longer. I insist on not being deluded while at the same time being happy with the way things are. I am no longer satisfied with that kind of a split experience—that kind of an insane experience." Isn't that the first part of the two-step? I believe it is.

Again:

In the special relationship, you are ALLOWING your destruction to be. That this is insane is obvious. But what is less obvious to you is that the PRESENT is useless to you while you pursue the ego's goal as its ally.

And I promise you, if the present is useless to you, then your salvation is unavailable to you, your Awakening is impossible to you.

The past is gone; seek not to preserve it in the special relationship which binds you to it, and would teach you that salvation is past, and that you must return TO the past to find salvation.

[In a very graspy voice] Justice . . . yes, justice.

There is no fantasy which does not contain the dream of retribution for the past.

You see? We go on and on and on talking about how bad things are—that things aren't good. Yeah, that's right.

The past is gone; seek not to preserve it in the special relationship which binds you to it, and would teach you that salvation is past, and that you must return TO the past to find salvation.

You see? Well, if that's not where salvation is, where is it? Fortunately that's included here as well. You haven't just been told what the mess is, you're also provided the solution. The solution is: The present. And you know what? It's always available. You can't run out of it. All the rest . . . everyone else can't get it all and you be left without it. [chuckling] There's plenty of it. It's abundant. It's ever-present. And as I said, it's Omnipresent.

So you have the answer. Abandon your grievances. How? Not through some wonderful spiritual act of beneficence where you let the bastard off the hook even though he's still a bastard. You see? Where is the forgiveness in that? But that is what most everyone thinks it is.

There is no fantasy which does not contain the dream of retribution for the past.

Here's the question:

Would you act out the dream, or let it go?

Hey, this question is the simple threshold of Awakening. You don't need to read anything else in this book. Answer the question by your action.

Would you act out the dream, or let it go?

I need to keep reminding you in spite of all the rather technical, psychological stuff we read, that it's this simple, it's as simple as what is embodied in this one sentence.

Would you act out the dream, or let it go?

In the special relationship, it does not SEEM to be an acting out of vengeance which you seek. And even when the hatred and the savagery break briefly through into awareness, . .

... your awareness ...

... the illusion of love is not profoundly shaken.

The illusion of love that keeps the special relationship in tact. The fact that ...

... even when the hatred and the savagery break briefly through into awareness, ..

... it isn't enough to trigger an awareness in you that there must be another way of looking at this, that there must be another way of being.

Yet the one thing which the ego never allows to reach awareness is that the special relationship is the acting out of vengeance ...

... what? Here it is ...

... on YOURSELF.

You are always the brunt of the vengeance you bring to bear on a Brother or a Sister out of great self-righteousness.

Listen to it again:

Yet the one thing which the ego never allows to reach awareness is that the special relationship is the acting out of vengeance on YOURSELF.

Hey, maybe you haven't all experienced an overt engagement in being vengeful and almost totally ruining your life, but almost all of you have had an experience of knowing someone who has. Learn from your simple observation. Because the moment you have an inkling of a real grounding awareness that your practice of vengeance is destroying you, you will stop, because you will not knowingly engage in acts of self-destruction—even though you are the Son of God and you cannot ever stop being the Son of God and you can never actually die—you will stop doing what causes you to feel like you're dying and to go through experiences of excruciating pain and sorrow and guilt that are not the Birthright of the Sons or Daughters of God.

Again:

Yet the one thing which the ego never allows to reach awareness is that the special relationship is the acting out of vengeance on YOURSELF. But what else COULD it be? In seeking

the special relationship, you look not for glory in YOURSELF. You have denied that it is THERE, . .

. . . you poor little orphan that you are.

You have denied that it is THERE, and the relationship . . .

. . . the special relationship . . .

. . . becomes your SUBSTITUTE . . .

. . . becomes your substitute . . .

. . . for it.

Again:

In seeking the special relationship, you look not for glory in YOURSELF. You have denied that it is THERE, and the relationship becomes your SUBSTITUTE for it. And vengeance becomes your substitute for Atonement, and the ESCAPE from vengeance becomes your LOSS.

Why? Because you cannot, in the heat of the vengeance, remember that there's such a thing as a two-step or a holy instant, or a Birthright that is yours, that everything that you're engaging in is denying. It's that simple.

. . . vengeance becomes your substitute for Atonement, and the ESCAPE from vengeance . . .

. . . the Waking up through the holy instant . . .

. . . becomes your LOSS.

All of this goes on in the context of the Kingdom of Heaven, in which all that is going on is God being All there Is, in which everything that exists partakes of the nature and character and Being of God. But when you're caught up in the orphan mindset, when you're caught up in the vengeance, when you're caught up in the justice, you forget it—you lose grasp of that awareness. But because it's the ever-present truth, we can say, as it says here in the ***Course***:

Against the ego's insane notion of salvation the Holy Spirit gently lays the holy instant.

Against all this wild, frenetic, compulsive, obsessive reaching for validity by extracting justice and getting others to validate your worth . . . against that wildness, chaotic activity . . .

. . . the ego's insane notion of salvation the Holy Spirit gently lays the holy instant.

It's right there gently present with each one of you to let yourself into, to relax into, as you would relax into your Father's Arms and let your misperception be lifted from you, let your perception be gently replaced with Knowing—meaning the Father's Perspective in you, as yours.

I love you all. You are blessed with the truth. You are blessed by what you were before you ever heard me speak. You are blessed by what you will be blessed by when you no longer need to hear me say these things. And you are blessed by a Brotherhood and a Sisterhood that you are part of, although, not consciously at this moment, but that in Awakening you will become conscious of. You do not have to stay bound.

Okay.

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And, at Raj's instruction, these materials will never be sold.

If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 5th 2011

THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we've put a lot of emphasis on the holy instant and I know that many of you are feeling that the holy instant ought to work better than it does, because you've been doing your very best to practice it and the problems seem to be very stubborn and unyielding and you seem to be making no progress.

There's a reason for it. And that's what we're going to be talking about tonight.

I'm not going to start with the second sentence, I'm going to back up to the first sentence that we ended with last week:

Against the ego's insane notion of salvation the Holy Spirit gently lays the holy instant. We said before that the Holy Spirit must teach through comparisons, and uses opposites to point to truth.¹

Now, one very simple factor here is that the ego's plan for salvation, which simply put, means you thinking your way through a problem, you reasoning your way from failure to success, you doing something out of your independent competence to succeed. That's the ego's plan for salvation. And to you, that feels like the way that works. That's more significant than I may have made it sound.

You are all convinced that the means to your success lies through your thinking processes, through your independent use of your mind—that's what works.

Now, the Holy Spirit teaches through comparisons and opposites. And as a result, as we talk about practicing the holy instant, about doing the two-step, it sounds as though you're being invited to do something that will not work because it's an abandonment of what you are absolutely convinced does work and is the only thing that does work.

So you walk into this practice of the holy instant handicapped, you think, because you're being required to set aside what will work, what does work for something that you are positive can't work because it doesn't involve the use of your reasoning and your thinking and your mind to find the way—the creative way—to solve the problem to be successful. You see? Not to say anything of the fact that this way doesn't feed your ego and there's no way for you to feel the hit of accomplishment, if in fact, the holy instant works.

So, your mindset is a handicap to you as you move into this practice which I tell you is ***the only way out of the human condition***. It's the only way out of the orphanage. It's the only way back into your right Mind. It's the only solution there is.

Now:

The holy instant is the OPPOSITE of the ego's fixed belief in salvation through vengeance for the past.

And that's always what success is. That's always what the ego's purpose is: ***Vengeance against the past.***

However, from the Holy Spirit's vantage point:

In the holy instant, it is accepted that the past is gone, and with its passing the drive for vengeance has been uprooted, and has disappeared.

You must understand that the Holy Spirit has a different starting point, if you will, than the ego does. The Holy Spirit's starting point is it's intimate, indivisible, conscious awareness of God's Purpose and God's Will and the fact that giving attention to God's Will is the only means of securing and holding and forever experiencing divine sanity. You see?

Now the problem with this is that none of that ***connects*** with your conditioned need to find ways to accomplish things that give you the credit, that make you real, that make you valid, that make you competent and respectable. You see? And as it's been said, ***"there's the rub."***²

So . . .

In the holy instant, it is accepted that the past is gone, and with its passing the drive for vengeance has been uprooted, and has disappeared.

And you say, "Well, how can I accept that it is gone? You say it is accepted that it is gone but how do I arrive at the experience of that when I know it's not gone. I'm turning to the holy instant, I'm desiring to practice the holy instant in order to make it go away. And so the fact that I'm asking, is a statement that the problem is here, that the past is not gone, that the vengeance has not been uprooted and has not disappeared." You see?

And this way of thinking disturbs the peace of the holy instant and distracts you from the **experience** of the absence of the past and the fact that vengeance has been uprooted. And so you, in practicing the holy instant, must have some basis for giving your weight to all of the meanings that we've been discussing about the holy instant.

And here's the basis for it. The basis for it is: That your perceptions of the world and universe—not having been gathered from your conscious communion with the Father, in which the Father has shared His Perspective with you so that you recognize It as yours—your interpretations of the world and universe are false. They are flawed. They are illusions. They are delusions.

To hold onto whatever holds those delusions in place cannot constitute salvation for you. And so you must be willing to abandon the convictions you have, the commitment you have to your present definitions of everything—the present meanings you've given to everything.

Now there are those who read the **Course** or other spiritual traditions, I will say, who say that the world and universe are an illusion. But I'm telling you and have told you over and over again, that the world and universe is Creation Itself seen through a glass darkly—seen through misperceptions. The misperceptions are the only things that will disappear. What the misperceptions were about will remain eternally, unchangeably in place.

What will uncover Creation to you in its natural eternal perfect state is your practice of the holy instant. That means that in the shift of perception that follows your commitment to the holy instant, there is going to be transformation. There is going to be the disappearance of sin, disease, death. There is going to be the disappearance of damage. There is going to be the disappearance of imperfection. And most of all, there's going to be the disappearance of the tendency for imperfection to occur, and for the liability to be ill to occur.

Again:

In the holy instant, . .

. . . from the Holy Spirit's standpoint . . .

. . . it is accepted that the past is gone, . .

. . . why is it accepted that the past is gone? Because there never was a past. The past is gone because the past isn't present. The past doesn't exist. And the word, "exist" is a present tense verb. The past doesn't exist.

In the holy instant, it is accepted that the past is gone, . .

When you move into the holy instant and you are in your peace, you will not find yourself . . . you will not find your mind occupied with the past, you will find your mind occupied with peace. And peace is always present. It is always in the present. It is always an experience of presence—the present. And with the passing of the past, without the past being in any way occupying your conscious awareness, you will find that . . .

. . . the drive for vengeance has been uprooted, and has disappeared.

You see, the problem many of you are having presently is that you're practicing the holy instant and you do pretty well . . . but you look, and you say, "But so-and-so is still being a bitch, so-in-so is still being a bastard, so-and-so is still being dishonest, so-and-so is still trying to take advantage of me. I felt a shift in me but nothing happened and the situation is getting worse. I feel a shift in me about my financial well-being, but my employment situation isn't changing . . ." or, "The raise I was supposed to get is not coming through, and not only for me, it's not coming through but for many others." You see?

And all of this . . . all of this convinces you further that your thinking is the viable, correct thing to value and base your responses on and your feelings and your willingness to move forward or your insistence upon giving up. You see? So what's the problem?

The next sentence says . . .

The stillness and the peace of NOW enfolds you in perfect gentleness. Everything is gone except the truth.

And this is where you can begin to feel like this is all bullshit! Because you're still in the same bad position you were, whether you've been enfolded in perfect gentleness and everything is supposed to be gone except the truth.

But listen:

For a time, . .

. . . in your practice of the holy instant . . .

you may attempt to bring illusions into the holy instant to hinder your full awareness of the COMPLETE difference, in all respects, between your experience of truth and illusion.

It's your disbelief that you bring with you. You have faith, you have hope, and you practice the holy instant. You bring willingness to it but there is still doubt. There is still the lingering feeling that the behavior you see and the circumstances you see truly are real—that they are not illusions and that they are going to debilitate you and injure you and ruin you. You see?

Be aware of it.

For a time, you may attempt to bring illusions into the holy instant to hinder your full awareness of the COMPLETE difference, in all respects, between your experience of truth and illusion.

See, an injury, an imperfection—a physical imperfection—a disease that seems to be active in your system, these things seem to you to be real. They seem to be real things that somehow the holy instant must invalidate and it might take a struggle because the problem is so actual and so real. But you see, this feeling and this belief arises from *your* vantage point. And your vantage point is a frame of mind which is ***not connected with its Source***. It is a frame of mind in which you are unconscious that you are the Son or Daughter of God, that you are ***not*** an orphan, and that God is All. And therefore, whatever you're seeing with these distortions is in itself absolutely perfect. And its perfection is only escaping you because you're relying upon your best judgments, your best thinking, your best reasoning, your fundamental attempt to be an independent agent. You see?

There's a complete difference between that. When you're looking as an orphan, you will see distortion. You will see sin, sickness, death. You will see damage. You will see injury . . . it goes on and on. You will see them. But it doesn't make them real. It only makes them distortions of That which is flawlessly perfect right there, right now. The difference is absolute. The difference is total.

And when you choose to practice the holy instant and join with the Holy Spirit which is nothing more than your right Mind—your divine Mind, that Mind in you which is the Father present in you—when you turn to That, there's only one thing that can happen: The peace will come, the clarity will pervade you, pervade your mind, pervade your feelings and you will see everything anew. And damage, injury, imperfections will simply stop presenting themselves.

Now I know this sounds like magic. This sounds, well, like we said:

. . . the Holy Spirit must teach through comparisons, and uses opposites to point to truth.

And because you know what is possible, then what I'm telling you must be impossible. You see? But it is what you need to know so that you have the nerve, so that you have the guts, so that you can pull together the stamina to persist in this (as far as the ego is concerned) crazy endeavor of indulging in a holy instant in which you're going to let go of your authority and you're going to say to Something else, "Fill me with your Authority, fill me with the power of the universe that You are . . . I'm going to just [chuckles] . . . I'm just gonna sort of shrivel away into nothing and be nothing here and I'm gonna let the Somethingness that You are be all there is to me. Hey, goodbye cruel world." You see?

But the orphan's perspective is flawed. That is the perspective that is flawed. That is the perspective that is not telling the truth. That is the perspective that ***can't*** tell the truth because it doesn't Know the truth.

And there is a way out of the orphanage. There is a way out of "the human condition." There is a way to Wake up. And Waking up is not a false meaningless promise to provide you with some sort of comfort during a miserable experience called, "life."

For a time, you may attempt to bring illusions into the holy instant to hinder your full awareness of the COMPLETE difference, in all respects, between your experience of truth and illusion. Yet you will not attempt this long.

I promise you, you won't. You will let go because you're going to find yourselves slowly becoming discouraged. And fortunately it will be a discouragement applied to the right thing. You will finally become discouraged when it comes to attempting to save yourself, all by yourself . . . and you ask for help.

In the holy instant, the power of the Holy Spirit will prevail because you JOINED Him.

That which is nothing more than your right Mind will prevail when you join with It, because in your act of joining you are making whole that which for a while you pretended were two, were separate, distinct, different. And so the Holy Spirit will prevail when you join because you, in your joining, will be undoing your act of divorce, your act of independence.

The illusions you bring with you . . .

. . . you know, inadvertently, out of habit or because of your unbelief.

The illusions you bring with you will weaken the experience of Him

. . . the Holy Spirit . . .

. . . for a while, and will prevent you from keeping the experience in your mind.

The experience of what? The experience of the absence of vengeance. The experience of the past. This will happen. And this is why it will seem futile. You're doing what we've been talking about and yet for some there are incredible corrections, healings occurring. But for the majority, they're not. You see?

Yet the holy instant IS eternal, and your illusions of time will not prevent the timeless from being what it is, nor you from experiencing it as it is.

You see? What you are engaged in, in practicing the holy instant, is to become disenchanted with delusions, it is to become disenchanted with illusions. To arrive at a place where you're willing to look at apparent sin, disease and death and so on and say, "You know what? If there is a God and if God is all, these things are not Real and I am willing to withdraw my investment of faith and trust in what I think I am seeing there. And on top of that, it is my intent to join with my right Mind by asking of the Father, by asking of the Holy Spirit, "What is the truth here? And I am going to persist in this—because there is no other solution—until I see the miraculous, until I see matter start behaving like Spirit, until I see healing occurring, until I see illusion disappearing."

Every one of you have had the experience of having illusions disappear, what you call, "healing" occur. That gives you hope. That keeps you going. But I'm telling you, that this is to be a ***total*** shift of perception and not just a healing

here and a healing there. We are talking about a shift from the unreal to the Real, from the experience of Reality distorted to the experience of Reality as It is. And in order to abandon Reality distorted, you have to abandon the way of looking at things that causes it to appear to be that way. That's all we're talking about. That is what is accomplished through the holy instant. That is the purpose of the two-step.

"Oh, but the world condition . . . you know . . . how many billions of individual minds are there that would have to change in order for there to be 'Peace on Earth,' in order for there to be 'Brotherly Love' willingly expressed? It's impossible!"

Well, that's what the ego says. It's not what the Holy Spirit says. And this book: ***A Course In Miracles***, its purpose is to cause you to shift your allegiance from your best thinking and your best judgments and your capacity to reason well, to withdraw your investment from that, to abandon it, to let go of the attempt to be successfully independent and join with your Source, so that the perspective that your Source is Being and which is called Creation, no longer escapes you. This is your Birthright.

What God has given you is truly given, and will be truly RECEIVED.

Not because it's forced on you, but because the actuality of it is that there is no you that actually has the capacity to not receive it. You think you do have a capacity not to receive it. And as long as you don't receive it you're having the orphan experience.

But you know what? The orphan mindset is not governing Creation and Creation is the only thing going on, Reality is the only thing occurring right now. And so that which is not going on in Actuality will at some point cease looking like it's going on. And that point where it will cease is, when you stop energizing it by insisting upon independence. Then delusions, then illusions will [snaps fingers] simply vanish and you will have or experience what are called instantaneous healings and the impossible—billions of souls experiencing who they Are and expressing It [snaps fingers] can happen without it taking a thousand or five thousand years for the current mentality of the Planet to change and to change against its natural instincts, which are to war and battle and overcome and control, et cetera.

What God has given you is truly given, and will be truly RECEIVED.

That means that it's already been received. It's already embodied in you. It's already all there is of You. It's your constituting presence.

***For God's gifts HAVE no reality apart from your receiving them.
YOUR receiving completes His GIVING.***

God has never had or engaged in an unsuccessful act. It's that simple.

You will receive BECAUSE it is His Will to give. He gave the holy instant to be given you, and it is impossible that you receive it not BECAUSE He gave it.

You see? Here's the difference between the orphan's vantage point and the Holy Spirit's vantage point.

When He . . .

. . . God . . .

. . . willed that His Son be free, His Son WAS free.

That means His Sons and Daughters are free right now. This is the radical difference between Reality and unreality, between the Holy Spirit's perspective and the ego's perspective, which are totally opposite.

In the holy instant . . .

. . . in that quietness that you go to and reach out to the Holy Spirit or to the Father . . .

In the holy instant is His reminder that His Son will always be EXACTLY as he was created. And everything the Holy Spirit teaches you is to remind you that you HAVE received what God has given you.

You see, the Holy Spirit's vantage point is: ***That you're neither behind the point of perfection, nor advancing toward it, that you're at that point and must understand yourself therefrom.*** You see?

[And] everything the Holy Spirit teaches you is to remind you that you HAVE received what God has given you.

Reality already exists in Its awesome perfection. That means everything about you, everything about what you call the world and universe, everything about your Brothers and Sisters . . . you see? . . . it's already flawlessly perfect right now. If you are seeing imperfection there or anything less than loveliness . . . listen to this: ***It is not there!***

The holy instant and the Holy Spirit exist for the purpose of causing the realization of that fact to occur in your mind, so that you might willingly watch what isn't there disappear NOW, so that healing and correction of illusion can

occur NOW. Because there is nothing existing that has to have something done to it to improve it.

Continuing:

There is nothing you can hold against reality. All that must be forgiven are the illusions you have held against your brothers. Their reality HAS no past, and only illusions can BE forgiven.

You see? You're neither behind the point of perfection nor advancing toward it, you're at that point and must understand yourself therefrom . . . right now, today, here.

God holds nothing against anyone, for He is incapable of illusions of ANY kind. Release your brothers from the slavery of their illusions by forgiving them for the illusions which YOU perceive in them.

There it is. And watch it when the argument presents itself, "Well, that won't work." You know, there is a joke: "How many psychiatrists does it take to change a light bulb?" And the answer is: "One, but the light bulb has to be willing to change."

Well, I'm sorry . . . your Brother doesn't have to be willing to change in order for you to make the gift of the willingness to persist in the holy instant until you find the Holy Spirit infilling you with the conscious awareness of your Brother's present inviolable and therefore eternal perfection.

Release your brothers from the slavery of their illusions by forgiving them for the illusions which YOU perceive in them. Thus will you learn that YOU have been forgiven, for it is YOU who offered them illusions.

Hey, if you're seeing the bastard or the bitch, you're offering them that illusion. And if you persist in behaving as though they are a bastard or a bitch, you will be consistently teaching them illusions about themselves. You certainly will not be indulging in the holy instant in which your awareness can be purified, filled with the awareness of truth about them that causes your whole being, your whole demeanor, your whole perception of them to be changed, so that even if they seem to persist in bad behavior you won't respond as though the behavior is real or true or calling for condemnation. And you will find the words being present in you that illuminate that element in your Brother that he or she recognizes as their perfect safety so that they can let go of the defense that has caused them to seem to be a bitch or a bastard.

In the holy instant this is done for you IN TIME, to bring to you the true condition of Heaven.

So you seem to come to the holy instant because in your orphan mentality you're experiencing a problem that you cannot ignore. And the Holy Spirit, whom you reach out to, responds, not from the orphan level, but from the level of communion with Reality, communion with God and communion with You, as the divine one that you Are and reveals to you, in time—where you as the orphan was experiencing the problem—correction, the revealing or uncovering of the Kingdom of Heaven that was being misinterpreted and suffered from. You see? And it brings to you the true condition of Heaven. And that's the way it works . . . and that's not magic.

By golly, you have to get past this point of the confidences you have about what can't work and what can't be done because, only that cannot work, only that cannot be done which the ego perceives, which the orphan mindset perceives of what? . . . of the perfect Kingdom of Heaven, but seen through the lens of independence, of being without a Source, of being insane.

So, once again, we are still talking about the simplicity. What I mean to convey tonight is, that you must be willing to see that it's like there are two different orders of reality . . . that's not the right word, because one of them is unreality. It's like two different paradigms and yet paradigms seem to indicate validity even though there may be a shift from one to another.

But the point is, that unreality is unreal. And the Holy Spirit is speaking to you, is connecting with you, is teaching you from that Place which is the Father's Mind, to reveal to you your alliance with the Father's Mind and the fact that all there is to your Mind is the Father's Mind. And therefore, there simply is no presence or power that is binding you to the experience of illusion.

Be ready at every moment from now on to see delusions [snaps fingers] vanish, to see healings [snaps fingers] occur, to see correction happen where you were convinced it could not.

The Holy Spirit is not responding to you from the place you're asking Him for help. You're asking Him for help from a place of ignorance. He's answering you from a place of illumination. And the fact is, that the place of illumination that He's speaking to you from is your natural abode, because He is nothing more than your right Mind.

You know what? ***A Course In Miracles***, is not a course in miracles. ***A Course In Miracles*** is not a book about a course in miracles, it's all about you. It's all about learning how you're using your mind, so that you can stop

unconsciously binding yourself to limitations which it's not your Birthright to be experiencing, and so that you might be released into the fullness of your divine Being.

Wow! I love you, and you, and you, and all of you. I look forward to being with you next week.

A Course In Miracles (reference pages)

Chapter 16 – Section – THE END OF ILLUSION

¹ *Sparkly Book – p.398, 1st Full Par., 2nd Sen. / JCIM – p.167, 4th Full Par. / CIMS – p. 335, Par. 75*
First Edition – p. 324, Last Par. / Second Edition – p. 349, Par. 6

² *Sheakspeare*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 16th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Again, I'm going to remind everyone that we're reading from a chapter called, ***The Forgiveness of Illusions.*** And we're in the last section of that chapter which is called, ***The End of Illusions.***

I want everybody not to be too casual as we consider this.

"Oh, yes . . . we're reading about the end of illusions. Yes, isn't that wonderful? Some day the end of illusions will come. The concept of the end of illusions is an amazing concept to consider. What the actuality of it might be like is mind-boggling."

Well, c'mon everyone, let's stop all that bullshit! Because you can talk about and think about the end of illusions and actually end up being very casual about the end of illusions without ever experiencing them.

There's nothing casual or simple or everyday about the end of illusions. And you know what? This week I want you to get a piece of paper and I want you to write the word, "Radical" on it. And I want you to put it on your refrigerator or wherever you can see it frequently. Put it on your dashboard. Be reminded that Waking up is a radical transformation of you. And it's a radical transformation of the way in which you experience everything. My God, if you experience the end of illusions and you are not confronted with anything but Reality anymore, I promise you it's going to be radically different . . . thank God.

Let the word, "radical," shall I say, become less radical to you so that you're willing to consider it as a possibility: Radical healing . . . radical transformation . . . radical wonder . . . radically perfect life . . . radically incredible unfoldment of Being.

I mean, after all, if you're going to look at everything that you've been seeing and thinking was the "human condition" was "planet earth and the universe" and that's all it was, well I promise you that to suddenly experience it as the Kingdom of Heaven without any aspect of its divinity escaping you, ***that is going to be radically different!***

And you know what? If you're not considering radical change, if you're not expecting to be provided with the opportunity to embrace radical change, I promise you, you will stay bound to what you are expecting—to the less that you are expecting.

The holy instant. My God, we've been talking about it for more than a year . . . more than two years. Have you become numb to it? Are you casual about it? Is it a wonderful subject and is it one that since we have discussed it together, you can talk about more at length than you ever were able to before? Are you able to express ideas about it that make you feel better and make others feel better without your actually having the experience—without actually experiencing radical wonderful transformed Mind?

That's the point! That is why you go to the trouble of practicing the holy instant.

In the holy instant, as we've discussed, God's laws prevail. God's Nature prevails. God's Intent prevails. God's Love prevails. And in that place where God prevails, there is no sin, sickness or death. To not experience sin, sickness or death when that's all you ever have experienced, ***that is a radical change.***

"Oh, I know . . . but it can't happen to me. That's why I like to think about it. I like to imagine that it can happen to me, I like to be able to talk about why it can happen to me and what it will be like when it happens to me . . . but, you know, [sighs] it isn't going to . . . it hasn't . . . and I don't see how it can."

Well, let me tell you: That's not radical thinking. That's not being radical. That's not embracing the radical. All we're talking about, all we've been talking about is embracing the radical.

When you say the Lord's Prayer . . . and you say, "Thy Will be done . . ." don't you realize that you're saying, "I invite the radically different experience of being that You provide than the one that I've been providing myself while I've

been claiming to be an orphan"? *"Thy Will be done"* is saying, "I desire to experience Something radically different from the best I've ever been able to come up with in my individual independent acts of creativity." That's what you're saying.

Going into the book, and I want to point out to you that what we're going to be reading tonight is like the frosting on the cake. It's sweet, it's wonderful, it's beautiful . . . [sighs] . . . but in all likelihood, it's not what's happening in your life, at least not to any great extent. And so what good does it do for it to be beautiful? What good does it do for it to be sweet? So let's not be casual as we read it. Let's not let it just be sweet and consoling and encouraging.

Remember that you always choose between truth and illusion; . . .¹

. . . Why? Because there isn't anything else to choose between. You are either choosing between what God is revealing to you and you are embracing and letting find expression through you, or you are choosing for illusion—which means, you are preoccupied only with your own best thinking or worst thinking. No matter what it is, you are impressed with your thinking, that's what you practice. And that is illusion, because the moment you engage in that, you have withdrawn your attention from your connection with the Father. You have pulled the plug. No juice. No Source finding expression through you.

And so the experience is false. Simple.

Remember that you always choose between . . .

. . . [whispers] one of two things . . .

. . . truth and illusion; between the REAL Atonement which would heal and the ego's "atonement" which would destroy. The power of God and all His Love, without limit, will support you as you seek only your place in the plan of Atonement arising from His Love.

Let's not slip past that too quickly. Because, what's being said there is, it happens only as you yield to Him, only as you yield to His Plan. And isn't that the movement of the holy instant? Isn't that the movement of the two-step? You hesitate. You shut up. You silence your thinking. And you turn from your independent stance toward your Father—your Source—and you say, "Father, what is the truth here?" and you join in that place of no orphan self-assertion and in that place of listening for the Father's Will, the Father's Perspective. What are you doing? You're yielding your right to be assertive, independent, controlling—you're abandoning that and yielding to the Father.

Now listen:

The power of God and all His Love, without limit, will support you

. . . see, that's the frosting on the cake. That's the unbelievable truth. That's the wonderful truth that everyone of you hopes is true, wishes is true.

The power of God and all His Love, without limit, will support . . .

. . . what?

. . . as you seek only your place in the plan of Atonement . . .

. . . where do you fit in to the plan of Atonement? Where do you fit in as the expression of God and not the expression of your will? You see? It . . .

. . . will support you as you seek only your place in the plan of Atonement . . .

. . . what? . . . which is . . .

. . . arising from His Love.

He's the authority. He's the Movement of Creation.

So, listen again:

The power of God . . .

. . . where God's laws prevail, where God prevails, and where there's no sin, sickness or death.

The power of God and all His Love, without limit, will support you as you seek only your place in the plan of Atonement arising from His Love.

So in a way, it's not really just sweet. It's demanding. Because it puts it straight to you, what's called for, so there's no confusion. But, it requires something of you that you're not inclined to do. It requires you to abandon self-will. It requires you to abandon authority that you think you have or ought to be able to have. It requires you to abandon acts that you have engaged in for the purpose of proving your worth, believing that if you don't engage in them your worthlessness will prevail and be seen by everyone. And you don't want that. And so you hold onto your right to be self-assertive.

But when you do that, you're in the orphan mentality, you're in the level of thinking, and you are not in that place where God's laws prevail as far as you're concerned. You will not be having that experience of His laws prevailing.

Be an ally of God and not the ego in seeking how Atonement can come to you.

Again, this requires self-discipline. Because your habit is to immediately refer to your best conditionings, your best thinking, your best concepts and a capacity you believe you have to express or use logic so clearly and so well that it will cause you to be utterly safe because the structures of the logic are impeccable and don't allow for anything unlike it to enter in. This is a concept you have about the use of your mind and what your mind can accomplish by being so perfectly orderly.

And yet, all the time you're engaged in energizing that and giving your attention to that, ***you're not listening.***

Now I understand, you've not been taught to listen. And you didn't know that there was such a thing as the two-step or a holy instant. But now you do. And that makes all the difference in the world.

Be an ally of God and not the ego in seeking how Atonement can come to you. His help suffices, . .

. . . in other words, it's all you need. You don't need the added impetus of your will added to the Father's Will to make God's Will be . . . be . . . to make God's Will be. You don't need to add your will. You see?

His help suffices, for His Messenger . . .

. . . the Holy Spirit . . .

. . . understands how to restore the Kingdom to you, and to place ALL your investment in salvation in your relationship with Him.

Meaning, the Father. It's true.

. . . His Messenger . . .

. . . which is the Holy Spirit—which is nothing more than your right Mind—what you might call, the part of your infinite Mind that you have disowned in your act of independence.

. . . His Messenger understands . . .

... your right Mind understands ...

... how to restore the Kingdom to you.

It knows how to restore it to you because it knows that its, I'm going to say for lack of better words, merging with your little private sealed off part of the totality of your mind will cause your mind, your Being to be experienced in its totality. You see?

And that's how the Kingdom is restored. It's your sanity being restored. It's your whole mindedness being restored. We could say, it's your mind allowing for the ultimately radical to be possible first, probable second, and incredibly different from the best creativity you have been able to come up with, which has amounted to acts of denying reality—acts of denying the Kingdom of Heaven—because you've been so busy giving your definitions to what God already defined. And your definitions have been different from the Father's. You see?

Again:

His help ...

... God's ...

... help suffices, for His Messenger ...

... the Holy Spirit ...

... understands how to restore the Kingdom to you, and to place ALL your investment in salvation in your relationship with Him.

... with God.

The Holy Spirit, in reuniting your parceled off part of your mind with It—with the wholeness of your Mind, that which is nothing more than your right Mind—causes Reality to be your experience and causes you to be utterly aware of the fact that what God is constitutes the totality of you, and therefore, your radical holiness, we could say, . . the experience will be a radically different experience.

Seek and FIND His message in the holy instant, . .

... in other words, stop going ***elsewhere***—meaning your best thinking and so on. Stop going elsewhere ...

Seek and FIND His message in the holy instant, where all illusions are forgiven. From there the miracle extends to bless everyone and to resolve all problems, . . .

. . . radical change again . . .

. . . be they perceived as great or small, possible or impossible.

You know, it doesn't say, "It's nice to know that you can find His message in the holy instant, where all illusions are forgiven." It doesn't say, "It's nice to know that." It says, "***Engage*** in something."

Seek and FIND His message in the holy instant, where all illusions are forgiven.

You know where all illusions are forgiven? In the seeking and finding.

"Oh, I'll find it in the holy instant." No, you'll find it in the seeking and finding. You see?

So this wonderful sweetness has a little substance to it, a little bite to it perhaps, because it calls for something:

Seek and FIND His message in the holy instant, where all illusions are forgiven. From there . . .

. . . what happens? . .

. . . the miracle extends to bless everyone and to resolve all problems, be they perceived as great or small, possible or impossible.

"Oh-h . . . her gallbladder is almost totally eaten up by cancer. It's impossible for her to recover. Maybe someday medical science will be able to grow her a new one quickly and replace it, but until then it's impossible!"

I'm sorry that's not radical thinking. That's fatalistic thinking—there is no God in it.

. . . be they perceived as great or small, possible or impossible.

. . . the miracle extends to bless everyone and to resolve all problems, . .

. . . you see? This is radical. This is why you can't afford, in the face of your conditioning, to look at the world situation or your immediate situation in all

of its chaos or all of its turmoil or all of its suffering and sort of collapse on the floor and not make any room for any radical stand—the embrace of any radical claim that challenges the seeming actuality of the distress or the illness or whatever it might be. From there . . .

. . . the miracle extends to bless everyone and to resolve all problems, . .

. . . but the only way . . .

. . . the miracle extends to bless everyone and to resolve all problems, . .

. . . is for you to . . .

Seek and FIND His message . . .

. . . where? Not in your best judgment, your best reasoning, your best thinking, your best logic but in the holy instant. In that place where you abandon your independence, you abandon your self-confidence and you say, “Father, I want to know the truth from You. I want the whole truth and nothing but the truth from Your perspective. And I’m giving up my attempts to come up with my best solution or my best definition. I yield. I seek only my place in the plan of atonement arising from Your Love. I don’t choose to seek my place on my own in my independent locality.” You see? It’s simple.

Remember that you always choose between . . .

. . . two things . . .

. . . truth and illusion; . .

More sweetness:

There is nothing that will not give place to Him and to His majesty.

Well it’s the truth. But how many of you are having that experience, or how many of you in the experiences that you’re having, read this and find yourself hard-put to accept it or perhaps you are in such distress that you sarcastically laugh at it? I understand. But:

There is nothing that will not give place to Him and to His majesty.

How do you have the experience? ***You engage in being radical.*** You engage in going against the status-quo. You be that which doesn't fit in with the norm. You object to what everybody else is agreeing to. And you object to it by not leaning into your own understanding. You object to it by seeking and finding His message in the holy instant.

To join in close relationship with Him is to accept relationships as REAL, . .

. . . meaning something more than avenues of usury and manipulation, where you "best" each other for purposes of gain at others' expense.

To join in close relationship with Him is to accept relationships as REAL, and through their reality to give over all illusions for the reality of your relationship with God.

See? Again:

Seek and FIND His message in the holy instant, . .

. . . give over all illusions for the reality of your relationship with God.

In a way, you have to become like the Prodigal Son who has to become sick and tired of wasting his abundance, of wasting his wealth, of wasting his Birthright, where the thrill of the quest to be independently somebody is just not interesting to you anymore. And you're willing to say, "Father, I want to know what Your perspective is because I want to come back into my right Mind. And I know that Your perspective is my perspective, if I don't object to it. It's built into me. It's part of me. I'm too tired to continue aggressive independence.

Praise be to your relationship with Him, and to no other.

Right? The screws are being tightened down here causing things to be very, very clear.

Praise be to your relationship with Him, and . . .

. . . what? . .

. . . to no other.

You've got to be willing to abandon your relationship with: Oh, your special thoughts. Oh, your special relationships. Oh, your special skills. Oh, your

best capacity to manipulate people and make them serve you and make you be credible. You see?

Praise be to your relationship with Him, and to no other. The truth lies here, and nowhere else. You choose this or NOTHING.

Again, as we started out:

Remember that you always choose between truth and illusion; . .

The truth lies . . .

. . . in your relationship with God . . .

. . . and nowhere else. You choose this or NOTHING.

In order to find out that the chaos, the turmoil, the suffering, the lack, the illness that seems to be binding you is an illegitimate imposition upon a Son or Daughter of God, which means it is therefore not actual but a distorted perception of something that is actual, which is Creation Itself, which is flawless, absolutely pure flawless God embodied. In order to have that experience, you've got to be radical enough to challenge it.

When you get to the end of a day—and, let's say, you're perfectly well, you haven't had a symptom of any problem of any kind for months, you're in the "pink of health," as they say . . . and you come to the end of the day—you, let's say, have worked out in the yard, you've done a lot of things that were laborious (it was invigorating to you while you were doing it) you've come into the house, you've showered, you've had dinner, you've sat down and you say, "Wow, I deserve a rest . . . you know . . . and when it comes time to go to bed I'm going to sleep beautifully."

Well, wait a minute! All of that seems very reasonable, but it's far from radical thinking. It's far from the radicalism that would be involved if you stopped right there and said, "Father, what is the truth here about this?" Because as a divine Idea of the Father expressed, you have no capacity to be exhausted. As it has been said, ***"God rests in action."***

So, you see how easily you're sucked in. It doesn't even have to be a physical problem, it doesn't have to be sin, sickness or death. But just a mindset that says, "You know, I'm not as capable now at eight o'clock in the evening as I was when I got up and started the day at eight o'clock in the morning." Well, wait a minute, why not? You could be. You see? Contemplate it.

Now, here's the prayer that amounts to the two-step and its meaning:

"Forgive us our illusions, Father, . .

. . . Oh, independence abandoned . . . Oh-h.

"Forgive us our illusions, Father, and help us to accept our true relationship with You, in which . . .

. . . what? . .

. . . there are no illusions, and where none can ever enter.

That's significant. That's because in the holy instant when you're in that place, God's laws prevail. And illusions cannot enter where God's laws prevail.

Our holiness is Yours.

In other words, I accept my Birthright. I accept that I am Your expression, Your Son or Daughter. I accept that all there is to me is what You've embodied of Yourself in me as Me. And that You have withheld nothing of what You infinitely Are in what You have embodied in Me.

What can there be in us that NEEDS forgiveness when Yours is perfect?

And when I have chosen to be in the holy instant where Your laws prevail.

The sleep of forgetfulness is only the unwillingness to remember Your forgiveness and Your Love.

[Repeats] . . . unwillingness to remember . . .

. . . "well, I'm too busy taking care of things myself." You see?

Let us not wander into temptation, . .

. . . temptation to what? Temptation to be angry. Temptation to be jealous. Temptation to take advantage of your Brother. Temptation . . . temptation . . . temptation.

Let us not wander into temptation, for the temptation of the Son of God is not Your Will. And let us receive only what YOU have given, . .

Oh, that is so insulting to the orphan mindset—to the ego. Yet, what are you doing when you do that? You're letting God's laws prevail and radically change your experience of being, bringing you back into your right Mind.

And let us receive only what YOU have given, and accept but this into the minds which You created, and which You love. Amen."

You have available to you, every instant, to let each instant be the holy instant. You are not short-changed in any way from having the opportunity to practice the holy instant—instants are abundantly provided.

Now, remember what I said. Keep the word "radical" in your mind and remember that what we're talking about is not "ho-hum," average, casual fair for contemplation and discussion and stimulating camaraderie that is nothing but a distraction from ***actually*** seeking and finding His message in the holy instant, in which you will find something happening because God's laws prevail. And God's laws prevailing will cause your experience to change radically. That's the promise and that's the truth!

I look forward to being with you next time. And I will be with everyone as they practice the holy instant in support of your not forgetting to expect the radically new.

Okay.

A Course In Miracles (reference pages)

Chapter 16 – Section – THE END OF ILLUSION

¹ *Sparkly Book – p.399, 1st Full Par. / JCIM – p.167, 8th Par. / CIMS – p. 336, Par. 79*
First Edition – p. 325, Last Par. / Second Edition – p. 350, Par. 10

² *CST Science and Health, p.519*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 23rd 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, if everyone hasn't realized it, we have arrived at a point where the key to Awakening, you might say, has been revealed—uncovered, made exceptionally clear.

The practice of the holy instant, the practice of the two-step is the means of Waking up. It's not any more complicated than that. And there isn't any more profound lesson to learn. For the most part, what we will cover in the rest of the **Course** will simply be explanations of how everyone avoids the holy instant.

So, I want everyone to be aware and I—you can count on it—will not let anyone forget that we have arrived at the apex of what the **Course** teaches. This should not be abandoned. This awareness should not be forgotten as we continue and discover the blocks to Love's Awareness—the blocks to Awakening.

Now mind you, as we proceed, all of you will find at one time or another, an explanation of the blocks that you specifically use, and it will make sense to you. But you know what? None of you, no one actually has to go through the examination of every single means by which you block the holy instant.

What you **need** to do is to start practicing it now . . . and now . . . and now . . . and now. Practice it while you're reading about the blocks to Love's Awareness—the blocks to Awakening. Don't read about the blocks and say, "Wow, [chuckles] isn't that incredible the way the human mind works?" and talk at length about it, without ever abandoning the practice of thinking about how the human mind works. Because as long as you're thinking, you're not practicing the holy instant. You're doing the one thing that blocks it.

During this past week as you have attempted, we'll say, to be radical and to hesitate and ask for the Father's Perspective now . . . now . . . and now . . . you may have had clarification, you may have had wonderful examples of God's Perspective which is radical to your present sense of things. You also may have experienced a week in which things seemed to get worse.

It's very simple. The ego does not willingly, gladly let go of its hold on your attention. And so when you get close to being free of it, it attempts to the best of its ability, to distract you.

Now, how does it distract you? Not by giving you a string of words that you can use as a defense against Waking up, but rather by suggesting to you really interesting things that you might do to make things better, or provide you with a new radical project for *you* to work on, for *you* to develop. You see?

Or it might distract you by preoccupying yourself with how others are behaving. You see? So that you might correct a situation or exercise some beneficent help all by yourself. You see?

Now, the key to Awakening, the practice of the holy instant, amounts to something utterly simple. So simple that it goes right past you. The simplicity of it is that when you stop thinking, when you go into the Silence and there, inquire of the Father, you have stopped thinking.

The Silence is the key. And the inquiry of the Father or the inquiry of the Holy Spirit is the essential and only step needed other than listening and accepting what unfolds—what is presented to you.

But you know what? Most of you think that being conscious *means thinking*. If you're not sleeping, if you're awake, you're thinking! But of course, anyone who learns meditation soon discovers that there is a way to be conscious without thinking. There is a way to be in the Silence. So thinking is not identical with Being. It is not inseparable from Being. It is not inseparable from your existing as You. What you think doesn't make you, You.

You simply are You. And in the Silence of your mind you experience that. And in the experience of the fact that thinking has nothing to do with your Being, you become free to listen. You become truly free to ask, "What is the truth here in the unendingness of me in the Silence that I'm experiencing? What is the truth of my Being, in the Silence? What is the truth that it's the Birthright of my mind to be experiencing?"

You're conditioned against not thinking, believe it or not. After all, how many of you have heard the admonishment, "*An idle mind is the devil's workshop*" as though it is the worse thing in the world for your mind to be idle? "Oh, don't let your children

have idle minds, they'll get into trouble. You have a mind to solve problems with. It's your function to solve problems." You see?

The key to Awakening is abandoning everything that results from thinking. Because what results from thinking are structures of imagination which keep you preoccupied with them and disallow for you in the quietness to hear the still small Voice of God, or to hear the truth. It's that simple.

So, that's all it takes. And the reason the *Course* is so long is because it was important to express how many different ways are used to keep thinking going. How many ways are used to keep Silence from happening? How many little tricks of the mind, how many little habits of the mind, how many characteristics of the ego exist and are practiced for the purpose of not having an idle mind, which ultimately means not having the environment in which your release from illusion can occur? Because the environment of that is Silence with attention being given, curiosity being practiced: "Father, what is the truth here?" You see? Yielding to the Father.

You think that if you do it, you will cease to be. But what you Are in your divine wholeness and in your capacity to experience Creation as what It is, rather than what you've defined It as, that is your Birthright and that is what you Are. You are the place of acknowledgement of what Creation is, and by the acknowledgement, in the acknowledgment, participating in Creation, being co-creators by introducing nothing foreign to it, and thereby being able to experience all of it in its actuality, which constitutes the joy of your Being because that is your function.

So, whether this last week has been easy or difficult, whether the practice of the two-step and the holy instant seems to have born fruit or not, there still is only one means of Awakening . . . and persist . . . persist.

Well, you say, "I don't have enough faith. I don't have enough impetus to go the distance. It's going to be a lot harder than what I can accomplish."

But it's not true.

For most of you, you have arrived at one time or another in your life where you were too exhausted, simply too exhausted to be a fake, to not be yourself. You were too exhausted to try to be something you couldn't be. And you arrived at a point where you felt like you gave up. And when you gave up, Revelation occurred.

The saying is, "*Man's extremity is God's opportunity.*"² And that's because in moments of true helplessness where you feel truly helpless and you just let yourself be there because you don't have any energy to be anywhere else, at that moment [snaps fingers] the light flashes—it turns on, the illumination occurs.

To one degree or another, all of you have had some experience like that. And if you haven't yet, it's on your threshold. Because it is Awakening time. I promise you that.

So you see, it isn't a matter of being equal to Waking up, it's actually a matter of doing less and of arriving at a point voluntarily or involuntarily where you give up, where you stop trying to be something, and you stop saying "my will be done" and you start saying, "Thy Will be done" and mean it.

You know, that's all it takes. It takes letting go completely without an Ace up your sleeve. It means abandoning the right you think you have to think your way through your life and your problems and engage in problem-solving.

If you have a counselor who can provide you with perspective far beyond what you can drum up in your imagination and that counselor provides you with perspective that you find out is your real perspective but you've just been ignoring it, can you see that that process isn't a loss of worth or validity but an uncovering of a more complete worth and validity than you ever imagined?

That's what this is about. And that's what you must remember. And that's what you must attempt to practice as you go through your day—an activity which you habitually have approached as opportunity after opportunity for you to think your way through this, that or the other thing and demonstrate success—you must be willing to go through your day constantly saying, "Father what is the truth here? Father what is the truth here? Not my will be done but Thy Will be done." You see? "What is Your Will? Because I know that everything I try to do by myself is going to keep me in the dark, is going to keep me ignorant even though I'm totally familiar with it and feel fully functional." You see?

It's the fact that the simplicity of "the process" of Waking up involves doing the very thing that you thought gave you meaning. It's *that* that causes you to be unwilling to put your faith in it and to lean into it and to yield into it—to let go into it. You see? That's the simplicity of it.

And so, Waking up is a matter of going against your conditioning. It truly is. If it wasn't, you all would have Woken up a long time ago because it's so darn simple! Understand this, so that when it seems unnatural, you don't say, "Well, this can't be a divine activity. God would never set it up like this. If I'm supposed to Wake up, it should be easy." You see? Well there you are . . . thinking! And there you are convincing yourself that "an idle mind is a devil's workshop." An idle mind, a silent mind is something to avoid. Certainly, don't even try it and explore it and find out whether it's the truth or not. You see?

You've got to remember that the act, if you will, that triggers Awakening is an act—an effortless act. It's an act of not acting. It takes less than anything you expect.

Let's go into the Book. The subject of this chapter:

FORGIVENESS AND HEALING³

Or:

FORGIVENESS AND THE HOLY RELATIONSHIP

The betrayal of the Son of God lies only in illusions, and all his "sins" are but his own imagining.

[repeats] The betrayal of the Son of God . . .

. . . well, the betrayal is when you turn someone over to an enemy, when you cause someone to be at a disadvantage in the face of something that's not in his best interest.

Well, you do that all the time with each other. You look at each other and you say, "Oh-h, she's not the Son of God, Oh, he's the Son of God, she's not the Daughter of God and he's not the Son of God. No, he's a bastard and she's a bitch. Boy if you saw what she did last week . . . and blah . . . blah . . . blah."

You betrayed your Brother and Sister. Why? Because your act didn't involve acknowledging God in him or her, but something else—something unlike God. Something unlike God is something opposite of God—something opposite of good.

And so you commit that one in your mind, as well as by means of your behavior, to hell—to a position of being unholy. It's that simple. And you betray that one's unholiness to everyone you can whose knowledge of it will help you in your cause to make yourself better. You see?

But you know what? When you said, "Father, I would rather see things my way, Father, I would rather make the definitions . . . I want a divorce," you betrayed yourself. Because you turned yourself over to what's left when you've disconnected from your Source. And when you've disconnected from your Source, you're left with that which is unlike your Source. And so you've betrayed yourself to an ego that you call yours.

So:

The betrayal of the Son of God lies only in illusions, and all his "sins" are but his own imagining.

Listen:

[His reality is forever sinless.] He need not be forgiven but AWAKENED.

You know, we've been talking about forgiveness, but:

He need not be forgiven but AWAKENED.

That's what the two-step is for: To put you in a position not of infinite progression, but immediate perfection, immediate experience of what you divinely Are. That's Awakening. It's not forgiveness.

In his dreams he HAS betrayed himself, his brothers and his God. Yet . .

.

. . . and here's the key . . .

. . . what is done in dreams has not been REALLY done.

That's why I say, that when you look at everything around you and just say that it's a material world, that it's a planet and a universe that was happenstance, pure physical evolution, having nothing to do with a divine Principle or God, you are misperceiving and misunderstanding the Kingdom of Heaven. Because the Kingdom of Heaven is the only thing confronting you to experience, clearly or through a glass darkly—unclearly. It's that simple.

If you're seeing it through a glass darkly, you haven't changed what you're looking at, you've just altered your perception. And so, that's why I say, when you're looking at this and you see injury, illness, sin and so on, it's because of the lens that you're looking through.

There isn't an ***actual*** damage or illness or injury that needs to be manipulated into a better form. You have to take off the lens through which you're looking at it. And, like ***that***, the illusion of sin, sickness and death will stop . . . because it isn't happening! It is a current misperception of the current manifestation of Creation, God's Creation, The Kingdom of Heaven, right now.

If you understand that, if you grasp what I'm saying, it will allow you to embrace radical sudden changes of perception, because you'll realize you don't have to wait for matter to go through necessary physical processes to change.

The lens that causes you to see the substance of Spirit and call it matter, when you take that lens off, the appearance of matter that's difficult to change is gone and you are left with the flawless perception of Reality—of the Kingdom of Heaven—not just a perception but also the ***feeling***, because whether it's a sofa or a carpet or a flower or a rock, it is absolutely divine. And it is not a separate divinity from your divinity. And it is living Love. And it is expressing Love toward every other part of Creation, so that all of Creation blesses all of Creation constantly. And that feeling is radically different from what you're experiencing right now.

Again, it doesn't need to take eons to arrive at that experience. What it requires is a certain defenselessness. See? Not hard work but the **absence of work**. Not a strong defense but [deep sigh] defenselessness. You see?

. . . what is done in dreams has not been REALLY done. It is impossible to convince the dreamer that this is so, for dreams are what they are BECAUSE of their illusion of reality.

At night when you're dreaming you have no sense whatsoever that what's happening isn't anything other than real, but it's not. But:

It is impossible to convince the dreamer that this is so, for dreams are what they are BECAUSE of their illusion of reality. Only in waking is the full release from them, for only then does it become perfectly apparent that they had no effect on reality at all, and [it] did not change it.

Simple. It didn't change it. That means that at this moment nothing has been changed from what God is Being right there where that thing is right now. The truth of what God is being right where you are or right where anything is, is available to you **now**, because it's a distorted perception that's blocking its truth from you, while not changing it at all.

Keep reminding yourself of this because it's foreign to the way you think. You must help yourself by practicing, I'm going to say, thinking truly (and I'm hesitating to say that). But as you consider what I'm saying it will become clear to you that no matter what's in your face, the divine truth about it, the God presencing fact about it, ***is present right now***, no matter how unlike that it appears. And what It truly Is, is available to you right now. And the only thing that needs to happen to see It is the abandonment of your confidence that you know what it is, or the abandonment of your supposed right to have the authority to see things the way you want to see them, which means saying, "Not my will but Thine be done."⁴

Fantasies CHANGE reality. That is their PURPOSE. They cannot do so in reality, but they CAN do so in the mind that would have reality different.

See? They can do so in the mind that says, "Father, I'd rather see it my way. Father, I'd rather experience everything without joining with You, so that I might experience Your perspective and the meaning You were embodying of Your divine Self, your divine Being ***in*** that thing." You're saying, "I don't want that." You see? Now all you have to do is stop not wanting that . . . and saying, "You know what, I don't have the foggiest notion what that carpet means. I haven't the foggiest notion what divine Movement of God is embodied in what I call a carpet." You see? Everything becomes something to become curious about . . . alive to.

It is, then, only your wish to change reality that is fearful, . .

. . . you introduce the fearful by wishing to see things differently. Now you don't really say, "Oh-ho, I see . . . I see a bug there that I've never seen before and I want to have a different perspective on it than what God has." You don't say that. You just decide spontaneously to study it and come to your own best conclusions, with the best use of logic, without ever abandoning your independent examination to invite the experience of revelation. That's all.

So:

It is, then, only your wish to change reality that is fearful, . .

. . . and you wish to change Reality by determining what Reality is yourself . . .

. . . because by your wish you think you have ACCOMPLISHED what you wish.

That's part of the dream. The dream is unreal but it ***seems*** to be real. And you think you have accomplished your goal of defining what things are and gaining a meaningful understanding of how things work. But the problem is that the rationale and the logic that you use to come to an understanding of what things mean is based upon a fundamental ignorance, a fundamentally flawed mind, if you will. Because you've taken out of the infinity of your mind a small portion of it, circumscribed it, separated from the rest, causing the rest to become the Holy Spirit—your right Mind held in trust while you dally with this tiny small part. You see?

And you're caught by what seem to be your accomplishments. And you're caught by the ego hit that you get from this sense of actual accomplishment, when the fact is, that disconnected from your Source, separated from your whole Mind, there is no way to come to unflawed conclusions. It's that simple.

This strange position, in a sense, acknowledges your power.

You have power. But your power is present for the purpose of recognizing the Movement of God and acknowledging It, experiencing It for what It is, and by your awareness of It and recognition of what It is being the completion or the wholeness of the Movement of Creation.

Anyway, . .

. . . you think you have ACCOMPLISHED what you wish. [And] This strange position, in a sense, acknowledges your power. Yet by distorting it, and devoting it to "evil," it also makes it unreal.

What does that mean . . . devotes it to "evil"? Well, it devotes it to what isn't God, right? Because you're not connecting with your Source, you're not connecting with the Father, so you're connecting with an imagined presence that is not God. And

what is not God is not good. What is not God is evil—not a power, not a presence, but an experience you have as long as you exist in a state of denying God and denying your Birthright. Simple.

That experience you get hooked into and you function at odds with the Father and you function in a manner that disallows for your Awakening. ***That is destructive.*** And “evil” is as good a word to use for destructive as anything else.

Yet by distorting it, and devoting it to "evil," it also makes it unreal.

Why? Because it brings everything into the realm of the disconnected orphan mentality, in which nothing is actually happening, because there is no such thing as a disconnected orphan mentality except to the dreamer as long as the dreamer insists on dreaming.

You cannot be faithful to two masters who ask of you conflicting things.

Simple.

What you use in fantasy you DENY to truth.

In your devotion to your private orphan mindset you are actively denying the Father. You've gotten your divorce. You're happy to act independently. You're hooked on independence and the hit you get from potentially becoming real and actual and valid in your own right—all by yourself. Well, that's denying who you Are and it's denying that you have a Source and therefore, it's a denial of the Father. It's not only confused mind it's insane mind. But even so, insanity is an illusion. So it hasn't changed You and it hasn't changed anything that you're having misperceptions of.

What you use in fantasy you DENY to truth. Yet what you GIVE to truth to use for you is safe from fantasy.

And there are four words there—key words: ***to use for you.*** And here again we come to this thing that's so insulting for the ego, where you have to completely yield to Something else governing you.

What you use in fantasy you DENY to truth.

Your state of independence is a denial of your Birthright and your Sonship, Daughtership.

Yet what you GIVE to truth to use for you . . .

. . . ***what you GIVE to truth*** so that it might reveal to you what is the truth, so that it might be that which you do not wish to have an opposing perspective about . . .

. . . is safe from fantasy.

You see? This is a hard thing to embrace. I know you can catch the idea and then it escapes you. You get a glimpse of it and you feel the truth of it, but it escapes you immediately.

Keep providing the opportunity for the glimpse by considering what we're talking about, so that it might, by virtue of more and more glimpses cause you be able to be more believing. So that you might arrive at a point where it seems justifiable to just simply stop thinking and listen, so that the true perception can be provided to you, uncovering the true experience of who you Are so that you might take your place as co-Creators with God and be through with the dream—be through with *prolonged* sin, sickness and death.

Immediate release is the only kind of release you're ever going to experience.

So, practice the holy instant. Do the two-step with a radical anticipation of truly different perspective and truly different perceptions of the same-old-same-old that uncover that what you thought was the same-old-same-old is the incredible, awesome Kingdom of Heaven, and it's the uncovering of capacities you didn't know your mind had, which it's your Birthright to have returned to you. And which the Holy Spirit—which is nothing more than your right Mind—is insisting on helping you reincorporate.

Don't get serious about this. Don't get bogged down with it. Treat it lightly this week. Treat all of these things lightly. Let them be grace-notes in your mind that lift you, buoy you up, allow you to have a confidence to let go more significantly.

And I will look forward to being with your next time.

¹H. G. Bohn, *Hand-Book of Proverbs*, 1855
²Quotations Book by John Flavel
Chapter 17 – FORGIVENESS AND HEALING
³Sparkly Book – p.400 / JCIM – p.168 / CIMS – p. 337
Chapter 17 – FORGIVENESS AND THE HOLY RELATIONSHIP
First Edition – p. 327 / Second Edition – p.351
⁴Bible: Luke 22:42

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 12th 2011

**THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED**

Good evening. Before we begin, let's take a few moments to be quiet together.

[quiet time]

Tonight, I have a specific purpose. And that is, to remind each of you of how important you are, you holy Sons of God, you holy Daughters of God.

I don't mean important in an egotistical way, I mean important in terms of real value. You're not orphans, you're not just human beings, you are holy Sons and Daughters of God and your Being has Meaning.

Your existence means something to everything and every one.

Sometimes you forget this. Sometimes you think you're just a little piss-ant mortal—a nothing, a nobody. But it's just a belief! It's not the truth! It's what you may have convinced yourselves of but you have convinced yourselves of an illusion.

Now, we've talked before about the fact that there are no private thoughts. There is no private anything. God is infinite. God is omnipresent. Therefore, Mind—the infinite Mind that God is—is omnipresent, infinite . . . that's why there's nothing private. And everything in the Mind of God, which is Creation, which is ever-unfolding, is related to everything else, you might say, in the infinite Mind of God, in the omnipresence, the all oneness of Mind—infinite variety, but all one . . . infinite variety, but all equally related and involved and meaningful to every other part.

There simply is no privacy. Nothing separated off.

Hey, we have been talking for a number of years as we've been going through the **Course** about the fact that everybody thinks they've gotten a divorce from their Father and that they are independent agents, but it just ain't so. And coming out of that belief is what Waking up is about . . . it's what the **Course** is about . . . it's what your purpose is at the present time.

Now, why am I saying this? Because on the world-scene right now in the last two days, there is a situation or a circumstance or a set of circumstances that are going on and evolving and developing and growing and becoming more confused and on and on.

And you know what? If any of you are sitting watching the television hour after hour or for any length of time, and watching the disaster as it's called, the tragedy as it's called . . . the whatever words are being used to describe it, you will find your belief in the allness of God to be challenged. You will find your confidence that God is all and that God is omnipotent, you will find that challenged. And you will find yourself depressed. And you know what? There are no private thoughts . . . *important point*.

Watch what you're letting your mind be used for. And watch what meanings it's giving everything. Because it isn't just your puny little private thought in the privacy of your living room or your kitchen or wherever you might have a TV to watch or the radio to listen to.

Now, another thing that we've learned as we've gone through the **Course** is, that you cannot witness for yourself. You must witness for your Brother and your Brother must witness for you. Another very important point.

Now, those in Japan who are experiencing the brunt of the earthquake and the tsunami, are by virtue of the total disruption of their daily lives, finding their confidence challenged. They find themselves called upon to have faith and hope when everything says it's hopeless and they're not able to witness well for themselves—I do not mean that in any demeaning way. I am acknowledging that there is a call for healing, that there is a call for love that is being felt by everyone there.

There is a call for every single one of you who studies the **Course** to bear witness—witness for your Brother and Sister. It's your job to remember what it's hard for them to remember under the circumstances.

What? "Our home is gone. My grandparents . . . we don't know if they're still alive. One of my children I think is alright but I don't know for sure. My husband is out looking for them and he's been gone for the last day. I don't know what might have happened to him. There is no water, there is no food,

there is no warmth . . . I'm alone. I'm alone in the emptiness of no routine, of no regularity, of no ability to turn on the faucet and have water come out and some of them don't even have a faucet to turn on anymore. Nothing dependable is occurring. Everything is up in the air."

It's a lonely place to be. It's a lonely experience to have.

But you see, here's what I'm conveying tonight: Because there are no private thoughts, because there is no such thing as privacy in the middle of omnipresence, they are not alone. And you, knowing that your thoughts are not private, can use your mind in a way that witnesses for your Brothers and Sisters who find it difficult to witness for themselves on their best behalf.

"Oh-h . . . but I'm so far away . . . you know."

Well, let's make you feel a little bit closer, perhaps. We receive letters from people in Japan. We receive support from people in Japan who enjoy the meetings we have and enjoy the website. And so we have what are usually exceptionally beautifully packaged envelopes, communications from people there, which gives us a feeling of connection that we might not otherwise have.

Now, you know, that I have held in my hands—and this is Paul speaking—that I have held in my hands things that people in Japan who love Raj, have sent. And so I know I have a connection and it's not as distant and remote as it otherwise would have been. And you now know that there are those who enjoy the work that is being done and support it and communicate with us.

And so, you are joined. You all are joined in a real connection with people in Japan—and this is Raj—they are not remote from you. They are not different from you and they need the right use of your Mind to be practiced by you to witness for them so that they—because there are no private thoughts—might feel the presence of love that will inspire them, which will provide a feeling of connection for them when they seem to be in lonely isolation.

Now, it's a shame that students of the **Course** are not more familiar with the practice of healing and the expectation of healing and how to be a participant, let's say, an effective agent for change with respect to healing.

And you know, the greatest thing you can do relative to the healing of a situation is to have arrived at a place in you where you have been enlightened, you have been in-filled with an awareness that healing is possible. It's not irrelevant to Awakening. And that it is the Will of the Father for perfection—the perfection of His Creation—to be the only thing experienced by all of His Creation and therefore, that you can hold a position of facilitation in healing.

Now the simple fact is that the misunderstanding—the false belief that is embodied in the dynamics in Japan right now—the false belief is that there is something called, “matter.”

Now we've talked before about the fact—I've gone to some length to illuminate the idea—that what you call matter is a misperception of Spirit, a God element, you might say. Spirit is the substance of God's Creation. All of Creation is made up of ideas of God's. God has an idea and that idea includes everything within Itself to be manifest and function perfectly.

That doesn't seem to be the way matter works. Matter seems to work in an organic way. And one thing is dependent upon another thing, is dependent upon another thing and on and on and on. And so if something goes wrong here it detrimentally affects something there.

All of you are familiar with that in regard to your body because you can seem to have a blockage in one place and it seems to cause a distress in another place which causes deterioration somewhere else and it complexifies and complicates itself until you eventually die because of it. When the simple fact is, that the substance of your body is Spirit—God's stuff—and it is incapable of embodying anything not intended by the Father.

Now, that conflicts with the general consensus about the world by science. But the fact is that healings occur. Healings occur daily around the globe. And when they occur, the seeming connection and detrimental responses of various aspects of the body suddenly stop having detrimental responses—the connection, the detrimental connection stops—and for no apparent reason, the situation resolves itself. And it isn't, and I've said this before, it isn't because matter has somehow been changed—forced to be different. It's because it never was matter, it always was Spirit and in the willingness to see a miracle, in the willingness to see everything stop functioning as though it were matter, the bondage that Spirit has been held to by ignorance, is released and healing occurs.

Now you, through the proper use of your Mind, can witness for your Brothers and Sisters in Japan or anywhere on behalf of radical healing.

Everyone says, “Well, there was an earthquake and then there was a tsunami. And the tsunami impacted the power-plants and the cooling of the power-plants was damaged and so now . . .”

See how one thing is impacting another and it's building and getting more complicated and more detrimental? “. . . and now there could be a melt-down which will make the problems even worse.”

Now are you going to sit and watch the TV and the radio and hear all of these things and not challenge these ideas in your mind? If you are, then you're in no position to be an agent for change because you're not in a position to bring clarity to your Brother and Sister in Japan who lacks the clarity because of the shock of the events. And so you can't witness for your Brother or Sister outside of the problem. And you become part of the problem and confirm it, because once again, there are no private thoughts.

Now I promise you, that whether you've been following what has happened and what is continuing to happen in Japan, you have felt the disturbance. You have felt the negativity, you have felt the fear and so on. Whether it was overwhelming or whether it was just a mild undercurrent of uneasiness. And that's because there are no private thoughts. And you are not at a distance where you're untouched and unscathed by events that occur.

Now are you going to watch what is happening and become as upset as those who are in the middle of it and lose your capacity to witness for them on their behalf from outside the box—from outside the barrel, from the holy instant where, as we've been talking about, God's laws prevail? They're not usurped, they're not torn asunder.

You have this wonderful opportunity to use your mind well—to use your mind for the function it has. What is your mind's function? It's to be co-creator with God. What does that mean? It means that your mind's function to look at, observe, and experience Creation and recognize it for what it is. And what it is, is not a material world and universe. It is Creation, Itself which you are mis-calling "physical world and universe." You're not recognizing God in it because you are defining it as not of God. You're defining it as a material organism—a material set of functions that impinge upon and relate to each other not always in constructive ways. You see?

That's not recognizing God in everything. That's not being in the holy instant where God's laws prevail and where what God is Being there can register with you so that you can look where you had seen a material world and universe and say, "Wow! This is incredible! This is awesome! This is God and I see It!" You see?

The people who are homeless, who can't find water to drink, who are cold and can't get warmth, it is difficult for them to look at it all, and I'm going to say, see through it, see past it to the Kingdom of Heaven that is really going on right there. And it takes someone like you . . . you . . . you . . . all of you who call yourselves students of the **Course** to use your mind the way the **Course** tells you it's there to be used, and to let it fulfill the function it has, which is to look and not be blinded by your definitions or the world's definitions, but have

a willingness to see through those definitions and discover the awesomeness of God there.

You know what? You think that the power plants are just physical—they're plaster, they're metal, they are uranium, they are elements—you think it's all matter and because it's all matter there are certain physical processes that matter can only go through. Well, you're wrong! And as a student of the **Course** you need to begin to feel the wrongness of those kinds of assumptions, so that you are not stymied in your mind against seeing God there. Because if there's a power plant there, don't be so sure it's matter. The only thing that can actually be there is Spirit, fulfilling God's purpose and being incapable of changing from that.

The minute you stop saying with great conviction, that there's nothing that can be done because there are certain atomic processes and certain physical processes and certain thermal processes going on that can't change, you need to look and say, "Wait a minute, if the substance of this is Spirit, and if Spirit is the substance of all that God is Creating then this substance must necessarily be functioning according to the laws of God which prevail, because God is All, and which I can see the prevailing of if I will abandon my confidence. And I will abandon my definitions. And I will say, "Father, what is the truth here, in spite of what I think the truth is—which is awful? What is the transforming truth? What is the truth that can appear as the reactor cooling for no obvious reason, and radiation **not** being released, and bodies that seem to be able to be damaged by radiation, none of it is matter having those kind of impinging impactful negativities. All of it is Spirit and all of it can change [snaps fingers] in a twinkling of an eye, in a batting of an eyelid. You see?

Now, I could suggest that for every minute you watch the TV and the news and see the images, I could suggest for every minute you do that you take a full minute to meditate or a full minute to take out the **Course**, or a full minute to get out a hymnal or a full minute to refresh yourself with the truth that you know is the truth.

Well, if you're going to watch the TV for two hours that means you've got to take two hours to meditate or read the **Course** or immerse yourself in ideas that contradict what you've just seen, so that you might be able to witness well with your Brothers and Sisters instead of joining them in the mire and the muck and the stuckness of it all. Do you have that kind of time? It would be well spent time . . . it would be time well spent.

I would suggest that you watch or listen just to be kept abreast of the basics. But you know what? The media loves to have unknowns because they can fill

up time with interesting, stimulating speculation that can keep you glued to something that is going to have no intelligent conclusion.

So watch what you do. And don't get caught up in the "what ifs" and the potentials which can be ruled out and so they might as well fill up some air time talking about them and you take your time . . . waste your time listening to the speculation that will lead nowhere, except perhaps, to cause you to feel a little bit more like there isn't really a God. And when that happens in your mind, what's happened? You've forgotten your function. You've forgotten that you're the holy Son or Daughter of God and that you ***can be an agent for change*** and that it's your function to be an agent for change, it's your glorious opportunity to look at a circumstance that seems most definite and irrevocably moving toward something awful, and see it change.

Now, I am going to say this: Do take time to realize that there are real, I'm going to say, human beings, there are real Brothers and Sisters in Japan coping with unimaginably, surprising deviations from the norm, who deserve peace of mind, who need peace of mind, who need to know that they are loved, to know that in spite of the fact that they seem quite isolated from the rest of the world and from help, they are not. You have the opportunity to be the presence of love that is ***felt***.

And if you're going to spend your time doing anything, do that before you watch the TV for hours, and the images, and listen to the rumble of the earth quake over and over and over and over and over and "My God the building is going to collapse!" That sentence is going to be burned into your mind forever.

Every time you turn on the TV you're refreshing yourself with what? Not the truth that will heal, not the truth that will transform, not that which will allow you to witness on behalf of your Brother and Sister in a way that is transformational.

It's my intent tonight to convey to you holy purpose—holy purpose that we've been talking about embodying for a number of years. But tonight we have holy purpose that you can't deny is needed and which you can't help but feel the potential for your playing a part in. Play the part! Become involved!

And if you are watching or listening to the news [snaps fingers] be ready on the spot to contradict it. That's your job. Don't just be swept along by the horror of the events or the fear or the grief and let a tear come to your eye. I understand that it's moving, but it's not your job there to cry. It's your job to be clear so that joy fills you and love fills you and compassion that has the capacity to recognize God in your Brother and Sister on that screen . . . you

see? . . . so that you're fulfilling your function as co-creator and seeing God right there.

Now, I'm going to invite everyone to join all of us here for the next five minutes or so . . . and join in recognizing the Presence of the Father in every single Brother and Sister who's in this situation. I want you to let yourself be truly conscious that if there's anything there at all called a Brother or Sister, it has to be God appearing, whether you're seeing that fact clearly or not—that in spite of your ignorance, the fullness and wholeness of God is what is there—and the same thing about the land that seems to have been devastated and the destruction of the power plants.

In other words, while we're having this quiet time, I want you to be willing to allow what appears to be devastated matter to reconfigure visually and actually so that it represents the Kingdom of Heaven that's going on right there—the Presence of God that can be the only thing going on there if indeed God is Omnipresent and which everyone, you and everyone there, has the Birthright to experience.

And the other thing I want you to do—and I want you to do this please, not just during the next five minutes, but ongoingly—I want you to imagine that you are able to be in front of and address someone in Japan in this experience and share with him or her the feelings you have on his or her behalf. What would you convey to them that would be transformational? What could you say that would be pacifying? What could you say that would be inspiring and give hope?

Take the time to relate to these Brothers and Sisters that you don't even know in a compassionate way and put forth the effort it takes to put the words together that convey real caring, because the caring is in you—you are the holy Sons and Daughters of God.

You know what? I've been talking tonight about your witnessing for your Brothers and Sisters. What do you think I've been doing? What do you think I've been doing all these years? I'm witnessing for you. I'm providing a better picture, a better sense of who you are than your poor thought-models allow. I'm witnessing on your behalf to you, I'm taking the time to put it in words that will mean something to you, so that you will have a basis for shifting your anticipations your expectations and your confidences to something greater than what they embraced.

Please, take this wonderful opportunity here to witness well for everyone there. And I ask you for this next short period of time not to turn off your computers, don't pick up a magazine, don't see what's going on around the room. Close your eyes and be the presence of love. We will do it together.

[Quiet time]

Okay, it's mid-afternoon there now. Night will fall and the sun will come up and everyone there will need the courage and the stamina to face what needs to be done and meet the need. Everyone of you can easily be willing to stand with them as they unavoidably address the needs they're faced with and bring your clarity and bring your love and witness for them to the best in them—not just the best in them as a Japanese people who are very intelligent and have structured things so they can cope with this kind of tragedy well.

No . . . bullshit! That's not love. Stand with them witnessing for them on the basis that they are also the holy Sons and Daughters of God that are not orphans—in the sense that we've been using that word—and whose Birthright it is to be able to see through the events that have happened and find, so to speak, behind them the Presence of God and His Creation in all of Its unchanged perfection.

That's what they need to know. That's what they need to feel. That's what you need to feel. And you don't need to feel what you have been feeling after hours and hours of watching and commiserating with the situation.

So, wish to see the Presence of Love and wish to be the Presence of Love with as much persistence as those in the middle of the circumstances will be bringing to moving through it. And I promise you the moving through it can occur much more quickly. Be part of what causes that to happen.

I love you. And I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 20th 2011

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

We're going to build on a subject that I opened up last week.

I mentioned that the problems being faced in the world at that point, and actually now, arise from a fundamental mistake. And the fundamental mistake is the belief that substance [wraps knuckles on table] is matter. When the fact is that substance—the substance of everything you encounter every day—is not matter. It is Spirit, Spirit with a capital "S"—Spirit, one of the synonyms or meanings of God.

Spirit is the substance of Creation. It is that out of which God creates. It is that with which God creates. And the Creation is the substance of Spirit patterned in the image of the Idea in God's Mind.

You, every single day, are confronted by the patterned images, you might say, of the Ideas of God. You are constantly in the midst of a totally holy experience. But that is not what you believe, that is not what you profess, and that is not what you, within yourself, are committed to.

You're committed to the definitions of substance as matter. A dangerous thing to do because in the denial of what it really is, you lose the experience of what it really is. And in your professed faith and commitment to what you believe it is, you find yourself bound to what?

Polarities: Positive-negative, peace-fear, life-death.

And as we've been saying all along, this division of that which is One into polarities was the result of your saying, "Father, I'd rather see it my way. Father, I would rather **define** what this is. I want to make up the definitions. And based on the definitions I make up, I will create a world . . . I will create a world that serves my definitions. In other words, a world that serves me. A world that reflects what I've determined reality to be . . ." You see? ". . . because I'm going to do it on my own."

Immediately, as we've said over and over, two things come into play: Fear and guilt.

Without polarities, guilt couldn't **seem** to exist. And there would be no cause for fear. But polarities are inherent in the decision to act at odds with God. Is that any surprise? The decision to act at odds with God sets up what? A polarity. And that causes every perception that follows that act to be polarized.

As a result, you're walking through the Kingdom of Heaven—and you know I've said this over and over, but it's got to come home to you that I am speaking truth that today in what you call this world—not another one afar off, pie-in-the-sky-after-you-die, but right here and right now you're in the middle of the Kingdom of Heaven [wraps knuckles on table]. The substance of everything is Spirit, not matter.

And Waking up is a matter of doing the two-step, as we've said, going into the holy instant and abandoning your commitment to everything you believe [again wraps knuckles on table] that that's matter, that that's a physical organismic body—born, matures, ages, dies, because that's what material bodies do. Right?

You say, "It's just not my belief. Look at all living things . . . all living things die. That's what we've decided to call, 'the cycle of life.'"

Gee, it's almost poetic isn't it. It makes a mistake sound really reasonable and embraceable doesn't it?

You're in a time right now—I mean literally, today, yesterday, tomorrow—you're in a time in which events are happening that I trust are making it easier for you to hear what I'm saying and bring into play in you a greater willingness to abandon your confidence and for you to be willing to step outside of the box of your traditional perceptions in order to consider something you haven't considered before, such as: That you **really are in the middle of the Kingdom of Heaven** and everything you're confronted with or by is constituted of the substance of Spirit—God stuff. And that therefore, because of what it actually is, there is a different experience of it awaiting you

when you abandon your confidence that it's just matter [slaps hands together]. I could as easily slapped Paul's face . . . I could as easily punched someone else in the nose as a demonstration that it's matter. Matter being polarized can engage in activities which are harmful—hurtful. Right? But as the substance of Spirit, these hands could pass right through each other. Paul's definitions at the moment don't allow that simple truth to be demonstrated, although he would enjoy having the experience.

What needs to settle in and register deeply with you is, that everything you can touch and feel, caress or slap, today . . . TODAY, . . . not after you die in Heaven, but **today**, is Spirit, not matter.

If you let that sink in, it's going to be obvious to you that you have a really fascinating interesting task in front of you. You have an activity to engage in, not just because it's interesting and fun, but also because it's utterly intelligent to engage in—experiencing what's true, rather than illusions, because illusions bring with them suffering, polarities. You see? And you don't really want that. And hey, if all of this that you see and feel is the substance of Spirit, if it's all God stuff, then really, what better activity do you have to engage in, than to delve into, lean into, let yourself into the experience of what it truly Is?

Because then, you're in that place where God's laws prevail. You're in that place where polarities do not exist. You're in that place where regeneration and redemption can occur . . . transformed experience of things . . . healing of bodies.

Now, I used the word, "patterning," because when God has an Idea it is a pattern. It is a pattern that is experienceable and recognizable, tangible, as I've said before, to the Mind which forms it. There are no polarities to it. And there are no polarities or differences between this particular pattern, you might say, a hand . . . and this particular pattern which you would call, "a shirt" or another particular pattern called, "plutonium" or another particular pattern called, "gamma rays" or another particular pattern called, "kidney" or another particular pattern called, "a table."

Now the pattern is an idea that is comprehensible. In the Mind of God, an Idea arises that is comprehensible. It is at that point already, a pattern. And that pattern is recognizable to the Mind that formed it. It is also recognizable to all that that Mind has formed—meaning all of Creation—because it embodies the consciousness that God is, is capable of recognizing and experiencing the new pattern. And so the new pattern is a shared experience of unity.

Now, when you say, "But Father, I'd rather do it my way. But Father, I'd rather define things myself," you are incapable of having an idea arise in you

that is a pattern that is recognizable and experienceable. You're incapable of initiating Creation from scratch all by yourself.

And so, all you're ever doing when you're giving definitions to things is ***re-naming what God has already patterned, renaming what God has already been Being.*** And when you do that, your relationship with that thing is ***polarized*** because you are holding it to a definition different from the pattern or Idea that God is Being right there.

And as a result, the pattern that you would call a table becomes not an idea which your body (has many ideas) can pass through and you could carelessly run into the table and break your leg and fall and hit your head and die. And you could have a polarized death-creating experience. Not because it is what you think it is, but because you're insisting on relating to it untruthfully. You are unwilling to relate to it as it is.

And all of a sudden, That which is incapable of polarities, That which is incapable of manifesting in relationship to everything else pure and utter harmony, it becomes something destructive. It's the same thing with atoms. It's the same thing with gamma rays.

I know, you say, "Well, the sun emits gamma rays, the sun emits ultraviolet light, the sun emits substances that are not good for man's health if he gets out in the sun too long . . . or if there's a solar flare of extreme intensity." You see? "And so that's natural, that's part of God's Creation."

I beg your pardon, it's not. But it is part of the way you experience It while you are claiming to have the authority to give definitions to everything on your own.

Now it's time for the suffering caused by polarities between substances and polarities within substances themselves, to cease to be governing any of you. It's time for you to dare to Vision anew. It's time for you to dare to conscientiously practice the holy instant. Why? So that you might yield to the Father's Perspective. Because when you yield to the Father's Perspective you let yourself back into your native perspective and you let yourself back into a place where even if there is an emission of radioactivity from a nuclear energy plant, neither you nor the cows nor the plants have any negative effects from it.

Now why? Because the atoms in the leaves, the atoms in the plants, the atoms in the cows, the atoms in the milk are all what? The substance of Spirit. It's one unpolarized substance. It's one substance, many forms but pure and utter harmony because they embody one intent.

As co-creators with God your task is to stop looking at all of this and calling it something other than what it is and making commitment to your definition of it so that you stand at odds with what it really is, while you are attempting to get the thing, which you have defined anew to serve your intents and purposes. It's time for that to stop.

It's time for that to stop today. And it's time for every student of the *Course* to stop thinking that *that* isn't part of the Awakening process, that that isn't part of what happens in the holy instant. And that regeneration and redemption isn't inherent in your saying, "Not my will be done Father, but Thine be done."

It's that simple.

"You know . . . so a little puff of radioactivity is released and maybe some of the cows in that prefecture . . . you know, maybe their tissues are damaged, and maybe their milk is not good and maybe they'll never be able to provide milk for anyone else and maybe the plants there in a small radius might be damaged and maybe creatures that live in that area will take on strange forms . . . why? Because the pattern has been disturbed," You see? "You know, and isn't it a shame . . . I mean, ya know . . . thank God, it's not the whole of Japan, but just . . . ya know, a small part of the Northern part of Japan and you know . . ."

That's sickening! That attitude needs to be squelched! Red flags should go up when that kind of thought occurs to you.

"Oh-h, but wait a minute . . . ya know, maybe they're going to have to release more radioactive steam and materials into the air . . . and they've just discovered that the levels of radioactivity on the West Coast of the United States are elevated a little bit, not much, not enough to damage or hurt anybody . . . ewww . . . " but doesn't make those of you on the West Coast of the United States sort of abandon your . . . you know, your distanced perspective . . . "Well it's happening over there and isn't it a shame . . . and thank God it isn't worse than it is. Oh my God, it's worse than I thought it was. There is an elevated radioactivity on my shores where I live . . ."

You know what? Maybe a doomsday scenario here will never occur, but the call for clarity, the call for putting into practice the holy instant, the call to not be satisfied with mediocrity when it comes to your health or your physical structure or your aging process and so on.

This is a wakeup call. This is an opportunity to heal the justification, if I can put it that way, for *actually leaning into the truth* further than you have, being open to the radical more than you have, and being willing to dare to say, "Maybe the substance of everything here isn't matter. Maybe it is the

substance of Creation Itself—meaning Creation, God's Movement. Maybe it is! And maybe it behooves me to be infinitely more diligent in giving my attention to the clearer experience of Creation that I'm being told it is. Maybe it's time for me to expect to see regeneration and redemption.

What is redemption? It's a return to the original, and I'm going to say, a return to the spiritual original. A return to the pattern that the Father patterned by having the Idea, which is now forever Eternal and forever made new, moment by moment by moment, and which is incapable of sin, disease and death, so that I no longer have to say, "Well, you know, the substance of my liver or the substance of my this, that or other part of the body has lost its pattern . . . a new pattern has emerged and the new pattern is really inimical to the function of the old pattern, so I'm very likely to die from this pattern change."

No. That's not being co-creators with God. That's being a creator on your own. "Well, I'm going to say that this kidney is not the substance of Spirit, and this other pattern that's come into play and is disrupting the original pattern, I'm going to say that that's cancer. And I'm going to say that these two are incompatible with each other, that they will eventually see the result of destruction. That's what I'm going to say. And that's what I'm going to believe. And that's what I'm going to be afraid of. And that's what I'm going to dwell on until I die because I have no justification for dwelling on anything else."

Do you think that's being a student of the ***Course***? Do you think that's being a student of truth? Do you think that is the result of the holy instant that you've been reading about, that you've talked about, that you want to have the experience of? No. But the whole purpose of the ***Course*** is for you to have the experience of what the ***Course*** is talking about. It's for you to have the experience of how God Created things, which it's your Birthright to be experiencing because after all, you aren't a lump of physical organic flesh either—you're not something ***encased in matter!***

Everyone is lazy and lackadaisical. And it's time to employ some vigor. It's time to use the circumstances at hand.

Well, really what difference is there really between swine flu and radioactivity or summer colds or winter colds? "Oh, well, they sweep around the globe and they affect people, they're transmittable, they can have an impact and people can die from all of them."

Now, many of you, I know, have great confidence that a cold or swine flu is something that can be healed through prayer, through the practice of the two-step and the holy instant. But there are other things like cancer and radiation

poisoning that you say cannot. Hey, the effects of that which is poisonous cannot be transmuted, nullified, made ineffective or on the other side of the coin that maybe your immune system could be potent enough to ward off the effects. You see?

But again, you see, that's polarities—that's one thing having a negative power and another thing having a positive power that can ward off the negative power. We're still in polarities aren't we? We're in a war. We're still in the independence stance of, "But Father, I'd rather define it myself."

You haven't stepped out of that into that place where you say, "Father, what is the truth here?" Wherein the benign-ness of the substance of Spirit can be revealed to you, where you can feel and experience wholly that there are no polarities and not only are there no polarities between things, there is instead a bond of Love—not bondage—but a bond, an embracing bond of Love communicated in and through and around everything by everything in one great union of Love expressed and expressing, given and received all as one event.

When you let that experience in—the feeling of it—because it's been revealed to you by the Father, because you've said, "Father, I don't want to fool around with my definitions any longer, what's the truth here?" . . . when that comes in, again, you're in that place where God's laws prevail. And you're in a place where a radioactive cloud or swine flu germs or any other communicable, deleterious substance could have adverse effects. You're in a place where that capacity simply is no longer present.

The earth in Chernobyl does not have to be damaged, uninhabitable, nonproductive for tens of thousands of years. The Earth needs healing. Any damage that has occurred in Japan does not need to take a long time. And people in that area do not need to live in fear for the rest of their life—which I hope they realize is eternal and not brief—they do not need to live those years in fear of cancers forming because of this disturbance.

And you know what? Cancers that you might be experiencing in your body that aren't the result of radioactivity or cigarette smoking or any other action you might have taken that could cause it, that seems to just sort of naturally have arisen, you don't need to spend another day with that threat . . . you don't need to spend another day with that threat.

[repeats] You don't need to spend another day with that threat!

Why? Because there ain't no substance that is at odds with any other substance. There is only One substance. It is the substance . . . it is the

substance that is Spirit—God's stuff. And therefore, there is no legitimate justification for any further misperception of polarities and conflict going on.

Now that's the truth, which if you will accept it and rest in it, will cause you to experience the influx of the truth of it and you can see instantaneous healing. You might also see it as gradual healing, if you are not able to embrace the totality of it instantaneously. But the point is, that transformation, regeneration and redemption should be your absolute expectation everyday, whether there is a calamitous emergency or whether it's just a little wart on your finger. Don't tolerate it. Don't say, "Oh, it's just a little thing." I'm not saying it's a big thing, but I'm saying, "Hey, you're a holy Son or Daughter of God, it's not your Birthright to be able to look anywhere and not see. It is your Birthright to be able to look anywhere on your finger or anywhere else and see the loveliness of the perfection of Creation.

And you shouldn't rest until you are having that experience.

You know, if you thought your life was boring and you didn't really have much of any purpose to attend to, well now you can see that you're very fortunate to have enough free time to have felt that way because now you have something to fill it with that is **really** significant.

Now, regarding the Middle East, I'm simply going to say this because it is something for you to know the truth about: Be interested to observe intelligence coming forth to replace unintelligence. Healing is occurring. And that which doesn't express intelligence isn't leaving happily.

Old habits are not released easily with any of you. And old habits with countries don't leave easily either. And effort has to be brought into play to make the changes that undo the habits that didn't express intelligence or humanity or dignity, all of which the Sons and Daughters of God not only have a right to be experiencing but which all the Sons and Daughters of God who aren't experiencing them need to take hold of as diligently as those in the Middle East are taking hold of it.

Let's not just profess what the **Course** teaches, let's embody it and let's do the work necessary to let go of the old and to embrace the new and make commitment to the new because the Kingdom of Heaven [chuckling] is a hell of a lot nicer . . . a heaven of a lot nicer than what you're currently experiencing, even though **It is** what you are experiencing because **It is** what you're right in the middle of but you aren't seeing It because you don't want to see it yet—you want to see your definitions.

It's really important for you not to believe that the Kingdom of Heaven is somewhere on the other side of death and somewhere afar off because that

will allow you to continue to doze right in the middle of the Kingdom of Heaven and not see any of It. And to suffer without having the slightest inkling that you could challenge it and disagree with it and not embrace it ***and have a different experience.***

What wonderful things to have healings of. You have things going on, the healing of which will be wonderful, they will be significant, they will be healings that will not allow anyone to think there is not a God. It will be transformational, not only of the problem areas but of mankind. And everyone on this globe needs and deserves to be experiencing a great deal more joy than is being experienced right now. So be part of the transformation into joy.

If that's not why you're interested in the ***Course***, if that's not why you're interested in the truth, if that's not why you're interested in God, then you've missed the point.

I love you. And I join with each one of you in finding it justifiable to practice the holy instant.

And I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 26th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

There's an old proverb which says, "May you live in interesting times."¹

Well, to say the least, you are in interesting times. But I want to shift the focus a little bit from what you think the interesting times are and what I think the interesting times are. You think the interesting times are the events going on in the world—dynamic, revolutionary, transformational—with both positive and negative aspects.

But there's a more important interesting item. And that is, that whether everyone knows it or not, everyone is standing at the threshold of making a ***shift of perception*** of the sort that we've been studying in ***A Course In Miracles*** for quite some time.

The interesting times you are in are, the point in your apparent development where you abandon your independence, your sovereignty, your arrogance, your superiority and any position you think you have achieved, and you abandon it in favor of allowing yourself to experience a position which accompanied you in your Birthright.

You have a position: You are the Son or Daughter of God. Significant position.

And in that position you have things to do, things that are different from the things you've done as a self-authorized independent organism who has no divine Father and who has no divine Birthright, but who arose out of matter

and develops in matter and dies as matter and perhaps does some incredible things in the process.

We talked last week about the fact that in your independent state, you exist in a realm of polarities. It's unavoidable—it's inescapable.

But in your divine Birthright, there are no polarities. There is infinite unity. Infinite, meaning infinitely varied. Infinite, meaning the experience of Being that is full of infinite variety of experience and things. And yet in that infiniteness there are no polarities, there is only communion. Not chaos but **communion**. Everything fits together, everything works together, everything communicates its meaning and its intent and purpose with everything else simultaneously as an infinite conscious experience free of fear, full of love.

Now, it's imperative that everyone recognize the fact that in the realm of your Birthright where you are the Son or Daughter of God, where there is unity, everything moves and has its Being in the context of and the substance of Love.

There are no polarities in Love. And it's important to understand that Love does not exist for the purpose of resolving polarities.

You sometimes forget that and think that you are studying the **Course** and learning how to remove the blocks to Love so that Love can be used to resolve polarities in the dream—in the orphanage, in the realm of independent self-government. And that's not correct. It's important to know that. Else you will try to apply Love to the "human condition" to improve it.

When Love moves you out of the imagined condition called, "the human condition" and reminds you and reveals to you once again your divinity in that realm, in that place where God's laws prevail and lifts you out of the place where there is conflict to be resolved, it lifts you out of the perception—the misperception of everything where conflicts need to be resolved—and uncovers a new perception of everything you've already been looking at in this level or realm of unity where there is no polarity, where there is nothing to resolve and where pure harmony is the rule and the experience forever.

And so what you call, "the human condition" what you call, "the material world and universe" becomes to you transformed by means of the scales falling from your eyes, the ignorance falling away from your vision so that you might see the Kingdom of Heaven that it has been all along.

Now, everyone on your globe at this time is being called by one of two teachers. And at the moment, the teacher that's calling to everyone is the

voice for fear. It's the voice that prevails in the human condition—in that place where you claim an independent autonomous position of power.

And you know what its function is? Its function is to get you off your ass and resolve some polarities and to get you on the positive side—in the positive polarity. You see? “Get in there and do something” so that the negative aspect of the polarity becomes, perhaps, a little invisible so that you're not really threatened by it.

Fear always calls for self-preservation. If you're experiencing fear it's because you are feeling threatened and you are feeling the need to preserve yourself.

Now mind you, the voice for fear, not being the Voice for truth, is never going to bring your attention to the Father, is never going to bring your attention to the holy instant in which God's laws prevail, and in which there are no polarities and in which ***because there are no polarities***, all apparent polarities cease to assert themselves and vanish. And healing occurs.

Everyone globally is beginning to feel overwhelmed. Some of you don't realize that is what is happening. You know that events are occurring that are dynamic. And of course, the media is picking up on these dynamics and are sharing them with gusto and relish to everyone because it keeps the attention on their newspaper or their TV station and generates income for them and supposedly helps you in the process to know the truth, except that so very often, they are promoting their own agendas that have nothing to do with your well-being. And they occupy your time as I said last week, with speculation that doesn't lead anywhere, that does perhaps stimulate your thinking but which, because of the vitality of the energy, causes you to become excited in the sense of uneasy, in the sense of “revved up,” without peace.

You see all of this and because it seems exciting, causes you to accept it without realizing that you are becoming uneasy. And that it's not just excitement, that actually it's fear. And you need to pay attention to this so that you don't just swallow it, you don't just embrace the fear as though it's part of the—this is the key word—***dynamic*** of life which is invigorating and lets you know that you're alive. You see?

And as a result, you don't challenge it. You don't really realize, “Hey, I'm not comfortable. As exciting and interesting as this is, I'm not comfortable!”

And if perhaps, you do realize that you're not comfortable, you may not realize that you have a choice to abandon that experience. And that's why I'm here. And that's why I'm talking tonight. Because you need to realize that you have the option to abandon it. And you need to realize that the process of

abandoning it is a very fundamental act that doesn't just "improve the human condition" but actually moves you out of the human condition, out of the ignorance that you suffer from, into a remembrance of your Birthright in which there are no polarities, and in which the unity of Being that it is your divine Birthright to be experiencing, you experience release from the conflict that seemed so stimulating and so newsworthy.

And in your being released from it, those still believing it, those still caught in it, become blessed by a capacity to see the truth more easily. Your withdrawal from the valuing of ignorance and illusion causes it to be easier for those still caught in it to abandon it. It causes the illusion to be less dense, less compelling.

And this is your job and this is where your attention needs to be.

You know, for centuries there have been conflicts and resolutions. But we truly are coming upon a point where there's not just going to be the resolution of conflict, but there's going to be the shifting from the realm of conflict into the conscious awareness of Being that you as the Son or Daughter of God deserve to be experiencing because it's your Birthright and there's really nothing else Real for you to be experiencing.

Now, you all can be good Christians or you can be good religious people or you can be good students of the **Course** and find a way to make the best of a bad situation, the best of the conflict that's going on so that you might come through somewhat unscathed and still be where everyone was after the crusades—still asleep, still dreaming dreams, still experiencing the human condition.

Or you can, because of your education relative to the truth and **A Course In Miracles**, use this opportunity to make the shift. What shift? Not from a disastrous world condition to an excellent world condition, but a shift from your allegiance to the voice for fear to an allegiance to the Voice for truth.

A shift which Wakes you up—which **ends** the illusions, which **ends** the conflict forever.

C'mon . . . either everyone is expecting Armageddon or everyone is expecting the Rapture—the upliftment of mankind.

Well, let's stop having those polarized dynamics as interesting ideas to talk about, think about, and let's right now begin to **act out** the choice of choosing for the Voice for truth. Opting for that—the nature of which is Love—so that you might be the agent for change here that heals an injured world, I'm going to say, not just of injuries current, but injuries past. And that reveals each one

of you and everything without blemish—without flaw—with complete restoration of every part of you and every part of everything.

You know what? Fear is an artificial sensation. You know, we say, “Oh-h, when the fall occurred, or when you got your divorce from the Father, two things came into play: Fear and guilt.”

Well I’m going to tell you something: Fear is an artificial sensation and guilt is an artificial sensation. So let’s not be treating fear and guilt with such respect as though they are something. They’re artificial sensations. They do not mean anything in the context of God and God’s Allness. They have no meaning whatsoever. And because God is All, they never have had any actual meaning. Therefore, they are not anything actual to overcome or deal with. You can’t do anything to that which is an artificial sensation.

But you can shift your attention to Love. You can shift your attention away from privacy and self-authority to your Father and rejoin with your Father. And in that rejoining, remember who you Are, and in ***That*** experience, find that Love is the spontaneous feeling you experience relative to everything.

And it’s when you discover that everything is blessing you with the Love that it is, so that it’s an exchange infinitely speaking, in which there is no conflict, in which there is no chaos, in which there’s no radioactive damage caused recently or in the past, where there is no physical injury or disease either currently or left over from the past, where the Kingdom of Heaven is redeemed from your insistence upon it being something else—a physical world and universe which began from a big bang . . . a physical explosion, a physical movement of force inherently polarized from the get-go.

A Course In Miracles means something. It’s true. It doesn’t really mean working miracles, because a miracle in that sort of definition would have to mean that some sort of force—spiritual or otherwise—would have to be applied to the material world and universe you think exists and changes it by force, so that it stops being destructive and starts being benign. Now that would be a miracle!

But no, ***A Course In Miracles*** is about shifting your attention from the voice for fear and giving your attention to the Voice for truth, which is the Holy Spirit—which is that which is nothing more than your right Mind—and in that shift becoming unpolarized and unconflicted yourself.

And in the falling away of the tension of this conflict that you have manufactured for yourself, what you really Are—what all of Creation really Is in its benign unified aspect—registers with you and it looks like a miracle has happened, because infirmity, illness, death are undone, damage is undone.

The true nature of everything simply registers with you once again . . . awesomely registers with you once again. That seems miraculous but I promise you that the uncovering of the divinity of everything, the uncovering of the divineness of everything that has characterized everything forever, that occurring is not a miracle, because force is not applied to make something that was not something into something else that **is** something.

You're not going to be able to use Love to bless the island of Japan. You're not going to be able to use Love to bless the area around Chernobyl. You are not going to be able to use Love to bless a cemetery so that all those who have died come forth. ***You cannot use Love to undo an illusion.*** Love serves to open your eyes to what God has been Being all along, in spite of your false definitions applied to everything and the conflict it has created for you.

I know I am repeating myself over and over and over again, but I am repeating a simple truth that it's almost impossible for you to believe because it is so simple and because it flies in the face of your experience.

Now the conditions in the world are distressing. Even the ones that seem to be positively oriented seem to be occurring in the context of conflict. And so even that which has excellence is strenuous. The strenuousness of it, the apparent processes in time that it appears everything will have to go through—whether it's the changing of a mind of a people or whether it's the changing of the radioactivity that should take tens of thousands of years to dissipate—the fact is, that time needs to be wiped out of the process, out of the picture, so that ***instantaneous healing*** can be experienced.

"Oh, gee, instantaneous healing! Well, it's going to be hard, because of course, radioactive materials are matter aren't they? And so they are going to have to operate according to the laws of matter, aren't they?"

Whew . . . No! No! No! No! No! No! Why? Because the only change that needs to occur is you abandoning your commitment and addiction to definitions that are inconsistent with Creation Itself. And which when you abandon them, will allow Creation as It truly is to be experienced by you as It truly is [snaps fingers] just like that, because of a [snaps fingers again] willingness that wasn't argued against, because a commitment was abandoned and there was a willingness to embrace what seemed to be "the impossible."

Now there is a ***need*** for this today! ***There is a need for this today!*** And every single one of you have the groundwork, have the basics to participate in it happening! And so I am pushing you, yes! And I am inviting you, yes! I am pushing and pulling, I am doing everything I can to inspire you to be radical and to consider the impossible, so that there might be Ascension, so that there might be Awakening.

It's time! It's time for all of these artificial experiences, all of these artificial sensations and all of these artificial perceptions to simply give way to clarity—what you might call a change of mind. Not that you have decided, “I’m going to change from this to this,” but where, in your defenselessness, you suddenly find yourself seeing differently, you suddenly find your perspective changed, you suddenly find fear absent, you suddenly find Love present, you suddenly find safety to be an absolute.

Now this is going to take some discipline. Again, I’ve used a lot of words. I’ve expressed different ideas. But at the bottom line we’re talking about one thing: a shift from the voice for fear to a Voice for truth. That takes some discipline.

When you want to gather information, which teacher are you going to go to? If you go to the voice for fear you’re going to find it promoting conflict within you, exhaustion within you. You’re going to find yourself turning the negativity on yourself to find out what is wrong with you that you’re having such a negative experience.

I know . . . maybe you’re just getting old. Maybe you’re developing Alzheimer’s . . . maybe dementia is encroaching upon you. Poor thing . . . Oh, yeah . . .

When you’re indulging in that frame of reference, when you’re listening to the voice for fear, anything that causes you to ultimately suffering and die will be justifiable. And you’re not likely to challenge it. You’re likely to embrace it because . . . well, you’re so depressed that there’s no hope for any alternative, right?

Or you have the simple option to choose for the Voice for truth.

If fear is an artificial sensation, then when you turn to it, you’re turning to ***nothing!*** And you’re investing your trust and your faith in artificiality—nothing of substance, nothing with a foundation!

So, all you have to say is, “Well, this fear I’m experiencing is totally artificial and I’m going to abandon it.” And then leave it! Give your attention to the Voice for truth. Why? Because there really is a Voice for truth and there really is something called truth. And when you invite it in, it reveals itself to you. And in revealing itself to you, reveals You to you and reveals your Father to you and reveals your holy relationship and your holy identity and your inseparability from All That Is.

You know what? As I've said before, those who seem to be in the thick of the **dynamics** that are going on today, because they are in the thick of the dynamics, find it difficult to witness for themselves. You're not in the thick of it and so you can witness for them **if** you choose for the Voice for truth. And if in choosing for it, you don't abandon it by taking a peak at the television or getting the latest update on your iPhone.

Don't go to the voice for fear, because it will have only one effect. It will deprive you of Knowing the truth. It will deprive you of your peace. If it deprives you of your peace, it deprives you of being an agent for change on behalf of your Brother. And it absolutely keeps you from experiencing the instantaneous correction of these illusions and therefore, it keeps it from everyone else as well.

"Oh-h, I can't change everybody else!" No, you can't, not by force, but by Love you can.

Don't try to change anyone else. Do what uncovers to you your divinity and your experience of everyone else's divinity. Do that religiously! It will have one very practical effect: Depression will not bother you. Fear will be nowhere near you. Peace will consume you. And that Peace will bless everyone and everything. That's your function. That's your purpose and that's your fulfillment. That's your job.

Stick to it! Persist! Anything that discourages you from that is simply the voice for fear and you seem to be experiencing it because you've turned to that teacher. Hey, the fear you're experiencing is an artificial sensation. Leave it behind. Abandon it! Abandon it!

Be one of those who, we'll say, has come into the human experience for the purpose of lifting all of mankind out of it and into the Awakened state that it's His Birthright, Her Birthright, Your Birthright to be experiencing.

You have the support of the Holy Spirit. You have my support. All of Creation supports you in your remembering who you Are and blessing all of mankind and everything by the revelation that will occur to you about everyone and everything that reveals to you It's and Their divinity in an awesome experience of joy.

Today's the day to do it! Today's the day it's possible! Today is the day you deserve it! And there's absolutely nothing actual inhibiting your having that experience today.

I love you, I love you, I love you, [looks at each one in the room] you, you, you, you . . . everyone. Take hold of this opportunity. Don't abandon it.

¹ Ancient Chinese Proverb

A Course In Miracles (reference pages)
Raj did not read from the book tonight

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A Course in Miracles Study Group with Raj, March 26th 2011
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 3rd 2011

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Once again, we're not going to read from the book tonight.

You know, when you're studying in school, biology or physics or whatever, you go into the classroom and you have book-work . . . book-learning, and then on a couple of other days during the week you have a lab class where you do lab work where you have practical hands-on practice regarding or implementing the book-learning that you did in class.

Well, we've been doing a lot of book-learning for a long time. And the last couple of weeks we've been getting into lab work, the practical implementation you might say, of the book-learning.

I mentioned last week that everyone right now has an incredible opportunity which everyone might see as a disaster, but everyone has an incredible opportunity to participate in a conscious shift of perception—one that transforms, regenerates and redeems Creation. That's what happens when you do the two-step and when you yield to the Father's Perspective.

Now, I want to not sound severe, but I do want to make a point here: You're in a situation . . . there is a situation occurring in your world which requires attention, requires correction. It's a long way off for many and it's right in your face for others. If it's a far-off . . . you know, I encourage you not to treat it as though it's irrelevant to you. I encourage you to **involve** yourselves—involve yourselves practically by making donations or contributions to help those who have experienced great and severe loss.

But more than that, I want you to contribute your attention. I want you to contribute your attention with an awareness that it isn't just to "those people out there," it's contributing your attention to your Brothers, to your Sisters, to your fellowman, to your Family and for you. Just because there are no significant problems going on in your life, to engage frivolously and freely in activities without giving a second thought to part of your Family who needs someone to witness for them, you are missing the point and you are neglecting your purpose.

And you are more than anything, missing out on a connection—a healing connection and a connection of joy and a connection of Love that it's your Birthright to be experiencing.

Now, for many years it has become more obvious, more and more obvious that you live in an inter-connected world. It used to be when communication took time, it felt as though Europe was on another planet and there was no relationship or another part of the world was somewhere else where there was no relationship.

As the past fifty years have gone by, what's happened? Mankind has become more conscious of the inter-relatedness, the interdependence, the involvement that everyone is inseparable from. And the tendency has been to try to keep the sense of separation going—the boundaries, the borders, the cultures and so on—and still try to be different from and not having to feel Brotherly love for everyone else.

And in spite of that tendency to hold on to past patterns, it has become increasingly clear that everyone is involved with everyone else and each one's behavior has its impact.

Nowadays with what you call, "the economic crises," it's obvious to you that one country can't do something economically without affecting another. And so there is a bond, there is a unity whether it's liked or not. And now with the circumstance in Japan, it's obvious that the very air in which radioactive materials are spewing and circulating on the winds, well that makes it clear as well that the air you breathe is the air everyone else breathes, and that what happens one place can happen another.

Now, why am I saying this?

I'm saying it because it really is time. The situation, the events demand that everybody become conscious of the relationship and not neglect the call to witness for your Brother which constitutes witnessing for your Self. You cannot neglect your Brother and not neglect your Self as well.

You know, I've shared a sentence: "***I wish to see the evidence of Love***" and another sentence, "***I wish to be the evidence of Love.***" Two good practices. One expresses a willingness to see God out there: "I wish to see the evidence of Love" and the other is a desire to let God be Present in you, as you, so that you might be the Presence of Love.

But in some ways, that's just a nice thing to think about. It's a nice fuzzy cozy feeling message. "Yes! I wish to see the evidence of Love and I wish to be the evidence of Love." Well, here we are with the opportunity to see and be the evidence of Love.

What does that mean? It means that you're going to have to become involved. If you're going to be the evidence of Love—not just the thinker of loving thoughts—your ***behavior*** is going to reflect an inner motive and that inner motive is going to take your attention. And at the moment it seems that attention takes time.

So, you know, you can't be too casual about it. And it is going to require prioritizing how you're using your mind and where you're giving your attention.

See, this is the meaning of "I wish to be the evidence of Love" or even "I wish to see the evidence of love." Because it takes time, it takes involvement. It takes being consciously aware of that and not something else!

Do you see how much I want for you to have the Meaning of ***A Course In Miracles*** be translated into and you might say internalized into changed behavior—new attitudes—because that's where the transformation and the healing and the correction of everything occurs?

I know, it's nice to have wonderful thoughts to think that don't take up too much time and can sort of be an energetic envelope that you move around in as you give your attention to other things. But you know what? If you're going to Wake up and if you're going to experience the Kingdom of Heaven as what it Is instead of as the "world" and "universe" that you presently misperceive It as, you're going to have to love to look for the evidence of Love, to look for the evidence of God—to expect to see the evidence of God—and not to forget to do it because playing a video game is so much more involving . . . you see? . . . or whatever it might be.

Now, you see . . . here's the work part of it and here's the wonder part of it: There's only one Substance. ***Absolutely everything that exists is made up of one infinite Substance.*** It's the Substance out of which God creates everything. And that Substance is the Substance of God Himself.

So God creates all that Is out of the Substance of His Being—out of the Substance of Himself. And the Substance is Spirit. And we've talked about this before including last week. And yes, I will be repetitious tonight but I'm going to amplify and embellish so there's more understanding.

There is only one Substance and it is the Substance that *is Spirit*. When I say the substance *of* Spirit, I mean the Substance that *is* Spirit.

But one could ask, "What is the substance of Spirit?" If you were to take that substance out of which God has made everything, which is Spirit, what is its substance? Well, its substance is Love . . . Its substance is Love. That's why Substance—Spirit—is unified. That's why It is indivisible. That is why It is absolutely harmonious. That is why It is invulnerable. That is why It is omnipotent. That is why It is this, that and the other thing . . . we could go on and on.

Now, It is also the meaning that you associate with emotion when you speak of Love—caring, affection, the mental embrace with good feelings about what you're embracing.

The Substance of Spirit is Love. And so, [wraps knuckles on table] the substance of everything that you can see and feel and even the things that you can't see and feel are indivisible and are the presence of vital Love, loving every single atom, every single molecule, every single thing that you can see and touch, I will tell you is right now extending Love to you and to everything else.

You are constantly embraced by the Love out of which everything has been created and therefore you are being loved by everything created.

There is absolutely nothing about Substance as I'm speaking of it, that can harm because it is indivisible and therefore undivided. It therefore is incapable of being polarized. It is therefore, as I've said, an infinite absolute experience of harmony rather like a symphony, among other things. The music of the spheres you've heard of . . . It is a wonderful and true idea.

So, we're talking about Substance as it truly Is. The Substance of all Creation which is described as the Kingdom of Heaven and is what I've been telling you what is confronting you at this very moment as you look at your computer, as you listen to your tape recorder or your CD player, as you sit in your chair feeling it supporting you . . . you see?

Now this self-same Substance, when observed from a mind that is enjoying and practicing special relationships, appears to be a material world and universe. Remember, a special relationship is a relationship you have with

something where God is not anywhere in the picture, where you are not looking with God desiring to see the evidence of God . . . and where you are not attempting to be the Presence of Love. But where you're just being whatever you think you are or looking whatever you think you're looking at and coming to your own conclusions and definitions about it. That's a special relationship. It's a relationship that you in your aloneness—it's a private relationship—which you in your aloneness have with things. All of which have to be part of Creation because there's nowhere else to go to find things to have a special relationship with.

Now the problem is that when you choose to look at everything and have a special relationship with it, everything about that special relationship becomes **destructive**. Everything about your relationship with it becomes detrimental. Everything about it causes deterioration to occur. And so you constantly have to busy yourself to undo the deterioration or remain clear of the threat of harm. You see?

Now mind you we're talking about the self-same Substance. When you look at it with God you see it as it truly Is: the Substance which is Spirit, the Substance of which is Love indivisible, infinite harmony.

But when you look at that same aspect of Creation—that same Substance—independently enjoying your right to determine what it is you're looking at, that very same Substance loses its harmony. It loses its benignness. It becomes polarized—conflicted. It becomes dangerous. And as we've been saying, everything about the special relationship has as its goal, your death—your demise.

Strong words, but you have an answer. And we've been talking about it at length. It's called, "the two-step," it's called, "the holy instant." It's that place where you abandon your independence and you acknowledge your Father again and you reach for your Father again and you let the Father—in the Silence within you—infill you with His Perspective.

You know what? The circumstances today call for your practice of the holy instant. It calls for transformation, regeneration and redemption. It calls for being brought back to its spiritual original, as I said last week. And you are the one to do it. You're the one to do it because you know about doing it because we've been talking about it.

And now it's time for the lab work. Now it's time for you to take the time each day to remember to be the Presence of Love . . . to be the evidence of Love . . . to be that which gives the attention necessary to say, "I wish to see the evidence of Love, I wish to see the evidence of God right there in those radioisotopes.

Now, you've got to look at every aspect of Substance that is occurring in Japan—the ones you're all familiar with, wood and nails and plaster and food and land and so on as well as the radioactive materials, as well as the structures of the energy plants—and you've got to be willing to look at it and not react to what you think it is. Because I promise you in many ways you are being conditioned to fear the drifting of invisible dangerous particles that can, because of their extreme negativity, you might say, their extreme destructiveness, cause you, perhaps to lose your life, perhaps your children, perhaps your animals to become ill and so on.

And it's very much like, you know, when they say "Okay, everyone the swine flu is coming," can't see it, but you become afraid of something invisible that comes on the breeze or comes in through the shipping lines and so on.

You know, do you think healing is a reality? Do you think correction that the Course talks about is something actual? It is.

And what you need to know is, that whether the invisible stuff drifting in is something that can't possibly kill you—just might inconvenience you for awhile—or whether it's something that can kill you, it's still a misunderstanding of the one and only Substance there is. It can grow in your thought when you think it's matter and not Spirit—when you look at it and have no sense that what you're looking at has anything to do with God. You see?

The substance of Spirit is Love and the substance of matter is fear.

You must use your Mind consciously in a way that is constructive and stop using It in a way that your Father did not create It to be used, which ends up causing you damage, heart ache, injury, illness and ultimately death—a death that's not real because you immediately find that you haven't died at all and the whole thing was a farce . . . you see? . . . and that you didn't need to be as afraid of it as you were. In fact, you could have challenged it if you had known that it couldn't really kill you.

So, the call at the present time is for each of you to love your fellowman and planet enough to embrace every aspect of it—every radioactive particle—and wish to see the evidence of God there, which would be the substance of Love which would have no polarities to it whatsoever but which would be constituted of infinite harmony. If the most miniscule particle of Creation embodies infinite harmony, can you get a sense of how powerful that harmony is? Not powerful over anything, but so powerful, so huge that nothing could do anything to it, causing it to be an utterly eternally permanent state of Substance.

Your mind, used well, is called upon today . . . now . . . now . . . now and tomorrow . . . and the next day.

And you might think that's a lot of work, but I'm going to tell you something: It's utterly normal to you to be that conscious of the truth that consistently. It's actually abnormal for there to be any interruption or break in your consciousness of what truth is, or in your consciousness of your love for your fellowman. It's not necessary to abandon your love for your fellowman just because you're washing the dishes or just because you have to mow the lawn. You see?

This is simply a wonderful opportunity to begin to be the divine one you Are, embodying and embracing everything about what you divinely Are, so that it's not escaping you and the perfection of Being isn't escaping you.

Is it becoming clearer to you that when you choose to believe that you're an independent agent who is not divine in any way, because you don't really have an **actual** connection with God, do you realize that that perspective is not only false, it is entirely detrimental to your peace and joy and it squelches your conscious awareness of your divinity and keeps you in a frame of mind that will not reach out for anything better, which will simply wear itself down until you give up the ghost and die?

It's time for the material world and universe to yield its negative, self-destroying attributes, to yield those up to the clarifying Vision of the substance of Spirit which is Love being the beautiful exquisite utter harmony of everything which is therefore eternally held in its unalterable perfection.

In the apparent ineptitude of the handling of the situation in Japan it could be easy to justify the problem. "Well, what can we all expect? Nobody was using any intelligence, nobody was using any foresight, blah, blah, blah . . ."

Well, wait a minute, that's a convenient way to curse them. But what about you? Well, you're having a problem with emphysema. "Well, you know, if you hadn't smoked all those years you wouldn't have any trouble with that . . . you know, I mean, after all what do you expect?"

C'mon, don't engage in that kind of justification of illusion. You know, it doesn't matter how many mistakes were made. It doesn't matter how many cigarettes were smoked. The only substance there is of lungs or of atomic energy plants is Spirit. That's the only thing it ever has been. That it seems to be destructive is something that calls for correction—a misperception that calls for correction. And correction is deserved because the problem wasn't established by God.

They say it may take months, blah, blah, blah. It may take years, blah, blah, blah. But to engage in the holy instant takes only a moment. And when you do become conscientious enough to engage in it, [repeats] engage in it, engage in it, engage in it, you will find correction occurring [snaps fingers] instantaneously, or so rapidly that it is obvious that the circumstance isn't bound by what you call physical processes . . . reminding you, wonder of wonders, that there is a God and . . . what? . . . and also God's co-creators, You.

Hey, if you can choose to look at things all by yourself and see Creation as a polarized death trap, and you can also look at Creation with God and see the very same thing truly, in it's harmony and perfection, then you now know what your job as co-creator is.

God moves, God speaks and form appears. God moved and the Movement registers. The Substance of It is infinite harmonious motion—Movement being indivisible, unpolarized. And you are there to recognize It for what It is, acknowledge It for what It is, confirm It for what It is. And when you do, the perfection of it is the only thing going on.

But if you decide to have a private perception—a *special relationship*—with it, that very same Creation will seem to be ultimately killing, and in the meantime, difficult to say the least.

So, when you're not performing your function, when you're not acting as co-creator, then the perfect pattern that the Father is being by His Movement escapes you and you suffer.

You don't need to do this anymore.

And whether the substance you seem to be suffering from or the damage caused by substances that you thought were matter, you have the opportunity and I'm saying, the demand, the call to change your mind about it.

You know what? Changing your mind doesn't mean that you have *power to make good happen*. But you know what? You have the power to abandon making distortions happen by behaving in a way that doesn't represent You truly, because you're not an independent agent for change or an independent anything.

Now, there's another important point: You heard me say that the reactors are all made of the one Substance, right? And so you might misunderstand what I'm saying and think that I'm saying that the use of atomic energy is appropriate or that atomic energy itself is not a misperception that calls for correction.

Be careful! Because I promise you, that once you see the Substance of Spirit, whether it's called uranium, plutonium or whatever, or just simple iron or snot . . . [chuckles] . . . whatever it might be, when you see it as the Substance that is Spirit—Love embodied—you will not be able to get power from matter, because matter will not be what you're working with. And because there's no polarity in the substance of Spirit, I'll tell you what will happen: It will not take years to cool down a reactor by shutting it down, and the apparent destructive radioactive emissions will not take a certain number of years to become non-threatening, non-destructive [snaps fingers]. The illusion of polarity and the destructiveness of it will [snaps fingers] be gone. Interesting dilemma, right?

Are you really going to want to look at the situation at hand and want to see the evidence of Love there, the perfection of Being, the harmony of being the indivisibility and the incapacity to be polarized? Do you really want to see that, so that the threat that is occurring will stop, when it means that atomic energy gathered from the process of fission will no longer generate electricity, because fission won't happen?

Wow . . . well you'd better. Because I promise you that in the loss of that which you've felt was essential and the only way you could have comfort, in the loss of that, it will be replaced by comfort, harmony that will not be threatenable, will not be vulnerable, will not be subject to deterioration or loss.

So, we're talking about big things. Do you want to live in a world without polarities? without conflict? Where Being—infinately speaking—moves in absolute beautiful awesome harmony?

Well, I'm saying the call is here. Tomorrow, tonight, every day, no matter what you're confronted with, and all of you are confronted with dissonances and conflicts and things that could be improved and all of the problems are justifiable and therefore not easily solvable . . . right?

The secret is: That the problems aren't happening "out there."

If they were, they are difficult to solve. But if they are in the perception, if they are in the way in which you are looking at everything, it's easily solvable and correctible. Because you can abandon your independent stance, and you can re-embrace your Father, and you can with all genuineness invite Him back in and make room for Him so that His Perceptions infill you or illuminate in you that they are and always have been yours as well, and you just took a little vacation and pretended you could have some other perceptions.

I can't say it too strongly: It's time to take hold of Waking up. It's time to make a stand . . . or take a stand. It's time to become definite about the truth that you've been studying about. And what better reason could you have to do it than that your Brother needs it. And as you can see your Brother's need becomes your need. And so it's an utterly and simply intelligent thing to engage in.

God Moves . . . Creation Is . . . and It wasn't designed to fail.

Your Waking up is ordained! And the correction of everything that has gone on here is ordained!

Take hold of it this week and I will continue to encourage you to not let go. Expect the unexpected. Expect the unbelievable. You can dare to watch for radioactivity to diminish, just because it doesn't fulfill God's Purpose.

I love you all. And I will be with you each and every one of you as you do this. And the Holy Spirit—that which is nothing more than your right Mind—stands with you as well in support of your coming back into your right Mind.

And I must say again, that a damaged Japan, a damaged Chernobyl, a damaged body will not persist when you do this—correction will occur, redemption will occur.

You want the whole ball of wax. You want the Totality of it, not just a blissfully happy mind that's just not bothered by a damaged Japan, or a damaged ecosystem or whatever. You see? Take hold of the whole ball of wax.

I love you. And I look forward to being with you next week.

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A Course in Miracles Study Group with Raj, April 3rd 2011
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 9th 2011

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Good evening. And welcome to everyone who's joining us on the Internet.

We won't be reading from the book this evening. And before we begin I would like to take a few moments to be quiet together.

[Quiet time.]

There are some things I need to say tonight which Paul has a slight inkling of, and it is making Paul uncomfortable. And the reason is, that when one opens up to Guidance, when one says, "Father, ***Thy Will not mine be done,***" and yields to It, it means that because growth is called for, because correction of false ideas is called for, information will be provided that makes the one asking for help uncomfortable, because it stretches his or her borders . . . moves him or her out of their comfort zone . . . and it's essential.

Paul knows this, and that's why he's sitting here and letting me speak, even though it makes him uncomfortable, because it's going to require him to be in a way that he's not used to—forthright, clear. I'm not saying that Paul doesn't like to be clear but he does like to be clear in indirect ways. Not forthright, not ***utterly*** clear.

But what he doesn't realize and what a lot of you don't realize is that clarity, forthrightly expressed, puts everyone at ease because they know exactly where you're coming from or they know exactly what is expected or they know exactly what the limitations or boundaries of the activity that they're engaged in with you, are. And so there's no confusion. That is better than the kind of confusion that can come from oblique utterances of clarity. You see?

Now, yes . . . Paul is blocking. And so he's simply backing off, doing the two-step, getting out of a pre-reaction . . . [long pause] . . . well, I'm going to approach it this way, perhaps obliquely, but to get around Paul's resistance, a resistance that he really does not want to activate.

We've talked about the fact that you cannot witness for yourself. And your Brother cannot witness for himself or your Sister for herself, that it takes another to witness for a Brother. It takes one who perseveres in discovering the truth, listening for the truth about a Brother when that Brother is having difficulty experiencing it himself. When his faith is too low, when his trust is shot, he calls for a Brother who can see the truth about him and who is willing to share it.

So, you may use your Brother as a justification for doing the two-step. You may use your Brother's need or what your Brother has shared as justification for shutting up—becoming still—going within and asking of the Father or the Holy Spirit, "What is the truth here? What is the truth here relative to my Brother? Because I want to see and experience that, so that my experience becomes shared spontaneously and blesses my Brother when he was unable to bless himself all by himself." That's the way it's supposed to work.

You are your Brother's savior . . . ***you are your Brother's savior***. But you are only your Brother's savior by virtue of using your Brother as the reason that you turn within to the Holy Spirit or to the Father so that you might know the truth to ***reflect back*** to your Brother.

If you use your Brother as justification for joining with your Brother where your Brother becomes the determiner of your perceptions, then it's ***"the blind leading the blind and both shall fall into the ditch."***¹ It's that simple.

Now, I've backed into this so that I can illustrate what Paul is doing. The reason Paul is uncomfortable right now is that he cares more about what you think . . . what you think . . . what you think . . . what you think. He cares enough to let you be the reason—many of the reasons—he listens to me. But then he uses you to measure how well he's doing or to determine what his best behavior ought to be in order to have a certain result. And that certain result doesn't necessarily mean control over all of you, but a result meaning his ability to feel his peace.

In other words, if everyone is happy with him, he can use that as justification for relaxing and being at peace. You see? That's a wrong use of a Brother. That's letting the Brother cause attention to be given to the Brother but not after the two-step has occurred, and then gathering information about how to be and how to feel from what's happening in this interaction which the Father has been left out of.

Now, the only time any of you find Paul of value—truly of value—is when he is listening to me and not listening to you, and sharing what he hears when he's listening to me so that there is an interaction, there is an involvement, but he's not relying upon data from you to know what to say, he's bringing into the interaction with all of you his joining with the Holy Spirit or me.

This provides an object lesson. This provides an example for everyone from which everyone can glean the dynamics of listening for Guidance, the dynamics of listening for the Father's Voice or for the Holy Spirit. And the sharing of that action with all of you does constitute witnessing for you because it helps you see what you can do, which you didn't know you could do, which it never occurred to you to do, or which you denied, denounced, when it came to your attention.

So Paul, in his listening, renders practical to everyone who's listening, the value and the nature of Guidance.

Paul does a lot of thinking when he's uncomfortable, as do all of you. In fact, being uncomfortable is generally what spurs thinking and cancels out listening—avoiding the one thing out of which transformation can occur, out of which resolution can come.

Now I'm speaking to all of you but I'm certainly also speaking to Paul. And you know what? As a result of what's happening at this very moment, you all can have an understanding that when you're talking with your Guide, your Guide might not speak any highfalutin "spiritual talk" but very down to earth practical loving relationship. In fact, it's that which constitutes the most grounding aspect of the act of listening and hearing.

Now, I think he's going to let me say the things that he's afraid no one will like. And once again, for him, I will come in the back door:

If you were going to make a cake from scratch—an almond butter cake—you would need certain ingredients. Let's say your husband says, "Hey, I'd love to have one of your almond butter cakes!" And you say, "Okay, great! I'll make one." And you go to the cupboard and you have the flour and you have the sugar or you have the water or the milk, you have most of the ingredients but you don't have any almond extract, and you don't have a couple of other ingredients. And so you say, "Aw, honey, I need an almond extract and I need this and I need that in order to be able to make it."

And your husband says, "Well, what's wrong? You know, it's your job to take care of the kitchen. I go out all day and work and do the things that bring in the bread and the butter—you know, the money for you to get the ingredients. It's a simple thing for you to keep the kitchen stocked." You see? And

suddenly a clear expression of need has been turned into an issue of competency or actually incompetency.

And Paul isn't the only one who has those kinds of reactions—all of you do. And if you engage with those reactions and they begin to govern you, you will **never get** the almond extract. You will never just go out yourself and say, "Honey, I'll run down to the store and get it. I'll be right back . . ." You know, you'll have your cake in an hour and a half instead of forty-five minutes.

No. Oh dear, maybe some tears . . . maybe sitting down . . . "My husband doesn't appreciate me . . ." and so on. Or, you know, "I'm really not a very good wife" and bullshit like that . . . thinking!

Stating needs is a way of being clear yourself.

For instance, if you're going to say a prayer because you have needs, you don't have to sit down and say, "Father, I know I'm not worthy of Your attention. But you know what? I really do need this. I really do need that. It doesn't have to be brand new. It doesn't have to be from the store. It could be from a garage sale. But I need this." You see? Well, there's no necessity of going through this process of unworthiness.

All you have to say is, "Father, I need a garden hose that works," and leave it! That's a prayer! No bullshit attached to it. No fuzziness! No unworthiness! No ego shit, right? Just simple, "Father, I need a working garden hose . . ." direct, clear.

Now, the showing up . . . the appearing of the garden hose can happen. It doesn't have to wait for all of the tears and the feeling of unworthiness to pass before the attention can be brought to the need again.

So the simple fact is that there are needs . . . legitimate, reasonable needs which need attention, and which Paul has been reluctant to share with everyone, because there's this conditioning which many of you have, that if you're on your spiritual path you shouldn't have needs. You see? And you shouldn't have to convey to anyone else a state of need that you're in.

Well, taint so! taint so! Express your needs so your Brother can witness for you to your abundance, to your worthiness of abundance, whether that one actually shares abundance or not in terms of dollars or cents or a garden hose.

It's ego . . . ego . . . ego . . . that wants to cover up need. I've said before, ***that need is the threshold of the fulfillment of the need.*** The apparent lack is the point of breakthrough for that which is in the process of coming forth. It's simple. And if you deny the need or choose not to look at it, you will not bring your attention where the emergence is primed to happen.

I am re-teaching Paul about this, as well as teaching all of you about this, so that you bring this practicality and clarity into your experience where it's needed.

Now as most of you know, a year ago—a little over a year ago—I told Paul and Susan that it was time for the Foundation to move from the residence it was in into a new residence. And last August a new residence was found and purchased because of the incredibly wonderful support of everyone who actively participates in the work that we're doing. It was incredible.

Now, it has taken a number of months from August until now to slowly get things moved into the new residence. And it's still not completed. And the reason is, that there has been a need for more income than has been coming in.

Paul has been unreasonably patient. I mean by that, that he has not jumped at the chance to let everyone know what the need is. And as a result there has been a certain stalemate that has occurred, a certain lack of activity and forward movement. It's not appropriate for that "lack of movement" to be occurring.

Now, Paul has slipped into concern about what everyone might be thinking about what I'm saying—what everyone might be thinking about **him** as a result of what I'm saying . . . forgetting that I'm the one that's saying it and that it's not Paul's idea. And that's why the communication is bogging down.

Just a moment . . .

I think we can be very forthright here. Here are the practical needs: The Foundation presently owns two houses. Both of those houses are having to be maintained: electricity, water and so on—yards taken care of, etc. And on the 31st of this month property taxes will become due on both properties, amounting to approximately six thousand dollars (\$6,000).

I am mentioning the amount so that there's a clarity about the kind of need there is—it's not a need of \$250 or some other amount. Paul does not understand that stating that clearly helps everyone know how to be in practical ways with the need that I've just expressed. And that those who can find no way to support will know they cannot support. And those who can or those who can even do it with great ease will be aware that there is a need that they can participate in.

It's not up to Paul to decide for anyone else what they can do or what they ought to do. And most of all anyone doing it, it's not about Paul when they do it.

Now in addition to property taxes falling due on the 31st of April, the other house needs to be sold. Spring is busting out. This is the time that people start house-hunting. The house needs to be prepared for sale: cleaned up, yards neatened up, new carpeting put in, in this case . . . various . . . you know, fixer-upper sort of things so that the house will be maximally prepared for sale. It needs to be sold because maintaining two houses . . . that serves no purpose.

And so, there are expenses that will be incurred. All of these things are the practical, down to earth aspects of moving from one place to another—buying a new one, selling the old one. It's just part of the program, it's part of the way it works.

Paul's ego gets into the picture and says, "Why would anyone do this for me?" And his ego is forgetting that none of this has anything to do with doing anything for Paul. It has to do with a Movement which Paul is involved in, that he is participating in with me. And the simple fact is, that in order for this work to be done, in order to have what it takes to broadcast a program, to stream things over the Internet and so on, requires a place to do it from—a residence, a building of some sort that has electricity and phone and so on.

Now the simple fact is (and with this Paul can agree) the work that we're doing by means of our broadcasts, by means of our website and so on, the work that we are doing is ***not insignificant***, is ***utterly meaningful***—I am sharing things that no one else is sharing ***yet***, that very practically lead to Awakening and the end of illusions.

Providing the means for this work to be done is extremely worthwhile. Because it is so meaningful, Paul has no trouble justifying saying these things, period.

It is reasonable for support in any form that allows this work to continue to come forth, to be extended and made available. The work and the way it is handled is utterly intelligent. It is intelligence in expression.

Now, I suppose there are many who could say, "Well, wow, if Jesus is asking for contributions, I had better contribute." No. If making contributions is an intelligent use of your ability to give because it promotes something that is of extreme value, then that's the reason to make a contribution. It doesn't matter whose asking for it.

Now we will keep everyone updated via our web site regarding the flow of contributions and the needs that are being met because you deserve that clarity—not because Paul wants to know, or his ego wants to know anything that would give him peace of mind from a wrong source. Clarity in the sharing will let everyone know whether they want to, can or will continue to support

as this out of the ordinary transition occurs. You see? This is not an everyday occurrence of moving from one location to another to carry on the work. It will be over. It will be over shortly. But in the process, support will be needed so that the completion can occur.

I know that each one of you is able to hear what I'm saying clearly and simply. And I'm not going to try to manipulate you in any way. The need has been clearly shared and the update of need and needs met will be provided on the web site.

And so, I'll leave it clean and finish here and say to everyone of you, I love you.

All of the activities of the Northwest Foundation for "A Course In Miracles" are provided without charge or obligation. This is possible because of thoughtfulness, love extended without conditions. Such is the nature of Gift. As a result these materials are available to you, because someone like you has already gifted you with them.

And, at Raj's instruction, these materials will never be sold.

If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 16th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

I've been saying some things for quite awhile, and especially in the last few weeks, that are causing some distress for long-time students of the ***Course***, because I've really been homing in on the fact that there's only one thing confronting you—there's only one thing ever in your face—and that is the Kingdom of Heaven . . . ***that is Reality***.

There simply is nothing else existent for you to experience.

And so, I'm unequivocal on this point: You are either seeing Reality clearly or you are seeing Reality through a glass darkly. You are either seeing Creation truly, or you are seeing Creation—God's Creation, the only Creation there is—through misperceptions.

You are never seeing an alternative to Reality or Creation.

There simply is no place for unreality to arise from because there is no presence other than God and therefore no place—no omnipresence—out of which unreality could arise.

If you use the ***Course*** to justify the idea that everything that you see and call Creation is an illusion, is to behave in a way that flies right in the face of God—right in the face of truth—it contradicts Being.

I talk about looking at everything with curiosity to see the more of what God is Being there, than what you are seeing. And I do this on purpose because if you don't look right where you are—which is the only place you're able to give

your attention to at the moment—if you don't give your attention to what's in your face with curiosity, you will effectively imprison yourself in your present perception. You will deny yourself the experience of God. You will block from your experience—from your consciousness—Reality Itself. And that is not your Birthright and I will forever continue to say, ***“Look at anything and everything that you can with the curiosity to see the more of what God is Being right there than you're presently seeing.”***

This is essential, unless you want to ride out the dream . . . you know, sort of go along with the dream. But if that's what you want, why would you read the ***Course***?

This chapter is called, “Forgiveness and Healing.” Well, why use the word, healing? Are we going to get so highfalutin and umm . . . unrealistic in our spirituality that healing is going to begin to mean something different from what everyone knows healing is, what everyone feels the need for? Is healing going to be a clarification in your mind that has nothing to do with your world or your body?

No! Stay grounded! The purpose of this ***Course*** is not to change the meaning of words so significantly that they bear little relevance to your daily life. They are supposed to make a difference in your daily life. How? . . . by giving you airy-fairy ideas to dream in or dream about without ever correcting a problem? If so, then let's go through the ***Course*** and remove the word “correction” wherever it occurs.

Correction is called for. Healing is expected. And healing is not going to be the insane experience of “peace and well-being” when there is injury or illness present. That is not spirituality. That is insanity!

Let's be clear. If you don't know the difference between sanity and insanity you are lost! And someone has to tell you the difference. I'm telling you the difference.

Now, there are two statements—not in the ***Course***, but absolutely true—which I want to share with you. The first is this: All is Mind (with a capital 'M'). All is Mind . . . from the rolling of worlds in the most subtle ether, to a potato patch.¹ And the other is this: Mind—again with a capital 'M' (and not just because it's at the beginning of a sentence) but meaning God—Mind maintains all identities from a blade of grass to a star as distinct and eternal.²

This is the truth. And it calls for an appreciation of everything you see in your world that you probably haven't brought to it before. And it is only in bringing that kind of appreciation to everything in your world which allows you to have your attention right where Reality is present for you to re-discover it.

Your willingness to look at the “unlovely thing” is forgiveness. And when you’re willing to look at an unlovely thing for a purpose . . . ***to see the more of what God is being there***, than the absence of God that you’re seeing there, healing is the result. It’s that simple. It’s that practical.

And not anyone should be laboring under any other belief that would cause them to just sit and tolerate the intolerable in the name of ***A Course In Miracles*** or the wonderful teaching it presents.

This section is called:

FANTASY AND DISTORTED PERCEPTION³

When you maintain that there must be order of difficulty in miracles, all you mean is that there are some things you would withhold from truth. You believe that truth cannot deal with them only because you would KEEP them from truth.

Well, I know . . . you want me to tell you something practical here? Okay. For the last few weeks we’ve talked about the situation in Japan. We’ve talked about radioactive energy—radioactive matter. And we’ve talked about the ability, the capacity you have to see that ultimately negative aspect of energy transformed into a totally benign presence of energy.

But it’s very difficult. You all, as a general thing, believe that radioactive isotopes are dangerous to your well-being, are dangerous to your life.

Now, when you maintain that there must be order of difficulty in miracles, when you say, “That’s impossible because radioactive isotopes are truly damaging, they can kill me if I’m exposed to too much!” And of course if you say that about yourself, what are you thinking about the individuals who are fifty miles away from the energy plant—the atomic energy plant? You’re condemning yourself and you’re condemning them.

You’re certainly not practicing the holy instant, where you shut-up, you become still and in the silence you say, “Father, what is the truth here?” You see? A decision is made not to withhold that from the truth.

Listen again:

When you maintain that there must be order of difficulty in miracles, all you mean is that there are some things you would withhold from truth.

You see? “Well, I can’t bring myself to present this to the truth because it’s not correctable. It truly is dangerous. And it will be dangerous, some of it for so long that nobody in this lifetime will be able to enjoy being on that land and blah...blah...blah!” Right? You’re committed to withhold it from truth because you are so damned confident about what substance is that you can’t bring yourself to believe that. . . oh, there might be a possible miracle!

But that’s not what the *Course* is about. Let’s be clear about that.

You believe the truth cannot deal with them . . .

. . . radioactive isotopes in conjunction with your flesh, your body . . .

. . . only because you would KEEP them from truth. Very simply, your lack of faith in the power that heals all pain . . .

. . . what do those words mean . . . “heals all pain?” Oh, is it psychological pain? Is it an inner grievance that has nothing to do with flesh that is torn, or a boil that’s about to pop? It has nothing to do with physical pain?

You better believe it *does* have to do with it. Else, throw the book away and be a mortal . . . and stop complaining about it! And stop pretending to have a vision larger than the human condition—the human dream.

Very simply, your lack of faith in the power that heals all pain arises from your wish to retain some aspects of reality for fantasy.

In other words, you’re gonna keep this little part of the Kingdom of Heaven, called “radioactive isotopes” and you’re going to invest them in fantasy. You’re going to say, “This part of the Kingdom of Heaven”—which in actuality can’t be polarized at all, or dangerous—“this little bit of the Kingdom of Heaven I’m going to reserve for fantasy, and the fantasy I’m going to apply to it is that it is radioactive, it is polarized energy that is highly dangerous to the human condition. This is the definition I’m going to hold it to.” You see?

You’re going . . .

. . . to retain some aspects of reality for fantasy.

Now, here’s the interesting thing. This section is called,

FANTASY AND DISTORTED PERCEPTION

. . . as though they’re two different things. And they are. Fantasy is something you can entertain all by yourself. You can fantasize to your heart’s delight.

But ***you cannot have a distorted perception all by yourself.*** A distorted perception comes from your bringing your fantasy to another Brother or Sister who is willing to share that fantasy with you. You see?

And the moment the two of you make commitment to that fantasy and deny the Father as your Source, and deny all of Creation as His, and you usurp it for your purposes, you become bound to a mutual insanity that is constituted of distorted perception in which the benign substance of Spirit that is the Substance of all Creation which is Love embodied, that ***that*** is something else entirely, completely opposed to what it truly is.

Wow! Whether you believe it or not this is what has happened and this is what binds you to a human existence that exhibits none of the characteristics of what a holy Son or Daughter of God would be experiencing. But of course, you've forgotten who you Are, as we've discussed. And you're committed to the fantasy that you have bound Creation to, or bound a small portion of Creation to.

Now you know, it really doesn't make a lot of difference whether you talk about radioactive isotopes or cancer cells, they both seem to have the same capacity to kill you. They both seem to have the same intent to kill you.

Is one worse than the other? Well, not really.

Now, it's time to begin to have a different experience of Substance. It's time to have a different experience of the Substance of everything in this Universe. It's time for you to dare to bring your fantasy to truth instead of bringing truth to fantasy. And that's what this is all about.

Again . . .

Very simply, your lack of faith in the power that heals all pain arises from your wish to retain some aspects of reality for fantasy. If you but realized what this must do to your appreciation of the whole!

Well, it annihilates it. It makes it impossible for you to have an appreciation of the whole, because you have radioactive isotopes and you have cancer cells and any number of other ***killing*** things that cause you to lose your peace.

And you know what? If you've lost your peace, then you're in fear. And when you're in fear, it becomes almost impossible to be willing to look at the thing that is causing your fear and choose to bring it to truth. It becomes impossible for you to dare to embrace it in any way, even though you are embracing it to

get past the apparently polarized aspects that it is presenting as a primarily negative aspect that is threatening you.

Why do you think you must love your enemies? Because your enemies are the Sons and Daughters of God, or aspects of Creation which you are misperceiving and which your misperceptions are causing you to be defensive against.

You're never going to be able to discover the more of what God is Being in your enemy if you are unwilling to bring your attention to your enemy with the intent not to be sidetracked by his or her presentation, so that you might move right through it with your intent to see the Presence of God, so that God presents Himself to you as your conscious experience and causes you to spontaneously feel and express the joy of the recognition of the Son of God, your Brother, who is so worthy of your love and who in the midst of your recognition of his divinity, reveals to you that you are as divine and uncovers You to you so that you become joined in that awe.

What you reserve unto yourself, you TAKE AWAY from Him Who would release you.

Well, Who's the Him that would release you? It's the Holy Spirit—that which is nothing more than your right Mind.

What you reserve unto yourself, . .

. . . you see? . . "Oh, this little part of the Kingdom Heaven, I'm going to call it radioactive isotopes. And I'm going to say that it has polarized qualities that are dangerous to anything it comes near . . ."

You reserve that to yourself. And you take it . . .

. . . AWAY from Him . . .

. . . the Holy Spirit . . .

. . . Who would release you.

You take it away from your right Mind which would release you from your, shall I say, wrong-mindedness—your ignorance.

Unless you give it back, it is inevitable that your perspective on reality be warped and . . .

. . . what? Here's that word "correction" . . .

... uncorrected.

[repeats] Unless you give it back, it is inevitable that your perspective on reality be warped and uncorrected.

So why does it say that? It says it because correction is called for. That's good news. But you're not going to see the correction as an experience as long as you say, "Well, that's a material world and it's illusion and it's going to disappear." That's a curse.

There's no forgiveness in that. And without forgiveness, without a willingness to say, "Wait a minute, if there's something going on there and there's really no other power than God, then there's nothing else to be presenting something there for me to perceive or misperceive, except God. And therefore what's there has to be essentially Real and benign . . . undivided, unpolarized, incapable of sin, sickness, death . . . incapable of decay. Therefore it would behoove me, and I'm willing to look at it with real curiosity to see the divinity that is there. And I'm going to persist in that until I have the experience."

Now if that's not what *A Course In Miracles* is about, put down the book! Stop reading it! And if you didn't think that was what the *Course* was about, look at it again with fresh eyes.

As long as you would have it so, so long will the illusion of order of difficulty in miracles remain with you. For you have ESTABLISHED this order in reality by giving some of it to one teacher, and some to another. And so you learn to deal with part of truth in one way, and in another way the other part.

You see? So you use truth as something that you take illusion to for healing, but another part of truth you use to take to illusion to have illusion determine what truth is. You see?

You're still dealing with truth and you're still dealing with substance. You're still dealing with Reality—the only thing there is, truth and substance that is Spirit. But you can misuse truth and you can call Spirit matter—having none of the characteristics of Reality or its Source, God.

To fragment truth is to destroy it by rendering it meaningless.

You see? You can't use truth as that which you take illusion to for correction and then use truth as that which you bring to illusion to have illusion determine what truth is.

To fragment truth . . .

... that way ...

... is to destroy it by rendering it meaningless. Orders of reality is a perspective without understanding, a frame of reference for reality to which it cannot really BE compared at all.

Are you beginning to see here?

The singularity of Being ... the singularity of existence ... the unpolarized nature of Being, of existence. This is the truth that you need to be bringing every aspect of your mentality to, so that your mentality might **be measured against truth and inevitably enlarged**, inevitably made infinite, to inevitably be **corrected** so that your sanity returns.

Think you that you can bring truth to fantasy, and learn what truth means from the perspective of illusions?

No. And that's why when something apparently disastrous or very threatening to your current ignorant mindset occurs, you tend to take your current mindset as the established order, as the ultimate understanding of Reality. And so, although there is an event happening, it becomes modified by your current determined mindset. And you become frightened to death.

And that's not what the **Course** teaches. And that's not the appropriate response. Because you are the holy Sons and Daughters of God and nothing less, you never have been. And what you're frightened of is a misperception of the Kingdom of Heaven that couldn't harm you in any way. And yes, that means that at the moment you are experiencing insanity. But you know what? Insanity is corrected by intelligence recognized ... **insanity is corrected by intelligence recognized.**

And so, I'm expressing intelligence. I'm presenting intelligence so that you might recognize it and therefore abandon your commitment to your ignorance and dare to, shall I say, climb out of the crab barrel.

Well you know what? One of the things that you tend to keep from truth is [chuckles] the idea that there's an outside to the crab barrel ... you know ... you tell somebody, "Hey, I'm working on climbing out of the crab barrel."

And the other person says, "Huh, you fool! There's no outside to the crab barrel. There's not even a crab barrel. It's just life. And you are just going to have to tolerate it. And you're just going to suffer through it until your last day. You see? Don't be foolish." You see?

So, Reality has been brought to fantasy and fantasy has been allowed to determine what Reality is and as a result you deny yourself the possibility of

experiencing a miracle because you won't think outside the box—you won't let your mind move outside the box.)

Think you that you can bring truth to fantasy, and learn what truth means . . .

. . . really means . . .

. . . from the perspective of illusions? Truth HAS no meaning in illusion. The frame of reference for its meaning must be ITSELF.

In other words, the frame of reference for truth's meaning must be truth itself. Oh, but that's outside the crab barrel, isn't it! Truth isn't in the crab barrel. It's not in the illusion. It's not in the orphanage. It's outside.

Well, fortunately you know truth is. You know there is truth, whether you know what truth is or not. You have deeply imbedded in you an undeniable awareness that there is such a thing as truth . . . thank God!

So . . .

When you try to bring truth to illusions, you are trying to make illusions REAL, and keep them by JUSTIFYING your belief in them.

You see? You want to bring truth to verify the illusion so that you might keep the illusion. You want to bring truth to your endeavor to be an independent agent—having no Source—thus being totally independent and ***proud of it.***

But to give illusions to truth . . .

. . . to reverse it . . .

. . . is to enable truth to teach that the ILLUSIONS are unreal, and thus enable you to escape from them . . .

. . . uh, actually get outside the crab barrel.

Listen to this:

Reserve not one idea aside from truth, . .

. . . don't keep any private idea. "Well, I hear that radioactive isotopes can be benign. And I could believe that maybe if there were too many around me, I might just be able to come out of it unscathed. But damn it, don't test me on it!"

Reserve not one idea aside from truth, . .

. . . apart from truth . . .

***. . . or you establish orders of reality which must imprison you.
There IS no order in reality because EVERYTHING there is true.***

"Well, everything there is true. Where? Where is there?" It's here! If it isn't here, the book means nothing. If it isn't here, the words mean nothing, unless in the sweet by-and-by after you die. Well, if that's when it's going to be true, put the book away and enjoy your mortality. Engage in all the sin that you want . . . you know? Live this life to the fullest, on the raw side . . . you know? Nothing you can do about it except maybe enjoy it to the hilt because of course, there's no answer until after you die.

There IS no order in reality because EVERYTHING there is true.

And there is here. And so, your task, ***your pleasure*** will be to be willing to look at everything with fresh eyes. I've said, with innocent eyes, with a capacity to see beyond what you're conditioned to see—a capacity that's already there. Because no matter how much you've covered it over, you are the Son and the Daughter of God.

***Be willing, then, to give all you have held outside the truth to
Him Who KNOWS the truth, . .***

. . . the Holy Spirit—that which is nothing more than your right Mind— . . .

***. . . and in Whom all is brought to truth. Be not concerned with
anything except your WILLINGNESS to have this be
accomplished.***

There it is:

Be not concerned with anything . . .

. . . not the fearsomeness of radio isotopes or cancer or anything else.

***Be not concerned with anything except your WILLINGNESS to
have this be accomplished.***

Here's the insulting part though:

HE will accomplish it; NOT you.

And that's the beauty of it. And that's the love of it. And that's the infinite invulnerability of you, in it.

You know, I mentioned that sometime in the past, I said, there are two things: ***Wish to see the evidence of Love***, no matter what's presenting itself. And ***wish to be the presence of Love***. Wish to see the evidence of Love and wish to be the evidence of Love. And it's important. Which one comes first? There is an order to it.

Does the wish to be the evidence of Love come first or the wish to see the evidence of Love? I will tell you: It's the wish to see the evidence of Love. The first part of it, the first step of it is, selflessness, gifting your Brother instead of yourself.

When you wish to see the evidence of Love in your Brother or in anything you are looking at, you are opening yourself up to the influx of divine clarity. And when that divine clarity dawns on you, infills you, it ***inspires*** you and you end up involuntarily being the evidence of Love. And I mean by that, that your behavior isn't designed by you to have any particular effect because your behavior is ***beyond your will***. Joy that exudes from you spontaneously is the evidence of Love that blesses everyone it falls upon, especially the one whom you decided not to be the evidence of Love to first—the one who seemed to be calling for Love.

"Oh, yeah, I'm going to be the evidence to Love for my Brother here. He really needs it and I really have it to give it to him. You know, I've been studying for years, I know the Course inside and out. And I'm going to be the evidence of Love . . ."

Well, bullshit! You've missed the point! You can't be the evidence of Love that way. You can't start from yourself and your past. You have to start from the innocence of the moment you are in, in which you're undefended against the Father's Perspective, the Father's Will, which is truly yours. But when the Father's Will dawns upon you, you behave in totally unexpected ways because you're not in charge of your behavior any longer.

And it's a wonderful event that you are joyed in and everyone else is joyed in. And that's the way it works.

So . . .

Be willing, then, to give all you have held outside the truth to Him Who KNOWS the truth, and in Whom all is brought to truth. Be not concerned with anything except your WILLINGNESS to have this be accomplished. HE will accomplish it; NOT you. But

forget not this: When you become disturbed and lose your peace of mind because ANOTHER is attempting to solve his problems through fantasy, you are refusing to forgive YOURSELF for just this same attempt.

Well, what does that mean? It means that when you find yourself disturbed and losing your peace because another is attempting to solve his problems through fantasy, you have decided not to take this presentation and hand it over to truth for truth to correct. You would rather have held it yourself for your purpose. Your purpose being, that you are going to have a little fit of anger and get the most out of it that you can, because that's more important to you. That's a self-assertion, isn't it? That lets you know that you're real, that you really exist.

Expressions of anger always do that. And that's the only thing they ever do. They help put you back in charge in your own mind, because they make you the most important thing in your mind. And that makes you feel strengthened and more present, even though you've stepped out of Reality entirely and are spinning around in this little space of craziness, unconnected with anything Real and incapable of being the evidence of Love. Why? Because you said, "No, I do not wish to see the evidence of Love." There it is!

Again:

When you become disturbed and lose your peace of mind because ANOTHER is attempting to solve his problems through fantasy, you are refusing to forgive YOURSELF for just this same attempt. And you are holding BOTH of you away from truth and from salvation.

You see? You keep it all spinning around in this little bit of craziness.

. . . you are holding BOTH of you away from truth and from salvation. [But] . . .

. . . the word "but" isn't in here . . .

[But] As you forgive him, you restore to truth what was denied by BOTH of you. And you will see forgiveness where you have GIVEN it.

Now, you tell me, what's the difference between looking at your Brother and forgiving your Brother and having truth restored to both of you? What's the difference between that and looking at a location in Japan, which is overloaded with radioactivity and radioisotopes that are dangerous, and forgiving that and seeing correction occur, seeing truth restored? What is the

difference? What is the difference between looking at what you call matter and bringing it to truth, so that truth might reveal to you that it is actually Substance, even though you're calling it matter and that Substance in its Reality, in its only-ness is Spirit—the Substance of God.

What's the difference? And in what way is what I'm talking about denying what the **Course** is saying, by saying, look at matter with the curiosity to see it begin to behave like Spirit. **There is no difference.** And as long as anyone maintains that there is a difference the correcting principle of the **Course** will not function for you, because you are denying the fundamental principle that is saying one thing: God is All . . . is All . . . is All . . . is All . . . is All there is in the radioactive isotope . . . is All there is in the splinter of wood that's caught in your finger . . . is All that there is to my finger.

Mind maintains all Ideas—from a blade of grass to a star—as distinct and eternal. The moment you glimpse the fact that the **Course** is teaching exactly that, we will all see transformations occurring that everyone deserves to be experiencing and the **Course** will have fulfilled its purpose.

You don't live in a frightening world, you live (some of you at the moment) in a frightening way of looking at the world—an isolated independent way, isolated from the Father, but joined with Brothers and Sisters in the same mutual agreement . . . a misperception.

And I'm glad to share this news over and over and over until the goodness of the news begins to register with you and you begin to embrace the **Course** in an entirely new way and therefore, your world as well.

I love you all, and I look forward to being with you next week.

¹Mary Baker Eddy, *Miscellaneous Writings*, pg.30

²Mary Baker Eddy, *Science and Health*, pg.70

A Course In Miracles (reference pages)

Chapter 17 – FORGIVENESS AND HEALING

Section: FANTASY AND DISTORTED PERCEPTION

³Sparkly Book – p.400 / JCIM – p.168 / CIMS – p. 337

Chapter 17 – FORGIVENESS AND THE HOLY RELATIONSHIP

First Edition – p. 327, Par.3 / Second Edition – p.351, Par.3

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 23rd 2011

THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we're reading from a Chapter entitled, "*Forgiveness and Healing*." And we've been talking for a few weeks about what you might call radical healing, haven't we?—the changing of apparently dangerous elements into benign but still functioning elements.

The healing of damage, whether from injury or from germs or from radioactive isotopes—radioactivity—whether it's the changing of water which has become impure, we've talked about the expectation of correction of illusions, not as a pleasant dreamy idea, but as an actual measurable fact.

It's very appropriate to be talking about these things at this time, being Easter. After all, if you have tissue that has been damaged that is healed, isn't that resurrection? If something is returned to its natural normal perfect state when it had before been imperfect, is that return to excellence not resurrection? It is.

Forgiveness and Healing, they're inseparable really. Get it? I'm not blasting you with it. I'm not making it sound great and important. But it is simply profound. When there is healing, when something abnormal has been returned to its state of normalcy, resurrection has occurred. And always, when that happens, it happens as the result of a simple act: Forgiveness.

The simple act of forgiveness is accomplished by . . . what? The two-step that we've been taking about—that point at which no matter what is going on, no matter what is confronting you, you stop, you silence your thinking mind.

And in the silence, you reach out beyond your thinking mind to the Father, to the Holy Spirit to enquire, "What is the truth here?"

Now, the simple fact is that the willingness to know what is true in spite of what is confronting you, in spite of what you have been conditioned to believe was happening in which you are projecting on the event, you want to know the truth from a Source that Knows the truth. And that is forgiveness.

When you stop holding a circumstance or an individual to a concept you have, you're forgiving that circumstance or that individual. You are forgiving polluted water. You are forgiving those who knowingly or unknowingly caused the pollution to happen. And in the desire to know what is the truth about the water or the condition, and those that caused the condition, you are abandoning your commitment to your conviction about what those things are. And that abandonment with enquiry to know the truth beyond your perception is, forgiveness.

Forgiveness practiced ***genuinely*** always results in correction . . . always results in healing . . . always results in resurrection. It's a law. It is absolute. There is no variation to it and you can depend upon it. But you won't depend upon it if you don't embrace what will initially be the idea or the concept. You'll say, "Resurrection is impossible, damage is permanent!" No forgiveness there, because there is no curiosity to see beyond the definition or meaning you're applying to everything.

And so you hold what is in actuality the Kingdom of Heaven in bondage to a limited perception that you're applying to the Kingdom of Heaven that makes it look like a material world and universe. It's that simple.

How do you get past a material world and universe? By forgiving it. By withdrawing the meanings you apply with commitment to the Kingdom of Heaven causing you to see it through a glass darkly . . . that simple.

This means that every single moment and every encounter you have with everything is Easter Morning . . . the time for resurrection to occur . . . the place for resurrection to occur.

But you've got to let resurrection in. You've got to allow it to be part of your day, part of your own encounter with each and every thing.

Now, I know that presently there is so much wrong going on in your world, so much negativity, so much that seems dire and threatening, that it seems impossible to conceive of resurrection occurring. It seems like it will be almost impossible to have a ***long drawn out*** resurrection, much less an instantaneous shift of perception that registers in a recordable fashion in the

world as the world, and which would be called, “recognizing the Kingdom of Heaven” right where you are.

But it’s time for this. And as I said last week, it better be part of your embrace of ***A Course In Miracles***.

Now, this next section is entitled:

THE FORGIVEN WORLD¹

. . . not just a forgiven leaf or a forgiven spouse or a forgiven ant that just bit you, but a ***Forgiven World***.

Now, it begins by saying:

Can you imagine how beautiful those you forgive will look to you?

Well, why would it be beautiful? Because resurrection will have occurred, and you’ll be seeing it in its perfection.

Can you imagine how beautiful those you forgive will look to you? In no fantasy have you ever seen anything so lovely. Nothing you see here, . .

. . . meaning in your ignorance . . .

. . . sleeping or waking, comes near to such loveliness.

And I’m going to add: In spite of the loveliness that you do see . . .

In no fantasy have you ever seen anything so lovely. Nothing you see here sleeping or waking, comes near to such loveliness. And nothing will you value like unto this, nor hold so dear. Nothing [that] you remember that made your heart seem to sing with joy has ever brought you even a little part of the happiness this sight will bring you.

Well, it sounds like a wonderful promise doesn’t it. Is this a real promise? Is it something that you can expect to experience today or tomorrow? Well, it better be. And you hold the key. Are you willing to embrace it as the possibility today or tomorrow? More than that are you willing to embrace it as a sort of fundamental obligation that you’re under to be sane and to see everything as it is . . . [snaps fingers] now . . . now . . . now . . . now . . . not put off, not delayed, not procrastinated.

Again:

Nothing that you remember that made your heart seem to sing with joy has ever brought you even a little part of the happiness this sight will bring you. For you will see the Son of God. You will behold the beauty which the Holy Spirit loves to look upon, and which He thanks the Father for . . .

. . . while you're neglecting to thank the Father for and which you're neglecting to look upon because you're fascinated with your perceptions and your processes of improving your perceptions so that you might become an ever more valid presence without being joined with your Source—your Father—your very Being.

The Holy Spirit . . .

. . . He was created to see this for YOU, until you learn to see it for yourself. And all His teaching leads to seeing it and giving thanks with Him.

Wow . . . when you're willing to forgive and you see things truly, there is joy, there is gratitude, there is thankfulness. It just exudes from you because you feel it so completely.

Mind you, this is a description of what you are to expect when you're practicing the holy instant: Dynamic actual change. Resurrection: The replacement of sin, disease and death with life, truth and love. Imperfection replaced by immaculate, amazing, awesome perfection that is inviolable, which you will never again be tempted to look at with a bias that screws the experience of it up.

What we're talking about when we use the words, "holy instant" is a dynamic activity, a dynamic action, a dynamic circumstance, if you will, in which the laws of God prevail. And you see that they were never undone. And you see that the perfection of everything never lapsed. That there was no variableness in it and there is not and there cannot be.

You should not expect from week to week, to have no major changes as a result of your studying the ***Course***, or as a result of your practicing the holy instant.

So all of this loveliness that we've been talking about here . . .

This loveliness is NOT a fantasy. It is the real world, bright and clean and new, with everything sparkling under the open sun.

Well, this is what I've been talking about when I say to look at a thing and want to experience "the More of what God is Being there" than what you're experiencing. Because all you're confronted with at any moment is the Kingdom of Heaven—is Reality.

If you don't hear this often, you will forget to look with curiosity, you will forget that there is something more here to be experiencing—something more to be experiencing than injury or damage or decay or deterioration. And if you forget to look with curiosity, you deny yourself the experience of resurrection—resurrection of your misperceptions, of your false beliefs and their apparent results on what you see, so that you're seeing a new Heaven and a new Earth, so that you are experiencing Easter whether it's midnight on a Thursday night or four a.m. on a Tuesday afternoon or whether it's ***Easter Sunday***.

You know what? Easter eggs are an excellent focus of attention to look and see the More of what God is Being there than what you're seeing. The Easter egg, which seems to have nothing to do with Easter, is a perfect subject for the meaning of Easter to be brought home to you and change you forever.

So this year, don't have the Easter egg hunt just for the kids, have it for yourself as well.

So this real world, sparkling under the open sun, well . . .

Nothing is hidden here, for everything has been forgiven, and there are no fantasies to hide the truth.

You're not holding onto or practicing your conscientious ignorance, which you do by defining everything yourself and ignoring the definitions or meanings that the Father has embodied in the Movement of His Being called, "that thing you're looking for" and defining incorrectly.

The bridge between that world and this is so little and so easy to cross that you could not believe it is the meeting place of worlds so different.

What is this little bridge that bridges the gap between the unreal world and the Real world? What is it? F-o-r-g-i-v-n-e-s-s, the act of forgiving. That's the bridge between illusion and Reality. You see?

"The problems seem to be so great and so complex that it's going to be impossible!" No. Because the answer—the call—is for a little thing called forgiveness which everyone is capable of doing. But you just have to be willing to look at the apparently unforgiveable or the apparently impossible

detrimental movements and withdraw your determination—your definition—and wish to see the More of what God is Being, right there, in spite of how you are perceiving it, in spite of how everyone else is perceiving it, in spite of how the news broadcasters are defining it.

The bridge between that world and this is so little and so easy to cross that you could not believe it is the meeting place of worlds so different. Yet this little bridge is the strongest thing that touches on this world at all.

All of your fantasies are weak compared to the strength that forgiveness embodies. Such a little thing . . . to forgive. It's something every single one of you knows how to do and can do. You just have to withdraw the strength you're using to withhold your forgiveness because it's so justified for you to claim guilt . . . guilt . . . guilt . . . guilt . . . guilt . . . and apply it to everything.

"Well, it's just a material world, what can you expect? Things go wrong, things die . . ." You see? Change your mind. Change your mind by being willing to forgive.

This little step, so small it has escaped your notice, is a stride through time into eternity, and beyond all ugliness into beauty that will enchant you, and will never cease to cause you wonderment at its perfection.

This is the promise. This is the reason for the holy instant . . . ***this is the reason for the holy instant.***

This step, the smallest ever taken by anything, is still the greatest accomplishment of all in God's plan of Atonement. All else is learned, but this is GIVEN, complete and wholly perfect.

When you learn something, you acquire the knowledge . . . you get, get, get. But forgiveness even has the word, "give" in it, doesn't it. You "give" for your anger, the willingness to see the truth. You "give" for your frustration, your willingness to see the truth.

All else is learned, but this . . .

. . . this littlest step . . .

. . . is GIVEN, complete and wholly perfect. No-one but Him Who planned salvation . . .

. . . the Father . . .

. . . could complete it thus.

You see? It's amazing because forgiveness means that you have to abandon the exercise of **authority** in the form of judgment that you place on things and persons and places for the purpose of exercising power and force from you in order to make you a more substantial presence.

But forgiveness is the abandoning of that. And it's the invitation given to truth to enter so that it might be willingly received and felt. So that what? Resurrection can occur.

The real world, in its loveliness, you LEARN to reach. Fantasies are all undone, and no-one and nothing remains still bound by them, and by your OWN forgiveness you are free to . . .

. . . what? . . .

. . . to see.

You're free to acknowledge. You're free to be presented with the truth and have it register with you.

It's amazing isn't it . . . that such a simple thing is the means of returning to your right Mind, regaining your sanity, experiencing your resurrection along with the resurrection of everything else.

Yet what you see is only what you have made, with the blessing of your forgiveness on it.

This world and universe that you call a material world and universe is of your making. It's constituted of all your definitions. Definitions—false definitions—applied to the Kingdom of Heaven. That's what it is.

But when you see the world transformed, it is the Kingdom of Heaven not denied by you. It's you looking at the falsities that you have made, with forgiveness, so that what covers over the actuality of Reality slips away because you're not reinforcing it. And you see a world that sparkles under the open sun and sounds is as beautiful as the description we read.

Again, this is Easter. This is the time to have resurrection in your experience—yours and every thing's. It should be a day of great expectation on your part because again, that really is the obligation you're under. You are the holy Son and Daughter of God, and being that, you're under the obligation to not miss out on the experience of your Birthright. How's that for a nice positive way of putting it? . . . to at least make it sound like an interesting thing to engage in.

And with this final blessing of God's Son upon HIMSELF, the real perception, born of the new perspective he has learned, has served its purpose.

The practice of forgiveness that uncovers the Real world has served its purpose. Now listen to this:

The stars will disappear in light, and the sun which opened up the world to beauty will vanish. Perception will be meaningless when it has been perfected, for everything that has been used for learning will have no function.

Well, that makes it sound like all of this is going to disappear, doesn't it? But that's not what it means. What it means is that the moment you gave a false definition to a [tapping a glass] glass or to the water that's in the glass—the minute you gave a false perception, a false definition to something—that thing became a learning tool, because it sat there forever as long as you were entertaining the false definition, it sat there as the opportunity to **rediscover** what it truly was.

And so, this part of the Kingdom of Heaven that looks like a glass became not part of the Kingdom of Heaven but a material object, which because it's actually divine, has a function—a learning function, a teaching function. It's there staring you in the face, confronting you with the divinity of itself and waiting for you to discover it and insisting upon your discovery. You see?

So what it appeared to be and the purpose it seemed to serve will disappear. It will not have to serve that purpose anymore. But it will still be there being the Presence of God, being the Presence of Love, constituted of the Substance which is Spirit, and so on.

Perception will be meaningless when it has been perfected, . .

. . . when you've practiced the holy instant and you've let the true perception in, then you'll be having the true conscious experience of it and perception will vanish. Perceptions are variable. One day you can look at a beautiful painting and be moved tremendously by it, and another day when you're depressed and you look at the same painting your perception of it will be flat, dull, and you'll wonder why anybody ever sat down with a brush and painted a single stroke on that canvas.

Perceptions change, but that which you have perceptions of are Real. And when perceptions, through your learning, from the Holy Spirit, help you arrive at seeing the Presence of God there instead of what you had been seeing then perception becomes no longer useful in any way. And so you'll stop having

perceptions of the thing and you'll have the direct experience of it. ***It will not disappear.***

Again:

Perception will be meaningless when it has been perfected, for everything that has been used for learning will have no function.

Will no longer have any function.

Nothing will ever change; no shifts nor shadings, no differences, no variations which made perception possible will occur.

Now mind you, the Movement of God, the Movement of Creation is not what makes perception possible. The Movement of Creation will still be infinitely present. God's Being will not be thwarted by your no longer bringing perceptions into play as you look at God's Creation and witness Them for what they really Are. And in doing that co-create with Him.

Nothing will ever change; . .

Everything will always be perfect. Every Movement will be perfect eternally. Everything that is moving will be perfect eternally. Every conscious experience of it will be changeless. It will be perfect eternally. You see? Creation—It's movement and the experience of It—will not be variable, it will not be able to sin, suffer, deteriorate, die, get better, be resurrected and so on. ***But it doesn't mean it will disappear.***

The perception of the real world will be so short that you will barely have time to thank God for it. For God will take the last step swiftly when you have reached the real world, and have been made ready for Him.

So, you will have the experience of resurrection and true perception momentarily. Because when you have that experience you're going to have the most gigantic "Ah-ha!" that you have ever had. And in that "Ah-ha!" meaning, "I see it! I understand," you come Home, you come back into your right Mind—Ascension occurs. You see?

Now, that means that every moment and everything you experience in every moment is an opportunity for resurrection and spontaneous Ascension . . . today . . . now . . . now . . . now . . . tomorrow. You see?

Don't go through this week, don't go through another day without having an active curiosity to see resurrection occur. Why? Because you're willing to abandon your definitions and say, "Father, what is the truth here? . . ." because

it's your obligation to see the truth, to experience the truth because it's your Birthright, it's your nature, it's your function that could never have really been taken away and therefore hasn't been. You see?

The real world is attained simply by the complete forgiveness of the old, the world you see WITHOUT forgiveness.

And the reason you see it without forgiveness is because you're applying your own well-developed definitions and meanings to it all. And then you're ***blaming the things*** for the definitions you've applied to them. The only way to forgive them is to abandon them—the meaning you're applying—and to abandon the arrogance that says, "What you believe and what you know and what you have defined things as is absolutely correct, flawless, unattackable."

It's not a very great cost to abandon that arrogance and that confidence. And this little tiny step which is forever present with you can be practiced immediately—the step of forgiveness, the two-step.

The Great Transformer of perception will undertake with you the careful searching of the mind that made this world, . .

. . . the one of the definitions you're using . . .

. . . and uncover to you the seeming reasons for your making it. [Raj did not read this: In the light of the REAL reason which He brings, as you follow Him,] He will show you that there is no reason here at all.

The meanings you've given to everything have no reason because the definitions and meanings don't arise out of what truly Is, just out of imagination.

Each spot HIS reason touches . . .

. . . and His is the Holy Spirit.

Each spot HIS reason touches grows alive with beauty, and what seemed ugly in the darkness of your lack of reason is suddenly released to loveliness.

That's resurrection—here . . . now . . . today . . . in this world.

Not even what the Son of God made in insanity could be without a hidden spark of beauty which gentleness could release.

So the loveliness of Love that abides in you and is the Substance of you and is the mover of you, is always embodied in everything, including that which you ignorantly create in a conflicted way. And the moment you release your definitions, the moment forgiveness comes into play, the loveliness of you that was embodied there becomes illuminated to you and you say, "This is Heaven!" . . . and you know it's true.

All this beauty will rise to bless your sight as you look upon the world with forgiving eyes.

This is what Easter means.

All this beauty will rise to bless your sight as you look upon the world with forgiving eyes.

Correction . . . resurrection . . . healing.

For forgiveness literally transforms vision, and lets you see the real world reaching quietly and gently across chaos, and removing all illusions which had twisted your perception, and fixed it on the past.

As I said last week, Mind maintains all identities from a blade of grass to a star as distinct and eternal.²

Continuing here:

The smallest leaf becomes a thing of wonder, and a blade of grass a sign of God's perfection.

So, don't be too quick to deny the world and don't be too quick to discount it as something that will disappear. What will disappear is the misperception. And what will disappear is the, what I'm going to call, the ego motivation that gave meaning to the development of perceptions and misperceptions. That's all.

From the forgiven world, the Son of God is lifted easily into his home.

What does that mean? It means that from the state of resurrection, the Son of God can easily be lifted to his Home—the Movement of Ascension . . . the Movement of Ascension where the shift occurs and you say, "Ah-ha, I understand!" And it's not an intellectual understanding.

I can come close to sharing with you the experience by saying that it is a shift from body identification where you think you are a body—a small thing in the

middle of an infinite universe that has a little bit of flesh in its head called a brain that can think, that gives the experience of a mind—it's a shift from that to the experience of **being** Mind in which the world and universe and body and leaves and stars exist as Ideas, which are distinctly eternal and awesomely perfect and incredible to experience.

From the forgiven world, the Son of God is lifted easily into his home.

The forgiven world is while you are still thinking you're a body but you're having an experience of the Kingdom of Heaven instead of the world—instead of a material world and universe. And in that experience, still from a viewpoint or vantage point of the body, you say you realize, you understand, the meaning is clear and you involuntarily abandon the body identification and let yourself be Mind in which infinity and eternity is and is being Creation unfolding.

From the forgiven world, the Son of God is lifted easily into his home. And there he knows that he has ALWAYS rested there in peace.

This other was a transitory misperception that didn't change a thing in actuality.

Even salvation will become a dream, and vanish from his mind. For salvation IS the end of dreams, and with the closing of the dream will have no meaning.

Salvation will have no meaning once the dream is ended, because you will understand and you will not need to be released from anything. You might say Salvation is complete.

Who, awake in Heaven, could dream that there could ever be NEED of salvation?

Now, I understand that there are some who listen to what I'm saying who feel that I've become somewhat aggressive and pushy and perhaps impatient and perhaps irritated. All of which is not true. But you know what? As I've said, you all have the obligation to experience things as they truly Are because it's your Birthright and it's your function. So there is a push you might say, arising out of your very Being, out of the sanity of you that you've been avoiding. Listen:

How much do you WANT salvation?

I'm just saying . . . hey, want it! Want it now . . . now . . . now . . . tomorrow . . . not off in the distant future.

It will give you the real world, . .

. . . listen to this . . .

. . . trembling with readiness to BE given you.

I promise you that everything that you see is a conscious Idea of God and It wants you to experience it truly. It wants you not to escape Its meaning. Because when you're not escaping Its meaning, communion is occurring, your oneness with It and Its oneness with you is occurring and nothing is missing. Infinity is One, which means all that is included in it has the conscious intent to experience Oneness—infinately speaking.

I've said in the past, that when you decide you want to get in touch with your Guide, your Guide rejoices because your Guide has waited a long time for you to arrive at a point of realizing that he or she exists and that you're reaching out.

And so in your reaching out it's not a one-sided deal, your Guide is reaching out to you as well, it's a mutual endeavor which makes it easier. And likewise all of Creation is reaching out to you right now, desiring for you to experience It without misperceptions.

And I'll tell you something else: That's why when you let in the barest experience of It, it feels like you are being loved with an infinite Love.

I'm going to go back:

How much do you WANT salvation? It will give you the real world, trembling with readiness to BE given you. The eagerness of the Holy Spirit to give you this is so intense He would not wait, although He waits in patience.

You see? So am I getting pushy? Am I getting aggressive? Am I trying to make you do something that you don't want to do or that maybe you shouldn't have to do? No, not at all. All of Creation, all of the infinite oneness of Being is directed at your having this experience, motivating you with Love to let it in—with love not impatience, with love not irritation.

Meet His patience with . . .

. . . with what? . .

... your impatience ...

... so now the **Course** is pushing you. But actually it's just encouraging you to feel a motivation that you're not otherwise feeling and is encouraging you to feel it and practice it.

Meet His ...

... the Holy Spirits ...

... patience with your impatience at delay in meeting Him. Go out in gladness to meet with your Redeemer, and walk with him in trust out of this world, . .

... the one you've made up ...

... and into the real world of beauty and forgiveness.

Wow, you may not ever have thought of Easter in terms of the word "forgiveness." But forgiveness begets resurrection. And resurrection begets Ascension—yours and everything that you're experiencing.

Happy Easter.

A Course In Miracles (reference pages)

Chapter 17 – Section: THE FORGIVEN WORLD

¹ *Sparkly Book – p.402 / JCIM – p.168 / CIMS – p. 338*

Chapter 17 – Section: THE FORGIVEN WORLD

First Edition – p. 328 / Second Edition – p.352

² *M.B. Eddy: Science and Health, pg 70*

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A Course in Miracles Study Group with Raj, April 23rd 2011
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 30th 2011

THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, last week we talked about the joy of Easter and the fact that every single moment provides the opportunity for the experience of resurrection. And therefore, every moment holds the promise of joy as well as the experience of joy and it awaits everyone's willingness to stand in receipt of it.

Tonight we're going to discuss some of the ways in which the experience of it is kept at a distance. And we're beginning a new section entitled:

SHADOWS OF THE PAST¹

To forgive is merely to remember only the LOVING thoughts you gave in the past, and those that were given you. All the rest must be forgotten. Forgiveness is a selective remembering, . .

. . . easy thing to do. You might think, "Oh, just selective remembering . . ." but there's a key here, there's an element that is absolutely essential. And as it happens, it's part and parcel of the two-step—of the holy instant.

Forgiveness is a selective remembering, based not on YOUR selection.

In other words, resurrection will not occur as a result of your consciously choosing to remember this, that, or the other thing, whether you might pick correctly or not. It's selective remembering that happens as a result of your saying, "Father, what is the truth here? Holy Spirit, what is the truth here? Father, share with me Your Perspective that It might illuminate my perception with what is Real instead of what I have believed it is." You see?

You don't know the difference between what is Real of what you're seeing and what is distortion that you've introduced into the picture. And so therefore, you simply can't rely upon yourself to make the decision between truth and illusion.

Forgiveness is a selective remembering, based not on YOUR selection. For the shadow figures you would make immortal are "enemies" of reality.

... ***shadow figures*** ... and again what is this section?

SHADOWS OF THE PAST

... ***shadow figures*** ...

... the shadow figures you would make immortal are "enemies" of reality.

Well, what are shadow figures? They are the definitions, the meanings that you have imagined and superimposed upon your Brothers and Sisters as well as all of Creation, concepts and beliefs ***about*** your Brothers and Sisters that you have superimposed upon them.

Be willing to forgive the Son of God for what he did NOT do.

The Son of God, the Daughter of God did not do what you imagined he or she did.

The shadow figures are the witnesses you bring with you to demonstrate he did what he did NOT. Because you brought them, you will hear them.

... you will listen to yourself.

And you who kept them by your OWN selection do not understand how they came into your minds, and what their purpose is.

So let's talk about this for a minute. Where did these shadow figures come from and what is their purpose? Well, to answer that question we have to go back to the beginning, don't we. We have to go back to that point where you said, "Father, I'd rather see it my way. Father, I'd rather determine what this is. Father, I want a divorce." And then you joined with another Son or Daughter of God in that intent and together you fantasized your reality you

made up, you created out of imagination the meanings for everything God had already Created. It's that simple.

But, the moment you did that, the moment you separated from God and said, "I'm going to stand here in my own right and I'm going to use my God-given intelligence and my God-given capacity to be, to determine everything for myself. I'm going to make myself out of my capacity to be intelligence, as God created me to be." You see?

But when that happened . . . the big surprise was that . . . as we've discussed before, two elements came into the picture: Fear and guilt. Fear was your innate sanity—it was the feeling that is like the alarm on a truck that rings when the truck is backing up saying that there is danger of some sort, be alert, don't proceed unconsciously. You see? And so the fear was the discomfort you felt from trying to do something you can't do.

You were trying to be independent. You can't do that. You can't succeed at doing it. But as long as you insist upon trying, the discomfort, the dissonance will be there. You call it fear. And then, it occasions guilt. You see? Because you're attempting to do something you can't do but you believe you can and in that belief, you are wrong. And so you're engaging in actively being wrong. You see?

Well, there is a God. There is truth. And so you're not going to be able to try to do the impossible without this feedback. You're simply not.

Now, existence for you is made up of two fundamental things: Fear and guilt. You're still experiencing the only Creation there is: The Kingdom of Heaven, but now you're experiencing It through fear and guilt. It **colors** everything as you begin to define everything on your own.

And so your definitions embody whatever degree of fear or guilt is being experienced at the time that the meanings are being given. Because there is fear, you know there is danger. Where is the danger? Why it's in Creation itself. It's in the only thing you have available to you to have a concept about, to create a definition of, to create a shadow figure about.

And so, as many of you may have heard, there's a phrase that, "life is a terminal illness. Enjoy it while it lasts." You see? So, eternal life has now been given a demeaning meaning . . . **demeaning meaning. It isn't life eternal**, it isn't the constant experience of Easter, if I may put it that way, it is a terminal illness.

Now, everything has scary aspects to it. Everything you see is polarized. It therefore is conflicted but somehow maintaining a tenuous balance so that

everything doesn't disappear into chaos. And of course, the reason it doesn't disappear into chaos is not because the conflict is balanced, but because it's the Kingdom of Heaven and it's the evidence of God and it can't disappear into oblivion. You see?

But nevertheless, the fear is there and it colors everything you're experiencing.

Now, your Brothers and Sisters are like you and they are part of the danger even though you've joined with them in your independence. You have a interdependent independence because you cannot separate from the Father without a mutual agreement to be at odds with the Father. And so you have an agreement to be independent. And you each confirm the others' independence even though the confirmation states absolutely that you're dependent and you are depending upon each other to help maintain this distance from God—this unconsciousness of your holy relationship with God and with each other. You see?

So these shadow figures are the meanings that you apply to the Kingdom of Heaven and that you started applying the moment you got your divorce—the moment you said, "Father, I'd rather do it my way." You see?

These shadow figures have to be given up. You have to stop applying them to the moment you're in. Because as long as you keep applying them, you're not available to what's actually happening in this moment you're in. The Kingdom of Heaven remains unavailable to you because of your conscious intent to ignore It in favor of holding onto your shadow figures—you're holding on to the ones that make sense to you. You see?

They . . .

. . . the shadow figures . . .

. . . represent the evil that you THINK was done to you.

You see? The simple fact is, you're the one who said, "Father, I'd rather see it my way" and that very intent, acted upon, brought the experience of fear and guilt into your experience. It's nobody else's fault. But because everything has become polarized by fear and guilt in your mind, you assign the evilness to the things "out there . . ." your Brother, your Sister . . . and then you hold them to that. And because they're in the same boat because they agreed to do this with you, they're likely to believe you. And they're likely to feel threatened by you and the stance you're taking relative to them. And so now you have to work out an uneasy truce together . . . and that's life.

But it's not real life. It's you and your Brothers all responding to and acting in relationship to shadow figures—pictures you're each entertaining about each other that are false—because you can't see the truth about each other when you've said, "Father, I'd rather define it my way." The only way you can see it is through fear. It's really very simple.

The problem is that seeing things this way and being this way for quite some time, it has become excessively meaningful to you because it promises you the potential of becoming a fully realized independent identity. Hard to give up that kind of stuff.

They . . .

. . . the shadow figures . . .

. . . represent the evil that you THINK was done to you. You bring them with you only that you may return evil for evil, hoping that their witness will enable you to think guiltily of another and NOT harm yourself.

You see? As long as they can be guilty, as long as you can identify them as the guilty ones responsible for your lack of ease—your fear—it saves you from having to look at the fact that you made a decision to try to see things by yourself . . . something you cannot do and that the attempt is what has caused your whole experience to seem to be at odds with you or potentially at odds with you. You see? As long as you can point out there, you will overlook what really caused it. And you will deprive yourself of discovering the holy instant, which is the place where you abandon that stance. The easy, simple two-step that allows you to step back out of this false experience, this treacherous false experience of Creation—the Kingdom of Heaven—and return unto your right Mind.

Now, something else I need to point out to you is, that always the projection, the claim that something else or someone else is guilty of your discomfort, comes with emotion. One never, in utter peace, says, "This pain I'm experiencing was caused by Joe. Who was your pain caused by?" No one ever sits casually, unemotionally talking about pain and the cause of pain . . . right? Certainly it doesn't happen because there's no power in it. There's no power by which to bring about change, meaning the reduction of pain.

You're simply unable to be dispassionate about fear and pain and guilt. You all enjoy feeling your emotions. And they are what perpetuate your remaining in the human condition—the orphanage.

I'm going to read this again:

They . . .

. . . the shadow images . . .

. . . represent the evil that you THINK was done to you. You bring them with you only that you may return evil for evil, . .

. . . there's where you get balance and edge and reinforce your power . . .

. . . that you may return evil for evil, hoping that their witness will enable you to think guiltily of another and NOT harm yourself. They speak so clearly for the separation that no-one not obsessed with KEEPING separation could hear them.

What that means is they speak so clearly for your independence from the Father, your separating from the Father, "but Father, I'd rather do it my way, I'm going to be Your Son, I'm going to be Your Daughter and use the skills and capacities You have embodied in me to copy You and be a good representative or offspring that You can be proud of. But in order to do that I'm going to forget that You are my Father and whether You're going to be proud of me or not, and I'm going to embark on this adventure . . ."

So . . .

They speak so clearly for the separation that no-one not obsessed with KEEPING separation could hear them.

There's just no way that you could make sense out of the attempt to bring order where there is disorder by not handling the cause. Only someone obsessed with something unobtainable like independent selfhood could hear that there's a possibility of becoming independent by not recognizing what is causing the discomfort, the fear, the polarization and the **challenge** that causes you to see life as a "terminal disease."

So, do you see that what I'm talking about right now which is a pretty miserable state of affairs, is a perspective, is a way of experiencing being that's happening right along side an experience of Being that we talked about last week that had to do with a World that was eager to have you recognize for what It is, that everything around you is geared toward the happy reunion in you of your Mind and the true perception of everything it's experiencing. You see?

These two things are going on apparently side by side. One is fabulous, meaning of a fable, and the other is Real. And it's really simple to slip from one to the other. It's really simple to slip back Home. But it doesn't happen

because you're likely to find as you give more attention to what I'm saying and what the **Course** is teaching, that the hooker, the thing that gets you . . . that gets you involved in an activity that keeps you from Waking up is emotion, your emotions, and the satisfaction you get from the attempt to get control over someone or something that you have determined is the reason you're not happy, is the reason you're not well.

They . . .

. . . the shadow figures . . .

. . . offer you the "reasons" why you should enter into unholy alliances which support the ego's goals, and make your relationships the witness to its power.

"Well, if I can get so-in-so to agree with me, if I can get someone to acquiesce to what I want and what will make me feel really good, it's worth trying for. And I will find ways to sucker him in . . . I will provide enough goodies, enough benefits to him to get him to decide to go along with me and do the thing that I want even though he's sacrificing his integrity."

You see? That's the way it works.

They offer you . . .

. . . the shadow figures . . .

. . . offer you the "reasons" why you should enter into unholy alliances which support the ego's goals, and make your relationships the witness to its power. It is these shadow figures. . .

. . . your definitions, keep that in mind . . .

It is these shadow figures which would make the EGO holy in your sight, . .

. . . "By dammit, that's true! And I'm fightin' for my ego and I'm gonna build my ego up and I'm gonna do my damndest to get everybody to agree with me that it's the greatest or perhaps, just absolutely great. And that's my goal in life."

It is these shadow figures which would make the EGO holy . . .

. . . in other words, worthwhile—the thing to claim and hold onto relentlessly without ever giving it up . . .

... which would make the EGO holy ...

... in your sight

... and teach you what you do to keep IT safe is really love.

Let me read it again:

It is these shadow figures which would make the EGO holy in your sight, and teach you what you do to keep IT safe is really love.

It's bullshit. And it's a good time to use that word because we're sort of talking in holy words even though we're talking about the unpleasantness of denying your holiness. But you know what? To convince your Brothers or Sisters that for them to sacrifice their integrity to help you for the sake of getting a few benefits, to teach them that *that* is love and to believe that that's love because after all if they will acquiesce to you, you will truly be able to help them, you see? But if you have caused them to sacrifice their integrity, it can't be love. And to be very frank with you, it has to be evil. It has to be evil in the sense that practiced, it would cause people to find justification to sacrifice themselves. That's an excellent definition of evil.

Continuing:

The shadow figures ...

... all these meanings and definitions you're employing instead of having a connection with what everything really is, they ...

... ALWAYS speak for vengeance, and all relationships into which they enter are totally insane.

These seem to be very strong words. But they're simply true

The shadow figures ALWAYS speak for vengeance, ..

... and you say, "Vengeance doesn't go through my mind at any time during the day. I'm not a vengeful person, therefore this sentence doesn't relate to me." But let me ask you this: If you are the holy Son or Daughter of God, but you think that you're just a creature, an organism on the face of your planet that came out of some physical process, then this idea, concept, or belief that you are holding about yourself and according to which you are governing yourself, constitutes an absolute denial of your Sonship—your holy Sonship or

Daughtership. It blinds you to Who your Source is. It blinds you to your holiness. It causes you to be unconscious of it.

Isn't that vengeful? Isn't that awful? Isn't that an assessment that is made of you that causes you to sacrifice or be unable to be conscious of your divinity? That is absolutely vengeful. And when you apply that perspective to your Brothers and Sisters or your world and you say, "It's not the Kingdom of Heaven, it's a material world and universe," I'm sorry, you are denying It's holiness. It is a vengeful thing.

Now vengeance is usually something that happens as a result of something else. And indeed, there is something that has happened that has caused you to look at your world with vengeance, with a perspective, a meaning, a definition that is the antithesis of what it actually is. And that which has caused you to do that is the act you engaged in initially of separating from the Father. Vengeance is the perfect word.

Now do you have to get all upset about it? Do you have to get ultra critical about yourself? Do you have to say, "Boy, I must be a worse bastard than I ever thought I was." No! It just means that you need to have this kind of clarity . . . you need to see with this kind of clarity. You need to be able to look and say, "As long as I'm not doing the two-step and asking the Father what is the truth here, what is the real meaning of this leaf, what is the real meaning of this Brother or Sister, what is the real meaning of the moon" and so on . . . if you're not asking that, you are engaging in a refusal to experience It for what it really is. That is an act of vengeance.

Now, once you're clear about that and at the same time you know that there is an answer to it called the two-step or the holy instant, you've got the means to step away from that experience, you have the means of abandoning the vengeance. The clarity is helpful even though the words express a truth that could seem to be a judgment upon you. Don't get sidetracked. See it for what it is, so that you might more easily say, "In this moment . . . this moment . . . this moment . . . Father what's the truth here . . . Holy Spirit what's the truth here . . . Father what's the real meaning of this . . . and the real meaning of this?" You see? That's all.

The shadow figures ALWAYS speak for vengeance, and all relationships into which they enter are totally insane.

Well why would we say they're insane? Well, you know what? We talked awhile ago about the fact that a special relationship is a relationship you have with something without ever asking the Father, what is the truth here. You see?

In other words, a special relationship is a relationship you have without the Father's Perspective, without the clear, true understanding and experience of Who this one is that you're having a relationship with, or what this thing truly is that you're having a relationship with. A special relationship is a relationship you're having all by yourself and providing all of the meanings that are being employed to make sense out of what's happening.

And so, neither you nor your Brother are relating with anything real at all. You're bouncing off your own images that you're projecting onto each other. That's insane. Because you think you're having a relationship and yet, you're never connecting with the ones you truly Are.

Without exception, these relationships have, as their PURPOSE, the exclusion of the truth about the other, and of YOURSELF. This is why you see in BOTH what is not there, and make of both the slaves of vengeance.

You bring each other into a state of bondage because you engage each other in a vigorous involvement based upon false perceptions you're having of each other. You see?

This is why you see in BOTH what is not there, and make of both the slaves of vengeance. And why whatever reminds you of your past grievances, no matter how distorted the associations by which you arrive at the remembrance may be, attracts you, and seems to you to go by the name of love.

You see? You refer to these relationships as love/hate relationships. And love/hate relationships can be looked at as though they're all some form of love (screwed up mentality).

And finally, why all such relationships become the attempt at union through the BODY, for ONLY bodies can be seen as means for vengeance. That bodies are central to all unholy relationships is evident. Your OWN experience has taught you this. But what you do not realize are ALL the reasons which go to make the relationship unholy. For unholiness seeks to REINFORCE itself, as holiness does, by gathering to itself what it perceives as like itself.

Now, the reason that bodies can be seen as the means of vengeance is because when you said, "Father, I'd rather see things myself, I'd rather define them myself," where you had before that, experienced Creation as embraced by your mind, that all of Creation was going on within the Mind that you Are—the conscious awareness of being that you Are, once you got the divorce, all of a sudden, . . . surprise, . . . surprise you lost the infinite perspective which is one of

the reasons that fear entered into the picture. Because all of a sudden you were tiny, and you were identified with what you call your body even though prior to that, all of Creation was You including what you now call your body. But it also included the trees and the planets and infinity that you do not remember at this moment.

So, once you got your independence, once you thought you got your independence and suddenly found yourself identified with a specific form out of all of Creation, you identified that form as you. And the you that the body was, was this independent mind that's trying to make something out of itself. Well, what is the "it" that's making something out of itself? This body. This thing that has a head and legs and arms and a brain, a capacity to think that's purely physical. I mean really, since when could meat think? You know, it's nonsensical.

Now, the bodies became the means of dealing with grievances. And you all know that. After all what about the emotions that you feel when you get angry or when you're fighting for a right or you're trying to get justice. They're all associated with sensations, aren't they?

That bodies are central to all unholy relationships is evident. Your OWN experience has taught you this. But what you do not realize are ALL the reasons which go to make the relationship unholy. For unholiness seeks to REINFORCE itself, as holiness does, by gathering to itself what it perceives as like itself.

In the unholy relationship, . .

. . . listen to this . . .

. . . it is not the body of the OTHER with which union is attempted, but the bodies of those who are not THERE.

What do you suppose that means? It means the bodies of those whom you have conceived as . . . well, let's say . . . black . . . and maybe not fit to be a president. There you go.

In the unholy relationship, it is not the body of the OTHER with which union is attempted, but the bodies of those who are not THERE.

You have a concept about someone. And the concept is that they're a body just like you are. And some of those bodies . . . and of course, you're really not talking about the body itself of the holy Son of God or holy Daughter of God . . . you're talking about the body of the concept of a person that you have in your mind. And your concept of, let's say, a black person is such that they really

don't have the status or the stature or the *meaning* that it really takes to be a president . . . or to ride on the bus in the front. You see what I'm saying?

In the unholy relationship, it is not the body of the OTHER with which union is attempted, but the bodies of those who are not THERE.

The bodies of those that each of you have conceptualized and put in a category, whether they're an aunt or an uncle, a brother or a sister, or a cousin, or a neighbor whom you have developed very definite opinions and concepts about. And if you see them, you don't see them—the holy Son or Daughter of God—you see your concept of them and the very act of seeing them infuriates you.

It is insane. So again I'm going to read this:

In the unholy relationship, it is not the body of the OTHER with which union is attempted, but the bodies of those who are not THERE. Even the body of the other, already a severely limited perception of him, is not the central focus as it is, or in entirety. What can be used for fantasies of vengeance, and what can be most readily associated with those on whom vengeance is REALLY sought, are centered on and separated OFF, as being the only parts of value.

"Well, he was my friend but he did something and now he's not my friend. He did something that I can't tolerate. When *people of that sort* do *those things* I separate myself from them, because I have dignity and self-respect."

There was no connection there with an individual—the holy Son or Daughter of God. There wasn't even a connection with whoever that individual believes *he is*. You had a monolog. You had a private experience that you fooled yourself into believing was about your Brother. And yet you just spun around in your own private fantasy, which has to inevitably leave your Brother or Sister at a complete loss because no connection with them has been made. And you've arrived at the point where the two-step is called for. You've arrived at the point where the holy instant has to be practiced.

Every step taken in the making, the maintaining . . .

. . . in other words, the creation, the making . . . the making of your fantasy, the making of your definition or meaning that you're applying to someone else.

Every step taken in the making, the maintaining and the breaking off of the unholy relationship is a move toward further fragmentation and unreality.

How can you tell? Well, does doing that cause you to be any closer to saying, "Father, what's the truth here?" Does any of that put you closer to a moment where you can have an "Ah-ha!" experience and realize the truth? No. And because it's engaged in with feeling, it inevitably moves the unholy relationship towards further fragmentation and unreality.

The shadow figures enter more and more, and the one in whom they seem to be DECREASES in importance.

As the shadow figures are more and more employed, the experience of who that other one truly Is fades further in the distance—becomes less and less meaningful or valuable.

That means that the employment of these shadow figures is the significant means you employ to avoid Resurrection, to avoid the experience of your Easter. It's the means you use to avoid the brightness and the joy of the Real world and the resurrection and the Awakening.

So be willing to look at yourselves soberly, as we've been discussing, so that you might see just ***exactly*** how what you're doing doesn't serve you. Because in that clarity it will cause you to find it to be very reasonable to dare to practice the holy instant, to dare to engage in the two-step and to do it often, often, often, often!

We talked about the fact that resurrection means actual change. And it means that you're going to experience an actual change, whereby you let go of the shadow images, whereby you let go of the memories that don't serve your Awakening, where you willingly let go of everything that doesn't express love or doesn't show forth the love that you have expressed during your lifetime, so that the truly loving things that you have done and the truly loving things that have been done to you, stand alone, giving you an undistorted clear experience of Reality, which, because it is unconflicted allows for a spontaneous expansion of that clarity, beyond just the things you did that were loving and things that were done to you that were loving, so that all of Creation becomes embraced in that clarity of love.

Now I promise you—and I will keep saying this over and over—that Awakening will be spontaneous. You cannot work it. You cannot make it happen.

And that's the good news. Don't think that because you can't make it happen, it will never happen for you. Indeed, the minute you stop trying to make it happen, the minute you begin to genuinely say, "Father, what is the truth here?" And the minute you stop being discouraged because all the times that you've said it haven't caused you to experience it yet, it will spontaneously happen.

Everything about you and everything about Reality stands in enthusiastic and exuberant support of your recognizing the truth and is attentive to you constantly . . . daily . . . nightly, whether you're awake or asleep . . . to facilitate the truth registering with you. ***Know this!***

During this coming week I'm going to ask you to be particularly attentive to the rising up of emotion in you as a means of getting control of a situation, so that you might squelch it instantly. Because remember, when you are doing that you are identified as a body, a body that isn't recognized to be part of Creation but just you in all of your importance. And because the sense of self that is identifying itself that way is an orphan, a self-declared orphan, its perspective is false and it's colored by fear and guilt. And therefore, everything it engages in is an act of vengeance, which will hurt you by keeping you ignorant of what you would discover if you practiced the holy instant. That's the simple clarity.

I love you all. And I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 7th 2011

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Well, did everyone have occasion to notice how often emotions arose as a means of distracting you . . . well, for lack of better words, and words I didn't use last time . . . that distracted you from being Real?

Real . . . what does that mean as I'm using it? It means grounded in your divinity. Grounded in your consciousness of truth with that awareness being the most important thing to you, so that everything you say and everything you do arises out of that clarity. That's being Real.

It's not an experience any of you have for any significant amount of time, but it is an experience that needs to be nurtured on purpose because it's the experience of your Birthright. It's the experience of your sanity. It's also the experience of your peace. And when I say peace, I mean the experience of your invulnerability. Invulnerability and peace are inseparable.

And which one do you think comes first?

Does peace follow invulnerability or does invulnerability follow peace? Fortunately invulnerability follows peace.

Why is that important? It's important because it means you cannot be the innocent victim of circumstances or situations or relationships.

You always, at any given moment, have the capacity to choose for your peace and act on behalf of that experience. How do you act on behalf of that experience? You shut up. You become still. You meditate—any form of

meditation that allows you to move into the silence where thinking has been suspended. To move into the stillness, which is the beginning of the experience of peace, is to put yourself closer to the actuality of your Being which is that of being invulnerable.

Now it's very simple. Special relationships have as their goal to distract you from your peace, to distract you from your ability to be real and know that you are real, to know that you are divine, to have the total experience of union with God right while you're driving down the freeway, right when you're hugging your children, right when you are firmly standing for Principle with someone who does not want to abide by Principle. You see?

Unholy relationships—special relationships—simply are detrimental. They're not just useless, they're not just meaningless, they are, as long as you're indulging in them, actually detrimental. They actually cause the experience of discomfort whether mental or physical or emotional. There is nothing productive or constructive about them. And you know what? Forgiveness and healing involve abandoning what is detrimental—what is not constructive, what blinds you to the conscious experience of who and what you divinely Are.

Now, there's another aspect to special relationships—unholy relationships, relationships in which shadow figures are the primary figures that you relate to—and that is, that everything is kept fuzzy. Crystal clear sharp clarity doesn't happen whenever there begins to be clarity or a demand for clarity. All of you, very skillfully, find ways to move the conversation in the direction of vagueness and fuzziness.

You don't want to be pinned down. Somebody wants to know something specific about you, you don't want to be pinned down. Somebody wants to know something about what's going on in another country and you will find ways to express ideas which never claim that you really know the answer.

Now you may think I'm running far afield here, but I'm not.

I'm going to ask a question: What if every time someone asked you a question, you had the capacity to give the **actual** truth? If somebody said to you "What is twenty five times four hundred and eighty four thousand three hundred fifty six?" and you would be able to say the answer to that [snaps fingers] right on the spot? What if anything anybody desired to know or wanted to talk to you about caused words to come out of your mouth that were precisely and accurately true?

Well you might think it would be fun for awhile—initially it would be impressive. But you don't want to be obligated to know the truth all the time—the truth, the whole truth and nothing but the truth.

It's much safer not to quite know. It's much safer to be able to approximate what is likely to be true under the circumstances.

But you don't want to know the truth and have that be what comes out of your mouth every moment.

This week, the practice I want you to engage in is to notice how many times you shift the conversation or the emphasis of what's being discussed into a more general or vague area. I want you to notice if somebody asks you something very specific, how often you provide an answer that becomes quite broad.

Somebody says, "Wow, what's going on with gas prices is outrageous and there's obviously a great deal of manipulation going on." Now the person has said this because that subject is of interest and that person would like to have the best information possible. But for whatever reason—lack of time, lack of energy, lack of interest—you say, "Yeah, it's really incredible, isn't it. It's outrageous, isn't it."

And you've contributed nothing. You have not responded with meaning. You appear to have been conversational and involved with this other person but you didn't even bother to take the time and, I'm not going to say you didn't bother to take the time to do the two-step, I'm going to say you didn't even bother to take the time to bring into your awareness the best set of facts that you have.

Everyone loves to stay in vagueness. Everyone avoids being specific. Oh, you love to hear people who will be specific but you hate to be specific yourself. Why? You don't want to be held accountable for the meanings you're giving expression to. It's that simple.

Now, the reason this all happens is because no one is truly opting for a holy relationship. Everyone is opting for the special relationship. And this is what the subject is this last week and this week and it's not a really happy subject.

But let's take a look at it, as I said last week, because to be clear about it helps you shift into a more practical grounded frame of reference in which actual change can occur, in which healing can occur and in which you, abandoning your orphanhood, come into a direct clear experience of your divine Birthright.

Now, in the book it says:

Time is indeed unkind to the unholy relationship. For time IS cruel in the ego's hands, as it is kind when used for gentleness. The attraction of the unholy relationship begins to fade and to be questioned almost at once.¹

A-ha! You meet somebody and you recognize potential, not really potential for the ultimate best, but the potential for, we'll say, constructive manipulation that will allow a constructive relationship to occur that has fulfillments to it and in which you can have your needs met and you anticipate being able to meet the needs of the other person in the relationship.

Mind you this is all cogitated, it's all intellectually developed in your mind and has nothing to do with having an "ah-ha" where you say, "I recognize the Hand of God in her, I recognize the Hand of God in him and I recognize that I'm being willing to look at her or him from a joined perspective instead of an exclusively private one of my very own."

So, you meet this person . . . bells ring . . . lights go on . . . hearts float through the sky in your vision and it's wonderful. Well, prior to that time you may have just been acquaintances. You may just have been two people who have seen each other sort of on a regular basis because you work in the same proximity. But you never talked with each other. So there never was an act of relationship engaged in. But the minute you recognize here is a relationship to be developed, and you engage ***in it***, now the attraction begins to fade and to be questioned almost at once.

Once it is formed, doubt MUST enter in because its purpose IS impossible.

Again, the purpose of the unholy relationship is to not have a relationship while seeming to have one, so that activities can be engaged in that promote one's ego, that promote one's integrity, or enhances one's integrity. It's all selfish. And it ***never*** involves a real connection with the holy one in front of you by the holy one that you Are.

You know, two people meet . . . and they're madly in love. And they plan for the wedding and they're floating on the graceful breezes of bliss and happiness. And then they get married and perhaps a week, two weeks, a month later, you notice things begin to change . . . and you have a phrase for it . . . you say, "the Honeymoon is over." Well, that's what it means. The attraction of the unholy relationship begins to fade and to be questioned almost at once.

Once it is formed, . .

. . . in other words, once this fantasy relationship is activated . . .

. . . doubt MUST enter in because its purpose IS impossible. The only such relationships which retain the fantasies that center on them are those which have been dreamed of, but have not been made at all.

In other words, they're still fantasies. They're still you and this other one passing each other in the office and you have a crush on him or a crush on her. You have an infatuation. You think about them all the time but you still haven't said anything to them . . . right?

That's a relationship which retains the fantasies that center on them, which have been dreamed of but have not been made or, we'll say, activated, actualized at all.

Where no reality has entered, there is nothing to intrude upon the dream of happiness. Yet consider what this means; the MORE reality that enters into the unholy relationship, the LESS SATISFYING it becomes.

The better you get to know the person you were head over heels in love with, the less satisfying it becomes because reality enters the picture. And I'm saying, the ego characteristics of your partner become displayed more completely than when you first met and were on your "good behavior." Okay?

So . . .

. . . the MORE reality that enters into the unholy relationship, the LESS SATISFYING it becomes. And the more the FANTASIES can encompass, the GREATER the satisfaction seems to be.

Why harp on this? Why keep talking this way?

Because you all fool yourselves into thinking that the way you have relationships where the Father's Perspective isn't entering into the picture at all, is normal. That it is the human condition, that you must do the best you can with it and there is no alternative. And you see, not only is that belief not true, it's detrimental—it's destructive. Because, when you adopt that stance, you will not allow for an "ah-ha" to occur, you are completely blocked against the discovery, the remembering that there was a point at which you did have complete and total union with everything and you knew who you Were—the Son or Daughter of God in Whom He had embodied all that He is. And you block by this conviction, any possibility of your [snaps fingers] remembering that and Waking up out of the dream of specialness, out of the dream of ignorance, out of the dream of living in an orphanage making something wonderful out of yourself . . . the poor thing that you are.

You've got to realize the dullness of this—the meaninglessness of it so that you're willing to stop in your tracks and refrain from further commitment to this habit of thought, and do the two-step. It's that simple.

Where no reality has entered, there is nothing to intrude upon the dream of happiness. Yet consider what this means; . .

. . . this is the point again . . .

. . . the MORE reality that enters into the unholy relationship, the LESS SATISFYING it . . .

. . . the unholy relationship . . .

. . . becomes. And the more the FANTASIES can encompass, the GREATER the satisfaction seems to be.

The "ideal" of the unholy relationship thus becomes one in which the reality of the other does not enter AT ALL to "spoil" the dream. And the less the other REALLY brings to it, the "better" it becomes.

Well, I'm upsetting the apple cart. I'm bringing reality into my relationships with you. And it makes you uncomfortable because I help you keep your attention fixed where it needs to be so that you don't fool yourselves, and so that you find yourself uncomfortable enough to make commitment to a new task—a new direction in which to be.

Thus, the attempt at union becomes a way of excluding even the one with whom the union was sought.

You see? You meet someone. There's a real entity there. There's a Son or Daughter of God. You just see a human being because you, yourself, have forgotten you're the Son or Daughter of God. And you begin to relate to this human being as a human being. You see? Already everything is a fabrication. Everything is false. Nothing true can come of it.

Then you learn to negotiate patterns of behavior with each other that help you not bring too much individuality into the relationship because that will require too much spontaneous unrehearsed, unpremeditated response. And you will lose the security of the fantasy.

So you end up being in relationship with someone without being in relationship to them. You are relating to your picture of them. And actually, I would say this: The picture you have of yourself is what you activate in order

to relate to the picture you have of them. And they're doing the same thing in return.

This is very detrimental. Not because it makes life difficult when everybody's trying to operate according to fantasy, but because engaging in it at all keeps you from Waking up, keeps you from doing the two-step, keeps you from saying, "In spite of my perception of myself and my perception of them, and in spite of their perception of themselves and their perception of me, Father what is the truth here?" You see? That simply won't happen as long as you're devoted to the special or unholy relationship.

Thus, the attempt at union becomes a way of excluding even the one with whom the union was sought. For it was formed to get him OUT of it, and join with fantasies in uninterrupted "bliss."

Wow.

How can the Holy Spirit bring His interpretation of the body as a means of communication into relationships whose only purpose is SEPARATION from reality?

Sounds like a difficult problem for the Holy Spirit. But the answer is so utterly simple because it comes out of left-field. It's not a response to context of the question.

How can the Holy Spirit bring His interpretation of the body as a means of communication into relationships whose only purpose is SEPARATION from reality?

Here it is:

What forgiveness IS enables Him to do so.

[Repeats] What forgiveness IS enables Him to do so.

And what did we find forgiveness was? Forgiveness is when you abandon all of the unloving things and thoughts that you engaged in. Selective memory is used . . . and all that's left is that which was loving that you did and that which was loving that was done unto you.

That new perspective, which has been ever present with you, but has been hidden like the wheat is hidden by the tares, that is all there to be seen and blessed by if selective memory is used. And isn't the two-step, isn't the practice of the holy instant the practice of abandoning all that wasn't loving, all that wasn't true? It is, because you're saying, "Aside from what I think, Father, . . ." you see, you're going to another source, "Father, what is the truth

here? What is the Love here? Holy Spirit, reveal to me what I covered up by creating perceptions of my own . . . definitions and meanings of my own that had nothing to do with the thing I was applying the definitions to."

If ALL but loving thoughts has been forgotten, what remains IS eternal. And the transformed past . . .

. . . in other words, the past that suddenly sits there clearly without all of the unloving and unlovely things that had been entertained before, in that transformed experience the . . .

. . . past is made like the PRESENT.

Let me read it again:

If ALL but loving thoughts has been forgotten, what remains IS eternal. And the transformed past is made like the PRESENT. No longer does the past conflict with NOW.

Now you might say, "Well, wait a minute, the now is conflicted. How can the past that's been cleaned up not conflict with now?" Well, because now...now...now...now...now...now is at each instant God expressing Himself totally as the Movement of Creation and it is unconflicted. It is flawless right now...now...now...now...now. You see? You drag the conflicts from the past and apply it to the now...now...now...now...now and immediately cover up what was perfectly new now...now...now.

[And] the transformed past is made like the PRESENT. No longer does the past conflict with NOW. THIS continuity EXTENDS the present by increasing its reality and its VALUE in your perception of it.

In other words, when there's nothing present in your past because you've used selective memory to separate the tares from the wheat, the Real from the unreal, what seemed like a troubled and conflicted past becomes a flawlessly perfect past that's exactly like the flawlessly perfect present. And in that undistorted experience of unity an expansion occurs so that now is no longer just a local experience for you—your street, your community, your city, your state, your county, your world. You see? And your conscious experience of being, takes in more and more and more of the infinite Creation that the infinite God is Being at every moment—your conscious awareness of things becomes infinite as an actual experience.

THIS continuity EXTENDS the present by increasing its reality and its VALUE in your perception of it. In these loving thoughts . .

... the ones that remain because the unloving thoughts have been selected out by selective memory.

In these loving thoughts is the spark of beauty hidden in the ugliness of the unholy relationship in which the hatred is remembered, yet THERE to come alive as the relationship is given to Him Who gives it life and beauty.

... meaning the Holy Spirit. Now that's a little bit difficult to understand.

In these loving thoughts . . .

... that remain after selective memory.

In these loving thoughts is the spark of beauty . . .

... and I'm going to add the words . . .

[which was] hidden in the ugliness of the unholy relationship in which the hatred is remembered, . .

... in other words, before it was selected out by selective memory . . .

. . . in which the hatred is remembered, yet

... it . . .

. . . the spark of beauty . . .

... is . . .

. . . yet THERE to come alive as the relationship is given to Him Who gives it life and beauty.

Everything Real, everything true, every little bit of love that you have expressed even while you were asleep and dreaming a dream of humanhood, is eternal and has remained present for what it was—for what it is—right in the ugliness of the unholy relationships. It has been there to be uncovered and brought to life, illuminated so that it could illuminate you. That's what it means.

That is why Atonement centers on the past, which is the SOURCE of separation, and where it must be undone. For separation must be corrected where it was MADE.

Again, let's keep it simple: Where was the separation made? It was made in the decision on your part where you said, "Father, I would rather see it my way."

It's not that it was really made in the past, it was made in a **decision**. A decision that can be unmade and the unmaking of it has nothing to do with time—past, present or future. It's important to understand.

The ego seeks to "resolve" its problems, not at their source, but where they were NOT made.

You see? You try to solve your problems with your fellowman who's creating a difficult situation for you. But that's not the source of the problem. The source of the problem is that you, in your present relationship with your Brother, are not looking at your Brother after having first done the two-step. You're engaging with your Brother without first having said, "Father, what is the truth here about me and my Brother? What is the truth about what our relationship is? I think that we're just two human beings, two organisms. But I hear that we're really the Sons of God—that God is our Father, not our human parents and not a sperm and an egg germinating. I hear that. What's the truth? How will things look if I say okay to the perspective that I'm told is mine because You placed it in me? But I won't experience it until somehow I say, "Okay, Father, I'll let You be my Father and I won't claim to be an independent entity. I won't even claim that You made me and gave me intelligence to be on my own."

The ego seeks to "resolve" its problems, not at their source, but where they were NOT made. And thus it seeks to guarantee there WILL be no solution.

That's where the detrimental, destructive aspects of the special relationship are.

. . . it seeks to guarantee there WILL be no solution. The Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . wills only to make His resolutions complete and perfect, and so He seeks and FINDS the source of problems where it is, and there undoes it.

The Holy Spirit says to you, as I am saying to you, "Stop! Do the two-step, engage in the holy instant." You see? The Holy Spirit directs you to where the source of the problem lies. Apparently it lies in a decision you made some time ago, apparently in the past. But you're not going to go back to the past to

correct it, because the past—a date in time and space—is not where the mistake was made. ***It was made in a decision.*** And so the Holy Spirit directs you there by saying, “Engage in the holy instant in every moment . . . ask, Father, what is the truth here? Father, what is the truth here? Father, what is the truth about me and this one I’m in relationship with, because that truth is the one I want to base my actions upon.” You see?

And with each step in His . . .

. . . the Holy Spirits . . .

. . . undoing is the SEPARATION more and more undone, and union brought closer. He is not at all confused by any "reasons" for separation.

You see? He’s very clear about what’s needed and he doesn’t care about the reasons that might have been given. “Well, it was a bad day and I didn’t have time to think clearly and so I made a mistake and then, you know, what happened, happened.” Doesn’t matter. None of those things matter. What matters is, right now, are you going to say, “Father, what is the truth here?”

ALL He . . .

. . . the Holy Spirit . . .

. . . perceives in separation is . . .

. . . what? Something so utterly simple . . .

. . . that it must be UNDONE.

That’s all! You don’t have to unjustify it. You don’t have to go through all the reasons. You don’t have to do all this stuff that keeps things in nebulous vagueness.

Listen to this (nothing vague or nebulous):

ALL He perceives in separation is that it must be UNDONE.

That’s all!

Let Him uncover the hidden spark of beauty in your relationships, and show it to you. Its loveliness will so attract you that you will be unwilling ever to lose the sight of it again.

Well, the actual experiential fact of it is, that you will recognize its value. But your old habits will still seem valuable to you and you're not likely to make commitment initially to the beauty of the love that the Holy Spirit has uncovered, that allows for your release from the orphanage. But I will tell you this: After the first experience you have, you will have others and you will never be able to be completely at ease and comfortable in your ignorance again. And as a result, the ignorance that had not bothered you for, . . . you would say forever . . . will begin to be felt as an unsettled, disruptive undercurrent that will increase in strength so that you truly arrive at a point where you're unwilling to ever lose the sight of it again.

Its loveliness will so attract you that you will be unwilling ever to lose the sight of it again.

It will happen. You can facilitate its happening with less stress by consciously engaging in the holy instant. You now have an idea. And you can practice it. And you will not be at the beck and call of your emotions and your long-standing habits of self-centeredness.

And you will let it transform the relationship so you can see it more and more. For you will WANT it more and more, and become increasingly unwilling to let it be hidden from you.

Mind you, you're liable to experience this in a mirror image, meaning that you are more likely to feel uncomfortable where before you had always felt comfortable. And that discomfort will increase causing you to willingly say, "Father, what is the truth here? Father, I ***really want to know*** what the truth is here."

And you will learn to seek for, and ESTABLISH, conditions in which this beauty can be seen.

The simple fact is you will begin to appear to be an individual with resolve—not wimpy, not just going with the flow. You will begin to become demanding of the experience of God in your relationships with every thing, as a holy Son of God relating to—or Daughter of God relating to—holy Sons or Daughters of God or as a holy Son or Daughter of God relating to all of Creation.

All this you will do gladly, if you but let Him hold the spark before you, . .

[Repeats] . . . if you but let Him hold the spark before you, . .

. . . "Holy Spirit, what is the truth here?" That's what you're asking for. You're asking for the Holy Spirit or God to hold the spark in front of you. "What is

the truth here?" You don't want to see darkness, a void. That's what the two-step is about, that's what the holy instant is about.

. . . let Him hold the spark before you, to light your way and make it clear to you. God's Son is one.

Not one who also is a shadow image held by you and others around you.

God's Son is one.

Indivisible. No misperceptions, no definitions, no meanings separate and apart from the perfect one: The Son of God that God is expressing Himself as.

Whom God has joined as one, the ego CANNOT break apart.

When you read sentences like that, you know that it means that it therefore, it never has happened.

Whom God has joined as one, the ego CANNOT break apart.

And therefore, it has never been broken apart, no matter how broken you seem to be experiencing yourself. You've got to become ***definite***. You've got to establish the conditions in which the beauty can be seen. You see?

The spark of holiness MUST be safe, however hidden it may be, in every relationship.

Listen to that. This is because of who you really Are—the Son or Daughter of God.

The spark of holiness MUST be safe, however hidden it may be, in every relationship.

Because no matter what kind of shadow image is defining you in your mind, you've never stopped being the Son or Daughter of God, the holy one.

And so:

The spark of holiness . . .

. . . has never been altered, it . . .

***MUST be safe, however hidden it may be, in every relationship.
For the Creator of the one relationship has left no part of it without Himself.***

You see? The Father did not create you and then abandon you to be on your own. Your holiness in this instant is derived from the Presence of the Movement of God in this moment right there where you are. That's the truth about you. That's the truth about your fellowman. And that's the truth you want to have embellished and broadened as your conscious experience. That experience is the reason for the practice of the holy instant.

Now I'm going to end here. And as you consider during the coming week what we've discussed, I want you to look for the spark . . . the spark of love that is present in everything you do and is present in everything everyone else does, because anything that any of you are doing is an act of a holy Son or Daughter of God. That fact hasn't changed.

Don't become too somber about the things we're discussing. But be willing to be serious about them, so that their serious consideration might move you to a practical willingness to engage in the holy instant . . . to move into that place where God's laws prevail, where your holiness and your Brother's or Sister's holiness is secure, unviolated, available to be experienced as the transforming of your mind and the contributive factor to the transforming of your Brothers' or Sisters' minds.

I love you very much. Okay.

A Course In Miracles (reference pages)

Chapter 17 – Section: SHADOWS OF THE PAST

¹ *Sparkly Book – p.405, 1st Full Par. / JCIM – p.170, 1st Full Par. / CIMS – p. 341, Par. 18*
First Edition – p. 331, 2nd Full Par. / Second Edition – p.355, Par. 4

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 14th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We've been talking about shadow figures. And we've been talking about the fact that a shadow figure is a meaning that you have given to yourself to identify yourself, or a meaning you have given to someone else to identify them.

Now that is something far different from walking up to someone you know on the street and saying, "I Am. You Are." You didn't say, "I am happy. You are unhappy. I am better than you. You are worse than me." You see?

The simple fact was said, "I Am. You Are."—an acknowledgment of simplicity, an acknowledgment you could say, without any shadow figures brought into play.

Now, one of the best examples of the meaning of shadow figures that I can share with you was a series of pictures on the cover of a magazine. In the first picture there's a man obviously at work and his boss is berating him. So here we have employer/employee—boss/the one subject to the boss. Those are shadow figures. Because the fact is, I Am. You Are. You see? **We Are.** Not bosses, not employers, not superiors, not inferiors.

But then in the next picture, we see the man who is obviously come home at the end of day. So here's the inferior one arriving at home and he is berating his wife. Wow, quite a switch. Now he's the superior figure and she's the inferior. He's the one in charge. She's the one to be submissive. How can he be two different things?

Well, the next picture shows the mother shaking her finger at the little boy—their son. And the little boy has tears in his eyes. You see? And so here we have more shadow figures. The little boy's feelings are hurt. He thinks she's talking to him, instead of talking to her ***picture of him*** and exercising her superiority over him—the shadow figure that he is in her mind—as a means of regaining her composure after having suffered at the hand of the shadow figure that she called her husband, and whom she gave a better superior position than hers.

And then in the final picture, here's this little boy doing the best he can with the situation and he's looking at this little kitten . . . and he's shaking his finger at that little kitten. You see?

In every single one of those frames, there's really only one thing that could appropriately be said: "I Am. You Are. I Am. You Are. We are the holy Sons and Daughters of God. We are something quite Real. We are something quite inviolable. We are something quite equal. We are the presence of Love and our function is to be the presence of Love."

Now, Waking up is becoming free of the shadow figures. It's that simple. But in order to become free of the shadow figures, you have to have some way of recognizing them and abandoning them.

As I've said in the last few weeks, everyone is bouncing off of responding to the image, the picture—the meanings that they have given to others. And they are doing it from the image they have of themselves.

"Well, you know what? I have a college degree. I have a job that pays very well that utilizes the skills that I have and the intelligence that I have and I have arrived at a point where I am deserving of respect."

There you go . . . you just created a shadow image.

All there really is, is this: "I Am."

But you know what? This one who has defined himself as worthy of respect can, during the day, if someone else comes up and is rude or insulting to him, have hurt feelings. And if he was put down in front of a lot of people whom he has defined as "respecters of himself" he could not only feel bad but he could feel righteously angry.

Now, what about these feelings?

They're all reactions to shadow images. They have absolutely nothing to do with him: "I Am." They have to do with his image. They have to do with the shadow figure that he holds of himself.

And so this shadow figure of himself says to everyone else, "Here is the way you are going to treat me: You are no longer going to treat me disrespectfully, you understand?" And this image of himself will **teach** the subservient images out there how to behave and treat him with respect.

You see that all of this is pure fantasy. It's pure imagination. And all the time this kind of relationship is going on, no connection is actually being made. Everybody is learning how to behave "by the book."

You know, there was a joke that went around some time back where somebody would say a number and everybody would laugh. And it turns out that the number referred to a particular joke which everybody knew and they knew that the number related to that joke so that when the number was said, they would laugh. You see?

Well, if everybody is taught by everybody else how to behave appropriately, how to respond to the shadow figure, how the shadow figure that you are is supposed to respond to the shadow figure that I am, . . . then when the unreal message is expressed by the shadow figure that is me, everybody else automatically responds appropriately just like laughing at a number because it applies to a joke. Do you see what I'm saying?

I'm saying that that doesn't constitute communication. It doesn't constitute connection. It constitutes everybody responding to numbers and concepts by rote, automatically. Because it's the way it works. It's because it's the way it has to be. It's because that's the only way you can have order in a chaotic world. Or more truthfully, that's the only way you can have harmony when you are behaving as though you don't know who your Source is and you don't know who you really Are. That's what it amounts to.

I hope everyone had an interesting time at least, this past week, in paying attention to the occasions where you behaved like a shadow figure or you expected others to behave according to the shadow figure you were superimposing upon them, by holding them to a concept that you have about them that's based upon their past behavior.

It's a very valuable lesson. It's a very disconcerting lesson to learn. It's a disconcerting experience to have. Because you begin to realize that perhaps there hasn't been nearly as much of what is Real going on in your life as you thought. And of course, the point is not to get hung up on that but to rather

shift gears so that you are **connecting** with what is Real more consistently and **expressing** what is Real more consistently.

The only problem is, that as you find out that a lot of what you've been doing and a lot of your behavior has kept you in a state of ignorance, staying there will not be as satisfying as it used to be and so you could find life beginning to be depressing. Because part of you will still try to make the old paradigm work and it won't work because you know better. You can't make it work like you used to because you have become clearer than you were.

And so you begin to see when you are using your mind, and your associates, for the purpose of creating a false sense of harmony and order without ever connecting with your fellowman. Part of what is disturbing is the loneliness that you begin to feel. You say the number of the joke and nobody laughs anymore—they always laughed before. Your world isn't functioning like it used to. But the reason is that you know that there's an alternative and you've also begun to see just exactly how you use shadow figures to keep you from your fulfillment.

This is such a valuable step to find yourself on, because until you're on this step you can't step out of, for lack of better words, the orphanage. You can't step out of your orphanhood. You can't step into the fuller conscious experience of Being as the Son or Daughter of God, ***which is the whole point.***

Now, no matter how much you deny the existence of God, no matter how much you deny your inheritance—your Birthright from the Father, your Sonship or Daughtership—you still remain unalterably what God created you to be. You remain unalterably not your own creator. And you remain unalterably with a Birthright that can only be described as whole—as fulfillment embodied infinitely, as perfection experienced, as the conscious experience of the joy of recognizing everything that you've been looking at before and calling "the world," to be the Kingdom of Heaven, awesomely so.

So, no matter how wretched an orphan you have learned to present to the world because that shadow image gets you the most, you have just been fooling yourself. And you have been playing a charade that never ever can become Real and never has, and actually has constituted a forever-emptiness as long as you have been employing it, but which you had fooled yourself into believing was actually fulfilling.

So we talked last week about the fact that as you begin to see the truth, as soon as there begins to be glimmers of the light illuminating how things really are and you begin to remember: "Oh yes! How could I have forgotten that? Yes! Yes!" Then . . .

. . . you will [each] learn to seek for, and ESTABLISH, conditions in which this beauty can be seen.¹

[Raj skipped to the 4th sentence in the next paragraph]

The spark of holiness MUST be safe, . .

. . . your holiness must be unalterably present.

. . . however hidden it may be, in every relationship.

In every relationship you have it's the Son and Daughter of God, or the Sons and Daughters of God experiencing their Oneness. Relationships are where the light of your Being meets the light of Being in everyone else and ***everything*** else.

The spark of holiness MUST be safe, however hidden it may be, in every relationship.

And that's all you're ever in . . . are relationships. Whether it's the stars and the Big Dipper or the stars and the Milky Way . . . you're in relationship. There is a relationship, even if it's only how far you are physically from it. It's measurable. There is something actual. It's more than just distance, and more than just physical.

You are in relationship right now with absolutely everything that exists whether you are conscious of it or not. And . . .

The spark of holiness MUST be safe, however hidden it may be, in every relationship.

That means that your relationship with the stars and the Big Dipper are a holy relationship. It means that as far away as it seems to be, there is a relationship that is dynamic, that is actual, and that is full of the Meaning of God.

And this is why I keep saying that every single moment you're in, and every single thing you're in relationship with, whether it's a table or a plant or a fingernail, it is the provision on the spot . . . right then and there for Waking up, because you can dare to ask "What is the more of what God is Being right there, than what I'm seeing? And what is the more," I'm going to add this: "What is the more that God is Being right where I see me than what I'm currently experiencing?" You can ask that question because, again . . .

The spark of holiness MUST be safe, however hidden it may be, in every relationship. For the Creator of the one relationship has left no part of it without Himself.

Now . . .

This is the ONLY part of the relationship the Holy Spirit sees . . .

Remember, the Holy Spirit is that which will illuminate—bring the Light to and uncover the holiness of you and the holiness of that which you're in relationship with. It is the Holy Spirit's intent to illuminate the holiness of Being—yours and everything else. It's the Holy Spirit's purpose to reveal to you the truth that you have forgotten because you were making up your own definitions and giving preferences to them. You see?

So the part of the one relationship which the Father didn't leave Himself out of is . . .

. . . the ONLY part of the relationship the Holy Spirit sees because He knows that ONLY this is true. You have made the relationship unreal, and therefore unholy, by seeing it WHERE it is not and AS it is not.

"Well, I'm the one to give the orders and you're the one to take them! And I'm the one to be respected and you're the one to respect me!"

That's how you made the relationship unreal. You turned yourself and the other into something more than, "I Am. You Are."—the simplicity of ***Presence***. You made of the simplicity of Presence something unreal by embellishing it and saying, "I'm in charge of you and you must do what I say. I've done more to deserve respect than you have, so for right now until you do more that causes me to respect you, you respect me!" You see?

Your shadow image of yourself addresses your shadow image of them. And you tell their shadow image of themselves to honor the shadow image in you. You see? And you all train each other how to be these perfect shadow figures. [chuckles] You all teach each other how to be utterly artificial. And then you wonder at the niggling uneasiness in you that in one way or another is trying to say, "There is another way to look at this."

Give the past to Him Who can change your mind about it FOR you.

. . . meaning the Holy Spirit.

Now, to see the integrity of all of this, what would give the Holy Spirit the authority to change your mind about it **for** you? And under what circumstance could you dare to trust into letting the Holy Spirit change your mind about it for you?

Well, it's the fact that the Holy Spirit is nothing more than your right Mind. It's You, at the bottom line. It's that of You which you're ignoring while you choose to play at being an ego. It's that simple. So you can dare to let the Holy Spirit change your mind for you, because you're letting your innate forever-integrity teach you how not to be insane anymore. And there is no one better able to teach you your sanity than That of You which is sane. That is what you would want to rely on. That would be truly the only safe thing to rely upon, to lean into, to entrust yourself to. Because you know that if you are entrusting yourself to That of You which is the absolute integrity of your Being, well, that's the only thing you could dare to commit yourself to—entrusting yourself to.

That is the wonder of the teaching of the *Course*.

Give the past to Him . . .

. . . why does it say ***give the past to Him***? Because your relating to the shadow figures of yourself and your fellowman and of Creation—is you relating to things that your Brother has done in the past and things that you have done in the past, things that seem to provide you and your life with meaning.

I say that because what doesn't provide meaning to you and your life is such a simple thing as, "I Am. You Are."

"It's gotta be more than that!" But that's the only thing available in the present moment . . . in the present moment . . . in the present moment.

Anything else has to be embellished by memory. And that's how you keep yourself from Waking up. That's how you keep yourself from experiencing your innocence and your perfection. You drag the past into the present moment and heap it on your shoulders and bear yourself down with it, and ***bury*** yourself under it. And you do the same thing with your fellowman. And you do this because you think that it's the only kind of conscious ordering that will constitute orderliness and save you from chaos, chaos that you think awaits you for only one reason, that reason being, that you said, "Father, I'd rather see it my way. I'd rather not see it as it truly is. I'd rather be crazy for awhile. I'd rather function in my imagination for awhile, even though it's a dangerous thing to do because I will not be connected with Reality in a way that allows me to fit in with It and feel Its support and feel my perfection

within the perfection of everything that I'm allowing myself to fit in with." You see?

So you use the past to block the experience of your perfection in the present.

You have made the relationship unreal, and therefore unholy, by seeing it WHERE it is not and AS it is not. Give the past to Him Who can change your mind about it FOR you.

Dependably and without risking anything.

But first, be sure you fully realize what YOU have made the past to represent, and why.

In brief, the past is now your justification for entering into a continuing, unholy alliance with the ego AGAINST the present. For the present IS forgiveness. Therefore, the relationships which the unholy alliance dictates are not perceived nor felt as NOW.

It's sort of like you're working out the past together. You get together and instead of playing cards, you work on the past. And you're working with selves that aren't now. You're working with selves that the past created, so that the moment you're in is the crowning pinnacle glory of the past which will be replaced in the next moment by the crowning pinnacle glory of the past . . . so that always it's the "past you" relating to the "past other."

Now, I'm not speaking too nebulously. I'm speaking very clearly. And the clarity of what I'm sharing is uncovering the nebulousness of the way you've been behaving and the way you've been experiencing things, and feeling that your experience was valid and intelligent.

So let's continue:

Therefore, the relationships which the unholy alliance dictates are not perceived nor felt as NOW. Yet the frame of reference to which the present is referred for meaning . . .

. . . meaning the past . . .

. . . is an ILLUSION of the past, . .

. . . it gets even more nebulous, doesn't it. It's not an actual past, it's an illusion of the past. So you've got illusions built on illusions.

Now it doesn't hurt to see this because you have the answer. We've been talking about the answer long enough so that what we're talking about now cannot throw you for a loop or make you feel crazy. Because although you are learning of the craziness of how you have been perceiving, you're learning it after the fact—you're learning it after the fact of my having shared with you that all you need to do is engage in the two-step and practice the holy instant.

The answer . . . no matter how complicated and convoluted and crazy the things are that we're talking about, they can be stepped out of, released, let go of by a simple practice of shutting up. Shutting up what? Well, thinking and the rehearsing of shadow figures—yours and that of others—and in the silence saying one thing, "Father, what is the truth here?" And then remaining silent and listening for the infilling that will come because you are the holy Son or Daughter of God—it will come because of what you really Are.

[Yet] the frame of reference to which the present is referred for meaning is an ILLUSION of the past, in which those elements which fit the purpose of the unholy alliance are retained and all the rest let go.

In other words, the shadow figure that you have determined yourself to be, you have valued and retained it and you have let go of the truth—that you are the holy Son or Daughter of God.

And what is thus let go is all the truth the past could ever offer to the present as witnesses for its reality, while what is kept but witnesses to the reality of dreams.

This is why selective remembering is essential, so that what is Real is retained and what is not, is let go of. So that now, you could say, you are left with a past with areas of what is Real and holes where the unreal seem to be that you've let go of, that have been abandoned. And the fact is, that with the, we'll call them, islands of Reality, islands of what is true about you and what you have been and what is true about the love that has been expressed, given to you, the fact that that is the ***only thing*** confronting you [snaps fingers] causes the light bulb to go on, because there is nothing to distract you from the reappearing of what is Real and what was always Real in what are now holes where your shadow images used to be.

And so [snaps fingers] you Awaken wholly, totally, instantly. Your right Mind is returned to you. And that's the point.

Now:

It is still up to you to choose to be willing to join with truth or illusion. But remember that to choose ONE is to let the other GO. Which one you choose, . .

. . . and this may be a little confusing . . .

Which one you choose, you will endow with beauty and reality because the choice **DEPENDS** on which you value more.

Whichever one you value more, whether it is truth or illusion, you will embellish with everything that makes it attractive to you. So even if you choose illusion, which is unreality and cannot actually be beautiful, you will beautify. You will and you have. And you've made it seem worth holding onto, never having brought yourself to the point where you would say, "Wait a minute! Stop! . . Father, or any greater power that Is, If you exist, will you tell me whether I am seeing things truly or whether what I am seeing is illusory."

The spark of beauty or the veil of ugliness, the real world or the world of guilt and fear, truth or illusion, freedom or slavery, – it is all the same.

There's a fine distinction that's being made here. If you are in the orphanage and you are trying to make a choice between being a "good boy" or a "bad boy," an intelligent person or a drag on the goings on of the orphanage, if you are choosing for expressing beauty or creating messes in the orphanage it's all the same, whether you're choosing for what seems to be good or choosing for what seems to be bad. It's all the same, because the choice is being made in the orphanage.

Now, the next sentence says:

For you can never choose **EXCEPT** between God and the ego.

Well, what does that mean? In this context it means, whether you're choosing for the orphanage or **leaving** the orphanage. It's not for choosing to be better or worse in the orphanage. That's not a choice. That's the same-old, same-old, with new words draped around it. And perhaps, some new created behaviors draped around it. But it's still all orphan behavior. It's all still going on in orphan-land. So therefore, those aren't actual choices, because there aren't two things to choose between.

[For] you can never choose **EXCEPT** between God and the ego.

You can never choose except between being in the orphanage or abandoning the divorce you got from your Father. That's what it means.

Thought systems are but true or false, and all their attributes come simply from what they ARE. Only the Thoughts of God are true. And all that follows from Them comes from what They are, and is as true as is the holy Source from which They came.

Difficult to understand? Well, only if you don't know where they fit. What it's saying is, that when you're choosing to think for yourself, reason for yourself, function independently, you're lost. But when you say, (after having shut up you're thinking) "Father, what is the truth here?" and you inquire of your Source what is the truth about everything and about you, then as we've said before, you move into the arena where God's laws prevail, where your sanity can return to you as one glorious "Ah-ha!" or illumination.

Nothing else matters. It's very black and white. Either you can continue to think for yourself and solve your problems as an orphan, or you can say, "Father, fill me with all Thou Art. Fill me with the conscious experience of the Kingdom of Heaven that You are Being right now and forever."

Only the Thoughts of God are true.

Well, if only the thoughts of God are true, then ask God what His thoughts are and don't waste your time thinking your own. I'm not scolding you. I'm just saying the utterly simple truth emphatically.

Now:

My holy brothers, I would enter into all your relationships, and step between you and your fantasies. Let MY relationship to you be real to you, . .

. . . don't let me be a shadow figure . . . someone you read about, who walked the globe two thousand years ago, and did things that you can inspire yourselves with. Let me in, as Paul is doing at this moment for himself. Let me in to you for yourselves. Because this is the way you get over the hump of abandoning the habit of authoritative mental gymnastics called, "thinking and reasoning."

Let MY relationship to you be real to you, and let me bring reality to your perception of your brothers.

[repeats] . . . to your perception of your brothers.

Let me undo the shadow images ***about*** your Brothers that you have created in your mind and held them to and punished them for . . . and perhaps praised them as well when it suited you.

They were not created to enable you to hurt yourselves through them.

That isn't what you were all created for—to use each other in that way. You were created and you are Being . . . you find yourself Being . . . you find yourself at a loss for words, any words other than: I Am. You Are.

They . . .

. . . everything that you would be in relationships with . . .

. . . were created to CREATE with you.

See, ***that's*** where you fit in. That's where everything fits together.

This is the truth that I would interpose between you and your goal of madness.

Your goal of madness being, that you want to busy yourself creating shadow images and refurbishing your own . . . always yours, in your best interest, but not always your Brothers, in his best interest. Mostly you work on your Brothers to refurbish yours. But it's understandable why you do that, when you've denied your Source, when you've said, "I have no Source except my own imagination," you are at a loss, you're in a void . . . you're in a place where there is nothing to validate you. And so you're bound to engage only in activities which in one way or another do validate you.

Now again, we're talking in the orphanage, where you're being a bad boy trying to become a good boy and saying, "It's a good thing for me to want to become a good boy. Hey everybody, do you see I'm working to become a good boy? Do you see that? Doesn't it make you happy? Isn't that good? Tell me I'm on the right track." You see?

But that's not any answer. It keeps everything in fantasy. The call is to step out of the orphanage. The step is then to abandoning the claim to orphanhood, another way of saying to abandon the claim to independence. That's the simple bottom line fact of it.

Be not separate from me, . .

. . . this moment, the next moment, tomorrow, a week from now or don't be separate from your Guide because we're all the Christ, accept those who function as your Guides, like the Holy Spirit are Awake and perform the same function that the Holy Spirit does.

Be not separate from me, . .

I could say, be not separate from us . . .

. . . and let not the holy purpose of Atonement be lost to you in dreams of vengeance.

In other words, in the miserable state of affairs that call for justice constantly when you're operating in the land of shadow figures.

Relationships in which such dreams are cherished have EXCLUDED me.

They have excluded the Holy Spirit. They have excluded your own Guides. They have excluded God. They have excluded all the things that are Real and that can point out the things that are Real and help you abandon the things that are not, so that confusion vanishes in the clarity of the ever Presence and only Presence of what is Real of what is Love of what is truth, of what is God appearing.

Let me . . .

. . . let the Holy Spirit, let your Guide . . .

. . . enter in the Name of God, . .

. . . not in the name of your shadow figures. But:

Let me enter in the Name of God, . .

. . . in the Name of what's Real . . .

. . . and bring you peace that you may offer peace to me.

That's a really simple way of describing the two-step and the affects of the practice of the two-step. And it is my hope that as we have been covering all of this, you have begun to feel uncomfortable about continuing to function in the realm of shadow figures. Because in one way or another, it has become clearer to you that doing so is a miserable state of being that ***is not*** your Birthright. And that having an inkling of what your Birthright is, you are willing to more diligently than ever, abandon the use of shadow figures and lean into the Holy Spirit or your Guide or me, so that we might reflect back to you that which is true, and only that which is true in your experience—which for the present, we will call your past. And we will do that so you will become free of the past and be able to be totally present in the now which is where your salvation is and which is where Reality is.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 17 – Section: SHADOWS OF THE PAST

¹ *Sparkly Book – p.406, 3rd Full Par. / JCIM – p.170, Par. 6 / CIMS – p. 342, Par. 23*
First Edition – p. 332, 1st Full Par., Line 6 / Second Edition – p.356, Par.7, Sen.6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 22nd 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

A new section:

PERCEPTION AND THE TWO WORLDS¹

Well, there can't really be two worlds, can there. There can't be two of Creation. Creation is infinite, singular, indivisible.

So, what is called ***the two worlds*** must be two different ways of experiencing Creation. And indeed, as we've been discussing, one of them is the view or experience of Creation that is had in the holy instant. And the other is when you view and experience Creation—the Kingdom of Heaven—from a so-called independent standpoint which you have created out of your imagination and which is applied to absolutely every aspect of Creation, which is the Movement of God.

One is utterly harmonious and the other is utterly chaotic, uncomfortable, unhappy, full of suffering, together with an indomitable will to overcome the suffering. Not by abandoning the viewpoint—the vantage point—but by staying in it and getting control of Creation yourself.

I'm here again to stand with all of you with the sole purpose of reinterpreting your perception of the Kingdom of Heaven which you are entertaining from the vantage point of being an independent agent. That's my function right now. That is the function of the Holy Spirit right now. That is the function of your Guides right now.

Everything is geared to, or geared toward, your Waking up—your coming back into your full capacity as that conscious awareness which is inseparable from the Mind of God, which holds itself apart no longer, thus allowing you to see Creation as the Father is Being It and fulfilling your part in the co-creation of It. It's that simple.

Now we've spent a lot of time talking about the special relationship—the unholy relationship—because at the bottom line, it is the most addictive human, I'm going to say, non-divine aspect of your mental makeup. It is the one most significant thing that stands in the way of Awakening—of the return of sanity.

And so it's very important. And at the same time that you begin to see how not only unproductive the special relationship is—but how destructive it is—you will arrive at a point where although it still seems like something worth hanging onto, you will be willing to abandon it because you are beginning, through reason, to see that everything associated with it is illusory and that it is keeping you in a state of insanity. At the least it is keeping you in a state of the inability to see truly. That is the definition of insanity, isn't it?

It is absolutely necessary for you to arrive at a point where it is reasonable enough to consider the fact that your independent assessment of everything stands in opposition to your Being—stands in denial of what you truly Are.

That realization, intellectual though it may be, is all it will really take for you to arrive at a point of, let's say, deciding to experiment or test out the possibility that it might truly make a significant difference in your experience of Being, to abandon your independent stance and join with the Holy Spirit—that which is nothing more than your right Mind—or join with me or join with the Father with the express desire of wanting all of your perceptions to arise out of the inspiration that followed an invitation to the Holy Spirit, me or the Father, to know what the truth is and to know it without engaging your capacity to imagine . . . to invite it without introducing any bias to what follows.

Because you want once and for all, to find out whether everything I'm talking about is true or crap!

It's not fun, really, to sit on the fence and indefinitely not make up your mind but consider all the possibilities because it's very stimulating and does cause a certain feeling of bliss or inspiration that's much more interesting than just plain old suffering.

Let's go into the book:

PERCEPTION AND THE TWO WORLDS

or . . .

THE TWO PICTURES

. . . depending upon which versions of the *Course* you're reading.

God established His relationship with you to make you happy, and nothing you do which does not share His purpose can be real.

Now isn't that amazing? With all of the power, you might say, with the omnipotent Presence that God Is, it's amazing isn't it, that a purpose would be established for relationships as simple as to be happy. Not only that, the purpose that each thing that the Father has created and has relationship with is also to make happy. In everything that God's Creation does, the purpose is to make happy.

This is something which is ***very apparent*** to you in the holy instant when you have relinquished your will and yielded to the Father with undefended interest, undefended presence of mind.

Everyone loves to be happy. Everyone tolerates not being happy. Everyone puts up with it because occasionally there are bright spots. But it's important to know that the purpose of relationships is to make happy . . . to be happy and nothing else.

Why? Because it simplifies the correction of all illusions. Absolutely everyone understands what it means to be happy. Not everyone is inclined to devote himself or herself to expressing that which makes happy.

Why? Because when one is imagining that he or she is an independent agent—something which arose out of a physical action called fertilization of an egg by a sperm—everything you engage in is, at the bottom line, for self-protection. Therefore, if at any point you do engage in making happy, it's only because the making happy of someone will protect you. And not out of any actual gift of caring.

God established His relationship with you to make you happy, and nothing you do which does not share His purpose can be real. The purpose God ascribed to anything . . .

. . . meaning anything that He created . . .

The purpose God ascribed to anything is its only function. is its only function.

What does that mean? It means that you as His Creation are already whole. And you need do nothing to embellish it. You need do nothing to improve it. You can dare to peacefully and willingly abide in the wholeness of you, in the wholeness of your Being, which is imbued with happiness because of the way in which it was created.

Paul: I'm sorry I lost it . . .

Raj:

Because of His reason for creating His relationship with you, the function of relationships became forever "to make happy." AND NOTHING ELSE.

If you abide in that without trying to add anything to it, without trying to make it different in any way, you will find yourself coming back into the conscious experience *of* your already created wholeness and your already existing capacity to experience all of Creation simultaneously, fully, without conflict, without suffering, without sorrow . . . but with happiness.

To fulfill this function, you relate to your creations as God to His.

That's to fulfill His function. Of course, you're not fulfilling it because you're engaged in the practice of special relationships for the purpose of self-protection—self preservation. Because you don't have available to you at the moment, the full conscious experience of your wholeness in which the universal is all of you, where the oneness of your Being is inseparable from the oneness of all that Is. Not as just an idea, but as a conscious experience—a conscious experience of peace, a conscious experience of perfect safety, a conscious experience of happiness—which flows from you and is received by all . . . and flows from all and is received by you.

Now, let's make this practical. This experience I'm talking about is an experience to be had right here, right now in what you call a material world and universe. This happiness is to be experienced by all mankind, by all countries. It will find itself expressed uninhibitedly in what you call politics or what you could call, infinite cooperation. Not infinite in (-) fighting and jealousy and trying to get the better of a situation at someone else's disadvantage for greater self-protection. It's to be experienced here.

To fulfill this function, you relate to your creations as God to His. For nothing God created is apart from happiness, and nothing God created but would EXTEND happiness as its Creator did. Whatever fulfills this function not CANNOT be real.

Well, you are all having the experience of what fulfills that function . . . ***not***. The stress, the strain, the tension, the fighting, the arguing, the getting the best of each other that is going on in your world all demonstrate the fact that extending happiness is not what everyone is engaged in. It's also very clear that the reason it's not being engaged in is because everyone feels threatened.

And why does everyone feel threatened? Because everyone knows that everyone else wants to get the best of him or wants to get the best of her. Everyone knows that the motive is not happiness. And so, self-protection is in full-swing.

So what does this mean? You know, we're talking about this wonderful thing called, "the two-step" and "the practice of the holy instant," moving into that place where God's laws prevail. And you do think of it as a mental space, a mental place to move into where God's laws prevail.

But here's the thing: God's laws prevailing will be manifest on your globe. God's laws prevailing will manifest as cancer disappearing . . . as illness, sin, disease, death disappearing, being replaced by that which obviously makes happy and is happy.

Mind you, it's got to happen here and now in your current perception of the Kingdom of Heaven, in the world you are presently experiencing.

Remember, Waking up is going to be you experiencing the Kingdom of Heaven clearly. And experiencing the Kingdom of Heaven clearly is going to mean your current perception of the world is going to become radically and clearly the evidence of God Being right now, in other words, the Kingdom of Heaven.

What does this mean? It means that the practice of the holy instant and the practice of the two-step is something that applies to relationships between you and your fellowman right here on earth, between your country and another country right here on earth, between all of the nations on the globe, where a shift, because effort has been put into it, takes place and everyone begins to do that which makes happy and therefore, begins to reflect God's Purpose and the way God has made it all.

In this world, it is impossible to create.

What world? The world of the orphanage, in the world of independent authorship and independent agents and individualities with a will, who can by the exercise of their will, actually make things, create things and govern and control them well. That's not a Real world, that's a misunderstanding of Self

and the Kingdom of Heaven. It's a misunderstanding of the holy Son of God, the holy Daughter of God that you Are and the Kingdom of Heaven.

In this world, it is impossible to create. Yet it is possible to make happy.

Why? How could that be? Because no matter how you are interpreting what you Are, no matter what kind of a shadow image you are creating for yourself about yourself, you can't stop being the Son or Daughter of God. You cannot alter what you Are divinely in any way. And so this Son or Daughter of God that you Are acts and the action is something far beyond the limited perceptions you are applying to it. In other words, the acts of the Sons and Daughters of God are acts of infinite love. But if you, believing that you are an independent agent who is vulnerable, who needs to protect himself, then that very act which is a divine act of infinite love, will be interpreted to be an effort to control another independent agent and there will be no love in it. And it will be usury and it will be to the disadvantage of both you and the one this misinterpreted act is being applied to.

Now:

In this world, it is impossible to create. Yet it is possible to make happy. We have said, repeatedly, that the Holy Spirit would not DEPRIVE you of your special relationships, but would TRANSFORM them.

Why wouldn't the Holy Spirit deprive you of your special relationships? Because any relationship that you're in, the Son or Daughter of God that you Are no matter what you believe you are, is a holy relationship—one that you need not be deprived of. You don't need to be deprived of the relationship, you need to be deprived of the ***misinterpretation*** of the relationship. And that's why the Holy Spirit would not deprive you of your special relationships (which is a simple misinterpretation of a holy one) but would transform them, uncover to you, reveal to you the holy relationship that it really is beyond the very specific finite mean-spirited definitions you have applied to it because of the mean-spirited purpose you had in mind for engaging in that act, which would be to your benefit and not to the others. You see?

And so the more of what God is Being there in this act of the holy Son or Daughter of God, will still occur but you won't be conscious of it. But it will be there for the Holy Spirit to illuminate to you. And when you finally stop attempting to willfully be in charge, you will find yourself fully experiencing the acts of Creation that the holy Son or Daughter of God that you Are has been engaged in all the while that you thought you were some piss-ant little mortal becoming something and protecting himself or herself in the process. You see?

Now I'm going to read it again:

We have said, repeatedly, that the Holy Spirit would not DEPRIVE you of your special relationships, but would TRANSFORM them. And by that all that is meant is that He will restore to them the function given them by God.

The holy Son or Daughter of God, in a demented sort of way, moves and acts and does things that aren't really being done. He protects himself so that a vulnerability that doesn't exist won't be experienced by him because of how well he's protected himself. You see, the fact is that in that action nothing is being done, because there's no protection that's needed and it's an act of an insane mind seeing danger where there is none at all.

Those who are not caught in the dream, observing the Son or Daughter of God behaving in this self-protective way, can see that the problem that that one is trying to solve by defense doesn't exist. And that the effort that is being put forth by that holy Son or Daughter of God is meaningless because there's no call for it. And they know that the time will come when that Son or Daughter of God will abandon his commitment to his independence and will come into the full awareness of what's really been happening—the Kingdom of Heaven, the Son or Daughter of God being uninterruptedly the Son or Daughter of God, not having lost his or her Birthright. It's that simple.

The function you have given them is clearly NOT to make happy. But the holy relationship shares God's purpose, rather than aiming to make a substitute for it.

Key thing . . .

. . . the holy relationship shares God's purpose, rather than aiming to make a substitute for it.

The special relationship aims to make a substitute for God's purpose, because God has been put on the back shelf—out of sight, out of mind. And so the substitute for God's purpose is a purpose in opposition to God as well as being one that obscures God and distracts you from remembering that there's another way to look at this . . . with God . . . and in possession of your full Birthright.

Every special relationship which YOU have made is a substitute for God's Will, and glorifies yours instead of His because of the delusion that they are DIFFERENT.

You see? You think that God has given you a capacity to be His Offspring independent of God. And that therefore, that it's your task and your duty and

your God given ability to express your will without ever coordinating or cooperating with the Father, without ever bothering to find out whether there is something beyond your imagination for you to fit in with—something infinitely stable, something infinitely secure—that it's your Birthright to function within the structure of truth and love, the structure of divine Principle. You see?

And so you think that you have a will different from the Father's. And you think that it's ***supposed*** to be different from the Father's. And so you plow forward in the attempt to actualize ***that***. And all relationships that arise within that context are special relationships—the thing that we're all learning to let go of, to stop valuing, to stop reenergizing.

You have made very real relationships even in this world which you do not recognize, simply because you have raised their substitutes to such predominance that, when truth calls to you, as it does constantly, you answer with a substitute.

Okay, let's go back:

You have made very real relationships . . .

. . . that means divinely actual. As a holy Son or Daughter of God you have been relating with other holy Sons or Daughters of God no matter what the shadow figures are that have been superimposed upon them by you . . . and upon you by you . . . and upon you by them . . . and upon them by them. You see?

You just can't get away from the fact that you are the holy Sons or Daughters of God right now. And no matter how you obscure that through the use of shadow figures, it doesn't change anything. So . . .

You have made very real relationships even in this world which you do not recognize, . .

. . . you don't recognize because you are superimposing shadow figures—your own peculiar unique definitions, and the purposes you have assigned to everything, all relative to your need for self-protection. So . . .

You have made very real relationships even in this world which you do not recognize, simply because you have raised their substitutes . . .

. . . the shadow images—your meanings, your definition, your concepts . . .

... to such predominance that, when truth calls to you, . .

... in other words, the divine actuality of all of these relationships . . .

... as it does constantly, you answer with a substitute.

"You, who are what I say you are." Here is the answer, here is the appropriate response. "My response is to who I say you are, and I will not let you off the hook, you are who I say you are until you teach me different. And I will only allow you to teach me something different as long as it still serves me and my safety—my self-protection." You see?

Can I make it any clearer than this? Right here in this room are holy Sons and Daughters of God, nothing more and nothing less. And everyone who is watching at this moment, or everyone who is listening at this moment are holy Sons or Daughters of God. All of us holy Sons and Daughters of God are in relationship with each other right now, right in the middle of the Kingdom of Heaven, having this insane distraction of peculiar and unique definitions that you have all agreed to apply to everything you're experiencing which obscures the Kingdom of Heaven and the holy Sons and Daughters of God that you Are.

Why is this important? Because the fact that you are presently the Sons and Daughters of God means, you do not have to work toward becoming Them. You do not have to go through a process of self-improvement. You do not have to go through a process of training your mind so that it becomes worthy of discerning the truth.

All it requires is a willingness to consider, "Maybe this is true. Maybe it's worth while for me to abandon all of the definitions I've been applying to everything and genuinely expressing curiosity, 'Father, what is the truth here? Father, what is the more of what you are being right here? Father, help me to see the Sons and Daughters of God that are all around me. And help me know that I (the one who is seeing Them) is also a Son or Daughter of God. Help me abandon some contentious process of getting from one world to the other. Let me just be curious. Help me, I'm tired of suffering. I'm tired to see what obviously isn't the Kingdom of Heaven. I'm tired of being confronted with other people's poor estimates of me. And I'm almost tired of impressing others with my poor estimate of them. I'm almost tired of it . . . it's just that it still seems to have some value. Help me go ahead and let go.'"

Every special relationship which you have ever undertaken has, as its fundamental purpose, the aim of occupying your minds so completely that you will not HEAR the call of truth.

In other words, you will not experience even a glimmer, a hint of the divinity of the one you're in relationship with. Their divinity won't even creep through

any weak chinks in the shadow figure you're imposing upon them and holding them to in your mind, and absolutely sure of, yourself.

In a sense, the special relationship was the ego's answer to the creation of the Holy Spirit, Who was God's answer to the separation.

When you said, "But, Father, I'd rather do it myself . . . but, Father, I'd rather see it myself . . . but, Father, I'd rather define what everything is," . . . and you made commitment to it—you joined another Son or Daughter of God in mutual agreement to abandon your remembrance of your inseparability from God—you caused that which you divinely Are to become unavailable to you consciously. And so it was held in trust and called the Holy Spirit. It's that simple.

It was there . . . not allowed to disappear . . . not allowed to be lost by God, so that you would have the means of experiencing healing, so that you would not be lost forever, but actually forever securely tethered to an inevitable re-Awakening. It's that simple. That was God's answer to the separation.

Now the ego's answer to the creation of the Holy Spirit was to create a special relationship—a relationship in which you could forever spend your time and energy securing yourself as an independent agent and securing it without terminal threat, we'll put it that way.

In other words, the ego's answer to the creation of the Holy Spirit, which was the Father's answer to the separation, was to cause you to become so preoccupied with self and self-protection and self-development that you couldn't possibly have enough attention left over to hear the Holy Spirit—which is the Father's answer to the separation.

So special relationships have as their goal your blindness to your salvation, your blindness to coming back into your right Mind. And this is why it is so important to understand the nature of special relationships, so you can see how unattractive they are and how destructive they are, so that you find yourself having justification for practicing the holy instant and reuniting with your Source, by reaching out to It and abandoning your supposed capacity to function autonomously successfully.

In a sense, the special relationship was the ego's answer to the creation of the Holy Spirit, Who was God's answer to the separation. For although the ego did not understand what had been created, . .

. . . meaning the Holy Spirit . . .

... it WAS aware of threat.

The whole defense system which the ego evolved to protect the separation from the Holy Spirit was in response to the gift with which God blessed it, and by His blessing enabled it to be healed.

Again:

The whole defense system . . .

. . . the whole ball of wax of special relationships.

The whole defense system which the ego evolved to protect the separation from the Holy Spirit was in response to the gift with which God blessed it, . .

. . . God blessed the separation, by providing the Holy Spirit as the forever anchor to your sanity, which means that you will inevitably come back into your full right Mind . . .

... and by His blessing . . .

. . . by God's blessing . . .

... enabled it to be healed.

Enabled the separation to be healed. You see?

No matter how enamored you are with special relationships, no matter how devoted you are to being utterly clear in your mind as an orphan, and no matter how skilled you become at manipulating people for your safety, all of which blinds you to your healing of the separation, God's gift stands immoveable. And this means that you in your ignorance stand in the midst of an infinite eternal intent for you to come back into your right Mind. Now that's incredible love. That is an incredible intent to make happy.

And what is required of you is to abandon your self-protection and your defense and replace it with the intent to make happy in every relationship you experience everyday. And you know what? It's going to take commitment to do it. And it's going to take actually **doing it**. And that's the task. That's the purpose that stands in front of you to be actualized.

This blessing holds, . .

. . . the gift of the Holy Spirit, which the Father made.

***This blessing holds, within ITSELF, the truth about everything.
And the truth is that the Holy Spirit is in close relationship with
you . . .***

. . . after all it's nothing more than your right Mind . . .

***. . . because, in Him, is your relationship with God restored to
you. The relationship with Him has NEVER been broken, because
the Holy Spirit has not been separate from anyone since the
separation. And through Him have all your holy relationships
been carefully preserved, to serve God's purpose for you.***

The Holy Spirit—that which is nothing more than your right Mind—has held every act that you as the Son or Daughter of God have engaged in that is an expression of your divine purpose, has held it inviolably unchanged from its Real nature. And all of it awaits your rediscovery as you decided to stop claiming to be tiny, mortal, on your way to the grave.

We are at a threshold here—a threshold which will not necessitate our continuing to study through to the end of the book. I assure you that there's no necessity of delay or process. But you do need to arrive at a point where you're willing to consider that everything you're experiencing at the moment is delusional. Why? Because if you're honest, you will tell me that it is not making you happy. You are not made happy in your relationships. And you are not making happy in your relationships. And you know that isn't your primary goal except with a few—favored few.

Otherwise, you're careful, you're on the defense, you're making sure no one gyps you out of anything and you are sure that if you're not on guard you will be taken advantage of. That picture you're entertaining says you do not see yourself in a world whose aim it is to make you happy. And you can see that as long as you're entertaining these shadow images about your world, you're not about to become undefendedly willing to make happy your world.

So you're in a "catch 22" or you're not. Maybe you're not. Maybe all you have to do is practice the two-step. Maybe all you have to do is to shut up the mind that you're using to create shadow images and in the silence inquire of your Father, "What is the truth? What is the truth here? Help me to learn how to make happy, not as a means of self-protection, but as a sheer expression of love. Help me participate in being the leaven that leavens the whole lump, that transforms the world not by force or control but by neglecting to hold all of it or any part of it within the confines of a special relationship."

I love you all. And this is a wonderful point of growth. It's a wonderful threshold to be at the edge of. I encourage you not to be afraid of it. I encourage you to embrace it. And I encourage you to abandon yourself to it.

Okay.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 4th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

You can't deny the fact that as we've been going along, things have been becoming simpler and simpler. We could say things are becoming more black and white—less fuzzy.

This should be relieving. This should be joy-producing. But although there is some of that experienced, a lot of the experience is distress, because at the bottom line, it requires abandoning things that you have greatly valued. It requires letting go of things you feel have provided you with security. But at the bottom line, the things you are being required to let go of are illusions of security, illusions of importance, illusions of integrity, illusions of success.

Now I have said endlessly, that all of you are sitting in the middle of the Kingdom of Heaven, right here, right now, with your eyes all squinched up saying, "I cannot see the perfection." You're sitting in the middle of the Kingdom of Heaven and you're not experiencing It as what It is.

Now, I've also been emphasizing, and the **Course** has been elucidating the fact that every single one of you right now are Sons and Daughters of God, nothing more, nothing less. But you're not experiencing that either.

Now, why aren't you experiencing it?

You're not experiencing it because you're **programmed** not to experience it, you are **conditioned** not to experience it.

Well, just try walking around all day and whoever you meet, you say “I am the Son of God, you are the Son of God, I am the Daughter of God, you are the Daughter of God.” See what kind of response you get. That response of “you crazy weirdo” conditions you to not see and not believe and not pursue a clearer understanding of the fact that you **are** the Son of God or the Daughter of God.

Now, while you are all obedient to the limits you all impose upon each other, and you do it for the sake of peace . . . what? . . . you’re miserable . . . you get sick . . . you get hurt . . . you have failures . . . you suffer. You have a generally miserable experience that you find ways to tolerate. You find ways to overlook the fact that you’re not happy.

Now, I can hear someone saying, “Oh, he’s on his pessimistic bent again, do I have to listen to this?”

Well you see, that’s another one of the conditionings. You see? I must tell you that you have been conditioned not to see the Kingdom of Heaven. You have been conditioned not to experience yourself as the Son or Daughter of God. As—I’m going to say this carefully—Royalty, if you will, as that which is ultimately meaningful, if you will.

Because if you don’t **get it**, if something in you doesn’t actually say, “Whoa, maybe I had better look at this again! Maybe there is a different way of looking at this. Maybe I am conditioned to not see something that is right in the front of my face. And on top of that, as part of the conditioning, maybe there is a security lock, if you will, that becomes especially potent in shutting down my curiosity if I decide to look beyond my present sense of things—if I choose to actually reach beyond my present measuring sticks. You see?

The ego—you pretending to be an independent **agent**, separate and apart from a divine Source or a source other than a physical source . . .

Paul: I’m sorry, this is me, Paul, I lost it.

Raj: No, continuing . . . you are conditioned to be obedient to the squelches, to the inhibitions that are encoded in your mutual agreements. And if I do not tell you that you are thus conditioned, you will find no occasion spontaneously on your own to challenge those inhibitions.

And so I must absolutely be straight with you and apparently be “negative” or cast doubt on the integrity of your life. I MUST! Or you will not. And if you will not, you will not open the door for a breakthrough, for “ah-ha’s” to happen, for realization to occur that comes from a Source outside of ~~from~~ the mutual agreements that you and all the orphans have come to.

Now I said things are becoming simpler. They are. It's becoming clearer and clearer that you've got to make a choice between the orphan mindset and your divine Mind—your divine mindset. And if you don't make a choice and if you don't reach, you will seem to stay bound.

However, I must also be straight with you and point out to you that where you may have for all of this lifetime and I'm going to say for many lifetimes, whereas you may have been able for a great period of time to be ignorant by virtue of conditioning and be relatively comfortable, things are changing and it is not going to continue to be comfortable.

Many of you have had the experience of finding that if you get out of line, you get called on the carpet much faster. You simply are not able to be off track as long as you used to be able to. And a few of you become self-righteously angry: "It's not fair! Look at so-in-so, they've been off-track for quite awhile, just like I used to be able to be . . . they're not getting caught up short." You see? You see how you are conditioned to not embrace intelligence but rather ignorance and reconfirm it.

Now, it isn't that **you** are doing this, it is that conditionings have been placed in the mix, like hypnosis.

Now, I'm here to share the good news: You are deluded and it's not your Birthright and you are not bound to being deluded. But you're not going to [snaps fingers] have the lights go on, and you're not going to find the delight of Being and you're not going to find the peace of Being as long as you continue to go down the paths of habitual responses because it's always been done that way and because it's the way that works.

Now part of the problem regarding being honest enough to look at the situation so that it might be discredited . . .

Paul: Just a moment, I lost it again . . .

Raj: . . . is, that you must look at what you have believed is a reasonable life with success and blessings and many good things and realize that—and you're not going to like this—and realize that it isn't true, that you are glossing over misery, that you are glossing over endless sin, disease and death, lifetime after lifetime, after lifetime or, let's say, in this lifetime watching that pattern—birth, life, death, happen over and over with everyone.

Now you have to be willing to look at this and say, "NO!" You must be willing to look at this and say, "This isn't successful life! This isn't happy life!" You must dare to be willing to be honest enough to say that the things that are

happening do not make you happy. And that the only way you're able to find any degree of happiness is by ignoring what you're seeing, by finding a way to say, "that's life," which means, "that's normal, that's okay." IT'S NOT!

But of course, if you don't know that you're in the middle of the Kingdom of Heaven, and that you're the Son or Daughter of God—an eternal God whose offspring are eternal and who cannot possibly embody sin, sickness or death—you won't challenge it and you won't put forth the degree of energy it takes to move through your conditioning, to participate in the holy instant, to challenge what you're seeing and then shut up and ask to know what is the actual truth here. As I keep saying, "What is the more of what God is Being right here than what I'm seeing?"

But you see, the key is you've got to become honest enough and black and white enough to look and say, "Wait a minute . . . this life, this lifestyle, the way business is conducted, the way politics is practiced, the way international alliances and disagreements occur . . . all of this is **crap**! It's not good, it's not divine, it's not orderly, it's not happy.

If you don't do that, change will not occur. If you don't do that—if you're not honest enough with yourself—you'll continue fooling yourself into thinking, "Wow you know, things are so much better than they were for the caveman." Or "things are so much better than they were for my recent ancestors, even my great grandmother or great-great grandfather . . . wow, they didn't have nearly the benefits and the comforts, etc., that we have today."

Oh wait a minute, they had sin, sickness and death, didn't they—suffering, over and over . . . heartache, jealousy, rage, fear, all consuming mental disease, not everyone, but those who needed to be hospitalized and those not quite so bad.

But the point is this: Dare to be clear enough to recognize what you've been calling tolerable, and even somewhat pleasant, does not embody a God, does not embody infinite intelligence, does not embody what you must have to be in order to exist at all, because there is a First Cause that is flawless.

I've said it before, if the First Cause was not flawless, if there was the slightest flaw present, because of the infiniteness of God, that tiny flaw would be totally destructive and therefore, God would cease to exist and there would be no one listening to me and there would be no one for me to talk to.

Simple: Very black and white.

What does this mean? At the bottom line, what are the practical aspects of it? And what is it that the **Course** is illuminating? Well, it's illuminating that you

are having distorted perceptions of something flawless—the Kingdom of Heaven. And you think you are something that can have distorted perceptions when you're actually the Offspring of a perfect First Cause incapable of Being the Cause of anything less than perfect. That's what. And that means that you have a choice that you didn't know you had.

You have the choice to choose for the Real even though you don't know what It is yet. You have the choice because now you're being told there is "a Real" to embrace—to experience. And that's because there is a Brotherhood beyond but including all of you who are not caught in the same dream you are, who are not fascinated by very peculiar creative imaginative concepts of life and the living of it and how to be successful, who, because you are at a point of listening and hearing now, can find me and others telling you the simple truth so that you now know you can change your mind.

But you're going to have to change your mind. You're going to have to face right into the ugliness that you've been covering over, and call it ugly because it is. And then say, "Because what's really going on here that is so unpleasant, aside from my glossing it over . . . because what is going on here is so unpleasant, and that is not congruent with the actuality of an infinite First Cause—perfect—then I'm going to look right there where it is, I'm going to look right at this conditioning that blocks me from experiencing the truth, and I'm going to not resort to all the mutually agreed upon definitions that we orphans have made, but I'm going to turn to the Father I never knew, and I'm going to ask of Him, 'What's the truth here?' And I'm going to persist until I have the answer because settling for a glossed-over tolerance of misery no longer seems productive or valuable to me. And so I'm going to put forth the effort, I'm going to put forth the attention that it takes to not give up once again and just settle into the status quo because it works, it's reasonable, etc."

Now going into the book, it says:

The ego is hyperalert to threat, . .

. . . now this word was changed. Hyperalert was changed to "alert." ***The ego is alert to threat.*** Well, I beg your pardon, it is alert to threat but it's "***hyperalert to threat***" and the word, "hyperalert" was appropriate.

The ego . . .

. . . the independent authoritative sense of self that you have created about yourself and around which you have built a life and a group who agrees with you as to your value and who works with you and strokes your back because you stroke their back, it's very alert. It's . . .

... hyperalert to threat, . .

... because its created all of these agreements and its created the structure out of nothing! And everybody is agreeing that nothing is something. And everyone has given great definition to the nothingness that is now treated as something. Hey, the more structures you build and the structures upon structures—the beliefs built upon beliefs—become burdensome because there's no way to really remember how to keep it all together.

So there's great stress. Threat is ever-present—the possibility that you will not be able to successfully maintain the structure is ever-present.

So:

The ego is hyperalert to threat, and the part of your mind into which the ego was accepted . . .

... listen to that:

... the part of your mind into which the ego was accepted . . .

... you see, there is a Mind that pre-exists the ego. It's the divine Mind that you Are. It's the holy Son or Daughter of God that you Are—your true conscious awareness. It was there before you said, "Father I'd rather do it my way," and you got a divorce and you created out of imagination a self of your own making and the making of others who chose to agree with you and support that illusion if you would support theirs.

So:

The ego is hyperalert to threat, and the part of your mind into which the ego was accepted is very anxious to preserve its reason, as it sees it.

It's reason for being, it's reason for what it does, etc.

It does not realize that it is totally insane. And you must realize just what this means, if YOU would be restored to sanity.

Do you see?

... you must realize just what this means, . . .

... ***you must realize*** that ugly is ugly and not something that you can tolerate and therefore isn't really ugly—ugly.

. . . you must realize just what this means, if YOU would be restored to sanity. The insane protect their thought systems,

All of the orphans in the orphanage protect their thought systems. But they do this insanely.

And ALL their defenses are as insane as what they are supposed to protect.

Oh, you have a wonderful definition of yourself that you've created and that others have helped you create. And everybody knows who you are—you do, everyone else does, and of course it's not you. It's what all of you have agreed you are for the purposes of successfully being **not** the Son or Daughter of God. That's insane, isn't it?

All the mutually agreed upon definitions have as their purpose: to protect and maintain the ongoing ignorance of your divinity, by preoccupying you with your independent status and its improvement with the promise that you can become a presence of excellence without a Source. Well you see, that's the ugliness, that's the illusion, that's what isn't Real, that's what needs to be looked at and seen as not at all what you've finessed it into being for you.

You've got to see it or you will not have justification for letting go of it and genuinely being receptive to what you can now maybe believe will be a truer perception of what you Are, and who you Are, and where you are.

The separation has NOTHING in it, . .

. . . you see? It doesn't have mutual agreements even. There are no orphanages. And there is no orphan mindset. You can imagine all these things, but they don't become actual. And here's part of the ugliness: The promise is, that they will become actual and it's therefore, worthwhile for you to persist and see all of this as tolerable because there's a grand design to it that has as its goal your successful emergence as a presence of intelligence on your own.

It's a lie! And because it's a lie and because the effect of the lie is to keep you unconscious of who you Are, it is destructive and malicious, mean spirited, and unworthy of you.

You've got to begin to feel that. Because if you don't, you won't bring sufficient attention to the illusion that would keep you still, keep you quiet, keep you from climbing out of the crab barrel, and we'll say, looking at in the face and moving out of the crab barrel nevertheless.

At the bottom line, that's going to mean that you are practicing a devotion to the Son of God that you Are, or the Daughter of God that you Are by persisting in holding to it, instead of yielding back into the common mutual agreement that although life is difficult it's not that bad and there's a good reason for whatever negativity is there . . . and therefore, stop your complaining.

You see? And I'm saying, **COMPLAIN!** I'm saying **OBJECT!** Don't object at the beginning of a war and don't look for who you can blame. But object to the use of your mind—that you're putting your mind to when you accept the status quo and you avoid bringing the effort necessary to challenge the conditioning that tells you to shut up and to sit still and be quiet and don't rock the boat—and persist in moving through it.

Don't take the bluff. Ignore the bluff. Because it's coming from a self that doesn't exist. It's coming from mutual agreements that all define this process and have developed techniques for keeping you sane—meaning in your ignorance.

But there's no orphan there. And there's no generated entity who can object to your objection. It's that simple!

So you could say I'm encouraging everyone to become a "conscientious objector." But do it with devotion. Do it with persistence. Ask to know what the truth is here instead of the conditioning that would bind you. What is the truth here that constitutes the release of that bondage and the moving through into the divine clarity that it's your Birthright to be experiencing?

The separation has NOTHING in it, . .

. . . in other words, independent existence has nothing in it. It's not Real. There is no such thing. And no matter how much you imagine it, there's still nothing in it. God didn't make it. It is not an Idea in the divine Mind of God. And therefore, there is no idea, no matter how imaginatively you created an idea of an Idea.

So:

The separation has NOTHING in it, no part, no "reason," and no attribute that is NOT insane. And its "protection" is part of it, as insane as the whole.

So you feel threat when you're willing to challenge the status-quo, when you're willing to embrace the possibility that you are the Son or Daughter of God and that if you abandon your independent mental practices and ask of God and yield to Him, you will get answers. You will get the clarity of His Mind that ***is***

the clarity of your Mind because that's the way God created . . . ***that's the way God created.***

Although a false idea was imagined and a way to protect it was imagined as well, none of it is there. There is nothing to it. It's an idea of bullying. That's all—no bully around at all. Oh, there's an idea about bullying. And there's an idea about how bullying works and there are lots of ideas about the disastrous effects of bullying. That of course, is part of the protection, because if it can make you afraid of being bullied, then you will not challenge the idea of bullying that's false in the first place . . . amazingly logical and reasonable, but utterly untrue, utterly unreal.

The special relationship, which is its chief defense, MUST therefore be insane.

Again, what is the special relationship? It's a relationship you're in with someone or something and God is nowhere to be found. You don't think that God really has anything to do with the relationship, unless you want to believe that after the "big bang" and the physical creation of a physical universe that had nothing to do with God, happened one day to be seen by God as God moved through the ethers and He adopted this independent physical universe and decided to take care of it and make the wretched existence of those living in this purely physical universe more comfortable—to bless them so that they weren't totally miserable.

Nope, God hasn't adopted something that isn't His Creation. God is taking care of and constantly Being the ongoing or ever-present newness of His Creation, which you are misunderstanding and misinterpreting and which, as we've said, constitutes an ignorant experience that has safe-guards built in, to see to it that you will never lose your ignorance, you will remain bound by it permanently.

Now remember, the safe-guards are protecting something that doesn't exist. And the safe-guards themselves are just so much hot air. They're nothing either. You see?

I am trying to paint a picture here that allows you to find an easy way to abandon your devotion to the way things seem to be and so that you might dare to look clearly enough at everything to see that the human condition of sin, disease, death, suffering, etc., hasn't changed. ***Things aren't better.***

So maybe diphtheria isn't present, maybe the black plague doesn't cause great suffering on the globe. But hey, today cancer does. Today this, that or the other thing disrupts your peace and you staunchly step up to the plate and

meet the challenge and find a way to exist in a miserable experience, with hope and ever-present confidence that what? . . . this too shall pass away.

Well, my dear . . . my dears . . . my dear friends, until what we're talking about occurs you will also pass away and you will continue to seem to be subject to sin, disease and death and you will be subject to fear. And it's time to stop. And there's a way to stop. It's the practice of the holy instant. It's the abandonment of special relationships.

You have but little difficulty now in realizing that the thought system which the special relationship protects is but a system of delusions.

What thought system does the special relationship protect? The thought system of an independent, authoritative presence built out of its own supposedly innate capacity to create itself and build itself up without any foundation.

The special relationship protects the orphan mindset. The special relationship keeps the orphanages in existence. The special relationship therefore, constitutes what has been a most effective means of blinding you to your Birthright and causing you to live in misery with nothing to challenge it.

Now, this would be depressing for me to share if there was no way to challenge it, if there was no way to move beyond it. We've started out by showing that there is a way to move beyond it. Unfortunately, coming at it from that direction doesn't put a fire under your ass. It doesn't motivate you to bring to bear on the situation the degree of attention and the persistence of attention that it takes to challenge what keeps you bound—whatever the beliefs are that you entertain that justify not having an instantaneous healing of cancer or whatever problem you might be having or whatever beliefs are inhibiting you from, well, just making stupid mistakes because there's not the clarity that it's your Birthright to have available to you.

Because you've adopted a set of beliefs, a set of behavioral reverences that you abide by stupidly, because you simply haven't bothered to bring that ignorance into the light by saying, "I'm not going to continue to reinforce that automatically. I'm suspending my automatic continuance of this belief, this habit, and I'm going to ask the Holy Spirit"—that which is nothing more than my right Mind—"what is the truth here . . . what's the truth beyond this limitation, this inhibition that I'm reinforcing? What am I inhibiting myself from seeing, or what is the belief that I am energizing, keeping me from seeing and experiencing?" And not abandoning that quest, that question, until the clarity comes, when you will find yourself on the other side of that which had inhibited you and when you will no longer be governed by that conditioning.

Again, I started out tonight by saying, 'You're in the middle of the Kingdom of Heaven and you are the Sons and Daughters of God right now, but you're not experiencing it.' Why not? Because you are conditioned not to experience it.

Now, it should be clearer to you than before we began, that whatever inhibits you from seeing the clarity that it's your Birthright to be, to have available to you, that not having it available to you is not justifiable any more. It is not something that you can tolerate. It's not something you are going to put up with. It's not something you're going to flow with because, "It's refining my soul. It's having some benefit for me." Bullshit!

Get real! Getting real about illusion causes you to become disillusioned—free of illusion. And I promise you, although you may not yet believe it, you are the Sons and Daughters of God. And you have a Birthright available to you that is inseparable from you, has not been taken away from you, has not been withheld from you by the Father because you decided to have this little side-trip of imaginative independence.

And there's no reason for you not to reach for it now, with persistence and with attention backed by commitment. It will be your joy to experience the result. It's the whole point of the holy instant to bring you into that place where God's laws prevail. And your divinity is no longer held in trust while you dally with the ego. It is reinstated, because you haven't blocked it as you, as your conscious experience of being and as your clear identity as the Son or Daughter of God.

That's a lot of wonderful ground shaking, ground breaking good news.

I look forward to being with you next week. And if the doing of some of what I've discussed isn't all fun . . . that's okay. You have been putting up with lifetimes of "not fun" that got you nowhere. Any expenditure you put forth in the direction I'm speaking of, although it may not all be fun, will uncover your divinity to you and return your sanity to you.

If you're not afraid to put effort forth in other directions and you can justify it and it won't help you Wake up, then transfer that willingness to something that will. It's that simple.

And I stand with you and behind you in support in every bit of attention you bring to this. So does your Guide and so does the Holy Spirit. That is the Holy Spirit's job!

Okay.

A Course In Miracles (reference pages)
Chapter 17 – Section: PERCEPTION AND THE TWO WORLDS
¹ *Sparkly Book – p.408 Last Par. / JCIM – p.171, 5th Full Par. / CIMS – p. 344, Par.31*
Section: THE TWO PICTURES
First Edition – p. 334, 2nd Full Par. / Second Edition – p.358, Par.5

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 12th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

You know, before every study group, before any occasion where Paul and I sit together like this, during the quiet time, Paul says a prayer which I have shared with you before and I'm not going to share the whole thing now. But the very last part of it says, “. . . *and may Thy Word enrich the affections of all mankind and govern them.*”

Now, you might question whether I'm abiding by that or fulfilling that prayer, when I speak the way I spoke last week . . . when I speak the way I speak on many occasions where it is direct and terse and honest and motivating. Because after all, last week I was saying if you take a clear look at your life without glossing it over with positive thinking, you will find that your life isn't happy. And I encouraged you to be very honest with yourselves about that, to be very honest about the fact that after, let's say, generations of people studying my words, the Bible, other holy books, there is still sin, sickness and death . . . right?

It would seem that no matter how much positive thinking is used, no matter how much my words are used and brought to life in your lives, except for the occasional miracle—healing, correction—there's still sin, sickness and death occurring. They still seem to be the “law” of being, don't they? . . . I mean, everyone is governed by them. You just can't escape sin, sickness and death.

Well now, why would it be important to give your attention—your sincere, honest attention—to that kind of thing? How on earth could that constitute your affections being enriched by my word—by God's Word, by the Holy

Spirit's Word . . . "***and may Thy Word enrich the affections of all mankind and govern them.***"

Now I just finished saying that sin, sickness and death seemed to be the bottom line laws that govern man, didn't I? Well, they certainly aren't enriching the affections are they?

But you know what? Sin, sickness and death happen in a context. They happen in an arena. But I'm going to say they happen in a mind-set. They happen in a context of independence, a context of independence hoped for, independence worked for, and independence which you have been falsely promised you can achieve.

In other words, sin sickness and death seem to occur and seem to govern you when you have adopted an independent stance in which there is a promise your being able to become, like Pinocchio, a real boy . . . a successful actually independent entity.

I'm going to ask you, with all of what we have read since the beginning, and with all of the discussion that we've had about special relationships, how many of you, off the top of your head, would identify a special relationship as a defense?

How many of you, if I had said, "What is a special relationship?" would have had as the top-most answer in your mind, a defense? It is. What is it a defense against? It's a defense against a conscious awareness of God. And it is a defense against a conscious experience of your Birthright and your existence as the direct expression of God. It's a defense against your having clear, honest, realistic, self-appreciation, self-assessment and true self-identification.

Being a defense against that, it causes you to experience amnesia and not remember who you Are and not know who you Are and leaves you in the unenviable position of having to create a sense of identity out of nothing. The only thing is, that this act of creating a sense of self-identity out of nothing was a result of a conscious act that at some point, you took. It was an initial act of separation from God, from your Source and therefore from your conscious connection with your Source and we've talked about this endlessly.

How did you do it? How did you get this divorce—this separation from God?

Well, you didn't just do it by saying "Father, I'd rather see it my way. Father, I would rather do it my way. Father, I would rather determine what this is and what that is." That wasn't the only thing you did. You did that, but you did it

with someone else. In so many words, you took the hand of another Son or Daughter of God and you, together, made a vow to see things ***your way*** through the establishment of mutual agreements.

Now keep that in mind. Because as we read in the book, it says:

You have but little difficulty now in realizing that the thought system which the special relationship protects . . .

. . . there it is, ***protects***, defends against. Listen: Defends.

You have but little difficulty now in realizing that the thought system which the special relationship protects is but a system of delusions. You recognize, at least in general terms, that the ego is insane.

We've talked about it . . . and talked about it . . . and talked about it. And intellectually, you're being able to grasp and see that the ego is insane—that your ego is insane. You're able to look at that with some courage because we have been talking about how to be released from it so that looking at it doesn't convict you but allows you to see more clearly what you ***don't want to experience*** and which therefore, justifies your doing what it takes to abandon it—to release yourself from it.

So . . .

You recognize, at least in general terms, that the ego is insane. Yet the special relationship still seems to you somehow to be "different."

In other words, not insane.

. . . the special relationship still seems to you somehow to be "different." Yet we have looked at it far closer . . .

. . . especially in the last few weeks . . .

. . . we have looked at it far closer than at many other aspects the ego's thought system which you have been more willing to let go. While this one remains, you will NOT let the others go. For this one is NOT different. Retain this one, and you HAVE retained the whole.

Now, you all really need this special relationship to be different. Why? Because it—you—taking the hand of another Son or Daughter of God and vowing together to see everything the way you choose to see it, to define it the way you choose to define it, to be the authorizer of definitions, meanings,

mutual agreements, literally as to how the earth turns, how the world goes around, how society functions. I mean, it's all inclusive isn't it, all starting from this holding of hands and taking a vow together to ignore your Father, to ignore the meanings invoked, we'll say, in the act of Creation and being in every way independent. That's what makes it different.

You may have special relationships with things . . . with your artwork . . . with trees . . . with land . . . with animal husbandry . . . with any number of things you may have special relationships.

And again: What is a special relationship?

A special relationship is a relationship you have with anything where God is absent, where you have the relationship without ever having the faintest inkling of awareness that there's something holy about this that you're having a relationship with.

And what's holy about it is its Source. And its Source means that it—the thing you're having a relationship with—is divine, is flawless, is perfect, is imbued with Love. And part of its function is to embrace you and everything else with the Love that it is. And I could go on and on and we've done this before.

The point is, that a special relationship with something is one in which none of that is experienced by you and there's not even the faintest curiosity about what might be there more than the definitions you have given it or those with whom you have mutual agreements have given them. You see?

Now, that kind of a special relationship with things is different from special relationships you have with individuals. Why? Because things don't agree back with you, they don't join in a mutual agreement as to your misunderstanding and misinterpretation of what it is. You see? So these things can't reinforce your confidence in your imaginations.

That's what makes special relationships with other individuals special. Because you can both nurture and feed each others' delusions. And you can both punish each other if you neglect to feed those delusions.

So you can seem to experience a great amount of control—authority. But more than anything else, the thing that makes a special relationship *special*, is that the special relationship absolutely keeps you unconscious of God, absolutely keeps you unconscious of your holiness, absolutely keeps you from experiencing your omnipotence—and I mean that in the sense of being inviolable, unchangeable from what God has created you As, unchangeable and therefore ever safe, therefore, ever without the experience of fear or

anxiety, concern. In other words, in a state of perfect peace out of which arises spontaneously, infinite joy.

Yet it is these very aspects of special relationship that make it so unholy, make it so unhealthy. And so this thing that seems very special to you and very important to you, deludes you in the most malicious of ways. And so you cannot afford to look at it with any kind of friendliness or tolerance else you will remain bound to it, bound by it and unconscious of who you Are, therefore, insane.

Now I spent quite a bit of time last week being very strict in focusing your attention on the fact that things aren't getting any better!

But you say, "They're going to get better. After all, look at all the progress that has been made here and there . . . it's going to get better."

Oh, yes, I know . . . that's the promise and ***that's the lie***. Now, take a look at it.

The defense that a special relationship is, is a defense against your Knowing who you Are. And it's not just a defense against knowing who you Are, it is a defense which gives you a different definition than what you Are . . . dangerous . . . important for you ***not to be deluded by*** . . . important for you to become free of.

Now . . .

. . . the special relationship still seems to you somehow to be "different."

It's not. I've made it very clear that it isn't. You see, the promise that things will get better keep you looking at the fact that ***things haven't gotten better over great periods of time***. They say, "Don't pay any attention to the facts, don't pay any attention to the obvious, pay attention to the fact that you have a capacity—somewhere in you, you have a capacity to think and be creatively and create new circumstances." And so, these promises, these agreements that you have between each other keep you emboldened to persist in doing what you can't do. And it keeps you from looking at the effects—the long standing effects of special relationships—which are that sin, sickness and death still occur . . . occur . . . occur . . . over and over, changelessly. You see?

Because you won't look at the facts! You won't look at the positive thinking. You want to look at the creativity that you have. You want to look at the lie.

Now mind you, that which says you are an entity who can through its own efforts and the agreements and support of others, become real in your own right. That's a lie . . . that's a lie.

But do you know what defends that lie by causing you to not look clearly at it so that you just simply say, "Well, that's an undesirable thing which, through the use of creative thinking and logic, we can work our way out of." You see?

So a lie covers up a lie. That's the nature of a special relationship.

. . . the special relationship still seems to you somehow to be "different." Yet we have looked at it far closer than at many other aspects of the ego's thought system which you have been more willing to let go. While this one remains, you will NOT let the others go. For this one is NOT different. Retain this one, and you HAVE retained the whole.

If you retain the special relationship, which constitutes your unconsciousness of who you Are and your unconsciousness of your Source, then any other defenses you have will be held in place too. Hold on to this one and refrain from rejoining with your Father and therefore your sanity.

It will mean that what you thought you let go of, you're still ignorant, you're still unconscious. Nothing has really been let go. You see?

Again, very black and white. Very simple. Don't be afraid to look at it.

It is essential to realize that all defenses DO what they would DEFEND.

If they defend a lie, they defend with a lie. "Oh, you can make yourself into something real. You can lift yourself up by your bootstraps. It's the nature of life to expand itself. It's the nature of life to develop itself." You see?

"After all look, it started out as a single-celled creature. And then multiple cells, and then organisms and then apes and then man . . . oh, look, it's the nature of life to develop . . . to progress . . . to make itself better. That's what life does."

Well you can go on believing that for another ten million years. You won't Wake up, you won't come back into your right Mind. That isn't the way it works. And we're undoing that which traps you in that kind of a thought system, in that kind of a belief system.

It is essential to realize that all defenses DO what they would DEFEND. The underlying basis for their effectiveness is that they OFFER what they defend.

See? They defended the lie, they offer lies to defend the lie. You all do know about that.

What I want for you to believe and what I want for you to understand is that it's not natural for you to understand about lying and using a lie as a defense of a lie. I want you to come into a much more natural experience of what you Are on the basis of your divinity. Because you know what . . . you and I . . . you and all of the Brotherhood that are Awake can't enjoy the camaraderie of our Brotherhood until you finally take the leap, bring forth the effort, the discipline, the stick-to-itiveness and actually behave differently, actually engage in the two-step.

The underlying basis for their effectiveness . . .

. . . the effectiveness of defenses . . .

. . . is that they OFFER what they defend. What they defend is placed IN them for safe-keeping, and as they operate, they BRING it to you. Every defense operates by giving gifts, and the gift is ALWAYS a miniature of the thought system the defense protects, set in a golden frame.

Now mind you, we started out tonight by talking about the fact that a special relationship is a defense . . . right? You look at a special relationship, if you look at it on its own, it's miserable. If you're willing to be honest about looking at it and seeing it for what it actually is, you will recognize that it's not an enjoyable experience, right? It's not a pleasurable experience because it's not the truth about you. It's an artificial and false rendition of you which if you somehow believe it, will make you miserable. . . will make you feel. . . arrrggh . . . not comfortable in your own skin. And then everything you do will arise out of that feeling of uncomfortableness in your skin and needing somehow to find a way to get control of things so that you can feel comfortable in your skin again.

Except that you'll never feel comfortable in your skin by finding a way to manipulate and control things. You will only find it by abandoning, oh wow, the intent to forget who you Are, ignore who you Are, ignore your Father, ignore the absolute divinity and perfection of your Being and all Being. That's the only way that you will find yourself once again feeling comfortable in your own skin, in your own Being, in your own presence.

This special relationship that you're in with others and with everything, is what is held in the frame. The picture itself is unpleasant. The frame however, is constituted of all of the false promises and false hopes and mutual agreements that you all will support each other and bolster each other up in your misery to help you forget your misery and have some positive attitude and some positive feeling and energy with which to take on each day as each day arises. And so this miserable picture is embraced by lies—other falsehoods. But, what? They involve involvements with others, so you're not lonely . . . even though you're lonely . . . even though you know you're alone.

You have involvements with others. And the involvements feel good and they nurture and they satisfy you and they make you feel comfortable and so you pursue those. And these relationships become more and more complex until this frame around this miserable picture is so full of hope and so full of stories of "success" that you don't have to look at the picture anymore and you don't have to provide an honest assessment of what the picture is saying.

You see? That's how it works.

So you become so-o-o-o-o-o preoccupied with the wonder of the mutual agreements and structures surrounding this miserable picture, that that begins to be what you determine life from and your happiness from. And you're lost. You see, if you're not even seeing the picture for what it is, if you've forgotten that you're actually miserable, in the state of misery, you're really insane, you're really not grasping things truly.

And there's call for correction. And correction is available. And if I was not here to tell you that correction is available, it would serve no purpose whatsoever to say, "Look at the picture, forget the frame. Look at the picture and see that it's nothing but miserable." And then seeing that clearly and not being distracted by all of the fantasized means of overcoming the miserable, the misery, you can say, "Wait a minute, there must be another way to look **at this**." And the other way to look at **this** is not to ignore it and become preoccupied with the frame in all of its incredible complexities. You see?

Another way to look at this is to look at it and feel the misery of the disconnectedness while someone is saying to you, "The only reason you're experiencing misery from this picture is because of a disconnection that actually never occurred. You never actually became disconnected from your Source, from your Father. You therefore, are at this very moment the full Offspring of God, absolutely divine, embodying absolute perfection, which it's your Birthright to be experiencing fully at this very moment.

So ignore the frame, see the misery, acknowledge that the misery can be abandoned by your choosing to join with the Holy Spirit or with the Christ

Consciousness, or with God. And let us in and join with us in mutual endeavor, which you let us determine because we know what brings correction to the miserable picture. It's that simple.

Now many of you have probably read this portion of the **Course** that talks about the pictures and the frames and have not understood it at all.

I'm going to read now and in light of what I've said, see if it makes sense:

Every defense operates by giving gifts, and the gift is ALWAYS a miniature of the thought system the defense protects, set in a golden frame. The frame is very elaborate, all set with jewels, and deeply carved . . .

. . . no chintzy frame, this frame . . .

. . . deeply carved and polished.

Wasn't pressed out with a mold. No, hand made . . .

. . . deeply carved and polished. Its purpose is to be of value IN ITSELF, . .

. . . this frame . . .

. . . and to divert your attention from what it encloses. But the frame WITHOUT the picture, you cannot have.

You see? And actually the ultimate goal of being a real individual in your own right is for the picture frame to become the thing, no longer with the picture in it of misery that shows a holy Son or Daughter of God or holy Sons and Daughters of God in misery.

But the frame WITHOUT the picture, you cannot have.

You can never get rid of the picture. Why? Because the picture is where the lie is that needs to be corrected. It's not in the frame. It's not in the mutual agreements. You don't need to get better mutual agreements. You don't need to get better social welfare laws. You see?

But the frame WITHOUT the picture, you cannot have.

But listen to this:

Defenses operate to make you think you CAN.

There's the false promise. There's the carrot hanging in front of your nose. You see?

Defenses operate to make you think you CAN.

... that you can do what you can't do. Now:

The special relationship has the most imposing and deceptive frame of all the defenses the ego uses. Its thought system is offered here, surrounded by a frame so heavy and so elaborate that the picture is almost obliterated by its imposing structure. Into the frame ...

... mutual agreements, imaginations ...

... are woven all sorts of fanciful and fragmented illusions of ...

... what? ...

... love, set with dreams of sacrifice and self-aggrandizement, . .

... you see, it's not fragmented with illusions of pain and sorrow and suffering is it? No. It's ... into it ...

... are woven all sorts of fanciful and fragmented illusions of love, .
.

... and hope and charity and kindness and all sorts of good things that allow manipulation to occur smoothly. Right?

Into the frame are woven all sorts of fanciful and fragmented illusions of love, set with dreams of sacrifice and self-aggrandizement, and interlaced with gilded threads of self-destruction. The glitter of blood shines like rubies, . .

You see? Come on, don't wonder what this is about. Don't play naive. How many have shed blood for the sake of freedom. Don't tell me that you don't honor blood as glittering like rubies with great meaning.

The glitter of blood shines like rubies, and the tears are faceted like diamonds and gleam in the dim light in which the offering is made.

Tears of what seem to be genuine repentance or tears of recognition that something was done that was wrong, tears that express the fact that the person shedding the tears has abandoned a false front and is experiencing

humility. These are “faceted like diamonds,” they’re grandly and greatly appreciated . . .

. . . and gleam in the dim light in which the offering is made.

Now why treat these things with disrespect or without full honor? The reason is that shedding blood for the sake of freedom doesn’t constitute Waking up to what Real freedom is. And it becomes possible to dedicate ones self to the shedding of blood because it does seem to bring about some needed change. And to be so dedicated to that that father and son and grandson and great-grandson, all one after the other, follow in the footsteps of the military, because the family honors the dedication of those willing to shed blood for the sake of freedom and the better life for others.

What I’m here to do is to set everyone’s mind in a new direction where instead of father and son and grandson and great-grandson all following in a pattern of respect for the glitter of blood, that the son or the grandson says, “Wait a minute, there has to be a different way of looking at this. There has to be a way to breaking the repetition of sin, sickness and death . . . sin, sickness and death, life, death . . . there has to be a way to break that pattern. And I’m going to do that. I’m going to attend to that instead of going off to war like my father and my grandfather and my great-grandfather. And I’m going to do this in spite of the fact that the wives and mothers and the rest of the family also feel the patriotic duty and the devotion to God and country, such that my taking this step is going to distress them.” You see what I’m saying?

I’m not saying this with any disrespect. But I know that what I’m saying is going to be a difficult thing to swallow. But we’ve got to get past the frame that glorifies and honors a misperception of what the picture in the frame is actually stating. And what it’s actually stating is, that sin, sickness and death are inevitable. Sin, sickness and death are inevitable. Sin, sickness and death are in operation at this moment. Sin, sickness and death are unavoidable, misery...misery...misery...misery...misery. You see what I’m saying?

This is what this means. This is what this story here about the two pictures and the frames is all about. I’m bringing it home in practical terms so that it’s not, you know, so descriptive of something that you don’t understand.

This is the key:

Look at the PICTURE. Do not let the frame distract you. This gift . . .

. . . the picture, remember, is the gift.

This gift is given you for your damnation, . .

... it's not given to make you happy. ***It's not given to make you happy.*** I'm not being mean to make you face this. It's the only way I can get you to have your affections be enriched. Because the only way your affections can be enriched is if you stop having a picture which the frame is distracting you from, where you're never doing the two-step, where you're never saying, "Wait a minute. Father, what is the truth here? Father, I want to experience Your perspective. And even though I doubt that if I ask You for it You will give it to me because I'm not even truly positive there is a God. I am going to do something different from what my great-great-grandfather and my great-grandfather and my father and my uncles did. Obviously what they did hasn't decreased sin, sickness and death."

Look at the PICTURE.

That's the key. The damned picture, the miserable picture. I know, you'd rather go sit down and meditate and have a pretty thought, have a positive thought. But hey, if you're having the positive thought all by yourself, the damn miserable picture's still there in the middle of that huge frame because God never entered the picture ... God never ***entered***. You see?

Never were the words said, "Father, what is the truth here? Father, I'm going to break my isolation from You. I'm going to abandon this so-called authority and independence that I thought was my Birthright and I'm going to join and I'm going to give ***deference*** to You and what You have to say. I'm going to dare to be crazy enough to do this to see whether it really ***does make a difference***, having abandon what my ancestors devoted themselves to."

Look at the PICTURE. Do not let the frame distract you. This gift is given you for your damnation, and if you take it you will believe that you ARE damned.

It's okay to look at this and acknowledge it. Why? Because it's not the end of the world, it's the beginning of your capacity to abandon that picture together with the frame and have a new experience.

You CANNOT have the frame without the picture. What you value is the FRAME, for there you see no conflict.

That's because all of the mutual agreements and all of the intellectual structures that had gone into making this "hand carved frame," give you hope, make life seem worthwhile. They spell out for you exactly how success will be achieved even though nobodies achieved it. And you say, "Well, you know, everybody wanted to fly and it wasn't until the Wright brothers actually accomplished it that it happened. But it did happen ... it did happen. And so anything we set our mind to can happen. And it may not happen today but it

will be a result of the effort that will allow it to be accomplished.” See, that’s all part of the frame. That’s what makes the frame important.

What you value is the FRAME, for there you see no conflict.

You see the way out of conflict. You see? And that’s part of the details of the frame. And the frame lies just like the picture does.

Yet the frame is only the wrapping for the gift of conflict.

Isn’t this a miserable conversation we’re having together? It’s not really. It’s about misery, and it’s about being able to abandon it. It’s about being able to be honest enough as you observe, that you cannot be fooled into confusion and the adoption of lies as though they’re truth.

[Yet] the frame is only the wrapping for the gift of conflict. The frame is NOT the gift. [Repeats] The frame is NOT the gift. Be not deceived by the most superficial aspects of this thought system, for these aspects enclose the whole, complete in EVERY aspect.

So even in the frame the slightest little apparently positive hopeful facet is lying and binds you to the misery and awfulness of the picture just as much as the things that are less lovely but still constitute some apparently sound basis for hope.

Death lies in this glittering gift. Let not your gaze dwell on the hypnotic gleaming of the frame.

What does that mean?

Let not your gaze dwell on the hypnotic gleaming of . . .

. . . all of the mutual agreements that you have come to together, or that others came to and handed down to you as part of your education, part of your valuable education, part of the education that lifts you above the rest in a position to be able to help govern well and successfully. See?

Let not your gaze dwell on the hypnotic gleaming of the frame. Look at the PICTURE, . .

That will always snap you back.

Look at the PICTURE, . .

Be willing to do what we talked about last week. Be willing to look at the world and see that sin, sickness and death still operate and still apparently

govern. And they need to stop. And the way they stop is by withdrawing your attention from the frame, looking at the picture and saying, "Wait a minute, things aren't getting better. What we're doing isn't improving anything. Something else is called for. And you know what? I wouldn't even be looking at the frame and thinking to look at the picture only and to ignore the frame if an answer weren't already provided pointing my attention in this direction. And so I am going to pay attention to what is leading me to a ***new way of seeing . . . a new way of devoting my attention.***"

[Raj didn't read this] . . . and realize that DEATH is offered you.

That is why the holy instant is so important in the defense of truth. The truth itself NEEDS no defense, but you DO need defense against your own acceptance of the gift of death. When you who are truth accept an idea so dangerous TO truth, you threaten truth with destruction.

Of course, it can't really be destroyed but never the less a threat is engaged in.

And your defense must now be undertaken, . .

. . . your defense, not the defense of some concept, not the defense of some illusory thing called a unholy relationship—a special relationship—but the defense of a holy Son or Daughter of God defending that holiness.

And your defense must now be undertaken, to keep truth WHOLE. The power of Heaven, the Love of God, the tears of Christ and the joy of His eternal Spirit are marshalled to defend you from your own attack. For you attack Them, . .

. . . what do you attack?

The power of Heaven, the Love of God, the tears of Christ and the joy of His eternal Spirit . . .

For you attack Them, being PART of Them, and They must save you, for They love Themselves.

Listen to this last sentence:

For you attack Them, being PART of Them, and They must save you, for They love Themselves.

You see? They will not agree with you in your attack of them. They will not agree with them in your misunderstanding of them that would cause you to value something else more. And they will not join with you in dishonoring

you as you are, by being attracted to something that keeps you unconscious of your Self your divine holiness.

Now these are the things that come into play in the holy instant. And these are the things that come into play in terms of illuminating the holy instant to you and bringing your attention to them.

Now I know you would like to move on, where perhaps there are some beautiful things to consider. But I invite you to keep your gaze on the picture.

Practice the holy instant as often as you wish this week. But don't do it to the exclusion of taking a look at the picture—the gruesome miserable picture. The picture that shows you that there is so much of God's Love still to be seen by all of mankind. And you know it because there's so much evidence of misery still around, still so much evidence of injustice around, still so much presence of impatience in you with those around you who aren't expressing as much intelligence as they're capable of. Impatience in you that makes it difficult for you to be willing to stand with Love with your Brother or Sister or mother or father or daughter or son and walk them through their learning with compassion, with patience while at the same time disallowing for any abuse to be practiced on you.

I love you all. And these are important things that we are talking about. These are important aspects of the threshold that I know you certainly are hoping you're going to move over. It's what you had hoped for. You just might not have thought these were some of the aspects of it. But I promise you they are. And you will not be at a loss for taking a look at them, considering them and being patient with yourself in the process.

I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 18th 2011

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

Well, as I know everyone is quite aware whose joined us in the last few weeks, I have spoken quite unequivocally and in fact, the *Course* has as well, about the special relationship, about its mean-spiritedness, about its destructiveness. I have not used the word, "evil" related to it to any degree, but its function is the best and truly only definition of evil there is.

And although you know that you aren't experiencing every relationship in your life joined with the Father and experiencing it from His perspective, and that therefore, every relationship you're having in this fashion is a special relationship, you're relatively comfortable with engaging in special relationships. And so you find it, I know, difficult to believe that what you've been experiencing is malicious, is unloving, is hateful, is destructive, is mean-spirited and above all, it would be difficult for you to believe that it is evil in the fullest meaning of the word, "evil."

Looking at this is part of looking at the picture of the special relationship in the gilded heavily carved and polished frame. But you've got to.

Now, you are capable of understanding in what way it is evil and destructive. And it's simply this: A special relationship is a relationship you are having with something—it could be anything—an object or it can be a Brother or a Sister. And I'm limiting myself at this moment to the special relationships with Brothers or Sisters.

Special relationship with objects are not particularly or significantly evil. They are perverted and they are destructive to your capacity to recognize truth. But because objects cannot join with you in your misperception, there is a fundamental element missing that is brought into play in a special

relationship between a Brother and a Sister, a Son or Daughter, or a Son and a Son, or a Daughter and a Daughter of God.

What is it?

It is, that indeed both individuals, both Sons or Daughters of God are most capable of bringing their will into a mutual agreement as to what a thing is or as to what each other are. You can bring willfulness into it. You join in a mutual agreement backed by will and what? ***Cemented by emotion.*** That's what a special relationship with an object cannot bring into play. And this infusion of emotion into a mutual agreement to understand the meaning of something that is unrelated to the Meaning God is giving it and backing that up with an emotional commitment constitutes a frame of mind, a state of mind in which the two of you have committed to being unconscious of God.

You have made commitment with emotion to be unconscious of the divine Meaning of everything you are giving your own meanings to.

Do you see what I'm saying? What I'm saying is, that what causes a special relationship to be ultimately evil is because it absolutely disallows for the participants to remember their Source. It secures them in an illusory experience. ***It grounds them in it.***

Anything which has as its purpose your being unconscious of your Source, ***that is the only definition of evil*** that means anything. And that is exactly what comes into play in a special relationship.

Be with that for just a moment.

So, is that helpful or not? It is. It is helpful because it's easy to understand, at least the logic of it. And if the logic of it proves to be true then it behooves you to not participate. It behooves you to make significant effort to establish yourself in the experience of the holy instant to get yourself out of a bondage which is built, fabricated in such a way as to absolutely disallow you to regain your sanity.

Let me ask you this? I know what I'm saying sounds severe. But as I said, let me ask you this: After all of the time we have spent together whether you've been joining for just a few weeks or for a number of years, I have constantly encouraged everyone to be willing to acknowledge that they are not just mortals, not just physical human beings, but that this which is being perceived as a physical human being is a holy Son or Daughter of God, the substance of which in all of your form is Spirit, not matter, subject to the laws of God not subject to the laws of physics.

I have encouraged you to be aware of something beyond what your present mind-sets allowed you to have a conscious awareness of and which denied you the option of exploring. And in spite of the fact that we have spent all this time, how many of you spend all of your day joined with the Father accessing this Birthright that is yours and experiencing yourself as the holy Son of God or Daughter of God that you Are?

So, you know the answer to the question.

That is the answer to just how destructive the special relationships are. That demonstrates to you in your own experience, in your own mind just how bound you are and how difficult it is for you to release yourself from the special relationship. To look at it and see that it is absolutely impeding you in the spiritual growth you say you want to experience in which your study of the **Course** and many other spiritual traditions has demonstrated.

So, let this further clarity maybe be the only last thing that needs to be added to your repertoire of reasons for abandoning the special relationship, for abandoning your orphan-mentality, for laying hold of your connection with God so consistently, and so completely, that in fact, you begin to hear Guidance . . . feel Guidance . . . you begin to experience the blessing of the holy instant.

It simply does no one any good to have any favorable definition of the special relationship or of the orphan mind-set that you've been enjoying—enjoying at least enough not to quickly abandon it.

You holy Sons and Daughters of God, you who are my Brothers and Sisters, there is so much more to what you Are than what you're experiencing—than what you're allowing yourself to experience.

Now, the thought systems of the special relationship all wrap around a belief that you all have that you can, by your own effort and your persistence for good reasons and lofty purposes, lift yourselves up by your bootstraps and become something in your own right. **You believe this** and you're willing to bring your emotion and your commitment to the accomplishment of this impossible task.

I know, you've all been educated to think that it is not impossible. But it is impossible if you're already Something worthwhile. It is impossible to improve yourself and become something more valid if before you lift a finger or have an imaginative thought, you're already an ultimate Presence of holiness, of intelligence, of all of the qualities of God. If you are already these things, you can do nothing to improve yourself because you are not the miserable mortal that you think you are that has to lift itself up by its

bootstraps and which, through some magical means has the capacity to do so. You see?

So . . . you know, the awfulness, the miserableness and the removal of any means of accomplishing anything, that's the picture I'm providing. It can seem like I'm taking something important away. It can seem like something awful is being taught. It seems as though if you participate in it, it will be the end of you. But listen to this: [reading from previous page last paragraph]

Be not deceived by the most superficial aspects of this thought system, for these aspects enclose the whole, complete in EVERY aspect. Death lies in this glittering gift.¹

That's awful words again . . .

Death lies in this glittering gift. Let not your gaze dwell on the hypnotic gleaming of the frame.

You see, the frame is all of the wonderful concepts that all of you have imagined and worked together on developing so that you come to this magnificent structure of ideas and beliefs and thoughts that tell you that the impossibility of the situation you find yourself in, ***it can be overcome*** . . . you are not stuck with it! You see?

You see . . . and that occupies you with the endeavor to accomplish all of the things you have imagined you can do to become Real when before the frame was created, you were already Real. And the picture that the frame was built around had nothing to do with you . . . ***had nothing to do with you!*** It was ***nothing*** that you had to overcome. It was something you actually had to abandon.

Look at the PICTURE, . .

. . . not all of the wonderful grand ideas you've come up with and your ancestors have come up with.

Look at the PICTURE, and realize that DEATH is offered you.

You could not be given better counsel . . . ***you could not be given better counsel!***

Death, of course, ultimately cannot happen to a holy Son or Daughter of God. So no matter to what degree you succumb to the idea that the impossible is possible, and thereby you align yourself with death, death cannot happen.

But here's the thing: You will end up with an endless ongoing experience of sin, disease and death and all of the suffering that accompanies it because you cannot, you holy Son or Daughter of God, behave as though you're out of your mind when it's impossible for a holy Son or Daughter of God to do that. You can try it but you can't do it, you can't try it without hurting. You can't try it without your innate sanity saying, "You can't do this, this is impossible! You are accomplishing nothing! You think you're doing something when you're not!" And your sanity keeps presenting you with these insane ideas that in spite of what you know about your capacity to accomplish things, you can't accomplish anything. You see?

And in your insane frame of mind, your sanity sounds insane to you. You see?

But that's because of the nature of the commitment to the special relationship, which because of the willfulness and the commitment, and the sealing of the commitment with emotion, you **cannot** possibly hear the truth. You cannot possibly remember your Source because your devotion is to the special relationship which holds the frame together and honors everything about the frame to the exclusion of the obvious misery of the picture that it embraces.

Whew!

So, accept this simple but profound truth about the picture and be willing to abandon the frame so that you can look at the picture and see . . . "Yes, sin sickness and death follow me all the days of my life. Death is a specter that hangs over my head. It doesn't necessarily have to have anything to do with age. It could be accident. It could be injury. It could be just simply physical failure."

What a thing to live with.

Oh-h, but you're strong of character! You've got what it takes! Not only that, you have Jesus' words to stand with you on behalf of life. And so, you're going to use Jesus' words to overcome and cause the physical experience to misbehave and not abide by the laws of physics. Not because that's the way everything should be, but because with the power of God you can turn a negative experience to your advantage . . . or for the "Glory of God."

But what happens is, you have your miracle and you say, "I live in a physical, material universe. I am a physical, material being. I am an organism. I really have nothing to do with God, I'm not really in this experience a manifestation of His perfection. I'm a divine entity in a physical experience."

And so you had a miracle and you are still locked into your physical experience. You're still locked into the definitions and meanings that are

entwined in this elaborate frame that give you hope in spite of the hopelessness of the picture in the middle.

And so, do you see the insanity of that? Do you see that such miracles, if they are not lifting you out of a misunderstanding of life, if they're not lifting you out of a belief that you're just a physical organism—a divine being in a physical experience—if you're not getting out of that, you're still on the treadmill. You're still on the treadmill of sin, sickness and death.

And that isn't what this is about. It's about getting off of the treadmill!

There's no point in having a holy relationship if all it's going to do is polish up the special relationship—the human experience, life in the orphanage.

God is not here to make you a happy orphan. God is here to say, "This is my beloved Son, this is my beloved Daughter in whom I am well pleased right now . . . right where you are! Even though you call it a material world and universe, you are my holy Son or Daughter and what you are calling a material universe is the Kingdom of Heaven misperceived by you. I will say ninety-nine percent of what It really is escaping your attention because of your devotion to the misunderstandings of it that you have mutually agreed to with another holy Son or Daughter of God. And I'm here to tell you both, give up on it. Stop doing that!

"Join with me and remember your Birthright. Join with me and rediscover who you Are. Join with me and watch sin, disease and death become a lost memory."

Now:

The holy instant is a miniature of Heaven, . .

. . . you know, a small picture.

The holy instant is a miniature of Heaven, sent you FROM Heaven.

When you say or decide that you want to experience the holy instant and you do the two-step: You shut up, you become still, and then in the absence of thinking, in the absence of reasserting the magnificent frame around the limited tiny miserable experience of life that you're having, instead of that, you simply say, "Father, Holy Spirit, what is the truth here? What is God's truth here?"

Well, what happens first of all is that, as we've talked about, you experience silence. And what that really means is that suddenly there's no ornate gilded convoluted, complicated frame in your awareness embracing a negative, a picture of misery.

There's you without all of that seeming to be in a void reaching out to the Father—consciously abandoning isolation. In that silence in what seems like a void in the absence of this ornate huge frame and all of its meanings and all of the things you have to remember to keep everything straight and on and on and on, in the absence of that, there is silence which I from time to time have referred to as a pregnant silence—the womb of discovery, the womb of enlightenment. And you're reaching out to your Source and wanting to know what the truth *is*, separate and apart from all of the definitions you had given everything in the creation of that frame, you provide no interference, visual static that keeps you from seeing everything more truly. . . everything that you've called a material world . . . what a table truly is, what a leaf truly is, what a hand truly is, what a Brother or Sister truly is.

Without that huge frame and all the meanings that you have all agreed to, there's nothing to stand in the way of the direct experience . . . the simple direct experience of the divinity of everything and provide yourself the avenue for Awakening.

The holy instant is a miniature of Heaven, . .

. . . which you initially experience as emptiness, [whispers] as quietness, as peace from which love emerges, from which joy emerges for no reason whatsoever. And they begin to illuminate your perceptions of everything you had been seeing and calling matter and calling whatever you all had decided the meanings of those things were.

[Raj did not read: . . . sent you FROM Heaven.] It is a picture, too, . .

. . . the holy instant . . .

. . . set in a frame.

What is it set in the frame of? It's set in the frame of your present perceptions of things. And at the moment when you are shifting from the ornate frame and your mutual commitments to everything about it, you're still doing it as though an entity in time is shifting his or her attention from one thing to another. You see?

Certainly, when you're looking at the ornate frame of the special relationship, you are a time oriented creature. But as you shift into the holy instant where

time is abandoned, it is still done within the framework of time, because that is the context in which you're doing this shift. It's the way you're conceiving of yourself as you're making this shift from isolation to joining.

So it's . . .

. . . set in a frame.

The holy instant is set in a frame, not for long, but it's set in a frame because you're looking from within a frame—you're beginning the release of a frame from within a frame.

So:

It is a picture, too, set in a frame. Yet if you accept THIS gift, . .

. . . meaning the picture that is embraced in the holy instant . . .

. . . you will not see the frame at all, because the gift can only be accepted through your willingness to focus ALL your attention on the PICTURE.

What's the picture? The picture is blank. It is a blankness into which you say, "Father, what is the truth here?" It is a blank picture. It is the allness and the infiniteness and the non-materiality of eternity and infinity in which nothing obscures what everything truly is.

And so you look at this blank picture willing, we'll say, for what's truly there to come forth and present Itself to you on Its terms, not yours. And that's an entirely new expression of will, not a will to get, not a will to create for yourself, but a will . . . a willingness to have the Father present to you what's Real . . . to have Reality . . . to have all of Creation convey to you its infinite Meanings. You see?

[Yet] if you accept THIS gift, you will not see the frame at all, . .

. . . time will disappear to you. Time will not be what will gather your attention and it will not be that which defines you, because you will find yourself taken up into a new experience of what's Real—a truer experience of what is Real—and that you started out to look at all of this from a sense of time will completely elude you because the experience of truth will be so much more significant.

The holy instant is a miniature of eternity. It is a picture of timelessness, set in a frame of time.

Meaning, set in your present means of experiencing everything, which is as though you are a time-bound creature.

If you focus on the picture, you will realize that it was only the frame that made you think it WAS a picture. Without the frame, the picture is seen as what it REPRESENTS.

In other words, if you thought it was a picture representing truth, because you said, "Father, what is the truth here?" and the truth dawned on you . . . if you thought that what dawned on you was a picture of truth, you would quickly find that it is truth itself and not a representation of it. Wonder of wonders.

The meaningfulness of God, of Creation and of your part in all of it, will dawn on you fully as actuality, not an idea about Reality.

If you focus on the picture, . .

. . . meaning, the holy instant, the experience of revelation . . .

. . . you will realize that it was only the frame that made you think it WAS a picture. Without the frame, the picture is seen as what it REPRESENTS.

In other words, the actuality of what a picture would have been a picture of.

For as the whole thought system of the ego lies in its gifts, . .

. . . the picture of the special relationship surrounded by this incredible frame.

[For] as the whole thought system of the ego lies in its gifts, . .

. . . meaning the picture in the center . . .

. . . so the whole of Heaven lies in this instant, borrowed from eternity, and set in time for you.

In other words, when you reach out to ask to know what the truth is, the truth will come and meet you, like the Father meeting the Prodigal Son, not after you've gotten home, but out in the wilderness where you happened to be when you ask, when you reach out. You see?

[For] as the whole thought system of the ego lies in its gifts, so the whole of Heaven lies in this instant, . .

. . . the holy instant, that is the miniature of Heaven . . .

. . . borrowed from eternity, and set in time for you.

You see? This is the good news. But you know what? As long as you think that any part of the special relationship is of any kind of value, you will not let it go completely, which means you will not embrace the truth, you will not embrace that which releases you completely.

That's why it is so important not to gloss over the picture in the center of the frame that gives your life all of its meaning, because the frame says to you that the shit in the picture in the middle is a lie and you can prove it to be a lie through your own efforts! And that is a lie!

The picture is a lie about you. The picture in the center of this grand frame is a lie about you. And you have to say, "Father, I'm willing to abandon the lie. Father, I'm willing to say Your Name again. Father, I'm willing to let You back into my experience again because I know You are what gives me my Meaning as the Son or Daughter of God and nothing else does.

"Not all of the Sons and Daughters of God who are dreaming with me in the orphanage, not all of them put together can cause any one of us to become the holy Sons of God that we already Are. And in fact, every effort we make to lift ourselves up by our boot-straps with commitment and sealing it with emotion, all that will do is to secure us in the orphanage until someone, some way, can find a way to get into the orphanage and get our attention once again." That's it!

Doesn't that make you full of joy?

Two gifts are offered you.

We've talked about there being only two points of view. You could say the true and the false. You could say the infinite and the finite. You could say the holy Son or Daughter of God with full capacity of His Birthright, Her Birthright, or the orphan who has no Source, but finds himself existing and finds himself existing in the middle of conflict which because he exists and has vitality and energy and a mind, he must have a way to cope with, because nothing would happen so radically stupid as existence without purpose . . . right?

It's time to laugh and realize the freedom you have from such an idea. And now you have the means of abandoning it.

Two gifts are offered you. Each is complete, and cannot be partially accepted. Each is a picture of all that you can have, . .

. . . each picture . . .

... is a picture of all that you can have, seen VERY differently.

Each of the two are very different. In the one, you are an orphan and you can see all that an orphan can have. But you know what? An orphan cannot have a Royal Birthright. An orphan cannot have a Birthright of inheritance of an ever-Present omnipresent, omnipotent loving Life Source . . . right?

An orphan can have all that an orphan can have, but that's something an orphan can't have even though it's something that exists, and even though it is something that exists for every orphan, because no orphan is an actual orphan.

***Each is a picture of all that you can have, seen VERY differently.
You cannot compare their value by comparing a picture to a frame.***

You know, Oh, the picture of holiness and ornate frame which embodies all of the potentials for righteousness and success and intelligence and recognition that an orphan can get. You see? You can't combine the picture and the frame separate from the ones they're already in. It cannot be done.

It must be the pictures only that you compare, or the comparison is wholly without meaning.

So what you have to do is compare the miserable picture with the picture that isn't really a picture, but is an actual experience of Reality that has been let in when you have abandoned the defenses you use to keep yourself from experiencing your divinity . . . from experiencing God, from experiencing your Birthright.

Remember that it is the picture that is the gift.

Even the picture of misery. The picture of misery is the gift that is given when one joins with another Brother, and together the two say, "We are going to give preference to our best thinking, our best judgments no matter what Daddy said."

Remember that it is the picture that is the gift. And only on this basis are you REALLY free to choose. Look at the pictures.

[whispers] Not the frame. It doesn't say, not the frame. It says:

Look at the pictures. BOTH of them.

That's why I'm spending so much time here talking about not being afraid to be honest and quitting this habit of "positive thinking" that glosses things over

so that you can ignore the very thing that would help you Wake up, which is a clear assessment that what you've been doing hasn't been working, especially when something else has been given you as a means of getting out of that misery.

One is a tiny picture, hard to see at all beneath the heavy shadows of its enormous and disproportionate enclosure.

See:

One is a tiny picture, . .

. . . it isn't even a lot of misery that's shown. It isn't really a lot of awfulness. It doesn't stand forty stories high and three miles wide. It's a tiny picture with a huge frame, full of your fullness, full of your pride, full of your arrogance, full of all of you joining together and valuing your ignorance and building upon it with greater and greater complexity. You see?

I'm not judging you and you shouldn't judge yourself. But it will be very helpful to see that through ignorance you have been employing ignorance and it hasn't been working. And thank God someone is saying to you, "Hey, it isn't working," so you can look at it and say, "Hey, sin, disease and death still repeat themselves over and over in my life and in everybody's life. Something . . . something isn't adding up here. I want to see what adds up. I'm going to try something different." You see? That's the great benefit of this honesty we're talking about.

One is a tiny picture, hard to see at all beneath the heavy shadows of its enormous and disproportionate enclosure. The other is lightly framed . . .

. . . and that is a play on words. It is lightly framed, but it is framed with light.

The other is lightly framed and hung in light, lovely to look upon for what it IS.

You see? The other is not lovely to look on for what it is, that's why the huge frame has been developed. But this one is lovely to look upon.

You who have tried so hard, and are STILL trying, to fit the better picture into the wrong frame . . .

. . . you see . . . have the picture of Reality, the picture of eternity put into the frame that has everything in it to make you important and real and valid. That's a mistake. Because that which wants to make itself feel important is that which knows it ***isn't*** important. You see?

That's why all the effort has gone into the building of this frame. But you as an orphan are not important and can't become important. But you who see yourself as an orphan are not an orphan. And your Birthright awaits you. But you have to abandon your commitment to another, to believe meanings that you have created yourselves.

You've got to stop valuing the special relationship, so that in its absence, in the absence of the sealing of the commitment with emotion, there's nothing present to continue to blind you, to keep you from seeing Who your Father is and what the truth is about you and everything.

You who have tried so hard, and are STILL trying, to fit the better picture into the wrong frame and so combine what cannot BE combined, accept this and be glad: These pictures are each framed perfectly for what they represent. One is framed to be out of focus, and not seen. The other is framed for perfect clarity. The picture of darkness and of death grows less convincing as you search it out amid its wrappings.

As you search the picture out amid the wrappings of its ornate frame.

As each senseless stone which seems to shine in darkness from the frame is exposed to light, it becomes dull and lifeless, and ceases to distract you from the picture.

My intent is to help you not be distracted from the picture by the frame.

And finally, you look upon the picture itself, seeing at last that, unprotected by the frame, it HAS no meaning.

Why do you suppose that in your weaker moments when you look at things and they don't look good you get depressed . . . why do you suppose that is? Because there's no meaning embodied in what you're seeing. And it's a miserable experience to have no meaning in anything you're experiencing.

But you very quickly get onto your positive thinking "jackass" and you give it a good kick with your heels and you try to get it moving. Being a jackass, it doesn't always move exactly when you want it to move and your misery lasts a little bit longer. Or maybe this time the jackass is ready to move and it leaps forward and you say, "Wow, I knew there was a God! Life is treating me right. I **can** have control."

And once again, you've been riding this jackass for ages and you ignore the fact that although it may move from time to time most of the time it doesn't move at all. But you say, "It will move again! I know it will move again. And

I'm going to plug away here until it moves. I'm not going to get off this jackass. This is the way I live. This-is-the-way-to-live."

Laugh with me at the ridiculousness of it. It's so ridiculous that you can afford to put it down and not expect the world to collapse around you. You can expect Reality to emerge right where you had been seeing a mess, a miserable picture. That's what you can expect. And that's what I'm encouraging you all to risk the chance to find out.

Hey, if you risk the chance, all the worst that can happen will be sin, sickness and death continuing to repeat themselves. And you're familiar with that. . . you can handle that, right? You're handling it.

So, hey, risk the chance and have some fun doing it.

I'm going to leave you with a little bit of a cliff-hanger, here. See, we're just ready to start reading about the other picture that's lightly framed—nice stuff to talk about. We'll hold the nice stuff off until next week, because you're very sober right now. You're not depressed, you are sober. And I want you to stay in your sobriety for the coming week, considering what we're talking about: hell, Heaven. It might not be another week you have to do it, it might only be ten more minutes [snaps fingers] and you Wake up.

Well, you have the clarity that it's your Birthright to be experiencing because you dared to have a little bit of fun about this, while remaining very clear about the seriousness and the severity of the special relationship.

I love every single one of you. And I look forward to be with the new you next week.

Okay.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 26th 2011

**THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we've been talking about frames and pictures. In a way, we've talked more about frames. But as we've spoke of last week, the key is to look at the pictures because the frame, especially the ornate one, is a distraction from something that it is essential for you to see. Because if you see it, you will be in a position to have your sanity return to you.

In seeing the picture for what it actually is, it will cause you to see its valuelessness—it's meaninglessness—which will bring you to . . . it will cause you to say, "Wait a minute, I'm wasting my time here, I've been fooled when I need to be clear." And the energy and the gumption to take hold of your attention so that you're consciously giving it where you want it to be given will occur. So, that's why we've spent a lot of time talking about it.

Now, at the bottom line, what's in each of the pictures? You know, the Course says, look at the picture . . . look at the picture . . . ignore the frame . . . look at the picture!

Well, both pictures have one thing in them: A relationship. One's a miserable relationship to which I know many of you can relate. And the other is a superlative, blissful, wholly meaningful experience.

In the little picture with the ornate frame, the relationship is a relationship between two Sons or Daughters or Sons and Daughters of God who have chosen to get a divorce from their Father and see everything through their own imaginations.

In this act of divorce, as we have spoken so many times, there was a loss of memory as to who they Were. When they claimed their right to be independent and acted upon it, sealed it with emotional commitment to each other and their goal, they forgot who they Were. And everything else that followed was illusory, was insanity experienced and embellished . . . miserable.

Everyone who is not Awake today is living out that picture. But here's the saving Grace: Someone is telling you that you are, in spite of who you think you are, a holy Son or Daughter of God who has chosen to actualize, if I may put it that way, to actualize a false experience, a distorted biased experience of Reality. Reality hasn't gone anywhere and who you really Are, hasn't changed.

But because of the commitment the two of you have and have made, you absolutely blind yourself to the conscious realization and awareness of your divinity. That is what makes the special relationship evil. That's what makes it destructive. That's what makes it something that you, with all due diligence need to be bringing your attention and your will (which would have to be your divine will) to abandon it—to cease energizing and validating it. Because in validating it, you are validating something which keeps you insane.

You've got to see this—else you won't—with vigor and determination or even a light-hearted willingness that will follow through. Abandon this that has meant so much to you, and shut-up and do the two-step and engage in the holy instant. That is the avenue of freedom from this one picture—the picture of misery, the picture that is evil, and escape it into your right Mind, into the contemplation of the other picture.

Now, the other picture is likewise, a picture of a relationship. It's your relationship with your Father. It's a picture that hasn't gotten a lot of attention recently. But it's a picture that is forever present with you and in you and you are programmed to remember it and to be willing to give your attention fully to it again.

And the program to accomplish that is called the Holy Spirit. It's called: That which is nothing more than your right Mind, which no matter how insane you have behaved, hasn't been altered in anyway. And so, although you have behaved insanely, your sanity has been ever-present with you and has been absolutely governing you.

It is there . . . the Holy Spirit is there with a purpose to carry out Its faith in you by asserting Itself on your behalf, in your experience whether you're listening for It or not, paying attention to It or not. And in many cases, without your request but because there is a weakness in your insanity, the

Holy Spirit can turn things to your advantage which were to your disadvantage.

But here's the big thing: If you will do the two-step, if you will engage in the holy instant, if you will become still and say, "Father," or "Holy Spirit, what is the truth here?" you open the door for what has already been programmed in you. You remove the resistance that has kept It at bay. The picture, this other picture . . . the relationship is between you and God.

Now, in both pictures, the relationship that is shown governs how all of Creation is experienced.

When you are embracing your relationship with your Father and acknowledging your Birthright as the Son or Daughter of God—a holy one—you present no objection to the conscious embrace and experience of Creation from the Father's Perspective, seeing everything with the Meaning the Father has invested in it by virtue of creating it.

On the other hand, in the other picture where the relationship is with a Brother or a Sister whom you have chosen to join with in denial of your Father and of Creation with the Meanings the Father has given it, all of your experience is colored by that, and as a result you see nothing truly. You don't see it as the Kingdom of Heaven. You don't see it as the Father's Creation. You see it as simply a physical manifestation of physical events in a physical universe that are purely random, that have no intelligent design to them, and on and on.

Now, going into the book, we've just spoken about the ornate frame and the small picture in it and the call for looking at the picture and not the frame, and it continues . . .

The other picture . . .¹

. . . the one without the ornate frame . . .

. . . is lightly framed, for time cannot contain eternity.

Remember, Reality is what is present in this other picture. Because this other picture is the relationship you have with your Father in which your relationship is not denied in any way. So what's there is eternity. What's there is Reality. What's there is Creation in all of its perfection.

As I said last week, it only seems to be framed in time because you are looking at the other picture in which everything is in time and your frame of reference is time. So naturally, when you look at this other picture from within time,

you will think it is framed in time, even though it isn't. The minute you say, "But Father, I want to know the truth here. I want to experience Your Perspective." The moment you do that, you've reached beyond time. You've stepped outside of time. You are ceasing to hold everything to the time standard that you've been using in your special relationship.

When you choose to look at this other picture, you're choosing to abandon orphanhood. You're choosing to abandon the mutual agreement you've made with another to do that which blinds you to your divinity.

And so . . .

The other picture is lightly framed, for time cannot contain eternity. There IS no distraction here. The picture of Heaven and eternity grows MORE convincing as you look at it.

Okay, if you want it to become more convincing, you've got to look at this picture more consistently.

What does that mean?

It means you've got to look at your relationship with your Father more consistently. You have to ***actually***, instead of saying, "Well, everything that's happening is the Father's Will, everything that's happening is for a holy purpose even if I don't know what it is," instead of saying that, which claims that you know . . . [chuckles] you know what's real, you say, "In spite of what I think . . . in spite of what I believe all of this is, in spite of the fact that I believe that it's all Your handiwork, what is the truth here Father?" You see?

You must challenge any confidences you have about how things work and certainly, you must challenge those things that occur that are a call for correction. And beware of sort of giving cart blanche to these things that call for correction by saying, "Well, the Father will . . . the Holy Spirit will turn it to my advantage." You see? Or, "The Father knows what He's doing, I will be patient and let these things unfold on their own." No.

None of this has anything to do with becoming passive and just letting life roll over you or roll past you or just sort of happen without any commitment on your part being brought into play where you say, "Well, I can look at it this way and in fact, when I do it, it seems somehow to be working better . . ." But see, when you do that, you're neglecting the key thing: You're neglecting your part where you say, "But, Father what is the truth here ***aside from my best theories, aside from my best judgments, aside from the conclusions I've come to from past experience which says You're doing this Father and it's all for a***

good purpose, WHAT IS THE TRUTH HERE because I want to see the correction that the call for correction is calling for.” You see?

So . . .

The picture of Heaven and eternity grows MORE convincing as you look at it.

Meaning as you more consistently look at it, as you *dig a little deeper* into the Father, you might say, “But Father, tell me more. But Father give me more of an experience than I’m presently having. I want to experience the more of what You’re Being right here. I want to experience more of the Meaning of these things than I’m experiencing because sin, sickness and death haven’t disappeared from my experience. So I can’t afford to just sit back and passively let the movement of life occur, thinking it’s You, Father. I’m going to push for the clearer evidence of it being You, the clearer evidence that is going to show up as the end of an aging process, that’s going to show up as the correction of a disease or the healing of a disease, or of more hair growing back on my head or as less sag to my breasts or my derrière or my tummy.” You see? Where more of the equilibrium and balance and equipoise of being is actually occurring, recognizable in a picture. You see?

So . . .

The picture of Heaven and eternity grows MORE convincing as you look at it. And now, by REAL comparison, a transformation of both pictures can at last occur. And each is given its rightful place, when both are seen in relation to each other.

You see? The moment you can see that the miserable picture in the ornate frame is a picture of a relationship of two misguided Sons or Daughters of God who are believing what is unbelievable and untrue and are therefore suffering sin, disease and death along with all the other vagaries of life, and you likewise, because you’ve been practicing the holy instant, are experiencing the other picture and experiencing yourself in your relationship with your Father which therefore qualifies you as an inhabitant of the Kingdom of Heaven because you have discovered you are and always have been a holy Son or Daughter of God, in that clarity about the two pictures side by side, you become disillusioned. You simply become disillusioned.

To be disillusioned is to be free of delusion, free of illusion, it’s to be back in your sane and right Mind. And that’s the point.

The dark picture, brought to light, is not perceived as fearful, . .

. . . of course, while you were only looking at it and believing the frame and operating in your existence on the basis of all the details of the frame, the experience was fearful. Fear and guilt, remember, came into existence simultaneously the moment you acted on your decision to divorce your Father.

But when you are willing to look at the two pictures and disregard the frame, and you see the misery of the one and the unreality of it, you might say, and the beauty of the other and its Reality and its new definition of you, wow . . . the dark picture is not frightening anymore because you're not fooled any more. And you can just simply see that it's meaningless. Truly, you can simply see it.

The dark picture, brought to light, is not perceived as fearful, . .

. . . even though forever it had been . . .

. . . but the fact that it is just a PICTURE is brought home at last.

"Oh-h, my God, it's a picture of a 'Tidal Wave'. It's gonna get me, it's gonna get me! Oh-h no, it's just a picture. [Chuckling] Whew!" Okay . . . you see? When you recognize that it's just a picture, all of the misunderstandings that accompanied thinking it was real will immediately vanish and you will immediately feel relief. That's just the way it works. And that's what this is about. And that's why we're talking about it.

And what you see there you will recognize as what it is; a picture of what you THOUGHT was real, and nothing more.

To be very specifically correct: It is a picture of what two of you thought to be real and agreed were real and governed your actions and emotions and talk, according to. You see? But again, it's a picture of what you . . . the two of you *thought* was real, what you *imagined* was real and nothing more.

For beyond this picture, you will see nothing.

When you take a view of Creation and then you back-off from it and create a definition of it, and give new meanings to it, and you do this in partnership with another, and the two of you begin to behave on the basis of that . . . well, you've withdrawn from Reality. It's like you've gone into a little box that you have filled up with imaginations, and there is nothing behind it. You've withdrawn into a terrible, tiny state of privacy that there is nothing beyond.

Now on the other hand . . . the other picture . . . well, I'm going to put it this way: I want you to imagine a wall. You're in a small room. There's a wall and there are two pictures. The room is dark. The fact (and you don't know about

it) but the fact is that there's a small picture with a large frame . . . you know, on the wall in front of you. You don't know it's there because it's dark. And next to it there is an equally shaped and sized frame, you might say, that is a hole in the wall where there's a piece of glass and there's also a shutter behind it so you cannot see through it. And you sit there and suddenly the light goes on in the room and the shutter opens on the little window that's looking outside and then the light goes off and the shutter closes again. And you say, "Oh, I just saw two pictures." You see?

The picture on the left with the ornate frame has nothing behind it. It's just a piece of paper with an image printed on it or painted on it or . . . you know, but there's nothing behind it, nothing behind it. The other one though, when you are looking at it, you can become confused about and think that because it does have a little frame around it that it's also a picture, but you couldn't look at it long enough to realize you were not seeing a picture on the wall but looking through to something behind the frame, behind the place where a picture appeared momentarily when the lights came on and the shutter opened, before they closed. You see?

So . . .

. . . what you see there you will recognize as what it is; a picture of what you THOUGHT was real, and nothing more.

That's the picture on the left.

For beyond this picture, you will see nothing.

That's the meaning of that. But in the holy instant you look and you at first think you're looking at a picture in that moment of communion with the Father or the Holy Spirit when you are inspired with a clearer sense of Reality, you will still think you are looking at a picture. But it isn't. There is something more than that. There is something beyond that. There is something to the right and the left and above and below and behind. And there are Sons and Daughters of God living who are not caricatures of Sons and Daughters of God. You see?

The picture of light, . .

. . . the one on the right . . .

. . . in clearcut and unmistakable contrast, is transformed INTO what lies beyond the picture.

In other words, the moment you begin to realize, "Oh, wait a minute, this is three-D, this is not a picture," then your attention will be pulled beyond the

frame. And so what you misunderstood to be a picture becomes transformed in your mind by realization of the truth of the situation that there is a greater Reality for you to let yourself into. And you will abandon naturally the sense of there being a picture. And you will move into the fuller experience of what the Reality is that you had first thought was a picture.

As you look on this, you realize that it is NOT a picture, but a REALITY. This is no figured representation of a thought system, but the Thought Itself.

You see? It's not a caricature, it's not a definition made out of nothing. It's Reality Itself. It's the Idea of God's itself.

What it represents is THERE.

You see? A picture represents something that isn't there. But this that you at first think is a picture, you realize represents what is really there and is not a picture at all. This is you coming back into your right Mind. This is you having clarity returned to you. This is you coming into a full sense of the real Meaning of everything so that it's no longer possible for you to feel fear and guilt because you're experiencing everything as What it really Is.

The frame fades gently, and God rises to your remembrance, . .

. . . the whole point of the holy instant, of the two-step . . .

. . . God rises to your remembrance, . .

. . . God's not brought to you for the first time. No, you knew the truth, we'll say, in the beginning. You knew the truth before you decided to play around in the realm of imagination. And even while you played around in the realm of imagination you still knew the truth, but not remembered. Now you're beginning to remember. That's the whole point.

The frame fades gently, and . . .

. . . what do you begin to remember?

. . . God rises to your remembrance, offering you the whole of creation in exchange for your little picture, wholly without value and entirely deprived of meaning.

You see? As you've made this shift, and you have more diligently and persistently chosen for the holy instant, Reality and Eternity have become more interesting and a more desirable thing to give your attention to. And everything that had meant something to you in the other little picture with the

ornate frame will begin to be utterly meaningless. So meaningless that you find yourself not attracted to it, not intrigued by it, not having any curiosity about it. You see? You find yourself becoming free of it.

[Raj did not read: As God ascends into His rightful place and you to yours, you will experience again the MEANING of relationship, and know it to be true.]

Let us ascend in peace together to the Father, . .

. . . now there's a key word there that you might overlook and once again it's the foundation point. The meaning of the word is "relationship." The word is, "us."

Let us ascend . . .

. . . you might like the word "ascend" and the word "peace"

Let us ascend in peace together to the Father, . .

. . . but the key word is the word "us."

Let us . . .

. . . who . . . you and me, who are choosing for the Father's perspective.

Let us ascend in peace together to the Father, by . . .

. . . what?

. . . giving Him ascendance in our minds.

Whew! Yeah, I know, that makes it sound like you're going to have to become some holy-something-or-other that's going to be some kind of a weirdo. Anyone going around all day long with an awareness of God in their mind and who are choosing to look at everything with the intent of discovering God right there, well, that's got to be somebody you don't want to be. That's got to be somebody that will not fit in. And that is the conditioning . . . the evil conditioning of the special relationship.

You're not going to become weird. You're going to be more in touch with everything that's going on. You're going to recognize when change needs to occur before there's a problem. You are going to recognize what a Brother needs before he or she utters a word. You see?

And so you will be able to be utterly appropriate in significantly meaningful ways. But nothing that stands out like a sore thumb.

Let us ascend in peace together . . .

. . . by the Father . . .

. . . to the Father, by giving Him ascendance in our minds. We will gain EVERYTHING by giving Him the power and the glory, and keeping no illusions of where they are.

Where are the power and the glory? They're with the Father. They're with that which is the Creator—the present, ongoing every-Present Creator of existence, of you.

They are in US, through HIS ascendance.

Now does this mean that God is raising Himself up—ascending? No, but in the ascendance of God in our minds, in the ascendance of your willingness to give God your attention, that's how the glory and the power show up in you, show up in us. It's that simple.

They are in US, through HIS ascendance.

They are less in us when we choose for the special relationships, and we are overwhelmed with guilt and fear.

What He has given is HIS.

When there are no illusions about that, you will let yourself be infilled with His . . . with what He has given, because you won't be claiming a right to do it on your own. It's that simple.

What He has given is HIS. It shines in every part of Him, as in the whole. The whole reality of your relationship with Him lies in OUR relationship to one another.

Okay, so now you might say, "Well, okay, maybe I won't be a weirdo because I'm thinking about God all the time and trying to see God in my Brother and in everything and experiencing blessings from that. So maybe I won't be such a weirdo because of that. But now you're saying that the whole reality of our relationship with Him lies in our relationship to one another. So now we're back to this issue of ***caring*** and having to find our Brother and Sister to be worth the time it takes to care and pay attention so that I might ***know*** because of my connection with my Father what my Brother needs, what my Sister needs, what fulfills purpose in our being in relationship to each other.

"Yeah, so now I'm going to instead of being the sort of private individual who never got in anybody's way and who handled himself in a way that at least was indirectly blessing to others, now you want me to do things that are going to cause me to have a new reputation, where people are going to say, 'Well, you know she was quite a recluse . . . you know, in her later years she just sort of faded into her apartment and . . . you know, but now you know what? . . she's out and she's finding ways to actually be involved with her Brothers and Sisters. And you know what? I don't know what's happened to her, but she is really spot-on or he is really right on the beam with whatever he or she brings to the relationships they are in or he or she are in." You see?

The whole reality of your relationship with Him . . .

. . . in your relationship with the Father . . .

. . . lies in OUR relationship to one another.

You see? The ***Course*** spoke of, "looking into your Brothers' eyes and remembering God." Well, that's the wonder of it. It's also perhaps the one thing you hoped wouldn't have to be part of it. You hoped that maybe you could just quietly let yourself into the Kingdom of Heaven by not being an unpleasant presence in the presence of others.

But now I'm saying there's more to it than that. This unpleasant aspect of actually having to be involved with each other is coming into play. Because if you're not involved with each other in the practice of wishing to see the Presence of God there and asking God to reveal Himself there in your Brother and Sister . . . why? So that you can become a transformational presence in their experience or maybe not transformational, what about just meaningful as though maybe joy and love and peace and pleasure in your involvements with others might be what the whole thing is about, because in that you will remember God and in that you will come back into your right Mind.

But you will come back into your right Mind, not because your right Mind was important to you, but because your Brother or Sister's right Mind was important to you. And so you devoted yourself to finding ways to illuminate your Brother and Sister's right Mind. It's a simple and simply beautiful arrangement that the Father has put in place as the means of your coming Home.

The holy instant shines alike on all relationships, for in it they ARE one. For here is only healing, ALREADY complete and perfect. For here is God, and where He is only the perfect and complete CAN be.

It's the one place where God's laws govern. It's the place where God's laws prevail. It's the place where harmony and peace and joy and love are inescapable.

So, I know that in the recent past when I've spoken about the holy instant, you've loved it. At this point, what the holy instant means, what it stands for, what its function is and what it will release you from is clearer than ever before because we've been willing to look at the little picture with the ornate frame and instead of letting the ornate frame distract us from the ugliness of the picture itself, we've been willing to look at the picture.

And the stark accurate recognition of what the picture is, is the most significant thing you can take hold of to promote the willingness if not the commitment to practice the holy instant, which you already love the idea of. You just haven't had enough provocation. But now you do.

Now you can practice the holy instant with much more spontaneous willingness and it will bless you greatly.

I love you all. And I look forward to being with you next week.

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And, at Raj's instruction, these materials will never be sold.

If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

A Course in Miracles Study Group with Raj, June 26th 2011
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 9th 2011

**THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

This is me, Paul. And Raj has said for me to go ahead and say a few words first.

My son, Chris, has said on occasion—when I didn't feel as though I was as centered as I needed to be—he said, “Hey, you can't fail or succeed at having a meeting, you can just show up. You're not called upon to do any more than that.” And so, I'm showing up . . . I'm showing up because I care and because I do, I do need to connect with everyone.

For the last three weeks Raj has been dictating a letter. It isn't that it's taking him that long, it's that it's been difficult for me to be willing to hear the letter. It's still not finished but the letter arises out of my need for answers that I've turned to Raj for. And what has triggered the request—the need that has triggered the request—is one that's well known to everyone who is on our mailing list or comes to the website. And that is that we have, in the last year, purchased a new property—a new house—for the Foundation to function out of and the old one has needed to be prepared for sale and put on the market to sell.

There has not been the means to prepare the house for sale. And so it is almost a year since the new property was purchased and a loan that was made to the Foundation at that time comes due in August. And it was to be paid back by the sale of the house.

Now, this is me, Paul speaking, these are not the words of enlightenment or wisdom and they're not the result of my having joined with Raj and gotten an

answer that has put me at ease. So if everyone thought I have it easy because I'm in touch with my guide . . . 'tain't so. There are times that it's difficult for me to stay in my peace.

Now, it happens that in this last week, both Susan and I have spent time on Lesson 23 in the Workbook. And I'm going to share it—not the whole lesson, but the caption at the top:

***"I can escape from the world I see by giving up attack thoughts."*¹**

I will read the first sentence because it's key. It says:

The idea for today contains the only way out of fear that will succeed.

Whew! Have many of you done a lesson and not had the result that the lesson said would occur . . . if you did not have the result that was supposed to result from having done the lesson?

I know ***intellectually*** that I can escape the world ***I see*** by giving up attack thoughts and I can understand that that's the only way. But when I seem to be faced with . . . well, let's say, threat, let's say, a problem that I don't seem to have the means to address, it's hard for me to let go of my fear even though I know that my fear is caused by my forecasting a negative event. You see? That's ***my*** attack thought—and then reacting to it.

Now, this is not to say that as I have worked with this lesson I haven't had periods of peace. But I'm here tonight—it's time for the Study Group—and I'm not in my peace and I'm not about to give up practicing that lesson.

I'm reminded from time to time, that God is in His holy place and all is well. That's the truth and that is comforting.

Now because of this need, I've asked Raj if there's anything he wishes to say that we could share, and so he started dictating a letter. I'm going to share what I have of the letter so far. It's interesting to me because he's not saying, "we need to drum up some money" he's talking about—which is a surprise to me—he's talking about how things work, how the Foundation works, how the work that we do works. No demands, just elucidation.

So, it begins:

Dear Friends,

Everything single thing that Paul and I do, from the impulse which ***gives rise*** to an act, to the action itself, is an unembellished gift of Love. Every single expression of gratitude which is received in return is acknowledged, appreciated and immediately applied to the meeting of needs . . . the continuance of the gift. In this, the meaning of Gift is ***realized***—rendered actual in the world. It initiates and implements as practical realism the statement, “To have, give all to all.”

It is more than a novel way to conduct business—the way the Foundation works—it is more than a novel way to conduct business. It is no way to conduct business at all!

Business is a pattern of behavior established by mutual agreement to maintain order between those who are unconscious, uninvolved and therefore insensitive. This relieves them . . . business practices do . . . this relieves them of the call for care, morality, honor and respect—the Golden Rule—while protecting them from the otherwise inevitable consequences of carelessness, immorality, dishonor and disrespect.

When I say it relieves them of the call, I mean it protects them from having to care for, honor, respect and be moral with others. It protects them from expending the effort it takes. It protects them against involvement, and therefore constitutes a most significant block to Love!

On the other hand, my insistence upon Gift being the center and circumference of our activities, rather than “simple commerce,” ***unequivocally calls these things into play***, requiring a level of involvement and attention one might not have expected or desired.

And I suspect—this is Raj speaking now—and I suspect that this is the case with many who are familiar with how we function. That what I am calling for requires a level of involvement that hasn’t been expected—a participation that one isn’t usually required to participate in.

Why doesn’t the Foundation just charge money? There are so many people who are interested, they’d be glad to pay the money. And then we wouldn’t have to ***think about it***. You see? Then we wouldn’t have to ***remember***. When we want something we just pay for it...yes...yes, well that’s sort of like being an orphan, isn’t it? It’s like, you know, “I can function quite well and carry on in my daily activities without doing the two-step, without going to the extra effort to remember God. I can function just fine without ***constantly*** having to

be consciously in a relationship where I and the one I'm in relationship are constantly referring back and forth to each other about everything that's going on. I don't have to . . . I mean, that's like getting married, isn't it? I don't have to . . . I shouldn't have to do that all day long with somebody who isn't even my wife or my husband or my children . . . whew!"

It protects them from expending the effort it takes, it protects them against involvement and therefore—and this is the problem—and therefore, constitutes a most significant block to love.

You see, if we functioned like other non-profits, if we functioned like a business, there could be a lot of activity ***without any involvement***. And that's really important! Because without involvement, you're in a state of privacy. And the fact is, that your experience of orphanhood, your experience of independence is because you've chosen to be independent, you've chosen to be isolated. You've chosen not to have to engage in the normal activity of relating with your Source, of identifying with your Source, of letting your Source "flesh you out," if I may put it that way, and illuminate you in the fullness of who you Are as His Daughter or Son.

Now, my insistence upon Gift being the center and circumference of our activities rather than simple commerce, unequivocally calls these things into play, requiring a level of involvement and attention one might not have expected or desired.

Yet, such is the nature of ***miracle***—a sudden shift of perception.

A sudden shift of perception means a sudden shift of devotion of attention, as well as the shift of one's object of affection.

Again, a sudden shift of perception means a sudden shift of devotion of ***attention***, as well as the shift of one's object of ***affection***. Both attention and affection change.

Instead of "self-protection" being the object of one's affection, it becomes the caring extension of love to another.

Your support of this work blesses others. And you could come at it backwards and say, "Because I care for another, I wish to bless them with this gift." You see? Where it isn't your appreciation of the Gift that prompts you to give it, but your concern and your care about your Brother or Sister that prompts you to give it. You see? There's a connection. There's love. There's relationship. There's the end of privacy and it undoes the most significant block to love, which is the absence of involvement.

And so again, I'm going to read this:

A sudden shift of perception means a sudden shift of devotion
of attention, . . .

Now mind you, you're all aware that the definition of a miracle is a sudden shift of perception. Oh, well that could seem to be a different viewpoint dawns in your mind. And you could think that that's a private event or it's something that you could keep private . . . "Oh, I suddenly have a new perspective—nobody else knows about it yet, but I do." Well, it's not a miracle yet . . . it's not a miracle yet, because a sudden shift of perception means, in addition to the clarification, a change of behavior.

A sudden shift of perception means a sudden shift of devotion
of attention, as well as the shift of one's object of affection.
Instead of "self-protection" being the object of one's attention,
it becomes the caring extension of love to another.

Not self-centeredness . . . you could say, other-centeredness. Not you on your mind, but someone else on your mind who gets preferential treatment because you care not to be alone, because you care to express your care. You care to let your care be public.

Instead of "self-protection" being the object of one's attention,
it becomes the caring extension of love to another. Then . . .
we've got that second thing called attention, then protecting
that other's holiness becomes the new devotion of attention.

It's one thing to find awakened in you love for your Brother or your Sister. It's a second step that needs to occur that takes you out of the orphanage, out of the orphan mindset. And that is that because you care about your Sister or Brother, you genuinely feel caring about them. You now find it important to you to protect that other one's holiness, to stand up for it, to give voice to it, to witness to it, to treat them as though they are holy by loving them and letting that love move into expression. That's the key.

In this instance I am illuminating this shift in the middle of
what has always been called a "business transaction."

Non-profit corporations doing a spiritual work sell what they have to offer because that allows the wheels to turn that allow production to happen and so on. And also, because it is the time honored standard. You see? And because it relieves everyone of the call to care for, honor, respect and be moral with others and it protects them from expending the effort it takes and it protects them against involvement. You see? That's really why. It's much simpler . . . it's much simpler.

In this instance I'm illuminating this shift—the miracle, the shift—in the middle of what has always been called a business transaction. That there is hesitancy about this amongst everyone and a confusion as to why it isn't just business as usual is understandable but unhelpful if a miracle is happening. Important. And this is relevant to every area of life.

Maintaining the status-quo in any respect . . . maintaining the status-quo in any respect is the great inhibitor of miracles.

You see? So we're not just talking about doing things in a novel way, we're talking about doing things in a new way that involves caring about your Brother and then caring enough to protect their holiness.

You know, the amount of leaven used is always disproportionately small compared to the mass that is being leavened. And it could appear *to the skeptical* that what I am insisting upon doing here is likewise inconsequential at the most, even though it is actually quite significant.

You know, one could say, "Oh, big impact this is going to have. Some little puny Foundation over there in the U.S. is doing things in a novel way. But what effect can that have?" Well you could say, "Yeah, one individual in Galilee only lived thirty-three years, was a carpenter and a preacher of some sort . . . you know that was a really small amount of leaven wasn't it. What effect could it have? What impact could it have?" Well, you know the answer to that.

. . . the amount of leaven used is always disproportionately small compared to the mass which is being leavened and it could appear *to the skeptical* that what I am insisting upon doing here is likewise inconsequential at the most, even though it is actually quite significant. And it could also appear to be nothing more than a "slight of mind" at the least—*suggesting* change when none is actually occurring.

Yet, the *Course* says, "There are no private thoughts."

Well . . .

Likewise, there are no private affections and there are no private attentions. What gets your attention and affection weighs in the universal balance. If you withdraw your

affections from self-protection it is reduced ***throughout the Brotherhood*** in those still valuing and practicing it.

Do you see that?

When you withdraw your investment of faith and emotion in it, it lessens the faith and emotion in it throughout the whole group, we'll say, who have been finding it meaningful. They've lost a valued supporter. And so their resolve is weakened by your withdrawal. It's as simple as that.

So it's not inconsequential what I'm talking about, if this shift occurs in each one, not just relative to the work we're doing and the support it takes to keep it going, but in all areas of your lives. You see?

If you withdraw your affection from self-protection it is reduced ***throughout the Brotherhood*** in those still valuing and practicing it. And if your devotion of attention shifts to the acknowledgement and protection of your Brother's holiness, it likewise enriches the affections of all ***of the Brotherhood*** in a more conscious union.

You are not powerless. You are not meaningless. And what you believe and put your faith in constitutes you joining with others loving those same beliefs or those same truths. And so it's important what you choose.

So, . . .

It is a simple truth needing only to be practiced.

Now . . .

The fact that one can feel the inconvenience of the ***care and involvement*** which is inseparable from what I am teaching—because giving is the only way he can have what he wants—demonstrates the fact that a simple truth ***has*** been revealed ***and*** heard.

If it has been revealed and not heard no one would feel the inconvenience of the care and the involvement. And no one would say, "Oh why can't they just charge something for what they do? After all, with the outreach of the internet they can charge small amounts and make millions of dollars because people will be willing to pay it." You see? "Oh them . . . they'll pay it . . . them, huh . . . not me. I won't have to be involved." You see? "I'll pay it when I get my bill. I'll gladly pay it. But I won't care enough to do it without the bill. I won't embrace my Brother and be conscious of my Brother enough to find his holiness worth supporting by making a gift." You see?

Now am I saying all of this to make anyone feel guilty, or put the touch on their wallet? No! As you can see I'm talking about a miracle. I'm talking about a shift of perception. I'm talking about an inner action, one that gets translated into outward expressions where connection actually occurs, and where isolation is broken, abandoned, not employed, because something else is more important to that one.

So . . .

The fact that one can feel the inconvenience of the *care and involvement* which is inseparable from what I am teaching . . .

. . . you see, by my saying everything is a gift, you can't buy it. The only way you can have it is by it being a Gift to you. And Gift must be the arena, the wholeness of the involvement.

The fact that one can feel the inconvenience of the *care and involvement* which is inseparable from what I am teaching—because giving is the only way he can have what he wants—demonstrates the fact that a simple truth *has* been revealed *and* heard. The familiar blocks *have* been rendered meaningless—and you don't like it—*and growth is required*.

Again, perhaps a little bit more than you were considering having to give, a little bit more involvement than you thought you would have to engage in . . . you know . . . like growing, like actually changing, like actually adopting a new way of being.

It is consistent with what I am teaching and what the *Course* illuminates: To take the steps which remove the blocks to love, not *complain* about them.

Take the steps which remove the blocks to love. Important. You see?

What I've been talking about for the last few weeks involves something more than just a shift in your mind. It involves a shift in your behavior and a shift in your motivation. That's called growing, that's called change.

It makes sense to change motives and behaviors when truth is revealed and heard, whether the adjustment is "convenient" or not. *You see?*

Hm-m, a poor little boy learning how to play the piano, his teacher said, "You need to practice harder." Oh, that's not convenient. "I wasn't bargaining for

that! That takes a whole lot more than what I planned to give in terms of learning to play the piano. That's just not convenient!"

"Well, I'm sorry, young man, but if you want to learn how to play the piano, you will have to engage in the inconvenient. And you'll have to practice harder. You'll have to practice longer. You'll have to pay more specific attention to what you're doing so that you might master the movement or the tone or the grace that's called for in the music you're playing." You see?

After all, new motives and behaviors are the natural result of sudden shifts of perception—of miracles.

And there it is: New motives and behaviors are the ***natural*** result, they should be the ***expected*** result of sudden shifts of perception.

So . . . and this is not Paul talking any longer.

The call here is for a new way to be . . . a new way to be with each other. This is just the focal point, but it's for you to take into your relationships with everyone. Oh-h, do you feel overwhelmed at the possibility? Well, I understand. But it's natural to love. And when you dare to do the inconvenient thing, you'll find your capacity being illuminated to you. And you will not be exhausted by caring, you will not be exhausted by the inexhaustible love that abides in you because the Father is putting it there at every moment.

Now, I will finish this letter with Paul, because I want him to continue to listen for it. I want him to continue to do what feels inconvenient to him to do, because this is valuable learning for him and for everyone else.

As Paul said when he first started tonight: There is a need. There is a very practical need to pay-off a loan and sell a property that no longer serves purpose. It is a good thing to have happen. The property needs to be cleaned up and somewhat refurbished in preparation for sale. And those are the simple facts.

And I'm glad everyone knows. And as soon as the rest of the letter is done, it will be shared with everyone on the web site and by e-mail. And I thank you for taking your time tonight to listen, because this shift of perception is indeed a significant miracle which will reach farther than you can imagine.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)
¹Workbook, Lesson 23

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 16th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

What we've been talking at length about, the unholy relationship and the meaning of those words I have expressed, is a relationship with someone or something in which you find God nowhere to be found. Where your divinity and the divinity of your Brother or the divinity of anything escapes your attention completely—doesn't occupy it at all—because you, in your relationship with everything, are giving definitions to it that have nothing to do with God . . . hence you find nothing there expressive of God. Your definitions don't allow it.

Now we've also been talking about the two pictures. And although one of them has a very ornate frame, which gets all of your attention, we've talked about the necessity of bringing your attention to the pictures ignoring the frame. And the fact that fundamentally, the same thing is in each picture: A relationship—an unholy relationship and (we haven't used the words in recent weeks) a holy relationship in the other.

As we go along, you find yourself invited like further and further into something you didn't know you were going to be encountering. ***A Course In Miracles*** is not a literary work to be read like other books. It is an expression of ideas, the intent of which are to cause movement in you and move you from one perspective of yourself and the world into another. In other words, to promote actual change.

Recently you may have felt as though I have been pressing for a lot more ***change*** than ever before. And you might be surprised at it. But it is important. And although change isn't always fun, it's always essential. And

facing that with courage is where you find yourselves now. That is where we are in the process and it's necessary not to cringe or at least not withdraw in the face of the call for change—the call for growth that we find ourselves at.

It's very important not to misunderstand what's happening and assume that something must be wrong because there's a certain amount of discomfort associated with where we are in the process.

Now, this new section is entitled:

THE HEALED RELATIONSHIP¹

Well, we've been talking for weeks now about doing the two-step, haven't we? About entering into the holy instant because the holy instant, you could say, is the stepping-stone out of the human condition. It's the stepping-stone out of sin, sickness and death—suffering. It's the stepping-stone into that place where God's laws prevail. And as a result, you are never confronted with sin, disease or death, lack, fear, any of these things. You see?

Now, always I've suggested that in the practice of the two-step, you become still, you stop your incessant thinking and in the quietness you say, "Father, what is the truth here?" Now think about it. When you say, "Father what is the truth here?" you're obviously meaning what is the truth relative to this situation, what is the truth relative to what's happening with these things, what's the truth relative to what these things seem to be doing? You see? The question always has to do with something you're in relationship with.

By now it should be obvious to you that the subject, the focal point of ***A Course In Miracles***, is relationships.

Now we've described at length what an unholy relationship is, what its characteristics are, what its uses are, how you use it, and on and on. We haven't talked a lot about a holy relationship. But you could imagine that if you're going to shift from an unholy relationship to a holy relationship, it's going to involve your having said, "Father, what is the truth here about this relationship?" And you might imagine that the answer will be an intellectual explanation so that you might understand what the truth is here about this relationship.

And I'm here to tell you tonight that the truth about a relationship is not a head-trip. The truth about relationship is ***involvement***. The truth about relationship is ***your heart, your nature as Love Itself***, which is placed in you by the Father because you are His Self expressed and He is Love. And this Love that you Are must come into play. It must find expression in you as

feeling, as caring, as affection, as thoughtfulness . . . you see? . . . something far more than an intellectual understanding.

"Oh-h, well you've been studying the **Course** and I'm studying the **Course**—we're prime candidates for engaging in a holy relationship . . ."

Well, you could approach it that way and you could approach it as though you were going to bring into play all the things that the two you **think** a holy relationship is. Head-trip . . . head-trip . . . head-trip . . . no connection . . . no connection. An interaction based upon head-trip . . . head-trip . . . head-trip times two because both of you are doing head-trip . . . head-trip . . . head-trip. You see?

Now what have we been talking about for quite awhile now? We've been talking about the two-step and the holy instant. We've been talking about not interacting first with the thing you're in relationship with, but going within first and connecting with the Father or connecting with the Holy Spirit. Being still, stopping your thinking, enquiring, "What is the Father's Perspective now regarding this?"

Now while you're doing this, you've set aside your interactions. You've set aside whatever allegiances you have with this thing you're in relationship with because you don't want your preoccupations or their preoccupations to get in the way of what the answer will be through your quiet, genuine inquiry: "Father, Holy Spirit, what is the truth here?"

The Holy Spirit will respond and communicate with you, I will say, in the form of communion—an inner definite communication that is more than just words but is a communication of feeling and meaning that does something to your mind. It clears out the fog. It clears out the clutter. It simplifies, you might say, the viewing area—the area of consciousness—and reveals to you God's truth relative to whatever you've asked about.

And this changes you. Important.

The realization that occurs in you causes you to behave in a different manner than the way you behaved without engaging in the two-step or the holy instant. **Now** in your relationship with another, what comes out of your mouth is characteristic of a holy relationship. It's not a planned behavior, it's not a patterned or habitual behavior. It's a behavior in the moment that arises out of fresh, clear, conscious awareness of what you're involved in, what you're involved with, with a perspective far beyond your puny little private intellectual capacities.

Now there's something else. A holy relationship isn't a *nice substitute* or alternative to an unholy relationship.

"Oh-h, we've been having an unholy relationship, let's have a holy relationship!"

No. You may choose to engage in a holy relationship in the manner that I just spoke of, which isn't by plan. But it's going to be more than just having a new different kind of relationship—one that's at a higher plateau of being. No. The thing is, that a holy relationship is *the only means* you have for going Home or for coming Home. It is absolutely humungously meaningful. It is the bottom-line absolute and only way to come Home, to Wake up, to come back into your right Mind. *It's not just a nice alternative to an unholy relationship.*

No. It's not just a nice alternative to an unholy relationship. It's the most momentous singular act that you can engage in. It's the act that lets you walk out of the insane asylum. It's the act that brings you into the arena where God's laws prevail.

It's the act that annihilates sin, sickness and death.

It's the act that illuminates everything as the Kingdom of Heaven that it always has been but which you didn't see when you were choosing *valiantly* and with great courage to try to do the impossible and be an independent agent *becoming* something valid and actual without having a relationship with your Source. You see?

Yeah, I know . . . you've been reading *A Course In Miracles*. And you've read about unholy relationships and holy relationships . . . it's very interesting isn't it. Stimulating. But you've got to realize that it's something far more valuable than a source of stimulation. It involves in its exposure of ideas, your discovering how to do the one thing that will return your sanity to you and cause you to become free of all of the things that you have felt were unjust and inappropriate for you to be bound by, like chance and fate and victimization, and accident and illness and mean-spiritedness.

Whether you could justify the feeling or not, you all have felt that these represent something invalid, that you shouldn't be actually subject to them and that actually there must be a way to get beyond them. Well, there is and it's here. But it's going to mean, as we've been talking about, actually changing—actually being in a new way and being it with a Brother or a Sister.

Now I have shared that relationships are with everything: Brothers and Sisters, plants, inanimate objects, animate objects. Inanimate objects don't

join with you, as I've said. They don't join with you in your false assessments—the imaginative meanings that you've given to them. But animate objects, especially ones that you would call sentient or conscious, are different. Because abandoning an unholy relationship with them requires interacting with whatever game playing they're engaged in . . . whatever roster of definitions that they have applied to their world which of course, you're part of. And so, there are definitions of you as well, and there are purposes to which they put their mind to manipulate you to get what they want that they think you have and so on.

So it gets a little, shall I say, messier—a little bit more complicated. And it's not uncommon for everyone to find a way to behave with your animate relationships as though they're inanimate. You try to turn them into inanimate things and get them to behave according to rules rather than their heart or their emotion.

Now:

The holy relationship . . .

. . . it says here . . .

. . . is the expression of the holy instant in living in this world.

[repeats] The holy relationship is the expression of the holy instant . . .

. . . stop. Become still. Ask the Father or the Holy Spirit, "What is the truth here?" The truth is revealed with meaning and feeling. But until it's expressed, you might say, it might as well not have happened.

Now that's not true actually, because it does sit there as an experience for you to actualize by expressing it. But all of you must become clear on this. It's the expression of what becomes known in the holy instant that actualizes the whole reason for there being the provision of the holy instant. Because when it's expressed, it's actualized and it becomes change—change manifest.

The holy relationship is the expression of the holy instant . . .

. . . the holy instant discloses things to you, you become aware of them, of the meaning and the feeling and then you express it in the world—in the world that you have been calling a physical world arising from a big bang but which is actually the Kingdom of Heaven. And in your actualizing it in this way, in the world, you are doing ***exactly*** what it takes to illuminate this "big-bang" world as what it truly is, the Kingdom of Heaven.

It causes your relationship with things and with others to become holy. And it causes your affection to be transformed so that you are intent upon acknowledging and upholding and witnessing to that which is holy and whatever you're in relationship with. And your intent is to uphold that rather than tear it down. And of course, tearing it down was, at the bottom line, your goal in the unholy relationship because, as we said, it's the goal of the unholy relationship to keep God out of the picture, which means it is its goal to keep you unconscious of your divinity, of who you truly Are—and as I said, that is evil. And that is what the holy instant lifts you out of. That is Its purpose. The holy relationship is a consummation of that. Very important.

It's the most important thing! The holy relationship is the most important thing that exists for orphans—for those who are not Awake.

Again, going into the book . . .

The holy relationship is the expression of the holy instant in living . . .

. . . like actualized . . .

. . . in living in this world. Like everything about salvation, the holy instant is a practical device, witnessed to by . . .

. . . what? . . .

. . . its results.

The manifestation, the actualization, the expression. You see?

The holy instant NEVER fails.

You may fail in abiding in the holy instant long enough for the Holy Spirit to register with you, but the holy instant, if you let it register with you, never fails in its function to disclose to you what the truth is here in your relationship so that it might be actualized as the holy relationship that it is.

The holy instant NEVER fails. The experience of it is ALWAYS felt. Yet without . . .

. . . what? . . .

. . . expression, . . .

... you see? Keep in mind that all of this is relevant to and relative to, because it's related to everything. The holy instant has as its function, to illuminate the holy relationship. And the holy relationship is the experience of your having, as an orphan, become still and having reached outside of the walls of the orphanage by saying, "Father, what is the truth here?" hearing the Meaning of the answer and feeling it and being moved to **act** upon it and behave toward what you're in relationship with as though it's holy and to reinforce its holiness by not engaging in anything opposed to it. So that your every action is a confirmation of, not the orphan mentality that your Brother might be employing, but the divine one that he is that your reinforcement of, that your witnessing for, allows him to embrace with perhaps a little bit of confidence or a lot of confidence. You see?

That's actualization. That's the holy instant causing the expression of the realization of God's truth and uncovering and illuminating the holiness of the relationship with whatever it is that prompted you to engage in the holy instant.

This is the practical device—the mechanism—by which the transition from dreaming to being Awake is effected. This is the way it occurs.

The experience of it is ALWAYS felt. Yet without expression, it is not REMEMBERED.

Important. Here's the way it works: When you engage in expressing the meaning that has been revealed to you as a result of having engaged in the holy instant, it, for lack of better words, jogs your memory and you **remember** the truth, you **remember** the holiness of your Brother, you **remember** the experience of experiencing the holiness of your Brother because you've had the experience before. You've had the experience before you chose to say, "Father, I'd rather do it my way. Father, I'd rather give the meanings to everything. Father, I want a divorce."

Before that, these experiences that we're talking about you're coming back into an experience of, were always yours. And so that it's like a spiritually visceral remembering of that which you already knew and have always known, [snaps fingers] clicks into place in you.

Listen again:

The holy instant NEVER fails. The experience of it is ALWAYS felt. Yet without expression, it is not REMEMBERED.

When it gets expressed, your memory opens up and you remember what you knew before. And there's nothing intellectual about it. It isn't a head-trip at

all. You see? This is the kind of change we're talking about. This is what coming back into your right Mind means.

The holy relationship is a constant reminder of the experience in which the relationship became what it is.

The holy relationship . . . this experience of being sane, this experience of Knowing the truth about your Brother or Sister and therefore about yourself, as long as it's present, it's a reminder of how it came to be remembered, it's a reminder of the holy instant. And the fact that the holy instant is the one and only thing it takes to get out of the crab barrel, to get out of the orphanage, to get out of the orphan mindset, to get out of fear, to get out of sin, sickness and death, anxiety, jealousy, mean-spiritedness, self-protection, it keeps in place the remembrance of what it took and all it took, which wasn't nearly as much as you might have thought it would take.

And as the unholy relationship is a continuing hymn of hate in praise of ITS maker, so is the holy relationship a happy song of praise to the Redeemer of relationships.

What's the Redeemer relationships? The Holy Spirit. What is the Holy Spirit? Nothing more than your right Mind.

The holy relationship, a major step toward the perception of the real world, is learned.

It can't be remembered because it hasn't happened before.

The holy relationship, a major step toward the perception of the real world, is learned.

And this is important:

It is the old, unholy relationship, transformed and seen anew.

The simple fact is there are not two "you's" . . . there are not two of you—a holy one and an unholy one. There's only you seeing yourself through a glass darkly or seeing yourself clearly. So if you're seeing yourself through a glass darkly, clarity is going to have to insert itself and become present and active and transformational in the glass darkly frame of mind. You see?

So, the insane you is going to discover sanity right in the middle of what had seemed to be insanity, because there's just you. It's important.

The holy relationship, a major step toward the perception of the real world, is learned. It is the old, unholy relationship, . .

... the self same one ...

... transformed and seen anew. The holy relationship is a phenomenal teaching accomplishment. In all its aspects, as it begins, develops and becomes accomplished, ..

... expressed ...

... it represents the REVERSAL of the unholy relationship.

In other words, it's you in your unholy relationship mode being changed—***allowing*** yourself to be transformed by the renewing of your Mind, by the remembering of what you've always Known, but what you have successfully blocked from view.

Be comforted in this; the only difficult phase is the beginning. For here, the goal of the relationship is abruptly shifted to the exact opposite of what it was.

This means you having to adopt a new goal that is the exact opposite of what your goal had previously been. This is very involving of ***you*** ... of ***you*** ... of each of you. And at the same time the means by which it is involving for you is that you must become involved with your Brother or Sister. ***You can't do this privately.*** You can only do it in the context of the relationship. And right now you're starting out doing this in the context of your current understanding of relationships and that understanding is an unholy relationship.

You might think it will be as impossible as lifting yourself up by your bootstraps. The only thing is, you don't have to do that. You don't have to do it with the part of your mind that you separated off from the rest and said, "This is me and everything in this area of my awareness is what's real." No! The disowned part is the Holy Spirit. It is waiting for your attention to come back to It so that It can respond and make whole all of you that was never ever actually divided up.

Again ...

... here, the goal of the relationship is abruptly shifted to the exact opposite of what it was. This is the first result of offering the relationship to the Holy Spirit, to use for His purposes.

Now, you may have read this in the past as though it's talking about your relationship with your partner or your relationship with another human being

and that the first result of offering the relationship to the Holy Spirit to use for His purposes is what will bring the result you need.

Now, offering the relationship to the Holy Spirit doesn't mean embracing your cherished one in your mind and saying, "I am bringing us to you, Holy Spirit, so that we might have a holy relationship." It has to do with something we've been saying over and over: It is you stepping back from your cherished one or your cherished things, or your stable life-style that is essential you think, and says something about you . . . it is necessary to step back from them all into the quiet to say, "Father, separate and apart from any of the meanings or definitions I have applied to all of these things, what is the truth here? I want to learn Your perspective."

So, if you are going to inquire, minus your meanings and definitions and so on, it means minus the meaning that says, "This is my cherished one. I want for my cherished one and I to stand and have our relationship become holy." That's too much of you. That's too much of your thinking. That's too much of the orphan mindset. You've got meanings that you've applied to it. And you ***don't know*** how much or whether or not any of it coincides with the Father's perspective—with the divine truth.

So, offering the relationship to the Holy Spirit really means you're stepping back from the relationship and all of the meanings that you have given to it and which are affecting you and saying, "Father, in spite of what I'm experiencing, instead of the way I'm experiencing it, what is the truth here?" . . . because you don't want your response to arise out of your conditioned thinking because that's not fresh, it's not the Father's perspective in the moment, it's not the vitality of the Movement of Creation now . . . now . . . now. And that's the promise. That's what the holy instant is for. And that's what the holy relationship will be about.

And not only that, your abandonment of your best definitions and meanings and theories and concepts, which will allow the holy relationship to occur, is the means by which you actually and effectively initiate your movement Home. You see? You must embrace a larger picture than just you and your cherished one, that you want to have a holy relationship with, because it's not just about having a holy relationship with your special one, or finding the special one that's waiting out there for you . . . you see? . . . to cherish.

Your Brother is your means for Waking up. Your Brother therefore, is your savior, and you are your Brother's savior. Your relationships are the threshold of your movement Home. Simple . . . profound.

Now, the invitation to the Holy Spirit to use your relationship with whatever it is that's prompted you to turn to the Holy Spirit . . .

This invitation is accepted immediately, and the Holy Spirit wastes no time in introducing the practical results of asking Him to enter.

You see? You might not have thought that you were asking the Holy Spirit to enter when you became still and said, "Father," or "Holy Spirit, what is the truth here?" You might not have thought of that as inviting the Holy Spirit in, but you were. You were dropping the barriers, the boundaries. You were saying, "You're welcome here where you hadn't been awhile ago because I was spending too much time thinking about exactly what I wanted to think about and You weren't part of it." You see? So:

This invitation is accepted immediately, and the Holy Spirit wastes no time in introducing the practical results of asking Him to enter. AT ONCE His goal replaces yours.

Mind you, the Holy Spirit is nothing more than your right Mind, therefore, your right Mind's goal replaces your wrong mind's goal. Do you see the integrity of that? Immediately it undoes your tiny, mean-spirited, mis-directed, unintelligent frame of mind, thus bringing integrity to you.

This is accomplished very rapidly, but it makes the relationship seem disturbed, disjunctive and even quite distressing.

And this is talking about a partner, another sentient being. And it's important to understand this. Listen again:

This is accomplished very rapidly, but it makes the relationship seem disturbed, disjunctive and even quite distressing. The reason is quite clear. For the relationship as it IS is out of line with its own goal, and clearly unsuited to the purpose which has been accepted for it.

What does that mean? Not totally clear? What it means is that the goal of the independent authorizer—the orphan—is to become valid without having to be connected to its Source. It's like, its goal is to be a lit light bulb that isn't plugged in. Therefore, its goal is insane. Its goal is to accomplish what can't be accomplished. Its goal is to engage you in something that is a complete waste of your time, energy and attention. And it causes you sin, sickness and death—fear.

So, when the Holy Spirit answers at once, when His goal replaces yours it's . . .

. . . accomplished very rapidly, but it makes the relationship seem disturbed, disjunctive and even quite distressing. [And] The reason is quite clear. For the relationship as it IS . . .

. . . you know, the orphan mindset . . .

. . . is out of line with its own goal,

. . . which is to accomplish the impossible . . .

. . . and [it's] clearly unsuited to the purpose which has been accepted for it.

It's unsuited to it because it's an impossible task and it's a task that's something that doesn't even exist actually . . . must accomplish. The thing that doesn't actually exist is you as an independent agent, you as a physical entity having nothing to do with the divine Mind, intelligence, life, truth, love.

In its unholy condition, YOUR goal was all that seemed to give it meaning.

You see? You had looked at the ornate frame and you had believed what it implied, that you could accomplish and become and the pleasure and the satisfaction and the pride and the self-respect that you would gain from accomplishing this thing that can't be accomplished. It seemed to give your life meaning even though it was something you could never succeed at.

Now, once the Holy Spirit answers quickly, it makes no sense. Now it makes no sense.

Now it seems to make no sense.

You see? As clarity comes, it undermines your mental habits, your mindsets. It undermines those things that gave you a sense of security, especially in the relationship with the one that you care enough to do the two-step for.

Many relationships have been broken off at this point, and the pursuit of the old goal re-established in another relationship. For once the unholy relationship has ACCEPTED the goal of holiness, it can never again be what it [is] was.

Again, remember there's only one of you. You're either clear or your unclear. You're either sane or your insane. So that's why it says:

For once the unholy relationship . . .

... once you and your unclarity ...

has ACCEPTED the goal of holiness, it can never again be what it [is] was.

Now, because your holiness is going to take hold in your present mindset of unholiness it is going to call for sometimes wrenching adjustment because of the love you have for the old mindset.

The temptation of the ego becomes extremely intense with this shift in goals.

Now, it's really good to be clear about this, because then you, as I said, will not cringe or back off from it. You will not think something has gone wrong.

The temptation of the ego ...

... at this point ...

... becomes extremely intense with this shift in goals. For the relationship has not, as yet, been changed sufficiently to make its former goal completely without attraction, . .

... in other words, completely unattractive ...

... and its structure. . .

... the structure of the former goal ...

... is "threatened" by the recognition of its inappropriateness for meeting its new purpose.

Did you get that? As this new purpose registers with you, it becomes clear that your old purposes will not help you accomplish this new goal. And you know what? That's liable to make you feel totally incompetent, totally incapable, totally worthless as though everything that ever gave you a sense of worth is wiped out from you and you have nothing to draw upon in order to feel worthwhile. This is the experience which results from a great love for that which is nonsense. And when clarity ... when the light shines on it, bringing you a new goal that you're unfamiliar with yet, it's very confusing. It is likely to be very confusing.

The conflict between the goal and the structure of the relationship is so apparent that they CANNOT co-exist.

When clarity comes to you, it comes to you clearly enough for you not to be confused and you're able to see just exactly how incompatible the two mindsets are. But then, because of your devotion to the life-long work you expended to try to accomplish the impossible, you become confused because you want to go back. It's like quitting cigarettes and wanting to go back and have one more puff.

The conflict between the goal and the structure of the relationship is so apparent that they CANNOT co-exist. Yet now, the goal will NOT be changed. Set firmly . . .

. . . the new goal . . .

Set firmly in the unholy relationship, there is no course except to CHANGE the relationship to fit the goal.

To change the unholy relationship mindset to fit the goals of the holy relationship, ***that's the only answer.***

Until this happy solution is seen and accepted as the ONLY way out of the conflict, the relationship seems to be severely strained.

Now, this needs to be understood.

It would not be kinder to shift the goal more slowly, for the contrast would be obscured, . .

. . . it would be like reducing the contrast and making discernment more difficult . . .

. . . for the contrast would be obscured, and the ego given time to re-interpret each slow step according to its liking. Only a radical shift in purpose could induce a complete change of mind about what the whole relationship is FOR. As this change develops . . .

. . . and I'm going to add: Even though it begins strenuously . . .

As this change develops and is finally accomplished, it grows increasingly beneficent and joyous. But at the beginning, the situation is experienced as very precarious. A relationship, undertaken by two individuals for their unholy purposes, suddenly has HOLINESS for its goal. As these two contemplate their relationship from the point of view of this new purpose, they are inevitably appalled.

I promise you this is true. If you know it, you won't be surprised and you will dare to persist, even when the suggestion is to abandon the relationship and establish the old pattern with somebody else.

Their perception . . .

. . . those in the relationship . . .

Their perception of the relationship may even become quite disorganized. And yet, the former organization of their perception no longer serves the purpose they have agreed to meet.

It no longer serves the purpose of the new goal of holiness.

This is the time for FAITH. You LET this goal be set for you. That was an act of faith. Do not abandon faith, now that the rewards of faith are being introduced.

Even though the rewards are being experienced strenuously because the change is so significant and the change undermines things that you felt were significant and necessary for your self-respect and on and on, it's the time for FAITH.

If you believed the Holy Spirit was there to ACCEPT the relationship, why would you now not still believe that He is there to purify what He has taken under His guidance? Have faith in each other in what [but] SEEMS to be a trying time.

Mind you again, this holy relationship stuff isn't just about significant others. It's not . . . special ones. You need to be asking, "Father, what is the truth here? Holy Spirit, what is the truth here about this, that and the other thing?"

Have faith in each other . . .

. . . you see? That's why I'm saying that, because you can have faith in your neighbor, faith in your grocery store clerk and so on.

Have faith in each other in what [but] SEEMS to be a trying time. The goal is set. And your relationship has sanity as its purpose. For now you find yourselves in an insane relationship, RECOGNIZED as such in the light of its goal.

Clarity uncovers the insanity of your old paradigm, which you believe in and have valued. It is the way sanity returns.

And I'm going to leave this at this point tonight. You might say, "Gee whiz!" you know, I'm sure many of you have said, "Wow, I just turned everything over to the Holy Spirit, or I've been really trying to engage in what the **Course** is teaching and yet everything is turned upside-down. Something must be wrong." Tain't so.

I encourage you during this coming week to read this section at least this far so that you might arrive at a place where the strenuousness of things isn't alarming you as much, isn't distracting you significantly from still engaging in the two-step and the invitation of the holy instant. Because that's still where the answer is and that is still where the further clarification that will help you to move out of your old habits will come from.

I love you. I love you all. And I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 30th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we've been talking about some rather serious things. Serious because well, it brings you to a point of having to do something you may not have thought you were going to have to do. And that is, as we have talked about, *change* . . . *grow* . . . become different *willingly*, not willfully, but willingly with approval from your heart.

To enter into the holy instant, to experience the influx of the awareness of truth from the Father or the Holy Spirit that happens in the holy instant—because that is the function of the holy instant—brings you spontaneously to a point that feels unfamiliar to you. It's new. It calls for you to notice in your Brother or your Sister—your fellowman—value that you hadn't been seeing and which you actually have no justification for, even though you're experiencing it.

You find yourself filled with inspiration to see things new. You're inspired to let your mind be made new. And there you are, having this new perspective that's very clear to you even though it had been absolutely obscure to you before.

Now, when you and your partner or a friend or someone you know who's willing to indulge in the holy instant for the express purpose of being infilled with the Father's Perspective so that you might see each other with eyes—I'm going to say, biased by God—biased by the Father's Perspective rather than your own personal perspective, you embark upon the holy relationship . . . you embark upon a holy relationship. And this is the first step Home. This is the first step back into your sanity.

But here's where the problem arises: When you do this, you find no justification for employing the old habits of relating to each other. But the habits don't disappear. All it takes is one unexpected event or remark or movement or look . . . and boom! . . . you're right back into traditional, habitual, manipulative means of controlling each other so that you can feel your balance.

And here's the other part of the difficulty: You feel that these responses—these conditioned responses—are not only justified, they are valid. And they are favorites. They are things you have attachments to. They are behaviors that tell you that you are sane, that you are grounded, that you are respectable, that you are worthwhile . . . real.

And so these are things you don't want to let go of. To let go of these things will mean that you will have to become—at least you believe you will have to become—ungrounded, unstable. And so it's very hard to let go of these habits. It's very hard to let go of the **way** the two of you have behaved before.

And so it takes real discipline not to lose the ground gained by virtue of practicing the two-step, engaging in the holy instant, having the influx of inspiration that allows you to experience your relationship in a new way, that we're identifying as a holy relationship. You don't want to lose the ground you've gained there because, as I've said, that's the first step back Home—that's the beginning of coming Home. And you do not want to have that movement—that goal—thwarted. And you especially don't want to have it thwarted by something as correctable as old habits.

But it does require persistence. That's what makes it difficult. That's what makes all of this serious because you have to engage in it **seriously** with determination.

It doesn't mean you have to lose your joy. But you might have thought that engaging in the two-step and the holy instant, and the beginning of an experience of a holy relationship, that all of your blocks to the experience of love and the expression of love would just melt and that there would be a natural, spontaneous harmony to the Movement.

And so, when you find yourself up against the persistence of your old habits, you discover that there's some work, there's some effort that you're going to have to put forth. You are going to have to once again engage in **learning**, learning something unfamiliar . . . learning it so completely by persistence that it becomes familiar. And you might say, becomes the new habit. I say that cautiously because habits, as you employ them and create them, are the effect of specific conscious or specific consciously directed ideas, the practice

of which have a goal to be accomplished. And the goal is something you made up when you weren't joined with your Father.

The new habit that we're talking about is one of persistently bringing yourself back to the point where you are *yielding* to the Father . . . continually bringing yourself back to the place where you say, "Father what is the truth here?" and then listening without interposing any of your own *fine* ideas. You see?

So the habit is the practice of no-habit. It's a practice that you will eventually shift into and it will just be called, "being Awake."

Now, going into the book and reading . . . oh, the last couple of sentences that we finished up with last week:

The goal IS set.

In other words, the holy relationship is what you've chosen for.

And your relationship has sanity as its purpose. For now you find yourselves in an insane relationship, RECOGNIZED as such in the light of its goal.

In other words, you're in this rather strange position of recognizing that you're not in your right Mind and recognizing it while you're not in it. It's like the clarity of knowing that you are engaging in nonsense while you're still engaging in it. It's like becoming aware while you're having a dream, that you're having a dream.

That is the beginning of Waking up.

So . . .

. . . now you find yourselves in an insane relationship, RECOGNIZED as such in the light of its goal.

And you feel the weirdness of it and . . .

Now the ego . . .

. . . the orphan mindset, the mindset of the one who thinks he's an independent agent . . .

Now the ego counsels thus; substitute for this ANOTHER relationship to which your former goal was quite appropriate.

In other words, the going gets a little bit tough. It's requiring a little bit of discipline. And the ego says—the old way of thinking says—"Hey . . . hey, it doesn't have to be this hard. You've been doing well enough your whole life. You know, things haven't gone to pot. Things aren't going to pot right now. You don't have to do this. You know, maybe your partner wants to have this 'holy relationship shit' . . . but you don't have to. You don't have to work this hard because there's somebody that will be happy with you *just as you are*. Let this one go find someone else to have a holy relationship with."

This idea comes to you because you get frustrated at the lack of fulfillment that you were getting from your old ego relationship because it's not working really well since you've made this new commitment. And yet after having made this new commitment, you're not really comfortable yet, there. So, it's like six, to one-half dozen of the other. You see?

Yeah, you don't have to put up with this shit. You don't have to be frustrated all the time. You don't have to put up with her or him reminding you of what's revealed in the holy instant about the relationship, when you would rather be employing some of your old habits of manipulation so that you might get a little hit of self-respect based upon being unjoined. You see?

It is a very frustrating experience. It feels ungrounded. It feels unsatisfying and so, you know, the old habit kicks in . . . "you don't have to do this, go find someone who will like you just as you are."

You can escape from your distress only by getting rid of each other.

What's the distress? The distress is the lack of recognized fulfillment arising out of the new goal and the practice of staying in the holy instant so that the growth might occur . . . so that the change might happen and so that the unfamiliar can become familiar.

Now, the ego's sneaky.

You need not part entirely if you choose not to do so. But you must exclude major areas of fantasy from each other, to save your sanity.

Now what is the ego saying? What are the major areas of fantasy that you must exclude from each other? Why it's the awareness of your holiness, your awareness of your partner's holiness. You must abandon the ***fantasies*** that the Holy Spirit has provided you—those crazy nonsensical ideas of unity and harmony and love and peace and wholeness, and that you're actually the Sons and Daughters of God and not independent agents at all. These are the

fantasies that the ego says you can withhold from each other and still stay together and not have to lose your familiar and satisfying relationship. You see? And you must do this to save your sanity, which means to remain stuck in your ignorance that you're comfortable with. And because you're comfortable with it, it must mean that you are, in most respects, sane . . . right? Obviously, if you're insane you'll be uncomfortable. If you're sane, you'll be comfortable. So:

. . . you must exclude major areas of fantasy from each other, to save your sanity.

Now, it says:

Hear not this now!

In other words, be alert. And when these thoughts present themselves to you, don't accept them. Recognize them as distractions from your goal to Wake up, from your goal of recognizing the holiness of yourself and your Brother or Sister and operating on that basis.

Have faith in Him . . .

. . . the Holy Spirit . . .

Who answered you. He heard. Has He not been very explicit in His answer? You are not now wholly insane. Can you DENY that He has given you a most explicit statement?

You see when you do this, when you engage in the holy instant and when the Father or the Holy Spirit responds to you with the truth, the response is very clear. It could be called ***an explicit statement***. It could be called ***an explicit understanding*** that is so clear that the words that identify it are inescapable. And so the experience constitutes a statement, a statement of such meaning that your being able to see your Brother and everything in a new light, somehow spontaneously and not as a result of learning...learning...learning, like memorization: two-times-two is four, two-times-three is six, two-times-four is eight and on and on over and over so that you get it into the system.

But no, you're having this experience without going through a rehearsal, without going through steps. It's because you didn't acquire this clarity through a conscious process of memorization or of storing data so that you could say that you have learned, that you could seem to lose it easily or you can be easily distracted from it by your old habits.

Continuing . . .

Now He asks for faith a little longer, even in bewilderment.

Even though you're unsure, even though things feel unstable to you because it's not being easy to employ your old habits of control, have faith. You don't have to be clear in order to have faith. In fact when things are clear, you don't think you need faith. It's when you are bewildered that you need faith and because you have embarked on a very specific process of Awakening—of coming back into your right Mind—you must be diligent. It's that simple. Even if it's inconvenient to you, you must persist.

This is why what we're talking about seems to be serious. Because there's not a lot of joy to it, there's not a lot of buoyancy to it, there's not a wave that picks you up and deposits you in the Promised Land. There's a movement of inspiration that infills you and uncovers old bad habits as ***bad habits***, so that you can see they're not working for you really, so that you can more easily let go of them . . . and so that you actually do go ahead and let go of them. In other words, you learn . . . you change . . . you grow.

Again, this ***Course In Miracles*** is not a head-trip, it's not a mental learning process. It's a movement of growth in which you will experience yourself being changed by virtue of the inspiration that is provided to you and by virtue of your letting it in and behaving in harmony with it, instead of persisting in rehearsing and rehearsing and rehearsing all of your old mindsets, theories and so on.

Now He asks for faith a little longer, even in bewilderment. For this will go, . .

. . . the bewilderment will go . . .

. . . and you will see the justification for your faith emerge, to bring you shining conviction. Abandon Him . . .

. . . the Holy Spirit, the One you've turned to, and the One Who has responded and the One Who stands with you . . .

. . . Abandon Him not now, nor each other.

Even though there are moments you could just easily walk away from him or easily walk away from her because nothing's going right between you anymore. The old things you used to do that seems to make things right aren't making things right anymore and you can't stick with the new things long enough for them to set into place and prove to you, convince you that indeed you are grounded and you are safe. You see?

This relationship HAS BEEN reborn as holy.

Again, *it's not going to feel like it.* It will, momentarily here and there, but mostly it's going to feel like a demand for hard work, a demand for discipline that you hadn't expected. And that somehow, your ego says, "I ought to tell you that what you're embarking on here is itself insane and that you are leaving sanity behind by abandoning your old habits."

Know this so that you can bring the determination and the commitment to this unsteady place and hold to it as you move through it and things stabilize.

Accept with gladness what you do not understand, and let it be explained to you as you perceive its purpose work in it to MAKE it holy.

In other words, it's going to be like planting a seed. And you keep looking, you water and you look . . . and you water and you look . . . and nothing. And you water and you look . . . and you water and you look . . . and a week goes by. And you water and you look . . . and nothing happens. Well, what do you do? You say, "Hey I could be doing the things I used to be doing when I wasn't watering and watching. I was pretty happy doing the other things. This is for the birds!"

No. If you've planted seeds before, you don't have this indecision and deterrent presenting itself to you. You know that you water and you look . . . and you water and you look. You even realize that you can water and not look . . . and water and not look . . . and water and not look . . . and the crop will come up. You see? So:

You will find many opportunities to blame each other for the "failure" of your relationship, for it will seem, at times, to have NO purpose.

Now, that isn't fleshed out very much . . .

. . . it will seem, at times, to have NO purpose.

Well, okay. But here is some practical aspects of it: The relationship will seem to have no purpose because none of the things you used to do that worked, will work. It's that simple. It will seem to have no purpose because nothing can be accomplished. You may try to slip back into your old habits and manipulations but your partner in this is liable to see you doing it and call you on it, and not be manipulated by it like he or she used to. So you're stuck. You're stuck with the "failure" of the old ways of being together. Whew!

And you know what? It makes you mad. It frustrates you. And of course, when you're mad and frustrated you're not in the holy instant, are you?

You're not anywhere near that place where, in the quietness and the desire to know, "What's the more of what God is being here than what I'm seeing?" Well, you're trapped. You're just simply trapped.

If you can't get into that place where the holy instant can be experienced, because it's so damn justifiable to you to be upset because nothing is working, then you have been successfully distracted from the holy purpose that the two of you have put into place regarding your relationship. And there's no way for you to be clear. There's no way for there to be a refreshment of the influx of inspiration.

A sense of aimlessness will come to haunt you, and to remind you of all the ways you once sought for satisfaction, and thought you found it.

A lot of reverie will go on. Yeah, that used to work and this used to work. She or he fell for it every time. It always worked. It becomes a despairing situation.

A sense of aimlessness will come to haunt you, and to remind you of all the ways you once sought for satisfaction, and thought you found it. Forget not now the misery you REALLY found, and do not now breathe life into your failing egos. For your relationship has NOT been disrupted. It has been SAVED.

You see? When it says:

Forget not now the misery you REALLY found, . .

. . . it's like saying: Don't forget that there was a moment where you realized that you were insane, that everything you thought had been normal all your life was not normal according to God's terms. And it didn't really bring you satisfaction or wholeness because sin, disease and death are still operating . . . are still governing. You knuckle down to them. It doesn't seem that they knuckle down to you. And yet that's the correction that's called for. So:

Forget not now the misery you REALLY [thought you] found, and do not now breathe life into your failing egos.

You know . . . [chuckles]. Oh, there's such a temptation to give artificial respiration and do everything you can to arouse the old way things worked. And then because you can't do it, you have to deal with the ongoing frustration.

Key point: As a result of practicing the holy instant and moving into the holy relationship . . .

. . . [For] your relationship has NOT been disrupted. It has been SAVED.

Now, here's why everything seems upside-down, unstable, messed-up.

You are very new in the ways of salvation, and think you have lost your way. YOUR way . . .

. . . the one you have been employing . . .

. . . IS lost, but think not this is LOSS. In your newness, remember that you have started again, . .

. . . Key point:

. . . TOGETHER.

You're simply starting together in a new way that neither one of you is totally familiar with, perhaps not even **very** familiar with. If you stay in the holy instant, if you do not abandon it, if you begin to re-employ your best judgments and your thinking, you will become confused again. But all you have to do is: [snaps fingers] Stop . . . do the two-step, become still, ask "What is the truth here?" You see? And then listen. Be willing to hear, so that the holy instant is refreshed, in the sense of re-opened in the moment you're in. It's not a rehash of the previous holy instant. It's a matter of being in the innocent state of mind which is unobstructedly available to the inspiration that it is the Father's good pleasure to give to you, to reveal to you the truth, so that you might respond to it—your partner, your world—as the holy Son or Daughter of God and the Kingdom of Heaven that It is.

In your newness, . .

. . . where you're faltering some . . .

. . . remember that you have started again, TOGETHER. And take each other's hand, to walk together along a road far more familiar than you now believe.

See? You need to know these things so that it gives you the courage to persist.

. . . walk together along a road far more familiar than you now believe. Is it not certain that you will remember a goal unchanged throughout eternity?

I mentioned before that you were Awake before you went to sleep. So in your Waking up you are returning to a state that you abandoned at an earlier time, one that you are already entirely familiar with but which you are ignorant of because you have so conscientiously **blocked it** by your insistence upon trying to become an independent agent, whole and real in your own right, without your Source, without your Father.

Is it not certain that you will remember a goal unchanged throughout eternity? For you have chosen but the goal of God, from which your true intent was NEVER absent.

The shifting from the experience you're having right now, to the experience just described, is worth every ounce of effort, persistence, determination and labor that it takes to arrive at the end of the road, at the end of the Movement, at the end of the shift.

Throughout the Sonship is the song of freedom heard, in joyous echo of your choice.

So, another helpful hint: You're not doing this all by yourself. It might seem that when you are faced with your partner and your partner is faced with you, that it's just two little forlorn egos who are somehow insane and didn't know they were, but now know they are and are in the unenviable position of having to move through their confidence that they are insane when they're not. And they're having to stick to it as they move past whatever their current sense of insanity is so that they might find, like a gentle fog blowing in, a vague but increasing experience of sanity, of well-being, of holiness that increases, not because of anything you've consciously chosen to do, other than to stay where it can happen. You see?

The only thing you can do through an act of will is to choose to stay where the shift is **happening**. You just can't be responsible for it happening. And you can't be responsible for the **content** of what is emerging. But ***you can and you must be*** responsible for remaining in the place where it can happen.

Where is that place? That place is in the holy instant. That place is in the silence in the middle of you, where all there is present is your attention—your eager attention—your desire to know what you don't know yet. And to hell with everything you do know!

You know, even if some of what you know is true and real, you can dare in the holy instant ***to throw it all out***, because that of it which is Real will be reintroduced by the Holy Spirit as you're listening. You simply need to be in that place where you're totally incompetent, you're totally unable to appropriately act. And so you're willing to listen to be infilled with the motive

for acts that brings forth acts that identify Reality, that identify your wholeness, that identify your Brothers' and Sisters' wholeness. You see?

You have joined with many in the holy instant, and they have joined with you.

I know the holy instant seems like an emptiness to you. It seems like the quietness, the void. But it's full. It's full of the Presence of God. It's full of the Presence of Reality and the conscious experience of It that it's yours to be experiencing. So when you bring yourself to the holy instant, you're bringing yourself to a place that is **full**, full of your Reality, full of your comprehension of your Reality, full of all the Brotherhood, full of all of Creation. This is why coming to It is you returning to your right Mind. That's what it means.

You have joined with many in the holy instant, and they have joined with you. Think not your choice will leave you comfortless, for God Himself has blessed your holy relationship.

But see here's the rub: You're going to **feel** like doing this constitutes leaving your comfort. So when it says here:

Think not your choice will leave you comfortless, . .

You're going to say, "Wait a minute, my experience is the opposite of this. I'm not feeling comfortable." Well, in the end your choice will not leave you comfortless, because it will bring you to the immortal and eternal comfort of your Being, in which you are perfectly safe, perfectly at peace because there's no conflict in God, there's no conflict in Reality, there's no conflict in the Kingdom of Heaven.

Think not your choice will leave you comfortless, for God Himself has blessed your holy relationship.

How has God blessed your holy relationship? By revealing to you its holiness in a way that you can't deny, even though you can't explain how it is you're seeing its holiness. You see?

Join in His blessing, and withhold not yours upon it. For all it needs now is your blessing, that you may see that in it rests salvation.

Your Brother is your salvation. Your joining with your Brother in the holy relationship is your only means of escape from the insanity you're suffering from . . . from the sin, disease and death that you're suffering from and governed by.

[For] all it needs now is your blessing, that you may see that in it rests salvation. Condemn salvation not, . .

. . . even though its means is unfamiliar with you and makes you feel awkward.

Condemn salvation not, for it HAS come to you. And welcome it together, . .

. . . you and your partner . . .

. . . for it has come to JOIN you together in a relationship in which all the Sonship is together blessed.

I'm hoping that over the past weeks it has become easier for everyone to listen to the hard truth, to be confronted with the hard stuff. I hope that it's not frightening, like it might have been in the beginning, where you would have chosen to go somewhere else and do something else a little more pleasant. Because to understand what it is that has entrapped you and the fact that abandoning your devotion to it is the means of Waking up, is the means of experiencing salvation.

You undertook, together, to invite the Holy Spirit into your relationship. He could not have entered otherwise. Although you may have made many mistakes since then, you have also made enormous efforts to help Him do His work.

To help who? The Holy Spirit. To help who? That which is nothing more than your right Mind. Helping Him to do His work. What is His work? His work is to return you to your whole Mind.

So every bit of effort you are putting into, every ounce of energy and commitment and determination that you're bringing into play is energy you're applying to bringing your own Mind back together, undoing the fragmentation that seemed to occur when you said, "Oh, I'm only going to pay attention to this part of the infinitude of my Mind. And this part and all of the things I think inside this part, that's all that's Real and that's all I'm going to give my attention to."

But as you are engaging in the hard work that it seems to be that we're talking about, you are helping the Holy Spirit—your right Mind—fulfill Its purpose. You're helping It do Its work. It can't do Its work if you don't willingly participate. And willingly participating means diligently staying on task. That's what.

Again, and not a lot of fun, but you know what? You're listening to the Holy Spirit right now. And the Holy Spirit is providing inspiring news, inspiring

information, the inspiration of truth that will make it easier for you to help the Holy Spirit do His work, help your right Mind do Its work in bringing you back into your sanity.

. . . you have also made enormous efforts to help Him do His work. And He has not been lacking in appreciation for all you have done for Him. Nor does He see the mistakes at all. Have you been similarly grateful to each other? Have you consistently appreciated the good efforts, and overlooked mistakes? Or has your appreciation flickered and grown dim in what seemed to be the light of the mistakes? You are now entering upon a campaign to blame each other for the discomfort of the situation in which you find yourselves. And by this lack of thanks and gratitude, you make yourselves unable to EXPRESS the holy instant, and thus you lose sight of it.

Now this is where we will stop tonight, because you don't want to express a lack of faith, a lack of thanks and gratitude. You don't want to make yourselves unable to express the holy instant and thus lose sight of it. But you've got to find a way not to lose it.

And that's where the attentiveness comes in, that's where the commitment comes in, that's where the resolve gets set in place so that you persist when the temptation is to go back to the old habits and attempt to manipulate each other and then get mad because the other isn't manipulable anymore. And thus lose the holy instant, thus lose your peace and thus lose the willingness to get back into your peace because your old habit is such that being upset is satisfying, it means something to you. And you'd rather be upset, because you can't have what you want. You can't have control like you used to have. And then your partner has to wait while you wait to settle down and decide, "Oh, I think I'll try the holy instant again. I think I'll try the two-step again, if my partner will just keep his or her mouth shut long enough not to irritate me again so that I can do it." You see?

You see, these are the ways you manipulate yourselves into ignorance and keep each other at bay and you lose the point, you lose the blessing.

I love you all. And what you're learning here is significant. Be willing to do the work. And I look forward to being with your next time.

A Course In Miracles (reference pages)

Chapter 17 – Section: THE HEALED RELATIONSHIP

¹ *Sparkly Book – p.413, Last Par. / JCIM – p.173, Par. 5 / CIMS – p. 348, Par. 49
First Edition – p. 338, Last Par. / Second Edition – p.363, Par. 7*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 6th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

How was your week? How well did you stay in touch with the practice of the holy instant?

And you know, more important than anything right now, the question is, how many of you, when you have had a conscious intent to do the two-step, to practice the holy instant for the purpose of experiencing the holy relationship, have found that some of your worst behaviors have come out . . . some of your bitchiest attitudes have *fought* for a place on the floor to speak from and take charge and be?

How many of you have had the surprising experience of *not* having a simple ongoing influx of inspiration?

You're the ones I'm talking to tonight. Because you're the ones who need encouragement—support. You're the ones who need to know that fate has not stepped up and dished you out a plate of unpleasant life. You need to know that you aren't doing anything wrong. You need to know that this isn't surprising.

A long time ago I talked about the fact that when you approach the gates to the Kingdom of Heaven, what does the ego do? What does your ego do?

Why, it projects gargoyles all around the Gate to scare you off.

Now mind you, they're not real. They're just projections, like in the theatre. But they're there to accomplish a purpose. They're there to distract you from

simply walking on through the Gates . . . something you can do without actual interference from the gargoyles. They just behave threateningly. You see? Like in a fun-ride at an amusement park.

The only problem is that in this instance, you're not so sure they're not real. And so you actually do hesitate and you actually do act out what they're there to frighten you into doing. And at the bottom line, what they're there to frighten you into doing is to behave in a way opposite to the holy relationship, opposite to the influx of inspiration that has come in the holy instant. You see?

The gargoyles are indirect. They make you think that someone else is behaving in a way that is disrespectful, unkind, malicious, whatever will work to get you to leave the holy instant and attack them . . . stand up for yourself . . . demand respect! It suggests that they call for correction and that you're the obvious one to provide the correction. And you feel it and you don't mind speaking up.

And so the holy instant seems to be undone. The holy relationship that you had a glimpse of seems to have disappeared. And you know what? Again, the evil part of this is that you are fooled into looking for a place to make the correction, which is not where the correction can be made. You are fooled into attacking someone "out there" rather than noticing that something very fundamental and intimate has happened.

You have chosen to abandon your peace. You have chosen to abandon the holy instant. You have found something more important than the holy instant and therefore, your sanity and your Awakening. You've found something more important than that. **That** is where the correction can be made.

And so you must be very alert.

You know, the ego-conditioning—the orphan mindset—has only one thing to do. And that is to successfully distract you from your Father—from That which illuminates in you your divinity—the truth about you, your holiness, your, as I've said before, royalty. That's its task. That's what it's used for.

Again, at the risk of being monotonous, it does that not as a denial of God in your mind, but as a justification for making something important out of yourself. You see? It's important to remember this. Because it means that any energy you feel, any motivation you feel for making something out of yourself and becoming something valuable and valid, is exactly what will keep you insane. It is exactly what will keep you disconnected from That which illuminates to you within you your ever-present divinity, which is the one

essential thing that needs to be present in your mind in order for your mind to become clear—in order for your mind to know the truth.

So don't be surprised if during this past week, you found yourself easily distracted and easily motivated into being mean-spirited . . . even perhaps, malicious, caustic, arrogant, thoughtless. I mean, behavior that after it happens, you say, "What got into me? This isn't me. This isn't the way I behave. This isn't normal."

Well, that's true . . . it's not. And you're going to have to use a little bit of reverse psychology and recognize and be able to acknowledge, "Wow, I must be getting near something important if the ego is going to go to this much trouble to distract me from it. If it is going to engage me in self-defense that can be mean-spirited and unkind, I must be doing something important. I must be doing something right."

And of course you are. You are insisting upon practicing the two-step, engaging in the holy instant so that you **can** hear from the Father what the truth is in this situation or that situation, or this relationship or that relationship. You're doing something right. You're doing the one essential thing for Waking up! So don't be surprised.

But now, you've got to be careful here too because the ego will come in and say—when you've engaged in this little bit of reverse psychology—"Oh-h yes, now we're going to handle this one well because you're doing something really important. Why you may be the first one to Wake up since Jesus. And in your Waking up, you will bless the whole world."

Oh-h-h . . . Oh-h . . . and it gets your pride juices flowing. And now it begins to feel like it might be a really wonderful thing to do to engage in the holy instant and the holy relationship. Don't take the bait! Because if you'll stop long enough to notice what's happening, you'll realize that while this "conversation" is going on between you and the ego and you're learning about how to handle this with dignity . . . why—are you talking to the Holy Spirit? Are you engaged in the holy instant, where in the quietness you're able to hear the Father's Voice? Are you being infilled by the Father or by the Holy Spirit?

No you're not. And so you have to be alert.

How are you going to remember to come back to the holy instant when you've abandoned it? And especially, how are you going to come back when you've abandoned it and become emotionally involved in the abandonment, where you are getting satisfaction out of exercising your will, protecting your ass from your partner, who from time to time, the ego will have you seeing as

someone who is against you, even though your partner is voting for the holy instant and the holy relationship . . . how are you going to come back?

I would suggest that if it's difficult, if it is being difficult for you, set yourself a regimen of exposing yourself to the truth that we're talking about on a regular basis. You can read the transcript. You can download the audio. Put it on your iPod and listen to it . . . once a day, twice a day. Oh, I know . . . it lasts about an hour . . . that's along time. Yeah, right, well, obviously you're not important enough for that . . . an hour here or an hour there, you're not important enough for that. You have important things to do, don't you—things that will cause your world to collapse around you if you don't attend to them. And yet if you don't attend to your Waking up, you're living in a Kingdom of Heaven that has already collapsed around you, at least to your perception.

For someone who's insane, it is always difficult to regain one's sanity. Not because it's impossible or hard, but because it takes ***focused attention***, which, when you're insane, it's hard to justify.

You might even say, "Well, it's hard for my mind to wrap itself around these things because I'm insane . . ." Bullshit! That's a good line but don't believe it and don't use it.

So provide yourself with what we'll call, a trigger—a reminder. And you don't have to listen for a whole hour, but if you'll listen for five minutes, you will find yourself significantly reminded of where your attention needs to be and why. And then you can begin again . . . until you lose it.

Right now it doesn't seem ***really important*** to give this much attention to your growth—your learning. But I'm telling you that it is. And I'm telling you that it is, so that you might give some faith to the process. So that you might feel that there really is justification. But you're going to have to do the work.

Let's go into the Book.

The experience of an instant, . .

. . . holy instant . . .

. . . however compelling it may be, is easily forgotten if you allow time to close over it.

Well, how can you let time close over the holy instant? Well, you can go into memory, can't you. Something happens and you can respond from memory. You have moved into time. You've moved out of the holy instant.

The experience of an instant, however compelling it may be, is easily forgotten if you allow time to close over it. It must be kept shining and gracious in your awareness of time, but not concealed within it.

Now, if you engage in the holy instant and stay in the holy instant, your references have nothing to do with time even though you are continuing, we'll say, to be in time and events seem to be unfolding in time. But time and what's going on in it, these things are not your reference points because you are choosing to stay connected to the Father or the Holy Spirit in the holy instant without interruption. So that is how you keep the holy instant shining and gracious in your awareness of time but not concealed within it.

The instant remains. But where are YOU?

Are you in it? Or are you in time? Are you in the "not-knowing place" being infilled with inspiration or are you in the ***knowing place*** where ***you know*** what things are because you've defined them and where you're bound by the definitions? Where are you? Have you abandoned listening and begun thinking? Where are you?

The instant remains. But where are YOU? To give thanks to each other is to appreciate the holy instant, and thus enable its results to be accepted and SHARED.

To give thanks to each other . . . that means to be in an attitude of appreciation. And when you're in an attitude of appreciation of love, there's no inconsistent behavior that can arise. There's no mean-spiritedness present to be shared, to be acted out. Because of this, the meaning that is being revealed about your holiness and the holiness of your partner has an opportunity to be acted out—to be expressed by you and by your partner.

Of course, your partner is really irrelevant because where you're coming from and where your attention is, is what will govern the movement of healing in the relationship and provide the environment in which your partner can join also in gratitude and appreciation without being distracted by your "excellent attack" because you're really good at it. You really know how to burst another's bubble. You know where that other one's weak spots are and you know how to get to it almost surgically, perfectly, so that they don't even recognize that you have got them and distracted them and given you relief from having to stay in and practice the holy instant, practice and be in a holy relationship. You see?

To ATTACK each other . . .

. . . which you're now beginning to find you do quite easily and quite spontaneously and with little self-governance going on . . .

To ATTACK each other is not to lose the instant, but to make it powerless in its EFFECTS.

I'm going to put it this way: Close your eyes . . . now even with your eyes closed you know that you're conscious—you're aware. Awareness is the holy instant. Or awareness is where the holy instant is experienced. Awareness is the arena of the holy instant. You see? So the holy instant has always been present. Always been available but no one has been giving any attention to it. Because everybody has been too busy ***working out their own salvation on their own terms.***

So . . .

To ATTACK each other is not to lose the instant, . .

. . . because it's ever-present. It is the very context or arena of your awareness, of your conscious awareness, but . . .

To ATTACK each other is not to lose the instant, but to make it powerless in its EFFECTS.

The effects of the holy instant are ***you behaving consistent*** with the awareness of the holiness of what you're experiencing or who you're experiencing and thereby an awareness of your holiness that you have been unaware of before, and behavior on your part arising out of that clarity.

Those are the effects of the holy instant. But you render the holy instant powerless, you render those effects non-existent when you abandon the holy instant and choose instead to think and to behave on the basis of your thinking, your judgments, your concepts. You see?

It really becomes very clearly black or white, this or that, nothing fuzzy. You know, the promise of the holy instant and of the holy relationship is: You and your partner regaining your sanity. That is significant. And that is worth every ounce of energy you bring to your desire to Wake up. It is worth every ounce of energy it takes to cause you to not just go through your day out of habit, but to stay so very alert and attentive that if anything is going on more than what you expect, if there is more of what God is being there than what you're seeing . . . you want to see it! And you're not going to settle back until you have the experience.

To ATTACK each other is not to lose the instant, but to make it powerless in its EFFECTS. You HAVE received the holy instant, but you have established a condition in which you cannot USE it.

What's that condition? It's that you've withdrawn your attention and given it some place else, with no connection with your Source involved in it . . . that simple.

As a result, you do not realize that it is with you still. And by cutting yourself off from its . . .

. . . what? . .

. . . its expression, you have denied yourself its benefit.

It's like if you want to see a movie, you can't stand outside of the theater. You've got to stop providing the circumstances that disallow you from having what you want.

You reinforce this every time you attack each other, for the attack must blind you to YOURSELF. And it is impossible to deny yourself, and recognize what has been given and received by you.

You get that?

. . . impossible to deny yourself, . .

Well, what is this self you're denying? Well, it's the only one you are. At the moment you're calling it a human being, a mortal, subject to sin, disease and death. But this self-same one that you are—that you're defining that way—is the holy Son of God or the holy Daughter of God. Okay? You are.

You as a mortal, as a puny little orphan . . . you have from that place, practiced the two-step, the holy instant, and you have experienced the influx of the inspiration of truth . . . okay? . . that has been given and it's been received by you. It has! But now are you going to keep that in mind or are you going to abandon it for the pleasure of self-will expressed and manipulation to put yourself in a position of advantage? It's one or the other, and it's that simple.

You stand together in the holy presence of truth itself.

. . . when you've engaged in this practice and you have this intent.

Here is the goal, together WITH you.

You and the one you're having a holy relationship or that you wish to have an unobstructed holy relationship with.

You stand together . . .

. . . the two of you . . .

. . . in the holy presence of truth itself. Here is the goal, together WITH you.

All the ingredients are present.

Think you not the goal itself will gladly arrange the means for its accomplishment?

You see? This isn't just wishful thinking. This isn't just some grand idea that somebody dreamed up and sat down and wrote ***A Course In Miracles***. There's a reality beyond the definitions you've provided for it and it operates according to laws that are beyond any rules you have come up with. And although the idea of there being laws that you're bound by seems to be oppression to you because independence is so important, the fact is that it's your salvation.

The laws that govern you express, embody, manifest the ***absence*** of sin, disease and death, fear, jealousy, injury, loss. These laws say you are the holy Son or Daughter of God and nothing less. And everything that the Sons or Daughters of God deserve, they have and they can't be in a state of loss. You see?

These laws are not oppressive. Oh yes, there's one thing besides sin, disease and death that you can't have, that is self-will expressed at odds with the Father, expressed at odds with the way things work. You can't have independence. You can't have authority all by yourself. These are all one thing said in different ways. So yes, in that way it's oppressive to the one who feels he has an inalienable right to do whatever he wants, whatever way he wants to do it. And if he wants to stumble and fall, he can do it and if he wants to do it without stumbling and falling he can do it that way, and it's nobody's business which way.

Well, the Father gives you the right to stumble and fall as much as you want. The Father gives you the right to behave stupidly if you want. The Father will let you pretend that you don't have a Father for as long as you want. But you will not be able to have them in any other form than fantasy. And you can have them until you decide you don't want to exist and operate in a realm of fantasy anymore.

And that's where we're coming from. And that's what we're talking about. And that's what we are illuminating . . . fleshing out . . . explaining more fully.

Think you not the goal itself will gladly arrange the means for its accomplishment?

What is the goal? The goal is the reunion of you with your right Mind, to be accomplished by your right Mind—the majority of your right Mind that you have abandoned and disowned but can't get rid of. And so it's still working. The way things are continue to be the way things are. And everything about the way things are is geared to actualizing your sanity in you. It's that simple.

Now that goal is set in place by God. It's set in place by "the way things are," whether you choose to believe them or not.

So you are experiencing illumination if only through my words. And the illumination is of that which will move you back into your right Mind because God is All and you are finally at a point to being willing to undo the divorce—stop behaving as though you're Fatherless, Sourceless. This is good.

It is just this same discrepancy between the purpose that has been accepted and the means as they stand now which seems to make you suffer, but which makes Heaven glad.

You see, you experience a discrepancy because you're looking from two different vantage points simultaneously. The sanity in you, the divinity in you recognizes the existence of a holy instant and a holy relationship. You are not denying the truth of its existence totally. And as a result, the idea is registering with you ***with Meaning***. In other words, it's reaching you deeply. Part of you recognizes that, and it also recognizes that the means for Awakening completely involve yielding to God. But in more practical terms than that, yielding to your capital "S" Self, yielding to the Holy Spirit—which is nothing more than your right Mind.

Now that's the means to the end: Yielding to the Holy Spirit, yielding to your right Mind. But there's another vantage point: The orphan vantage point that you're very familiar with and it looks at this abandonment of authority and control as insane . . . it sees ***that*** as insane.

And so you have a conflict. There seem to be two means to having the experience of your sanity: One is, think on your own and listen to your ego. The other is, abandon your ego and your self-made authority and yield to the Father. The latter—yielding to the Father—that means:

. . . stand now [as that] which seems to make you suffer, but which makes Heaven glad.

Now you've got to understand this else you will give up before the suffering ends, before the confusion ceases. And I'm here to encourage you to persist, even though confusion hasn't dissolved and peace and security hasn't emerged fully.

***If Heaven were OUTSIDE you, you could not share in its gladness.
Yet because it is within, the gladness, too, is yours.***

It's there.

***You ARE joined in purpose, but remain still separate and divided
on the means.***

You see? This is helpful. This is specifically helpful, because now you know where the difficulty is. It's in the misperception of the means. That's the hang-up.

Again, because it is so simple and it can seem to be difficult to grasp, the means for Awakening, the means for achieving, for lack of better words, the holy relationship **is** the two-step, the practice of the holy instant.

Two-step: Shutting up and reaching out, "Father, what is the truth here?"

Holy instant: (In the silence and the pregnancy of your question) The influx of inspiration and truth is provided to you changing your perceptions of everything, allowing you to look at what you thought was just a material world and universe and find it to be actually the Kingdom of Heaven holding much more for you than you have dreamed. And then the behavior in that world and with everything in that world, based on the revelation that has occurred to you. And now the holy instant and the truth learned in it, has found expression and you're having now a holy relationship. Those are the simple steps to Waking up, to abandoning any thought or experience of sin, disease and death ever again.

It's worth every ounce of energy it takes. It's worth whatever amount of discipline it takes to manage to go through your day without, perhaps, forgetting for very long at all, to look with curiosity to see the more of God than what you're seeing . . . because ***there is more of God there.***

Yet . . .

. . . although, you're hung-up on the means, you can seem to be successfully distracted from the means . . .

. . . the goal is fixed, firm and unalterable, and the means will surely fall in place BECAUSE the goal is sure.

. . . because there are rules. Because God has made everything as He has made them and there's no other choice.

And you will share the gladness of the Sonship that it is so. As you begin to recognize and accept the gifts you have so freely given to each other, . .

. . . by staying in the holy instant and not abandoning it and not engaging in attack . . .

. . . you will also accept the effects of the holy instant, and use them to correct all your mistakes and free you from their results.

It's the healing of relationships. It's all inclusive. Not just with a partner, but with all of the Brotherhood and all of Creation.

And learning this, you will have [also] learned how to release ALL the Sonship, and offer it in gladness and thanksgiving to Him Who gave you YOUR release, and Who would extend it THROUGH you.

You will release the Sonship, the Brotherhood, from all of the misperceptions that you have held them to. You will give them to the Holy Spirit, so that the Holy Spirit might reflect back to you the inspiration about all of it, illuminating it as what it truly is and succeeding, we will say, in lifting you entirely out of the orphanage, out of the independence, out of the sin, disease and death.

Tomorrow, after having listened to me now, you may have forgotten what I talked about. You will have slipped back into time, you will have slipped back into thinking, you will have slipped back into your old comfortable habits until something comes along that is too uncomfortable and you say, "Oh-h, I guess I'd better do the two-step again.

It's going to happen. You will slip, you will forget and you will find yourself reminded. But honor your coming Home enough to provide you with a little bit of structure—a little bit of obedient structure—and give yourself set times to remind yourself by going to the book, the **Course**, by going to a transcript of this meeting or listening to the audio tapes so that you might be reminded with **feeling**, not just intellectual awareness, but be reminded with feeling that you really want to do this and you really don't want to lose your way and you really don't want to be stuck.

I love you. I love you all.

You know what? Come hell or high water, you're going to do something this week and you're going to do it in some way . . . you know . . . you're not going to be taking a vacation from doing things in...some...way, so why not let **this way** be the way you're going to do it this week. It's not going to be any harder to do. I mean both ways take energy. Expend it here.

Okay, I look forward to being with your next time.

A Course In Miracles (reference pages)
Chapter 17 – Section: THE HEALED RELATIONSHIP
¹ Sparkly Book – p.415, 1st Full Par. / JCIM – p.174, 1st Par. / CIMS – p. 349, Par. 54 First Edition . p.340,
1st Full Par. / Second Edition – p.364, Par. 12

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 13th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Our apologies for the delay in beginning tonight . . . longer than usual.

As I mentioned a week or two ago, when you arrive at a point where you are willing to make commitment to abandoning an independent vantage point, a point of independence from which to operate, and you make a commitment to joining with your Guide or with the Holy Spirit, you very often will find yourself met with resistance—resistance that seems to come from within you. Your ego decides to object to your abandoning your partnership with it. And I described the experience as similar to approaching the Gates to the Kingdom of Heaven and your ego projects gargoyles all around the Gate to distract you from entering . . . to grip you with fear, to cause you to lose your peace of mind.

Now today, Paul has been having to deal with disruption. It has presented itself through the majority of the day as spontaneous criticism of just about anything and everything that has confronted him. A snide remark will go through his mind—an egotistical mean-spirited phrase will not escape his lips but occupy his attention with *feeling*, unpleasant feeling.

Paul has recognized it for what it was and has not given it voice—has not really let it come out into expression. But it has preoccupied him. And it has caused his experience of himself to be an unpleasant one. He has

meditated. He has done his best to talk with me about it but it has managed to distract him significantly.

That is the reason that we have started so much later than usual because it was his intent to follow through with having the study group tonight. I have told him we will not try to do it under these circumstances. I will not put him in public view under these circumstances because it's not necessary and it's not kind

And so we will not be having the meeting tonight. And we will be ready to have the meeting next Saturday and we thank everyone for their patience.

It's important for Paul to know that he's not on display. That he's not to be an object of observation and judgment. He's just simply here under these circumstances to let the movement of Love that is the Father, that is me, that is the Holy Spirit, find expression. Obviously he is capable of doing this to the degree that I am speaking with you tonight. But again, I love him too much to put him in a position of distress for my sake or for your sake.

And so I thank you all for being willing to wait until next week.

I love you . . . I love you . . .

Okay.

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August 20th 2011

like this, hesitate—not reading further to find out what the explanation is—to stop there and say, “Father or Holy Spirit, what is the meaning of this?”

Remember, Helen Shucman is the one who listened and to whom I spoke. And she wrote down the words that were given and she, although she had made prior commitment to do this, was no more prepared for it than you are prepared to stop and enquire, “What is the truth here?” and hear the answer. This is the point.

She didn’t have a grand gift or a grand assignment that you or any of you, if you were willing, couldn’t have done equally well. It doesn’t take talent, it takes genuine humble listening. It takes the humble practice of the two-step.

So, what is the Holy Spirit’s purpose?

Well, it’s simple. If the Holy Spirit is nothing more than your right Mind, which is being held in trust while you dally with the ego, then that which is the ***rest of You*** beyond the ego definitions you have created for yourself, then Its purpose is going to be naturally to re-incorporate (chuckles) this little “smart-ass” who has said, “I’m going to make decisions for myself, Father, and I’m no longer going to rely on You. I’m going to be a self-determined agent on my own.”

It’s the purpose of the Holy Spirit to undo that decision. It’s the purpose of the sanity of your Being that you can’t actually get beyond or outside of to reduce you, to relax you, to cause you to be humble enough and quiet enough to let something other than your personal proud arrogance to register with you.

It’s the purpose of the Holy Spirit to return you to your right Mind . . . to return you to your sanity. And as I’ve pointed out, the incredible beauty of this is, that it’s the very sanity of you, which is engaged in motivating you to accept your sanity, to return to your sanity.

And so when you are asked to lean into Something, to rely completely and totally on Something in the process of your re-Awakening, you can do it with utter trust and total commitment, knowing that what you are leaning into is just You—your Self, your holy Self, your divine Being—which therefore is going to be in all respects, an experience of intelligent integration, something to be greatly desired and something that you can trust into in the process.

So now . . .

The practical application of the Holy Spirit’s purpose is extremely simple, . .

. . . what is the practical application of the Holy Spirit's purpose?

Why, it's the two-step. It's the holy instant.

That is the Holy Spirit's purpose rendered practical. It is what we could call radical idealism translated into practical realism. Simple. Straight-forward.

Now, what is the means by which the Holy Spirit's purpose is accomplished? What is the means? It's forgiveness . . . very simply. It's forgiveness . . . it's you leaning into the Father, leaning into the Holy Spirit desiring to know what the truth is. Why? So that in knowing the truth you can abandon the illusions, the lies, the misperceptions that you have created in an attempt to determine the world, life, creation and make something out of yourself.

To want to know the truth is the basis of the two-step and the means of practicing the holy instant.

So . . .

The practical application of the Holy Spirit's purpose is extremely simple, but it IS unequivocal.

In other words, it's not a multiple-choice. It's ***unequivocal***. You could say that it's a matter of it being or not-being, that it is or it isn't. But it's more unequivocal than that. It's . . . the truth Is. Reality Is. You Are. And what you Are is the direct expression of the Father.

Now . . .

The practical application of the Holy Spirit's purpose is extremely simple, but it IS unequivocal.

It's always and only about forgiveness. It's always and only about knowing only the truth.

In fact, in order to be simple it MUST be unequivocal. The simple is merely what is easily understood, and for this it is apparent that it must be clear.

Okay. What is it that you're going to be understanding? You're going to be understanding the truth. And how are you going to find out what the truth is so that it can be clear to you?

Well, you've got to stop thinking. You've got to stop figuring things out for yourself. You've got to hesitate and turn ***beyond*** or aside from your

preoccupation with your best thinking and ask of Something outside what you call yourself, "What is the truth here?"

Now . . .

The setting of the Holy Spirit's goal is general.

By that, we would say it's forgiveness. Forgiveness is a very general term. Forgiveness of what? Now we become specific. But in order to Wake up, in order to allow the Holy Spirit to accomplish its purpose of returning you to your right Mind, you must operate on an entirely new basis. You must operate on a basis outside, as I've said, your best thinking, reasoning, logic, etcetera.

The specifics of forgiveness must come from your practice of listening—of turning to Guidance. Until you've done that, you don't know what to do. And you don't know what the specific means of forgiveness will look like.

So . . .

The setting of the Holy Spirit's goal is general.

And again, what is the goal? The goal is to know the truth, because knowing the truth will constitute you abandoning your false definitions and your manipulative controlling actions, which you bring into play when you think you're on your own.

So . . .

The setting of the Holy Spirit's goal is general. Now He will work with you to make it specific.

You see? Oh-h, you know, I know that many read the ***Course*** and they understand that forgiveness is the goal . . . and you can go on an internal-witch-hunt finding all the unlovely, unkind unloving things you've done or thought about somebody and correct them.

But you know what? You're still employing the same mechanical action that you used in order to create a negative determination or definition about your Brother or about your world. One minute you're creating negativity about your world and Brother and the next moment you are creating positivity, forgiving thoughts, kind thoughts, loving thoughts . . . and aren't you wonderful in the process? And it misses the point because you're doing it all by yourself.

You're not forgiving because you've said, "Father or Holy Spirit, what is the truth here about my Brother?—not the truth about his faults, not the truth of why he behaves in the odd peculiar behavior he behaves—but what is the God's honest truth about him? How does the Father see him . . . what is the actual truth of him aside from his poor definitions of himself and aside from my poor definitions of him?" You see?

That's wanting to know the truth—that's wanting to know the truth that will be transformational. It's that simple. It's also that black and white. It's that unequivocal.

He will work with you . . .

. . . this Holy Spirit . . .

will work with you to make it specific.

His general goal.

There are certain very specific guidelines He provides for any situation, but remember that you do not yet realize their universal application. Therefore, it is essential, at this point, to use them in each situation separately, until you can more safely look BEYOND each situation, in an understanding far broader than you now possess.

You're breaking old habits. And let's put it this way, you're breaking well-established, long-established habits when you abandon your self-governing, self-controlling mindset. You don't know yet what's normal, what's natural to a holy Son or Daughter of God. And you can't take in the whole picture and so you must let the Holy Spirit guide you directly in each specific case.

Now, I'll tell you something: This helps accomplish the establishment of an active relationship between you and the Father or between you and the Holy Spirit—your right Mind—because in each instance you will need to ask, "What's the truth here? What do I need to know? How do I need to approach this? You see?

You must ask for the truth in every case. And let yourself be guided in order to first of all establish a real ongoing relationship with the Holy Spirit—your right Mind—or the Father or your Guide. You see?

I know . . . when you do, it makes you feel stupid because you're asking about every little thing. But you want to know the truth . . . you want to know the truth because that sets you free from your delusions. And when you're set free

from your delusions, your right Mind appears to you—appears **as** the place in which you're experiencing everything—and you become sane.

Now what isn't clear to you is, that as you take these tiny steps, we'll say, where you're asking . . . ***what is the truth here? what is the truth here? what do I need to know here?*** for every little thing . . . when you do that, initially you think that you are attending to some specific circumstances in your daily life—very localized—you have no sense that your understanding the truth about the situation, might actually have universal aspects to it.

You see, God is not only omniscience, meaning that you are not only omniscience, but God is also omnipresent, which means that you are omnipresent. But as you go through your day, you feel very tiny and have no sense of your omnipresence and you have no sense of connection on a grand or large scale.

Now at the present time in the world, you're finding out that everyone is linked together. You're finding that you do not live on a globe occupied by independent entities that have nothing to do with each other. You are becoming ***utterly*** aware of the inter-connection, the unity, I'm going to even say, of everyone. You're becoming ***uncomfortably*** aware of it. But it is a blessing, because if you are truly losing your capacity to think that you or your country are independent and separate from everything else, if you are losing your ability to believe that, then you are coming into a rather clear experience of what I'm going to call "unity consciousness."

But it bothers you because being independent and being sovereign, whether it's as a country, or as a state, or as a city, or a municipality, or as an ***ego*** yourself, it is something that in the process of Awakening, you're going to have to let go of. And as you're finding out, you're having to yield to and acknowledge something you didn't believe, but something that has been the case and known by those who are running the world for a long time, even though you just lived in your country, or your city, or your state and you did your thing and everyone else did their thing and nobody ever ***felt the connection***, felt the unalterable connection, felt the connection that means that what happens in one place is happening to everyone.

This is a marvelous Awakening.

Now if, as you are finding, other people's problems are yours as well, and if you are finding that the way people handle themselves on the other side of the globe can cause ripple-out effects that absolutely affect you negatively, then you've learned a principle—a practical, wonderful principle. And that is: That since everything is inter-connected, then somebody . . . and it might be you, might be you, it might be any of you . . . is capable of and actually to some

degree has the responsibility to have an answer that ripples-out and blesses everyone. You see?

You are experiencing, at a gut level, at an experiential level, the fact that everything is One and what happens to one happens to everyone and what one does is done to everyone. And you would be wise not to get upset and arrogant and pissed-off at how badly everyone is behaving and causing you such problems because you have a task. You have a wonderful task and that is to say, "Father, what is the truth here?" It is to do the two-step, so that you might be infilled with answers that annihilate or undo or dissolve the problems that cause correction in the mindsets that are creating the problems. You see?

If you can be as directly affected by negativity and unintelligence as you are, then everyone else—and you as well—can be affected constructively by the practice of those who are doing the two-step.

What is this called? ***Practical Forgiveness***. Practical forgiveness relates ***today***. If, as I said, you can read a sentence in the ***Course*** that you've never read before, and you don't have to read further to understand it because you have the capacity to ask—which is doing the two-step—"Father, what does this mean? Holy Spirit, what does this mean?" and you can get the answer . . . if you can do it here, you can do it relative to the things that are going on in the world today and the financial pressures and dilemmas and so on.

It's time to engage in ***Practical Forgiveness***. What is forgiveness again? It's not saying, "Oh-h, I love you. You're just wonderful. It doesn't matter what you did. I accept you . . . blah, blah, blah." No. Because that may or may not call forth correction—enlightenment, that which uncovers in the one you're dealing with, the realization of why he doesn't need to behave the way he's behaving because he isn't the poor piss-ant mortal that he thought he was—and engaging with you while you were listening and asking, "What is the truth here? . . . so that you could reflect it and give it, has made him able to make a sudden shift of perception. Which is what? As defined in the ***Course***: A miracle.

In any situation in which you are uncertain, the first thing to consider, very simply, is, "What do I want to come of this? What is it FOR?" The clarification of the goal belongs at the BEGINNING, for it is this which will determine the outcome.

So when you say, when you consider very simply, ***What do I want to come of this?*** that means you're asking, "What is the truth here? I want the truth here. What is the truth here? I don't want my imaginations. I don't want what all the pundits are saying and what I'm hearing or reading. I want to know what

is the truth here and I want to know it of one Who Knows. I want to know it of the Holy Spirit. And it's more important to me to listen for **that** than it is to listen to all of the opinions that are being shared. I may have listened to them, but now I am listening to the Holy Spirit within, not so I can have some smart-ass rebuttal to everyone's stupidity, but so that I might find myself privy to the God-likeness of my Brother or my Sister or of the situation, and what the truth is here so that I can give my attention to bringing that forth rather than my fears or judgments or egotistical opinions." You see?

The clarification of the goal belongs at the BEGINNING, for it is this which will determine the outcome.

And again, the goal is what? Forgiveness. But specifically, to know the truth—***Ye shall know the truth and the truth shall make you free***²—what you want to know. Your goal is to know the truth because in knowing the truth you will abandon your mean-spirited, small-minded judgments against your Brother or Sister, which you use as a means of controlling them because you're scared shitless because you don't know who you Are and you feel vulnerable because you don't know who your Father Is. And that's why you behave badly.

Now on the other hand:

In the ego's procedure, this is reversed. The SITUATION . . .

. . . without asking, "What's the purpose here? What's the goal . . . ?"

The SITUATION itself becomes the determiner of the outcome, which can be anything.

"Well, I guess I'm just going to have to ride this one out. And after it's over, we'll see what the hell happened. I'm going to ride this one out though."

The SITUATION [itself] becomes the determiner of the outcome, which can be anything. The reason for this disorganized approach is evident. The ego does not know what it WANTS to come of it.

See? The ego doesn't have a goal of what it **wants** to come of it.

It is aware of what it does NOT want, but only that. It has no positive goal at all.

And what is it aware of that it does **not** want? It does **not want** you to remember who you Are. It does **not want** you to go down any path that will lead you to a sudden discovery of your holiness. Because the moment that

happens the ego will lose your faith in it and it will lose its control over you. That's the only thing it knows. It knows what it does ***not want***.

And as I've said recently, this is the definition of evil: That which has as its intent to keep you ignorant of your divinity, of your holiness, of your Birthright of who you Are. It also does not want you to recognize the holiness of your Brother and that's why you hold your Brother, I'm going to say, in contempt or in negative judgment. The simple fact is, in your realization of your Brother's divinity, there is an inseparable and simultaneous realization of Yours.

Now, this gives you a bit bigger idea of the universal nature of the Holy Spirit's goal for you. Because it's not just you remembering who you Are but it's you remembering who your Brother Is truly and in that acknowledgement, healing your Brother and healing your relationship. So something you thought might just be about you . . . it necessarily ends up being about you and someone else together.

Now, I'm going to leave it there for tonight, because we've laid a groundwork here for what's to come. It can seem complicated even though it's very simple. And I want you to abide with it during this coming week.

Again, it is going to lay the groundwork for more solid commitment from you relative to your Awakening and relative to the way you're going to respond to events in the world as they come up during this coming week and beyond. Because it's a new way . . . it's a requirement to do it in a new way. And you are feeling it in terms of discomfort.

But the discomfort, as I said, provides you with proof that you and everyone else have the means to set into motion exactly the opposite of the problems that seem to be happening—the very same practice that is creating the problems, ***reversed***, resolves them.

Insight is what will make the difference. Because insight is something that others can recognize as well. And the insight become contagious, if you will, and spreads and learning, globally, can happen very rapidly.

So enjoy doing something different this week than you may have been doing in past weeks, as we bring the practice of the holy instants and practical forgiveness into the picture more and more clearly.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)
Chapter 17 – Section: PRACTICAL FORGIVENESS
¹ Sparkly Book – p.415 / JCIM – p.174 / CIMS – p. 350
Chapter 17 – Section: SETTING THE GOAL
First Edition – p. 340 / Second Edition – p.365
² John 8:32

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A Course in Miracles Study Group with Raj, August 20th 2011
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 27th 2011

Good evening. And welcome to everyone who's joining us on the Internet.

We ended up last week with the thought from the *Course* that:

In any situation in which you are uncertain, the first thing to consider, very simply, is "What do I want to come of this? What is it FOR?" The clarification of the goal belongs at the BEGINNING, for it is this which will determine the outcome. In the ego's procedure, this is reversed. The SITUATION becomes the determiner of the outcome, which can be anything. The reason for this disorganized approach is evident. The ego does not know what it WANTS to come of it. It is aware of what it does NOT want, but only that. It has no positive goal at all.

What do I want to come of this?

Don't get trapped by the question. Because it sounds like you're asking your self—you're puny little ego sense of self: "What do I want to come of this?" And that's not what we're talking about. We're talking about the practice of the two-step. We're talking about abandoning your dependence upon your best thinking.

And in the place of that, in the silence of your thinking—the absence of your thinking—enquiring of the Father: "What is the truth here *or* what do I want to come of this?" That's the question you take to the Holy Spirit when you hesitate and do the two-step and practice the holy instant. *That's how you practice it.*

"Father, what do I want to come of this? Father, as Your Son or Your Daughter, what do I want to come of this situation?" You see? "What is it for? I want to know. I want to know Your Perspective because Your Perspective is the Birthright You have given me. Your Perspective is the Perspective that is inherent in me and I do not want to continue to act as though there's no connection between us. And in fact, I want the connection to be so solid that what I'm asking for is from Your Perspective, what do I want to come of this? What is it for?" You see?

That's the key. It isn't just that you ask ahead of time before you act, "What do I want the outcome to be?" It's that you ask, "*Father, what do I as Your Son or Daughter* want the outcome to be?" You see? It's an act of joining.

Where just saying to yourself, "What do I want the outcome to be?" is an independent act and isn't what this is about.

So . . .

Without a clearcut, positive goal, set at the outset, . .

. . . not by you, not by your determination, but by virtue of your asking, "Father what is the positive goal here?"

. . . the situation just seems to happen, . .

. . . without a clear-cut practice of the two-step . . .

. . . the situation just seems to happen, and makes no sense until it has ALREADY happened. THEN you look back at it, and try to piece together what it must have meant.

And you end up engaging in conjecture about ***what it must have meant.***

" . . . Well it must've had this meaning . . . it must have been the Democrats or the Republicans . . . or it must've been the greed . . . or it must have been this or that that was responsible for it . . . "

What was responsible for it was, that the two-step wasn't practiced. That's all. No one said, "Father, what is the truth here?"

. . . you look back at it, and try to piece together what it must have meant. And you will be WRONG. Not only is your judgment in the past, but you have no idea what SHOULD happen. No goal was set with which to bring the means in line. And now the only judgment left to make is whether or not the ego likes it; is it acceptable, or does it call for vengeance?

Those are the only two questions that can be asked afterwards, and asked of the ego.

The absence of a criterion for outcome, set IN ADVANCE, . .

What? By virtue of having done the two-step, having listened, and having heard . . .

. . . makes understanding doubtful and evaluation impossible.

On the other hand, if we reverse it, if you have done the two-step, if you have listened, and you have heard, it makes understanding inevitable and evaluation completely possible.

The value of deciding in advance what you WANT to happen . . .

. . . what the Father discloses to you that you want to happen . . .

. . . is simply that you will perceive the situation as a means to MAKE it happen.

Now I shared a story some time ago about two shoe companies, each sending a shoe salesman to Africa. And three months go by and one of the companies realizes that

there's no productivity, there are no sales going on. And that company sends a dispatch to its salesman, it says: "What's the problem?"

Well, a dispatch comes back and the salesman said, "It's obvious, nobody wears shoes here." What can you expect, was the meaning.

Now on the other hand, the other salesman had had sales that skyrocketed through the roof. And at the end of three months, although the company was very grateful, they wrote and said, "How do you account for all of the sales?" He says, "Well, it's obvious . . . no one wears shoes here." You see?

Now, here's the thing. You can't take this example literally absolutely. But it expresses an idea. First of all, let's say that the first fellow did not do the two-step, walked into a situation, read the situation according to his best judgments and his experience. He says, "Wow, these people have a heritage of going barefoot. It has meaning to them. It conveys to them a groundedness, a connectedness with Mother Earth and so on. We're not going to be able to overcome this kind of conditioning."

This fellow did not do the two-step. He ended up listening to his best judgments. And what was he listening to? He was listening to the voice for fear. He was not listening to the Voice for truth. He was coming entirely from his orphan mentality—no connection to anything divine, himself, no capacity or inclination to look for divine purpose in the situation.

On the other hand, we could say that the other salesman did the two-step and heard the truth, "nobody wears shoes here. It's open for discovery and sales and providing these people with something they didn't know they could have but they will like." You see?

Now, the interesting thing about this example is that both of them heard the same answer: "Nobody wears shoes here."

That answer you could say, was the truth. But one of them heard the truth through the voice for fear, in that there was no means to experience fruition and fulfillment and meaningfulness. And so he had a meaningless experience. And his connection with those in Africa that he could have sold shoes to also had a meaningless experience where there could have been a different one.

Okay. On the other hand, the other salesman listened, he heard the truth and the truth heard through the Voice for truth did not have an impediment in it that said nothing will work out, there's no opportunity here. And so the two had a totally different experience.

Now . . .

The value of deciding in advance what you WANT to happen is simply that you will perceive the situation as a means to MAKE it happen.

The one salesman who was successful saw no reason, found no negative thoughts to cause him to feel that he had a problem to overcome. He simply saw opportunity that he could **allow** to occur and bless everyone.

You will therefore make every effort . . .

. . . which he did, the salesman . . .

. . . to overlook what interferes with the accomplishment of your objective, and concentrate on everything which helps you meet it.

You see?

Now sometimes the truth will be two different answers. But in this case, and it's helpful to know this, the truth that is the same answer heard through the voice for fear or heard through the Voice for truth, **has two entirely different and contradictory effects**. And this is important to understand.

It is quite noticeable . . .

. . . that using the two-step . . .

It is quite noticeable that this approach has brought you closer to the Holy Spirit's sorting out of truth and falsity. The true becomes what can be used to meet the goal. The false becomes the useless from this point of view.

The idea, "nobody wears shoes here" for the one with no connection to the Father's Perspective experienced **the false** and it was **useless**. But the other Son of God, doing the two-step, saw the same truth and it became useful.

The true becomes what can be used to meet the goal. The false becomes the useless from this point of view. The situation now has meaning, but only because the GOAL has made it meaningful.

The goal of truth has further practical advantages. If the situation . . .

. . . whatever the situation might be . . .

. . . is used for truth and sanity, its outcome MUST be peace.

Now how do you use a situation for truth and sanity? By **abandoning** your best thinking, your best judgments, and becoming still and enquiring beyond your best judgments and thinking, "what is the truth here?" knowing that you are asking of the Holy Spirit—which is nothing more than your Right mind—or the Father, which is That which has expressed in you your Birthright as His Son or Daughter. You see?

If the situation is used for truth and sanity, its outcome MUST be peace. And this is quite apart from what the outcome IS.

In other words, peace will be the fundamental outcome. And it will lay the groundwork for the manifest outcome for the evidence of the Father's Will being experienced. You see?

If peace is the condition of truth and sanity, and cannot be WITHOUT them, where peace is THEY must be.

THEY, being truth and sanity, and peace is the condition of them.

So truly, when you are engaging in the two-step, when you are engaging in the practice of the holy instant, you are engaging in an intent to be at peace. It's that simple. And the times when you will be called upon most stringently to engage in the two-step so that you might experience your peace, are when it seems as though peace is an impossible experience to have . . . because there is an **emergency!** There is something that requires your attention! There is something which requires your personal control! There is something which requires you to do something "out there" physical—actual!

But what you're all having to condition yourself to understand is, that that demand which seems to call for an outward act of taking charge, is actually a demand to shut up—to choose for your peace . . . to abandon your independent, frightened, concerned stance and sense of self, to immediately shift your attention to the Father to enquire as to His Perspective or to the Holy Spirit—that which is nothing but your right Mind—to hear what the truth is, what the Father's Perspective is, so that you might act from there, act from the experience of it that is revealed to you. You're to do this as immediately as the situation seems to demand you to act. But the action is one of turning to the Father [snaps fingers] quickly, without wasting your time arguing, without wasting your time being upset by the demand . . . all of these are things that delay the experience of fulfillment.

You do it instantly by neglecting to do what doesn't work, which is thinking, reasoning, valuing the opportunity to become somebody in your own right. See, it's neglecting to do that, [snaps fingers] quickly neglecting to do that.

Neglecting, that's effortless. [snaps fingers] Quickly doing what is effortless, and saying, "Father what is the truth here?" You see?

In that way, the situation which is calling for correction is being used for the purpose of establishing the goal at the outset. Not after the emergency is past, where then you find a way to show that somehow God was teaching you a grand lesson . . . you see? . . . which you didn't know at the time but you know, you've been able to make some sense out of it.

No . . . no. That will not give you the correct answer. That will not give you a relevant answer. It will, perhaps, make you feel a little bit more comfortable in your ignorance. But it's an ignorance you shouldn't have to be made comfortable in and the way not to be in that position is to learn to quickly [snaps fingers] instantly say, in the face of the situation: "Father, what is the truth here? Father, what is the purpose here? Father what do I need to know?"

Because in that way you will know what to do and you will see how the situation can become the means for the correction. An important thing to grasp.

*If you experience peace, it is because the truth has come to you, and you will see the outcome truly, for deception cannot prevail against you. And you will recognize the outcome **BECAUSE** you are at peace. Here again, you see the opposite of the ego's way of looking, for the ego believes the **SITUATION** brings the experience.*

And of course, the experience that the situation brings isn't something you can understand until afterwards, after it has steamrollered you, after it has chewed you up and spit you out and left you in a position where you really have to look hard to find out where the blessing was in it. And then you do it instead of saying, "Absolutely not! This is not the correct answer and I'm not to find benefit or blessing in it. I'm not to find blessing in not practicing the holy instant. If I want the blessing, I must practice it. If I practice it, I will find the peace even though the emergency seems to say, "You can't have your peace until the situation has run its course." Bullshit! And you must be willing to **say that** or any equivalent disclaimer of the suggestion.

*The Holy Spirit knows that the situation is as the goal determines it, and is experienced **ACCORDING** to the goal.*

So once again, the focus here . . . the only answer here is, that the moment a demand presents itself to you, the moment a situation presents itself to you that leaves you at a loss, you must, [snaps fingers] right then . . . hesitate. Don't engage in your knee jerk mental response. And you say, even though you don't think you have time to ask for answers, you say, "Father, what is the truth here?" You refuse to **re-act**. You insist on silencing the reaction. And you say with commitment, "Father, what is the truth here? Father what is the answer that **heals** here? What is the answer that blesses, not curses the apparent cause of the situation—that causes me to be at a loss?" You see?

It really is simple. It's so simple that I can't put it in a lot of different words over and over. And so I know it is beginning to seem monotonous: You've got to do the two-step . . . you've got to do the two-step . . . or I could say you've got to practice the holy instant. So we have two ways to say it, but I've got to say it over and over because that is the simple answer.

Stop and think about it for a moment. Look back over your lifetime. You have had situations haven't you? You have had lots of situations. Some of them dire emergencies at the time, some of them just mild emergencies, but always things that caused you fear and brought you to a point where you felt obligated to act, to get control and to resolve the situation all by your puny little self . . . right?

Oh yes, it motivated you to ask God, it motivated you to prayer . . . to pray. But here's the thing I want to ask you: Are you still here to listen to me talk to you tonight? Did those dire emergencies . . . did those situations kill you off? No! That should tell you right there that you can afford to take five minutes in the face of a situation to stop and say, "Father, what is the truth here?" You could even take a day to stop the reaction and not respond . . . and get into your peace.

After all, some of the emergencies you've had, happened twenty years ago and you still haven't sat down and said, "Father, what's the truth here about that situation? That situation where I seemed to have a burst appendix and it had to be removed." Is your appendix back yet? Have you had the healing of that situation yet? You might as well do it now. You could have done it then . . . you didn't know, but you could have done it then. You can do it now. Do you see what I'm saying?

You can engage in the holy instant about a situation that happened twenty years ago, you can engage in the holy instant relative to it now twenty years later. You see?

So ***you can*** in the face of an emergency today neglect to react, neglect to throw your world up-side-down and your mind into chaos. And ***you can*** choose to shut up. And in the silence in you ask the Father to know the truth. Ask the Father, "What do I want to come of this, as Your Son or Daughter, the recipient of my Birthright that You have given me, what do I want to become of this? What is it for?" And then listen innocently without providing background fill of all the things that you can come up with.

Leave your mind in pristine quietness and continue to listen and you will feel the peace come and then you will feel truth and sanity which are inseparable from your peace. And you will hear the answer. And then you will know what needs to be done and the means that the situation provides will clearly be the supportive environment in which the correction can occur. It's the truth.

If you experience peace, it is because the truth has come to you, and you will see the outcome truly, for deception cannot prevail against you.

If you choose to listen to the voice for fear and remain independent, then deception will prevail against you and you have no choice about it. And at the moment, deception is prevailing in your lives every time you choose to think that you are an independent entity, capable of becoming successful by employing means and manipulations that take advantage of your Brother in the process of exalting you.

[And] you will recognize the outcome BECAUSE you are at peace. Here again, you see the opposite of the ego's way of looking, for the ego believes the SITUATION brings the experience. The Holy Spirit knows that the situation is as the goal determines it, and is experienced ACCORDING to the goal.

Now:

The goal of truth requires faith.

The reason you snatch up whatever bits of control you think you have available to you to get hold of the situation to make yourself safe is because you're not used to practicing faith. You're not used to making an investment of ***you*** in wanting to know what the truth is and listening for it outside of your best judgments, and then daring to make commitment to it and base your actions upon it. You're not used to that. That's faith.

The goal of truth requires faith. Faith is implicit in the acceptance of the Holy Spirit's purpose, and this faith is all-inclusive. Where the goal of truth is set, there faith MUST be.

So what is your goal in the face of a situation? Your goal is to find out what the truth is . . . what the God's honest truth is. What God's honest truth is.

The Holy Spirit sees the situation as a WHOLE. The goal establishes the fact that everyone involved in it will play his part in its accomplishment.

You see? When you're all by yourself, when you're doing things independently, you see everybody else as independent too. You see everyone else behaving in a self-centered, arrogant, mean-spirited, self-protective way to the disadvantage of everyone else, just as you are. That doesn't allow you to feel much trust. That doesn't allow you to feel any reason to have faith.

But when you listen and when you hear and the goal of truth is revealed to you and you find your peace and truth and sanity reside in your awareness, then you will see that everyone involved will play his part in its accomplishment . . . will play his part in the fruition of the Father's Will or Intent . . . and you will sell a lot of shoes, in so many words.

This is inevitable. No-one will fail in anything. This seems to ask for faith beyond you, and beyond what you can give.

Isn't that marvelous? You see, the first salesman says, "Have to have faith **beyond you**. Oh-h, I can't have faith beyond me," because he doesn't know who he is. And the other salesman who knows he's a Son of God and hears, "Oh, you need to have faith **beyond you**," he says, "Oh, I know. That's wonderful. Of course, yes, I'm with that. I'm yielding to that all the time." You see? So the same truth is experienced both for and against the one embracing it depending upon the vantage point from which that one is looking at the situation.

This seems to ask for faith beyond you, and beyond what you can give.

In effect you can read that and hear that as a promise of a capacity that you don't think you have so that you can say, "Wow, well I'm going to believe what Raj is saying. It's asking for faith beyond me and beyond what I can give. That must mean I've got the capacity. So I'm going to eagerly pay attention to receiving the awareness of that capacity so that I might feel it and be at one with it and bring no opposition into my experience of it. You see? That's the good news and that's the good response.

Yet this is so only from the viewpoint of the ego, . .

. . . meaning that it's beyond you and beyond what you can give . . .

. . . this is so only from the viewpoint of the ego, for the ego believes in "solving" conflict . . .

. . . you know, bringing your innate independent capacities to improve yourself and think clearly and logically and come up with answers that bless you and bless others. You see?

... the ego believes in "solving" conflict through fragmentation, . .

. . . not through joining, through being and continuing to be independent, separate, separate and apart from all the others who are being separate and apart from you and everyone else. You see?

... and does NOT perceive the situation as a whole.

If you are choosing for your peace and you're willing to abide in it and invite of the Holy Spirit the awareness of the truth and the experience of what the Son or Daughter of God **feels** in the experience of truth, then that holy Son or Daughter of God does not look out as an independent agent and does not see others as independent agents . . . but sees everyone, including himself, in the context of wholeness, in the context of the Father's Intent in the expression of Creation in which all of the Sons and Daughters of God have available to them the concrete experience of Reality where no threat, no separation, no vulnerability exists. It sees it all in its infinity as a unified whole.

Therefore, . .

. . . the ego, which does not perceive the situation as a whole . . .

... seeks to split off segments of the situation and deal with them SEPARATELY, for it has faith in separation, and not in wholeness.

Important . . . especially if there are a number of different elements, each capable of acting and causing things to happen separate from the other . . . you have the "House of Representatives" or "The Senate" or any other government on the globe which has factions which can be manipulated to overthrow the other things that need to be handled because everyone is being orchestrated in a different form of attack or coercion, not knowing of how many tendrils of control are being exercised. You see?

... the ego believes in "solving" conflict through fragmentation, and does NOT perceive the situation as a whole. Therefore, seeks to split off segments of the situation and deal with them SEPARATELY, for it has faith in separation, and not in wholeness.

And individuals just like you do exactly the same thing. And you get parts of families to work against the other parts of families or to try to coerce them into a positive direction, but it's still all manipulation that does not by its very means of solving the problem, communicate unity and the value of the wholeness of family that is primal, that is fundamental. You see?

We're reading a section called **Practical Forgiveness**. And what must be understood is that inseparable from practical forgiveness is the realization that correction of a situation can only occur in a context of, I'm going to say, unlimited unity, but let's also say, the unity of factions which you have employed and found valuable assets in getting what you want.

And so this is something you've got to consciously be willing to let go of. When you are engaging in the holy instant and when you want to know the truth, understand that the truth you will hear will not be something you can use to coerce people with or to control them with.

You know what it is?

It's the dawning in your heart of the presence of Love that embraces and unifies because there's no place in it . . . there's no place in the presence of Love for independence, for factions, for fragmentation to be or to seem to be valuable or to seem to be useful.

And that's tonight's message. That sums it up completely. And so we're going to stop here and let it rest.

And I look forward to being with you next time. I love you all.

A Course In Miracles (reference pages)
Chapter 17 – Section: PRACTICAL FORGIVENESS
¹ Sparkly Book – p. 416, 2nd Full Par./JCIM – p. 174, Par. 6/CIMS – p. 350, Par. 59
Chapter 17 – Section: SETTING THE GOAL
First Edition – p. 341, 2nd Full Par./Second Edition – p. 366, Par. 3

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 3rd 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Last week we considered some important things, all of which stemmed from the statement we began with, which was:

In any situation in which you are uncertain, the first thing to consider, very simply, is, "What do I want to come of this? What is it FOR?" The clarification of the goal belongs at the BEGINNING, for it is this which will determine the outcome, . . .¹

Now, there's something that wasn't brought out. And that is, that when you see a situation in which you are uncertain, when you see a situation which causes you to feel vulnerable, potentially unstable and so on, you are to do this thing of [snaps fingers] stopping right there and asking, "What do I want to come of this? What is it for? What is its purpose? What is its meaning?" And that's the beginning of the resolution of the problem.

Now you generally tend to think that it's normal to be faced with situations which make you uncertain. It's normal . . . it's life. And that's why it's a new thing to you, to ask initially when it first confronts you, "What do I want to come of this?"

What you need to know is, that what is causing you to see a situation that causes you to be uncertain, is the fact that you've already asked that question. Before you were confronted by a situation of this sort, you had asked the question: "What do I want to come of this? What is it for?" The only thing is, that you didn't ask this question of the Holy Spirit. You didn't ask this question of your Guide. You did not ask this question of your Father. You

asked it of your own best reasoning, your own best judgments—your puny little orphan mind. That's the only reason you ever see a situation in which you are uncertain . . . because you've already asked the question.

It's not because that's the way the world is and therefore, you're certainly and naturally confronted with situations that make you uncertain . . . no.

Again, you're in the middle of the Kingdom of Heaven looking through squinted eyes, saying, "I cannot see the perfection." You're looking through your **own** eyes, the ones you believe **you have** and the vision you have made up. That's all.

So, you're not overcoming some big infinite bogeyman called, "the world and universe" that came from a big bang and is full of conflict naturally and therefore, you are constantly going to be confronted by that which is conflicted. No. But that's the way the Kingdom of Heaven looks through mortal eyes. That's the way it looks through your own private mind.

That which is the problem . . . that which is, you could say, the source of the problem, is the source of the answer. You see? And you make it difficult for yourselves to see miracles because you think there is actually a material world in a forever-state of conflict.

If there is no material world, if there is no devil, if there is no bogeyman "out there" somewhere separate from you, which would indeed make it **very difficult** to Wake up, then you're in a position of being able to Wake up easily.

Why? Because the problem is the answer. The answer is "What is the problem?" The problem is . . . you said, "What do I want of this?" You see? It's all you, not a big bogeyman, not a conflicted polarized universe, not a physical world. It's just a choice you made: "What do I want to come of this?"

You see the situation? "What do I want to come of this?" And you're asking of the voice for fear.

But if you ask that question of the Voice for truth, your vision will be changed because you're abandoning the voice that made up the situation. Do you see?

There is no more difficulty to it than that because you're the problem and you're the answer . . . nothing more profound than that! Do you see?

This is important and it's good.

You're just going to do the same thing but you're going to ask of a different Teacher. You're going to bring the same amount of faith and commitment

that you did but to a different Teacher. You've already been successful—***totally successful***—in creating a situation in which you are uncertain and where these questions need to be asked. Therefore, you know that you can be equally successful in asking the question—bringing the same amount of commitment and intent—that you brought to the other teacher. You see?

Simplicity . . . it's simple. But you create arguments against the simplicity when you choose to look at the uncertainty with your own puny little mind and your own puny little capacity, which you're working ever so hard to increase and to embellish and to make greater. So keep this in mind.

We also talked about the fact that you love . . . the ego loves separation. The ego loves fragmentation. If you need to accomplish something, the more points of influence that exist make it easier for you to cause change to happen. If you have a large group of people, the larger the group, the more infinite you might say, are the points upon which you can bring to bear, convincing manipulation. And the more you have, the better your chances are that you can succeed.

The smaller the number, especially when you get down to just one other, the more difficult it is to convince and change that one's mind and bring about unity. You see?

That's one reason, if you are faced with one difficult situation—meaning one difficult person—you will try to increase the size of the group. You will say to someone else who knows this person, "Hey Joe, come over here. I'd like your opinion . . ." "Hey Mary, come over here, will you, for a moment? We've got an issue going here that we need more perspective on . . ." See?

And so you increase the size of the group. You fragment it further. And the moment you do that, you really do make it more impossible to resolve the problem because you're not letting yourself be fully present with the situation which is causing uncertainty. And ultimately you're being unwilling to be present with the situation itself that is causing uncertainty and asking, "Father, what, as Your Son or Daughter, do I want to come of this?" You see? "What is it for?"

This is important because these little habits you have keep you from experiencing sudden shifts of perception that constitute miracles. And keep you from actually being an agent for change because your behavior relative to the one who is causing uncertainty for you is such that his mind can be illuminated with the possibility of unity. And your lack of divisiveness and your complete benignness, because of who you're letting yourself be guided by, significantly creates the circumstance in which this other one can

experience a sudden shift of perception. And it's that simple. And because it works, it's that important.

And so, going into the book:

Confronted with any aspect of the situation which seems to be difficult, the ego . . .

. . . you, remaining independent, you, not saying, "Father what is the purpose here? Father, what is this for?"

. . . the ego will attempt to take this aspect elsewhere, and resolve it there.

"Hey Mary, will you come over here please?" "Hey Joe, will you come over here please?" And unsaid, you are acting out, "We are not going to deal with this, where the problem is, which is my choice of who to ask the question of whether it's me or whether it's the Holy Spirit. We're going to deal with it as though it's 'out there' completely separate and apart from my mind. And not only that, we're gonna say that it's so-and-so that's the problem. And we're going to get confirmation and support for that from others until we manipulate this one into obedience and get him to agree to the obvious. And together, we're bound to find a way to convince him, against his will, in such a way that he will decide that this was a better choice than being the problem." You see? And you *magnify* the problem.

And it will seem to be successful, except that this attempt conflicts with unity, and must OBSCURE the goal of truth.

You see? This situation is the one you're already in. It's not really new. This aspect comes up . . . that aspect comes up . . . tomorrow morning another aspect will come up. Of course it will, because at no point are you, generally speaking, doing the two-step. You forget and you act on your own—using your best judgments, using what truly is your ignorance.

And it will seem to be successful, except that this attempt conflicts with unity, and must OBSCURE the goal of truth. And peace will not be experienced except in fantasy.

"Ah-h yes, we finally got him to see it our way and I can let out a sigh of relief. It was a long hard day's work. But I can go home tonight and sit down and watch TV and be at peace." Bullshit! The very idea, "***I can go home and watch the television and be at peace***" was a decision and an explanation of a situation that was arrived at without ever saying, "Father what is the purpose of my going home tonight?" You see? Going home was not something that

was going to be done with That which is nothing more than your right Mind. You see?

It's something that you're already in the middle of. But what you're in the middle of is a choice you've already made and you are acting out. And it was a choice to say, "What do I want to come of this? What is it for?" and asking it of your own imagination. And the solution is for you to ask the very same questions . . . but ***not of yourself***. Do you see?

Do you see what I'm saying? I'm saying you don't have to learn one new thing at all. All you have to do is do the same thing you've been doing but giving your attention elsewhere than where you have been giving it when you're listening for the answer.

So you already have it under the belt. You already know what you need to know in terms of behavior and decision and purpose and intent. Ask, "Father what do I want to come of this? Father, what is it for?" You see?

Again, in both cases, whether you're asking truly of the Father or whether you're asking of your imagination, the thing, the situation, the circumstance is always part of the Kingdom of Heaven, is always part of Reality: "What is this for?" You see?

If you ask that question about what is real of the wrong teacher, you get the wrong answer. You see?

You think you just get up in the morning. And you open your eyes up and you sit up on the edge of the bed and you, like a robot, think you know what everything in your room is for, and what the day is for, and what's most likely and what you hope for, and all of this . . . all of these definitions have not been given to you, ***you've made them up!*** All the meanings, you have made up! And you don't have to do that.

You can sit up and you can say, "Father, what does that dresser mean? Father, what does that blanket mean? Father, what does the window mean? Father, what does the cloudy mean? Father, what is the sunny day for?"

You start asking the very same questions that you've given answers to yourself and ask them of the Father and I promise you, you will Wake up. I promise you that it is ***the way out of the dream***.

Now, when you insist upon leaning unto your own understanding, leaning unto your imagination, peace will not be experienced except in fantasy. It will be a false peace.

Truth has not come, because faith has been denied, being withheld from where it rightfully belonged.

Faith in what? Faith in something outside of your own thinking . . . faith in the Holy Spirit—that which is nothing more than your right Mind . . . faith in your Father/Mother/God. Faith that causes you to shut up and move into the silence and inquire of a Source that's not you—at least not what you recognize as you at this moment. And you bring faith into that silence and into that request, just like you brought faith into that question when it was presented to your imagination. And oh boy, do you think your imagination is great! And you bring faith in it with gusto! Unless of course, you have been abused and brought to a place where you have no confidence in yourself at all.

But most of what are called “healthy human beings” have a healthy imagination and have a great faith in it. So great that it feels no need whatsoever to say, “Father,” to anything except its own superior greatness.

You must stop denying faith. You could say you must deny faith in your own puny little imagination. But if you want to experience the truth that will constitute an Awakened Mind—which is inspired to see truly and to see the Kingdom of Heaven and all of Its perfection where its opposite had seemed to be before—then you ***must*** practice this, you must decide to ask a different teacher. That's where faith rightfully belongs.

Truth has not come, because faith has been denied, being withheld from where it rightfully belonged. Thus do you lose the understanding of the situation the goal of truth would bring.

Thus you ***have*** lost . . .

. . . the understanding of the situation the goal of truth would bring. . .

. . . because you did rely upon your imagination. And you find yourself in a world that you're able to define as conflicted and against you. Bottom line: meaning, that you must get up every morning and anticipate challenge, conflict, and maybe failure.

For fantasy solutions bring but the illusion of experience, and the illusion of peace is not the condition in which the truth can enter.

The substitutes for aspects of the situation are the witnesses to your lack of faith.

They're witnesses of the fact that you did not shut up and say, (express faith) "Father, what is the truth here? Father, what is this for? Father, what does this mean?" You see? You did not bring faith into practice. You didn't bring it into the picture.

The substitutes for aspects of the situation are the . . .

. . . things you bring into the picture or the arena of your attention that constitute distractions from practicing faith, that constitute justifications for utilizing manipulation of things in a world made up of things that are all fundamentally independent from each other and jockeying for position, each of them against the other, including you—you against them and them against you. You see?

Those are what the substitutes are for aspects of the situation. They demonstrate that you did not believe that the situation and the PROBLEM were in the same place.

You understand what that means now: The situation and the problem are in the same place. They're in the place in your mind where you are determining who you are going to seek the answers from. On the other hand, if you are willing to practice the two-step, then what is demonstrated is, that you realize that the situation and the problem are in the same place, they're actually the same thing. And the simple solution is: Ask the question of the other Teacher. Do what calls upon your faith.

Relying upon your own imagination doesn't really call for a lot of faith. It calls for a lot of persistence and it calls for a lot of unending confidence, which for some reason everyone feels they have an abundance of.

The problem . . .

. . . the situation that was disconcerting . . .

. . . WAS the lack of faith, . .

The problem was the direct experience of your lack of expressing faith, of your consciously refraining from joining with Something beyond your best judgments, best thinking, best imagination. You see? This is the simplicity of it.

The problem WAS the lack of faith, and it is this you demonstrate when you remove it from its source and place it elsewhere.

You see? You take this part of the Kingdom of Heaven or this little aspect of the Kingdom of Heaven and you refuse to look at it with your Father's Eyes—with the Eyes that were given to you as a Birthright—and you've chosen to look at it through your own imagination and your own wish to make what you want it to be real. You see?

So you've removed this little bit of the Kingdom of Heaven and you've moved it from the perspective that the Father is engaged in, in causing it to exist. And you take this little bit of Reality and place it elsewhere, where in the barrenness of your disconnection, your lack of electricity, we'll say, because you've unplugged the cord, you've unplugged the plug. And from there you look at it. From there you consider it.

But as we've also mentioned, the minute you've made that separation of yourself you found yourself faced with fear and guilt simultaneously. And so that's part of the characteristic of the imagination that you're drawing from to create something on your own. That's why it's disconcerting, that's why it's called a problem.

Having taken it away . . .

. . . from its source and place it elsewhere. As a result, you do not see the PROBLEM.

[Repeats] . . . you do not see the PROBLEM.

Now is that word, "problem" applied to the situation that's disconcerting to you or is it addressing the real problem?

As a result, you do not see the PROBLEM.

When you, from your independence, engage in an act for a specific result, meaning that when you are functioning as an orphan having disowned your Father, you do not see that the disconcerting situation that you're faced with is not the problem. You do not see that the problem is: That you have insisted upon looking at a little bit of the Kingdom of Heaven while denying the Father's perspective Who is Being that little bit of the Kingdom of Heaven and Who is providing the true experience of it for you His Son or Daughter to have. That's the problem and that's what you're not seeing.

And as long as you keep addressing that problem out there, as long as you keep trying to manipulate your definition of the world or a part of it, you're going to reinforce and keep in place your ignorance and the suffering that accompanies it. It's that absolute. It's that simple. And the simple solution is

to do exactly the opposite or I'm going to say, do exactly the same thing giving your attention to the answer to your Father, to the Voice for truth.

I'm being very repetitious. I'm doing it for a reason, because I'm presenting something utterly simple and it's very hard for egos to see something very simple. But the divinity of each one of you listening is hearing what I'm saying and is hearing the Meaning of what I'm saying and a sudden shift of perception is in motion. So let it be monotonous, let me be monotonous tonight.

Had you not lacked the faith it could be solved, the problem would be gone.

In some really quiet moments, if you will contemplate this, you will realize that from an ego standpoint, you don't really want problems to be solved, because you're a ***"problem solving machine!"*** Your function is to solve problems. And you don't really want to find out that the Father has already made everything whole and perfect, including you, and there's nothing for you to solve. There's only the Kingdom of Heaven to experience—the fullness of and the joy of and the love that is innately natural to you and naturally flows into expression as the recognition of what is Real the way the Father is making It and ***not*** the way you have been imagining it.

Had you not lacked the faith it could be solved, the problem would be gone. And the situation would have been meaningful to you, . .

It's meaningfulness is lost to you when you are listening to the voice for fear, when you are listening to and committing to your faulty imagination.

[And] the situation would have been meaningful to you, because the interference in the way of understanding would have been removed.

And what's the interference that's in the way of understanding? It's your decision not to inquire where the answer is awaiting you and insisting upon inquiring where the answer does not exist. You see?

To remove the problem elsewhere is to KEEP it. For you remove yourself FROM it, and make it unsolvable.

"But Father, I'd rather do it myself." You see? You remove yourself from it with great pride and enthusiasm and anticipation.

Now during this coming week I invite all of you to reread and reconsider this section on Practical Forgiveness. It's marvelous. It's a turning point. It's a pivot point. An easy one, that I want you all to enjoy it and let it move you.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 17 – Section: PRACTICAL FORGIVENESS

¹ *Sparkly Book – p.417, 3rd Full Par. / JCIM – p.175, 1st Par. / CIMS – p. 351, Par. 63*

Chapter 17 – Section: SETTING THE GOAL

First Edition – p. 342, 2nd Full Par. / Second Edition – p.367, Par. 7

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 17th 2011

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

A new section:

THE NEED FOR FAITH¹

Faith is a word that has been discussed a lot over the eons. Everyone has a fairly good idea, they think, of what the word means. But we're talking about a very specific definition of faith, a very specific meaning of faith.

You know the phrase, "Being painted into a corner?" In a way, the ***Course*** or any truly spiritual system if it is truly valuable, paints its followers into a corner—moves everyone into a place where there are no alternatives, nothing is wishy-washy. You're faced with one choice.

To those who like options, it seems unfair, unreasonable—justification for abandoning the spiritual system, whatever it might have been. Oh, no, it's nice to have the time to study the various options, and delay the reason for having been painted into the corner . . . delay Awakening.

Now, faith and faithlessness are inseparable from the act and state of joining with your Father—reuniting with your Father, taking a stand of union in which you acknowledge and accept the fact fully that you are the holy Son or Daughter of God and not the piss-ant mortal you've claimed you were, you thought you were, you were taught you were and which you've been committed to for indefinite periods of time.

Faith and faithlessness are inseparable from the two-step: The practice of the holy instant and the act of divorce that everyone has engaged in—divorce from your Father. It's that simple. It's that black and white.

And so, when we're talking about the need for faith here, we're very specifically talking about the need for abandoning independence. You might not have thought of that. It's the act of repairing a rift that you tried to imagine you made when you couldn't. It's the re-uniting of what never could have been separated. You might not have thought of it that way either.

Faith is where you undo what put you in the realm of faithlessness.

Faith is the way you replace the valuing of the idea of emancipation from That which you have to cooperate with, That which you are a part of, That which you must fit in with. You see?

Faith is the way you undo the act of independence—of claiming independence and behaving as though you have succeeded.

Faithlessness is the state you find yourself in when you have denied that which justifies faith . . . when you have denied that which justifies the, I'm going to say, dullness of being whole in place of the excitement of being part, the excitement of being ungrounded, the excitement of being disconnected from stability.

Faithlessness is the state of being called, "orphanhood." Faithlessness is the state of being unconscious of what's Real, unconscious of truth and enjoying the challenging task of bringing truth about—of creating reality that is comfortable and safe, while insisting upon staying in the vulnerable unsafe position of being disconnected from your Source.

Joined equals faith. Divorced—un-joined—equals faithlessness.

In the un-joined place the only thing you can have faith in is yourself. And you do stay in that place because you find that stimulating and satisfying. But nevertheless, all the time that you're living your life un-joined with your Source and unconscious of who you Are, as that which can be joined with a Source that makes you Real, you are in a constant state of faithlessness.

Important to understand. Important to contemplate what I'm saying because it might not be easy to fully grasp it and let yourself into it. But if this is not understood, then we will continue to need a section in this book called, ***THE NEED FOR FAITH.***

It's time to move beyond the need for faith. It's time to move beyond the need to practice the two-step. It's time to move beyond the need to engage in the holy

instant. The holy instant is a transitionary point—that place where, once you have moved over it, you know who you Are. There is no doubt. Faith is not called for. Because you understand from the tips of the toes of your Being who you Are and what everything Is, and you know you've come Home into your right Mind.

Now, we talked last time about the fact that the correction of a problem is not the result of manipulating things but is a matter of coming back into that point in your mind where you said, "Father I'd rather do it myself." "Father, I'd rather see it my way." "Father, I'd rather say what things mean." And at that point creating an illusion—a delusion—which you were willing to shift your attention and commitment and belief to.

Therefore, the correction of a problem is never with the results of that decision. The correction of a problem is always coming back to that place where you said, "Father I would rather do it myself." "Father, I would rather give the definitions to everything" and in that spot **abandon** your commitment to your best judgments because the **abandonment of your Father** was what caused the problem, not all of the **results** of the abandonment.

That's what makes it simple. Either you are joined or you are un-joined. Either you are practicing faith or you're practicing faithlessness. It doesn't matter what the faith is in. It doesn't matter what the faithlessness is in. It matters whether you're practicing faithlessness or faith. It matters whether you're insisting on living in the middle of the Kingdom of Heaven, as though it's a material world and universe, as a **thing**—an **object** that came into existence by happenstance.

From there, your experience of your divine being and of the Kingdom of Heaven will be experienced as exactly the opposite. And as you know, you tend to try to fix up the distresses and the conflicts in the result—in this material world and universe—when what's called for . . . again, and this is part of being clear about faith and faithlessness . . . you must come back to the place in you where you made that choice for faithlessness, for **independent authority and all the excitement and all of the power and all of the prestige that you think will come from it** and you abandon faithlessness. You abandon the conscious intent to insist on being an independent agent. That's what abandoning faithlessness **means**. And if that's clear to you, you will move forward in your Awakening much faster.

Why? Because you won't spend your time trying to fix things up and move objects around into the place where they are not threatening. You will go to that place where you made the mistake in your **mind**. And you will abandon the attitude and the act of faithlessness. And you will exchange it for faith. Faith, which is you shutting up—you in the silence reaching beyond your faithlessness, reaching beyond all of your best thinking, reaching into Something that doesn't seem as though it's truly there, which requires faith on your part, and you say, "Father, Holy Spirit . . ." or you know, "That which knows the truth, **please** share with me what the truth is. I

will be quiet and I will listen without the interference of my faithlessness (meaning my own best thinking) and I will lean into with faith, with willingness, That which created me, That which loves me, That which holds nothing back of what It is from me—His expression—and I will stay in this state of quiet inquisitiveness and willingness to hear until I hear, until I learn the truth.” That’s faith.

But more than that, when you are willing to stay in that place and not take over again—not take charge again—and the truth is revealed to you, it changes entirely the way you experience what you had been calling the material world and universe and mortals. It will change the way you’re seeing everything.

And where you had been seeing problems will not be problems because you will know the truth. And your utter peace in the presence of what had been called a material world and universe, which you’re able to be peaceful in because it’s clear to you it’s the Kingdom of Heaven, constitutes the replacement of faith, constitutes that which means you will never be called upon to practice faith again, because faithlessness is simply gone without any hard learning lessons. It’s gone! A gentle shift of perception that changes everything causes what had been misunderstood before to vanish, leaving you nothing to work your way through or spiritualize your mind about.

One could say that healing will have occurred. Those who are the beneficiary of the clarity that has come to you by virtue of your practicing faith rather than faithlessness, will say a miracle has happened—that which they weren’t expecting will occur and it will cause their curiosity to blossom, to emerge, accompanied by a confidence and a positive expectation that they can’t really justify, but everything that’s catching their attention manifesting healing will bring that confidence into play where they would ordinarily have been frightened.

Now, let’s go into the book.

There is no problem in any situation that faith will not solve.

Oh, I’m sure, aside from what I’ve just shared, that every one of you can look at your relationships or your life and see that there are situations that faith will not solve, situations that no matter how much positive thinking you use and how consistently you expect the best of your lover or your neighbor or your friend, it’s not going to make any difference. Faith in your fellowman won’t do anything. That’s the fear. That’s the confidence.

But the way you’re using the word, “faith” causes you to feel that way. It justifies it. Because you’re saying, “No matter how much faith ***I have***, no matter how much faith I generate from this orphan that I think I am, it’s going to be impossible to change anything.” And you’re right. Because we’re not talking about faith that you muster

up within yourself and bring forth and bless your world with and coerce your Brothers and Sisters with. That's not the faith that will solve any problem.

There is no problem in any situation that . . .

. . . your engaging in the holy instant . . .

. . . will not solve.

That your engaging in the abandonment of your independence and saying, "Father, what is the truth here? Holy Spirit, give me the experience of the Kingdom of Heaven and my holy Brother as they Are—as they truly Are." And then ***refrain*** from acting, ***refrain*** from taking steps that don't arise out of an influx of inspiration of truth that comes to you as a result of your ***asking and refraining from acting*** until you get the answer.

There is no problem in any situation that . . .

. . . ***that*** kind of . . .

. . . faith will not solve.

You see?

There is no shift in any aspect of the problem but will make solution impossible.

There is no shift, there is no manipulation of individuals that you can make from your faithlessness—from your place of independence, from your personal authority.

There is no shift in any aspect of the problem . . .

. . . in any manipulations you engage in . . .

. . . but will make solution impossible.

Why? Because you're doing it from a place of powerlessness. You're doing it from a place of ***faith-less-ness***. You're doing it from a place where you're ***unplugged*** from your Source, the power of which moving through you, heals—does solve problems. You see?

For if you shift part of the problem elsewhere, . .

. . . meaning where? Meaning elsewhere from the place where you made the mistake, the place where you made the choice between the teachers you were going to listen to. If you shift part of the problem elsewhere—from that key point—and you

shift it to the way things look and the way your Brothers and Sisters look, through your independent perspective, the solution will always be impossible. Because it will keep you bound. And it will keep you bound because you're looking at the wrong place. You're looking at the place where the problem can't be solved because it's not the place where the problem was created, which was in your decision as to which of the two teachers you were going to listen to. And you made the wrong choice.

For if you shift part of the problem elsewhere, the meaning of the problem MUST be lost, . .

. . . not only that, . .

. . . the meaning of the problem MUST be lost, and the solution to the problem is inherent in its meaning.

What is the meaning of the problem? It's not what the bastard over there did to the bitch over there, who then came down on you and ruined your life. No. The meaning of the problem is: "Before I saw the bitch and the bastard, I made a choice as to what ***lens*** I was going to look at them through, what teacher and what teaching I was going to employ in perceiving them." You see?

The meaning of the problem lies in that choice. And if you don't recognize that the meaning of the problem is there, you will try to protect yourself against the bitch and the bastard instead of forgiving the world you're seeing by choosing not to look at it all by yourself any longer. In other words, engaging in faith. Is this beginning to make simple clear sense?

Is it not possible that all your problems HAVE been solved, but you have removed yourself from the solution?

You see? Is it not possible that everything right now is the Kingdom of Heaven, and everyone are the Sons and Daughters of God, and every part of Creation beautifully illuminates all that is true about God? Is it not possible that because everything already is the Kingdom of Heaven and it never changed, ***all your problems have been solved?*** You see? They've been solved because they never became what you began to see them as when you chose to look at them through your faithlessness, which means your isolation and barren disconnection from your Source—from That which gives your Being Meaning.

Is it not possible that all your problems HAVE been solved, . .

. . . because they're not Real? . .

. . . but you have removed yourself from the solution?

You removed yourself from the act of faith, you removed yourself from the connection with That which validates and illuminates the divine meaning of everything that It Created. You removed yourself . . . “But Father, I’d rather do it myself! But Father, I’d rather do it my way! But Father, I’d rather define what everything is and by damn it I’m going to!”

Is it not possible that all your problems HAVE been solved, but you have removed yourself from the solution? Yet faith must be where something has been done, and where you SEE it done.

[Repeats] . . . faith must be where something has been done, . .

. . . faith must be where the something that you did that separated you from your Father has been done and where you see it done. You will see it done when you reverse the choice—the choice you made for the teacher that teaches illusion. You see?

A situation is a relationship, . .

. . . there we come back to that . . . ***involvement*** that you can’t get away from. All of the Brotherhood that constitutes the wholeness of what God is Being, all of the Brotherhood that fits together, all of the Brotherhood that finds no need to gain control over anything else, no need to manipulate, no need to exercise power for self-satisfaction, self-aggrandizement and making oneself important.

A situation is a relationship, being the joining of thoughts. If problems are perceived, . .

. . . you know . . . the bitch and the bastard.

If problems are perceived, it is because the thoughts are judged to be in conflict. But if the goal is truth, this is impossible. Some idea of bodies must have entered, for minds cannot attack.

“Oh-h, yeah right! My attention became involved with bodies. All I can think about are bodies. All I see all day long are bodies. You know . . . of course, yes . . . my problem is because I’m seeing bodies.” Nobody thinks like that. And as a result it’s hard to understand what it means to say:

Some idea of bodies must have entered, . .

No. The way it works is: That you look at God’s Creations—and I’m speaking specifically here about sentient Beings—and you look at your Brothers and Sisters and you don’t . . . you know, generally think of them as bodies. But you do think of them as minds—minds that have been conditioned by their life . . . conditioned by their parents, conditioned by their neighborhoods, conditioned by their teachers.

And you see them as response mechanisms, who have been conditioned to behave in particular ways. And the behavior is engaged in by bodies. So you don't think of everyone as bodies but you think of them as minds that are conditioned to behave in a particular way that is predictable and dependable and allow you to come to stable ongoing conclusions about them—allowing you to behave in a way that consistently keeps a certain amount of equilibrium present in a relationship.

So where does such an assessment arise from? Where does such an assessment about your fellowman come from? Well, if you joined with the Father, such assessments would not even occur to you. They would be nonexistent and completely unavailable.

These assessments of your Brothers and Sisters arise from the un-joined place, they arise from the state of mind you find yourself in when you have abandoned your Source and have been immediately faced with fear and guilt. Suddenly your invulnerable existence has been replaced with vulnerability and justification for fear and justification for defense against what? Minds conditioned through fear and guilt to behave in erratic and undependable ways that require defense to be brought into play. And you don't think of them as bodies. But indeed, "Joe over there, who isn't particularly handsome and isn't particularly intelligent is bound to behave in ways that I should be on guard against." You see . . . you see?

And so in that way the thought of bodies has come into the picture.

Some idea of bodies must have entered, for minds cannot attack.

Now the interesting thing is, that when you engage in the holy instant and the peace of God floods you and brings you into a state of peace, it's impossible for you . . . it's not only impossible for you to see your neighbor as threatening, ***it doesn't occur to you to use your mind in a way that would see that.***

There's no sense of bodies. There's not even any sense of conditioned minds and conditioned nervous systems. You see?

The thought of bodies is the sign of faithlessness, . .

. . . got it?

The thought of bodies is the sign of . . .

. . . having said: "Father, I'd rather see it my way. Father, I want a divorce. Father, I am emancipating myself from You and moving into a substantial state of independence, which I'm going to be in charge of."

The thought of bodies is the sign . . .

. . . that you got a divorce from your Father. And that's called faithlessness.

The thought of bodies . . .

. . . and the key word there is "thought" not "bodies."

The thought of bodies is the sign of faithlessness, for bodies cannot solve anything.

But once you've made your assessment of this conditioned mind and a nervous system that follows that mind—meaning a body that's going to behave according to that mind—that's not going to solve anything. And yet, the fact is that all of you—most all of you, for a good part of your day—go through the day manipulating your Brothers because that is the way you see them and that is the way you think you must protect yourself. And in doing that, you have managed to stay away from the place where the wrong choice of teachers occurred, and therefore, you're not in the place where it's obvious that there's only one thing to do and that [is, turn](#) to the other Teacher.

The thought of bodies is the sign of faithlessness, for bodies cannot solve anything. And it is their intrusion on the relationship, . .

. . . what . . . their intrusion? Don't get hung up on the word "bodies."

The thought of bodies is the sign of faithlessness, . .

And it is their intrusion . . .

. . . the *thoughts* of bodies . . .

. . . it is their intrusion on the relationship, an error in your thoughts ABOUT the situation, which then becomes the justification for your lack of faith.

It's the justification for staying firmly in the orphan mindset, in the place where self-protection must be engaged in and you remain lost. You're not at the place where healing can occur.

Now:

You WILL make this error, . .

. . . and you're all making the error everyday right now.

You WILL make this error, but be not at all concerned with that.

[chuckling] After all, the only one who would be concerned about it is the orphan engaged in being independent and being frightened by the experience which causes him to bring into play further self-protection rather than remembering [snaps fingers] "Ah, I need to go back to the place where I made the wrong choice and not engage in correcting the details of what I'm experiencing as a result of that wrong choice."

You WILL make this error, but be not at all concerned with that. The error does not matter. Faithlessness brought to faith . . .

. . . interesting what that now means. Faithlessness . . . the independent stance brought to a place in one's attitude where one is willing to reach beyond self-governance and reach out to and join with Something beyond it, that's:

Faithlessness brought to faith . . .

. . . see? . . .

. . . will never interfere with truth. But faithlessness used AGAINST truth will always destroy faith.

In other words, in your independent orphan mode, ***acting purposely*** to avoid the experience of truth which would come from joining, refusing to join because there is an insistence upon ongoing independence . . . that will always destroy faith. Not confidence you have in the good that another can do, it will destroy the faith that is the act of joining, the act of undoing the mistake of choosing for the wrong teacher.

If you lack faith, ask that it be restored where it was LOST, . .

. . . and that is why what we're talking about tonight is so important. And it's why any spiritual system of thought or teaching must bring everyone to this place where you're painted into the corner and there are no choices anymore except which teacher are you going to choose and giving you the opportunity to make the right choice this time and be done with illusion. Be done with misunderstanding. Be done with insanity.

If you lack faith, ask that it be restored where it was LOST, . .

. . . which is again, monotonously . . . the place where you made the choice for the wrong teacher within you . . .

. . . and seek not to have it made up to you elsewhere, as if you had been unjustly deprived of it.

You won't have the experience of having been unjustly deprived of it when you have been in-filled with the understanding of truth. And it simply won't be any part of

your experience—your mental makeup—to see a call for justice, because you will see that nothing that you ever thought you were suffering from was Real. It was only the effect of having made a wrong choice, having experienced conflict as a result, and then not addressing the difficulty where the correction could occur, which was in the choice for teachers.

Only what YOU have not given can be lacking in ANY situation.

Once again, we're at this "painted into the corner" simplicity. The only thing under any circumstance that can be lacking in any situation which is something that you have not given, was the right choice—the choice for the right Teacher.

Only what YOU have not given can be lacking in ANY situation.

"Oh-h, you didn't give enough love to him. Oh-h, you didn't have enough patience with her. That's what was lacking. If you had given that, there wouldn't be a problem." No!

Only what YOU have not given can be lacking in ANY situation.

And the only thing that you can withhold in any way, shape or form, is one thing: Your willingness to acknowledge your Source. Your willingness to acknowledge your Father/Mother, That which gives you definition, That which amounts to a Birthright that you're not responsible for, that can't be taken away. And even though you can cover It up and become unconscious of It, you cannot alter It and It will forever remain in you, to stumble over and have the surprise of discovering . . . or which you can consciously choose for and have the pleasure of being transformed by.

The choice for the holy instant is the choice for faith. The choice for independence is the choice for faithlessness.

Simple. Profound. Embracing It and allowing for It to be true is the way you Wake up.

Which teacher are you going to insist upon listening to?

I love you all. Have fun with this. And I look forward to being with you next time.

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A Course in Miracles Study Group with Raj, September 17th 2011
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 24th 2011

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

We ended up last time with this sentence:

Only what YOU have not given can be lacking in ANY situation.¹

That's sort of a heavy trip to lay on you. It makes it sound as though *everything* depends on you.

Only what YOU have not given can be lacking in ANY situation.

Well, we've got to remember, there's only one thing you can give. There's something you can withhold, but there's only one thing you can give. The one thing you can give is your willingness to abandon your independence and join with your Source—join with the Father—join with that which defines you by virtue of the Birthright It/He has established in you.

That's the only thing you can give in any situation. And the only thing you can withhold is the joining.

You are in a dream at the moment. You are in the middle of the Kingdom of Heaven misperceiving It—frightening yourselves with your definitions of It—and the conclusions you have come to about It.

Your choice to see It as it is not, is faithlessness as we discussed—your willingness to abandon your authorship and your authority to author definitions of the world and universe.

(I'm sorry, this is me, Paul, I lost it.)

. . . your abandonment of your authority, your abandonment of the apparent capacity to authorize things is the abandonment of faithlessness.

Again, in the book:

Only what YOU have not given can be lacking in ANY situation.

Doesn't matter what anyone else is or isn't doing. It doesn't matter what the universe is doing or not doing, because I promise you, that as long as you have established yourself as an independent author of things and you are giving definition to everything, you are in a state of faithlessness. And you cannot help but see your fellowman and the universe doing or not doing things, being or not being things through the lens of your own insanity.

This is what you must understand.

As an independent author, as an orphan—that which has no Father/Mother, no Source—you will see everything and experience yourself in an absolutely distorted way. You will not be able to see everything ***grounded*** in anything—meaning a Source, Something eternally valid.

And so as long as you are dealing with your fellowman or as long as you are dealing with your world from the independent orphan standpoint, you are not giving yourself the opportunity to see everything as it is. You are withholding that which will allow you to see clearly. It's that black and white. And it's that simple.

As a result, when you give the one thing that you've withheld, when you give the only thing that you're able to give, which is an invitation to your Father and an acknowledgement of your Father ***as your Father***, and the willingness to accept the Birthright that belongs to you because of this Father you're acknowledging as your Father, you will begin to see ***everything differently***, whether the world had been up to mischief, whether your fellowman had been up to mischief, whether it had been destructive or constructive, you will bring the one thing you are able to give. And it's the one thing that has caused you to be unable to see the world and your fellowman clearly, correctly, and thereby in a manner that allowed you to have no other thing to share except love . . . and an acknowledgement of the absolute grounded worth and value of every part of the universe and every single one of your Brethren.

"Well," you say, "Raj you've told me before that you can't force people to change. So, you know, how can it all be up to me? How can it be, that only what I have not given can be lacking in any situation? And you know, be real with me Raj . . . okay?"

Well you know what? You cannot choose to do the two-step, you cannot choose to hesitate, become still and enquire of your Father, "What's the truth here?" and practice the holy instant for the purpose of changing your world and your fellowman.

If that were possible, then you would be caught in an unavoidable recognition of a great power that resides in you and it would be impossible for you to be put in a position of having to yield authority, of having to become humble, of having to have a purpose that isn't self-serving as you move forward in your Awakening.

If there is any element of self-serving, if there's any self-serving aspect in the process of Awakening, Awakening...***will...not...happen!***

So, in a way you could say that the one thing that you have not given is the one thing that makes you feel like there's a demand to give something. The one thing that you have not given is causing you to have problems that force you to find solutions which bring you to the point ultimately of finding out that the problem is that there's something you haven't given. And the answer is that you're called upon to give it.

You're called upon to return to your sanity by doing the only thing that works. And that is, again, so simple . . . abandon your independence. Abandon your apparently self-authorizing authority. Abandon your attempts to be in charge. Let go of control and do it as a foundation for saying, "Father, what is the truth here? Father, what is Your Perspective?" because you've been told that your Father's Perspective is established in you as your perspective. And your letting yourself experience it is the way your sanity returns to you.

Now, anywhere in there, did I say sanity returns to your Brother? Did I say that order returns to your universe? No I didn't. But I will tell you that will happen. And if it doesn't happen instantaneously, you will be providing the environment in which your Brother or Sister can more easily yield as you have.

The thing is, that when you abandon your partnership in the orphanage, in the house of orphans, or the senate made up of orphans, or the federation of orphans (whatever you want to call it)—the community and the organization of orphans in the orphan mindset—when you abandon that, you withdraw your energy from it and it's more difficult for all of the rest in the federation or the senate or the house of orphans to maintain their orphanhood.

Now, that isn't because you're forcing them, it's because you're not enforcing an artificial concept of togetherness. Okay?

So:

Only what YOU have not given can be lacking in ANY situation.

And you only have one thing you can withhold and not give. And that is your union with your Father, your devotion to and obedience to the Holy Spirit—which is nothing more than your right Mind. You see?

Only what YOU have not given can be lacking in ANY situation.

That doesn't mean that you've not given something like the best "con job" in the world or the best and most sly manipulation of a Brother's mind or a Sister's mind so as to bring about something good. But the something good came about because you were so exquisitely perfect in doing this subtle sly manipulation that went right by them . . . they didn't notice it . . . they took the bait and wow! . . . they had an "ah-ha!"

Wait a minute? No. That's not what it's talking about when it says:

Only what YOU have not given can be lacking in ANY situation.

Because what I just described is what you've been giving all along. It's the way you operate right now at the moment. You see?

Only what YOU have not given can be lacking in ANY situation.

And like I said, the only thing that you've withheld from any situation is your presence ***in it joined with your Father.*** Your presence in it saying, (not to it) "Father, what is the truth here in this situation? I want to join with You and in the immediacy and movement of that joining, I want to behave with complete compliance to Your Perspective and "the way things work" as a result of Your authorship as Creator." You See? That's what you're not bringing. And that's the only thing you can bring.

Okay, I'm going to read it again:

Only what YOU have not given can be lacking in ANY situation. But remember this; the goal of holiness was set for your relationship, . .

. . . now why do you suppose that's there? Because it's very easy to think that the goal of holiness was set for ***you***. The goal of holiness was set for ***you to benefit by*** and for ***you to Wake up as a result of*** . . . for ***you to Ascend as I did*** . . . be special as though what I did was special, and as though what I did was to say something about me, when it wasn't. It was a Gift that said, "You're no more bound than I am. Take hold of your freedom." I said, ***"If you have seen me, you have seen the Father."***² That means, if someone has seen ***you*** they have seen the Father. I know when I look at you that I see the Father.

But as a general rule, you don't look at your Brothers and Sisters and see the Father. You see something else. You see your best judgments or your most crafty judgments,

your most sly judgments—whatever judgments you can apply to another to best be able to manipulate them to get them to build you up, to make you great, to get their mutual agreement and to get them to vote for you.

But remember this; the goal of holiness was . . .

. . . not set for you . . .

. . . remember this; the goal of holiness was set for your relationship, . .

. . . that means you and your Brother. What you would call a win-win situation where you both manage to yield with faith, in faith, by joining in the holy instant and being infilled, not by each other's crafty sly ***incredible capacity*** but rather because you were filled with the influx of the Father's Perspective . . .

. . . remember this; the goal of holiness was set for your relationship, . .

. . . you're just not going to be able to do this by yourself. It isn't meant for you to do this by yourself. It's about looking in your Brother's eyes—not in the mirror at yours—but looking in your Brother's eyes and remembering God.

It . . .

. . . was set for your relationship, . .

. . . and then here's the next thing . . .

. . . and NOT by you.

The goal is there. It was established for your relationship, but it was not established by you. While you're practicing faithlessness, while you're coming from the place of independence, the goal is set by you. And of course, everyone else's goal is set by them. And that means that you are the brunt of the goals that other people have set for you based on their fear and guilt and their sense of worthlessness that causes them to need you to bolster them up which gives them the difficult task of convincing you that they're worth it.

So you see this is daily life, isn't it. And it hasn't caused Awakening, has it. But Awakening is your Birthright. And Awakening is what we're talking about. And so you need to bring to the situation what you haven't been bringing.

So one of the things you're going to have to bring that you haven't been bringing is a willingness to abide by rules that you didn't make up, by goals that you didn't create which naturally and easily happens when you humble yourself and you say, "Father, not my will be done, but Thy Will be done . . . ***Thy Will be done.***" You're not saying, "Thy Will be done [chuckles] on Joe or Mary . . . yeah, get 'em, Thy Will be done. . ."

No. It means, "Thy Will be done in me. Thy Will be done so that my will becomes willingness to let Your Will govern me and **provide me** with the Perspective that causes me to be able to honor Your Will and which is so inspiring to me that Your Will spontaneously flows from me because it is so wonderful I can't withhold it. That's what I want. That's what I haven't been bringing to the situation—to any situation here in the orphanage. And that's what I want to bring to the situation now."

You did not set it . . .

. . . the goal . . .

. . . because holiness cannot be seen EXCEPT through faith, . .

. . . now remember, we talked about the difference between faith and faithlessness. Faith is you in the act of truly saying, "Father, what is the truth here?" and joining with your Father. That is faith. To say, "Father, I'd rather do it my own way. Father, I'd rather define everything myself." and imagining that you're being from that framework, that's the conscious practice of faithlessness.

So, you did not set the goal for your relationship.

You did not set it because holiness cannot be seen EXCEPT through faith, . .

. . . that simply means holiness cannot be seen EXCEPT through joining.

Are you beginning to see how simple it is? It's black or white. It's this or that. It's on or off. It's actual or non-existent.

You did not set it because holiness cannot be seen EXCEPT through faith, and your relationship was not holy . . .

. . . your relationship with everything . . .

. . . was not holy BECAUSE your faith in one another was so limited . . .

. . . your faith in one another.

Your faith . . .

. . . each of you . . . ***your faith*** in each other, like from you to the other one in the room . . . you know, in the little house on the street, in the city, in the state, in the country, on the planet . . . you know, it's really miniscule this little link between you and your Brother because your faith in your Brother is only coming from your best assessments, your best judgments, your favorite theories and so on.

So your faith in one another unjoined with the Father, Whose Presence in you illuminates faith for what it actually is and inspires you with it enough that you just behave with faith, not as a tool you're using and applying to your Brother or Sister, but as a behavior of the presence of Love that does what it does because of what it Is and not because of what it can accomplish.

You did not set it . . .

. . . the goal . . .

. . . because holiness cannot be seen EXCEPT through faith, . .

. . . through being joined . . .

. . . and your relationship was not holy BECAUSE your faith in one another was so limited and little.

It wasn't the result of being joined with your Creator, which revealed your divinity to you by revealing your Brother's or Sister's divinity to you. That kind of understanding and experience of the meaning of everything and of your Brothers and Sisters with you . . . that's what it's all about. That's being in the state of faith and it's the absence of faithlessness.

Your faith must grow to meet the goal that has been set.

What goal? The goal that wasn't set by you, the goal that's the ultimate, you might say, the infinite perspective about your Brother, which automatically includes you. You can't be left out of that awareness.

The goal's reality will call this forth, . .

. . . I'm going to backup one sentence:

Your faith must grow to meet the goal that has been set.

The purpose is to meet the goal.

The goal's reality will call this forth, . .

. . . not you. Nothing that you do will call it forth. But by your not claiming an independent existence, separate and apart from the way everything actually works, your faith will grow, it will enlarge because it—the goal that was set from the beginning—will bring it forth, will call it forth.

The goal's reality . . .

... the one you didn't create and that you didn't setup ...

... will call this forth, for you will see ...

... in the very core of your Being and you will ***feel it*** ...

... you will see that peace and faith will not come separately.

One begets the other and without embracing them both you will have neither.

What situation CAN you be in without faith, and remain faithful to each other?

You know the answer to that. The answer to that is everyday life.

What situation CAN you be in without faith, . .

... that means without being joined. That means:

What situation CAN you be in ...

... in the orphanage ...

... and remain faithful to each other?

You can't! Because in the environment, in the arena of faithlessness of being unjoined, you are in, first of all, a frame of mind—the boundaries of which you could say are fear and guilt—and everything you perceive is misperceived, is not seen for what it is. And because you have lost your groundedness in your Source because you're enjoying this free fall of independence, you find everything dangerous, you find existence to be a call for ongoing defense.

What situation CAN you be in without faith, and remain faithful to each other?

You can't remain faithful to each other because you are busy defending yourself, protecting yourself against each other. You see?

Every situation in which you find yourself is but a means to meet the purpose set for your relationship.

The real purpose.

Every situation in ...

. . . the middle of the Kingdom of Heaven where you are, but which you're not seeing as the Kingdom of Heaven . . .

. . . is but a means to meet the purpose set for your relationship.

The Kingdom of Heaven . . . every aspect of the Kingdom of Heaven, of Reality . . .

. . . is but a means to meet the purpose set for your relationship.

For all relationships. It's the goal of holiness. It's the goal of truth. It's the goal of peace that's inseparable from yielding to the Father's Perspective, because you want that **more** than your best judgments and your most familiar habits of behavior and of thought processes.

Every situation in which you find yourself . . .

. . . and I'm adding: In the middle of the Kingdom of Heaven . . .

. . . is but a means to meet the purpose set for your relationship.

Set in place by the Father. Set in place by "the (capital 'W') Way things work."

See it as something else, and you ARE faithless.

You see? To see it as something else, you must divorce yourself from your Father and from His Perspective that He has instilled and established in you as You. You must abandon It. So:

See it as something else, and you ARE faithless. Use not your faithlessness.

Make a choice. Choose for faith. Just remind yourself:

"I don't have to practice faithlessness. I've always been free not to. But I got a lot of encouragement to do it. And then I got a lot of excitement out of doing it. And yes, I created some real nasty problems for myself. But you know what? I love the feeling of threat and danger from being in free fall."

Well:

Use not your faithlessness. Let it enter and look upon it calmly, but do not USE it.

And oh yes, it will enter, because it's the way you think at the moment. You don't tend to think holy. You don't tend to behave as though you're holy. You don't tend to conceive of yourself that well.

So yes, faithlessness will enter the thoughts, the practices.

Let it enter and look upon it calmly, but do not USE it.

Just notice it when it happens, like when you're meditating and you're saying a mantra and then a thought appears, and you forget about the mantra and then you say, "Oh [snaps fingers] yes, I can do this later," and you return to your mantra. That simple. You don't have to think the thought at that time.

Faithlessness is the servant of illusion, and wholly faithful to its master.

What is faithlessness? Faithlessness is the state of being un-joined with your Source, consciously ignoring your Father/Mother and consciously practicing a very imaginative style of living, called "independence" and "personal power" and "personal improvement" especially at the expense of others.

***Faithlessness is the servant of illusion, and wholly faithful to its master.
Use it, and it will carry you straight to illusions.***

Well, yes, . . . or keep you in the illusions you're in. And you'll still continue to see your fellowman as the result of a sperm and an egg joining. You'll still see them as mental processes that have been nurtured, or healthy, or have been mistreated and have been damaged, that causes this organism to behave from memory in ways that are difficult for everyone else. You see?

Faithlessness is the servant of illusion, . .

. . . I just described the illusions, . .

. . . and wholly faithful to its master. Use it, and it will carry you straight to illusions. Be tempted not by what it offers you. It interferes, not with the goal, but with the value of the goal to YOU.

You see? You can get caught up in concepts, which are senseless, but seem quite valid and important to you, examples of which abound in . . . well, a number of governments. And it interferes, not with the goal, but with the value of the goal to you. You can get caught up in pet theories, pet projects, pet biases. But they won't work. And in the process of doing it, you stop thinking about what the value of the goal is for you.

And like the lemmings, you run headlong into the sea just because somebody else was doing it and it felt good to do it together with them.

Be tempted not by what it offers you. It interferes, not with the goal, but with the value of the goal to YOU.

It's like you lose your Soul because you let yourself drop out of the picture, you let what you value drop out of the picture for the thrill of the ride, for the thrill of the run.

Accept not the illusion of peace it offers, but look upon its offering and recognize it IS illusion.

Now you can remind yourselves throughout the day to remember to join with your Father. You can set an alarm to go off. When it dings, you say, "Oh, yeah, I'm supposed to be joined here and I'm not. Okay, I'm going to join." And you go on and awhile later it dings again and you say, "Oh, yes, I'm supposed to be joined. I'm going to have to do it again."

Now, that's a good practice. But I want you to pay attention to the experience when joining happens, because that's where your divine integrity becomes illuminated to you so that you feel it. I want you to pay attention to that! Because that will be more impelling than the ding of the timer, the experience, the feeling of the integrity of Being and the holiness of you, and therefore, the value of it to you. That is what will make it easier to persist and need less and less dings to get you to do it.

You see, overcoming the situation or overcoming your opponent, or overcoming your Brother, who has seemingly little character or low morals . . . overcoming them—straightening them out, getting them to behave seems to promise you peace. Because if you can get them to behave, if you can truly get them to understand why they don't need to do it and feel why they won't need to do it, then you will have less to maintain, you will have less to oversee and coerce into behavior that will give you peace, because you don't have to supervise them anymore. You see?

You do that in faithlessness. In faith you don't manipulate your Brother to give you peace. You don't try to do good to him as a skill, a personal skill of yours that will make you better. That's faithlessness. Those are the practices of faithlessness. And they will keep you busy endlessly, because there's one thing you haven't given: You haven't given your mind to your Father so that you might remember Him and thereby your Self and thereby your Brother as your Brother divinely is.

That's all that's necessary. That's what all this is about.

Accept not the illusion of peace it offers, but look upon its offering and recognize it IS illusion.

So that, that recognition, like the ding of the bell, can cause you to shift your attention back to your Father. Not so that you can sit in quiet bliss, unmoved by all the illusions that are going on—in a state of blissful peace. No. But so that you might in the vital, I'm going to say, productive active Movement of Being, which God

Is and which you are the witness of, you might engage more fully in Life . . . but from the place of faith . . . from the place of being joined so that your every action, your every feeling, your every movement communicates the truth.

I invite you to read the transcript or listen to the audio tapes of tonight's get together or just read the material that we've gone through. And don't be discouraged because I haven't revved you up and given you a challenge that: "Go out there and whip the world with the truth" or "go out there and do this or do that and it will make you Wake up [snaps fingers] quickly!"

I want you to abide with it quietly, because practicing the two-step, practicing the holy instant, engaging in it is something that will "work" only when will **fulness** is absent, only when will **ingness** is present, only when you bring the only thing that was lacking—**only what you have not given can be lacking in any situation.**

Look at it quietly. Look at it soberly. But look at it. And understand that none of this is a means to escape life or to escape what's going on. It's a means of getting past that which causes the Kingdom of Heaven, which is what is going on, to appear to be unlike the Kingdom of Heaven—a place that engrosses you with its awfulness, with its absurdities as though being caught up in them is more important than going back to where the mis-step occurred—that place in you where you said, "Father, I'd rather do it my way, I'd rather define things myself"—which is how you move back into faith.

So please consider it quietly, softly, soberly. Abide with it so that you might find in you the place of willingness that doesn't require an enthusiastic pep-talk to revved it up and activate it. Very important . . . a valuable lesson.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 17 – Section: THE NEED FOR FAITH

¹ *Sparkly Book – p.418, Last Par. / JCIM – p.175, 5th Full Par. / CIMS – p. 352, Par. 67*

Chapter 17 – Section: SETTING THE GOAL

First Edition – p. 343, 2nd Full Par. / Second Edition – p.368, Par. 4

² *John:14*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 1st 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we've been talking along time, perhaps over a year about the holy instant—the two step. The holy instant, the practice of the holy instant is where you shut up your own thinking—your own private thoughts—and you turn your attention to the Father or the Holy Spirit to ask, “What is the truth here?” to step outside of your best judgments, your best thinking, your best logic and your supposed capacity to be able to authorize meanings and in making that request, that invitation to joining with the Father in the silence, experiencing the influx of the Father's Perspective, either directly from the Father or through the Holy Spirit whose function it is to reveal to you the Father's Perspective as yours.

So we've been talking about joining and being un-joined for a long time.

Now, we're talking about faith and faithlessness. And it's bringing into clearer perspective what the holy instant is. It's bringing into clearer perspective what the difference is between you, the holy Son of God that you Are, and the you that got a divorce from your Father and have existed for a very long time as an orphan. So, we're at a point now where being an orphan or being the holy Son of God that you truly Are can be seen to be the equivalent of faithlessness and faith.

You know, we've used a lot of words, but it's simple. It boils down to two things: Faith or faithlessness. Faith, we have found means you being joined with the Father or you being joined with the Holy Spirit in an act of compliance, of *yielding* to the Holy Spirit. Why? Because it's nothing more than your right Mind, the purpose of which is to reveal to you your Birthright, to have the Perspective of the Father as your perspective with nothing interfering with it.

So it's becoming simple. Faithlessness is when you choose to operate as though you're an independent agent, where you never check in with the Holy Spirit, you never check in with the Father. You just do the best you can to get through your day and perhaps learn a little bit better how to manipulate your Brothers and Sisters so that tomorrow might be more pleasant for you even if it's less pleasant for your Brothers and Sisters. So it's becoming very simple and very easy to understand.

Now you might say this "holy instant" stuff—to engage in faith—is something you don't have a lot of time for because you must cope with your days on the same old basis that you always have. Yes, you can conceive of engaging in the holy instant now and then throughout the day but you know what? If I suggest that the goal is to be doing it 24/7, three hundred and sixty five days a year—in other words, all the time—"Oh-h, that's an unrealistic demand."

But let's look at it this way: It's not really doing something unnatural. And so there's truly a benefit to it. But imagine that you get on the plane from any place that isn't England or Australia. And you go to either England or Australia and you get off the plane and you rent a car. Immediately you're faced with the task of sitting on the opposite side of the car and driving on the opposite side of the road. Not only that, you're faced with walking on the opposite side of the sidewalk, you're faced with going in through double doors, going through the left door, walking along the left side of the hallway. If you don't do this, you have collisions with people or objects.

And so if you're going to enjoy your visit to Australia or England, you're going to have to pay attention constantly, just like I'm asking you to engage in the holy instant constantly. Why? Because if you stay conscious while you're in Australia or England, you won't have any collisions, you won't have anybody frustrated with you because you are out of place. You will have a comfortable, enjoyable time. Likewise, if you will engage in the holy instant, you will have a comfortable, enjoyable time.

Now you all have the capacity to pay that much attention. And if you realize that right now, your lack of paying attention in terms of the holy instant, in terms of choosing to be joined with the Father or the Holy Spirit, it's causing you to experience everything as sin, disease and death. It's causing you to experience substance as matter—vulnerable, undependable, unstable matter. But that's only if you're choosing to be an orphan. That's only if you are depending upon your own best judgment. It's only if you're choosing to ignore your Source . . . only if you are choosing to ignore your right Mind—your sanity.

So, just as not paying attention while you're driving from the opposite side of the car on the opposite side of the street, because not paying attention while you're doing that **can** cause your death, you know, and therefore, it's justifiable to pay attention. Likewise, if you're choosing to practice faithlessness, if you're choosing to be in the world on the basis of the definitions you are giving to it, you're likewise faced with the potential, the inevitability of death, aren't you.

So the payoff is great if you're willing to practice the holy instant. You see? And the negative side is so negative that there's really no reason not to **try** to consistently, persistently choose for the holy instant, engage in faith, intend to constantly be in the world with your Father or the Holy Spirit—I was going to say, holding your hand, but it's—with you holding the Father's Hand or the Holy Spirit's Hand, it's you hanging on to your sanity.

So you can see, we're talking about actually changing. We're talking about behaving differently. You get off the plane in Australia or England and you must behave differently in very fundamental ways.

Students of ***A Course In Miracles*** are faced with having to change the way they behave. And as we've been reading here, it has to do with changing from faithlessness to faith, changing from the practice of independence to the practice of joining and being united with your Father—your right Mind, the Holy Spirit. You see? ***Really doing something different.***

The problem all of you have right now is that you think you have an option. You think because you're in the United States, you don't have to pay attention because you already know how to drive on the right side of the road and walk on the right side of the sidewalk and the right side of the hallway and so on. And so, because you know how to practice faithlessness, because you know how to be an orphan, you think you have the choice of continuing, or ***engaging in new effort*** of shifting to faith, or getting off the plane in Australia or England and with careful attention, ***yielding*** to the way things work there. You see?

So we're talking about change. And as I said, the big problem you have is that you think you have an option. So you say, "Oh-h, I'll do the hard work tomorrow. Today I'll use the means that I used yesterday." And so you stay in faithlessness and you are absent from your experience, the experience of faith—the experience of the holy instant in which the laws of God prevail.

So we're at a point here where there's a call for a change of behavior.

Now I want you to think about this as well: When you get off the plane in England or Australia, everything looks the same. The roads still have a white line down the center and parking along the curb on either side. Everything looks the same and yet the behavior relative to it is different. So what's happened? You left a country like the United States where you did things one way, and you got off the plane, and everything looks the same and you do things a different way.

What's happened is that you have moved over a threshold in which you have been translated from one set of meanings for a world, to another set of meanings for a world . . . the same world. Do you see what I'm saying?

Waking up is not a matter of moving from the world you're familiar with to Heaven—some other world. It will be the same world that you're experiencing as an independent authorizer, as an orphan, as one practicing faithlessness, wherein you begin to practice faith and see it a different way, experience different meanings for it and behave differently relative to it.

This is important. Translating is much easier than trying to become a different person or a different kind of soul or an Awakened being, as opposed to an ignorant mortal.

But you know what? You've got to make this trip from, we'll say, the U.S. or Europe to England or Australia, you've got to make this trip without the apparent demand to change that you find if you actually go to England or Australia.

And so you're going to have to learn in the United States, we'll say, or Europe, how to be as though you are the Son of God when you still think you're a mortal, without the constant reminder of everyone around you who are behaving as though they are the holy Son or Daughter of God. So you will not have the reinforcement that makes it seem more imperative to you to change, to actually begin to mentally behave differently, and physically behave differently. But that's what it's called for.

And as we continue into the book tonight talking about relationships because relationships are where faith and faithlessness are practiced, I'm going to approach it a little bit differently than it is in the ***Course*** for two reasons: You need the perspective that I'm going to be sharing and you will be able to transfer the perspective to full-on relationships with others.

Now, you're in relationship with everything . . . absolutely everything. Wherever you are right now, whether you're jogging or sitting, you are in relationship with everything in your environment. Even if you don't know all of what is there. You are in relationship to it. Coming really close to home, we'll say, you're in relationship with your body.

So we read last week that . . .

. . . the goal of holiness was set for your relationship, . . .¹

. . . the goal is to learn of the ***holiness of your relationships***. We talked mostly here about relationships with your Brothers and Sisters. But because you are in relationship to everything, including your body, what we're reading about applies there. And that needs to be clearer because there needs to be more healing going on, which isn't going on because you're looking at your body and your world and your Brothers and Sisters with faithlessness. You're looking at it all from your own perspective, un-joined with That which knows the truth . . . That which knows of

your holiness . . . That which knows that all that exists is the infinite manifestation of and expression of God, your Father/Mother, your Source—That in which you have your Being.

Now, I'm going to back up to the beginning of the last paragraph we read last week:

Every situation in which you find yourself is but a means to meet the purpose set for your relationship.

Well, who's setting the purpose for the relationship? If it's you, it's you practicing faithlessness, it's you acting independent of your Source, it's you behaving as though you can function without being plugged in.

Every situation in which you find yourself is but a means to meet the purpose set for your relationship.

The purpose set for your relationship is for you to experience it from faith, in faith, through faith, meaning not confidence you have in the thing you're in relationship with, but in that state of mind which does not see itself or experience itself as separate from its Source, separate from the Father, separate from the Holy Spirit.

It's in the joining with your right Mind, which reflects to you the Father's Purpose and Meaning in everything that you, from faith, cross the border between the two different ways of functioning ***in the one and only world there is.***

It's that simple.

Now, if . . .

Every situation in which you find yourself is but a means to meet the purpose set for your relationship.

Then it means that your relationship is set for the experience of ***being well***, the experience of ***being whole***, which will, if you're coming out of faithlessness, appear to be healing of your body, we're going to say, or your relationship with your Brother or Sister, or your relationship with your knee or your elbow or your heart or your kidneys. Do you see what I'm saying?

Every situation in which you find yourself is but a means to meet the purpose set for your relationship. See it as something else, and you ARE faithless.

You land in Australia, you rent a car, you drive off. If you see the right-hand lane as anything other than the place for traffic coming from the opposite direction, if you see it as the lane for you to be moving forward in, you are in effect, practicing faithlessness—you're refusing to be conscious—and you're going to have an

experience [snaps fingers] to bring your attention to reality, to the way things work there. You don't want to see it all as something else. You don't want to see your world and universe as something other than the Kingdom of Heaven, because then you're practicing faithlessness, and substance will be matter, capable of decay and death, instability, undependability—a threat to you and your peace of mind.

But, if you practice faith by insisting upon being joined, then you are where the Father's laws prevail **and** you will find substance is Spirit—the Presence, for lack of better words, the energy of God. You know? You're going to be looking at the same thing, which I'm going to call, substance: One way, through faithlessness, you will see matter. The other way, through faith, you will see Spirit.

Now you aren't going to see Spirit until you're willing to put forth the energy and the attention necessary to be present with your body—your knee, your heart, your kidneys, your elbow, joined—joined with the Father. So you see what I'm saying?

It's necessary to bring the effort forth that's necessary to look at your body, that which you are in relationship with, and look at it with the Father instead of your best judgments. And I will tell you, that under stress, your best judgments will be your worst judgments. And you will see the result. Your experience of substance will be colored by the vantage point you are using: Faithlessness or faith.

Now, I know that many think that the **Course** has nothing to do with physical healing. But I will tell you that it **has** to do with your letting your mind be so filled with the truth, revealed by the Holy Spirit, that your perspective shifts, your attitudes change. The fear you had of substance when you thought it was matter will give place to peace as a result of joining and being in faith. And you will experience Spirit, which is incapable of being flawed, injured, threatened, vulnerable.

Please, do not misunderstand or mistake this. And do not fall back into the lazy attitude that the **Course In Miracles** has nothing to do with healing.

You know what? When you land in England or Australia, the reason you have problems is because you have preexisting mindsets. You believe that you're supposed to do things on the opposite lane of the road, on the opposite side of the hall, etcetra.

Now one of the mindsets you all have is, that there is something true about you: You are spiritual, you are a Soul, you are a Spirit even, you might say, and you, as a general rule—the majority—feel that this is eternal. But your body? . . .uh-uh. Your body is mortal—material. It will die. It is not eternal. That's a mindset. That is a preexisting mindset that you are bringing with you into your practice of the holy instant. And you must understand that in the practice of the holy instant, you can't continue to embrace that mindset because that mindset creates a relationship between you and your body as though they're separate, they're not identical and that

your body really can't do anything other than grow up, grow old, grow unwell, sicken and die.

You see, that kind of a relationship arises out of faithlessness. And it's an unhealthy relationship. It's you standing in a constant state of diminished appreciation for your body. Not only a diminished appreciation, but an increasing fear of it as you "grow older."

Your body, as I've said before, is the visibility and tangibility of your individuality. Your individuality is God-derived. It's the Presence of God, That which identifies it is as eternal as that individuality is. Because all it is, is that which identifies it, causing it to—your individuality—to be experientible.

Now, as you cross the border from faithlessness to faith, part of the alertness, part of the attentiveness has to be given to your inclination to shift back to the familiar. And so when you pull out from a gas station in Australia and you're inclined to make a right turn into the closest lane, something in you has to remember to say, "Stop! [snaps fingers] Don't do it! That's not the way (even though that's what's familiar). You must turn right into the far lane." You see?

You must be alert if you want to practice faith and if you want to get in that place where God's laws prevail, you are going to have to be alert when the idea occurs to you to say, "I can't depend upon my body. My body is going to rack and ruin. It is going to die sooner or later and it looks like it is going to be sooner." You've got to catch those thoughts so that you don't turn into that avenue of belief—that rut of belief—and then run into failure at experiencing the holy instant or healing, and then being surprised at it. You see?

So you've got to **pay attention**. And when you begin to doubt your body, when you begin to think that healing is impossible or it's unreasonable to expect, you've got to say—within—"That's bullshit! I do not accept that!"

You can say, "Raj, has told me that the substance of my body is Spirit, and that my body is the visibility and tangibility of my divine individuality and therefore, it has a divine function that is eternal. And so I am going to **refuse** to engage further in the thoughts that create great fear in me, even though I'm familiar with them and everyone around me is familiar with them, and reinforce them." You see?

You've got to do something different. That's what it's about. And you've got to be careful not to carry the old ruts forward, or to try to. Okay.

The goal of illusion is as closely tied to faithlessness . . .

. . . you know, being un-joined, that's what faithlessness means.

The goal of illusion is as closely tied to faithlessness as . . .

. . . as what? . .

. . . faith to truth.

Now when you read a sentence like this, it sounds as though the real subject is:

The goal of illusion is as closely tied to faithlessness . . .

. . . um-m, wow . . .

. . . as faith to truth.

You know, ***as-faith-to-truth***—four words. But when you read a sentence like that, take a look at it, because it is saying that faith is closely tied to truth. Faith—engaging in being joined with the Father or the Holy Spirit—is closely tied to truth. That's why it says that when you practice the holy instant, God's laws prevail. That's where God's laws prevail, because faith is closely tied to truth. Being joined is closely tied, it's actually inseparable from experiencing the perfection of God's Creation, which you're not separate from and no part of you is separate from. You see?

If you lack faith in anyone . . .

. . . and I'm going to say, anything.

If you lack faith in . . .

. . . your body . . .

. . . to fulfill, and PERFECTLY, . .

. . . it's . . .

. . . part in any situation dedicated in advance to truth, YOUR dedication is divided.

Here's what it actually says:

If you lack faith in anyone to fulfill, and PERFECTLY, his part in any situation dedicated in advance to truth, YOUR dedication is divided.

Now I'm going to read it with the words for tonight:

If you lack faith in [your body] to fulfill, and PERFECTLY, [it's] part in any situation dedicated in advance to truth, YOUR dedication is divided.

Well I'll tell you something: Your body, being the visibility and tangibility of your individuality, has a dedication from day one—from the moment of Creation—it has a dedication to truth. It is here with the intent and the capacity to identify You perfectly, period. That is its function. Its function is to identify the Presence of God perfectly.

Now, if you lack faith in it, to fill its part, your dedication is divided. You see? So if your knee or elbow or heart or kidneys or any other part of your body seems to be giving you a problem, you better check to see whether your dedication is divided. What are you bringing to the relationship? "Oh, well it's just a physical body, and you know, in a few years it'll die and my Spirit will go on, blah, blah, blah." Man, that's a great way to miss out on the fullness of life now, that will always be the fullness of life if you practice faith.

And so you have been faithless to each other, and used your faithlessness AGAINST each other.

In this case, your body hasn't been faithless to you, but you are, you have been, until you see and accept that you're the holy Son or Daughter of God who's individuality is identified perfectly by this thing called a body, you will practice faithlessness ***against*** your body. Your fear of it . . . your doubt of it, is an attack on it.

Now the simple fact is, that it can't change your doubt. Your faithlessness practiced cannot stop your body from being the visibility and tangibility of your divine individuality. But it can and it does cause your experience of it to be miserable and it does seem to cause you to go through an experience that has been identified as death—with accompanying suffering. And that's not your Birthright.

Continuing:

No relationship is holy unless its holiness goes with it everywhere.

Well, that's what happens in faith. The holiness of everything goes everywhere with it because you're paying attention since you're driving on the left-hand side of the road and you aren't familiar with how to do it and if you foul up you can have a real problem. You see? But you practice faith and learn to practice it more resolutely and the holiness of its relationship goes with it everywhere.

As holiness and faith go hand in hand, so must its faith go everywhere with it.

You know, not just when it's convenient, not at the end of the day when the kids are in bed or, you know, you're home from work and your boss isn't looking over your shoulder . . . you know. Holiness and faith go hand in hand.

As holiness and faith go hand in hand, so must its faith go everywhere with it. The goal's reality . . .

. . . listen to this:

The goal's reality will call forth and ACCOMPLISH every miracle needed for its fulfillment.

The way things work ***governs***. And when you're not fighting the way things work, the way things work . . .

. . . will call forth and ACCOMPLISH every miracle needed for its fulfillment.

Kidneys functioning . . . elbow healed . . . heart problems gone . . . knee problems gone.

The goal's reality . . .

. . . not the one you set up but the goal set in place by the Father . . .

. . . will call forth and ACCOMPLISH . . .

. . . this is an absolute statement here . . .

. . . will call forth and ACCOMPLISH every miracle needed for its fulfillment.

The fulfillment of what? ***The goal's reality. The Father's Will*** . . . that's what it means.

Nothing too small or too enormous, too weak or too compelling, but will be gently turned to its use and purpose.

When you don't get in the way of the goal's reality, it doesn't matter what it is. If it's a tiny thing or a huge thing it ***will be gently turned to its use***, the use of Reality, the ***use and purpose*** of God's Will.

The universe will serve it gladly, as it serves the universe.

You see? This isn't a promise, this is a statement of fact. It's a statement of fact that governs you constantly. Again:

The universe will serve it gladly, as it serves the universe. But do not INTERFERE.

That's what it says right here.

The universe will serve it gladly, as it serves the universe. But do not INTERFERE.

How can you interfere? By slipping back into faithlessness. And again, it doesn't mean you're not having faith . . . you're not having faith . . . you're practicing faithlessness. No. It means that you've slipped back into faithlessness, which means you've slipped back into doing your own thinking. You've slipped back into an independent ***rut*** that you're familiar with and you're going to try and deal with life from that independent place where you refuse to be joined—you refuse to take the ***time*** to be joined—which constitutes faith and places you in that place where God's laws prevail. You see?

It's really simple and it's really clear. It's getting simpler. The truth is becoming more compelling.

The power set in you in whom the Holy Spirit's goal has been established is so far beyond your little conception of the infinite that you have no idea how great the strength that goes with you. And you can use THIS in perfect safety.

It's that in which God's laws prevail. It's that in which your sanity returns to you. It's that in which your vulnerability and your mortality disappear, replaced by a new perspective that doesn't call fear and guilt into play and undoes all that fear and guilt seemed to cause.

I'm going to read this again:

The power set in you in whom the Holy Spirit's goal has been established is so far beyond your little conception of the infinite that you have no idea how great the strength that goes with you. And you can use THIS in perfect safety. Yet for all its might, so great it reaches past the stars and to the universe that lies beyond them, your little faithlessness can make it useless, if you would use the faithlessness instead.

Again: If you choose to love to think for yourself, to love to make definitions, to love to come to conclusions, to love to figure out how to manipulate your Brothers and Sisters in the world to make you better and better even if it cost you everything in your world drastically.

Yet for all its might, so great it reaches past the stars and to the universe that lies beyond them, your little faithlessness can make it useless, if you would use the faithlessness instead . . .

. . . if you would use privacy . . . if you would use independence . . . if you would use autonomy . . . if you would use private authority instead.

It's clear isn't it. You are to expect to see God's laws prevailing right here! Right now! With everything you're in relationship with, including your body. And the holiness of your relationship is what you are destined to Wake up to and what you are called upon to let in, and which you are to prepare your mind to experience by refusing to practice the habits of faithlessness that keep you bound.

God's laws prevailing are a here and now event, which you must all stop refusing to let in by consciously and conscientiously giving your attention elsewhere.

Remember, Waking up is what we could call a translation of perception, where the one and only world which can be looked at from two different vantage points is looked at from the only one that's true . . . the lens . . . the lens of faith and the absence of faithlessness.

I love you all. Let it be a good week, because it will be, whether you let it in or not.

Okay.

A Course In Miracles (reference pages)
Chapter 17 – Section: THE NEED FOR FAITH
¹ *Sparkly Book – p.419, 2nd Full Par. / JCIM – p.175, 7th Full Par. / CIMS – p. 353, Par. 69*
Chapter 17 – Section: SETTING THE GOAL
First Edition – p. 343, Last Par. / Second Edition – p.369, Par. 6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 15th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well you know, of course, everything that we've been talking about has to do with relationships and how to have a holy relationship—how to abandon an unholy one.

And we've been talking about the fact that you are in relationship with everything. Not just each other, but with every part of God's Creation: Tables, chairs, lamps, sky, clouds . . . everything.

But I want you to understand that you can't Wake up by having a totally holy relationship with a rock or with a leaf. You see, when you got your divorce from the Father and became a so-called independent agent, you didn't do it all by yourself. You did not stand in front of your Father and deny Him all by yourself. You were joined with another Son or Daughter of God and the two of you had arrived at a decision to look at things the way *you* wanted to look at them to determine what they are, what they mean, what they're function is and how you might use them to your benefit.

And you and this other one said, "Let's agree that this is a tree. Let's agree that this is a flower. Let's agree that all living things are part of a process called evolution that started, not in the Mind of God, but in the past—in a big bang." You see?

And so in a way, it's sort of like you and your partner went before God and got married to each other, and unmarried from God. And so the two of you, behaving as independent agents *together*—which in a way doesn't constitute being an independent agent, does it?—the two of you in your decision to be

independent together, joined and left your Father, abandoned your Father, abandoned His Perspective which up until that point had been yours. Okay?

So because you left the Kingdom of Heaven, because you left your sanity joined with another in a mutual agreement to be at odds with Reality, it's very simple: Your return Home will not be something you do all by yourself, but with a Brother. That's why it says, ***"to look into your brother's eyes and remember God."*** You see? That's the criteria. That's the way it works.

I know it seems like it would be much easier if it didn't depend on your Brother, if your Waking up didn't depend upon your Brother, but it does . . . it does.

Now, we read last week that:

The power set in you in whom the Holy Spirit's goal has been established . . .¹

. . . because you decided to let it in . . .

. . . is so far beyond your little conception of the infinite that you have no idea how great the strength that goes with you. And you can use THIS in perfect safety. Yet for all its might, so great it reaches pas the stars and to the universe that lies beyond them, your little faithlessness . . .

. . . it doesn't take a lot . . .

. . . your little faithlessness can make it useless, if you would use the faithlessness instead.

Faith is you joined with the Holy Spirit—you joined with the Father's Perspective having invited It in. It is you abandoning your independence—your capacity to think. Which is the means you and your Brother have adopted for establishing yourselves as independent agents and therefore orphans and therefore ignorant of the truth.

Now, the simple small practice of thinking on your own without enquiring as to the meaning of everything from That which gives it Meaning—the Father—causes you to experience everything in a totally distorted fashion. And although you seem to be in partnership with your Brothers, you are independent from them, behaving independently together and therefore apparently in concert, in union with them without being joined with them at all because you're in a total state of self-protection. That's what we've been talking about and that's what Waking up is the departure from—that little bit of thinking is really a full act of independence from God. You can have the

shortest, tiniest thought, but engaging in it is a total disengagement from your Father.

Now, Waking up—the practice of faith—means joining again. But not just joining with the Father, not just saying, “Father what is the truth here?” Not just saying, “Holy Spirit, fill me with the knowledge of truth that it's my Birthright to be experiencing,” that isn't all there is to it. You need to be asking to know the truth so that you might from *that basis* of experience and understanding, relate to your Brother because you...love...your...Brother.

At the bottom line, in order to Wake up, your Brother has to be the reason you want to Wake up. It's beautiful. But not the typical attitude and not the attitude that any of you engage in constantly. In moments of inspiration, in moments of passion . . . yes.

Now, . . .

. . . your little faithlessness . . .

. . . it says . . .

. . . can make it useless, . .

. . . the power that's setting you by the Holy Spirit, . .

. . . if you would use the faithlessness instead.

Yet think on this, and learn the CAUSE of faithlessness: You think you hold against the other what he has done to you.

You see? It's one thing to talk about recognizing that a leaf, a flower, a tree, whatever, does not have faithlessness in you, does not express faithlessness in any way, but presents itself unadorned with thoughts, opinions, attitudes as what it truly is, letting the Father's Purpose shine through to you. And so He loves you truly. But your Brothers don't for their own reasons and so they bring faithlessness into the picture . . . as well as you.

Now . . .

. . . think on this, and learn the cause of faithlessness:

Where does this willingness, I'm going to say, to approach your Brother on the basis of your best judgments and thinking come from? Why do you do that instead of approach your Brother with faith, joined with the Father in his Perspective?

***You think you hold against the other what he has done to you.
But what you really blame him for is what YOU did to HIM.***

[Repeats] . . . what YOU did to HIM.

Well, when you choose to be unjoined with the Holy Spirit or the Father and you are basing everything on your best thinking, your best reasoning, your best judgments . . . well, it's very simple: You're in a mean-spirited frame of mind because you are in a defensive frame of mind, because you're afraid. You are experiencing fear and you're experiencing it because you got a divorce from your Father and you're feeling the vulnerability of it. You see?

It is not HIS past but YOURS you hold against him.

Now, here's the other aspect of it: The first part is that you hold against him the reasons he is providing you to be afraid. And yet the reason you're afraid is not because of what he's doing, but because you've chosen to look at him and **be** in a state of independence from your Father—unplugged from your Source. And that is an experience of vulnerability.

And so . . .

. . . what you really blame him for is what YOU did to HIM.

What you did to him and what you're doing to him is you're looking through the lens of your so-called independence and through the lens of your fear and your guilt and you are determining what he is on the basis of your lousy frame of mind. That's what you're doing to him. And so you project on to him your mean-spirited, negative, self-protective attitudes. And then you **believe** your attitudes and you say he's responsible!

Now, he's the holy Son of God just as you are. But when you look at him and when you look into his eyes, you see his past, you see his humanness, you see his foibles. But the foibles you see are the ones you've projected onto him, because you're not having an actual connection with him.

It's not love. It's not a union. It's not a partnership. It's not even a relationship. It's an attempt to be out of relationship with someone. It's an attempt to be out of relationship **with someone**. You see the craziness of it? It's an attempt to be together independently.

You're doing that to him and that's what you don't like about him. That's what you're afraid of him for.

... what you really blame him for is what YOU did to HIM. It is not HIS past but YOURS you hold against him. And you lack faith in him because of what YOU were.

You, the one who got a divorce from your Father . . . you, the one who chose to be independent . . . you, who chose to behave as though you could be independent and become something important.

Yet you are as innocent of what you were . . .

. . . you **are** as innocent of what you believe you are and what you want to be . .

... as he is.

And there's the miraculous answer: ***You are as innocent as he is.***

Why aren't you willing to see that? You need to ask yourself that question.

And I'll tell you, there's only one answer: ***There is no good reason.*** So don't even bother to get out a sheet of paper and write down the list of the reasons. The only answer is, ***there is no reason.*** And there's your salvation and there's his because that keeps you from going down an endless road that goes nowhere.

... you are as innocent of what you were . . .

. . . or what you believe you have been . . .

... as he is.

That idea can be very demanding. It can knock the breath out of you. It can make your mind expand or let go of some of its limits. ***You are as innocent as he is.*** He is as innocent as you are.

You are simply called upon to release yourself ***and him*** from the mean-spirited, small-minded perspective that you've been engaging with him from, and that you've been using to determine the meaning of your relationship.

You must be willing to say, "There's no good reason for me to be doing this. I don't have to go look for the reason I'm doing this. I simply need to consider the possibility that my Brother is as innocent as I am, that I, the Holy Son of God, am as innocent as he is, the holy Son or Daughter of God that he or she is." You see? You need to shift to a different perspective and simply abandon the one that is meaningless.

What never was is causeless, and is not THERE to interfere with truth.

Whatever you saw about your Brother that you're holding against him—whatever negative that you have projected on him that you are holding him responsible for—is causeless. It's not actual. It's an imagination. That's all!

What never was is causeless, and is not THERE to interfere with truth.

Therefore, truth hasn't been interfered with. Therefore, Reality, the Kingdom of Heaven, that you are in the process of becoming willing to let register with you, is waiting to register with you. Nothing has to be improved. Your "bastard" Brother does not need to go through some improvement to become a holy Son of God. He simply needs to be recognized for the Son of God that he is, with genuineness by you. That's your part in looking into your Brother's eyes and remembering God. Being open to and in a place where his divinity can register with you. That's all.

There IS no cause for faithlessness, . .

. . . there is no cause for it. But there is a cause for faith. That's like saying there is no cause for darkness, but there is a cause for light. Darkness is just the absence of light. It has no presence to it. Faithlessness has no presence to it either. It has no cause. There is no cause for faithlessness but there is a Cause for truth—for faith. That Cause has entered any situation which shares its purpose.

Now I must say, that any situation that exists shares God's Purpose because in actuality, the situation is God Moving—God Appearing. But that doesn't mean that any situation which shares God's Purpose is experienced by you as that which shares God's Purpose, when you are intent on determining what the purpose of everything is from your private personal standpoint. And so you don't **see** the truth and you're not in a position to relate to the truth—to the reality of the situation, the reality of the relationship.

The light of truth shines from the center of the situation, . .

. . . whatever situation it might be, because it's either the Kingdom of Heaven appearing to you as the Kingdom of Heaven or it's the Kingdom of Heaven appearing to you as whatever you've defined it as—a material universe. You see?

But . . .

The light of truth shines from the center of the situation, and touches everyone to whom the situation's purpose calls.

Do you understand that this world and universe that you see is not just sort of a passive reaction to evolution? It is an active Presence of God infinitely expressed and expressing . . . extending Love, extending uninhibitedly its Meanings to you, embracing you on purpose. Not just because it's supposed to radiate what It is. It radiates what It is because It is built into It to do it in relation to you so that you might experience It for what It is, exactly!

The walls . . . the floor . . . the carpet . . . anything in your presence right now is, because of its divinity, ***loving you***—embracing you with the intent to communicate to you its Meaning—the Meaning set into place by the Father at this very moment to express Himself and for His Expression to be experienced.

You are constantly in an environment or a situation, which is a circle of love, an embrace of love, a giving and receiving of love, if you are doing your part. If you're doing your part of looking into your Brother's eyes and seeing God, or looking into the flower and seeing God, if you're doing your part then the giving that the world is embracing you with, is received by you and your recognition of it is the Gift back to it of the love ***you*** are sharing, by not introducing any other concepts, any other definitions, any other mean-spirited, small-minded meanings that you might otherwise present. You see?

So it's a circle of giving and receiving.

***That Cause has entered any situation which shares Its purpose.
The light of truth shines from the center of the situation, and touches everyone to whom the situation's purpose calls.***

What is the situations purpose? It's the purpose set in place by the Father in the establishment of the situation. It's God reaching out. It's God extended.

The light of truth . . .

. . . or God . . .

. . . shines from the center of the situation, and touches everyone to whom the situation's purpose calls. [And] It calls to EVERYONE.

And therefore, it touches everyone. But not everyone experiences it. If they are inserting their definitions in the face of it—in the face of the Gift—and turning the Gift into something it's not, thereby causing the one changing the meaning of the Gift to miss seeing God.

It calls to EVERYONE.

The purpose in the situation. And not only that, like I said, it is a call of love, it is a conscious embrace of love in which you are blessed by the Gift of love.

There is no situation which does not involve your WHOLE relationship, in every aspect and complete in every part. You can leave nothing of yourself outside it, and keep the situation holy.

You see? As long as you are introducing your own thoughts and opinions and beliefs and serving them totally, you're leaving something of yourself outside of the circumstance—the situation, the Kingdom of Heaven. You're holding a part of your mind separate and filling it with your own definitions and meanings and applying it to the situation. You see? So you're not bringing all of yourself to the recognition of God in your Brother's eyes, or in the flower or the beetle or the clod of dirt.

You can leave nothing of yourself outside it, and keep the situation holy. For it shares the purpose of your whole relationship, and derives its meaning from it.

Enter each situation with the faith that you give to each other, or you ARE faithless to your own relationship.

Now here we're speaking of your relationship with your Brother or your Sister and not the flower or the rock.

Enter each situation with the faith that you give to each other, . .

. . . faith . . . meaning you being from the joined place with the Father seeking His Perspective on whatever it is that's happening.

Enter each situation with the faith that you give to each other, or you ARE faithless to your own relationship.

You see? And you will not get into the Kingdom of Heaven, which means that you will not see transformation in front of your eyes: Where illness is replaced by health, where lost limbs and organs, through surgery, are restored, where wholeness takes the place of partiality. You see?

Enter each situation with the faith that you give to each other, or you ARE faithless to your own relationship.

That's the way you continue to dream. And that's the way you avoid returning to your sanity. That's the way you avoid the call from every situation—the call

to you to recognize in it, God—so that you might be in harmony with the Father's Perspective, having released your insistence upon your own will.

Your faith . . .

. . . your joined state . . .

. . . will call the others to share your purpose, as this same purpose called forth the faith in YOU.

You see? Oh-h, here we are back to this word, ***“involvement.”***

Now, you're all very aware of what is happening on your globe presently. It's a call for involvement. It is involvement expressed. In other words, the call for involvement has brought involvement forth. And some of you think it's messy, and some of you think it's negative and some of you see it as salvation.

Well, the point is, that not everyone is sitting home in isolation with their own private thoughts, thinking, “Well, I'm glad the Egyptian spring is happening in Egypt and not here. My God, I might have to become involved. I might have to get off my couch and I might actually have to make telephone calls or go down where the group is gathered to be counted, so that what is happening can be seen as something worth paying attention to by those with the cameras that give attention to things. You see? Oh yeah, involvement.

Your faith will call the others to share your purpose, . .

. . . your joining with the Father and wanting the Father's Perspective because it's your own sanity . . .

. . . will call the others to share your purpose, as this same purpose called forth the faith in YOU. And you will see the means you once employed to lead you to illusions transformed to means for truth.

Well, who is ***the means you once employed to lead you to illusions that might be the same that would lead you to truth?*** You employed the use of your attention. In both cases, it's the use to which you're putting your attention that makes the difference. Using your attention, applying your attention to your best thinking, your private thoughts, leads you to illusion. But taking that very same attention and giving it to the Father, or saying, “Holy Spirit, what is the truth here?” and abandoning your isolation, ***that*** leads you to truth. You see?

So . . .

. . . you will see the means you once employed to lead you to illusions transformed to means for truth.

You see? You see how simple? You don't even have to be **educated** or learn something new. You just have to turn your attention from here . . . to there. And you already know how to employ your attention. You don't have to learn anything there. You see? It's so simple.

When the Holy Spirit changed the purpose of your relationship by exchanging yours for His, the goal He placed there was extended to every situation in which you enter, or will EVER enter. And every situation was thus made free of the past, which would have made it purposeless.

So the changes going on, on your globe are the means of abandoning the past. But just having objection, just speaking up, just joining together in concert in itself ***is not enough***. The joining together needs to be illuminated by everyone—each one, as many of you as are willing to do it—to be involved while asking, “Father, what is called for here? Father, what is the transforming truth? Father, what is the simple pivot point—not the complicated one—the simple pivot point upon which this whole picture could shift. Inspire me, because I want to know and I want to share it, because I want there to be peace. Tell me, illuminate to me the truth, the simple answer.” You see?

Why? So you can sit on your couch and know about it and say, “Wow, if you guys knew, you would be amazed and this would stop.” You see?

So the practice of the holy instant and learning to see the truth means nothing if it isn't brought into your relationships ***actively***.

Your faith will call the others to share your purpose, as this same purpose called forth the faith in YOU.

“Oh, you mean, I have to have enough faith that it will actually involve me with others and it will call them to share my purpose, which is really the Father's Purpose? You mean . . . man oh man . . . you know, I have a job, I have responsibilities, I have things to take care of. You know, I have set up my life very logically and very intelligently and there's great order to it, and involvement will upset the whole thing! If something I do will call the other's to share my purpose, which now is God's Purpose because I asked to know what the Purpose was . . . why, you know what? I didn't sign up for that . . .”

Well, you know what, the moment you said, “Father, I want a divorce . . . Father, I'd rather see things my way,” . . . why you did set yourself up for it,

because you've got to come back Home. You can't stay insane forever. And there's no way you can justify being insane even just for a second.

When the Holy Spirit changed the purpose of your relationship by exchanging yours . . .

. . . the one you made up . . .

. . . for His, the goal He placed there was extended to every situation in which you enter, or will EVER enter. And every situation was thus made free of the past, which would have made it purposeless.

Well, what's happening right now is making what was purposeless end.

You call for faith because of Him Who walks with you in EVERY situation.

Him has a capital "H." That's the Holy Spirit. That's the Father and that is your Brother and Sister.

You call for faith . . .

. . . you insist upon, you desire to join and be joined . . .

. . . because of Him Who walks with you in EVERY situation.

The Holy Spirit, the Father ***and your Brother***. But your Brother is the key, because without him you won't go Home. And without him and you together he won't go Home unless he finds someone else to do what you're unwilling to do—who will bring to the situation the one thing that hasn't been brought to the situation.

You are no longer wholly insane, nor no longer alone. For loneliness in God MUST be a dream.

Now mind you, you're never alone. But you think you're alone and you feel like you're alone, but that's because you've said, "Father, I'd rather do it myself . . . you know, back off! I'm not comfortable, but I'm not so uncomfortable that I would abandon my destiny that I've put in front of me. I'm not ready yet."

But you know what? That doesn't justify anything and it won't any longer. You know, I'm going to tell you that Waking up is imminent and you're not going to have the choice, because the rapidity with which Awakening is occurring, the rapidity with which the transformation is occurring, is such that

there is a rapid decrease of those joined in maintaining the illusion of separateness and the validity of it. And it's just going to become harder and harder to maintain the status-quo.

You're seeing some of that on your globe right now. And don't be too quick to discount it, because there's no order to it, because there's no plan to it. Stop discounting it and start listening for what the plan is, start **listening** for what the purpose is, what the goal is, what the call is that's coming from the situation, because God is in the center of every situation. Because every situation is the Kingdom of Heaven perceived clearly or misperceived.

So stop engaging in judgment, because that's misperception. And start inquiring, "What is the answer, what is my part?" And I invite you all to be willing to actually do something, actually get up off that couch and touch someone else with the ideas that we're talking about, with the ideas that . . . hey, it's time to be looking for the answer and stop being obsessed with objecting to the way the answer is occurring by virtue of people being involved with each other and saying, "We want the truth."

You whose relationship shares the Holy Spirit's goal are set apart from loneliness because the truth has come.

[Repeats] You whose relationship shares the Holy Spirit's goal . .

. . . you whose relationship with your Brother or Sister or your world.

You whose relationship shares the Holy Spirit's goal . . .

. . . because you've said, "Father, what is the truth here? Holy Spirit, what is the truth here?" You . . .

. . . are set apart from loneliness because the truth has come.

If you've asked and you meant it and you listen and you didn't abandon the listening until the clarity came, then truth has come.

Its call for faith is strong.

[Repeats] Its call for faith . . .

. . . what's the "it"? Your relationship . . . your relationship with your fellowman. Your relationship with your fellowman in Italy, or your fellowman in Cincinnati, or your fellowman in Seattle, or Japan, or India, wherever.

Its call for faith is strong.

Faith in what? Not faith in something, but it's call for joining. Remember faith is the Meaning of joining and it is the Meaning of what is revealed to you as an inspired and Awakened conscious experience as a result of joining. That's faith.

Its call . . .

. . . the situations call, your relationships call . . .

. . . for faith is strong.

Why wouldn't it be? The goal, the call of any situation is the active, living Presence of God pulling for and inviting, we'll say, the recognition of God, so there's no misunderstanding that distorts the experience into one of sin, sickness, death and a material world.

Its call for faith is strong. Use not your faithlessness against it, for it calls you to salvation and to peace.

[Repeats] Use not your faithlessness . . .

. . . use not your independence, use not your private thinking, use not your best concepts, use not your justifications for avoiding involvement.

Use not your faithlessness against it, for it calls you . . .

. . . what does? The call of faith in the situation . . .

. . . it calls you to salvation and to peace.

Now, there is certainly an unmistakable call for joining, not joining against Brother and Sister, not joining country against country, not joining where one economy is trying to best another economy, but joining with the Holy Spirit, joining with the Father, asking to be inspired with the truth, with the answers that will specifically contribute to the healing of inequity, of dishonesty, of all of the things that undermine the experience and the expression of human decency.

You've got a part to play in it, just in terms of being humanly decent yourselves. And you have a part to play in it by virtue of actively, consciously choosing to become involved with your Brother for the purpose of seeing God there and remembering God by virtue of your involvement with your Brother. Because it's in the joining with him and the invitation to him and the simple parity of truth expressed by you that can be embraced by him that allows the two of you to be transformed and go Home together. Which means: Stand right where you are in the middle of the Kingdom of Heaven, that looks like

the world and universe, and being in it in an entirely new way, with an entirely new perspective, the motivation of which is, I'm going to say, overwhelming love. And I only mean overwhelming in the sense of so huge that it **overflows you**. It cannot be contained by you. And you must let it out. And you must let it be the call, the circumstance that everyone else experiences as that which causes them to say, "**Not my will be done, by Thine . . .**" and join the Awakening.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 17 – Section: THE NEED FOR FAITH

¹ *Sparkly Book – p.419, Last Par. / JCIM – p.175, Last Par. / CIMS – p. 353, Par. 71*

Chapter 17 – Section: SETTING THE GOAL

First Edition – p. 344, 2nd Full Par. / Second Edition – p.369, Par. 8

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 23rd 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

A new section:

THE CONDITIONS OF FORGIVENESS¹

Well, one thing that's very helpful in leading to the correct answer is to understand that the forgiveness we're talking about is a forgiveness that you are going to extend to another. It isn't forgiveness coming to you. So, we're not going to be talking about how you can behave nicely, socially, acceptably, so that you seem to be worthy of forgiveness—of being forgiven.

No, that would be satisfying and that would be the thing most everyone would want to put into practice first.

But this Waking up process—this coming back into your right Mind—***is always a Gift*** . . . the process is always a Gift. The forgiveness is always given to someone else because until you're willing to give something to someone else, love doesn't come into the picture. And love is the essential element. It's the nature of you. It's the substance of your Being. Every single aspect of you is love in expression because every aspect of you is God presenting Himself—God presenting Herself.

So, if you want the dream of sin, sickness and death—of suffering—to end, you're going to have to have someone else on your mind, someone other than yourself on your mind.

As I said last week, it's the criteria. It's the way it works. It's not what you're used to. It's called unselfishness. And saints are unselfish. Some like Albert Schweitzer were unselfish or they're thought of as being unselfish.

But umm . . . you? No, not to any consistent degree because you have things you want for yourself that take up space and time, that take time away from your Brother, who's eyes you are to look into and remember God. And all the while you're attending to your wants and your needs and leaving no space for your Brother you are affectively barring yourself from Waking up—from returning to your natural divine state of mind in which your divinity **embraces** the divinity of everything else because the divinity of everything else is more important to you than you.

And the Gift you make to your Brother in the holy instant that contributes to his Awakening is part and parcel of the integrity of your Being functioning in a grounded way right here, right now in what could be called the "human condition," "the material world and universe." And because it operates there and functions there, it brings about the transformation of Vision that allows you to see the Kingdom of Heaven where you had been seeing your definitions of It and you were calling it a material world and universe. It's that simple.

Now:

THE CONDITIONS OF FORGIVENESS.

The conditions of forgiving your Brother . . . not the conditions of being forgiven.

The holy instant is nothing more than a special case, or an extreme example, of what every situation is MEANT to be.

The holy instant is that place in which you abandon your independence and join with the Holy Spirit or the Father, desiring to Know what the truth is separate and apart from all of your best thinking and logic. It's the aggressive, self-assertive thinker that you have been abandoning its state of being—relaxing out of it, becoming still, non-assertive, non-thinking and inquisitive instead with a true desire to Know the truth.

The holy instant is nothing more than a special case, or an extreme example, of what every situation is MEANT to be.

Whether it's a situation involving a Brother, a situation involving a circumstance, a situation involving a garden, a river, a piece of property, **the a** building of a house. You see?

. . . every situation is MEANT to be . . .

... an experience of what Reality actually is right where you are.

The meaning which the Holy Spirit's purpose has given it is also given to every situation.

[Repeats] The meaning which the Holy Spirit's purpose has given ...

... the holy instant ...

... is also given to every situation.

The purpose given to the holy instant never just hangs there, it's always connected to something. It's always relevant to something. And so the holy instant allowed and embraced, embraces real relationships with real individuals and real relationships with pets, real relationships with everything—animate or inanimate.

It calls forth just the same suspension of faithlessness, withheld and left unused, . .

... now what again is the practice of faithlessness? The practice of faithlessness is taking charge of things yourself by means of your own authority and your own intelligence and your capacity to reason and your ability to manipulate situations and people to your ends. That's the practice of faithlessness because it involves no quiet attention to God—no quiet attention to what Reality is according to God's definition of It. And faithlessness is your preoccupation with your definitions of It. You see?

So, the Holy Spirit's purpose ...

. . . calls forth just the same suspension of faithlessness, withheld and left unused, that faith might answer to the call of truth.

Now listen again:

It calls forth just the same suspension of faithlessness, withheld and left unused, . .

... see, you can't just suspend faithlessness. It must be withheld and left unused, else your withholding of it with an ace up your sleeve is a barter—it is a means of being able to take control again if it becomes necessary according to you.

So . . .

It calls forth just the same suspension of faithlessness withheld and left unused, . .

. . . left unused, left never to be used again. You see? That's unused. But if you leave it, if you withhold it but save it for further use, you haven't left it unused. This is very important!

The holy Spirit's purpose . . .

. . . calls forth just the same suspension of faithlessness, withheld and left unused, that faith might answer to the call of truth.

That the joining, the silence that you allow yourself to be in with a truly purely enquiring mind . . .

. . . might answer to the call of truth. The holy instant is the shining example, . .

. . . it's the shining example because it's so simple and it's the only thing that works. There's nothing complicated about it. Now that's love. When you have gone and done something that goes against the experience of Reality, isn't it amazing that the correction of that is so simple.

The holy instant is the shining example, the clear and unequivocal demonstration of the meaning of every relationship and every situation, seen as a WHOLE.

Does that make sense? When you're acting as an independent agent, you are holding yourself apart from the whole, you're seeing yourself separate from it and you're seeing all of it separate from you. And most of the time it's us against them, me against them or them against me.

But when you move into the holy instant and you abandon and leave alone—never to use again—your independent authority, then all the separation, the me and them vanishes and it becomes us. It becomes an experience of wholeness. And it's only here in that wholeness that, as we've said, God's laws prevail. But it's also only in this wholeness where the experience of invulnerability, of utter unalterable safety, comes to view as a permanent experience because it is an unalterable part of and nature of Creation Itself.

It only seemed to become different when you chose to look at it through independent eyes. And then you saw what was whole as though it were not. And then you behaved as though what was whole was not. And when you

behave in Reality as though Reality is not what it is, but what you determine it to be, why you're going to bump into Reality and Reality is going to seem to be harsh and unkind to you. And you'll say, "That's the nature of life." And it's not. But it is, if you insist on walking through Reality with blindfolds on, with an intent not to see everything as it is. When you do that, you're going to bump into Reality. Reality is going to be **not** what you're expecting . . . pain, injury, damage . . . growing lack of confidence in your perceptions and on and on.

Faith . . .

. . . the quiet joining with the Father, . . .

. . . has accepted every aspect of the situation, . .

. . . because it's an experience of infinite singularity.

Faith has accepted every aspect of the situation, and faithlessness has not forced any exclusion on it.

So, if you're not forcing any exclusion upon Reality, you're not in a state of denial where you're going to bump into Reality. If you're accepting the whole and excluding none of it, then you're in a state of what? I said, invulnerability, safety, and you would have to say, peace.

When you abandon the last vestige of excluding some part of Reality and calling it different from you, it's like letting out an infinite sigh of relief. That alone should be reason for engaging in the holy instant.

It is a situation of perfect peace simply because you have let it be what it IS.

This simple courtesy is all the Holy Spirit asks of you.

So, the conditions of forgiveness include this simple courtesy. And again, what is this simple courtesy? It is that . . .

Faith has accepted every aspect of the situation, and faithlessness has not forced any exclusion on it.

That's a beautiful definition of courtesy, isn't it.

Do not intrude upon it, do not attack it, do not interrupt its coming.

What? Truth.

Let truth be what it is.

Let it register with you. Let the registering of it be the most important thing to you. Because it's the most intelligent thing to do, it's intelligent to want to know the truth. And it's unintelligent to want to be confused by misperceptions, by lies—by that which isn't true.

So . . .

Let truth be what it is. Do not intrude upon it, do not attack it, do not interrupt its coming. Let it encompass every situation, and bring you peace. Not even faith is asked of you, for truth asks nothing.

Now this means here, faith—like confidence. You don't have to have confidence in truth.

Not even faith is asked of you, for truth asks nothing.

Listen:

Let it enter, and it will call forth and SECURE for you the faith you need for peace.

So truth is not some intellectual precept or statement that's un-contradictable. Truth is an active Presence.

Let it enter, and it will call forth and SECURE for you the faith you need for peace.

"Ye shall know the truth, and the truth shall make you free."² Ye shall let the truth in so that it registers with you and it will make you free. It will clarify as an act of love what is true so that you become unconfused and sanity returns.

Now, it takes faith in the sense of your practicing the two-step—the holy instant. It takes the faith that constitutes silencing your will and joining with the Father to gather information about Reality from Him so that the true perspective may replace your misunderstandings or your misconstructions, your misidentifying what Reality is.

Truth changes you by making clear what isn't true and rendering it valueless so that it holds no interest for you any longer. Truth does that when you practice faith—not in it—but in silencing your human will and asking the Father, what is the truth. That you must do. That practice of faith you must engage in. When the Father or the Holy Spirit responds, it in-fills you with

understanding: with Knowing that is unquestionable, clear, satisfying and pacifying. It's that simple.

Let truth . . .

. . . enter, and it will call forth and SECURE for you the faith you need for peace. But rise you not against it, for against your opposition it CANNOT come.

You can't change it. You can't alter it. You can't make it disappear. But you can withdraw your attention from it totally. It still doesn't stop governing you. But its governance often is experienced as uncomfortable because it moves you in the direction of your sanity when you are intent upon enjoying the fascination and excitement of being insane for awhile.

***Would you not WANT to make a holy instant of every situation?
For such is the gift of faith, freely given wherever . . .***

. . . once again . . .

. . . faithlessness is laid aside, . . .

. . . what? . . .

. . . unused.

No backup plan. No ace up your sleeve. Abandoned.

And then the power of the Holy Spirit's purpose is free to use instead.

When the Holy Spirit—that which is nothing more than your right Mind—reveals to you what is true, you can't help but avail yourself of it, you can't help but stand with it, you can't help but hold it unswervingly because it doesn't make sense to do anything else any longer.

This power INSTANTLY transforms all situations into one sure and continuous means for establishing His purpose, and demonstrating its reality.

Yeah, everything gets done for you. Truth comes in and reveals Itself and changes you. The Holy Spirit's Purpose comes in and transforms all situations into one sure and continuous means for establishing His Purpose and demonstrating its Reality.

Now the only reason none of you avail yourself of that is because you think it's much more valuable, valid and interesting and worthwhile to engage in doing your own thinking and overcoming the obstacles which you encounter because you're bumping into Reality, because you're not seeing It and cooperating with It and flowing with It and relating to It in normal harmonious ways.

What has been demonstrated has called for faith, and has been GIVEN it.

If you've done the two-step. If you've listened genuinely.

Now it becomes a fact, from which faith can no longer BE withheld.

You see? The insight, the understanding, the revelation comes. And it's so clear that you can no longer withhold your faith in it, your *grasp* of it. You can no longer be tentative about embracing it.

The strain of refusing faith to truth is enormous, and far greater than you realize. But to answer truth with faith entails no strain at all.

No, it doesn't. But the strain is invigorating. You're used to it. You love challenges. You think you're here to overcome challenges. So what would it mean to be here with no strain at all?

Well, it must mean something . . . the equivalent of dying. You know, I mean no purpose left to life, just . . . you know, literally wouldn't the idea of sitting on a pink cloud forever be as horrible as lying in a casket forever?—different environment, same meaninglessness. And that's not what it's about.

To you who have acknowledged the call of your Redeemer, the strain of not responding to His call seems to be greater than before.

Now, this is a very important point: Who is your Redeemer? You might read this and think that it is referring to the Christ—to me. ***"I know that my Redeemer liveth."***³ But that's not what this is referring to.

Who is your Redeemer? Your Brother, the one sitting next to you, the one sitting across from you, the one you had the fight with, the one you made love to.

To you who have acknowledged the call of your Redeemer, . .

... the one whose eyes you're going to look into, and as a result of looking into it with true care, recognizing the Father. And in recognizing the Father, Waking up yourself. Your Brother is your Redeemer as a result of your loving Him enough to look at Him with innocent eyes instead of your preconceptions. And in the innocence of your vision, being able to see the Father radiant in your Brother or Sister—your Redeemer. So let's listen:

To you who have acknowledged the call of your Redeemer, the strain of not responding to His call seems to be greater than before.

Why? Well, because before you didn't know your Brother was your Redeemer, He was just the bastard you had to deal with every day in order to get on with life ... right? But when you know that He's your Redeemer, when you understand what I've been sharing with you, it becomes impossible to look at Him and engage in mean-spirited, independent projection and not feel guilty and not know that you're missing the mark because you're not engaging in your function. So now it becomes more difficult to hate your Brother or to think the worst of Him or to jump to false conclusions about Him, with justification.

To you who have acknowledged the call of your Redeemer, . .

... let's say, seen the value of your Brother ...

... the strain of not responding to His call seems to be greater than before. This is not so. Before, the strain was there but you attributed it to something else, believing that the "something else" produced it.

The simplest way I can put it is: You looked at your Brother and you saw Him for what you thought He was, and you believed your belief, and you blamed Him for your problem instead of blaming your faithlessness.

In both meanings relative to your Brother: One meaning is, you lacked faith in Him—you expected the worst. The other meaning, that you're engaging in thinking as though you were responsible for your safety and your well-being that held your Brother in a hostage position as an enemy, which He could do nothing about until you changed your mind. Those are the two kinds of faithlessness.

Before, the strain was there but you attributed it to something else, believing that the "something else" produced it. This was NEVER true. For what the "something else" produced was sorrow and depression, sickness and pain, . .

. . . well, what is it that produces this? Independent thinking—independence itself. Because the minute you claimed independence from your Father you brought guilt and fear inexorably into the picture, to remain there until you abandoned the divorce.

For what the "something else" produced was sorrow and depression, sickness and pain, darkness and dim imaginings of terror, cold fantasies of fear and fiery dreams of hell. And it was nothing but the intolerable strain of . . .

. . . what? . .

. . . refusing to give faith to truth, and see its evident reality.

Your failure . . . your refusing to give faith to truth is your insistence upon practicing faithlessness, which causes you not to see the evident Reality of truth.

Such was the crucifixion of the Son of God.

Again, you could think that this was referring to me, to the Christ. But no, it's to your Brother.

Such was the crucifixion of the Son of God. His faithlessness did this to him.

Your brother's faithlessness put him in the position of being a suffering, miserable entity, whose behavior toward you arose out of that mindset—out of that experience.

Such was the crucifixion of the Son of God. His faithlessness did this to him. Think carefully before you let yourself use faithlessness against him.

It's the blind leading the blind and both falling into a ditch. It can't be avoided. There's no good to come from it. It's an absolutely total waste of time, ineffective in any constructive way.

Think carefully before you let yourself use faithlessness against . . .

. . . your Brother, whose faithlessness has caused him to be in misery and behave in a way that is a call for Love. Simple.

Think carefully before you let yourself use faithlessness against him. For he is risen, and you have accepted the cause of his awakening as yours.

If you do not practice faithlessness here, relative to your Brother, but you practice faith and you join your Brother with the vision that is provided to you by the Holy Spirit as the revealing of truth—as revelation—then your Brother will be seen as whole, as risen, as the Christ, as that one whose utter divinity is so clear to you that it reveals your divinity to you spontaneously as well.

For he is risen, and you have accepted the cause of his awakening as yours.

What you give you get to keep. And what you get to keep is a realization—a revelation—that comes as a result of being a Brother, actively, so that in your experience of Him you see God.

You have assumed your part in his redemption, and you are now . . .

. . . uh-oh . . .

. . . fully responsible to him.

Here's that involvement thing again. Why wouldn't you be fully responsible to Him? Why wouldn't you let yourself be fully responsible to your Brother? Do not let any part of what He is be excluded from Him in your mind, and not to let Him in anyway be excluded from you. Why would you not want to constantly be fully responsible for being the presence of Love that introduces no dissonance or in-harmony and is uplifting and fulfilling to your Brother or any situation. You see?

Fail him not now, . .

. . . it's a bad time [chuckles] . . .

Fail him not now, for it has been given you to realize what your lack of faith in him must mean to YOU.

Now you might say, "Wow, then if I'm going to love my Brother because of what not loving him is going to do to me, then really, I'm not doing it for my Brother, I'm doing it for myself because I don't want to suffer." Yeah, that would be a good way of "mind-f'ing" yourself into delay, delay in embracing your Brother.

You've got to realize that you're not going to Wake up until your Brother is important enough to you to dare to look in His eyes and see something that you haven't believed was there—the Father, God. Not doing that is going to have an effect on you. But you know what? It's your nature to love him. And it's your nature to see him as he truly Is. So when you're asking for the Father's Perspective, you're asking to be returned to your nature, your natural Perspective . . . your sanity. That's just the way it is.

His salvation IS your only purpose. See only this in every situation, and it will be a means for BRINGING only this.

Well, we could say this is another condition of forgiveness.

See only this in every situation, and it will be a means for BRINGING only this.

When you accepted truth as the goal for your relationship, . .

. . . if you did, and this experience was had, that we've been talking about . . .

. . . you became givers of peace . . .

When you accepted truth as the goal for your relationship, you became givers of peace as surely as your Father gave peace to you. For the goal of peace cannot be accepted apart from its conditions, . .

One of the conditions is the practice of faith that has accepted every aspect of the situation and faithlessness has not forced any exclusion on it. That's one of the conditions of peace. It's a courtesy.

Recognizing that your Brother or Sister is your Redeemer is another condition of forgiveness. If you don't see that, you will not be curious enough to look into your Brother's eyes and see something different from what you believed was there. And that will deprive you of being able to recognize yourself in a new way, because of the way you treated your Brother. And that's one of the conditions of forgiveness.

[For] the goal of peace cannot be accepted apart from its conditions, and you HAD faith in it, . .

. . . if you did what we've talked about and you had the insight and the revelation, . .

. . . you HAD faith in it, for no-one accepts what he does not believe is real.

Nobody even looks for what he does not believe is real. Unfortunately you look for sin, disease and death. You look for a life of a certain number of years and you die and that's the way it is. That's what you believe. That's what you have faith in.

It's hard to accept that you're the Christ. It's hard to accept that you're the holy Son or Daughter of God. It's hard for you to believe that there can be instantaneous healing. It's hard for you to believe that lost limbs or lost organs can reappear. It's hard for you to believe that there's really anything you can do other than practice positive thinking in order to have any sense of peace in this conflicted world. It's hard to believe these things, so you don't bother. You stick to what you **believe** is true, what you **believe** is real.

And everything I'm doing is encouraging you to believe what is Real, but what is different from your current definitions, so that you might free yourself from these current definitions that you have made up, that are binding you, but which do not represent truth and which no longer have to bind you because you are the holy Son of God, the holy Daughter of God and that Birthright cannot be taken away from you and therefore, hasn't.

Your purpose has not changed, and will not change, for you accepted what can NEVER change.

When you practiced the holy instant and your mind was changed by truth entering by its own volition because of what it is and because you didn't object to it. The key thing: You didn't object to it.

Your purpose has not changed, and will not change, for you accepted what can NEVER change. And nothing that it needs to be forever changeless can you now withhold from it.

That's what you can anticipate. When truth becomes clear, you simply cannot abandon it again. Oh yeah, you probably could find someone, another Brother, who would be willing to join you in fantasy but with the experience you've had you won't be willing to do it. That's a promise.

[And] nothing that it needs to be forever changeless can you now withhold from it. Your release is certain. Give as you have received. And demonstrate that you have risen far beyond ANY situation that could hold you back, and keep you separate from Him Whose call you answered.

Your Brother . . . your Brother is calling you all the time . . . calling to you all the time. Your Brother, like you, is suffering, in that your days are not free of tension. Your days are not free of concern. Your days are not free of

misunderstandings that have to be corrected and cause tension and stress. Your days are not filled with an experience of a world that is at peace.

So acknowledge this to be the truth, so that you might engage in the conditions for forgiveness and hasten your Awakening.

And again, as I mentioned last week, this means getting involved with your Brothers and Sisters—not with ideas and theories. And in your very human connections with your Brothers and Sisters, bring the Father into the picture. How? Change the way you're dealing with your Brother. Because how you're going to bring the Father into the picture is by looking into your Brother's eyes and finding Him appearing there, causing you to be involved in a complete change of mind, a complete revamping of your perception of your Brother and the feelings you have about your Brother, together with what you're going to find is the evaporating of arrogance in you on your part. Because it's only if that disappears that equality, oneness, wholeness without any exclusion occurs. One of ***The Conditions Of Forgiveness***.

I love you, I love you, I love you, I love you, I love you and everyone who is listening or watching I love you. And I look forward to being with you next time.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 5th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

I want to start off tonight considering three words: Transformation, regeneration and redemption.

Certainly, most anyone studying the **Course** would feel that the Awakening—the coming into the conscious experience of truth in which you're withholding no part of yourself from—would be considered to be a movement of regeneration, of transformation and redemption. But for some very strange perverse ego reason, one only allows those words to apply to what one calls, oneself, but not one's body, not one's world. And so, you are going to be, I guess in your mind, transformed and regenerated and redeemed.

And as I've been talking about for quite some time now, that concept has to be abandoned.

It's your world that is to be regenerated, transformed, redeemed. You can see the call for it on the world's scene today. And you say, "Yes, things need to be done. Yes, injustices have to be abandoned. The way things are done need to be changed. But you know what? Somehow that doesn't have anything to do with what the **Course** is teaching because everyone says the **Course** says, 'the world is an illusion' . . . right? So obviously fixing things up here doesn't have anything to do with Awakening—with coming back into your right Mind."

If it doesn't, and if Awakening is all important, if ***the transformation of your Mind*** is all important, so that you become clear about what is truth and what is illusion and in that process the world is going to disappear, then one might say what's the use in trying to correct these things? Let Greece have its

problems, let Africa have its problems and let it all collapse! After all, let's let the illusion show itself for what it is and let it fall apart.

Well, I'll tell you something: If you're going to take that stance, don't use the **Course** as your justification for it. The **Course** talks about ***the call for correction***. The **Course** says that ***either everything is love or a call for love***. If something is going on in the world, are you going to say that's not a call for love? And are you going to abandon it? If something is going wrong apparently with your body, are you going to say it's not a call for love, it's not a call for transformation? And just let it collapse and apparently collapse you?

If you do, don't claim that it has any justification in the **Course** and don't say that you're doing it because you are a follower of the **Course**.

Now you know, I'm saying this with a soft tone of voice. I'm speaking rationally, I'm speaking intelligently and I'm speaking calmly. But, hear it as though I'm shouting it. Hear it as though it's the most important thing you could ever hear and hear it as though what I'm saying tells a truth that is transformational and relevant to the here and now.

What makes the world and universe a material world and universe?

It's the fact that you refuse to look at it and say, "Father, what is there about everything that I'm seeing that You have made? What is the truth about everything that I'm seeing as You experience it? How does Creation—which I'm either seeing truly or through a glass darkly—how does it appear from Your Perspective, from the Meanings You are Embodying in it?" You see? You're not saying that. And so as a result, you're neglecting to be in a state of attention where the Father's Perspective could register with you.

"Oh, it's not . . . the Father doesn't have any perspective about this, it's all illusion!"

Well, you know what? It's not the Father's Will, it's not my will, it's not the Holy Spirit's Will for you to believe and become governed by such loveless concepts. And it's not the Father's Will for you to succumb to the suffering that accompanies consciously embracing a perspective about everything that isn't true!

Now, we've been discussing the fact that it's the Holy Spirit's purpose to bring truth to your attention. And mind you, if the Holy Spirit is nothing more than your right Mind, then it is your right Mind—your divine Mind, your real Mind—that has the intent to illuminate the truth to you so that you are changed, so that your perspective changes, so that your attitude changes.

Now, what is truth? Is it an indisputable fact? Is truth like a statement that's unalterably forever what it is? Is it a bit of information?—that's what I want to ask.

Well, a lot of people think it is. And when I've said ask, "Father, what is the truth here? Holy Spirit, what is the truth here?" you sometimes think that what you're supposed to be asking for is a bit of information—some sort of intellectual string of characters, of letters, of words, of symbols that mean something unchangeable, unalterable.

Well it's a lot more than that. Think about it. The synonyms for God . . . are they bits of information? Let's take the word, "love." Nothing flat about love. Love is a **living** thing, isn't it. It's something that moves. It is embodied. It is expressed. And it comes out as affection. It comes out as caring, which are followed by actions of affection and caring. So love is a living thing.

What about life? Another synonym for God. None of you thinks that life is a bit of information. It's a living moving thing. Dynamic.

Well, what about truth? From what we read last week, truth is something far more than a bit of information. Truth is alive. And when you ask, "What is the truth here, Father—what is the truth?" you are asking to have what is true revealed to you because you're choosing to listen beyond your best judgments. And as we discussed last week—as it said in the **Course**—truth becomes an active presence that changes you, not through reason, not through logic, not through intellectual processes, but by revealing the Father's Will, by revealing the Meaning of everything that the Father is Embodying as that thing in any given moment. And this experience of what a thing really is, of what the Meaning of God's Creation is, has an effect that you can block or you can embrace. And if you embrace it, it transforms you. Its function, its living function is to cause a change of mind through realization. You see?

So when you say, "Father, what is the truth here?" and you wait for a string of words that explain what the truth is, you're going to miss the point—the depth and breadth of it at least—because the fullness of the Meaning of God in any given thing is the truth that will be revealed to you when you become defenseless against it. And it will change you. And that is how you will Wake up. And that is how your right Mind will begin to re-register with you, as You.

Now, we've also discussed extensively the fact that your mind is not here to use to accomplish things with. The human condition—the dream-world—is the result of using your mind to make things happen. "Father, I'd rather see it my way." "Father, I'd rather do it myself." "Father I would rather determine what everything is and so I'm getting a divorce from you so that I might function on my own and do things with my mind to make things happen."

Well, here's the interesting thing: When you do things to make things happen that are ***different*** from what God is Being, then you are in an act of miscreation, you're in an act of ***altering*** Creation that's already in place and actually can't be changed at all. But you are busying yourself with making things happen the way you think they ought to happen and mean what you think they ought to mean.

And so doing things with your own mind is constantly an act in opposition to the Father's Will, the Father's Perspective, and Creation itself. The result is a life of sin, disease and death, a life of struggle as well as the ego satisfying activity of trying to overcome the suffering, trying to actually succeed at doing the impossible so that one might get the hit of satisfaction at having accomplishing something on one's own.

Transformation . . .

Paul: Just a moment . . . this is me, Paul, for some reason I'm not being able to gather all three of the words, so he's going to continue just using two until I'm not blocking it . . .

Raj: I started out by saying that I wanted to talk about the words, "transformation . . . blank . . . and redemption . . ."

Paul: Yes, thank you . . .

Raj: ". . . transformation, regeneration and redemption."

One might think that by my saying you need to remember those words—to consider those words—that I am suggesting that in doing so, you will be using your mind to make healing occur, to make something happen, which is not the way you can make something happen. The only way you can "make something happen" is by getting out of the way and saying, "Father, reveal to me, . . . Holy Spirit, disclose to me the truth here" and let it be revealed to you.

Now, the reason I'm stressing the words: Transformation, regeneration and redemption, is to give you something to occupy your mind other than what you're confident about. "My body is a material body, everyone's body dies . . . my body will die. I can't expect healing." You see? "It's getting older" or "there's been injury" or whatever, and you have a script that you play out. And you believe the script. And you don't have a script that will cause you to shift your attention away from your confidence in sin, sickness and death and its control over you in favor of the transformation, regeneration and redemption that it is your Birthright to be experiencing.

If you don't have an alternative, we'll say, to the confidences you have that kill you, then you have no means of escape.

And so I'm reminding you that you can't afford to forget about: Transformation, regeneration and redemption. Remembering them causes you to be able to **challenge successfully** whatever confidences you have in the worst that can happen to you and the way the material universe and material body works.

By remembering those words it helps you turn your attention where? To better thinking? To better, more powerful ideas? Or to the silence within where you can ask of the Father, "What is the truth here?" Where you can ask of the Holy Spirit, "Reveal to me my Birthright, right here, right in this world. Reveal to me the intent that my Father has placed in the visibility and tangibility of my individuality that I call, 'my body' or 'my neighbors' or 'my friends' so that I might entertain the truth about them and thus lay the groundwork for transformation, regeneration and redemption to **register** with me and to register with my friend or my lover or my neighbor or my world . . . or the country next door."

You are sick, you sin, you die not because you're in a material world or in the middle of an illusion, but because you are **lazy in your use of your mind** and you're accepting things that aren't true without challenging them. And I'm here to say . . . you know, "get a little guts," challenge these things. Contradict them, not as though you're contradicting something real, but as a means of tuning your mind, you might say, so that you have justification to say, "Father . . ." you see, abandoning your independence, "Father," or "Holy Spirit, what is the truth here? I'm not going to practice my false, negative thinking. I'm not going to practice the mean-spirited nature of the ego, which does not have my best interests in mind. I'm going to shut up and stay quiet until the truth is revealed to me—the living truth that has as its intent and which has the power to change my mind and change my experience of body, world and universe."

It's important!

THE DREAM AND THE REALITY ¹

To substitute is to ACCEPT INSTEAD.

[Repeats] To substitute is to ACCEPT INSTEAD. If you would but consider exactly what this entails, you would perceive at once how much at variance this is with the goal the Holy Spirit has given you and . . .

. . . what?

. . . would accomplish FOR you.

This is so key. It's not something you will accomplish. It's something you will let the Holy Spirit accomplish **FOR you**. Why? Because this is the way you disengage from the act of independence that you have been carrying out. An act of independence from what? From the Father . . . from your holiness. You see? When you stepped away and you said, "Father, I'd rather do it myself, I'd rather determine what everything means for myself, you accepted what instead of what? You accepted your so-called authority in place of the Father's Will.

It's laughable. It's something that you couldn't actually do. And it's something you're not actually accomplishing but you are creating an experience of dissonance and suffering and struggle together with the promise of success at overcoming it, which goads you on but you never accomplish.

So, Waking up is a matter of abandoning your substituting yourself and your will for the Father's Will—the original and only sin, the original and only mis-step, mistake.

To substitute is to CHOOSE BETWEEN, renouncing one in favor of the other. For this special purpose, one is judged more valuable and the other is replaced by him. The relationship in which the substitution occurred is thus fragmented, and its purpose split accordingly.

Okay. Now mind you, you can miss the point if you think that this is addressing a relationship between you and your Brother or your fellowman or another human being.

The relationship in which the substitution occurred is thus fragmented, . .

. . . the relationship between you and the Father is the one where it occurred. And that's the one that you're experiencing as being fragmented. And that's the one that has to be corrected in order for your relationships with each other to be brought to equilibrium, peace and holiness.

The relationship in which the substitution occurred is thus fragmented, and its purpose split accordingly. To fragment is to exclude, and substitution is the strongest defense the ego has for separation.

Now if this is the case . . . well I'm going to say this first: If you forget or overlook the fact that the only real substitution that seems to have occurred

was when you disengaged from the Father, you will begin to address every relationship you have with each other and you will seem to be faced with an impossible task. I mean, after all, how can you get every one of your Brothers and Sisters to stand in agreement with the God's honest truth? But that isn't where you must address it.

Before you join with your Brother or Sister, before you engage actively in relationship with your Brother or Sister, you need to stop, practice the holy instant, become still—stop your thinking, your reasoning and your valuing of your personal capacity to do these things—and say in the silence of you, “Father, what is the truth here?” You see?

That's the way you undo the one and only false step that was taken that has seemed to make everything else so complicated.

What I mean to convey here is, that the answer is so simple. The answer is: Stop thinking for yourself, silence yourself and in the silence ask, “Holy Spirit, what is the truth here? Holy Spirit—that which is nothing more than my right Mind—what is the truth about me? Reveal the truth about me, which it is your purpose to do, so that the *living truth* registering within, to me, can change me and undo my attempts to be an independent agent and therefore, result in the eradication of all of the suffering I have experienced and seen and which will put me in a position to look into my Brother's eyes and remember God. And thus, I will say, secure for myself the blessing I would extend to my Brother and we can be healed together, which is the only way it works.”

“Healed” ah-h, that magic word, um-m . . . transformation, reconfiguration, redemption. That last word is the best, “redemption.” It means bringing something back to its original state—redeemed to its original state.

Do you really believe that that's your Birthright? “Oh, somebody else can have a miracle, someone else can have a tremendous healing, but no I've done too many things. I've been unprincipled. I don't deserve it.” You see? There's your *script!* There's the very script that you needed to bite your tongue on when the first words started out, and say in the silence of your not speaking, “Father, what is the truth here, above and beyond what I feel confident about, *what is the truth?* What is the transformational truth? What is the redemptive truth? Let truth come to me and...change...my...mind, which will change...my...script. It is not that it will give me a new script to use that will be better than the old one—a script for me to use independently—but the script which is the conscious experience of what truth is, so that in the *awe* of its experience I'm spontaneously lifted out of the confidences I had about what couldn't possibly happen to me.” Do you see?

The Holy Spirit never uses substitutes.

You see? If the Holy Spirit used substitutes He would have to substitute something unlike God instead of God—something different from God instead of God. The Holy Spirit can't do that. The Holy Spirit is your right Mind. The Holy Spirit is your sanity, established in you by the Father, which you've been ignoring while you dally with the ego. Right? But:

The Holy Spirit never uses substitutes. Where the ego perceives one person as a replacement for another, . .

. . . or one holy Son of God as a replacement for his Father—it doesn't say that.

Where the ego perceives one person as a replacement for another, the Holy Spirit sees them joined and indivisible. He does not judge between them, knowing they are one.

Whew . . . that's not something each of you really wants to know. There are some people you know, that you don't want to consider as being one with you. And so that's your script! Not realizing that in daring to look at the Brother you would not want to be one with in an undefended manner, asking of the Father or the Holy Spirit, "What is the truth about my Brother? How can I look at my Brother and remember God instead of remembering all of the shitty things that he's done, and all of the ways he's hurt me and hurt other people and taken advantage of me." You see? And you carry this grievance.

You can't see God in your Brother's eyes unless you're willing to abandon your grievance, because somehow you realize that the practice of your grievance keeps you insane, keeps you in a state where you're unable to see the truth that would bring great joy to you. Why? Because not only would you be seeing the truth but because you would be experiencing your own sanity returned to you. You see? And the two of you could rejoice together, which is what is supposed to happen.

Again:

The Holy Spirit never uses substitutes. Where the ego perceives one person as a replacement for another, the Holy Spirit sees them joined and indivisible. He does not judge between them, knowing they are one. Being united, they are one because they are the SAME.

The SAME. They are all God Expressed.

Substitution is clearly a process in which they are perceived as different. One would unite; the other separate.

What does that mean? Well, it depends on the teacher you're listening to. If you're listening to the Holy Spirit, the function and purpose and result is one of uniting. If you're listening to yourself, your independent self, which is called the ego—that which acts without a concern or consideration of anything outside itself—then you are engaging in that which separates. You see?

Again, the answer is simple. It's just black and white. It's thinking for yourself or letting the Father reveal the truth to you so that your knowing of the truth **occupies** your attention, your attitude, your measuring stick. But it's not you measuring, it's you watching the Father measure His Creation and understanding it from His Perspective. That's the simplicity of it.

Nothing can come between what God has joined and what the Holy Spirit sees as one.

Um-m, remember though, the Holy Spirit isn't something out there seeing something as one. The Holy Spirit is, that which is nothing more than your right Mind seeing everything as One.

As I brought up so often, it seems very insulting to have to abandon your personal skills and everything that makes you credible to you, to abandon that, for listening to Someone else, or Something else for what truth is. And yet, that which you're listening to—the Holy Spirit—is nothing more than your right Mind. And so listening to It is not abandoning your self to something else, it's abandoning your self to your capital "S" Self, which constitutes an integration of wholeness that once allowed into your mind again will never leave. And the integrity of God, the integrity of the universe is experienced as inseparable from the integrity of you.

That's what the ***Course*** is about. That is what all of this is leading to. It's leading to, you becoming defenseless enough to let truth register with you and in the vitality and aliveness of truth, ***being changed by the Movement of truth.*** It's you abandoning your precious self-control and acquired skill at controlling everything else, in favor of letting yourself be controlled by something that initially you can't see as your Self, but which is, as I keep saying, that which is nothing more than your right Mind. And therefore, yielding to It constitutes a yielding into your sanity, because it constitutes an abandoning of every intent you have to act independently, which is exactly what creates and has created the experience of illusion.

That's what the ***Course*** is teaching in a nutshell. And although it's very many pages long and discusses very many topics it all boils down to this.

Now, as you watch the world news, you see there's a call for change, don't you. You very likely feel the call for change or you very likely are repressing the feel

for the call for change. Because there is, I promise you, a need for change, whether you're feeling it or not.

Why am I saying this? I'm saying this so that you might realize that to have a goal to finish the **Course** is not a very good goal today—it's not a very good goal on any day. The goal needs to be ***the practice of what the Course is teaching***. And the **Course** is teaching to stop doing what doesn't work and start doing what does work. And don't make that process so complicated that you don't think you'll ever be able to accomplish it . . . because it's simple.

Instead of speaking for yourself, say, "Father, what's the truth here?" and persist, because that is the most important thing. That is the way the exchange of the dream for Reality will occur. And you can do that today. That is not a difficult process.

The practice of the two-step or the holy instant is easy. You shut up and in the silence you ask, "Father, what is the truth here?" and then you listen. And you have the intent of not wanting to act until you've heard, so that a seriousness about what you're doing takes hold of your act of engaging in the holy instant and it's not just some flip, off-handed act. "Oh, Father, what is the truth here? Oh, oh-h, oh-h . . . I can't wait any longer than this, I'm going to go ahead." You see?

Now you may have to go ahead and act, but it's got to be your intent to let your every act arise out of a connectedness with the Father or with the Holy Spirit, a connectedness with your sanity because that's how you Wake up. And the world you're in is where you're going to Wake up. The world you're in and the body you're experiencing is where transformation, regeneration and redemption are going to occur. You see?

The good news is that it's not complicated. The good news is that you have plenty of wonderful opportunities every day, in your world right now to do it.

Now, you know what? You probably think it's going to take scholars or people who understand government to bring about changes that need to occur. And I'm telling you that that's wrong. [Addresses everyone around the room] You, you, you, you, you, you, you, you, you, you, you, you may be the ones who have ideas that are transformational and regenerative and redemptive.

God did not create Creation as a giant puzzle for you to figure out. It's not supposed to be hard. But if you choose to try to figure it all out all by yourself on your own, it is going to be *experienced as exactly what you're experiencing*. But it doesn't have to.

In this process of considering transformation, regeneration and redemption, let the possibility be, or shall I say, be sure you're not arguing against some significant part you will play in the process of transformation, regeneration and redemption.

It's not the bad guys that need to be transformed or it's not only the bad guys, it's the good guys—it's you guys.

Now let's stop grouching about what a shitty mess the world's in and how poorly it's been handled and how greed has governed everything and put everything down the toilet. I mean, what kind of script is that? What's going to be the evidence of that script? The evidence of that script is going to be something that doesn't look like transformation, regeneration and redemption. It's just going to add to the turmoil and it will block ***your mind***, your presence of mind, from experiencing the revelation of the answer.

And I'm telling you the answer is not complicated. The answer is Love. The answer is simple humanity expressed because someone cares enough to express it by looking into his neighbor's eyes and remembering God, instead of what he chooses to remember, which is all of the bad things he has done and all of the things that he has done that have caused your life or the world to become ***bound*** in, an almost impossible situation to get out of.

Again, what a script! Watch your script. Not because it will make things happening, but because your script will keep you from remembering the truth.

The minute you stop arguing against the Kingdom of Heaven, the moment you stop arguing against your holiness by abandoning your every attempt to act independently with power, God's truth will register with you because you're not ***blocking it!*** That's the simplicity of it.

So, you, everyone on the globe is in this wonderful fertile soil of opportunity to ask to see the truth, let it be revealed and then spontaneously act on the basis of the clarity of the truth that has changed you and allows you to be the inspiration for others doing the same thing.

Now, the subject of this Chapter, ***The Dream and the Reality*** isn't just an interesting chapter in a book, it's about today, it's about you, it's about Waking up and it's not about doing it with difficulty. And that's what I want everyone to remember and put into practice this week.

I love you all. And I look forward to being with your next time.

A Course In Miracles (reference pages)
Chapter 18 – THE DREAM AND THE REALITY
¹ *Sparkly Book – p.423 / JCIM – p.177 / CIMS – p. 356*
Chapter 18 – THE PASSING OF THE DREAM
First Edition – p. 347 / Second Edition – p.372

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A Course in Miracles Study Group with Raj, November 5th 2011
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 13th 2011

**THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

We've, of course, been talking about the two-step, the holy instant. And we've been talking about practicing it on purpose—practicing it consciously. But sometimes the holy instant is entered into, I'm going to say, involuntarily or the two-step is practiced involuntarily.

In some ways this is where the greatest learning about the holy instant can be gained. It happens when you, due to whatever circumstances are facing you, arrive at a point of overwhelm and you experience this overwhelm and the fear associated with it long enough to become literally exhausted by it. And there comes a point where involuntarily you collapse, in so many words, you lose faith in yourself and you let go—you can't hang on anymore.

Now if this is genuine, you find yourself immediately not in a place of depression or grief, but of peace. If it is in-genuine, if the collapse is a ploy, if it's part of your repertoire of being in control, then there won't be peace, there will be anger. And your collapse will be an expression of your anger.

And that doesn't constitute a holy instant. It doesn't constitute the practice of the two-step. And therefore, the blessing of the holy instant for you, is non-existent—it escapes you.

None of you realizes the incredible value and, I'm going to say, power of peace. Of course, when you practice the holy instant or the two-step, you do indeed shut up, don't you. That's the first step of the two-steps. And then in the silence you reach out beyond yourself—beyond that in you which you have faith in, confidence in. And you reach out to that which, at the present you

have very little confidence in, especially if you're in a state of stress. When you shut up—first part of the two-step—reach out to the Father or the Holy Spirit desiring to be **refreshed**, to be in-filled with what the truth is—the truth that heals, the truth that transforms, regenerates and redeems.

I'm bringing this out because the solution to the human condition, which is a state of fear, lies in something as simple as choosing for peace even though fear seems to be justified.

The simplicity of this **has to register with you** in order for you to dare to reach for your peace . . . or relax into your peace when threat seems to be occurring.

Now, you look at your world every day nowadays, no matter where you are on the globe, no matter what your nationality, no matter what country you live in and identify with and there seems to be great justification for fear. There seems to be quite a great deal of upset, of turmoil, of dissonance. And the threat doesn't just come from your locale, the threat can be on the other side of the globe, something happening there can upset the balance where you are.

And so, even if, let's say, you're doing all the right things, it would seem that turmoil could arrive and destroy because of something happening half way around the globe.

So you're finding yourselves confronted with the call for peace constantly. You're being faced with the call to silence your mind, silence the fear, silence the rhetoric that upsets and agonizes and creates greater and greater distress.

Now I'm going to tell you something: There's a reason for all of the, well, shall I call it "chemicalization" that is going on around the globe . . . all of the rather fundamental disturbances: Lack of order, lack of morality, lack of peace, lack of intelligence. There's a reason for it.

I've used the example in the past, where if you lived in a house that was completely dark, furnished and you had learned as though you were a blind person, how to function in that house—feed yourself, bathe yourself, live, remain healthy. But let's say, that one day illumination begins to occur . . . and slowly you can begin to make out the barest shapes and shadows. And as it increases, you see **clutter**, you see **mess**, you see cleaning that needs to be done.

As this wonderful thing called illumination or light comes forth, it seems to be a cause of distress rather than a cause of pleasure for you. It's as though you would rather not be able to see, than to see what you're seeing. You're faced with a job. You're faced with cleanup. You're faced with, let's say, a level of

organization and order that you had never been aware of before because you couldn't see disorder.

Now, in this turmoil that is occurring on your globe—dirt, disorder, immorality that had been hidden in the dark, economic imbalance, the means by which you humans act inhumanely toward each other—is becoming clearer and clearer. And of course, in the process it's calling forth a change so that greater humanity is brought into the picture. That's the point.

But you could say, the world is going to pot. You could say that the world is on the decline and that collapse in every way could occur. And the peace and the joy and the harmony that you have enjoyed for many years will be irreparably destroyed.

But that's not the nature of Awakening. That's not the nature of this crazy call for becoming more conscious and coming back into your right Mind and discovering what it is that is the one simple thing that will correct it all. That's why I'm bringing up that the one simple thing arises out of fundamental peace.

And fundamental peace is something you can experience involuntarily and ruggedly by failing so completely at being competent yourself, that you give up on it, knowing for a certainty you think that everything about you and everything that is meaningful will collapse and your worthlessness will shine forth and the purpose for being will be gone.

But that's not what happens. And those of you who have experienced the blessing of having abandoned your supposed capacity to be successfully in charge understand what I'm saying. You have an experience, which you are capable of sharing with your Brothers and Sisters during these coming times as an effective way of meeting the call that's coming forth. But also as a means of encouraging those who are studying ***A Course In Miracles*** to understand what the simple steps are no matter how complex the ***Course*** seems to be.

And this is important.

This is a time of transition. This is a time of transformation. It's a time actually of regeneration. If you will get into your peace and observe what's happening from there and listen for what the answer is from there, it will be a time of regeneration. Even if you don't do that, it's just that the regeneration will be involuntary and you will say that it's rugged.

So I am encouraging you not to misinterpret what is happening. And don't let your egos fly off the handle self-righteously pointing the finger at what everyone is doing and what insanity there is and what lack of love there is. As

I said last week, when you engage in that, what's the script you're using? And how can you expect your world to reflect something different from the script you are utilizing to keep a feeling of stability and to keep a feeling of power which you are going to ***have to release*** if indeed Reality and your sanity are to come to the fore in you so that you see things differently, behave differently and reflect the truth more completely.

Oh-h, don't say, "I know I'm not going to be able to do it." Don't say, "Oh, Raj, why did you have to tell me this? I half-way was looking forward to the coming year. I half-way was looking forward to getting past the next election in the United States. I was half-way positively oriented!"

Well, there's a ploy for you . . . there's a script for you. And there is a means of attempting to hold on to control—your definition of control—which is being used for your definition of success which means not having to give up, not having to succumb to your incapacity to be anything on your own and yield to the Father, yield into the peace of your Being which is the omnipotence and omnipresence of God...in...you.

Don't fuss and fume about what you have to do. Don't fuss and fume about what everyone else has to do but probably won't do. Because that takes much more energy than the decision to become still, to silence your human will, to stop talking to yourself and start asking a question of Something other than yourself.

This is the simple means of Awakening. Why not engage in it instead of all the other folderol? Why not engage in it instead of indulging in reaction, whether it's self-righteousness or fear when you observe the world and what's happening. I'm here to remind you that that's all it takes. To discourage you from attempting to do more than it takes especially when doing more than it takes creates the experience of illusion in the first place which you are suffering from and which it's your Birthright to be Waking up from.

Be with that for a moment . . .

Be with the simplicity of it and wonder why you don't avail yourself of it. Wonder why you keep forgetting that that's all it takes and then engage on all of the convoluted means you use to exercise control and provide yourself with a certain sense of safety.

Let's go into the book.

Nothing can come between what God has joined and what the Holy Spirit sees as one.¹

Simple.

But everything SEEMS to come between the fragmented relationships the ego sponsors to destroy.

Now, of course, the key word there is “SEEMS.”

But everything SEEMS . . .

. . . doesn't actually . . .

. . . SEEMS to come between the fragmented relationships the ego sponsors to destroy.

Now I encourage you to engage a new habit. When statements like this are made as you read, I want you to add a sentence . . . here it says:

. . . everything SEEMS to come between the fragmented relationships the ego sponsors to destroy [But it hasn't succeeded.]

That brings the point home.

. . . everything SEEMS to come between the fragmented relationships the ego sponsors to destroy [But it hasn't happened.]

The one emotion in which substitution is impossible is love. Fear involves substitution by definition, for it is love's replacement. Fear is both a fragmented and a fragmenting emotion. It seems to take many forms, and each seems to require a different form of acting out for satisfaction. While this appears to introduce quite variable behavior, a far more serious effect lies in the fragmented perception from which the behavior stems. No-one is SEEN COMPLETE. The body is emphasized, with special emphasis on certain parts, and used as the standard for comparison for either acceptance or rejection of suitability for acting out a special form of fear.

Fear embodied. Fear felt by you and believed becomes a tool you use to control.

“Oh, he has slanted eyes.” “Oh, she has very black course hair.”

You have many means that you use to distance yourself, separate yourself from and see yourself as different from others. And why do you do it? You do

it because you're afraid. You do it because you're not in your peace. And so you use certain characteristics of another to control your behavior to keep you safe and to keep "them" in their place.

The next section is entitled:

SUBSTITUTION AS A DEFENSE

You who believe that God is fear made but one substitution. It has taken many forms, because it was the substitution of . . .

. . . what?

. . . illusion for truth; of fragmentation for wholeness. It has become so splintered and subdivided and divided again, over and over, that it is now almost impossible to perceive it once was one, and still is what it was.

Now there, the last part of the sentence I said you could add, is in the book.

It has become so splintered and subdivided and divided again, over and over, that it is now almost impossible to perceive it once was one, . .

. . . it could have ended there but it didn't . . .

. . . and still is what it was.

You see? The substitution hasn't been successful. The replacement hasn't been successful. The reason for employing substitution has not been validated and you are still innocent of attempting to deny, successfully, God and thus be offensive, thus be guilty. This is important: That one error that you substituted illusion for truth.

That one error which brought truth to illusion, infinity to time, and life to death, was all you ever made. Your whole world rests upon it. Everything you see reflects it, and every special relationship which you have ever made is part of it.

Now mind you, all the complexities that are going on in the world today that seem to be fearful, that seem to be alarming, that deprive you of your peace, do not represent the truth and they do not constitute success on the part of mankind at creating something God didn't make. You have created the illusion and the distress that accompanies the illusion. But you haven't changed what is Real in the slightest. And although you have all of these complexities that seem to need to be straightened out, the correction of them

lies in one thing: Choosing for your peace . . . engaging in the two-step . . . shutting up . . . moving into the silence, and then reaching out, desiring to know the truth that it's your Birthright to be experiencing.

Because although you seem to have succeeded in distracting yourself from your conscious awareness of truth through the use of your imagination and your commitment to your beliefs, you haven't stopped Knowing the truth and you haven't stopped being the visibility and tangibility of God. And your mind hasn't stopped being the full presence of the Holy Spirit. It just hasn't happened. Because it hasn't happened, all that is involved in abandoning the dream is ***to shift your attention.***

I make it sound very simple. I make it sound too simple. If it was that simple, everyone would have Woken up. No. And the only reason everyone hasn't Woken up is because there is such an addiction to the "hit" or the "high" of going for independence and hopefully succeeding because you believe it's possible and your belief is where you put your trust.

You have expressed surprise at hearing how very different is reality from what you see. You do not realize the magnitude of that one error . . .

. . . substituting illusion for truth.

It was so vast and so completely incredible that from it a world of total unreality HAD to emerge. What else COULD come of it?

We've talked about this differently in the past few weeks. When you chose to get a divorce from your Father and abandon His Perspective—which was yours by Birthright—and you said, "Father, I'd rather make decisions myself, I'd rather define what everything is myself," you had to define it as something different from God. That which is different from God is that which is unlike God. It's a polarity.

And so, as long as you do this, you're introducing dissonance in omnipotence and omniscience—absolutely singular infinite harmony.

Now you didn't actually succeed. The dissonance you're experiencing is an illusion. But you have a lot of faith in it and no one tells you consistently that, well, you're engaging in imagination, which can have no actual result, except that while you're trying to achieve that result you are insane, you're not in your right Mind, you can't experience your peace.

Its fragmented aspects are fearful enough, as you begin to look at them. But nothing you have seen begins to show you the

enormity of the original error, which seemed to cast you out of Heaven, to shatter knowledge into meaningless bits of disunited perceptions, and to force you to further substitutions.

Now, you are watching in the world today further substitutions crumbling. You are watching clarity as to what doesn't work, as well as to what is needed, crystallizing right where you can see them, right where you can feel them, unless you're holding out a little bit longer to find an effective way to control all of this without having to change it and getting it to be less scary, less threatening.

You know what? It is being more difficult for every one of you to look at all of this and fool yourselves into thinking that the answer is going to come from the same place all the previous answers have come from. And ***this is wonderful***. You're getting tired of suffering. You're getting tired of being afraid. And now it looks as though the cause for fear can be so completely out of your control that there's just no hope. And it's not true, because the practice of the holy instant is still the answer.

Seek your peace. ***Value sanity*** enough to dare to abandon your reactions, to dare to abandon your fear and give up without things getting really bad, so that your giving up is involuntary.

Now, don't get me wrong, I'm not saying, "you better do this because unknown to you things are going to be getting so bad that you will involuntarily practice the two-step and it will be rugged." No. You are observing a natural movement of reconfiguration, the result of which will be order, I'm going to say, order of a higher magnitude. And part of it is going to come from choices you and others on your globe make for abandoning self-serving interests, selfishness and reaching beyond your normal avenues of being aware, so that in the absence of your exercise of what doesn't work, what does work will simply become obvious to you as a natural progression, if I may put it that way, or as a natural undoing of everything that was put into place that confused everything, so that clarity naturally comes forth.

Substitutions of illusions for truth:

That was the first projection of error outward. The world arose to hide it, and became the screen on which it was projected and drawn between you and the truth.

[Repeating] The world arose to hide it, . .

. . . what world? The world of your definitions arose to hide Reality, to hide the Kingdom of Heaven . . .

... and [it] became ...

... your definitions ...

... became the screen on which it was projected and drawn between you and the truth.

And here's the additional sentence: *But it didn't actually succeed.*

For truth extends INWARD, where the idea of loss is meaningless, ..

... when you go into the holy place in you—the altar—which is in the center of your Being, and you ask the Holy Spirit, you ask the Father, "What is the truth here?" you are engaging in the undoing of confusion, inharmony, fear.

... truth extends INWARD, where the idea of loss is meaningless, and only increase is conceivable. Do you really think it strange that a world in which everything is backwards and upside-down arose from this?

Should be no surprise there. The script that's being used denies truth and therefore, chaos, confusion, inharmony is the only thing left to experience.

For truth brought to THIS could only remain within in quiet, and take no part in all the mad projection by which this world was made.

[Repeats] For truth brought to THIS could only remain within in quiet, ..

... that's why peace is so important. That's why choosing for your peace is so important. That's why shutting up and asking, "What is the truth here?" within, is the only way out of the illusion. Because it's in the quiet that truth quietly awaits you ... quietly awaits you.

Call it not sin but madness, ..

... what? The substitution of illusion for truth.

... for such it was, and so it still remains. Invest it not with guilt, ..

and I will say, invest it not with fear. Invest it not with any definitions or meanings you come up with ...

... for guilt implies it was accomplished in reality.

You see? And you can add: ***but it was not.*** You see? In every paragraph you will find a confirmation of the fact that delusion hasn't been successful and therefore, you are not in danger, therefore, you are not guilty, irreparably damned because of having succeeded at doing the impossible. You see?

[He did not read: And above all, be not AFRAID of it.] When you seem to see some twisted form of the original error . . .

. . . substituting illusion for truth . . .

. . . [rise] to frighten you, say only, "God is not fear, but love," and it will disappear.

There's a call . . . a call that has always been present, but a call that is more pointed in the present, for you to look at the world and judge it truly, which means judge it after you have silenced your definition-making-mechanism and having asked, "Father, what is the truth here?" Because it's the God's honest truth that is the only thing you want to know. Because there is transformation, reconfiguration and redemption occurring ***now, here***, to be embraced for what it is instead of resisted for what it isn't. And it's your task to find the experience of it through peace instead of reaction, through love instead of through fear.

Again, and I'm not going to yell it out, but ***peace is the answer.*** And finding your peace is something that every single one of you is capable of ***if you choose to.*** I am saying, be novel and choose to do it. Be irrational in other's eyes and choose to do it, because it's the answer.

The truth will SAVE you. It has not left you, to go out into the mad world and so depart from you. Inward is sanity; insanity is OUTSIDE you. You but BELIEVE it is the other way; that truth is outside, and error and guilt within.

If that were not true, you would look out there and you would recognize what was going on as insanity and not something to base your conclusions on, not something to base your logic and your means of gaining control on.

You've got to stop making what's going on out there your god, whether it's people behaving badly, aggressively, threateningly, whether they are pleased with you or upset with you. Don't make gods of things out there and then govern yourselves according to the definitions you've made.

"Oh, if I do this no one will respect me, so I will not do it!" Wow, quite a script! In other words, you're saying, "I'm going to abandon my integrity because if I engage in it somebody may get upset at me and I don't know if I

can take it because what they think of me is the only thing that is important to me . . . whether they respect me or not. Whether they respect me determines whether I'm real." You see?

"They...they...they...determine whether I am real." It's not true. And that's just one of the many idiotic forms that fear takes as a substitute for knowing the truth and governing you in a manner that keeps you in that dark room, where the light hasn't shone yet and there's dust all over the place and there is mess to clean up. But you're not bothered, because you can't see it and you don't even know that it's your Birthright to be seeing it and clean it up! And have an entirely new and different experience of wonder and of beauty and of order and of intelligence and on and on.

You but BELIEVE it is the other way; that truth is outside, . .

. . . your God is outside, that which you should base your best judgments on is out there in what all those crazy people are doing and believing and seeing when they look at you. Uh-oh . . .

[He did not read this: . . . and error and guilt within.] Your little, senseless substitutions, touched with insanity and swirling lightly off on a mad course like feathers dancing insanely in the wind, have NO substance.

But tell me, isn't that much the way you feel when you watch the news and join in with the reaction and then be distressed and unable to sleep at night?

They fuse . . .

. . . the feathers dancing insanely in the wind.

They fuse and merge and separate, in shifting and totally meaningless patterns which need not . . .

. . . what? . .

. . . be judged at all.

They don't require a response from you . . . ***they*** do not require a response from you. But Something when you go within and practice the two-step and the holy instant will call upon you for something. And what you are called upon to do and be from there will be transformational.

I tell you, as long as those in your world know that you think that they're God and that you are willing to base everything you do on them, they will take

control of you and keep control of you just as you take hold of them and keep control of them.

So:

They fuse and merge and separate, in shifting and totally meaningless patterns which need not be judged at all.

Doesn't matter how much of a show the spinning around is . . . doesn't matter how incredibly complex it is, they require no response from you. You can say, "I have no response to that." That's what's called for, "I have no response to that."

To judge them individually . . .

. . . each little feather, each little sparkle of dust that's spinning around in the sunlight, you know . . .

To judge them individually is pointless. Their tiny differences in form are no real differences at all. NONE of them matters. THAT they have in common, and nothing else. Yet what else is NECESSARY to make them all the same?

You need to find that they're all the same. It doesn't matter what's happening on Wall Street, it doesn't matter what's happening in the clearing houses and the banks, it doesn't matter what governments are doing. These are not the things to be governing the use of your mind by. You're here to be ***that which brings sanity into the picture*** because you haven't based your actions and reactions on gods out there.

Transformation, regeneration, redemption . . . this Movement that is inevitably and actually happening is to be participated with consciously by not attempting to control it, but by learning what it is through listening, through becoming humble enough to let truth dawn on you so that you might behave in ways that promote the transformation, regeneration and redemption without eliciting resistance and fear. ***Resistance and fear will never be elicited when you are not engaged in controlling***, period.

Every single one of you resists being controlled. You can't stand it, but you know it's the only way you can create so-called satisfactory situations with your Brothers and Sisters. And so you're conflicted because you believe in using what you don't want used on you. Well, it becomes a complex chess game where you calculate what the fifth move down is going to be so that you can remain safe.

Let them all go, dancing in the wind, dipping and turning till they disappear from sight, far, far outside you. And turn you to the stately calm within, where in holy stillness dwells the living God you never left, and Who never left you.

None of this has succeeded in undoing the presence and action of God.

The Holy Spirit takes you gently by the hand, . .

[chuckling] . . . if you reach out yours to His and say, "What is the truth here? Help me. I do not want to rely on any part of my personal skill that I have designed and created and employed." You reach out and:

The Holy Spirit takes you gently by the hand, and retraces with you your mad journey outside yourself, leading you gently back to the truth and safety within. He . . .

. . . if you invited and are listening and are willing to let it in . . .

. . . brings all your insane projections and your wild substitutions which you have placed outside you to the truth. Thus He reverses the course of insanity, and restores you to reason.

There is a description of the Movement of the holy instant, when you practice it. And that is the foundation for the corrections that are being called for in your world. Because it's time for all the junk to become visible so that you can see that it's there and not fool yourselves into believing that it's not there. And then clean it up. Which it's easy to do in the light and which it's a pleasure to do in the light. Because as you clear out the refuse, as you clear out the junk, the light illuminates the perfection underneath it that it was covering.

Participate in the transformation that is occurring by using your mind well and remembering that your greatest ally and therefore, the greatest ally of the whole world is the conscious choice for peace, because you're finding nothing else more important than peace. Then you will be the script for redemption. And that's your role. That's your function.

I love you. And I look forward to being with you next week.

¹ Sparkly Book – p.423, 2nd Par.6th Line / JCIM – p.177, 2nd Par.4th Line / CIMS – p.356, 2nd Par.5th Line
Chapter 18 – THE PASSING OF THE DREAM
First Edition – p. 347, 2nd Par., 6th Line / Second Edition – p.372, 2nd Par., 7th Line

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 26th 2011

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who is joining us on the internet.

It is a time this week on part of your globe for specific attention to be given to Thanksgiving—the expression of gratitude—and specifically, the acknowledgement of the evidences of God's Love that you have experienced since the last Thanksgiving.

Now, I want to point out a principle here tonight. It lies in the statement, "***Ye shall know the truth and the truth shall make you free.***"¹ Now notice, it doesn't say you will find yourself made free and then you will know the truth. No. The principle I'm expressing tonight is that there is an order to this: "Ye shall know the truth ***and*** the truth shall make you free."

What does that say? It says that freedom is ***gained*** by knowing the truth, which necessarily means that the truth must be known while you ***lack freedom*** if the result is going to be the gaining of freedom.

In other words, knowing the truth will be something not easy to do from a state of bondage. To know the truth will make you free but an investment of faith ***in*** truth must be expressed when there seems not to be justification for it. ***Then***, in the reception and experience of it, comes the freedom.

This was obviously illustrated when I raised Lazarus. Because everyone was sure he was dead and gone for good. And before I called Lazarus forth, what did I do? I said, "Thank you Father." Ah-h, an expression of gratitude with no justification for gratitude ***before*** there was justification for gratitude. "Thank you Father, for ***I know that Thou hearest me always.***"²

Faith *in* the truth had to be expressed before the evidence of it—before its transformational evidence could appear.

Now I want to finesse the word, “Thanksgiving” a little bit before we continue further. Thanksgiving is acknowledgement of truth, isn’t it, acknowledgement of the evidence of the love of God.

We’re going to be reading tonight about Reality. Under the circumstances, the seriousness with which we’ve discussed things over the past short period of time, one might say, this wonderful truth that’s being expressed doesn’t really relate *yet*—it doesn’t have much meaning *yet*. Just like truth doesn’t have much meaning to one who is in bondage to error.

Very practical, very important.

We’re going to be talking about Reality while you seem not to be in It, while you seem not to be conscious of It, while you seem not to have the transformational evidence of It. But this is exactly the way It works. And when you find yourself faced with a problem that challenges your faith, that challenges your comprehension of truth, that challenges the idea that you are loved, this is exactly the time that you must bring the acknowledgement of truth into play.

This is why it is essential while you are jailed, while you are limited, while you are suffering, to shut up, to silence your negative confident reactions and ask, “Father, what is the truth here?”

Mind you, because release doesn’t come until after truth is Known, you must seek the Father’s help in Knowing the truth while it seems unjustified, while you seem quite sure under the circumstances that there is no hope, that there is no cause for faith.

But I will tell you something (if you’re willing to remember it at the time when you’re suffering): Some weeks before or perhaps some months before, you were contemplating the truth and it was fully meaningful to you. You were contemplating the truth and you Knew it was the truth. You considered God and you Knew there was a God. In the tightness and the bondage of the moment, you still Know that those things are the truth. It’s just difficult to bring your attention to those facts of truth that you do Know when your inclination is to make a mountain out of illusion—to make the suffering and the bondage more important than the two-step, more important than knowing the truth so that the truth shall make you free. It’s Part 1 and Part 2, the principle of the movement.

So as we read tonight, if what is being read seems airy-fairy or really beautiful but irrelevant or impractical or not particularly helpful—not something you're able to embrace with commitment—remember that considering these things is the first Part: ***“Ye shall know the truth and . . .”*** as a result of knowing the truth, ***“. . . the truth shall set you free.”***

Now, knowing the truth isn't a matter of reading these words and reiterating them and saying “I now know the truth.” Reading these words puts you in a place where no contradiction of truth is occurring. But in order to have the experience of what truth is in the moment you're in, as you're about to have your prison door unlocked, you must bring faith and commitment and understand that it's ***impossible*** for you to feel the truth of it fully while you're still in the cell. But you must, in order to leave, embrace it while you are there.

Now, as you know, Waking up as a process of the two-step, all revolves around a relationship because you can't get back into the Kingdom of Heaven by yourself. You must have a Brother or a Sister whose eyes you are willing to look into and in spite of your beliefs about him or her and in spite of their beliefs about themselves, you wish only to remember God. You wish only to see God there.

Well, your poor imprisoned state of mind and theirs isn't going to help you a heck of a lot. But there is something that is going to help you one hundred percent. And that is something that it's easy to forget: ***God loves you.*** You are God's Self-expression. God regards you always and forever with the same love and honoring and Knowing of the ultimate truth of you that He has of Himself—that He gives to Himself because you Are Him, embodied.

Sometimes it's difficult to remember that. But the way out of the difficulty you're in when you can't remember it, is to consciously choose to remember it, even if initially it seems like a rehearsal of nonsense.

As I said, there have been times just a few weeks ago or a couple of months ago that none of it seemed to be nonsense. And if you remember that, you can remember that you still believe it even if you're not feeling it. And now the movement has begun. Now the shifting of perception is beginning and the way out of the suffering is assured ***if*** you persist.

So:

In your relationship, . . .³

... that you are intending to treat as a holy relationship so that you might practice the holy instant and remember God in your experience of your Brother...

In your relationship, where He . . .

... the Holy Spirit ...

... has taken charge of everything at your request, He has set the course inward, to the truth you share.

... the truth you and your Brother share.

Now mind you, this is important. Because although you're intending to have a holy relationship with your Brother, the way to have it is to join with the Father ***first*** or to join with the Holy Spirit ***first in you*** so that the truth that God has placed in you as a conscious awareness is ***remembered*** because you've chosen to pay attention there. And in the remembering, becomes your understanding, your Knowing of the truth that spontaneously gets extended to your Brother or your Sister. And it works the same with your Brother or Sister.

I say this because you don't want to try to join with each other first before having done the two-step and gone within as it says here:

In your relationship, where . . .

... the Holy Spirit ...

... [He] has taken charge of everything at your request, He has set the course inward, to the truth you share.

To the place where you have it together, which is not through space and is not one personality dickering with or pleading with or cajoling or encouraging another to change in some way to make the relationship really good. You see? That's not what we're talking about.

In the mad world outside you, nothing can be shared but only substituted, and sharing and substituting have nothing in common in reality.

[repeats] In the mad world outside you, . .

... well, let's remember, when you're not in a state of inquiry of desiring to Know and being silent enough to let the Knowing introduce itself to you, then you engage in thinking and reasoning and coming to your own conclusions.

And that's outside of the holy place within you. And that's where illusion is happening.

In the mad world outside you, nothing can be shared but only substituted, and sharing and substituting have nothing in common in reality. Within yourselves you love each other . . .

. . . just as when you're not feeling bound and unable to be grateful, you can remember a few weeks ago or a few months ago when your clarity was with you and you did have confidence and faith. You see?

Within yourselves you love each other with a perfect love.

And when you let yourself give your attention to that, it will re-register with you and begin to transform the unholy, unpleasant relationship to its natural position and nature.

Here is holy ground, . .

. . . in this place that you and your Brother or Sister occupy.

Here is holy ground, in which no substitution can enter, and where only the truth about each other can abide.

There is such a place. But it only registers with you when you shut up. It only registers with you in the silence of your intent to have some other perception. And as I've said before, that seems to require you to abandon authority—to not be in charge. Blessed words, those: "not being in charge."

Here you are joined in God, as much together as you are with Him.

In other words, your experience of Oneness with each other is as clear and as strong as your Oneness with Him, the Father. That's because in the absence of your thinking, in the absence of your willfulness, God's laws prevail. What God is Being prevails as it always has, but now it's not missing your attention.

The original error has not entered here, nor ever will.

That's the truth. It's not there now. Oh, I know, yup, you don't seem to be having a holy relationship, therefore, it has to have entered there. Nope, it hasn't. It's just that you are not choosing to be devoted in your attention to that place where it is. You're devoting yourselves to your best judgments, your best thinking and playing off of each other in that process. And that's why it seems not to be there.

Here is the radiant truth, to which the Holy Spirit has committed your relationship.

You see? The Holy Spirit is there to remind you of the truth that it's being hard for you to believe. Because the Holy Spirit knows that your remembering it is the answer to the problem—constituting the evaporation of the illusions.

Let Him bring it here, where YOU would have it be.

Well, you could say, "Well, I don't know that I would have it be here. You know, it's really hard for me to believe that if I go ahead and trust that that old bitch or that old bastard will really change and won't just take advantage of me in my moment of weakness." You see? And so you write that script and you devote yourself to *it*. And you don't . . .

Let Him bring it here, . .

. . . the radiant truth . . .

. . . where YOU would have it be.

You'll even forget that that is . . .

. . . where YOU would have it be.

Because on your good days you knew that you wanted it to be there. You see?

Give Him . . .

. . . the Holy Spirit . . .

. . . but a little faith in each other, . .

. . . give the Holy Spirit a little bit of faith that you have in your Brother. Present the Holy Spirit with that little bit of faith that you have. That's like saying, "Okay, I'll dare to know the truth. And even though it seems unreasonable, I'll dare to let the truth make me free even though I can't justify it *yet*."

Give Him but a little faith in each other, to help him show you that no substitute you made for Heaven can keep you from it. In you there IS no separation, . .

. . . even though at the moment it seems that there is.

In you there IS no separation, and no substitute can keep you from each other.

You've got to take that stand while you still seem to be in prison, while you still need to be set free. I promise you, if you don't take this stand, if you don't adopt this position, you will remain stuck until you do. ***It's the only way out.*** This is why whining and complaining is useless. "I don't think it'll work. I'm sure it won't work. There's no point in my putting any effort in this." Bullshit! Of course, there is. It's the only way out. So it will work and it will be worth the effort you put into it.

Your reality was God's creation, . .

. . . you know, whatever God creates is Real.

Your reality was God's creation, and HAS no substitute.

What does that mean?

. . . HAS no substitute.

It means that no little imaginary whippersnapper can come along and say, "Well, I'm going to be a different way." No Son of God can come along and say, "I am actually going to pretend to be what I'm not, and I'm going to persist in it until I make it true." There can't be any such substitute. After all isn't it obvious that if a holy Son of God is pretending to be a poor human mortal, it's still a holy Son of God pretending that? Every bit of skill at acting that's brought into play is still brought into play by a holy Son of God, who hasn't stopped being a holy Son of God.

That's why you must remember that, you're neither behind the point of perfection, nor advancing toward it. You're at that point and must understand yourself therefrom. Why? Because that's the only way out.

The only way out is to make a stand for the fact that any attempt that you've made to be what you're not hasn't succeeded—***never has succeeded.*** And therefore, you are at this moment unbound believing you're bound, by choice but not by actuality.

Ye shall know the truth and the truth shall make you free. You will remember that you are neither behind the point of perfection, nor advancing toward it. That you're at that point and you must understand yourself therefrom. And that the truth shall make you free.

You are so firmly joined in truth that only God is there.

You see? And only God has ever been there . . . or here where you are. Your imaginations haven't changed Reality or the Love of God or His Expression of you in one iota. It simply hasn't happened. And your release from any bondage is inevitable when you dare to know the truth first before the freedom is there and when you realize that your expression or your acknowledgement of truth is always more than some intellectual procedure. It's an expression of love, because you are acknowledging truth as thanksgiving.

Thanksgiving isn't a politeness. Thanksgiving is an acknowledgement of truth—a result of truth recognized, a result of having chosen to Know the truth. You see?

You are so firmly joined in truth that only God is there. And He would never accept something else instead of you.

You've tried to create something else instead of you and you've tried to adopt that sense of self as actually being you. But you can't do it. And besides, God would never accept something else instead of you no matter how well you presented it. That's how Loved you are. And that's how safe you are and that's how sure your transformation, regeneration and redemption are. You see, although you may not be experiencing it, this is the good news. And this is the justification for gratitude . . . this is the justification for what is truly thankfulness.

He loves you both, . .

. . . you and this one you have chosen to be the one whose eyes you will look into and remember God.

He loves you both, equally and as one. And as He loves you, so you ARE.

Again, you may not be feeling it, but that is what *you ARE*.

You are not joined together in illusions, . .

. . . illusions only separate you.

You are not joined together in illusions, but in the Thought so holy and so perfect that illusions cannot remain to darken the holy place in which you stand together.

Now, these are words you should be reading in the context of thanksgiving, in the context of giving some focused attention and intention to see the truth that holds you in the perfection of God's Love and in the perfectness of His

law's that ***prevail*** when you're willing to know the truth before the truth sets you free.

God is with you, my brothers.

He is.

Let us join in Him in peace and gratitude, and accept His gift as our most holy and perfect reality, which we share in Him.

Now, obviously when you have an investment in getting even with a Brother or Sister, when you have an investment in besting him or her, when you have an investment in controlling him, peace and gratitude are unavailable—two things essential to Waking up, two things essential to your regaining your sanity.

Let us join in Him in peace and gratitude, and accept His gift as our most holy and perfect reality, which we share in Him.

That has to be your goal while you are with your Brother. This has to be the presence of mind and the attitude which you must be exercising while you are with your Brother. If peace and gratitude are essential, then be intelligent and cut the crap! Stop generating fear! Stop arousing anger! Stop trying to get even! Stop going for justice! Those don't do it. Peace and gratitude do.

And you know what? It's not your Brother you'll have a hard time getting past in this process, it's your own insistence upon your right to have it your way when you want it.

You know, the simple abandonment of an activity can cause you to Wake up, can cause you to be the one who sets the whole world on a path of more obvious transformation and regeneration and redemption. That's all . . . just neglecting to do something that you can neglect to do. But it will require you to stop valuing your right to do it. And to stop fooling yourself into thinking that your doing it is going to give you the credibility that is needed in order to fulfill your destiny.

No matter how glorifying and gratifying you describe the process, it's something that doesn't work. And so you can simply neglect to do it anymore. You see?

Now I'm going to stop here for this evening because although what I've discussed is simple, it is ***significant***. It is something to not move past too quickly. It's something to spend time with, to embrace in the quietness so that in the quietness you might find yourself able to allow even greater quietness,

even greater peace and even greater opportunity for gratitude than you've been able to achieve so far.

This is so important. It is so beautiful. And the acknowledgement of its truth constitutes an expression of gratitude that embraces everything—blesses everything—and in the process you get to keep the blessing.

May you *feel* the Love that embraces you. And may you let yourself neglect to do the things that keep you from feeling it.

I love you. I love you all. And I look forward to being with you next week.

A Course In Miracles (reference pages)

¹ John 8:32

² John 11:42

Chapter 18 – Section: *SUBSTITUTION AS A DEFENCE*

³ *Sparkly Book* – p.425, Last Par. / *JCIM* – p.177, Last Par. / *CIMS* – p.358, Par.9

Chapter 18 – Section: *THE SUBSTITUTE REALITY*

First Edition – p. 349, 2nd Par. / *Second Edition* – p.374, Par. 9

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 4th 2011

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Some time ago, we read that ***your attention is God's treasure.*** These are not just nice words, it's a profound statement of impactful fact, let's put it that way. In other words, it is significant, not just as an idea but as an embodied fact about you.

Your attention is God's treasure. And giving your attention to the Father is your salvation.

That is the simplicity of ***A Course In Miracles.*** That is the Lesson of the ***Course.*** And at the bottom line, that's the Alpha and Omega of the learning of the ***Course.***

We've been giving a lot of attention to the two-step, to the holy instant and the fact that Waking up through the utilization of the holy instant is not something you can do alone. You must do it relative to a Brother, a Sister, some part of Creation.

Now when you become still for the purpose of abandoning your thought processes, your reasoning, your means of coming to conclusions and basing actions upon them, when you choose to abandon that and become still and you ask for Guidance, you ask to know the truth, you ask to have it uncovered to you and you have it uncovered to you, in so many words, you hear the Father's Voice. You have had an experience of what could be called, "the Living Waters," the present original Movement of Creation as an experience having nothing whatsoever to do with memory, having nothing whatsoever to do with all of the things you taught yourself, all the things you made up, all the agreements you made with each other.

Let me put it this way: If in your daily activities you are engaging in everything from your memory, you are not engaging in everything from the place of the Living Waters—of the spontaneous original Movement of Creation now...now...now...now...now. And if you are not connected with the Living Waters, if you are not gathering your experience of Being from the present Movement of Creation, then you're still asleep. Nothing meaningful is happening because you are disconnected from God's Perspective. You are disconnected from what it is your Birthright to be experiencing as the expression of God now...now...now...now, the embodiment of His Perspective now...now...now...now.

Of course, if you're going to rely upon memory because it's convenient and you've done it for so long that you're very familiar with it and it gives you a feeling of security, you are, as in the movie "Inception," functioning from a level other than Reality. It's not what you want to be doing. It's not where actuality is happening. It's not where transformation can occur and it's not the means by which you can step out of the level of memory and old habits that you need to be able to do, because you were not created to be at some other level than Reality. You were not meant to be functioning at a level other than where the Living Waters, the vitality of the present tense Creation of God and His Perspective is your true perspective—that which is your Birthright as God's Expression.

And so, you know, no matter how well you might think you're able to function at some other level than the level of the Living Waters, you're in a dream, you're not in Reality. And no matter how harmonious it seems to be, no matter how productive it seems to be, you're still asleep. It's still a dream.

Now, someone needs to come along with a larger perspective or a perspective from a level other than the level of dreams. Someone from the level of the Living Waters must tell you that you're dreaming and must get your attention significantly enough to cause you to genuinely look again and not just brush it aside as fanciful thinking. That's not of any value to you. Because, you know, the things that you have developed on the level of dreams that you're on, oh, those things have been developed so well and you have so much evidence of their value that there's no justification for leaving it.

I will tell you that as long as there's sin, sickness and death occurring, there's justification for looking again, there's justification for challenging the perspective you're using to engage in Being everyday.

Now, after our get-together last week, many of you I'm sure, with sincerity began to implement what we talked about—the bringing of gratitude into play before there seems to be justification for gratitude. The wanting to know the

God's honest truth in the face of challenges that seem to say to you that "there is no God and there is no answer and sin, disease and death are what absolutely govern existence at the bottom line." And many of you had the experience of transformation occurring because you had faith in truth before the justification was there.

Now I know there were others as well who simply felt that they could do well enough without being joined at the level of the Living Waters, that their capacities or their capabilities were quite adequate to cope with things and found that perhaps, unlike before, there was a lot more misery involved in that practice and that the more you persisted in it through the week, the more rugged it got and there was no peace. Following all the rules you created at that level of dreams brought no peace, at least not like it used to. And it seemed to aggravate your existence far beyond what the circumstances seem to call for. But of course, the circumstances "out there" weren't what was governing. It was the fact that you were insisting upon choosing to function at a level where the Living Water of Reality was not available to you.

Now, if you have a choice between going to the Altar right in the middle of you—the holy place right in the middle of you—and desiring to know of the Father what the truth is, or desiring to know of the Holy Spirit what the truth is, if that **act** is what guarantees you release from sin, sickness and death, then **why not do it?** If the premise seems too fantastic, too unreasonable, why not try it anyway if indeed the promise is that you will get release from sin, sickness and death? Why not be practical enough to make a decision with your Guide or with the Holy Spirit or with the Father—an inner commitment that you make—to seriously practice what the holy instant really means. There's no reason not to.

It's such a simple step. It's such a simple way **out** of illusion. Maybe nobody knew about it before. But I keep bringing it up. And in one way or another, the **Course** keeps saying it.

So you're getting exposed to the idea. You're no longer ignorant of the possibility. And if you're willing to trust me, you're no longer ignorant of the actuality because I'm telling you it is the way out. It is the way out into your freedom to experience the Kingdom of Heaven without going anywhere—**without having to die to get there.**

Now, going into the book:

***Heaven is restored to all the Sonship through your relationship,
for in it lies the Sonship, whole and beautiful, safe in your love.¹***

[repeats] Heaven is restored to all the Sonship through your relationship, . .

. . . your relationship with your Brother or Sister. Your relationship with your Brother or Sister which you embraced and bore witness to the truth of by virtue of turning to the Father first before looking at your Brother or Sister, to want to know the truth about your Brother or Sister. And in having that revealed to you by the Father, discovering the holiness of your Brother or Sister and by virtue of the awareness in you, acknowledging it in them without reservation because you Know the truth about your Brother or Sister.

Now . . . you know, when you get up on the wrong side of the bed and you have a really negative attitude and you look ahead at your day or you look out the window, or you look at your wife or husband or the dog—nothing looks good! It's all a chore . . . nothing good can come of it.

But on the other hand, if you wake up and you have a chipper attitude and you look out the window or you look at your husband or wife or your dog or your cat, why everything you're looking at is a promise of joy, is a promise of pleasure, a promise of satisfaction . . . a promise of peace.

So when it says that . . .

Heaven is restored to all the Sonship through your relationship . .

. . . with the one you're in a holy relationship with, but that the whole Sonship, Heaven is restored to the whole Sonship. Yes! . . that's like getting up in a dark murky attitude and having something happen to you, perhaps as you've only walked two steps from the edge of your bed, and your vision has changed and all of a sudden, everything you look at is a promise of joy. Well, in the transition, in your holy relationship, your perspective changes. You have let the Father's Perspective infill you and you've let It be yours by not resisting It, not claiming a right to another perspective. And as a result, the whole world is restored, we'll say, to the Kingdom of Heaven.

Just because you found one someone worthy of abandoning your right to think for yourself and come to your own conclusions and manage to gain control so that you can manipulate even for the most lofty reasons. Of course everything I've just described is going on at some other level than the level of Reality—the level of the Living Waters. And so, none of it's going on, not as an actuality and you're still asleep.

Nevertheless,

Heaven is restored to all [all] the Sonship . . .

... the experience of Reality is returned to **all** that you see ...

... through your relationship through your relationship, for in it lies the Sonship, . .

... in your perspective, in your purview, lies all of everything to be seen clearly through your **enlightened** perspective or to be seen through a glass darkly—miserably. It's just a choice between two points of view. It's a choice between two apparent levels: The level of Living Waters or the level of illusions—dreams.

Heaven has entered quietly, for all illusions have been gently brought unto the truth in you, and love has shined upon you, . .

... you see? In your willingness to give your attention at the level of the Living Waters, . .

... all illusions have been gently brought unto to the truth in you, and love has shined upon you blessing your relationship with truth. God and His whole creation have entered it together.

"Ah-h . . . I know, Paul can do it, Joe can do it, so-in-so can do it, but you know I've tried and tried and tried, but I don't hear a thing . . ."

Well, don't use that script! Persist! Because there is a God and you're not alone. And you're not just a mortal, you're a divine Son of God. And all of your knowledge of who you Are, divinely speaking, as the Father is Being you at this very moment is held in trust by the Holy Spirit—which is nothing more than your right Mind held in trust while you pretend to be on a different level disconnected from the level of Living Water and somehow find meaning in saying, "On this level, I cannot get in touch with my Guide. Any awareness I'm supposed to have of my divinity and any capacity to embody it . . . no way! It can't be experienced here. That is my word." Or you could say that is your script.

If you want to rehearse that script, go ahead but it's going to hurt just as it has hurt all along.

Now, . .

How lovely and how holy is your relationship, with the truth shining upon it!

When your attention is God's treasure and you've given your attention to Him, and as a result of giving preference to that place of attentiveness, rather than

you, you find yourself infilled—truth shines upon you and the one you're in a holy relationship with. Heaven beholds it and rejoices that you have let it come to you. Another way of saying that is that all of the Brotherhood beholds it. Every single one of us are all in conscious connection with all of you constantly. And those of you who are sleeping are experienced as an emptiness that is obviously false. And what that means is that it's clear to us that it's not an emptiness—you are ignoring us. You are consciously choosing to do something other than experience your right Mind and experience Reality. But we behold it.

And when you let the light of truth come to you, we know it! And we do rejoice! It is a joy because we're waiting for you. You could say we're waiting for you to join the party, we're waiting for you to join Reality and share it equally with us where we all Know that we Know.

You better believe that even when you are sitting conscientiously trying to get in touch with your Guide and you seem to be having no luck, that is a joy to us. Because you are bringing your attention to bear upon a place that you believe is dense enough to block your way when it isn't. And we know that if you will persist and not succumb to the idea that what you're pushing against is actually dense enough to cause you to fail in this effort, you will break through! It is inevitable!

And so I tell of this so that you might find even more justification for persisting. Because if this is the answer, if your attention is God's treasure and if you're giving your attention to God so that you can hear the truth is your salvation, then the practice of the holy instant is absolutely assured in its success.

The logic of what I'm saying can support you in your persistence. But I would rather have you rely upon the Love that I'm embracing you with as I share this because it's even more powerful in your transformation than logic.

The universe within you stands with you, together.

It doesn't just stand with you observing you . . . "hmm . . . yes, I see, yes I see what you are doing . . . I see where you are, you're with me . . . um . . . bout two feet over . . . uh-huh . . . you're a little shorter than I am . . . uh-huh . . ."

That's not being together! That's being separate and observing!

The universe within you stands with you ***together***—really together—without anything separating you, without the slightest dividing line, without the thinnest gauze fabric between you. It's One.

And Heaven looks with love on what is joined in it, . .

. . . see? It's an experience of Meaning. It feels like something and it feels divine. And you're going to have this feeling of divinity and perfection right here without dying to go to another place called "Heaven."

So, right now? . . later on?

Every moment you're in constitutes a threshold, a place for the holy instant to work and for you to be transformed, and for you to become so clear about your Brothers or your Brother or Sister with whom you're engaging in a holy relationship, for you to recognize unequivocally that one's divinity and, as I've said before, in that experience recognizing yours, and in those two recognitions, remembering God. Wow! That's the perspective through which you will look at everything and find that everything has been brought into alignment in your mind with the truth, with the Heaven that it is.

Now, all of this requires trust. If you're not going to rely upon memory, if you're not going to rely upon everything you've ever known and even the newest things that are supposed to be even more practical, more powerful, more beneficial and give you more leverage to succeed, when you abandon that you abandon what you think is your security. And you say that I'm asking you to lean into the unknown, that I'm asking you to lean into the "Living Waters," whatever the hell they are, "Oh yeah, the 'Living Waters,' yes, uh-um . . . the conscious awareness of truth, the Father's Perspective, whatever the hell that means."

I know, some of you graciously doubt and some of you ungraciously doubt. In other words, you have different degrees of objection that you bring into play. But the simple fact is, that you're going to have to arrive at a point where you are willing, where you find significantly enough justification, because you care about your Brother or Sister more than you do to hold onto your best judgments and your supposed capacity to think on your own. Do you see?

Whom God has called should hear no substitutes.

Substitutes, like we talked about the fact last week: That God accepts no substitutes. You are His Son. You are His Daughter. Who you have decided you are, who you have decided you want to be is a substitute you're placing between the Father and the Real You. You're choosing to be something the Father didn't Create. No, you're choosing to ***pretend*** that you have become something the Father wouldn't Create or couldn't Create and that would be a substitute for the Father's Son or Daughter. Well:

Whom God has called should hear no substitutes.

Not even the substitute you. Not even the substitute neighbor that you have made up as well. Not any of the substitutes that take place of what God is Really being right here and right now.

Whom God has called . . .

. . . in other words, when you practice the two-step and you hear the Voice of God . . . you hear the Holy Spirit—the Voice for God—and you discover the truth, you're called by God. You're called into ***Awakeness***. You're called into being conscious.

Whom God has called should hear no substitutes.

You should no longer hear any of the substitutes that you have made up.

Their call . . .

. . . if you do still hear them . . .

. . . is but an echo of the original error which shattered Heaven.

"Oh, but Father, I'd rather see it my way. Father, I'd rather do it myself. Father, I want a divorce." By making an artificial division in that which can't be divided, it shattered, we'll say, the peace of Heaven. It shattered the conscious experience of what Heaven is, because you immediately began creating substitutes for the meanings the Father had given everything.

Their call . . .

. . . the call of substitutes . . .

***. . . is but an echo of the original error which shattered Heaven.
And what became of peace in those who heard?***

. . . in those who heard the call for substitutes? What became of peace? Well, you know, you lost it. And you just have fragments or wisps of peace that drift in and out, sometimes slowly and sometimes quickly, but always leaving you at a disadvantage and never leaving you in a state of stability and confident safety.

Return with me . . .

. . . all of you who made substitutes.

Return with me . . .

. . . all of you who are still hearing the call of substitutes, even though your attention is being given in my direction—in the direction of the Father.

Return with me to Heaven, walking together out of this world . . .

. . . we could say, walking together out of this level of dreaming.

Return with me to Heaven, walking together out of this world and through another to the loveliness and joy the other holds within it.

That's what I'm here for . . . to say, "Come on, come with me, join me." And at the bottom line, that's what your right Mind does and is saying as well—the Holy Spirit is.

Return with me to Heaven, walking together . . .

. . . you see, together. You're not going to be able to do it by yourself. You're going to want to stand at the place of the unknown—at the point of the unknown—where the Living Waters are coming forth that have never come forth before, so that everything you experience and say is utterly original and not one speck of it comes from memory, in other words, from the past.

Return with me to Heaven, walking together out of this world and through another to the loveliness and joy the other holds within it. Would you still further weaken and break apart what is already broken and hopeless?

In other words, do you want to stay in this other level of dream and manipulate the hell out of it further, thinking your accomplishing something and by virtue of the accomplishment proving that you're a valid presence, even though you are part of the dream at that level because you're unconscious. You are not standing with an inquisitive mind at the threshold of what you do not know—at the level of the Living Waters—where what comes through, what is ***experienced*** is hopelessly original in that moment because you are standing with God at the point of Creation where the new emerges.

Would you still further weaken and break apart what is already broken and hopeless? Is it here that you would look for happiness?

No, you're tired of that. I promise you, you're ***tired of that!*** This is not fun. You haven't been having fun. Do you hear that? You haven't been having fun. You haven't been experiencing joy. You haven't been experiencing safety. You

haven't been experiencing invulnerability and all the blessings of it—the absence of guilt, the absence of unforgiving fear.

Is it here that you would look for happiness?

We know that that's not really what you want to do.

Or would you not prefer to heal what has been broken, and join in making whole what has been ravaged by separation and disease?

Stop being willing to settle for mediocrity or worse. You don't have to. In fact you're obligated by the nature of what you Are to do the opposite. Reach out beyond what you think is possible. Reach out beyond the level of memories and convictions built upon those memories so that you might stand at the edge of the unknown where the Living Waters pour forth into expression ***as your conscious experience of Being.***

You have been called, . .

. . . you have. Now don't get egotistical here: ***You have been called . . . you above all others have been called*** or even if it's not above all others, you have been called and that obviously makes you a little bit special.

You want to know something? The moment you decided to behave as though you were out of your mind, to behave as though you had a mind that wasn't God's possession and attention that it wasn't God's treasure to have, the moment you thought you would adopt that attitude and the split occurred and your right Mind seemed to be unavailable to you, [snaps fingers] at that moment, it started calling for you. It started saying, "You can't accomplish the impossible. You can't accomplish what you are doing. Listen for My Voice and I will bring you back into your sanity." So you have been called. And you have been called since the moment you decided to get a divorce from your Father.

You have been called, together, to the most holy function that this world contains.

Now that sounds wonderful. But please understand that the Holy Spirit—that which is nothing more than your right Mind calling you to come back into the full possession of your Mind—is calling you to engage in a most holy function: ***To be the Son or Daughter of God that you actually Are.***

You have been called, together, . .

. . . the two of you who have joined in a holy relationship successfully . . .

... to the most holy function that this world contains.

Now if that's not a goal worthy of anyone's attention I don't know what is, especially since it is utterly simple.

It is the only one which has no limits, and reaches out to every broken fragment of the Sonship with healing and uniting comfort.

I know, you're too busy being miserable and you're too busy getting even for the discomfort that's been inflicted upon you. But you have a holy function, . .

... one which has no limits, and reaches out to every broken fragment...

. . . like with compassion, with caring. Not with manipulation, not with trying to get the better of another one, with love . . .

... reaches out to every broken fragment of the Sonship with healing and uniting comfort. This is offered YOU, in your holy relationship. Accept it here, and you will give as you have accepted.

When you wake up in the morning with a chipper attitude and you look out, you give that chipper attitude. You don't even stop and think about it, "Oh, I'm going to give some of my chipper attitude to that Robin over there. Oh, I'm going to give some of it to that flower over there. Oh, I'm going to give it to this beautiful sky." No, you have a chipper attitude and it just colors your experience of everything.

The holy experience of the holy relationship colors every aspect of your experience—it's given to every aspect of your experience. You can't help but do it and it becomes your activity. And there's no effort to it because you didn't do it. It just happened. That's the marvel of it.

And what I'm saying is true of everyone. The holy instant is for everyone to practice and for everyone to succeed at without qualification.

The peace of God is given you...

. . . and when you receive it and feel it, it's given everyone else by you.

The peace of God is given you with the glowing purpose in which you join. The holy light that brought you together must extend, . .

. . . no choice about it. It must. It does . . .

. . . as YOU accepted it.

Now, I need to throw you off balance a little bit, because you will tend to take what I've said this evening and let it fit into preconceptions you have. And that's not going into the holy instant at the level of the Living Waters where you don't know. Any preconceptions you bring with you, you bring with you to give yourself a sense of balance while you're doing this thing, where you are going to lose your balance by stepping into the unknown and letting that which you've never heard before be revealed to you. You don't know what doing this is going to look like. You don't know what you're going to do.

We certainly have broached upon the subject of that dirty word "involvement," where you love your Brother or Sister enough to be present with him or her in the middle of injustice or in the middle of chaos and care enough to find a way to look at them and remember God so you can bare witness to the truth about them.

Now, Spring is—even though it is Winter now—Spring is busting out all over on your globe. Brother and Sister are looking at each other and remembering that they have a voice. You know, when things go along relatively smoothly . . . relatively smoothly, and there are no great demands upon everyone, everyone can become complacent, relax, I'm going to say, too much. Meaning, relax to the point of forgetting Birthrights, relaxing to the point where there's no need to make demands for everything or for anything because basically everything is running rather smoothly.

But in the process one can forget that one has a voice. One can forget that there is a need to bear witness for your Brother or your Sister. There is a need in the middle of crisis, in the middle of injustice no matter who seems to have started it, there is a need to let your Brother or Sister be enough justification for you to say, "Father, what is the truth here? Father, what is needed here?" And then if, through the movement of the Living Waters in you, you find that you need to go out and throw some rocks or stand firmly against an onslaught of injustice coming in the form of unjust preservation of law, if you find that you need to occupy someone's backyard whose house is being inappropriately taken away from them, if you find that you need to stand with others and say, "No!" even though you think it's impossible because of course, it's the government, it's the financial system, it's the setup itself . . . you can't do anything about it. Well, it's not true.

You may find yourself called upon as a practice of the holy instant and as a practice of establishing holy relationships, that you will do uncommon things in acts that elicit respect for human decency, that stand in respect of Brothers

and Sisters who, because they really are the Sons and Daughters of God, do not deserve to be fooled into thinking that they must just roll over and be taken advantage of without any experience of Brotherhood being expressed, where one stands with another, where many stand with many others witnessing for the truth, witnessing for justice, witnessing for safety, witnessing for no more threat, witnessing for no more greed at the expense of others.

Beautiful words we read tonight. You never know what the practical application of them will be and don't be afraid of it. And by all means realize that when you dare to engage in the holy instant—the level of the Living Waters—your life is going to become exciting, interesting, stimulated by that which brings forth the best, that which is transformational, that which will be a source of joy.

And thank God you can't know ahead of time what it is and what it's going to look like, because if you did you would limit it terribly.

I love you all. Remember, the practice of the holy instant is a kick-ass activity in the best meaning of those words. Embrace it.

I love you again. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 18 – Section: SUBSTITUTION AS A DEFENCE

¹ *Sparkly Book – p.426, 2nd Par. / JCIM – p.178, 2nd Full Par. / CIMS – p.358, Par.11*

Chapter 18 – Section: THE SUBSTITUTE REALITY

First Edition – p. 349, 3rd Full Par. / Second Edition – p.374, Par. 11

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 11th 2011

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

I love you. I love all of you. It is the purpose of my Being to love you—every single one of you. It is the purpose of my Being to love you in such a way that you remember who you Are, and that you are not who you are pretending to be.

It is the purpose of my Being to love you so that all resistance to who you divinely Are *evaporates* because you feel safe. That's the purpose of my Being. That was the purpose of my Being on what you call, "The First Christmas." The birth of the Christ Child as it was seen was an introduction into a world very much like the one you are experiencing today. It was a world of political domination, of caste systems, of groups—you know, of Romans and the Jews and others.

And the Romans dominated. And those whom they dominated suffered, grieved and experienced a great faith within them that a savior would come to release them from this domination.

Today domination by governments is rampant. As unfair as it was two thousand years ago, the behavior that subjects mankind to unfairness, injustice, bad treatment, constitutes a call for love just like it did two thousand years ago.

And a call for love is being answered. The call for Love is being answered by a book called ***A Course in Miracles***, by those who listen to the Holy Spirit and respond to their Brothers and Sisters from there—and by me.

Here you are in a Season designed to express love, affection, caring, the Season, you might say, in which abundance is appropriate so that the joy of sharing can be easily done—easily had.

But no, austerity is the theme and the lifting of austerity into a position of “beneficence” as though it is the answer to lack, not love. And austerity, as you all know, whether it’s forced upon you or chosen by you, is an experience of suffering. It is not an experience that has ever led to abundance. It is not a practice that has ever led to a spontaneous expression of love or joy.

It is a practice that needs to stop because it stands in opposition to the nature of Being.

Divine love always has met and always will meet every human need. It’s easy to forget that. It’s ***necessary to remember it on purpose.***

Now as you proceed during the next few weeks here, you’re liable to experience stress, concern, worry and involuntary experience of vulnerability as a result of lack. And as a result of the fact that this Season calls for something that seems not to be available and which calls for something else to be practiced, the something that seems not to be available is abundance: Abundance of joy, abundance of cash, abundance of caring.

And what does seem to be called for is to accept that you don’t have, to accept that there is lack and that you’re going to have to “bite the bullet” and live with it. And that somehow that practice of, “Oh-h . . . a rod up your backbone and a stiff upper lip” is somehow going to spontaneously produce joy, the free-flow of a willingness to dare to give.

And you know what? It’s not appropriate . . . ***it’s not at all appropriate*** to go through the next few weeks operating on that basis. And it’s not appropriate even after that to operate on that basis. If you operate on that basis, then you’re calling what is happening, “a call for hurt—a call for suffering” not a call for love, not a call for healing.

And you can’t afford to forget that whatever is happening that seems to be less than the best is ***only*** a call for love.

What is it a call for? It’s a call for you to be me. It’s a call for you, today, in the world that you’re living in, to be the one who looks at your Brother and remembers the Father just as two thousand years ago it was my purpose for Being: To look at my Brothers and remember my Father and give Voice to what my Father was Being so that my Brothers who had forgotten might remember and might be inspired by the truth, rather than assuming that domination, limitation, lack, was life, . . . and one must simply make the best of it.

That was not my Message, was it. And that’s not the message called for today.

Between now and the end of the Holidays, you're going to be provided with ample opportunities to respond to the call for love, as though it is a call for love. So that it causes you to reach beyond appearances and beyond your surface reactions to a depth in you, in the holiness of you, where the love that you Are, the love that the Father is Being in **you**, has a chance to slip forward, not with great effort, not with great strain, but to just slip forward out to the surface, out to your relationship with your Brother or your Sister so that you become an expression of God. And you fulfill your purpose for Being which is to give Voice to the Voice for truth—the Voice for God because austerity is not the answer.

Austerity isn't what is called for. Austerity is not what everyone deserves. Because there isn't a single one of you anywhere on your globe who is not the Son or Daughter of God, utterly and absolutely divine, who has a divine Birthright.

I know, I've said this over and over again. But you know when you come to a Season, we'll say, the purpose of which is to remind everyone of God's Love, and everyone forgets that because it's so strenuous, and everybody is trying to live up to everyone's expectations and can't . . . and labors and labors and labors and then feels guilty for not being able to perform, Oh-h, this is not your Birthright.

Now if you find yourself beginning to feel depressed, sad, and you can't quite put your finger on why, I want you to be alert. I want you to treat that as a red flag. I want you to treat that as though, instead of being a problem to be suffered from, it is a call for love which you are to be blessed by because in the caring enough to dig deeply for that Love and share it, you become inspired with it as well. And you give Voice to the Father. You give Voice to the divine purpose of Being. And I mean the divine purpose of being right here on planet Earth, today, tonight, tomorrow.

Many of you walk through the stores and hear the Christmas Carols and hear the word "jolly" and "merry" and it seems empty. Don't let it become empty . . . don't let it become empty. ***Catch yourself*** when you begin to agree with that thought.

And then, you know what? I want you to notice the children that are there where the music is playing and where all the Christmas festivities are, and look at the twinkle in their eyes. They don't have any trouble seeing the merry in Christmas. Let them be your teachers. Don't stand there and say, "Well they haven't had enough life experience to know that all of this means ***nothing***," even though next year if you have abundance and you have health you will see the merry in it and you will enjoy the merry in it, because your perception this year is colored temporarily.

And why is it colored? It's ***not*** because there are austerity programs. It's ***not*** because there are governments who aren't governing fairly and well. It's because you've forgotten to do the two-step . . . you've forgotten to do what you're here to do.

Can you imagine if the Christ Child was born into a world of unfairness, political unfairness, governmental, religious unfairness and slowly began to say, "Wow, this is an awful world." You tell me what good it would be for the Christ to appear "in the human condition" and forget why He was there. And then imagine yourself as one of those who **need** the Christ to appear, who **need** the inspiration and you will begin to be able to grasp with feeling just how valuable your position is to your Brothers and Sisters and even globally, because the inspiration that heals is what is being called for.

Gripping, suffering, putting up with terror, just living with the awfulness of it is, well, it's to fall prey to ignorance. And once having fallen prey to it, causing it to seem to be an active evil, destructive. Well, that's not what you're here for. And you have to remember what you're here for. And then you have to remember that what you're here for is **possible** for you. You have the capacity to be the holy Son or Daughter of God because that is who you Are.

And you also have the capacity to override the belief structures, the mutual agreements that you've all entered into that cover over and absolutely hide your divinity and your potential. You **have the capacity to override it**.

Take time during this Holiday Season to be diligent and override the invitations you constantly feel to join in suffering, in lack, in poverty, in stuckness and disagree with it!

You are here to share the love with your Brothers and Sisters actively, concertedly, just as **you** are being loved by your Father, by the Holy Spirit and by me. You are here to remember the joyful sound and share it. You're here to represent God by claiming your Birthright received from Him and insisting on exercising no other rights that you imagine you might have.

Gee, it would have been nice—"I'm supposed to be the Christ"—to have been born into a time when it's easy to be the Christ. Well you know what? The time and the place where it's easy to do that is the Kingdom of Heaven. And that's not what you seem to be experiencing at the moment. And so, because it isn't what you're experiencing at the moment—even though it is the actuality of what is going on in the moment—you have a task and a responsibility which you are capable of **fulfilling**. And that is to be the Christ when it doesn't seem to be easy to look into your Brother's eyes and remember God, when the last thing your Brother feels like doing is remembering God because he is so full of suffering from the austerity program or the lack or the unemployment or on and on and on.

Nevertheless, your purpose remains unchanged and the potential for your experiencing joy, you stand at the threshold of, absolutely. And so I'm encouraging you not to shrink from the opportunity, which you might be seeing as an obligation—a hard job.

You know what? Every single one of you are worth my full attention: My task, if you will, of bringing my full attention to you for the purpose of seeing who you divinely Are, instead of who you believe you are, and then stand with you steadfastly until the truth of who you Are registers with you. That's why there was a Christmas morning. That's why there's a Christmas morning this year. And that's why there's every other morning this year, because there's only one thing to do and that is Wake up and end the experience of suffering because you already **Are** the Sons and Daughters of God.

And because you already Are, you need do nothing to deserve the experience, you need do nothing to earn the experience. Not having it is not a penalty laid upon **you**, but an experience of lack laid upon you by yourself in your choice to have a different perspective from the Father and to have a function different from the holy function established in you for the purpose of your joy and your fulfillment.

The call for love is presenting itself all over your globe. At the bottom line, it's a call for humanity . . . it's a call for loving your Brother more than you love yourself.

Let the meaning of these Holidays in **and out**. And remember that all of the wonderful words associated with Christmas: Joy, laughter, merriness, holiness, that God loves you, all of these things are the things which need to be given voice—and **not** their opposite—expressed with conviction and commitment. You're not here to give voice to the lie. You're here to give voice to the truth. You're here, as I am, to give place, you might say, to the Father.

In doing that you fulfill your function. And in doing that you see the Father's function in your Brothers and Sisters. And this blesses and heals them and you as well.

That's the business of Christmas. Let's all be about it.

Again, I love you all. And I see all the things you see that are going on. I see all the corruption. I see all of the lack. I see all the mean-spiritedness. I see all the manipulation and control. But you know what? I haven't lost my joy. And it hasn't caused me to forget who all of you Are, who are in one way or another indulging in this corruption and mean-spiritedness and negativity and so on. It hasn't caused me to see you any differently. And it hasn't caused me to stop speaking, and telling you who you divinely Are. That's your task as well . . . that's your wonderful task as well. Practice it and enjoy the spirit and meaning of Christmas.

I love you. I love you all.

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A Course in Miracles Study Group with Raj, December 11th 2011
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 20th 2011

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Good evening. And welcome to everyone who's joining us on the Internet.

You know, there was a reason that something came upon a midnight clear. There was a reason that the Christ child was born. And it was for something more than conveying to everyone that there was a God that loved them while they were experiencing relative misery. There was more reason to it than to make it halfway comfortable without changing the miserable ongoing experience called, "the human condition."

Everyone has used the Christmas story. Everyone has used my life as a way to make the human condition more comfortable without realizing that the whole point of my showing up was to convey something that would cause an "ah-ha"—a realization that the human condition was not your Birthright and was not what was natural to you and that ***it was to come to an end***. That it was to be transformed—that your experience of being was to be transformed.

You know, I said, "If you have seen me, you have seen the Father."¹

And I conveyed that "***Those things that I have done you would do and greater things.***"² Why? A special gift to a poor mortal? No! Because you're my Brothers and your my Sisters. We are family and we have the same Father. We have the same inheritance. You were not short-changed by the Father while I was given everything.

I came to transform your minds by presenting something that the experiences of your ancestors weren't able to give you. They weren't able to give you the steps out of the dream—the steps out of the human condition—and yet, that's your Birthright. And I came to present you with it . . . to change your minds.

Now, what we are going to be talking about tonight describes the Christmas Gift . . . describes the Gift I came to give. It tells you how to step out of the dream. It helps you **understand** that you're not bound, and how to step out of the dream.

It wasn't meant for you to not get the point for two thousand and twelve years. It was meant for you to get the point when I was there—when I was with you **on** the planet, **while** I was talking with you. And it is the message that was supposed to get through with anyone who managed to become defenseless enough to hear my voice down through the two thousand and twelve years . . . so that what? [snaps fingers] you didn't have to wait until two thousand twelve to Wake up! You see?

The reason I came was to promote **change**. The reason I came was to help inspire in you the **desire to change**, and not just continue to repeat your ancestors' patterns and thoughts and concepts.

Now, if indeed I came to teach you something, it means that you were capable of being taught. It means that you have always been capable of grasping what I am saying. It's always been possible for you to grasp the Meaning of the Love you are embraced with by the Father. A Love which, when you let yourself feel It, inspires you out of your limited concepts—out of your willingness to just suffer through the human condition with the inspiration that you let yourself have by virtue of **thinking** about Christmas . . . **thinking** about the birth of the Christ . . . **thinking** about the things that I said.

You're not to make suffering more **palatable** by means of what I shared. You're supposed to let the things I shared [snaps fingers] lift you out of it—out of the suffering, out the human condition—and into the conscious experience of what? The Kingdom of Heaven and your holiness, that's what.

And you know what? You don't have to wait until two thousand twelve to do It. It can be tonight. It can be tomorrow night.

The Gift of Awakening isn't going to be given to you in two thousand twelve. The Gift of Awakening was given to you by the Father, in His Creation of You. And it was emphasized, it was embellished, it was shared more completely when I joined you, apparently in your dream, and gave you what it took to Wake up. And I'm here tonight and the **Course** is with you every day, every night for you to refer to and remind yourself.

So let's remember, you might say, that what we're going to discuss tonight was the whole reason there was a manger scene . . . the whole reason there were

wise men . . . the whole reason that there was my life and my teaching and my involvement with my Brothers and Sisters.

This is a holy instant. This is an instant in which the holiness of Being, which it was my purpose to remind you of two thousand eleven years ago. So let's not let the holiness of the instant we're in escape us.

Now, (just a moment) . . . we're in a new section called:

THE BASIS OF THE DREAM ³

Well, without reading, after all the discussions we've had together, what do you think the basis of the dream would be? What is the basis of the experience of illusion that you have been taught you are in the middle of?

The basis of the dream is the decision you made to get a divorce from your Father. In other words, the basis for the dream is an imagination that you can exist independently in your own right, coupled with a decision to enact that with commitment. Such commitment, that it caused you to neglect to remember, in other words, to forget your holiness, your Birthright, Who your Father/Mother is, and the experience of the Kingdom of Heaven.

In its place, as we've discussed many times, you found the Kingdom of Heaven, which was the only thing available to you to experience . . . you found yourself experiencing it as the world and universe—the material world and universe—you found it to be all of the definitions ***you chose*** to give to it.

And so it moved you into a very active conscious experience that was based in ignorance, that was based in nothingness, which you then filled with the definitions you wanted to give everything because you thought that making those definitions and making them real would make you real in your own right, independent from who you really Were and unconscious of Reality.

Now, that's the basis of the dream.

In that enactment you seemed to create a duality. Reality was one—the Kingdom of Heaven. And alongside it, an imaginative state of being in which through imagination, meanings were given to everything in the Kingdom of Heaven, while ignoring that it was the Kingdom of Heaven.

So there was the conscious experience of Reality, was one state of Being, and the unconsciousness of Reality as another state of being. Those are the only two choices that could possibly ***seem*** to have been made. And it's Awakening from the two of them back into the conscious awareness of the only one that is Real that constitutes your Salvation.

Doing that is the whole reason that there was a first Christmas. Do you understand?

So, it's not a complicated problem. The only complexity there is to it is, all of the little intellectual defenses and beliefs and confidences with which you have wrapped up all of your meanings that you have given to the Kingdom of Heaven that make it seem to be something else.

And it's getting you to release all these little definitions and meanings and convictions and confidences that it is my task to do. And the means of doing it is simple. It's the two-step, it's the holy instant.

Therefore, you could say that the whole reason there was a first Christmas, the whole reason the Christ showed up, was to reveal the holy instant as the way Home—as the way out of the dreams and illusions that you were bound by. That's the simplicity. That is the Message of Christmas.

Now . . .

THE BASIS OF THE DREAM

Does not a world that seems quite real arise in dreams?

. . . night dreams.

Yet think what this world is. It is clearly NOT the world you saw before you slept.

Meaning, during the daytime before you went to bed.

Rather, it is a distortion of the world, planned solely around what you would have preferred. Here, you are “free” to make over whatever seemed to attack you, and change it into a tribute to your ego, which was outraged by the “attack.”

You see? In the daytime when you're awake in the real world, things happen that make you feel vulnerable, that take advantage of you that hurt you and you can't seem to do anything about it. But boy, the moment you fall asleep, you have free reign over everything. You can make everything be the way you want it.

This would not BE . . .

. . . in other words, a tribute to your ego which was outraged by the attack . . .

This would not BE your wish unless you saw yourself as one with the ego, . .

. . . the ego—this one that is looking at everything and giving definitions to it all by himself. You know, it's not an ego "out there" different from you. It's just you behaving inconsistently with what you Are and who you Are, ignoring your holiness and defending yourself against all the misery you see when what you're seeing isn't embraced by your holiness, but is embraced by the fear you experience because you're ignoring your holiness. You see?

This would not BE your wish unless you saw yourself as one with the ego, which always looks upon itself, and therefore on you, as under attack and highly vulnerable to it.

Really relatively simple. Now, . .

Dreams . . .

. . . that you have at night . . .

. . . are chaotic BECAUSE they are governed by your conflicting wishes, and therefore they have no CONCERN with what is true.

You see? "I'm afraid . . . I feel vulnerable. And so I choose to see everything as though it's against me—my wish is to see that everything is against me. But at the same time, there's something in me that I don't have a whole lot of control over, called 'Love.' And so it wants equality and it wants to generate balance without abandoning the need to assert oneself to protect himself.

So these are conflicted needs which are embraced side-by-side. And there are many extenuations of that.

They are the best example . . .

. . . in other words, dreams are . . .

. . . the best example you could have of how perception can be utilized to substitute illusions for truth.

When you compare your daytime life to the dreams you have at night, the dreams at night provide wonderful illustrations of the ego and of how the ego works—how your mind works when it has chosen to ignore its divinity, to ignore your Birthright.

You do not take them seriously . . .

... dreams ...

You do not take them seriously on awaking because the fact that reality is so outrageously violated in them becomes apparent.

In other words, the reality of your daytime activities when you wake up, it's so obvious that what happened in the dream outrageously violates the daytime reality, that becomes apparent and frees you from whatever hold they had on you while you were having the dream.

Yet they are ...

... the dreams are ...

... a way of looking at the world, ..

... in other words, they are a way for *you* to look at the world ***different*** from the way you're looking at it during the daytime and suffering from what you can't control.

... they are a way of looking at the world, and changing it to suit the ego better.

... to suit the you who wants to govern and determine what everything is better.

They ...

... the dreams ...

... provide striking examples, both of the ego's inability to tolerate reality, ..

... reality of the daytime. How do you know it can't tolerate it? Because at nighttime it changes reality around to make you not guilty, to make you not vulnerable, to put the blame "out there," to make the conflict seem to be not your responsibility, while at the same time getting justice in your dreams.

They provide striking examples, both of the ego's inability to tolerate reality, and your willingness to CHANGE reality on its behalf.

During your dreamtime, you change all of the characteristics of the reality going on in the daytime to suit you and to suit your purposes, which are not at all in alignment with your Father or with your holiness.

So dreams provide you . . . your night-dreams provide you with a clarity about the ego and a clarity about the human condition.

You do not find the differences between what you see in sleep and on awaking disturbing.

You don't. Sometimes a nightmare lingers. Sometimes a very fearful experience in the dream lingers. But you know it was a dream. You know it was different from the reality of your being awake during the day.

You do not find the differences between what you see in sleep and on awaking disturbing. You recognize that what you see on waking is blotted out in dreams. Yet on awakening, you do not expect it to be gone.

Let's understand that.

You recognize that what you see on waking . . .

. . . the reality of daytime . . .

. . . is blotted out in dreams. Yet on awakening, you do not expect . . .

. . . that because it was blotted out in your dreams, it will be gone when you wake up. You see?

Again . . .

You recognize that what you see on waking is blotted out in dreams. Yet on awakening, you do not expect it to be gone. In dreams YOU arrange everything.

Obviously.

People become what you would have them be and what they do YOU order.

Now pay attention as you read through this because you can understand this and can see the actuality of it. And it's just a description of the night-dream. Don't make it more complicated by trying to apply it in other areas. This is a very simple explanation of the experience of dreaming night dreams.

People become what you would have them be, and what they do YOU order. No limits on substitution is laid upon you.

You can make that guy the worst bastard there ever was or the greatest saint there ever was, or any degree in between. And you can even imagine that that one is schizophrenic and he can be the greatest guy one minute and the worst guy the next minute. And you can make anything out of him. You can make substitutions of what he is freely, with care-free abandon.

No limits on substitution is laid upon you. For a time, it seems as if the world were given you, to make it what you will. You do not realize that you are ATTACKING it, trying to triumph over it and make it serve you.

When you're having the dream, you do not realize that you are attacking the world you were living in the daytime by determining that it was something different, with different meanings that did not make you guilty of anything, but made you the innocent one which justified trying to achieve justice and make someone else guilty so you would be exonerated, not realizing that the only way to be exonerated from what's going on in the dream is to have your alarm clock go off or have something in you rouse you so that you wake up on your bed and realize you didn't need to be exonerated from anything because the whole thing was a dream. You see?

Dreams . . .

. . . night dreams, we're still just talking about simple night-dreaming, . . .

Dreams are perceptual temper tantrums, in which you literally scream, "I want it **THUS!**"

You see? "I'm going to take charge here. I'm going to make things be the way they ought to be!"

And thus, it seems to be. And yet, the dream cannot escape its origin.

What's the origin of the dream? The origin of the dream is "Father, I'd rather see things my way. Father, I want a divorce. Father, I am going to determine for myself what everything is." That's the origin of the dream. That's the point at which you have convinced yourself that you became the authority and that all the meanings you give to everything are the meanings they have.

Anger and fear pervade it . . .

. . . the dream . . .

... and in an instant, the illusion of satisfaction is invaded by the illusion of terror.

Your dreams are never dependable. They're never stable, they never ever provide a constant unchanging perspective, and when things change suddenly, having no connection with what went before, you don't even question it.

For the dream of your ability to control reality ...

... which is why you got the divorce in the first place ...

... by substituting a world which you prefer IS terrifying.

You remember that we've discussed the fact that the moment you did that, two things came into play: Fear and guilt. Fear and guilt are the flavor of everything that follows. They are the flavor and the context of all of your dreams. You see?

Your attempts to blot out reality ...

... by giving it your own meanings and definitions ...

... are very fearful, but this you are not willing to accept. And so you substitute the fantasy that REALITY is fearful, not what you would DO to it.

That you do during the daytime ...

... you substitute the fantasy that REALITY ...

... your daily life ...

... is fearful, not what you would DO to it.

In other words, what you would do to it is not what is fearful to you, even though that is what makes it fearful.

And thus is guilt made real.

When you said, "Father, I would rather see it myself, I'd rather do it my way, I'd rather give definitions to everything, I want a divorce," God's reality became a fearful thing to you because it tended to get in the way of your ability to determine what everything is on your own. And it, coupled with fear and guilt, caused you to ***perceive*** your situation as calling for defense on your part against the God's honest truth—Reality, the Kingdom of Heaven. When you said in response to that, "The suffering I'm experiencing is ***not*** because of

anything I did, but because of all the fearful things I see going on in the world as I look at it through my independent stance," you hid from yourself the conscious awareness of what is Real. You established yourself in the state of independence, which is flavored of fear and guilt. And in the blotting out of your experience of what everything truly Is, ***you made guilt real for you.*** You made the guilt that was inseparable from independence, substantial and actual for yourself, because you blocked from your view the way out. Simple as that.

Dreams show you that you HAVE the power to make a world as you would have it be, and that because you WANT it you SEE IT.

Now, these are night dreams. They prove that to you. It happens with every dream you have.

And while you see it, you do not doubt that it is real.

Right? When you're in the middle of the dream you do not doubt that it is real.

Yet here is a world, clearly within your mind, that seems to be OUTSIDE [you].

Right? You find yourself in the middle of a world that you are ordering around, that you are creating with your mind and it seems to be outside of the you, you experience in the dream. And it's a hostile world, which you're getting the better of, and there's nothing to stop you getting the better of one way or another, unless you wake up prematurely and don't have a chance to get justice. [Chuckles] Oh-h-h!

. . . here is a world, clearly within your mind, that seems to be OUTSIDE. You do not respond to it as though you made it, nor do you realize that the emotions which the dream produce MUST come from you.

Mind you, we're still just talking about every night, every day . . . we're just talking about ordinary dreams that you experience at night or whenever you're sleeping and having a dream.

It is the figures in the dream and what THEY do that seem to make the dream. You do not realize that you are making them act out for YOU, for if you did, the guilt would not be theirs, and the illusion of satisfaction would be gone.

You'd be stuck with the conscious awareness of what was promoting all of this and you would not be able to blame anything else and you would realize that a change in you is what is called for.

In dreams these features are not obscure. You seem to waken, and the dream is gone.

Now here's the key point.

Yet what you fail to recognize is that what caused the dream has not gone with it.

The pieces of the dream that you had at night has not gone along with the dream when you wake up in the morning.

Your wish to make another world that is not real REMAINS with you.

Now I'm adding this: It remains with you because it was present before you went to sleep. It was part and parcel of the way you were experiencing the daytime the day before you had the night dreams. And it's still there.

And what you seem to wake to is but another form of this same world you see in dreams.

Now here's where the whole reason for the first Christmas becomes crystallized because this is the message that I came to share to promote Awakening out of the dream ***then—that was the point then.*** Let that sink in. Because if you realize that that was the point ***then***, you will realize that it is still the point. And you will begin to engage or participate in the meaning of Christmas in a fuller way than you have in the past.

Listen again:

Your wish to make another world that is not real REMAINS with you.

. . . when you wake up in the morning.

And what you seem to wake to . . .

. . . your daily life . . .

. . . is but another form of this same world you see in dreams.

So it's saying that you wake up from your night dream and in the daytime when you thought you weren't dreaming at all, you're still dreaming. And ultimately what you can glean from your night dream, which is so utterly clear to you as to its meaning, *you can transfer* to your day dream, which you call normal, awake mentality.

Your wish to make another world that is not real REMAINS with you. And what you seem to wake to is but another form of this same world you see in dreams.

Here is the point of release that could seem to be difficult to accept:

All your time is spent in dreaming.

. . . whether it's at night or in the daytime. That's good news because once you accept that, once you consider it as a real possibility, it is possible for you to be spontaneously ***released*** from your way of perceiving everything that causes you to suffer and keeps you bound to suffering. And the point is [snaps fingers] the release! And the point of Christmas, [snaps fingers] that first Christmas, was to cause that release!

Your sleeping and your waking dreams have different forms, and that is all. Their CONTENT is the same. They . . .

. . . your night dream and your day time life, which is actually a day dream.

They are your protest against reality, and your fixed and insane idea that you can change it. In your waking dreams, . .

. . . and let me say this: Don't listen to what I'm saying and consider the reality of it and then say, "Wow, I must really be insane! Wow, I'm a lost soul! Wow . . ." and image all kinds of negative definitions about you that would simply cause you to neglect to take a simple intelligent look, dispassionate look at the nature of a night dream and then consider looking at your daytime activities and see similarities in it ***and*** realize that just as there is something to wake up to from your night dream there is something to Wake up to from your day dream! That's the message of Christmas.

In your waking dreams, the special relationship is your determination to keep your hold on unreality, and to prevent yourself from waking.

Listen again:

In your waking dreams, the special relationship is your determination to keep your hold on unreality, . .

. . . and what's a special relationship? It's a relationship you engage in with another while leaving God out. In other words, it is a focused unintelligent practice which, at the bottom line, hidden out of sight, has as its purpose keeping you unconscious of God, keeping you unconscious of your divinity, keeping you unconscious of your partners or the divinity of the one you're in relationship with. You see? That's what a special relationship is. It has, as its bottom line function, the purpose of keeping you absolutely unconscious of what it takes to Wake up. Simple. Don't let it get more complicated than that. In that clarity it's easy to change your mind.

In your waking dreams, the special relationship is your determination to keep your hold on unreality, and to prevent yourself from waking. And while you see more value in sleeping than in waking, you will not let go of it.

That's destructive! That's destructive!

The answer to that is the two-step, the holy instant, which is the means of letting in the experience of a holy relationship because you've chosen to abandon your independence and say, "Father, what is the truth here? Holy Spirit, help me look at this one I'm in relationship with and remember . . . not what he did yesterday, not what he did ten years ago, not what his whole family has done to my family for generations, but what is the truth about him now? Help me have the experience of who he truly is, free of my definitions and confidences and arrogant judgments of him. I want to know the truth. I want to look at him or her and I want to remember God."

Now:

The Holy Spirit, ever practical in His wisdom, accepts your dreams, and uses them as means for waking. YOU would have used them to remain asleep. We once said that the first change, before dreams disappear, is that your dreams of fear are changed to happy dreams. That is what the Holy Spirit does in your special relationship.

. . . and brings it into focus more specifically as you insist on remaining true to the revealing of what is Real that the Holy Spirit brings to you.

He does not destroy it, nor snatch it away from you. Your special relationship will remain, not as a source of pain and guilt, but as a source of joy and freedom.

Of course:

It will not be for you alone, for therein lay its misery.

You see? The human condition: That which called forth the “midnight clear” and the “manger” and the “wise men” . . . that which brought it forth was that the correction of your divorce from your Father and your insistence upon independence would be ***corrected*** and you would be freed of undeserved misery and an undeserved, unconsciousness of your holiness as an experience.

Your special relationship will remain, not as a source of pain and guilt, but as a source of joy and freedom. It will not be for you alone, for therein lay its misery. As its unholiness kept it a thing apart, its holiness will become an offering to everyone.

“Peace on Earth, goodwill toward men.” A change of perception, a change of behavior, a change in which you consider and experience your Brother and Sister that doesn’t call on anything other than peace on Earth, goodwill toward men. Goodwill . . . that thing that happens when you look in your Brother’s eyes and remember God. That’s the meaning of “Goodwill toward men . . .” toward your Brother, toward your Sister, toward your enemy.

Your special relationship . . .

. . . having been given over to the Holy Spirit by your practice of the holy instant . . .

. . . will be a means for undoing guilt in everyone blessed through your holy relationship.

Blessed by your ***getting*** the Christmas message, by your ***getting*** the point today, here, now.

It will be a happy dream, and one which you will share with all who come within your sight.

You know, when you see something clearly and when you’re filled with joy, you can’t help but share it, it just happens. And sometimes it’s your lack of speaking, your lack of doing something in a circumstance that another recognizes you ordinarily would have had great reaction with, great volatility and they are blessed because they know the difference and they are ***glad*** to have been with you in that moment and not experienced “the old you.”

Through it, the blessing which the Holy Spirit has laid upon it will be extended. Think not that He has forgotten anyone in the purpose He has given you.

It's not a special gift. It's not something you're getting exclusively. Man, when you get His gift, when you feel the truth of God's Perspective, everyone is touched by it. It's that simple.

Think not that He has forgotten anyone in the purpose He has given you. And think not that He has forgotten you to whom He gave the gift.

For what you give you get to keep. You are blessed by that which you bless others . . . that you are blessed by having received because you chose to abandon your independence and say, "Father, what's the truth here? Holy Spirit, help me look in my Brother's eyes and remember what's really there—remember God."

He uses everyone who calls on Him as means for the salvation of everyone. And He will waken everyone through you who offered your relationship to Him.

And what if it's not just you, but you . . . and you . . . and you . . . and you . . . and everyone doing this?

If you but recognized His gratitude! Or mine through His!

. . . or the rest of the Brotherhood who is experiencing the transformation of you.

For we are joined as in one purpose, being of one mind with Him.

Let not the dream . . .

. . . the dream, the day dream that you are experiencing as a result of not having fallen asleep at night but as a result of having claimed independence from your Father.

Let not the dream . . .

. . . the day dream . . .

. . . take hold to close your eyes. It is not strange that dreams can make a world that is unreal.

That's not strange.

The WISH to make it is incredible.

[Chuckles] The wish to make a world that is unreal is what's insane, is what's impossible to accomplish, making it incredible, not credible, and outlandish.

Your relationship has become one in which the wish has been removed, . .

. . . when you engage in the holy instant and establish a holy relationship and let it infill you. When you do . . .

Your relationship has become one in which the wish . . .

. . . to make a world that is unreal.

Your relationship has become one in which the wish has been removed, because its purpose has been changed from one of dreams to one of truth.

Now, when it happens, you are not sure of this because you think it may be this "the happy dream" when everything seems to be going beautifully and it has new meaning for you.

You are not sure of this because you think it may be THIS that is the dream. You are so used to choosing between dreams you do not see that you have made, at last, the choice between the truth and ALL illusions.

Because that isn't clear to you, it's possible to think that the transition itself is a dream and that you haven't really begun to Awaken.

Yet Heaven is sure. This is no dream. Its coming means that you have chosen truth, and it has come because you have been willing to let your special relationship meet its conditions.

. . . the conditions of Heaven. You've let your relationship meet its conditions because you've said, "I want to know the truth, Father. I want to have the experience of the Reality, the holiness of my Brother, Holy Spirit. Help me." You see? When you do that, you are relaxing, you are yielding up your control so that your relationship might meet the conditions of Heaven blessing you, blessing your Brother and blessing everything and everyone.

In your relationship, . . .

. . . where you have ***grasped*** the meaning of Christmas, engaged in the holy instant, . .

. . . the Holy Spirit has gently laid the real world; . .

[repeats] . . . the Holy Spirit has gently laid the real world; . .

. . . in your relationship. And think about it: If your relationship isn't exclusive but shared with the whole Brotherhood, then it's in that universal context that the Holy Spirit has gently laid the real world, and more unity is experienced and more joy is felt because more of the Brotherhood is joined and loneliness, for lack of contact, is no longer being felt by those who were Awake.

In your relationship, the Holy Spirit has gently laid the real world; the world of happy dreams, from which awaking is so easy and so natural. For as your sleeping and your waking dreams represent the same wishes in your mind, so do the real world . . .

. . . the God's honest Real world, the Kingdom of Heaven . . .

. . . and the truth of Heaven join in the Will of God. The dream of waking is easily transferred to its reality. For this dream comes from your will joined with the Will of God. And what this Will would have accomplished has never NOT been done.

What does that mean? It means you are neither behind the point of perfection, nor advancing toward it. You are at that point and must understand yourself therefrom. And ***that*** is the meaning of Christmas.

Let it bless this Holiday Season. I love you all. And I look forward to being with you next time.

¹John 14:9

²John 14:12

A Course In Miracles (reference pages)

Chapter 18 – Section: THE BASIS OF THE DREAM

³Sparkly Book – p.427 / JCIM – p.178 / CIMS – p.359

First Edition – p. 350 / Second Edition – p.375

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 7th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We ended up last time with these sentences:

The dream of waking is easily transferred to its reality. For the dream comes from your will joined with the Will of God. And what this Will would have accomplished has never NOT been done.¹

In the act of Creation, in the Movement from which you emerged as the Father's Self Expression, you were joined with the Father—your will was joined with the Father's. And there was no attempt on your part and no imaginative reason being held to justify being at odds with the Father's Will. The experience of being with the Father's Will, being in alignment, flowing with the Father's Will caused you to experience Heaven, caused you to experience the unalterable divinity of everything.

Now, since that was established from the beginning, you are not now in your process of Awakening, working toward a state of being that you never had before, that is totally foreign to you and which would make it very difficult to shift from a misperception to the conscious experience of Reality. You see?

Awakening is a Movement in which it becomes clear to you that what you thought you had accomplished on your own, which inadvertently resulted in a human condition subject to sin, disease and death ***never was accomplished!***

If you had actually succeeded in establishing some real existence different from God, you would have altered God. You would have caused God to be something less than He is. And that's impossible.

Now, the problem is that you think you have accomplished creating things on your own and made them real. What makes that problematic is that it causes you to be unable to fathom how you could be something different from the definitions you have given yourself, the definitions others have given you, the definitions you've given the world—all of which are different from God.

And yet, that's all it takes to Wake up.

All it takes is for you to be able to fathom the possibility that what seems real to you as a result of your own actions is not real at all, never was real, never became real, God never stopped Being what He is, and therefore, the you that at the moment of Creation, whose will was at one with the Father are unchanged and have always been unchanged.

And so Waking up is not a matter of accomplishing something and becoming something different than what you Are. It's actually you abandoning the idea that you are something different from what the Father has created . . . it's not true.

And so Awakening is best described as a miracle—a sudden shift of perception—a sudden shift of perception *in which* you begin to fathom the truth as being totally true about you right now and that what the Father created you As, *you still Are* and you haven't been able to alter that in the slightest. You see?

Waking up is only going to be a matter of a shift of perception. It's not going to be turning you into something incredibly different from what you are right now. That's why it's easy. A shift of perception is easy. All of you have experienced shifts of perception in your lives, where you believed one way and suddenly you were able to see a different way and you shifted—your perception shifted—and the ignorance you had been governed by before then is now absent and you're no longer governed by it.

This is very important to understand.

This *Course* is not so long, is not as extensive as it is because what you're going to need to do is going to be so difficult. It's so long because it's difficult for you to fathom Reality as being not only possible but actual right now while you're still part of a material world and universe as a mortal. You see? While this experience is still going on, you must begin to fathom the fact that it's not

true and that no matter how absolutely sure you are of it, it can be left behind in a wink of an eye—in a sudden simple shift of perception.

New Section:

LIGHT IN THE DREAM

You who have spent your lives in bringing truth to illusion, . .

. . . meaning, you who have brought the meanings of Creation that God has enacted, those who have brought these things to a place in you where they are put through a process of redefinition in your mind through the use of your imagination, that's called ***bringing truth to illusion*** . . . bringing Reality to the threshold of your mind and then operating on it through the use of your imagination, you're bringing truth to a place where you are transforming it into what it is not and believing that you've done it! That's bringing truth to illusion.

So:

You who have spent your lives in bringing truth to illusion, reality to fantasy, have walked the way of dreams.

I don't have to keep saying that you didn't do it on purpose, but whether you knew what you were doing or not, that is what was done. And until you bring God into the picture relative to everything you are experiencing, you're continuing to bring Reality to fantasy. But the minute you say, "Wait a minute!" . . . the moment you decide to shut up and practice the two-step and move into the holy instant, you reverse the flow, so to speak, and you bring fantasy to Reality. You bring yourself to a place where you're willing to abandon your definitions, your fantasies, your beliefs, and enquire of the Source of all—God—"What is the truth here? I want to know the truth. I want to exchange my fantasies for Reality."

So, whether you like it or not . . .

You who have spent your lives in bringing truth to illusion, reality to fantasy, have walked the way of dreams.

What's the meaning of the Christmas Message? Stepping out of the dream. Waking up. Coming back into your right Mind. Joining me as my Brother or Sister—Knowing that you are my Brother or Sister. You see?

For you . . .

. . . have walked the way of dreams.

Yes.

For you have gone from waking to sleeping, and on and on to a yet deeper sleep.

How do you do that? Well, the sleep gets deeper and deeper by means of all the additional definitions and mutual agreements that are brought into play for self-satisfaction, for self-aggrandizement, for control and to attempt to become something real in your own right.

It is like government in a way: Mutual definitions are arrived at, mutual agreements are arrived at and mutual agreements on top of mutual agreements are brought into play until it becomes very difficult to know what the first mutual agreements were that make the ones you're making now reasonable and valid and worth embracing. You see? It gets more and more complex.

Each dream has led to other dreams, and every fantasy which seemed to bring a light into the darkness but made the darkness deeper. Your GOAL was darkness, in which no ray of light could enter.

What does that mean? It means that your goal was to make up your own definitions and meanings and commit yourself to them at the expense of the conscious experience of what those newly defined things actually Were. So what they actually Were could not enter any longer.

And so again:

Your GOAL was darkness, . .

. . . your goal was fantasy . . .

. . . in which no ray of light could enter. And you sought a blackness so complete that you could hide from truth forever, in complete insanity.

If you arrive at a point where you believe that you have made yourself real and valid, by virtue of authority you have imagined you have and have exercised, then you create an ignorance so complete that the real Meaning of everything cannot enter—the light cannot enter.

. . . a blackness so complete that you could hide from truth forever, in complete insanity.

What does that mean? It means you could hide in this definition of yourself and this sense of who you are and how you work and where you came from and how important you are. You see?

What you forgot was simply that God cannot destroy Himself.

No matter how much fantasy you collect and assemble so that it looks like something valid—a real you—no matter how much you engage in that and how committed you are to it . . .

God cannot destroy Himself.

Therefore, He hasn't and therefore you haven't become anything less than what He created. This is the fact that you're coming to a point of recognizing by means of a shift of perception—by means of the miracle. It's that simple.

The light is IN you.

Always has been. Never went anywhere. Even though you have ignored it, blinded yourself to it by committing to a belief about yourself so insane that there's just no way for you to recognize the Light in you. But it's there! And that's why I'm here telling you about it. And that's why the **Course** is here telling you about it because you need to be reminded of something that's already so—not something you have to achieve.

The light is IN you. Darkness can cover it, but CANNOT put it out.

If it **cannot** put it out, it **has not** put it out. And therefore, what you divinely Are is fully present with full capacity at this very instant. You cannot fathom it but you must let yourself begin to.

Now:

As the light comes nearer you will rush to darkness, shrinking from the truth, . .

. . . ***as the light comes nearer . . .*** now why would the light be coming nearer? The light would be coming nearer because you've engaged in the holy instant. You have engaged in a holy relationship . . . remember that's the context of what this is about that we've been considering. And so you have decided to participate in a holy relationship, which means you've decided to bring God into the picture: "Father what is the truth about this one I'm in relationship with? I want to know the truth. I do not want to be hung up on who that one thinks he or she is, or who I think she is, or he is. I want to get past that." You see?

In that commitment something automatically begins to happen: The light comes nearer.

Now:

As the light comes nearer you will rush to darkness, . .

. . . so don't be surprised and don't be too quick to judge yourself . . .

. . . you will rush to darkness, shrinking from the truth, sometimes retreating to the lesser forms of fear, . .

. . . you won't necessarily shift into the full blown forms of fear, but you will because of what you're afraid the truth is and what the truth will do to you, you will find yourself backing off from the commitment to a holy relationship. It will happen. Don't be surprised and let it simply be a signal to you to get back on the beam, to make recommitment to your desire to ask God "What is the truth here about this one I'm in relationship with? Help me to see this one as You created him or her. Let me experience Your Perspective." You see? That's what causes the light to come nearer. And when you become afraid, you must remember to reinstate that intent. It's all that simple.

As the light comes nearer you will rush to darkness, shrinking from the truth, sometimes retreating to the lesser forms of fear, and sometimes to stark terror.

You know, when you first said you'd rather see things your way, fear and guilt came into the picture and then became compounded.

It isn't easy to come back Home. It's simple, but it isn't easy to come back Home because of your conditioned sense of yourself and of your guilt and of your unworthiness and that there's a penalty of some sort that you must pay for what you've done in your attempt to be independent and deny your Father, God.

So:

But you WILL advance because your goal IS the advance from fear to truth.

What goal? The goal put into place by your engaging in a holy relationship through the use of the holy instant.

Remember, you can have the intent and you can move along smoothly and then something will happen that triggers a self-protective response in you and that takes over your mind and you ***forget*** that you're part of an agreement to

engage in a holy relationship. And you've simply got to remind yourself of that, so that you can recognize that this self-protection that you're engaging in absolutely blocks the holy relationship and does not serve you, so that no matter how reasonable it seems, how justifiable it is, you can say, "No sir, I will have nothing to do with you. You have nothing to do with Reality or my Awakening or my experience with the holy relationship." And let it go.

. . . your goal IS the advance from fear to truth. You KNOW this.

Temporary memory loss sometimes and you forget but you do know it.

The goal which you accepted IS the goal of knowledge, . .

. . . or as I've said, "Knowing" . . .

. . . for which you signified your willingness . . .

. . . by entering into a holy relationship and desiring to stick with it.

Fear seems to live in darkness, and when you are afraid you have stepped back.

That's all, you have stepped back.

Let us then join quickly in an instant of light, and it will be enough to remind you that your goal IS light. Truth has rushed to meet you since you called upon it.

That's not only wonderful, it's important to know. When you desire to know the truth, the truth rushes forward to share itself with you. Be with that for a moment . . .

Truth isn't a collection of facts listed on a page. Truth is the living Presence of the conscious awareness of what is Real. It is present because God created it that way—created it there—and also created it as that which has the intent to be Known by every single part of Creation. So it is not inanimate. Again, not just a collection of facts. It's the true Meaning of every single aspect of Creation which intends to share itself with you and with every part of Creation. It's a living active Presence presenting Itself. And the moment you desire to know the truth, truly Know the truth, you will find it presenting itself to you.

Sometimes that is frightening because you tend to think of truth as one of a pair. The other part of the pair is consequence—truth or consequences. So truth is perceived and felt by everyone as something that brings with it penalty. Its job is to keep you in line. You see?

But the purpose of truth is to reveal to you at the level of meaning and feeling that anything you thought you had accomplished that was a denial of your Self or the Father you never accomplished. It never happened! Therefore, there is no foundation for a consequence of any kind—not as a result of knowing the truth.

Now you have already had the consequences of the intent to do what you can't do—fear and guilt, sin, sickness and death, pain, suffering. But those weren't the result of knowing the truth. Those weren't the fruits of truth rushing in and embracing you and embracing your mind in that which discloses your innocence. You see?

If you knew Who walks beside you on this way which you have chosen, fear would be impossible.

Well, who walks with you on this way? Well, the Holy Spirit—that which is nothing more than your right Mind. It's inseparable from you, even if you're ignoring it. The Holy Spirit walks with you. All of the Brotherhood, which is Awake, walks with you—knows everything about you. Nothing about you is hidden from those Who are Awake. They see the Father. They look at you and are reminded of the Father—They remember God. That's what relationships do.

Who else walks with you? I walk with you. And you know what? The Father, figuratively speaking, walks with you because the Father is ***Being*** you and is therefore ever Present and wholly Present with you and as You.

So . . .

If you knew Who walks beside you on this way which you have chosen, . .

. . . the way of a holy relationship . . .

. . . fear would be impossible. You do not know because the journey into darkness has been long and cruel, and you have gone deep into it.

I know everyone's ***tired*** of it.

A little flicker of your eyelids, closed so long, has not [yet] been sufficient to give you confidence in yourselves, . .

You have all in one way or another experienced the Presence of the Holy Spirit—that which is nothing more than your right Mind. All of you have

experienced revelation in one way or another, in one time or another, and it has changed you. But you're immediately faced with the same world that you were perceiving before the illumination occurred. And so after the ***flicker of the eyelid***, it's easy to become overwhelmed again by all the meanings you have given to everything and believed for so long.

A little flicker of your eyelids, closed so long, has not yet been sufficient to give you confidence in yourselves, . .

. . . not confidence in yourselves as egos, or as who you believed you were, but the experience of being invulnerable, of being utterly safe because you are the Son or Daughter of God and for a moment you have experienced it.

The experience of it can be described as ***confidence in yourselves*** because when you experience it you're not doubting. And I don't even have to say you're not doubting yourself—***you're not doubting!*** And in the absence of doubt, your invulnerability, your wholeness, your Reality, your eternality all congeal in a form or a manner that you have no doubt about. And so, one could say you have confidence in yourselves.

Again:

A little flicker of your eyelids, closed so long, has not yet been sufficient to give you confidence in yourselves, so long despised.

I know, you didn't think you despised yourself—some of you will acknowledge it. But the simple fact is, when you're walking around in a state of fear feeling guilty about something, you're in a despicable place. And it must be because there is something despicable about you. It must be your fault no matter how hard you try to put it out there on something or someone else.

So:

You go toward love still hating it, and terribly afraid of its judgment upon you.

You must understand that this is the nature of the trip Home. This is the nature of the mentality encountered as you yield up your faith in all the meanings that you've given and the fearful sense of yourself that has accompanied you since you got your divorce from the Father and chose to ignore Him and surprisingly lost the experience of your own divinity and holy Birthright.

You go toward love still hating it, and terribly afraid of its judgment upon you. And you do not realize that you are not afraid of love, but only of what you have made of it.

You see? And what you have made of it is the result of the use of imagination, which constitutes a perception that's not Real. And perceptions are easily replaced. Misperceptions can disappear and be replaced by truth instantaneously at this moment. Not a complicated thing.

You are advancing to love's meaning, and away from all illusions in which you have surrounded it.

You see? That's another way of saying, "You are neither behind the point of perfection nor advancing toward it. You are at that point and must understand yourself therefrom."

When you retreat to the illusion your fear increases, for there is little doubt that what you think it means IS fearful. Yet what is that to us who travel surely and very swiftly AWAY from fear?

Again, remember you are engaged in a holy relationship consciously and on purpose. That is the focal point of Waking up—of the shift of perception. And you join with me and you join with the Holy Spirit. And when your connection with us is more important than anything else, you will find that we will travel surely and very swiftly away from fear. You simply have to remember to return to our joint effort.

You who hold each other's hand also hold mine, for when you joined each other you were not alone.

Right? We talked about the fact that when you join with each other for the purpose of having a holy relationship, you actually, momentarily withdraw your attention from each other and give your attention to the Father or the Holy Spirit so that you might ask, "What is the truth about this one I'm in relationship with?". . . so that the truth of it may infill you and spontaneously find expression in your relationship.

So:

You who hold each other's hand also hold mine, for when you joined each other you were not alone. Do you believe that I would leave you in the darkness you agreed to leave with ME? In your relationship is this world's light.

The Real light . . . the light of truth . . . the light of Love.

And fear MUST disappear before you now.

That's inevitable. You just need to not lose faith. You just need to persist in the union with me or the Holy Spirit or the Father, desiring to be infilled with the experience of truth so that it might be easily shared, blessing your Brother and being something you're able to keep.

Be tempted not to snatch away the gift of faith you offered to each other. You will succeed only in frightening yourselves.

But I will tell you the temptation will be there. Just don't yield to it.

The gift is given forever, for God Himself received it. You CANNOT take it back. You have accepted God.

The practice of the holy relationship and the practice of the holy instant sets correction into motion, sets transformation, regeneration and redemption into motion, ***sets Awakening into motion.*** And because you're not totally ignorant any longer, it will persist whether you have momentary lose of faith.

You have accepted God. The holiness of your relationship is established in Heaven.

You see?

You do not understand what you accepted, but remember that your understanding is not necessary.

It takes trust to let yourself be swept into the holy instant and all the Meanings of a holy relationship because you don't at this moment remember what it involves.

You do not understand what you accepted, but remember that your understanding is not necessary.

Why? Because the moment of the Holy Spirit infilling you with the truth puts you in a position of ***Knowing***—being aware of something with conviction because it's so clear to you that what you're Knowing is absolutely true. There is no question about it. There is no call for doubt. There is no occasion for fear. So ***understanding is not necessary*** because Knowing of the truth will be what you are experiencing.

So you can dare to engage in what seems fearful to you because you're abandoning control and yielding to That which you can't quite fathom yet. You're yielding to the Holy Spirit—your divinity. And you're yielding to the Father's Will.

You do not understand what you accepted, but remember that your understanding is not necessary. All that was necessary was merely the WISH to understand.

"Father, what is the truth here?" That's all that's necessary. You don't have to understand what the answer is going to be. It will be lovingly provided.

All that was necessary was merely the WISH to understand. That wish was the desire to be holy. The will of God is granted you. For you desire the only thing you ever had, or ever were.

You see? Being a mortal, being an ego is the result of attempting to be what you're not and never were. And of course it hasn't worked. It has not been accomplished. But when you say, "Father, what is the truth here? Father, what is the truth about this one I'm in relationship with?" You are desiring the only thing you ever had or ever were, because it didn't go anywhere while you played in an insane imagination.

Each instant that we spend together will teach you that this goal is possible, . .

. . . you see, that's the point. [chuckling] All of this is to bring clearly into the foreground the fact that the holy instant works. Don't forget that! The holy instant works. What you have been engaging in hasn't worked.

So dare to risk the chance that the holy instant works. And that the Holy Spirit—which has been held in trust for you while you dallied with the ego—is still the only thing that's Real about you and is available for you to experience [snaps fingers] now.

Each instant that we spend together . . .

. . . whether it's like this or whether it's directly in the within-ness of your being . . .

Each instant that we spend together will teach you that this goal is possible, and will strengthen your desire to reach it.

Be persistent! Have faith!

And in your desire lies its accomplishment. Your desire is now in complete accord with all the power of the Holy Spirit's Will.

You see? When you want to know the truth, your desire of the Holy Spirit is for the Holy Spirit to do what has been held in trust to do—to join with you

and bring you into joining with It so that there is no confusion about Who and What you Are.

No little, faltering footsteps that you may take can separate your desire from His Will and from His strength. I hold your hand . . . I hold your hand . . . I hold your hand as surely as you agreed to take each other's. You will not separate for I stand with you, and walk with you in your advance to truth. And where we go we carry God with us.

So, tonight we're talking in terms of confirmation of the fact that the holy instant is the Meaning of the Christmas message. And that it's the undoing of something that was never done, but you believe was done and hold yourself accountable for and cause yourself to sin, be sick and die, even though it ***cannot actually be done***. And it is time for the undoing of the belief that it could be done and was done.

Everyone likes to have a meaning to hold onto—a phrase or a slogan, a catch word. And so I am going to yield to that and say that the meaning of this new year is: ***The Year of the Miracle***. The definition of miracle being: A sudden shift of perception. And I am saying that this is ***The Year of the Miracle*** in the sense that there will be multitudes who will be practicing the holy instant, engaging in a holy relationship or many holy relationships and that will turn the tide, and the reason for the first Christmas will have been fulfilled.

So I wish you a Happy New Year and an ongoing fulfilling Christmas.

And I look forward to being with you next week.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 22nd 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We've talked about the fact that the meaning of the Christmas Message is embodied in the holy instant.

Now what I want to make clear is, that the meaning of Christmas is the leading edge of an event, the trailing edge of which is Easter. Christmas and Easter are the front and the back of a single coin or a single wholeness.

Easter evidenced is transformation, regeneration and redemption *ending* an experience of mortality, the undoing of which was Christmas. My Gift to everyone was not a life for you to stand in awe of. But rather a life in which you found your Self and in which you allowed yourself to be transformed because you had justification for allowing the transformation and chose for it.

You were not meant to stand back in awe of an event—a lifetime. You were to become and are to become what I'm going to call enactments of that life. Because I was here to tell you, you are my Brothers and you are my Sisters and we have the same Father and you are not a mortal living out or dying out—mortality. You see? And that is the point right now.

Now we read last week:

Each instant that we . . .¹

. . . you and I . . .

. . . spend together . . .

... especially directly within yourselves ...

Each instant that we spend together will teach you that this goal is possible, . .

... what goal is it referring to? The goal of holiness—the transformative effect of the holy instant that discloses to ***you*** at an experiential level that you are holy, like me. The belief that you are not is what has caused you to experience holiness and the Kingdom of Heaven as an experience of mortality in which you are guilty and must be punished for being sourceless—at least absent of any divine Source. You see? So ...

Each instant that we spend together will teach you that this goal . . .

... the experience of holiness ...

is possible, . .

... the ***experience*** of holiness, not the idea of holiness, not the thoughts about holiness, but the experience of holiness is possible.

Each instant that we spend together will . . .

. . . strengthen your desire to reach it.

Every instant we don't spend together will not strengthen your desire to reach it but will cause you to be distracted from it and caught up in a devotion to reaction, fear, and the attempt to overcome what will kill you. Simple.

And in your desire lies its accomplishment.

Why? Because, continuing ...

Your desire is now in complete accord with all the power of the Holy Spirit's Will.

You see? When you abandon attempting to be in charge of things yourself, when you abandon trying to direct the course of events and you shut up, you become still and you become curious, you bring your attention to wanting to know the truth, ***then*** you are in complete accord with the Father's Will. You're in complete accord with your holiness. You're in complete accord with the Holy Spirit, which is nothing more than your right Mind which has been held in trust while you dally with being an ego.

No little, faltering footsteps that you may take can separate your desire from His Will and from His strength. I . . .

. . . and this is important . . .

I hold your hand as surely as you agreed to take each other's.

The holy relationship is you joining with another from the Father's Point of View. You joining with me . . . you joining with the Holy Spirit, . . . you joining with the Father. In other words, your taking my hand, the Father's Hand, the Holy Spirit's Hand, allows you to take your Brothers' hand in a truly meaningful transformational healing way that helps break the dream—the mutual ignorance—that everybody is joined together in because they've said they would rather do everything themselves, they would rather say what everything meant, they would rather be independent and separate from their Source, the Father.

You will not separate for I stand with you, and walk with you in your advance to truth. And where we go we carry God with us.

Do you want to be alone? You're not. Do you want to be alone? You don't have to be. I am with you and when you dare to let that be a fact in your conscious awareness and you reach out to me and I answer you, you ***Know*** you're not alone. And if you're not alone and you're joined with the holy Son of God and the holy Son of God that you're joined with is telling you that you are the holy Son of God or the holy Daughter of God, you are not only in good company, you are in ***transformational*** company.

That is significant. And that is enough for you to be willing to risk the chance that it's true. Because if you risk the chance that it's true, it certainly won't make things worse, you're already experiencing the human condition—mortality. What could get worse than that? There's absolutely no justification for not listening to me when I say ***you are my Brother, you are my Sister***, all of you are my siblings, if you will . . . a terrible sounding word.

But we are Brothers and Sisters—Family—absolutely divine. And it is our Birthright to be experiencing our Father's Perspective and not suffering sin, sickness and death.

Now, you must remember that the holy instant is made to work! It's not made to fail. And so it's the one thing that you can dare to lean into—to give your weight to, to give up to, yield to. You see?

Now remember, there's no way to do this all by yourself with a personal, private intent of your own. In order to have the experience, you must join

with me or you must join with the Holy Spirit. You must reach out beyond your present sense of yourself and you must shut up your own agendas.

You must dare to **really join**—not intellectually join—because in it lies your salvation. Joining is your salvation.

In your relationship, you have joined with me . . .

. . . in your holy relationship that you've engaged in where you've decided that you want to know the truth about the one you're in relationship with from the Father's Perspective . . .

In your relationship, you have joined with me in bringing Heaven to the Son of God, who hid in darkness.

Now it's happened sort of in two stages: You bring ***Heaven to the Son of God, who hid in darkness***. You, when you say, "Father, what is the truth here?" when you say, "Holy Spirit what is the truth here?" when you turn to me and say, "What are you here to tell me?" you are ceasing to hide in darkness. You are desiring to come where the light, where Vision, where understanding can happen. Then, when that revelation occurs, when that conscious awareness of truth occurs . . . about what? About what you asked to know about—your Brother or Sister, the one you're desiring to be in holy relationship with—when you ask for the light to be brought to you so you can give it to your Sister or Brother and you give it, your Sister or Brother is also blessed . . . both of you are blessed together.

And that's the key . . . the key like you put in a lock to unlock. You see? It takes two. It takes you and one whom you more than anything else desire to have a true experience of—a true experience provided to you by what? Your Father, the Holy Spirit, the Christ.

You have been willing to bring the darkness to light, . .

. . . yours . . .

. . . and this willingness has given strength to everyone who would remain in darkness.

You see? Your bringing your darkness to the light doesn't just illumine you, because your reason for doing it was your Brother in the first place so that you could Know the truth and thereby automatically extend the light to your Brother or Sister and thereby strengthen him or her in his or her conscious experience of holiness. You see?

When you withdraw from the mutual agreements about the human condition and the state of being called, "mortality," when you withdraw from that, you weaken the mutual agreements that everyone else are involved in regarding their mortality and their bondage to their mutual agreements. It's a Gift.

Those who would see WILL see.

The Gift you bring will be received by those who are willing to receive it. What does that mean? It means that those who are not willing to receive it will not receive it.

So it's not up to you to determine where your Gift is to be ***effective***. It's only necessary for you to arrive at a point where giving the Gift—making the Gift—is more important than anything else to you, whether it's received or not.

Be careful. Because if you insist that your Gift of the conscious awareness of holiness must be received by someone you have designated and it's not received because that one is still willfully engaged in being mortal, you are likely to be willing to abandon your intent to Know the truth and block the influx of inspiration that reveals the truth to you whether what you're seeing the truth about, will accept it or recognize it or not.

You, by virtue of Vision, become a teacher. And you teach by communicating the truth and behaving as though the truth is true. But you cannot designate who your students are. You see? Listening for the Father, yielding to the Father and letting His Perspective infill you happens or succeeds because you have abandoned the intent to be in charge. You see? It's when you abandon the attempt to be in charge and yield to the Father that the influx of truth comes. And then you spontaneously give it.

If you attempt to determine who the student is and what the student must learn by virtue of what's been revealed to you, you will have stepped back from the position you've stepped into when you said, "I'm going to engage in the holy instant," you step out of the holy instant and you start being in charge again and ***it will not work***.

Now, you may be someone's teacher and then a point will be arrived at where you will no longer be the one to be the teacher because someone else specifically present for the one you were a teacher to, will take over because the lesson will be more effectively delivered. The Vision that the one needing to learn needs, will be more effective coming from another, or a circumstance will.

So be careful. Because engaging in the holy instant and letting yourself be infilled with the Father's Perspective has absolutely nothing to do with being

in charge, being able to determine what is true, what is not, what needs to be done, what doesn't need to be done. When you move into that space of joining with the Holy Spirit or the Father, you have moved into a place that is your natural state of Being, which is one of being pure conscious awareness—the presence of attention, not the presence of assertion. And as the presence of attention, learning, being fully aware of what the truth is so that you're not confused and you no longer convey confusion in your relationship with the one you're in a holy relationship with. You see?

It's difficult to lay hold on that or allow it to be because it seems to give you no credit. But who needs credit when he's experiencing his holiness, when he or she is experiencing the Kingdom of Heaven, where before it was a material universe where sin, disease and death were inevitable for everything.

Those who would see . . .

. . . when you make the Gift . . .

. . . WILL see. And they will join with me in carrying their light into the darkness, when the darkness in them is offered to the light, and is removed forever.

You see?

. . . when the darkness in them is offered to the light, . .

. . . when the darkness in them is offered to the light by them. That's the part you can't do. But you can bring the light that illuminates and transforms the darkness. That's your job. That's your fulfillment. That's the meaning of your Being. That's your part in the Christmas—Easter Story—Movement.

My need for you, joined with me in the holy light of your relationship, . .

. . . your holy relationship . . .

. . . is YOUR need for salvation.

See, here's the two sides of the coin again. ***My need for you is your need for salvation*** because together we constitute the undoing of illusion. And both of us are needed to participate together. And so we are together and always have been. But you have been convinced that you're just a mortal in a material universe. And you've had no justification for abandoning such a commitment to such a false belief.

And now what do I do? I consistently confront you with the truth that you didn't know was the truth. YOU ARE MY BROTHERS AND SISTERS. You are the holy Sons and Daughters of God. And it's your Birthright to be experiencing the Kingdom of Heaven right where a material universe *seems* to be what you're seeing and you are convinced what you are seeing.

And I say it so that you might have the delightful, wonderful experience of having the scales fall from your eyes so you can see everything as it is. That's the promise of the holy instant. The promise of the holy instant, the promise of Christmas is Easter. And it doesn't have to be thirty-three years apart. It can be one minute apart. Or if you want to fool around, you could wait until May and say, "December was Christmas and May is Easter and I'm going to do it in a short amount of time."

Now if you want to do that, do that. But you're not going to get my support.

The reason for the holy instant, the Meaning of Christmas, is Easter. Right now and any moment you're willing to embrace it. Any minute you're willing not to have any other agenda.

Would I not give you what you gave to me?

What did I give to you? My attention. Would you not give to me the same . . . your attention? And by virtue of our having our attention on each other, Wake up? For when you joined with each other in the desire to have a holy relationship, you answered me . . . you answered me. I called, it was called Christmas two thousand twelve years ago. I called it to you because that's my task. My task is to call to you if it takes an eternity, in order that you hear the truth, let it in and Wake up to who you truly Are.

You who are now the bringers of salvation have the function of bringing light to darkness.

See that's what you might call the task of the holy relationship.

You who are now the bringers of salvation have the function of bringing light to darkness.

You say, "Father, I want to experience the light." The influx of light occurs and your perceptions are transformed and it's impossible for you to see your Brother the way you saw him before. Your vision and awareness of him is now true and you can't help but treat him as though it is. And so you strengthen him in his capacity to bring darkness to light or light to the darkness to bring together the things that *release* him from bondage to beliefs and ignorance.

The darkness in you HAS been brought to light. Carry it back to darkness, from the holy instant to which you brought it.

As I've said, when the influx occurs you can't help but see things in a new way and ***you do bring back the light***. It's not even a matter of choice. When you see the truth you say, "Wow!" and you have no chance in that moment to argue with it. It's just unimaginably incredible! And you're moved by it and your perception is changed forever.

We are made whole in our desire to make whole.

What you give you get to keep.

Let not time worry you, for all the fear that you experience is really past.

It's not present in the holy instant. In the midst of the influx of the conscious awareness of truth, it's not present to be experienced or dealt with. It's the past. It's never present in the now, in the holy instant.

Time has been re-adjusted to help us do, together, what your separate pasts . . .

. . . you and the one in your holy relationship . . .

. . . would hinder. You have gone past fear, for no two minds can join in the desire for love without love's joining THEM.

You can't desire to experience what love is without love joining you and constituting the transformation of your perception that causes you to see your Brother as he truly is, which can find no better definition or description than love.

To be approached by someone who sees your perfection and cannot be swayed from that perspective is an incredible experience of being loved, unlike any other apparently human concept or expression of it.

Not one light in Heaven but goes with you. Not one ray that shines forever in the Mind of God but shines on you. Heaven is joined with you in your advance to Heaven.

Sort of like the "Prodigal Son," once you start for Home, the Father comes out to greet you before you've gotten very close.

When such great light has joined with you to give the little spark of your desire the power of God Himself, CAN you remain in darkness?

No! So why doesn't it happen, you say? The simple reason is that you don't take the time to silence human will—your will—and you're intensing your judgments and your agendas and your position as director of the play.

And so you never truly become quiet enough and you never arrive at a point where you wish to be silent enough so as not to interfere with the influx of the Father's Perspective. You don't have to put forth great effort to make the influx occur, all you have to do is to neglect to want to experience anything else. In other words, arrive at a perfect space of silence. That's when human will is not functioning, will not register with you and will not distract you from the influx of the Father's Perspective that it is your Birthright to be experiencing ***every single moment*** because you are His holy Son, His holy Daughter, my Brothers and Sisters.

You are coming home together, after a long and meaningless journey which you undertook apart, and which led nowhere. You have found each other, . .

. . . in other words, you have found reason for turning to the Father, not to each other for fulfillment. You each have found someone to justify your turning to the Father to ask what the truth is so that you might share that with your partner in the holy relationship.

You have found each other, and will light each other's way. And from this light will the great rays extend back into darkness and forward unto God, to shine away the past . . .

. . . and your determined use of it in order to be in charge.

. . . and so make room for His eternal Presence, in Which everything is radiant in the light.

That's what it's all about. It's really rather simple. Learning to make it simple is what seems complicated. But it is always a matter of engaging in more and more neglect . . . less and less effort being put forth . . . more and more defenselessness so that that which is benign but omnipotent can register with you.

Now we're at a new Section in this Chapter called:

THE LITTLE WILLINGNESS

This is the simplicity, this is the effortlessness, this is the answer which is so insulting to an aggravated ego.

The holy instant is the result of your determination to be holy.

When you ask, "Father, what is the truth here?" you're asking Him to tell you of the holiness of you and everything. When you don't know something and you ask to be enlightened, you are asking for one thing: To have your holiness disclosed to you and the holiness of everything else. You may not have thought about it. You may just think you're having a problem and you're asking for help with your problem. But your question has a more infinite context . . . thank God.

The holy instant is the result of your determination to be holy. It is the ANSWER.

It's not the question that creates the answer so as to conform with your determinations as to how everything ought to work. It's the answer that you're not expecting. It's the answer that you're not in control of. It's the answer that it's the Gift of God to you that uncovers what you haven't seen and what you didn't know to look for.

The desire and the willingness to let it come precedes its coming.

You see?

The desire and the willingness to let it come precedes its coming.

It doesn't say that the desire and the willingness to let it be what you want it to be precedes its coming. Absolutely not! That blocks it. That's what you're already experiencing. And that's what you have to abandon. And that's what the little willingness is about.

You prepare your minds for it only to the extent of recognizing that you want it above all else.

What you value you will have. What you desire will come to you. And if you desire to ***not have the truth***, you will not have the truth. You will have the untruth. And you will have to cope with it even though it's just plain old ignorance manipulating your perceptions of the Kingdom of Heaven.

It is not necessary that you do more; . .

. . . than want it above all else.

It is not necessary that you do more; indeed, it is necessary that you realize that you CANNOT do more.

That's the insulting part. But that's the blessing. Because when you abandon the desire to do more, then there is nothing present in you blocking the influx of revelation that reveals to you who you really Are, what your Brother is, and what the universe Is. And that will not happen as long as you're attempting to do more than is required—when you are attempting to do that which introduces static, noise, confusion in the threshold of the influx of truth—thus obscuring it from you.

Do not attempt to give the Holy Spirit what He does not ask, . .

. . . [chuckling] the Holy Spirit doesn't ask you to tell It what to do. The Holy Spirit doesn't ask you to tell It how the universe works. The Holy Spirit doesn't ask you to tell you how you can change your family members or the company you work for or the political system you're in or the international workings of commerce and trade and involvement as societies. The Holy Spirit doesn't ask for that. The only thing the Holy Spirit asks for is for you to shut up long enough for the Holy Spirit to speak and register with you because there's enough silence . . . that is, if you've been willing to be inquisitive . . . that is, if you're willing to bring your attention there. If you are, you will be rewarded with your wish being fulfilled.

Do not attempt to give the Holy Spirit what He does not ask, or you will add the ego unto Him, and confuse the two.

That means you will be confused by the two that you're trying to make work together. And again, it will confuse and block the truth registering with you.

He asks but little . . .

. . . the Holy Spirit—that which is nothing more than your right Mind.

He asks but little. It is HE Who adds the greatness and the might. He joins with you to make the holy instant far greater than you can understand.

Now if that's the truth, then stop bringing what you think your understanding is into the process. Be humble enough, and I'm going to say, practical enough to ask to know the truth while acknowledging that ***you don't know what it is.*** If you are willing to say that you do not have the slightest idea what the truth is and you want to know the truth, I promise you nothing will be present to block the full influx of what truth is. That's the simplicity of it. That's the

blessing of it. And because of it, there is no way for you to inadvertently screw it up.

It is your realization that you need do so little that enables Him to give so much.

Now again, I want to point out to you that you are not alone and you have never been alone. The Holy Spirit of course, being nothing more than your right Mind, held in trust while you dally with the ego, you know, you're joined at the hip. You're joined at the Being. You know, there's no way for separation to actually have occurred. But also the Father, stands with you because you Are His expression. And all of the Brotherhood stands with you because we Are Family that can't actually be broken apart.

And so while you're engaged in all of this, you are supported by That which stands in loving favor of your becoming actually unconfused, your becoming actually clear right here on planet Earth and ultimately right there with you wherever you might happen to me in the universe.

Trust not your good intentions.

Your good intentions are coming from you privately and have arisen out of what you call your experience in the material world and universe as a mortal. That's where your good intentions have come from, an experience of something I'm telling you, doesn't actually exist because you're the holy Son of God or Daughter, smack dab in the middle . . . I'm going to say, smack dab in the middle of your Father's Mind where your experience of everything that He is Being is available to you because you're not interfering with it in any way.

Trust not your good intentions. They are not enough. But trust implicitly your willingness, . .

. . . what is willingness? It's you being present with nothing in you to interfere in any way. That's willingness. It's an absolute absence of effort of any kind. That's the simplicity of it. Again:

Trust not your good intentions. They are not enough. But trust implicitly your willingness, whatever else may enter.

Whatever else may enter is irrelevant, it's going to be a distraction from your willingness, from the silence that you're willing to be in with your attentiveness directed toward the truth that you've asked to be revealed to you from the Father or from the Holy Spirit.

Concentrate only on this, and be not disturbed that shadows surround it. That is why you came. If you could come without them, . .

. . . the shadows . . .

. . . you would not NEED the holy instant. Come to it not in arrogance, assuming that you must achieve the state its coming brings with it.

You see? Simplicity, the absolute absence of effort.

The miracle of the holy instant lies in your willingness to . . .

. . . what . . .

. . . let it be what it is.

Now you've got to become childlike. You've got to be willing to become curious to experience what you haven't experienced and what you don't think you know so that the unknown inspires you with an invigorated involvement with Life, because Life has a capital "L," and isn't mortality or a material world and universe, but something far different, where sin, disease and death are absent.

. . . let it be what it is. And in your willingness for this lies also your acceptance of yourself as YOU were meant to be.

Now mind you, this all sounds wonderful. And I'm telling you that the holy instant is meant to work. And so this is inevitable if you'll do the one simple thing of ***silencing yourself***, silencing who you think you are, silencing who you have come to believe you are. And silencing the character and personality that you've developed—based upon who you think you are—so that the Gift that goes beyond everything, that reveals your holiness to you, may register with you so that you might be in what you thought was a material world and universe as a mortal, in a brand new way, where the Kingdom of Heaven that it is, is the only thing that confronts you and your holiness is the quality of Being and the actuality of Being from which you Be in the Kingdom of Heaven.

Between now and the next time we get together I'm going to invite you all—whoever is listening—to read this Section through to the end: The Section entitled ***The Little Willingness***. It will make the quality of your week different and it will lay the groundwork for a fuller understanding of what I'm going to share next time to you.

The leading edge Christmas, the trailing edge Easter, that's where everyone is.
And it makes for interesting times.

I love you. I love you all and I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 18 – Section: LIGHT IN THE DREAM

¹ *Sparkly Book – p.431, 1st Full Par. / JCIM – p.180, 2nd Full Par. / CIMS – p.362, Par. 29*

First Edition – p. 354, 1st Full Par. / Second Edition – p.379, Par. 6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 5th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

I'm going to back up a couple of sentences, which we read last week:

The miracle of the holy instant lies in your willingness to let it be what it is. And in your willingness for this lies also your acceptance of yourself as YOU were meant to be.

Sounds like a simple idea. It is, but everyone tends to make it complicated.

The miracle of the holy instant lies in your willingness to let it be what it is.

And I'm going to read it with this emphasis:

[It] lies in your willingness to let it be what it is.

You see? You don't **know** what **it is**. And that's why you're still dreaming. That's why you're still experiencing life in the Kingdom of Heaven as just the human condition.

Your willingness to let the holy instant work lies in your recognition that you don't know what **it is** and that's why you're asking. And the key is, when you're asking, to make no assumptions whatsoever and let it be what it is and in the process, educate you as to what it is . . . put you in the position of learning what you didn't know. So the key is not to try to be prepared when you lean into the holy instant. Just be willing.

And in your willingness for this lies also your acceptance of yourself as YOU were meant to be.

Yes. You ***as YOU were meant to be***, you as you divinely Are, are the presence of attention. Not the problem-solver, not the intellectual corrections officer. Your task, your purpose, is to be the presence of attention where you let Creation reveal itself to you as your conscious awareness of Being, which amounts to letting God's Perspective fill you because God's Perspective is ***your true Perspective***.

Now it's really quite simple if you stop to think about it. If you're busy thinking, if you're busy trying to be a problem solver, if you're busy trying to do things your way, you are not listening, are you. You're not in a mode of attention where your mind is still.

Now, it's very simple. The difference between being in a state of attention and being in a state of assertion is the difference between being Awake and being asleep. It really is that simple. It really is that fundamental.

Now . . .

. . . in your willingness for this lies also your acceptance of yourself as YOU were meant to be.

Not arguing with it anymore, not fighting for the last chance to be in charge. Now, that's going to leave you in a position where you could say all the meaning has gone out of your life. All the meaning you've been able to give yourself is gone because you've abandoned the assertive role—the role of initiator.

Now that's humiliating to the ego. But when it's embraced without resistance, it's called humility. And it isn't meaningless. As it says here, continuing:

Humility will never ask that you remain content with littleness.

. . . meaninglessness, inconsequentialness. No.

Humility will never ask that you remain content with [them]. But it DOES require that you be NOT content with less than greatness . . .

. . . now if the sentence ended there, that could be very satisfying to you. And you could slip right out of the opportunity to Wake up. But here's what it actually says:

Humility . . . DOES require that you be NOT content with less than greatness which comes not of you.

You've got to be content with greatness that you didn't initiate, that you didn't develop, that you didn't create and therefore that you cannot get credit for. Let me read it again:

Humility . . .

. . . your Birthright, that out of which your fulfillment arises . . .

. . . will never ask that you remain content with littleness. But it DOES require that you be NOT content with less than greatness which comes not of you.

Your difficulty with the holy instant, your difficulty with the two-step, your difficulty with engaging in what will prompt your Awakening, arises from your fixed conviction that you're not worthy of it.

Well, you know, that's what the ego says. But what it really means is that it requires you to abandon something important to you, so important to you that you're perfectly willing to lie to yourself and say that your fulfillment is something you're not worthy of and therefore, you can't have it! Pretty slick.

Your difficulty with the holy instant . . .

. . . as something practical, as something worth engaging . . .

. . . arises from your fixed conviction that you are not worthy of it.

Your fixed conviction that you're not worthy of it is your armor . . . it's the means by which you avoid having to abandon authority that is all important to you. That's all. It's a lie that you say to yourself. And it keeps you safe, dreaming. And what is this, but the determination to be as you would make yourself. You see? You, through thinking . . . you, through not being silent . . . you through not engaging in the two-step at all, make of yourself something unworthy of that which arises out of the two-step: Awakening—Waking up to the truth, rediscovering who you Are, rediscovering your Birthright and embodying it because you're not resisting it in any way with arguments and lies.

God did not create His dwelling-place unworthy of Him.

[Repeats] God did not create . . .

. . . you . . .

... His dwelling-place, to be unworthy of Him. And if you believe He cannot enter where He wills to be, you must be INTERFERING with His Will.

You see? You see, it's not because you're not worthy of it, but your interfering with your Father's Will, which is for you to be **sane**, not suffering from insanity, being able to clearly experience yourself as His Son, His Daughter—His direct expression in which all that He is, is embodied fully.

That's what makes you a worthy dwelling place for Him. It's not as though He had any choice, you know. [chuckles] There aren't multiple dwelling places for Him. There are the places where He is expressing Himself, called "you" and you . . . and you . . . and you . . . and everyone.

You do not need the strength of willingness to come from YOU, but only from HIS Will.

Now we're beginning to step onto a difficulty here, because you want to play a part. You think you need to play a part. Your whole state of existence as an independent entity has revolved around **your** intelligence, **your** reasoning, **your** capacities, **your** definitions and that and those therefore constitute the normal activity of an entity like you.

And so, you think that in your process of Waking up, you're going to continue to be the one authorizing the Awakening by taking certain steps. And so, you're going to be **willing** to Wake up. And in the process you will in all likelihood, create the definitions of what your willingness means and where your willingness is going to take you. And because you will have given some good definitions that you can believe, you'll put yourself behind the effort. You'll give permission to go forward. But all you're doing is fulfilling **your** plan, **your** idea of what the two-step and what the awareness of holiness will mean. You see?

And so you're stuck. You're stuck in the place where your Birthright can't be experienced because you're not in a state of listening—of attention.

The holy instant does not come from your little willingness alone. It is always the result of your small willingness combined with the unlimited power of God's Will. You have been wrong in thinking that it is needful to PREPARE yourself for Him. It is impossible to make arrogant preparations for holiness, and NOT believe that it is up to you to establish the conditions for peace. GOD has established them. They do not wait upon your willingness for what they are.

You see? Oh-h . . . so insulting! The more we go along, the less there is for you to do and the more pejorative the words are that are used to describe what you're doing when you're bringing your willingness and not doing less, not doing nothing, not being still, not just being the presence of attention. Whew! It is insulting and you know it. Because when you actually, genuinely decide to reach out to the Father, you become clearly aware that you're not comfortable with what your joining with the Father will mean for you.

I mean, after all to say, ***“Not my will be done, but Thine . . .”*** is insulting to someone who, through the practice of his will becomes something Real. To abandon it, necessarily means that you will become unreal. And that is what is frightening, that is what is insulting.

It is impossible . . .

. . . nevertheless . . .

. . . to make arrogant preparations for holiness, and NOT believe that it is up to you to establish the conditions for peace. GOD has established them. They do not wait upon your willingness for what they are. Your willingness is needed only to make it possible to TEACH you what they are.

You know what? It's very simple. You do have apparently, the capacity to think. You do apparently have the capacity to reason. And you have the capacity to use logic. Those are not meaningless but they are used by you to practice and establish meaninglessness. Now their use is for one thing: Logic, thinking, reasoning are all available to you to utilize when someone is telling you the truth that goes beyond your present sense of things.

You read the scriptures, you read holy books, you read and embrace spiritual ideas and they all get blended into reasonableness for you. Now the purpose is for them to bring you to a place where you can reasonably abandon control because reason used in relationship to what you've learned, what you've been taught, tells you that God is Love. It tells you that God is your Source. It tells you that when you're joined with Him you are in your peace and you are in the place of experiencing total fulfillment, not only apparently by yourself, but with involvement with all of Creation and all of the Brotherhood.

These things help you arrive at a point where you can say, "Father . . ." you see, abandoning the independence . . . "Father, what is the truth here? Father, what is Your Perspective on this? How do you see this part of the human condition as it truly Is, being the Kingdom of Heaven that it actually Is, and my being the holy Son of God that I actually Am? It is clear enough to me that the way I have described things in my request of you, Father, I can dare to abandon my control, my need for authority, and the need for an ego hit if I'm

successful in exercising that authority and I am going to shut up! I'm going to let out a sigh . . . I'm going to release my tension and I'm going to turn my attention to You with devotion. And I will listen until I hear. Because I know you are waiting for this exact moment where I desire to join with You again."

You see, that's the proper use of logic and thinking and reasoning. To help you arrive at a point where you can conceive that there is no vulnerability associated with coming back into your right Mind as a result of joining with the Father to say, "Father, how do you see things? Show me what it's my Birthright to be experiencing. Show me my holiness." You see?

If you maintain you are unworthy of learning this, you are interfering with the lesson by believing that you [can] make the LEARNER different.

You, the learner.

You did not make the learner, nor CAN you make him different.

The learner is the one you think you are when you don't know who you Are. The learner is the one you think you are when you don't know that you are the holy Son or Daughter of God.

You did not make the learner, nor CAN you make him different. Would you first make a miracle yourself, and then expect one to be made FOR you?

Here's the simplicity of it:

YOU merely ask the question. The answer is GIVEN.

It's a Gift.

Seek not to answer it, but merely RECEIVE the answer as it is given.

And you know that you will seek to answer it yourself. And if you don't seek to answer it, you will after having asked, overwhelm yourself with all the arguments of why you can't have the answer, why you don't want the answer and why you're going to be unwilling to receive it.

"Oh, it's going to change my life too drastically! Oh, there are so many things I want to do that, of course, when I'm Awake, I'm not going to be able to do. Oh, I'm not going to do it because doing it doesn't respect me. I have to abandon self-respect to do this. Oh, I have emergencies to take care of that require my personal attention, my personal evaluation, and I must attend to

those before I can possibly take time to sit down, shut up, and listen for what the answer might be . . .” even though the answer might be far superior and far more instantaneous than the one you will come up with as a result of your own personal effort. You see?

Seek not to answer it, . .

. . . even though you’re likely to . . .

. . . but merely RECEIVE the answer as it is given.

Remember, you don’t know the answer. And the answer is going to take you in a direction you haven’t been in yet, because if you had been in it, you would be Awake right now.

So I’m sorry, there’s nothing useful for you to utilize in the process of Awakening, except whatever has helped you arrive at a point of saying “Thy Will, not mine be done. Father, I lean into You on purpose and I will introduce nothing that will interfere with my willingly falling into Your Arms and Your Support and Your Insight and Your Perspective” . . . and on and on.

In preparing for the holy instant, do not attempt to make yourself holy to be ready to receive it.

Do you see how silly that is?

In preparing for the holy instant, do not attempt to make yourself holy to be ready to receive it. That is but to confuse your role with God’s. Atonement cannot come to those who think that THEY must first atone, but only to those who offer it nothing more than simple willingness to make way for it.

To make way for it to present itself to you and by virtue of its presentation, **change you**, cause learning to occur, because you didn’t interfere with the learning by introducing theories and concepts or justifications or denials of it. You see? You see, the simplicity of it is, you could say, found in the complete absence of a need for you to do anything relative to it except to invite it. Whew!

You will find that one of the biggest arguments against it is, “I don’t have time.” “I don’t have time to be quiet.” “I don’t have time to listen.” And it’s only after you have pursued your solutions and failing that you finally arrive at a point where you’ll say, “I need to sit down and be quiet. I need help. I can’t do it by myself,” which means, “I must not be the one who needs to be **involved** in the correction of this problem. It’s the Father, in whose Presence

and in my willingness to receive of Him I will find that there is no problem to solve. It's disappeared. Correction has apparently occurred.

Purification . . .

Did you ever think that **purification** would be a matter of cleansing your mind about all of your thoughts, beliefs, concepts, definitions, that purification is the filtering out of what doesn't belong in what is to be a simple state of attention—not filled with thoughts or ideas or concepts or definitions?

Purification is of God alone, and therefore for you. Rather than seek to prepare yourself for Him, try to think thus:

"I who am host to God AM worthy of Him.

He Who established His dwelling-place in me created it as

He would have it be.

It is not needful that I make it ready for Him, . . ."

. . . let's hear that again: . . .

"It is not needful that I make it ready for Him,

But only that I do not interfere with His plan to restore to me my own awareness of my readiness, which is eternal.

I need add nothing to His plan.

But to receive it, I must be willing not to substitute my own in place of it."

Beautifully simple and simply beautiful.

Now it should be easy to see the meaningfulness of this with reference to the point at which you said, "Father, I'd rather see it my way. Father, I'd rather do it my way." In order to Wake up you have to undo that.

"I need add nothing to His plan.

But to receive it, I must be willing not to substitute my own in place of it."

The whole problem . . . the experience of the human condition—sin, sickness, death, suffering—is the result of your having substituted your own in place of the Father's Will.

It's so simple. And therefore, the correction is simple.

But through my talking and through your study of the **Course** and through your study of other Spiritual works where truth is revealed, you are able through reason, thinking and logic to arrive at a point where you can dare not to substitute your own in place of His.

You're on your way out. You are on your way out of the illusion that you're in something that never could have actually happened. **Never** could the Kingdom of Heaven have been translated into the human condition—a material world and universe—therefore it never happened. But in your firm belief that it has, because you made the definitions up, incorrect as they were, and you believe them and you base your existence upon them . . . you're lost. You are incapable of seeing the Kingdom of Heaven that you've misinterpreted. But you're on your way out. You're on your way back into your sanity.

"I need add nothing to His plan.

But to receive it, I must be willing not to substitute my own in place of it."

And that is all.

Four words . . . the biggest four words there are.

And that is all. Add more, and you will merely TAKE AWAY the little that is asked.

Because you've switched back into being the authorizer, you've switched back to being on your own. You've switched back into the mindset that causes the Kingdom of Heaven to be seen as the human condition and a material world and universe, even though the Kingdom of Heaven hasn't changed.

Remember you made guilt, and that your plan for the escape from guilt has been to bring Atonement TO it, and make salvation fearful.

Okay. I know some of you still will argue about that you made guilt, but the moment you said, "Father, I'd rather see it my way. Father, I am getting a divorce. Father, I am turning away from You and paying attention only to

myself," two things came into the picture . . . fear and guilt. Your decision to abandon the Father, to become independent in your own right, created fear and guilt. That's just the way it is.

Remember you made guilt, and that your plan for the escape from guilt has been to bring Atonement TO it, and make salvation fearful.

Why would that be? Well, if you're going to bring atonement to your illusion, you know that atonement is going to **invalidate** your illusion. It's going to invalidate you and you're going to be faced with what you're faced with right now, which is the fear that you're going to become meaningless and that you will never again be able to be meaningful in anyway. And so that makes atonement fearful. You see? And it's not true.

And it is only fear that you will add, if you prepare YOURSELF for love.

If you prepare yourself. You say: Prepare yourself for the holy instant. Prepare yourself for holiness . . .

. . . prepare YOURSELF for love.

You know, there's a beautiful statement: ***"Love inspires, illumines, designates and leads the way."***²

Again: "Love inspires, illumines, designates and leads the way."

How can you prepare yourself for love? You need to be humble enough, to be quiet enough so that inspiration can enter you, so that you might be lifted up by the inspiration that love brings. You can't prepare the inspiration for yourself that's going to lift you up. You can't prepare for love. All you can do is become still and make the invitation. Love waits for you to invite it in. When you let it in, you feel inspired. And every one of you have had experiences of inspiration brought by love that lifted you out of some situation or condition and helped move you and lead you and support you on the way out, with a peace that you couldn't possibly have brought into the picture all by yourself.

So this is an easy way for you to understand that it is only fear that you will add if you prepare yourself for love and what the alternative is to let love disclose to you through inspiration what heals.

The preparation for the holy instant belongs to Him Who gives it.

Not him who receives it. So if **you** are going to be prepared for the holy instant that you are choosing for, then all you need to bring to this event is joyful inquisitiveness: ***"How is the Father, going to prepare me for the holy instant?"*** You see? To think that you have to prepare yourself is to busy yourself with something that will only delay the Father's preparation of you, which will occur when you become still.

Release yourselves to Him Whose function is release.

It's a little repetitious, isn't it? It says, stop trying to do things. You're not going to create the answer. You're not going to bring the answer forth. You're not going to figure out a way to be what you have never been before. But you have a means of obtaining all of them. And it is by, you could say, saying, "Help!" or "Father, help me!" or "Father, show me the way. Father, reveal the truth to me." or Holy Spirit or Jesus. You see?

Release yourselves to Him Whose function is release. Do not assume . . .

. . . take on . . .

. . . His function for Him. Give Him but what He asks, that you may learn how little is your part, and how great is His.

Now here we are, we're going to address it directly:

It is this that makes the holy instant so easy and so natural. You make it difficult, because you insist [that] there must be more that you need do. And it is very hard for you to realize that it is not personally insulting that your contribution and the Holy Spirit's are so extremely disproportionate. You are still convinced YOUR understanding is a powerful contribution to the truth, and makes it what it is. [And] Yet we have emphasized that you need understand nothing.

Just keeps hammering away.

Salvation is easy just BECAUSE it asks nothing that you cannot give RIGHT NOW.

But it asks something that you're ***unwilling to give right now, cause it's a sacrifice of you and your integrity.*** You know, it's like going to a casting agent for a movie, "Don't you have at least a small bit part for me? Can I stand in the crowd in the background almost out of sight? Cannot my presence add something to the scene?"

Thank God, it's not required. You don't have to be in the movie. You don't have to ask for a place in the Kingdom of Heaven because you already **have** a place.

And so it's when you shut up human will and say, "Father, what is the truth here?" that the truth is revealed to you by the Father—not by your preparation and not by your imagination. And in the revelation of your place in the Kingdom of Heaven, in Reality that is unalterable and eternal, you find that all the meaningfulness that your Being could possibly have is yours and always has been yours, was yours while you were imagining differently, before you decided to genuinely engage in the two-step and abandon your will . . . your willfulness.

This is absolutely beautiful . . . absolutely simple . . . and yet it seems impossible.

You say, "Well, your teachings, Jesus, have been around for two-thousand-eleven years . . . hasn't happened yet. There have been great spiritual teachers even before you and it hasn't happened yet. It's completely unreasonable for me to embrace the idea that it's possible for me, or that it's actually possible for anyone. After all, in all of existence if it hasn't happened yet, what justification is there for my believing that it can and will?"

Well, let me ask you this: What would have happened if Wilbur and Orville Wright had said, "You know, in all of existence no man has ever flown, only the birds. Birds were meant to fly not man. There's no way to do it." What if they used that argument: That in all of time, in all of human existence no man ever got off the ground, therefore it can't happen now.

I'm telling you that it can happen. It's time for it to happen. And you've got to take a look and see just how much faith and commitment you bring to your crazy thoughts, to your negative thoughts, to your thoughts of what is possible and impossible. But remember, what makes things seem possible and impossible to you are simply the way you have linked together beliefs, ideas and misunderstandings and some bits and pieces of truth. Your release from it comes in your abandoning of what you have such great commitment to.

You know, many of you say, "Well, there's no reason not to have some new technological gadget. There's no reason to not have a machine that can levitate us off the ground. There's no reason not to explore new inventions." And you will go after those new inventions with great vigor.

Well, I tell you what, be like Wilbur and Orville Wright and go after something that's never happened before. Go after your holiness. Go after the experience of your sanity, which means, go after the experience of the Kingdom of

Heaven that you're in the middle of but not experiencing because you're so damn sure that your definitions about matter and the way the universe works proves that everything I'm talking about can't possibly be true.

Stop arguing yourself into defeat. And dare to explore a little, dare to be radical a little.

Forget not that it has been your decision to make everything that IS natural and easy for you impossible.

That's sanity. It's the truth that can release you quite suddenly. It's very helpful.

Forget not that it has been your decision to make everything that IS natural and easy for you impossible. What you believe to be impossible will BE, if God so wills it, . .

. . . you can't just decide what can or cannot be and have it be so.

What you believe to be impossible will BE, if God so wills it, but you will remain quite unaware of it. If you believe the holy instant is difficult for you, it is because you have become the arbiter of what is possible, and remain unwilling to give place to One Who KNOWS.

Yield . . . give up into . . . abandon authority for paying attention and letting something else fill your attention, something other than you fill your attention.

The whole belief in orders of difficulty in miracles is centered on this.

What was it again?

If you believe the holy instant is difficult for you, it is because you have become the arbiter of what is possible, and remain unwilling . . .

[Repeats] . . . remain unwilling to give place to One Who KNOWS.

The Father, the Holy Spirit—that which is nothing more than your right Mind—your Guide or me.

The whole belief in orders of difficulty in miracles is centered on this.

Your . . .

. . . unwilling to give place to One Who KNOWS.

And that's what causes order of difficulty in miracles.

Everything God wills is not only possible, . .

. . . listen to this:

Everything God wills is not only possible, but has already HAPPENED. And that is why the past has gone. It NEVER happened in reality.

All of the illusions never happened in Reality. All of the problems, which cause you to say, "I don't have time to practice the holy instant," never happened.

It NEVER happened in reality. Only in your minds, which thought it did . . .

[Repeats] Only in your minds, which thought it did, is its undoing needful.

You see? It's a little bit of misdirection that occurs. You see a problem and you say, "I've got to attend to correcting that problem." But the only thing that causes the problem to seem to be real is a glitch in your mind. And if you want to correct the problem or deal with it, you're going to have to let **it** go and attend to the glitch that caused it to **seem** to be real. And caused it to seem to be something that it was more important for you to give your attention to than attending to that in your mind—the glitch. And attending to the glitch is accomplished through the holy instant.

Now, this is the simplicity of it, this is the beauty of it. It also seems to be the great impossibility of it and something which you can't let go of your doubt about. But you have to persist. Like Orville and Wilbur Wright, persist. It's the way Home.

I love you all. And I look forward to being with your next time.

Chapter 18 – Section: THE LITTLE WILLINGNESS

¹ *Sparkly Book – p.432, 2nd Full Par. / JCIM – p.180, 7th Full Par. / CIMS – p.364, Par. 34*

First Edition – p. 355, 2nd Full Par. / Second Edition – p.381, Par. 3

² *Mary Baker Eddy*

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If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 12th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

As you begin to more consistently practice the holy instant, choosing to join with the Father and no longer maintain your divorce from Him, no longer maintain your independence, you are going to find yourselves experiencing the fact that in the holy instant—in that joined state of Mind—God's laws prevail.

God's laws disallow for anything unlike God. And the disallowing of anything unlike God is therefore at the Hand of God, at the Hand of the way things work, and not because of any power you personally have.

As you engage in the holy instant, irregularly, but nevertheless you engage in it frequently, you're going to have experiences of the correction of problems because of the fact that you have allowed yourself to be in the place where God's laws prevail. And this is going to cause you to find reason or justification for engaging in the holy instant, in joining with the Father.

Now, you are going to ***prefer not*** to do your own thinking. You are going to ***prefer not*** to engage your imagination as you go through your daily affairs. And as a result, you will ***abandon*** the arena in which sin, sickness and death occur. You will also abandon the arena in which you as an authorizer seem to exist—you as a source of control.

You're going to find that by comparison with your movements in and out of the holy instant, that to be alone with your own thoughts really isn't satisfying. It's going to cause them to be something you don't choose to indulge in anymore.

Now, this is not going to turn you into a monk, or a weird one of any sort. I mean by that, someone behaving considerably at odds with everyone else. But the fact that you will be more and more consistently joining and saying, "Father what is the truth here? Holy Spirit, what is the truth here?" you're going to find that the state of being in the holy instant is a state of being in prayer . . . constant prayer . . . "Father what is the truth here?" and you listen and you grasp the Meaning and you naturally say, "Yes." And as I've said many times, prayer is saying "Yes" to God.

So, you're not going to be engaging in denying the world. You're not going to be engaged in trying to get rid of or control anything "in the world." That's what you've been doing forever, relatively speaking. And you are going to find yourself turning to the Father and staying in connection.

Waking up is best described as moving into a constant state of prayer.

There's another aspect to prayer. And that is, that you're deferring authority away from yourself. Prayer is a state of humility. A state in which there is no arrogance and therefore no fear, no guilt. I want you to keep this in mind. Prayer is the state of Being when you move out of the driver's seat. Isn't that wonderful?

Now, we're at the beginning of a new section entitled:

THE HAPPY DREAM¹

Prepare you NOW for the undoing of what never was. If you already understood the difference between truth and illusion, the Atonement would have no meaning. The holy instant, your holy relationship, the Holy Spirit's teaching, and all the means by which salvation is accomplished, would have no purpose.

[repeats] If you already understood the difference between truth and illusion, . .

For they are all but aspects of the plan to change your dreams of fear to happy dreams, from which you waken easily to knowledge.

How do you shift to happy dreams? By abandoning your independence, practicing the holy instant, asking of God what the truth is, what is needed, and listening. And listening until you hear, listening until you manage to ***accidentally*** let go of control. And I'm going to say accidentally because the only way you will let go of control is with help. And when you get the help, it will happen not at your hand and you will call that, "accidental."

It's important.

Put yourself not in charge of this, for you cannot distinguish between advance and retreat.

It's bad news. You don't know the difference between truth and illusion and ***you cannot distinguish between advance and retreat.*** But again, it's only when you dare to realize this and accept it as true that you will begin to actually reach out to Something beyond whatever wonderful capacities you have thought you've had.

Some of your greatest advances you have judged as failures, and some of your deepest retreats you have evaluated as success.

You don't know the difference. And as long as you think you do, you will bring your best resources, your best independent resources into play instead of shutting up, instead of going into the silence within to the altar within you which is where you naturally find yourself when you've chosen for your peace, when you choose for the holy instant and you say, "Father, what is the truth here? Father, I need help. Holy Spirit, help me."

Your reluctance to engage in this lies in the fact that you still have confidence in your own personal private independent capacities which you, at your hand, have nurtured and developed until they have seemed to bring a semblance of dignity, integrity and structure to this independent one that you are.

Again, I want to remind you that no matter how well things are going for you, if you're still experiencing sin, sickness and death, you are ***not*** experiencing success. You are not experiencing truth because you are ***denying*** the fact that God is all, in all. And therefore what is happening is happening at God's Hand because it's the Movement of Creation which your choice to participate in the holy instant moves you into the access of.

It's your Birthright to be that which observes, is conscious of, the Movements God engages in as the act of Creation—the forever Movement of Creation. As you move back into that state of attention, the happy dream is the result. The comprehension of truth infills you and gives you peace and allows you to move in harmony with what God's Will is bringing forth in the movements that you had before, called the world and universe that started from a "Big Bang" and is constituted of the definitions you have adopted either by your own creation or by being taught by others what it is, without ever shutting up and saying, "In spite of what I've been taught Father, in spite of what seems intelligent to me, Father, what is the truth here? I think it's a material world and universe. I want to see and experience the Kingdom of Heaven which You have told me it

Is, which it has been revealed to me is the truth about it. I do not know how to shift from my definitions and the teachings I've adopted, into what to me seems to be an utterly uncontrollable, original experience of what you, Father, are Creating. Help me because I do not know how to do it."

Continuing . . .

Never approach the holy instant after YOU have tried to remove all fear and hatred from your mind.

See, you don't even have to do that. In fact you had better not do that.

Never approach the holy instant after YOU have tried to remove all fear and hatred from your mind. That is ITS function.

That ***is*** the function of the holy instant. And . . .

Never attempt to overlook your guilt BEFORE you ask the Holy Spirit's help. That is HIS function. Your part is only to offer Him a little willingness to . . .

. . . what?

. . . LET Him remove all fear and hatred, and to BE forgiven.

This is very confusing to the mind that tries to order itself in order to have integrity and some confidence that one is not totally vulnerable, because it says do something that it tells you, you can't do. Or it tells you to do something that you're not inclined to do because you're used to doing things for yourself. And here it's saying you must turn to Something that is in charge, that ***is not you!*** That's confusing.

If you dare to become still, if you dare to practice the holy instant, it puts you in a place where you're not in control—a place where no order will enter until you let the Father speak, until you let the Holy Spirit address you and inspire you and illumine the truth to you, and then guide you in Its practice so that you are behaving in what had been a material world and universe, in a new way, which ultimately you will discover is the way you behave in the Kingdom of Heaven. And by virtue of following the Guidance that you get, so that your practice of yielding is more and more complete, you will find your mind transformed and you will find yourself having the Kingdom of Heaven illuminated to you.

It's a Gift. It's a Gift you can't control into your experience but it is a Gift you can ***let*** into your experience. ***Letting*** is what is confusing to everyone. ***Doing*** is what everyone has great confidence in.

If you're **doing** doesn't happen until after you have **let** inspiration illuminate the truth, then your **doing** will be in perfect harmony with Reality, in perfect harmony with the Kingdom of Heaven that you're misinterpreting at this moment to be something else. And as a result then of your being, acting, doing, in harmony with the Kingdom of Heaven, all of your feedback will confirm your divinity and will confirm the Kingdom of Heaven and will confirm the fact that you have been successfully leaving the orphanage, the place of your so-called independence.

On your little faith, . .

. . . that you put forth in practicing the two-step, engaging in the holy instant, .

On your little faith, joined with his understanding, He will build your part in the Atonement, and make sure you will fulfill it easily.

When you turn all of your decisions over to the Holy Spirit and you act on the basis of the Holy Spirit's decisions which He reveals to you, you find yourself more and more in harmony with Reality. That's the way it works. And as the result of turning your decisions over to the Holy Spirit, you, because the Holy Spirit is nothing more than your right Mind, find the cohesiveness and the intelligence and the divine order of your Being once again illuminated—lit up in you so that it doesn't escape your attention—and you are transformed.

All of this because you have chosen to engage in a holy relationship and to honor that relationship.

Again, what is a holy relationship? It's a relationship you have with someone or even something where God is not left out in the process. In other words, to once again be specifically clear: The holy relationship is the relationship you have with someone where you have not looked to them first to gather the facts of their being, but have instead done the two-step, shut up, and in the silence asked, "Father what is the truth about this one?" so that what is revealed to you by your joining with your Father about your Brother or Sister, becomes your new perception of them which automatically, as I've said before, causes your behavior toward them to reflect their holiness, to reflect what has been revealed to you, rather than anything you might have believed about them or anything they may have presented to you as being the truth about them.

On your little faith, joined with His understanding, HE will build your part in the Atonement, and make sure that you fulfill it easily. And with Him, YOU . . .

. . . in partnership . . .

. . . will build a ladder planted in the solid rock of faith, and rising even to Heaven. Nor will you use it to ascend to Heaven alone.

Now, we're coming up to a part here that might help you see why you ought to not try to figure this out yourself, not try to plan it, and not try to direct it. But rather with total awareness that you don't know what it's going to take or how it's going to happen, turn to the Father and say, "Lead me . . . lead me."

Through your holy relationship, reborn and blessed in every holy instant which you do not arrange, . .

. . . got it?

. . . blessed in every holy instant which you do not arrange, thousands will rise to Heaven with you. Can YOU plan for this?

How could you plan for it when you don't even know that's what will happen? Would you possibly conceive that that is something for you to pay attention for or that that will happen as a result of your practicing the holy instant? No.

You might think this is a private little journey of you back into your right Mind which obviously is right with you where you are because it's one, "You know, it's relatively private, except I'm going to use my partner in the holy relationship as the justification for seeking what the Father's Will is." In that way it's not private. But would you have thought that . . .

. . . reborn and blessed in every holy instant which you do not arrange, thousands will rise to Heaven with you?

No.

Can YOU Plan for this? Or could you prepare YOURSELVES for such a function? Yet it is possible, because God wills it.

That's why you want to know what God's Will is. That's why you want to be willing to abandon the way you think things work and how you think things ought to work, because you will think ***too small***. You will think, as a practice of defense, in a way that couldn't possibly be overwhelming ***or miraculous*** for you.

. . . it is possible, because God wills it. Nor will He change His Mind about it.

Thank God . . . because that means your way Home is securely established. And ultimately you will find that you've been Home all along. And that's why

the way back to the conscious awareness of it is unchangeable and secure and dependable.

The means and purpose BOTH belong to Him.

See? They don't belong to you . . . thank God.

The means and purpose BOTH belong to Him. You have accepted one; . .

. . . the purpose. Remember . . . what's the purpose here? The goal is to access your holiness. Holiness is the goal. So:

You have accepted one; . .

. . . the purpose . . .

. . . the other will be provided.

Out of your hands. But your hands are there to receive.

A purpose such as this, . .

. . . the goal of holiness . . .

. . . without the means, is inconceivable. He will provide the means to ANYONE who shares His purpose.

So if the goal is holiness, if that's the purpose, and you share that purpose with the Father, with the Holy Spirit, with your Brother or Sister, . .

He will provide the means . . .

. . . it's absolute. He will not change His Mind about it. But you're going to have to mean it when you say, "Father, Thy Will be done, not mine." You're going to need to mean it. Which means you're going to have to listen for His Voice, for His Meanings without having an ace up your sleeve, without having a backup plan. And just letting yourself . . . abandon yourself into whatever His answer is going to be—***lean into Him without reservation.***

And just do it. Do it throughout your day, lean into His understanding, when you're driving on the road, when you're feeding your cat, when you're cleaning your house, when you're at the office. Want to know of holiness about everything. It doesn't have to be a formal process which you're in control of—"I'm going to sit down. I'm going to meditate for twenty minutes and I'm

going to do it twice a day. No, I'm going to do it three times a day." Great organization, huh?

No! [snaps fingers] Do it on the spur of the moment. [snaps fingers] Do it wherever you are. [snaps fingers] Do it with whatever is going on—say, "I want to experience the holiness of this, that or the other thing . . . of this moment." You see? It will become a devotion, because you would much rather know of the holiness of everything than the suffering that is otherwise experienced.

Happy dreams come true, . .

. . . hear that?

Happy dreams come true, NOT because they are dreams, but only because they are HAPPY. And so they must be loving.

Joy is inseparable from love. Happiness is an expression of love. Happiness is a form of love.

Their message . . .

. . . the messages of happy dreams . . .

Their message is, "Thy Will be done," and not, "I want it otherwise."

Again:

Their message is, "Thy Will be done," and not, "I want it otherwise."

You see? When you got a divorce from the Father and began to function independently, everything was based on the statement, ***"I want it otherwise."*** Otherwise you would have stayed with the Father and said, ***"Thy Will be done."***

So, the happy dream is going to cost you something. The happy dream is going to cost you the right to say, "I want it otherwise." And you're going to replace it with, "Thy Will be done." That's the way you . . . what? That's the way you annul the divorce!

Moving into an attitude of "Thy Will be done," constitutes a joining . . . a joining that breaks the independence. And it expresses an honoring of that to which you're giving the right for His Will to be done for you in your life.

The alignment of means and purpose is an undertaking impossible for you to understand.

And that's okay. It's not the end of the world for you not to be able to understand it, because it's going to be done **for you**. You don't **have to** be able to understand it.

You do not even realize you HAVE accepted the Holy Spirit's purpose as your own, and you would merely bring unholy means to its accomplishment.

Now, what does that mean? ***You don't realize you have accepted the Holy Spirit's purpose as your own?*** The simple fact is that in spite of your insistence of imagining yourself as independent, you've never stopped being the Son or Daughter of God. Your will has never been at odds with the Father—impossible.

And so, the Holy Spirit's purpose for you to remember and access your holiness is your will as well already. It's just that you are so persistent in attempting to be on your own—independent. So:

You do not even realize you HAVE accepted the Holy Spirit's purpose . . .

. . . for holiness . . .

. . . as your own, and . . .

. . . I'm going to add, because of that . . .

. . . you would merely bring unholy means to its accomplishment.

That's what the human condition and your life as you're currently experiencing it **is**.

The little faith it needed to change the purpose . . .

. . . from independent, creativity and authority to the goal of holiness . . .

The little faith it needed to change the purpose is all that is required to receive the means and USE them.

And so when you have decided not to engage with anyone without bringing God into the picture, you've set the scene . . .

... to receive the means and USE them.

Receive the means as direct communication from the Father, the Holy Spirit, your Guide or me. It's like tipping the first domino, the rest of them come down without effort on your part. You bring the little willingness—the domino falls.

It is no dream to love your brother as yourself. Nor is your holy relationship a dream. All that remains of dreams within it is that it is still a SPECIAL relationship.

Again:

All that remains of dreams within it . . .

... within the holy relationship . . .

... is that it is still a SPECIAL relationship.

You still seem to be orphans negotiating or maybe allowing for an annulment of your divorce from your Father to occur.

Yet it is very useful to the Holy Spirit, . .

... this special relationship that you still have.

Yet it is very useful to the Holy Spirit, Who HAS a special function here. It will become the happy dream through which He can spread joy to thousands on thousands who believe that love is fear, not happiness. Let Him fulfill the function that He gave to your relationship . . .

... this very all encompassing function.

Let Him fulfill the function that He gave to your relationship by accepting it FOR you, . .

... still letting it be done . . .

... and nothing will be wanting that would make of it what He would have it be.

Again . . . the practice of the holy instant is the tipping over of the first domino. And incredibly more happens as a result than you could imagine that contributes to the Awakening of all the brothers who are sleeping. Because when you and another withdraw investment in mutual agreements—mutual

agreements that keep the illusion going—it weakens everyone else’s capacity to maintain the illusion. And I will tell you, that those who are very close to letting go of their control, will feel themselves pushed over the brink, out of the grasp of control and the desire for it and find transformation spontaneously happening with them.

Now, there’s more that you have not dreamed of, but this is enough to warrant your practice—your more diligent, your more faithful practice—of the holy instant, because not only does it move you into the arena where God’s laws prevail and transform you correcting illusions that dog your heels, it also blesses the one you’re in a holy relationship with and it blesses infinitely.

When you feel the holiness of your relationship is threatened by anything, . .

. . . you know, difficulty or strife between you and this one you’re in a holy relationship with—this one you’re being in relationship without neglecting to bring the Father with you into it.

When you feel the holiness of your relationship is threatened by anything, stop instantly and offer the Holy Spirit your willingness, IN SPITE of fear, to let Him exchange this instant . . .

. . . of fear . . .

. . . for the holy one which you would rather have.

I want you to consider that as you practice the holy instant more consistently, as you turn your decisions over to the Holy Spirit more consistently, what you love is going to shift, what you value is going to shift. And that means that your obsession with doing things yourself is going to lessen, because you’re really finding it more meaningful to engage in the holy instant and have the blessing that undoes sin, disease and death and provides a promise of your eternal life, not as off in the future but as very close. And therefore, because it’s very close, you desire and feel in harmony with further abandoning your authority and saying, ***“Thy Will be done,”*** to the Father—practicing the holy instant.

He . . .

. . . the Holy Spirit . . .

. . . will never fail in this. But forget not that your relationship is one, and so it must be that whatever threatens the peace of one is an equal threat to the other. The power of joining and its

blessing lie in the fact that it is now impossible for either of you to experience fear alone, or to attempt to deal with it alone.

You see? You've got to realize that you're in this partnership. And in that partnership life is shared, meaning is shared, ignorance is shared and so on.

Never believe that this is necessary, or even possible.

Again:

The power of joining and its blessing lie in the fact that it is now impossible for either of you to experience fear alone, or to attempt to deal with it alone. Never believe that this is necessary, or even possible.

Meaning, even possible now that you've joined in the holy relationship.

Yet just as this is impossible, so is it equally impossible that the holy instant come to either of you WITHOUT the other.

You see?

And it will come to BOTH at the request of either.

Now, during this coming week I want you to review this because this is very important. You haven't realized how complete the union is in the holy relationship. And because of that, you both have the capacity to help each other move forward.

Whichever is saner at the time when the threat is perceived should remember how deep is his indebtedness to the other, and how much gratitude is due him, and be glad that he can pay his debt by bringing happiness to both.

Because of the commitment to the holy relationship, when there's a challenge, whichever one has the greater stability to remember to not use his or her mind for ego purposes, for purposes of control or judgment, and chooses right at the moment of threat or disturbance to say, "Father, what is the truth here? . . ." you see . . . don't even engage in reaction, "Father, what is the truth here?" . . . you and your partner will be blessed. ***You will be blessed.*** Why? Well, the fact that you personally, neither one of you can do anything to change the situation and the fact that that's accepted and one of you says, "Father, what is the truth here?" . . . one of you joins in the holy instant. This lifts you both out. Why? Because in the request, the Holy Spirit responds and does for the two of you what you can't do for yourself.

And so when there is threat, when there is dissonance, whatever, and you're incline to react emotionally, ***catch yourself***, engage in the holy instant. Simply abandon the dynamics of what are disturbing and say, "Father, Holy Spirit, what is the truth here? Help! I do not know how to do it and I understand now that it's not my job to do it personally, but for me to let You do it for us. This I ask for."

Again:

Which ever . . .

. . . and I'm going to add, of you . . .

. . . is saner at the time when the threat is perceived should remember how deep is his indebtedness to the other, and how much gratitude is due him, and be glad that he can pay his debt by bringing happiness to both. Let him remember this, and say:

***"I desire this holy instant for myself
That I may share it with my brother, whom I
love.
It is not possible that I can have it without him, or he
without me.
Yet it is wholly possible for us to share it NOW.
And so I choose this instant as the one to offer to the
Holy Spirit,
That His blessing may descend on us, and keep us BOTH in
peace."***

Now, that's a prayer, isn't it. And that meets the criteria of what a prayer is, as I said earlier, saying, "Yes," to God.

Let this coming week be as full of prayer as possible. And be alert, because you know what the opposite of prayer feels like and so you're able to recognize when you're not putting your mind to its true use, or to a good use and engage immediately in this prayer.

Let it be a prayerful, joined, transformational week.

I love you. And I look forward to being with all of you next time.

A Course In Miracles (reference pages)

Chapter 18 – Section: THE HAPPY DREAM

¹ *Sparkly Book – p.434 / JCIM – p.181 / CIMS – p.365*

First Edition – p. 357 / Second Edition – p.382

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 24th 2012

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

I'm going to be a little repetitious tonight to bring the point home that we're talking about. And we need to bring the point home because the subject has to do with the release from dreams—the release from illusions. And it has to do with the way everyone keeps themselves dreaming—keeps themselves from Waking up.

This section is somewhat easily misunderstood and if it succeeds in not being **understood it can greatly delay Awakening because one's attention will be in the wrong place.**

So let's go back to the beginning: In the beginning, God. And in the beginning, God moved. And the movement was Creation. And Creation was infinite . . . absolutely unbounded, as unbounded as the Mind that moved—that constituted Creation—**God's Mind.**

And you and all of Creation were the expression of this Mind, this infinite Mind that is God. And the infinity, the infiniteness of It was an absolutely ever-present total experience of every aspect of Creation, not just you and your Brothers and Sisters, but all creatures and all forms and let us say, every leaf on a tree and every blade of grass and every star. Everything embodied the Mind of God. The rocks were conscious. The tree and leaves were conscious. The creatures were conscious. You were conscious. And that consciousness was unseparated. It was whole, all inclusive, so that every aspect of Creation was experiencing every other aspect of Creation without interference.

And as a result, the Love that God is, the Spirit that God is, the Life that God is, was magnified, was the Allness, was the totality and was the infinite focus of Being conscious.

Now as we have discussed, there came a point which the Bible refers to as **“The Fall,”**¹ there came a point where two Sons or Daughters of God discussed the possibility—an interesting play of the mind—they discussed the possibility of giving everything that God had Created, different definitions. Almost like a **game . . . “Wouldn’t it be interesting to call a skunk, a horse? Wouldn’t it be interesting to say that a tree should be like a sheep and give birth to lambs? Wouldn’t it be interesting to be utterly creative?”**

And the two of them decided to do this. They made a mutual agreement to think at odds with the natural function of the Mind of God which was instilled in them as their very Being. And so, in effect, they decided by mutual agreement and decision to stand opposed to the Meanings already established.

And as we’ve discussed, when that decision to become divorced from God, when that happened, something totally unexpected happened: They found that they were no longer experiencing the infinite conscious awareness of Creation and their infinite connectedness with every aspect of Creation. And they found themselves to be quite separate, quite tiny in comparison to the totality of the universe—of Creation.

And something else was present that hadn’t been: Fear...FEAR. And they knew they had done something wrong. And guilt immediately came into the picture. But they were steadfast in their determination to be independent. And so they began to determine that life was about overcoming the fear and **the guilt. That it wasn’t wrong for them to be independent obviously, because** they were being able to do it. They simply had to learn what the trick was to experience their peace and the infinite harmony of Being once again while they were making up the definitions.

Now, fear and guilt brought up a determination to overcome them, placing them in their experience as enemies, as something that was threatening to them that they needed to protect themselves against. But what could they use to protect themselves?

Well, this body that they were experiencing, it was the only tool available to them to exert force or coercion. And so their determination—and here is the key point—their determination to remain independent of the Father was to be accomplished by the use that they put their bodies to which was for the purpose of self-defense.

The body is the lynch-pin in whatever stability can be brought forth regarding being independent and vulnerable. The body misinterpreted by means of giving it definitions that God did not give it, caused it to become the single element which inhibited them from going back Home.

Now mind you, it wasn't the body that kept them from Waking up. And today with every one of you, it is not the body that keeps you from Waking up, that keeps you from experiencing Reality. It's the use you put it to through the use of imagination . . . *it's the use you put it to through imagination.*

Therefore, the simplicity of everything is, that if you want to Wake up, you have to abandon imagination and specifically, you have to abandon the imaginations that you have applied to your body in giving it definitions that were *never* present in the Movement of Creation that your Father engaged in by Being . . . by simply Being.

And so it's very important. It is very important not to come to the conclusion that the body is an illusion. Because you see, if you're going to Wake up, you've got to do something more than just discount it as an illusion. You have to engage your body for purposes other than the ones you've been using. You must stop using your body as the means of defense to secure your invulnerability against a chaotic and polarized universe and polarized entities whether they are animals or whether they are Brothers or Sisters.

If you don't understand this, you will not put forth the effort necessary to learn something new and to begin to behave in a new way relative to your body and in the use you put it to.

You see, part of **the problem as we've discussed is, that not only are you afraid of your Brothers and Sisters because of the definitions you've applied to them and the confidences you have in your own personal private interpretations of your Brothers and Sisters, you also have definitions about your body which are as polarized as the ones you've applied to everything else.**

And so you fantasize that your body can be against you, that because it is not **real, or because it is just a material organism, you can't trust it.** You must be afraid of it. You must defend yourself against it. You must be on guard and all of this because **you've made up imaginary stories about your body and you're reacting to those stories *instead of your body.* You're having no direct connection with your body, you're having a direct connection with your mind and your fantasy and your great *confidence* in your imaginations. And if you don't stop that, you will not Wake up.**

Well, if you are going to stop that, if you are going to stop relying upon the **definitions you've applied to your body, and you're going to begin to look at it**

with a willingness to see God there, to see the evidence of all of the characteristics of God there, such as eternality, such as harmony, such as **perfection, if you're not going to do that, then you're going to stay stuck. And the fantastic thing is that all that's necessary to experience release from it is to stop using your imagination and start looking at your body and your world with an invitation made to God to uncover to you once again your natural Birthright to experience all of Creation as the Kingdom of Heaven. That's all. But you must do it.**

Now, going into the book:

It is insane to use the body as the scapegoat for guilt, . .

. . . you see? You feel guilty because you've denied your Father, you've denied your Source. You've turned yourself into an orphan, you have no connection with the vitality of Life itself—the Presence of God. And then you use your body to convey guilt to your Brothers and Sisters. And you also use your body as a means of hurting yourself. And I don't need to go into that. You all know that that happens and how it happens. So . . .

It is insane to use the body as the scapegoat for guilt, directing its attack and blaming it for what you wished it to do. It is IMPOSSIBLE to act out fantasies.

Why? Because what isn't real, what is imaginary can't be demonstrated—can't be rendered visible. It can only be formulated in the mind, held to and as a result of that imaginary process, making yourself miserable. Or holding another guilty and making him miserable, not because you're connected with him, but because you're connected with your *picture of him* which you are projecting upon him and then challenging or correcting or harming. You see?

It is IMPOSSIBLE to act out fantasies.

They must forever remain nefarious mental insinuations that never become something.

For it is still the FANTASIES you want, and they have nothing to do with what the body does. IT . . .

. . . the body . . .

. . . does not dream of them, and they but make it

. . . the body . . .

a liability where it could be an asset.

Now here's the thing: If you determine for yourselves that the body is an illusion, you will *never* have the experience of it being an asset. And yet that is exactly what needs to happen. Because in the recognition of it as an asset, there is an acknowledgement of value and an acknowledgement of value is, no matter how subtle it is, an expression of Love. And now you're turning the tide, you're shifting the frame of reference you're using and your changing your behavior mentally. And that opens the door for God's Perspective to infill you.

Again:

IT...

... the body ...

... does not dream of them, ...

... fantasies ...

***... and they but make it a liability where it could be an asset.
For fantasies have made your body your "enemy," weak,
vulnerable and treacherous, ...***

... Oh yeah, you may not think about it much because it's too unpleasant. But you are afraid that one day it will kill you. One day it will just [snaps fingers] **stop functioning and there you'll be**—gone—or some other illness or injury or accident will cause it to create problems for you.

So, your imaginations, your ...

***... fantasies have made your body your "enemy," weak,
vulnerable and treacherous, worthy of the hate which you invest
in it.***

We've talked before about the fact that the word, "hate" is quite apropos and I'm not going to repeat myself tonight.

***How has this served you? You have IDENTIFIED with this thing
you hate, ...***

... in other words, the body you see which is the definition you made up about it.

***You have IDENTIFIED with this thing you hate, the instrument of
vengeance and the perceived source of your guilt. You have***

done this to a thing that has no meaning, proclaiming it to be the dwelling-place of the Son of God, and turning it against him.

You have done this thing, you have done this, turned the divine part of Creation, . . .

. . . You have done this to a thing that has no meaning.

So, you haven't actually done it to something that is a divine part of Creation, you have done this to what you've *ended up with* as a result of the definitions you've applied to it. And that has no meaning. The body you perceive has no meaning. The body you have created as a result of fear and guilt has no meaning. That definition has been overlaid upon something that does: The visibility and tangibility of your individuality. And your individuality is the Presence of God expressed and expressing interminably eternally.

You have done this to a thing that has no meaning, . .

. . . your definition of it . . .

. . . , proclaiming it to be the dwelling-place of the Son of God, . .

. . . you. You exist in your body. Of course you're not thinking of yourself as the Son of God. But in effect, that's what the attempt was . . . to turn something meaningless, a false, a fake, a confused definition to be the dwelling place of the Son of God and turning it against him. Your definitions of your body hold it to be something that can function at odds with you and sooner or later it will! What is the saying? **"There's nothing sure but death and taxes."** The termination of your body, it's acting in a manner that terminates your existence is something you've created by an imagination and a definition. It hasn't turned your body into that. But it has caused you to be absolutely confident in the termination of your life because of what the body is and how it works.

Now it doesn't hurt for me to be bold and frank about this. And it doesn't hurt you to take a look at it because if you take a look at it squarely, you can see the nonsensicalness of it. You can see that indeed you have justification for learning something and changing the way you behave, especially when doing it is going to cause you to Wake up. It's going to cause you to let that Mind be in you which is your right Mind which is presently being called "The Holy Spirit" while you dally with a tiny sense of mind making all these very creative decisions that result in blocking you entirely from coming back into your right Mind.

This . . .

. . . the body you have imagined . . .

. . . This is the host of God that YOU have made.

Your body is where God is Present expressing Himself as You—it is the host of God. It truly is . . . divinely is. But the host of God that you have made is the one that is bound to die and thus be the ultimate source of the failure of You to be successfully independent.

This is the host of God that YOU have made. And neither God nor His most holy Son . . .

. . . you...you...you...you . . .

. . . can enter an abode which harbors hate, and where you have sown the seeds of vengeance, violence and death. This thing you made to serve your guilt stands between you and other minds.

. . . of all of the Brotherhood, of every aspect of Creation which is the conscious Expression of God embodying or being fully conscious, able to communicate It's infinite holiness to everyone and capable of experiencing the holiness of all the rest of Creation as It's expressed.

But:

This thing you made . . .

. . . this material body that can become sick and die . . .

. . . you made to serve your guilt [it] stands between you and other minds.

You see? When you said, "Father, I'd rather see it my way," you decided to be private, not sharing Reality.

Now:

This thing you made to serve your guilt stands between you and other minds. The minds ARE joined, . .

You see? In spite of the fact that you have used guilt to stand between you and other minds, *the minds ARE joined*. The imaginary attempts that you engage in don't change Reality at all.

The minds ARE joined, but you do not identify with them.

“No, I’d rather see it my way. Charlie, I’d rather see it my way. You can tell me your way if you want to, but I’m not going to be able to agree with you. And I may be willing to make some adjustments so we can get along, but I’m never going to agree with you. I’m never going to share with you one hundred percent.” You see? Privacy is absolutely essential and it’s maintained as though it were.

The minds ARE joined, but you do not identify with them. You see yourself locked in a separate prison, removed and unreachable, . .

. . . course that’s your protection, being unreachable. If they can’t reach you they can’t hurt you.

. . . incapable of reaching out as being reached. You hate this prison you have made, and would destroy it. But you would not escape from it, leaving it unharmed, without your guilt upon it.

You need the body as a defense. And you’re not about to give it up, because you’re not about to become defenseless. And you’re not about to become defenseless because you’re afraid. And yet as we keep looking at this, it becomes clearer and clearer that being afraid . . . that the fear and the guilt are not part of Creation. They’re not actual. They are that which says to you, “Don’t separate yourself any further from the Father, because if you do it’s going to be uncomfortable.” It’s your sanity saying, “Don’t proceed any further. You are going to create for yourself a confused and illusory experience of the Kingdom of Heaven in which you can become lost, so preoccupied with self-defense against this fear and guilt that aren’t even real, that you neglect to do the one all important thing. And that is: To realize that the fear and guilt are meaningless.

You should write that down: *Fear and Guilt are meaningless.*

If you will consider that, you will find yourself beginning to have the courage to not respond to that which seems fearful, and which seems inseparable from guilt. The fear and the guilt will immobilize you in terms of your Awakening, in terms of your learning something and beginning to be in a new way that releases you.

Fear and guilt are meaningless. No if’s, and’s or but’s! Because fear and guilt are meaningless you can afford to set down the things that seem so fearful, and which you feel guilty enough about that you don’t think you deserve escape from them . . . and give your attention to other things, like for instance, praying: “Father, what is the truth here? What is the truth that my actions of defense against what I’m afraid of, cover up and cause me not to see, and keep me from seeing?”

This is a key learning: Fear and guilt are meaningless. If they are meaningless, they do not need to be dealt with, reacted to, distracted by. This flies right in the face of the conditioning of your imaginations. And if you attempt to practice it, it can seem to instill greater fear. But it is essential to engage in **abandoning fear and guilt. It is essential. It's the act which initiates** release from bondage.

So:

You hate this prison you have made, and would destroy it. But you would not escape from it, leaving it unharmed, without your guilt upon it.

Yet only thus CAN you escape.

You see? That's what we've just been saying. The only means of escape from the bondage of mortality is to start using your body in a new way—defining it as something divine, that which renders visible the Presence of God called You. Embodying the holiness of God and therefore the holiness of You and **where It's every action blesses everything rather than cursing it with fear and guilt** so as to distract you from releasing yourself from responding to fear and guilt and letting it be the motivation of your life.

[Yet] only thus CAN you escape. The home of vengeance is not yours; . .

. . . although you imagined it up.

The home of vengeance is not yours; the place you set aside to house your hate is not a prison, but an illusion of . . .

. . . what? . . .

. . . of YOURSELF.

You see? A definition you have created about yourself. "I am a body. I am not free. I am a mortal. I will die. And in between now and the time I die I will from time to time become sick and weak and there will be other times where I will become so upset from my polarization and my fear and guilt that I will act **out harmful behavior against my Brother and Sister. I don't want to do it, but there's no way out of it.**" You see?

Man, what a story line and what an amazing thing to believe it, and not believe what I'm saying and not believe what it says in the *Course*.

The body is a limit imposed on . . .

. . . listen to this . . .

. . . The body is a limit imposed [upon] the universal communication which is an eternal property of mind.

The body you made up. The definitions of it that you're giving it and holding it to and holding yourself to and killing yourself with—seemingly . . .

. . . is a limit imposed on . . .

. . . what? . . .

. . . the universal communication which is an eternal property of mind.

Remember? I said that every aspect of Creation, every leaf, every rock, everything is conscious. And every single conscious awareness if I may put it that way, is absolutely in full communication with every other aspect of **Creation**. And what is the communication that It's there to share? It's there to share Its meaning. It's there to share what It Is, the Presence of God that It Is. You see?

The body as you've defined it is a limit. You've created a tiny circumference to something, which is an Idea in the Mind of God.

The body is a limit imposed on the universal communication which is an eternal property of mind. But the communication is INTERNAL.

I said a long time ago: The most direct route to your fellowman is through the center of your Being . . . ***the most direct route to your fellowman is right through the center of your Being—in Mind.***

Mind reaches to ITSELF. It does not go OUT.

Remember? This Section entitled: ***Dreams and the Body***, began with these five words:

There is NOTHING outside you.

Within itself . . .

. . . Mind . . .

. . . it has no limits, and there is nothing outside it. It encompasses you entirely; you within it, and it within you.

What is it? Mind.

Mind reaches to ITSELF.

That is the means of communication.

It does not go OUT. Within itself it has no limits, and there is nothing outside it. It encompasses you entirely; you within it, and it within you. There is nothing else, anywhere or ever.

If that's the case, if that's the nature of experiencing Reality, you can see how foolish it is to continue to give a mean-spirited negative definition to your body which results in your never being able to come back into your right Mind **as long as you're committed to the use of your body as self-defense** because you are treating fear and guilt as though they are meaningful.

The body . . .

. . . as you're experiencing it as a result of the definitions you're applying to it.

The body is outside you, and but SEEMS to surround you, shutting you off from others, and keeping you apart from them. It is not there.

You see? That does not mean that the visibility and tangibility of your individuality isn't there. **It means that the body that you have imagined and that you're governing your every action toward it on the basis of, *isn't there*. It is a fantasy. And as we've said, fantasies cannot be acted out. You cannot manifest a fantasy. When you believe you have, you are deluded. And if it is a serious enough delusion you're put in a mental institution.**

There IS no barrier between God and His Son, nor can His Son be separated from himself except in illusions. This is not his reality, though he believes it is.

This is not your reality, though you believe it is.

Yet this could only be if God were wrong.

So here's the simple logic.

God would have had to create differently, and to have separated Himself from His Son to make this possible.

And of course, you can see the impossibility of that.

He would have had to create different things, and to establish different ORDERS of reality, . .

. . . much the way you have . . .

. . . only SOME of which were love. Yet love must be forever like itself, changeless forever, and forever without alternative.

What's the communication? What's the divine communication? It's the expression of love, which gains its aliveness from your willingness to share yourself uninhibitedly, unprotectedly, uncalculatedly. The minute you make the gift of you, minus any form of self-protection, it is an expression of love that becomes illuminated—universal illumination—that everyone rejoices in experiencing and everything feels.

And so it is. You cannot put a barrier around yourself because God placed none between Himself and you.

Part of the learning and the change of behavior in you is not only abandoning the honoring of guilt and fear and treating it as though it were meaningful, it is that in the absence of communicating fear and guilt, you begin to communicate love. You approach your fellowman as though he is a holy Son of God and you expect to see the evidence of it. Why? Because you're not about to spend one moment in your imagination creating a definition—a mean-spirited definition—of him. And in the absence of that, you are going to be the Presence of Love.

This is so important. It is the key to Awakening. Be with this and let it infill you and let it inspire you. Let it move you to change. Let it cause learning to occur, so that you find yourself in a place you were not before and so the past isn't being repeated.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)
Chapter 18 – Section: DREAMS AND THE BODY

¹Genesis 3:1

² Sparkly Book – p.437, 3rd Full Par./JCIM – p.182, Last Par. /
CIMS – p.368, Par. 54Chapter 18 – Section: BEYOND THE BODY
First Edition – p. 360, 1st Par. / Second Edition – p.385, Par. 6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 8th 2012

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Good evening. And welcome to everyone who's joining us on the Internet.

Well, from the West Coast of the United States, we are in the last few hours of Easter Sunday. And So I can still take the opportunity, legitimately, to wish everyone a Happy Easter. And of course, what will make Easter happiest this year, is for everyone to get the point. Because when everyone gets the point, they will Wake up. And the whole reason for my having come will be fulfilled.

I'm going to suggest tonight . . . that few of you know why I came. At least it hasn't occurred to you in the context that I'm going to speak about it tonight.

Because the reason I came was to undo a misunderstanding—a misunderstanding that arose out of your having decided to look at things whatever way you chose to look at them and to abandon the Father's Perspective. And as we've discussed, when you did that and made commitment to it with a Brother or Sister so that the two of you were committed to it, something happened that was unexpected.

Suddenly, the infinite perspective that you had had available to you was lost in a very tiny limited perspective associated with what you call, "your body," which prior to this commitment, had simply been an essential and integral part of all of Creation. Because absolutely everything created is identifiable, whether it is identifiable as a leaf or a body, it's identifiable. There is visibility and tangibility. There is experience-ability of each created thing.

And so, indeed, there was that which specifically identified you but it was an integral part of the infinity of that which identified everything.

Now you decided to get a divorce from your Father. You decided you wanted to look at things your way. You wanted to be the determiner of the meaning of everything and you and a partner engaged in it and suddenly lost the infinite view . . . found yourself experiencing yourself as limited to this form.

And as we've discussed, fear and guilt came into the picture because there had to be something to say, "Don't do this." There had to be something built in to the sanity of your Being that said, "Although you can attempt to do this, don't do it, because it's not in harmony with your Being. It's not in harmony with the way things work. It's bound to cause you to lose the experience of your integrity, and therefore your soundness, your stability, your grounded invulnerability—you're bound to lose it and so, don't proceed any further." You see?

There's a built-in factor in you that says, "try to do the impossible and you will get feedback so that you will not waste your time doing it." But you wasted your time doing it and you became, in your own mind, identified with your body and you identified yourself as a body and you had to use your body to create an environment in which you weren't overwhelmed by the fear and the guilt you were feeling.

And so you had to use your body—you thought—for self-protection.

Now, whoever you partnered with in moving into this delusion, he or she also had to come to this same conclusion. And so you, together, became wary partners, untrusting, because it was impossible for you to determine what was really threatening—what was really creating the feeling of fear and guilt.

So you and your partner and others who joined you in this state of affairs, began to create mutual agreements. And in the process of making mutual agreements, you saw to it—all of you saw to it—that in the agreements you made, your integrity was protected . . . your validity was protected, or the environment in which to substantiate your validity was secure enough to allow you to work on securing your stability.

And so, you know what happened? Judgments came into play: Whose value was greater? Judgments about value or valuelessness came into play . . . greater value, lesser value . . . those with a skill to assert authority more than others became more important. You see?

Now something happened in this process: You began to see the body as an object. And since you identified yourself with the body, you saw yourself as an object and you saw everyone else as objects. And you know what? As objects, you could be purchased and sold. You could be owned. You could be possessed and governed depending upon your "status." And whether you, in a subservient role, found a way to oppose it and win so that you could free yourself, you see?

Now what you don't realize . . . what you haven't thought about is, that on Christmas morning, what happened on your globe was Something, Someone arrived to challenge the theory of evolution—to challenge Darwinism.¹

[chuckle] Now, you might say Darwin didn't even exist then, he hadn't developed his theory yet. No. But everyone already knew the structures, everyone already knew what Darwin simply crystallized into an explanation which he saw as governing life in time: Survival of the fittest. You see? But any slave owner two thousand years ago, was already living Darwin's theory, was already demonstrating it.

And so now you realize, that when you got your divorce from the Father, when you said, "Father, I'd rather see it my way," you created the Darwinian state.

We haven't talked about it like that before. But what can make it evident to you is that in the process of transitioning from the infinite view to the finite view, from being the Father's Son or Daughter to being an orphan, the body became the all-important thing. And it became an object of definition. And it became an object of ownership.

And Moses undid that ownership for the Jews. But mankind and including the Jews after that, continued to function as those who were divorced from the Father. They were still behaving as orphans.

And so I arrived, and I taught and I demonstrated the Truth. And then the time came when a crucifixion happened, and although I didn't say it in the Garden of Gethsemane (as has been reported that I did) the statement does bear some value: *"Father, if You will, please let this cup pass from me, but nevertheless, Thy Will be Done."*²

I never said that because I never lost the faith. I never lost the Perspective of Who I was as the Father expressed—as the Father expressing in that moment.

But it does demonstrate what everyone has to come to in terms of an act of their own where they do the two-step, where they involve themselves in the holy instant.

At the end of this lifetime, between Christmas and Easter, I demonstrated that life is deathless. I demonstrated, that although a crucifixion seemed to occur and although a body seemed to die and be placed in a tomb, that body emerged. Why?

Because it demonstrated the statement from the Course, *"I am not a body."*³ You may have thought I was, you may have thought a body was crucified, you may have thought a body died, but hey everyone . . . look! I did not die!

I am not a body. Even though there is that which identifies me, I'm not it! It is not what I am! I'm not participating and I haven't been participating in the dream of separation from God—of having gotten a divorce from the Father and said, "I would rather see things my way." You see? I never joined anyone in that.

And so, this demonstration of the fact that I am not a body of the sort you have identified me as, and of the sort that you think you are, I am not a body, I am still free to be as God created me. Or we could even say, as God is Being me at this very moment after the period of three days in the sepulcher. You see?

My disciples and those who had listened to my teachings had the opportunity to realize that this demonstration: That I am not a body was a demonstration that they were not a body . . . even though they're visible and tangible and identifiable. And that therefore, their existence is eternal—deathless. And they don't need to go through this process called “death.” You see?

My life undid the idea that Being is a matter of a body going through a series of linear experiences from a starting point to an ending point and in the process, having to survive against unreasonable and overwhelming odds that nobody wins.

Be with that for just a moment . . .

Let's go into the book: A new section

"I NEED DO NOTHING"⁴

You still have too much faith in the body as a source of strength.

Even though we have been talking a number of weeks about what the body is, and what its function is. And the fact that there is a need for a transition from body identification to Mind identification in which the conscious experience of body is occurring along with all the rest of Creation and that what Mind is experiencing as body and Creation are the infinite ideas that God is consciously experiencing eternally and which therefore, because your very being is the embodiment of His, your existence is an existence of feeling and recognizing and experiencing ideas. Even though once you got the divorce from the Father and determined what everything was, you determined that the body was material along with all of the rest of Creation, and that it was something which developed, became more than it was, and that whatever was dominant took over: the survival of the fittest. So . . .

You still have too much faith in the body as a source of strength. What plans do you make that do not involve its comfort or protection or enjoyment in some way? This makes it an end and not a means in your interpretation, and this ALWAYS means you still find sin attractive.

See, there we go [chuckle]. It accuses you of something that you have no idea how it could be true or how it could have happened. But you see, the only sin there is, is the misidentification of you by you. And when you say, “Father, I want a divorce, I want to see things my way. I want to do things my way. I want to determine what the meaning of what everything is, and what the rules are that govern everything, . . .” you do that, you're missing

the mark. You are denying the very essence of your Being and you're therefore existing in a state of self-denial and in a state of denial about the Kingdom of Heaven because you and your Brothers and Sisters have determined that It's a material, physical universe where chaos prevails but somehow, it manages to . . . um . . . move in such a way as to cause forward movement in the development of the species. You see? And so it's redeemed from its chaos by some unknown factor which causes chaos to become constructive.

Now to believe that, to practice it, is sin because you're in a state of Self-denial.

Now the fact is, you can practice Self-denial and you can practice it forever. And you can exist in pain and suffering and everything negative without causing yourself to cease to be. Because all you're doing is overlaying what you divinely Are with an imagination that isn't true. But as long as you're doing that, you are doing what the word, "sin" means.

When you love the challenge of overcoming fear and guilt, your attention and your intent certainly isn't expressed as a way of glorifying God . . . is it? It's not expressed as a way of manifesting and acknowledging and expressing your divinity. . . is it? No. If you're doing something other than that, then you are engaging in nonsense. And if you are believing that the nonsense is meaningful, then you are in a state of sin—something to abandon.

No-one accepts Atonement for himself who still accepts sin as his goal.

You know . . . practicing the survival of the fittest: Anyone who's caught up in that is not one who accepts Atonement for himself, because Atonement is a word that defines you yielding to the Father—you practicing willingness to be directed, rather than being the authority yourself. It's you deciding to abandon your independence so that you might fit in with and cooperate with the Movement of God and let that Movement be what finds expression through you in the world.

Now that's the opposite of the practice of the survival of the fittest.

You have thus not met your ONE responsibility. Atonement is not welcomed by those who prefer pain and destruction . . .

. . . and the survival of the fittest as a theme—as a purpose in life—is what someone who prefers pain and destruction engages in.

Now . . .

You have made much progress and are really trying to make still more, but there is one thing you have never done; not for one instant have you utterly forgotten the body.

If you stop and think about it, you take care of it all day long. Your attention is on it one way or another. You say, you're driving to the store . . . but if there's a little discomfort in the

seat of your pants, you shift your position to become comfortable. You attend to your body constantly for its comfort.

It has faded at times from your sight, but it has not yet completely disappeared.

And let's understand something here: We're not talking about it disappearing because it's an illusion. We're talking about the fact that it hasn't disappeared from your mind as that which secures your safety and which you must ever be ready to utilize it for, to secure your safety. It's never faded from your mind because it's your bottom-line protection. You may think that your mind is what saves you, but if your mind doesn't clarify things for your Brother so that your Brother stops threatening you, then you know your body is the last resort.

It has faded at times from your sight, but it has not yet completely disappeared.

You can see that the only time that it would ever disappear, the only time it's survival of the fittest function could disappear, is if you felt utterly safe.

You are not asked to let this happen for more than an instant, yet it is in this instant . . .

. . . the holy instant . . .

. . . that the miracle of Atonement happens.

The holy instant is that experience which results from your ceasing thinking and energizing your definitions of everything and saying, "Separate and apart from my best judgments, my pet theories and what's important to me, 'Father, what is the truth here? I wish to abandon my independence and join with You and have You enlighten me as to what is Real so that I might respond in a manner that fits the occasion'" . . . the occasion being, a moment in the Kingdom of Heaven.

Afterwards, you will see the body again, but never quite the same.

Meaning, you will slip back into using your body for your self-protection. And therefore as the means you utilize to keep yourself from being in touch with the Father and experiencing His healing Perspective.

And every instant that you spend WITHOUT awareness of it . . .

. . . the body . . .

. . . gives you a different view of it when you return .

Now whenever Paul is letting me speak . . . like right now, he is not aware of his body, meaning, that his attention isn't on it for the purpose of being prepared to defend himself if something should happen that threatens him. Because when he is in this space joined with me, just as when you are in the space you're in when you are joined with your Guide, body identification isn't happening. It's that simple. And as you can see, his body hasn't disappeared. And as he speaks, his lips move, his hands move, all in service of the expression of the truth that he is allowing through him. You see?

Now here's a startling statement:

At no single instant does the body exist at all.

These words have a very "tight" meaning . . . very narrow meaning . . .

At no single instant does the body exist at all.

In the holy instant, the body as a means of defense, and the body as your identity does not exist in the holy instant—in that place where you have abandoned time. This is important!

At no single instant does the body exist at all.

Let's be even more clear:

At no single instant does the body . . .

. . . as you have defined it . . .

. . . exist at all.

It therefore does not function as a defense or an identity. That's what it means. As a defense or an identity it does not exist at all in the holy instant. One of the reasons is, that in the holy instant fear and guilt are absent and there is no call for self-protection. Without the call, you are free to experience how everything appears and what it's Meaning is because there is a purity of your attention, a holiness—a wholeness—of your attention that doesn't screen out any part of the Kingdom of Heaven.

At no single instant does the body exist at all. It is always remembered or anticipated, but never experienced just NOW.

Your salvation lies in your willingness to be present in the NOW. Because that's where you can experience Being without a call for defense which allows your definitions of your body to fade from your mind because there's no use for them, at least for that instant. Do you see?

Only its past and future make it seem real . . .

. . . the definition of body you've given.

Only its past . . .

. . . what's happened to it before . . .

And [its] future . . .

. . . what's likely to happen tomorrow . . .

. . . make it seem real. Time controls it entirely, . .

. . . you see? And time is where evolution occurs . . . you see?

So I was correcting . . . and the Course is correcting Darwinian concepts and theories—corrected them before Darwin congealed them. And everyone else said, “Wow! We would like to agree with your definitions here that finally explain to us what the state of orphanhood is.” You see? And the mutual agreement took over as law—as fact—unchallengeable.

Time controls it entirely, for sin is never present.

Sin is never present in the holy instant.

In any single instant, the attraction of guilt would be experienced as pain and nothing else, and would be avoided.

And I would add: Would be simply avoided. You see? No contest. Without guilt and fear present and the accompanying attraction, pain would be avoided.

It has no attraction NOW.

You see? It has no attraction in the holy instant. It has no attraction in the moment, if you let your attention be present in the moment without distraction.

Its whole attraction is imaginary, and therefore MUST be thought of in the past or in the future.

. . . when you move into a dreamy state of imagination. But when you're in a clear state of attention now, it's nowhere to be found and there is no effect to it.

It is impossible to accept the holy instant without reservation unless, just for an instant, you are willing to see NO past or future. You cannot prepare for it WITHOUT placing it in the future.

You can only prepare for something you're anticipating.

Release is given you the instant you desire it.

Not the month you desire it, not the one year that you're going to desire it because you've developed a one year plan. No.

Release is given you the instant you desire it.

The instant you're present in the moment and desire it.

Many have spent a lifetime in preparation, and have indeed achieved their instants of success. This course does not attempt to teach more than they learned in time, but it does aim at SAVING time.

This is important.

[Repeats] Many have spent a lifetime in preparation, and have indeed achieved their instants of success. This course does not attempt to teach more than they learned in time, but . . .

. . . here's what it offers . . .

. . . it does aim at SAVING time.

In this process of learning what the Course is teaching and practicing the holy instant . . .

You are attempting to follow a very long road to the goal you have accepted. It is extremely difficult to reach Atonement by fighting against sin.

That's not the answer. You see? The agreement to overcome fear and guilt, which are present because sin is being engaged in, is not the way out of the orphanage. It is to withdraw your attention from the fear and the guilt. To do the two-step, which is to back off, become still and secondly, ask "Father, Holy Spirit, what is the truth here?" That's what works. Not fighting against sin.

Nor is a lifetime of contemplation and long periods of meditation aimed at detachment from the body necessary. All such attempts . . .

. . . listen to this, because it's not discounting them.

All such attempts will ultimately succeed because of their purpose. Yet the means are tedious and very time consuming, for all of them look to the FUTURE for release from a state of present unworthiness and inadequacy.

A now experience of a now definition—a now meaning that you’re employing and validating and governing yourself according to.

Your way . . .

. . . our way with the Course.

Your way will be different, not in purpose, but in means. A holy relationship is a means of SAVING TIME.

You see? Years of meditation and contemplation done in a cave or in a sanctuary of some sort, is something that you can engage in alone. You know what? Aloneness does not prompt you to bring your attention into the moment, not like a relationship does. Nothing, no commitment to anything other than a partnership with a conscious intent, can bring your attention specifically and only into the moment with the least amount of defendedness.

If you join with another for the purpose of having a holy relationship, which means that the two of you choose to be together and to relate to each other only after each one of you individually has turned to the Father and said, “Father, what is the truth about my partner?” That that is when you relate to each other on the basis of the infilling of truth and clarity that the Father provides to you about your partner. That causes you to not be vague in any way. It truly brings your attention into the moment you’re in with a specific desire of the Father to see your Brother or Sister truly. That’s what shortens time. Because that’s what brings your attention out of time into the moment you’re in with love as the motive. You see? It’s so simple. And it’s so beneficent in its function.

One instant spent TOGETHER restores the universe to BOTH of you.

You see? Something that meditating for a lifetime cannot as effectively do. You see?

You ARE prepared. Now you need but to remember you need do NOTHING.

What does that mean? Well, when you got your divorce from the Father, when you said, “I’m going to determine what things are and I’m going to believe what I and my Brother have decided are true,” the first thing that you were prompted about was to do something, to overcome and cope with fear and guilt. And what did you have available to yourself to use for that purpose? Why . . . your body. And so you did. You needed to do, and so you did.

And the undoing of the constant affirmation of your divorce from your Father occurs when you’re willing to do the two-step and join with the Father or the Holy Spirit with a genuine desire to know the truth about this one you’re in relationship with. You see?

In doing the two-step, in backing off, so to speak, from engaging in doing for or against your partner, you stop engaging your mind and your body in defense. And in the absence of the

practice of defense you are abandoning the definitions, or you are abandoning the commitment to the definitions you have given about your body and you're willing to be defenseless. In other words, you're willing to be present with your partner, weaponless. You see? Which means you're engaged in doing nothing that before practicing the holy instant, you would have been engaging in, and which would have kept you ignorant.

Now you need but to remember you need do NOTHING. It would be far more profitable now merely to concentrate on this than to consider what you SHOULD do.

Or: *What you SHOULD DO.*

When peace comes at last to those who wrestle with temptation and fight against the giving in to sin; when the light comes at last into the mind given to contemplation, or when the goal is finally achieved by anyone, it ALWAYS comes with just one happy realization; "I need do nothing."

Anyone who has practiced meditation knows that with its regular practice even for only twenty minutes, twice a day, you move in that twenty minutes into a place where fear is absent and peace is present. And it is even reflected in your body as the dropping of high blood pressure, the balancing of the systems, because peace is where your attention is.

Doing nothing and being in the silence, not exercising your so-called capacity to think for yourself, is what leads to the influx of truth together with an inseparable pair—Love and Peace.

Here is the ultimate release which everyone will one day find in his own way, at his own time.

But listen . . . I'm saying, but listen . . . and I'm continuing:

We do not need this time.

You do not need to wait so that it happens at your own time. You don't need to rely on time, you don't need to employ time. If you want to, then go sit in a cave and meditate for ten years, twenty, forty. But:

We do not need this time.

Why? Because you have someone with whom you can join in a holy relationship through the individual practice together of the holy instant.

Time has been saved for you because you are together.

You're not doing this alone. You're doing it in a way that causes great focus, simple focus to occur.

This is the special means this course is using to save you time. You are not making use of the course if you insist on using means which have served others well, neglecting what was made for YOU.

What was made for you? The Course . . . A Course In Miracles. Also what is made for you? Is, the Holy Spirit's guidance. The guidance of that which is nothing more than your right Mind, already present with you, already being your right Mind even though you are employing a mental activity which doesn't reflect the existence of the Holy Spirit, of your right Mind. So:

Save time for me . . .

. . . and I'm going to add: And for yourself . . .

. . . by only this ONE preparation, and practice doing nothing else.

Christmas was the introduction of this idea. And Easter was the completion, the full demonstration of this.

"I need do nothing" is a statement of allegiance, a truly undivided loyalty.

Loyalty to what? The moment you are in with one that you intend to have a holy relationship with, which causes you only to be in relationship with him or her by means of asking first of the Father, "What is the truth here? What do I need to know? What needs to be done?" so that the answer can be the basis of what you do with your partner that reflects holiness, healing, transformation, atonement.

Believe it for just one instant, and you will accomplish more than is given to a century of contemplation, or of struggle against temptation.

Can you imagine?

Believe it for just one instant, and you will accomplish more than is given to a century of contemplation, . .

This means, the means of being in a holy relationship with another saves that kind of time and promotes your Awakening with far greater rapidity and it helps to tip the first domino that causes the transformation to spontaneously occur with Brothers and Sisters who are very close to yielding completely into the moment.

To DO anything involves the body.

Survival of the fittest again, control, manipulation . . . you know, finding a place on the ladder of good, better, best, bested . . . right?

To DO anything involves the body. And if you recognize you NEED do nothing, you have withdrawn the body's value from your mind.

In other words, you've withdrawn the significant meanings that you have faith in that you created about what your body is and on the basis of which you act in the world.

Here is the quick and open door through which you slip past centuries of effort, and escape from time.

The only place where evolution can seem to occur and justify all that embodies the survival of the fittest.

This is the way in which sin loses all attraction RIGHT NOW.

Not in the future.

For here is time denied, and past and future gone.

It's true. Any of you who have meditated and simply moved into the state of peace, know that time has disappeared, past and future are gone, that which was causing fear is no longer fearsome. And in fact, if you stay in that peaceful space, you can consider what had been fearsome before you started meditating, and hear that which will resolve the fearsomeness because you are in your peace, able to see what works to bring about harmony and remove what your unclear mind had seen as an impossible threat. This is simple, but it is important.

Who need do nothing has no need for time. To do nothing is to rest, and make a place within you where the activity of the body ceases to demand attention. Into this place the Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . comes, and there abides. He will remain when you forget, and the body's activities return to occupy your conscious mind.

Again, the definitions of your body that you have employed for the purpose of keeping yourself safe, of being the fittest under the circumstance, whatever the circumstance might be.

Yet there will always be this place of rest to which you can return.

The thing is, you have to remember to return. Because your habit is to engage in the seductive suggestion that you have reason to be proud if you can survive and be the fittest. You see?

[Yet] there will always be this place of rest to which you can return.

If you remember to return.

And you will be more aware of this quiet center of the storm than all its raging activity.

In other words, the storm may not go away while you are shifting your attention from survival to centeredness and the peace of your Being that is ever present with you. The raging activity will not hook you and upset you so you can see what to do, what fits in the face of the raging activity, and you can behave from peace with unscattered intelligence that is revealed to you.

This quiet center, in which you do nothing, . .

. . . of the sort that you had conditioned yourself to engage in for self-protection.

This quiet center, in which you do nothing, will remain with you, giving you rest in the midst of every busy doing on which you are sent.

Did you catch that?

This quiet center, . . will remain with you, giving you rest in the midst of every busy doing on which you are sent.

Well, wait a minute, I thought this section said, “I need do nothing,” um . . . and your body is supposed to disappear.

This quiet center, . . will remain with you, giving you rest [peace] in the midst of every busy doing on which you are sent.

Ah-h . . . yes, you’re asking, “Father, what is the truth here? What do I need to know?” And in that innocent attentiveness, the Father, the Holy Spirit reveals the truth to you. And just as Paul knows how to move his lips right now and put his hands in this position, it is not because his attention is being given to his body doing something, but because he is . . .

. . . in the midst of busy doing on which he has been sent.

You see? You will know what to be. You will know what to do. And indeed, as I’ve been reading here in this section which says “I need do nothing,” you may be saying, “Wait a minute, there’s another place in the Course that says, ‘Listen, learn and do.’ That doesn’t make sense, that’s inconsistent.” No. Do the two-step: Meaning, become still and ask, “What is the truth here?” That’s . . . listen. Then comes the influx . . . learn. And in the learning of what the truth is, one knows how to be, or one knows how to do. You see? But

it's not a doing that arises out of the concept that the body is here to do things to protect you and to control others. You see?

So when you listen, you will be given busy doing to do. You will be sent on busy doing. Again, let me read the sentence:

This quiet center, in which you do nothing, will remain with you, . .

. . . no matter what's going on . . .

. . . giving you rest . . .

. . . and I'm adding the word "peace," . .

. . . in the midst of every busy doing on which you are sent.

And for which you must obviously need to have something that identifies your presence, renders it visible, experienceable, so that the doing, the being, can be what happens.

For from this center will you be directed how to use the body sinlessly.

You hear that? It doesn't say, "For from this center will you discover that you don't have a body, because it's an illusion." No.

[For] from this center will you be directed how to use the body sinlessly.

In other words, not as part of the Darwinian system of "survival of the fittest." You see? That's not sinless activity of the body. That's not using the body sinlessly.

[For] from this center will you be directed how to use the body sinlessly.

So be sure that you are willing to embrace the body as something holy with a function that identifies holiness.

It is this center, from which the body is absent, that will keep it so in your awareness of it.

Listen again:

It is this center, . .

. . . of peace and the holy instant where God's laws prevail.

It is this center, from which the body . . .

. . . you have concocted, is absent. It is from this center that a body used for self-defense and control . . .

. . . is absent, that will keep it so . . .

. . . that will keep it in its sinless state . . .

. . . in your awareness of it.

I think everyone can agree that you are in a time which calls for bodily activity that is sinless. It is a time for the understanding of what the body is to be released from the theory of the “survival of the fittest,” of domination, of slave and owner mentalities and everything that accompanies that, so that relationships in families, in communities, in countries and between countries can be moved by and transformed by holiness, sinlessness, that it is everyone’s right . . . that it is everyone’s Birthright to be able to employ and experience to be blessed by and to bless by.

Happy Easter.

A Course In Miracles (reference pages)

¹ Charles Darwin, *Theory of Evolution*

² Bible: Luke 22:42

³ Workbook, lesson 199

Chapter 18 – Section: *I NEED DO NOTHING*

⁴ Sparkly Book – p.440 / JCIM – p.184 / CIMS – p.370
First Edition – p. 362 / Second Edition – p.388

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 22nd 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

You know, never should you think that the study of the **Course** is bound to be a protracted process that is difficult, that is somehow different from your nature and therefore something not easily graspable by you.

During these past few weeks while we've been discussing in great detail the nature of the holy instant and the role of the holy relationship, it has become clearer and clearer how simple Awakening is. It's something that occurs in the silence when you choose to silence your thoughts and make an enquiry of the Father, "what is the truth here?" meaning, "Father, what is Your Perspective regardless of my perspective?" It's done in the silence—a simple question and then a simple giving of attention in the silence.

We've discussed the fact that it's in this place of joining with your Father—this rejoining with your Father—that you move into an arena where God's laws prevail. The arena is the arena of silence—the arena of the absence of your busy, controlling thinking. That's all . . . ***that's all.***

One clearly absolute requirement that accompanies this is the necessity of doing it on behalf of a Brother or of a Sister or of some part of God's Creation—some part of the world and universe that is confronting you. You cannot do it for yourself and yourself alone. ***You get the benefit of what you give.*** And that's the way it works.

You see, when you said, "Father I'd rather do it my way, Father I'd rather make up the definitions and the meanings for everything, Father I want a divorce" and you did this with a Brother in tandem, in a mutual agreement to do so, you caused yourself to experience being disconnected from your Source.

And as we discussed, you began to see yourself as an object instead of that conscious awareness which is the Mind of God in You, enjoying the Father's Perspective regarding the Kingdom of Heaven, which is not made up of objects but made up of Ideas which are perfectly tangible to the Mind that formed them.

When you shifted with commitment to your own private personal perspective, you not only experienced separation from the Father, you experienced separation from your Brothers and Sisters—the object that you became are the objects that they became.

And so your intimate connection with them was lost. Why? Because in this place of isolation, you felt fear and guilt because it was not natural to your Being. And so you became defensive. You became self-protective against the very Brother with whom you made a mutual agreement to make up all of the meanings for everything.

Do you see what kind of an untenable position this created? [snaps fingers] It instantly created tension! You need your Brother to join in the mutual agreement to stand separate from the Father. And yet, in the standing apart, you became opponents. You became enemies, either mild enemies or potentially great enemies.

And so it creates a push-me-pull-you state of tension: "I need you but I don't trust you. You are essential to my being in this place where I can make decisions and be in charge of things myself. But I cannot trust you and so I engage in this mutual agreement with you carefully, untrusting and therefore, it puts us in a constant state of potential war . . . sometimes actualized."

You didn't expect that, when the two of you said, "Let's make up our own definitions and let's agree to them together so that they have more substance than just our puny imagination."

So, in order to return to your sanity, in order to Wake up, in order to have the Father's Perspective which is your true perspective returned to you, you must undo the divorce from your Father which estranged you from your Brothers and Sisters. And this is why it is an inescapable absolute fact that Awakening requires your doing the Awakening, your practicing the two-step ***on behalf of your Brother or your Sister*** or some part of the infinitude of Creation that you see as an object different from you—dangerous to you. You see?

Now, this still sounds complicated . . . what if your Brother doesn't agree . . . what if your Sister doesn't cooperate? "What if I have an ancient grudge or grievance that I'm unwilling to let go of, I'll be stuck here forever." And it

would seem to you that there must be hundreds of thousands if not millions of little justifications for not Awakening that will stand in your way, making Awakening a formidable if not impossible task.

But remember what we discussed last week. The one simple thing that needs to be brought into the picture is not a war against your ego, but rather a simple practice of curiosity—a curiosity to see the more of what God is Being right here, right there, anywhere, than what you're seeing. ***The curiosity to see the more of what God is Being right there anywhere, than what you're seeing.***

You may find it impossible to lay down a grievance, but it is relatively easy to practice curiosity. Especially when you have heard me say over and over in so many different ways that the practice of curiosity invites one thing: When you say, "Father"—here's the curiosity—"what is the truth here?" you're abandoning your isolation and you're asking for a perspective greater than the one you're currently suffering from.

That is simple . . . ***that is simple.***

I've made it clear that the payoff for doing this—this practice of curiosity—will inevitably come and it will not cost you anything. It will constitute an experience of fulfillment. So if for any reason you thought, "Boy, it's taking us a long time to get through the book, is it going to be another eight years before we get to the end and can Wake up?" No. Wake up tonight. Practice curiosity tonight, tomorrow . . . today. You see?

Practice curiosity with whatever degree of safety you have been able to acquire through listening to me explain the nature of Awakening, the process of it, the steps of it, and the fact that coming into your right Mind—coming back into your Right Mind—is a natural wholizing process not an unnatural traumatic process.

And so you can dare to practice curiosity with a little bit more carefree abandon.

Now, continuing in the book, we ended up last week referring to this private sense of self-hood:

This little self is not your kingdom.¹

It is not your kingdom . . .

Arched high above it and surrounding it with love is the glorious whole, which offers all its happiness and deep content to every

part. The little aspect which you think you set apart is no exception.

In other words, this little part of the wholeness of you that you've said is what you are is no exception to the fact that all of Creation, all of infinity, all of the wholeness of you is what is inside this little boundary that you've created. And so you are not any different from the wholeness of You, and the wholeness of You which we've called the Holy Spirit is nothing more than your right Mind held in trust for you while you keep reinforcing this flimsy bubble—this flimsy boundary . . . you see?

You are embraced by and constituted of everything that's outside the bubble because the bubble is just creating an artificial boundary between the whole of you—the whole of God's Mind, the whole of God's Creation.

Now . . .

Love knows no bodies, . .

. . . and that isn't because bodies are an illusion.

Love knows no bodies, . .

. . . as boundaries.

Love knows no bodies, . .

. . . as that which *you* have devised through an incredible use of your imaginations. ***Love knows no boundaries.*** That's what it means . . .

. . . and reaches to everything created like itself.

In other words, it doesn't reach to that which you've created, that which you've imagineered. You see?

[It] reaches to everything created like itself.

So it reaches to that which is inside the bubble, and it reaches to that which is outside the bubble, because what's inside and outside is the same thing. And the bubble is nonsense to Love because it's not actual. It only seems actual to you in your mind's eye through the use of your imagination.

So again:

Love knows no bodies, and reaches to everything created like itself. Its total lack of limit IS its meaning.

You see? . . . and you inside the bubble . . . you see, the total limit established by the bubble is ***your meaning***, is the meaning you have established for yourself. You see? But it's just imagination and you can abandon it at any moment that you would rather Wake up, that you would rather release your anger, your frustration, your ***pride***, your attempt to become great all by yourself, on your terms by means of your definitions.

Love . . .

It is completely impartial in its giving, encompassing . . .

. . . embracing . . .

. . . only to preserve and keep complete what it would give.

You see, if it didn't embrace it and it let a little bit slip out of it's embrace, well that little bit wouldn't be kept whole with the whole, would it? Suddenly we have a little random gad-about, sourceless, looks like love, but it's not embraced in everything. You see? Nonsense!

[Love] is completely impartial in its giving, encompassing only to preserve and keep complete . . .

. . . or whole . . .

. . . what it would give. In your tiny kingdom you have so little!

Poor you. Poor everyone. But it was set up that way so that you could achieve, so that you could get, so that you could accumulate and prove your worth by your accumulations. Littleness is essential to satisfaction and accomplishment. Because when you can overcome the littleness you have proven yourself to be real.

In your tiny kingdom you have so little!

Do you have an abundance of health eternally? No. You just have a little bit: um...possibly seventy, eighty, ninety years? That's not much. And you accept it. You don't like it but you have thought that's the way it is. That's what life is . . . short . . . little.

In your tiny kingdom you have so little! Should it not, then, be there that you would call on love to enter?

Yes! And that's the function of the two-step. That's the function of the holy instant and that's the purpose of a holy relationship. You see how it all fits together?

You don't try to escape the awfulness of your little kingdom, you invite that which is Big into it. How do you do that? You do it by causing a pin-prick in the bubble. And you cause the pin-prick in the bubble by reaching beyond it: "Father, Holy Spirit"—that which is outside the bubble—"what is the truth?" You see?

***Should it not, then, be there that you would call on love to enter?
Look at the desert, . .***

. . . look at the barrenness of your life. Look at the sickness, sin, and death. Look at the predominance of effort and strain as opposed to abundance and peace.

***Look at the desert, dry and unproductive, scorched and joyless,
which makes up your little kingdom.***

. . . but which you've tried to make something out of. And you're proud of what you have managed to provide and create and it's given you some satisfaction that causes you to want to work even harder at doing even more without abandoning your isolation.

***Look at the desert, dry and unproductive, scorched and joyless,
which makes up your little kingdom.***

Now, let's face it. That's what life without your Source already is. Every day you . . .

***Look at the desert, dry and unproductive, scorched and joyless,
which makes up your little kingdom.***

. . . ***and it depresses you!*** It does not make you happy and it shouldn't. But understand that you're already doing this. We're talking about not just doing that. Listen . . .

Look at the desert, dry and unproductive, . .

. . . look at it for what it is. Don't gloss it over. Don't see it as some integral part—necessary part—of your achieving success, something that you would thereby want to keep and use for your progress.

***Look at the desert, dry and unproductive, scorched and joyless,
which makes up your little kingdom. And realize the life and joy***

which love would bring to it from where it comes, and where it would return with you.

You see? Quite a difference. Take a square hard look at what isn't satisfying.

And realize the life and joy which love . . .

. . . which fills infinity beyond the bubble as well as within the bubble . . .

. . . would bring to it from where it comes, . .

. . . would bring to the inside of the bubble from the outside of the bubble . . .

. . . and where it would return with you.

By virtue of its entry into the bubble and your desire to reach beyond the bubble, the bubble will burst. And you will be with love ***in*** the wholeness of your Being in Creation itself with the Father's Perspective.

The Thought of God surrounds your little kingdom, . .

. . . Creation, the Kingdom of Heaven, as what It is, inside and outside the bubble, actually asserts Itself to burst the bubble because it's an unnatural unreal phenomena that doesn't fit.

The Thought of God surrounds your little kingdom, waiting at the barrier you built to come inside and shine upon the barren ground. See how life springs up everywhere!

When that happens, . .

. . . See how life springs up everywhere! The desert becomes a garden, green and deep and quiet, offering rest to those who lost their way and wander in the dust.

The only reason they're wandering in dust and the only reason there seems to be dust instead of ***green, lush, verdant life*** is because the definition given to the earth is one of evolution through struggle. And so the evidence of what makes it a struggling affair is built right into it and the dust covers everything, covering up its lush greenness and moisture.

But Creation as the Father is Being It, is present right there, out of sight, underneath the definitions you have applied on top of it. You see? That's why all that's needed is curiosity, not a makeover of a false creation that's "real."

Give them . . . those who lost their way and wander in the dust.

Give them a place of refuge, prepared by love for them where once a desert was.

Well, how's this place prepared for them? It's prepared for them by your caring enough to want to know the truth, the God's honest truth about them—your Brothers and Sisters—and about this world and universe that you have forgotten is actually the Kingdom of Heaven and which you are not expressing any curiosity to see for what It truly Is.

You're going to prepare this place for those who are weary of the struggle, by virtue of wanting to know what the truth is ***for them***, not so that you can become great or have it for yourself. But in your willingness to desire it for them to become conscious of it so that it's easy to share the truth with them, you get to keep what you give.

But boy, try and get it for yourself alone and you're just rehearsing what you've always been doing in the dream and it won't cause Awakening.

Give them a place of refuge, prepared by love . . .

. . . your desire to know what is Real.

Give them a place of refuge, prepared by love for them where once a desert was. And everyone you welcome will bring love with him from Heaven for you.

Listen . . . you don't want to miss some of these important words

And everyone you welcome will bring love with him from Heaven for you.

Now mind you, these that you're welcoming are those who have . . .

. . . lost their way and wander in the dust.

So these are not Awakened Brothers. But it says . . .

. . . everyone you welcome will bring love with him from Heaven for you.

Here's the key word, "welcome."

And everyone you welcome . . .

Remember, I started out this evening talking about the fact that when you got a divorce from your Father and lost your connection, you also lost your intimate loving connection with your Brother because your Brother became somebody you could not trust. And so your Brother became your enemy. And as a result, you treat everyone with guarded care. Some you don't have to bring as much concern to and other's you have to be very alert for—you think. But you never allow yourself to be totally vulnerable with anyone, because at the bottom line you do ***not welcome them***. You are guarded. You practice doubt.

In many ways you become a sleuth and you become very good at spotting irregularities that might pin-point a deviant behavior or intent that might be to your disadvantage. You see? But listen to this again:

And everyone you welcome will bring love with him from Heaven for you.

That's what happens when you stop seeing your Brother as an opponent, as someone untrustworthy. The moment you abandon your defense against him and let him in defenselessly, he will bring love with him, she will bring love with her, because he or she ***feels your benignness***. It's that simple. You will find everyone's behavior changing.

And everyone you welcome will bring love with him from Heaven for you.

That one will feel safe enough to be defenseless himself or herself, and what will exude from them will be their Heaven-sent nature, which they are safe to share with you.

They enter one by one into this holy place, but they will not depart as they had come, alone.

Joining will have occurred because you welcomed them and they could feel it. This is the effect of the holy instant. And the capacity to treat your Brothers that way arises out of your willingness to treat one Brother that way.

The love they brought with them will stay with them, . .

. . . it won't be stolen away to add to your good, it . . .

. . . will stay with them, as it will stay with YOU. And under its beneficence, your little garden will expand, and reach out to everyone who thirsts for living water, but has grown too weary to go on alone.

You see? What you are willing to bring to one Brother in a holy relationship, you begin to be able to bring to many Brothers. And so the breakdown of isolation expands. Embrace includes more and more. And so once the movement begins it progresses until it becomes all inclusive. And all the way along the way you will be practicing loving your Brother and Sister, reaching out to more and more of them on purpose because it's your function and there's nothing that you would rather do than be part of that which is ***the transformation of the orphanage into the Kingdom of Heaven.***

Go out and find them, . .

. . . there you go. You've listened to know how to use your body sinlessly, in other words, for something other than self-defense. And when you do, you're given a task. You find what it's appropriate to be being and it's easy to be that. And so you do.

Go out and find them, for they bring your Self with them.

They bring their Self with them and they bring their capacity to see your Self with them. And because you're undefended, you're not relating to them as a body which is a boundary. They feel welcome and welcomed. And they ***give*** from the truth of them. I promise you, this is what it's about.

And lead them gently to your quiet garden, and receive their blessing there. So will it grow and stretch across the desert, leaving no lonely little kingdoms . . .

. . . um, you know, little egos with their kingdoms inside their head.

So will it grow and stretch across the desert, leaving no lonely little kingdoms locked away from love, . .

. . . why? Because you care enough to engage in the holy instant with them. And because you care enough to have a holy relationship with them, which is one of love and inclusion, rather than self-protection and defense. And mind you, you can start that tonight. You can start it right now, whenever it is you're listening to this. And you don't have to put it off. Now is the time.

So will it grow and stretch across the desert, leaving no lonely little kingdoms locked away from love, and leaving YOU inside. And you will recognize yourself, and see your little garden gently transformed into the Kingdom of Heaven, . .

. . . not like it was really something else, but it will be transformed into what it always was, because you will not be reinforcing the definitions you have

brought into play for the purpose of making something great out of yourself. You won't be doing this anymore or you won't be trying to do this anymore.

. . . you will recognize yourself, and see your little garden gently transformed into the Kingdom of Heaven, with all the love of its Creator shining upon it.

Uh-oh . . . ***with all the love of its Creator*** . . . is that you? Is that the you who's Waking up? No. Its Creator is God. Its Creator is the infinite Mind, which moves, the Movement of which is Creation. And your function is to acknowledge It for what It is, and in that acknowledgment be co-creator with the Father.

The holy instant is your invitation to love, to enter into your bleak and joyless kingdom, . .

. . . see, it's not about you doing something like . . .

The holy instant is your invitation to love, . .

. . . not your invitation to be loving yourself, but . . .

The holy instant is your invitation to love, to enter into your bleak and joyless kingdom, . .

. . . this love that is filling. Infinity beyond the circumference of the bubble that you've used to separate a little part of your wholeness off from the rest so that it could become something important. So:

The holy instant is your invitation to love, to enter into your bleak and joyless kingdom, and to transform it into a garden of peace and welcome.

That's the effect of practicing the two-step and the holy instant. That's the effect of the simple practice of the two-step and the holy instant.

Love's answer . . .

. . . what did I say? . .

. . . is inevitable.

That which is outside the bubble will inevitably perforate and pass through the bubble causing it to no longer seem to separate what is actually One.

It will come because you came without the body, . .

. . . now what does it really mean? Because you came without the **boundary**, you came without the practice of defense . . .

. . . and interposed no barriers which would interfere with its glad coming. In the holy instant, you ask of love only what it offers everyone, neither less nor more. ASKING for everything, you will RECEIVE it.

Demanding it, thinking you can create it yourself out of whole cloth, out of imagination won't work.

ASKING . . .

. . . isn't that humiliating, like begging?

ASKING for everything, you will RECEIVE it. And your shining Self will lift the tiny aspect which you tried to hide from Heaven straight INTO Heaven.

Listen to that again:

And your shining Self will lift the tiny aspect which you tried to hide from Heaven straight INTO Heaven.

The bubble pops and that of you which you were only paying attention to within the bubble is immediately sucked into, immediately finds itself in the middle of the Whole—the all of You.

No part of love calls on the whole in vain. No Son of God remains outside His Fatherhood.

Be sure of this; love has entered your special relationship, . .

Now we're not using the word "special relationship" every time we read from the last couple of chapters, but the context of all of this is the replacement of the special relationship with the holy relationship. And so if you thought that because we weren't talking about special or holy relationships quite as much as we have about the holy instant don't think that you can Wake up without this fundamental intimate involvement with your Brother where your Brother is the reason you use for wanting to know what the truth is here.

Be sure of this; love has entered your special relationship, and entered fully at your weak request.

You don't abandon what you love joyfully or vocally or loudly, or with great strength. You're not sure if you really want to Awaken. You don't even know for sure whether there is really anything to Awaken into. And so you sort of gingerly—like you would step into a cold swimming pool, stick a toe in—you gingerly, lightly, weakly desire to know the truth. Doesn't make any difference if you do it, if you make the request, if you express the curiosity it will be rewarded.

You do not recognize that love has come because you have not yet let go of all the barriers you hold against each other. And you will not be able to give love welcome separately.

Just absolutely fundamental:

. . . you will not be able to give love welcome separately. You could no more know God alone than He knows you without your brother. But, TOGETHER, you could no more be unaware of love than love could know you not, or fail to recognize itself in you.

You see, Awakening is the undoing of an ignorance of what's Real, of what is already true and could never have changed. Waking up is remembering what you have always been, even though you have been pre-occupied with your imagination and your great investment of commitment to it. So it does not take a great amount of effort or strength to reconfigure everything. All it takes is the willingness to abandon the commitment you have to the definitions you have made up which you have so far been unwilling to release because you think your life depends upon them.

Releasing them is the simple abandonment of a faith in something that isn't Real, an imagination, an idea. That's all. ***Remember this.*** That's why you can Wake up tonight or today or tomorrow, not way down the line.

You have reached the end of an ancient journey, not realizing yet that it is over. You are still worn and tired, and the desert's dust still seems to cloud your eyes and keep you sightless. Yet He Whom you welcomed has come to you, and would welcome YOU.

Your Brother . . . your Brothers and Sisters.

Yet He Whom you welcomed . . .

. . . He Whom you confronted without defense. He Whom you confronted without a preoccupation with your own safety will allow himself or herself to be received by you without defense as well.

Yet He Whom you welcomed . . .

. . . embraced defenselessly . . .

. . . has come to you, and would welcome . . .

. . . embrace defenselessly . . .

. . . YOU.

You see? What you give you receive and what you give you get to keep. It's a simple principle.

He has waited long to give you this . . .

. . . your Brothers and Sisters have. Your Brothers and Sisters don't know it yet, not all of them. Not those who are sick in the dream. But nevertheless, this is not their natural state. And that which is natural in them has waited a long time to be in touch with that which is natural in you.

He has waited long to give you this. Receive it now of Him, . .

. . . you can't receive through a boundary. You can't receive through a defense, but you can receive through defenseless welcome.

Receive it now of Him, for He would have you know Him.

Now we're not talking about an Awakened brother. We're talking about the guy who lives next door or the lady who lives up above you . . . or the child who is hollering and crying in the other room because he's impatient.

Receive it now of Him, for He would have you know Him.

. . . not who he believes he is.

Only a little wall of dust . . .

. . . or a flimsy bit of water and soap . . .

. . . still stands between you. Blow on it lightly and with happy laughter and it will fall away, and walk into the garden love has prepared for BOTH of you.

I could ask you, what keeps you from doing it? But you know what? You are going to get caught up for the next five weeks or five months trying to answer

that and thinking that the answer to it would be somehow valuable and contributive.

Don't wonder or explore why you're not doing it. [snaps fingers] Do it with carefree abandon, what you might feel is carelessness. [snaps fingers] Do it! It's what it's all about. And it's the only thing standing between you—the doing or not doing of it—is the only thing that stands between you. No, the not doing of it is the only thing that stands between you and your Awakening and the Gift you would bring to everyone who is still dreaming.

I love you. I love you all. Have fun stepping up to the flimsy boundary and diving through it or blowing on it or laughing at it. And invite the Father's Perspective in . . . invite Love's Presence in . . . invite the Holy Spirit—which is nothing more than your right Mind, in Its totality, *in*.

And I look forward to being with you next week.

A Course In Miracles (reference pages)

Chapter 18 – Section: THE PURPOSE OF THE BODY

¹ *Sparkly Book – p.443, Last Par. / JCIM – p.185, 7th Par. / CIMS – p.373, Par. 78*

Chapter 18 – Section: THE LITTLE GARDEN

First Edition – p. 365, 4th Full Par. / Second Edition – p.392, Par. 8

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 29th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

So, we're coming down to simplicity. The simplicity of the two-step, which means shutting up—step 1—and enquiring of the Father or the Holy Spirit: "What is the truth here? In other words, separate and apart from whatever I think things mean, What is the truth here?" and then listening.

The other part of the simplicity is also dual, in that it involves shifting from body identification to Mind identification. Shifting from the perception of yourself as the body you see, to the awareness of yourself that is the Mind, the conscious awareness in which your body, world and universe are being experienced. This is the simplicity.

These are the only factors there are in the process of Awakening. This whole book, ***A Course In Miracles***, is aimed not on teaching a philosophy, not on teaching a theory, but on directing your attention to these two dual factors. Why? So that you can involve yourself in change, not so that you can involve yourself in new levels of knowing and new theories to be able to logically put together in such a manner that it will force a conclusion that will cause you to change. No.

This is important.

Now we have a new section tonight, entitled either

THE DELUSIONAL THOUGHT SYSTEM'

. . . in some of the copies of the Course, and . . .

THE TWO WORLDS

And it begins . . .

You have been told to bring the darkness to the light, and guilt to holiness. And you have also been told that error must be corrected at its source. Therefore, it is the tiny part of yourself, the little thought that seems split off and separate, which the Holy Spirit needs.

It's this little part inside the bubble—inside this artificial boundary—that separates you from the rest of You. It's this little part that the Holy Spirit needs.

Now for perspective, and I'm aware we've discussed this over and over but it needs to be remembered: That which is on the outside of the bubble is identically the same thing as that which is on the inside of the bubble. This flimsy bubble simply creates a division in that which is One. And it isn't even solid. The "you" that identifies itself as what is inside the circle is the same substance, the same atmosphere, the same thing that is on the outside of the bubble because there's only one Presence, and a little bubble didn't create two.

Now, as long as you got your divorce from the Father and you are identifying yourself as that which is private and tiny, something, we'll say, had to be done to the rest of You that you've chosen to ignore. And what was done, we will say, is that the Father identified it as the Holy Spirit—the rest of You that you are not presently embracing. And so, that of You which is on the outside of the bubble, which is intent upon reuniting itself with the part of it that is on the inside of the bubble is called, "The Holy Spirit."

Why does the Holy Spirit need you? Because it needs the you that identifies itself as being inside the bubble because it's the rest of Itself. Its intent is for Itself to be whole which means for you not to be separated from It any longer, and not to be experiencing a false perception of yourself any longer and suffering from it.

So . . .

. . . it is the tiny part of yourself, the little thought that seems split off and separate, which the Holy Spirit needs. The rest is fully in God's keeping, and NEEDS no guide. Yet this wild and delusional thought . . .

. . . inside the bubble . . .

... needs help because, in its delusions, it thinks it is the Son of God, whole and omnipotent, sole ruler of the kingdom it set apart to tyrannize by madness into obedience and slavery.

I know you're getting used to the severity of the words and that you understand that the kingdom it set apart to tyrannize by madness into obedience and slavery is another way of saying that the you, who has given definition to everything and overlaid it upon the Kingdom of Heaven, so that you can now claim it to be your kingdom, that creation of yours—that imaginary configuration of ideas—that doesn't reflect what the Father is Being there, has been made in a context where you are **frightened**, where you are governed by fear and guilt.

As a result of your fear, you manipulate this world that you have given definition to, and you have treated the world as though it is an opponent. And the only way to govern an opponent is through manipulation, severity, threat, and to enslave it, we will say, by means of mutual agreements that cause it and everything in it to behave in a way that doesn't destroy you, because you are afraid it will.

This is a terrible state of mind to be in—to be governed by and to attempt to govern everything else by. And it is this that it is your Birthright to be freed from and freeing you from it is what we're engaged in.

This is the little part of you you think you stole from Heaven.

Well, maybe you didn't think you stole it from Heaven, but when you said, "Father, I'd rather see things my way, I would rather determine how things work, what they are, what their purpose and meaning is, I want a divorce." And so you separated yourself on the premise that you felt you could successfully function independent of your Father—independent of your Source—and be successful at it.

So . . .

*This is the little part of you you think you stole from Heaven.
Give it back to Heaven.*

What does that mean? It means release your attempts at control of it. Let God be in charge again.

Give it back to Heaven. Heaven has not lost it, but YOU have lost sight of Heaven.

Of course. You said, "Father, I'd rather see it my way. I'd rather have my own sight."

Let the Holy Spirit remove it.

That's what the process of Awakening is involved in—letting the Holy Spirit remove it. *Let go of your control.*

Let the Holy Spirit remove it from the withered kingdom in which you set it off, surrounded by darkness, guarded by attack, and reinforced by hate.

Again, if you think those words are too harsh, they aren't. Because think of how fundamentally you treat and go through your day in a self-protective mode, in a manner that will help you avoid the occasion of fear. Notice how dominant fear seems to be as a potential and look squarely at the fact that it interferes with your joy, so much so that you can't say every day at the end of the day, "My day was full of joy."

But you can say, "My day wasn't full of misery . . . I am very grateful!" And in effect, your feeling of gratitude is being a substitute for joy and yet the gratitude isn't for something real. Not having too much misery is not something real.

Feeling joy well up from within you, that is Real. Seeing your day unfold in harmonious constructive, uplifting and transforming manner, that is Real.

Remember this, so that you don't settle for some artificial substitute for joy, like gratitude that you didn't have a bad day.

Within its barricades . . .

. . . meaning the bubble . . .

. . . is still a tiny segment of the Son of God, complete and holy, serene and unaware of what you think surrounds it.

That tiny segment of the Son of God is you. Because there's only one you, no matter how you have twisted the definition of you so that you have become unrecognizable to yourself in your holiness. There's still only one you. And that which is on the inside of the barricade—on the inside of the bubble—is identical to and part of inseparably that which is on the outside of the bubble.

But . . .

Within [the] barricades . . .

. . . within the bubble, you are not experiencing yourself at peace. You're experiencing yourself in fear, living a life of self-protection. That's the illusion. You have fooled yourself into believing that you are not the Son of God that you Are. That you are not what God is expressing of Himself right now, right where you are. And you believe that you are this vulnerable mortal in a world of matter that inevitably sins, gets sick and dies.

Listen to this again:

Within its barricades . . .

. . . within the confines of the bubble . . .

. . . is still a tiny segment of the Son of God, . .

. . . you . . .

. . . complete and holy, serene and unaware . . .

. . . meaning, not altered in any way at this very moment from what God is expressing of Himself right there where you are. This is important! You are not a soul developing, growing, becoming refined. Now are you the Sons and Daughters of God, right in your experience of limitation, you are the Holy Son of God in your fullness, in your wholeness, as it says here, in your serenity.

You will not grow into it. You are going to have to accept your wholeness as a present fact to be embraced, not denied, not argued against. That's the important news!

Be you not separate, . .

. . . ***be you not separate***, don't be separate anymore. Don't carry on this farce any longer.

Be you not separate. For the One Who DOES surround it, . .

. . . which is what? The Holy Spirit, your divinity held in trust while you're insisting on being this miserable little piece of the Son of God inside this artificial boundary.

Be you not separate. For the One Who DOES surround it, . .

. . . the infinity of You—the rest of You—your sanity . . .

. . . has brought union to you, returning your little offering of darkness to the eternal Light.

How is this done? [Well] it is extremely simple, being based on what this little kingdom really is . . .

. . . the one you made up: The Kingdom of Heaven, under the rules and definitions that you have applied to It.

It is extremely simple, being based on what this little kingdom really is. The barren sands, the darkness and the lifelessness . . .

. . . that which causes you to be miserable and depressed and not in the fullness of your joy every day . . .

. . . are seen only through the body's eyes.

They're seen only through the eyes of the body as you have defined the body and what it's function is and what the function of your eyes are.

Remember, we spoke some time ago about the fact that you send out messengers constantly into the world. They go out looking for confirmation of the message you asked them to look for. And so you feel hate or you feel fear, or you feel jealousy. And you send a messenger out into the world and indeed it will find what it was sent to find: jealousy, fear and so on. And it will come back and confirm to you that what you sent it out to find, is there. And you sent it out to find the very tools you are using with which to see your world—the very definitions you are using to define your world.

If it's looking for your definitions rather than the Meanings God is bringing into play through the act of Creation at every moment, then obviously the messages coming back are going to confirm your mortality. They will confirm that you are justified in your anger, in your distress, in your fear. And you will believe them and you will govern yourself accordingly and you will cause your body to have those feelings of fear, anxiety . . . whatever.

But none of it will be real. Now:

The barren sands, the darkness and the lifelessness are seen only through the body's eyes.

In other words, the body you have imagined has certain functions. The bottom line function is self-defense, self-preservation, because your mindset is that you are vulnerable, that you are unsafe, that you can be damaged and sooner or later, likely will be—inevitably will be.

Its vision . . .

. . . the vision of the body you have imagined . . .

. . . IS distorted, and the messages it transmits to you who made it to LIMIT your awareness ARE little and limited, and so fragmented they are meaningless.

But man, watch what happens: the messages come back and they don't seem to be meaningless. They seem to be charged with importance and threat and justification for anger and acts of self-protection and doubt and suspicion and on and on.

From the world of bodies, . .

. . . the ones all of the Sons and Daughters of God have made up as the definition of themselves.

From the world of bodies, made by insanity, insane messages seem to be returned to the mind which made it. And these messages bear witness to this world, . .

. . . the world you made up—the world constituted of definitions that are obscuring what's really there: the Kingdom of Heaven, what's really present here: the Kingdom of Heaven.

And these messages bear witness to this world, pronouncing it as true. For YOU sent forth these messengers to bring this back to you.

Face it. The simplicity of it is, that if you are not looking at your world with the Father—joined—and giving your attention to the Father to learn of Him what you are looking at, then whatever you are seeing is a meaning you have given to it. And the confirmation of its validity has been accomplished by your sending out a messenger looking for confirmation. And so doubt will find that which is worthy of doubt, whether it's true or not!

So it's simple. If you are looking at a thing at any time during your day and you're not consciously joined with the Father so that you are able to hear what the Father is telling you those things are, and you are experiencing meaning, then they are meanings you have provided. And what validates those meanings to you are the result of the return of messengers you have sent out looking for confirmation, and willing to return to you conclusions that are as insane as the thought that caused you to send it out to find the confirmation.

So there's never any confusion actually available to you. If you're not hearing the Father joined with you, revealing to you what is going on here, what the meaning of this is . . . if the Father is not with you every moment during your

day, then the moments when He isn't, is when you're in charge. The moments He isn't, is when you're experiencing your definitions, rather than the truth.

So you can't say, "Well, I don't know for sure, I think I'm getting a hint that it's this or that . . ." No. When the Father speaks, you know. You understand. You are inspired. It's unmistakable. And if you're not having constantly unmistakable experiences yet, the call is for you to persist further . . . to do what is normal for you to do. And the **Course** and I are providing a new definition of "normal." Normal is not to be confused. Normal is not to be in a constant state of wondering but not knowing.

Now:

Everything these messages relay to you is quite external. There are no messages which speak of what lies underneath, . .

. . . when it says that the messages relay to you what is external, it means "out there" and it also means "on the surface." And on the surface what is communicated is your meanings, your definitions—how you define the world.

There are no messages which speak of what lies underneath, for it is not the body that COULD speak of this.

That's why the two-step is essential, so that you can get to what's underneath. "Father, in spite of what I think, in spite of what I have determined everything to mean, what is the truth here? In other words, underneath the definition I have overlaid the Kingdom of Heaven with, what is the truth? Reveal the Kingdom of Heaven to me."

Now the body could not speak to you about what's underneath it. Because the body will only convey to you the words you put in its mouth. And you send out a messenger of suspicion and because there's no intelligence being used in determining what is true, the message comes back that indeed there is something for you to be suspicious about.

But when you say, "Father, what is the truth here in spite of what I think, or in spite of what is suggested by circumstances," your sending out a messenger there that says, "I want to know the truth—I want to know the truth of the Kingdom of Heaven that is covered over by my definitions." When you practice the two-step, you want to know the truth that is behind the appearance.

Its eyes . . .

. . . the body's eyes . . .

. . . perceive it not; its senses remain quite unaware of it; its tongue cannot relay its messages. Yet God can bring you there, if you are willing to follow the Holy Spirit through seeming terror, trusting Him not to abandon you and leave you there. For it is not His purpose to frighten you, but only YOURS.

As you've already learned, you frighten yourselves so as to be distracted from the guilt you're feeling, which if you were willing to feel it, would uncover to you that you're trying to do something unnatural to you and actually impossible to succeed at. And it would point your attention in the direction of the two-step and the holy instant and joining with the Father.

You are severely tempted to abandon Him at the outside ring of fear, but He would lead you safely through and far beyond.

Well, in practical terms what does that mean: "*the outside ring of fear?*" It means: That place where you have to abandon your self-protection because you are choosing to lean into the holy instant, *you're choosing to lean into what you haven't figured out for yourself yet.* You're abandoning the practice of self-control and the control of everything else.

When you are willing to say, "Father, aside from my best judgments, what is the truth here?" you're asking to know something that you're not aware of at the moment and you are having to yield to something other than yourself and this is frightening.

This is what you run into when you get near the bubble and engage in anything that might cause it to pop. And you need not to be surprised by the experience. Understand that when you run into this, you are severely tempted to abandon Him, the Holy Spirit or the Father, . .

. . . but He would lead you safely through and far beyond . . .

. . . an important point. You're going to have to move through the fear, not around it and not finding some way to avoid it completely. You have to move through the gargoyles that you have put in place to keep yourself from finding out that not only are you guilty as you believe you are but there is a punishment awaiting you—which is not true.

The circle of fear lies just below the level the body sees, . .

. . . the body you have defined, the purposes you have defined it as having do not allow it to see the holiness of life, the holiness of your Brother, the holiness of your Self. But it's there. It's there in everything you see. The holiness of Creation is there in everything you see *right now.*

The universe is not going through the "refiner's fire" and becoming more spiritual and moving toward an ultimate divinity. The universe is the Kingdom of Heaven. You call it a universe because you've decided not to see the Kingdom of Heaven because if you saw the Kingdom of Heaven you would be joining with the Father and you would no longer be saying, "Father, I would rather define everything myself. I would rather do it my way. I would rather be independent. I would rather do everything solo."

Again:

The circle of fear lies just below the level the body sees, and seems to be the whole foundation on which the world is based.

What world? The world you've defined with your frightened mental attitude.

Here are all the illusions, all the twisted thoughts, all the insane attacks, the fury, vengeance and betrayal that were made to keep the guilt in place, so that the world . . .

. . . that you're defining . . .

. . . could rise from it and keep it hidden.

Keep the guilt hidden. Keep you distracted from the guilt, engaged in becoming a successful independent agent without a Father, without a Source.

Its shadow . . .

. . . the shadow of guilt . . .

. . . rises to the surface, enough to hold its most external manifestations in darkness, and to bring despair and loneliness to it and keep it joyless.

Don't be afraid of this. Don't be afraid of looking at it because in looking at it you can see that there's really nothing about it that you would want to hold on to. And if indeed you have been holding onto it, you can choose to let go of it now, since you didn't know you were doing that.

Yet its intensity . . .

. . . the intensity of guilt . . .

. . . is veiled by its heavy coverings, and kept apart from what was made to keep it hidden.

What distracts you successfully is the ego determination to make something of itself—to become a success, to become wealthy, to become wise, to become special, to become what would be equal to the Son of God without being the Son of God.

The body cannot see this, for the body arose from this for its protection, . .

. . . the body you created arose from the need to cover up fear, to cover up guilt, for the protection of guilt, . . .

. . . which must always depend on keeping it NOT seen. The body's eyes . . .

. . . the eyes whose function and meaning you have defined as material.

The body's eyes will never look on it. Yet they will see what it dictates.

The body will remain guilt's messenger, and will act as it directs as long as you believe that guilt is real.

Why? Because as long as you believe guilt is real, you're going to send out the messengers which will come back and confirm the need to protect yourself so that you can avoid feeling the guilt.

For the reality of guilt is the illusion which seems to make it heavy and opaque, impenetrable, and a real foundation for the ego's thought system. Its thinness and transparency are not apparent until . . .

. . . what? . .

. . . you see the light BEHIND it.

The bubble is just a bubble. It's just a thin film standing between you and Reality and causing Reality to appear distorted. ***And you don't need to be subject to it any longer and there is nothing actual to hold you back from experiencing it.***

Listen:

[sentence not read: And then you see it as a fragile veil before the light.]

This heavy-seeming barrier, this artificial floor which looks like rock, . .

. . . meaning, solid . . .

. . . is like a bank of low dark clouds that seems to be a solid wall before the sun. Its impenetrable appearance is wholly an illusion. It gives way softly to the mountain tops which rise above it, and has no power at all to hold back anyone willing to climb above it . . .

. . . the cloud bank . . .

. . . and see the sun. It is not strong enough to stop a button's fall, nor hold a feather. Try but to touch it and it disappears; attempt to grasp it and your hands hold nothing.

But you see, if you are frightened to touch it because it is keeping guilt out of sight which keeps you free of the compulsive fear that you're going to be terribly punished for something, you will not try to touch it, you will not try to move through it. And this is why you need help. And this is why you need to return the little part of you inside the bubble back to the Holy Spirit—a transferring of identity outside the bubble—so that the wholeness and integrity and therefore sanity of you congeals, jells as **actual**, and insanity no longer presents itself as a definition of your state of mind.

Yet in this cloud bank it is easy to see a whole world rising. A solid mountain range, a lake, a city, all rise in your imagination, and from the clouds the messengers of your perception return to you, assuring you that it is all there.

You know, you remember lying on your back on the grass and looking at the clouds and seeing a dog and a horse and a bird . . . and all sorts of things.

Figures stand out and move about, actions seem real, and forms appear and shift from loveliness to the grotesque. And back and forth they go, as long as you would play the game of children's make believe. Yet however long you play it, . . .

. . . and I will say, however long you played it as a child.

Yet however long you play it, and regardless of how much imagination you bring to it, you do not . . .

. . . and did not . . .

. . . confuse it with the world below, . . .

. . . you know, the lawn you were lying on, the trees that you could see through as you looked into the sky and the clouds . . .

. . . you [did] not confuse it with the world below, nor seek to make it real.

Not so with your determination to be an independent agent, because what you see—the images you've created—become essential to your attempt at successfully becoming real in your own right. And so you take the images seriously. And that is insane—something you didn't do as a child when you looked.

So should it be with the dark clouds of guilt, no more impenetrable and no more substantial. You will not bruise yourself against them in traveling through. Let your Guide TEACH you their unsubstantial nature . . .

. . . you've got to do it! You've got to be willing to join with your Guide and move through the fear of guilt and retribution so that you might arrive at a point where you can see through the barrier, see the light on the other side and realize that the barrier is flimsy and insubstantial and not justifying your becoming immobilized and moving no further forward.

Let your Guide TEACH you their unsubstantial nature as He leads you past them, for beneath them is a world of light . . .

. . . underneath the dust of the definitions that you have spread all over Creation so that it now looks bleak and mortal, right there, currently holy and divine, is the Kingdom of Heaven available to you to experience.

Let your Guide TEACH you their unsubstantial nature as He leads you past them, . .

. . . and I would say, not only let your Guide teach you, **demand** of your Guide to teach you. He will be glad to answer as many questions as you have. He will be glad to assuage your fears no matter how completely they engulf you, because your Guide, the Holy Spirit is the wholeness of you, which loves you and embraces you and wants you **not** to suffer from illusions. It wants you to experience Its sanity, because Its sanity is yours already.

Let your Guide TEACH you their unsubstantial nature as He leads you past them, for beneath them is a world of light whereon they cast no shadows. Their shadows lie upon the world beyond them, still further from the light. Yet from them TO the light their shadows cannot fall.

The world that lies beyond them, that the shadows can be cast upon, is the world of your definitions and meanings. But the shadows cannot be cast towards the light. And when you are engaging in the two-step, when you are letting your Guide teach you, when you are demanding that your Guide teaches you, ***nothing*** can block the communication that brings you back into the Oneness of your Being. It's a fact. And learning that this is a fact is essential to your daring to take the steps to find out for a fact that it's the truth, and come back into your right Mind.

This world of light, . .

. . . which isn't the one you made up.

*This world of light, this circle of brightness, is the real world
where guilt meets with . . .*

. . . what? Penalty? No, . .

. . . where guilt meets with forgiveness.

You must understand this. If you will dare to understand this and embrace it, it will give you the courage to move through the level of fear, the outer circle of fear where your illusions get undone together with their penalties.

*Here, the world outside is seen anew, without the shadow of
guilt upon it. Here are you forgiven, for here you have forgiven
everyone. Here is the new perception, where everything is bright
and shining with innocence, . .*

. . . including you . . .

. . . washed in the waters of forgiveness, . . .

. . . including you . . .

. . . and cleansed of every evil thought you had laid upon it.

. . . by means of your mean-spirited definitions, which were mean-spirited because you were suffering from fear and guilt and thought it was necessary to protect yourself.

Here there is no attack upon the Son of God, . .

. . . You. You want the you I'm talking to right now, who still thinks it is enclosed, separate from your invulnerability and eternity in a tiny bubble.

Here there is no attack upon the Son of God, . .

. . . You . . .

. . . and you are welcome.

Remember the wonderful meaning of welcome? Welcome is when you are embracing someone without any shred of defense. And the state of welcome invites the presence of welcome from the one you are welcoming and a new way of being together emerges because defense isn't destroying the experience of holiness.

Here is your innocence, waiting to clothe you and protect you, and make you ready for the final step in the journey inward. Here are the dark and heavy garments of guilt laid by, and gently replaced by purity and love . . .

. . . clothing you, representing the nature of that which it clothes, revealing to you a new self-awareness and thereby a new self-appreciation—an appreciation without reservation.

Yet even forgiveness is not the end. Forgiveness DOES make lovely, but it does not create. It is the source of healing, but it is the messenger of love, and not its Source. Here you are led that God Himself can take the final step unhindered, for here does nothing interfere with love, . .

. . . you're not bringing a defense, you're not bringing a boundary called a body that is there to keep you safe.

Here you are led that God Himself can take the final step unhindered, for here does nothing interfere with love, letting it be itself. A step beyond this holy place, a step still further inward but the one YOU cannot take, transports you to something completely different. Here is the Source of light; nothing perceived, forgiven nor transformed. But merely KNOWN.

The lyrics of a song said: "First you see the mountain, **then** you don't, then you see the mountain . . ." ²

When you arrive at the experience of the **Source of light where nothing is perceived, forgiven nor transformed, but merely Known**, you will discover that first you saw the Kingdom of Heaven but called it a material world and universe. And then in the transition, you didn't see it. And **then you see it** as the Kingdom of Heaven. It will not disappear.

Creation will not disappear, but it will no longer return messengers to you confirming your isolation and seeming potential for grand success, because you won't be sending messengers out looking for that. You will have let yourself be sucked out into the wholeness of You, outside the bubble as the bubble popped. And everything will be, I'm going to say, surprising, unexpected, and yet as It is revealed to you, you will recognize It because It is your Home. It always was your Home and you experienced It as It truly is, before.

Now you're getting unstuck from misperceptions. Treat it seriously. In other words, treat it as though it were Real and not just fantasy or too good to be true. And dig into it on purpose. Let the Holy Spirit teach you and push the Holy Spirit, demand of the Holy Spirit to Know more.

This is the nitty-gritty and yet the nitty-gritty is simple.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 18 – Section: THE DELUSIONAL THOUGHT SYSTEM

¹ *Sparkly Book – p.445 / JCIM – p.186 / CIMS – p.374*

Chapter 18 – Section: THE TWO WORLDS

First Edition – p. 367 / Second Edition – p.393

² *Song: There is a Mountain, Artist: Donovan*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 12th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we're coming to the end of a chapter, which is entitled:

THE DREAM AND THE REALITY.¹

And I encourage everyone who has been participating in these study groups to take some time this coming week to go back and review what has been discussed. You will find that this chapter is like . . . it describes the anatomy of the holy instant, it describes the function of the holy instant and the purpose of the holy instant.

And if you remember last time, we discussed the fact that as you come near the boundary that divides you from who you divinely Are, the boundary that embraces that which you identify as you and you alone, not you and You joined, but you and you alone, you become uncomfortable. Because the closer you get to the boundary, the more likely it is that the bubble will pop. This flimsy boundary will break up **and** you will lose all of the authority and all of that which has made you valuable. You will lose all that you have created—the self you have created, the respect you have garnered from your excellent work, and so on.

But **more than anything, it will uncover the guilt that's ever-present as long as you're trying to maintain the bubble. Once you see the guilt, once you feel the guilt and you don't avoid it, a peculiar thing happens: The boundary of the bubble before it bursts becomes less opaque. And you can see Light on the other side. You can, we'll say, see through it. And as that happens, it becomes more obvious to you that there's nothing for you to fear.**

Now the point is, that when you arrive where the fear arises, you need to hold **onto your Guide's hand, you need to hold on to the Holy Spirit's hand ever more tightly because you have moved toward the boundary because you've been led.** That which is nothing more than your right Mind, which occupies all of infinity on the outside of the bubble is intent upon bringing the tiny part of you that you value so highly that is enclosed within the bubble, outside the bubble so that that flimsy boundary separating you from the wholeness of You is no longer causing this aberration of perception called, **"separation" and you experience the wholeness of You with nothing any longer seeming to separate you into two.**

Now, you might even find that as you've listened to Guidance, as you have reached out in the holy instant to the Father or to the Holy Spirit and asked, "What is the truth here? What is Reality that fills the inside and the outside of the bubble and therefore renders the bubble useless, meaningless and false," when you do that, when you practice the holy instant as I said, you've done it because the movement toward the boundary occurs because the Holy Spirit or the Father leads you. As a result, you can come to the false conclusion that listening to Guidance is not helpful, is dangerous, otherwise you would not be frightened. And that can cause you to refuse to listen. Because not listening allows you to move away from the boundary and you feel more safe, less frightened.

You must understand the phenomena here so that when you experience the **fear, you say, "Okay Holy Spirit, I am leaning more significantly into Your Guidance. I entrust myself to you more completely. Because I know it is Your purpose to *move me through the boundary* freeing me from it and bringing me back into the clear undistorted experience of Reality, we could say, the clear undistorted experience of the world and universe as what it really is—the Kingdom of Heaven."**

This chapter describes the process of the holy instant and how it brings you to the boundary and carries you through. And so, at the very end of the chapter **here, we're in a section called:**

THE PASSING OF THE DREAM

It could also be called, ***The Abandonment of the Dream, The Release from the Dream.*** Abandonment of the Dream is a better choice of words. Release from the Dream makes it sound as though the dream has a capacity to entrap and hold you—something in itself that can have a negative effect on you. And **that's not the case. You will abandon the dream. The practice of the holy instant *is* the process of abandoning the dream.**

The holy instant is the bridge out of the dream—out of the bubble—which in the process of the Movement, pops the bubble, restoring you to your wholeness, restoring you to your holiness, restoring the one you have joined with in a holy relationship for the purpose of Awakening.

Now, going into the book:

THE PASSING OF THE DREAM

This course will LEAD to knowledge, but knowledge itself is still beyond the scope of our curriculum. Nor is there any need for us to try to speak of what must forever lie beyond words.

Now I have used the word, “Knowing” which I capitalize so that it means something different from a puny little mind thinking it knows something. I have used the word, “Knowing” in preference to the word, “knowledge” as it has been used in the *Course*. So:

This Course will lead to [Knowing], but [Knowing] itself is still beyond the scope of our curriculum.

And what that means is, that Knowing is still beyond the scope of the bubble and the curriculum. The whole purpose of the curriculum is to bring you to the place where the bubble is burst. Your insistence upon joining with the Father or the Holy Spirit and abandoning your isolation, that is what the *Course* is about and that is what its study should be leading you to—*an act!* Not accumulated knowledge.

So again . . .

[The] Course will lead to knowledge, . .

. . . will lead to Knowing, . .

. . . but [Knowing] itself is still beyond the scope our curriculum.

The curriculum is only going to take you to the edge of your decision to be alone, on your own. **There’s Something that’s going to carry you beyond that. But that’s all the Course can do.** And so in the process of movement, in the process of the benefit of practicing the holy instant, you will seem to be learning and you will seem to be acquiring knowledge. But it is all for the purpose of leading you to the point where you will go beyond it.

So, Knowing itself . . .

... knowledge itself is still beyond the scope of our curriculum. Nor is there any need for us to try to speak of what must forever lie beyond words. We need remember only that whoever attains the real world, beyond which learning cannot go, WILL go beyond it, but in a different way.

Learning, being willing to learn will take you to the threshold, to the boundary of the bubble, the boundary of the definitions which you have made up and firmly identified yourself as, it will take you there. And then no more learning will occur. No more learning can take you beyond the boundary. So learning will not continue when you go beyond the boundary. But you . . .

... WILL go beyond it, . .

... you will go beyond learning . . .

... but in a different way.

Now what I'm going to say here is in some ways actual and in some ways not literal. I use it to help explain how you might go beyond the boundary and experience things in a different way.

Through education, someone can describe to you what sandpaper is. And you might be able to visualize **that there's** paper with grit that has been applied to it that is rough, that is actually rough enough to wear down substances if you rub it against substances. And so you will have an intellectual understanding, you will have knowledge about it. But when someone actually hands you a piece of sandpaper and you *feel it* and you have the *experience* of what the description meant, that is entirely different. You see?

So, . . .

We need remember only that whoever attains the real world, . .

... and that doesn't mean some will and some won't.

We need remember only that [when you attain] the real world . .

... I'll start over . . .

We need remember only that whoever attains the real world, beyond which learning cannot go, WILL go beyond it, but in a different way.

When you move through the bubble, for lack of better words, you will experience **God's Perspective about each and every thing.** It will be an *experience*, not an explanation. You see?

The whole purpose of this book and the whole purpose of this chapter that **we've just been reading, is to clearly express the dynamics and the nature** of this movement through the bubble so that you, we will say, graduate out of knowledge into experience.

You should not be studying this book for the purpose of acquiring knowledge about what ***"A Course in Miracles"*** is about. You need to be reading it as though it is talking about you and helping move you into an experience of Reality, rather than knowledge. Knowledge is static. It is as though knowledge is set in stone.

But the experience of Reality is a Movement to be experienced in the moment—to be experienced as you bring your attention to **"the Now,"** without preconceptions and with the child-like curiosity to **Know what's really going on here?** So that you might join with the Father Who is out of Himself, Being You. **"What is the truth here? How do You see things Father? What is really going on?"**

Where learning ends . . .

. . . we'll say, at the edge of the bubble . . .

. . . there God begins, . .

. . . and goes forever, beyond the circumference of the bubble.

Where learning ends . . .

. . . and I'm going to say, *where learning ends*, there you in your *Reality*, begin.

Where learning ends there God begins, for learning ends before Him Who is complete where He begins, . .

. . . listen to this again:

. . . learning ends before Him Who is complete where He begins,

. . . *learning ends* when you get to the edge of the bubble. If you move through the edge of the bubble, you are at the beginning of God. But having moved through the bubble, you are where God is whole . . . you see? . . . complete, and at that instant the bubble pops! And there's no "behind" that's

called “the inside of the bubble.” The behind is the rest of the infinity of God and the rest of the infinity of You. So:

Where learning ends there God begins, for learning ends before Him Who is complete where He begins, and where there IS no end.

You see? The minute you move through the bubble, you’re where God seems to begin because it’s on the other side of the boundary of self that you have artificially created. And when you move through it, the bubble pops and where God began is where God also never ends because you have shifted into Eternity, you have shifted into Infinity which is an Eternal Now constituted of the Movement of the divine Mind of God, the Movement of which is *experienced* as Creation and which you experience as Creation—no longer as a “material world and universe”—and you join with the Father acknowledging what it is, truly. And that’s called, “Co-Creation.”

It is not for us to dwell on what CANNOT be attained. There is too much to learn.

So we won’t talk about what it’s going to be like after you pass through the bubble and experience your wholeness, because at the moment there’s still learning to be engaged in.

What learning? Well, the learning that will happen whenever you decide to practice the holy instant. Because until you are Awake, the holy instant stands as the bridge that brings you closer and closer to the edge of the bubble, and in the process reveals—**by means of your Guide’s Guidance**—the truth about You, the truth about your Brother, the truth about the world and universe.

And by virtue of your standing firmly hand-in-hand with your Guide, you will be led through peace and fear to the other side of the bubble [snaps fingers] where the bubble pops!

But there needs to be commitment to stay with your Guide, even though your Guide brings you closer and closer to . . . what? . . the nature of the decision you made when you got your divorce from the Father. The last thing you will undo, ***the last thing, the last element*** that keeps that bubble together, is the decision you made to get a divorce from your Father and be independent. And the undoing of that, you must arrive at a willingness to engage in.

You will only be able to do that through the Love of the Holy Spirit and the Love of the Father, which has set into place the means for coming back into your right Mind.

And so, you're at a place where you must, for lack of better words, significantly hang onto your Sanity—your holiness. The Holy Spirit—which is nothing more than your right Mind—is your Sanity. And your Sanity will safely carry you over the threshold of the boundary you created. It will safely carry you across. And in the crossing undo . . . burst the bubble.

There is too much to learn. The readiness for knowledge still must be attained.

And again, that is the purpose of the holy relationship. The purpose of the holy relationship is to attain the clarity of the Presence of God in your Brother or your Sister because you love your Brother or Sister enough to want to see **beneath the surface, to see beyond the definitions you're applying to him or her, or the definitions he or she is applying to himself or herself.** That's what it's all about.

The holy instant is never a place in which separate, individual, isolated, private realization occurs.

Love is not learned. Its meaning lies in itself.

[whispering] ***It's an experience.*** Love is an experience, actually, whether you're Awake or asleep, whether you're thinking you're separate and alone or not. Love is an experience. And you have the experience. The problem is that you embrace it in your very highly stylized perceptions that arise out of fear and guilt because you chose an independent stance. Nevertheless, it's an experience that you have whether you're inside or outside the bubble.

Love is not learned. Its meaning lies in itself. And learning ends when you have recognized all it is NOT.

Listen to that again . . .

. . . learning ends when you have recognized all it is NOT.

Whew! . . . now that . . . that could sound like it would take eternity for you to ferret out, all that love is not. I mean, you know . . . you know there's a lot of stuff going on, you know there's a lot of stuff that has occurred in your own minds that is not love. You mean you've got to ferret it out, every last bit before you can Wake up? No. Listen to this . . .

. . . learning ends when you have recognized all it is NOT.

And here's the all that it is not: ***THINKING! Thinking is all that love is not.*** It doesn't matter how many thousands of thoughts you might have, once you realize that thinking binds you to insanity, once you realize that thinking, no

matter what the subject, is useless, once you realize that it blocks you from your good, you can stop doing all that love is not, by silencing yourself. You see how simple, how uncomplicated?

Love is not learned. Its meaning lies in itself.

The experience it is.

And learning ends when you have recognized all it is NOT.

You see? In effect, learning is the undoing of all the thinking you've done. But the ultimate learning in it is to arrive at a point where you realize that thinking itself, and not what you have been thinking about, is what needs to be abandoned. You see?

That is the interference; . .

. . . all that love is not. Thinking!

That is the interference; that is what needs to be undone.

. . . not a whole bunch of stuff—one thing. Silence yourself. Shut up! And in the silence ask, “Father, what is the truth here?” You see how simple.

Love is not learned because there never was a time in which you knew it not. Learning is useless in the Presence of your Creator,

. . . well, when you come to the boundary that you have created artificially, by means of definitions you have made up and committed yourself to, you're standing right in the Presence of your Creator with the flimsiest of films between you and Him, between you the thinker and Him the Be-er, Whose Being is supposed to be your experience rather than something you have knowledge about. And learning is useless because in the Presence of your Creator, you're in the Presence of Knowing, you're in the Presence of a Mind that's not different from yours and you're not engaged in attempting to maintain a mind separate from His.

So there's no learning that occurs because you've *allowed* Knowing to simply be in you as you. When you do that, it's an act of absolute effortlessness. It's something that occurs when you actually *completely* let go of attempting to be independently assertive, when you in true humility, yield.

Learning is useless in the Presence of your Creator, Whose acknowledgement of you and yours of Him so far transcend all learning that everything you learned is meaningless, replaced forever by the knowledge of love and its one meaning.

Everything that you learned in the process of practicing the holy instant moves you into a perspective where everything you've learned becomes meaningless. All the things you've taught yourself become meaningless. All the things that your educators have taught you become meaningless. And you move through the bubble, you have experienced the transition and Knowing replaces all of the learning that eventually brought you to the edge of the bubble. The learning related only to your separated sense of self and its return to its Sanity.

Your relationship . . .

. . . the holy relationship you engaged in as the reason for your practicing the holy instant . . .

. . . has been uprooted . . .

. . . we'll say, at this point . . .

. . . has been uprooted from the world of shadows, and its unholy purpose has been safely brought through the barriers of guilt, . .

. . . and I'm going to add: of fear . . .

. . . washed with forgiveness, and set shining and firmly rooted in the world of light.

Because remember, when you go through that bubble you will not go through alone. You and your Brother will go through. And all of Eternity and infinity, all of Creation will be blessed by your return. And Its blessing will fall upon you both as well.

So, your relationship . . .

. . . has been safely brought through the barriers of guilt, washed with forgiveness, and set shining and firmly rooted in the world of light. From there, it . . .

. . . your relationship . . .

. . . calls to you to follow the course it took, lifted high above the darkness, and gently placed before the gates of Heaven.

You see? It's important to know that this is about you returning to your right Mind—you regaining your Sanity. It's equally essential for you to understand that you will not do that alone, you will do it in tandem with someone else.

And it's in that joining that the one unified meaning of love will become your experience, and the other in your relationship, his or her experience. This will keep you grounded in the process because you cannot on your own ram your way through your boundary that you have dedicated yourself to create and **maintain, it's the result of having become independent not only from God but from your Brothers and Sisters.** So understand how it works.

The holy instant in which you were united . . .

. . . you and your partner in the holy relationship.

The holy instant in which you were united is but the messenger of love, sent from beyond forgiveness to remind you of all that lies beyond it.

That's why when you shut up and say, "What is the truth here?" you get an answer . . .

. . . sent from beyond forgiveness to remind you of all that lies beyond it. Yet it is through forgiveness that it will BE remembered.

You see? Unity . . . relationship.

And when the memory of God has come to you in the holy place of forgiveness, you will remember nothing else, and memory will be as useless as learning. . .

. . . you see? When you have that breakthrough, when the bubble pops, you **won't even remember learning because that of you which was Real inside the bubble is joined with that of you that is Real on the outside of the bubble and that which never actually happened is not available to remember.**

Again:

And when the memory of God has come to you in the holy place of forgiveness, you will remember nothing else, and memory will be as useless as learning, for your only purpose will be creating.

Joined with the Father, in which the Love that the Father Is, in which the infinite Mind that the Father Is, is what constitutes your Being. You will **engage in and be involved in the Movement of the Father that's inseparable from you and you will participate in and stand in awe of Creation, which can be *fully* appreciated and embraced because there's no little you feeling vulnerable and therefore needing to protect itself by creating this boundary that protects it from the rest of Creation.** You see?

Yet this you cannot know until every perception has been cleansed and purified, . .

. . . how is every perception cleansed and purified? By abandoning thinking, which is where perceptions originate, arise from, and are maintained.

. . . this you cannot know until every perception has been cleansed and purified, . .

. . . but not something you have to fare it out. It will be cleansed and purified by the absence of thinking . . .

. . . and finally removed forever.

Ah-h . . . peace . . . peace is the underlying and overriding experience when the divorce is annulled, when your independence is a non-existence—a non-existent thing of the past that no longer exists. You see?

Forgiveness removes only the UNTRUE, . .

. . . this is what you cannot find out if you do not take the hand of the Holy Spirit—that which is nothing more than your right Mind—and firmly and steadfastly hold It as It moves you through the apparently fearsome experience of breaking the boundary, which was your initial decision to get the divorce, and undo it forever.

Forgiveness removes only the UNTRUE, lifting the shadows from the world, . .

. . . of your imagination . . .

. . . and carrying it, safe and sure within its gentleness, to the bright world of new and clean perception.

Sounds almost like, sanitary. But it's clean, clear perception because it's your experience of the Father's Meaning that He is embodying in all of Creation, which it is now your joyous activity to participate in, by giving your attention to. Beautiful.

There is your purpose NOW. And it is there that peace awaits you.

Where? On the other side of the holy instant. Where? On the other side of the flimsy boundary—the bubble—that seems to imply that you are what is inside and you are not what is outside. **Now** are we the Sons and Daughters of

God. **Now** fear and preoccupation with what you **think you'll lose is all that** keeps you from daring to do the one thing that will help you cross the threshold, and that is hold tight to the Love that embraces you and is called the Holy Spirit, and let it move you through this last part of the foundation of your delusion and your false interpretation of the Kingdom of Heaven and all that accompanies it: sin, sickness, death on and on and on.

So, the holy instant is the means of the miracle. The holy instant, we'll say, is the womb in which the sudden shift of perception called "a miracle" occurs. And that is the whole point of this book.

When I say I love you all, you have no idea at the moment how total it is, how full it is, how supportive it is, how healing and transformational it is. But I do. And you will too. And that is what I am helping move you toward.

Again, I must remind you, do not imagine that this will be a long process that **will occur in the distant future. Now are you still the holy Son of God. You're** neither behind the point of **perfection nor advancing toward it. You're at that** point and must understand yourself therefrom. And you will, when you **practice the holy instant and ask the Father or the Holy Spirit, "What is the truth here? What is the perfection that I'm neither behind or advancing toward?" and demand an answer.**

And you know what that means? It doesn't mean be arrogant, it simply means neglect to argue against the answer, neglect to think that you know better than to expect to have that kind of a divine and holy experience. You see?

I love you. And I look forward to being with you next week.

A Course In Miracles (reference pages)

Chapter 18 – Section: THE PASSING OF THE DREAM

¹ *Sparkly Book – p.447 / JCIM – p.187 / CIMS – p.377*

Chapter 18 – Section: THE TWO WORLDS

First Edition – p. 369, 2ND Full Par. / Second Edition – p.396, Par. 11

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 20th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

A new Chapter [NINETEEN]:

BEYOND THE BODY¹

That simply refers to what we've been talking about for the last couple of weeks: Moving beyond body identification to Mind identification, where you recognize that what you Are is conscious awareness in which the experience of body is going on along with all of Creation.

The function of the two-step is to move you beyond the body.

And so, beginning in the book:

We said before that, when a situation has been dedicated wholly to truth, peace is inevitable.

[repeats] when a situation has been dedicated wholly to truth . . .

. . . well, *when a situation has been dedicated wholly to truth* it means you have abandoned your dedication to your best concepts, to your best judgments, to your best thinking.

So when you have abandoned thinking, when you have moved into the silence where silence is the only thing there is—awareness is the only thing there is—without a subject or topic of awareness, there always is peace. That is what **meditation accomplishes: Moving you to that place where you've abandoned**

your preference to your best judgments and your best thinking, in fact, the act of thinking itself.

So it's not terribly complicated to dedicate something wholly to truth. It means, like I said, to withdraw your dedication to your best thinking. **So it's simply moving into the silence.** Not complicated.

Its attainment . . .

. . . peace . . .

. . . is the criterion by which the wholeness of the dedication can be safely assumed.

In other words, if you have arrived at a place where no thoughts are going on, **where pure awareness is occurring, you're aware of everything that is going on, but you're having no response to it other than being conscious of it.**

So the attainment of that shows you that the dedication has been complete.

Yet we also said that peace without faith will NEVER be attained, for what is wholly dedicated to truth as its only goal is brought to truth BY faith.

You are, everyone is absolutely smitten by his or her capacity to think and reason and come to conclusions. In fact, many believe that the act of thinking is what constitutes being conscious because they have yet to discover that they can be in the silence without thinking and be totally conscious.

Because of the dedication to thinking and reasoning and always being **alert**, so **that you can protect yourself, you never bring faith into play.** You're always negating the need for faith by being on top of things—in charge of things yourself—by virtue of your thinking. But the simple fact is, that because you rely upon it for your safety—your capacity to think—it takes faith to be willing to abandon it.

Surprising maybe . . . but it's the truth. You will never arrive at the experience of peace, without faith that everything will not collapse while you do it, without faith that you will not lose control or go crazy in the process.

So faith is always essential to arriving at a place where you are totally dedicated to peace because you are totally unhooked to your self-protection. **So faith is necessary but it isn't a humungous amount that is needed.** A little bit of faith . . . a little bit of willingness to become silent is met with positive results.

Yet we also said that peace without faith will NEVER be attained, for what is wholly dedicated to truth as its only goal is brought to truth BY faith. This faith encompasses everyone involved, for only thus the situation is perceived as meaningful and as [a] whole.

When you're doing the two-step, when you're willing to shut-up, when you're willing to say in the silence that ensues: "Father, what is the truth here?" you're in a place without biases, without evaluations, without things that are better or worse than other things.

This brings everything into Oneness. This brings everything into the unity that it has always been in but which you haven't perceived because you've been so busy protecting yourself by means of clear correct thinking. It's a shame.

And everyone must be involved in it, . .

. . . in this willingness for peace and this experience of peace . . .

. . . or else your faith is limited, and your dedication incomplete.

Why? Because you're still giving preference to some of your capacity to evaluate and to make sure while you're daring to be silent that you're not going to be vulnerable and end up being abused, attacked or mistreated.

Every situation, properly perceived, becomes an opportunity to heal the Son of God.

Every situation properly perceived becomes an opportunity to do the two-step. Every situation—anything that happens, anything that you are experiencing—is a prime opportunity for you to express curiosity and ask to understand beyond your present understanding and say, "Father, what is the truth here? Father what is your Perspective about this?" And at the bottom line, what you're doing is using every experience as an opportunity to return to your Sanity. It's that simple and yet, that profound, which makes it utterly justifiable to spend your day constantly asking, "What is the truth here?" so that you might observe what's going on from your Sanity and behave relative to the situation from your Sanity. And thus have a healed experience in which harmony reigns—peace governs. You see?

Every situation, properly perceived, becomes . . .

. . . I'm going to say, a wonderful . . .

... opportunity to heal the Son of God.

... to see your Brother as the Son of God and not who he thinks he is, and not who you think he is. That means that every moment of your conscious awareness is a moment primed for redemption ... a glorious thing. Something which, if you take advantage of it, will provide the occasion for healing after healing after healing. A wonderful thing to participate in.

Every situation, properly perceived, becomes an opportunity to heal the Son of God. And he is healed BECAUSE you offered faith to him, giving him to the Holy Spirit and releasing him from every demand your ego would make of him.

Now those of you who are students of the *Course*, I am sure have on many occasions, heard someone say, “Well, my daughter or so-in-so was having a problem and I turned them over to the Holy Spirit ... I said, ‘Holy Spirit, I turn my daughter over to You. Holy Spirit, I turn this situation over to You.’” And then they went along their merry way, thinking that’s what it meant.

No. It requires a little more involvement than that. Your Brother, the Son of God ...

... is healed BECAUSE you offered faith to him, . .

... not doubt, not pessimism, not your worst judgments, not even your conditioned good judgments that didn’t necessarily have anything at all to do with your Brother but you had adopted them as definitions. So, he ...

... is healed BECAUSE you offered faith . . .

... not faithlessness ...

... to him, giving him to the Holy Spirit and releasing him from every demand your ego would make of him.

In other words, instead of approaching your Brother, based upon your best judgments and your best concepts about him, you release him from that by turning *your attention to the Holy Spirit and saying, “Father, what is the truth here? Holy Spirit, what is the truth here? Holy Spirit, reveal to me the holy Son of God that neither he nor I is seeing completely this moment.”* You see?

You don’t take your Brother out there, and sort of shove him off on the Holy Spirit. You don’t just turn him over to the Holy Spirit and leave the rest up to the Holy Spirit. No. You turn *your attention* to the Holy Spirit. You say,

“Father . . . ” you say, “Holy Spirit, *I* want to know the truth about my Brother so that *I* might stand in faith with him and be part of the transformation—the healing that is called for—because I’ve been willing to pay attention to You, Holy Spirit, in order to bless my Brother with Your Perspective, because I’ve been willing to listen . . . because I’ve been willing to be involved so that You, Holy Spirit, and I may be agents of change on behalf of my Brother.” You see?

That’s what giving it to the Holy Spirit means. It means no longer giving him to your best judgments or worst. But instead, giving your attention to the Holy Spirit to Know the truth *about* him. So that you might be the one who *extends* the consciousness of truth that embodies the faith you have in what he truly is, rather than what he believes he is and even rather than what you always thought he was. *That’s the key.*

Thus do you see him free, . .

No. Thus, do *you see him free*. You see? It doesn’t matter that “thus does the Holy Spirit see him free” because you released him to the Holy Spirit. No.

Thus do you see him free, and in this vision does the Holy Spirit share.

You’re joined with the Holy Spirit, that which is nothing more than your right Mind.

And since He shares it He has given it, and so He heals through YOU.

Now if you turn your Brother over to the Holy Spirit or his problem and you go off on down the street and tend to your business, how can He possibly heal through you when that is the means, that is the purpose of the practice of the two-step and the holy instant . . . so that *you* might be involved in Brotherhood.

It is this joining Him . . .

. . . the Holy Spirit . . .

. . . in a united purpose which makes this purpose real . . .

. . . you might say, which actualizes this purpose . . .

. . . because you make it Whole.

You make it whole by not walking off from it and leaving the problem with the Holy Spirit to solve. You make it whole by being present as part of it. Without

you, without your attention, without your care, there's a black hole. There's an emptiness where you are supposed to be fulfilling your part in the wholeness and thereby discovering that the wholeness of Creation is not in the slightest bit separate from you.

It's very important.

And this IS healing. The body is healed, because you came without it . . .

. . . meaning, no longer identifying with it and as it.

The body is healed, because you came without it and joined the Mind in which all healing rests.

In other words, you shifted from body identification to Mind identification *in which all healing rests*.

New Section:

HEALING AND THE MIND

The body cannot heal, because it cannot make itself sick. It NEEDS no healing. Its health or sickness depends entirely on how the mind perceives it, and the purpose which the mind would use it FOR.

Now if you have stepped beyond the body by shifting to Mind identification, then you will be using the body to identify the purpose which the Holy Spirit puts forth and gives for you to act out. It therefore, serves the Holy Spirit's purpose, which is transformation, regeneration and redemption: Healing—the calling forth of the perfection that the Father, in the Movement of Creation, created and which, never for an instant, has been altered. You see?

Its health or sickness depends entirely on how the mind perceives it, and the purpose which the mind would use it FOR. And it is obvious that a segment of the mind CAN see itself as separated from the Universal Purpose.

It really is obvious isn't it, you're not Awake. You're not experiencing invulnerability. You're not experiencing interminable and unalterable peace.

[And] it is obvious that a segment of the mind . . .

. . . the part you're using right now . . .

... CAN see itself as separated from the Universal Purpose.

It's possible for a part of the mind to conceive that it has its own purpose and reason for being. And in fact, has a "God-ordained right" to practice and exercise it and succeed at its goals. So indeed, it is obvious.

When this occurs, . .

... this apparent separation . . .

... the body becomes its weapon, . .

... the mind's weapon . . .

... used AGAINST this Purpose . . .

... this universal purpose . . .

... to demonstrate the "fact" that separation has occurred.

"Look at me! I'm on my own! I'm real and I'm going to do whatever I damn well please!" You see? The body is used to prove this stance, this imaginative but not actual stance.

The body thus becomes the instrument of illusion, acting accordingly; seeing what is not there, hearing what truth has never said, and behaving insanely, being imprisoned BY insanity.

There cannot be too many of you who have been joining me, who would argue this choice of words any longer. But you see, as long as you think you are the governing factor, the governing force, the authority and you think that you are here to make everything in your image, reflecting your likeness and your thoughts and your definitions, **you are insane**. Because your choice to see only what you believe constitutes a preoccupation with yourself, when everything, including you, has Meaning separate and apart from your definitions, Meaning **embodied** by the **Father's Expression of His infinite Expression**.

When all you are seeing is what you want to see and you are wandering around in the middle of the Kingdom of Heaven seeing a material world and universe, you are experiencing temporary insanity, which it is your Birthright **not** to be experiencing.

Nevertheless, until you abandon this faith in your best judgments and your right to act independently as you believe you are, you have some work to do. Correction is called for and will continue to be called for until you answer the

call. Practice some self-discipline. Shift from self-protection to the expression and embrace of Love. And by-so-doing, are transformed by the renewing of your mind, and you Wake up, and you fulfill the purpose of the holy instant, and you have the joy of being Whole.

Do not overlook our earlier statement that faithlessness leads straight to illusions.

What is faithlessness? It's your dependence and devotion to the best judgments you can come up with, where you are not taking a single moment to silence your mind and inquire of the divine One within you to know what the truth is, and to arrive at the experience of truth without having relied in anyway upon a supposed capacity you have to think for yourself and be on purpose and experience fulfillment.

Do not overlook our earlier statement that faithlessness leads straight to illusions.

Thinking and reasoning on your own leads directly away from the conscious experience of truth and the conscious experience of Reality.

For faithlessness is the perception of a brother as a body, . .

. . . just as you experience yourself as a body.

For faithlessness is the perception of a brother as a body, and the body cannot be used for purposes of union.

What is it that can unite? Mind—that conscious awareness in which Love is the motive and **action**. That is the only thing that can embrace and that is the only thing that can use the body for purposes of expressing embrace and safety and the absence of need for self-protection.

If, then, you see your brother AS a body, you have established a condition in which uniting with him becomes impossible.

But you will inevitably say that your Brother and what's wrong with him and how *he behaves* makes your uniting with him impossible. Not true.

Your faithlessness to him . . .

. . . your unwillingness to desire to see the Holy Spirit in him, your reluctance to see his holiness . . .

. . . has separated you from him, . .

... and always will separate you from him ...

... and kept you BOTH apart from being healed.

Healing is the point. The experience of joined wholeness is the point. And the **only time joining can occur is when your thinking isn't getting in the way**, is when your thinking has been set aside so there is room for the Holy Spirit to register with you and **correct** your perception and provide you with the joy of seeing who your Brother or Sister truly is, so that your spontaneous behavior then will embody that perspective and heal your Brother or your Sister, because here she knows that he needs or she needs provide no defense and therefore no armor against your presence, against the presence of the Love that you are being because you **did** engage with the Holy Spirit and not your best thinking.

Your faithlessness has ...

... and always will ...

Your faithlessness has thus opposed the Holy Spirit's purpose, and brought illusions, centered on the BODY, to stand between you. And the body WILL seem to be sick, for you have made of it an "enemy" of healing, and the opposite of truth.

And how have you done this? By identifying with the body, and as the body. And then identifying your Brother or Sister, who is in need of help, as a body. And in that misperception of yourself and your Brother, there is no link to join in union and so you deny healing.

It cannot be difficult to realize that faith must be the opposite of faithlessness. Yet the difference in how they operate is less apparent, though it follows directly from the fundamental difference in what they are.

The difference between faith and faithlessness is that faith is the act and the state of mind which reaches beyond all present perceptions with the expectation of seeing a closer approximation of truth about your Brother or Sister. Faithlessness, on the other hand, does not involve any reach beyond the present sense of things and thus binds you and your Brother in a place where no change can occur.

Faithlessness would always limit and attack; faith would remove all limitations and make whole.

And you are the fulcrum. You are the choosing point. Which are you choosing for? Your historical best judgments? Or your non-historical, fresh, original,

unpredictable influx or awareness of what is truly true of your Brother, which **transforms you and him? It's your choice. It's up to you.**

Practicing the holy instant is choosing for the unexpected influx of the conscious awareness of truth that changes you forever and lays the groundwork for your Brother or Sister to change. **That's the way it works. And it works that way because you don't or didn't turn things over to the Holy Spirit and go along on your merry way, but stood present and available and involved for the purpose of hearing what the Holy Spirit would reveal to you because it's your function to be the place where healing occurs. It's your function to be the place where the actualization of God's Presence occurs wonderfully because you were willing to allow it.**

It's that simple. It's that loving. It's that kind. It's that meaningful.

Faithlessness . . .

. . . preoccupation with your best thinking . . .

. . . would interpose illusions between the Son of God and his Creator; faith would remove all obstacles that seem to rise between them.

It wouldn't settle for them. The seeming rise would not be believed. The seeming rise would be challenged. And love would promote the steadfastness and patience that would provide the opportunity for clarity to come where confusion had disturbed.

Faithlessness . . .

. . . your best judgment, your best thinking.

Faithlessness is wholly dedicated to illusions; faith wholly to truth.

Why is faithlessness dedicated to illusions? Because it's dedicated to thinking, which has been used to imagine meanings while ignoring the Meanings that every single bit of Creation embodies and expresses at the impulse of Its Creator.

Partial dedication is impossible.

You can't be a little bit in the silence and still be thinking a little bit.

Truth is the ABSENCE of illusion; . .

. . . like silence, peace is the absence of self-assertion, in which peace reigns.

Truth is the ABSENCE of illusion; illusion the ABSENCE of truth.

Again, I must remind everyone that this is all not just simplistic, but actually simple. Every one of you is capable of being, of meditating and experiencing **peace. It's not complicated. It doesn't take years of study.**

It takes simply sitting down, relaxing, being present in the present, breathing or saying a mantra and giving your attention to the sensation of the air going through your nostrils or the sound of the word, of the mantra, and just letting your attention rest with that alone. And if you find yourself suddenly thinking . . . be aware of it . . . give yourself permission to think about it after the meditation and return to the mantra or the sensation of the air as it passes through your nostrils. And you will inevitably find that there will be a point where you will not be feeling the sensation of the air, you will not be saying the mantra. ***Nothing*** at all will be happening except pure awareness of everything that is going on in your environment—silence and peace.

You can make the mistake, we'll say, of doing that and enjoying the experience and then immediately jumping up and going back to your normal activities. **Or you can acknowledge and recognize this peace, this silence that you're** experiencing does not have to be abandoned. And you can gently re-emerge into the activities of your day bringing that peace with you. And the more you do this the longer the period of time in which the peace will remain with you and bless every activity that you engage in because perspective without fear is governing.

So what we're talking about here is simple, easily attainable. But it requires a constant choice to commit to the peace, to commit to the joining with the Holy Spirit in the silence for the purpose of experiencing the revelation of what is true and what is Real that allows you to be new and allows your behavior to be new, where Love is what finds gentle expression all the time.

I love you all and I look forward to being with you next time. And in the meantime, practice the two-step more and more frequently because you really have nothing better to do than to take advantage of every moment that provides you with the opportunity to choose for the truth and be healed. You can do it right here in what appears to be a mundane world that holds no **promise. That's not the truth. Okay.**

A Course In Miracles (reference pages)

Chapter 19 – BEYOND THE BODY – Section: HEALING AND THE MIND

¹ *Sparkly Book – p.449 / JCIM – p.188 / CIMS – p.378*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 3rd 2012

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

In the last few weeks we've been talking about faith and faithlessness with a rather narrow definition applied to them, one which makes things simpler.

Simply put, faithlessness is when each one of you leans upon your own understanding. Faithlessness is when you never reach beyond the meanings **and definitions which you employ in order to “understand” life.** Faithlessness is when you never have to bring anything more into the picture than the confidence you place in your memory and in your skill at manipulating ideas, so as to, through the use of logic, come to conclusions that are undeniable . . . conclusions that require you not to employ faith at all. You see?

Faithlessness is a totally self-centered act.

Faith, on the other hand, is what the *Course* is all about. Faithlessness is what life has been all about up until the illumination that the *Course* has brought forth. Faith is when you *silence* your self-will, when you *silence* your best **thinking. When you stop relying upon yourself and you reach beyond. It's the practice of the holy instant or the two-step, as I've been calling it and describing it.**

It's when you abandon faithlessness, meaning self-centeredness and you reach beyond and you say, “Father”—meaning God, the Source of all Being, or Holy Spirit—“What is the truth here? I want to see the truth . . . that I want to see the more of what God is Being, I want to see the more of what Reality is, right here where I have been seeing what I've defined as a material world and universe. In other words, if this is more than a material world and universe, if this truly is the Kingdom of Heaven misperceived by me, then I sincerely and

committedly abandon everything I've imagined. I devalue it and I make commitment to reaching toward the Father, toward the Holy Spirit—which is nothing more than my right Mind—so that I might escape the results of faithlessness, so that I might see instead of be blind . . . that I might Awaken and no longer dream.”

So you see, faith and faithlessness are really black and white. Just like being the holy **Son of God** or being an orphan because you said, “**Father, I'd rather get a divorce from you and determine what everything is myself.**” You see?

It's black or white. It's this or that. And you know what? If anyone is truly interested in Awakening to the truth, they are going to have to, with determination, abandon the way they have been functioning up until this moment and bring something new into play.

Now what you're going to bring into play isn't really something new, it isn't something you've never heard of before, but it's something you've neglected to employ because you gave preference to something else. This thing that you need to employ is faith. And because faithlessness, meaning your typical everyday way of looking at things, because it is not contributing in any way to your returning to your Sanity, you must be willing to refuse to employ or utilize it because it undermines whatever degree of faith you might bring into play—or try to bring into play.

This is very important.

Now, the last sentence, the last time we were together was:

Truth is the ABSENCE of illusion, illusion the ABSENCE of truth.

Once again, very black and white . . . right?

Both cannot BE together, nor perceived in the same place. To dedicate yourself to both is to set up a goal forever impossible to attain, for part of it is sought through the body, thought of as a means for seeking out reality through attack, while the other part would heal, and therefore calls upon the mind and NOT the body.

Now we read:

. . . part of it is sought through the body, . .

. . . and what that means is that ***part of it is sought through the body*** as you have defined it: a material organism, not a divine Idea held in the Mind of

God, illuminating and expressing the divinity of the Idea that the Father is expressing as that Identity. You see? This applies to all bodies, all forms.

Now . . .

The inevitable compromise . . .

. . . when you want to have truth and illusion side-by-side, and employ a little bit of that one and a little bit of the other as it suits your purpose and your fancy as you go through your day, . . .

. . . The inevitable compromise between the two is the belief that the BODY must be healed, and not the mind.

When the mind was where the decision was made, “Father, I want a divorce. Father, I want to determine the meaning of everything.” See? And in that act, followed by commitment, which also was mental, you fell asleep. Suddenly, instead of all of Creation being the total Meaning of Being—meaning your Being and your inseparability from all of It—all of a sudden you were identified solely with the specific identification of you, which is part of the infinity of Creation.

And you said, “Oh-h, what happened? I’m a body, I didn’t expect that, but hey, I’ll give a different definition for that and I’ll make it a definition that can contribute to my being the ultimate that I can be, as a result of my use of my mind to define myself and my world.” You see? . . . Ah, now there was the initial act of faithlessness. And the result of it was identification as a body, an illusion—not the truth of You—but something you couldn’t escape when you decided to think for yourself and determine things for yourself instead of being co-creator with God, by being the presence of that which *recognized* God in everything and acknowledged God because you saw and experienced It, thus confirming Creation and being co-creator of It by your recognition and confirmation of It.

Now again . . .

The inevitable compromise . . .

. . . when you’re trying to have illusion and truth be together . . .

. . . The inevitable compromise is the belief that the BODY must be healed, and NOT the mind.

Even though, as I just described, the mind is where the problem occurred and therefore is the place where it must be resolved.

For this divided goal has given both . . .

. . . meaning truth and illusion . . .

. . . has given both an equal reality, which could be possible only if the mind is limited to the body, . .

. . . meaning only if you have arrived at a point where you think that your mind is in a brain, in a skull, a part of the body, rather than being ***That in which the body, the brain, the fingernails, everything and all of Creation abide*** and have their actual Being as divine Ideas to be recognized for what they Are and acknowledged for what they Are as the Presence of God in motion called “Creation.”

[For] this divided goal has given both an equal reality, which could be possible only if the mind is limited to the body, and divided into little parts of seeming wholeness, but without connection. This will not harm the body, . .

. . . this is very important . . .

. . . but it WILL keep the delusional thought system in the MIND.

Now, to have been practicing faithlessness, we’ll say, for as long as you can remember, because at the moment you’ve forgotten that you’re the holy Son or Daughter of God for as long as you have been practicing faithlessness, which we will say is forever, the body has been what ***you thought you were***. I don’t care how many incarnations you might have experienced, the fundamental of each one of those apparent lifetimes has been identification as a body—a body that is subject to sin, sickness and death—a body that does not seem to identify what’s true about you, what’s true about your holiness. It doesn’t identify eternity, does it. But that’s because you have identified it with meanings you have imagined, that have arisen out of an absence of connection with your Source. As a result, your body seems to be able to be destructive, destructible and mortal.

Now here’s the thing:

This will not harm the body, . .

. . . you can live as many lifetimes as you want, you may believe that you are a body and behave defensively and use it to attack the world so as to better define it, you can do that but ***this will not harm the body***.

What it means is, that it will not harm ***what the body actually is, which is an Idea held in the Mind of God, moved by, enlivened by the Movement, an***

action of omnipotence. What it truly is cannot be harmed. And the evidence you have of that, if you believe in reincarnation, the evidence of that is that even though it seems to die because of this disease or that accident, why, you still exist. And you still exist again and you still exist again. So you see, it **doesn't harm the body, but until you abandon the definitions you have applied** to it, you will seem to not see God in it. You will seem to not see eternity in it even though the repetitiousness of it [chuckle] is a demonstration of its eternity.

So:

This will not harm the body, . .

. . . all of this trying to make truth equal to illusion and try to employ them both and let them be side-by-side . . .

. . . This will not harm the body, but it WILL keep the delusional thought system in the MIND.

Because the delusion can't be going on anywhere else. And so it's not going on anywhere else. And what the **Course** is teaching and what we're illuminating is the fact that the solution to the human condition lies in the shift from identification with the body to identification with Mind.

Here, then, . .

. . . meaning mind . . .

. . . is healing needed. And it is here that healing IS.

It simply is nowhere else.

For God gave healing not APART from sickness, nor established remedy where sickness cannot be.

So you see, God didn't place the remedy in the physical universe. God didn't place the remedy in the body. God established the remedy where the flaw emerged, where the unintelligence was expressed and that's in the mind.

They are TOGETHER, and when they are SEEN together, all attempts to keep both truth and illusion in the mind, where both MUST be, are recognized as dedication to ILLUSION; . .

. . . you see? Once this becomes clear to you, you'll see that illusion is a false perception and truth is a true perception. Illusion is the false perception of Reality and truth is the true perception of Reality. Very simple. Since they're

both perceptions, they can't actually co-exist in an intelligent mind. They can't exist in the divine Mind. And when you see that clearly, you will recognize that it's foolish, meaningless, to continue to try to incorporate the human condition into the divine condition or to have divinity alter the human condition but still leave it human. You see?

And so it will become clear to you what you need to do. It will become clear that you need to address this in the mind . . . in your mind. And the way you address it is through the use of the holy instant, is through the use of the two-step, where you shut up your mind and you abide in the consciousness of peace or of silence. And in that peace you reach out, "Father, what is the truth here?" You see? "Holy Spirit, what is the God's honest truth here?" And then you maintain the silence—you push against the silence instead of reverting to your well established habits of thinking. You remain devoted to Knowing the truth, having the truth revealed to you.

And I have been here all along to reinforce in your minds the fact that when you ask, the Father answers. When you reach out to your divinity, meaning the Holy Spirit—that which is nothing more than your right Mind—It answers because integrity and unity is what characterizes Being and therefore, You.

And so you must recognize the "black" and "white" of it, the "this" and "that" of it and choose for that and remain steadfast with that choice. You see? It's really very simple.

What seems to make it complicated is that you have great investments in your best judgments and the definitions and meanings you have applied to life. And they are all associated with your becoming a more perfected, valuable entity who has integrity in his own right. And so it's difficult to let go of faithlessness because it seems to be the abandonment of the possibility of your integrity in your own right. It thus, seems to be *dangerous* to your well-being.

Again:

They . . .

. . . sickness and healing . . .

. . . are TOGETHER, and when they are SEEN together, all attempts to keep both truth and illusion in the mind, where both MUST be, are recognized as dedication to ILLUSION; . .

. . . that recognition is called "learning." And it puts you in a new place able to be on a new basis. So . . .

... when they are SEEN together, all attempts to keep both truth and illusion in the mind, where they [both] MUST be, are recognized as dedication to ILLUSION; . .

... it's foolish to try to keep them together ...

... and given up when brought to truth, and seen as totally unreconcilable with truth, in any respect or in any way.

The human condition and the experience of holiness are irreconcilable. **They're not reconcilable. They will not be brought together. Misperception** will be given up for true perception. They will not seem to exist side-by-side as choices anymore, once you make the choice for truth with commitment and persistence.

Truth and illusion have NO connection.

Faithlessness and faith have no connection. The orphanage and the Kingdom of Heaven ***have no connection.*** What seemed to be two will turn into one **when the other is abandoned. That's what this is all about. And this is what** the practice of the holy instant is for.

Truth and illusion have NO connection. This will remain forever true, however much you seek to connect them.

“Oh, I would love to be anointed by God. I would love to be inspired by God. I would love to be in-filled by an experience of divinity so that I might help my fellowman, so that I might transform this world from the chaos and the conflict that it seems to be in the middle of.”

Well, I'll tell you something: That's trying to combine truth with illusion, faith with faithlessness. Because you can't hold onto a world in turmoil to be fixed up, while you reach for that which is unlike it because it's holy, because it's divine, so that in your grasp of it you might be able, with your feet firmly in the orphanage, with your feet firmly in the land of faithlessness—meaning the **land of the definitions** you've given to everything—you can't do that and that's not what the holy instant is for and that's not what Waking up is for. Because when you make this commitment and persist in this commitment until revelation occurs in you, because you've asked, “What is the more of what God is being here than what I'm seeing?” you won't see the world through the lens of your definitions and meanings anymore.

And so, although you will recognize the “call for love” and you will know how to bring that call of love forth, because the Father has illuminated it to you, correction will occur. But it won't be the fixing up of the old, it will be the correcting of the misperception because it's not the body or world that needs

to be healed, but the mind which is misperceiving. The mind, I will say, whose **Birthright** is to be seeing everything perfectly with the Father's Perception in its divinity.

Truth and illusion have NO connection. This will remain forever true, however much you seek to connect them. But illusions are ALWAYS connected, as is truth.

All of truth is connected and all of illusion is connected.

Each is united, a complete thought system, but totally disconnected to each other.

You see? Faithlessness and faith are totally disconnected. The orphanage and the Sonship are **totally disconnected**. But they don't constitute two completely separate things. They constitute two completely different *perceptions*. You see?

Where there is no overlap, there separation must be complete.

And this is repetitious, but it needs to become clearer than it ever has been before: That Reality and unreality are totally isolated from each other, illusion and truth are totally isolated from each other, being an orphan and being a holy Son of God are totally separate from each other. There is no connection. There never will be an overlapping. There will be mind misperceiving, suddenly through faith beginning to perceive truly.

***Where there is no overlap, there separation must be complete.
And to perceive this is to recognize where separation IS, . .***

. . . meaning, in the mind . . .

. . . and where it must be healed.

Meaning, in the mind.

The result of an idea is never separate from its source. The IDEA of separation produced the body, . .

. . . produced the body constituted of the definitions you made up about it. And the definitions *never included God anywhere*.

The IDEA of separation produced . . .

. . . I'm going to say, your definition of . . .

. . . the body, and remains connected to it, making it sick because of its identification with it.

[Big sigh] That which is not connected to its Source seems not to have the qualities, characteristics or actualities of its Source. Without God, the body is what you're experiencing. And sickness and death are inevitable.

But remember, this will not harm the body. Okay, so maybe it won't harm the body, but if it's not harming the body and you're just sort of stuck in a "Groundhog Day," constantly repeating the meanings that lead to the end of the day called "death" and the beginning of the next day, which is the repeat of the previous day . . . if that's all that's happening, man, you have justification—perfect justification to do something different.

You think you are protecting the body by hiding this connection, .

.

. . . the connection between your idea of it and the result of your idea of it . . .

. . . for this concealment seems to keep your identification safe from the "attack" of truth.

Whew! Like I said, the more committed you are to asking to know what the truth is here where your body is, where all form is, the closer you get to actually letting the answer in, the more you will be uncomfortable, the more you will experience fear, because it will require you to abandon your attempt to make yourself a successful independent entity in your own right. And that to you—again, to make it perfectly clear—constitutes a terminable violation of your integrity. Of course, that means the integrity of the definition you have given to who you are supposed to be and become. So you become frightened **because you're going to lose your integrity or the potential of capturing it** and that will mean you will be *nothing*. You see?

That's what you think truth will uncover, that's what you think faith will uncover, not realizing that what has covered you up—your misperceptions—will dissolve and you will find yourself Sane, whole, mentally clear as the co-creator of Creation forever.

If you but understood how much this strange concealment has hurt your mind, and how confused your own identification has become because of it! You do not see how great the devastation wrought by your faithlessness.

In other words, your preoccupation with your self-interests and your own ideas and thoughts.

For faithlessness is an attack which seems to be justified by its RESULTS. For by withholding faith, you see what IS unworthy of it, and cannot look beyond the barrier to what is joined with you.

It ***binds*** you, it keeps you bound, it keeps you ignorant, it keeps you unconscious, it keeps you misperceiving and as a result, not knowing where you really are, what you really are or what the nature of what everything is. But listen:

To have faith is to heal.

To have faith is an answer, we will say, to have faith ***is the answer***. It's the fulfillment of your **Being**. It's you coming into the full, unified, conscious awareness of who you Are as the Presence of Love, as the Presence of the Father, as the Presence of That which ***never*** was meant to experience lack or suffering or jealousy or hate . . . or sickness or death.

To have faith is to heal. It is the sign that you have accepted the Atonement for yourself, . .

. . . you see? It's the sign that you've been willing to push against the silence, but not by thinking. To push against the silence by listening ever more attentively and ever more consistently until the very act of embracing the unknown, by bringing your attention to it, convinces you that there is indeed another activity you can engage in than faithlessness. And as that becomes more actualized in your mind, it precipitates the breakthrough.

[He did not read: and would therefore share it.]

By faith, you offer the gift of freedom from the past, which YOU received.

When you do it, you are released from the past—meaning your faithlessness, all of your thinking, all of your judgments, all of your determinations as to what everything means.

You do not use anything your brother has done before to condemn him NOW. You freely choose to overlook his errors, looking past all barriers between your self and his, and seeing them as one.

That's what happens when you push against the silence. That's what happens when you press against the flimsy bubble.

And in that one you see your faith is fully justified. There IS no justification for faithlessness, but faith is ALWAYS justified.

Faithlessness is very simply something that has never worked. Everything associated with it has never come to fruition. By that I mean, not a single one of you who is dreaming has managed to arrive at a point of being successfully independent, credible with integrity in your own right, meaning unjoined with your Source.

So, dare to make the commitment. Dare to push into the unknown, against whatever resistance is there, by doing something you are quite capable of doing. **You really can sit or stand wherever you are and say, “Father, what is the truth here?” And you can do that with meaning because the words are very simple. And you know you’re not asking your human father. You know you’re reaching beyond the human condition.**

“Father, what is the truth here . . . *Father, what is the truth here?* I choose no longer to be insane. I choose no longer to be in a state of ignorance thinking I’m in a state of intelligence. Father, what is the truth here? Holy Spirit—that which is nothing more than my right Mind—what is the truth here? I will let You in. I invite You in. I invite You to do anything you can do to break through, although I know You cannot violate my free-will. I invite You to do everything You can to reach me in my willfulness and I will do everything I can to abandon it.”

As I said last time, none of this is simplistic, all of it is simple.

I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: HEALING AND THE MIND

¹ *Sparkly Book – p.450, Last Par. / JCIM – p.188, 6th Par. / CIMS – p.379, Par. 6*

Chapter 19 – Section: HEALING AND FAITH

First Edition – p. 372, 1st Full Par., Line 10 / Second Edition – p.399, Par. 5, Line 9

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 17th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well . . . *In the beginning was the Word and the word was with God and the Word was God.*¹ And God, the Word, moved and the Movement was called Creation. *The Movement is called Creation.*

No matter how you're seeing that Movement, whether clearly or *through a glass darkly*,² it is the one and only Movement there is.

Creation, and this may sound a little silly, but Creation was created *to work*, not fail. Being created by the only Presence there is, God, there was no flaw in it and therefore, again, no matter how you are seeing it, it is still the one and only Creation unflawed, perfect, unalterable, always reflecting its Source.

Now, why would I say that Creation was created to work, not fail? I say it **because you look at the world and universe sometimes forgetting that it's really Creation unflawed.** And in your ignorance of what It is—in your temporary memory loss—you **determine what It is and you don't see It as perfect.** And you see It as something flawed, something threatening, something dangerous.

And so you need to be reminded: No, that is not the truth about It. The truth about the world and the universe you are experiencing every day is that It is Creation, that ***It is God Moving.*** God isn't in It, but It, in every *aspect*, reflects its Source, the present living Movement of God.

Now there was a time when you were experiencing It as exactly what It **divinely is.** And as we've discussed many times, you arrived at a point with an

ally—a partner, another Son or Daughter of God—where the two of you said, **“We would rather make up the definitions of what everything is. We would have fun giving an alternative meaning to everything.”** And so you decided to get a divorce from the Father.

As I’ve also said before, when this happened, because your Mind was whole, because your Mind was the Mind of God embodied as You, this decision you made was made with great confidence. You were full of the experience of omnipotence as well as omnipresence. And so to engage in this activity was done without fear. This is important.

Now, the moment the two of you joined in your mutual agreement to make up the meaning of everything between the two of you, something happened, as **I’ve said, that you didn’t expect. That was, that unplugged from your Source—**not relating to your Source anymore—you lost the infinite view and you seemed to be identified with the specific visibility and tangibility of you that you now call your body, which is part of the infinitude of Creation. **And** in that experience of tininess of shape, of form, that is what it is and is not what everything else is, two things entered into the picture: fear and guilt **and** they colored every subsequent thought you had—every subsequent thought the two of you had.

And so your whole experience of the Kingdom of Heaven, which was still the only thing available to you to be experiencing, occurred through the lens of fear and guilt.

Now here’s why I’m going over this again because I want to explain it in a very simple way that it will be difficult for you to forget. When you abandoned the infinite **view, when you said “Father, I’d rather do it my way,” you did it with great confidence—**without fear. And it was easy to do. Now, from the other side where everything is colored by fear and guilt, any attempt you make to go back Home will be colored by fear and guilt. You will not find within you the confidence, the strength, or the fearlessness to return Home to reunite with your Father with commitment.

Mind you, this is not a punishment, it’s just inherent in the point of view. It’s like looking in **the wrong end of binoculars. Everything isn’t tiny and far away because you’ve done something wrong, it’s just the nature of looking through the lenses in reverse.**

So don’t be surprised that it seems to be laborious to go Home, as you attempt to bring commitment to bear upon your experience.

The practice of the two-step, the practice of the holy instant is a practice which goes against the fear and guilt that color everything you see and do. The

decision to reach outside your best judgments and to say, “Father, Holy Spirit, what is the truth here, what is the truth beyond what I’m seeing?” when you do that, that act is an objection to the frame of mind in which fear and guilt govern—the orphan mindset.

Understand this and you won’t mind the effort that it seems to take. And because you now are clearly aware that it’s inherent in, we’ll say, the direction that you’re moving from—it’s inherent in the arena you’re moving from and will be present in the movement in the direction toward which you’re going—you can invalidate it. You can say . . . you can realize, “this experience of fear and guilt that I’m having which tends to immobilize me is not valid. It’s inherent in the trip back Home because it’s part and parcel of my believing that I’m separate and apart from God . . . that I’m not holy, that I am a quirk of nature, of the physical universe.”

So, let’s look at it this way: Why don’t you engage in the holy instant constantly? This past week, even though you may have engaged in the holy instant many times, why didn’t you stick with it? Why didn’t you persist? Why didn’t you escalate it to the point where it was your constant activity? Even though you’ve been told that it’s the way back into your right Mind, even though you’ve been told that the result will be the influx of the Father’s Perspective—the holy Mind of God—infilling you as your conscious awareness of everything, even though you’ve been told that that is the result, why haven’t you dared to persevere? Why hasn’t that been sufficient justification?

Well, because you need to cover your ass! It’s because you need to protect yourself against real danger, whether mental or physical. And you cannot *comfortably* abandon what you have thought provided you with safety even if it’s in order to Awaken and share the Father’s Mind.

Your fear is paramount and it becomes such the closer you get to abandoning self-control. I mean by that, controlling everything yourself by the acts and decisions of your mind. When you get close to actually abandoning that, it causes fear because you’re giving up your armor. You’re giving up what has—you thought—provided you with safety.

And so where it should have caused pangs of fear to think about getting a divorce from the Father and it didn’t, likewise, returning Home should cause joy and commitment and it doesn’t. You see? You could say it’s almost a mechanical aspect. But because it is, it doesn’t really have true emotional value. It’s just a knee-jerk reaction. Start for Home? Fear and guilt! “Can’t do that! Gotta protect myself! Don’t have time for that, circumstances call for my attention to protect myself! Oh-h...gotta be sure I don’t do anything which makes me look like a fool to all the other orphans—to the ones I’ve joined in

mutual agreements with to be alone—to be in this place where fear and guilt are automatic partners and governors of my experience!”

But you see, the perception is untrue and the suggestion that you can’t afford to abandon protecting yourself by engaging in the holy instant is false. And you’ve got to realize this. You’ve got to remember it!

You know, when you rely upon yourself, as we’ve said, you are engaging in faithlessness. When you are abandoning this self that you think you are and reaching beyond it into what you feel is the unknown, reaching out and asking of the Source of Being—your Father—“What is the truth here?” you are practicing faith, even though faith has an overriding underlying absence of confidence in it and doesn’t feel like anything powerful or motivating or anything that could cause something else. But that perception, that conclusion, that line of reasoning is false and you must go against it.

Now, the *Course in Miracles* may not in itself be something that you can practice. *A Course in Miracles* is an expression of ideas, which move you in the direction of an action you can take. And that action is the holy instant—the practice of the holy instant.

You may have thought, as we’ve discussed as well, that the practice of *A Course in Miracles* is to express love to your neighbor no matter how the neighbor is behaving, no matter how the neighbor is perceiving himself or yourself, truly or untruly, it’s learning how to love him and not be bothered—not be moved by the behavior or the concepts being expressed. But if you’re not moved by it, no correction can occur, can it? You become one cooperating with the ignorance, confirming by not objecting to it or not contradicting it.

No. The call is for Love. But not for you to be *loving*. And when I say loving, I mean not you fulfilling the concepts of what love is. You see? Not fulfilling your best judgments, your best ideas about what love is. No.

If you want to express love, you’re going to have to engage in the holy instant. You’re going to have to do the two-step, which is instead of speaking and expressing loving thoughts and loving appraisals of your Brother without correcting the problem, instead of that, you shut up! And you go into the silence within *you*. You stop dealing with your Brother whose expressed, we’ll say, a call for Love and you say, “Father” or “Holy Spirit, what do I need to know here? What needs to be said? What is the truth here? *I will not rely upon my best judgments* in response to this situation. *I want to hear from You and I will listen until I do.*”

When you hear . . . what you hear will be loving—will be the expression of Love that hits the mark and acts like a catalyst transforming the call for Love into a receipt of Love on the part of your Brother. You see?

Well, what if the call for Love seemed to be an inconsiderate or mean-spirited or threatening action directed toward you by that Brother? You might say, **“Oh I don’t have time for the holy instant here. I’ve got to protect myself.”** You see?

No you don’t. Practicing faithlessness is never under any circumstance justifiable because the practice of faithlessness effects nothing! It brings nothing into greater clarity. It causes no movement into greater harmony and identified fulfillment. You see?

Protecting your ass keeps you in the orphanage. Protecting your ass keeps you **in the arena of faithlessness. Nothing else can it do. It’s that simple. It’s that** absolute. And as you let that percolate, as you let that sink in, you will begin to have a capacity that arise in you to persist in the holy instant. You see?

You’ve got to wrestle with the angel that looks like a devil. You’ve got to look squarely at the call for correction. You’ve got to look squarely at the call for Love that seems to be something other than love. And you have to persist in **at looking at it squarely in the face while you say, “Father, what is the truth** here? Father what is the truth, what is the divine fact that is going on right where a call for Love, which is unpleasant, seems to be **going on?”**

You see, caring for your Brother means persisting in seeing the God’s honest truth right where an unruly or unpleasant or threatening Brother seems to be, because mind you, God created Creation to work. And so ***It is working.*** If that is what It was created for, ***that is what It is.***

And so, the God’s honest Son of God that just seemed to express a call for Love, is the God’s honest Son of God in spite of his insane behavior that seems to claim that he is not the holy Son of God created to work and therefore, actually working as [chuckle] designed.

Loving your Brother is standing there, ***not abandoning him*** and not abandoning your need to know the truth so that you might be free of the ***insinuation that’s being presented to you, that this one is not the Son of God*** and he’s not worth ***persisting in the holy instant, he’s not worth being the one*** that causes you to reach for your Sanity, your perception of Reality unwaveringly until you see it. And then because you see it, spontaneously share it with your Brother. You see?

A Course In Miracles is not a lot of soothing thoughts and ideas to make you comfortable in the human condition. And the words that are in the book are not there to be memorized, but are there to—in thousands of different ways—move you to a point of realization that you want to practice the holy instant **because it's the way Home. And you want to be in your right Mind and you're willing to do whatever it takes. And now it's clearer than ever that what it will take is an act which will be accompanied by fear and guilt because there's no other way to go back Home than to do it through territory governed by fear and guilt. You see?**

However, the fear and guilt are illusions and the penalties and threats that are thrown at you as potentials cannot be carried out. There is no lawgiver external from you making assessments and judgments and then holding you to the penalty. Only you and the partner whom you joined together with in getting the divorce from the Father have the means of focusing your attention unintelligently on illusions and believing them. But you are hearing clearly that the illusions of fear and guilt that raise their head as you dare to abandon your personal private control, is an illusion that cannot hold you back and cannot actually penalize you if you ***persist in the practice of the holy instant.***

It's that simple. Do you need to be afraid of all of this? No! But you do need to bring your curiosity out into the open. You do need to dare to take a chance at having some fun. You need to dare to experiment at Waking up. You need to not be afraid of It. And when fear and guilt pops its head up, tell it to, "go fly a kite," or use any kind of words that you might want to use that disrespect the fear and guilt, that dishonor it, that treat it as though it is silly, meaningless and unworthy of your attention. And then give your attention back to the holy instant. Give your attention back to, what? The desire to know what is the truth here? What is God being right here? . . . right where a sniffling child or an angry adult is making a call for Love, which doesn't sound like a call for Love at all, it sounds like the start of a fight or an argument or a strong long drawn out disagreement.

No matter how pleasant a life situation you may have worked out for yourself **or you seemed to have just fallen into, if you're not Awake, then you don't know the real meaning yet of harmony and peace and fulfillment. It isn't just the absence of threat. It isn't just the presence of comfort.** My goodness, Creation is illuminated with the energy of Spirit, which is Love. It glows, it effervesces with the aliveness of Life and Truth and Love.

I have to be very frank . . . some of you might say I have to be very Raj: ***There is no justification for you to be complacently happy at any moment, no matter how pleasant everything is.*** If you are being complacently happy, you are indulging in stupid rest . . . which needs to be interrupted. It needs to be interrupted because the stupid rest doesn't **prime you for change. It doesn't**

prime you for healing. It doesn't prime you for Revelation. It's rather like a tranquilizer. And you think you're so well off. And although you're not overjoyed, you are in peace and you're not in fear, but you're also *not conscious*. You are not experiencing that Mind in you which was also in me—which *is* also in me.

You're not experiencing your Birthright as the Son or Daughter of God. And nothing should keep you from reaching for your Birthright. That's what the Course is all about. It says: Establish a holy relationship with a Brother or a Sister and then, as the *act* which characterizes every part of that relationship, engage in the holy instant so that what you bring to that partner is what the Father is revealing to you is the truth about your partner as well as yourself, so **that you are being together in an entirely new way, I'm going to say, at an entirely new level, not the level of ignorance anymore but the level of understanding, the level of Knowing, not thinking the truth, but Knowing the truth, that which is embedded in you forever as part of your comprehension of All.**

Now, let's understand something else: The movement back Home is one which will have fear and guilt dogging you at your heels. I encourage you to arrive at a point where you laugh at it because it's only an insinuation that you're guilty and that there is something to be afraid of. It's only an insinuation that you need to pay more attention to the fear and the guilt than you do your goal of desiring to Know the truth about what's going on, right where the human condition seems to be going on. You see?

Persistence . . . persistence with curiosity, persistence with frivolous laughter where you make guilt and fear a frivolous thing, not worth paying attention to or governing yourself by.

Now, because the practice of the two-step and the willingness to abandon self-protection—protection by means of your own hand—because fear and guilt accompany you as you get close to abandoning self-protection, one might **have moments of fear that seem to persist if you're not making fun of the overtures of the fear and the guilt.** And if one is determined through self-will to not abandon all acts of self-protection as a maintenance of one's integrity, this fear and guilt can seem to stretch out in time where fear and guilt are on the scene for more than a few minutes—could be for a few days or a few weeks or a few months.

Why? Why would this happen? It happens because you feel you need to cover your ass, and covering your ass is more important than anything else. Acting on the basis of your best judgments and your securing your independent integrity is more important than Waking up.

And so your insistence upon your will causes the holy instant to seem to be drawn out in time and for fear and guilt to seem to have hold of you. You see? **When it's really you insisting upon fighting for the right to defend yourself** because you have more faith in what you can control than what the Father can do, **which you don't comprehend at the moment because you're coming from** the orphanage, the place for fear and guilt and weakness and so on.

This has often been called “a dark night of the Soul.” And I'm bringing this up on purpose because it indicates how one can take a simple experience of self-will carried out to an extreme, which can be easily corrected by abandoning the self-will and giving your attention to something else, like the two-step, the holy instant. It takes that simple act of self-will and **turns it into a drama, I'm** going to say, that seems somehow to be something you can go through.

You can go through “the dark night of the Soul.” It's like you're on your way south from Los Angeles and if you take a left turn you can go through the *death valley*, as though it's a place that really has those meanings.

So a persistent act of willfulness has been turned into a general concept embraced practically world-wide that there is a dark night of the Soul which you can go through and actually probably will go through. And who knows how long it will last. You see? Because who has anything to do with it? **Not you of course. It couldn't possibly be a simple act of persistent self-will,** refusing to engage in the holy instant and practice faith and be the presence of **faith which creates miracles. It couldn't be something that simple, right?**

So be careful. Don't purpose the idea of a dark night of the Soul. Don't suggest it. Don't repeat it. Because it misses the point entirely and makes it seem as though it is a complicated thing that you're not responsible for, that you must just put up with until somehow it matures you or spits you out on the “other side,” transformed. **When at the best it's just caused you to take a** little bit more self responsibility than you were taking when you initiated the ongoing act of willfulness to protect yourself so that you could take credit for the victory and add that to your list of things which document your credibility. You see?

Things are simpler.

We're not going to go into the book tonight, although I'm going to suggest that during the coming week you do read to the end of this section.

But more than anything, I am inviting everyone to practice the holy instant as consistently as possible throughout the week, without determining that there are times in which you have the right to not have to work so hard, which really

means you have the right to not engage in the effort it takes to really be *conscious*. You see?

Remember that, because you'll realize that the desire not to be so conscious is a desire to be lazy, doped, drugged and therefore, unable to comprehend the **miracle of Creation that is the only thing you're confronted with at any moment**. And so you miss the presence of God and the only justification you will ever need for practicing the holy instant permanently.

I love you. I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: HEALING AND THE MIND

¹ *Sparkly Book – p.451, Last Par. / JCIM – p.189, 2nd Full Par. / CIMS – p.380, Par. 11*

Chapter 19 – Section: HEALING AND FAITH

First Edition – p. 373, 2nd Full Par. / Second Edition – p.400, Par. 10

Bible (references):

¹ *John 1:1*

² *1 Corinthians 13:12*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 22nd 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

THE HOLY INSTANT—THE TWO-STEP

You know, it's not necessary to have ever heard about the holy instant or the two-step in order to have had the experience. Nor is it necessary in order to have the experience now. It is convenient and helpful to know about it because it makes it easier to practice it.

If you don't know about it, it happens spontaneously—usually under extreme stress or emergency.

Most everyone prays, most everyone has a relationship with God, but it **isn't** until some circumstance occurs that puts you right up against a rock and you **are stymied, totally. It isn't until one gets into that situation that one actually** engages in what the two-step and the holy instant is all about.

It isn't until then that one says, "I have nothing more important in the whole world than to ask God for help. Anything else I might try to do will not solve **this problem I'm confronted by.**" And so under this circumstance, under the pressure of it, you become committed, committed enough that you don't abandon trying to talk to God—trying to **get the Father's** help, until you get the help.

This is very important to understand. You see?

We've talked about the holy instant. We've described it as a two-step process and everyone who has listened to what I've shared has in one way or another

tried it out—practiced it. But what I want to convey here is that this element of **commitment**, this element of **resolve** to practice the two-step, engage the holy instant and do it without an ace up your sleeve—some other avenue to **take if this doesn't work—that's what is essential.**

And most everyone thinks: “Well, I have enough time in the day that even when I'm on the run I can say, “Father, what is the truth here, Father, what is the truth there, Father what do I need to know?” and you reach out to the Father. But resolve isn't brought into play and you abandon the listening easily.

Now tonight it is my task to encourage everyone to get to the point of **resolve**, **to know that when you're engaging in the two-step** and turning to the Father and asking to know the truth, that you bring resolve and commitment to it **that causes you to say, “I'm not going to allow my attention to be totally distracted from my intent to know the truth—even if I'm engaging in other things—until I hear the answer.” Because it's when the answer comes that faith accompanies it and fills you with faith bringing you to a point where your perception is transformed and there is healing for you.**

But you know what? Something that is inseparable from this is that not only does faith get extended to you by the Father, but the experience of His Love for you is extended by the Father as an unmistakable experience—a transforming experience. Why? Because when you experience this Love, when you experience being loved in this all-consuming way, you experience your innocence. You experience the fact that you deserve this experience of love, that you are worthy of it, which is something that had not entered your mind. In fact, all of you to one degree or another, feel unworthy of experiencing the Father's Love **because you are guilty of this, and guilty of that and guilty of the other thing.**

And so it doesn't occur to you to let in the Father's Love because obviously He would punish you first before He extended His Love, and one could say, before extending the faith that is the Father's Gift.

When you, with commitment, listen, expecting to hear because that's part of the package, that's the way it works and therefore, it is worth your commitment to listen until you hear—until the Blessing is laid on you.

Now this is an incredible experience. Something else that accompanies it is that when you look at your Brother or your Sister, your fellowman, you **recognize that what you're experiencing about your innocence is true about your Brother or Sister, your fellowman.** It is **inescapable to you that they're** loved by the Father right now just as you are, and that they are worthy of it,

just as you are, and that they are innocent of anything that would make them unworthy of it just as you are.

This, as I've said before, changes your perspective and causes you to behave in a new way toward your Brother and Sister. It's important to understand this.

Now I'm going to go into the book but I'm going to start one paragraph earlier than I announced. It begins by saying:

To have faith is to heal.¹

Now, healing is a word that many students of the *Course* don't embrace as fully as is needed because they believe that faith, that healing, has to do with **one's mind, with one's perspective, but not necessarily** to the evidence—the manifestation, called the world and universe—the evidence of God because it is the Kingdom of Heaven seen clearly or seen ***through a glass darkly***.² Seen through a glass darkly and ***believed***, it seems to be something that ***A Course In Miracles*** is not relevant to. And this needs to be corrected because everyone is here, and through the study of the *Course*, everyone is put in a position of becoming an agent for change.

Calls for correction are ***calls for correction!***

They're not calls for overlooking or for being overlooked. They're calls for correction.

Now,

To have faith is to heal.

In other words, if you have faith you have engaged in the two-step. You have practiced the holy instant with commitment, and you have hung in there until the Father **responded or until you were willing to let the Father's Response register with you. At that point, the experience of the Father's Love fills you, embraces you, and the gift of faith is extended to you.** So ***to have faith*** means that you have arrived at that point of having practiced the holy instant and experienced the gifts that accompany its true practice.

To have faith is to heal.

Why? Because when you Know the truth about your Brother, you're seeing him through your Father's Eyes with your Father's Vision . . . pulls you out of the orphan mind-set in which you saw your Brother as worthy of being judged and having held him to his guilt until he's paid the penalty. You see?

Not now, not after seeing the truth about your Brother. So,

To have faith is to heal.

That means real, ***actual*** change including what you would call physical change—physical healing.

To have faith is to heal. It is the sign you have accepted the Atonement for yourself, and would therefore share it.

And it really isn't something that you would think to withhold. It is spontaneously shared because the truth is so obvious to you, you can't share anything else. It's spontaneous.

By faith, you offer the gift of freedom from the past, which YOU received.

You see? The faith that was the gift of the Father together with the experience of His Love for you—His beloved Son who is worthy of His Love—you **can't help but offer that. You've been freed from the past. You know every little thing you did that was not right, that was not just, that was not kind and yet here you are experiencing the Father's Love.**

What's happened? All of the justifications for poor behavior, all of the fear, all of the guilt that you've carried with you that has beaten you down and caused you to behave in mean-spirited ways, these things no longer make sense to you, because the Father loves you and ***you feel it . . . you know it!***

So you've been freed from the past: The past that you have maintained in your mind as justification for lack of self-appreciation, as justification for anger and jealousy and a whole gamut of emotions that you feel justified to bring into play against your Brothers and Sisters or your world. So:

By faith, you offer the gift of freedom from the past, . .

. . . freedom from the past . . .

. . . which YOU received. You do not use anything your brother has done before to condemn him NOW. You freely choose to overlook his errors, looking past all barriers between your self and his, and seeing them as one.

You recognize yourself in him as the Son of God—innocent, guiltless, perfect, loved, safe, and so on.

And in that one you see your faith is fully justified.

Your faith in what? *Your faith in him.* Because you're having faith in the truth about him that you're experiencing as a result of letting that experience in for yourself first.

There is no justification for faithlessness, but faith is ALWAYS justified.

Now *faith is ALWAYS justified.* Faith in what you recognize to be the truth about your Brother. Not an intellectual recognition, but a deep down experiential Knowing because you are having an experience about your holiness—a deep reliable experience and that is what you Know within without any process to it, is the truth about your Brother.

Now just because you see the truth about your Brother, just because you feel and know the truth about your Brother which can be quite enough for your **Brother to recognize it in himself when he is in your presence, doesn't** however, necessarily mean that he does recognize it. And if there is a call for correction, it falls to you who now has the Vision to be the agent for change for your Brother. Something you can do because you do see the truth about him—you do see his innocence, you *feel it* and you *feel the love* that he is embraced in from the Father.

Having that, gives you the perspective and the honor of dealing with your Brother in a way that inspires him to change—inspires him to allow the **correction that is called for to occur.** It's only because you have become free of your past experience of your Brother and are experiencing the now-present reality about him that you can involve yourself with him or with her in a way that supports transformation, change, correction.

Now, one other aspect of this is that in your experience of the **Father's Love** for you that you are filled with, it does make things that need correction in you **obvious as things that need to be corrected because they simply don't fit with the holy Son of God that you're experiencing yourself as.** The holiness of you uncovers what doesn't fit and puts you in a position of having to change. You see?

Now many of you have had this experience without ever having heard of the holy instant or the two-step. And you had it because in your extremity, you genuinely and committedly reached out to the Father and persisted until you heard His response. And you had your healing. It was a miracle. But when **you said "it was a miracle," you thought that it was an experience set apart** from normal daily life—not a fluke but not a typical event. Not one that you could expect to happen again because you see it as the Father having done something for you, rather than your having done something that opened you

up to the Father and allowed you to let in the Father's Love that has always been present. And therefore, it's not an unnatural experience . . . it wasn't an unnatural experience. Not miraculous in the sense of other-worldly or not of this world.

And in the understanding that it occurred because you abandoned your self-confidence **and you turned toward your Father and you said "help!" and you yielded to Him. Because that's the event that happened. It is one that you can repeat.** You can bring that same level of committedness to your reaching out to the Father with the willingness to abandon your control. You *can do that over and over and over and more frequently and more frequently and more frequently* so that it becomes your normal ongoing eternal experience.

Why? Because in the process of that you have discovered how valueless it is to try to be in charge yourself, independent from your Source. And so you willingly let go of the inclination to practice it and keep it alive and keep your orphanhood uninterrupted.

Now . . .

Faith is the opposite of fear, as much a part of love as fear is of attack. Faith is the acknowledgment of union..

Oneness.

It is the gracious acknowledgment of everyone as a Son of your most loving Father, . .

. . . you see? The blessing of your clear experience of your holiness—of your being loved by the Father—blesses your Vision of everyone you see, not just one that you entered into a holy relationship with. You see?

It is the gracious acknowledgment . . .

. . . recognition, recognition accompanied by understanding.

It is the gracious acknowledgment of everyone as a Son of your most loving Father, loved by Him . . .

. . . the Father . . .

. . . like you, and therefore loved by you as yourself.

Because you recognize yourself in Him, you see?

It is His Love . . .

... the Father's Love ...

... that joins you, . .

... as a matter of recognition not intellectual theories. As a matter of felt experience it *joins you* ...

*... and for His Love you would keep no-one separate from
YOURS. Each one appears ...*

... in this Vision ...

Each one appears just as he is perceived in the holy instant, . .

... in his holiness, in his perfection, in his being embraced by the Father which you can, for lack of better words, see. It's clear to you, it's palpable to you. Your seeing what the eyes can't see. You're experiencing it.

*Each one appears just as he is perceived in the holy instant,
united in your purpose to be released from guilt.*

You might not have thought that when you reached out to the Father with commitment, that you were looking for a release from guilt. But the simple fact is, that guilt came into play when you said, "Father, I'd rather do it my way."

To reach to the Father again and re-embrace Him and let Him be what He is to you—your Source—is naturally ...

... to be released from guilt.

You see?

You saw the Christ in him, . .

... your brother ...

... and he was healed ...

... and I'm going to say, "in your sight," . .

*... because you looked on what makes faith forever justified in
everyone.*

What did you look on? You looked on the love that your Brother's embraced by because you can feel and experience it and you know that it's the same as what you're experiencing. So it is a unified experience. You see? And *it's justified in everyone.*

Now once again, we're talking about being released from guilt, we're talking about healing, we're talking about transformation. The fact that it is clear to you that faith is forever justified in everyone, means that whether that one dares to embrace his holiness or not, you know the truth that puts you in the position, and I'm going to say, gives you the responsibility to *mentor* your Brother with the true perception, knowing that your Brother is capable of engaging in the correction necessary because what he is laboring under is not the truth about him and cannot actually be binding him in suffering.

And because this is so clear to you, it's impossible for you to believe his behavior or his belief, thus causing you to be able to provide a perspective of inspiration that promotes change and causes you to hang in there with your Brother or Sister until the change occurs, because you know from your experience with God that he's suffering an illegitimate bondage and there's nothing actually binding him to it except his own doubt and fear. And so you *engage* in releasing the bondage because that's what knowing the truth is for.

Continuing:

Faith is the gift of God, through Him Whom God has given you.

Who's that? What is that? It's the Holy Spirit. The Holy Spirit is the avenue through which the Father's faith is given you.

Faithlessness looks upon the Son of God, and judges him unworthy of forgiveness. But through the eyes of faith, the Son of God is seen ALREADY forgiven, free of all the guilt he laid upon himself.

And that he may still be laying upon himself. So let me read that again:

But through the eyes of faith, the Son of God is seen ALREADY forgiven, free of all the guilt he laid upon himself. Faith sees him only NOW because it looks not to the past to judge him, but would see in him only what it would see in YOU.

Again:

Faith sees him only NOW . . .

... and the giant overwhelming characteristic of seeing him in the **NOW**, as a result of your joining with the Father, is that your holiness and his holiness **and your immeasurably being embraced by the Father's love just as your Brother is, *that*** characterizes you and your Brother. It characterizes the only way you have available to you in the moment to perceive your Brother. And that is the **point of the holy instant. That's why the holy instant is such a big deal. That's why it deserves attention beyond the attention you would give to anything else, because it serves as the threshold for Awakening. That's big! It's meaningful. It deserves** undivided attention. It deserves being brought to bear upon everything that you experience in your day.

And as I said, in the practice of the holy instant and the reaching out to the Father, the Father always answers ... ***the Father always answers*** ... even you. **It's unavoidable. It's the way things work. But you must dare to persist** and not wait until a terminable illness or injury or anything else threatens you so completely that you know there is no way you can cope with it on your own. You **don't have to wait for that kind of circumstance to bring forth that kind of** commitment. So do it in your daily activity when there is no emergency to it. And in the absence of overwhelming fear ***you can*** bring your commitment to it without distraction—without the distraction of fear or pain or whatever. You see?

It ...

... faith ...

... sees not through the body's eyes, nor looks to bodies for its justification.

This experience with your Brother in which you experience your holiness and his holiness, is not a result of what you see with your eyes, but with **Vision** and faith that the Father has opened you up with and which you have allowed. However, it is an inescapable fact that what you see with your eyes is a farer form far different from when you were looking through your eyes with the orphan mentality—an incredible wonderful difference.

It is the messenger of the new perception, sent forth to gather witnesses unto its coming, and to return their messages to you.

You see? The Vision you extend is a gift, which goes out to find confirmation **of what you're seeing and bring the confirmation back to you. We've talked** about this long ago.

On the other hand, when you are engaging in fearful or negative thoughts, there the messengers are messengers of fear and negativity sent out to find confirmation and bring the confirmation back to you.

And so your experience is absolutely governed by the messengers you are sending out. And through an understanding of the two-step and the holy instant, a little better use of your mind is being practiced. And the result is **that more messengers are coming back confirming the truth to you. But I'll tell you, when you ask of the Father, "What is the truth here?" or when you ask of the Holy Spirit, "What is the truth here?" The truth is brought to you and then you spontaneously make the gift of the recognition of that truth and messengers go out to find confirmation to bring back to you. And your Brothers and Sisters and your world are blessed. It's just the way it works.**

Faith is as easily exchanged for knowledge . . .

. . . or Knowing . . .

. . . as is the real world. For faith arises from the Holy Spirit's perception, and is the sign you share it with Him.

And who is the Holy Spirit? What is it? Nothing more than your right Mind. That part of your mind which you have put on the back burner in favor of trying to be an independent agent on your own, separate from your Source.

Faith is a gift you offer to the Son of God through Him, and wholly acceptable to his Father as to him. And therefore offered YOU.

Now, I have shared with you something of what you can expect when you practice the holy instant. But you know what? When it happens, it's still going to be a surprise. It's still going to knock your socks off. It comes without your knowing what it will be because you have leaned into the **unknown with commitment. As I said, ordinarily one doesn't lean into the unknown unless all other options are gone.**

Now you might say, "How can I experience the unknown? [chuckles] I don't have any capacity for that. I can learn about what is known. But discover the unknown? And you're suggesting to me that I am to lean into this, whatever this unknown is, with commitment? I'm to listen for answers that I obviously don't have already or I wouldn't have the problem that I'm asking for the answers about. This is what you're saying?" And I am saying "Yes!" I am saying "YES," unequivocally!

Now, it is essential for me, tonight, to encourage you to look at the world and **not say, "What in the world is happening to the world?" You listen to the news and you hear awful things, awful things about the economy, of your country, the economies of the world and the threat that the world is feeling because of**

the instability of the economies. You are learning of mass killings. You are learning of strife within countries in an attempt to overcome unjust rules.

And it appears to be so overwhelming that there's nothing you can do. And it's not the truth. You can be the agent for change. *You must be the agent for change, just as I must be the agent for change.* Change or correction is called for.

You are not sorry orphans limited and bound in injustice and lack and fear. That's not your Birthright. The majority say it is. And I could say, "What can I do? I can't do anything. Everyone is convinced. Everyone is sure. Everyone is unwilling to abandon what they're confident of, because after all, *how can you lean into the unknown?* How can you expect to know something you don't know that isn't known yet?" Well, by doing the two-step, by engaging in the holy instant and knowing that there is going to be an actual redemptive result because you are the holy Son of God leaning back into your Source that never left you—even though you've ignored It—from which the blessing of Atonement, of Awakening occurs.

Now, don't look at your world and see it as a set of circumstances which are governed by dynamics much larger than anything you can have an effect upon. Don't do that! Because it's not the truth.

All it takes is one inspired idea. When the one inspired idea comes from your mouth, *it makes change.* That's where the change will come from. Maybe the answer to the economies that are falling, that are failing, that are in dire straits, maybe the solution to that isn't to be met by new and more creative actions of large corporations and governments.

Maybe, just maybe it has to do with one individual or many individuals—not in a group—having the inspiring idea of how to be in the world in a way that meets the human need, by demonstrating that the human need can be grown out of, moved out of, replaced by the sovereignty, we'll say, of the holy Sons and Daughters of God. Maybe it's a single idea that a single one of you might have that you do what? *You speak. You put the word out.* You share it so that others [snaps fingers] can recognize it and pass it on. And in this day and age with the internet, you have the means of sharing an idea that can go around the world in less than an hour. You have the means to share ideas on a global scale.

You know what? What is this world coming to? It's coming to whatever the majority *believe!*

I will tell you that the answers that will rapidly, and without great stress, transform the world, will be the ones that have come to someone because they

have looked for the answer to human need. I'm not talking about the answer as to how to become wealthy. I'm not talking about ways to get others to serve you to make you important.

I'm talking about individuals with ideas that see suffering and lack and say to themselves, **"This can't be the Will of the Father for His beloved Children, which we all Are."** And then what do you do? You do the two-step. You shut up. You say, **"Father, what is the truth here? What do I need to know?"** Hey, **if everyone isn't Awake, if everyone isn't experiencing the Kingdom of Heaven** but there is a Kingdom of Heaven and they are all the Sons and Daughters of God then there is a way out of the human dilemma. And it will come in Ideas. It will come in faith that is the gift of the Father that is extended to you when you shut up. And with commitment lean into the silence, lean into the nebulousness of the unknown with expectancy.

If you are conscious, you are not insignificant. If you are conscious, the Totality of what God is, is present in you because of who you Are. It is not only your Birthright it is your obligation to take hold of what you Are and practice what you Are.

You see, instead of looking at things in terms of circumstances and saying, **"Well, I will have to think twice before I go to a midnight showing of a new movie in the future. Well, I'm sure I'm going to have to think twice before I fly in a plane to foreign countries."** You see?

How are you using your mind? What's the picture you're painting? And did you gather that from the quiet stillness of the holy instant? Did you get that answer because you were joined and the Father loved you and provided the faith that inspires your vision to see truth, see everything as it truly is? No. So why do it? And why send out the messengers of fear that are embodied in that use of your mind? Because I promise you they will find justification and bring it back to you. The justification won't be true, but it will be brought back to you. And because of where your faith is you will believe the lies that your fear and distrust brought back, because they were looking for what isn't there, they were not looking for what would resolve the situation. You see?

The holy instant is profound. Its practice is the most meaningful thing you **can engage in. And it won't work fully until you've brought real commitment** to engaging in it.

Please, don't think that there can be anything that makes it inconvenient to do the most important thing in the world and ultimately the most important thing *for* the world.

I love you. I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: HEALING AND THE MIND

¹ *Sparkly Book – p.451, Last Par. / JCIM – p.189, 2nd Full Par. / CIMS – p.380, Par. 11*

Chapter 19 – Section: HEALING AND FAITH

First Edition – p. 373, 2nd Full Par. / Second Edition – p.400, Par. 10

² *1 Corinthians 13:12*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 4th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

A new section:

SIN VERSUS ERROR

Now, where in the world did this come from?

We ended up with a significant clarifying thought last week which said:

Let then, your dedication be to the eternal, and learn how NOT to interfere with it and make it slave to time. For what you think you do to the eternal you do to YOU. Whom God created as His Son is slave to nothing, being lord of all along with his Creator. You can enslave a body, but an IDEA is free, incapable of being kept in prison, or limited in any way except by the mind that thought it. For it remains joined to its source, which is its jailor or its liberator, according to which it chooses as its purpose for itself.

Now earlier on, the *Course* said, *to have faith is to heal*. And then we proceeded to find beautiful expressions about how through the practice of faith, healing can occur because it's inseparable from the practice of faith. And then we ended up:

Let then, your dedication be to the eternal, . .

. . . right?

Now . . . it's like, out of the blue: *SIN VERSUS ERROR*

But we have had an interesting time, have we not, with words and new meanings? We've talked about *thinking* and *listening* and the fact that the two, you could say, stand on either side of a chasm. They really are not linked in any way.

Then, we talked about *faith* and *faithlessness*. And again, the two stand on either side of a chasm. They do not relate to each other. And we found that faith is not something *you* express, but rather faith is something *you give*. You give your attention to the Father, enquiring to know what the truth is—or to the Holy Spirit, desiring to know what the truth is.

And then you shut up and you listen. You see? Thinking and listening. You listen and you let yourself be infilled and you determine, we will say, to listen without interference until you hear, because the point is to hear. And when you hear, you find yourself filled with understanding and with faith that is a Gift from God.

Faith is not something you practice, it's something you stand in receipt of. You see?

Faithlessness, on the other hand—and I am repeating myself because it's important for these things to be very clear—**faithlessness doesn't make sense** to the ego, to what you would call the rational mind, because faithlessness is **when you're relying on** yourself alone as an independent agent for change.

It seems like it's an action of faith because you are bringing your faith to bear upon the situation. But because you are behaving unequivocally as an orphan **when you're not, because you are relying entirely** upon yourself without desiring to know of your Source—of the Father, of God—what the truth is, you, as we said, put yourself in the position of misunderstanding everything. You put yourself in a state of active ignorance that causes you to be unable to see the Kingdom of Heaven as the Kingdom of Heaven. And instead, you see and experience it as a material universe.

In other words, faith and faithlessness are not equal. They do stand on either side of a chasm of an actual unchangeable separation and they determine how you are going to experiencing Reality: truly or falsely. Makes all the difference in the world because the Kingdom of Heaven—harmony—embodies and expresses life alone. And the other expresses sin, sickness, death and all of the other negatives of the human condition.

Now after listening to what we discussed last week, one might think that all one has to do is engage in the holy instant, turn your attention to the Father,

be determined to be attentive until you are able to let the **Father's Response** register with you and then, in the presence of that influx of inspiration and faith, see your Brother or Sister in the light of the truth of them because that is revealed in the process of faith being gifted to you. And then, shall I say, magically observing healing occurring spontaneously with your Brother or Sister because of the innocence of your vision.

Now, that isn't always the case and that is exactly why we now are entering into an exposition of the difference between sin and error

Now it's interesting, you may be infused with faith, understanding and spiritual clarity that you've never experienced before that reveals your Brother to you in a light you hadn't seen him or her before—an amazing and healing perspective. When that happens, as I've said, your behavior immediately changes because you can't help but relate to your Brother in the context of this new clarity which you are experiencing.

Now, if there is a call for correction and you have seen it and you have let yourself be filled with faith and understanding, two things will happen: Either there will be spontaneous healing, or there will **not**. Either healing will be received—will be allowed, your Brother will let it in and will let go of whatever the details of the bondage were. But sometimes what calls for correction is **something that your Brother doesn't want corrected.**

And it's important for you to understand this so you don't feel as though what I'm sharing is baseless and false or that you have somehow not practiced the holy instant well . . . that it must be your fault. In fact, if you are dealing with someone who is also a student of the *Course*, and understands about the holy instant and understands, we'll say, from their perspective what we read last week, they might be inclined to say, "There is nothing going on with me that needs correcting. It is your perspective that is false and you are projecting it on me."

And the reason for making that statement is to delay engaging in the correction that does indeed need to be made. It is very easy to avoid **correction that isn't wanted by blaming the other person's perspective and laying a guilt trip on him or her for having such a misunderstanding. And yet at the bottom line, this whole exchange of ideas placing the guilt where it doesn't belong is just a means of delaying being involved in the correction.**

Now: ***SIN VERSUS ERROR* pretty much equate to thinking, and I'm going to say, listening. It pretty much equates to faith and faithlessness.**

I'm going to read:

It is essential that error be not confused with “sin,” and it is this distinction which makes salvation possible.

What’s the difference between sin and error? Well the difference is that error you don’t want to hold on to. Error hurts and you don’t want to hurt. You’re willing to give up error. But sin, we’ll say, is error you want to keep. Sin is something you don’t want to release.

It’s very simple. You’re running a fever. You’re uncomfortable or you have a stomachache or you bumped your finger in the door. There’s no way you want to hold on to these things. When you say, “Help” you really want help and you’re really willing to let go of the pain—the distress. You see? Because having it is a result of an error, an error, indeed in your mind—a misunderstanding of what you divinely Are.

As God created you, it’s not your Birthright to be experiencing any of those things I just described. And you deserve to be free of them. It is your Birthright not only to not have had them enter your experience, but also to have them leave your experience [snaps fingers] instantaneously because God did not ordain them and therefore, they have no justification for remaining.

It’s simple. Healing, you desire because it’s the release from that which is unpleasant.

And so, when you stop thinking, which is what results in sin, sickness and death—pain of any sort—when you abandon thinking and you choose to listen for the answer, you’re willing to hear it. And if you are joined with a Brother who is willing to listen, on your behalf, to hear the truth about you so that you might become free of the pain, you are *willing* to hear the answer that will relieve you. You see?

So, what is it about sin? Well, sin is like thinking. Let’s be really clear: *Thinking is sin*. Thinking is you, the holy Son or Daughter of God insisting on behaving as though you’re not, and that you are an independent entity formed out of the ethers, physically as a fluke of evolution. You see? That thinking creates a misinterpretation and a distorted experience of the Kingdom of Heaven.

Now, how did sin come about? Because it’s really simply one thing. It isn’t all the complexities of sinfulness that you can talk about. Sin describes you and another Son or Daughter of God saying to God, “Father, I want a divorce from You. Father, I want to stand on my own. Father, I want to determine the meaning of everything. You see? I...I...I...I want to magnify “I.” I want to engage in activities that make me God. You see?

Now what is that? It can be called an attack on God because you are trying to separate yourself from your Source—**your Father, your Mother. It's you trying to create a new origin of yourself. Get it? And it's called the origin-al sin—the original sin, the mistake, the false belief about your origin.** And the attempt **then to become actualized, as I've said many times, as an independent agent, it is the attempt to be successfully independent when it's impossible for you to exist that way.** And the only way you could seem to have the possibility of **doing it is because you've already been created, not at your own hand.**

So when you said, “Father, I'd rather do it myself. Father, I'd rather determine what things are myself.” And you attempted to do what couldn't be done, you engaged **in sin. But it's more than that. Because it's one thing to, you might say, doodle with Creation and alter it here and there and play with it, it's another thing to do it with gusto! To do it with commitment! And at the bottom line, once the decision was made to attempt to function independently, what you would call the power of your being, which is really emotion, rose up with a commitment to succeed at doing the impossible.**

That commitment to succeed at doing the impossible is the original and real meaning of addiction.

You can be addicted to a lot of little things. You can be addicted to heroin, you **can be addicted to pot, you can be addicted to jujubes . . . it doesn't have to be** something horrible. You could be addicted to collecting butterflies. But the point is, that you do it with an obsession and all of these lesser forms of addiction really reflect the only addiction there is, which is, at the bottom line, to not Wake up—to not be the Son or Daughter of God that you Are. You see?

You say “I want to Wake up,” you say “I love *A Course in Miracles*,” you say “I love what Raj has to say and I study it and I try to practice it.” But as you all know, you *lapse* in the practice of it. Why? Well you say, “It's because it's a habit. I'm used to thinking. I'm used to figuring things out.” You see?

But it's more than that. It's that you do not want to abandon the attempt to succeed at being Fatherless, Motherless, independent, autonomous. You're addicted to it. That's why you lapse. You really value it more.

And so, although you're familiar with looking at your Brother or Sister or a family member or a neighbor and watch them disallow correction, disallow healing, and you can see what they're doing, each one of you who is not Awake at this moment is doing the same thing.

It's interesting that that's all the meaning there is to the word, “sin”—the attempt to accomplish something that is impossible, obsessively. And we're talking about obsessively attempting to change the constitution of your mind

so completely that it is incomprehensible to perceive yourself to be the holy Son or Daughter of God.

So:

It is essential that error be not confused with "sin," and it is this distinction which makes salvation possible. For error can be corrected, and the wrong made right.

Why? Because that's what you want. You don't want to hurt. You don't want to hold onto errors. Because you're not using them to make something important out of yourself, you're not using them as building blocks to create a self-hood that has incredible control and power.

But sin, were it possible, . .

. . . and those are the key words.

But sin, were it possible, would be irreversible.

Not correctable.

The belief in sin is necessarily based on the firm conviction that MINDS, not bodies, can attack.

And you all know that you use that skill really well. Maybe you don't have to use it often, but when it's needed, [snaps fingers] man, you've got the skill!

The belief in sin is necessarily based on the firm conviction that MINDS, not bodies, can attack. And thus the mind IS guilty, and will forever so remain unless a mind not part of it can give it absolution.

Actually, the very fact that you said, "Father I want to do things for myself, I want a divorce" and so on, that's really the only form of attack that needs to be corrected. All other attacks are copycats. And undoing them will not undo the original. But if you undo the original, it will undo all of the copycats.

Now:

[And] thus the mind IS guilty, and will forever so remain unless a mind not part of it can give it absolution.

The *mind not part of it* that *can give it absolution* is the Holy Spirit—that part of the holy Son of God that is being ignored, that was separate from in an attempt to be autonomous. And its function is to undo the divorce. Its

function is to reinstate your Sanity. Its function is to heal your mind by making it clear to you that this sin has never been a sin. What has happened is not irreversible because *it is only an error*.

And I promise you, that once you see that all it is, is an error you will want to let go of it just as though it was appendicitis or a badly stubbed toe.

Sin calls for punishment as error for correction, . .

. . . sin calls for punishment as error calls for correction. But here's what it says:

Sin calls for punishment as error for correction, and the belief that punishment IS correction is clearly insane.

In everyone's insanity they use punishment as a means of correction. They use punishment as correction. And you know it. But it can only seem to be valid when you think that sin is real, that sin is actual, that the independence that is being sought can actually be *actualized*. And it can't. So punishment will never correct it. The *abandonment* of it will be the only thing that will correct it.

Sin is not an error, for sin entails an arrogance which the idea of error lacks.

No one arrogantly has appendicitis. No one arrogantly has a stubbed toe. No one arrogantly has a fever. You see?

To sin would be to violate reality, and to SUCCEED.

You see? Again:

To sin would be to violate reality, and to SUCCEED.

Now it's my function to share the truth with you, to show that all this is, is an error which is correctable and that no sin has occurred that requires punishment that you cannot escape. When you engage in the holy instant with a Brother asking of the Father to know what is the truth here about your Brother? you are helping demonstrate the fact that their problem is not the result of a sin that they cannot escape the punishment for, and that it is a mistake that can be corrected. You see?

When you engage in the holy instant and desire to know the truth of your Father, the function of that act is to cause healing—correction that will be accepted.

Sin is the proclamation that attack is real and guilt is justified.

You did indeed deny your Father and He will never forgive you. And you will never be able to go back Home and so you must make it on your own. You see? **But that's an error. It's not true.**

It assumes the Son of God is guilty, and has thus . . .

. . . what? . . .

. . . succeeded in losing his innocence, and making himself what God created not. Thus is creation seen as not eternal, . .

. . . you see? There we are. You practice faithlessness by attempting to be independently successful and you cause the Kingdom of Heaven to seem to be a material world and universe.

Thus is creation seen as not eternal, and the Will of God open to opposition and defeat.

Now it can't be true. But if you're sloppy in your thinking, you can believe anything if it serves you. And it might serve you to think that God has been **defeated because if He hasn't, great punishment awaits you**—unavoidable punishment awaits you. And so that causes your obsession with succeeding at being independent to intensify. You see? It causes you to strive harder to do what you cannot do and it keeps you unconscious of the fact that freedom to be what you divinely Are awaits you as a gift held out to you, for you to take hold of the moment you desire to without any explanation, without any justification.

Sin is the "grand illusion" underlying all the ego's grandiosity. For by it, God Himself is changed and rendered incomplete.

Not true. But if you're going to think on your own, if you're going to practice faithlessness, you are going to have a dark, mean-spirited, harsh experience of the Kingdom of Heaven and of being the Son or Daughter of God, simply because you are committed to not believe that you're the Son or Daughter of God in the middle of the Kingdom of Heaven. That's why it's sin. You're committed to an illusion, committed . . . obsessed, it's very [chuckle] very strong commitment. Now:

The Son of God . . .

. . . which is what you Are . . .

... can be mistaken; he can deceive himself; he can even turn the power of his mind against himself. But he CANNOT sin.

[repeats] he CANNOT sin. There is nothing he ...

... there is nothing you ...

... can do that would REALLY change his reality ...

... your reality ...

... in any way, nor make him. . .

... you ...

... really guilty.

Now that statement will over-joy the one who doesn't want to change. *There is nothing you can do that would REALLY change your reality in any way, nor make you really guilty.* Glory hallelujah! I have justification for delaying the correction of my mistake. I can hold onto what I love longer. But:

There is nothing he can do that would REALLY change his reality in any way, nor make him really guilty.

But what needs to be corrected still needs to be corrected. False beliefs and commitments to insane attempts to be what you are not has to stop, because it causes you to experience the Kingdom of Heaven as a material world and universe in which you sin, get sick and die, *and you have no choice about it.*

And so correction of that has to occur. It isn't true ... that you are perceiving it is an insanity. But it's not a sin. And you know what? It's not a disease. It's a misperception held onto for faulty reasons. And they are correctible if someone not entertaining your present mindset, who is entertaining the Holy Spirit's Mindset, joins with you and tells you that what you're doing needs correcting and there will not be punishment from its correction. There will be release from the sin, disease and death that you're already experiencing by virtue of not correcting it. You see?

And that's what I'm doing. And that's what each of you will do when you choose to practice the holy instant in the context of a holy relationship. Again:

There is nothing he can do that would REALLY change his reality in any way, nor make him really guilty. That is what sin would do, for such is its purpose. Yet for all the wild insanity inherent in the whole idea of sin, it is IMPOSSIBLE.

If it is impossible then even though sin seems to have occurred it hasn't because sin is succeeding at being what you cannot be, sin is succeeding at denying God and by that denial causing Him to cease to exist. It cannot be done. *It is impossible.* You see? That's why the solution to your dilemma is easy.

For the wages of sin IS death, . .

. . . that happens to be true. The wages of sin IS death. It's inescapable . . .

. . . and how can the immortal die?

You see? So it's not possible.

For the wages of sin IS death, and how can the immortal die?

You see? It's irrational. It's meaningless. Now:

A major tenet in the ego's insane religion is that sin is not error but TRUTH, and it is INNOCENCE that would deceive.

INNOCENCE . . . oh, how about that which teaches of innocence? The ego says that which would teach of innocence, like I am doing with you and like any of you will do with your Brothers if you practice the holy instant, when I teach of your innocence I am telling the truth, but your conditioned thinking says, "No, it is not. It's a nice idea that I'm a holy Son of God but it certainly isn't actual enough for me to be experiencing it now. I can't claim my divinity and stand in the face of error and not be moved by it. I can't stand with the truth of myself and watch appendicitis [snaps fingers] vanish, let's say, even in five minutes, much less immediately. I can't!" You see?

So when I tell you these things and I base it on your innocence, and I teach you of **your innocence**, it's all turned into a lie, or something true in the sweet-by-and-by . . . but not now. And so it's denied and you must continue to suffer or you must assume that it's going to be extremely difficult to demonstrate your holiness. You see?

And so your faithlessness in the sense of not actually engaging in the two-step and the holy instant occurs, you refrain from practicing the two-step with follow-through. And I'm here to tell you: engage in it *with follow-through* because there is nothing binding you. You have not sinned. You have not become what you cannot be. And although you've imagined that you've gotten a divorce from your Father, your Oneness with Him hasn't changed and never will.

Purity is seen as arrogance, . .

. . . a poor substitute for the arrogance of being a mean-old-bastard who can get anything done through force and manipulation, because one is so excellent at being a mean-old-bastard. You see? That kind of arrogance is quite acceptable. And the better you get at being a mean-old-bastard with a certain amount of finesse, the more powerful you become and of course, the less likely **you are going to want to listen to what I'm saying when I say, "Stop! The correction of the problem, the way to move out of the path of sin, sickness and death and mortality is to stop thinking and to start listening, to join with the Father—your Father, who happens to be God, you holy Son of God—I'm telling you the truth about you." But you're not going to want to listen to that** because you have this great commitment to still attempting to succeed at the impossible.

Purity . . .

. . . anything good . . .

. . . is seen as arrogance, and the acceptance of the self as sinful is perceived as holiness.

"I'm a mean-old-bastard and I'm good at it, and it counts for something. In the long run it counts for something. At the end of the day it counts for something. And I am going to persist in what counts for something!"

And it is this doctrine which replaces the reality of the Son of God as his Father created him, and willed that he be forever.

You see? It replaces the Reality. You use your mind to blind yourself to the Reality and at one level or another you know you are doing it. And therefore, you know that you have denied, or **we'll say, attacked the Father and** therefore, you *know* that you are guilty and therefore, you know that you cannot avoid punishment. You see? And the cards are stacked against you skillfully by *you*. But the cards will fall the minute you stop all of that mental gymnastics, all of those mental gymnastics and you shut up and you say, **"Father, what is the truth here?"** It's so simple. The correction is simple because sin has not occurred, just error.

[And] it is this doctrine which replaces the reality of the Son of God as his Father created him, and willed that he be forever. Is this humility? Or is it, rather, an attempt to wrest creation AWAY from truth, and keep it separate?

Any attempt to re-interpret sin as error . . .

... which I've just been describing ...

... is always indefensible to the ego.

So be attentive and watch for the arguments that come up in you that make such a statement indefensible, meaning, make it something not reasonable for you to pursue with persistence. See, the whole purpose would simply be to immobilize you and stop you from discovering that your cell is not locked—the door on your cell is unlocked.

The idea of sin is wholly sacrosanct to its thought system, and quite unapproachable except through reverence and awe.

Well, just think of Darwin's theories and the awe and the reverence that are given to them, which account for God in no way at all, and arrogantly suggest existence and creation to not be the evidence, the ongoing evidence of a living God, Primal Intelligence, Love, Life, Truth, Principle, Mind, Soul, Spirit.

It's quite a thought system. And it's a thought system that sanctifies the idea that you not only don't have a Father, you didn't have a Father that you got a divorce from. You're just hanging out there in the wind, Sourceless and Beingless. And it's not true.

It is the most "holy" concept in the ego's system; lovely and powerful, wholly true, and necessarily protected with every defense at its disposal.

In other words, that sin is true, sin is not an error.

For here lies its "best" defense, which all the others serve. Here is its armor, its protection, and the fundamental purpose of the special relationship in its interpretation.

What is it that it defends you against? It defends you against the truth that there is a God, that you are the direct expression of God, every moment brand new. That you are the living current expression of a living current God, and you are holy and the environment infinitely that you exist in, is the Kingdom of Heaven and you're supposed to be experiencing it without any distortions whatsoever. And you can have the experience because you didn't actually do anything that's irrevocable that will keep you from experiencing your Birthright and because the only thing that stand between you and the clear glorious experience of Reality is a mistake, an error which is correctible. It's a mistake which holds no eternal meaning in itself, which if you just simply abandon it, "Oops, I dropped it in the middle of the ocean ... Oops, I dropped it!" You see? That's the simplicity of it.

Now I will briefly touch on this tonight: Now that you know that the practice of the holy instant will not spontaneously cause correction, because there are those who will insist upon holding onto that which needs to be corrected and not let it be corrected. You must begin to consider a new . . . what you will do **when you're confronted by that.**

Now I don't want you to imagine what you will do, I want you to ask. I want you to ask within . . . what do you do? What do you do with someone who is unwilling to be healed?

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: SIN VERSUS ERROR

¹ *Sparkly Book – p.453 / JCIM – p.189 / CIMS – p.381*

Chapter 19 – Section: HEALING AND FAITH

First Edition – p. 374 / Second Edition – p.402

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 11th 2012

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Last week I posed a question at the very end for everyone to consider. And the question was: "What do you do with someone who is unwilling to be healed?"

Now of course, we talked about the fact that some things everyone wants to be healed of: sickness, injury, accident, so on. But the **things that people don't** want to be healed of are the things that they are committed to toward the accomplishment of unintelligent conclusions . . . like being an independent agent for change, like being an orphan—someone without a Source, someone who is committed to becoming real even though he has no Source, and who **has caused "becoming real" to be his life work.**

This is someone who does not want to hear that he is to abandon that endeavor, because he is already real. He's just not real in his own right.

You see, at the bottom line, after one said, "Father, I'd rather see things my way, do things my way **and determine the meaning of everything,**" after saying that to the Father, one was faced with the demand to prove himself to be righteous. Righteous: meaning, including all right ideas, including all that was true, including all that makes him real in his own right.

The result of such a goal would be to arrive at a point of true self-righteousness. That is sin. It's the intent to accomplish something that cannot be accomplished and to do it with determination . . . to do it with *commitment*. But even that's not enough. The easiest way to put it is that sin is an act engaged in through addiction. It's not just a goal. It's not just an

idea. But **it's a meaning that one attempts to accomplish through force of emotion . . . *dedicated emotion* . . . *undying emotion*.**

Now, what could promote undying emotion that drives one relentlessly toward a goal—this specific goal?

Well, if the one engaging in it has no Source and is attempting to make a **righteous entity out of himself, he's trying to make himself real. He's trying to make himself real in his own right.**

Now what happens if he doesn't succeed? Well you see, he can't even consider that because he ***must*** succeed in order to prove his existence is actual. So the addiction to the accomplishment of that arises out of a fear and a premonition **that he will not exist if he doesn't succeed. In other words, he will dissolve** into nothingness. He will cease to exist. You could say, he will die—you will die. You see?

Now ***that constitutes motivation.*** And the fear of dying or the insatiable intent to exist as that which is righteous and real is a goal that will never on its own, die. It will not cease. You see?

How does one accomplish this goal? One thinks. One thinks, one observes, **ignoring of course the fact that what he's observing he didn't create. But he doesn't ask where it came from? Oh yes, it came from "the Big Bang."** It was a [snaps fingers] physical event—a universal, physical event . . . pretty amazing stuff. Okay. So he observes everything. He defines everything through the use of his mind and his imagination. And then he evaluates everything and he evaluates his Brothers and Sisters and comes to conclusions about them and always, the measuring stick of those conclusions is their demonstration of their righteousness.

So you see, what's created out of this addiction—out of this goal—is that one himself engages in demonstrating and proving his righteousness so that he can exercise authority and control, period. Secondly, he requires everyone else to prove their righteousness. You see? So not only is there this inner fear **of death if one doesn't succeed at proving his righteousness** and his independent actuality or reality, he is faced with the demand of everyone else to prove his righteousness to their satisfaction. You see?

Everyone else reinforces his addiction because the proving of righteousness and the actualizing of it in social settings, in cooperation, in governing, and so on, it all creates the climate of competition and keeps the addiction ***fed***. The addiction is there just because of inner fear of death but with everyone requiring everyone else to demonstrate their righteousness to the satisfaction of the investigator simply substantiates the insanity further. You see?

This is very important to understand.

Now always, this interaction of the Sons and Daughters of God involves deceit. **You see? It's not honest! Because** no one is really disclosing to everyone else **that he's feeling invalid—that he doesn't feel a Birthright that holds him securely in the grasp of, I'm going to say, holiness—wholeness—but holiness.** No one discloses that. Everyone says, you know, that God **or the “Powers that Be” gave them a mind and a body and a will of their own to use as they wish and therefore, it's their right. It's not only their right, it's their calling—it's** that which they *must* engage in.

But they don't disclose this. They say, “I was created to be independent. I was created to do this. I was created to evolve my righteousness.” And what's not stated is that that righteousness is going to be used for control, not necessarily for the best interests of everyone being controlled. And the reverse is the case as well. So the controller needs to be wary of not being controlled by others who are exercising the same right and the same practice—the same addiction.

So the answer to the question is an answer that no one is really going to like. **And I mention this because it's characteristic of truth that is revealed as you** reach out for Guidance, that it will very often contradict your beliefs, your faiths, your confidences. You see?

And I'm going to answer the question: “What do you do with someone who is unwilling to be healed?” by just illustrating what I told my disciples: I told them that if they go into a town or a village or a place where they are not **welcomed, that they are to leave and to “*shake the dust from off thy feet.*”¹** Meaning, when you leave the town, shake off everything about the town and **leave it with the town and move on. I didn't say this—it's not recorded—but** the point was, go where you are welcome, go where you will not be rebuffed. Go where the truth that you are sharing will not be argued against. ***Don't try to change the minds of those who are unwilling to be healed.***

Does that sound unspiritual? Does that sound unholy? Does that sound unloving?

No. As you lean into the holy instant, as you enquire of the Holy Spirit or of **your Guide or of the Father, “What is the truth here?” and it is revealed to you,** it doesn't mean that you've moved into a holy activity which must fulfill your preconceptions of what a holy activity would be, else you will attempt to **construe what you're hearing through the sieve of your preconception and try to practice something that wasn't meant.**

If you're listening carefully and if you're being used by someone who asks for help but is unwilling to receive it, you're not to abandon intelligence, you simply say to this one: **"There is not honesty in what you're engaging in with me. You're asking for the answer but you are unwilling to accept the answer because you have another agenda. When you actually want to know the truth and receive it—embrace it—call me. But until then, I won't validate your deceitful activity by joining you in it and being manipulated by it."** You see?

There are rules. There is "the way things work."

For example, when Paul first heard that there was such a thing as inner Guidance, and he decided to sit down and take time regularly to reach out to it, he did it as a practice, an intelligent application of his attention. And he did this for a couple of weeks, every night, sometimes more than once a day and **heard nothing. And as I've shared before, there was a point at which he got perturbed and impatient, and he said to whoever was out there, "I have better things to do than sit here and ask and ask and ask and not hear anything."**

Well, he still **didn't get any answer that night. But over the next twenty-four** hours, he realized that his exercise of impatience and demand indicated that he was coming from a place of control—that he was trying to make the event of communion happen. He realized that, in so many words, he was trying to **twist the Universe's arm. And it registered with him that it wouldn't work.**

The next night he sat down humbly, his attitude was, "if it takes a year of sitting down every night and listening without hearing an answer, I will do it because I do not want to bring willfulness into the process." Without my even speaking with him directly, it became clear to him that willfulness brought into the attempt at communion with his Guide would absolutely block the communication.

So you see, if someone is intent on being an independent agent and he tries to connect with the Holy Spirit—that which is nothing more than his right Mind—or his Guide or the Father, no communication will occur because his willfulness will block it. In so many words, his willfulness will constitute a **dissonance that will cause him not to hear the answer that's given every time** he or any of you ask for Guidance.

So that's the way it works. If you bring willfulness into your engagement with Guidance, you will hear nothing. If a town does not welcome the truth, they will hear nothing. Except in the case with my disciples or we'll say even in the case with Paul where he can hear me, and relay to you, it is not appropriate to engage because of the deceit in the activity.

And so intelligence must prevail and say, “No. But when you are ready to embrace the truth, when you really want to change, I will be present and we will talk and we will be together and there will be healing.”

Now it's important to talk to those who are willing to hear. Because each one that hears, [snaps fingers] **each one who experiences an “aha” and is led to** abandon their independence and seek Guidance and give it preference to their own best thinking, they will, by virtue of the illumination in them of the **Father's Perspective, be agents for change.**

And so more and more of the Sons and Daughters of God who have been dreaming will stop dreaming. And the result will be that the camaraderie of unity of dreams will weaken. And those who have felt the support of their independent stance and the viability of their insanity and addiction will find their resolve weakening because the withdrawal of mutual agreement among their Brothers and Sisters will make it harder to support the commitment.

And so even the towns where my disciples left, or those whom you **discontinued involvement with, will find themselves, I'm going to say,** beginning to spontaneously experience clarity—clarification—healing.

You cannot afford to become preoccupied with those who do not want to hear the truth but want to argue it or who want to engage you and pepper you with question after question so that they can provide a further stumbling block to you and enjoy your dilemma of trying to help them. You see?

That can be satisfying too and it could take you quite a while to realize that **you're being used and that the other one is enjoying watching you squirm. Then** intelligence comes into play and you say, with meaning and with understanding that you have better things to do than engage in futility, and you say, “No.” And you leave the vicinity and you shake whatever remnants of the interchange are that might be lingering. You can't leave it and be angry about it. You've got to leave it behind because there is a step that must occur. It's matter of fact. It's black and white. It's simple. It's intelligent and it is free of distress. You say “no” to a deceitful, dishonest involvement and you require that the future involvement be honest. That is holy.

Now, let's go into the book.

It can indeed be said the ego made its world on sin.²

Well first of all, what's happening in the state of independence from the Father is that a self must be imagined, an independent self—one who has all the capacity to become real that is needed and so on.

So this self that is brought forth is what is referred to as the ego and it makes its world on sin. What does it make it on? What is the sin? The sin is the insane and addicted goal of becoming righteous independently and doing it with an incapacity to falter in that goal because faltering means death, utter failure, nonexistence. And that is all it takes to keep the addiction *maximal*.

The ego made its world on this. It determines what its world is from that context. You see? **It's not that a sinful thing was done, "Oh, he was immoral with her!" What a distraction. It's a distraction from the correction of sin because, as you can see, there's no way you can get from his being immoral with her to the issue of being addicted to the goal of being a successful, fully-realized, independent entity. Hey:**

Only in such a world could everything be upside-down.

A hundred-and-eighty-degrees out of sync. Where sin, disease and death replace life, truth and love. You see? A hundred-and-eighty-degrees out of sync.

This is the strange illusion which makes the clouds of guilt seem heavy and impenetrable.

What *clouds of guilt*? Well, the guilt that you imagine you're engaged in. The guilt that you imagine is a result of your not succeeding yet—your failing at your goal even though you're trying. And the guilt that is inseparable from your initial act of divorcing your Father: "Father, I'd rather see it my way. I am not interested in Your perspective any longer."

The nature of addiction is: That it causes you to not experience the joy of being, but the distress of being that covers everything in a heavy and impenetrable way. It's depressing.

The solidness this world's foundation seems to have . . .

. . . the one of the ego's creating . . .

. . . is found in this. For sin has changed creation from an Idea of God to an ideal the ego wants; . .

. . . and this is very important: It didn't create a universe that isn't real. Listen:

For sin has changed creation from . . .

. . . what it is . . .

... an Idea of God to an ideal the ego wants; . .

. . . it's a mental shift that doesn't change the actuality of the Kingdom of Heaven or Creation, but alters the experience or perception of it. And so **there's not a universe that's** going to disappear, but Creation is going to emerge out of the distortion that the addiction to becoming *righteous* blocks. You will not see Creation as it is until you abandon your independence, *join* with the Father, with *inquiry* that you're willing to accept the answers to. You see?

[For] sin has changed creation from an Idea of God . . .

. . . not in actuality, because that's impossible, but it's changed the perception of it. It . . .

. . . changed creation from an Idea of God to an ideal the ego wants; a world IT rules, made up of bodies, mindless and capable of complete corruption and decay.

Sin, disease and death—the human condition, which is simply a misperception of Creation in all of Its perfection. Now:

If this is a mistake, it can be undone easily by truth.

If it's an error—the section we're reading is called *SIN VERSUS ERROR*—if it's error it's correctible.

If this is a mistake, it can be undone easily by truth.

Well you say, "It sure hasn't been happening for me!" Well, be sure that as you enter into your desire to hear the truth—to hear Guidance—that you're not bringing this sort of arrogant obtuse flavor, "Well, it hasn't been easy for me." You see? That's an emotion. That's an idea. It's an evaluation and the energy of it will keep you from hearing. It's not useful. You say, "Well, I sure feel it."

Well, let's get something else clear. There's a difference between feeling and emotions. If you're angry, if you're upset, if you're depressed, if you're jealous, these are emotions. They have nothing to do with Soul. But feelings, on the other hand, have *only* to do with Soul. Feelings are love, joy, peace, awe, the recognition of good without anything obscuring it. These are feelings. They are the capacity of Soul to experience **God's Meanings in Creation without** interference.

Emotions that you call feelings are something you can relish and roll around in your mind and dwell with for long periods of time. And because you *feel* them, you think that your expression of them is an honest expression of you,

when they are simply misunderstandings, misinterpretations that disallow you from experiencing Reality—the Kingdom of Heaven and feeling the Meaning of It. You see?

Any mistake can be corrected, if truth be left to judge it. But if the mistake . . .

. . . the goal of becoming righteous . . .

. . . if the mistake is given the STATUS of truth, to what can it be brought?

You see? Lifted to the status of truth, why it's supreme and it will govern you. And the addiction that arises out of the fear of death—your failure to become an actualized independent entity—you will not find release from. And yet that is what Waking up *is the release from*. That's what Atonement is the release from.

The "holiness" of sin is kept in place by just this strange device.

What strange device? The device of raising the mistake to the status of truth.

As truth it is inviolate, and everything is brought to IT for judgment.

And it's brought to it for judgment with vengeance, because if you don't practice this clearly, succinctly and with pure logic you will delay your arriving at the point of becoming an actualized, righteous, independent being and you will die.

As truth . . .

. . . that the mistake has been raised to the status of truth.

As truth it is inviolate, and everything is brought to IT for judgment.

But:

As a mistake, IT must be brought to truth.

Now the simple fact is, that you wouldn't bring it to truth because of your commitment to it. And that's why the word "sin" is applied to it, because you bring commitment to staying asleep, even though you can't succeed. It's unachievable. And you cannot realize it on your own when you're under its influence.

It is [however] impossible to have faith in sin, for sin IS faithlessness.

Faithlessness . . . being your claim to be independent from the Father and to rely upon yourself. You see?

Yet it IS possible to have faith that a mistake can be corrected.

And so I am telling you that the whole human condition, the insane attempt to become righteous in your own right is something that cannot be accomplished. And therefore, your additive belief that it can be accomplished **is nothing more than a mistake. If it's a mistake, it's an error. And an error can be corrected. And an error can be corrected very simply.**

There is no stone in all the ego's embattled citadel more heavily defended than the idea that sin is real; the natural expression of what the Son of God has made himself to be, and what he IS.

That's the claim anyway.

To the ego, this is NO MISTAKE.

You know, the commitment to *righteousness*. There's no way that can be seen as a mistake. It seems very real. It seems very reasonable. And yet the goal of righteousness does not have righteousness as its goal, it has the goal of making something that isn't real—a self that doesn't exist, *real*. You see?

To the ego, this is NO MISTAKE. For this IS its reality; this is the "truth" from which escape will always be impossible.

Impossible, without a perspective being provided by those who are not under the influence of the addiction.

This is his past, his present and his future.

The one who's going for the goal.

For he has somehow managed to corrupt his Father, . .

. . . No . . . not.

For he has somehow managed to corrupt his Father, and changed His Mind . . .

. . . the Father's Mind . . .

... completely.

That's the belief. If it isn't believed that the Father's Mind has been changed completely, then no one would be engaged in the goal of righteousness as the action of an addiction.

Mourn, then, the death of God, Whom sin has killed! And this would be ...

... what? ..

... the ego's wish, which in its madness it thinks it has ACCOMPLISHED.

Mind you, it hasn't and it's not true and the suffering associated with the human condition is something you can be released from easily, because it is an error. *It is only a mistake.*

Would you not RATHER that all this be nothing more than a mistake, entirely correctable, and so easily escaped from that its whole correction is like walking through a mist into the sun? For that is all it is.

Too hard to believe? I'm sorry, don't bring that feeling or idea into your listening for Guidance to know "what is the truth here?" Don't bring that which casts a shadow on your path causing the Light to be obscured from you. Don't you be that which the shadow identifies. *Abandon* the shadow. *Abandon* the doubt. *Abandon* the mistake.

Perhaps you would be tempted to agree with the ego that it is far better to be sinful than mistaken.

Well, it's far better to have an addictive goal that promises fulfillment, pure full-fledged, self-righteousness, than it is to be mistaken. Because if you're mistaken, then you must stop doing the thing that guarantees your life! And that means that your life won't be guaranteed. That's too risky. That's too dangerous. That's too unrealistic, when the actuality is that that is the threshold of *release into Wholeness*.

Yet think you carefully before you allow yourself to make this choice. Approach it not lightly, for it IS the choice of hell or Heaven.

Now because you're experiencing or seem to be subject to sin, sickness and death, you've already made the choice incorrectly. And that's why the Holy

Spirit, your Guides, myself and God must bring the truth to your attention from a place outside the addiction, and penetrate the addictive perspective and introduce an idea perpendicular to, out of phase with the addiction and **the commitment to it, so that a light bulb might go on and you say, “Whoa, there is another way to look at this . . . there is another way to be.” And then** invite it.

I tell you, the subject of ***Sin Versus Error*** could have seemed to be a really heavy complicated thing. I mean, sin can be so humongous and all pervasive and controlling of you, putting you at such a disadvantage that you might as well just ignore it and live out this lifetime. But it is vital and it is interesting **and it’s easy to see the difference between sin and error. And it’s easier, since we’ve been** talking about it, to see how you employ it, how you foil your attempts to Wake up, because you so easily backslide and begin once again to rely upon your best thinking, your best judgments, your conditionings, all of **the agreements that you’ve made with everyone** about what things are. You see?

But those agreements don’t have to be honored. You are free to abandon them and choose for the Perspective that undoes the illusion of sin and corrects it because all it was, was a mistake.

Thank you for listening. Thank you for hearing. I look forward to being with you next time.

¹Mathew 10:14

A Course In Miracles (reference pages)

Chapter 19 – Section: SIN VERSUS ERROR

² *Sparkly Book – p.454, 3rd Full Par. / JCIM – p.190, 3rd Full Par. / CIMS – p.382, Par. 22*

Chapter 19 – Section: HEALING AND FAITH

First Edition – p. 375, Last Par. / Second Edition – p.403, Par. 6

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A COURSE IN MIRACLES

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WITH RAJ

August 18th 2012

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Good evening. And welcome to everyone who's joining us on the Internet.

Well, we're going to spend another delightful evening talking about the wonderful subject of sin and fear and guilt.

You see, it's only when you don't *know* what sin and fear and guilt are and what function they perform, that it would seem to be an unpleasant subject to consider or a frightening one. But it is truly wonderful to understand what **they are or as is the case tonight, what they aren't—*The Unreality Of Sin***, not the reality of sin.

Now before we begin, I want to remind everyone that in the beginning of the human condition—in the beginning of all that everyone is wanting to get out of—something simple happened: Two Sons or Daughters of God chose to join together and to abandon their union with their Father and get a divorce from God. And through the use of their Mind—which they completely overlook was in them because the Father placed it there—they decided to determine the meaning of everything and do it independently of God but joined together with each other.

Now as I've said before, when that decision was made and committed to, two things came into play. You remember what they are? Fear and guilt. They, like two sides of a coin, are always present together. They are always functioning together or against each other. And what it is imperative for everyone to understand is that that divorce, that decision and the introduction **of fear and guilt didn't happen in the past. It's always been a current practice** of each one of you. The divorce is being certified, you might say,

now...now...now...now...now, every moment in which you determine that you are going to decide what everything means.

So you don't have an actual lengthy history that has built up a residual strength in you that it is going to be difficult for you to overcome because the only thing that is keeping you from being Awake is a decision that is occurring now...now...now...now...now...now. And all that you need to do to escape from that decision is to decide something else, now...now...now...now...now.

And that something else is to say, "Father..." as the beginning of a sentence, as the beginning of a conversation, as the beginning of an involvement with God, "Father..." and then say whatever else you want to say, "...what is the truth here? What does this mean? Is it okay for me to sit here and do nothing? Is it okay for me to do something? Share with me Your Perspective of everything that I'm seeing because I understand that, although it looks to me like a physical universe, that it's really the Kingdom of Heaven *seen through a glass darkly*—seen through misperceptions that I'm introducing. So Father, I'm going to be still with You and ask: Will you share with me how You are seeing everything that's in front of me because I want to have the *shared* experience of Reality rather than the isolated experience of illusion."

It's that simple. And all you have to do is do that now...now...now...now...now...now. Because the only thing that's keeping you in the dark is something that you're doing now...now...now...now...now. This is the simplicity of it. If you make more of it than that, if you make it more complicated than that and you believe yourself, you will be making a decision not to see the truth now...now...now...now...now . . . not because you did something *in the past*.

So, a new section:

THE UNREALITY OF SIN¹

I guess we better remind ourselves what **sin means** since it's a very different definition than the one generally accepted. Sin is an act that you engage in to **attempt to accomplish the impossible. And it's not just any impossible, it's a very specific impossible.** It is the attempt to be something in your own right without any connection to God. And it is the attempt to be something with such conviction and commitment that you will not, for any reason, give up the attempt.

And as we discussed last week, that goal has become an obsession—an addiction. And what has caused it to be an addiction is the fear that if you do not accomplish establishing your autonomous reality, you will die. And so you

will do anything you can to not die and that's what brings the obsessive addictive element into the picture.

That is the meaning of sin. It is You, the Son or Daughter of God, claiming **vehemently, adamantly and totally that you're not a Son or Daughter of God, that you are an entity in your own right and by dammit, you're gonna prove it!**

Now it begins, this section:

The attraction of guilt is found in sin, not error.

Guilt—the attraction to guilt—does not attach itself to error. Because when **you make a mistake, you don't want to hold on to the mistake. But when it comes to sin, you refuse, as I said, to give it up because if you do, you will die.** What does the well-known statement say? *“The wages of sin is death.”*²

Of course, [chuckle] it's not referring to sin as I am, it's referring to sins you can engage in in the world and with your fellowman or against your fellowman. But nevertheless, the experience of what sin truly is—the attempt to be something you cannot be—does promise death which is *exactly why* you are addicted to proving successfully, that you are a whole, real, puppet—a whole real person instead of a puppet, like Pinocchio.

So where does guilt come into the picture—*the attraction of guilt*? What could be attractive about guilt? What would make you **use** guilt to accomplish your goal, which is sin? Guilt is attractive in the same sense that **sirens** are attractive to seafarers to lure them onto the rocks and destroy them and their ships.³ **Guilt is used to attract. It's used to attract you and others to try even harder than you are to become an independent entity, which you cannot become.**

Always that which attracts one to an addiction is a promise of wholeness that **one doesn't currently have. That's what makes it attractive, that's what seems to make it believable.**

Now in order to accomplish anything with guilt, it has to be used for a purpose. And the interesting thing is that you will never use guilt on yourself. **Guilt is always used on someone else. Have you ever heard of “guilting” someone into behaving well? “Oh, yes . . . we guilted him sufficiently to cause him to change his ways in order to become free of the guilt trip we were laying on him.”**

Now guilt is an unavailable and non-existent experience to the holy Son or Daughter of God who **hasn't gotten a divorce from the Father. But the moment the divorce—the moment the separation—was finalized by**

commitment, relationships became the arena in which guilt and fear took form—manifested.

Now it's interesting . . . you can use guilt on someone to get them to conform to your rules—to those things that benefit you and make you apparently more real and respectable. And others can and will attempt to use guilt on you for the same reason.

Now I said that you will never use it on yourself, but you will in an indirect way. You will use your Brother or Sister as justification for feeling guilty. **You will lay a guilt trip on yourself by saying, “Mary will think thus and thus about me if I do this . . .” or “Joe *does think* poorly of me. He thinks I’m guilty. He thinks I’m guilty and this is dangerous to me, this is impractical for me because I need him to be my friend, I need him to be on my side, I need him to succumb to the guilt trips I lay on him for the good of everyone, of course.”**

So you see, you in a negative appraisal of yourself can guilt yourself by projecting the **source of the guilt on others around you when they aren’t** projecting a guilt trip on you at all.

Now what is there about guilt that could be delicious? Delicious like a siren speaking to the seafarers—**delicious and attractive, to pull one’s attention** in a direction that is self-defeating?

Believe it or not, guilt is the sweetener that makes the drug of choice easier to **swallow, causing the goal to apparently become easier to attain.** You say, **“Oh, I don’t like to feel guilty” but you use guilt**—every single one of you use it. You use it on yourself, through projection on others laying a guilt trip on you. And you use it . . . you know what? . . . you use it to keep yourself unconscious of the truth. You use it to ensure beyond a shadow of a doubt, that you are going to stay on your quest to independent, righteous self-hood without anything getting in the way.

You feel guilt and you say, **“I don’t like the clutching in the area of my solar plexus. I don’t like the uneasiness. I don’t like the churning that makes me feel like throwing up.”** But you know what? How many of you put it down? I’m not asking how many of you argue it away. I’m asking, how many of you just set it down as though it’s meaningless, as though you’re not going to indulge in it anymore? And why not? You can . . . and that’s the point.

The feeling of guilt is used by you to spur you further in the direction of **accomplishing your impossible goal. It’s like negative attention.** Negative attention can get more benefit to you **if you’re** lonely than positive attention, if **there isn’t a lot of it.**

So this brings us to the next point. Why do you use guilt? Because at the **bottom line, you don't want to feel lonely. And when you got the divorce from your Father, your inseparability from your Brothers and Sisters and all Creation got interrupted—got separated into bits and pieces—and you found yourself alone with a need to establish connection. And guilt helps you establish connection, not by healing anything, but rather by complicating the situation, complicating the relationships so that you must apply yourself with more diligence to bringing about equilibrium. You see?**

And you use guilt as a means of control in the relationship. It's all crazy. It's all insane, because as the subject of this section says, sin is unreal—*The Unreality Of Sin*.

The attraction of guilt is found in sin, not error.

It's like there are two arenas: Sin and error—devotion to insanity and an arena of mistakes. And it's only in the arena of sin that the attraction of guilt exists.

Sin will be repeated BECAUSE of this attraction.

You see? Mistakes are not repeated because of an attraction to making mistakes. But:

Sin will be repeated BECAUSE of this attraction. Fear can become so acute that the sin is denied the acting out, but while the guilt remains attractive the mind will suffer, and not let go of the idea of sin.

You see? You can guilt someone into good behavior but you can't make the belief in sin go away and you can't make the guilt go away. You can just change the behavior artificially, when what you want is a change of behavior because of healing—actual transformation, actual abandonment of the idea that you can do the impossible, so that you stop trying.

. . . while the guilt remains attractive the mind will suffer, and not let go of the idea of sin. For guilt still calls to it, and the mind hears it and yearns for it, . .

. . . heads right for the rocks, seduced by the attractiveness, the sweetness . . .

. . . making itself a willing captive to its sick appeal.

Now mind you, this is something every single one of you who hears my voice is doing right now. Interesting that you haven't died from it yet. More than interesting it's a clue: If you haven't died from it, then perhaps you haven't

accomplished the sins. And perhaps you haven't accomplished the sins because they're un-accomplishable and therefore there is no such thing as sin as an actuality—as a demonstrated object—Real.

Sin is an idea of evil that CANNOT be corrected, and will be forever desirable.

Is that an unfair? Is that something that some malevolent force has laid upon you? No. It's just the way the Kingdom of Heaven and the holy Son and Daughter of God are experienced when that holy Son or Daughter of God, in this moment now...now...now...now, is attempting not to be the Son or Daughter of God. It says that to be a Son or Daughter of God is *unbelievable*. "How can I believe that about myself . . . sinner that I am?"

You know, it's a time honored *law, imagined law*, that everyone is a sinner. It's imagined, because no one *yet* has been able to accomplish sin. No one has *yet* been able to accomplish becoming an independent entity in his own right with no Father, with no God, period. It hasn't happened.

So although this sounds very serious, because everyone is practicing this, the effect is minor compared to death, compared to an end, a forever end—extinction. A few aches or pains here or there these are minor compared to death.

So you don't need to get too alarmed that you may be engaging in sin, engaging in the convicted attempt to accomplish what you can't accomplish. And you can dare to consider that all it takes is a new devotion now...now...now...now...now. And that's all. Just abandoning the old devotion now...now...now. That's all.

And so although:

Sin is an idea of evil that CANNOT be corrected, and will be forever desirable.

. . . it doesn't make any difference because sin is unreal. There is no such thing as it, except as an imagination. That means that all it is, is a mistake that's correctible, that stands present to be corrected because that's what mistakes are for.

Now speaking of sin:

As an essential part of what the ego thinks you are, . .

. . . as an essential part of what your present sense of self thinks you are, as an essential part of what the church thinks you are . . .

... you will ALWAYS want it.

Amazing. But it 'tain't so! 'tain't so!

As an essential part of what the ego thinks you are, you will ALWAYS want it. And only an avenger, with a mind unlike your own, could stamp it out through fear.

See? A bigger mistaken one than the ego you think you are. You see? .

... could stamp it out through fear.

But that isn't what will get rid of it. It is, we'll say:

And only an [in quotes] avenger, with a mind unlike your own, . .

... like the Holy Spirit . . .

... could stamp it out through . . .

... love. Could stamp it out through a different choice. Now:

The ego does not think it possible that love, not fear, is really called upon by sin, . .

... but you see, if sin is a mistake, it calls for correction. That's all. It's simple.

The ego does not think it possible that love, not fear, is really called upon by sin, and always ANSWERS.

It never fails to answer. But the ego doesn't think that's possible, of course.

For the ego brings sin to FEAR, . .

... the other side of the coin, the other part of the partnership that's always present. And they always play off of each other or against each other in a dance that keeps the dream going, instead of directing your attention where the solution is, which is to annul the divorce.

For the ego brings sin to FEAR, . .

... listen ...

... demanding ...

... What? . .

. . . punishment. Yet punishment is but another form of guilt's protection . . .

... more of the insane reasoning . . .

. . . for what is deserving punishment must have been really DONE.

You see the use of logic there? The claim is that punishment is deserved. And then everyone else come up with the conclusion: “Well, if it’s deserved, then what it’s deserved for must have actually been accomplished.” So if . . .

. . . the ego brings sin to FEAR, demanding punishment.

... then, as I said, what is deserving punishment must have been really done.

Punishment is always the great preserver of sin; . .

“Well, he went to jail, he must have done it!” Ten years later, “Oh, I’m sorry, we did some DNA testing and although he served time and he was punished, he didn’t do it. Oh dear, well that’s the way it goes.”

. . . punishment is but another form of guilt's protection for what is deserving punishment must have been really DONE. Punishment is always the great preserver of sin; treating it with respect, and honoring its enormity. For what you think is real you WANT, and will not let it go.

Um . . . you see? You think that you are autonomous. You think you are a product of a physical universe. You think you can become something on your own and that although God may have created this universe, which is like a perpetual motion machine, you are now left free to make something out of yourself and it’s a God-given right. It’s what you are here for.

But there’s this fear of dying. And so you better make your time count. And there are even loop-holes: If you don’t quite get it right this lifetime you’ll have another lifetime to perfect yourself further. You see? When what’s needed is to step off the merry-go-round to say, “I’m not playing this game anymore.” That’s your right. And that’s what I’m telling you about. And that’s what I’m encouraging you to engage in so that you might see that you have not been placed under the definition: *sinner . . . ever!* And you’re not bound in any way. And all you have to do is change your commitment now...now...now...now.

[For] what you think is real you WANT, and will not let it go. An error, on the other hand, is not attractive. What you see clearly as a mistake you WANT corrected.

Sometimes a sin can be repeated over and over, with obviously distressing results, but without the loss of its appeal.

Anybody not had that experience, ever?

Sometimes a sin can be repeated over and over, with obviously distressing results, but without the loss of its appeal. And suddenly, you change its status from a sin to a mistake.

[snaps fingers] You make a decision with commitment, with realization.

Now you will not repeat it; you will merely stop and let it go, unless the guilt REMAINS.

Now before we get into what happens if the *guilt REMAINS* let's pay attention to this:

And suddenly, you change its status from a sin to a mistake. Now you will not repeat it; you will merely stop and let it go, . .

. . . here it is right out of the book. It's that simple. That's all there is to it. That's a very simple definition of the two-step or the practice of the holy instant. And the reason you can do that is because the divorce and the commitment to being on your own is occurring now...now...now...now...now...now...today...today...here...here...now...now, nowhere else. It's happening right where you can decide to do something different [snaps fingers] with just a simple choice, now...now...now.

So, don't labor under the idea that this is complicated or hard to do. It isn't full of *process*, it's full of simplicity.

So as we learn this about sin and the escape from sin, you can be happy that we've been discussing it and that you have been considering it, because it's easier to see how easy it is. As a result, you might risk the chance that it really is that easy and drop it, let it go, now...now...now...now...now. . . please.

Now you will not repeat it; you will merely stop and let it go, unless the guilt REMAINS.

You see? You can change the behavior and be a good boy or a good girl, but if the guilt remains you're not free. And you're not experiencing the Father's Perspective, which it is your Birthright to be experiencing.

For then you will but change the FORM of sin, granting that it was an error, but keeping it uncorrectable. This is not really a change in your perception, for it is SIN that calls for punishment, not error.

If you had seen it as a mistake, if you had seen it as error, you would not experience within yourself a call for punishment. It would simply be gone because it isn't present in the mindset, I'm going to say, of "an error to be corrected." You see?

The Holy Spirit CANNOT punish sin.

Why? Oh-h, the subject of this section is: *The Unreality Of Sin*. If it's unreal the Holy Spirit cannot punish it.

Mistakes He recognizes, and would correct them all as God entrusted Him to do. But sin He knows not, nor can He recognize mistakes which cannot be corrected.

You see? Mistakes which cannot be corrected constitute an experience of being held in bondage to uncorrected mistakes which does constitute suffering, which means punishment is being enacted, which means you must have actually accomplished something impossible, when you didn't—when you haven't.

The Holy Spirit CANNOT punish sin. Mistakes He recognizes, and would correct them all as God entrusted Him to do. But sin He knows not, nor can He recognize mistakes which cannot be corrected. For a mistake which cannot be corrected is meaningless to Him.

It's meaningless because there is no such thing. And so he's not fooled and he doesn't labor under a misunderstanding that could even develop into a "fact" which could be believed and committed to. Dangerous territory!

It's simple.

Mistakes are FOR correction, and they call for nothing else.

They don't even call for a three hour lecture to set you straight.

Mistakes are FOR correction, . .

. . . letting go of, dropping . . .

. . . and they call for nothing else. What calls for punishment must call for nothing.

Why? Because what calls for punishment could only be sin and sin doesn't exist. Sin is unreal. Sin is something that cannot happen and has not ever happened. And so what calls for punishment, must call for nothing.

Every mistake MUST be a call for love.

What does that mean? It means that every mistake that is brought to your attention is a call for you not to abandon your union with your Father and your devotion to that which is nothing more than your right Mind, the Holy Spirit and the Holy Spirit's Perspective, which is the Father's Perspective held in trust for you while you play with sin and fear and guilt.

What, then, is sin? What could it be but a mistake you would keep hidden; a call for help that you would keep unheard and thus unanswered? In time, the Holy Spirit clearly sees the Son of God can make mistakes. On this you share His vision. Yet you do not share His recognition of the difference between time and eternity.

Again:

In time, the Holy Spirit clearly sees the Son of God can make mistakes.

Oh, mistakes . . . those are the correctible things. Those are the easy things, because no one wants to be experiencing error. No one wants to be experiencing mistakes.

. . . His recognition . . .

. . . the Holy Spirit's *recognition* . . .

. . . of the difference between time and eternity.

I'm sorry:

On this you share His vision. Yet you do not share His recognition of the difference between time and eternity. And when correction is completed, time IS eternity.

Now this is important.

[And] when correction is completed, time IS eternity.

It's like when the correction of your misperception occurs, the material world and universe ***IS*** the Kingdom of Heaven. You see? ***Time IS eternity.***

Everything that caused eternity, which is the context of the Kingdom of Heaven, suffuses itself into your limited experience of time in a physical world and universe, transforming your experience of it as your ignorance falls away from your vision and everything becomes crystal clear in its actuality.

And so, you find that time, what you had called time, . . . what shall we say? Um...the duration, the eternity of Creation, replaces time. That's the point. That's what this little decision now...now...now...now...now means. That's what it promises. That's the reason the *Course* educates about it. That's the reason I'm taking time to elaborate on it, so that the simplicity of it can register with you. And the *awfulness of sin* that's part and parcel of the sinner that you are, born into sin as you were, poor souls that you are. You see? It's time to Wake up from this insanity!

It's time to break your independence from your Father so that you might step forth with the garments of sin falling off your back onto the ground never to be seen again, because everyone who said it was your true nature was wrong. And it's wrong for you to believe it. And it's wrong for you not to challenge it by simply practicing a new decision, now...now...now...now...now...here...this moment, because the opposite is being brought into play now...now...now...now...here in this moment. And its effect is only as strong as the commitment to your denial of the Kingdom of Heaven and your holiness is in this moment now...now...now...now. Do you get it?

I love you all. Enjoy this expanded understanding of sin and its nothingness and of your holiness and the ease with which you can experience it again.

I look forward to being with you all next time.

¹A Course In Miracles (reference pages)

Chapter 19 – Section: THE UNREALITY OF SIN
Sparkly Book – p.455 / JCIM – p.190 / CIMS – p.383
First Edition – p. 376 / Second Edition – p.404

²Romans 6:23

³Jason and the Argonauts—Greek Mythology

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 27th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Now because there is so much to learn about what sin is and how to cope with it or not cope with it, we are not going to go on in the *Text* tonight, but do some review of some very necessary points. So before we do that though, let us have a quiet time together.

(Quiet time)

Good evening. And welcome to everyone who's joining us on the Internet.

Sin and everything associated with it is utterly sneaky, dishonest, unfair, **misleading by nature because that's the only way it can get your attention and keep it.**

Now as I said last week, sin is the attempt to be something in your own right without any connection to God. This is very literal. And what it means is very identifiable as you go throughout the day.

When you find yourself aroused to a commitment, I'm going to say, to *excellence* for the sake of excellence and for the sake of a righteous gift, you have taken the bait that secures your addiction further and entirely distracts you from what will lead to your success.

Now you will usually discover, when you have this unreasonable commitment in play, when you find yourself irritated because something is standing in the way of what you are planning on accomplishing, **that's how you find [chuckle] that your attempts to be successful isn't arising out of peace, but is arising out of a sense of emptiness in you that says, "you do not have inherent worth, you do not have inherent value, you are not inherently worthy of anything."**

Now many churches teach that you are a sinner and that you are born into sin. But you may not be religious. And so you may have not heard that before. But you heard in other terms. **You heard it in the terms of your being “an organism,” part of a development of a species that has risen and risen and risen above others and achieved a level of excellence that goes beyond others.** And the normal or natural deduction from that is that it is your function, it is your purpose to refine yourself, to improve yourself further. You see?

And so that’s the means by which you are caused to feel dissatisfied with yourself, I’m going to say, incomplete, experiencing an emptiness that it’s up to you to fill by virtue of your practice of your will. You see?

Now since you have forgotten that you got a divorce from your Father and are a holy Son or Daughter of God whose attempting to function independently as an entity in his or her own right, you **don’t know that the solution to coming back into your wholeness—into the experience of your holiness—can only be accomplished by the abandonment of your attempt to improve yourself, by yourself, using the skills you think you have obtained from natural physical evolution.** And so you are not in a position to make a shift of intent and establish or bring into play a new practice that is the opposite of trying to be a success in your own right.

Now part of the dynamic of all of this is that you are led to the conclusion that if you do not accomplish this success, you will indeed be a failure with nothing to stand you in good stead as a valuable and valid being. And so it becomes an engrained part of your psyche to persist in the attempt to be independently successful.

Now because of this emptiness that everyone is trying to overcome by being **successful, you are led to believe that success is not assured, that in effect, it’s like the brass ring on a merry-go-round which you have the opportunity to *get* as you circle around on the merry-go-round.** And there are many rings. They **are silver in color but every now and then there’s a gold one and somebody else may get to the gold ring before you.** And you are frustrated with having to wait until you come around to the rings so that you might, perchance, have the brass ring next.

And so you’re kept in a constant state of uneasy suspension. And what does it do? [chuckle] It causes you to sit on the horse on the merry-go-round with intensity trying to get the merry-go-round to go faster, if you could, to get your horse to the rings before someone else of which of course, is impossible. But nevertheless, you fill yourself with the intensity of trying to make something happen that cannot happen.

This is hell. This is not your Birthright. This is not the way you are to exist.

Now what's the answer? [laughs] The answer is to get off the horse and get off the merry-go-round! Going for the brass ring, going for success that isn't naturally yours, is an artificial goal—an attempt to do something that existence isn't requiring of you, that your very being isn't requiring of you.

Now let's say, in a lifetime you have the opportunity to go around the merry-go-round five thousand times and at the end of the five thousandth turn you still haven't got the brass ring, that the likelihood, and even if you do get a brass ring, it won't forever be the end-all of your success. It will tarnish as the success becomes old, familiar, not bouncing with the inspiration that it had initially. You see? And you'll want to get back on the merry-go-round and go for another brass ring.

Now if you go through the five thousand rounds and don't get the brass ring and this lifetime is over, you would say you were a failure. And in fact, avoiding failure is the whole reason you're on the merry-go-round and going for the brass ring.

Oh, I know . . . you've been taught the non-religious terminology that says that you are here to accomplish great things, "that whatever you can think of you can do!" And that is said as an encouragement, a validation of your attempting to do what you've thought, or express the idea that you've had and bring it into manifestation. You've been taught. You've been taught to avoid sin, which was just merely your emptiness, in order to fill it with success that wasn't yours but you can make it yours and it will make a permanent indelible statement about you and your validity when the practical fact is that it won't. It will only be temporary.

Is that the kind of success you want? Is that what you call success?

Now let's say that you fail by the four hundredth time that you've gone around. Let's just say that you've done everything you could do and nothing has worked out in this lifetime. And you have failed. And everything that the word, "failure" connotes about you, you are embracing. You're worthless. You don't have what it takes. You *never* had what it took. You don't have the guts to follow through. *Oh, you're afraid of success and that's why you're not bringing it into your experience!*

All of this is mean-spirited crappy *destructive thinking*. Suggestions which *you don't have to accept!* It isn't true.

Now I have talked before about failure. And I have talked about it positively. And I need to bring it up again . . . because **you know what? You're never**

going to succeed at being an independent free agent who can by virtue of his strength and his perseverance and his intelligence accomplish something truly meaningful and make your mark upon the world.

These are the things that sink in when you actually fail and you suffer from what it means about you.

Now many of you have arrived at this point of failure—abject failure and despondency. And you have given up. And those are the key words: You have *given up!*

Now first I'm going to point out that if you arrive at that point and you don't give up, you just sogg in the failure and you get angry about it and *bitter*, and you won't let go of your bitterness, it means you haven't let go of the *belief*, the confidence that if you had what it took you could do it and therefore, life is unfair and it's against you. You see? But the intent to follow through, the wish to follow through is still there. And so you haven't given up. And when you haven't given up you suffer. You continue to suffer the *emptiness* that you were trying to escape by becoming something at your own hand.

And so I'll say, you've missed the point. You've missed the gift inherent in the failure because as I started to say, many of you have failed and you have given up. You have abandoned the wish to succeed. You have abandoned all of the supporting concepts that led you to believe that you could accomplish the goal. And you've let yourself be in the void without anger, frustration, bitterness, and all of the other things that block you from your experience of fulfillment.

And "God Moved" you would say. "God Moved in my life." Or one might say, "The Universe was on my side. I had discovered there's something innately beautiful about Being . . . about life. There is something I am aware of about life that I was never aware of before. And that is, that it is self-fulfilling . . . *self-fulfilling* because when I failed and I gave up, my situation turned around. And I became successful, but not the way I had tried to in the past. I became successful because I was *blessed* when I was a failure."

The Blessing is called "Grace." When you fail at your attempt to be an independent agent—an independent success—and you give up, you *let yourself be a failure without fussing about it* and you allow yourself to be in the Void in your peace, Grace registers with you.

Now when you got the divorce from your Father, the event was called, "The Fall from Grace"¹ wasn't it. *The Fall from Grace*. What caused the Fall from Grace? not that Grace was not extended to you, but you got a divorce from the Source of Grace and you said "I want to exist and operate and function

independent of *Grace* because of course, if I let *Grace* bless me, I won't be able to take credit for it and I will not be able to prove that I am a *real* presence—a *real* entity in my own right. So the last thing I want is the **experience of Grace.**"

So what do you do?

If you want to experience success, which I'm going to define as fulfillment—the experience of wholeness that is present and abides in you as You when you're not being self-assertive—how do you access that?

You access it by giving up. And the thing is you don't have to wait until the end of a lifetime to give up. And you don't even have to wait for a crisis to occur to prove to you your incapacity to be in charge so that you might [snaps fingers] get the idea and go ahead and fail and give up the attempt to do otherwise. You see?

You can do this at any time. It is, in a way, *harder* because it requires more self-discipline. It requires more self-**discipline when a crisis isn't providing the discipline.** You see?

But you don't have to wait for the crisis of failure to bring discipline into play and do the two-step. Fail now. When you find yourself irritated because something occurring in your day is taking your attention away from what you need to attend to in order to become successful, when you feel that tension, you know that you are engaged in a process of failure. Why? Because you haven't given up the independent attempt to become successful and fulfill what you believe is your talent or your gift or your reason for being here. You see?

If there is something that can come up in your day that can irritate you because **it's standing in the way of your doing what you want or need to do**, you may know that you are engaged in . . . what? *Willfulness*. You are engaged in that which blocks the experience of *fulfillment*, which will certainly be identifiable as success, but **not personal success. Rather it's the success that blesses you and everyone around you, because you chose to fit in with the Movement of fulfillment rather than creating it all by yourself. And that's the difference.**

Failure does not mean that you will never have your good. The value and meaning of failure is actually you abandoning your personal private intent, which as I said to someone the other day, blocks you from the inspiration that illuminates and uncovers what works.

It's simple. It's very practical. But as I said, you're conditioned religiously or otherwise to opt for excellence, but excellence at your own hand, excellence that you are supposedly capable of achieving because if you can think it, you can do it! You see?

Even at Disneyland the youngsters are imbued with the idea of imagineering. You see? Imagineering! Being consciously creative and bringing forth excellence. But you know what? If you stop and think about it, if you are willing to look honestly, I will say, at the world scene, you will find that those individuals who made contributions that were truly life changing, truly **meaningful and beneficial to all, they didn't, and they will tell you this, they didn't figure it out for themselves—it dawned on them.**

Now if you want to be successful, you've got to be in that mental frame of mind where dawning can occur. And if you're not, you're on a wild goose chase, which sooner or later will lead you to the point where you have failed at what you thought you knew you were supposed to be and do and give up, so that you're in that Void with nothing but attentiveness, so that meaningful fulfillment of your Being and fulfillment in the world and universe, or I'm going to say the Kingdom of Heaven, can dawn on you and you can flow with **It** and give expression to **It**, and have without strings and without the potential for loss, the very things that you wanted to go for on your own, independently.

This is very important to understand.

Now there's another thing: I mentioned last week, “the wages of sin is death,” the result of attempting to accomplish something and become something in your own right without God being in the picture introduces sin, disease and death into your experience. The divorce from your Father, the separation from your Father brings not only fear and guilt, but sin, sickness and death into the picture.

So, when I said last week, as the **Course expressed it, sin doesn't exist and punishment of sin is what seems to cause it to exist or makes it easy for you to believe that it exists as something actual, it can be very easy for the ego to suggest to you that you have just heard from a holy book or a holy teacher that sin does not exist and punishment cannot secure it and that if sin does not exist punishment is unnecessary. And one must be very careful, because sin may not exist as an actuality but it seems to exist as a belief that you're validating. And that is a mistake. And just because sin isn't real and therefore, there's nothing to punish, it doesn't mean that *the mistake doesn't need to be corrected.***

As it was pointed out last time, mistakes are there to be corrected, mistakes are there for correction. Sin can't be corrected, but sin is a mistake and the mistake can be corrected, therefore, *one must get busy correcting the mistake!*

Now, sin may not be real, your attempt to determine what everything is without sharing the Father's Perspective not only causes the Kingdom of Heaven to begin to appear to be a physical world and universe that started with a "big bang" but it's also a world and universe in which sin, disease and death occur. And everyone who has gone to a funeral recently didn't have a good time. And the fact that a funeral was there to go to, means that *something wasn't corrected!* Because for life, truth and love, the constituting nature of the Kingdom of Heaven to be experienced as sin, sickness and death, pain, suffering and so on, that isn't anything to be complacent about.

That's nothing to say that, "Well, sin isn't real and therefore there is no punishment . . . Hell, maybe there isn't punishment for sins." But there is suffering from the misunderstanding of what you're experiencing. You are experiencing the Kingdom of Heaven and you are a Son or Daughter of God experiencing It. Anything else that you are seeing or believing is a mistake. It's a misperception, and the misperception needs to be corrected.

And when the misperception is corrected, when you engage in the two-step, when you refer to the Father to find out what the truth is and then *defer* to the Father as to what the truth is you will find a physical world and universe transforming in front of your eyes, as the scales fall from your eyes, as the misperceptions fall away from your vision, and you will see the Kingdom of Heaven. And there will be no funeral you went to last week. And there will never be a funeral to go to again. You see?

You must be careful, because the ego would have you "learn" that sin is unreal and therefore, there can be no real punishment for it, that sin and punishment work together to apparently establish the reality of something that doesn't exist. And you need escape from it.

And so you do need to be diligent. But why not be? *Why not go through your day paying attention* so that when you feel that something is getting in your way, getting in the way of something *important* that has to do with the establishment of your credibility, you can say, "Whoa," you see the red flag going up and you say, "Uh-uh, I'm going to purposely willingly fail at this right now, because whatever excellence might come through me, will only come through me when I become silent and curious and attentive where inspiration dawns."

And you can do that all day long. And unless you want to wait for a crisis to come along to be the discipline you need to actually do that, you can do it voluntarily without the stress of the crisis even though you will have to engage in the labor of conscious self-discipline so that you say, **“No! I refuse to take another step in the direction of accomplishing something all by myself, with an addiction promoting it, that doesn’t actually allow me to experience the inspiration necessary to the fulfillment I know it’s my Birthright to be experiencing, in which I know is present to be experienced. So I’m going to stop doing what blocks it, even though what I’m stopping is what I thought was going to create it. Very important!”**

Now I know this makes sense in a way it’s utterly uncomplicated. But I’ve got to come back to this: You’ve been taught to value your capacity to be an independent creator through the use of your mind, which most of you think is somewhere in your skull. And so to abandon the very things that you have been taught will, through your careful practice of them, secure your success and even your wholeness—completeness, when you learn and you are willing to accept the fact that it won’t and it hasn’t, the light can dawn in you that inspires you to let go, that inspires you to listen more than speak, to be receptive rather than assertive.

Right now Paul is being receptive and he is engaged in activity. And although you cannot see it tonight his hands are moving, his body is moving and as you **know his lips are moving. But what’s happening is not a calculated action meant to impress anyone with Paul’s personal capacity, because Paul isn’t on his mind, being in the Movement is. And when one is being in the Movement, one’s being is meaningful, but it isn’t capable of an egotistical self-appreciation.**

If you want meaningful fulfillment, *yield to it*, rather than trying to create it. And for all practical purposes be willing to yield to it right in the arena where you have been attempting to create it yourself. You say, **“What is the truth here? Aside from the way I’ve been looking at it, what is the truth here? Is this needed or not? Is that needed or not? Is this appropriate or not?”**

Big question: “How does this fit into a larger picture? How does this fit into the context of the Kingdom of Heaven and the blessing of everything in It?”

Because every single thing in the Kingdom of Heaven blesses every single other thing in the Kingdom of Heaven. You see?

So I’m encouraging you tonight to not be afraid to fail, and in fact to invite failure, to engage in it so that you can be in that place where the dawning of inspiration can occur because you’re not introducing any *static* where it will appear. But at the same time, let’s not be so impractical about the

nonexistence of sin and therefore, the fact that punishment is meaningless. **Let's not use that as a means of avoiding the correction that is manifesting as you in a lifetime with birth and a death and sin, disease and death . . . yes? Let's get down to the business of having the correction.**

How do you do that? **You've got to do the two-step. You've got to shut up,** which means silence your will, silence your intensity, silence the intent you have arrived at through your own thinking so that you might listen and hear what it is in you specifically that needs to be abandoned. **"What is the belief? What is the intent behind the thought that's governing me?"** You see? Do it!

It's the way out of sin, disease and death. It's the means of Awakening. It will take diligence. It will be laborious whether crisis is the discipline needed or that you've waited for, or whether it's the willing abandonment of your attempt to do it all by yourself, whatever it might be. It's going to take effort. But it's going to remove the futility that you've been experiencing. And I mean it! It will remove the futility of failing but not giving up, and therefore not having.

Again, . . . simplicity. I love you all. And I look forward to being with you next time.

¹ concept described in Genesis, Chapter 3
A Course In Miracles (reference pages)

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 8th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We've been talking about the holy instant, the practice of the two step. And I've been discussing it with everyone in rather imperative terms: the necessity to practice it, the necessity to practice it with diligence and commitment. And the fact that without its practice, Awakening **will not occur**. I've also discussed the fact that it is fundamentally simple.

Now there is something else inseparable from the practice of the holy instant that is necessary to be brought into play in order for the practice of the holy instant to be successful: And that is, the engagement in relationship, the engagement in a *holy relationship*.

And once again, to make it clear, the simplicity of it is, that a holy relationship is a relationship you engage in with a Brother or Sister *while you are joined with the Holy Spirit and are gathering your understanding of what's involved* in the relationship *not* from your Brother or Sister, but from the Holy Spirit, and from that engagement with the Holy Spirit, being involved with your Brother or Sister.

This practice brings the integrity, the balance, the stability characteristic of **the Holy Spirit's Perspective into every part of your relationship with your Brother or Sister**, causing the relationship to always bless, to always enhance, to always fulfill.

Now what does this mean?

In very practical terms, what does this mean? And I'll share a little illustration: A four-year old is given a puzzle by his parents . . . one of those

puzzles which, when you have assembled it, has a picture on the front and the back. And this puzzle has a simple line drawing of a person, of a human being on one side and on the other side it has a picture of the world.

And they give this puzzle to their boy who takes it with glee and sits down and the parents go on to attend to other things imagining that it will take quite a while. **But within minutes the child comes running in, “See...see...see what I’ve done!” And they look at it and indeed, it’s perfect. And they said, “How did you do it?” And he said, “It’s easy. When I have my man right, I have my world right.”**

Now this is really fundamental **point, which I’m going to translate a little, so** that it says, when you have your relationships right, you have your world right!

Now, whew! Right now your world is for all practical purposes, in a mess, such a mess that it is causing disturbance as well as inspiration to come forth. **But at the moment, the inspiration isn’t matching the disturbance and** balancing it out or replacing it with solutions.

Now you also—most of you—are familiar with the fact that on December 21st of this year the Mayan Calendar runs out. It obviously indicates a threshold of some sort. And the threshold will not be one of Armageddon or destruction or the end of everything.

Now being aware of this, you are probably looking at the scene and saying, **“How can this possibly happen? How can Awakening possibly occur? How can a major constructive threshold be passed over where the world is different in that short amount of time?” And the very fact that you might wonder about that indicates you don’t understand where you fit into the picture.**

Are you waiting for this event to happen *to you* and *for you*? Are you waiting for the change to overtake everyone? Or do you recognize the fact that you have to ***be the change***. And do you recognize that the practice of the holy instant in the context of a holy relationship is the ***means*** for bringing about the change and being the change yourself?

Now this is very important to understand because you know what?

Relationships are messy. Relationships are difficult. Relationships require ***attention*** and commitment. And you know what? If the world attempts to solve its problems by the manipulation of externals such as banking procedures and the operation of businesses and investments and so on, I promise you that the result will be very uncomfortable. Because you cannot afford to change the externals without having first established clearly in ***your***

life, a relationship or relationships which constitute the **context** in which the conduct of business and social change have to occur. Because if relationships are not the bottom line, the basis upon which everything else is done, everything else that will be done will lack humanity!

Now if you want to see significant change in the world, especially by the end of **this year, you're going to have to invest your attention in relationships that are** time-consuming, messy, demanding, and which put you on the threshold of desiring to know the solution—desiring to know what will identify fulfillment, what will **bless** the family of man. And you start with your family.

“Oh, but if I have to take the kind of time it takes to bless my relationship, I won't have time to create my success which will bless my family!”

You see? It's sneaky and because it isn't true and the end result that you're expecting to arrive at can't be arrived at, you will not have the fulfillment, you will not have the blessing.

You cannot achieve success on your own in a relationship.

If you're going to have success that will transform the world with a blessing, you must seek your success for your relationship—for the one or ones you are in relationship with. And because you love those you are in relationship with, everything you direct toward them will be humane. Because in your love for the ones you are in relationship with, you know that humanity—humaneness—is the bottom line of what makes life meaningful.

This is why you must join in a holy relationship in order to Wake up.

And if you don't think Waking up is going to mean transformation in your world, then you don't understand what the transformation is about and you don't understand where you fit into it or that you have a part to play. You see?

You want change. **If you want change, you've got to be the change. If you're going to be the change, you're going to have to be willing to be in a new way.**

And so, individuals are not going to be able to run off after their success to bless their partner without being involved with your partner first, so that there is communication, brotherly love, harmony between you and a conscious awareness that everything you do must be for the benefit of family—of relationships.

Then things will not be allowed by governments that don't reflect that humaneness. Because you won't be so busy looking after your success in the world to notice that the world is reflecting the fact that everyone else is going

after success, **having abandoned the relationships they're in.** And having lost the fact that what means something to a relationship consciously held in mind as decisions are made, will cause the decisions to *embody* humanity. You see?

You don't have time to neglect your relationships. And you don't have time to neglect the practice of the two-step and the holy instant so that you are joining with your partner—those you are in relationship with—joined with the Universal Wisdom, God's Perspective provided by means of the Holy Spirit. You see?

It's very important!

Now in relationships, what is the factor that provides the Guidance as to how to ensure that humanity prevails? What it is, is need. What is your Brother's need? You will not necessarily recognize what your Brother's need is if you're having a surface, cursory sort of relationship where you haven't taken the time to care enough to be present with the one you're in relationship with so that you, in enquiring of the Holy Spirit as to what is needed, *hear* what is needed and *know* what to share and to extend and to embody in the relationship.

Do you see how important it is? You cannot just run around practicing the holy instant, doing the two-step to know what the truth is about a whole bunch of different things in the universe. That's not enough. That's not the focus. Yes, you do want to be able to recognize the more of what God is Being in everything you're seeing. But the bottom-line motivation is to abandon independence, to abandon self-seeking, to abandon the search for success at the cost of your Brother's good or wealth or health or at the cost of your relationship with your partner and your family.

It's that black and white. But because it's that black and white, the solution is that black and white—that simple to be able to grasp. And so it points you in the direction of success but it points you also in the direction of *involvement*, involvement that perhaps you don't want because you're still too selfish. You're still intent upon engaging in carrying out your ancestors' concepts of success, your father's concept of how to achieve success in the world, which in all likelihood doesn't allow for your relationships to *govern*—that the needs in your relationships must govern how you seek success. You see?

Now you do not want to bring forward your ancestor's beliefs and concepts. You want, as we have been discussing, to practice and engage in the two-step and the holy instant, where you are enquiring of God, "What is the truth?" *constantly.* Why? Because you've let love be more important than the acquiring of wealth or success in the world. So that the love, which is the bottom line for you, imbues your actions in the world with that which *secures humanity*, secures humaneness.

Now the world is at a threshold. The world is in transition. And the temptation is to say that better control is needed over externals and that you **don't have time to pay attention to what simple needs are, so that the steps** taken to secure stability in the world arise out of the conscious intent to meet simple human needs.

What is done in the world is done for mankind, is done for the *relationships* everyone is in. And if not . . . if that is not what the various countries in the world embody within themselves and with each other, if everyone globally does not pay attention to the simple bottom line values of being human and being alive and forcing everything else to conform to the meeting of the needs **of humanity for humaneness, then you're going to be faced with an even greater demand to do it. You're not going to be able to get out of it.**

It's time, you might say, to grow up! It's time for mankind to grow up and not do great and grand things way out above and beyond the meeting of simple human needs and the valuing of simple, I'm going to say, human life. Because you know what? Simple human life—which there are many false beliefs about—is the Sons and Daughters of God exhibiting and embodying the Father's Will. And the whole picture of this is called the Kingdom of Heaven, and at the level individuality, it's called the Sons and Daughters of God.

Now if you're not looking where human need is apparent, and if you're not letting human need call forth in you a determination to act only in ways that meet the human need and bless everyone, . .

(I'm sorry this is me, Paul, I lost it there)

. . . then you will have missed a point, you will have missed something you didn't need to miss.

If however, you take hold of the situation now in every exchange in your day, every involvement with another which constitutes a relationship, if you take hold of it now and you refuse to engage in anything *but that* which enhances the human condition—because you love—then you will *be* agents for change because you will withdraw your commitment to the general mistake that says **there's something more important than loving your neighbor as yourself, than taking the time to engage by deciding that it's more important to love your Brother or Sister instead of seeking the egotistical high that comes from the manipulation of things in the world to give you credibility and to give you wealth that means nothing because it doesn't relate to the human need and the generation of it didn't arise out of human need and the valuing of the meeting of that human need.**

I will tell you something: There are governments . . . and those governments are often engaged in actions that have been determined by individuals who have lost touch with human need and the meeting of human need for the family of man. ***But it doesn't matter*** because there are more of you in the world who can determine your use of your mind than there are those who choose to govern you inappropriately. ***Do not forget that.***

And your daily practice of the holy instant and your commitment to daring to be involved in the messiness of relationships with your fellowman, you will be withdrawing your investment of faith and involvement in the general mistaken perceptions, and the mutual agreements will weaken because of your withdrawal. And because of the new input that you are introducing **because you've dared to say, "Father, what is the truth here?"** Not just, **"Father what is the truth here and here and here,"** but, **"Father, what is the truth here *in my relationship with those I'm involved with everyday?*"**

A ground swell of love and the insistence upon ***embodying*** and enacting in the world that which meets the human need and blesses without cursing in anyway, this is the way you be the change, this is the way you get your man right so that your world is right. ***Don't let*** the belief or the idea that being involved with your Brother or Sister and letting your relationship and its **fulfillment in humaneness be primary . . . don't you be mislead into thinking** that doing that is going to destroy your chances to be successful in the world and therefore, constitute an activity that you should not engage in because it **will ruin your chances to be great! It's the *Brotherhood*, it's the *Family of man*** that is supposed to be great, because everything about it has embodied the truth.

Now, you could say that what I'm saying tonight is a call to action, one in which humanity and Brotherly love ***actually*** take the forefront and actually become the basis from which you do everything else.

Awakening to the Kingdom of Heaven that you are in and you are misperceiving because your attention is being given in the wrong place, will be uncovered through the practice of the holy instant in the context of a holy relationship.

I'm going to say it again, simply: The answer to the world's problems in all of the various forms it is appearing, lies in the shift of attention and intention from **the generating of wealth to the embodiment of love so that one's actions** cause everything to shift into a more harmonious and holy manifestation.

It's time to reboot relationships. It's time to turn off the operating systems which have been developed by means of mutual agreements between Sons and Daughters of God who think they're only human beings, where love does not

seem to be natural, but competition does and succeeding at the cost of another does.

Again, this is the good news. When you shut up, when you turn off the operating system that is operating now, which not only was built on false foundations but has degraded in its extensive use, without being refreshed and then you say—not to your fellowman so you can set up new mutual agreements—but you say, **“Father, what is the truth here?” you are rebooting** with a new operating system, which is an ancient operating system, since the **beginning. And it’s the answer.**

Pay attention to your needs, pay attention to your partners’ needs, pay attention to your families’ needs. And don’t say you’re too busy for them, because in attending to them you will, as I’ve said, lay the groundwork for the uncovering of the Kingdom of Heaven and the holy Sons and Daughters of God that you Are. And things will *actually* be different.

Now I love you all and I encourage you not to take the challenge because I’m not making a challenge for you to take, but take the opportunity to do the one thing that will make a difference and the one thing that will not take time.

One with God is a majority! I love you all and I look forward to being with you next time.

Raj did not go into the Book tonight

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A Course in Miracles Study Group with Raj, September 8th 2012
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 16th 2012

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Good evening. And welcome to everyone who's joining us on the Internet.

Well, how did things go this past week? Were you willing to get involved in your relationships? Were you willing to let the messiness, the time-consuming involvement that happens when you're involved in a relationship? Did you let them happen without resistance? Did you let them happen without resentment?

Were some of you surprised to find just how much conditioned resistance you were holding within yourselves that not only kept you from accomplishing **your goal easily, but illuminated to you that, let's say, for the past year or two**, for some time you have actually prohibited full and meaningful involvement because these conditioned resistances were in play the whole time and you **hadn't noticed—mainly because you weren't trying to establish or confirm the relationship you were in?**

It's not necessarily an easy thing to look at and acknowledge. And especially because of the conditioning that you've been embodying, you have not been the kind and wonderful person you thought you had been being. Simply because you were not being unkind [chuckles] even though you weren't being *kind* on purpose, you weren't being kind by virtue of actual involvement. You weren't being kind by virtue of taking the time to sense into what your partner or your children or your friends were experiencing. You see?

You inhibit *Meaning* by being in a relationship independently. In other words, when you're being in a relationship but acting as though you're not because your attention is primarily on yourself and the things you think you need to accomplish, and **your attention is not on the ones you're in**

relationship with so that they become a part of the context in which you **engage in your activities which can be independent but don't need to be.** And taking it a step further, need ***not to be*** because if the independence is enforced, humaneness—humanity—goes out the window. Which means kindness goes out the window.

Now if you've had difficulty, it means change is called for . . . change on your part. The practice of this wonderful thing called the holy instant, which now **might not appear to be such a wonderful thing because it's going to involve labor, it's going to involve commitment, it's going to involve determination to be sensitive** which hasn't been your habit. To be present *with* the one you're with, even **though it hasn't been your habit.**

To care, *initiating care*, which it hasn't been your habit to do, and which hasn't bothered you because even though that has been absent, you have not been unkind, you have not behaved in a harmful way. Anyone observing you **with your partner would say, "It must be wonderful for your partner to be in relationship with you," even though your partner knows that you haven't been present with him or her for quite a long time.**

Oh yeah, you've been physically present, but you haven't been mentally present. You haven't been caring. Caring means putting someone else first. Caring means expressing kindness, thoughtfulness, love, attention to someone without their asking for it—providing it because it emerges from you ***as your valuing.***

When you're doing that, your partner, the one you're in relationship with, ***knows* you're present . . . feels not alone.** You see? And this is what is called for. The change of behavior is called for.

That is essential to Awakening. That is the call for every single one who is not **Awake now. And it's a call for actual response. It's a call for you to engage in** enacting affection, love, attention, presence. Not you distracted by a thousand things going on in your mind, but presence. You know that you recognize and value presence when someone else is being present with you.

It's an experience of wholeness. It's what you would call a genuine not artificial experience. And it hints of Home. It hints of being Awake. It hints of being once again in your right Mind, therefore constituting an improved experience of Being for you. It is the green light that allows the Movement of **Awakening to proceed. And it will proceed when it isn't objected to, when it isn't resisted. It's the Movement of Creation and it moves because it's the** Movement of Creation.

As you unblock that Movement, by changing your habit—by abandoning your habit and caring—it does something miraculous: It causes the scales to fall from your eyes. It causes the mutual agreements that have blinded you to fall away from your grasp. It allows you to let go of them so that they will of their own dead weight, fall away from you. And the material world and universe gives way to the Kingdom of Heaven. Not one thing disappearing and being replaced by something entirely different, but the misperceptions of the one and only thing going on—the Kingdom of Heaven—falls away, dissolves. And **what is left is everything you've been seeing without the distortion, without the misunderstanding.** You see?

The practice of the two-step, the holy instant, is imperative. And that it be practiced in the context of wanting to know the truth about someone other than yourself, wanting to know what there is about your someone else that makes him or her the most significant factor in your Awakening and is the most significant factor in the realization of truth—of what is Real—and being freed from the bondage of sin. Which simply means, being freed from the **bondage of the attempt to do something that you can't** accomplish with such commitment that you will never abandon the attempt. You see? Becoming free of that is your Birthright. Becoming free of that *is necessary* in order for all the misery, all of the sin, disease and death that you encounter to disappear, never to haunt you again.

Now going into the book, you will note that I am not reading in the Sparkly book a paragraph and about two or three lines. It is on purpose. It is imagery that I used with Helen when I was dictating the *Course* to her, which had meaning to her and to her alone. So we ended up last week with this:

What, then, is sin? What could it be but a mistake you would keep hidden; . .

. . . the mistake being, that you want to be divorced from the Father. You want to keep that hidden because you want to forget that you got a divorce from the **Father because it's imperative that you be an orphan who can pull himself up** by his bootstraps and become something Real without a Father. You see? So you must keep it hidden or the jig is up! [chuckles] You have no cause to fight **for because you've let yourself become conscious of the fact that you're doing** something impossible and that you do indeed have a Father and therefore, you have a Birthright—a divine Birthright—a Birthright of wholeness because all that the Father is He has expressed in You as in all of Creation. You see? **So you don't need** to try to become something on your own. So:

What could it be but a mistake you would keep hidden; a call for help that you would keep unheard and thus unanswered? In

time, the Holy Spirit clearly sees the Son of God can make mistakes.

[repeats] In time the Son of God can make mistakes.

On this you share His vision. Yet you do not share His recognition of the difference between time and eternity. And when correction is completed, time IS eternity.

Just as when correction is completed, the physical universe *IS the Kingdom of Heaven* without any of the impediments accompanying the physical universe. You see? Now **that's where we ended last time.** And now a paragraph and two or three lines further, we continue . . .

This One . . .

. . . the Holy Spirit . . .

. . . can teach you how to look on time differently and see BEYOND it, but not while you believe in sin.

Why? Because sin is you not listening to the Holy Spirit. Sin is you not having a relationship with the Holy Spirit. Sin is you not having a relationship with the Father. As a result, there can be no communication of truth that would relieve you of your ignorance and inspire you with the truth about yourself.

This One . . .

. . . the Holy Spirit . . .

. . . can teach you how to look on time differently and see BEYOND it, but not while you believe in sin. In error, yes, for this can be corrected by the mind. But sin is the belief that your perception . . .

. . . your wonderful, imaginative *perception* . . .

. . . is unchangeable.

Why? Because you've made it unchangeable. It's got to be unchangeable so you have something solid to move toward, to accomplish, which is an impossibility, **but you've got to make it *solid*** to make it worthwhile going for it. And then, you develop a commitment to it and then you look at your **experience while you're ignorant and you feel the fear and the guilt that is ever present with it, and you know that you must *compulsively* "go for the goal!"**

How do you do that? As I said last week, you do it by believing that you will **die if you don't! And that's enough to frighten you into addiction to the goal. And it's all fantasy. It's all bullshit! It's all nonsense.**

And so I say it this way over and over. I say it in many ways over and over so that it will not be as foreign an idea to you. And it will be easier for you to embrace and explore the possibility of, with determination, with commitment.

Making commitment to the truth about yourself cannot become an addiction. **It's very simple. It is sanity, it is stability, it is groundedness embraced and embodied more and more consistently.** And that constitutes the return of sanity—not the loss of sanity in uncompromisable addiction.

[But] sin is the belief that your perception is unchangeable, . .

. . . by virtue of your very own edict . . .

. . . and that the mind must accept as true what it is told through it . . .

. . . what it is told through your perceptions.

And if it does not obey, the mind is judged insane.

Even though addiction to accomplishing the impossible is what is insane.

The only power which could change perception . . .

. . . meaning the Holy Spirit, meaning that which is nothing more than your right Mind . . .

. . . is thus kept impotent, held to the body by the FEAR of changed perception which its Teacher . . .

. . . the Holy Spirit . . .

. . . Who is one with it, would bring. When you are tempted to believe that sin is real, . .

. . . well, wait a minute . . . why would you be *tempted to believe that sin is real?* Wow, because it's going to bring you this grand prize of independent, self-established, self-worth and reality. That's why you would be tempted to believe that sin is real and you made up the criteria!

When you are tempted to believe that sin is real, . .

... like every day ...

... remember this: . .

... not only like every day, but like in every involvement with your partner, in every relationship you have with a Brother or Sister, . .

... remember this: If sin is real, both God and you are not.

Look at it. You get a divorce from your Father. You say, “Father, I’m going to ignore you and I’m going to give my full attention to every single thought I have and every single meaning I apply to everything and every single discovery that I have come upon all by myself. And what happens? God, as a Reality disappears from your experience. You, as the Son of God or Daughter of God disappears from your experience. **And what you’re left with is an imaginary self which you are expending every last ounce of energy in trying to make Real.**

So God and you—the Son of God or Daughter of God that you Are—cannot be Real to you when you are committed to the unreal imaginary self you have created and committed yourself to. That’s what that means.

If creation is extension, the Creator must have extended Himself, and it is impossible that what is part of Him is totally unlike the rest.

God is, what would you say, cohesive. God is integrated. God is inseparable.

If sin is real, God must be at war with Himself. He must be split, and torn between good and evil; partly sane and partially insane. For He must have created what wills to destroy Him, and has the POWER to do so.

Fantastic imagination, isn’t it?

It is not easier to believe that YOU have been mistaken than to believe in this?

I know by this time, after having come this far through the **Course** with me, it is easier to believe you have been mistaken than to believe that the impossible has occurred.

Until you make commitment to embracing the truth about you as being the holy Son or Daughter of God, you have work to do. You have a habit to break. You have a new behavior to bring into play. You are faced with change that can only occur at your own hand.

Now the human condition: ***Your human existence is an example of being in a world created by your own hand.*** At your own hand you have decided to ignore the truth—to be insane. No one is going to come along and undo what your hand has done because no one has access to that ability. You will have to come back Home at your own hand, by your own decision, by your own commitment, by putting everything about you behind the endeavor to remember who you are by asking God or the Holy Spirit to reveal it to you.

While you believe that your reality or your brother's is bounded by a body, you will believe in sin.

And I'm going to say it the other way around: While you believe in sin you will believe that your reality and your Brother's is bounded by a body.

While you believe that bodies can unite, you will find guilt attractive, . .

. . . Oh-h . . . because it gives you such great control . . .

. . . and believe that sin is precious. For the belief that bodies limit mind leads to a perception of the world in which the proof of separation seems to be everywhere.

Now don't let this be complicated. It's a very important fact to understand, that before you said, "Father, I want to do things my way, I want a divorce," before that, the experience of Being was the infinite experience of the Kingdom of Heaven, the experience that all the Father Sees and Knows and **Be's because you're introducing nothing foreign to it**—into the picture. Here in this state of mind, the substance of everything is not matter it is Spirit. It is the energy of Spirit. It is the substance of Love, because Life, Truth and Love are the tools the Father has to work with in expressing Himself.

Now there was no experience of separation even though there was the experience of infinity, and I mean by that, infinite expression, God, I will say, infinitely Individualized, infinitely expressed. But the infinity of Expression implied in no way separation, difference, because since you were not holding yourself separate and apart from the experience of the Mind of God that God placed in you, you experienced the Oneness of your Mind as the context in which the Oneness of infinite Expression actually exists.

And so, infinite Expression did not constitute a means of separating and seeing things distinctly different from each other in the sense of in any way being at odds with each other and therefore, in any way calling for defense or self-protection.

Now this is important. When you said, “Father, I would rather do things my way. I am going to get a divorce. I am going to ignore you completely and devote myself to my own mind,” when you said that, and as we’ve said before, fear and guilt came into the picture and the apparent call for defense *swept over* the infinite view of the Kingdom of Heaven that had heretofore been undivided, you saw for the first time, differentness, distinctness that constituted foreignness. And the substance of Spirit that constituted the Kingdom of Heaven became to you the substance called matter, capable of decay, death, injury, all things that one needs to protect himself against.

And so the very nature of the Kingdom of Heaven didn’t actually change but became a misperception in your mind. And thus your body became something that made you distinct over and against your Brother or your Sister. You see? And the substance of that body was no longer divine, being the substance of capital “S” Spirit, but matter, capable of injury, capable of decay, capable of dying. You see?

As a result, you could come up with the idea that you believe that bodies could unite, because of course, **they’re separate and yet they can unite for opposing** reasons. They can unite to bless or they can unite to harm or even kill. You see?

What the body is, as it was *misperceived*, as it is still misperceived, is a suffering experience brought about through a malicious thought, “Father, I don’t want to see things Your way,” except it was, “Father, I want to use the creative capacities you have instilled in me to do whatever in the hell I want to do.” And indeed, [chuckles] hell is what you created, hell is what you’re experiencing.

So as long as this is your frame of mind . . .

. . . you will find guilt attractive, and . . .

. . . you will . . .

. . . believe that sin is precious.

For the belief that bodies limit mind, matter limits mind, and mind is just a matter of synapses, little electrical synapses that occur between pieces of meat in your head . . . quite, quite imaginative almost science “fiction-ee.”

. . . the belief that bodies limit mind leads to a perception of the world in which the proof of separation seems to be everywhere.

Whereas, before you got your divorce, the universe in no way implied or provided proof of separation anywhere.

And God and His creations seem to be split apart and overthrown. For sin would PROVE what God created holy could not prevail against it, nor remain itself before the power of sin.

You see? Impossible. And so it hasn't happened but everyone believes it has and everyone believes they can't truly be the Sons or Daughters of God and cannot regain the experience of their divine status. Oh-h! Because sin is proving that . . .

. . . what God created holy could not prevail against it, nor remain itself before the power of sin. Sin is perceived as MIGHTIER than God, . .

. . . but it's only apparently mightier than God when you've sniffed the last line of your drug of preference, which is, "I am somebody and I am going to prove it and I am not going to abandon the attempt for any reason." Again:

Sin is perceived as MIGHTIER than God, before which God Himself must bow, and offer His creation to its conqueror. Is this humility or madness?

Well it's wonderful that we can even ask that question and have it be fairly understood. Because until someone points out in an intelligent way to you that you are something different from what you believe you are, and manages to express it in a way that makes enough sense that you're willing to override your convictions as to what is true and what isn't, that is wonderful. It's wonderful to be able to say, "Is this humility or madness," and have you with fairly reasonable mental attitudes say, "I think it's madness," and really mean it. This is a wonderful forward step.

Now:

If sin were real, it would forever be beyond the hope of healing. For there would be a power beyond God's, capable of making another will which could attack His . . .

. . . God's . . .

. . . Will and OVERCOME It; and give His Son a will apart from His, . .

. . . God's . . .

. . . and STRONGER.

Again, I must remind you, the only thing that seems to make it stronger is the insane presence of energy that comes from the use of the drug of preference that gives an *unreal* experience of something that seems quite actual and fools you into not abandoning the use of the drug of choice. That's the only thing.

And each part of God's fragmented creation would have a different will, . .

. . . indeed, that is the way it seems to be isn't it? When you look at your Brother or Sister or mankind without joining with the Father first and looking at your Brother and Sister with His Perspective, it does indeed appear that mankind is lost in a web of willful contest that has lost the thirst for humanity, for humaneness, has lost the context in which to engage in the world, which is to do everything in terms of the meeting of human need.

And each part of God's fragmented creation would have a different will, opposed to His, and in eternal opposition to Him and to each other.

You see? But now you know that's not what you have to be bound to. Now you know that that was an illegitimate imposition upon the full conscious experience of your holiness.

Your holy relationship has, as its purpose now, the goal of proving this is impossible.

And that's why in addition to the practice of the two-step, the holy instant, in addition to that must be the acknowledgment of a holy relationship as being the one and only desirable element needing to be brought into play in order to facilitate and give impetus to the process of Awakening globally, like the falling of dominoes.

Your holy relationship has, as its purpose now, the goal of proving this is impossible. Heaven has smiled upon it, and the belief in sin has been uprooted in its smile of love. You see it still because you do not realize that its FOUNDATION has gone.

Why has its FOUNDATION gone? Because you're reluctant to pick up your drug of choice and you actually do have a desire to experience what the truth is when you're free of the effects of your drug of choice. And what is your drug of choice? *It is the excitement of attempting to be something all by yourself without a Source.*

You see it still because you do not realize that its FOUNDATION has gone.

Your commitment is not one hundred percent full anymore.

Its source has been removed, and so it can be cherished but a little while before it vanishes.

That's the promise. That's what the Movement *does*. And that's the Movement each of you is engaged in as you refuse to indulge in relationships out of habit—unconsciously—and you say instead, “Father, what is the truth here in my relationship? Father, help me to want to be sensitive, help me to want to be present with, without being distracted by the masturbation of my mind with irrelevant illusions and enjoying it. Let me know how to be present with my fellowman, with my partner. Share with me Your Experience of my partner, of my fellowman.”

Its source has been removed, and so it can be cherished but a little while before it vanishes. Only the habit of LOOKING for it still remains.

You look for it longingly, but there's not the resolve to attempt to create it or bring it to pass. And this may feel depressing as though you have lost purpose. But it's only the habit attracting you.

And yet you look . . .

. . . for it . . .

. . . you look with Heaven's smile upon your lips, and Heaven's blessing on your sight. You will not see it long.

The thing you're looking for.

For in the new perception, the mind corrects it when it seems to be seen, and it becomes invisible. And errors are quickly recognized and quickly given to correction, to be healed, not hidden.

You see? That's the Movement all of you are daring to engage in. And as I said, it's the Movement that precipitates Awakening. It's the Movement that precipitates the shift of perception from a material world and universe to the Kingdom of Heaven that you've actually been looking at and misinterpreting.

You will be healed of sin and all its ravages the instant that you give it no power over each other. And you will help each other overcome mistakes by joyously releasing one another from . . .

... what? . .

. . . the belief in sin.

That's what I'm engaging in, releasing you from the belief in sin.

Now as I said in the beginning, you may have found this past week difficult. **You may have found yourself having to bring attention that you didn't wish to bring, or an amount of attention that you didn't wish to bring—you would have been much more satisfied had you needed to bring less attention—but persist, because it's the threshold which the *Course* is facilitating and illuminating. And it's the fact that your decisions will illuminate by the transformation of your mind wherein you let the Father's Mind be in you, which is the only Mind there is to be in you.**

Wow! Truth is wonderful. Be the place where it finds embodiment. Be the **place where it finds expression. And don't let your belief that all your Brothers and Sisters are bodies with a piece of meat in their head that somehow causes consciousness to occur. Stop looking at them and assuming that they must just be the sum of all of their meaty experiences of being conscious, and that they're just habits and they can't help but be what they are because of what they went through as they grew up.**

Don't let this *definition* of them, which appears to be real when you've forgotten that you're the holy Son of God and your Brothers and Sisters are the holy Sons and Daughters of God who are present to be discerned through God's eyes as what they truly Are—the visibility and tangibility of the Father's Will, the substance of which or of Whom is Spirit in every aspect and therefore, it is impossible for them to be conditioned responses stored in meat.

You are all the holy Sons and Daughters of God not bound, period!

I love you all and I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: THE UNREALITY OF SIN

*Sparkly Book – p.456, 2nd Full Par. / JCIM – p.191, 1st Full Par., Line 2 / CIMS – p.384, Par. 30, Line 3
First Edition – p. 377, 2nd Full Par. Line 4 / Second Edition – p.405, Par. 5, Line 5*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 23rd 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Before we continue, I want to **share something**: In the last few weeks I've been rather pushy regarding the practice of the holy instant—the practice of the two-step. **And in some ways it might seem that I'm calling for everyone to engage in a formidable endeavor that might be impossible, or if you succeed once it might be impossible to have it happen again.**

And I need to share with everyone something that I shared with Paul early on in our relationship shortly after we had had our first conversations. I pointed out to him—because even after the first conversation, it was sometimes difficult for him to engage again and have the experience—I explained to him that whenever he or anyone reaches out to their Guide or reaches out to the Holy Spirit or reaches out to the Father, ***there is always a response***. One should never have the feeling that they are engaging in this activity all by themselves, **overcoming something deeply engrained in them that it's almost impossible to get past.**

And it's not true. The Holy Spirit and your Guide and indeed the Father, *always have Their Eyes on you—always hold you in Their attention.*

I've mentioned before that everyone's in the middle of the Kingdom of Heaven, but they're not seeing It because their eyes are all squinched up and they're saying, "I cannot see the perfection." And in a way it's like all of you are sleeping on a grassy knoll . . . and I've shared this before.

And We watch. We are attentive for the first stirrings—for the first beginnings of your bringing your attention ***beyond*** the limits of the sleeping dream. And

the moment any of you become restive or minimally attentive, we respond to help facilitate further Awakening.

You should always feel, or feel into the feeling of being attended to, of being paid attention to . . . of being embraced in an ever-present eternal Love which stands in support of your transforming consciousness.

You are Loved. And the minute any of you abandon your preoccupation with your dilemmas and reach beyond your present sense of things, you are responded to. Know this! So that as you engage in practicing the two-step **and the holy instant, you might know, even though it's an intellectual** knowing, that at the same time your Guide, the Holy Spirit, the Father, is intent on meeting you from the other side of whatever blocks the communication. Your attempt is never a solo attempt. **Know this!** Embrace it as a fact so that you might, when you reach out, Know that Something . . . Someone is reaching out to you with an Eternal Love devoted to you and your Waking up.

It's important to know this.

Now I share this because as we go into the book tonight, you'll see that it says:

In the holy instant, you will see the smile of Heaven shining on BOTH of you . . . ¹

. . . **you and the one that you're in a holy relationship with.** You and the one you have decided to use as the reason for your abandoning your definitions of **him or her. You're abandoning his or her definitions of himself or herself.** Reaching beyond the *imaginary self* that you have thought you were and you have thought they were with the intent of gathering your information about yourself and your Brother from a Source other than your puny little mind.

Now when you do that, and when you have the experience of the influx of inspiration, where you are seeing and experiencing the truth about your Brother or Sister, you feel ***the smile of Heaven.*** **There's no other words for it.**

Now very early on, shortly before Paul's first conversation with me, he had an experience that can best be called, "illumination." He was at a friend's house, the friend was rather wealthy and so the place she lived was very nice. And there was on the walls in the living room, beautiful flocked wallpaper. And all the appointments in the room were equally beautiful. And suddenly, it is as though all of the definitions he had embraced melted. Nothing happened to the room or anything in it. But his way of perceiving it changed.

Suddenly, he became aware that the walls and the wallpaper and everything else in the room was **alive**, in a state of, you might say, stationary flux because it was living but it was actively being the flocked wallpaper or actively being the furniture or actively being the space between him and the wallpaper or the furniture . . . that it was all living and the substance of it was Love. The substance of the wallpaper and the flocking and the design and everything else was Love. **And** everything was loving him. He was having a conscious experience of substance as Spirit, instead of matter.

Now I share this because you're likely to think when you say, "Father what is the truth here?" or "Holy Spirit, what is the truth here?" that you are going to get an intellectual explanation of it rather than an *experience* of it. And to help you broaden the context in which you listen for the answer to "what is the truth here?" I want you to consider that the answer will be an experience of *Meaning*, not an explanation.

If before Paul had this experience of illumination, he had said, "Father, what is the truth about this flocked wallpaper?" he might have expected an answer that would have to do with design and what the flocking was made out of and what developments had taken place that allowed for such beautiful workmanship and blah...blah...blah.

But the answer to "what is the truth about the wallpaper" was: It is living Love that is loving you.

Now the fact is that when Paul was having this experience, he found himself loving the wallpaper and loving everything else. So it was a circular give and take, you might say . . . a circular sharing of love.

Don't look for an explanation of truth about *objects*. "What is the truth about my partner? What is the truth about this child? What is the truth about this plant that is withering?" You see?

The truth is the Meaning . . . *the Meaning*.

If you look for an explanation you're likely to miss the answer as to what the truth is. You see? So don't be so sure that you know what the form of truth about anything will be. Except that I will tell you that it will always involve the experience of Meaning. Little did Paul know that the Meaning of the wallpaper or the Meaning of everything in the room was not only Love, but Love loving him, meaning that everything was conscious of him . . . not just an inanimate material substance, but an active exchange of living Love.

Who would've thunk . . . you see? Who would have thought that that might be the answer or the kind of answer one might get when one asks "What is the truth here?" You see?

The Father expresses Himself as *infinite Meaning*. And what you want is not an understanding of the meaning of something, like a definition, but you want the *experience* of the Meaning which you will have to add words to afterwards. **You see? Because you've had the experience of the Meaning, you've had the experience of the truth.** And in having the experience of the truth, you understand the wallpaper and you understand yourself. And you understand that the wallpaper and you are a Movement of Love expressed and acknowledging—the giving and the receiving. It is a wholeness and indeed, one could call it *the smile of Heaven*. So keep this in mind.

In the holy instant, you will see the smile . . .

. . . you will experience, feel the Meaning of . . .

. . . the smile of Heaven shining on BOTH of you. And you will shine upon each other, in glad acknowledgment of the grace that has been given you.

So first of all, when you're reaching out by means of the holy instant, you're not reaching out by yourself . . . at the same time, the Holy Spirit or your Guide is reaching out to you to, for lack of better words, complete the connection. It's a mutual endeavor.

For sin will not prevail against a union Heaven has smiled upon.

I promise you, in the experience of *the smile of Heaven*, in the experience of the substance of everything being Love, in the experience of it being the direct expression of God, there simply is no room for sin—for a desire to imagine what things really are all by yourself and make it up and make it be true—it simply is **not there**. **The contest is over while it's happening. The need to pull yourself up by your own bootstraps is over because you're experiencing the Meaning.** And again, I point this out, because if you are looking for an explanation, you will miss the Meaning.

If you don't miss the Meaning, you won't need an explanation and it will be left to you afterwards to find a way to explain it to someone else. You see how non-essential the explanation is? You want the experience that requires a new explanation or perhaps, none at all because your very Being communicates the Meaning to whomever you are with.

[For] sin will not prevail against a union Heaven has smiled upon. Your perception was healed in the holy instant Heaven gave you.

Paul's perception of the wallpaper was healed in the holy instant Heaven gave him.

There was another realization that occurred while Paul was having this experience. And that was, that if the walls of that beautiful home had been papered with tarpaper, it would have been as lovely. It would have been as impactful because the substance of it would have been Love loving him. And **let's clarify it further: It's *divine* Love loving him and loving everything else.**

And so it doesn't matter what the material is or what the design might be because the very substance of everything is divine Love. And so the definition of beauty changes. There's nothing quite so exquisite as tarpaper when it is seen through the eyes of Love and it's substance as Love is recognized.

And so, flocked paper is not preferable to tarpaper. Either one can be used for any purpose and the fullness of the Gift of God will be present there because **you won't be seeing definitions. You will be seeing the Meaning of the impulse of Love expressed—the Presence of God.**

Forget what you have seen, . .

. . . when you have this experience . . .

Forget what you have seen, and raise your eyes in faith to what you NOW can see.

Now in the rush of the first moments of the experience there's no alternative you're interested in. But as time seems to pass, let us say, over the next twenty-four hours, the Vision you might say, fades because circumstances seen through habit seem to call upon you to respond in the old way. But it says:

Forget what you have seen, and raise your eyes in faith to what you NOW can see. The barriers to Heaven will disappear before your holy sight, for you who were sightless . . .

. . . you, who looked at flocked wallpaper and just saw flocked wallpaper, those of you who looked at tarpaper and just saw tarpaper, . .

. . . have been given vision, and you can see.

This is important. Because this is all part and parcel of the practice of the holy instant and the fruits of the holy instant. Just be with that for a moment . . .

Look not for what has been removed, but for the glory that has been restored for you to see.

Glory that had been there all along ***has been restored for you to see*** by virtue of your vision being restored. And your vision has been restored because ***you've been willing to withdraw*** the definitions you have created and you have been willing to do that because you're willing to abandon the goal of making yourself real on your own by virtue of the definitions you create. It's simple. It's beautiful.

The way in which to feel the unending, undying ever-present Love that you're embraced by ***is to relax*** . . . is to become still, to abandon your very conscious willful intent so that you might in the peace of your Being, ***yield to the Movement of God so that you are moving but you're not directing the move.*** And the Movement isn't being engaged in to gain status, prestige, wealth, or anything else at your own hand.

Continuing . . .

Look upon your Redeemer, . .

. . . ***Look upon your Redeemer . . . well your Redeemer is the Truth, isn't it.*** Look upon the truth that is revealed. But also look upon the Holy Spirit, which is your Redeemer—the Holy Spirit truly being nothing more than your right Mind, your Sanity.

Look upon your Redeemer, and behold what He would show you in each other, . .

. . . be willing to look at the partner, be willing to look at the wallpaper, be ***willing to look at the furnishings and be willing to see what's shown to you*** by virtue of the holy instant occurring. You see? The holy instant, which is the action of the Holy Spirit and you in your attentiveness, Gifts you with what ***you aren't expecting! And you don't have to make up the gift. You don't have*** to have to figure out what the gift is. Why? Because the intent to love you into your Sanity, is ever-present and working with you and loving you for the purpose of renewing and transforming your mind.

It's not something you're doing all by yourself. And it's not something you should try to do all by yourself. You certainly have to participate. But you don't have to do it all by yourself, period.

***Look upon your Redeemer, and behold what He would show you
in each other, and let not sin arise again to blind your eyes.***

What do you mean *let not sin rise again*? Let not the intent to see by yourself as an independent agent, as an orphan coming to conclusions through the use of imagination and not truth . . .

. . . let that not blind your eyes [again]. For sin . . .

. . . that attempt . . .

***. . . would keep you separate, but your Redeemer would have
you look upon each other as yourself . . .***

[repeats] . . . as yourself . . .

Oh-h . . . imagine if flocked wallpaper can provide an exquisite experience of the expression of Love, what might it be if you're looking at your partner and letting God's Meaning about your partner register with you. And can you imagine what your partner would feel like when you have felt the Meaning and *your behavior changes*, and your very presence communicates that kind of love, that kind of innocence, that absence of self-protection that removes all barriers from your partner's mind as he or she relates to you in your new vision.

***Your relationship is now a temple of healing; a place where all
the weary ones can come and find rest. Here is the rest that
waits for all, after the journey. And it is brought nearer to all by
your relationship.***

. . . meaning your new relationship, the one in which your partner and the wallpaper and the tarpaper are all the divine presence of Love loving and revealing to you within you that same Love shared with the partner, the wallpaper, the tarpaper, et cetera—a unity there.

***As this peace extends from deep inside yourselves to embrace
all the Sonship and give it rest, it will encounter many obstacles.***

Ah, yet, you knew there was going to be a hook somewhere there, didn't you? Yeah.

***As this peace extends from deep inside yourselves to embrace
all the Sonship and give it rest, it will encounter many obstacles.***

Yeah, the works not over yet! Well, don't be so quick to jump to conclusions. It's an easy way to say—without investigating the experience—that it's not

really worth trying. It's going to be too much work. It's not natural to you. Well, it's the most natural thing to you in the universe, it's the most natural thing to you in the Mind of God.

As this peace extends from deep inside yourselves to embrace all the Sonship and give it rest, it will encounter many obstacles. Some of them you will try to impose.

You see? At times it will seem easy to slip back into your habitual definitions and your habitual responses, even though it's *impossible* for you to forget what the wallpaper really is . . . you see? . . . or the tarpaper, or the furniture.

Others will seem to arise from elsewhere; . .

. . . other obstacles . . .

. . . from your brothers, and from various aspects of the world outside. Yet . . .

. . . here it is . . .

. . . peace will gently cover them, extending past completely unhindered.

You see? The new vision will allow you to relate to everything other than the flocked wallpaper or the tarpaper or the furniture in that particular room. It will extend past that to everything without the hindrance that you might expect. Which I promise you will be a relief and will inspire you to persist in asking to know what the truth is here, what the truth is there, being opened to the experience of its divine Meaning.

The extension of the Holy Spirit's purpose from your relationship to others, to bring them gently in, will quietly extend to every aspect of your lives, surrounding both of you with glowing happiness and the calm awareness of complete protection.

This is part of the Gift. This is part of the smile of Heaven. It's unavoidable. It's simply there. It's provided. It is the fruits of the holy instant.

And you will carry its message of love and safety and freedom to everyone who draws nigh unto your temple, where healing waits for him.

[repeats] . . . draws nigh unto your temple, . .

. . . wow, your temple is your enlivened and unfragmented recognition of Love, acknowledgement of It and return of It through your participation, which you will discover your very Being has always been engaged in even though you saw yourselves as separate, independent and unconnected. **The truth of you has never stopped. But you've missed it.** And the truth of everything as the evidence of the Kingdom of Heaven has never stopped. And **the constant infinite Love that it is embracing all of Creation in, hasn't stopped, even though you've missed it.**

You will not wait to give him this, . .

. . . this healing. You will not wait to recognize the Meaning in him, because this becomes, you might say, your new purpose or your new interest. It will be more interesting to you to learn the truth, to experience the Meaning of everything than it had been for you to engage in trying to become something in your own right, all by yourself, as something which had no Source other **than a physical action called “a Big Bang,” and “evolution.”**

So:

You will not wait to give him this, . .

. . . healing . . .

. . . for you will call to him and he will answer you, recognizing in your call the Call of God.

Now I'll tell you something: that doesn't mean you're going to be talking about God. It doesn't mean that you'll start teaching religion or become a minister of ideas, of thoughts, of definitions, of words. But your very being will be the undeniable communication of Love, which others will recognize and find attractive, unless they are still absolutely intent upon using their drug of choice and not giving up **their fruitless goal quite yet. But even at that, you'll be able to see that they're not just tarpaper like they think they are. They're tarpaper, the living Love of God, beautiful because of the *nature of Love*, not the apparent physical substance of which it's made. You see?**

And you will draw him in and give him rest, as it was given you.

You will draw him in as I draw you in. And you will give him rest as I give you rest. And he will take it or not take it as it is given, just as you take it or not **take it as it is given. But you will not be discouraged because you can't forget that he's not just tarpaper, or you can't forget that she's not just flocked wallpaper, but that both are the Presence of God, full of Meaning, divine Meaning, *the smile of Heaven.***

All this will you do.

. . . just as I'm doing it with you.

***Yet the peace which already lies deeply within must first expand,
and flow across the obstacles you placed before it.***

Transformation . . . allowance of transformation, the withholding of resentment because you're having to let go of what you thought was valuable, the withdrawal of anger because what you thought was true *isn't true*, wasn't true. And you will say you were misled. It's not fair . . . until you give up and feel the unction of Love that you're being embraced by, so that it might illuminate in you the Love that you are giving back because there is nothing else to share in light of the real Meaning of everything.

This will you do, for nothing undertaken with the Holy Spirit remains unfinished.

You see? Ah-h, the experience of the holy instant. *The smile of Heaven* may waver because your attention shifts. But the gift of the Holy Spirit changes you forever and does not allow you to go back to the level of ignorance that you had achieved before. And the truth that has dawned on you, the experience of Creation that you have had, will simply widen the road into a highway that it will be impossible for you to resist because you will want to experience the whole thing.

You can indeed be sure of nothing you see outside you, but of this you CAN be sure: The Holy Spirit asks that you offer Him a resting-place where you will rest in Him.

It's like, let the wallpaper be the Love that it is, so that you can be the Love that you Are.

He answered you, and entered your relationship.

When you did the two-step, when you did the two-step for the specific purpose of wanting to know the truth about your Brother, your Sister, adjoining in which you have committed to not introducing any made-up definitions from your puny imagination.

Would you not now return His graciousness, and enter into a relationship with Him?

The Holy Spirit—that which is nothing but your right Mind, which you hadn't been recognizing as your own right Mind.

Would you not now return His graciousness, and enter into a relationship with Him?

So that you're not saying, "Oh, the Holy Spirit . . . sure . . . the Father, the Son, the Holy Spirit . . . and then there's me." That's not being in a relationship with the Holy Spirit. Being in relationship with the Holy Spirit is where you let the Holy Spirit *infill you* and rule out of you all self-will—all will that doesn't not arise out of the act of God, the Movement of God Being Itself.

Would you not now return His graciousness, and enter into a relationship with Him? For it is He Who offered your relationship the gift of holiness, . .

. . . the relationship you have with your partner, your Sister, your Brother.

For it is He Who offered your relationship the gift of holiness, without which it would have been forever impossible to appreciate each other.

[chuckles] Without that experience Paul had it would have been forever impossible for him to Know how a wall papered with tarpaper could be as exquisite as a wall papered **with flocked wallpaper, because it's the Meaning** that the wall was papered with, no matter what form the Meaning took.

The gratitude you owe to Him . . .

. . . the Holy Spirit, your right Mind . . .

. . . He asks but that YOU receive for Him.

In other words, abandon the barrier, abandon the definitions of difference that keep you from grasping and experiencing the Meaning of the Oneness of you and the Holy Spirit. That's what it means.

And when you look with gentle graciousness upon each other, you ARE beholding Him. For you are looking where He IS, and not apart from Him.

And I would add, that you're looking with Him. It is as though you have put on the Holy Spirit like glasses and you are seeing everything with Him.

For you are looking where He IS, and not apart from Him. You cannot see the Holy Spirit, but you CAN see your brothers truly . .

. . . instead of ignorantly, instead of privately through definitions you and your Brother have made up about each other.

You cannot see the Holy Spirit, but you CAN see your brothers truly. And the light in them will show you all that you need to see.

The love in the wallpaper, the love in the tarpaper will show you *all that you need to see*, the *Meaning* in each other, the *Meaning* in the wallpaper, the *Meaning* in the tarpaper will show you all that you need to see.

When the peace in you has been extended to encompass everyone, . .

. . . which will become easier and easier as you abide in this experience of Meaning.

. . . the Holy Spirit's function here will be accomplished.

Meaning what? The Holy Spirit's function of returning you to your right Mind will have been accomplished.

What need is there for seeing, then?

In other words, seeing *definitions*, seeing strings of words, explanations, seeing concepts and beliefs . . what need is there for that, then?

When God has taken the last step Himself, the Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . will gather all your thanks and gratitude which you have offered Him, and lay them gently before His Creator in the name of His most holy Son . . .

. . . *You*. He will lay before the Father the union between you and the Holy Spirit that has occurred. The Holy Spirit will present you to the Father in your Sanity.

And the Father will accept them in His Name.

He will own you. He will say, "Welcome, Son! Welcome, Daughter! Welcome, You who know who you Are, because you know who I Am." **And** your Birthright has been restore to you—your full conscious Sanity has been restored to you.

What need is there of seeing, in the presence of His gratitude?

What need is there for the concept of tarpapered shacks, when tarpaper as Living Love is the Meaning you are filled with. You see?

So the experience of the Meaning of a tarpapered shack and a village of tarpapered shacks could be a castle and a kingdom of most profound . . . profound Meaning, holiness—**all that the word, “opulence” could mean.**

I’m not going to say, think about it. I’m going to say, be with this during this coming week and let your every request to know what is the truth here be **made with an understanding that what you’re looking for is the Meaning, the** holy Meaning of whatever it is you are enquiring about. And that the Meaning will be an experience, a wordless, definitionless *experience* in which nothing is withheld as to its full Meaning. Not having the words, not having the definitions, not having the concepts will not cause you to miss one iota of the **divine Meaning of the thing that you’ve enquired about.**

And then, as I said, you’ll have to look for the words and you might even find that you won’t spend too much time trying to find the words, because you would rather experience the Meaning and be with your Brothers and Sisters and the world from the experience of the Meaning and let that lead you to whatever actions it leads you.

I love you. I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: THE UNREALITY OF SIN

Sparkly Book – p.458, 1st Full Par. / JCIM – p.191, 6st Full Par. / CIMS – p.385, Par. 35
First Edition – p. 378, 3rd Full Par. Line 4 / Second Edition – p.406, Par. 10

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 30th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, we've been talking about Meaning—the divine Meaning of everything which is revealed in the practice of the holy instant. It is the blessing of the holy instant.

Now suddenly we're talking about:

THE OBSTACLES TO PEACE¹

Why? Well, let's read a little bit. The first subsection is:

1. The Desire to Get Rid of It

. . . meaning, peace.

The first obstacle that peace must flow across is your desire to get RID of it. For it cannot extend unless you KEEP it.

Now, you have the experience of the influx of inspiration and of the true Meaning of your relationships whether it's with your Brother or the flocked wallpaper or furniture or plants, whatever. You have the experience and then for some reason it begins to fade, or circumstances call into play your habitual responses which arise **out of your ignorance of the revelation you've just had.** And you respond out of your habit, which is that you lose your peace. And you attempt to resolve the problem on your own without the benefit of the continued benefit of the continued revelation—the continued inspiration that

is the result of your not abandoning the two-step or the holy instant in the face of external demands.

Now:

It cannot extend . . .

. . . peace cannot extend . . .

. . . unless you KEEP it.

Meaning, unless you don't abandon it.

Now listen to this:

You are the center from which it radiates outward, to call the others in.

I think we're beginning to have disclosed *your meaning* which is illuminated in the experience of the holy instant—the blessing of the holy instant.

You are the center from which it radiates outward, . .

. . . to what?

. . . to call the others in. You are its home; its tranquil dwelling-place, from which it gently reaches out, but never leaving YOU.

Why? Because you never abandoned the holy instant. You see? And so you ***KEEP it*** and by keeping it, it extends outward. But this is not the way you ***have defined yourself . . . hasn't been.*** So, a new understanding of your meaning is illuminated in the fulfillment of the holy instant.

Continuing . . .

If you would make it homeless, . .

. . . by abandoning it . . .

. . . how can it abide within the Son of God?

Meaning, you?

If it would spread across the whole creation, it must begin with you, and FROM you reach to everyone who calls, and bring him rest by joining you.

Now, sounds like you have a job, sounds like you have an activity—a purpose.

If it would spread across the whole creation, it must begin with you, and FROM you reach to everyone who calls, and bring him rest by joining you.

Well, doesn't sound like you're going to have much privacy, doesn't sound like you're going to have much rest. Sounds like your attention is going to be full of Meaning—full of peace extending from you, not as a nice wonderful blessing extended to everyone, but as an actual involvement, an actual *healing* involvement. You see?

Now that in itself might seem like a *reason* to get rid of peace. After all, do you really want that much involvement? Even if it's the fulfillment of your purpose of being? You see? So you might object to letting there be too much peace or peace too consistently. It might be nice to have peace and its blessing intermittently . . . on weekends or late at night when there isn't much going on—nothing good on TV. [chuckles]

Now:

Why would you want peace homeless?

. . . in other words, not to be found in you?

What do you think that it must dispossess, to dwell with you?

In other words, what's it going to take away from you?

What seems to be the cost you are so unwilling to pay?

Well as I've just described, it could just be time. It just could be the effort involved in involvement in connected meaningful relationship. It takes away your privacy. It takes away your freedom to do whatever you want.

The little barrier of sand still stands between you. Would you reinforce it NOW?

Meaning, after you've experienced the blessing of the holy instant and grasp the Meaning of everything—the divine Meaning of everything as living Love expressed and expressing and inseparable from the Love you find yourself feeling and extending toward everything else?

You are not asked to let it go for yourselves alone.

. . . the little barrier. . .

Christ asks it of you for Himself.

Why? Because it fulfills my purpose to help fulfill your purpose, so that **God's Purpose** can be uninhibitedly fulfilled.

He . . .

. . . the Christ . . .

. . . would bring peace to everyone, and how can He do this EXCEPT through you?

You see? It's a mutual endeavor. Not of private puny little egos doing some grand thing, but inseparable infinite Mind expressing and acknowledging and embracing the Will of the Father as his own. Simple . . . profound . . . Awakening—the generator of Atonement.

Would you let a little bank of sand, a wall of dust, a tiny seeming barrier, stand between your brothers and salvation?

Well yeah, you would. Because it still, you believe, takes away too much from you. But you know what? In the face of the experience of the fulfillment of **the holy instant that you've had, your insistence upon holding** to your orphanhood is ***severely weakened***. In fact, it has been dealt a death blow even though it still seems to struggle to assert itself, meaning you as an orphan are still trying to assert yourself instead of persisting in practicing the holy instant.

You see, what you want is persistence of Vision having had the inspiration that has caused you to experience everything as Love expressed and expressing as absolutely divine, holy, and exquisitely meaningful. You have the option which it behooves you to take advantage of to stay with the Vision and that is what you are called upon to learn by the initial experience and each successive one. It is something for you to learn. That means, it is meant to ***change you*** so that you recognize yourself anew.

Again, if it would spread across the whole creation it must begin with you and from you reach to everyone who calls and bring him rest by joining you.

That's the new meaning of you. That's the context in which you need to be looking at yourself.

As we've said before: You are neither behind the point of perfection nor advancing toward it. You are at that point and must understand yourself therefrom.

That's what you learn in the fulfillment of the holy instant. So when the tendency is to abandon your peace, to respond as an orphan, you must say, "Absolutely not! I reject the invitation. I'm a holy Son of God neither behind the point of perfection nor advancing toward it. I'm at that point and I must understand and be from the persistence of Vision.

Would you let a little bank of sand, a wall of dust, a tiny seeming barrier, stand between your brothers and salvation? And yet, it IS this little remnant of attack you cherish still against each other that is the first obstacle the peace in you encounters in its going forth.

You see? "Oh, my Brother's not worth the effort! My definition of him keeps me from being willing to extend to him the act of the holy instant. I'm unwilling to abandon my conviction that he's not holy and that he deserves my judgment and he deserves my refusal to acknowledge what's true about him by engaging in the holy instant where the truth about him and how I need to behave is illuminated in a manner that is healing."

This little wall of hatred would still oppose the Will of God, . .

. . . that has been made clear in the illumination of the fulfillment of the holy instant.

[It] would still oppose the Will of God, and keep It limited.

Keep the Will of God limited? Well, that is the experience one has if one does not continue to give it entrance into his mind. Now:

The Holy Spirit's purpose rests in peace within you. Yet you are still unwilling to let it join you wholly. You still oppose the Will of God, just by a little. And that little is a limit you would place upon the whole.

Now you don't realize that in the attempt to be independent, you are engaged in an act that is extended to the whole—to everything else but you. But that is what you're doing.

You still oppose the Will of God, just by a little. And that little is a limit you would place upon the whole. God's Will is One, not many.

That's important. God is omnipotent, omniscient, omnipresent. God is One. His infinite Being which is called Creation which includes you is One in its infiniteness.

When you **claim independence, you are opposing the whole. You're not just** opposing whatever specific thing you might be angry or short-tempered or bitter about, the minute you misuse your mind and separate yourself from the infinite view that the holy instant has provided, you have denied, objected to the whole. ***You have objected to God.***

Another way of putting it is, you have blinded yourself to everything except what you want to see. You have blocked out the real Meaning of everything except what you want to see the way you want to see it.

God's Will is One, not many. It has no opposition, for there is none beside It. What you would still contain behind your little barrier and keep separate from each other seems mightier than the universe,

Your will is mightier than God's Will because when you are exerting your will, **you are refusing to be in receipt of the experience of the Father's Will. Thus,** you have become mightier when in fact you have become so tiny, so **minimalistic that you're in a state of rejection** that makes you meaningless and there's no way to get away from that experience of being inconsequential and having to try to overcome it.

The only thing that can help you escape from that is the practice of the holy instant, the re-uniting, by means of desire to know the truth from something **other than your imagination. That's the practice of the two-step** and the holy instant. And when you do that, the arrogant little you that has seemed mightier than the universe stops expressing its arrogance. And in the absence of that arrogance, **what's left for you to be aware of is what is true, is what is Real,** is what the Holy Spirit reveals to you. And what the Holy Spirit reveals to you is your Birthright and the omnipotence, omnipresence and omniscience of God.

What you would still contain behind your little barrier and keep separate from each other seems mightier than the universe, for it would hold back the universe and its Creator. This little wall would hide the purpose of Heaven, and keep it FROM Heaven.

It would make you look at wallpaper and just see wallpaper. It would have you look at the movement and presence of living Love, loving you and disclosing to you the nature of everything in the universe. It would hide that from you and keep you from seeing it. What kind of blessing is that? It would keep the experience of Heaven from Heaven by blinding you to it.

Would you thrust salvation away from the GIVER of salvation?

Uh-oh, here we come again for one of those reasons you might not want to keep your peace.

For such have you become.

... *the GIVER of salvation*. You see, one of the things you're going to find out is that you're going to need to become more conscious because there's so much of Creation that you've been missing. And in your laziness, you've kept yourself blind.

And so you are going to have to become more alert. You are going to have to be more attentive. **You're going to actually have to be more interested in life than** you have been, embracing more by paying more attention to it. What? With the conscious intent to have the Father reveal to you the divine Meaning of **what you're paying more attention to**. You see?

“Oh, it's too much work! Oh God, do I really have to do that? Isn't there an easier way? Can't I get the fullness and just be a little bit sleepy, not have to pay full attention?”

No you can't! It's not your purpose to be sleepy—drowsy—uh, vague . . . fuzzy, uninvolved, not noticing everything. That's not your function or purpose. No.

Would you thrust salvation away from the GIVER of salvation?

For such have you become.

You see? Now that's good news. It's just not what you're used to. But the good news is also that you have the capacity to be what you were created to be. You have the capacity to be what God is *creating you to be now* . . . now . . . now.

Peace could no more depart from you than from God. Fear not this little obstacle. It cannot contain the Will of God. Peace WILL flow across it, and join you without hindrance.

You see? It will *join you without hindrance* if you will relax and not provide hindrance yourself by choosing not to have to fulfill your purpose because it wasn't what you wanted, it wasn't what you expected, **it's going to demand too much from you and most of all, it's going to take away your originality, your ability to be creative in your own right, you think. You think it's going to take away originality.** But you may not be God but God is all there is of you. And when you let God be all there is of you, you are inseparable from the Movement of Creation—infinite originality. The only thing that you lose is the

ability to claim that you are the originator of originality instead of the Movement, the unhindered Movement of originality.

Salvation cannot BE withheld from you. It is your PURPOSE.

You see? It's not just something you need. "Oh, I need salvation. I need to Wake up. Awakening needs to occur. I need to come back into my right Mind." Well, salvation isn't something for you to become. It's something you are that you need to no longer block the expression of.

You are neither behind the point of perfection, nor advancing toward it. You are at that point and must understand or be there from.

There is a certain amount of satisfaction that one gets as an orphan, from not being at the point of perfection and not **understanding one's self from there. It's the stimulating experience of not knowing while continuously being** faced with a demand to know and therefore, putting you in the position of having to figure out the answers, to figure out what the truth is and do it yourself as an **orphan because in that way you'll get credit for it. And you have the pleasure** of enduring the mystery until the last moment when the clarity comes. Mystery is stimulating. Mystery is interesting.

But if you're already whole, if you must understand yourself and be from the point of perfection which you can do when you let yourself be infilled by what the truth is and its Meaning, you will never have to figure out a thing again. And you will never exist in a mystery . . . pretty dull . . . pretty boring . . . pretty **uninteresting. Why? Because you can't get a hit from it—no longer using your** drug of choice—**there's no high that you recognize. And yet [chuckles]** the experience of real fulfillment far exceeds the high from the drug of choice. And you must make a choice for it by choosing for your peace and remaining with persistence of Vision . . . so that what? Salvation can be successfully lived **by you because it's your purpose.**

You CANNOT will apart from this. You have no purpose apart from . . .

. . . what? . .

. . . each other, . .

Now this sentence is the answer to the world's problems today across your globe. Again:

You have no purpose apart from each other, . .

. . . the Family. And the conscious practice of the two-step, of the holy instant, out of appreciation for each other. And an unwillingness to be distracted from your relationships with each other, insisting upon relating to each other by going to the Father first by turning to the Holy Spirit first. And practicing the holy instant so that it might be fulfilled ***and*** so that you might continue with **persistence of Vision because you haven't subsequently found a reason to give your peace away and engage in judgment toward those you are in relationship with.**

Again, the answer to the problems on your globe everywhere is

You have no purpose apart from each other, nor apart from the one you asked the Holy Spirit to share with you. The little wall . .

. . . your insistence upon your independent orphan actions.

The little wall will fall away so quietly beneath the wings of peace!

Exclamation point!

For peace will send its messengers from you to all the world.

Ah-h, isn't that a more hopeful and a more fulfilling destiny, than to be caught up in petty little distinctions, and petty little backbiting and petty little judgments against each other and finding everyone's faults and uncovering them as though that's the purpose of the holy instant? Except that for the most part you'll satisfy those requirements without asking the Holy Spirit anything. Your fulfillment [chuckles] has far more, Meaning than that.

[For] peace will send its messengers from you to all the world. And barriers will fall away before their coming as easily as those which you would interpose will be surmounted.

This is the promise. It's the promise because it's the way things work, it's the way things always have worked. And all that you're doing here is not growing into a greater capacity than you ever had before or going through some karmic development of mankind. You're just neglecting to engage what has blocked the truth from you before. And in the neglect, the truth begins to light up and you begin to see it. Inspiration occurs, holiness occurs and the ***smile of Heaven*** is experienced. This is the way it works. Don't make it more complicated than it is.

To overcome the world is no more difficult than to surmount your little wall.

[repeats] . . . your little wall.

You look out there and you say there's a world out there and it's full of corruption and it's full of dishonesty and it's full of greed and it's full of mortals who can't possibly be expected to do the amount of growing it will take in order to Wake up. Well, what a curse that perspective is. You might say, it's a curse on the world. But you know what? It's a curse on you, because it causes you to not practice the holy instant and it causes you to curse yourself with the same meanings that you are cursing the world with. And yet that mental practice on your part is the only thing that makes overcoming the world seem incredibly difficult, if not impossible, because all that needs to change is ***your*** perspective . . . are the decisions ***you have made***, the conclusions ***you have come to*** and the honoring of the greatness of ***your skill*** in coming to those conclusions.

Again, that's what Atonement costs you. That's what the practice of peace and persistence of Vision costs you.

To overcome the world is no more difficult than to surmount your little wall.

Because your little wall is the only thing that has to be surmounted.

For in the miracle of your relationship, without this barrier, is EVERY miracle contained. There is no order of difficulty in miracles, for they are all the SAME.

Listen:

Each is a gentle winning over from the appeal of guilt to the appeal of love.

So guilt is one of those stimulating, mind-occupying, attention getting things that you all enjoy, because it prods you into coming to better conclusions and manipulating the world and your Brothers and Sisters so as to make things better and reduce the guilt. You love guilt as much as you love the mystery until you practice the holy instant, experience its fulfillment and insist upon ***persisting in the Vision*** because that's what allows you to fulfill your purpose of salvation and bless the universe.

How can this FAIL to be accomplished, wherever it is undertaken? Guilt can raise no real barriers against it.

It doesn't. It, at the most, just causes you to delay abandoning it, to delay yielding to the Father's Will, to delay experiencing your whole Mind. It just delays it. It doesn't raise any real barrier.

And all that seems to stand between you must fall away because of the appeal you answered.

What fulfills purpose is always a decision. You must decide what fulfills purpose: Listening to your little orphan self or joining with the Father or the Holy Spirit. And you know what? You won't know for sure what fulfills purpose until you do the one thing you haven't done yet and that is practice the holy instant. So do it, so that you have the experience. And persist in doing it until you have the experience. Because you know from what I'm saying that I'm telling you the truth and that the *Course* is educating you properly with wisdom.

[And] all that seems to stand between you must fall away because of the appeal you answered.

Or I will say, because of the appeal you answer now...now...now...now.

For from you who answered, He Who answered you would call.

I called to you, the Holy Spirit calls to you, the Father calls to you.

His home is in your holy relationship.

. . . in your involvement with your brothers and sisters, in your involvement with everything in your world, which is Creation misperceived but waiting your true perception of It.

Do no attempt to stand between Him and His holy purpose, . .

. . . do not attempt to stand between me and my holy purpose . . .

. . . for it is yours.

And I will say, as well. Dare to embrace it. Dare to put on the garment of your holiness.

But let Him quietly extend the miracle of your relationship to everyone contained in it as it was given.

It's like the movie, "*Pay it Forward*." Give what you have received before it is asked for.

There is a hush in Heaven, a happy expectancy, a little pause of gladness in acknowledgment of the journey's end. For Heaven knows you well, as you know Heaven.

This is in the fulfillment of the holy instant.

No illusions stand between you now. Look not upon the little wall of shadows.

. . . the remnants of your habit.

The sun has risen OVER it. How can a shadow keep you from the sun? No more can you be kept by shadows from the light in which illusions end.

Nothing will take it away from you except your willingness to be distracted. And as I said, your willingness to be distracted is terribly weakened, which means that persistence of Vision will not be as hard to maintain. But you've got to make the choice for what fulfills purpose by making a decision and then behaving as though it's true.

Every miracle is but the end of an illusion. Such was the journey; such its ending. And in the goal of truth which you accepted must ALL illusions end.

The little, insane wish to get rid of Him Who you invited in and push Him out MUST produce conflict.

Simple. And you should be able to recognize the conflict and the difference between it and the experience of Meaning that you had during the holy instant. You must **recognize** the difference so that you may easily make the choice for what fulfills purpose again.

As you look upon the world, this little wish, . .

. . . for autonomy, for orphanhood, for becoming something in your own right which **can't** be done . . .

. . . this little wish uprooted . . .

. . . which it is now . . .

. . . and floating aimlessly, can land and settle briefly upon anything, for it HAS no purpose now. Before the Holy Spirit entered to abide with you, it seemed to have a MIGHTY purpose; the fixed and unchangeable dedication to sin and its results. Now it is aimless, . .

. . . because you're not convicted in your belief any longer. You know better even though your knowing hasn't stabilized with you yet. That comes with persistence of Vision.

Now it is aimless, wandering pointlessly, causing no more than tiny interruptions in love's appeal.

This feather of a wish, . .

. . . you know, your sense of yourself as an orphan overcoming orphanhood . . .

[he didn't read this] this tiny illusion, this microscopic remnant of the belief in sin, . .

. . . is all that remains of what once seemed to be the world.

The way things are.

It is no longer an unrelenting barrier to peace.

And you know what? Even if you have not yet experienced the holy instant fully, you already have a feeling for **it because of what I'm sharing with you** and everything we have gone through together since we started reading the *Course*.

Some of the work is already done, because that which is divine in you is recognizing the truth of what I'm teaching, of what I'm sharing, of what I'm encouraging you with.

Its pointless wandering makes its results appear to be more erratic and unpredictable than before.

Things don't seem to be as dependable as they used to be.

Yet what COULD be more unstable than a tightly-organized delusional system? Its seeming stability is its pervasive WEAKNESS, which extends to everything. The variability which the little remnant induces merely indicates its limited results.

How mighty can a little feather be before the great wings of truth? Can it oppose an eagle's flight, or hinder the advance of summer? Can it interfere with the effects of summer's sun upon a garden covered by the snow? See but how easily this little whisp is lifted up and carried away, never to return, and part with it in gladness, not regret.

Hang in with the practice of the holy instant so that the Vision of truth, the **experience of Meaning of everything you're experiencing can replace the ignorant illustrations**, like cartoon figures of the Kingdom of Heaven. Let them be replaced with the direct experience of its real meaning of Reality.

So . . .

. . . part with it in gladness, not regret. For it is nothing in itself, and stood for nothing when you had greater faith in its protection. Would you not rather greet the summer sun than fix your gaze upon a disappearing snowflake, and shiver in remembrance of the winter's cold?

Yes. So watch it. And when you discover—**because you're more alert**—that **you're willing to** abandon your peace for your own personally satisfying reactions . . . ***catch yourself and stop it!*** And like returning to a mantra in a meditation, abandon your reaction and return to your leaning into the holy **instant by shutting up and asking, "Holy Spirit . . . Father, what is the truth here?"**

I love you very much and I look forward to returning next time and being with you together.

A Course In Miracles (reference pages)

Chapter 19 – Section: OBSTACLES TO PEACE

Sparkly Book – p.459 / JCIM – p.192 / CIMS – p.387

Chapter 19 – Section: THE FIRST OBSTACLE: The Desire to Get Rid of It

First Edition – p. 380 / Second Edition – p.407

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A Course in Miracles Study Group with Raj, September 30th 2012
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 8th 2012

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Good evening. And welcome to everyone who's joining us on the Internet.

There are a couple of things that were discussed last time which I want to make sure we understand clearly before we move on.

The first thing is, that I said that what fulfills purpose is always a decision. And that could very easily be construed to mean that decisions fulfill purpose. "Decision" is a word that everybody likes because it implies power, it implies a capacity to direct things—cause things to move in a certain way.

The power of decision is a concept promoted in New Thought, metaphysical thought, New Age thinking and it is glommed onto by almost everyone because everyone wants to be able to feel secure. And if the power of decision will supply that security, it is something worth learning about, acquiring and practicing.

And yet, when I said what fulfills purpose is **always a decision, it didn't have** anything to do with any single one of you making a decision as some form of **practice of control. And this is important. It's important that I make it clear** because the practice of decision-making is well established and well valued and yet it is that practice of decision-making that one has to abandon in order **to Wake up, in order to enter into the holy instant, in order to break one's** autonomy, which is what holds one in a state of orphanhood, mortality . . . period.

Now there are really only two choices of purpose: One is actual and the other is imagined. But nevertheless they are both treated as real.

One of the practices of purpose, one of the choices of purpose is one that keeps you asleep—still dreaming, still incarcerated in the orphanage. It is a practice of decision that arises out of your logic, that arises out of your need to be in control, not only of your own mind so as to have a certain degree of peace, but also as a means of controlling your fellowman—your fellow inmates in the orphanage.

And so that practice of decision is one that ensures the continued dream—the continued unconsciousness of truth—**because it's used to establish your private goal to become a real valid human being even though you're an orphan.** And it will be done by making sure that your fellow orphans continue to believe that they are orphans so that they might be subject to your decisions, which will of course be only in your best interest and the sub-heading of that is that you will do things that make your fellow orphans feel like they are benefitting—not because you really want them to benefit, but because you want them to value you and validate you.

Now the other choice of purpose, which is always the result of a decision, is to Wake up . . . is to step out of the dream of sin, sickness, death, of a godless universe in which everything is subject to and arises out of chance.

And the way to do that is what *A Course In Miracles* is about and is what we have been dealing with all along. **But even more pointedly, recently, it's the practice of the two-step. It's a practice where you abandon your personal private decision-making, which arises out of your use of your logic *and* where you shut up and you stop all the processes you normally used in order to arrive at a valuable decision. And in the absence of that, in the silence, you ask, "Father" or "Holy Spirit, what is the truth here . . ." followed by the words, "about my fellow man? What is the truth here about that which I'm in relationship with?" You see?**

You ask not to know yourself better, but to know your Brother better.

And in the answer as to the truth about your Brother, you learn the truth about yourself automatically, spontaneously. And you and your Brother are healed, and *Heaven smiles.*

Now I also read from the *Course*:

You have no purpose apart from each other.¹

And I said that statement is the answer to all of the problems on your globe.

Now to a certain degree you do believe that you have no purpose apart from each other. And the purpose you have *together* is to control each other so that

you don't all kill each other, and so that you don't hold each other down, and you are able to become a success at the expense of your Brothers. And of course, your striving for **your success means you're confronted by your Brothers' attempts to keep you from your fulfillment and benefit *them*.** And so, social existence is a constant contest, which because you have a certain **amount of intelligence, you've managed to develop a style of,** that is fairly peaceful.

But that isn't what I was talking about.

The simple fact is:

You have no purpose apart from each other.

And it's more like the Golden Rule: *Do unto others as you would have them do unto you.*² The goal is to extend to your Brother love, not fear and control.

Now the simple fact is that the boundaries that exist are not boundaries on the surface of the earth, but they are boundaries of groups of people living in certain areas which **exclude** for one reason or another, other groups in other areas. And decisions are made to **not** love. Decisions are made to hate. Even if it's a mild dislike, it's still not love.

You have no purpose apart from each other.

That means, that you have a purpose and the purpose is: *Do unto others as you would have them do unto you.* In other words, the one focus you have before you at all times is to extend caring to everything you're in relationship with.

"Oh, well if I do that, so-and-so is going to get angry and is not going to accept me, is not going to accept what I'll say. He's a stubborn one!" or "They're a stubborn lot!"

And you categorize them as something to withhold love from. And you think in your spiritual stance, that you're not to "cast pearls before swine,"³ you're not to extend yourself.

Well I'll tell you something: Sometimes the extension of love requires doing something that seems to put you at risk. Sometimes you have to stand in the Presence of Love that the Father extends to you—infills you with—and you are required to extend it whether it is received well or not.

"Oh, well that's not reasonable!"

Well, you know what? You don't have the spiritual luxury to make such off-handed, mean-spirited, love-withholding statements. Because you know what the fact is? When the atomic reactors in Fukushima melted down, there was **no healthy way to correct the problem and if the problem wasn't corrected it could affect the whole island.** And so it had to be corrected and people had to walk into the mouths of danger and contradict the danger and continue to contradict the danger through faith until the danger is clear.

Now there are life situations that cause all of us to become very practical and **get off our "metaphysical or spiritual high horse" and become involved** whether it seems reasonable or not.

You have no purpose apart from each other.

If your countries are having financial difficulty, if your people, if mankind on the planet is experiencing being short-changed, **this is the time to say "Father, what is the truth here? Father, what is the truth about my Brother?" And here's the real meaning: "Father, what is my Brothers' need? What is my neighboring countries' need?"** Because what you want is not only to be able to know the truth about the situation—about the need—you want to know the truth that is the ***answer to the need.***

And you're going to need to roll up your sleeves and participate in the correction. How? By continuing . . . by persevering in doing the two-step so that there are no more flip, off-handed thoughts or comments that roll off your tongue or out of your mind, that fool you into believing that you have nothing to do and that you ***can't*** do anything and that there are other things **that it's more appropriate for you to be doing.**

Love meets needs. But not **if you're ignoring the need, not if you're claiming "time out."** But that's not your task. Your purpose is to be the holy Son or Daughter of God. That means, it's your purpose for your mind to be the Mind of God because you have not held out room for anything else, called **"your piss-ant little presence" on your own.**

The need is to be willing to see your Brothers' needs so that you can see the **answer to your Brothers' needs and how to be part of the resolution of the need** by practicing the two-step, by engaging in the holy instant and persevering until your mind is changed and you see the truth.

Now you're all too logical. You are all too intellectual. And we're at the time, at the point of abandoning it so that you might experience some progress and so that you might experience some Grace.

When I spoke a few times ago about Paul's experience in the living room of a friend, where the walls were covered with flocked wallpaper, I shared that he had a transitioning experience of it and learned from an inner experience, that the substance of the wallpaper and indeed the walls and everything else, was Living Love.

Now, do you think Paul was anticipating that? If he had wanted to know the truth about it, might he have expected an explanation? As I told you, yes.

Well now, let's turn this on your Brother who seems to be a heathen, or who seems to be a bastard, or who seems a druggie, or who seems to be a mean-spirited, unfriendly cuss. What if, in the willingness to let yourself be infilled with "what the truth is here," your Brother, the mean-spirited cuss, or your Sister suddenly, obviously becomes to you the Presence of Living Love, let's say that where he or she is, their body doesn't disappear but you have an experience of an oval light—the shape of an oval illumination in which you realize you're seeing that one for the first time truly. And again, the Light is living Love. And although it doesn't have the characteristics of the human body that you're familiar with, you *recognize* that one clearly, perfectly as the holy Son or Daughter of God. And what? You find *your concept*, no matter how good it had been, transformed beyond what you would expect.

You may have thought you were asking, "What is the truth here about my Brother so that I might heal him?" But what if the truth of the matter is, that you learn what the truth is about your Brother so that you see *that you don't need to heal him?* There you go. You see, it doesn't have anything to do with logic.

As I said before, you may after the fact, have to find words to describe the meaning, the truth that you have learned.

And so it doesn't matter what this religion believes or what that religion believes. It's adherence are the Sons and Daughters of God. They are the Expression of God embodying everything that God is Expressing of Himself right there where they are.

Stop being so sure that you know what *your thinking is for* or that you know exactly what the *Course* is meaning. Because I'm telling you, that although the *Course* uses logic and it uses words and it expresses ideas beautifully which trigger transformation, *it is the transformation beyond or out of your present sense of things that is its goal.* You see? And the practice of the holy instant is the means by which, *in this moment . . . and this moment . . . and this moment,* you manage to escape the bonds of limitation—the limitations of the definitions you have given to everything.

So the key is that the decision that always fulfills purpose is the decision to shut up! And to listen *beyond your best thinking*, wanting specifically to know **what the Creator's Idea is that He is manifesting right now . . . right now . . . right now . . . as you and everything you're in relationship with.**

It's an utterly simple thing. The call for Awakening is answered in the holy instant.

I am not meaning to be monotonous but you are not getting it completely and so I must say it over.

Relating to everything that exists is something you do when you are listening **for the Father's *reply*, the Father's** communication to you of the Meaning He is embodying in everything. And what that means—the simplicity of that is—that you really had nothing else to do all day long, no matter what activity **you're engaged in than saying, "Father, what's the truth here?"** or being the **presence of inquisitive attention as though you don't know, as though you are a child.**

That is the simplicity of it. And what makes it difficult is, that you have developed means of staying out of the silence, staying out of the place where **you're quiet enough so that you might hear something else.** That's the simplicity of it.

As I've said, it's not attractive because there's nothing stimulating about it as far as your having something to be excited about that relates to your credibility. You see?

To Know the truth is peace. To Know the truth, occurs in the peace. The peace is not stimulating, but in peace and arising from it is the Movement of Creation and you have not for a very long time experienced the awesomeness of that. And I promise you it is far more exciting than what you experience in the business of your mind.

Now what is it that is exciting? Oh, guilt is exciting! Guilt is stimulating! Guilt makes you stand up and try harder. Guilt makes you attempt to improve yourself. And so you equate it with the stimulus of Life.

Be quiet with that for a moment . . .

So it's very difficult to imagine being totally alive when you're just letting Life happen. When you are not giving Life direction by means of decisions. But this is what you must begin to engage in, if you want to Wake up—if you want to experience your Birthright and be freed from sin, disease and death and a Godless universe. That is a constant stimulating struggle.

The new section is entitled:

THE ATTRACTION OF GUILT

Well there you are. The attraction of guilt is, it's stimulating nature and the fact that it keeps you on your toes, keeps you from dying even by causing you to engage in overcoming problems, which of course are occurring because **you're not** taking the time to be silent and do the two-step.

The attraction of guilt produces fear of love, for love would never look on guilt at all. It is the nature of love to look upon only the truth, for there it sees itself, with which it would unite in holy union and completion. As love must look past fear, so must fear see love not.

Now it's important to understand that if you did not validate guilt, if you did not practice it, so to speak, by not objecting to it, if you did object to it and neglected to practice it and instead practiced Love, the experience of guilt would disappear because ***it doesn't exist in the clarity of Love.***

You can't misunderstand flocked wallpaper that is the presence of Living Love, nor can you be afraid of it, nor can it do anything less than provide you with the sudden knowledge that the substance of ***everything*** is Living Love, right then, right there in your brand new experience of it.

You suddenly have universal Knowledge, universal Knowing about it. And if you would stay with that experience, stay with the Vision and not jump back **into the driver's seat yourself**, the Vision would persist and Atonement would have occurred.

As love must look past fear, so must fear see love not.

[chuckles] If fear could see love, everything fearful that it was experiencing would become nothing and fear would cease to exist. And that's the point.

For love contains the end of guilt, as surely as fear depends on it. Overlooking guilt completely, it . . .

. . . Love . . .

. . . sees no fear.

Well, you say, "That's nice to know what it's like for Love, but it's not that way for me." No, and that's why we're talking, because it's supposed to be that for

you. And it can be that as simply as you're neglecting to validate fear when it clutches you in the solar plexus.

When you neglect to validate it, when you dismiss it with an abiding conviction that it is illegitimate, it will leave and there will be no fear to deal with and there will be nothing to goad you into improving yourself. And if you have neglected to validate it because of the persistence of Vision, which you are having because you are actually engaged in the practice of the holy instant, you will have secured the stability of your clear Godlike Vision.

Being wholly without attack, it . . .

. . . Love . . .

. . . COULD not be afraid. Fear is attracted to what love sees not, and each believes that what the other looks upon does not exist.

Of course, Love Knows that fear does not exist. And the actuality of it is that fear doesn't exist to know that Love wouldn't see it.

Fear looks on guilt with just the same devotion that love looks on itself. And each has messengers which they send forth, and which return to them with messages written in the language in which their going forth was asked.

So, what is your task? What is your purpose? Your purpose is to ***decide*** not which messengers to send forth, but to decide to send forth Love, the messengers of Love to look for Love and return with confirmation of Love. And you thought I was going to say something about doing the other . . . no, ***not doing anything else.*** I'm not going to say, send out the messengers of Love and stop sending out the messengers of fear or hate. I'm going to say, send out the messengers of Love. And if you discover that you're not, [snaps fingers] stop! And send out the messengers of Love.

How do you do that, though? It's like, "Mother, may I?" I say, send out the messengers of Love and you must say, "Mother, may I" or "Father, may I?" And saying "Father, may I" means that you ***hesitated*** before acting on your own . . . turned to the Father, engaged in the holy instant and you're going to ***listen*** for whether the Father says to do this, that, or the other thing. And then you will do ***that!*** And of course, always the Father will tell you to send out the messengers of Love from the Love He is infilling you with.

Love's messengers are gently sent, . .

. . . in other words, without the excitement of thrill of sending out fearful ones, messengers of guilt that will prod your Brother into doing something or stimulate your advance. No.

Love's messengers are gently sent, . .

. . . you might say, boringly sent, but full of the Meaning of Love . . .

. . . and return with messages of love and gentleness.

You have no purpose apart from each other. And the purpose you have with **each other is to send Love's messengers. To go into the meltdown no matter** how dangerous it seems to be because your Brother and the truth about him is ***that important***. And what you give you get to keep. And so your endeavor in spite of the danger, the so-called danger, will reveal to you no danger at all. And both of you will be held in perfection, healed or let us say, not in need of healing because perfection prevails.

On the other hand:

The messengers of fear are harshly ordered to seek out guilt, and cherish every scrap of evil and of sin which they can find, losing none of them on pain of death, and laying them respectfully before their lord and master. Perception cannot obey two masters, each asking for messages of different things in different languages. What fear would feed upon, love overlooks. What fear demands, love cannot even see.

Logic and your backgrounds would cause you, as you read the ***Course***, to expect to find ways to cope with the awfulness of fear and guilt and to learn how to be the active Presence of Love that can be transformational all by **yourself, on your own. And that can't happen. And that isn't what is called** for.

What is called for is the silencing of that in you that wants to be great at your own hand, and join with the Father because your Brother ***is in need***. Being willing to walk into the meltdown of whatever sort it might be because the truth about your Brother ***is*** that there could never have been a meltdown that makes him unworthy of your attention or that could in some way harm you by **bringing your attention to your Brother by asking the Father, "What is the truth here? What is the meaning here? What is the experience here?"** You see?

There's too much of an expectation that you're going to have to change someone else's mind, instead of becoming defenseless enough yourself in your joining with the Father to have the Father reveal to you the truth that's been

there all along, in spite of your beliefs to the contrary and your convictions **and the decisions you've arrived at on the basis of them.**

It's time to be healed. It's time for every one of you to be healed of your misperceptions and your commitment to them. It's time for the Grace of God to rest upon you and inspire *you* so that you might be that witness for the truth about your Brother that heals. Not because you knew to begin with what would heal, and through your great skill practice it. But because in your innocence and your willingness to go into the meltdown with your Brother, you were in that place where the Father's Love could *show up once again* because you weren't blocking it. That's the simplicity of it.

What seems not to be so simple is to have the courage to practice the two-step, to actually shut up, to actually bring your attention full of curiosity to hear the Meanings that the Father is Expressing, by means of the Father revealing them to you and giving you a direct experience of communion with Him.

Now it's going to be too easy to listen to these words and think that they are "holy jabbering." I'm not talking spiritual talk. I'm talking about something in each one of you, as an experience of commitment, in the face of meltdown or danger or whatever, in the face of **the limitations you've placed on everything. Taking the time to do what's out of the ordinary for you and *silence the screaming words* that tell you exactly why something can't happen or tell you exactly what there is about your Brother or your neighbor or another country that justifies your not listening, that justifies your not engaging in an act of caring. Because if you're not engaging in the act of caring, you're not engaging in the act of joining. And you're not engaging in the one and only means you have available to you for coming back into your right Mind.**

Most of Waking up is a process of *shutting up*.

It's a process of doing less on your own, in your own right. It's a process of arriving where you're not doing anything on your own, because although, it's the only thing you're familiar with and everything seems to work, I'll tell you that "the way things work" is escaping you. And the joy and the invulnerability and the bliss and the safety and the absence of sin, sickness and death—these *are all escaping you.*

Why do you like to think? Why do you like to engage in all these things? Because the excitement of guilt is the engine that moves you to become something in your own right, at your own hand so that you can prove your validity. And all **the time you're wasting your time attempting to do what has already been done *FOR YOU!***

I love you. I love every single one of you. And I will persist in turning your attention where it needs to be. And I will continue to encourage you to abandon what **isn't working, even though you might think it is. It is my task** to inspire you to at least experiment with commitment, to see whether what **I'm saying is the truth. To have the experience that proves that it is the truth** and which will inspire you to persist by listening more closely within, more consistently and Wake up . . . experience the Atonement.

I look forward to being with your next time.

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² Mathew 7:12 and Luke 6:31

³ Matthew 7:6

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 14th 2012

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Good evening. And welcome to everyone who's joining us on the Internet.

I'm going to share something with you—something that occurred during the first six months of my communion with Paul.

We arrived at a point where it was clear to me that he was conceiving of our communication as though I were reaching through “the veil” to talk to him as a human being in the middle of the human condition where he thought he was. And I had to share with him the good news which was, that contrary to the picture he had, it was more like him in a submarine sending up a periscope above the surface of the water, above the **threshold, we'll say, of the veil** and recognizing me and communing with me **where I am**, meaning, in a state of enlightenment, in a state of being Awake, even though I out of all of Creation, was the only part he was able to recognize and communicate with.

Now this is very important.

Because if you imagine that when you are doing the two-step and you are **saying, “Father” or “Holy Spirit, what is the truth here?” and you hear an answer**, you are in-filled with the conscious experience of truth that heals. It is not being provided to you as an orphan in the orphanage, or as a human being in the middle of the human condition. No. It means that in your intent to abandon your isolation, you have reached through the boundary where you can hear the Father, or you can hear the Holy Spirit, or you can hear me or your Guide.

Now this helps explain the difference in a graphical way, in a conceptual way that expresses the truth, how it is that you are not one among many, but are

the One that constitutes the many. And so that you might not misconstrue that, let me put it this way: When you do the two-step and you abandon your isolation and your solid intent to be an independent agent in your own right, you move your attention into the experience of Atonement—into the experience of being Awake—and so your attention is no longer in the human condition *as a human entity*.

This is very important.

You are at that point, functioning as the holy Son or Daughter of God that you truly Are and always have been. When you make that connection, what happens is that you join with me or the Holy Spirit or the Father or your Guide—all of which function with the same intent—and with Us, you can turn around and look back at the situation or circumstance that caused you to reach out **for help and see it from Our Perspective because that's where you're** looking at it from. You see?

Again, the practice of the holy instant puts you in communion with the Holy Spirit—that which is nothing more than your right Mind—or me who serves the same function as the Holy Spirit, or the Father who is always bestowing upon you His Perspective, the Truth of everything. And from that place with Us, you are able to turn around, abandoning or having abandoned the perspective that caused you to reach out for help in the first place, and look with Us to see the truth.

Now let's hear these words again. You are not one among many, which is what the human condition seems to be. You are *the One that constitutes the many*. Now you are the One that constitutes the many when you have engaged in the holy instant, when you have reached out for help and Help has been given and you are experiencing the Help and in that experience of Help, you are looking back at what you had called a problem with God's Perspective.

Now, is not God the One that constitutes the many? Is not God that which constitutes all of Creation forever, making it forever new by virtue of Being the Movement of Creation? That is what God is.

And so God's Experience is the experience of *that*. And it is your Birthright to **be experiencing the same thing, because you've been given by the Father, no** other capacity. Your function is to experience what the Father is *Being*. Your function is to experience the Meanings and **only** the Meanings that the Father is Embodying in the Movement of Creation.

So the experience of Atonement, the experience of Awakening is going to be one of a shift from the orphanage vantage point, the independent thinker vantage point, the independent receiver of truth vantage point, **and you're**

going to move, I'm going to say for lack of better words, next to Us and turn around and look at what We're looking at, which is just exactly where you were a moment ago in your distress, but we're looking at it with the Father's Perspective.

So the healing of nations and the healing of individuals is a result of aligning **with willingly, cooperatively, humbly, with the Father's Perspective which is your Birthright** to be experiencing and looking on everything from There.

From There you will find no call for justice. You will find no justification for jealousy or judgment or revenge.

What you want is to be of sound Mind, not fragmented mind. And sound Mind is the experience of the divine eternal intelligence that God is Being right where you are as You in your wholeness.

So you see, it's never a matter of asking *from* the human condition, "What is the truth here about the human condition?" so that you in the human condition can address the human condition.

Be with that for a moment . . .

And what will you be? You don't know. And when you go into the holy instant not thinking you know what will come of it, you are in a position to experience divine Vision—divine realization—and have a new Perspective which is what is called for.

Just keep the visual in mind of you moving to my Side and then turning around and looking with me at the place where you just came from, looking at **it with my Perspective which is the Father's Perspective, which it is your Birthright** to be experiencing as your Perspective. You see?

That's how you find yourself experiencing Being the One that constitutes the many because you are experiencing what the Father is experiencing and in that, being co-creator, **as I've said before, the co-operator** with the Father. You see? *That's* when everything changes in a twinkling of an eye. And the twinkling of an eye in which everything can change can happen now . . . or by December 21st. You see?

It's time and it's not as complicated as you would make it.

Now most of you who are listening have had the experience of revelation or divine insight—divine communion with a divine Source—that has changed you. **And you did not realize that when you had that experience, you weren't** having it from the human condition on a planet that is part of a physical

universe that come from a “Big Bang” and had nothing to do with a divine Source. You have had the experience of seeing from the Father’s Vantage Point. You have had a moment of illumination in which your divinity was being directly experienced, not successfully blocked by your intent to be a successful independent agent. *That is what happened! It was you having an experience of your divinity.* It was you Being the One that constituted the many because you were willing to look through the Eyes of that One that does constitute the many and you were not choosing to have a separate interpretation of it all, yourself.

Now let’s go into the book:

The fierce attraction which guilt holds for fear is wholly absent from love's gentle perception.

It’s the difference between the orphanage perspective—of you being one amongst many—and the Father’s Perspective, the Perspective of the Holy Spirit, in which you are the One that constitutes the many inseparable from the whole.

What love would look upon is meaningless to fear, . .

. . . you see? . .

. . . and quite invisible.

But if you stop and think about it, when you reach out in the holy instant to ask for Help, you’re asking for the Help to look upon the meaningless and help you do something about it. And that’s not the answer because it doesn’t allow for your perspective changing so that you are seeing it from a place that **Knows the answer which doesn’t call for the practice of force or powerful correction** but allows your heart to melt so that Love flows and Love is received, and there is a gentleness of your spirit that was not present when you were in the state of reaction that caused you to be uncomfortable and ask for Help—engage in the holy instant.

Relationships in this world are the result of how the world is seen.

And I’m going to say, *where it is seen from.*

And this depends on which emotion was called on to send its messengers to look upon it, and return with word of what they saw. Fear's messengers are trained through terror, and they tremble when their master calls upon them to serve him.

Now this sounds really ugly. Especially if you're the one in the middle of distress who is sending out messengers of fear to find proof that fear is called for, that fear is justified and that force can be appropriately brought to bear upon the situation. But indeed, when it comes right down to it and you're between a rock and a hard place, and your world seems to aggressively demand that you do something to protect yourself, you do indeed succumb to fear and you do indeed send out messengers of fear and that is when you find out how capable you seem to be to be a **master** of the messengers of fear who **trained them through terror** so that they tremble when you call upon them to serve you.

You can be pretty ugly when you are between a rock and a hard place. If things are relatively smooth and calm in your life, these things never surface and you say, "Well, I'm far from an agent of a horror movie, I'm far from that which promotes evil," but the fact is that . . .

Fear's messengers . . .

. . . your fear's messengers . . .

. . . are trained through terror, and they tremble when their master calls upon them to serve him. For fear is merciless even to its friends. Its messengers . . .

. . . the ones you send out for confirmation that there is justification for attack . . .

. . . steal guiltily away in hungry search of guilt, for they are kept cold and starving, and made very vicious by their master, who allows them to feast only upon what they return to him.

Mind you, this is talking about each one of you who, while still in the orphanage, engage in this kind of a context of **being**. Fortunately, the correction is simple. And fortunately, you cannot actually accomplish becoming what you are not. And so there is no penalty awaiting for you. There is just the suffering that you will be relieved of when you abandon your independence and reach "through the veil" to join with your Guide or the Holy Spirit or the Father humbly and with commitment.

No little shred of guilt escapes their hungry eyes.

. . . the messengers you send out . . .

And in their savage search for sin, they pounce on any living thing they see, . .

... you see? [chuckle] There's not any real discrimination. They pounce on anything, guilty or not. They pounce on any aspect of the Kingdom of Heaven ...

... and carry it screaming to their master ...

... you ...

... to be devoured.

This is one of the reasons it is so important to engage in the holy instant. So that you do not ignorantly or with great purpose, indict and punish your fellowman or yourself or your body by sending out messengers looking for that which is awful and then believing the confirming news that they return to you, so that you end up condemning a Brother or a nation or a race or a situation that needs the healing unction of Love and not the presence of the justification of hate and fear to penalize it.

Send not these savage messengers into the world, to feast upon it, and to prey upon reality.

You hear that?

... and to prey upon reality.

To prey upon the Kingdom of Heaven that it all is. To prey upon the Sons and Daughters of God who they Are—*the real actuality of the Presence of God manifest.*

I've said it before, there's only one thing confronting you: Seeing either truly or through a glass darkly. And that one thing is Reality. That one thing is God's Creation. That one thing is the Movement of Creation occurring now. . . now . . . now . . . now . . . now. If you're seeing something different, don't believe it. Don't use what you're seeing as the basis for any action other than saying, "Father what is the truth here?" and then be quiet enough to hear the Father or me or the Holy Spirit so that you might, now that you're consciously with Us, turn around so that you can look at everything from where We're standing, where We're Being so that you might experience being the One that constitutes the many. The One that is inseparable from your Brothers and Sisters and all of Creation in its perfection—it's fullness.

Send not these savage messengers into the world, to feast upon it, and to prey upon reality. For they will bring you word of bones and skin and flesh.

Now, very simply what that means is: That when you are identifying as one among many, when you are one diligent independent agent trying to make yourself valid as an independent agent, you will find that you are identifying yourself as a body engaged in these activities:

... bones and skin and flesh.

Not only that, *bones and skin and flesh* that can be injured, decay and die—in other words, that which is mortal. That is the absurd and destructive **perception of God's Creation: The manifestation of the Movement of God** which is incapable of sin, disease or death, which is as eternal as the visibility and tangibility of all of the rest of Creation. But they will bring you the messengers you send out, the messengers of fear. . .

... they will bring you word of bones and skin and flesh.

And of course, it'll be talking about your Brothers and Sisters. But it confirms to you that what's true of them is true of you, which is of course, why you sent the messengers out in the first place.

They have been taught to seek for the corruptible, and to return with gorges filled with things decayed and rotted.

In other words, misperceived so badly, distorted so far out of the scope of **Reality and of God's Creation** that they present *nothing* Godlike, *nothing* divine, *nothing* perfect, *nothing* loveable.

To them such things are beautiful . . .

... why? . . .

... because they seem to allay their savage pangs of hunger.

They get to bring them home to their master and then they get to feed on them. And so they appreciate them because for a little while they feel full, they feel satisfied, justice has been served, purpose has been fulfilled, correction has **been done**. But there hasn't been a bit of healing.

For they are frantic with the pain of fear, and would avert the punishment of him who sends them forth by offering him what they hold dear.

That, no matter how well covered up, is the modus operandi of functioning as an orphan in a material world and universe where God is not seen.

But, continuing:

The Holy Spirit . . .

. . . umm, that which you have experienced as a result of being humble and engaging in the holy instant . . .

The Holy Spirit has given you love's messengers to send instead of those you trained through fear. They . . .

. . . Love's messengers . . .

. . . are as eager to return to you what they hold dear as are the others . . .

. . . the messengers for fear.

If you send them . . .

. . . Love's messengers . . .

. . . forth, they will see only the blameless and the beautiful, the gentle and the kind. They will be as careful to let no little act of charity, no tiny expression of forgiveness, no little breathe of love escape their notice. And they will return with all the happy things they found, to share them lovingly with you. Be not afraid of THEM. They offer you salvation. Theirs are the messages of safety, for they see the world as kind.

Okay . . . that paragraph sounds a little Polly Anna, doesn't it? Oh, sort of like the practice of positive thinking, overlooking what needs to be looked at, right? Pretending it's not there, right? Well, that's what the orphan thinks, that's what the independent agent thinks. Because the independent agent believes that he will succeed at becoming real as a result of dealing with and ***overcoming*** all of the evil, all the things that the messengers for fear have brought back to confirm that there is danger and that he needs or she needs to protect himself or herself. You see?

If you send forth only the messengers the Holy Spirit gives you, .

. . . which of course, takes trust because it's not been your habit.

If you send forth only the messengers the Holy Spirit gives you, WANTING no messages but theirs, you will see fear no more.

And the ego says, "Right!" And you will be more vulnerable than you've ever been before, because you're *ignoring* the facts, you're *ignoring* the reality that

this is a world of conflict, this is a polarized world in which the positive and the negative are in constant content . . . constant conflict with each other, constant contest with each other so that there is a constant state of tension and misery.

And so you must face this suggestion and act contrary to it if you're going to reach out to the Holy Spirit and if you're going to *benefit* from the clarity of His teaching, the clarity which He will reveal to you about what is true and what is real and what is not, and what you no longer need to engage in.

The world will be transformed before your sight, cleansed of all guilt and softly brushed with beauty.

Now here's the key:

The world contains no fear which you laid not upon it.

As an orphan you're convinced that there is a world "out there" that has fearful things in it on its own, in its own right and you're the innocent victim of it. It's not true! But you will not find that it's not true until you engage in the holy instant and follow through and want no messages but the ones that Love's messengers bring back to you.

The world contains no fear which you laid not upon it. And none you cannot ask love's messengers to remove from it, and see it still.

If you ask Love's messengers to remove it, you will no longer be able to see it. Is that like an Ostrich sticking its head in the sand? No it's not! It's like you sticking your periscope up into the Father's Perspective and seeing the truth in which fear is not present and the results of fear are not present.

The Holy Spirit has given you His messengers to send to each other, . .

. . . your Brothers and Sisters and every part of Creation . . .

. . . and return to each with what love sees. They have been given to replace the hungry dogs of fear you sent instead. And they go forth to signify the END of fear.

Now this may all sound very impractical. Because you look out on a world and the very air-waves are full of pronouncements of threat and conspiracy and planned hatred and plots to undermine the peace of mankind, and it all seems to be very real and something that something must be done about.

But I've got to tell you something for perspective: You see a world full of microbes, germs, things that transmit disease, tendencies for bodies to be flawed and suddenly be sent into a tailspin of degeneration. You take medication to protect yourself against this virus or that germ because, not the air-waves, but the very air seems to be laden with danger.

Well, I will tell you something: There are people all around this globe who consciously and consistently ***engage in healing***. And they do it by not paying **attention to the messengers that would come back that say, "Oh, this body is terminally ill, this organ is actually being eaten away by this, that or the other thing."** These people engaging in healing ***do not govern themselves according to the messengers which come and claim that there is uncorrectable disease, uncorrectable damage.***

This is important.

They insist upon, in there way, practicing the two-step and saying, **"Father, what is the truth here? Father, I know that what is presenting itself, the messengers that are coming to me are not telling me the God's honest truth. They are lying! No matter what x-ray shows what's happening, no matter how much physical evidence there is to it, I know that it is not Your Will, therefore, I am not going to trust these messengers. I am not going to attempt to cope with this as an independent agent, as one among many. But I choose *to join* with You Father, and listen for Your Voice, to have You reveal to me the truth that proves the lie to be a lie, to prove that the messengers are not legitimate or believable. And I'm going to stay with my connection with You until I see the *evidence*."**

And the key is: That healings occur every day of every sort, from the eradication of terminal illness, to a festered sliver coming out spontaneously from a finger that it was embedded in.

Being the One that constitutes the many, means that there are no messages . .

. . . words of bones and skin and flesh . . .

. . . because in the holy instant is where the Father's laws prevail, where the laws of Creation prevail.

And so when those who practice healing everyday on this globe and experience the healings, they are demonstrating the fact that not anyone needs to believe the messengers of fear that they have sent out and that have come back and disturbed things. And without engaging in conflict, but engaging in joining with the Father or the Holy Spirit or me and turning around and looking at the situation with Us, they find ***NOTHING THERE***. In

other words, they discover what could be called spontaneous healing, even instantaneous healing. You see?

You listen to the news and **you don't join while you're listening, and you come to the conclusion that: "Man, you gotta go out and get those bastards. Do somethin to 'em! Make 'em hurt until they stop!"** Keep your attention on what the messengers for fear have returned to you—the negative interpretations, even the apparent behaviors of people, which like an organ being consumed by cancer seems to state is something real to be forced out of the situation, forced out of the world. No. ***Stop it!***

When you hear these **things** and **you're inclined to believe them and get revved up about it, riled up about it**, so that you send out even more messengers of fear looking for further confirmation of how dangerous things are so that you might bring more force into play in changing something, which if you practice the holy instant, will become obvious to you is an illusion, no matter how real it seems to be.

Again, I must return to this: Diseases are healed every day, not by forcing a body, not by forcing a physical process to change, but by abandoning the perspective from the orphanage, joining with the Holy Spirit or the Father or me or your Guide where We are, and turning around and looking at what prompted you to join Us from Our vantage point.

Healing occurs and it's miraculous because force is never involved.

If you send forth only the messengers the Holy Spirit gives you, WANTING no messages but theirs, you will see fear no more.

You will see no cancer consumed organ. And the x-rays will say there is perfection here. Because there is a God and there is Creation, and the Creation is as perfect as the singularity of the Father, which disallows for polarization, conflict. This is the truth.

Again, it happens as a result of your coming to where We are and turning around and looking with Us at the place you came from, so that you might see it with Our Perspective, with your true Perspective, free of delusions.

Then you could say:

Love, too, would set a feast before you, on a table covered with a spotless cloth, set in a quiet garden where no sound but singing and a softly joyous whispering is ever heard.

"Oh, yeah, this is too good to be true, this is fantasy." Embrace it as the truth, else you will stand in denial of it and distance yourself from its experience.

This is a feast which honors your holy relationship, and at which everyone is welcomed as an honored guest.

Even the ones whom before you practiced the holy instant, seemed to be the justification for your suffering, that it would have seemed could receive no relief without the bringing of force to bear **upon the “bastard” or “bastards.”**

And in a holy instant grace is said by everyone together, as they join in gentleness before the table of communion. And I will join you there, as long ago I promised and promise still. For in your new relationship am I made welcome. And where I am made welcome, there I AM.

Where I am welcome, there is the Holy Spirit. Where I am welcome, there is the Father. And where I am welcome, there is You. And where I am and where You are, **there is no “bastard” to be dealt with.**

The belief is that cancer—most forms of cancer—are terminal. There are beliefs that other forms of disease are terminal, but healing of them is occurring everyday through the shift, in one form or another, from being one amongst the many to being the one that constitutes the many because you have let the One that constitutes the many be your Mind. And you are willing to look at everything from the vantage point of that Mind which is the One that constitutes the many—meaning God. And ***in that act*** you come into the **full conscious experience of your, capital “S” Self. That’s what this is all about.**

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: THE ATTRACTION OF GUILT

*Sparkly Book – p.462, 2nd Full Par. / JCIM – p.193, 5th Full Par. / CIMS – p.389, Par. 51
First Edition – p. 382, 2nd Full Par. Line 8 / Second Edition – p.410, Par. 11, Line 6*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 21st 2012

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Last time we ended up hearing that:

Love, too, would set a feast before you, . . .¹

. . . and what I want everyone to understand is that existence, the very experience of Being at this very moment for every single one of you, is an experience of Love setting a feast before you . . . ***except that you're not experiencing it because you're preoccupied with seeing everything through your definitions.***

Nevertheless, you could say that the Movement of Creation is Itself Love setting a feast before you. **That's the only thing confronting you *ever*:** A feast being set before you by the Father's Love Moving and constituting all of Creation.

And then we read further last time:

And in a holy instant grace is said by everyone together, as they join in gentleness before the table of communion.

. . . ***In a holy instant:*** that which happens when you ***stop*** and do the two-step and enter into the holy instant.

When you enter into the holy instant what happens? You stop asserting yourself. You let peace reign. You let peace be present because you have shut up your thinking. And you are willing to experience being conscious without a

thought. And through your practice of meditation, your practice of the two-step—the holy instant—you learn to stay in the stillness for longer and longer periods of time, not just fleeting moments.

That peace that you allow is the state of Grace. It's the state of Grace because in the silence you are not practicing judgment, you are not practicing independence, you are not continuing to affirm your divorce from your Father—you are in the womb, if you will. You are in the vestibule between the orphanage and Creation Itself—the direct experience of It. You are in that place where the shift can occur—the sudden shift of perception that is called, “the Miracle.”

. . . [And] in a holy instant grace is said by everyone together as they join in gentleness before the table of communion.

The holy instant is communion. The holy instant is when you experience the **Presence of the Father directly. It's when you experience the** Presence of the Holy Spirit as that which is nothing more than your right Mind—the totality of clear conscious awareness.

And in that communion you ***learn how to see truly*** because the Holy Spirit, myself, the Father too, have only one intent when communion occurs and that is to have you look with Us at everything you have been looking at but from our Perspective so that you might enjoy and appreciate It as your Perspective. And in that experience, ***remember*** that it used to be your Perspective. And in that discovery, in that awareness, you are able to willingly yield to your Birthright as the holy Son or Daughter of God seeing everything and **confirming it for what it truly Is** because you're seeing it as the Father sees it and in that you confirm Creation, ***you confirm the Father's Will.***

Now, continuing in the book:

I am made welcome in the state of grace, . .

. . . meaning in the silence, which I could say is graced by the absence of your willfulness and the dreary results of it.

I am made welcome in the state of grace, which means you have at last forgiven me.

Well, that may seem strange. Some of you might not ever have thought that you were holding anything against me that you needed to forgive me for. But at the very least, when you have looked upon Creation, when you have looked **upon all that God is Being and you have said, “But I would rather define it myself,”** you have denied Creation. You have condemned it to a level of

unworthiness in your mind. Because what is becoming worthy only to you in your mind is your ability to redefine Creation for *your* purposes so that you might become a god in your own right—the definer of things without a source of your own.

So . . .

I am made welcome in the state of grace, which means you have at last forgiven me.

You have come into the silence and allowed the silence, valued what's in the womb of silence rather than what you could fill the silence with. And so you have come without judgment—completely without judgment. And that is forgiveness.

For I became the symbol of your sin, and so I had to die instead of you.

Well, of course that's not true, but that is the mutual agreement and definition that the majority of you have accepted, agreed to and hold to.

To the ego . . .

. . . in other words, from this independent stance . . .

. . . sin MEANS death, and so Atonement is achieved through murder.

In other words, the ultimate of the *religion*, you might say, of the ego, is murder and that is Atonement. Whereas in actuality, Atonement is Life—Life restored as It divinely and truly is—because you have been willing to become still and let It register with you on the Holy Spirit's terms, on the Father's terms. You see?

Salvation is looked upon as a way by which the Son of God was killed instead of YOU.

Whew! It's not true. But that is the way it's looked upon, that is the mutual agreement and its continued practice will disallow for the holy instant, will disallow for you rejoining with your right Mind . . . being totally integrated once again consciously as the holy Son or Daughter of God that you Are. That's the truth.

Yet would I offer you my body, . .

. . . in death, I'm adding . . .

... you whom I love, KNOWING its littleness?

No. I would never have done that and I didn't do that.

Or would I teach that bodies can [not] keep us apart?

No. I wouldn't do that either.

Mine was no greater value than yours; no better means for communication of salvation, but NOT its Source.

... In other words, my body like yours, there can be *no better means* than it. .

... for communication of salvation, but it is NOT [its] Source.

... of salvation.

No-one can die for anyone, and death does not atone for sin. Yet you can LIVE to show it is not real.

You can LIVE to show that sin is not real.

The body DOES appear to be the symbol of sin, while you believe that it can get you what you want.

You, you poor little orphan who insists on being an orphan and becoming a valid individual—a valid presence—an eternally, identifiably real, divinely real entity through your private efforts. And how are you going to do that? You do it through the use of your body. Your body is the means by which you control your reality into your experience at the expense of your Brothers and yours at the expense of your Brothers' **misuse and misunderstanding of you.**

While you believe that it can give you pleasure, you will also believe that it can bring you pain.

When you got the divorce, in your imagined state of independence you are denying the Reality—God's Reality of you—and **then you're trying to make yourself Real** and in the process you are subject to pleasure and pain.

To think you could be satisfied and happy with so little is to hurt yourself, and to limit the happiness that you would have, calls upon pain to fill your meager store and make your lives complete.

In the absence of your wholeness, in the absence of your peace, in the absence of the harmony and security and inviolability of your Being, which you have denied, it . . .

. . . calls upon pain to fill your meager store and make your lives complete.

And of course, as we discussed, the experience of pain and the experience of guilt—whatever hurts—is used by you to further commit yourself to your plan of salvation which is to achieve your wholeness on your own. And that, because it cannot be done, causes you to be confronted by the impossibility, which you experience as threat and imposition and unwarranted blocking of your path, which it is your task to overcome in order to win the prize, to get the brass ring, to become Real.

This IS completion, as the ego sees it. For guilt creeps in where happiness has been removed, and substitutes for it.

It comes in with fear as well, as we said, the moment you committed with your divorce from your Father you were confronted with the pair: guilt and fear.

I'm going to add the word "but," before I continue with the next sentence.

[But] Communion is another kind of completion, which goes beyond guilt, because it goes beyond the body.

Communion: Joining with me, joining with the Holy Spirit, joining with the Father in communion—in actual connection—not like a babe nestling into a soft blanket and having some experience of communion with its softness and its warmth, but a connection in which ***communication, dialog, two-way, reciprocal experience is had.***

Now, that is the function of the holy instant. And to make it clear: When you engage in the holy instant and you find yourself being communicated with, when you find yourself being in-filled with answers, with understanding, with experience that goes beyond the bounds of any experiences you have had so far, when you abide with your Guide or the Holy Spirit and, as we discussed last week, you with your Guide or the Holy Spirit turn and look at whatever it was that prompted you to turn to your Guide, to practice the holy instant, you **together with your Brother's perspective, mine, or the Holy Spirit's Perspective** will see a forgiven world. You will see the Kingdom of Heaven, which is no longer being obscured by the definitions you embrace now and are so confident about.

Now, just as with Paul right now, when he is being with me in this fashion, in the holy instant, he is perfectly capable of relating to you or anything in the

room. His body is present, but he is not identifying with it. As it says in the **Course**, **he has laid it aside, which doesn't mean he's let it die, to decompose and disappear into the nothingness of all illusions.** No. It means that when you turn to communion, it takes you *beyond* the body, it takes you beyond the **self-defense that it's used for, or the coercion that it's used for to get your way,** to get what you want. It means that it is here to serve not your will, but the purpose and Meaning of Being, as it is unfolding in the holy instant. You see what I mean?

Don't ever be troubled by the term "setting the body aside, laying the body aside." You will lay the use you have put it to aside, when you decide to engage in the holy instant, when you decide to abandon your best judgments, your best thinking, your best concepts, and in the silence brought on by their absence, you reach out and you say, "Father, Holy Spirit, what is the truth here? What is it my Birthright to be experiencing, because I am whole and because I am the holy Son or Daughter of God to Whom I'm turning and from Whom I wish to gain my understanding of what everything Really is."

Your body does not disappear but it ceases to be used for the purposes that the ego would have used, which is to lovelessly control everyone and everything, to serve the selfish purposes of the one identifying with the body. The result of that is war. The result of that is murder, death, disease—a state of conflict in which one thing attacks another thing and brings about its submission or its demise. To give this up is not a sacrifice.

So again, it becomes clearer how significant the holy instant is and what its Meaning and its function is and what you can expect to experience, or the nature of what you can expect to experience.

I am here to invite and motivate you to go against everything you have known, **and use this simple means of doing it, which is to "shut up!" It is simple.** Become still. Value the stillness because in the stillness that is not objected to, you experience or are experiencing the state of Grace in which Atonement can occur, in which coming back into your right Mind can occur. And you will find yourself experiencing stability, immovability like the Rock of Gibraltar **that can't be swayed by winds of change or opinions or any of the things that would have caused you fear in the past.** It brings you into that place, as we've said before, where *God's laws prevail and your holiness is the undeniable fact of you in your very own consciousness.*

Bring this Gift of Grace to your Brothers, your Sisters, your Fellowman. It is meant to transform the world and restore it in your awareness to its original and ever-present state of perfection.

Now I'm going to stop here for tonight and I encourage you all to gently abide with what I've shared tonight during this coming week. And if it seems difficult, if it seems to be useless, if you seem to not be accomplishing anything, ***don't stop***. You are doing something that flies right in the face of all of your confidences. And so it takes ***persistence*** to break down the confidences. It takes persistence to inspire you to persist with a ***lighter heart!*** Communion is inevitable in the holy instant.

I am there in the holy instant. Love is setting a feast before you. I am setting a feast before you. The Holy Spirit is setting a feast before you. And you are invited to it. And you have always been invited to it. And you are always welcome to it because you are not a sinner. You are the holy Son or Daughter of God experiencing it clearly or through a glass darkly. But whichever way you are seeing it, you are nevertheless the holy Son or Daughter of God ***unchangeably***.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: THE ATTRACTION OF GUILT
Sparkly Book – p.463, 4th Full Par. / JCIM – p.194, 1st Par. / CIMS – p.390, Par. 56
First Edition – p. 383, Last Par. / Second Edition – p.411, Par. 17

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 5th 2012

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Good evening. And welcome to everyone who's joining us on the Internet.

Tonight there is something important that I want to share with everyone and **we won't be going into the book. And before we do . . . before I do, I want to take a few moments to be quiet together.**

(Quiet time)

Okay. We've spent a lot of time talking about the holy instant. In fact, I imagine some of you are wondering when we will get on with things and have something new to think about—something new to stretch your imagination and your boundaries.

But the holy instant is so fundamental and so important that I want not to move on until it sinks in deeply—registers deeply—so that your behavior changes, so that ***you begin to be in a new way***. It is this beginning to be in a new way that constitutes Atonement, that constitutes Awakening, that constitutes the fruits of everything that the ***Course*** teaches.

Now we've discussed the fact that Awakening is not a private affair. You cannot, no one can in an independent fashion, learn enough to Wake up. It's impossible because it leaves an essential element out. And the essential element that it leaves out is your Brother and your Sister. And foremost, it leaves out God.

The holy instant is to be used for a specific purpose. And that is to establish **and nurture a holy relationship. It's that simple. That's why Awakening is not** a private affair. It is a matter of relationship. It is a matter of involvement,

not involvement of the sort that one engages in, in the orphanage, in the place of independence, but that which occurs in peace and in the atmosphere and substance of Love.

In the environment of the orphanage, relating is always a matter of control—of **governing to the best of each one's ability the environment that the group** finds itself in. And so you might say, everyone participates in government.

But the problem is that the government is based upon a fundamental idea or **misbelief called "independence."** And so government is a matter of independent factions or elements all working for and against each other in grand ways. I mean by that, huge complicated ways so as to create order and fulfillment of goals that have been set by all these independent governing agents. You see?

And so relationships are a constant argument. Relationships are a constant, **we'll say, disagreement that is being forced into agreement. It's always tense.** Because each one is simultaneously attempting to control others—govern others—while at the same time doing his best to not be controlled by the others. This is the tension, this is the polarization and it is accepted as the normal fundamental nature of existence.

And so it's never called into question. It's just lived.

Now that's *not* what the holy instant is about. Because the holy instant is entered into for the purpose, as I said, of establishing and nurturing a holy relationship. Meaning, a relationship **that is, I'm going to say, initiated by one** who turns in the silence of his thinking—the absence of his thinking—to the **Father and says, "Father, what is the truth here about this one I'm in relationship with?" or "What is the truth about this thing that I am in relationship with?"** You see?

It's not a question seeking positive affirmative satisfying answers about one's self but about another. You see? And you're well aware from all of the sharing's that we've had together that this is the secret, you might say, it's the surprise. The way you get to Wake up is by caring more about someone you're in relationship with than yourself.

You know, in almost every religion there is an equivalent to the Golden Rule and the rule is set above others by being called, **"Golden."** And the Golden Rule is ***"thou shalt do unto others as you would have them do unto you."***¹ The Golden Rule is a rule of behavior, of your behavior **toward another.** The Golden Rule doesn't say, **"force others to behave toward you the way you would behave toward them."** You're not the focus of the Golden Rule. The one you're in relationship with is.

Being in an orphanage is a result of a false position that has been taken that says, **“I have no Father, I have no Mother, I have no Source.” And it’s not true.** And everything that is done from that standpoint is selfish. It is independence carried to the extreme. And it never does what solves the problem that everyone through his or her independence is attempting to get away from.

The only thing that will solve the problem is to care more about another than you care about yourself.

Now that’s the new governance. That’s the uncommon governance. “I wish to see the truth. I wish to see the God’s honest truth about my Brother. And I refuse to act on any other basis than that which becomes clear to me when in the silence I ask for clarity and it is given.” You see?

I know you get the picture. But everyone needs to get the picture clearly enough to consciously put it into practice so that ***your behavior changes.*** **Because until the behavior changes, you’re still in the orphanage and you’re still in the place where government arises out of a sense of inadequacy that has to be overcome at the expense of others. And of course for those others, it’s at your expense.**

And so you must be wary of governance that arises in your mind or in the **minds of others around you that doesn’t arise out of a clear experience of wholeness . . . of your wholeness that has become clear to you as an experience because you’ve *shut up* your independent thoughts, acts and reasoning’s, and you’ve said in the absence of them, “What is the God’s honest truth here that I don’t remember, that I don’t seem to yet know? What is it? I will *persist in listening* for that until I hear it. Because I understand from what I’m being taught that this is the way out of illusion.”**

Now your globe is in a great state of upheaval. Governments are problematic ***because*** those in government believe that they are orphans and that the only way to attain order is through control based upon ideas, ideas which are based in a misunderstanding—a **misunderstanding about everything you’re in relationship with—that it’s certainly not holy, that it’s certainly not trustworthy, that it is certainly flawed and that its flaws will always surface in mean-spirited, thoughtless, manipulative acts.**

It’s inevitable that this is the way social being will work because of the nature of the “animal” of that which everyone is in relationship with. You see?

This is what everyone must step out of. And the stepping out of it is accomplished again, through the practice of the holy instant for the purpose of establishing and nurturing a holy relationship—a relationship which is

established and nurtured according to the clarity of the Father's Mind and the Father's Love that He shares with you so that you might *embody It* and be new.

Now when there are relationships, there are naturally or there is naturally, **cooperation**. **Cooperation is a “working together.”** Cooperation is not a means of successfully controlling.

It's important to see that difference. It's important to see it so that you don't inadvertently get caught up in engaging in control instead of cooperation. **And it's important because you're not going to be able to see the truth about your Brother or relate to him constructively if you think that the absence of control will bring about chaos.**

The holy instant calls upon everyone to risk the chance that no one is really an orphan. And that if one approaches his Brother or Sister as though he or she is the holy Son or Daughter of God, you will not get stabbed in the back, that there will not be a price to pay because until you bring that faith to your relationship, there will not be the elements necessary for both of you to relax and be in a new way, from a new paradigm.

Now as I said, in relationships there is cooperation . . . ***there is cooperation.***

Now for cooperation to be constructive and fulfilling you must understand where those you are cooperating with are coming from. Are they coming from the orphan mentality or are they coming from a connectedness with the **Father's Perspective?** **Are they coming from the place where all the details of relationship are manipulative, combative, controlling, where everyone is afraid of everyone else and therefore can't truly afford to *care* because *caring* is dangerous and makes you vulnerable because you don't have your guard up?**

You must pay attention! Because if you're going to cooperate you're going to have to make some choices—choices as to whom you will cooperate with.

Now the other vantage point of course, the other option for this cooperation, **is one where the Golden Rule comes into play and has meaning: “Do unto others as you would have them do unto you.”** You know, **that** at the bottom line, **when you're not caught up in your ego-mentality**, caring is important. Being cared about is important. Humanity is important. The experience of humaneness is important.

These are the fundamentals upon which the holy instant and holy relationships grow and thrive. But they start ***simply***. **They don't start with highfalutin ideas. They don't start with being great. They don't start with**

grand ideas that everyone must conform to in order to build a huge structure of magnificent excellence of agreements and definitions and meanings that everyone must abide by and ultimately serve. No.

True government arises out of one's ability to connect with what? *Not success! Not importance! . . but one's* capacity to recognize and engage with need. Do you hear that?

The road to salvation . . . the road to salvation is the road where needs are felt, paid attention to and corrected. And so you could say that Awakening is going to be a Movement among the needy. And that really means, those **who aren't** puffed up with their own importance and their own grand ideas that everyone must gather around and conform to, so that importance can be achieved and **shared. But of course, not shared fully with the one who didn't generate it**, which leaves things still in a state of contest, orphan mentality, actions, activities, events. You see? **That's not what's needed.**

So, if you want to move forward in terms of Awakening, in terms of, let's say, being on a true path, the call is for you to acknowledge your neediness and to be willing to recognize and not stand in judgment of others' neediness so that all of you in need might join together in Love—the desire to see the need corrected, to see the need fulfilled—so that need is no longer experienced.

But as you can see, this is only going to happen with humble . . . with humbleness, with humble people, with humble participants in relationships.

Now, as you observe the things that are going on in your world today and the contentiousness and the threat and **everything else, you're going to have to make a choice as to whom you're going to actively participate with. Those** from the orphan mentality—the mentality of lack which exists to be overcome, which always involves righteousness and judgment: us and them, higher and lower and so on, **you're going to have to be willing to say, “No, I will not join with and support *that*, because there is no humanity in it. There is no caring about one's Brother or Sister in it. You see?**

This is important.* And you're going to need to take a look at it because choices need to be made if correction of the situation is going to occur. And what I am making very clear and what I'm explaining in a way so that you can relate what the *Course* has been teaching to everyday real life, I'm saying:** Align yourselves with, cooperate with those who recognize the existence of ***need and value the individualities who are experiencing ***need*** so that answers can be brought in the simplest most direct way to the correction of the need ***because*** the result of Love is simple.

Love is simplicity. Caring is an *urging*, an urgency that seeks to find wholeness that gives relief from need. Whatever apparent structures are built upon the recognition of need and the listening for how the simple human need **can be met will lead to the correction of the situation on your globe.** I'm saying the correction of the situations [Raj emphasizes the plural] on your globe.

There is much relaxing into peace. There is much letting go into natural order that needs to occur and can occur. ***But you must avoid governance applied to you or that you apply to others.*** You must avoid such that arises not out of caring and love, but the fulfilling of some concept of righteousness.

If attention and nurturance is given to that which does not support humanity, salvation will not be arrived at, correction will not be arrived at, further pain and distress will come into the picture.

Join with those who value humanity. Your Brother, on the lowest rung of some conceptual ladder is your salvation. Everyone in a state of need is your savior because he or she gives you the one to have a holy relationship with. Relationships with orphans distract you from having a holy relationship because it keeps you in a state of excitement as well as defense and it **maintains a wall between everyone. It's not what the truth is about. It's not what the *Course* is about.**

Be willing only to join with those who recognize and acknowledge need and see those *needs* to be the things to be directly expressed—simply addressed as mutual Brotherly love that provides the simple answer, because the simple answer is available.

Value your humanity. Don't despise it and try to rise above it. Your needs need to be attended to, even though they are not real, even though they are the result of unclear thinking . . . of mistakes that weren't seen as mistakes and keep getting repeated and on and on.

Demand that those whom you would be willing to cooperate with and those who want you to cooperate with them, ***demand of them*** that you want the attention to be given to humanity, humaneness, Brotherly love, because you **care and because everyone needs everyone else to witness for them. That's the simple truth.**

What do you think is happening when one engages in the two-step, in the holy instant and a holy relationship emerges and is nurtured? What do you think **is happening? That happens because you've been willing to stop thinking** about yourself and wanting to know what the truth about your Brother is.

Why would you want to know the truth about your Brother? Because your knowing it constitutes you being a witness for his holiness. You see?

Whew . . . the day of the self-made-man is past. It never was valid. The time for relationships is here because the infiniteness of **God's Creation is an** infiniteness of holy relationships. And God *in them* will only become clearly apparent, clearly manifest when everyone is insisting upon the fruits of caring, the correction of suffering, the solving of need. This is the wonderful simple truth.

But again I must say, a change in behavior needs to occur. Not just a change of a repertoire of ideas and thoughts to be mulled-over, thought about and expressed with others . . . actual change.

Whenever you put yourself in position of allowing others to speak for you which cannot be avoided in the process of cooperation, always be sure of the foundation from which that one works. Is he a controller, a manipulator? Is he one who sees wealth and success as the thing to be served? Or is he one who values humanity and who bases everything he does with everyone else on the meeting of needs and the increase of humanity, humanness, human **kindness in the world. Don't join with the selfish ones, else you will promote** his or her goals and you will suffer from them as well.

It's time globally for everyone to do the thing that seems to be the weakest thing, the most ineffective thing that you could do, certainly nothing that would move mountains. And yet, the need is simple. You engage in caring and desiring humaneness enough to shut up your own egotistic controlling **efforts. And in the silence listen and ask, "What is the truth here about my** Brother? What is the truth about the situations in my community, in my town, in my country that needs to be corrected with humaneness as its **foundational attribute?" And give your attention to that. Let that caring** supersede your inclination to be frustrated and expressing your frustration.

Start using your mind in a new way, in the simple way of Love and put your **brothers and sisters on notice that that's what you want from them as well.**

Let others know it's important to you. It's important to everyone! But someone has to stand up and start saying it, putting it in the air to give others who are afraid, the courage to say it and put it in the air. And until you say it, those who would attempt to govern mean-spiritedly, competitively, and to your disadvantage, they need to hear that this is the kind of governance you want . . . that this is the kind of relationship you want. You see?

This will constitute the beginning of transformation on your globe. No one is **powerless. I'm not talking about the kind of power that is expressed by those**

who seem to be in charge. No one is powerless when it comes to the use of their mind. And everyone has the capacity to choose what they are going to give their attention to.

You can without interference, choose to do the two-step. In other words, stop, **shut up and ask, “What is the truth here?” That’s the engagement** called the **holy instant. And when you move into the holy instant, you are aware God’s** laws prevail. You are aware the Movement of Reality that meets the human need, comes forth. And in solving the human need, demonstrates humanity. You see?

That’s where everyone is at. And everyone has the power of self-governance that without fail, will work.

I love you all.

Begin to give to your world the support it needs for transformation by valuing humanity, humaneness, the meeting of the need, and stick with it because there has arisen in you a caring brought by your desire to know the truth about your Brother so that you might be able to witness for him from the **clarity that has filled you up. That’s the task now.**

I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

¹*Mathew 7:12*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 12th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

In the practice of the two-step, you employ the practice of peace. You choose for the silence in you—that altar in you—which is not occupied by the business of your personal private thoughts. And in that silence within, not giving preference to your attention to things without, you ask to know the Truth. **You ask to have the Father's Perspective, which I have been telling you has been placed in you from the Beginning and has never left.**

Now in the process of choosing for your peace, there are four things that have to be met or dealt **with, or passed by, moved beyond, let's put it that way.** These are: the desire to get rid of the peace which we've already discussed and as we're going to talk about tonight, *The Belief that the Body is Valuable for what it Offers*. The next obstacle is *The Attraction of Death*. And the last obstacle is *The Fear of God*.

If you sit quietly contemplating these four items you'll find that each one is, shall I say, progressively more difficult to cope with or progressively presents a more difficult obstacle to get past. Fear of God is the last.

Now, these four things are dealt with in the order that you can handle most **easily. Choosing for your peace in the holy instant is the easiest, it's easier** than actually abandoning the fear of God or the fear of what **God's Presence** would do to you considering who you think you are presently, which is a mortal, a sinner, a flawed presence that must improve itself but as long as it **hasn't, there is still the penalty for the flaws that God will surely meet you with.** And so you couldn't possibly deal with the fear of God first.

The willingness to embrace peace—to let go of what objects to it—is the easiest. And it opens the door for communion with the Holy Spirit or with the Father. It opens the door, you might say, briefly but easily, and it puts you in the position of being able to hear divine Guidance even if it is brief. And its continued practice allows it to happen more frequently, more easily, and the communion changes you. The communion reduces your fear of peace and prepares you to be able to take on the second obstacle to peace with not only more confidence but more understanding.

Now the second obstacle is:

[II.] The Belief the Body is Valuable for What it Offers.¹

Well my goodness, what does the body offer each of you? What it offers you is, shall I say, the manifest presence of force that enforces and embodies **physically, the presence of you. That's what it does. It provides you with the** capacity to be in control through the use of force, even if the only force you are exercising is yelling at someone—a strong voice, a committed sound, the **presence of, or shall I say, the absence of weakness. Still, it's the use of force** for the purpose of controlling, influencing, making things happen.

Now we have talked in the past about the fact that as an infant, you experienced physical sensations not only of what you learned to call your body but the body of your mother, the body of your father, the bodies of your brothers and sisters and you experienced each of them as discrete presences just as you experienced yourself as a discrete presence. But the thing that escaped your attention and the thing that your parents and siblings could not educate you about and inform you about, was the fact that you are not the discrete body you thought you were and no one else was the discrete body they appeared to be. But you and they were the presence of **Mind—consciousness** experiencing all of these experiences of form and tangibility. You see?

It escaped everyone's attention that they were Mind, not body.

And so, all of the developmental processes in growing up reinforced and confirmed the misunderstanding—the misperception—until someone came **along like me, or until someone engaged in mediation and inadvertently, we'll** say, engaged in the two-step and the holy instant, discovered that Mind was the ground of Being, not matter, not form.

Now someone is educating you and making available the truth about existence in a manner that can easily reach everyone. And so you are all learning to make a shift.

Now it's important to understand this because there are misperceptions about it and I've talked about them before too. Basically it is this: The *Course* says:

I am not a body, I am still free to be as God created me.

Now because of the absolute identification with form that everyone has been involved in, this statement seems to say that a spiritual understanding of **things means that bodies are illusions. And it's not true. There is that which identifies you. There is that which makes you experienceable. And I've said this many times and it continues to need to be said in order to facilitate the shift of consciousness that constitutes a miracle.**

Now you are not a body but you are not bodiless. You are not without that which identifies you. And yes, ***you are still free to be as God created you.*** Which means you are still free to be the Mind—the conscious awareness in which all experience of Creation occurs, in which all Ideas of Mind are experienced as being substantial to the Mind that formed them, but without ever becoming less than the Idea that is rendered visible. To become less than the Idea would be to become the visibility—the identification. And that is not what you are. And that is the misperception that Awakening pulls you out of.

That is why the belief that the body is valuable for what it offers is something that peace moves across as it shifts your perception.

Now when you are angry, when you are perturbed, when you are irritated, you experience physical sensations. When you are depressed, there is a thickness **in the head. It's not a headache but it's as though a scull-cap is on and weighing heavily and pressing down so that it's a downward feeling. There's** a sensation usually, you think you experience it first, and so you think that depression has come over you when in fact there is an *idea*—an idea of a loss of power, an idea of being inconsequential, ineffective, incapable through force and the use of your body to do anything to lift yourself up.

And you believe it. You don't challenge it and say, "Wait a minute . . . Father, are You giving me these sensations? Holy Spirit, is this a true experience I'm having? Am I depressed? Do I need to find a way through the use of my body to exert force to establish the presence of *me in the world?*"

Well the answers are no, of course. And yet it's very hard to abandon them because you have the physical sensations—the physical sensations *you value*. You think they are important. You think they must be acted upon or you think that you are obligated to let them act upon you and you must just suffer.

Again, it's not true. And it does arise out of the fact that you *feel* that the body has essential value to you because it will keep you alive. It will allow you to

become a success. It will allow you to create and maintain order. Of course it will be your personal private sense of order and not one that takes into consideration everyone and everything. And so peace must move across this *obstacle*.

Now, I want you to pay attention—you must pay attention to your frame of mind. You must watch to see when the emotions shift and when they seem justified and when they seem to call for a show of force of one form or another *to save you* . . . to make you safe!

“Well . . .” you say, “Nothing ever happened to my benefit if I or someone else didn’t exert a little force and make changes so that there was greater harmony. Nothing has ever happened without the expression of power—physical power.”

Now it’s not true. Think about it for a moment.

Has no one ever experienced transformation of one sort or another—sometimes miraculous—occurring because of the presence of Love embodied by you or someone else? Has no transformation occurred as a result of a sudden shift of perception, as a result of your mind being imbued with something miraculous above and beyond your personal capacity to *conceive*?

Of course this has happened. But it doesn’t occur to you that total and complete safety, absolute invulnerability is your Birthright when you engage in the holy instant and you let yourself, your Mind—the presence of Mind that you Are—be filled with the Love and the Grace that the Father bestows upon you, that your **experience is being bestowed upon you because you’re not** objecting to it as much as in the past? You see? Your Birthright—your wholeness—lies in the complete absence of the use of body as a means of reinforcing a sense of the presence of you in the world that not only changes **the world but that others recognize, we’ll say, as a force to be reckoned with.** You see?

It’s difficult to give this up because it is a misperception that occurred within moments after birth and you were flooded with sensations and you were completely ignorant of the fact there was Something *experiencing* the sensations. *There was Mind.* You see?

Now let’s go into the book:

We said that peace must first surmount the obstacle of your desire to get rid of it. Where the attraction of guilt holds sway, peace is not WANTED.

You see? Because you have more important things to do that are active and that arise out of the stimulus of fear and excitement and this is interpreted by you to mean that it's the vitality of life motivating you to engage in discovery. And it's your nature to discover. You're a discovery mechanism. You're here to do that!

So you don't want peace because you say, "Peace? Well nothing exciting can happen there. Nothing like fear is there to motivate me." And so on. We discussed this at some length.

Now . . .

The second obstacle that peace must flow across, . .

. . . you get that? . . . *flow across*, flow across like water across a river-bed when the first rains of Spring come. It flows. It doesn't bull-doze its way through. It *lets itself* through. It flows. No act of force required.

The second obstacle that peace must flow across, and closely related to the first, is the belief that the body is valuable for what it offers.

And we've just discussed what it offers: The presence of force, the presence of energy that can motivate and make things happen!

For here is the attraction of guilt made manifest in the body, and SEEN in it.

You see? First of all you want not to have peace so that you can respond to the stimuli of fear which will move you to become more than you are. And then the second part of it is that you have a body with which to accomplish these goals—these needs. You see? The first part isn't true and the second part isn't true.

You are not a body but you are still as God created you to be. And so that which identifies you continues to identify you even though you are not using it as your focal point of action. You are recognizing your Mind, your conscious awareness as that Presence of attention which follows, which flows with the Movement of Creation without force.

And then as we've said, in your giving It your attention and flowing with It, you are confirming the Movement of Creation that God is Being and you are co-partnering with God, you are cooperating with God, you are confirming the Movement of Creation by virtue of your attention.

So . . .

This the value that you think peace would rob you of.

Meaning this, the body—that which gives force to your presence.

This the value that you think peace would rob you of. This is what you believe that it would dispossess, and leave you homeless.

You see? You think [chuckles] just like you do when you hear the statement: ***“I am not a body I am still free to be as God created me,”*** you think that statement is going to dispossess you of the visibility and tangibility of your **individuality which you have called “your body” and which you have defined** within the first thirty seconds of your birth.

This is what you believe that it would dispossess, and leave you homeless. And it is this for which you would deny a home to peace.

You see? Now you might experience peace and the holy instant and the **Guidance and inspiration that naturally accompanies it. But you can’t seem to** hold onto the experience. And so it passes and you have to renew it. And so you practice the holy instant frequently. And each time you practice it, it becomes easier. And each time you practice it the duration of the peace increases. But then life interferes and calls for you to use your body as the force that identifies your presence in a way that allows for control to occur. You see? And you lost the peace and so you have to do it again. You have to engage in the holy instant again.

The time comes when you need to make commitment to it completely. **Because that’s the only** thing that brings you back into the full experience of your Birthright.

But again . . .

. . . it is this . . .

. . . the loss of your body . . .

. . . for which you would deny a home to peace. This . . .

. . . so-called . . .

. . . “sacrifice” you feel to be too great to make, too much to ask of you.

But only because you don't understand what it means. You don't understand what I've just explained. Now you do have an understanding and it will be easier for you to risk the chance that abandoning the body as the vantage point from which you experience everything will cause you a loss. When the fact is, that abandoning the body as the vantage point and adopting the Mind, **which has been with you all along and you don't have to fabricate or imagine**, letting that Mind be the focal point from which you experience everything. You see?

Is it a sacrifice, or a release? What has the body really given you that justifies your strange belief that in it lies salvation?

Well, I understand that it seems to have given you a certain amount of control that has perhaps saved you, that has perhaps made your life more tolerable, maybe even greatly blessed. But the ***point is, that you are not a body*** and any successful use you put it to that convinces you that it is foolish to abandon the body as your vantage point, ***that must be overcome!*** You must arrive at a **place where you're willing to abandon that, even if it's only for the sake of experiment, to see whether what I'm saying is true or not.**

If the experiment doesn't occur, you will continue to see yourself as a body—vulnerable. And because you're experiencing the visibility and tangibility of your individuality as something that started from a sperm and an egg, a purely physical organism, having nothing to do with the divine Source, your experience of your body will be full of pleasure and pain—conflicting experiences. And they will be unavoidable. They will be ever present until you make this shift from body identification to Mind identification.

What has the body really given you that justifies your strange belief that in it lies salvation?

Nothing!

Do you not see that this is the belief in death?

You see? As long as you continue to identify with the body ***as a body*** that happens to have this strange capacity to have ideas because of the way a hunk of meat in your head functions, as long as you embrace that you are dissociated from the very thing that constitutes your eternality and the undisturbed experience of harmony and health and peace, which is your relationship to your Father, which tells you who you Are and which puts you **in the place of being able to desire to know what the Father's Perspective is, because the Father's Perspective is now relevant to you—It is now relevant to you**—making it worthwhile to give your attention to.

The belief that the body has given you something: well . . .

Here is the focus of the perception of Atonement as murder.

. . . which we talked about: The ego's definition of Atonement is not you abandoning the ego, it is you confirming your mortality. You see?

Here is the source of the idea that love is fear. The Holy Spirit's messengers are sent far beyond the body, calling the mind to join in holy communion and be at peace.

Calling what? The mind. Because Mind is what you Are. And calling the Mind that you Are to join in holy communion and be at peace is to return your attention to its native place and to your holy function. And so it promotes Atonement, it promotes your Awakening. And in so doing, puts you in a position of being able to address the attraction of death—the next obstacle to peace—and to do it without fear and to do it with a greater clarity that death is just a misperception and abandoning the attraction to it constitutes release from illusion, not the loss of anything. This is important.

The Holy Spirit's messengers are sent far beyond the body, . .

You see? Far beyond the body as you are perceiving it, this little discrete shape that for most is not any taller than six feet—little inconsequential in the face of the *immensity* of space—you *send* things from your discrete shape to someone else's discrete shape and unity of mind is never experienced. The actuality of what you Are as consciousness and the actuality of the one you're communicating with as consciousness is never brought into play. You see?

Now . . .

The Holy Spirit's messengers are sent far beyond the body, calling the mind . . .

. . . that infinite Presence of attention that includes everything . . .

. . . to join in holy communion and be at peace.

So the peace flows over the valuing of the body for what it seems to be able to do that is apparently essential to your well-being.

Such is the message that I gave them for you.

It is only the messengers of fear that see the body, for they look for what can suffer.

[Repeats] . . . they look for what can suffer.

Well, you might not have thought about it that way, but you use control always, and succeed at the use of control through the threat of pain, the threat of suffering, the threat of some sort of penalty or unkindness or **inconsideration or withdrawal of approval**. You see? **It's mean. Because you** know from your experience that those things make you hurt either physically or mentally or emotionally. And you know it works. And so you have learned **that it's valuable to you to employ.**

It is only the messengers of fear that see the body, . .

. . . as something discrete and as something that constitutes the individual . . .

. . . for they look for what can suffer. Is it a sacrifice to be REMOVED from what can suffer?

Now, that may mean being removed from the body or being removed from the *misperception* of body? Obviously the latter.

The Holy Spirit does not demand you sacrifice the hope of the body's pleasure; . .

. . . remember, I said that in this misidentification or misunderstanding your body enjoys pleasure or pain. We've talked about pain, now here . . .

The Holy Spirit does not demand you sacrifice the hope of the body's pleasure; it HAS no hope of pleasure.

That which doesn't exist the way you're perceiving it can't have any effect applied to it. It can't have an experience of anything. You see? And so the **pleasure that you think you might lose if you're not identifying with the body** is an impossible circumstance. It never was there as an experience of pleasure in the first place. And the illusion of pain or pleasure in the identification with the body is what will disappear as you shift to identification with the Mind that is **aware** of body and trees and tables and all form.

But neither can it bring you fear of pain. Pain is the only "sacrifice" the Holy Spirit asks, and this He WOULD remove.

Now, it is always removed when you abandon your insistence upon coping with problems through the use of your body. **It's that simple!**

When you stop using your body to provide the force to make things happen and you enter into the holy instant to join with the Holy Spirit, which is the **Father's Perspective and is nothing more than your right Mind, you will find** pain and false pleasure disappearing. And the threat of their being taken

away will disappear and the threat of their *effects* will disappear because now **you are functioning in the arena where God's laws prevail. You see? But it only *happens* in the release of the body as a tool for accomplishing Godless acts. And when I say Godless acts, I mean acts in which God was not brought into the picture and with Whom you are not engaging in *actions*. You see?**

Peace is extended from you only to the eternal, and it reaches out from the eternal in YOU.

In your abandonment of the concept of yourself as a body, as a mortal, as an organism in a physical universe, the divineness of you that has always been present underneath those mistaken self-beliefs, become illuminated to you. And in their illumination from the holiness of you, from the eternal in you, **they are shared. That's the blessing of the holy instant. That's the function of the holy instant.** It reunites that which was always One as the conscious experience of All from which nothing is withheld and your invulnerability and peace and joy are irrevocably present. This is the point. And the way to that experience is in abandoning the belief that the body is valuable for what it offers, for what use you can put it to without knowing who you Are and without finding God anywhere in anything.

Peace is extended from you only to the eternal, and it reaches out from the eternal in YOU. It flows across all else. The second obstacle is no more solid than the first. For you will neither to get rid of peace NOR limit it.

You don't will for either one of those.

What are these obstacles which you would interpose between peace and its going forth but barriers you place between your will and its accomplishment?

Meaning the accomplishment of your will. You see? The obstacles which you would interpose between peace and its going forth are barriers you place between your will and its accomplishment. In other words, . .

You WANT communion, not the feast of fear. You WANT salvation, not the pain of guilt. And you want your Father, NOT a little mound of clay, to be your home.

You see, those are your will. Stop interposing what blocks it and you will experience it clearly as yours and you will become integrated—single.

In your holy relationship . . .

. . . with your Brother or Sister . . .

... is your Father's Son.

... is your Father's Offspring, the holy one that, the one you're in holy relationship is.

He has not lost communion with Him, . .

... meaning God ...

... nor with himself. When you agreed to join each other, . .

... in a holy relationship, I'm adding ...

... you acknowledged this is so. This has no cost, but it has RELEASE from cost.

Wow!

You have paid very dearly for your illusions, and nothing you have paid for brought you peace.

You see? As long as you took the misperception of your first few minutes of life after birth, because you took those perceptions and solidified them into a permanent definition or meaning of you, of body, of world, of Brothers, Sisters and so on, because of that you have not had the opportunity to shift from body identification to Mind identification.

You have paid very dearly for your illusions, and nothing you have paid for brought you peace.

... because you're still stuck in a misidentification of you. And it's coloring every part of your holy experience causing it to seem to be unholy.

Are you not GLAD that Heaven cannot be sacrificed, and sacrifice cannot be asked of you? There IS no obstacle which you can place before our union, . .

... yours and mine ...

... for in your holy relationship I am there already.

You see? You don't have to seek for me because I was with you before you took your first few breathes and suddenly thought you were a discrete form in a delivery room. I was with you and you were who you divinely Are *then* and

you still Are, but you're only now coming back into the realization of what that Means, you holy Son or Daughter of God.

We will surmount all obstacles together, for we stand within the gates, and not outside.

In other words, we stand within the conscious experience of Being, the state of Attention. We stand within That and not outside. We do not stand in the picture you have of being a discrete form amongst other discrete forms that can only communicate through space to each other and never quite unified, never quite experience perfect unity.

How easily the gates are opened from within, . .

. . . in other words, from that place of identification as Mind.

How easily the gates are opened . . .

. . . like opened outward from the altar within you, instead of opened in a wall on a street, in a city, in a country on your globe in the middle of a universe. You see?

How easily the gates are opened from within, . .

. . . this is what you need to understand so that there's a willingness to embrace the experiment of identifying as Mind, because you will find that the gates open easily . . .

. . . from within, to let peace through. . .

And another way of saying it might be: to let peace *out* . . .

. . . to bless the tired world! Can it be difficult for us to walk past barriers together, when you have joined the limitless?

No. Now, dare to experiment with this so that we can have the experience together and you can become freed from the belief that the only way to solve problems is to give vent to distress, anger, frustration, hate, through the use of the body to give yourself more presence that can provide greater and greater control through force in your world. Here it is . . .

The end of guilt is in your hands to give.

You see?

Would you stop now to look for guilt in each other?

Would you look for opportunities to tense up your body to get the adrenaline rushing so that you might have the power to overcome whatever stands in the way of what you call your good? Is that what you would do when you have another alternative that arises out of the awareness that the body is not valuable for what it offers, but the Love in you, the Truth in you, the Principle in you, the Life in you governs, inspires, illumines, and is the Movement that is called Creation.

I love you all who have no body which is valuable for what it offers, but who Are the Presence of Mind which embraces everything and blesses everything into the singleness and purity, the unflawed Presence of Life.

And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: OBSTACLES TO PEACE – Part: II
Sparkly Book – p.464 / JCIM – p.194 / CIMS – p.391
Chapter 19 – Section: B. THE SECOND OBSTACLE:
First Edition – p. 384 / Second Edition – p.412

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 15th 2012

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

A new section given two titles:

***THE PURPOSE OF THE BODY*¹**

and . . .

THE LITTLE GARDEN

I'm going to start out addressing this section as ***THE PURPOSE OF THE BODY***.

Now remember, when we ended last week, it said:

. . . from this center, . .

. . . referring to the . . .

***. . . quiet center, in which you do nothing, will remain with you,
giving you rest in the midst of every busy doing on which you are
sent.***

Remember, when you take the time to become still, to stop thinking, to stop determining what the meaning of everything is and you say, "Father" or "Holy Spirit, what is the truth here?" and then you continue to be still . . . you will find yourself in-filled with the awareness of truth, with the Father's Perspective on the Reality which you are confronted with but which you are misperceiving as long as you are identifying yourself as a body and as long as you are using your body as a means of control for securing your safety.

In the influx of clarity, it becomes inevitably obvious to you how to be in that moment—how to be in relationship to everything that you are seeing which is actually the Kingdom of Heaven.

And so, you will find yourself ***Knowing what to do.*** You will find yourself ***Knowing what to be.***

For from this center will you be directed how to use the body sinlessly.

You see? It doesn't say that when you get there, suddenly this illusion called a body will disappear. No. You find yourself clearly aware of how to use this body sinlessly. In other words, for a reason other than self-protection and control. In other words, for the Father's Reason . . . for the Holy Spirit's reason. You see?

This is very important. It is that which triggers the Movement of Awakening—of transformation, regeneration and redemption.

Now, the new section:

THE PURPOSE OF THE BODY

Begins . . .

It is only the awareness of the body that makes love seem limited. For the body IS a limit on love.

And so let's not become confused here. It is only the awareness of the body that ***you*** have created through the use of your imagination ***as*** a means of defense as well as that which you actually Are. You see? When you got the divorce, the statement changed. It became: "I am a body and I am not free to be as God created me." You see? You became a defense mechanism because you identified with the visibility and tangibility of you, which you are now calling, "your body." And its function was to make you safe in the unsafe position of being unjoined from your Source.

Now none of you actually want to be a defense mechanism. None of you wants to stand at odds with the universal way things work. And none of you want to experience the misery, the dissonance, the conflict that accompanies it.

Now . . .

It is only the awareness of the body . . .

... *as you have imagined it* and decided it is ...

... that makes love seem limited. For the body IS a limit on love.

Now why suddenly are we talking about whether love is limited or unlimited? It's because the function of the body as that which the Father has created, is to be the evidence, expression and substance of Love Itself embodying and communicating the Father's Intent. You see?

And so, ...

It is only the awareness of the body ...

... that you have made up ...

... that makes ...

... that which should be unlimited, which is unlimited, being love, ...

... that makes love seem limited. For the body ...

... as you have made it up, ...

... IS a limit on love.

The body is what you have shifted your identification to when you withdrew your identification from God—from your Father, from your Source.

Think not that this is merely allegorical, for it was made to limit YOU.

It was made to identify you as that which is not infinite, as that which has no infinite Source. It was made to identify you as tiny, finite, vulnerable, and as a result of the intent to overcome the vulnerability, a defense mechanism. We could be extreme and say, "a killing machine."

Indeed, the end result of the definition that you have applied to the visibility and tangibility of your divine individuality **does result in your death**. Because there is no way to avoid, I'm going to say, there's no way to avoid having an experience which can illustrate the truth to you and give you the opportunity to abandon your commitment to your definition of yourself. I say this because when death seems to occur to you, you immediately find yourself **alive**. You immediately find yourself in an unbroken, uninterrupted experience of Being.

And the very thing that seemed to “kill” you, you realize didn’t have the power to kill you.

At this point you have the opportunity to abandon your commitment to your divorce. Sometimes that commitment is abandoned. Many times it is not because there is still a conscious intent to be in control, to be independent and make a success at it.

Can you who see yourselves within a body know yourself as . . .

. . . what? . . .

. . . an IDEA?

And yet, that is what you Are. Because God—infinite Mind, the infinite conscious Awareness—Moved. The Movement of Mind is the experience of consciousness—of being Aware. And what is Mind aware of? Ideas. Complete ideas: Ideas with infinite Meaning, infinite texture, infinite tone, infinite Light, infinite color. And all of these things are part of the Idea embodied through the action of the Mind of God Moving.

Everything you recognize you identify with externals, something outside itself.

You see? Now what is it that happens when you do the two-step, when you become still and you say, “Father, what is the truth here?” “Holy Spirit, reveal to me the Father’s Perspective about what I’m experiencing.” What happens there is, that you shift your focus from body identification to Mind identification. And after all, the truth that Awakening reveals to you is that your whole dilemma had amounted to nothing more than identifying yourself with a specific idea that you called, “form,” and abandoned your divinely established Being as conscious Awareness without limit. You made a shift from the infinite to the finite.

And suddenly, where you, as Mind, had experienced everything infinitely, in its infinite perfection and as the substance and Movement of Love that radiates and embraces everything, you interpreted not only yourself as an object, but all things of Creation as objects—private, separate. And that’s what you will Awaken from.

Awakening is not a matter of improving the body that you define yourself as. It constitutes a ***shift*** from a focus of your attention to this specific form, to the Mind in which this form exists to be experienced as what it divinely ***Is***. Since it is an Idea formed by God, by virtue by His Being the infinite Mind that ***Moves, that*** constitutes Creation. You see?

Now you know the direction in which to give your attention. It's not a direction in terms of improving the body. It's a Movement in terms of abandoning the focus of attention on the body and bringing the attention into the quietness of the two-step, the place of shutting up and uttering a simple question and leaving it there: "Father what is the truth here?" and then inviting and being receptive to the answer. Because the more I talk about it the clearer it becomes to you, that that shift is what constitutes the steps of Awakening.

You cannot even think of God . . .

. . . of course, the operative word there is "think," . .

You cannot even think of God without a body, or some form you think you recognize.

Well, I'm going to reiterate that God is infinite, unlimited, in other words, Mind—that which when it Moves, is an unlimited Movement. And the Movement is constituted of Ideas—divine, flawless Ideas—which in themselves are the embodiment of infinity, wholeness, all-inclusiveness, you might say, togetherness, but not of separated little individual parts, but rather, you might say, holograms of the whole.

The body . . .

. . . the one you made up . . .

. . . cannot KNOW. And while you limit your awareness to its tiny senses, you will not see the grandeur which surrounds you.

You will not see the Kingdom of Heaven that all of this really Is. And you will not see the divine one that you are as you really Are.

God cannot come into a body, . .

. . . God cannot come into your imaginative definitions as you have thought you could. You confine yourself to the definitions you made up about the part of the Kingdom of Heaven that you now call your body. You see?

God cannot come into a body, nor can you join Him there.

You see? You can't join the Father in your present definition of yourself. You have to be willing to abandon your present definition of yourself and that's what the holy instant is for, that's what the two-step accomplishes. You see? A withdrawal of your attention from body identification to the quiet stillness

of mind in which you reach out to the infinite Mind which is God, so that you might be available for the influx of the Father's Perspective—what the Father's Meanings Are in everything He Created. You are opening yourself to an entirely, for lack of better words, mental experience, an experience entirely constituted of Mind. Because it is in this space that God's laws prevail. And it is in this space where the transformation, regeneration and redemption occurs that uncovers to you Reality as it is and you in your utter safety, security.

Limits on love will always seem to shut Him . . .

. . . the Father . . .

***. . . out, and to keep you apart from Him. The body is a tiny fence
. . .***

. . . the one you've made up, the imaginative one that you hold and superimpose upon this visibility and tangibility of holiness thus blinding yourself to the holiness of you.

[This] body is a tiny fence around a little part of a glorious and complete idea.

I've said before many times, that the ego is simply a small portion of the infinite Mind that you Are, that you have created a bubble around. And so, there is an inside and an outside to the bubble. But what's on the inside is the same thing that's on the outside. And in fact, that which blinds you to your divinity and keeps you from Waking up, is the fact that you think the bubble is **definite** and solid when it is as flimsy as a soap bubble and will **pop** the moment you dare to seriously ask, "In spite of what I think all of this is, Father, what is it truly? I want to experience Your Perspective. Holy Spirit, I want to let You back in." You see?

The Holy Spirit is the All that's on the outside of the bubble. All of you that's on the outside of the bubble that you're keeping yourself separated from by means of the bubble, and giving yourself the "fright of your life" you might say, by believing you are only what is inside and therefore tiny and vulnerable and it causes you to believe that your destiny is to keep the bubble from **popping!**

The body is a tiny fence around a little part of a glorious and complete idea . . .

. . . the divine You, that at the moment is separated from the infinity of the divine You that's on the outside of the bubble waiting for you to rejoin It.

It draws a circle, infinitely small, around a very little segment of .

..
... what? ..

... Heaven splintered from the whole, proclaiming that within it is your kingdom, where God can enter not.

It's important to understand this. What's on the inside of the circle is a very little segment of Heaven. It is not an alternate creation. It is not something different from what God Acted upon and As. It's just that with a little circle drawn around it, it seems to be totally unlike what it is in its totality. And when you believe that, you're lost until you can break the mesmerism—the attachment to *and* the commitment to keeping that bubble from popping . . . you know, get a little bit more liquid, get a little more soap, keep that bubble from popping!

Within this kingdom . . .

... inside the circle . . .

... the ego rules, . .

... you see? God's laws don't seem to be ultimate, actual, unchanging. The keyword being, "seems" because God didn't change.

Within this kingdom the ego rules, and cruelly.

That's because in the constant state of defending itself to protect itself when it is utterly unchangeably safe, its actions are totally at odds with Reality. And as a result, everything it does is a denial of Reality and in that, it is cruel. Not only that, it's part and parcel of a motivation to give you a "hit," a hit of pleasure and satisfaction when you seem to be able to establish your safety, and you don't want to give that up.

Within this kingdom the ego rules, and cruelly. And to defend this little speck of dust, it bids you fight against the universe.

You're keeping this little bubble maintained, is defending what's inside the bubble from all that is on the outside—infinity, the Kingdom of Heaven, Creation. Amazing. And the best news is, that none of this is working. The best news is that nothing unlike God is being created and therefore there is nothing that you are guilty of because you haven't been able to succeed at the impossible.

Therefore, you have justification to let the bubble pop. You have justification to abandon reinforcing it by stopping thinking . . . moving into the Silence in you and reaching outside of your best thinking, your best judgment, your pet theories, and saying, "Father" or "Holy Spirit"—which is the Voice for God—"What is the truth here?"

This fragment of your mind is such a tiny part of it that, could you but appreciate the whole, you would see instantly that it is like the smallest sunbeam to the sun, or like the faintest ripple on the surface of the ocean.

This little you inside the bubble, inside the circle, . . .

. . . is like the smallest sunbeam to the sun,

. . . by comparison . . .

. . . or [like] the faintest ripple on the surface of the ocean. In its amazing arrogance, this tiny sunbeam has decided it IS the sun; this almost imperceptible ripple hails itself as the ocean.

You claim yourself to be a decent, up-right human being, or perhaps a slightly or greatly flawed human being who came from a sperm and an egg as part of an evolutionary process in which there was no God, in which the context of Creation isn't Mind but mindless space, in which chaos is creating order randomly and you just happen to be part of the random order at the moment [snaps fingers] which could stop instantly by accident. You see?

Think how alone and frightened is this little thought, this infinitesimal illusion, holding itself apart against the universe.

See, you didn't know you were doing this and it isn't being brought up so that you can discover how destructive you've been and how un-God-like you've been, and therefore, how guilty you must be for standing over and against God. That's not the reason. It's so that you might find that this has happened, you have engaged in attempting this, but it's impossible to succeed. And therefore, you are ***not*** . . . you are ***not*** a sinner . . . you are ***not*** worthy of going to hell for eternity. You are worthy of becoming clear about the fact that you can't accomplish the impossible, and therefore, you are free to return to what is actual by simply giving up the struggle without having to pay a penalty. You see?

What keeps you from approaching the Father and yielding to the Father is your very firm belief that you ***are guilty*** of an ultimate offense and therefore, you don't ***dare*** to become vulnerable, to become still and to invite in the Father's Perspective, which He will share with you ***unhesitatingly*** because He

sees that you haven't accomplished what you thought you had accomplished and you deserve nothing less than to have your mind purified by the truth.

Again:

Think how alone and frightened is this little thought, this infinitesimal illusion, holding itself apart against the universe. The sun becomes the sunbeam's "enemy" which would devour it, and the ocean terrifies the little ripple and wants to swallow it.

You see? There is fear of your wholeness. That's all it is. And it is the result of the intent to be independent and remain independent. And that is all. The minute that intent is abandoned, everything negative that accompanied it will disappear. Why? Because you are doing all of this in the middle of what I'm going to call an "ocean of Love," the Father's Love, which is what is embodied and is called Creation—the Kingdom of Heaven—and which is misidentified as a material world and universe.

Yet neither sun nor ocean is even aware of all this strange and meaningless activity. They merely continue, unaware that they are feared and hated by a tiny segment of themselves.

You can see the foolishness, the meaninglessness of the fear and the anxiety and the guilt that occupies you.

Even that segment . . .

. . . the tiny segment of themselves . . .

Even that segment is not lost to them, for it could not survive APART from them.

The little wave on the ocean could not survive, couldn't exist without the ocean. The sunbeam couldn't exist without the sun. That which is actual is actualizing itself as the sunbeam and the wave, the ripple. You see? Your holiness is ***being you*** at this moment.

And what it thinks it is . . .

. . . the little ripple and the sunbeam . . .

. . . what it thinks it is in no way changes its total dependence on them . . .

. . . the sun and the ocean . . .

. . . for its being. Its whole existence still remains in them.

Your whole existence still remains in the Father. You are still His Son. You are still His Offspring. You are still His eternal ongoing Expression.

Without the sun the sunbeam would be gone; the ripple without the ocean is inconceivable.

Such is the strange position in which those in a world inhabited by bodies seem to be.

You know, the made up bodies, the imagined ones, the definitions of this particular shape, that had nothing to do whatsoever with That which Created and maintains them.

Each body seems to house a separate mind, a disconnected thought, living alone and in no way joined to the Thought by which it was created. Each tiny fragment seems to be self-contained, needing each other for some things, but by no means . . . [totally dependent on their one Creator for everything, and] needing the whole to give them any meaning, for by themselves they DO mean nothing. Nor HAVE they any life apart and by themselves.

The body doesn't exist as that which you've defined it. And all that you need to do in order to experience it as what it truly is, is to abandon your commitment to your definitions of it and be willing to step out into what to you feels like the unknown and abandon yourself to what you would call the unreasonable, unreasonable simply because what you let yourself go into isn't something that you have created ahead of time by very orderly intelligent reasoned thought processes which you have determined gives you invulnerability.

Until you are willing to give up your control, you will never find that you are held absolutely . . . in absolute invulnerability, because your very Being is the Presence and activity of God, that which is omnipotent, that which is omnipresent, that which is omniscient and that which you reflect in all respects.

Like to the sun and ocean your Self . . .

. . . the one you really Are, no matter what imaginations you're employing.

Like to the sun and ocean your Self continues, unmindful that this tiny part regards itself AS you.

You see? There it is . . . that which is on the outside of the bubble or the circle, you in your totality continue undisturbed by the little fantasies which occupy your attention one hundred percent and scare you to death and cause you to defend yourself by reinforcing the bubble ever harder. You see?

[He missed this sentence:] [It is not missing; it could not exist if it were separate, nor would the whole be whole without it.]

It is not a separate kingdom, ruled by an idea of separation from the rest.

None of it was accomplished.

Nor does a fence surround it, . .

. . . or a bubble . . .

. . . preventing it from joining with the rest, and keeping it apart from its Creator. This little aspect is no different from the whole, . .

. . . you are right now the holy Sons and Daughters of God, that's why you must understand that you are ***at the point of perfection now***, not moving toward it, not on a long journey.

This little aspect . . .

. . . inside the circle . . .

. . . is no different from the whole, . .

. . . you are the ultimate right now, except that you insist upon believing you are finite and you refuse to abandon yourself to the unknown, meaning that which you're not in control of. But here the truth is getting to you. You are hearing it. And as long as you listen you will continue to hear it until it no longer seems to be fabulous. In other words: of the nature of fable.

This little aspect is no different from the whole, being continuous with it and at one with it. It leads no separate life because its life IS the oneness in which its being was created.

Now, what is this talking about? Is it talking about the bubble or is it talking about that which is inside the bubble? Is it talking about the circle of definitions or that which is inside the circle, you? Of course, it's talking about You. And no matter how separate you have thought you were . . .

It . . .

. . . You . . .

. . . leads no separate life because its life IS the oneness in which its being was created . . .

. . . the universal Presence of Mind in which Mind moves, the movement of which is Creation, the Kingdom of Heaven.

Do not accept this little, fenced-off aspect as yourself.

Do not accept the definitions you're using that say you don't deserve perfection. Do not accept them as yourself. Begin to challenge them. And how do you challenge them? Not by force, but by the presence of curiosity to see the more of what you divinely Are than what you're currently seeing. You challenge it by bringing genuine curiosity into play. And then you be quiet so that your great curiosity can be responded to. It's simple and it's loving, the way Home is.

The sun and ocean are as nothing beside what you are.

That's because we're talking about objects, which you understand the meaning of while you're still dreaming and using the body as your focus—your point of understanding things.

The sun and ocean are as nothing beside what you are. The sunbeam sparkles only in the sunlight, and the ripple dances as it rests upon the ocean. Yet in neither sun nor ocean is the power that rests in you.

This is because you are that unlimited, unbounded, conscious awareness of Being that the word "Mind" labels—gives meaning to. In other words, you are like the space in Creation in which the planet and the sun and the sunbeams and the ripples have their Being. They have it in you because you are Mind conscious of them, not as objects out there, but as ideas embraced within conscious Being. You see how we're shifting from body identification, thing identification, matter identification, to Mind Idea and divine order?

You see, Waking up is going to be a matter of a shift of perception. The word "miracle" as the ***Course*** defines it is a "sudden shift of perception."

What you are interested in engaging in as you go through your week, as each of your days, is not the fixing up or changing of forms but rather the shift of identification from you as a body, being conscious of other things as bodies, to you as Mind which is boundaryless, in which all of these conscious

experiences are occurring. And because they are not physical, because they are not matter functioning, you are not bound, controlled, injured . . . killed by them. This is the shift. Becoming still and wishing to know the meaning of these things in your Mind as the Father's Perspective—the Perspective of that which is forming all of them is revealed to you. Where? Not in a body on a street walking, but in the Mind in which the body, the street, the planet, the galaxy are occurring—the presence of Mind, the presence of conscious awareness.

It's a subtle shift. And that's why I don't brow-beat everyone with it. That's why I don't stand up and yell about it, because you need to be encouraged to let yourself into the experience of Reality willingly and without force—with embrace.

Would you remain within your tiny kingdom, . .

. . . of bodies . . .

. . . a sorry king, a bitter ruler of all he surveys, who looks on nothing, . .

. . . except his imaginations, which is why what he's looking upon is nothing . . .

. . . yet who would still die to defend it? This little self is not your kingdom. Arched high above it and surrounding it with love is the glorious whole, . .

. . . around this bubble, *infinitely* forever . . .

. . . is the glorious whole, which offers all its happiness and deep content to every part. The little aspect which you think you set apart is no exception.

You cannot be excluded from the Love. You cannot be excluded from the embrace and therefore you are not. And if you are suffering, it's because you're insisting upon penalizing yourselves, not because God is penalizing you. The Father, the Holy Spirit Know that what you are penalizing yourself for hasn't happened, and you are innocent!

Abide with this. Listen to what I have said over and over this week. Find ways to be gently present as conscious awareness rather than a body with a brain, with electrical synapses occurring that approximate ideas and conscious awareness.

That isn't what is happening. Really become curious about what is actually happening. And then be willing to have the Unreasonable reveal itself to you,

so that you might find the encouragement to yield into it and abandon your fierce control.

I look forward to being with you all next time.

A Course In Miracles (reference pages)

Chapter 18 – Section: THE PURPOSE OF THE BODY

¹ *Sparkly Book – p.442 / JCIM – p.184 / CIMS – p.372*

Chapter 18 – Section: THE LITTLE GARDEN

First Edition – p. 364 / Second Edition – p.390

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 31st 2012

**THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED**

Good evening. And welcome to everyone who's joining us on the Internet.

You know, whenever there is development, whenever something new comes along that replaces something old that came prior to it, whatever was characteristic of the old tends to be carried over and become part of the new in this way: When the automobile was first invented, it replaced a carriage drawn by horses of one sort or another. And so, when the automobile came along it was called what? The horseless carriage. And in fact its design was very similar to a horse-drawn carriage, it's just that it had a motor instead of a horse to draw it.

Now as time passed, the horseless carriage began to be seen as an entity in its own right, you might say, an automobile that did not refer back to what came before it.

Now the reason I'm mentioning this is, that we could have made this teaching perhaps more interesting and more palatable, more stimulating, more inviting, if it were something that stood in advance of where you were and helped you become more, something that you weren't before. And in fact, many "New Age" teachings, many metaphysical teachings do present you—man, woman, mankind—as a creature developing or, I'm going to say, as a spiritual entity developing . . . much like the theories and the origin of the species by Darwin, where the species developed and slowly became more than it was before: More intelligent, more functional, more dominant, and so on.

But you see, if you are just a spiritual entity developing, spiritualizing itself, developing so as to become more God-like than it was before, bringing out more of your potential than you had before, if we adopt that kind of theory,

then you have no promise of success, you just have hope of a positive future because the context that is being used to consider it, suggests a progressive developmental movement of being.

Now many of you, because of your prior associations, prior concepts, the things you've learned, the things that were taught to you, approach the **Course** as though it is here to help you spiritualize yourself more. And it's not. And you must understand that it's not.

Now, I've used a saying many times. It's this: You are neither behind the point of perfection nor advancing toward it. You are at that point and must understand yourself therefrom. You see? You must understand yourself from the standpoint of your being already perfect, not moving toward perfection, not developing. You see? Either you are the Son or Daughter of God, either you are perfect or you're not. But there's no becoming perfect.

And you know what? You're lucky. It's fortunate that you can't become perfect because it means that the experience of perfection is available to you without your having to earn it, without your having to stand tall and be more than you can be.

It's important to understand that this is a ***journey without distance*** because you're starting from the destination, whatever you imagine the destination is. You see?

We've talked about your being the Sons and Daughters of God. And then two of you deciding to play, I'm going to say—have a little imaginative fun. And I promise you it happened in the sense of play. It did not happen in the sense of a dark motivation ***to overthrow your Father***. No. You decided to play with making up your own definitions and making commitment to them. We've talked about this at length.

Now when that happened, when you did that, you seemed to become unconscious of your divinity, unconscious of your infinity, and you became plagued with fear and guilt. And then you got entrapped into overcoming fear and guilt as though that were the purpose of being. That's all. You, the holy Son and Daughter of God, moved into imagination and decided to serve your imagination and you never for an instant became less than the holy Son or Daughter of God.

Therefore, you do not have to regain your position—your status, your holiness. It never left you. You have just been ignoring it. It is essential to understand that you're not regaining a position you lost. You're reawakening to a position you had chosen to ignore. That's all. And that's a fantastic and important difference because it makes the possibility of Waking up to your divinity ***easy***,

because it's *natural* to you, because you never stopped Being the expression of God. Do you see that?

Be with that for a moment . . .

Now, we spoke last week about the fact that once you believed that you got a divorce from your Father and that you were independent and on your own, you used this particular aspect of your infinite presence—the one you call “your body”—as a means of stabilizing yourself in your independent state. You used it and continue to use it to make yourself safe, to exert control over others so as to keep yourself safe. You use it to carry out acts that arise from your fear and your sense of guilt.

And so your body, which is the visibility and tangibility of your divine individuality, you use it in a manner opposite to its function and nature. And that use that you put it to absolutely binds you to your ignorant state of mind. You are using it in a way that keeps you from remembering who you Are because it keeps you from remembering God. Why? Because every use you put it to is used to verify and substantiate your definitions, *not His*.

It's you use your body to verify *you*, not the Father. And yet your body and all of Creation has one function and one function only: To glorify God—to represent God, to manifest God—not by any power residing in the body, but by virtue of the body and you allowing it to be what it is and to let its function to be activated, energized, directed by the Father now . . . now . . . now . . . now . . . in every moment.

Now we also discussed last week that the way to Wake up is to abandon using your body this way. To abandon using your body for defense and to abandon using it for defense because you realize that fear and guilt are meaningless. They do not arise out of your sanity. They do not arise out of your holiness.

And they will not be experienced when you are joined with the Father or when you are joined with the Holy Spirit—which is nothing more than your right Mind, another way of saying that it's nothing more than your sanity.

Do you see how important this simple point is? It's the Good News. And it's the good news that you can understand, although it's not the good news that you might be able to maintain a conscious awareness of with consistency. But the point is, that once you know this truth, once you know of its significance, you have a starting point from which to insist upon more and more consistently being joined . . . more and more consistently choosing to say, “Father, what is the truth here? Holy Spirit, what is the truth here? What is really going on where I seem to see matter, where I seem to see a material

world? Help me experience the Kingdom of Heaven that you're telling me it is."

And then let that desire to see the Kingdom of Heaven where a material world and universe has seemed to confront you forever, let that be in the forefront of your conscious awareness over and over and over . . . continuously . . . continuously . . . continuously . . . because it's important to you to not be misperceiving, especially when misperception is the only thing standing in the way of your seeing a restored limb or a restored breast or a straightened limb or straightened teeth—evidences of perfection that reflect the nature of God right there in front of you.

What does it say here in the book?

You can stretch out your hand and reach to Heaven.

Does that mean you can reach out in space, out into the heavens, out to wherever Heaven is? No. ***You can stretch out and reach to Heaven*** because whatever you touch, your body, the table, a glass of water, a flower—whatever you touch ***is the Kingdom of Heaven***, the visibility and the tangibility of the Mind of God.

But more than that, you're beginning to understand by virtue of the explanations that are in the ***Course*** and that I am sharing, that when it appears that you are touching something in front of you, it's all Mind . . . it's all going on in Mind as a conscious experience of Being. When you touch a book, when you touch a table, you are touching an idea and you are touching it with your attention whether it's called your finger or your arm or your body that you're embracing your wife or your lover with or a tree or whatever. You see? It's all a conscious experience that seems, we'll say for convenience sake, to occupy space.

But it's the infinitude of Mind in which it is all going on—the infinitude of your Mind—the infinitude of you ***as*** Mind experiencing Creation infinitely because your Mind is the manifestation of the Mind of God. It's the Presence of the Mind of God. Important. It's not a manifestation . . . like God plopped a manifestation out there in the ethers and it was your mind.

No. God Being, we'll say, in the ethers is the Mind that you are experiencing as the conscious experience of Being. But it's also the Mind that a frog or a rock is experiencing as the infinite conscious experience of Being in which you are part of that rock's or that frog's conscious experience of Being. It's all One but it's all Mind.

So:

You can stretch out your hand and reach to Heaven.

You might call that new knowledge—a new awareness, a new perspective.

You whose hands are joined have begun to reach beyond the body, but NOT outside yourselves, to reach your shared identity TOGETHER.

You, who are purposely engaged in the holy relationship, have begun to reach beyond the body. What does that mean? You've begun to reach beyond the meanings you've applied to the body—the definitions you've given and the purposes that you have assumed your bodies have. You see?

How is it that you've begun to reach beyond the body?

Well, because you have said as two who are joined in a holy relationship, you have chosen not to try to join ***together*** with each other as bodies, but you have chosen as individualities, individually, to say, "Father, what is the truth here?" You have decided to practice the holy instant. You have decided not to gather your understanding of things from your memory or the teachings of others or even of each other. And you have decided to gather the truth of Being directly from the Father, or we'll say, His agent, the Holy Spirit—which is nothing more than your right Mind held in trust while you have been dallying with the ego.

Now I've said these things before, I'm saying them again so as to bring them into even clearer and simpler focus.

You whose hands are joined have begun to reach beyond the body, . .

. . . this thing you've used for self-protection and coercion and control but not outside yourselves, not outside yourselves to each other across the room from each other, but from within, by saying, "Father what is the truth here?"

You . . .

. . . have begun to reach beyond the body, but NOT outside yourselves, to reach your shared identity TOGETHER.

. . . the oneness of the conscious experience of Being in which ***all is embraced*** and experienced as consciousness or Mind.

Could this be OUTSIDE you? Where God is NOT?

No.

Is HE a body, and did He create you as He is not, and where He cannot be?

No. The sheer logic of it says no.

You are surrounded only by Him.

You are surrounded only by the infinite Mind that God Is, which, when It Moved, caused the infinite conscious experience of Being in which all was embraced and in which all was complete and in which all was perfect. And in which not one tiny aspect was excluded from any other. And all was embraced in an infinite conscious experience of Being together that constituted Oneness.

What limit can there be on you whom He . . .

. . . God, the infinite Mind that is the Movement that constitutes your Being . . .

. . . encompasses? Everyone has experienced what he would call a sense of being transported beyond himself. This feeling of liberation far exceeds the dream of freedom sometimes experienced in special relationships . . .

. . . the "high," the "hit" of undefendedness, we'll say, against each other, lack of defense against each other even though there's no attempt to be joined with the Father which is the holiness and sanity of your minds. And in that experience, you find yourself experiencing limitlessness.

This feeling of liberation far exceeds the dream of freedom sometimes experienced in special relationships. It is a sense of actual ESCAPE from limitations.

It's a hint of truth, but it's not truth because it isn't the result of the holy instant. It isn't the result of actually consciously joining with the Father ***desiring*** to experience His Perspective about this one you're in relationship with.

If you will consider what this "transportation" really entails, you will realize that it is a sudden unawareness of the body, and a joining of yourself and something else in which your mind enlarges to encompass it.

Yes. But be careful. You will realize that it is a sudden unawareness of the body not because the body isn't real, not because it doesn't have any divine actuality, but because in that transportation into an enlarged conscious

awareness of things, you have forgotten the need for defense. And without the need for defense, your body, although it is there, does not register with you as being significant because it's no longer relating to you in terms of your safety.

And so, although it is there and able to function perfectly in any way you need to be, it's not there for the purpose that it was before. And therefore, because that's really the only recent meaning or definition of the body that you've been employing, it seems to be absent. It's just not preoccupying you anymore—neither your body, nor the body of another—because you, in your defenselessness, private though it might still be, you feel the peace of Being. You feel the capacity to love. You feel the ability to embrace and you feel the ability to be embraced.

Again, this gives you a hint of the actual effect of the holy instant. Remember the times that that has happened with you, so that you might remind yourself that there's justification in practicing the two-step now. . . in practicing the holy instant now.

It becomes part of you, as you unite with it. And both become whole, as neither is perceived as separate. What really happens is that you have given up the illusion of a limited awareness, and lost your fear of union.

You have given up the illusion of a limited awareness. You've given up the illusion of being a finite body whose function it is to protect yourself and become something more than you have been. And in the process, dominate intelligently, coerce wisely, be in control independently. And that's what the holy instant is about releasing.

The love that instantly replaces it EXTENDS to what has freed you, and unites with it.

It extends to the one you've decided to be in a holy relationship with. Mind you, the uniting that occurs is between you and the Father, between you and the Holy Spirit. And the two of you who are in the holy relationship are not focused on the relationship with each other. You are focused on, I'm going to say, using each other for the benefit of having a reminder to turn to the Holy Spirit in every instant before engaging with your partner in the holy relationship. You see?

The holy relationship that you want to be in is not primarily a relationship one-on-one between you and another. ***Always*** the holy relationship with each other comes into being as each of you individually has a mutual agreement—have decided to ask, "Father, what is the truth here." Each of you has agreed to let your primary mode of operating—of being with each other—be joining with the Father first, or asking of the Holy Spirit first. And then

looking at each other and responding to each other from the clarity that comes. And ***that is your holy relationship.***

But you know what? It's a gift. It's not something you've created. Oh, and it's a gift of newness. It's a gift of regeneration, of redemption. It's a gift of the return of sanity.

The love that instantly replaces it . . .

. . . when you've given up the illusion of limited awareness . . .

. . . EXTENDS to what has freed you, and unites with it. And while this lasts, you are not uncertain of your identity, and would not limit it. You have escaped from fear to peace, asking no questions of reality, but merely accepting it.

You see? When you're still independent, when you're still in the orphanage and when you're suffering and you want to get out, you do turn to the Father and you ask of the Father, "How can I change that bastard in room 223 down the hall, who simply will not stop bugging me?" You see? You ask for help while providing the process that must be followed in order to answer your question. You try to get Reality to respond to you and change things for you with your limited perception being what governs the appropriate conclusion [chuckles] of, you better get what you're needing because if you don't get that then you might as well of not asked . . . right?

But the incredible thing is, that when you abandon trying to tell the universe how to treat you well or how to make things better for you, and you abandon the control and the definitions you would like to exert, in the absence of that, in the absence of willfulness, in the peace that replaces it, the Father's Perspective comes and provides you with the clarity of what ***you need to do***, of how you need to change the way you're using your body, how you need to change the way you're using your mind so that it becomes humble, quiet, yielding. And then in the absence of the disturbance created by your willfulness, the natural harmony of being with the fellow down the hall will emerge and in fact the structures of the orphanage will begin to disintegrate so that you might rediscover that you are the holy Son of God, the holy Daughter of God and never stopped for a moment.

So:

You have escaped from fear . . .

. . . and I'm going to say, and guilt . . .

. . . to peace, asking no questions of reality, . .

. . . providing no determinations to it, ***not leading it*** to get it to do what you want.

. . . asking no questions of reality, but merely accepting it.

Accepting it because in the absence of your willfulness and all the disturbance it does to your perceptions you suddenly can see the truth, feel the truth, see things as they Are.

You have accepted this INSTEAD of the body, and have let yourself be one with something beyond it, . .

. . . what does that mean—***you have accepted this INSTEAD of the body?*** It means that you have accepted this, the Father's Perspective as the determiner of your experience, rather than the use you would put your body to so as to be the determiner of your experience.

Doesn't mean you've discarded the body. Doesn't mean that you've come to a point where you see it's totally an illusion and worthless, useless, meaningless. No. It just means that you've accepted the Father's Perspective as the determining factor of what you see and what you understand everything to be instead of the body and the purpose you have given it, . .

. . . and have let yourself be one with something beyond it, simply by not letting your mind be LIMITED by it.

You see that? It's by an undoing, by a non-doing . . .

. . . simply by not letting your mind be LIMITED by it.

So you stop using the body unintelligently. You stop using the body in a way that is at odds with the Father's intent for it. You abandon it. You let it go. You cease using it. And in that, what's happened? You're no longer providing the definitions, the mean-spirited, self-protective uses and actions that you think it's for. And in the absence of those—which limited you—peace is yours and a new perspective is yours, and your relationship with this one you want to have a holy relationship with is enhanced because your relationship with the Father has been activated and persisted in. It's simple.

This can occur regardless of the physical distance which seems to be between you and what you join; of your respective positions in space; and of your differences in size and seeming quality.

See? All of those would be what you would call physical attributes—distance, size, et cetera. Course, more size, more force, more size, more successful manipulations and control. You see? And all of those things are irrelevant because the things that seem to have size are nothing but ideas fulfilling a purpose God has placed in them as they function in and relate to all of Creation and its harmony and its fulfillment.

Time is not relevant; . .

. . . in that conscious experience.

Time is not relevant; it can occur . . .

. . . the clarity . . .

. . . with something past, present or anticipated. The "something" can be anything and anywhere; a sound, a sight, a thought, a memory, and even a general idea without specific reference.

And in actuality all of those things are ideas.

Yet in every case, you joined it without reservation because you love it, and would be with it.

You see? So here's the thing: If you want to experience the Kingdom of Heaven confronting you right now, instead of the material world and universe that you think is confronting you, you've got to want to join with it. In joining with it you're going to be validating it, not invalidating by calling it an illusion. And by being willing to join with it, you abandon all of the justifications you have for not joining with, which are the mean-spirited definitions that you've applied to it, causing it to seem to be not the Presence of God, causing it to seem to be a material world and universe. You see?

So it's ***imperative*** that you not be calling anything that's confronting you an illusion. You may be seeing a misperception, but you're misperceiving something holy.

Yet in every case, you joined it without reservation because you love it, and would be with it. And so you rush to meet it, letting your limits melt away, suspending all the "laws" your body obeys, and gently setting them aside.

There is no violence at all in this escape. The body is not attacked, but simply properly PERCEIVED.

You see? To call it unreal, to call it an illusion, to dismiss it as meaningless is to attack it.

The body is not attacked, . .

. . . in this . . .

. . . but simply properly PERCEIVED. It does not limit you, merely because you would not have it so.

Right now, you all would have it so. You would have it limit you because it's only in this use of it that it can seem to protect you. And being protected is the all important thing. Why? Because of this darned fear and guilt that came into play when you tried to be independent—and you think it's real instead of meaningless. You see?

It does not limit you, merely because you would not have it so.

You would not have it limit you. You are not using it for the old purpose any longer. Now:

You are not really "lifted out" of it; it cannot CONTAIN you.

And therefore, it never has contained you.

. . . it cannot CONTAIN you. You go where you would be, gaining, not losing, a sense of self.

You see, in this process of doing the two-step and of having your vision transformed, is an experience of increase in always as the fullness and wholeness of being is returned to your conscious awareness because you're not blocking it any more. You're saying, "I want it." You're looking at the things in your world and you're saying, "I want the perfection that's there, that I'm not seeing. I want it. And I refuse to continue to use my mind in such a way that holds that in bondage to definitions I'm applying to it that are not true. ***I want to know the truth about that thing.*** Father, I will be quiet and listen for Thy Voice. I wish to Know the truth. I wish to join with what is Real about that thing that up until now I thought was a material, mortal object that had nothing whatsoever to do with reality."

You go where you would be, gaining, not losing, a sense of self. In these instants of release from physical restrictions, you experience much of what happens in the holy instant; the lifting of the barriers of time and space, the sudden experience of peace and joy, and, above all, the lack of awareness of the body, . .

. . . as a means of defense, as a means of control, as a means of protection and ultimately as a means of not having to be joined with the Father, because staying joined with your body and the definitions you've applied to it, are by your definition exactly what will provide you with your salvation. And your definition of salvation is to become a whole-souled individuality on your own. Impossible.

. . . the lifting of the barriers of time and space, the sudden experience of peace and joy, and, above all, the lack of awareness of the body, and of the questioning whether or not all this is possible.

You see? You can nit-pick the Father to death, you might say. You can nit-pick ***learning to death***, by questioning whether it's possible, by wondering if you're capable of it. Are you up to the task? You see? All of these things are relevant to someone developing . . . the development and transformation of the species, whether it's a physical species or a spiritual entity. These questions are simply distractions from saying, "Father, Thy Will be done. Father, what is Thy Will? Father, what is the truth here? I am going to neglect to provide the definitions any longer."

It is possible because you WANT it. The sudden expansion of the self which takes place with your desire for it is the irresistible appeal the holy instant holds. It calls to you to be yourself, within its safe embrace.

Its safe embrace is the embrace, which provides ***you*** with the clarity of truth. It isn't the place where you can come up with a better definition of truth on your own. And that's what makes it safe.

There are the laws of limit lifted FOR you, . .

. . . by the Holy Spirit—which is nothing more than your right Mind. Which means that it's done for you by that which you divinely Are and which you are no longer significantly blocking and thereby, your sanity is returning.

There are the laws of limit lifted FOR you, to welcome you to openness of mind and freedom. Come to this place of refuge, where you can be yourself in peace.

Where you can be the self you Are, which is revealed to you when you abandon your attempt to be what you are not, by means of using your body for a purpose it was not intended—self-protection and defense.

Come to this place of refuge, where you can be yourself in peace. Not through destruction, not through a "breaking out," but merely by . . .

. . . listen to this: . .

. . . a quiet "melting in."

Humility: The state of being humble. "Thy Will, not mine be done, Father. I wish to Know the truth that You are Being in the constant Movement of Creation. I no longer am interested in my definitions. I'm no longer interested in confusing myself by creating definitions that are at odds with Reality. I'm tired of the "hit" of apparently expressing authority. And I will let You be the Mover of Creation that You Are. And I will let myself be Moved by You."

For peace will join you there simply because you have been willing to let go the limits you have placed upon love, and joined it where it is and where it led you, in answer to its gentle call to BE at peace.

Now in many ways the words that we've read this evening are much gentler than the ones we've been reading for the last few get-togethers. But it doesn't change the fact that the beauty of the blessing of the holy instant can only be experienced when you engage in the holy instant.

And remember to let your Brother or Sister, with whom you've joined for the purpose of a holy relationship, let your Brother or Sister be the reason you choose to turn to the Holy Spirit and practice the holy instant, so that your relationship with each other ***is changed by God's design***, by the design of the sanity of your Being and your partners Being, which is one in actuality. You see?

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 18 – Section: DREAMS AND THE BODY

¹ *Sparkly Book – p.438, 3rd Full Par. / JCIM – p.183, 4th Full Par. / CIMS – p.369, Par. 58*

Chapter 18 – Section: BEYOND THE BODY

First Edition – p. 360, Last Par. / Second Edition – p.387, Par. 10

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 27th 2013

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Good evening. And welcome to everyone who's joining us on the Internet.

We're not going to be reading from the *Course* tonight. But I am going to ask everyone during this coming week to review the transcript of the last study group which was held on November 12th (2012). It will be posted on the Gathering Place.

The subject we were discussing was *The Obstacles to Peace*.¹ Let's be refreshed on what was discussed when we begin next week.

Let's take a few moments to be quiet together.

[Quiet time]

Good Evening.

Well, it's been five months since we were last together in this fashion. It's a long time as the experience of time goes. And Paul and Susan and Chris and Judy are very grateful to be resuming tonight and I am aware that there are many listening who are likewise relieved and grateful.

Many who listen find the sound of my voice as it comes out of **Paul's mouth**, expressive of the fact that you are Loved. Each meeting conveys that meaning **and it is felt. But when five months go by and there is no "sound of the Voice"** it can become easy to forget that you are Loved.

And so I want to begin tonight **by saying ever so clearly to everyone: "You are Loved."** Let it register with you . . . let it just sink in.

You are Loved.

You are Loved by me. You are loved with the Father's Love. It's the only Love I can extend to you and it's the only Love any of you can extend to each other—the Father's Love.

But it's difficult to extend it to others when you haven't felt it yourself.

I'm reminding you again of how Loved you are. And I remind you that you are loved with the Father's Love unequivocally because the Father sees you as He created you. And He created you perfect in spite of any imperfect behavior you may have engaged in and by means of which you have concluded that you are unworthy in some way—imperfect beyond redemption, and certainly not deserving of the Father's Love.

But I'm telling you, you are Loved *right now*. You are Loved, embraced, supported and lifted up as far as you will let yourself be aware of.

The moment you abandon your self-demeaning self-perceptions, you will begin to feel **the Father's Love infill you. And as it has been said, it will wipe away your tears and it will fill your heart to bursting.** Right now, you are Loved.

Now, since we were last together in this fashion, turmoil has swirled around your globe and in your individual lives. And you may have forgotten in the face of it all that you are Loved. Not because the Love has been withdrawn, but because you have become preoccupied with that which seems to be unloving—with that that actually is unloving.

You must stop giving your undivided attention to the turmoil—to the negativity. **Interrupt it with moments where you're willing to remember, even if it's just a string of words that "You are Loved."** Because if you start with the string of words and you let that string of words be the interruption to the turmoil, *you* open the door to the ***experience of the Father's Love which will transform you, which will cause you to feel hope, which will cause you to look with new eyes, curious to see the evidence of the Father's Love as transformation in your life.***

Now how can I say this? You deserve the benefit of your persistence in being **willing to remember that you are Loved. It doesn't matter whether the Blessing seems slow in coming or not. It doesn't mean that it's being given slowly, it means that you are relinquishing your resistance to it slowly. But that is irrelevant. It's always irrelevant in the face of your persistence to interrupt the negative message with the declaration: "I am Loved**

unequivocally, unconditionally by my Father because I am His Son, I am His Daughter and I never became what I imagined myself to be. I am willing to reclaim my divine Sonship or Daughtership. I am willing to stop denying it. **And the way I'm going to stop denying it is to conscientiously and consistently with commitment, declare the truth about myself: 'I am Loved.'**"

It may be hard to hear when you use the word, "I" and make the statement yourself, but I know it isn't hard for you to hear me say, "You are Loved. You are truly Loved **with the infinite Blessed Love of the Father.**"

Now the fact that you are Loved like this, means in actuality that there is **nothing about the way you currently perceive yourself that can't be replaced** in an instant by the truth about you: that you are loved because you are the unaltered, unchangeable, unchanged Offspring of God.

You do not need to work out of some horrible state that you're in to reach your Salvation. There is no process you have to engage in. Any process you imagine will dissolve in the awareness, the experience of the fact that you are Loved.

You are Loved.

No. I'm not trying to hypnotize you with some spiritual truth. I am rehearsing over and over the Real truth about you. And you know what? I am the Presence of Love. And so **when I say, "you are Loved" I say it with Love.** It is imbued with the *power* of God—the Love that God is.

And you know what? Whether you seem to be able to hear me say that at any given moment through the day, it remains the truth, it remains the powerful, **transforming truth.** It remains the trigger of your redemption, we'll say, **which is simply, I'm going to say, the washing of your mind so that you can see** what always has been with clarity—not seen through a glass darkly.

Your redemption isn't a transformation from something awful to something sublimely divine. Your redemption is the clearing of your sight, the cleansing of your eyes, **so that you're seeing truly what always was present and didn't** require some sever complex process of redemption.

Every single one of you is free at this very instant to Wake up because there is nothing actual holding you back, keeping you asleep. And the reason is because you are loved.

Now as you let this dawn on you, as you let this soak in, as you let it embrace you, **you will become obviously aware that there's some change in your behavior that is needed, we'll say, bad behavior, which was the result of your**

poor perception of yourself and your confidence that you were unworthy of **the Father's Love and therefore at that** moment or this moment you are not loved. Behavior and attitudes that have arisen out of that mindset will have to be abandoned. You will have to change, it would seem . . . let go of a bad habit . . . behave differently consistently with the truth that you are Loved.

Be careful, because very often when you feel God's Love, you immediately use it as the opportunity to not receive it. You let the love that is extended to you **that you are embraced by remind you, we'll say, that you're a sinner, that you** really have been bad, that you really are not good, that you really are not loveable.

And you will say . . . you will argue with the Father, "I don't deserve this love . . . uh, You don't love me, I'm unloveable." And you argue. When that happens, **shut up and feel, don't feel what you believe, feel the infilling of the Father's Love that has touched you and melted you, warmed you, softened you.** And stay with that, because that will cause the spontaneous release of all the arguments to the contrary that you might try to use at this moment of redemption.

Again, you are loved! No matter what you say, no matter what you think to the contrary, you are loved!

"It is the Father's good pleasure to give you the Kingdom."² The Father has bestowed upon you as His offspring all that He is. He has withheld nothing of **what He is from you. You are truly blessed. That's the God's honest truth** right now.

"Oh, if I was really loveable, if I was really as good as you're saying, I wouldn't be having these problems."

Bullshit! That is an argument that you must stop using. You must stop **denying your Birthright. You simply have come to believe that you're** unloveable by the use of certain thoughts and ideas which the Father never gave you. Stop that! Whew!

When **you aren't looking at things through the Father's Love that the Father** bestows upon you, Creation appears to be a miserable human condition, not **holy in any way. But it doesn't make it so. A distorted perception of something doesn't change the something** that a distortion has been applied to, mentally. And so **you're perception of what it truly is can be restored instantly** when you stop arguing *against* seeing what it truly is.

You know what the key is to the lock that releases you? It's not a matter of finding new arguments or new lines of reasoning that will help you change

your opinion—your mind—**about it.** It's something entirely different from that, having nothing to do with what you can manipulate through the use of **your mind and logic.** It's the fact that you are loved! Unequivocally and unconditionally right now with the Father's Love, the holiest of Love.

Stop arguing against *that* and you will begin to see the fullness of what the Father has given you registering in your vision, registering in your life, and the Kingdom of Heaven will replace the human condition that you thought it all was.

No, you don't have too hard a heart. Your heart is not so hardened that it cannot melt in the Presence of the Father's Love if you're willing to be curious to experience it. There is nothing the Father's Love cannot touch and melt and cause to *yield* to the fulfillment of the love that embraces it. No, you are loved whether you believe it or not. You are loved whether it seems possible or not. You are loved whether you are dying or not. And the fact that you are loved if you accept it unequivocally will be the end of your dying or the end of whatever it is you use to cause yourself to believe that you're unworthy, that you're too far gone.

Are you in prison? Are you in jail? You are loved with a transformational love that can and will unlock the doors to your cells. The Father's transformational Love reaches all the way to the most unreachable parts of you, the places most hidden, in which the awfulness of you is harbored and used against you. That's the nature of the Father's Love.

Now, part two: Your Brother and your Sister are the Offspring of God as well. And they are Loved with the same transformational redemptive Love that you are. Be very careful not to hold them in a different assessment than you hold yourself when you hear me say: You are Loved!

I love you very much. I always say that at the end of one of our gatherings—any of our gatherings—I love you very much. Tonight has been very single-pointed, simply, profound. And I am glad to be where I can say it to you and you can hear it. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj asks that we Review the last transcript:

November 22, 2012

¹Obstacles to Peace

²Luke 12:32

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 4th 2013

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Okay. Tonight we're not going to be reading from the *Book* once again and I invite everyone to re-read the transcript of the last meeting, the one on November 12th (2012) dealing with the *Obstacles to Peace*. Another week of review will be good for everyone.

So before we begin tonight, let's all take a few moments to be quiet together.

[Quiet time]

Good evening. And welcome to everyone who's joining us on the Internet.

We talked at some length last week about Love and specifically, that you are Loved. And that the same Love by which you are Loved, your Brother or Sister is Loved by. And that in the experience . . . in your experience of feeling **the Father's Love because you've stopped resisting it, you know something** about your Brother from within the experience of being Loved by your Father. You know from the tips of your toes, in your soul, that your Brother is Loved likewise, and is as deserving of that Love as you find yourself to be in the experience of that Love.

Now when you dare to become quiet, to go within and engage in the two-step, by giving your attention to the Father, abandoning your own best thinking and judgments, you have only one thing to cope with. And that is, whatever **resistance you bring to letting the Father's Love register with you.**

So the only arguments you're going to run into against the experience of it are going to be *yours*. There won't be a hundred-thousand different opinions arguing against your letting yourself have that experience. Just one—yours.

That makes it relatively easy to get past the resistance because you, in so many words, can just tell yourself to “shut-up!” and mean it and abandon the arguments and listen.

But now, let's say you have the experience of the Father's Love and in the experience you have learned something about your Brother, about the fact that your Brother is Loved, and loveable and deserving of love just as you are, without qualification. And in that insight, in that new awareness of your **Brother that isn't a thinking process but is an experiential thing**, you will behave differently toward your Brother or your Sister—your fellowman or the **object of your affection, the part of Creation you're giving your attention to**, and perhaps the one who is blessed by your clarity is unable to accept it, is unable to conceive of it as real, reasonable, something deserved. And that one refuses to accept the gift of awareness of the truth about him that you embrace him with, and as a result, continues to suffer from his limited self-perceptions.

Now what's happened here? Unlike when you've gone into the holy instant, and asked of the Father, “What is the truth here?” where only your arguments against the truth can block the experience of the Father's extension of It to you, you're now dealing with someone else—someone else who has arguments against the truth. And that one is not you and therefore, you do not have your hand on the switch that can turn off that argument as you do within yourself. And so it seems to get more complex.

Now the other thing is, that in your looking at your Brother initially with the awareness of his perfection, of his loveableness and the fact that he is uninterruptedly and wholly loved in every moment, you can begin to feel thwarted in your extension of the acknowledgement of the truth about your Brother. And suddenly, an opinion of yours about your Brother comes into play.

And so, in relationship with your fellowman, whom you desire to bless rather than harm, you find that there's you with your clarity and then there's your Brother with his ego perception of himself and now you with your ego-perception of him, even more complex. And the result is that you become frustrated by being thwarted in this divine activity which you very much care to be involved in and which you very much care to have your fellowman be **blessed by**. Because you know it's part and parcel of Waking up, of everyone Waking up from the dream.

And now any range of emotions can come into play in you: frustration, sadness, grief, impatience. You can feel obligated to *find a way* to cause your Brother to see the truth and be free of the limitations that he thinks he deserves and that he thinks are real and which you have become aware are not

because you have had this glimpse of the fact that you are Loved and that your Brother or Sister is likewise Loved.

Now you have feelings going on that aren't part of the holy instant. Why? **Because you've abandoned the holy instant yourself, in your desire to care for your Brother.** And in meeting rejection or resistance to it, you shift into **reaction instead of doing what gave you the experience of God's Love in the first place, which revealed to you the truth about your Brother that you hadn't seen about your Brother before and which your Brother still isn't seeing.**

Now if you allow yourself to slip out of that, well, let's say, **out of the holiness of the holy instant**, you will begin to take responsibility for what happens and you will begin to feel that you must use force or coercion or some effort to convince your Brother that he is suffering falsely. And of course, now as I said, **you're completely out of the holy instant.** Your Brother is likely to feel coerced because in fact you are not expressing the spontaneous flow of **realization that comes with the experience of the Father's Love.**

So there's an important point to remember here, let's say, an easy way to back off from the frustration that comes from being met by resistance to the clarity **of your vision that you have about your Brother or Sister.** You know, you're always using a measuring stick of some form. And a measuring tape or measuring stick is something that you lay upon or around that which you are measuring. Now suddenly when you abandon the holy instant in frustration **with your awareness that your Brother isn't getting healed of that which he deserves to be free of, you've started using a different measuring stick. It's the measuring stick of the ego. It's the measuring stick of human opinions. It's the measuring stick of biased conclusions that you have come to about your Brother from, we'll say, experience with your Brother and an effort to characterize him** in your mind based upon his behavior.

Now there is a measuring stick that is the only true measuring stick. And **that's the focus of my attention tonight with you. The measuring stick is embodied in a statement, which I am going to paraphrase. And the statement is this:**

"The starting point is that God—Spirit—is All in All and there is no other might nor mind."

That is the foundation, the context in which you look into the holy instant in order to learn of the Father *about* your Brother, *about* yourself, *about* Creation, *about* your world. When you have been infilled with the experience **with the Father's Love which has transformed your sense of yourself out of the awful perceptions that you have had into the only perception you can have, when you realize that because you are experiencing God's Love you are worthy**

of It, you are deserving of It even though you seem not to have gone through any steps of redemption yet. That is a *profound* experience.

Now, when you look at your Brother from within that experience, you are laying upon or embracing your Brother from that context, from that experience of being Loved. You are in so many words, measuring your Brother from the starting point which is that God—Spirit—is All in All and there is no other might nor mind.

That's why your Vision, given to you by the Father is transformational. But just because it's transformational, doesn't mean that your Brother or Sister is necessarily going to hear It or recognize It or embrace It. Understand that, so you're not surprised, not disappointed, not frustrated and you're not caused to forget to continue doing what brought you the experience of being Loved, in other words, engaging in the two-step: "Father, what is the truth here?"

When you find yourself feeling frustrated because you are so impatient for **your Brother to be in the experience of joy, you've got to remind yourself that** the frustration is because you have abandoned the proper measuring stick—**you've abandoned, stepped away from the starting point as though there's** some other point to start from.

The starting point is that God . . . *the starting point is God*. The starting point is not your Brother or his resistance or his bad behavior that is resulting from his very limited and negative self-perceptions. That is not the starting point. But if you shift and let that become the starting point for you, you will be joining him in his ignorance and abandoning the only thing that will transform.

And so, when this happens even if you are disgruntled and disappointed and feeling powerless, you must go back to the starting point. Remind yourself, the starting point is *that God is All in All . . . that God—Spirit—is All in All and there is no other might nor mind*.

Now once again, if you're disgruntled and bothered, that statement is just going to be a string of words. It's not going to be the experience you had of the fact that you are Loved by the Father. But in using that string of words, you break or interrupt the attraction you have let take you over to the *bad* behavior or the unfairness of the situation for your Brother that you know he **doesn't have to go through. And it will bring you back to a point of** attentiveness—that attentiveness which is part of the holy instant or the practice of the two-step. Your giving your attention to the Father wanting to **know, "Father, what is the truth here?" And you can bet your bottom dollar** that the truth there is going to be inseparable from the starting point—the

starting point of all Being, not just the starting point of your paying attention, that God—Spirit—is All in All and there is no other might nor mind.

As you relax into that because you've abandoned using your Brother or his behavior as your starting point, your peace will return. Your stability will settle in. And you will feel once again the Father's Love, and you will then immediately know the truth about your Brother.

Now we're back where we started before you got off the track. Now while your Brother continues to not believe the truth about him, you must continue to give your attention to the Father: "Father, what is the truth here? Father, what needs to be known, what needs to be done to uncover the blockage to his realization to his experiencing the influx of the awareness that he's Loved?"

This is important.

You engage in the two-step. You practice the holy instant. You experience the blessing of it. **You find yourself moved into the arena where God's laws prevail and everything isn't suddenly perfect. That doesn't make any difference because it's your task to stay on target! It's your task not to abandon the holy instant. It's your task not to shift your attention. When you know that, it will be easier to keep your attention *there* instead of becoming preoccupied by the stupid resistance of your Brother or Sister. You see?**

Now you cannot do this with any preconception as to what is appropriate.

I will tell you this: it is not wise—it's **never wise**—to give an answer to a **question that hasn't been asked. When a question is** actually asked, there is already a readiness to accept or hear the answer. Therefore, surprising as it might seem, there are times when your Brother is suffering and you see the ridiculousness of it—the complete lack of necessity for it.

There are times when this happens that it is not appropriate for you to do anything . . . that it is appropriate for your Brother to be ***uncomfortable*** with his limited sense of what the truth is about himself, so that at the level of feeling, the question that needs to be asked can take form . . . so that he can **arrive at the point where for his reasons he says, "I don't want to have this experience any longer. I refuse to justify having this experience. I will abandon my arguments in favor of being limited and being in pain. *How* do I have that experience of letting go? *How* do I have the experience of freedom from pain?"** Now the question has been asked and the readiness for the answer is present.

You must remember that although it's hard to see about your Brother, you recognize that this is true about you. And the simple fact is that there have

been things that were untrue about you that you suffered from *only* because you refused to let go of the justifications for it. You were getting a payoff for it. And something had to happen in the withinness of you that no one else could accomplish, whereby you were ready to stop hurting yourself, where you were ready to let a fuller experience of your divinity or at least a better life into your experience, maybe not fully expecting that it would come as a realization of the Presence of God Loving you and transforming your sense of yourself. You see?

Now I've told you this. And you can see that yes, this has been true about you and so therefore, it's very likely to be true about someone else and therefore, you can fully expect to get that kind of an answer. And that is the exact **opposite of what I'm saying! What I'm saying is that you must go back to the measuring stick.** You must bring your attention back on target when you have **become frustrated because the extension of your Vision and your love wasn't** received and reassume your position at the starting point.

The starting point is: that God—Spirit—is All in All and there is no other might nor mind. And that is the measuring tape to be applied to your Brother or to whatever the circumstance is that is in need of correction, so that you can . . . what? . . . expect to learn that your Brother needs to have a little bit of suffering so that the question that needs to form can take form? No! ***Don't have any preconceptions!*** But do be aware that when you do this the answers that unfold to you will go far beyond a simple rehearsal of logical steams of words and sentences. They will go beyond that, in the sense that the way you are behaving with your Brother in the presence of your insight will provide an environment, one that you may not even be fully aware is being created, in which the elements of the necessary question can begin to form in his mind so **that there's a willingness** to abandon his commitment to his limitation and hear the answer that you may have had all along. You see?

Let's understand something about the holy instant. It's not a temporary experience of an instant. It's not supposed to be ten or twenty holy instants experienced during a day, or ten thousands experienced over a year. The holy instant is describing you in a moment of defenselessness in which the experience of truth is revealed to you by the Holy Spirit—that which is nothing more than your right Mind—that **Whose purpose is to reveal the Father's Perspective to you because that's your perception of Birthright, we'll say.** It [snaps fingers] **occurs in an instant, but it doesn't disappear in an instant.** **And you don't have to abandon it.** It's supposed to be something that [snaps fingers] occurs in an instant and remains permanently your vantage point of choice. The starting point has to be your vantage point of choice because by it you will measure everything and as a result by it, you will experience everything truly.

And so as you experience an instant here and an instant there and an instant the next day, remember, it's not supposed to stop. And the point is for you to remember to choose for the holy instant the moment it begins to stop, so it's refreshed until it's refreshed so frequently that it becomes a constant in your life, because you're not abandoning it any more.

When you want to know the truth about your Brother you may not be confronted with a smooth path because the truth about your Brother is going to call for correction of things and sometimes those things are held onto ever so tightly. And so, if you don't want to get frustrated and you don't want to end up giving up, then you've got to remember to get right back into the holy instant where your attention is not on your Brother or his characteristics or his bad habits or his bad behavior and give your attention to God so that God and what God is revealing to you become the measure you apply to your Brother. You see?

"Oh well, I didn't think it was going to be that much hard work?" You know what? It's not your Brother that's the hard work, it's you that's the hard work because you're saying, "I would rather not stay in the holy instant all the time, that's too much work. I would rather not stay in the place where I'm consistently experiencing the clarity that will meet the need, even if the clarity is that you need to be silent for a space of time that allows the discomfort caused by the resistance to create the inner circumstances whereby the elements of the essential question can take form . . . the question that the sufferer has, which because it is his question he will listen for the answer to.

It isn't so much that you want *results* from the holy instant. It's that you want to learn to be in the place where there is a constancy of the Spirit of God in you, a constancy of the Love of God whereby you are Loved and with which it is your Birthright to be Loving your Brother—an uninterrupted stability that under-girds your eternal holiness.

The shift, you could say, into eternity occurs from the *instant you're in* by allowing yourself to be in it and not abandoning the starting point . . . no matter what!

This is the good news. This is the *practical* news. This is what constitutes actual change in you as a result of the initial experience of being Loved by the Father. The Gift is extended, not by becoming preoccupied with your Brother and giving him the Gift, but staying with the Father and the Gift He's giving you. Because when you do that, it flows from you at the Father's Will, not yours. And it feels so much *better for it not to be your work—your responsibility carried out well*. It feels so much better for healing and balance to be present because they're the nature of Being, not some personal

accomplishment of yours, because the nature of Being is all encompassing, **unchallengable. That's why it's eternal.**

So last week we talked about the fact that you're Loved. And then part two was that your Brother, like you is Loved in exactly the same way. And in part three tonight is, that in engaging in the holy instant and feeling Loved by the Father you cannot help but extend your new clarified perception of yourself to your Brother. And voila! [snaps fingers] suddenly we have relationship . . . **right? It's not just you in the privacy of your little mind. We have relationship and there are new dynamics. And it's very easy for the old dynamics, the ignorant dynamics of relationships to suddenly creep in.**

And so part three is to remember to go back to the starting point, one could **say, go back to the practice of the holy instant. But more than that, it's going** back to the starting point that is: that God—Spirit—is All in All and there is no other might nor mind. That as the foundation of everything that follows in the holy instant will always bring out the ultimate and will never aggravate the illusion or magnify it.

The three lessons of Love.

I love you all and I look forward to being with you next time.

A Course In Miracles (reference pages)

*Raj asks that we Review the last transcript:
November 22, 2012
Obstacles to Peace*

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A Course in Miracles Study Group with Raj, May 4th 2013
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 11, 2013

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A Course In Miracles reference pages read:

Chapter 19 – Section: OBSTACLES TO PEACE – Part II.
Sparkly Book – p.464, 1st Full Par. / JCIM – p.194, 9th Full Par. / CIMS – p.391, Par. 64
Chapter 19 – Section: B. THE SECOND OBSTACLE:
First Edition – p. 384(?) / Second Edition – p.413, Par. 5

Good evening. And welcome to everyone who is joining us on the internet.

Well, for the last couple of weeks we've been talking about Love. And as you know, at the end of each meeting I always say, "I love you all."

Now I want you to understand that that isn't some polite courtesy that I'm extending to you. Love is *very intimate*. Love comes from the depth of me to the depth of you. It comes from the holiness of me to the holiness of you—from the very center of me to the very center of you at the most fundamental levels of our Being. It's significant.

And what you learn in the practice of the holy instant as you are establishing a holy relationship with your Brother or Sister, is that revealed to you is an unbelievably full experience of why your Brother is loveable or your Sister, and that you have in you the capacity to love with that incredible Love.

You know, we have been talking about the *Obstacles to Peace*, peace being obviously something significant enough that it's important to understand what the obstacles to it are so that they can be released—released so that peace is your experience.

Why? Because it's more comfortable than pain? Because it's an occasional nice diversion from excitement or because it doesn't provide the challenges that wear you out?

No. Peace is itself the absence of fear and guilt. Again, peace is the absence of fear and **guilt. It isn't something you use to get rid of fear and guilt.** It's something which when you access it, puts you in a place where fear and guilt are simply not present.

This is important.

It means that you don't have to engage in digging out guilt and fear where **they're harbored within you and do something to get rid of them.** In so many words, you can forget about them and give your attention to meditation—to the practice of the holy instant where you shut up! That means go into the Silence—the absence of thinking, the absence of fretting, the absence of worrying. **It's a simple choice,** which you can make simply. And when you make it, fear and guilt are absent. You see?

That's the importance of peace. Peace is not only the nature of Being, it is for you in your process of Awakening, the threshold of the miracle—the threshold **of insight, the threshold of Revelation.** That's why it's something to be practiced deliberately. It is the way you can deliberately Wake up.

Now when you go into the Silence **and you experience peace, as we've talked** about, you experience the Presence of Love loving you and teaching you about your loveableness and your Brothers and Sisters. It puts you in the truly intimate relationship with your Brother and Sister that is called, **“a holy relationship.”**

This intimate Love is far different from the casual forms of love that are generally practiced. Why? Because this Love is illuminated in you by God. He illuminates the Presence of Himself as Love in you uncovering to you your eternal nature, uncovering to you what is eternally true about you in a manner that you can grasp the true meaning of.

This is again, very intimate.

So peace unites what has always been One—the infiniteness of God. It unites It as your conscious **experience of Being. And it's called “Awakening.” It's called, “you coming back into your right Mind.”**

Now going into the book:

You have paid very dearly for your illusions, and nothing you have paid for brought you peace.

And of course, the reason it never brought you peace was because you were **trying to do it by yourself**. God wasn't brought into the picture. That which is the infinite eternal Love that **can** reveal infinite eternal Love in **you** wasn't brought into the picture. You see?

It's simple and it's dependable. Because if you do bring God into the picture, there is the inevitable result of the revealing of the truth about you and your Brothers and Sisters and all of Creation.

Are you not GLAD that Heaven cannot be sacrificed, and sacrifice cannot be asked of you? There IS no obstacle which you can place before our union, . .

. . . meaning, yours and mine . . .

. . . for in your holy relationship . . .

. . . with your Brother or Sister . . .

. . . I am there already.

Remember I said just in the last two weeks, that I was with you before you drew your first breath. We have always been united because that is the way **God created Creation**. That's the infinite intimacy of Creation, which awaits your experience.

There IS no obstacle which you can place before our union, for in your holy relationship . . .

. . . with your Brother . . .

. . . I am there already. We will surmount all obstacles together, .

. . . you see? You don't have to prove yourself by accomplishing it all by yourself. You cannot! The dream is the evidence of trying to do it **independently**. But you know what? There's great joy in embarking on the discovery of Reality **together** and sharing it **together** because Creation and Being is an infinite intimacy.

We will surmount all obstacles together, for we stand within the gates, and not outside.

See, we stand within the inclusiveness of God, not outside of it as an independent orphan. You see? Our relationship . . . your relationship with all of your Brothers and Sisters, if you were seeing them truly, would reveal to you that they're all going on within the context of God—within the Arena of

God's Love. It's always been that way. It never got changed. But you began to ignore it giving preference to imaginative definitions of Creation and having fun with the sometimes weird and perverse and uniquely creative distortions of Reality that you could come up with. But it never, never change.

How easily the gates are opened from within, to let peace through to bless the tired world!

You see? This is the purpose of peace. This is the effect of peace and it's why the obstacles to peace must be abandoned. The blessing of the tired world is the effect of peace engaged in, abided in and committed to.

Can it be difficult for us . . .

. . . us, us together, . .

. . . us to walk past barriers together, when you have joined the limitless?

Together we will find no reason to even be curious about the barriers or even comment on how ridiculous they are or how mean-spirited or destructive they are. We can walk by them in our peace without responding to them at all. Because they serve no purpose, therefore are meaningless, therefore are not real and therefore were illusions that fooled us for a time.

The end of guilt is in your hands to give. Would you stop now to look for guilt in each other?

It's an important question.

If you can hand the end of guilt to your Brothers, your Sisters, to the world, why would you waste your time looking for guilt in your Brothers and Sisters?

Just look at the starkness of it and the idiocy of it. You want to give the end of **guilt. Every child of God does. It's not in his genes, it's in his Being. It's in your Being.** No matter how often you find justification to block peace, it is not what you want! It is not what is built into your Being. You need to know that **so that you can assess yourself truly and beneficially. And so that it's easy to** abandon the practice of guilt, either on others or on yourself.

Let me be to you the symbol of the END of guilt, . .

. . . let me be something more than a historical figure in your past. Let me be the living Brother that I am now . . . now . . . now . . . in this moment . . . in this moment. And let the joining be fully intimate.

Well, if you're going to do that, it means you're going to let yourself be completely defenseless with me. Without any defense whatsoever, our joining is total . . . intimate . . . purely intimate.

And when you let that happen, when you let that experience in, it is a holy experience **unlike any other that you've ever had. There's no escaping its Meaning. And there's no way for you to be fooled any longer about being an orphan, or about being on your own, or about being unloved, or about being unworthy.**

Let me be to you something more than that historical figure in your past who happened to express some wonderful ideas.

Let me be to you the symbol of the END of guilt, and look upon each other as you would look on me.

Look upon the others that you've established a holy relationship with, as you would look on me.

Forgive me all the sins you think the Son of God committed. And in the light of your forgiveness, he will remember who he is, and forget what never was.

This is the blessing of the holy instant. This is the blessing of choosing for your peace.

. . . in the light of your forgiveness, [your Brother] will remember who he is, and forget what never was. I ask for your forgiveness, for if you are guilty, . .

. . . as you believe you are . . .

. . . so must I be.

Is that clear? You cannot believe that you are guilty and ***believe I am not guilty.*** What you believe about yourself you project indiscriminately on everything and everyone.

But I will tell you this: You do hold a certain reservation in the enthusiasm with which you project your guilt on me. And as a result, you are able to conceive that maybe I did overcome all sin and everything that would have made me guilty. And that little weakness in your resolve as to how you project your self-assessment out on your world will allow you to experience me as guiltless.

I ask for your forgiveness, . .

... don't think it is silly. If you think you need to be forgiven, then you think I need to be forgiven.

I ask for your forgiveness, for if you are guilty, so must I be. But if I surmounted guilt and overcame the world, YOU were with me.

You see? I was with you before you drew a breath. You were with me before you drew a breath.

... if I surmounted guilt and overcame the world, YOU were with me.

There's that unalterable, invariable intimacy. ***It's a fact.***

Would you see in me the symbol of guilt, or of the END of guilt, remembering that what I signify to you you see within YOURSELF?

Okay, here it is simply put: How you see yourself must be the way you see me. But how you see me must be the way you see yourself. So what vantage point are you going to choose? Then choose it! Make the decision! Abide by the decision. Monitor your thoughts and don't indulge in ideas or feelings that don't arise out of the vantage point—out of *my* vantage point. You see?

That's how you transform yourself. Not by changing *you*, but by giving your attention to *me* and embracing my innocence—making the gift of forgiveness *to me*. In the light of your forgiveness (I'm paraphrasing here) *you* will remember who *you* are and forget what never was. It's a principle. It's absolute.

From your holy relationship . . .

... the one you have cultivated with your Brother or Sister, which has justified your abandoning the obstacles to peace . . .

... truth proclaims the truth, and love looks on itself.

Let's go back.

From your holy relationship . . .

... with your Brother or Sister . . .

... truth proclaims the truth, . .

... truth from the depths of you that has been illuminated in you proclaims the truth. And the truth in your Brother recognizes the truth. You see?

... and love ...

... from the very depths of you ...

... looks on itself.

... in your Brother or Sister. So let me read it again:

From your holy relationship truth proclaims the truth, and love looks on itself.

It's singular, unconflicted, embodying peace infinitely.

Salvation flows from deep within the home you offered to my Father and to me.

What? You said, "Father, what is the truth here?" Ah ... you made a place for the Father by inviting the Father in to share His infinite perspective because you were interested in it once again. You made a place for the Father and you make place for those who are Awake—that includes me.

Salvation flows ...

... not from us, but ...

Salvation flows from deep within the home you offered to my Father and to me.

What is this "thing, . . ."

... deep within the home . . . [?]

It's the Alter in you. It's the undefended, unprotected presence of the holy one that you Are, even though when you offered it at first you didn't know it was the truth about you. But the moment you said, "Father, what is the truth here? Jesus, what is the truth here? Holy Spirit, what is the truth here?" *you*, from deep within, made room *there* for wholeness to become Real to you again.

One more time:

Salvation flows from deep within the home you offered to my Father and to me. And we are there together, in the quiet communion in which the Father and the Son are joined.

Intimacy again . . . the intimacy of Love which inspires and illumines the Reality of you, the divine Reality of you, the Holiness of you. You see, to shut up and ask, “What is the truth here?” to go into the quietness of the holy instant is not just the absence of stress, [chuckling] it’s the Presence of God experienced by you, uncovering your Birthright to you, your inheritance to you, your divinity to you. And it changes everything for you.

Oh come ye faithful to the holy union of the Father and Son in you!

That’s the benefit of the holy instant, of the practice of the two-step.

And keep you not apart from what is offered you, in gratitude for giving peace its home in Heaven.

When you are infilled with the Love of the Father, do not keep yourself apart from It in anyway. Just don’t! Let It fill you. Let It overflow you. Let It pick you up and carry you in the strength of It’s strong currents. And don’t ever try again to get your authority back.

Send forth to all the world the joyous message of the end of guilt, . .

. . . and what? Not what you would expect . . .

. . . and all the world will answer.

Again:

Send forth to all the world the joyous message of the end of guilt, and all the world will answer.

What’s another way of describing the end of guilt? The presence of Peace. And another way? The presence of Love. But listen:

Send forth to all the world the joyous message of the . . .

. . . the presence of peace, . .

. . . and all the world will answer.

That means the world will answer in acknowledgement of the *Meaning* of the Peace that you're offering. That is the only thing that is going to eradicate war. "Oh, but you know, I've tried that and it didn't work."

No. You have never tried that. You have never tried that without an ace up your sleeve or a backup plan . . . "Well, if this doesn't work, then I'm going to have to do that. I'll try it but first I will get my plans laid out so that I can be protected."

Now, this Peace that we're talking about extending is the Peace that is given to you, that infills you as a Gift from the Father. And so this Peace that you extend to the world, that you send forth to all the world is partnered, we'll say, with the Father. It is not some puny little personal gift of a tiny ego on the face of a huge planet with thousands, millions of different wills—conflicting wills.

Remember this:

Send forth to all the world the joyous message of the . . .

. . . end of guilt or . . .

. . . the joyous message of . . .

. . . Peace, or . . .

. . . the joyous message of . . .

. . . Love . . .

. . . and all the world will answer.

That's why you have to decide that it's *worth it to you* to ask of the Father, "What is the truth?" . . to listen for the answer and then to act on the answer and to stay with the inquiry as the answer is extended and embellished and clarified and made ever new in its transformational effect.

Think of your happiness as everyone offers you witness of the end of sin, . .

You see? [chuckling] How many of you have thought of that? On the other hand, how many of you have thought that you're not likely to be happy because no one is going to offer . . .

. . . you witness of the end of sin, . .

. . . they're too dedicated to their small minded, mean spirited, ego concepts . . . right? I know that's a familiar thought. But here is a new one:

Think of your happiness as everyone offers you witness of the end of sin, and shows you that its power is gone forever.

Now either these words are nothing but bullshit or they mean the truth! And I encourage you to accept that they mean the truth and use them and practice them as though they do. It will bring purpose to your existence. And in your practice of them you will see the effect that is described here. And then you will experience . . .

. . . happiness as everyone offers you witness of the end of sin, and shows you that its power is gone forever. Where can guilt be, when the belief in sin is gone?

Exactly! Where can guilt and fear be when you undo the divorce you got from the Father? Only getting the divorce caused guilt and fear to come into play. But join again with you Father and He reveals your Birthright to you in terms **you can't deny. And in the absence of orphanhood, there is no guilt and** fear present and your world will not reflect back to you that sin is real. This is truth!

Where can guilt be, when the belief in sin is gone? And where is death, when its great advocate is heard no more?

Forgive me your illusions, . .

. . . forgive me the illusions you project on me. Forgive your world the illusions you project on it.

Forgive me your illusions, and release me from punishment for what I have not done. So will you learn the freedom that I taught by teaching freedom to each other, and so releasing me.

Let's hear that again:

So will you learn the freedom that I taught by teaching freedom to each other, and so releasing me. I am within your holy relationship, . .

. . . meaning with your Brothers and Sisters, with anyone you care enough to engage in a holy relationship with. Which means joining with the Father before you act in consonance with your partner, so that it is you and the Father behaving in the relationship rather than puny little ego you, all by

yourself, trying to do the best you can, trying to be as loving as you can, but always under the shadows of fear and guilt.

I am within your holy relationship, yet you would imprison me behind the obstacles you raise to freedom, and bar my way to you.

It's true. When you can't hear me you're blocking it. You have some reason not to hear me that you prefer. And when you finally yield, when you finally soften and ask of me, and have no objection, you will hear me. ***I answer constantly.*** But you won't hear me unless you let go of the resistance you have to hearing me.

I am within your holy relationship, yet you would imprison me behind the obstacles you raise to freedom, and bar my way to you. Yet it is not possible to keep away One Who is there already.

Important for you to remember that. ***I am intimately with you already in every single moment, in every little corner of your conscious awareness.*** I'm there already. So you can't keep me away, but you can ignore me. But because all you're doing is ignoring me, we can connect the moment you decide to—truly the moment you decide to. And I invite you to decide to immediately.

. . . it is not possible to keep away One Who is there already. And in Him it IS possible that our communion, where we are joined already, will be the focus of the new perception that will bring light to all the world, contained in YOU.

That's the blessing and the meaning of intimacy. And it's the outcome of not blocking Peace anymore.

Everyone is on the way out . . . everyone is on their way out of conflict and into Peace. **It's the Movement. It is happening. Make it comfortable by not resisting it and by consciously embracing it.** And as you do, remember that there is an intimacy of unfathomable depth between you and me, between you and the Father, between you and the Holy Spirit and between you and every single one of your Brothers and Sisters even though they don't know it at the moment and can't join you consciously like I can and the Father can and all those who are already Awake can, including every single one of your Guides.

I invite you during the coming week to remember that you're present in an intimate, holy relationship. And reach for me often, defenselessly.

I love you very much and I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: OBSTACLES TO PEACE – Part II.

Sparkly Book – p.464, 1st Full Par. / JCIM – p.194, 9th Full Par. / CIMS – p.391, Par. 64

Chapter 19 – Section: B. THE SECOND OBSTACLE:

First Edition – p. 384(?) / Second Edition – p.413, Par. 5

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 20th 2013

**THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED**

A Course In Miracles (reference pages)

*Chapter 19 – Section: PLEASURE AND PAIN
Sparkly Book – p.466 / JCIM – p.195 / CIMS – p.392
Chapter 19 – Section: THE ATTRACTION OF PAIN
First Edition – p. (?) / Second Edition – p.414*

Good evening. And welcome to everyone who's joining us on the Internet.

We're reading about the *Obstacles to Peace* and how to overcome them.

Tonight it's going to be my goal to bring home the *practicality* of what we're reading. Many of you have been studying the *Course* for many years. What I want to be very clear to you, is that the *Course* is not a philosophy. It is not a set of ideas that are pacifying, that give you a good warm fuzzy feeling and allow you to function in the world with more ease.

The *Course* is, at the bottom line, about *changing* -- about being in the world in a new way, where your behavior is not what it used to be. To have **changed thoughts with no changed behavior means you're not in a position** to make any contribution, whatsoever, to the world.

But listen to what we ended up with last week:

I am within your holy relationship, yet you would imprison me behind the obstacles you raise to freedom, and bar my way to you. Yet it is not possible to keep away One Who is there already.

Important! And to repeat myself, "I was there before you took your first breath." I have been with you since **"the Beginning."** I cannot be barred and you cannot decide to let me in. **I'm here.** I am with you. You and I are together, whether you are paying attention or not.

. . . it is not possible to keep away One Who is there already. And in Him it IS possible that our communion, where we are joined already, will be the focus of . . .

What?

. . . the new perception that will bring light to all the world, contained in YOU.

You're here to join with me and *bring light to all the world*. How? By means of new behavior -- behavior elicited from our communion, our relationship. This means that your behavior is going to be different from the accepted behaviors of the world. **If they're not, there will be no transformation. It's that simple.**

Now today was a day of tragedy of, we will say, cataclysmic natural weather events which caused much tragedy. And for those of you who watched the media keeping track of the developments, I would be willing to bet that you **didn't keep your peace**. I would be willing to **bet that you didn't feel that** your peace was more important than anything else -- the reason being **epitomized in a popular statement which says: "If you're not upset or disturbed, you don't understand the situation."**

Obviously, if you chose for your peace and, as a result of that choice, found yourself where fear and guilt were not occurring, where peace was present, **that would be the equivalent of demonstrating that you didn't understand** the situation and, therefore, you could not possibly be able to function in a truly helpful, compassionate way.

It's not true. The opposite is what is true. Without your peace you cannot be a transformational presence. Without your peace, you do not have the

presence of Mind -- **because it's overridden by emotion** -- to know what would transform, heal and correct the very situation that seems to call for you to be upset in order to be truly helpful—in order for you to be a sensitive human being—**something you don't want to lose the capacity to be.**

But if being a sensitive human being means you lose your cool, means you lose your balance and all you can do is sort of collapse in a heap along with everyone else who is in the midst of the drama and the trauma, your useless. **You're not able to fulfill your purpose of "bringing light to all the world."**

Now, let's be very clear: When you choose for your peace and you abandon those things which are obstacles to your peace, you come into a state of inner balance. Not a state of incapacity, not a state of stupidity, but a state of natural spontaneous intelligence. And you will know exactly what the practical things to do are . . . what will meet the human need: How to bind up the wounds, how to be truly supportive, how to be involved in a manner which those being helped recognize as being imbued with Light, imbued with Love that is beyond their momentary loss and fear and trauma. And they feel it and are blessed. Light is brought into the world.

I am talking here in very practical, I'm going to say, "physical terms" of providing comfort, or for giving your attention to desiring that comfort be provided and, in the state of inner balance that I'm talking about, knowing that it is the Father's good pleasure to give peace, to give healing, to *undo* the illusion of something claiming that fear, guilt are justified -- that being upset is justified.

And so you will not become insensitive, but **more** sensitive at the level of the immediate human need as well as the larger scope of awareness of divine Reality that every single one involved in the drama and trauma is still embraced by and governed by. And **by which** they can have a transformed experience immediately because God loves them, and they are what God created them to be, not what they believe themselves to be. They are more.

Now, we mentioned that the starting point -- in other words, the measuring stick that you should have been bringing to your observation of the events as broadcast in the media, should have brought into play that the starting point is that "God, Spirit, is all-in-all, and there is no other might nor Mind." That which seemed to be a cataclysmic weather system does *not* have more power than the might and Mind that is God, Spirit.

This, I'm going to say "mental stance" is what the *Course* is leading everyone to, so that you do not succumb to the interpretations and the definitions that everyone on the media are supplying, and which are molding your emotions and your reactions.

Now, here's the radical standpoint. Here's where you will be in a new way: It is by understanding, for example, that being mortal is a behavior, not a condition. Again, *being mortal is a behavior, not a condition*. And conversely, being holy is a condition, not a behavior.

You must be willing to stand with yourself and your brother on the basis that you are holy and holiness is your condition—not a behavior you can adopt. And that mortality is not a condition of yours, but is a behavior you **use to misrepresent yourself, and which it's time for you to stop using** because the misrepresentation of yourself is not transformational.

Now, in the section:

PLEASURE AND PAIN

Your little part is but to give the Holy Spirit the whole IDEA of sacrifice.

Don't try to do something with the feeling of sacrifice you have when you decide to do the two-step and yield to the Father. *Abandon it.*

Your little part is but to give the Holy Spirit the whole IDEA of sacrifice.

Just put it on the Holy Spirit's doorstep and turn your back on it and walk away!

Sacrifice . . . well, when you practice the two-step, you actively engage in a practice of choice. You make a choice between two things: One is abandoning what you call your free will, and the other is, yielding to or surrendering to the Father. **It's that sense of sacrifice that you need** to just stop giving your attention to. **It's not something to figure anything out** about. ***Abandon it*** so that you can surrender to God.

That's being in the world in a new way.

Now, what does the word "surrender" mean? Yield. But more specifically, "surrender" -- what does it mean? It means, "to yield to the power or possession of another." In other words, it means to let God have the power and to let yourself be ***His possession***. **That's the sacrifice that you see.** **You're going to give up *yourself*, you're going to give up your right to have** your own perceptions—your own perceptions of what constitute pleasure and pain, for example . . . among other things.

It's insulting to the ego and we've talked about it before. It's insulting to the ego to surrender -- to yield to the Power of the Father, to let yourself be the Father's possession . . . which means your giving up your right to have an independent self-assertive standpoint from which to be.

But here's the incredible truth: When you surrender to the Father, when you let yourself become the Father's possession and you are captive, when you surrender to the Father by asking Him what to do, or what is the truth here? ***He will release you.*** When you let yourself be the captive of God, God will release you from your captivity -- meaning that you will find yourself being in a new way and, for lack of better words, at a new "level" in which everything you do is in harmony with Creation and in harmony with the ongoing creativity of the Father, causing you to experience not only ***no*** loss, but "infinite gain," for lack of better words.

This is important. Think about it:

When you surrender to the Father and become the Father's captive by asking Him -- by *genuinely* asking Him -- what to do, and then listening for and accepting the answer, *He will release you.* Now you will be free of the

captivity of the self you thought you became when you got your divorce from the Father. You see? **And** you become released from the captivity that you thought you were entering into by surrendering to the Father.

Now, in your release, the Holy Spirit is not separate from you. That which is nothing more than your right Mind, is **now your right Mind!** This experience is what is embodied in the practice of the holy instant.

But again, it's going to mean that you're going to have to be in a new way right here in the world. And so it is going to seem to create difference between you and your Brothers. But since the difference will not arise out of the ego, it will be experienced as a blessing. It will be experienced as a blessing and others will grow from it.

Now, doing this requires discipline. It requires you to be willing to stand in the face of threat, in the face of disaster and move through it with intelligence, groundedness, and a love that is not distorted by fear or anxiety or great emotional reaction. **And you're not used to this. You're not used to facing into the call for intelligence when unintelligence seems to be governing, or the call for "meeting the need" when the need seems to be so overwhelming that it can't be met.**

You are not here to study the **Course** to become ineffective, dreamy, happily doing nothing when needs need to be met. **"Because you know they're not real and therefore nothing really needs to be done and knowing that it's not real is all that's required . . ."**

That is not transformational. And as I've said before you can't get into the Kingdom of Heaven by yourself. **You've got to bring your Brothers with you.** Which means **you've got to get involved with your Brothers in a transformational way.**

Now, pleasure and pain: **"Oh, one man's pain may be another man's pleasure."** Psychologically speaking, one man may hate to work on cars and

fix them and modify them. And another man may love it, it is his greatest pleasure. Another man may hate to work in the fields, while another man gets great pleasure from it. Even the same man, as a young man working for his father on the farm may find it painful to engage in the labor of farming. And as he matures and begins to find the value and meaning of it, that very same person begins to take great pleasure in it.

So, here is the thing: Pain and pleasure are learned. **They're not absolute** and they are not arising out of the infinite stability of Creation. They are not a part of what God has made. **Don't put such great value on pain and pleasure.**

Learn to look at your Brothers and Sisters with attentiveness to their needs so that it is their needs that you attend to by going into and practicing the holy instant. Then neither pain nor pleasure will be the result but fulfillment will be and it will never be solitary or private.

But again, this will not happen unless a stand is taken, unless a choice is made where you stand in the face of need whether it is severe or catastrophic or minimal, and care enough to surrender to God.

Let yourself become His captive. Let Him own you because you are His offspring—you are Him in expression. And in doing that you will be transformational and you will contribute to bringing Light to all the world, ***which is the point***. If you are not doing anything to bring Light to all the world, then you are missing the opportunity for fulfillment beyond your wildest dreams and your very existence is rendered meaningless, **unfulfilling, because the Father's Love, the Father's clarity is finding no extension through you.**

Again:

Your little part is but to give the Holy Spirit the whole IDEA of sacrifice. And to accept the peace He gave instead, without the limits which would hold its extension back, and so would limit YOUR awareness of it.

You're not here to hold His extension back and . . .

. . . limit YOUR awareness of it.

You're here to be the throughput you might say—that which allows it to flow into expression. And *what you give you get to keep*. It's a law. It's just the way things work.

For what He gives must be extended, if you would have its limitless power, and use it for the Son of God's release.

You see?

. . . use it for the Son of God's release.

Well I tell you, you're not going to be able to *use it for the Son of God's release* if you are upset and disturbed and think that because of that you understand the situation. You *use it for the Son of God's release* by not understanding the situation of terror and destruction and loss for loved ones or any other lesser manifestation of tragedy, of distress.

It doesn't have to be the sort of thing that happened today that's in the news. It's happening everywhere, as a financial crisis, as lack of jobs, as peoples lives deteriorating and falling apart because there isn't enough creativity being allowed that would generate the extension of that which meets needs and would therefore generate income.

There are distressing things—monumentally distressing things that are much quieter than a tornado. And all of these things call for your being able to abandon the obstacles to peace. Why? So that in the presence of the turmoil and the catastrophe you have your peace and therefore the presence of mind—you know, that Mind which is the only might or mind—to look at the situation and address it with such intelligence that it reduces fear and inspires constructive **action** by those who were devastated and, as a result, giving them hope. See? But it happens by not agreeing with the situation. It happens by being in a new way, a way that you become aware of when you surrender to the Father in the holy instant. You see?

The holy instant isn't just a nice meditation in which you become quiet and peaceful and in that peace you ask sweetly, "Father, what is the truth here." Or you ask to know what needs to be done, what holy thing can you do, what can you do that represents the holy Son of God or your Brother so that you might feel good. **It's a lot more active and focused than that.** And it requires that you put yourself in the position of being in a new way that opens the door to fulfillment that is new to you and therefore is transforming to everyone else. That is the wonder of it. That is the miracle of the *Course In Miracles*. That's the point.

. . . what He gives must be extended, if you would have its limitless power, and use it for the Son of God's release. It is not this you would be rid of, and having it you CANNOT limit it. If peace is homeless, so are you and so am I. And He Who is our home is homeless WITH us.

[Repeats] It is not this [that] you would be rid of, . .

It isn't something perhaps that you've thought about taking hold of, even though you may not have ever thought about getting rid of it. But in order to have the limitless power of the gift of Love extended you must use it for **your Brother's release**. This is not something you would actually be rid of. **You wouldn't choose to be rid of it. You can't choose to be rid of it because** then it would mean that peace would be homeless and peace cannot be homeless therefore, it never has been homeless and therefore, regardless of what you think you have never wished to be rid of the capacity to make the gift of the Father's Love that expresses limitless power. You see?

. . . He Who is our home is homeless WITH us.

If he could be, if these things could be.

Is this your will?

"Well, I never really thought about it, hum, I'll have to give that some thought.

Is this your will?

No, it can't be your will because it expresses something impossible and it illicitly an effect that can't actually really happen, even though you've fooled yourselves into believing that it has happened and is true and is therefore, justification for being upset or disturbed, and is therefore justification for **not choosing for your peace because you don't want to be an insensitive human being.** You see? None of it makes sense.

Would you forever be a wanderer in search of peace?

No, not really. But you will seem to be until you make a choice, until you're ready to make a stand with the Father after having surrendered to the Father so that you might know how to stand in your peace in the face of great need without being moved by it into an ineffectual frame of mind that's governed by fear and emotion and is totally useless.

Would you invest your hope of peace and happiness in what MUST fail?

Well, no of course you wouldn't. But you didn't realize that it would have to fail because it's an attempt to do something impossible. Now you do and that means that you're in a position to make an intelligent choice and stand by it and be in the world in a new way.

Hey, it may be hard work to work in the fields. But when you engage in it willingly, bringing your attention to it, with gratitude in your heart, the laboriousness of it gives way to the pleasure of, for lack of better words, being effective, being meaningful, being a part of that which is life. You see?

Faith in the eternal is always justified, . .

“Oh come on, what does the eternal have with the tragedy that happened today? What about the deaths? What about the children that were crushed under the walls and so on and so forth? What the hell does the eternal have to do with anything right now? I feel justifiably upset and my heart aches for the parents. **I know how I would feel if it happened to me.**” Yes, you do. And to know how they feel is important. But to be moved by it to the point where you lose your balance and your ability to feel your peace so that

you might have a stable mind with which to respond effectively, that is stupid. That is not what you would choose for and that is not what this is about.

It is about having the courage not to react but to find your intelligent peace, so that you might act consciously, constructively and helpfully. That takes determination. **And that's what you're learning about through the study of the *Course*, because it's not just beautiful theory. It's about that which motivates change in you so that you do become the extender of the Father's Love in transformational . . . truly transformational ways.**

Faith in the eternal . . .

. . . right in the face of the tragedy is always justified. Why? Because it will help you move out of and free of the influence of pure, raw, uncontrolled emotion which intelligence is not governing, but which overrules or overrides intelligence and the capacity to act truly helpfully. You see?

Faith in the eternal is always justified, for the eternal is forever kind, infinite in its patience, and wholly loving.

Well, I know you can justify the presence of that which is loving and patient with those who are suffering from tragedy. Well, how are you going to extend it if you're caught up in the same reactions they are? You're not. **Don't miss your opportunity to express your holiness by reflecting the Father in the middle of the tragedy.**

It . . .

. . . faith and the eternal . . .

. . . will accept you wholly, and give you peace. Yet . . .

. . . and here is the key . . .

. . . it can unite only with what ALREADY is at peace in you, immortal as itself.

Faith in the eternal . . .

. . . can unite only with what *ALREADY* is at peace in you, . .

. . . so you must take the time and put forth the effort it takes to find your peace and abandon the reaction.

So that faith in the eternal . . .

. . . can unite only with what *ALREADY* is at peace in you, . .

. . . because what is already at peace in you is . . .

. . . immortal as itself. The body can bring you neither peace nor turmoil; neither pain nor joy.

Those are all learned meanings, not actual things.

It is a means, . .

. . . the body is . . .

. . . and not an end. It has *NO* purpose of itself, . .

. . . as I've said before, it's simply the visibility and tangibility of your Individuality. It has no goal or purpose other than to identify your presence, which is the Presences of God.

It . . . is a means, . .

. . . the body . . .

is a means, and not an end. It has *NO* purpose of itself, but only what is given to it. The body will seem to be whatever is the means for reaching the goal that you assign to it.

[Repeats] . . . goals that you assign to it.

The goals that get assigned to it will be different depending upon whether you've surrendered to God or whether you are asserting your orphanhood.

Peace and guilt are both conditions of the mind, to be attained. And these conditions are the home of the emotion which called them forth, and therefore is compatible with them. But . . .

. . . and this is the big but . . .

. . . think you which it is that is compatible with YOU.

Now I'm going to end here this evening. Again:

. . . think you which it is that is compatible with YOU.

Who are you? The holy Son of God or a mortal? How can you be a behavior—being mortal is a behavior not a condition. You can only be holy. That is a condition not a behavior.

And so you must choose that which is compatible with you and then you must be willing to stand there and you must practice standing there approaching your world from that stand point . . . what? . . . as a result of having surrendered to the Father in the holy instant and learned of the Father what you need to do, so that you might be released from bondage that is not yours and bondage which causes you to be ineffective, useless and meaningless in the world as far as bringing Light to all the world.

This is a pep talk tonight, not a scathing criticism. It is an encouragement to you to find out how to labor in the field and find the meaning of it so that **fulfillment fills you, because you haven't contributed to the ongoingness of** the suffering human condition but are actually bringing into play that which brings Light to all the world.

I love you very much and I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: PLEASURE AND PAIN

Sparkly Book – p.466 / JCIM – p.195 / CIMS – p.392

Chapter 19 – Section: THE ATTRACTION OF PAIN

First Edition – p. (?) / Second Edition – p.414

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

May 28th 2013

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Chapter 19 – Section: PLEASURE AND PAIN
Sparkly Book – p.467, 1ST Full Par. / JCIM – p.195, 4th Full Par. / CIMS – p.393, Par. 70
Chapter 19 – Section: THE ATTRACTION OF PAIN
First Edition – p. 386, 3rd Full Par. / Second Edition – p.414. Par. 11

Good evening. And welcome to everyone who's joining us on the Internet.

I'm going to continue this week in bringing out the practicality of what we're reading so that we might bring home ***what it is*** that makes your life new, which allows you to **behave in the world in a new way in the most practical of terms, let's say, terms that count**, not just airy-fairy thoughts and wonderful spiritual ideas which somehow never connect with the world and just make an unpleasant experience a little more tolerable.

Again, that's not what it's all about. That's not what the *Course* is here to illuminate. It's to illuminate you – each and every one of you – in your true context as the Son or Daughter of God, a holy one, instead of a mortal.

Now, as we have discussed many times, when you decided that you wanted to have the right to define what everything was, and you decided in so many words to get a divorce from the Father by ***exercising*** this apparent ***right*** that you imagined that you had, you **lost the infinite view that was characteristic of your experience because you hadn't** altered what the Father was Being, as you, up until that moment. As a result, your view of all that **is, was as infinite and unconfined as the Father's.**

But as we've discussed, when you decided to join with another holy Son or Daughter of God and imagine new definitions for everything, and you agreed to these definitions and then made a bond with each other to commit yourself to those definitions, something unexpected happened: ***You lost the infinite view.*** In effect, you lost the ***position*** of observer – of that which was conscious of all of Creation and could confirm to the Father that it was indeed the Father in manifestation – you lost that infinite true view. And it was as though you decided to look through the other end of a pair of binoculars.

And now, instead of being the observer, you became the observed. You became a ***thing*** among other ***things***. You see? One of many ***created*** things rather than the reality of your being the observer and participant in Creating Itself – co-creating with the Father.

Thus, at that moment, you could not help but identify yourself ***as a body***. Mind you, you ***couldn't*** get rid of Mind, so you ended up experiencing yourself as a body. In other words, the visibility and tangibility of your individuality, which was present in the infinite view, became that which circumscribed you. It became your home, your domicile, your abiding place.

And so, here you were as a body and conveniently your mind became a part of it, located in your skull. And you no longer recognized yourself to be the pure conscious Awareness in which all experiences of Creation were going on.

Now, ***simultaneous with this shift***, as we've discussed many times, fear and guilt came into the picture. ***Because you can't be in a state of denial of the Father, which is really a state of Self-denial – you can't deny what you are without having discomfort, without having feedback that says you're attempting to do something you cannot possibly do and as long as you attempt to do it, the impossibility of it will be felt and you will not be comfortable. This is to remind you to stop doing it and return to your normal state of Mind.***

So, suddenly you became an orphan. ***And another word for orphan is "mortal."*** In a way the word ***"mortal"*** describes more accurately the situation because obviously, if you ***are in the practice of something which can't be accomplished***, when you are in a state of self-denial, you are in a state which must necessarily come to an end because it ***doesn't actually exist***. The fantasy of it and your belief in it must come to an end because there truly is nothing present to perpetuate it. And so the experience of being an orphan is an experience of being mortal. It is an experience in which all that is embraced in it must come to an end. ***And the word for that is "death."***

Now unfortunately, without your divine perspective, this inevitability of death seems to be the inevitability of ***your death*** and the inevitability of the death of all things sooner or later, even inanimate things which slowly erode away and seem to have no eternality to them at all.

The problem is that this state of mortality, not being divinely actual, is something waiting for you to step out of it. ***It isn't waiting for you to step out of it, but the Father is***

waiting for you to step out of it. The Holy Spirit – which is nothing more than your right Mind – is waiting for you to step out of it. **And everything that we're talking about** whenever we get together like this or whenever you reach to your Guidance, is geared to helping you step out of this so-called state of mortality.

Now, last week I read that:

Faith in the eternal is always justified, . .

. . . this is in the paragraph before the one we're to begin with tonight.

Faith in the eternal is always justified, for the eternal is forever kind, infinite in its patience, and wholly loving. It will accept you wholly, and give you peace. Yet it can unite only with what ALREADY is at peace in you, immortal as itself.

Okay. **Here it's addressing the real You** – the Son or Daughter of God whose dreaming, **whose enjoying or suffering from independence that you can't actually achieve.** That which is eternal . . .

. . . can unite only with what ALREADY is at peace in you, . .

. . . with that which is already eternal in you . . .

. . . immortal as itself.

You see? Right here where you thought you were nothing but a puny little mortal, you are the Son or Daughter of God in Whom there is eternality, in Whom there is infinity, in Whom there is divine actuality, a holy Son or Daughter of God.

The eternal, when you reach out for it, when you practice the two-step, can come and join with the eternal that is already in you right now. And in that joining, your peace is returned to you . . . which is the removal of the block to whatever seems to be creating **pain because it returns you to your Sanity, even if it's momentary, even if you're not able to maintain the connection without reverting to what you're used to.**

This is important.

You are at this moment, divine. You never succeeded in getting a divorce from the Father. You never ever became actually separated from Him and you never lost your Birthright. Right now, all of you is intact.

Now, that being said, the next sentence takes a leap and says:

The body can bring you neither peace nor turmoil; neither pain nor joy. It is a means, and not an end. It has NO purpose of itself, but

only what is given to it. The body will seem to be whatever is the means for reaching the goal that you assign to it.

You assign to it the goal of finding pain, of confirming pain, of believing that pain is normal and is interspersed with peace and pleasure. **But it's always one of a pair, never just pleasure and never just pain.**

Depending upon your belief, you set the goal for your body. **It's that simple.** Why? **Because the body isn't governing. The body isn't what you are.** A mortal is not what you are. You are the presence of **Mind**, which is the presence of God in manifestation in the act of Creation. And you are supposed to be experiencing conscious Awareness of Creation as the Father is Being it now . . . now . . . now . . . now. **That's** what is supposed to be happening. That is what it is your Birthright to be experiencing. **Because right now you're not the puny little mortal you think you are and you do not have to suffer endlessly or even momentarily unless you so decide and give the word.**

Peace and guilt are both conditions of the . . .

. . . what? . . . body? No . . .

. . . mind . . .

. . . because mind is the ground of Being. Mind is the context in which all form and experience of Creation is going on as eternal, infinite, conscious ideas that are real and tangible to the Mind that forms them.

But again:

Peace and guilt are both conditions of the mind, to be attained. And these conditions are the home of the emotion which called them forth, and therefore is compatible with them.

Peace and guilt: Peace calls forth peace. Guilt calls forth guilt. **It's that simple and it's that consistent. It never gets fuzzy.** When guilt is what is looked for, when guilt is what is valued, when guilt is what you employ for some mean-spirited gain, **that's what you get. And nothing else. You don't get a little bit of peace along with it.** And when your goal is peace, you don't get a little bit of guilt or fear with it. You see?

It's really very simple. It's not fuzzy and therefore not confusing. And that's why you can dare to make commitment to peace no matter what catastrophe is going on in your world. And that's why when you choose for your peace, your world will change because you're not introducing that which maintains the illusion. And those of your Brothers and Sisters who are still indulging in the illusion and seems to be supporting it, do not have the full strength that it had when you were participating.

And the more that everyone withdraws their commitment to the use of guilt, the more dramatic will be the transformation in your world. The more the Light will come to it and **register noticeably** so that the media will have to cover it.

[And] these conditions are the home of the emotion which called them forth, and therefore is compatible with them. But think you which it is that is compatible with YOU.

Now mind you, as an orphan, you can adopt and believe in and support the ongoingness of pain and suffering. Or you can aim for the absence of suffering which you call **“pleasure” or “peace.”** But both of those, as long as you are not practicing the two-step, as long as no step is taken to join with the Father again, all you will be doing is employing ego concepts of pleasure and pain, and you will not have stepped outside of the realm where the actuality of pleasure and pain **is only pain.** Even the pleasure sought in the context of the ego is painful because it isn’t dependable and because it will seem to be taken away from you at a moment’s notice, tragically sometimes. So when it says:

But think you which it is that is compatible with YOU.

Understand that what is **compatible with YOU** is the eternal that unites only with what already is at peace in you, immortal as itself. Do you get that?

That which is compatible with you is the eternal . . . is Reality . . . is the Presence of God. That is compatible with the eternal and the actuality in you. And when you let That in so that It actually joins with That which is already at peace in you, immortalize Itself, then you have stepped outside of the realm of pleasure and pain in the context of the ego. And you are free and the pleasure, the fulfillment that you experience is God ordained and God supported and God actualized. **And that’s what you’re after.** That is what this is all about!

And again, it’s all about doing this right here and right now.

That which is immortal in you, that which is already at peace in you, is the Presence of God in you **right here and right now!** which you have been ignoring because you thoroughly believe that you are a mortal.

Oh-h you may be learning about spiritual things and maybe what you are learning will **help you overcome an event called “death.”** But that’s not what we’re not talking about. **We’re talking about What’s already present in you, What is already eternal in you, What already is holy in you as You,** which **doesn’t have to be gained, but which has** to not be argued against by constantly deferring to ideas of death and the inevitability of death and the presence of decay and deterioration.

The simple absence of objection to these is the way you confirm pain and hold onto it **even though you don’t like it.**

You must truly begin to concertedly and consistently ask, “What is the truth here that contradicts my belief in my mortality . . . in my belief in the mortality of everything? Reveal to me that which is already at peace in me, immortal, and the perspective that accompanies it so that I might not see mortality, so that I might not expect mortality, and instead, be constantly expectantly alert for the Movement of Creation, of that which is always Eternal, so that I no longer feel inclined to behave as a mortal.”

If mortality is a behavior, then you could say that all you have to do is abandon it so that the immortality, which is already the truth about you, might [snaps fingers] snap into focus in a clarified Mind and nothing that can happen will even suggest death to you — **and so you will not behave like a mortal and die, only to find that you haven’t died.**

You need to find out that you haven’t died by still being here when that which in the past **would have caused death didn’t cause death.** Why? Because you behaved like an immortal . . . because you behaved like a holy Son of God or a holy Daughter of God.

Let your mind go. Let it not be so confined. What if dying or being injured was just a behavior — a way you behaved that identified your mortality but with a different kind of behavior, wouldn’t?

That’s what we’re talking about. We’re talking about being in the world in a new way that is illumined by the Light, by the truth.

Continuing:

Here is your choice, . .

. . . when you’re paying attention to and being willing to accept only that which is compatible with you.

Here is your choice, and it IS free.

It doesn’t cost a thing.

. . . it IS free. But all that lies in it WILL come with it, . .

*. . . if guilt is what you choose for, then **all that has to do with guilt** . . .*

. . . WILL come with it, . .

. . . and if you choose for the eternal in you, for that which is complimentary to the eternal in you, the peace, the harmony, the pleasure . . .

*. . . **all that lies in it WILL come with it, and what you think you are can never be apart from it.***

You see? Only one behaving like a mortal will look to guilt and fear and **seek** to find it, and **seek** to confirm it and **seek** to use it for leverage and control even though it kills you. But if you engage in the two-step, if you shut up and you desire of the Holy Spirit or the Father to know what is true here, all that is true will accompany that. And part of that is eternal life. Why? Because it reveals to you your holiness, because it makes clear to you your Birthright and that your Birthright is unassailable and therefore, never has been successfully assailed even though you believed it did and behaved as though it did. You see?

The body is the great seeming betrayer of faith.

It does seem to act on its own, doesn't it? You never think that you are arousing the manifestations that you're observing by your mortal attitude, by your mortal thoughts, by your embrace of mortality. You see? Even your attempt to overcome death is an attempt to get away from mortality. And that confirms it. Why? Because **mortality is a behavior, not a condition**. And so the attempt to get rid of that behavior through another behavior won't work. The only thing that will work is to shift from a behavior to a condition, because a condition is inherent in and part of and objectifies Creation, with a capital "C".

The body is the great seeming betrayer of faith. In it lies disillusionment and the seeds of faithlessness, but . . .

. . . get this . . .

. . . but only if you ask of it what it cannot give.

Simple.

Can your mistake . . .

. . . meaning by that, you're allowing yourself to become disillusioned and faithless.

Can your mistake be reasonable grounds for depression and disillusionment, . .

. . . can your attempt to have the body do what it cannot do be used as . . .

. . . reasonable grounds for depression and disillusionment, and for retaliative attack on what you think has failed you?

You can and you do. You set a task for it that it cannot accomplish and then you say, "Wow, prayers don't work. God doesn't work. I give up!"

Use not your error as the justification for your faithlessness. You have not sinned, but you have been mistaken in what is faithful. And the correction of your mistake will GIVE you grounds for faith.

In other words, when you make the shift to that which is compatible with you, the experience . . .

. . . will GIVE you grounds for faith.

. . . because you'll see the truth and know that it is the truth and that it is eternal and anything less than that is an illusion — has been an illusion. And in that clarity you can't be fooled any longer and you will not hold onto it. It's inevitable.

It is impossible to seek for pleasure through the body . . .

. . . that's the whole point here.

Going back:

Faith in the eternal is always justified, . .

Yet it can unite only with what ALREADY is at peace in you, immortal as itself.

That's the answer. That's where to go. That's where clarity will come. That's where to bring your attention. And right now we're learning more clearly why you don't go to the body for it.

It is impossible to seek for pleasure through the body and NOT find pain.

Why? Because the body isn't the source of either: It's the visibility and tangibility of your Individuality. It's like it's the interference of Light that causes a distinguishable shape to be experienced. But that which disturbs the Light isn't physical.

And so you have that which is visible, but it's not matter, it's not material and it's not an object. It is that which renders visible the presence of something actual and Real — your Individuality. Just as all of Creation renders visible and tangible, we would say — experientable — all of Creation, all of what the Father is being, you could say, that the Movement of the Mind of God is the introduction of the interference of Light that causes definition to be able to be experienced without ever for a moment, causing matter to be formed. Which is why the substance of Spirit is never polarized and is therefore, eternal, pure, perfect.

Again:

It is impossible to seek for pleasure through the body and NOT find pain. It is essential that this relationship be understood, for it is one

the ego sees as PROOF of sin. It is not really punitive at all. It is but the inevitable result of equating yourself with the body, which is . . .

. . . what? . .

. . . the INVITATION to pain.

Now we could say it a different way: When you got the divorce from your Father and saw yourself as independent from the Father, that was the invitation to pain. And the initial manifestation of it was, the introduction of fear and guilt, calling immediately for you to engage in acts of self-protection – defense. And there was the activated polarity, characteristic of the mortal dream, the dream that everyone is going to Awaken from.

It is but the inevitable result of equating yourself with the body, which is the INVITATION to pain. For it invites fear to enter, and become your purpose. The attraction of guilt MUST enter with it, and whatever fear directs the body to do is therefore painful. It will share the pain of ALL illusions, . .

. . . why? Because the divorce from the Father caused all of Creation to be seen in a distorted fashion, in a deluded way, so that you were seeing delusions.

So fear and guilt and pain permeate **every part of Creation that you're looking at when you're identifying yourself as a body, which means** you are constantly reinforcing your non-connection with the Father — your divorce, your orphanhood.

It will share the pain of ALL illusions, and the illusion of pleasure will be . . .

. . . what? . .

. . . the SAME as pain.

As I said earlier, because pleasure and pain, which are results of your personal independent action, both still remain within the ego frame of reference – the orphan mindset – because the Father was never brought into the picture, the Holy Spirit was never brought into the picture. Your independence was never broken. And as a result, the divine harmony of all of Creation was not allowed into your presence where it would meet the eternal in you. You see?

Is not this inevitable?

It certainly is. But you're not stuck there. It's a mistake. It's a behavior, which you can abandon.

Under fear's orders, . .

... meaning not under orders of the Holy Spirit ...

Under fear's orders, the body will pursue guilt, serving its master whose attraction to guilt maintains the whole illusion of its existence. This, then, IS the attraction of pain. Ruled by this perception, the body becomes the servant of pain, seeking it dutifully, and obeying the idea that pain is pleasure. It is this idea that underlies all of the ego's heavy investment in the body.

Once you got your divorce from the Father and identified with and as the body, you were stuck with serving it and serving the mindset that caused it to look that way to you.

It is this idea that underlies all of the ego's heavy investment in the body. And it is this insane relationship which it keeps hidden, and yet feeds upon.

The orphan mindset feeds upon itself over, and over, and over, and over, and over again, never introducing anything new.

And as **we said, even if your mind is changed but your behavior hasn't, nothing is** happening that will bring Light into the world and transform it. And yet that is the threshold everyone stands upon today.

To YOU ...

... this insane relationship ...

... it teaches that the body's pleasure is happiness. Yet to ITSELF it whispers, "It is death."

The ego knows what it is, but it won't let you see it. The orphan mindset knows how it works, but it won't let you see the truth about it, because in order for you to see the truth about it you have to become aware of the Father again and you have to be interested in giving the Father at least a little bit of your attention. And that is where the perspective will come from that will show you the death oriented dynamic — the death oriented context of orphanhood.

Now, this isn't complicated. It's really very simple. It's really very black and white. And if you don't stand aghast at the language, at what it sounds like, and if you don't be so fragile as to let yourself be offended by it, you will be able to look at it clearly and let it speak to you clearly because your peace will be with you. And that's the context, that's the invitation to Revelation that will be transforming.

Now I encourage you during this coming week to re-read what we've discussed tonight **and listen to the recording, because it's very transformational and it allows for rapid** release of the fascination with mortality that causes you not to let go of it easily.

I love you. And my love in sharing this with you, has as its intent and its effect, that of allowing the opening in you that will let the truth register meaningfully, so that you can walk through the world this week more easily in a new way.

And I look forward to being with you all next time.

A Course In Miracles (reference pages)

Chapter 19 – Section: PLEASURE AND PAIN

Sparkly Book – p.467, 1ST Full Par. / JCIM – p.195, 4th Full Par. / CIMS – p.393, Par. 70

Chapter 19 – Section: THE ATTRACTION OF PAIN

First Edition – p. 386, 3rd Full Par. / Second Edition – p.414. Par. 11

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A Course in Miracles Study Group with Raj, May 28th 2013

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 2nd 2013

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Tonight we will not be going into the book because there is something else which it is very important for us to look at together. And so, **before we do that, let's all take a few moments to be quiet together.**

[Quiet time]

Okay. Tonight we need to talk about Family. We need to talk about Brotherhood. We need to talk about the practicalities of Love and how they get translated into expression in the world with each other.

When you look at the world today, you see a world calling out for help. It looks like people in distress doing the best they can to overcome inequities. And you know what? You all do watch the news, and you do recognize that "this" is an awful situation, or "**that's**" a terrible one, or another is "unprincipled," and the **inclination is to throw one's hands up and give up.**

But everyone who is screaming for help in various languages of **expression is asking for one thing: They're asking for you – everyone who's hearing my voice at the moment – they're asking for you to cover their back. They're asking for someone, to use the vernacular,**

to “cover their ass” – to stand behind them with commitment, to *witness* for them and to witness for them with *commitment*. In other words, they want to hear you say, “I am covering your back and you can depend on it!”

It’s called “a bond of Brotherhood.” It’s called the real expression of Family.

It’s your function to cover your Brother’s back. It’s my function to cover my Brother’s back. It’s Paul’s and Susan’s and Chris and Judy’s function to cover their Brother’s back by making commitment to me and to everyone I speak to and communicate with – and to do it dependably so that you can count on it.

My covering your back is not a special function of mine. It is not something for you to watch me do with everyone else and marvel at it or consider how wonderful it is, or “How does he do that? How does he manage to say just the right thing?”

It isn’t a show I’m putting on to make everyone be in a place of wonder.

No. It’s my function because I’m part of *our Family*. And I am in the process of covering your backs – teaching *you* that it is your function as well – so that you understand that the benefit of knowing the Truth will *never* be a private benefit for you and you alone, that will get you and you alone into the Kingdom of Heaven while Joe down the street or Mary in the next city will find *their* way to be inspired into Awakening into the Kingdom of Heaven.

The call is *involvement*, because that *is* the Meaning of Family. It is a commitment to Love. It is a commitment to make the Gift of Love.

Now, I’ve said that it’s everyone’s responsibility to cover their Brother’s back. And if you’re not careful, you might become preoccupied with looking to see who’s going to cover yours. And the minute you do that, you’re in the wrong frame of mind.

Love is giving, not getting. And when you attend to your function – not being concerned whether so-in-so is attending to *his* function –

you will make the Gift that sets into motion . . . transformation, healing, regeneration, redemption.

Now I'm mentioning this . . . I'm bringing this up, because what I am teaching and what I have been sharing for over thirty years through Paul with the devotion and help of Susan and Christopher and Judy, is the *"Pearl of Great Price."*¹ I am sharing what empowers each one of you, not *as* an ego, but by illuminating for you how to *release* the ego and reunite with your Father, claiming thereby your Birthright that has *always* been your Birthright, so that you might abandon the **orphan mentality of "getting" and** shift into the holy Son of God or the holy Daughter of God mentality of giving.

This is the real meaning of covering your Brother's **back**: "I've got your back and you can depend upon it." "I am here for you and you can depend upon it, because I am abandoning the quest for *getting* help from others and shifting into my natural capacity to *give* the inspiration that I get by practicing the two-step – by wanting to know what the Truth is here so that I might share the Truth instead of complaining about my need, so that those who are still complaining about their need might hear what allows them to abandon their **obsession with it and their fear of it.**"

Now it's very simple: Paul and Susan and Chris and Judy have a long-standing, ongoing commitment to making the Gift, to listening to me and doing whatever it takes to extend It. And they have done this and done this and done this and done this. They certainly are not . . . what shall I say . . . providing "entertainment" on the Internet for those who love to surf the Internet for interesting things to share with others to be amazed about, but not be changed by.

The *Course* is a world-changer. The *Course* is that which expresses the truth that sets everyone free. It clearly states the freedom **message in today's** language. And we – myself, Paul, Susan, Chris and Judy continue to expand on that. It is an effort *worthy* of attention. Why? Because what is extended is actually transformational . . . actually *does* provide the committed involvement that constitutes covering your Brother's back.

No one should be taking it for granted. And no one should be treating **it lightly, simply because it is so incredibly transformational.** And I'm inviting everyone to look at whatever opportunities you have in front of you to make the Gift . . . to say to your Brother in one way or another, **"I've got your back and you can count on it!"**

But I'm also specifically asking and encouraging everyone to take a look at what Paul and Susan and Chris and Judy are engaged in with me, and not treat it lightly. It is significant enough for everyone to honor significantly, and support significantly.

At the present time, support is insufficient. Needs are not being met.

There are those who consistently, lovingly and with commitment support the work financially – making contributions, responding when a need is expressed, without hesitation. That is what keeps things going. Because, . . . why? Because it supports an ongoing commitment from Paul and Susan and Chris and Judy. An ongoing commitment of the ***extension***, dependably – of voicing the truth and being there for you, and being there for you at any time of the day or the night on the Internet, covering your back.

One can say, "Well God will take care of them" or "I don't have to be clear with great focus about this. My general positive attitude and **support of everything they're doing is a prayer in itself."**

But if you're not moved to action, your Brother's back isn't covered. And the dependability of your covering their back is meaningless. And it needs to come into play because ***it is inseparable from Awakening.***

When you are finally willing to abandon your great independence and say **"Father, what is the truth here?"** and by the acknowledgment that your Father is your Father, you are acknowledging that you are His Son or Daughter, you are, well, for lack of better words, beginning to take yourself seriously in your holiness, in your presence as Love, Whose function is the spontaneous Gift of Itself, dependably.

Now, as I said, the world is crying out. It appears to be a world of **distress, but it is Brothers and Sisters saying, "Will someone cover my**

back in a way that I can depend upon. I am *suffering* from the lack of Brotherhood. I am *suffering* for the absence of the meaning of Family.

“And you know what? I want you! I don’t want your spiritual thoughts. I want *you* recognizing *me* and standing with me and witnessing for me. And of course, that means I want That which is divine in you to stand with and witness for That which is divine in me. And I want you to do it with *strength* and *courage* because our Brotherhood is unexcelled, our Brotherhood is an infinitely meaningful thing and we deserve to be experiencing it together.

“Please come off of your high-horse. Please come off of your air of superiority. Please come off of your independence and let That which is Real in you stand with – backing up – That which is Real in me, so that we might be able to stop being afraid of each other and defending ourselves against each other and crying because of the misery of such a state of affairs.”

Now, I’m telling you the God’s honest truth.

There is much more that Paul and Susan and Chris and Judy could be **extending if it weren’t for the time taken up coping with *lack***. There is not a day that goes by that a trip is not made to the Post Office to **see if there are contributions and then to the bank to deposit what’s** there.

This is not what Paul and Susan’s life is meant to be for. There is no sense of home. There’s no sense of a peaceful place in which to make the extension.

Now, Paul can look at Chris with me and see *his* indispensability, and see his devotion, and to see his unwavering support of not letting anything get in the way of making the extension. It is obvious: The incredible fit together that makes this a *team* which has not been **subject to the ego variables that usually accompany “a partnership.”** This is very uncommon. And I am very grateful for it. And everyone else should be very grateful for it as well.

Now, one might say, that I'm laying a guilt trip on everyone. But I'm not. I'm not asking anyone to do anything that he's not feeling. But I am illuminating what things there are *to have feelings about* so that everyone might take a look at them with fresh eyes, joining with the Holy Spirit to ask, "What is the truth here?" "How can I cover my brother's back dependably, because I'm there for him with commitment?" "How can I do that when that isn't something I'm really used to?" "I have been raised and taught to be independent, to not be needy, and certainly not to burden others with my needs."

And yet, in your lack, *you do cry out*, just as the world is, very visibly. And you cry out for someone to be there with you to cover your back dependably with love – to cover your back because they love you.

I cover your back because I love you. Paul and Susan and Judy and Chris have commitment to the extension of my Love and theirs with **commitment, even when it's been awkward or not easy.**

Now the simple fact is that there is insufficient support to do the work. **But here's the thing: Neither Paul, nor Susan, nor Chris, nor Judy** are going to stop making their commitment and extending.

In other words, the apparent impossibility of things is not a governing factor. They will persist. Here we are tonight, persisting – persisting by illuminating what will refresh the Movement, what will put *everyone* into alignment with the expression of love, and of valuing what is important, . . . enough to stand behind it and to stand behind those who are committed to sharing it as they have unswervingly for thirty years.

They have no idea how they can continue, but they're going to. And with that kind of commitment, you might say that "the energies of Movement" can configure behind **them in support of it. And that's** the way it always works.

Engaging in the two-step, practicing the holy instant, provides an environment *and* the energy of truth which, for lack of better words, the Universe can get behind, and cover your back.

You might say, “Well, why are you and why isn’t Paul doing that themselves instead of laying a trip on us of responsibility?” Well, because it’s not about concepts. It’s not about practicing little obediences that fit a structure of “how things ought to work.”

Right now that which covers your back and covers Paul’s and Susan’s and Chris’s and Judy’s back is me saying exactly what I’m saying. You see? Doing something else is not what constitutes the Movement of God right now in this situation. And so we’re not reading from the *Course* tonight. And I’m not talking about how everyone can go on their little independent way and somehow find wholeness and healing and redemption.

I’m talking about the need, and the meaning of *Family* and *Brotherhood*, because those Realities need to be felt. And in the feeling of them they will elicit expressions, *actions* of Love. And everyone’s back will be covered, dependably if one does not swerve from the commitment to such a simply premise.

Now, that was the unfolding of the **Father’s purpose this evening**. This was the miracle of these moments we have spent together.

I thank you for listening and I love you all.

¹Mathew 13:45

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 9th 2013

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Good evening. And welcome to everyone who's joining us on the Internet.

Last week we talked about Family and Brotherhood and covering **one's back. And we did talk some about what I'll call, "economics."** Except that I was not talking about the economy of the world. It was more of divine economics and not everyone gleaned from what I said, the fullness of what I meant.

Someone during the week expressed the thought that, "Well, here Paul is talking with Jesus and he has to beg for money every month. If **he can't demonstrate fulfillment of finances and he is talking with Jesus, what chance do I have?**"

It seems like a reasonable question. However, I need everyone to **understand that the request for support isn't a means of generating income. It's a way of functioning in harmony with the means of** coming Home – of Awakening.

Now, here I am . . . here I have been and I have been speaking with you through Paul in this way for many years. What is my purpose? My purpose is to invite you back Home – to remind you of Home and to share with you the means of returning. And in all respects, in order to return home there are some basic changes that need to occur. And all of those changes are mental, all of those changes . . . um-m involve

the abandoning of false concepts – of beliefs that are false – and replacing them with perceptions that are true.

Now the nature of Home – the nature of the Kingdom of Heaven – is Love and peace and life and truth. Anyone coming Home from their time off as a prodigal Son or Daughter must allow his or her mind to begin to be in harmony with the nature of the destination. And so, selfishness, greed, egotism, jealousy . . . all of these things that all of you employ at one time or another in order to maintain your balance, **in order to control the situation so you're half way safe, all of these *things* must yield to *other* things.**

Jealousy must yield to Love. Limitation must yield to the embrace **and acceptance of abundance. Not because it's deserved or earned, but because it's the Father's good pleasure to *give* you the Kingdom.** Not just everything you might need, but all that is.

Now, **if I were to relate to you and share what I'm sharing with you,** and if the sharing were charged for, if there were a price put on it and you could not have it if you could not pay the price, ***then* I would not be teaching you how to have a new mindset that would put you in harmony with the destination you're headed for.**

The only way you can come Home is if you understand the meaning of Gift. Because until you understand the meaning of Gift you will cling to “getting.” **You will cling to having getting this for that – an exchange instead of a wholeness shared. And until this “growing up” I'm going to call it, occurs, until this level of maturity kicks in, you will not be able to come Home.** You will still be operating as an independent agent among other independent agents. And you will all barter with each other and fight with each other over how to have the **most that you think you need to have in order to get to the place that's important.**

I cannot teach you how to come Home without teaching you how to grow up – ***how to shift*** into the attitude of giving.

Now there is a new paradigm of economics manifesting on your planet among your economists and your forward thinking professors in the Universities. It is showing up in the way musical artists are

sharing their work instead of going through the normal channels of contracts and guarantees and manipulation of the market by raising **or lowering the prices on the musical products. And it's having an** effect. In actuality, it is causing some upheaval because those who are caught up in the old paradigm who are still committed to it, cannot **see how there could be equity when control isn't being exercised. And yet, that's the only way equity can be arrived at.**

What does this mean? It means that those who are faced with the imminence of change are going to have to stop griping about the new **way to experience equity, which they can't understand . . . and explore** it . . . ***be quiet with it*** so that they might begin to understand how it works at the level of Love.

It indeed requires re-education, because in order for it to work, **people are going to have to begin to care about what they haven't *bothered*** to care about before. When a price is put on an item and you know you must pay the price before you can have the item and **you're obedient to that structure, it never occurs to you to bring love into it because love isn't required.**

But in order for everyone to come back Home, to “get back into the Kingdom of Heaven,” the shift from getting to giving has to occur. And along with it has to come the grasping of ***how that works*** and what the meaning of things is in that paradigm.

And so, one has to look and somehow recognize – **if I'm not here to** share it with you – somehow recognize that the element that has to be brought into play is Love.

Umm . . . what does that mean? It means involvement. It means coming back into the true understanding of Family and of Brother**hood**, where the motive for your behavior with each other is not self-defense, but the sharing of optimal infinite wholeness. Why? **Not so that you can get. But because it's your nature to do that **and** as the Presence of Love, it's natural for you to do that. And when you naturally do it because you've adopted that as normalcy, the** manifestation of Wholeness appears. And it appears in a context of intimacy, of Family, of Brotherhood.

Now, let's say that a band of "students of truth" are proceeding forward in a group on the road to the Kingdom of Heaven, and they **come to the Pearly Gates, we'll say. In order** for them to go through the Pearly Gates they have to have been approaching on the road to the Kingdom of Heaven with a certain attitude, with this maturity **that I'm talking about, where nobody is jockeying for a better position** so that they can be the first to go through the Gate and where there is no back-biting or competition with each other, where Gift, where caring, where involvement have replaced the aloofness of human economics, and the unlovely characteristics of the nuclear family that have developed as the thought of independence has taken hold and become all-important.

This group must have abandoned independence. In abandoning it, **what do they find has happened? Well, they find that it's a lot easier to have fun. It's a lot easier to be happy. It's a lot easier for the** creativity of the infinite Mind of God that is their Mind to express **Itself because they're not having to protect the incredible ideas that** are coming to them, and where everyone is able to stand in full appreciation of the incredibly creative ideas that are shared. You see?

I am teaching how to be in a new way . . . for what purpose? For the purpose of your coming Home, for the purpose of your coming into alignment with the divine way things work.

Now, if I am the Christ and I am present in the world in this fashion, then what I am teaching must be consistent with what will actually allow you to come all the way Home. And so, Paul and Susan and Chris and Judy join with me in behaving in the way that illustrates how things divinely work.

And so we **have always shared the things I'm saying and made them** available at no charge. And loving responses of appreciation in the **form of money have found their way through the mail into Paul's** hands so that they might be put to use to continue to make these things available freely.

There is a teaching in this. There is something to be learned from **this. It's on purpose and it's not just some novel way to create income**

for Paul who is doing some kind of work just like everyone else is doing some kind of work and ends up being paid for it. You see?

This isn't about generating income. This is about behaving in a way that teaches *how* to come Home, and teaches what is of value in terms of coming Home through new behavior, which Paul, Susan and Chris and Judy are exhibiting, embodying, practicing. You see?

Now, this is important to understand, because it lays the groundwork for you to what? Have a new way of generating income like Paul does? No. It puts you in a position of *caring to cover your Brother's* back, of caring to do it because you care about your Brother. You see?

When you're in business, you don't have to care about your brother when it comes to the transaction of it. But you're not going to be able to get away from the necessity of caring for your Brother, of being involved in that intimacy without self-protection. Because, you see, self-protection puts a shield up between you and your Brother that **causes you not to be able to be aware of your Brother's need or of** what would truly answer his need so that you could respond with that, that does answer it.

You must be defenseless with your Brother in order to be able to let his need register with you so that you might respond with what answers his need, rather than responding with whatever truth you **think everyone ought to hear, which doesn't involve communication** or intimacy at all. You see?

So, Family . . . Brotherhood . . . Gift . . . caring . . . undefended involvement, learning to express appreciation for value received – for love extended to you and received by you. Learning to keep involvement alive. Relearning to keep it alive. Remembering to keep it alive. This requires practice. Obviously it requires practice, else we **wouldn't have to, rather frequently**, invite the awareness that support is needed with an attempt to awaken the caring that causes Love to find expression from you. You see?

And so, the request isn't there to generate income. The request is there to trigger or inspire remembrance of what means something and what is natural to you as a holy Son or Daughter of God, so that

you might bring it back into play after its significant absence, while you pretended to be orphans working each other over, protecting yourselves against each other. You see?

That's what this is about . . . that's what this is about. You see?

Now, I'm going to leave it at that tonight, because it brings into crystal clarity and simple focus something very fundamentally important. And it is fundamentally important because when it is embraced and learned and your behavior and your attitudes are changed, it opens up the gates of Heaven. It will cause the way in which mankind on your globe behaves towards each other. And it will support, nourish and magnify the integrity of every one of you. That is significant!

And even if you didn't think that that would pave the way for you to regain entrance into the Kingdom of Heaven, it's something worthy of, for lack of better words, achieving, going for, because *everyone* deserves to be feeling the integrity of their Being, which is being illuminated and supported by all of their Brothers and Sisters. You see?

You see the harmony and the excellence of the Brotherhood of Man **when you look at it this way. It's worth looking at** with new eyes, even **when you can't** grasp what it will mean or how it will work. In fact, **everything in you says, "it can't work." Everything in you says, "that chaos will be the result!" But it will not be.**

Everyone can afford to dare to risk the chance that there is a God and *embody* what God Is, by reaching for that which is not understandable yet, reaching for a practical grasp of how giving instead of getting can bless everyone instead of driving them into chaos and poverty . . . because until you take the time to dare to look **at what you don't understand, but which is obviously worthwhile,** such as the ever-present expression of Love towards your Brothers and Sisters, you will put yourself in alignment with the experience of Revelation and insight that will allow you to behave in a new way, that inspires others to embrace it as well.

That is the Meaning of the way this work, works that Paul and Susan and Chris and Judy and I are engaged in.

And that's the Meaning behind this unique function of Gifting instead of the typical one of engaging in commerce. Be willing to be with this **within yourselves, because it's inseparable from Waking up. It's** inseparable from the illumination of your salvation.

I love you very much. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 25th 2013

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Good evening. And welcome to everyone who's joining us on the Internet.

Once again, tonight we will not be reading from the *Course* because there are some further things I wish to say about the practice of the **holy instant and about covering your Brothers' back.**

And so, before we begin, let's all take a few moments to be quiet together.

[Quiet time]

Okay. I'm going to begin by making this statement:

"Every single one of you is guilty of being conditioned."

Everyone is guilty of having a mindset which governs your perspective. It can be a cultural mindset, it can be a social mindset, it can be a religious mindset . . . it can be a combination of them all. But this mindset governs you. It governs what you let in, it governs what you keep out. And the mindsets of different cultures can have opposite values so that what would cause one to feel guilty in one culture causes someone in another culture to feel whole and divine, even.

Now I used the word “guilty” because as long as one has a mindset, as long as one is conditioned to believe in any particular way, one is biased in his perceptions of *everything*. And biases that do not allow you to have a larger perspective, constitute a state of ignorance that calls for correction – where greater intelligence and greater understanding replaces the ignorance and there is less bias.

It’s important to understand this.

Because it is by means of the conditionings which you have been taught and which you have even taught yourselves, you *withhold* recognition of value and divine Meaning in various parts of your world, in various individuals, in various cultures and that absolutely disallows for the successful practice of the two-step, where you ask, **“Father, what is the truth here?” and you listen for the answer unbiased.** You will not be able to hear the healing answer if your conditioning causes your listening to torque, or put through a sieve the ultimate truth that the Father would present, or the Holy Spirit would disclose to you.

And so it is something that everyone, at the bottom line, wants to and needs to get rid of – abandon.

Now, we’ve been talking about covering your Brothers’ back. We’ve been talking about Brotherhood and Family and the fact that bringing the qualities and aspects of Brotherhood and Family into play, is the specific thing which will transform the world and correct the problems that everyone is suffering from. *It’s the only means.*

Now here’s the bottom line – the bottom line problem – when it comes to the willingness to cover your Brother’s or Sister’s back. And the problem is, that in order to do it, you have to be *free of judgment against that Brother or Sister*. You really have to come to a place within yourself where you see your Brother’s or Sister’s innocence.

That can be difficult. It doesn’t have to be, but it can be difficult and it is very often difficult. So I want to talk for a few minutes about covering your Brother’s back.

You realize that every bit of growth is a growth from ignorance to greater intelligence – **greater understanding**. It's always a movement out of something less than the best – less than desirable, something called, **“a problem,” something going on in an arena which is difficult** to cope with and full of practices and attitudes that are mean-spirited, that are unloving and destructive.

And so, when you're willing to cover your Brother's back, it means you're willing to step into an intimacy with him or her where there is stress and strain and where there is need for healing, because perhaps, they're confronted by a terminal illness.

Now let's start with the easiest situation where you would practice the holy instant and be willing to cover your Brother's back, which means being willing to be intimate enough to want to know what is the truth about her or him – what needs to be known? And perhaps the easiest situation and the one that everyone might most desire and call **“a miracle”** is where a Brother or a Sister expresses a distress, perhaps a distress that is causing them to be non-functional at the moment. And you, because you see their innocence and because you have enquired of the Father, **“What is the truth here?” find a few words**, maybe ten or twenty sentences that come to you to share . . . and as a result of it, the friend acts like a load has dropped from his or her shoulders, brightens up, and gets up and proceeds to participate in life with agreeability and enthusiasm, instantly transformed.

And one would say, “Thank you God that was a miracle! I never would have thought that what I said would have had that effect **because of course, I didn't figure out what to say.”**

Another similar type of situation would be one where you would perhaps, notice that the rash of measles has started to show up on your chest and arms and you turn to the Father . . . and almost before you could say, **“What is the truth here?” you find one word tumbling out of your mouth: “Ridiculous!”** And you move on with what you're doing and ten seconds later, you look back and the rash *is gone*.

Once again you would say, **“Wow! that's the kind of transformation I** would like to see from being willing to cover my Brother's back, by

being willing to want to know what the truth is here. It's easy. And it's almost like magic.

And what I want to make clear tonight is, that if that's the only thing or the only way in which you would consider transformation as a result of **covering your Brother's back to be a miracle**, you would be *wrong* and you would close yourself off to the other kinds of miracles **that occur as a result of covering your Brother's back by being willing** to stand with him or her dependably with commitment.

Now, one of the reasons that the examples I just gave you seem **desirable is because they're quick! It doesn't take much from you for very long. It's amazing. And you don't have to keep listening – *you think that you don't.***

You don't realize that the fact that such transformation occurred so easily because you *did* pay attention, ought to teach you that paying attention in every moment, asking in every moment, is bound to bring forth transformation again and again and again . . . now . . . now . . . now . . . now.

And so, because the easy miracle happened, you go on your way thinking your own thoughts, coming to your own conclusions until you say the next opportunity comes when someone presents to you a call for help.

Hey, in the interim, between the last miracle and the next time **someone makes a call for help, you've been walking along your merry way suffering from, or guilty of your conditioning which isn't allowing you to see the truth about everything you're looking at, and is causing** you not to experience your right Mind – your true Self, and the experience of the Kingdom of Heaven that is the only thing actually going on.

So during this interim period, you haven't gotten off scot-free. You're still guilty and suffering from conditioned thinking – a conditioned mindset that is interfering with your seeing the Kingdom of Heaven *constantly* – livingly. You see?

Now there are situations where you need to be willing to cover your **Brother's back**. And again, mind you, **all of these examples and the whole purpose of covering your Brother's back is to reestablish Brotherhood . . . to reestablish the experience of Family in its true aspect.**

So you may find the opportunity to cover your Brother's back and you listen. And you are led to take a step. And you take the step and the step causes an event to occur. What's happened is not yet the solution. "Oh, yeah . . . okay, this one's not going to be one of the easy ones . . . I can see that . . . okay." And you could even ask yourself at that point whether you want to pursue it further. But the need is to ask further: "Father, what is the truth here since the problem is not solved *yet* even though movement has occurred. What is needed here? What is the truth that needs to be known?"

And the truth that needs to be known will be revealed to you and it **will be another step. The step may be, pause and don't do anything** right now and let the movement that was just initiated come to **fruition. And then you have to continue to ask, "Is it time now? Is there something to be done now?" And then you will be given further instruction once the movement that was initiated brings about its fruition.**

In the process of these steps where you continue to ask for direction, because the total healing or correction has not yet occurred, you may **be brought into a position where you have to, I'm going to say, be wise.** Which means do some things without talking about them, without publicizing them because they will also promote certain results that will pave the way for more public steps to occur without being thwarted, all because you were guided to and you were willing to be silent – secret about what you were doing.

And it may cause you to be a little uncomfortable and you will have to **ask about that, "Father or Holy Spirit . . ." or ask your Guide, "What is the reason for this? Am I hearing you correctly? Am I to proceed this way?" And as long as you genuinely ask and you are not unwilling to hear the answer, the answer will be given.**

And this miracle may take a week. This miracle may take a month, depending upon the situation. But mind you, the steps that are taken and the results that are the success of the steps will always be accomplishing the impossible, or at least they will be accomplishing what to you seems to be impossible.

Mind you, I said that all of these practices of the holy instant are going to be occurring in less than desirable circumstances. You see?

And so, you might say, it could be labor-intensive in the sense that it calls for a degree of **attention** to your Guidance that you perhaps have not brought into play before and which constitutes an act of Brotherhood that you may never have expressed quite so completely before – an experience of Brotherhood that the one you are covering the back of **feels** an experience of Brotherhood to a degree that they have never had before.

And so if it takes longer and if it doesn't seem to be easy as a breeze, don't misunderstand, the dedication is still called for. The willingness to see the innocence of the one whose back you are covering needs to be held onto no matter how discouraging things might seem to be.

I will tell you that sometimes, the step that is given to take makes the impossible seem to be even more impossible as though the impossibility was further secured by the step your Guidance just told you to take.

Your Brother is worth standing with . . . again: your Sister is worth standing with, as you cover their back for the purpose of correcting an unjust or an unkind or a life threatening situation.

Now, if you are involved in covering the back of someone who you **don't know very well or someone you do know who you like, it's easier to follow through with the "hard work" than it is with someone you do know** and for one reason or another, **don't like**. And this is where the real task is for you, because you are going to have to find a way to set aside your conviction that that one does not deserve your taking the time or putting forth the effort to cover their back, because you **know they're not innocent, because you've had experience with them before**

and ***they've screwed you!*** And you know it and you suffered. And they could care less. They did it and they went on their merry way.

And so what right do they have to have you be their benefactor and be willing to **step up and cover their back. They don't deserve it. They** are not innocent!

I know that every single one of you has someone in your experience that fits that category and that you have that reaction to. Well, thank **goodness you're not God, because that is not God's perspective . . . thank God. And thank God it is not God's perspective because you** who are not nearly as guilty as them, are still walking around guilty of being governed by a mindset, a conditioning that does not allow you to see other things clearly as God is Being them and as parts of the Kingdom of Heaven that they are.

Well, hey, your insistence upon seeing things the way you see them is your insistence upon ***not seeing things the way God is Being them.***

Uh-h . . . how guilty does that make you . . . how unworthy does that make you when you are straightforwardly confronting God and disagreeing with Him?

Oh, so you've been doing this like so many others, and Oh, last month when you went to the doctor you got a report that you have cancer, or **that there's a problem with your liver and you're going to have to have a liver transplant urgently. And maybe there won't be any livers** available. Oh well, you probably deserve it. You probably deserve **this problem. You probably don't** deserve healing. Bullshit!

You are the holy Son, you are the holy Daughter of God ***every single one of you no matter what you're believing, no matter what*** conditioning is causing you to see things other than the way God is Being them and Seeing them – including you.

You have not succeeding in becoming what God did not Create. And therefore, you are still innocent and you still deserve to at least have me covering your back. But you know what? You deserve to have those around you covering your back with the same conscious insistence on your innocence that I bring to it . . . the same conscious

insistence on your innocence that can register with ***you*** and change ***your mind***, or shall I say, change your mindset, your conditioning so **that you're no longer insisting upon seeing your definitions and can see the Father's definitions – the Father's Meanings – which are perfect and don't include cancer or liver disease or anything else.**

Innocence . . . I tell you, every single one of you hearing my voice and every **single one whether they're hearing my voice or not is, as I said before, the holy Son or Daughter of God who hasn't become anything else** and therefore, your innocence as the present Expression of God is secure and unchanged and deserves to be acknowledged and witnessed to and held up for all to have the opportunity to see and **recognize. That's what Family is for. That is what is needed today.** That is what Brotherhood is. That is why we practice the holy instant.

Everyone makes mistakes. Those mistakes cannot condemn you to **what God never conceived of, or included in Creation. It's simply a call for realization or the rediscovery of innocence and lovability.** No matter what mistakes you made you never became a mortal and therefore, you never became something different from the holy Son of God and therefore, God has never stopped Loving you. And it is **God's current, present Expression of Love as you, and toward you,** that uncovers and undoes all the apparently valid justifications for your being a mortal, for you dying, for you suffering, for you not being healed.

Now, it's important for each one of you to open up to the experience of God's Love for you. It's really important, because it will transform you. And it will transform the way you look at your Brothers and Sisters. And no matter what is going on that seems to present the appearance of justifiable sin, disease and death, it needs to be ***seen*** for the ridiculous misinterpretation and misunderstanding of your Brother or Sister or the World that has no meaning because it has no cause.

Now in the ***Text*** we are reading about the ***Obstacles to Peace***. And I will tell you, that one of the biggest obstacles to peace is the right you think you have to judge your Brother or Sister and condemn them to suffering when ***you will go to all the lengths you can not to be indicted yourself by those things.***

Now, “innocence” is the word tonight. Your innocence, the innocence of your Brothers and Sisters, the innocence you must insist upon seeing, because only *that* will open the door to the realization, the **revelation of everyone’s innocence** and the instantaneous or step-by-step miracles that uncover the innocence and undo the inappropriate, the unjustifiable, the destructive practices of judgment and self-righteousness. **You see? You don’t want to bring these into play even though you feel them strongly because you have been so screwed in the past.**

I will tell you something, and you will have to remember this in order to get out of that suffering yourself: You were screwed because you **weren’t joined with the Holy Spirit or the Father when your Brother or Sister**, as a result of their conditioning, behaved in what seemed to them to be the only rational way to behave in order to preserve and protect themselves. You see?

What they were doing was about them. You thought it was about you. You reacted. You moved into self-protection and a returned attack **instead of at that moment saying, “Father, what is the truth here?** What is this one sharing about himself or herself? What is the conditioning that is causing the blindness that makes this one attack **me?” You see?**

If you had, there would have been no injustice in your experience.

And so you both played a role in an illusion. And one of you is going to have to abandon that role and be in a new way. And a new way is the practice of the holy instant and a willingness to be Family, the willingness to be a Brother or a Sister in the intimacy of involvement that heals.

That’s the simple lesson for tonight . . . one not difficult to grasp and one that is more transformational than you can imagine.

I will say this, when you are covering someone’s back who is severely frightened, whose mindset, whose conditioning is so narrow and limited that almost nothing that goes on can be seen in a Loving

Light, you will be engaged in one of the more laborious miracle processes that there is to be involved in.

You must realize that re-education is going to have to occur so that the conditionings that are binding that one are undone. And you may not be ***the one to do it, but don't be too quick to abandon it.*** There may be others needed to help that one begin to take the practical steps with new perceptions that are more loving and more trusting and more intelligent. That one is worth the effort.

Again, that one is worth the effort. You will have to listen carefully so ***that you do not get abused in the process while they're still so afraid that they can't do anything but be resistant.*** But remember, just as you are deserving of every bit of help you can get in your Awakening, and you need me to stand with you and you need the Holy Spirit to stand with you endlessly helping you, so does your Brother or Sister.

So, I love you very much. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

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A Course in Miracles Study Group with Raj, June 25th 2013
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 30th 2013

THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Tonight we will not be reading from the *Course*. And so before we begin, let's take a few moments to be quiet together.

[Quiet time]

Okay. From time to time, you hear the statement that such and such a disease is the number one killer — the number one cause of death in the world. But **it's not true**.

The number one killer . . . the number one cause of death in the world is self-righteousness. *The number one cause of death is self-righteousness*. Believe it or not, to recognize this fact makes it much easier to embrace the Atonement and be the presence of the Atonement.

Because every single one of you can do something about the practice — about *your* practice — of self-righteousness, where it seems particularly impossible for any of you, by yourself, to bring to an end this disease or that disease or that condition which from time to time has risen to the top to become the number one killer in the world. Each one of you can do something about your practice of self-righteousness.

Now, this may seem like an absurd statement, or certainly **outrageous. But think about it. Think about what we've been talking about ever since we've started going through the Course.** We started out by learning that there was a point at which two Sons or Daughters of God joined together in their infinite holiness and infinite **perfection, and said, "What would it be like to imagine that this thing or that part of Creation is something different?" and made** commitment to our mutual definition and abandoned our faith, in fact, our Knowing of what those things actually are.

And the agreement was made. And the commitment was made. And in affect, those two got a divorce from their Father . . . became independent, even though it was in their imagination only. And then **they** began to invite others to join in these mutual definitions, mutual misperceptions, and invited them to make commitment to them also because it created quite an unusual experience of life – a distorted experience of the Kingdom of Heaven.

And at the bottom line, an entirely false experience of Who they were. **And as we've spoken, two things immediately came into play, totally** unexpectedly, of course. And those two things were fear and guilt.

The third thing that happened was, that they lost the infinite view. They lost the ability to experience everything as the Father was Being It. And this made them feel infinitesimal instead of infinite . . . vulnerable instead of invulnerable. And life became to them a challenge to overcome the vulnerability.

Now in order to overcome the vulnerability, they had to engage in something they had never engaged in before. And that was, **the practice of being better than each other,** because they had to do something to prove their validity and their value. You see?

And so life became a practice of self-righteousness.

Now I am asking everyone to be willing to take a look at this seriously and with the expectation that you will find out **that it's** true. Everyone has become an expert in the practice of self-righteousness. Most of you can do it very skillfully and **you can make it look like it's a**

practice of friendship. You can make it look like a beautiful practice of family. And of course, we've been talking for a few weeks here about Family, haven't we. And covering another's back as an expression of Family.

And last week I talked about the fact that you come across circumstances where you find yourself unwilling to cover your Brother's back because they've "screwed" you in the past or something about them doesn't meet the criteria you use to justify being that one's benefactor.

That's nothing more than self-righteousness.

You don't realize that in your "sweet kindness" you're still always working your Brother or Sister like there are those who work the system to get the most out of it *because one needs to demonstrate validity and reality*. One needs to demonstrate that one's self is not an illusion even though the inescapable feeling of vulnerability of fear and of guilt constantly says, "You are not the holy Son of God, the Daughter of God, you are not valid because you do not have any Source other than your own imagination."

You know, in normal daily life, the way you deal with and treat your Brothers and Sisters demonstrates the mindset you are operating from. The orphan, the one who has gotten a divorce from his Father, is always *using* his Brother or Sister for some self-satisfying or self-aggrandizing purpose.

Now that's something far different from covering your Brother's back. That's something far different from the meaning of Family and Brotherhood. The real Meaning of Family and Brotherhood is embodied in the idea of looking into your Brother's eyes and remembering God. Very different.

The willingness to look into your Brother's eyes and remember God is called, "*covering your Brother's back*."

Now, I want to come back to this fact that self-righteousness is the number one killer in the world.

When each of you arrived at a point where you chose to be the authorizer of the meanings of your world, which really meant that you were choosing to **redefine the Kingdom of Heaven that was God's**, you moved yourself from the experience of Knowing into the experience of thinking. You had to use thinking and logic in order to express demonstrably intelligent ideas in order to motivate people to do your bidding to benefit you. And you had to be smart enough to find a way to do it so that they felt like they were benefitting too.

It's utter incredible deceit.

And in the act of switching from the divine experience of Knowing all things, to the experience of thinking, so as to become an authorizer who could be in control, you found yourself experiencing **mortality**.

This is very important.

There is a fundamental mindset that every single one of you on your **globe buys into. You're not aware it's a mutual agreement**, you think **it's a fact. And so it has never occurred to you to challenge it. And** that is, that you are a mortal – **that you're born of a sperm and an egg** of a purely physical act caused by little bits of matter joining together in a very creative way, causing you, an individuality, a physical being that will grow and suffer and die.

You all believe that! And because you don't challenge it, you behave **as though it's the truth. And you grow and you become old and you** experience difficulty and you die, all because you have abandoned Knowing in favor of thinking because you wanted to get a divorce from the Father and be an independent agent.

That act causes eternal life to seem to be **temporary suffering**.

I've said before, that there are three things that God does not allow you to have: Sin, disease and death. How does God not allow you to have them? By not having created them. Because they were not created, they are not available as a real experience, only as an imagined experience.

And so you have what appear to be millennia of birth, life and death. Which from time to time, what you call “seers”¹ have challenged and have inspired those on your globe to look at differently. But no one has taken them seriously, not even the ones who resurrected or ascended.

Now, I am here to remind you of the truth over and over and over, so that you might be reminded of the truth enough to embrace it and not resist it and let it infill you and I’m going to say, *consume you so completely* that your false perceptions drop away because you’ve lost interest in validating them.

Someone has to correct the misperception.

Now, not just one someone, not just me because I am the Son of God and it is my task to promote the salvation of all my Brothers who are sleeping. No, every single one of you must join with me in this endeavor. And the incredible simplicity but grand reality of the means of coming Home is, that you can’t come Home alone . . . that you must be willing to look into your Brothers’ eyes and remember God.

You aren’t to look into your Brothers’ eyes and remember your goals for yourself and how he can be forced or cajoled into serving you to make you be the better one – the more valid one – so that more people will believe you and follow you and support you while you fool them into believing that they’re doing that allows you to *benefit them*.

Oh, I know. You say, “How can you fault that, if I’m doing that and they are being benefited and I’m being benefited, how can you call that something negative?” Well, here’s how: because when push comes to shove, if the ones you are cajoling into supporting you for one reason or another neglect to do it, you lose your peace. *You lose your peace. You get upset.* The deceitfulness of your stance becomes illuminated to *you* if you pay attention to it, because you become miserable and more afraid and your feeling of guilt increases as well. And if you don’t take that experience as a red flag or a high-sign that a change is called for, you will persist in it. And you know what? *You will die.*

I mean after all, being a mortal you will die anyway. You will die if **you don't let your love for your Brother cause you to reach beyond** yourself to that which is greater than you that has the infinite divine perspective, which will be shared with you the moment you stop resisting it in favor of self-righteous behavior and by virtue of your transformed Mind bringing you back into the experience of Reality, **which it's your Birthright to be experiencing. You will behave** towards your Brother in the recognition of God and the extension of that to him which will bless him because there is nothing in that process that takes advantage or is deceitful, or furthers the awful definition of relationships held to by the orphans in the orphanage.

Oh, you don't want to die. Okay, but is what I'm describing the only way out of the experience of death? "Am I going to have to change completely? Am I going to have to love innocently and unequivocally? That's too much of a cost. I will opt for dying. I will opt for the thrill that precedes dying and I will pursue my attempts to make something out of myself at the expense of my Brothers and Sisters while pretending to benefit them."

Well, it's an exciting experience because it's a fearful experience . . . a guilt-ridden experience, an unnatural experience.

Let me ask you – each and every one of you: What better thing do you really have to do than to love your Brother enough to ask for help of that which is beyond you, to cover his back, to take part in his or her **healing** and to have the strength, the courage and the willingness to hang in there while healing occurs? What better thing do you really have to do?

I know, you're not really familiar with consistently doing what I'm describing or what we've been learning about ever since we started reading *A Course In Miracles*. But you know what? It's not going to do any good for us to continue to read *A Course In Miracles* if it's just going to be knowledge that you store away to think about it at a later date or to enjoy the beauty of in your quiet moments without **Waking up, without experiencing actual change.**

And you know what? Everyone is going to Wake up. And the Movement of Awakening is occurring and so the call for covering your

Brother's back, the call for *remembering* the meaning of Family and Brotherhood and then *living it!* . . . the demand for that is increasing because the hurt is increasing. And as you watch in the world today the promotion of hurt is increasing and many of you are able to say, **"Well, because of the *Course* I'm able to maintain enough peace of mind that it's not really getting to me very much and I'm having a relatively comfortable experience."**

Oh-h, that is a miserable state of affairs. Because what you're practicing is hiding. Remember, Family, Brotherhood is an involvement, an intimacy, not something you withdraw from or hide from or sedate yourself with spiritual truths so as to soften the blows of a disturbed life in the world. You see?

It is time to **Wake up! It is time to bring all of these things that we've** been learning about into your daily lives where through Guidance – not through the excellent practice of orphanhood – you become intimate with your Brother and you stand there willing to cover your **Brother's back or your Sister's back and bring into play whatever** Guidance illuminates to you as the next healing step that has as its goal the transformation of the human experience out of itself back into the *divine* experience that is natural to and is the inheritance of the holy Sons and Daughters of God.

Now, you may not, through the skillful use of your mind, be able to annihilate all diseases, but you can ***abandon with commitment*** your use of self-righteousness. And if the use of self-righteousness is the number one cause of death, all those diseases will begin to disappear. Not because you addressed them, but because you addressed the practice that caused you to see a distorted, awful, confused world where the Kingdom of Heaven is actually going on right in front of you. You see?

You haven't been given some humongous challenge, some formidable requirement that you cannot possibly meet. You're able to practice mental self-discipline and you are even in your temporary ignorance of your divinity **able to conceive of looking into your Brother's eyes** and remembering God, instead of doing some other ridiculous thing **that will not cause transformation or healing. You can. It's a simple task. It's called the holy instant. And it requires nothing of you that**

you don't already have in you to use, to practice the holy instant. You see?

You know what? Sin, disease and death are worse things to suffer than the effort you will need to bring into play to love your Brother enough to cover his back because you insist on asking of the Father how to see your Brother as the holy Son of God or the holy Daughter of God that they actually are. You see?

Sin, disease and death are far more destructive, awful, debilitating, enervating than any amount of effort put into the genuine practice of love. The only reason that my suggestion of the consistent committed **practice of love seems to be more work than you're willing to put forth is because you're out of practice. You have forgotten how easy it is** and how, when you take the first step of willingness, the Father takes the last step.

Now, we will get back into the book. But we have needed to talk **about these things because they're part and parcel to the *Obstacles of Peace*.**

It may be difficult to look at these thing. It may be difficult to look at yourself and see how just beneath the surface of your niceness is a mean-spirited, arrogant presence that sees itself as better than everyone else or sees itself as *needing* to be better than everyone else to the degree that your niceness will always be expressed with the most powerful use of your mean-spirited, self-centeredness that you can practice and get away with. That is hard to look at. But if you will begin to look at it, you will see how often it crops up in your days.

And you'll begin to see that you're not as nice as you thought you were or as nice as you wanted everyone else to think you were. And that will begin to bother you, but you will be bothered by *clarity*. And **when you're bothered by clarity it is possible for you to make resolute change because it makes perfect sense to make change to correct something you wouldn't engaged in unless you were unconscious of** the fact that you were engaging in it.

And so you find yourself at the leading edge of transformation, at the leading edge of the benefit and blessing of the practice of the holy instant.

I love you all. And I will continue to remind you of the truth of you so that it will become easier and more reasonable to behave in a new way that undoes the divorce you got from your Father, or imagined you got. So that you, like the Prodigal Son or Daughter, can come Home and be met by your Father long before you get Home. You see?

You don't have to make the journey Home all by yourself. And so it will not be an infinite journey of struggle, you just imagine that it will be. But it's not.

I look forward to being with you next time.

¹*a person who can observe the future or displays similar spiritual powers*

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

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*A Course in Miracles Study Group with Raj, June 30th 2013
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 7th 2013

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A Course In Miracles (reference pages)

Chapter 13 – Section: THE WAY OF SALVATION or YOUR FUNCTION IN THE ATONEMENT

Sparkly Book – p.323 / JCIM – p.135 / CIMS – p.272

Chapter 13 – Section: YOUR FUNCTION IN THE ATONEMENT

First Edition – p. 259 / Second Edition – p.279

The original subject as it was dictated to Helen was ***“The Way of Salvation.”*** And when the books were edited, it was changed to ***“Your Function in the Atonement.”*** The new Heading is appropriate. A key point—a very important point.

Let’s take a few moments of quiet time before we begin.

[Quiet time]

Good evening. And welcome to everyone who’s joining us on the Internet.

Well, several people found what I had to say last week to be difficult or problematic. I was, perhaps, never clearer in expressing the problem of the human condition and its answer. And to some degree, what I shared seemed to convict everyone to one degree or another.

Someone responded and said, “It was tough medicine, but I needed it.” Another commented that it knocked the wind out of their sails, because they thought they had been being a genuinely kind and loving person. But after hearing what I had to say and paying attention to

their behavior, they discovered how, shall I say, shallow was their **kindness . . . in other words, how easy it was for their “genuine kindness” to shift to anger or judgment if the kindness expressed was not received or was ridiculed or not cooperated with.**

So it has put many in a position of having to reevaluate themselves and **to the use to which they’re putting their mind. And it isn’t necessarily easy, especially when one’s behavior has been revealed to him by his very own observance to be self-righteous . . . to be self-serving . . . to be manipulative. That’s not an easy thing to swallow.**

And yet, as I said last week, when one is disturbed by clarity, this is a forward step. Because clarity allows new decisions to be made that can effect actual change. And this is important.

Now there are many reasons that what I shared last week might be interpreted as being an impossible task. After all, the bottom line is that you are here to cover your Brothers’ back. **You are here to be** involved with your Brother or your Sister in a way that supports the illumination and disclosure of their divinity, the uncovering of that which results in healing. And that activity genuinely engaged in will interfere with whatever your goals are – whatever plans *you* have for yourself.

That’s when you find out that you’re not as kind as you think you are and that your kindness is not as genuine that you thought it was.

And yet the call is for that kindness to become genuine so that your **willingness to cover your Brothers’ back is engaged in with** commitment – with real caring. Not an act of caring, but *real caring, real involvement.*

Now, in some ways, as you’re willing to test this way of Being out, you will find that it will seem to call for you to abandon yourself. After all, **if covering your Brothers’ back, if engaging in the genuine practice of** love towards your Brothers and Sisters, if that is what is going to govern you, then you will seem to be at the mercy of, for lack of better words, **your Brothers’ needs.**

“Oh my goodness, I can’t do that, I have my own needs to take care of. In fact if I don’t take care of my own needs, I won’t be able to convince my Brothers and Sisters that I’m worthy of their attention and worthy of their support. And therefore, I can’t afford to *abandon myself*.” You see?

It seems to be an impossible task, if you have to put yourself, not just in second place, but in last place. And yet, the way Home involves **looking into your Brothers’ eyes** and remembering God.

Again, an impossibility! An impracticality! Something that it is **unreasonable for you to be asked to do. And yet, it’s not.** It is the simple answer. It is the practice of the holy instant. It is the practice of the two-step where you shut up! And what that means is, you shut up your thinking . . . you shut up your agendas . . . you shut up your self-righteous urgency to take care of yourself as number one, and get everyone else to help take care of you while you imply to them that **you’re taking care of them.**

Now you, in order to come Home, must arrive at a point where you’re willing to reach out to the Father. You must be willing to arrive at a point where you will reach out to the Father and ask for help! “Father, what is the truth here? Aside from my best judgments, aside from my best agendas, aside from what I want, what is truth here? What is the truth that heals? What is the truth that transforms? *What is the truth that Wakes us all up?*”

Again, a seeming impossibility. You say, **“Well, I’m not in touch with my Guide like Paul is, or so-in-so is. I don’t have that skill, or if I do, I haven’t uncovered it in myself yet. And actually, I haven’t done it with total commitment yet, I haven’t reached out *genuinely* yet. I’ve reached out with curiosity as though it’s something interesting and perhaps valuable. But you know, I haven’t done it as though I *needed* to do it.”** And that’s the problem.

Nevertheless, it seems to be another reason to say that what I shared last week **is impossible and is unreasonable. And that’s why we are moving back about one hundred pages in the *Text* to a place that we’ve already read and shared together, which now is going to have far much more meaning than it did before and which will clearly**

express to you the factuality — the truth of what I shared last week. And it will state it so clearly, that even though it still seems impossible to you, you will understand that what seems to be impossible to you, must **not be** impossible, because here is an answer to the **impossibility stated so succinctly that you can't deny, for lack of better words, its pure logic.**

This section that we will be reading tonight, I ask you to write the page numbers on a post-it note and put it somewhere where you can always see it. So that when doing the two-step, when practicing the holy instant seems to you to be impossible or certainly not a reasonable thing to do constantly and consistently, you can come back here and see it stated very perfectly, clearly. So that it might inspire you to put a little more faith in the impossible – to put a little more faith in its possibility.

You know what? A shift is occurring. A shift of Awakening is **occurring. And those who are beginning to be aware of it think it's impossible.** But those who join in actually pushing the envelope, if I may put it that way, by engaging in the holy instant over and over and over and over again, daily, hourly, all who engage in the pushing of the envelope help break the envelope, help break the bubble that seems to be holding you in the human condition.

And so it's important.

So, let's go into the book now:

***THE WAY OF SALVATION or YOUR FUNCTION
IN THE ATONEMENT***

When you accept a brother's guiltlessness, . .

. . . that means, when you're willing to cover your Brother's back by standing close and with him, . .

***When you accept a brother's guiltlessness, you will
see the Atonement in him.***

Mind you, this is a statement of fact. Everything that I will be reading here, is a statement of fact which you can rely upon and which you **should read with the comprehension that it's worth being open to its Real Meaning.** Again . . .

When you accept a brother's guiltlessness, . .

. . . when you're willing to give him the benefit of the doubt, when you're willing to stand in support of him even though he may have screwed you royally in the past, when you're willing to stand with him to see his divinity, . .

. . . you will see the Atonement in him. For by proclaiming it in him . . .

. . . meaning, for by your proclaiming it in him . . .

. . . you make it YOURS, . .

. . . you see?

. . . and you WILL see what you sought.

Another way of putting that is, you get to keep what you give.

You will not see the symbol of your brother's guiltlessness shining within him while you still believe it is not there.

Simple, straight-forward, factual.

HIS guiltlessness is YOUR Atonement.

What does that mean? That means that your insistence upon looking at him to see his guiltlessness by saying, "Father what is the truth here?" your doing that makes it yours. Because it reveals your Brother's guiltlessness to you and when you see it about your Brother you immediately recognize that it's the truth about yourself as well.

But you won't see it about yourself until you extend it to your Brother first. Another seemingly impossible thing and yet that's the only way it works and therefore, *it is possible!*

HIS guiltlessness is YOUR Atonement. Grant it to him, . .

. . . grant his guiltlessness to him . . .

. . . and you will see the truth of what you have acknowledged. Yet truth is offered FIRST to be received, . .

. . . to make that even clearer we could say, *Yet truth is offered first in order to be received . . .*

. . . even as God gave it first to His Son.

. . . you and your Brothers and Sisters.

The first in time means nothing, but the First in eternity is God the Father, Who is both First and One.

Meaning, indivisible.

Beyond the First there is no other, for there is no order, no second or third, and nothing BUT the First.

This is important. This is why Reality is unconflicted. This is why harmony is the eternal fact. This is why eternity is eternity. There is nothing to break it up. There is nothing to break it down.

You who belong to the First Cause, . .

. . . God . . .

. . . created by Him like unto Himself and part of Him, . .

. . . because there's nothing outside the One that God is . . .

. . . are more than merely guiltless.

You at this instant, as you are listening, **are guiltless**. That is the eternal unchangeable fact about you, one which you do not believe. And one which you do not experience, because you are maintaining a duality. God is both First and One. Singular, indivisible.

Therefore, your attempt to be an independent agent is an attempt to create a second, in addition to God, which is impossible. And the impossibility of it is experienced as sin, sickness and death – the **human condition. It's not true. It's not actual. But as long as this attempt to be separate and independent and a second to God, *that is the problem that needs to be solved.***

It means that anything you engage in independently, any thought you have that is not guided by the Holy Spirit or the Father, is the creative movement of the illusion – of mortality, period.

It is **never** valuable. And to abandon it does not constitute the abandoning of yourself. Even though you identify so closely with **your thinking, you believe that when you're not thinking, you will cease to exist.** Which is another thing that makes **what I'm teaching** seem to be impossible.

Again:

You who belong to the First Cause, created by Him like unto Himself and part of Him, are more than merely guiltless. The state of guiltlessness is only the condition in which what is not there has been removed from the disordered mind that thought it WAS.

Your guilt never was present. You imagine it is. But it is not present.

The state of guiltlessness . . .

. . . which is your true state . . .

. . . is only the condition in which what is not there . .

.

. . . meaning guilt . . .

. . . has been removed from the disordered mind that thought it WAS. This state, and only this, must YOU attain with God beside you.

In other words, it is something you need to consciously engage in the release of by joining with the Father consciously, by having the conscious intent not to be separate, independent and isolated.

This state, and only this, must YOU attain . . .

. . . you have to initiate . . .

. . . must YOU attain with God beside you. For until you do, you will still think that you are separate from Him. You can feel His Presence next to you, but CANNOT know that you are one with Him.

This is a little tricky . . .

This need not be taught. Learning applies only to the condition in which it happens OF ITSELF.

You see? You think you teach yourself things. But it's in the absence of your teaching yourself things, it's in the silence of the infinite Mind that you are, that the infinite Mind that God is as your Mind, can register [snaps fingers] with you. And then you learn because truth is revealed and perceived by you but not at your own hand.

And as I've said before, this is what is insulting. And to those who are sorely identified with their thinking, it means that you've got to give up your existence. That's what it seems like to you, which you perceive to be an impossible thing to willingly do because it feels like committing suicide.

When you have let all that obscured the truth in your most holy mind be undone for you and stand in grace before your Father, He will give Himself to you as He has always done.

There it is. You cannot **teach** yourself. But in the absence of your busy thinking – of your indulgence in self-righteousness – in the absence of that, the Father takes the last step. The Father reveals Himself to you. He will give Himself to you as He has always done. What does that mean, He has always done? Yes, because Being is a Movement of God into manifestation.

Creation is the Movement of God into manifestation. God is always giving Himself to you as your Self, as your Identity. God is giving **Himself to you as your Identity. And you see, as long as you're** attempting to maintain a puny little private sense of self, you are refusing the Gift of God, of Himself to you.

Giving Himself is all He knows, and so it is all knowledge. For what He knows not cannot be, and therefore cannot be given.

Do you see? This is slowly and clearly undermining any justification you might have for valuing and validating yourself as a private entity with a mind of your own, who has been given a gift of free will by God, you say, to act independent of God, to ignore God if you so choose. **And that's all fantasy. And it simply needs to be abandoned.**

Ask not to be forgiven, for this has already been accomplished.

You can't be forgiven for what you haven't done. And you have not managed to be an orphan. You have not managed to be an **independent agent acting in opposition to the Father. It can't be** done! **And so you haven't done it. Therefore you are not** guilty of it and you can thereby abandon the feelings of guilt that keep you from reaching out to the Father and embracing Him and His Gift to you of Himself as all there is to you.

You see? It's utter simplicity. But it requires the complete abandonment of self-will, which finds expression through self-righteousness.

Ask not to be forgiven, for this has already been accomplished. Ask, rather, to learn how to FORGIVE, and restore what always was to your unforgiving mind.

What unforgiving mind? Well, the mind that gets pissed off when **somebody else doesn't pay attention to the kindness and the goodness that's extended to them. And they don't appreciate it and they take up your time giving you the opportunity to be kind and then waste your time by not taking it and using it and benefitting from it.** You see?

The anger that comes up is a manifestation of an unforgiving mind. And that means that the gift of kindness that you thought you were giving was an act of kindness – ***an act***, not a genuine kindness. **It's** the evidence of an unforgiving mind, resting just below the surface, **ready to pounce if the good you are doing isn't well-received.**

That is self-righteousness. And self-righteousness, as I said last week, is the number one killer. It is that which keeps you separate from the Source of your Life which is your Father, Who, by making the Gift of Himself to you as you is the non-existence of an independent agent, and is the presence of You in your right Mind enjoying and perceiving Creation as it truly Is, so full of joy and love that there cannot be any occasion for mean-spirited, small minded self-interest, self-righteousness, self-importance.

Atonement becomes real and visible to them that USE it.

Atonement becomes real and visible to them that USE it. It remains invisible to those who do not use it . . . to those who refuse to engage in the holy instant or the two-step and defer to something beyond their puny little self-righteous independent agent attitude.

*Atonement becomes real and visible to them that
USE it. On earth . . .*

. . . listen to this . . . where you are.

*On earth this is your only function, and you must
learn that it is all you WANT to learn.*

Do you see how clearly this is put and how it states that what seems to be an impossibility has to be a possibility else you would not be directed to engage in it? It is your **unbelief** that gets in the way of your hearing the truth of this. But it is so clearly said here that it will be easier for you to be willing to push the envelope and to press for functioning outside of whatever the current limits are that are binding you.

*You WILL . . .[repeats] you WILL feel guilty till you
learn this.*

Period. Simple. Straight forward. The truth, as long as you are trying to deny Reality, Reality will be problematic for you, because it will continue to be omnipresent and omnipotent and it will not honor the limits you try to impose on it. And so it will always press itself against the limits you are trying to reinforce and you will call that opposition and you will try to get rid of it.

*You WILL feel guilty till you learn this. For, in the
end, whatever form it takes, your guilt arises from
your failure to fulfill your function in God's Mind
with all of YOURS.*

Hear it again:

*For, in the end, whatever form it takes, your guilt
arises from your failure to fulfill your function in
God's Mind with all of YOURS.*

. . . with all of your mind.

What is that function? To cover your Brother's back, to abandon your independence, to become vulnerable enough to let your Brother in and to feel into your Brother and care enough, so that the hurt that you find there is something you want to help get rid of so that you, **with commitment, ask further of the Father or the Holy Spirit, "What is the truth here that will heal? Because I want to be fulfilling my function here."**

Can you escape this guilt by failing to fulfill your function here?

Of course not, you're just going to keep the guilt in place – reaffirm it.

You need not understand creation to do what must be done before that knowledge would be meaningful to you.

So, don't try to understand this before you do it. You don't need to. And you're prejudice, because of the state of self-righteousness that you're in, will tend to keep you from even being able to understand Creation. And so you must do the only thing you've been asked to do: be willing to look into your Brother's eyes and remember God. Look at your Brother with the intent to find God there. That's what you're asked to do . . . and that you can do *if you're willing*.

*God breaks no barriers; neither did He MAKE them.
When YOU release them they are gone.*

When you release the **arguments** you have and all the confidences you have put in place that hold you securely, and hold your Brother securely in the orphan state of mind, when you release those, when you stop reinforcing them by **persisting in looking into your Brother's** eyes and wishing to see God and thereby covering his back, when you do that, when you release them, they are gone, because they never where actual, they never were **actually** there.

God will not fail, nor ever has in anything.

Now we're going to get even more specific. This is what we've been talking about for the last few weeks and especially last week.

Decide that God is right and YOU are wrong about yourself.

In other words, decide that your choice to be a self-righteous, arrogant, manipulator is a misunderstanding of yourself – of who you are – that you are employing. And so, deciding ***that God is right and YOU are wrong about yourself*** is essential to escaping from the bondage that you have created.

He created you out of Himself, but still within Him.

Remember there is no second to God, or third or fourth. There's no outside of God. So everything that exists, exists within the Wholeness the Oneness that God Is, and thereby embodies or manifests that singularity, that indivisible non-conflicted Presence.

He KNOWS what you are.

And I'm going to backup two sentences once more:

Decide that God is right and YOU are wrong about yourself.

That's not very satisfying to the ego. It's insulting to the ego. And if you are wrong about yourself then everything that you have misunderstood or understood incorrectly about yourself, which you use to identify who you are to yourself, ***will have to go***, will have to be released. And again, that seems like extermination – the end of you. And again, I say, it is not! And it is an essential step in the Atonement.

Continuing:

Remember that there is no second to Him. There cannot, therefore, be anyone without His . . .

. . . God's . . .

. . . Holiness, nor anyone unworthy of His perfect Love.

And that means **you** at this very instant . . . now . . . now . . . now . . . now, tomorrow, the next day, every single moment.

Now here's your task:

Fail not in your function of loving in a loveless place made out of darkness and deceit, for thus are darkness and deceit undone.

Let's make this a little bit more understandable.

Fail not in your function of loving in a loveless place made out of darkness and deceit, . .

Well what is this *loveless place made out of darkness and deceit*? Well of course, it's the self-righteousness you engage in. It's that mean-spirited, ugliness, this arbitrary offensiveness just beneath the surface that comes into play when you are affronted by a lack of respect for the good that you are doing.

So when it says:

Fail not in your function of loving in a loveless place made out of darkness and deceit, . .

. . . it means, fail not to catch yourself in the act of self-righteous judgment and call yourself on it. **Call yourself on it.** Tell yourself to “**stop,**” and then stop using your mind that way. **Do not energize the darkness and the deceit of self-righteousness.** And right then and there, **shift your attention to look at your Brother, even if you can't** look directly in his eyes, look at him or look at her with the intent to see God there and acknowledge God there, because if he or she exists at all, it is because God is making the Gift of Himself right there as your Brother or Sister.

*Fail not in your function of loving in a loveless place
made out of darkness and deceit, for thus are
darkness and deceit undone.*

Again, for simplicity: When you find yourself employing self-righteous judgment and you catch yourself, and you abruptly bring it to a halt and you replace it with the desire to see God in your Brother by **asking God**, “**What is the truth here about your Brother?**” then the darkness and deceit are undone. The self-righteousness in you is undone **and** it is no longer the number one killer in your life. Get it?

*Fail not YOURSELF, but instead, offer to God AND
YOU His blameless Son.*

Meaning you.

For this small gift of appreciation for His Love, . .

. . . for God’s Love . . .

God will Himself exchange your gift for His.

You see? When you make that gift of wishing to see God in whatever you’re looking at, **that is the gift you are giving to God. And God will** receive it and exchange His Gift with yours. His Gift is: Being All there Is of You. Gifting You with all that He Is and nothing else.

See now, here’s a little bit more of the seeming impossibility that this makes clear is possible, else it wouldn’t give you such a clear direction.

*Before you make ANY decisions for yourself,
remember that you have decided AGAINST your
function in Heaven, and consider carefully whether
you WANT to make decisions here.*

Um... the only way that makes sense is if you understand that you, in an independent position, making decisions, is this false independent sense of self that got a divorce from the Father and therefore can’t

actually accomplish anything whatsoever, **that** you have to be willing to invalidate and not attempt to use. But as long as you are attempting it, then you have decided against your function in Heaven.

What's your function in Heaven? Your function in Heaven is to refer to the Father, "What is the truth here?" and listen and hear His answer and embrace it. That's your function in Heaven.

So again, before you make any decisions for yourself through the use of your puny little mind and your ability to use reason and logic and your ability to intermingle your intent with all of the mutual agreements that everyone has created in order to have societies that function half way well, when you are willing to invalidate that, and seemingly make the you, you thought you were, extinct, you are at the threshold of the Atonement.

Again, here:

Before you make ANY decisions for yourself, remember that you have decided AGAINST your function in Heaven, and consider carefully whether you WANT to make decisions here.

. . . on Earth with your puny private little mind.

Your function here . . .

. . . listen:

Your function here is only to decide AGAINST deciding what you want, in recognition that you do not KNOW.

Meaning: in recognition that you in your so-called independent state of mind **do not Know** the Truth. You do not know enough to make a decision that would be in harmony with Creation, with your Source and therefore with your Self. And therefore, that which divides you – self-righteousness – is still the number one killer. And the Atonement which is waiting your acceptance of It and your practice of It, continues to seem to be unavailable to you.

How, then, can you decide what you should do?

Yeah, let's not answer that too quick.

How, then, can you decide what you should do?

A flip answer would be, "Well, I can't. Well, I can't. What do you expect?" Well, that's not the answer. That's just more self-righteousness. That's more orphan talk.

The question again:

How, then, can you decide what you should do?

And here's the answer:

*Leave all decisions to the One Who speaks for God,
and for your function as He KNOWS it.*

"Oh God, there's that impossible thing again. I've got to listen and I've got to defer and I can't even *hear* my Guide. Thanks a lot."

Oh boy, got a little more self-righteousness don't we. And it gets in the way. It stands in the way of your humility. It stands in the way of your saying, "Well, if I can't hear from my Guide yet, but everything is set up so that when I reach out to my Guide or to the Father, an answer will be provided that will lift me out of the orphanage, that will lift me out of the human condition, that will free me from the self-righteousness, what will that look like? What is the answer?" And then you patiently and humbly continue to listen because you feel the need. Until you feel the need you won't bring the commitment, the genuineness to the process, which is necessary.

Leave all decisions to the One Who speaks for God, .

... Who's the one Who speaks for God? The Holy Spirit. What is the Holy Spirit? That which is nothing more than your right Mind, which you could never get away from, but which you could ignore by making so much independent noise yourself that you drown out the Voice for

Truth – which is your right Mind. That’s why the first step of the two-step is to “shut up.” Simplicity.

*Leave all decisions to the One Who speaks for God,
and for your function as He KNOWS it*

The Holy Spirit – that which is nothing more than your right Mind – knows your function because it is you in your right Mind.

*So will He teach you to remove the awful burden
you have laid upon yourself by loving not the Son of
God, and trying to teach him guilt instead of love.*

Yes, that is what you have been doing. And you do it by means of the self-righteousness that is just beneath the love and the consideration and the kindness that you bring into play with the conscious intent to manipulate **for your benefit** and then secondarily for the benefit of the one you are coercing.

So will He . . .

. . . that which is nothing more than your right Mind . . .

*. . . teach you to remove the awful burden you have
laid upon yourself by loving not the Son of God, and
trying to teach him guilt instead of love. Give up this
frantic and insane attempt, . .*

. . . but of course, it seems most reasonable to you. It seems like the way of life to you. And what you’re being called upon to do seems to be impossible, simply because it’s been awhile since you practiced it and thus it’s naturalness and normalcy doesn’t feel natural and normal to you any more. And your need to survive is overriding your willingness to become still and therefore vulnerable, **where God’s** Love can reach you and turn the human condition into the divine actuality of you as the Son of God or the Daughter of God.

*Give up this frantic and insane attempt, which
cheats you of the joy of living with your God and*

Father, and awaking gladly to His Love and Holiness which join together . . .

. . . what? . .

. . . as the truth in you, making you One with Him.

See, that's the part you can't do by yourself. You must stand with, along side the Father as you reach out to Him and as you make commitment to Him. But as you make commitment to Him, your gift of commitment He receives and exchanges with His Gift. And His Gift to you is the conscious experience of you as His only Son, as His only Daughter, pure, perfect, invulnerable, which you will experience as one of regeneration and redemption.

When you have learned how to decide WITH God, . .

. . . not against God anymore, not independent of God.

When you have learned how to decide WITH God, . .

. . . which really means, when you learn to listen to God and hear His Voice and decide with Him as to what He has said, . .

. . . all decisions become as easy and as right as breathing. There is no effort, and you will be led as gently as if you were being carried along a quiet path in summer. Only your own volition seems to make deciding hard.

What does that mean, . . *Only your own volition*? Well, it simply means, only your will to have it your way. Only your insistence upon making up your own plans . . .

. . . make deciding hard.

The Father says, "Here is the Truth." And you say, "Yes, but . . . yes, but . . . yes, but . . . yes, but . . . yes, but . . . yes, but . . ." And all the time you're saying, "Yes, but," you're holding off on deciding with the Father on what the Father is Being. And so you delay the experience of

Atonement and you continue the practice of self-righteousness and death still awaits you.

Only your own volition seems to make deciding hard.

Deciding for yourself is an exercise of your own volition.

The Holy Spirit . . .

. . . that which is nothing more than your right Mind . . .

. . . will not delay at all in answering your EVERY question what to do. He KNOWS. And He will TELL you and then . . .

. . . what? . . .

. . . do it FOR you.

That's the last straw. When the Holy Spirit does it for you – you poor little helpless bastard – that's really insulting! I mean, the Holy Spirit doesn't tell you the truth so that *you* as an independent authorizer can carry it out. No, because that independent, self-righteous bastard that wants to do it himself is the very thing that creates the whole illusion of sin, sickness and death.

So the ultimate of this is: That the Holy Spirit will tell you and then do it for you. And you will let Him do it, because you want to be through with sin, sickness and death.

You who are tired might consider whether this is not more restful than sleep. For you can bring your guilt into sleeping, but not into this.

And that's the promise of it:

. . . you can bring your guilt into sleeping, but not into this.

And that's your release. When you give up the last vestige of a feeling of a right to engage in an independent activity, the Kingdom is given to you . . . *given to you* because it's your Birthright and not because you've earned it.

And that is the nature of God's Love. That's the way Atonement works. It is not impossible. And I invite you to refer to this section **that we've just read, over and over, so as to remind yourself that what** seems to be impossible, must not actually be impossible or you would not have such clear unequivocal explanation of how to come Home.

I love you very much. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 13 – Section: THE WAY OF SALVATION or YOUR FUNCTION IN THE ATONEMENT

Sparkly Book – p.323 / JCIM – p.135 / CIMS – p.272

Chapter 13 – Section: YOUR FUNCTION IN THE ATONEMENT

First Edition – p. 259 / Second Edition – p.279

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 4th 2013

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who is joining us on the internet.

During the past couple of meetings there's been a recurring thread embodied in the following statement:

*The holy instant is the miracle's abiding-place.
From there, each one . . .*

. . . each miracle . . .

*. . . is born into this world as witness to a state of
mind which has transcended conflict, and has
reached to peace.¹*

Simple and profound. And of course, *the mind which has transcended conflict, and has reached to peace* is the mind of the one who has practiced the holy instant: You.

Now from time to time, I have shared something that Paul says to himself before each gathering, before each study group. And it goes like this:

"I allow only for that which expresses the Christ consciousness and only that which is in harmony with the purpose of Being (with a

capital ‘B’) the Father’s Will.” And he continues . . . “in other words, Thy Will, not mine be done. Let the reign of divine truth, life, and Love be established in me and rule out of me all self-will. And may **Thy Word enrich the affections of all mankind and govern them.**”

This has been very meaningful to Paul since he employed it within the first few conversations that we had together.

Now what he didn’t realize was that that was the practice of the holy instant. He had never read the *Course* yet, but nevertheless, his sitting down and saying simply, “*Thy Will be done, not mine*” and then listening . . . there you are, the two-step.

As a result of that practice, it was a very short time, less than two weeks before he heard me respond. And the conversations we had were not only inspiring but life-changing for him and very profound. To be talking with me was something quite significant to him.

But you know, it’s interesting how self-righteousness can tag along with one’s spiritual growth. And for many years after our first conversation, Paul felt that the fact that he was able to talk with me, or that I was willing to talk with him was because he had excelled in his study of truth – his religious upbringing – and that that had brought him to a point of excellence which caused him to be deserving of this experience, which of course, was utterly false. Because at the bottom line, when we had our first conversations, Paul was in dire straits . . . unemployed, with a family of three children and a wife, and none of his practice of his religious upbringing that he felt he had excelled at was correcting the problem.

He was in the pits. He was failing and nothing he did was correcting **the situation. That’s how competent he was, fortunately, because in** the light of that circumstance, it brought him to his knees, literally. And he found himself many times on the floor with his forehead on the carpet, bowed almost as flat as one can get to the floor praying for help – asking for help. No longer thinking that he had any personal capacity or spiritual power all by himself, he abandoned it and then finally started sitting down nightly and making the statement that I just shared with everyone. And then came our first conversations and of course, all the ones since then.

The saying is quite true: *Man's extremity is God's opportunity.*²

When you or Paul or anyone arrives at a point where you willingly and completely abandon your own self-righteousness, your own private personal capacity to accomplish great things on your own, and you are in a state of humility – which to you, you define as failure, which is insulting, which is awful – when you arrive at that point with no more faith in *yourself* and *your righteousness*, and you sincerely ask for help, you get the help. Not because of your competence, but because of what you Are, the Son or Daughter of God whom God answers when God is approached genuinely. It's that simple.

After we began talking, Paul's worldly situation began to change as a result of the Guidance and the clearer understanding that I was sharing with him and which he was embracing. But it wasn't because he was making anything happen at all. It wasn't because he was suddenly given *power* by virtue of his relationship with me to cause good things to happen. No. The good things happened because that's the nature of Being. The good things happened because it's the Father's Will for fulfillment to be the center and circumference of the conscious experience of Being. That's why.

Now everything that you are hearing me teach about what the *Course* is saying is leading you to the point where you are willing to do exactly what Paul did. And especially in the last few weeks, I have been illuminating the contrast between independent self-assertive arrogant private thinking that seems to convince you that you are an authority of some kind in your own right who can make things happen and you who's willing to abandon that, and in the quietness within you, turn your attention away from yourself and your capacity and how you feel and how right you are, and simply turn to the Father or the Holy Spirit and say, "I need help! I need to know what the truth is separate and apart from anything I personally privately think. Because what I personally privately think is arrogant self-righteousness. It is me valuing my thoughts and my words more than God's. It is me valuing the meanings I am applying to all of Creation in preference to asking God what His Meanings are in all Creation. You see?

Now, although Paul values the prayer he says, and although he says ***“let the reign of divine truth, life and love be established in me,”*** meaning not at his own hand but as the law of God Being the lawful **orderliness and nature of Paul’s Being without Paul refuting it or modifying it in any way, he’s found during the last few weeks as we’ve** been discussing self-righteousness, that he is not that willing in all situations to defer to the Holy Spirit – that which is nothing more than his right Mind – or the Father because he is so damned sure that what he thinks and what he knows is true.

The only thing is that since we’ve been discussing this, as I know it is with many of you, it has caused him to become quite angry. Because there are so many instances where he knows it is appropriate for him to be ***upset***, for him to be self-righteously angry, for him to point the finger and for him to believe that the correction of the problems must **be accomplished by manipulating things “out there” instead of** abandoning his vantage point – the one, the arrogant self-righteous easily angered, easily disturbed mentality.

And yet, when he yielded to that angry mindset and when he resists **letting go of that kind of control, he’s miserable and there is no relief** from it. In fact, it gets worse. And then, as I make it clearer to him and you, the impracticality of it, the danger of it, the destructiveness of it, that makes him even more upset. Because if you abandon it, how on earth ***can you ever get justice?***

Now at the bottom line, it isn’t that Paul or any of you are mean-spirited actually, it’s just that as we’ve discussed, you feel that the practice of self-righteousness is essential to your safety, when **it’s not.**

Now Paul is finding as everyone finds out, that the extended practice of self-righteousness and anger and judgment accomplishes nothing and ***finally something in you decides it’s not worth it to continue.*** And what happens? You begin to find value in discovering how to forgive. And as any of you begin to practice forgiveness . . . which means what? your withdrawal of your judgment, you become free of the control of the negative situation that you have been angry at and **judgmental of. It doesn’t necessarily mean that the situation goes away but it doesn’t hook you, it doesn’t trick you into committing** yourself to being ongoingly upset and righteously judgmental.

And in your peace you can turn your attention elsewhere to things that are actually full of fulfillment.

Now when you do that you've transcended conflict and you have reached to peace and you have the peace and you are supplied with the clarity and insight that lifts you into your natural loving harmonious state of mind. But you can't do it by yourself and this experience has never occurred as a result of your doing it by yourself.

You have to join with the Holy Spirit or with me or with the Father genuinely. And healing comes.

And now, going into the book:

Your healing will extend, . .

. . . as we discussed last week. It will embrace everything. Your clarity will cause everything to be clarified.

If you're wearing a pair of glasses with red lenses in them, it causes everything you see to be colored, altered from its natural state even though nothing has been affected actually by it at all. And therefore when you take the glasses off, all of the distortion vanishes. All of the redness – the unnatural redness – vanishes. Your clear vision extends to everything.

Your healing will extend, and will be brought to problems that you thought were not your own. And it will also be apparent that your many different problems will be solved, as any one of them has been escaped.

You see?

It cannot be their differences which made this possible, for learning does not jump from situations to their opposites, and bring the same results.

You see? So therefore, the problem must be the same problem ***everywhere***. And it is. When you're indulging in the orphan mentality, when you're looking at everything through the lenses of orphanhood, everything is affected even though it is only ***your perspective*** which is out of kilter.

Therefore, every problem that is identified by the orphan mentality is ***only part of the orphan mentality***. And therefore, when the orphan mentality is abandoned, the distortions brought on by it all disappear because there was only one problem and the problem wasn't even "out there," the problem was in the choice of vantage point.

All healing must proceed in lawful manner, in accord with laws which have been properly perceived, but never violated. Fear you not the way that you perceive them.

. . . when you're looking out through the lens of orphanhood.

You are wrong, but there is One within you Who is RIGHT.

You see? Not one out there who is right. Not one out there who can be turned into the one that is right.

. . . there is One within you Who is RIGHT.

You see how this is not letting you off the hook, not letting you have a scapegoat, not letting you believe that there's something outside of you that can hold you in bondage? Because ***you*** are holding yourself in bondage, you are able to get release from bondage.

Leave, then, the transfer of your learning to the One Who really understands its laws, . .

See? "I allow only for that which expresses the Christ Consciousness and I allow only for that which is in harmony with the purpose of Being, the Father's Will." You see? You have to defer to That which is governing and therefore, to the laws that govern.

Leave, then, the transfer of your learning to the One Who really understands its laws, and Who will guarantee that they remain unviolated and unlimited. Your part . . .

. . . and this is sort of the insulting part.

Your part is merely to apply what He has taught you to . . .

. . . what? . . .

. . . YOURSELF, and He will do the rest.

You're not to apply what He has taught you to the world or to your brother or your mis-guided friend or associate or relative.

Your part is merely to apply what He has taught you to YOURSELF, and He will do the rest. And thus the power of your learning will be proved to you by all the many different witnesses it finds.

Ah-h, you take off the glasses with the red lenses and all of a sudden you have infinite witnesses to your freedom from the unnatural coloration that you had been experiencing.

And thus the power of your learning will be proved to you by all the many different witnesses it finds. Your brother first among them will be seen, . .

. . . you see? Not because you change them, but because you changed your mind about what you were seeing, not to a new personally made-up definition, but to the Meaning which the Father or the Holy Spirit has disclosed to you as that which is true.

Your brother first among them will be seen, but thousands stand behind him, and beyond each one there are a thousand more.

It's like a domino effect, the blessing extends.

Each one may seem to have a problem which is different from the rest. Yet they are solved together.

Because the confusion in your perception, having been abandoned in favor of clarity of perception, causes you to see your brother and everything without distortion . . . and what? It causes your behavior to change, so that your behavior reflects the spontaneous **appreciation that you can't avoid when you see your brother or sister** as the holy Son or Daughter of God that they Are — with Meaning, with comprehension, with understanding. And *that* inspires them. And their inspiration is reflected upon those in their experience inspiring them . . . *behind each one are thousands.*

Each one may seem to have a problem which is different from the rest. Yet they are solved together. And their common answer shows the questions could not have been separate.

Even though the definitions you applied to them caused them to appear to be separate and intolerable, and unreasonable, and worthy of judgment and acts of condemnation, which of course, inspired no one to see themselves truly.

So you see, it boils down to one thing: Abandoning self-righteousness, abandoning the valuing of your private definitions and perceptions that you have created. You see? But as with Paul, when **it comes right down to it, it's infuriating to be faced with having to** abandon the right to be furious, because you think it has value and you think you are *right* in your perceptions.

And so there is no cooperation and there certainly can be no co-Creation, which is your function joined with the Father. You see?

So as someone says, “there is less and less wiggle room” and that creates distress and anger and judgment when it should not.

Peace be to you to whom is healing offered.

That's your Birthright. That is the result of practicing the two-step and reached to Peace.

Peace be to you to whom is healing offered.

And I'm going to say, because healing is constantly offered, that *Peace be to you to whom healing is received*. Peace accompanies healing that you are willing to receive. And healing is the realization that you do not wish to practice self-righteousness any more.

And you will learn that peace is given you when you accept the healing for yourself.

Now, you may make headway in more consistently listening and choosing only to give voice to what the Holy Spirit shares with you in any given moment, because the perspective of what is really going on is available to you. And then it may seem that there are circumstances in your world that are totally unreasonable, totally unfair, totally cruel, totally disheartening and it can throw you for a **loop and you can lose your balance. And if it's not too severe you can get your balance back relatively easily.**

But then if you have three or four or five truly significant . . . well, negative experiences, impactful experiences, you might become obsessively engaged in ranting and raving and expressing your self-righteousness because all you can see is the unfairness, the **illegitimacy of what you're being harmed by and the fact that you don't deserve it. And you are absolutely confident in your perspective** and you are not about to bring one little iota of forgiveness into the **picture because it isn't warranted, and you know damned well and good that it isn't and therefore, you refuse.**

Now this is *exactly* the time that you must go against the current of your self-righteousness. You must find a way to shut up. You must find a way to still the rabid mind that seems to be raging in you. You must be willing to back off from it. You must be willing to do the **two-step. You must be willing to shut up first of all. It's not something** you want to do. But not doing it keeps you in bondage to the feeling and experience of being an orphan, which you are not.

And so you must stand in the face of that which seems overwhelming and shut up! Remember in that moment that someone told you that under these circumstances shut up! . . . be still, meditate, soak in a hot tub, go and get a massage, do whatever it takes to distract you from the compulsive reacting so that you can become still and then inquire **of the Father, “What do I need to know? Fill me up with the true Perspective. *Let the rein of divine truth, life and love be established in me and rule out of me all self-will.*”**

You must take that practical step. And you must take it over and over and over if necessary until the invitation to self-righteousness no longer grabs you. There is no value in knowing about the holy instant if you **don’t put it into practice.**

Again:

Peace be to you to whom is healing offered. And you will learn that peace is given you when you accept the healing for yourself.

You see? When you shut up long enough to let the healing register **with you because you’re** not pushing it away with the loudness of your anger.

Its total value . . .

. . . of the healing.

Its total value need not be appraised by you to let you understand that you have benefited from it.

You’ll be able to *feel the benefit*, because you’ll be experiencing Peace.

What occurred within the instant which love entered in without attack . . .

. . . in other words, in the absence of *your self-righteousness* . . .

. . . will stay with you forever.

You see? It ***will stay with you forever***. You will never ever again be able to get so far into the misery of self-righteousness.

Your healing will be one of its effects, as will your brother's.

I can promise you, you don't get self-righteously angry about a plant that has a leaf that turned brown. The only situations in which you become self-righteous are in relationships with brothers and sisters, your fellowman. Right?

You must arrive at a point where you hold ***them*** blameless and correct your misperception and choose for your peace so that you yourself **will be filled with the Father's Love and Perspective that causes you to look upon your brother with Love.** That is the answer.

Everywhere you go will you behold its multiplied effects.

Man, when your perspective is not dark and miserable, it's not dark and miserable, it's illuminated and beautiful and joyous. No way to avoid it.

Yet all the witnesses that you behold will be far less than all there really are. Infinity cannot be understood by merely counting up its separate parts.

And here's the simplicity:

God thanks you for your healing, for He knows it is a gift of love unto His Son, and therefore is it given unto Him.

When you say in so many words, "*I allow only for that which expresses the Christ Consciousness,*" it means that you're willing to turn your attention only to that which expresses the Christ Consciousness and that is your gift to His Son, which is therefore, given unto the Father. You see?

Right now the practice of self-righteousness can only occur in a world and universe of distinctly separate entities that have no commonality **or unity. That is hell! It doesn't embody the Meaning of Creation** that the Father is embodying as all of His Sons and Daughters. The solution which is where you do not hold everyone to be separate and distinct, but you abandon your made up perceptions and you look at **your brothers and sisters through your Father's Eyes and experience** the unity of All, not losing individuality, but losing differentness that is constituted of what is not equal in nature or character or substance.

The result of the practice of the holy instant is the experience of unity therefore, absolute infinite harmony and beauty and order. That is what you regain in abandoning your so-called right to think on your own, by yourself as an authority in your own right, all of which comes under the heading of self-righteousness, the number one killer.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 27 – Section: THE HEALING EXAMPLE

¹Sparkly Book – p.634, 2nd Full Par. / JCIM – p.266, 5th Full Par. / CIMS – p.537, Par. 48

Chapter 19 – Section: THE ATTRACTION OF PAIN

First Edition – p. 537, 1st Par. / Second Edition – p.578, Par. 9

²Corinthians 1:8-11

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 11th 2013

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Tonight we will not be going into the book. And so before we begin, **let's take a few moments to be quiet together.**

[Quiet time]

Well, there is still learning to be experienced about self-righteousness and about the holy instant.

I know that the things I've had to say about self-righteousness and the way I have uncovered them – many styles in which it finds expression in each of you – has been disconcerting, unnerving, unpleasant. And **indeed, if you're not careful, you might conclude that coping with self-righteousness** means going on an internal which-hunt to find out all the many ways in which you have unconsciously been practicing it. And of course, that approach involves the belief that you are uncovering flaws . . . flaws in what? Flaws in yourself.

And so it becomes a destructive and depressing process and that needs to be corrected.

Now there's something important to understand. And that is, that you cannot engage in self-righteousness alone. It is never a private,

autonomous authoritative self-expression. **It's always** indulged in tandem with another. Another way of saying it is, it always involves relationships.

Therefore, the flaw isn't yours and the flaw isn't that of the one you've joined with. It's simply a fantasy that the two of you have engaged in and given credence to, made commitment to and made yourself miserable by means of.

Now, you know I spoke some time ago about the fact that God never **gave you the capacity to think. That's not the function of Mind.** The function of Mind is consciousness, awareness, the unlimited experience of Creation – of observation of Creation – of allowing Creation to register and recognize it for what it is.

Now that's your normal divine state. That's what opens up to you and is revealed to you when you engage in the holy instant by becoming **still and enquiring, "What is the truth here?"** You see? **And in the** absence of thinking, pure conscious awareness of the only thing there is to be aware of – **God's Creation** – unfolds to you. Its uncovered and illuminated to you. And you experience without thought processes the Meaning of it all.

Here, there is no possibility of self-righteousness. Why? Because **you're not being as an entity in your own right in relationship with** anything else as an entity in its own right. You see?

So you could indeed go on an internal witch-hunt using your intellect and your so-called capacity to think, to uncover this awful self-righteousness that is part of you that you need to become free of if you ***don't want to die.*** **That's a pretty heavy-duty** indictment on yourself which will absolutely blind you to the simple answer.

What is the simple answer? It's monotonous, I know.

The simple answer is engage in the holy instant, which means withdraw from the mutual agreements with your brother or sister. Withdraw from your imaginations relative to your brothers and sisters. And become silent . . . still the thinking. Become gently quiet **with invitation to Know the truth . . . to have the Father's Perspective**

revealed to you, which is the Holy Spirit's function. It is to reveal your right Mind to you.

So to put it simply: The holy instant is the vestibule between autonomy or privacy and wholeness.

Now, in the past I've also used the illustration of a sphere . . . a ball made out of pure crystal that has on its surface an infinite number of facets. And each facet is you. Each facet is one of the infinite Sons and Daughters of God. Now you are used to the definition of the facet on the surface of the globe – of the ball. And you are used to thinking that that surface is you and you alone. And you are used to thinking all of the other facets as being other individualities, them and them alone.

And then there is communication that can occur between all of these infinite facets – lines of communication, **we'll say, caused by the** boundary between the facets.

Now when looked at that way, that is the equivalent of the orphan mentality – the isolated tiny independent alone presence. But if you will look at the ball from the inside and you view the entire, we will say, surface of the inside of this infinite ball, you will see all the Sons and Daughters of God. You will recognize the specific shape of the facet you Are. **But** something will have changed. Because as you look within the ball you find that the whole interior constituted of pure crystal, is you as well.

The ball is you. And every single one of the Brotherhood of Man is some aspect of you. Because looking from the inside, all of them are at some place in the wholeness of the interior of the ball, just as you are. And so in this way, you can see that all the Sons and the Daughters of God are One, given apparent definition or individuality by means of the facet on the surface of the interior, we will say.

Now I'm going to back up and say that the holy instant is the vestibule between the outside and the inside of the crystal ball. The surface is the vestibule. And when you become still and you wish to Know the truth, imagine if you will, that it is like no longer looking out as far as you can see on the horizon of the surface, but that you have as it were,

put your face through the surface as though it were water so that you can see underneath the surface of the crystal ball.

And you shift from being one among many to being the One that is the many recognizing at the same time that every other brother and sister is the One that is the many including you.

How do you handle self-righteousness? By dipping your face into the surface of the ball that is the delineation between the interior and the exterior. In doing that you abandon the autonomous relationships of all of the facets that you can see on the outside, you abandon that in favor of the experience of wholeness – of Oneness with all of your brothers in which there is **no way** to experience independence or autonomy even though you do not lose individuality.

Now that is a lot simpler than what you might have found yourself **doing in the last few weeks. As we've discussed, the danger, the threat, the impracticality of indulging in self-righteousness . . . don't handle self-righteousness, handle the use to which you're putting** your mind by, deciding not to use it to think and come to conclusions and to make mutual agreements with other independent brothers and sisters, but to instead become still.

And in the silence, which is another way of describing the interior – the undistinguishable interior of the crystal ball – so that the true perception of your brothers and sisters **can register** with you while **you're just being Mind, not a thinking mind**, but Mind, conscious awareness, soaking up by being curious, the infinite Meanings of God which are apparent there in the silence, there in the view through and within the interior of the crystal ball. You see?

The answer is embodied in the holy instant.

Now when I said you can't experience and express self-righteousness all by yourself, that you can't experience it until a joining with a brother or sister has occurred, I've made it clear that the problem is not a personal private problem of your own, but that it is the result of an invitation to be upset by someone else who is upset.

What happens? Someone else has taken the bait from someone else. And they are now upset and they broadcast an invitation to be upset. And if you have entertained ideas that are flawed, but ideas which you have no emotional charge associated with and the invitation from **another that comes to you as a charged invitation, it's the same issue** or the same thought that you have imaginatively toyed with without emotion, you are easily caught up in having an emotional reaction to what had been an uncharged thought in you because a brother, someone else has invited you.

And now you find yourself angry or you find yourself jealous or you find yourself impatient or judgmental [snaps fingers] out of the blue **it would seem, and you think it's your real thought. You think it's** you. When you would be greatly helped if the moment you found **yourself out of your peace, you ask: "Am I picking up on someone else? Am I being hooked by someone else's reactions? You see?**

Reactions of this sort are not practical means of problem-solving. **One doesn't have to be upset in order to solve a problem or recognize** a problem. In fact, it becomes impossible to solve a problem when you are upset **because the inspiration needed to see outside "the box" isn't available to you because you're so tight and tied up in your** reaction which you think is yours and which you think is legitimate.

And it's not. It's not legitimate for you and it's not legitimate for the **brother who's extending the invitation . . . who received an invitation** from another . . . who received an invitation from another . . . who received an invitation from another . . . as it goes around the outside of the globe – the crystal ball – on the lines of communication formed by the delineation between the facets. You see?

How do you break that momentum? How do you break that spontaneous entrapment that you found yourself in?

Well, by first of all challenging the idea that it's yours. And asking, **"Am I being impacted by the emotions of others?" I will tell you, if you are emotionally disturbed the answer is always, "yes" because it's** impossible for you to experience self-righteousness all by yourself. What does that mean . . . **all by yourself? It means it's impossible to** experience it in the silence of the holy instant.

The answer – the escape from the whole dilemma – is a matter of moving into the silence, is a matter of abandoning the lines of communication around the outside of the crystal ball and gently placing your face into the surface of the ball and through it so that your attention shifts from privacy to wholeness, from your false definitions to the Meanings of Creation that the Father is Being. You see?

Always, when you are disturbed, when you are indulging in self-righteousness, you are looking from a victim vantage point and not from the vantage point of the answer that undoes the victimization. And whenever you are stuck looking from the victim standpoint you will ***remain there and suffer*** because it is a false vantage point. It **isn't even yours! Except that you've accepted this invitation to be** upset because someone else is upset . . . because someone else is upset . . . because someone else is upset.

Now, the holy instant involves what? The two-step: One, shutting up, silencing the thinking, silencing the imagination, silencing the **logic, silencing all of the special uses you've given to your mind, which** is only the means of paying attention, of being conscious. When you abandon that and then inquire as to what the truth is, the truth is revealed. It truly is revealed – illuminated to you. Why? Because you have asked the Father or the Holy Spirit or your Guide to have the truth revealed to you.

In other words, you have shifted your attention from the role of **victim and all that goes into the victimization mindset . . . you've abandoned that and asked to know what the divine view is. You've** shifted from victim mindset to savior mindset. Not that you are able to suddenly be the savior, but in the absence of identifying yourself as the victim and reaching out to That which Knows the answer and **asking for the Perspective of the one Who Knows, you're asking to** have the savior Perspective, the perspective of Wholeness to answer you, to fill you with clarity. You see? **That's the utter simplicity of it.**

How do you cope with self-righteousness? You abandon it. You go within, into the silence and you ask of the Father or the Holy Spirit or your Guide or me, **“What is Your Perspective? What is the Father's** Perspective? Share it with me. Reveal it to me, infill me with it, so

that I may have the true experience, not the false imaginative experience of the orphan mentality — the victim. You see?

Many movies these days lose the ability to inspire, because they adopt the vantage point of the victim. And if the answer that heals, if the answer that corrects, if the practice of intelligence which causes relief **to come, enters into the picture at all it's very brief and isn't really the** point of the picture, because the picture was about the *struggle*. The victim vantage point was the vantage point from which the film was made, conceived. You see?

Do you want that which clarifies, then you must abandon the victim mentality that you are *feeling*. You must stop validating it, you must **shut it up and you must say, "Father, what is the truth here? I want nothing but the experience of Your Perspective. Holy Spirit, perform your function of uncovering to me my right Mind which is my natural capacity to experience the Father's Perspective, a capacity He instilled to me because He withheld nothing of what He is when He created me. I am going to stop playing around with the excitement of thinking, of valuing my opinion more than the truth, of valuing my perspective more than the Father's. You see?**

That's self-righteousness. And that's you identifying yourself as one of the facets. Hell, if you'll look into the interior of the crystal ball you'll find that all of the facets are you, from a little bit different vantage point, creating a wealth of diversity and interest and originality. You see?

In that experience is peace. You see?

It's simple. As you go into this coming week, don't be looking for what new forms of self-righteousness you can find. If you're not going to engage in the holy instant you'll find that self-righteousness presents itself uninvited to you, spontaneously. You don't have to hunt for it. Just notice if you're happy. "Am I happy now? Yes. Am I happy now? Oh, no. Am I happy now? Oh a little more than I was. Am I happy now?" You see? You know whether you're happy. You know whether you're experiencing peace. And if you're not, you are identifying as a victim. And you're acting out the part. And you're using self-righteousness to validate it. And self-righteousness causes

you to experience everything from the outside of the crystal ball where the fullness and the wholeness and the Oneness of Being is unavailable to you and will always be unavailable to you.

The only answer is, gently put your face into the surface of the crystal **ball as though it's water and push down into the water into the** interior of the crystal ball so that *everything* in its infinite oneness is available to you as the wholeness of you and the Wholeness of God, where sin, disease and death *disappear* and where self-righteousness **doesn't even come up for consideration.**

Don't make yourself miserable by looking for flaws in yourself. There are things that need to be corrected, but an invitation was made to you to participate in reaction to them, by someone who accepted an invitation from someone else. And everyone is suffering from **something that isn't theirs**, that did not originate with them, but which they all feel – including you – is you having your own **legitimate miserable feelings. And it's not true. And you'll never be** able to successfully search out all the things that are untrue and get rid of them because only a victim looks for the cause of his victimization.

The holy Son or Daughter of God abandons the search for the cause of victimization and joins with the One Mind for the sole purpose of having what that Mind is, reveal Itself to him or to her, uncovering his or her wholeness and emancipating him or her from the invitation that had been accepted and contributing to the release of all the others who had accepted the invitation, not recognizing it for what it was. The answer is simple.

Now, I'm going to ask you to consider whether or not you're finding yourself losing more and more control, where you seem to be the brunt of chance – not good chance but miserable chance. Are you **finding that more and more things are happening that you're no** longer being able to cope with, so that you feel pushed down further **and further? Good . . . good . . . because it means that you're no** longer as deeply imbedded in the victim mentality, **you're no longer** as deeply imbedded in the orphan mentality and the unreality of it, the impracticality of it is not escaping your attention.

And the reason I say, “good,” the reason I say, “this is excellent,” is that it is making it easier for you to go ahead and risk the chance that there is a God, by setting aside your self-righteousness — shutting up, which is choosing for your peace and then activating your curiosity as conscious awareness, as Mind to Know the truth.

Doing that seems a difficult task, one that it’s hard to believe will work. And that’s because up until recently, almost all of you have had a fair chance of making things work out. And now that capacity to exercise control is diminishing. The dream is ending. The illusion of mortal life is failing.

And what is it doing? It’s requiring that the holy Son and Daughter of God that you Are has to claim his and her Birthright and own it and let it in and have no other option, have no other desire so that it might clear your mind of all the thinking and all of the commitment to your thinking and leave it as the pure capacity to be aware of the Movement of God without distortion and Wake up, ascend into Heaven *without dying*.

Let there be encouragement from what I am saying. Don’t tolerate self-righteousness when it occurs. Recognize it when it happens. Don’t tolerate if for an instant. Simply abandon it. It is not practical. It is not useful. And it will seem to kill you, because it secures the illusion of mortality even though you are immortal and the death will not be real and you will still be faced with having to make this simple choice that we’re talking about this evening.

So what do you have to lose, except the right to be pissed off whenever you feel like it? What do you have to lose besides being able to be miserable whenever you want? What do you have to lose beside sickness and pain and disease? Nothing!

So I’m going to say, “lighten up.” Don’t pursue an inner witch-hunt. Lighten up and do this irrational thing of abandoning self-righteousness the moment you notice it by doing the one simple thing — the two-step — practicing the holy instant. You’ll have plenty of opportunity because it’s so easy to be reactive, it’s so easy to be miserable, it’s so easy to have a negative interpretation about everything. Hey, everybody is to some degree feeling really miserable

and their misery constitutes an invitation to you to feel miserable, even though without the invitation you could avoid it to a certain degree and not be quite as uncomfortable.

So the answer again is simple. Remember that. And this week practice the irrational step **of immediately recognizing when you've lost your peace** and no matter what the justifications seem to be for it, *get back into your peace. Shut up and ask to be informed by the Father, by the Holy Spirit, by me, by your Guide as to what the real truth is that will erase your illusions.*

I love you very much, all of you. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

August 25th 2013

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

From time to time, some of you have said that a particular study group was just for you – it hit everything on the head so specifically that it was as though it **couldn't possibly have been for anyone else but you.**

Well, during the last few weeks when we've been talking about self-righteousness and the practice of the holy instant, Paul has had exactly the same feeling. I managed to express the ideas in such a compelling way or such an understandable way to him, that he was able to easily bring commitment to listening instead of thinking, to doing the two-step. And he endeavored to do that all day long and always failed.

True, there were many periods where instead of responding himself to whatever occurred, he would check with me and listen for me to respond.

But then, a simple **thing like Susan saying, "Remind me to pick up some red peppers at the grocery store" and he would say, "Okay," just spontaneously, like "No problem, I'll do that!" And yet, that's not what *listening* is about. That's not what doing the two-step is about. Something as apparently innocuous as a remark, "Remind me to pick up some red peppers" can be all it takes to reinstate the habit of thinking for one's self and abandoning the union with one's Guide or with the Holy Spirit or with the Father. And this happened incessantly for Paul. And it was discouraging but nevertheless he persisted.**

It was so utterly clear to him, especially when he would review the audio of the meetings. It was so utterly clear how could one not choose to listen and respond from the *joining* that provides the perspective of Reality, the perspective where needs are met, where solutions are illuminated and problems are negated.

And yet, the habit of spontaneously thinking would constantly reassert itself. In a way, it made everything I had said seem like a tease or something insincere **because he couldn't do it. It didn't happen as easily as I made it sound.**

So in many ways, the last few weeks were distressing. It illuminated to him just how much he needed to practice what I was teaching and illuminating. It illustrated to him . . . his spontaneous practice illustrated to him how consistently he got in the way of healing or revelation or illumination and therefore, the correction of problems.

Nevertheless, he persisted. Then **shortly before last week's scheduled study** group, a series of things happened which were such that they engaged his thinking with inordinate intensity. They were distressing. And his habitual way of looking at things caused him to think that he knew what the answers were and that he had a right to be upset.

And so, even though he wasn't engaging in the two-step, he was fooling himself into believing that his definition of reasonableness was correct and therefore, he was justified in being upset and that upset him even more. His confirmation of the distressing nature of the things that occurred caused him to become obsessive in his perspective and another way of saying that is, obsessive in his self-righteousness. You see?

The minute one believes that his perspective is *right*, and *that* perspective is disturbing, one finds it very difficult to disengage from **it because after all, it's pure intelligence, isn't it. It's purely intelligent** – the justification for being upset **is purely intelligent because it's reasonable**, right?

And so, his failure to be able to remain with me constantly, remembering to ask, **"What is the truth here?"** caused the last few weeks to be distressing and then these events occurred and they capped it off.

Last week when I spoke about the crystal ball and each of you, including Paul, **being one of the facets on the surface of the ball, and I talked about putting one's** face into the facet and moving through to the interior of the ball, that became

interpreted by his distorted perception as being very dangerous. After all, it **makes one very vulnerable. Why? Because if you're down on your hands and knees and you are pushing your face gently through the facet, what in the world is it that's sticking up in the air? It's your ass sitting there just waiting for someone to kick it! That's not safe.**

The practice of shifting one's attention to the interior, well, although intellectually he grasped it, he found that to be unnerving. His mindset was out of kilter. He became exhausted by the drama and the trauma of his perspective and his obsession with it . . . and because of the obsession, his inability to find it justifiable to shut up and engage in the first part of the two-step.

Nevertheless, he persisted. He did in spite of the discouragement, in spite of the exhaustion and as this past week proceeded, his perspective became better. He **was able to intellectually see that if he wasn't in his peace, he would be** misinterpreting the events that happened and would try to solve them on the basis of the misinterpretation which would never work.

Now I shared with him a couple of days ago, a variation of a thought that I expressed many times, many years ago: That being, that the only right use of will is not to use it . . . except that a couple **days ago, I said it this way: I said, "The** right use of will . . . the only right use of will is ***to agree with God.*"** You see?

Disagreeing with God is the wrong use of will. That is the act of self-righteousness. But the right use of will is ***to agree with God. That is Paul's*** function . . . that is the function of every single Son and Daughter of God. And **how does one agree with God? By turning to God first and saying, "What is the truth here? What is your Perspective?" And that's what Paul had been** trying to do for the last few weeks in order to stay with me.

Now, why am I sharing this? I'm sharing it because Paul has experienced not being a success at the Guidance that I've shared with all of you. And of course, that doesn't fit in with righteousness, does it? Righteousness is all about being right. And not only that, it's about being right and therefore, because of being right, being credible, being *valid.* That's self-righteousness. That is egotism. That is to be confused.

Now, Paul still finds himself tonight, disturbed by the events that happened, even though their resolution has begun to appear when he was able to shut up and

move into the silence and in the absence of fear ask, “Well, what is the answer here? What is that which meets the need, by showing that it is not unsolvable?”

Nevertheless, he is still suffering from not being able to consistently engage in the two-step. And so, his frame of mind is still wearing him down, wearing him out and making him difficult [chuckles] for Susan to live with because his fear dominates his behavior.

It has taken courage for him tonight to be having the Gathering. And he’s hearing me quite well. And I am speaking truly to him, for him even though what I am saying is certainly not foreign to anyone else listening. But tonight he is managing to be joined with me and he is willing to not be perfect. You see, one might say, and certainly Paul’s ego says, “Well, if you’ve been talking with Jesus for thirty-one years, how come this is happening? What kind of an example are you? How do you think this will look to everyone else?” — as though that was important.

And so I’m here to tell him that what everyone else thinks, what any of you might have opinions of about him, are irrelevant — they’re sidetracks to his clarity. Because the answer will never come as a result of caring about what other people think. **It will only come from caring about, we’ll say, what I think or what the Holy Spirit thinks or Knows.** And caring about that enough to enquire as to what it is.

Now, because there is the idea, the self-righteous idea in Paul’s mind that he had some kind of a position to uphold in everyone’s eyes, he couldn’t possibly share his incapacity of his present inability to cope well with a series of apparently overwhelming things that had occurred. And so in order to *look good* and not cause any negative opinions, you put him in a position of severe privacy.

And you know what? Tonight I’m covering his back and I’m covering his back by sharing his incapacity, sharing his current inability to consistently practice the two-step. It’s important for him *not to be alone* as he is learning how to consistently stay at the point of attention to me or to the Holy Spirit, so as to stay right where the clarity can come forth, because he’s not distracted by what doesn’t matter. You see? I’m covering his back by sharing this with you.

Now, does that mean you have a responsibility of some sort to fulfill? Not at all — this is not in any way a guilt trip. But you know what? The Brotherhood and Sisterhood of the Children of God constitutes a Family. And being stuck in an

isolated frame of mind is the antithesis of Family. And so I'm restoring Family right now. I'm covering Paul's back. It's that simple. And that is my one and only task tonight, so that he will not be alone . . . the only one besides Sue who knows what's going on and how it seems to be undermining his sense of worth, weakening his resolve you might say, although I promise you that is not *possible*. His devotion to the truth and his devotion to our sharing with everyone is absolute.

The suggestion is – the frightening suggestion is that there may not be any way to continue to doing it. But you know what? Paul knows better than that. And he knows that no matter what might change, his commitment to sharing the truth that emancipates everyone from sin, disease and death is more important than anything else and he will not abandon it.

Your simply knowing what's going on with him – not the idealized picture everyone might have of him, but the real humane picture of the labor he's involved in – in learning to do the two-step consistently, *that's what's important*. Family is reestablished by the mutual Knowing and the natural mutual love that occurs.

Have I spoken out of turn? No. Have I upset or distressed Paul? No. He's relieved to know that he's not the only one who knows isolation is no fun, independence is no fun. He knows you are there and it is very meaningful to him. And I stand with him and with you as each of you involves yourself in the labor of abandoning independence and engaging in the two-step and not being too proud to be Real with each other in the process.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 1st 2013

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Good evening. And welcome to everyone who is joining us on the internet.

I'm going to ask a question. After all of the gatherings we've had, after all of the *Course in Miracles Study Groups* . . . do you believe in healing? *Do you believe in Healing?*

Well, what do I mean by healing? I mean the return of a situation or a condition to its spiritual original – its original divine status.

Healing isn't just having a better attitude while lack or injury or illness still seems to be present, even though it's in a *benign form* that isn't really threatening but does represent an incapacity on you or an environment that doesn't allow it to function naturally and normally. In other words, healing is redemption in *all respects*. Not just emotional or mental, but in what you would call tangible, physical terms.

Do you believe in healing? Do you believe in Redemption where injury is no longer present or observable and there is nothing to indicate or infer that there ever was an injury or an illness – a physical malfunction? Healing is the eradication of that malfunction so that any thorough physical examination will show no evidence of abnormality of any sort.

Now, healing does apply to situations as well. You get word **unexpectedly that you're going to be evicted from your apartment or you get word that the company is cutting back and you're going to be laid off. You weren't in the best situation before you heard the news and you have a family. My God, you have a problem!**

Now what is a problem? A problem is a situation that you don't have an answer to. A problem is an assertion of lack that will be quite affective in your life that you do not have an answer for. It's the not having the answer that constitutes the problem . . . not the circumstance. And that's important.

When something comes up in your experience of this sort, perhaps **also it's a notification that you have an incurable disease that won't kill you but will debilitate you . . . or maybe it's a terminal disease and there's no cure for it. Again, you're confronted with a situation that you have no answer for and you've been told that there is no answer for.** Meets the definition of a problem. And under those circumstances fear sets in.

Now fear is itself debilitating. It causes one to become dysfunctional, even non-functional. It finds its engine, if you will, in your belief that nothing can be done. And it becomes so distressing that you become obsessed with fear. It gets more and more of your attention. And it is more and more upsetting, and as a result you are in no mental shape to hear the answer – the redemptive corrective answer that brings the situation or the condition back into its original divine stature.

Now we've been talking for a *long time* about the holy instant and that it's practice is one of doing the two-step. Which means, as you know, shutting up! Shutting up what? Shutting up your thinking. Shutting up the fear. And in the silence, asking, "What is the answer here?"

Now what needs to be better understood is this: Fear has nothing to **do with the problem or the solution. It's all about itself!**

Again: *Fear has nothing to do with the problem or the solution. It's all and only about itself!*

That's why, as you engage fear by choosing to activate it because you don't have an answer and you don't think one is available, you, as it were, put yourself into a closed circuit – a circular circuit – which is repetitive and magnifies itself through its repetition. It distracts you actually, from the situation that you have defined as a problem. You become preoccupied entirely with the experience of fear. And because in its obsessive form, it suggests that the only solution is to mount a great defense, you become self-centered – not problem-centered, or solution-centered – you become self-centered, self-protective, which is arrogance. And then you become angry, which is self-righteousness.

And then when you hear me say the answer is the holy instant and **that you need to shut up and ask of the Father, “What is the truth here?”** you, because of your preoccupation with fear, ask the question, **“What is the truth here?”** through the lens of fear. And so when you ask, **“What is the truth here about my being laid off?”** you think you're going to hear that you're being laid off because you were lazy or because you were misunderstood, or for some illegitimate reason which you can do nothing about. You see? You, through the lens of fear believe that the truth is going to convict you and leave you dangling there in the problem.

And that is a misunderstanding. And that is what I am meaning to *clarify* tonight. Because fear has nothing to do with the problem or the solution. You can abandon it, except **that's not easy because you are obsessed by it. Nevertheless, I'm telling you tonight and you had best write it down so you can remember it:**

Fear has nothing to do with the problem or the solution.

Therefore, to abandon fear is not irresponsible, it is not dangerous and it will not put you in the presence of threat of any kind. Because in the absence of this fear that seems so all important to you, you will have peace. And in peace, you can reach for the answer that is Redemptive because Redemptive is healing. Redemptive is the bringing of the situation back into its divine original state.

When you're caught up in fear, when you're obsessed by it, it's almost impossible for you to listen to the words, “God Loves you” or the

words, “You are the direct and full expression of God from whom God has withheld *nothing* of what He is in your creation. It’s hard to hear that. Because your fear is that you are irreparably damaged and it’s uncorrectable and you’re in the problem because of some innate flaw in you.

That’s what it boils down to. It boils down to a conviction of your incompetence or that you *deserve* the problem!

I’ve heard many students of the *Course* say when another student is having a problem: “I wonder why God is giving you this lesson – I wonder why God is giving you this problem – there must be some learning in it. And in this, the problem becomes legitimized when it is nothing but an illusion believed to be real that **hasn’t been challenged** yet!

Now as I said, the problem is a problem because you don’t have the answer.

When you abandon the practice of fear, even though you think you’ve been overcome by it from some external source, when you abandon the practice of fear, you are in a position to step into the holy instant – to step into the Void . . . to move into the pregnant silence where the unknown can become Known. And here you are at another juncture where the remnants of fear can suggest to you that you have trouble hearing Guidance or that for one reason or another, it is not likely that you’re going to be able to hear the Voice for truth or God.

This is where you have to remember there is a God, even though **you’re experiencing doubt of one sort or another. It’s essential** because Redemption is *inevitable*. Redemption, the experience of correction — a return to the spiritual original — **is, I’m going to say, ordained, but the only reason it’s ordained or inevitable, is because God Being All, never stopped being God Being All. And that fact is going to have to surface. It’s inevitable that the Allness of God will surface as Something that has never changed.**

Therefore, when you practice the holy instant and you ask, “What is the truth here?” you are employing faith, you are investing faith in the

Father, in the Holy Spirit, in your Guide, in me that the answer that **redeems will be made clear to you, even though you don't know what it is. *That is the whole point.*** The point of the holy instant is to return you **to what you don't think you know but which you do Know** because the Father placed it in you and is eternally placing it in you by being You in every moment . . . as what? . . . you in your own right with your own personal capabilities? No, as Himself expressing.

Are you getting the point? Here is the point again: In spite of fear, in spite of distress, abandon it. As unreasonable as that seems – at the **moment you're employing it – abandon it, because I've told you** tonight and repeatedly in other ways in the past, that the practice of the holy instant is the means to remember God by caring about your Brother or caring about some part of the Kingdom of Heaven that **you're presently calling a physical universe, and desiring to Know *God's truth*** about that.

You are inviting what you have forgotten to be remembered, to **present itself again, as it were, to you so that you might see that it's** already incorporated in you and it never left you and your capacity to see the Kingdom of Heaven where a miserable physical universe seems to be going on.

The holy instant is, and the practice of the two-step is, a matter of leaning into the unknown on purpose – letting yourself not know. Not requiring that you know before you lean into it, before you lean into the Father, before you lean into your right Mind. It is a practice of leaning into the unknown so that the unknown can become Known **to you. It's called Revelation. It's inevitable. It's the way Waking up** works. It is how the holy instant functions. You see?

To say you have a problem because you have a situation that you **don't have the answer to, is to be stuck in a total lack of reason, a** simple case of insanity, if you will. If there is a situation calling for correction, correction is available. If there is a situation that does not look like the Kingdom of Heaven or the Perfection of God Being, then **there is available that which corrects it, even though you don't know** what it is. And you will not know what the redemptive answer is until you let yourself ***not know what the answer is***, which means abandoning any confidences you have in yourself to be able to come

up with the answer through the excellent use of reasoning and logic and your best use of your spiritual learning in the past.

You see, until you abandon self-**confidence you can't really, with** humility, turn to God and ask Him to reveal the truth to you – to reveal the answer that is the answer, to make the unknown Known to you. And yet that is what needs to happen. You see?

You no longer need to labor under the misunderstanding of what the **question means, “What is the truth here?” You no longer need to labor under the idea that it is somehow going to convict you. “Oh, it’s karma!” Three lifetimes ago, a hundred lifetimes ago you did such-and-such** and now it has returned to haunt you. You see?

All that does is legitimize and consolidate the factors that keep you **ignorant, stuck, miserable. It’s not the answer . . . that’s not the** unknown having been made Known.

To ask to know, “What is the truth here?” is to be a joyous question, a joyous process, because you can anticipate learning something exceptional, something beyond anything that you would imagine from your independent standpoint.

You have to have faith in two things: One is that there is an answer that redeems, and the second part is that the answer will be made known to you, if you but humbly ask to know what it is. And then **listen** without biasing the answer with any preconceptions or favorite theories that you have.

Faith is the big word that underlies the efficacy of the holy instant because it requires you to abandon faith in yourself – this miserable puny little organism that sins, suffers and dies – and placing your **faith in something that you can’t have proof of the existence of** until you in your humility reach out to it and expect a response. In the response you have the proof. You see?

It’s very important . . . it’s very important . . . answers redeem.

Fear has nothing to do with the problem or the solution – **it’s all** about itself. Abandon it and the situation that you were calling a

problem, that warranted the fear, will be a situation calling for an answer that does exist, that you can count on the existence of, so that you may, in your peace, without fear, shut-up and ask to know, **“Father, reveal to me what the redemptive answer is here? Reveal to me the good news that has nothing to do with the problem as I was perceiving it and all of the imaginative justifications that I was able to come up with for having the problem and therefore condemning me to suffering.”** You see?

The practice of the two-step *is guaranteed to work*. But you will not dare to let the answer in until you are willing to believe that the answer will not convict you but release you. And it will release you by **revealing God in every aspect of the situation in God’s Perfection**, which will mean the disappearance of injury and the evidence of injury. It will be the permanent remission of a terminal disease or a not so terminal disease.

It will be the returning to the spiritual original everything about you, **including your awareness that you are unequivocally worthy of God’s Love**, which means His sharing with you His answer that transforms your mind as well as your ability to see the tangible evidence of the truth of what God is Being as a redeemed world that will be obvious to you as the Kingdom of Heaven.

But you must dare to believe in healing to begin with. And you must dare to silence your fear. And you must dare to lean into the unknown with a confidence that what was unknown that redeems the situation will be made clear to you, revealed to you and the joy of it. The joy of it will inspire you in every other situation where the holy instant needs to be practiced, presents itself. And you will not get hooked by fear, which is all and only about itself. And you will move, I will say, from glory unto glory until the transformation is complete in you. And fear and ultimate self-righteousness simply no longer occur.

This is the good news!

Between now and the next time we get together I want all of you to dare to practice leaning into the unknown. Expecting the unknown to reveal itself to you as the Known, as redemption not conviction. And

lean into it constantly all day long every day you are not seeing the Kingdom of Heaven. And so the redemption of your vision is available for you to access constantly, as an adventure, if you will. You see?

This should lighten your load and cause you to be able to cast off illusions that burden you falsely.

I'm very grateful to be able to spend this time with you and to share these things with you because your practice of them will Awaken you, so that we may enjoy our Brotherhood without illusions.

I love you all and I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 8th 2013

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Okay. This evening we're going to continue our discussion of healing. And so, before we begin, let's take a few moments of quiet together.

[Quiet time]

Good evening. And welcome to everyone who is joining us on the internet.

Last week I asked a question: ***Do you believe in healing?*** And we discussed the subject at length. As a result it brought up some interesting responses that provide the opportunity for further clarification – a need for further clarification because there is a certain amount of confusion, which actually stands in the way of healing.

There were some of you who found that you believed in healing in the sense of something being returned to its spiritual original stature, like yourselves, that you do believe that you can be healed of your ignorance and returned to the full comprehension and experience of yourself as the holy Son or Daughter of God as God originally created you.

But the belief **was or is that what you call, “the body” is not** redeemable because it is an illusion. Some of you believe that when

you look at your body you are seeing an illusion and therefore, there's truly nothing there to be redeemed. And yet, *right there is where healing is needed.*

The confusion lies in the idea that an illusion can exist in its own right **as something just as real as God's Creation, and therefore, you can** have an experience of an illusion – even a universal experience of **illusion, which can be called “the physical world and universe.”** And that this has absolutely nothing to do with Creation – the Movement of God.

Now the correction of that lies in realizing that when you're looking at your body, you are not seeing an illusion, you are seeing a misperception of something that is Real.

Now I'm getting ahead of myself. I'm going to express the idea tonight that there are three postulates which need to be part of every practice of the two-step you engage in, every practice of the holy **instant, every practice of, we'll say, your spiritualization.**

Now in the Bible, the idea is expressed, *“In the Beginning was the Word. And the Word was with God. And the Word was God.”*¹ Now there literally is no more succinct way to express the idea, which is the first postulate that **God is All.** What is a postulate? A postulate is something that is assumed to be a fact without proof, or put another way, something that is self-evident.

Now whether you believe it or not, whether you think the postulate that God is All is true or not, it is essential to adopt this postulate together with the other two in order to arrive at the experience that proves its truth.

Now you've heard me express the idea that you are neither behind the point of perfection nor advancing toward it. You are at that point and must understand yourself therefrom. Now that's another way of saying, you are the holy Son or Daughter of God. John in the Bible said, *“Now are we the Sons of God. And it does not yet appear what we shall be. But we know that when He (the Christ) shall appear, we shall be like Him. For we shall see Him as He is.”*² And every man that has this hope in him, purifieth himself daily even as he is pure.”³

That hope is another way of expressing the practice of the holy instant or the two-step. And the phrase is interpreted to mean that every man that has this hope in him purifies himself daily even as he, the Christ is pure.

But it really means, that every man that has his hope in Him purifies himself daily even as he, the one purifying himself daily *is pure*.

Again: A way of succinctly expressing the fact, that now are we the **Sons of God, that you are now the holy Son or Daughter of God, that's** the second postulate. First postulate: God is All. Second postulate: **You are** the holy Son or Daughter of God.

You notice these are all in the present tense. It doesn't say, "God will be all. And it doesn't say you will be the holy Son or Daughter of God. No. God *is* All. And you *are* the holy Son or Daughter of God.

Now the third postulate is the one most difficult to embrace because of your conditioning. And that is: the world and universe *are (present tense)* the Kingdom of Heaven. ***The world and universe are the Kingdom of Heaven.***

Now if God is All, then God Being All is the only event there is that's going on. That means that you are the holy Son or Daughter of God because God is all there is to you. And it means that the world and universe that you call a physical, material world and universe, is the **Kingdom of Heaven because nothing is going on that isn't God Being All.**

You see how those three postulates express a singularity? And this singularity with three aspects to it is the reason that the promise of the **Course** can be fulfilled. In other words: Atonement. In other words, your Awakening to your divine stature. These three postulates are the reason there can be healing.

Now what does this mean? And we've talked about this before but not in quite this way, not in this three aspected fundamental absolute truth of Being.

Now do you see that there is no movement toward or progress that is going to be made to finally arrive at a state of perfection. The state of perfection – the Allness of God – is already the only thing going on. And when you practice the holy instant, when you do the two-step and you shut up, you silence all of your confidences, all of your beliefs and you allow yourself to be in the **“not-knowing place”** and you ask **to know, “what is the truth here?”** the truth is going to reflect those three postulates.

Now I have said before, that it’s an excellent practice to look at anything in your world, whether it’s a table, or a flower or a bug, and desire to experience the more of what God is Being right there than what you are currently seeing.

Now it’s the same thing with your body if there seems to be injury or if there seems to be illness or a malfunction of some sort, or a blemish of some sort or a disproportionate balance of all of your physique.

There is no matter. All substance is Spirit. And the substance of Spirit is Love and Love is illumination . . . Light.

And so, when you’re willing to look at your body, desiring to see the more of *that*, than what you’ve been educated to see, you are leaning into the unknown because it’s not your experience yet, so that it might be revealed to you and become the known, so that you have half a chance, a quarter of a chance, a hundredth of a chance because it **doesn’t really take any more than that of seeing the redemption of your poor concept – the replacement of your poor concept which you are projecting on the visibility and tangibility of the Son of God, allowing what never was true to vanish.**

I know, “ashes to ashes and dust to dust” you lay the body aside in the ground, dust to dust, send it back where it came from. **CRAP! Don’t believe it . . . it’s not true! God’s Creation is recognizable, it’s identifiable, it is experienceable. God Moving *looks like something!* It can’t help but look like Something and feel like Something and Be Something.**

Now, I know that makes it sound as though form is Real and yet in the ***Course* I said, “form itself is an illusion.”** Here’s what that means:

Form *itself* is an illusion. The reason being that **there can't be any such thing as form *itself* . . . *form all by itself!* There isn't any such thing as form itself. Form is always, I'm going to say, the rendering visible of the Movement of Creation – the Movement of the Mind of God. It never stands by itself, of itself because there is no such thing as form of itself. You see?**

But that is the way the body and the world are being interpreted presently from the standpoint of physics, from the standpoint of the materialistic hypothesis that are put forth as an explanation of Creation. You treat yourself as though you are a body, that you are **the particular form that you identify with yourself. And we've talked about this at length. You're identifying yourself with the form instead of with the conscious awareness in which the experience of form is going on.**

And so when you shift your attention to “the form” and you say you are “the form,” you are talking about form *itself, on its own*, obviously having no connection with God, and a universe itself having no connection with God, with a divine Movement: Something that **instead happened from an unexplainable “Big Bang” that set material processes into motion . . . and voila! You have an illusion, you have something standing on its own with nothing behind it – no creative Movement that it is the visibility and tangibility of. You see? And that is the belief structure out of which everyone is moving, who is engaged in Waking up. Do you see what I'm saying?**

Whatever has been separated from a creative movement of a first cause is a form itself — a form on its own. And like a light-bulb not plugged into the socket, there is no light and it is not a light-bulb. There is no function. You see?

This is important. Why? Why? Because there is, right where you are, the visibility and tangibility of you . . . *of you*, the movement of conscious Awareness that you are, because God is Being that as You. And that is not form itself on its own, but it is the gathering together **of what I'm going to call, energies . . . energies of Spirit, of Love, of Life, of Truth, of Principle, of Mind and Soul, that render the Meaning of the Movement experienceable.**

In other words, when you look at your body and you say, “I am seeing an illusion,” the truth is, that you are looking at the spiritual original of the Movement of God and misinterpreting it to be a physical organism having nothing to do with God, therefore, being an illusion, therefore, being something not capable of redemption.

And as long as that is your foundation, you will not see healing. You **will see sin, disease and death. It’s that simple. Not because sin,** disease and death are characteristic of the visibility and tangibility of you, but because you are inflicting yourself with a misperception . . . practicing it and in practicing it, engaging in denial of what your body is. You see?

That is always uncomfortable. Your divine Sanity will always present **itself to you to say, “Stop doing this! It is impossible! You cannot succeed! Stop wasting your time! Get back on track!”** In other words, get back in touch with the three postulates.

There is no matter! There is no material universe! There is the Kingdom of Heaven, the substance of which in ***infinite variety and form*** identifies the infiniteness of God — the Movement of divine Mind that is experienced as the Kingdom of Heaven. You see?

You are neither behind the point of perfection nor advancing toward it. You see? God is already All. You can’t get to It. You haven’t gotten away from It. And so, all day long in every way you are confronted with the Allness of God. And the you that is being confronted with the Allness of God are the holy Son or Daughter of God, yourself, right now.

That’s why when you stop arguing against the facts, healing – even instantaneous healing – occurs . . . where? In the only place it can, your experience.

Your body is redeemable. There is a spiritual original of it, which you are looking at every time you look at it. Because it is already present, your ***intention*** to see beyond your current limits is bound to succeed. You see? Not because you are a powerful healer, but because you are abandoning the practice of denying the already present truth of an already present omnipotent, omnipresent, omniscient God.

This is not a world to escape. Mortality is not a condition for you to **get beyond. It's a mindset for you to simply abandon. Stop validating** it . . . and how? By becoming curious. What is the two-step? Is it not an ultimate practice of curiosity? You shut up your current mindset, **you reach outside of it on purpose and you say, "What is the truth here? What is the ultimate truth right here, right now?"** That is ultimate curiosity.

And as I said last week, when you lean into what is currently unknown to you, it can become and will become Known. And once again: This is not a head-trip. **It's the real Kingdom of Heaven, which** is the only thing confronting you at any moment, being observed by **the Son or Daughter of God right now, because that's all** there is to you no matter how limited you have become in your [chucking] self-appreciation. You are right now the Son or Daughter of God – ***already*** – using your infinite capacity with ***great limitation***. And you believe that the limitation is the actuality of you. **And it's not! Now** are you the Son or Daughter of God ***already***. You see?

You dishonor yourself by considering yourself in any other way. And you dishonor the visibility and tangibility of the holy Son or Daughter of God that you Are when you **look at your body and say, "I am seeing an illusion."** Honor it by saying, **"If there is imperfection here that I'm experiencing, I'm having a *misperception* of the visibility and tangibility of the Son of God that I Am. And it's not the truth. And I want to know the truth. Father, reveal it to me. I want to experience the divine body that I'm looking at and seeing through a glass darkly to be illuminated to me."** You see?

You're not working towards some future conclusion. You are uncovering the present Reality. The present Reality being covered by the three postulates. One: God Is All – ***Is All***. Number two: You are the holy Son or Daughter of God. And number three: the world and universe ***are*** the Kingdom of Heaven. If anything else is being experienced **it's because these three actualities are being viewed** through a glass darkly, through mutually-agreed-upon-definitions **that don't embrace those three postulates.**

Oh, it's ancient . . . it's an ancient idea: Ashes to ashes and dust to dust.

Huh? . . . And God Created the Heavens and Earth. And then a mist went up from the ground. And then Creation is engaged in all over again . . . created from the dust. What is that? Not the Movement of God . . . not the Movement of Creation. The mist going up from the ground is that which obscures Creation as it was already completed, if I may put it that way. And what replaced it was the mutual-definitions that mankind came to through the use of imagination and the intent to separate from the Father and be the determiner of what is real himself. You see?

Now that was insanity, because that can't actually occur, therefore, it never did actually occur. But oh boy, a little bit of the dream slipped in: Ashes to ashes and dust to dust. And it stuck. And so **it's very hard to not abandon such an ancient habit and be willing to look at *any part of Creation, whether, as I've said, it's a table or a flower or a body or a kidney, and recognize that it's substance is Spirit.* And that** the substance of Spirit is Love, and the characteristic of Love is illumination, and that therefore, you will find that every aspect of Creation is illuminated and spreads its illumination on every other aspect of Creation expressing the glory of God.

Now, this week I'm going to suggest that you actually look at this "dust body" or whatever you want to call it, and declare – just for your own clarity – and declare there's only one substance, the substance of Spirit, God. And it must represent and express what is true about God, which is perfection, beauty, harmony, symmetry. And then ask for that to be illuminated to you, with the expectation of whatever is calling for correction to be corrected, so that no blemish remains, no mis-shaped fingers or arms or any other part of the body remains unreplaced by, once again: balance, harmony, symmetry, beauty.

You know what though? In order to have the experience you're going to have to let it be provided to you because there's no way you will be able to take credit for the healing, because you don't exist in your own right, independent of the Father. And the only way to get to the proof **that God is All and that you're the holy Son or Daughter of God and that the world and universe is the Kingdom of Heaven is by**

abandoning that stance of **independent agent, or cause**. That's when the proof of the postulates occurs and the postulates cease to be postulates but eternal facts that are the basis of your ***sound Mind*** that is no longer confused.

You know what? If you think that everything you see is illusion, as **I've said before, you will not be looking in the place where redemption** is going to occur. What a shame! You see?

You had better be looking at the very thing you're having a misperception of so that as the misperception is replaced, you will be able to see that particular aspect of Creation in its spiritual original **again, whether it's a toenail or a fingernail or an eyelash. You see?**

Every aspect of Creation . . . every eyelash, every toenail and so-on is a divine idea in the Mind of God. Its substance is God Himself because God is All. And God could go nowhere else to find the materials with which to Create.

So start looking at your world, start looking at your body, start apprehending yourself on the basis that neither you nor any aspect of Creation is behind the point of perfection nor advancing toward it, but is at that point and must be understood, experienced, allowed to register with you from there.

You are looking at God. You are experiencing God. And that which is experiencing God is the Presence of God called the holy Son or Daughter of God. And so you are God recognizing Himself. And that is your function as co-Creator. And all of this happens in the only place there is for it to happen: The Kingdom of Heaven, Creation **Itself. You're already Home. Just stop calling Home something it is not and determining that, because it is not what it is. There's no** redemption for it, and then look forward to your redemption sometime, somewhere and then be insane enough to feel comforted by that and patiently wait for that day to come. And all the time you wait, missing out on what is to come, it will be going on all around you because there really is nothing else to experience.

Again, God is already All. And you are already His holy Son or Daughter. And the world and universe is already the Kingdom of

Heaven. **Everything** is already the Ultimate, including you. Oh you say, “**But I can’t see that, so therefore it can’t be true about me.**” And there you set your feet in concrete.

Now are you the Son or Daughter of God. And those who have the hope in them of recognizing the Christ, because you will be like the Christ in the course of going through His day, Your day, will purify yourself even as you already are pure.

I cannot put it any more simply than that. The Ultimate is simple. And this clarity will give you the courage and the willingness to anticipate with joy your Awakening.

I love you very much. And I truly look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

¹ John 1:1

² 1 John 3:2

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 15th 2013

THIS IS A ROUGH TRANSCRIPT.
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Okay. Tonight we will not be going into the Book. And so before we **begin, let's take a few moments** to be quiet together.

[Quiet time]

Good evening. And welcome to everyone who is joining us on the internet.

How many of you had a difficult week since we last met together?
How many listened to what I had to say last time and experienced extreme clarity – understood the utter simplicity of what I was saying, and therefore, the utter simplicity of Waking up, of ending the dream, **of ending “the human condition?”**

How many, as a result, looked forward to an incredibly different week from past weeks expecting the clarity to open up vast new doors, or at the least, an incredibly enhanced daily experience? And how many of you diligently and conscientiously reviewed the transcript of the meeting and did your utmost to bring the principles into play during your day and found yourself thwarted – found things not **transforming, we'll say, positively?**

How many of you found that the situations actually seemed to get worse?

Well, it's not because your clarity was flawed. It was not because you misunderstood what you had heard. But rather, it's something called inertia.

You know what inertia is? Inertia is the tendency of a body in motion **to continue in that motion. And you experience it when you're riding** in the passenger seat of a car and the car is moving straight forward. Your body is a body in motion moving straight forward. But if the driver goes around the curve to the left, you find yourself pressed against the right-hand door of the car. And the reason is, that your body is continuing to move straight forward and the car, moving left, is getting in the way. And so you feel yourself pressed into the door of the car. Simple . . . easy to understand.

Now, where has the inertia come into play as you have been really, truly, endeavoring to practice the two-step and engage in the holy instant and experiencing Guidance – hearing or feeling the impulse or the direction to act in?

Well, the inertia is and always will be your thinking. You're not used to not thinking. And so the tendency to think will persist when you are engaged in abandoning it. You see?

It will persist. So don't be surprised. You will find that in one way or another, your practice of the holy instant will arouse intellectual responses – habitual intellectual responses. “Well I can't do that!” or “that doesn't make sense” or “that sounds interesting but I'm not quite ready to do that” or any part of the “I can't syndrome.”

“I can't do that. I can't believe that. I can't see how that would be helpful in the slightest.” And you introduce *thinking* instead of paying attention to the Guidance, which is clearly presenting itself. And then listening to Guidance as it is presenting itself . . . and then *listening to Guidance as it is presenting itself* and not once engaging in speculative thoughts – doubts, intelligent concerns.

Now, even if you do have an intelligent concern or a doubt, you don't have to persist in a straight line. You can bring that concern or doubt to your Guidance. “I don't see how this can happen. I can't do that. Tell me the truth about it. I want to know why I can do it. I want to

know, since You see that this is an appropriate step to take, how that **step is to be accomplished,” because You must be able to see it.”**

And so you don’t activate the inertia of the doubt or the concern. You use it as a continued reason for *not thinking* and returning your attention to the Guidance that can clarify for you how it can be done or why it is not dangerous. You see? The inertia comes as a result of abandoning listening for Guidance. It comes as a result of abandoning listening to the Voice of truth. It comes as a result of abandoning your intent to connect with That which is nothing more than your right Mind – the Holy Spirit.

Now *if* you will catch the moment **in which you’re willing to abandon** listening and re-engage thinking, if you will catch yourself when that happens, you will find yourself continuing to be released from the perceptions of yourself and your world that you have been taught, that you have acquired and that you have placed faith in.

Now as you do that, you will find that what could have ended up being an impasse, because inertia set in, will demonstrate to you the value of not valuing your thinking. And then it will be easier the next time inertia sets in to abandon the inertia.

This is a learning process. And it can be described as becoming **disenchanted with your thinking. It’s not a happy thing to become** disenchanted with your thinking. In fact, that can be part of the inertia to **ruminate about, the fact it’s not pleasant. And therefore, this can’t possibly be contributive in any way to any positive result.** You see? **There’s the inertia.**

The tendency to continue *as you have been* gets in the way of being free of preconditioned patterns, free of habits – mind habits, mental habits that keep you bound.

Thinking is always based upon the past. It’s always based on your experience. And that’s usually considered good – to be able to base your actions on experience. “Oh, he’s had a lot of experience and it shows in everything thing he does. He’s excellent in his work and it’s a result of his experience.” You see? **But I’m going to tell you**

something: Your experience has always been colored by or based *in* learning that reflects not being joined with your right Mind.

Your experience in the world, in life as its generally perceived, is a result of being conscious of events without realizing that they have a connection with God – with a Prime Mover of pure intelligence. Not only **that, that the Prime Mover acts always in the “Now.”** And therefore, the experience is always *brand new* and never based upon the past.

Without that conscious awareness, the Reality of what one is experiencing is lost. And what one is left with is illusion, is memory imbued with, colored with nothing but misunderstanding and misperception.

You see, becoming disenchanted with your thinking means something significant. And you end up in your disenchantment with your thinking in a place where you can experience no self-appreciation because of your thinking, something which for most every one of you has been a source of pride and has lent you credibility and recognition. Oh yes, he, she, you have quite a bit of experience and it **shows and you’re to be honored and you’re to be respected because you don’t base things on your imagination but rather on your** experience.

Now it’s time for the word “experience” to mean something new. It’s time for the word “experience” to mean what happens when you’re in the silence and you are not asserting a personal private intent or sense of self. And in the absence of a sense of self, but the presence of Mind that you Are, truth is revealed to you. Clarity comes, behavior arises out of *it*, not out of your best thinking, not out of your best judgment, not out of your vast experience.

And that behavior arising out of the absence of personal private self-assertion, provides you with an experience of what your right Mind truly is: the Holy Spirit, the Presence of the Mind of God Being all there is to the Presence of Mind that you Are.

New identity is revealed to you, which is really your original identity and *your only identity*. **But it’s an identity that has been covered over**

by your thinking, coupled with the idea – the radical and crazy idea – that you are a free agent, an agent with a capacity to enact things, to be a “cause.”

That’s where the problem lies. And the solution to it lies in the practice of the holy instant and the *successful* disenchantment with your thinking. To the point where you no longer give preference to your thinking, but you give your preference to persistent listening, persistent joining with That which is nothing more than your right Mind, *which just happens to be the Holy Spirit*. You see?

It’s all right for your thinking to become meaningless. It’s all right for you not to know the answer. It’s all right not to have the foggiest idea of what to do, if in the absence of a foggy idea you are consciously paying attention with curiosity to know **what the truth is that you’re not presently aware of and which isn’t presently defined by your best or worst thinking.**

It’s no wonder that it has taken so long for so many to Awaken. It’s not a very appealing prospect from the current perspective, which tends to continue to be the perspective even when the intent to change perspective comes into play. Because when the changed perspective occurs, you experience resistance to it because you tend **to not abandon your current habits. That’s the only reason.** You tend to resist abandoning your current habits, your current mindsets, your current mutual agreements . . . and the promises from everyone that, if you agree to this or that or the other thing, they will provide you with some goodies, some appreciation, some recognition, some acknowledgement of your worth. You see?

You have to let go of those things in order for inertia not to prevail. You really need to become like a little child. You need to be glad to abandon your preconceptions. Oh, [chuckles] and as many of you **know, you can have preconceptions about something you’ve never** heard about or thought about before. You begin to open up to spiritual things. You begin to open up to the *Bible, A Course In Miracles* – inner, honest inquiry of that which is outside the box. And you find out that you can expect healing. And you pursue it and you experience healing, except that it seems to be gradual. And it **doesn’t take very long for you to discover that you have a concept**

about that. “Well, if this is truly spiritual healing it’s not going to take awhile. If it is truly spiritual healing, if God has anything to do with it, it’s going to be instantaneous.”

Now where did that come from? How is it that you have this concept when the genuine idea of being able to experience healing was something you never thought about before?

I will tell you: The private sense of self protects what it calls “its integrity” – keeps its boundaries clear by virtue of having concepts. Concepts provide the structure to what we’ll call “your ego.” And because the ego is nothing more than a defense mechanism, concepts are the tool – the tools that the ego uses to protect itself. And it has the capacity to provide opinions about something that you’ve only just discovered. It is as though the opinion has been waiting in secret for the opportunity to present itself, even though it hasn’t. You see?

It can be tricky, it can be sticky, it can seem to be complicated, but **only if you’re willing to be affected by inertia**, only if you are insistent upon continuing to practice thinking – thinking based upon the past, thinking based upon perceptions arrived at through nothing more than ignorance . . . perceptions arrived at only in the absence of a conscious connection with one’s **Source, one’s true Source** and therefore, without the conscious awareness of your own divinity that is and always has been outside of the box. Inertia keeps you in the box. **It’s that simple.**

What gets you out of the box, what gets you out of inertia is to listen for Guidance. Desire of the Father or the Holy Spirit to Know what **the God’s honest truth is, what the truth is from the Father’s** Perspective of His perfect Creation and to listen for it and let it in. And then no matter what form inertia takes to distract you and to get you to think *about it*, or to think against it, or whatever, continue to **ask, “Father, Holy Spirit, what is the truth here? Father, I’m experiencing a doubt. What is the truth that eradicates the doubt? I don’t want to magnify the doubt. I don’t want to emphasize the inertia. Father, what is the truth that negates the inertia?” And do it, and do it, and do it because the only alternative you have is to think about it, and that will keep you bound, that will prohibit healing, that will prohibit revelation.**

If things seem to get worse, ask, “Father, what is the truth that invalidates, proves to be unreal, the worsening of the situation?”
Don’t ask the Father what’s causing the worsening of the situation.
Always your inquiry in the holy instant has to do with your wishing to abandon your perspective in favor of the Father’s Perspective about whatever it is you’re confused.

Remember, the only thing going on is Reality. The only thing going on is the Kingdom of Heaven. **And if you’re seeing anything different from that, you’re seeing a misperception.** Understanding the misperception won’t help a thing, when all you need to do is to **abandon it with the Father’s help or the Holy Spirit’s help as They** reveal to you that part of the Kingdom of Heaven that you were seeing unclearly and showing it to you in Its totality as the spiritual original of what you were seeing unclearly. You see?

Persistence is now what is called for. Don’t be taken in by the experienced of inertia. And as you begin to realize that your thinking is your own worst enemy – **you’re not your own worst enemy** – but when you realize that ***your thinking is your own worst enemy***, well, if you want to be sad about it, go ahead and be sad about it, but just for a moment. It accomplishes nothing. And then abandon the sadness and get on with the joy of clarity. You see?

Don’t be afraid to be present in your daily experience during this coming week. And if it doesn’t seem to show the promise that I’ve been describing or that you can even clearly see and feel is a real promise, notice that somewhere in there you started thinking. You had an opinion that was at odds with, that disagreed with clarity that was forthcoming, or that came into play before the clarity had a chance to register with you. And look at that and see how impractical **and useless it was for you to engage in it, so that you can see that it’s something you don’t wish to employ and you will let go of it** spontaneously.

Just realize what the culprit is. **The culprit isn’t that what I’ve been telling you isn’t true and doesn’t work.** The culprit is that inertia, the tendency to remain with your current mindset and perspective ***blocks*** the influx of the experience that will prove the thinking false and

make it obviously unattractive and worthless. When that happens **you don't even have to throw it out, it will fall away from you because** you will find no interest in it and you will not value it in any way. And nothing stays in your experience that you find **valueless. That's a promise. That's a fact.**

This is a simple lesson tonight, but a very significant lesson. It's very single pointed. And I'm going to leave it that way so that there's no chance to become befuddled about it.

It's your Birthright to be Awake. You are already the holy Son or Daughter of God. **And I'm here to promote your experience of It, by creating clarity rather than adding confusion.**

I love you very much and I look forward to being with you next time.

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*A Course in Miracles Study Group with Raj, September 15th 2013
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 23rd 2013

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We have jumped ahead in the book to the next to the last chapter – Chapter 30. And the Chapter is entitled:

THE NEW BEGINNING

And it begins . . .

The new beginning now becomes the focus of the curriculum.

Well, actually *the new beginning* has been the very clear focus of what I've been teaching ever since we began at the beginning of the book, but especially since last May. I have been homing in on the practice of the holy instant, which is *the new beginning*.

Again:

The new beginning now becomes the focus of the curriculum. The goal is clear, . .

. . . and certainly, I've been making it clear over and over and over again for the last few months.

Then last week, we talked about inertia. We talked about the fact that habits are not abandoned easily. Inertia is the tendency to continue

doing what has been happening. You have all been thinkers. You have all thought that thinking was something that constantly goes on. **It's what happens whenever you're conscious. And we've been** correcting that misunderstanding.

Now the fact is that when you engage in practicing the holy instant, the first step is to become silent – to still the mind, to stop the thinking. And you have found it difficult to do. You still the thinking **and then you ask of the Holy Spirit or the Father, "What is the truth?"** and you listen, still remaining silent – still not thinking.

I have shared with you, and you have had the experience, even if it is an inconsistent experience, that when you listen having enquired *beyond your thinking*, the Answer will be provided.

You are not meant to be unconscious of the Father's Perspective. His Perspective is instilled in you, embodied *in you*. And since you have substituted your own thinking for that, you are having to undo the habit so that your right Mind can be returned to you, so that you might discover that you are indeed, the holy Son or Daughter of God.

So, again in the book:

The goal is clear, but now you need specific methods for attaining it.

Why? Because of inertia. That's why we are moving forward in the book because this section will illustrate You to you in your process of learning to listen and not reestablishing thinking. It is something I encourage you to keep with you constantly until you have arrived at the point where you practice the holy instant without interruption. Because listening, joining, hearing and cooperating *with* God is the divinely natural way for you to be. And it is inevitable for *that* to become reestablished as your, shall I say, new habit of Being. So:

The goal is clear, but now you need specific methods for attaining it. The speed by which it can be reached depends on this one thing alone; your willingness to practice every step.

And of course, we've referred to the practice of the holy instant as the practice of the two-step:

Step one: Shutting up.

Step two: *Asking*, "What is the truth here? What do I need to Know? What is Your Perspective, Father?"

And then while continuing to be silent, *listening* while you are infilled with the Answer.

Now the time will come when you will stop asking questions because your attention – your ongoing attention – will be the question itself. And the ongoing attention will allow for the ongoing influx of the **Father's Perspective now . . . now . . . now . . . now.** And you won't ask questions anymore as though you are an unknowing entity that must enquire in order to know something. So:

The speed by which it can be reached depends on this one thing alone; your willingness to practice every step.

Now:

Each one will help a little every time it is attempted. And together will these steps lead you from dreams of judgment . . .

. . . thinking . . .

. . . to forgiving dreams and out of pain and fear. They are not new to you, . .

. . . that's important. *They are not new to you.* We've discussed them at length. You even know how to practice them without being confused about what the practice is.

They are not new to you, but they are more ideas than rules of thought to you as yet. So now we need

to practice them awhile, until they are the rules by which you live.

No longer merely ideas.

We seek to make them habits now, so you will have them ready for whatever need.

And so we have a new section entitled:

RULES FOR DECISION

These are the steps you will take when you fail at the two-step.

Decisions are continuous. You do not always know when you are making them. But with a little practice with the ones you recognize, a set begins to form which sees you through the rest. It is not wise to let yourself become preoccupied with every step you take. The proper set, adopted consciously each time you wake, will put you well ahead.

Well, what do you imagine the sets might be? Again, fortunately, it's simple. There are only two sets to choose from and each set **represents the voice you're choosing to listen to – the voice you're giving your attention to.** The results are entirely different – a hundred and eighty degrees out of sync with each other. They are easy to recognize. But listening to the Voice for Truth, the Holy Spirit **is something you're not totally familiar with.** Listening to the voice for fear you are well versed in.

And so, you must learn how to distinguish between the two so that a choice can be made.

The proper set, adopted consciously each time you wake, . .

. . . every morning . . . **every morning** as we've discussed, before you **climb out of bed, decide which voice you're going to listen to today.** And then make the connection right there while your head is still on

the pillow. “Oh, you don’t have time? Oh, my goodness, you’ve got to get to work? Oh, you’ve got a whole lot of things to do before you go out the door because you forgot to take care of it last night?”

NO! Before anything else say, “Holy Spirit, are you there?” You see? Simple. The means of connection is simple and only takes a moment. “Holy Spirit, are you there? My Guide, are you there?” And don’t move until you hear the answer, “Yes.” And then tell your Guide that you intend to stay with Him or Her throughout the day and if you fail, you ask for help. *Then* get up and begin to take care of the things that need to be taken care of. *But be careful*, because the tendency will be to take charge once again without being in communion with your Guide . . . without **having the Father’s Perspective available to you to** know how to deal with whatever the needs are. So:

The proper set, adopted consciously each time you wake, will put you well ahead. And if you find resistance strong and dedication weak, you are not ready. DO NOT FIGHT YOURSELF.

You see? When you realize, “Oops, I started thinking for myself!” do not get angry with yourself, do not fight yourself, do not criticize or condemn yourself.

But think about the kind of day you want, and tell yourself there IS a way in which this very day can happen just like that. Then try again to have the day you want.

What kind of day do you want? Does that mean to imagine that you would like to drive down a freeway where everyone is easy-going where you encounter no accidents? Does it mean that you imagine events that you would like to have? Or, does it mean **that you’re going to return to the basic point of deciding which voice you’re going to listen to.**

Which voice is going to be your companion through the day?

So *think about the kind of day you want*. A day joined with the Holy Spirit guiding you surely and safely and happily through your day whatever happens.

[But] think about the kind of day you want, and tell yourself there IS a way in which this very day can happen just like that.

There is a way for you to have the day joined with the Holy Spirit.

Then try again to have the day you want.

Reconnect and stay connected.

The outlook starts with this . . .

And these are the rules:

1. “Today I will make no decisions by myself.”

Sound familiar? “Today I will listen for Thy Voice lest my footsteps stray. Today I will make decisions *only* in tandem with Your Guidance. I will let You tell me what my decisions are to be.”

Again:

“Today I will make no decisions by myself.”

This means that you are choosing not to be the judge of what to do. And this is what is so insulting to the ego. It must be the judge of what to do. Because in that way it builds itself up. It creates credibility for itself, which of course, it has none of. So:

This means that you are choosing not to be the judge of what to do. But it must also mean you will not judge the situations where you will be called upon to make response.

Now I’ll tell you, that almost daily Paul will get up in the morning and ask, “What’s the order of the day?” And I will share with him the

general outline and sometimes even specifics regarding the day and **he's very cooperative** – agreeable. And he has a sense of an orderly day ahead of him that has been set by a tone from me.

And then as he proceeds through the day, events happen that I didn't mention, or situations arise that cause him to have to extend himself in places he doesn't feel like extending himself. And it becomes problematic. And he's had to recognize that choosing not to be the judge of what to do must also mean he will not judge the situations where he is called upon to make response.

For if you judge them, . .

. . . if he judges them . . .

you have set the rules . . .

. . . you have set the rules, he has . . .

*. . . set the rules for how [he] should react to them.
And then another answer cannot but produce
confusion and uncertainty and fear.*

Well, Paul has found very often that another answer from the one he **is sure of, very often involves engaging in the activity that he didn't want to engage in, because, well, it wasn't** as holy as the outline of the day that I had shared with him.

And so, when I say to him, “Here is the place to let me speak, here is the place to love enough to not abandon the situation or the individual, and relieve yourself of the *effort it takes* to ask to know what the truth is in a situation you're interested in doing that in.”
You see?

Every single one of you has or will have that experience. And so, when he gets another answer – **an answer different from the one I'm giving** – it produces confusion and uncertainty and fear. You see? Because Paul has the tendency to feel secure if he knows with Guidance what is going to happen, or what needs to be attended to. **And that's not the place to get security.**

Security is acquired by learning as a surfer learns, to always stay at the point of balance on the moving wave. You see? Now:

This is your major problem now. You still make up your mind, and THEN decide to ask what you should do. And what you hear may not resolve the problem as YOU saw it first. This leads to fear because it contradicts what you perceive, and so you feel attacked.

Well, what if you have a partner who is also engaging in practicing the holy instant and the two-step, and that partner knows that you are as well? And so, when you get off the beam, by taking authority over the situation without being joined and [he/she] points it out to you, you feel attacked. Or even just having an answer different from the one you expected can cause you to feel unembraced, at odds with . . . when after all, your intent is to be cooperating . . .

. . . and so you feel attacked. And therefore angry.

Now:

There are rules by which this will not happen.

And these are the rules we're talking about, the rules for decision.

There are rules by which this will not happen. But it does occur at first, while you are learning how to hear.

You see how beautifully and simply it expresses what we've been discussing?

Now Rule number two:

2. Throughout the day, at any time you think of it, and have a quiet moment for reflection, tell yourself again the kind of day you want; the feelings you

*would have, the things you want to happen to you,
and the things you would experience, and say,*

*"If I make no decision by myself,
This is the kind of day that will be GIVEN me."*

It's that simple. Tell yourself again the kind of day you want: *A joined day – a day in which you are companioned with the Holy Spirit or the Christ or the Father.* That's the kind of day you want and the feelings you would have that accompany that joining, the things you want to happen to you. Well, the things you want to happen to you are the things that the Father unfolds.

And the things you would experience? The Perspective and the capacity to feel divinely every aspect of what unfolds in your day. You see? And so you say:

*"If I make no decision by myself,
This is the kind of day that will be GIVEN me."*

These two procedures, . .

. . . the first two rules . . .

*. . . practiced well, will serve to let you be directed
without fear, for opposition will not first arise and
then become a problem in itself.*

*But there will still be times when you have judged
already. Now the answer will provoke attack, unless
you quickly straighten out your mind to want an
answer that will work. Be certain this has happened
if you feel yourself unwilling to sit by, and ask to
have the answer given you.*

You see? Well, who wants to sit by [chuckle] and have the answer given to him when he can figure it out for himself? Or he already knows what the answer is and simply needs to implement it.

Well, if you feel yourself unwilling to be what feels to you like being a dunce on a stool, having not enough gumption to get answers yourself, but to ask for someone else or something else to provide you with the answer, well, you can be certain that ***you're not joined anymore. And*** the feeling will be entirely different: One hundred an eighty degrees out of sync with what you will feel when you are listening to and not resisting the Holy Spirit, which I will remind you, is nothing more than your right Mind. So . . .

. . . if you feel yourself unwilling to sit by, and ask to have the answer given you. This means you HAVE decided by yourself, and cannot see the QUESTION. Now you need a quick restorative before you ask.

And so here's rule number three:

3. Remember once again the day you want . . .

. . . a joined day, a day in communion where every event and experience of the day is viewed through a Partnership – a Partnership in which you insist upon deferring to the Partner and letting yourself be lovingly and safely and wonderfully Guided through the day while you get the hang of Being without being an authority. You see?

Again, the beginning of Rule number three:

3. Remember once again the day you want, and recognize that something has occurred which is not part of it. Then realize that you have asked a question by yourself, and must have set an answer in your terms.

So what do you do?

Then say,

"I HAVE no question. I forgot what to decide."

You see, when you're not joined, when you're not in communion, you don't ask questions, you just assert answers. So when you find

yourself uncomfortable because you're not joined, you must realize that in your independent state,

"I HAVE no question. I forgot what to decide."

"I forgot what kind of day I wanted . . . a joined day, a day in communion."

This cancels out the terms which you have set, and lets the ANSWER show you what the question must have really been.

You see?

Try to observe this rule without delay, despite your opposition. For you have ALREADY gotten angry, and your fear of being answered in a different way from what your version of the questions asks will gain momentum, until you believe the day you want is one in which you get YOUR answer to YOUR question.

You see? And when you're in this state of mind, your angry, your assertive, your overbearing, your thoughtless, your insensitive and uninvolved.

And you will not get it, . .

You will not get your answer to your question.

And you will not get it, for it would destroy the day by robbing you of what you REALLY want.

It will rob you of the joined day in communion and the blessing of having a **real** experience of your right Mind and the Kingdom of Heaven.

This can be very hard to realize, . .

. . . of course, because your angry and because your insistent on getting your way.

This can be very hard to realize, when once you have decided by yourself the rules which promise you a happy day.

And every single one of you are well experienced in setting the rules, which you believe will promise you a happy day.

Yet this decision still can be undone, by simple methods which you can accept.

It's very important to understand that each of these rules are very simple . . . very simple . . . easy to engage . . . easy to grasp even when you're in a fit – an ego tantrum. And so . . .

. . . this decision still can be undone, by simple methods which you can accept.

And we have rule number four:

4. If you are so unwilling to receive you cannot even let your question go, . .

. . . oh, your beloved question that you've created that assures you of an answer that you want, whether it's right or not.

If you are so unwilling to receive you cannot even let your question go, you can begin to change your mind with this:

"At least I can decide I do not LIKE what I feel now."

Mind you, you're very familiar with what you're feeling at that moment. You're very familiar with being upset because your will is being thwarted. You're very familiar with that and it doesn't naturally occur to you to think that there may be another way of perceiving, that you can change your mind or cancel out *that action*. But this rule number four, that you can change your mind with this:

"At least I can decide I do not LIKE what I feel now."

Is the means of being able to reasonably consider changing your mind. And that's what helps release you.

This much is obvious, . .

. . . that you do not like what you feel now . . .

. . . and paves the way for the next easy step.

Rule number five:

5. Having decided that you do not like the way you feel, what could be easier than to continue with,

"And so I HOPE I have been wrong."

Now, the fact is that it's an easy step, but it's not always easy to embrace it in the heat of the moment. Nevertheless, you are consciously engaged in wanting to Wake up – experience the **Atonement**. You're not studying the *Course* for nothing. You're not listening to my words for no reason.

And so, when you're in this fit of anger, where self-assertion and the making of your own decisions seem to be in perfect order, you do have a means of breaking out of that *pattern* . . . of abandoning that habit.

And so you continue with:

"And so I HOPE I have been wrong."

There is a way for you to actually feel the hope that you've been wrong, even if it's not fully felt.

This works against the sense of opposition, and reminds you that help is not being thrust upon you, but is something that you want and that you need,

because you do not like the way you feel. This tiny opening will be enough to let you go ahead with just a few more steps you need to let yourself be helped.

Now you have reached the turning-point, . .

. . . when you can find yourself in the place where you say and feel and mean:

. . . "I HOPE I have been wrong."

You've reached the turning-point. You're no longer caught by a commitment to a habit . . . a habit of self-righteousness.

Now you have reached the turning-point, because it has occurred to you that YOU will gain if what you have decided is not so.

Now, that's a learning. To realize *that you will gain* in the understanding that *what you have decided is not so*, that is something acquired through practice. And every time you actually let go of what you have decided, and you find yourself hearing your companion – **your companion's advice and guidance – and experience the benefit of it, it makes it easier and easier with each successive try.**

Until this point is reached, you will believe your happiness depends on being RIGHT.

And that's where anger and self-righteousness and attack come into play, as you substantiate your puny little self and try to make it valid, forgetting that if you will abandon that and move into your peace and enquire to know what the truth really is, you will be blessed and not cursed.

Until this point is reached, you will believe your happiness depends on being RIGHT. But this much reason have you now attained; you would be better off if you were WRONG.

Now again, I want to remind you to come to this section in the *Book* when you find yourself upset, and read, because as you read you're going to find the specific point you're at spelled out for you, together with the rule that will release you. It's important.

Rule number six:

6. This tiny gain of wisdom will suffice to take you further. You are not coerced, but merely hope to get a thing you want. [And thus] And you can say in perfect honesty,

"I WANT another way to look at this."

There's where you open the door. There's where you release yourself. This is the place in the two-step or the practice of the holy instant where you open *your door* and let the Holy Spirit or the Father in and experience yourself in your right Mind, even though it seems at the moment to be coming from elsewhere.

"I WANT another way to look at this."

Now you have changed your mind about the day, and have remembered what you REALLY want. Its purpose has no longer been obscured by the insane belief you want it for the goal of being right when you are wrong.

And the interesting thing is that you will be able to see that your goal of being right was entertained when you were wrong. You will be objective enough to be able to recognize that what you're doing won't work, because when you thought what was right is actually wrong, it's something you don't want to have anything to do with and you abandon it easily.

Thus is the readiness for asking brought to your awareness, for you cannot be in conflict when you ask for what you want, and see that it IS this for which you ask.

What is it you want? You want the result of being joined, of being in **communion throughout your day asking and inviting for your Guide's** Perspective to be shared with you so that you can see the day as it truly is, rather than the way you believe it is or expect it to be, based upon your decisions.

7. This final step . . .

"I want another way to look at this."

. . . is but acknowledgment of lack of opposition to be helped. It is a statement of an open mind, not certain yet, but willing to be shown:

*"Perhaps there IS another way to look at this.
What can I LOSE by asking?"*

You see? The steps have brought you back to the initial starting point of the holy instant where you practice the two-step, where you shut up and you enquire:

*"Perhaps there IS another way to look at this.
What can I LOSE by asking?"*

*Thus you now can ask a question that makes sense,
and so the answer will make sense as well. Nor will
you fight against it, for you see that it is YOU who
will be helped by it.*

*It must be clear that it is easier to have a happy day
if you prevent unhappiness from entering at all. But
this takes practice in the rules which will protect you
from the ravages of fear. When this has been
achieved, the sorry dream of judgment has forever
been undone. But meanwhile, you have need for
practicing the rules for its undoing.*

As you found out especially in the last couple of weeks, the inertia of thinking blocks you and keeps you from the results you want –

healing, harmony, a clear sense of yourself as the holy Son or Daughter of God.

[So] meanwhile, you have need for practicing the rules for its undoing. Let us, then, consider once again the very first of the decisions which are offered here.

We said you can begin a happy day with the determination not to make decisions by yourself. This seems to be a real decision in itself. And yet, . .

. . . listen to this . . .

. . . you CANNOT make decisions by yourself. The only question really is with WHAT you choose to make them. That is really all.

See, when you Wake up and you decide which Guide you are wanting to companion with through the day, you are making a decision. But you can't make a decision all by yourself. So that decision will be made with either with the Holy Spirit or the voice for fear. Let's continue:

The only question really is with WHAT you choose to make them. That is really all. The first rule, then, is not coercion, but a simple statement of a simple fact. You will not make decisions by yourself WHATEVER you decide. For they are made with idols or with God. And you ask help of Christ or anti-Christ, and which you choose will join with you, and tell you what to do.

Your day is not at random. It is set by what you choose to live it with, and how the friend whose counsel you have sought perceives your happiness. You always ask advice before you can decide on anything. Let THIS be understood, and you can see there cannot be coercion here, nor grounds for opposition that you may be free. There IS no

freedom from what must occur. And if you think there is, you must be wrong.

You don't have freedom to make decisions by yourself, although you may have thought you have made decisions by yourself. You haven't! But now that you know that you can listen for the Voice for Truth and **now that you've experienced** hearing the Voice for Truth, it becomes easier for you to recognize when you are hearing another voice and you're able to glean from the learning that it's not your voice. Now:

The second rule as well is but a fact.

Rule number two:

*"If I make no decision by myself,
This is the kind of day that will be GIVEN me."*

The second rule as well is but a fact. For you and your advisor must agree on what you want before it can occur. It is but this AGREEMENT which permits all things to happen.

You see? You've **never** been isolated, you've **never** been alone. When you have listened to the voice for fear you have been listening to an illusion, and to that extent you are not connected to anything actual. But when you listen to the Voice for Truth or the Holy Spirit, you are **in agreement with Something that is actual. And that's why it can** supercede and over-throw the idols, the anti-Christ.

*Nothing can be caused without some form of union,
be it with a dream of judgment or the Voice for God.
Decisions cause results BECAUSE they are not made
in isolation. They are made by you and your
advisor, for yourself, and for the world as well.*

You see the unity of it? You see the integrity of the union of you and your Advisor, of you and the Holy Spirit, of you and that which is nothing more than your right Mind.

The day you want you offer to the world, for it will be what you have asked for, and will reinforce the rules of your advisor in the world.

“Thy Kingdom come, Thy Will be done on Earth as it is in Heaven.”²

Whose kingdom is the world for you today?

The Kingdom of the Voice for Truth or the kingdom of the voice for fear?

What kind of day will you decide to have?

And I will add: Even if you have to decide for it over and over and over and over all day long.

What kind of day will you decide to have?

It needs but two who would have happiness this day to promise it to all the world. It needs but two to understand that they cannot decide alone, to guarantee the joy they asked for will be wholly shared. For they have understood the basic law that makes decision powerful, and gives it all effects that it will ever have. It needs but two. These two are joined before there CAN be a decision. Let this be the one reminder that you keep in mind, and you will have the day you want, and give it to the world by having it yourself. Your judgment has been lifted from the world by your decision for a happy day. And as you have received, so must you give.

Again:

Your judgment has been lifted from the world by your decision for a happy day.

And what constitutes your decision for a happy day? The decision to make no decisions by yourself, but only in communion with the Voice for Truth, which is your choice for your companion, a choice that you

need to practice making over and over and over again, until it becomes a habit, and blesses you by your return of sanity, as the holy Son and holy Daughter of God.

Now, I don't usually read so much in one get together, but this needed to be expressed in its wholeness because it's the answer to any problems you encountered as a result of attempting to put into practice what we talked about last week, and overcome inertia.

I invite you to read this section over many times this coming week and let it re-assure you and let it prompt you to get back on the beam and let it provide the simple means for doing it. That is what it is here for.

I love you very much. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 30: THE NEW BEGINNING – Section: RULES FOR DECISION

¹*Sparkly Book – p.682 / JCIM – p.287 / CIMS – p.578*

First Edition – p. 581 / Second Edition – p.625

²*Mathew 6:10*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 6th 2013

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A Course In Miracles (reference pages)

¹Chapter 30: *THE NEW BEGINNING* – Section: *FREEDOM OF WILL*
Sparkly Book – p.686 / *JCIM* – p.288 / *CIMS* – p.582
First Edition – p. 585 / *Second Edition* – p.629
²*Genesis 1:1*

Good evening. And welcome to everyone who's joining us on the Internet.

A new section:

FREEDOM OF WILL¹

How does that relate to what we've been talking about?

Well, let's back up to the Beginning. If the Beginning can be expressed as steps, we would have to say that *in the Beginning, God.*² In the Beginning, the infinite Mind. In the Beginning, the infinite Mind Moved and Consciousness was born. Consciousness is the Movement of Mind.

Being infinite, being boundless, this infinite Mind – this omnipotent, omnipresent Intelligence experienced Itself infinitely. And for lack of better words, we could say that in that Movement of Mind, which was Consciousness, God was infinitely individualized without ceasing to be One. And the individualizations were Mankind. And so in that basic initial Movement of Mind, the Brotherhood of Man and God as infinite Conscious Being came into existence and the Brotherhood of

Man experienced Itself as Consciousness, because nothing of what God was, was withheld from that Movement of Mind.

And Man, experiencing what God was Being in Movement, **recognized** God, confirming Creation to God. And you could say, making God Whole. At the same time, in making God Whole, the Brotherhood of Man – Mankind, made Itself whole . . . still, pure Oneness.

In its activity of recognizing the Movement of God and confirming God in It, as It, the function of Being was established forever.

This conscious experience of Being which Mankind was experiencing, was that of being inseparable from – not different from – the Will of **God. The Will of God was Mankind's Will. Simple . . . utterly simple.** Uncomplicated.

Now, when someone of the Brotherhood joined with another member of the Brotherhood or Sisterhood and decided to agree to create **definitions of Creation different from the Father's, and commitment** was made by both of them to that agreement and to those definitions, a will not of God, and a will not actually of Man **seemed** to come into **existence which we will call "human will."**

I say this . . . I bring this out so that you understand that this section entitled **Freedom of Will** is not talking about what you think of as will that you are free to use and that you ought to be free to use, that you were given the right to use to fulfill yourselves. It does not refer to human will. It refers to the Will that is the Conscious experience of Being, inseparable from the divine Mind – God, the Living God, the present, ever present Movement of Being, called Creation.

That is everyone's actual will.

Freedom of that will? Freedom of that will is to have no other goal, no other purpose, no other intent **but the Father's Will. To be perfectly at One with God as a Conscious experience of Being.** I'm not speaking of Oneness with God as a divine spiritual idea, but as an actual experience that your mind will experience when it abandons human will.

You may **remember that I've said in the past that the only right use of will is to choose not to use it – in other words, to abandon it.**

Now this doesn't usually happen until one reaches the bottom of the barrel and loses all hope of control and authority and of any personal private capacity to generate credibility, respectability, actuality. And in that moment of hopelessness there is a silence. And usually in that silence, the one in that place calls out for help. And indeed, that constitutes the two-step – something with which all of you can employ without getting to the bottom of the barrel.

When you get to the bottom of the barrel and you give up, you are in a **silence. You're in a place where mutual agreements with others are** the last thing on your mind because you feel no faith in any capacity on your part to manipulate others.

And so, in this silence, which is utterly private, and you ask for help, you get help – you receive help. And in the receiving of that help, your existence is validated, not by your works, but by your Being, which preexisted any work you ever accomplished. Which means, your innocence and your perfection and the qualities that would make God love you were all preexisting the efforts you made to make something out of yourself.

Whew! What a relief. Because it makes it clear to you that joining with the Father, experiencing the confirming Love of the Father is the unavoidable actual state of your Being.

Again, it's a simple thing, not complicated like the mutual agreements you have or that you had with your Brothers and Sisters.

Now when Paul was in this very situation and gave up and reached out and we began to communicate, he was in a place where there was no self-confidence, there was no arrogance, there was utter, and to him, miserable humility. Miserable because to him, the humility held no option for accomplishing greatness or becoming credible. But nevertheless, in that humility he was able to hear.

In humility everyone can hear. But in humility one no longer finds himself relating to his Brothers and Sisters as an orphan. In actuality, **one doesn't find himself relating to his Brothers and Sisters, he or she** finds himself or herself relating to the divine Will, to the Holy Spirit, to the Christ or to his or her Guide, all of which serves the same function of returning you to your right Mind.

But let's take a look for a moment here at some of the characteristics of willfulness – of human will.

First of all, there are mutual agreements. Of course, agreements are something one abides by.

So agreements are rules, you might say . . . structures of behavior – structures of social behavior. And so you gather your sense of who you are and how to behave from these mutual agreements, which literally means that everyone is **bouncing off of everyone's human will** with the greatest amount of harmony that can be mustered up even though one is ***not*** connected with the divine Will.

Now, on top of these, we'll say, general mutual agreements there is the habit of meeting others' expectations. These others could be parents, employers, friends that you want to keep as friends. And so **you engage in meeting others' expectations. And of course, that gets complicated because you've got to remember what all the different expectations are of all the different people you know.**

Then there is the meeting of expectations you ***imagine*** others have. **Mind you, all of these things that I'm listing involve self-**consciousness. I mean that in the worse sense . . . terrible self-consciousness, unhappy self-consciousness, guilty self-consciousness, self-consciousness where you are not at ease.

And so, you imagine that others have expectations of you that they do not have. And you make yourself miserable trying to meet those expectations.

And then you busy yourself with meeting expectations and rules you **have created for yourself. As you've grown up, things have happened and you've said, "Man, I will never do that!"** And you make

commitment to never doing that, whether not doing it fits later on or **meets the need later on. And you're simply bound by a rule that you no longer realize you're bound by.**

Now all of these things are characteristic of the orphan mind-set. All of these things will be abandoned in your practice of the two-step, in your engaging in the holy instant.

Think about it for a moment . . . contemplate that for a moment.

Oh yes, everyone wants to have the benefit of the holy instant. But oh, does that mean that I might have to abandon my allegiance to my brothers, my sisters, my **employer, my spouse, those in the group I'm** a member of? Am I going to have to stop serving them, so that I might go into the silence in the presence of humility, and ask the **Father, "What is Your Perspective? I wish to draw from an agreement with You and not all of these other human wills. I wish to learn of the Truth from You and live from that joining with You."**

That's what it's going to require. That's the beauty of what will be required. But nevertheless, it's something all of you will have to do.

Is that going to make everyone happy? It will make most everyone **happy. But you will find those who feel that you're confirming their** perspective is what they need in order to feel valid. And they will not be happy with your withdrawing from the mutual agreements that **you've had with them. And you're going to have to ask yourself, "Is it** worth it to continue to serve our mutual agreements? . . . or is it really going to be necessary for me to become humble, quiet, silent, centered and attentive ***only* to the Father's Will, so that I might gather** my comprehension and actual experience of Creation from the very Source of Creation because I have decided to let His Will, which is my only true will, be mine with no preference to express it in any other way. Will I join ***purely*** with the Father and ***from there*** relate with **Creation from our joined Perspective?" That's the question.**

More than that, that is the point of decision every one of you will have to come to. A point at which the idea of Atonement is going to have to be replaced with the willingness to actualize it, if I may put it that

way, by simply *ceasing to express human will, period!* And make the shift.

Now I promise you that it will become easier and easier to make the shift because it will become increasingly uncomfortable not to. Why? **Well, because it's time to Wake up. It's time for the human condition to yield to the divine Reality. It's time for illusion to be replaced with the Truth as your experience.**

Now, from the orphan mind-set with all the infinitude of the Brotherhood of God, in which there are an infinitude of choices, Reality is reduced to a singularity. And I shared a visual of that a few weeks ago with the many faceted crystal ball, and explained how if you were to be standing on the outside of the crystal ball and the facet you were standing on was you, you would have an infinity of other individualities representing all the other facets – a complexity of communication that would have to travel around the surface of the ball on the dividing lines between the facets utterly, confusingly complicated and impossible to maintain harmony perfectly. But if **one will, as it were, gently shift to the other side of the facet that's on** the interior of the ball, all of the facets are still there but the intervening space is the presence of all of those facets.

And so the infinitude of Being is, I'm going to say, reduced to a singularity in which harmony is the only choice because there is no room for conflict because no duality. You see?

When you do the two-step, you shift. You shift into the purity of conscious Being.

Now, going into the book:

Do you not understand that to oppose the Holy Spirit is to fight YOURSELF?²

Remember, the Holy Spirit is your divinity held in trust while you dally with the ego. Another way of saying that, the Holy Spirit is your right Mind while you claim to have a mind of your own, and insist upon employing it in relationship to other brothers and sisters who are employing independence themselves.

Do you not understand that to oppose the Holy Spirit is to fight YOURSELF? He tells you but YOUR will; . .

. . . when you say, “Holy Spirit or Father, what is the truth here?” as part of the two-step, you’re asking to be told what your Will is. But it is wise to ask for the Holy Spirit’s Perspective or the Father’s Perspective so that you don’t get your current sense of your will confused with your divine Will which is what you’re seeking to know the truth of.

. . . He . . .

. . . the Holy Spirit . . .

. . . speaks for YOU.

You see?

In His Divinity is but your own.

The Holy Spirit is your divinity held in trust while you dally with the ego.

In His Divinity is but your own. All He knows is but your knowledge, saved for you that you may do your will through Him.

In other words, come back into your right Mind by not claiming an independent will of your own, but asking to know what is the Will of the Father, since the Father’s Will is yours and the successful answer to that question reunites you in your unity and therefore your Sanity.

God ASKS you do your will. He joins with YOU. He did not set His kingdom up alone. And Heaven itself but represents . . .

. . . what? . .

*... your will, where everything created is for you.
No spark of life but was created with your glad
consent, . .*

... you see? ... as co-creator ... as that which in the fundamental scheme of things is constitute of your acknowledgement of the Father, your confirmation of the Father.

*No spark of life but was created with your glad
consent, as you would have it be. And not one
Thought that God has ever had but waited for your
blessing to be born.*

You – every single Son or Daughter of God – I'm going to say, participated in and is ***right now*** participating in the Movement of Creation, in spite of the fact that you're paying no attention to that at all because you're very intent upon maintaining your use of your human will to make yourself worthy, valid, recognizable, rememberable . . . memorable, in other words.

*God is no enemy to you. He asks no more than that
He hear you call Him "Friend."*

Whew . . . that's the simplicity of it, the singularity of it. You are asked . . . ***you are asked*** to let yourself be in perfect harmony with the Father and draw every meaning of your current experience from Him.

Do you realize that if you do that, you're going to be free of mutual agreements, you're going to be free of meeting others expectations, you're going to be free of the expectations you imagine others have and terrorize yourself with? Do you realize that you're going to be free of meeting expectations and rules you created for yourself that have no foundation whatsoever in an understanding or comprehension of what's Real? Do you realize that that means you will be free of self-consciousness?

*How wonderful it is to do your will! For that is
freedom. There is nothing else that ever should be
called by freedom's name.*

Of course, from the ego's vantage point, before you engage in it and make commitment to it, it sounds like the complete loss of freedom, meaning, the loss of freedom to do whatever you please and to make things mean whatever you want them to mean without wisdom, **without the benefit of clarity and I'll say, spiritual understanding.**

And so it is not a happy thing when one comes to the point of having **to make a choice and abandon the familiar.** You see? **That's inertia.** But *it must be abandoned.*

Unless you do your will you are not free.

Again, unless you do **your divine will** you are not free, even though you think that expressing your human will is complete freedom.

And would God leave His Son without what he has chosen for himself?

Would God leave you without what you have chosen for yourself? No. You must choose it. You must choose for your will . . . that which is **inseparable from the Father's Will and constitutes the state of co-creation forever**, with the Father in the full and true conscious experience of the divine meaning of all of Creation, instead of the **miserable "physical universe" definition that you're giving to Creation** and binding yourself with.

God but ensured that you would never lose your will when He gave you His perfect answer.

See? **And so although you're ignoring it, although you're choosing not to avail yourself of it, you have not lost it.**

Hear it now, that you may be reminded of His love, and learn your will.

And experience infinite peace and the ability to be forever in harmony in the most confirming way to your Brothers and Sisters and all of Creation, and of course, to yourself . . . but yourself as the direct Expression – the Presence of the Father.

God would not have His Son made prisoner to what he does not want. He JOINS with you in willing you be free. And to oppose Him is to make a choice against YOURSELF, and choose that YOU be bound.

What it's really important to understand is, that that's where you are right now. You are opposing Him and you are making a choice **against yourself. And you are choosing that you be bound.** That's why you seem to be governed by the laws of sin, disease and death, the laws of physics, the laws of entropy . . . you see? . . . the laws of constant conflict, forever remaining on the fragile balance point **between each other. That's misery and not your Birthright.**

And when you get brought *right to that edge*, you realize it and at that point you generally express innate Sanity, and you give up and you say, **"Father, help!"** And in that act you abandon the mutual agreements, you abandon the brotherhood of orphans and you're set free because the Will of God is still the Will of God, it is still *your will* and when you are undefended against it, it registers with you.

Look once again upon your enemy, the one you chose to hate instead of love. For thus was hatred born into the world, and thus the rule of fear established there. Now hear God speak to you through Him Who is His Voice . . .

. . . the Holy Spirit or the Christ.

Now hear God speak to you through Him Who is His Voice and yours as well, . .

. . . because after all, the Holy Spirit is nothing more than your right Mind, held in trust while you dally with the your private, seemingly powerful, independent mind.

Now hear God speak to you through Him Who is His Voice and yours as well, reminding you that it is not your will to hate, and be a prisoner to fear, a slave to death, a little creature with a little life.

You see, it said . . .

Look once again upon your enemy, . .

. . . well, it turns out that you're your enemy that you look at without love, but with infinite undying hope that you can become loveable. And your dissatisfaction and dislike of yourself drives you unmercifully to try to accomplish the impossible and become something without being joined, without experiencing your actual divine Will that unites you with Everything.

Your will is boundless; . .

. . . remember that.

Your will is boundless; . .

. . . [chuckle] not the one you use every day, but the one that is inherent in you because of what you divinely are.

. . . it is not your will that it be bound. What lies in you has joined with God Himself in all creation's birth.

That's how incredibly meaningful you are. That's how incredible Being is with freedom of will. Freedom of will is you no longer claiming separation from the Will of the Father so that you are at One with It, and move with It, and acknowledge It for what It is and confirm God, confirm Reality.

Remember He Who has created you, and through your will created everything.

Isn't that a much more desirable experience than the self-consciousness and misery that comes from having to meet others expectations and meeting expectations you imagine others have, and being governed by expectations and rules you have created for yourself? You bet!

But again, and this is the critical point: *You're going to have to be willing to disregard the distress that others express when you withdraw from the partnership you had been in with them.* That is going to have to become *meaningless* to you so that you can release it.

At the bottom line: It may mean that you will have to rearrange your associations. You may have to let go of some of them. I will tell you, that the most effective way to contribute to the Awakening to all of the brothers and sisters – the Awakening of mankind – is to work with those who love what happens when you join in the two-step, in **humility with the Father's Perspective. Because as you join with them and confirm to them the Father's Perspective and the joy of your freedom from laboring under the hassle of false expectations, the movement will spread – the movement of willingness to take that step.**

Not one created thing but gives you thanks, for it is by your will that it was born.

But I will tell you, that gratitude is eternal . . . that gratitude embraces **you right now, whether it's the gratitude** of a wall, a rock, a jar, a table, a plant, an animal, you are *constantly* surrounded by and imbued with the Love of Everything. And when you feel It, you are confirming *them as God Moving* and rendered experienceable.

No light of Heaven shines except for you, for it was set in Heaven by your will.

You see what's being said here? You're being given a picture of what you will experience when you dare to abandon self-will, abandon self-righteousness, abandon thinking for yourself, concluding things by yourself. And in the absence of caring what your brothers and sisters think – which is your greatest downfall at this point – you will make the shift. And this view . . . this experience will be yours, it will be re-illuminated in you, because it's your right Mind that's been present all along, held in trust while you've been ignoring It.

What cause have you for anger in a world which merely waits your blessing to be free?

Whew . . . Oh yeah, anger's a hooker. It'll keep you around, it'll keep you from Waking up. "Oh yeah, I gotta get justice here. Can't go until I finish taking care of this loose end and rectifying an injustice." Oh yes you can. You really can, because there's a *true view* not governed by your mindsets, your imaginations. And it's available to you any moment you choose to receive it – any moment. Nothing has to be taken care of. No loose ends have to be tied up.

If you be prisoner, then God Himself could not be free.

Of course, that is an impossibility, therefore, it's impossible for you not to be free, actually. What you're "overcoming" is the illusion that you're not free. Not an actuality.

For what is done to him whom God so loves is done to God Himself. Think not He wills to bind you, Who has made you . . .

. . . what? . . .

. . . co-creator of the universe along with Him. He would but keep your will forever and forever limitless.

Mind you, what this is describing is present *right now*. And nothing is keeping it from your sight except your insistence upon thinking for yourself, deciding for yourself, authorizing for yourself, making up what you want things to be and mean. Stop it! Do the two-step and persist in that humble silence in which the Oneness – the infinite Oneness of All – is your automatic experience.

This world awaits the freedom you will give when you have recognized that YOU are free.

What keeps you bound? The idea that you are bound, but that you on **your own can free yourself. It's not true! You have to join with your Sanity, you have to join with the Holy Spirit – your right Mind – and want to know of It what the truth is.**

But you will not forgive the world until you have forgiven Him Who gave your will to you.

What? Why would you have to forgive Him? Well, you have to abandon your abandonment of Him . . . ***you have to abandon your abandonment of Him.*** When you and another brother said, “Father, we want to make decisions for ourselves, we want a divorce,” you have to forgive the Father for not being what you wanted Him to be when you wanted your independence and He wouldn’t grant it. So you had to get a divorce. It’s that simple.

. . . you will not forgive the world until you have forgiven Him Who gave your will to you. For it is BY your will the world is given freedom.

The world is given freedom? Yes, the freedom to be the Kingdom of Heaven that It is, without your constant denial of It by virtue of having a different opinion about It and making commitment to your misperception.

Nor can you be free apart from Him Whose holy Will you share. God turns to you to ask the world be saved, for by your own salvation it is healed.

God turns to you. God turned to you and turns to you in every Movement of the infinite Mind that God Is, seeking your **confirmation.** So don’t be surprised that God would turn to you to ask the world be saved. He turns to you to see the world as It is and recognize Him and your Self in It, because that is Wholeness, that is holiness, that is your Birthright. And that is what will end illusion.

And no-one walks upon the earth but must depend on your decision, . .

. . . you can’t Wake up by yourself. You can’t become clear. You can’t experience the Atonement without every aspect of Creation being blessed by your clear vision of It. So everything depends on your decision.

... no-one walks upon the earth but must depend on your decision, that he learn death has no power over him because he shares your freedom, as he shares your will.

Mind you, initially there will be those who will not see that and will defy you. It **doesn't matter**. **Work with those who do recognize it**, so that in the joining the meaning of Atonement spreads.

It IS your will to heal him, and because you have decided WITH him, he is healed.

You get that?

... and because you have decided WITH him, he is healed.

Work with those who will decide with you.

And now is God forgiven, for you chose to look upon your brother as a friend.

You see? First God wants you to see Him truly and call him Friend, and then your brother must be blessed in that recognition.

So, as you proceed through this coming week, I'm going to ask you to watch carefully to see when you are making yourself miserable or even happy, because you are meeting others' expectations, or suffering from the expectations you imagine others have about you. And especially, watch for expectations and rules that you have created for yourself, which supersede your willingness to abandon them to hear of God or the Holy Spirit what the truth is, no matter what your brothers or sisters think, no **matter what you think they're going to think** and no matter what you think you ought to be doing instead.

I promise you, that if you do this, it will drive you back to the holy instant very quickly and will promote your more rapid growth, your more rapid movement out of the dream.

I love you very much. And I look forward to being with you next time.

A Course In Miracles (reference pages)

¹Chapter 30: THE NEW BEGINNING – Section: FREEDOM OF WILL
Sparkly Book – p.686 / JCIM – p.288 / CIMS – p.582
First Edition – p. 585 / Second Edition – p.629
²Genesis 1:1

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 15th 2013

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well you would think after our talk last week, that the week that **followed should have been . . . well, let's just say better than the weeks before. But I'm going to ask how many of you have experienced increased concern, discouragement, vulnerability?**

You know, no matter where you are on the globe there are events occurring which seem not to be generated by love but rather by selfishness and greed and materialism – **let's just put it that way. And all of it seems to be for the benefit of a few, at the expense of the many of which most all of you are members of. And as a result, you end up being taken advantage of and you feel it! And you know it's not right! But you're not in charge, so what can you do about it? And so you are used for the benefit of others against your will. And you know what? That's called, "being a hostage."**

Now, we're going to talk about the nature of being a hostage and most of it ties in with what we discussed last time.

On a very large scale, I would wager to say that most of you felt hopeful, anticipatory, looking forward to the turn of the century – the coming of the new millennium. It bode of newness, goodness, perhaps even the Second Coming, even though the flip-side of that

was that it would be the beginning of Armageddon. And so there were two conflicting concepts being applied to the new century.

Now, I did not appear on January 1st, 2000. And so one would think **the Second Coming and all that it implied wasn't going to happen**, and the reason for the anticipation and the positive outlook had no further justification.

Now not everyone is governed by this *belief system*. But most everyone on the globe is aware of the idea of the Second Coming, **whether it's a part of their religious training or not. And so even if you didn't put much stock in it** like others at the turn of the century, **you found a shift occurred in which, I'm going to say, materialism and greed and selfishness and self-centeredness sort of took the front seat.**

It's not that it was ever not there, but it just wasn't hiding itself well anymore. And as a result, it stood out where it could be observed and recognized. And it has become increasingly recognizable between the turn of the century and now. And in practically all ways, conditions of life around your globe have become difficult, tension producing, poverty inducing, and even for those who have been diligent seekers of truth – diligent students – there has been discouragement that has **grown and the idea that what we're observing is part of Armageddon** (the last days) is not being challenged as significantly.

You know, things aren't just difficult . . . they are, for lack of better words, *evil*. And I mean that in the sense that they reflect conscious calculated attempts to take advantage and to harm or to leave depleted anyone who gets in the way. And of course, in terms of selfishness, *everything else* gets in the way of the one who is selfish.

And so everyone else is fair game to be taken advantage of on purpose. That is cruel. That is evil. That meets the definition of sin.

Now, who likes being a hostage? Nobody. The Jews in the concentration camps found themselves to be in a situation where they were taken advantage of, and cruelty was consciously expressed and acted out. Now, none of you are in that extreme position. But I will tell you, that the Answer is the same.

Now the *Course* speaks of being *hostage to the ego or host to God*. And of course the answer to being hostage to the ego is to find a way **to become the host to God. But in order to do that, you've got to find out what it is that attracts you to the state of being a hostage, and causes you to *commit* yourself to it *obsessively* without challenging it. And here's the reason:**

The behavior of a hostage is based in fear. And of course the response to that is self-protection. Fear is an emotion. And the emotion of fear gathers to it the emotions of jealousy and hate. And emotions are, for lack of better words, a rich texture of . . . well again, **I'm going to have to use the word, *evil* . . . it's a rich** texture of elements that are always debilitating and destructive to the one employing them. They are *designed* to function that way. And they are designed to hook you and addict you to *attending to them*.

Emotions are different from Love. And you have to be willing to recognize that they are destructive and *only destructive* before you can find yourself able to abandon the hit of the emotions, so that you can shift your attention to the Father and become host to the Father. You see?

Love is not addictive. Love is not *passionate* like emotions are. Love **doesn't energize you to action** – personal action, self-satisfying action, self-increasing actions. Love is gentle. Love is a Gift. Love is *attention given*, so that that which is the object of Love receives something. You see? **There's an entire difference. And what makes it difficult to shift, even if you intellectually know that there's a desirable thing called "shifting" from being the hostage to the ego to the host for God, the difficulty lies in the fact that shifting to the Act of Love is not dynamic and therefore, does not seem capable of *protecting you*, which is the mindset the hostage is in.**

Now, we've discussed in the last few weeks the fact – in fact for the last few years – that there are only two vantage points: The Father's Perspective and the ego's perspective. There are only two voices: The Voice for Truth and the voice for fear. The solution is always simple. It's a choice between two things – one of which isn't even Real.

Again, the difficulty lies in the fact that shifting from self-protection – self-centered self-protection – to an outgoing embrace of love feels **like the abandonment of armor of protection and therefore, it doesn't** feel intelligent.

You have to come to the point of recognizing that your ability to understand the difference between selfish self-protection and inclusive extension of love – of attentive caring – is the Answer. And then act on the basis of that understanding, not on the basis of what **you're feeling**.

This is very important.

Now, threat seems to be all around everyone, everywhere. Threat of the loss of this, the loss of that, the loss of your peace, the loss of your life, the loss of your comfortable living, and it would seem that those who are in charge could care less. And yet you know that that is wrong.

Now, how do you look at your world, no matter where you are in it and not be governed by what you see? Well, by remembering that you have available to you two vantage points, and the one that is **discouraging you, it is not the Father's Will for you to have. It's not your Birthright. It's not your inheritance and therefore it's not the** actuality of You at all.

The *Course* begins by saying, ***"Nothing real can be threatened and nothing unreal exists."*** Well, when you feel threatened, it does feel to you as though something exists that can be threatened. And to say **that that doesn't exist doesn't make sense. And yet it's the only way out of the illusion.**

Now, when you find yourself feeling like a hostage, even when you can point at the one who is holding you hostage, or the situation, or the political system that is holding you hostage, you must realize that **you've been distracted to something "out there" being the cause of** your incarceration – your being jailed and held until some benefit can be obtained before you can be released.

The one thing that's been forgotten is, that you're not paying attention to the role or the part you're playing, because anyone who's holding you hostage is one *you've given permission to hold you hostage*. You've said that their attack on you, their threats against you, their intent to prove you invalid and to cause you harm has a chance of working, when what they're saying are lies.

Why . . . why are you doing that? It doesn't matter what they're doing. *Why are you agreeing with them?* Why are you telling yourself that you must be afraid? Well, I'll tell you, you're listening to *your ego*, you're being host to *your ego*, which is making you hostage to it and to your fear . . . and you're forgetting to be host to God.

It's really that simple . . . it really is that simple.

This does not mean that those who are consciously trying to take advantage of you do not need to be corrected, or that all you need to do is to emancipate yourself from the dance you played into with **them, giving them power they didn't have and blinding yourself to the capacity you have** [if you choose to be host to God] to find the steps that undo the hostage situation and cause the attempts to hold you hostage to cease. You need the clarity that comes from outside the **dance you've played with those who are holding you hostage**. You need to step outside the box.

How many of you have had an experience of . . . oh, let's say, ongoing distress in your family? And the energy and atmosphere in your home for days or weeks or perhaps months has been strained and **stressed and exhausting?** And you'll get up, and you'll look out the window, and you'll see your neighbors chatting with each other, or planting some new flowers in their flowerbed, completely unaware of **the serious distress that you're experiencing . . . and appearing to be insensitive and causing you further distress.**

And yet, think about it, if you wanted to take steps to correct the **situation you're in, you might choose to call a physician, or a psychologist, or a physiatrist . . . and you would certainly want to speak to one who didn't agree with you.** You would want to speak with someone who was not *sensitive* to your problem, so sensitive and empathetic that it disturbed them enough that they couldn't help you.

No, you want someone who is not fooled by what's fooling you, who can clearly express the steps out of the dance you're playing. You see?

Now, a few weeks ago we discussed the starting point: that the starting point is that God . . . not the hostage taker . . . the starting point is not the hostage taker, it isn't his motives, it isn't his evil acts, no . . . the starting point is that God—Spirit, is All-in-all and there is no other might nor Mind.

In other words, the starting point is like the neighbor who's planting flowers, oblivious to your need, not caring about it, *but* perhaps having the perspective it takes to help you out of the mess.

The Father is the starting point. And the Father is the only might *and* Mind. And so, when you find yourself feeling overwhelmed by the negative events that are going on and you feel like screaming out, and you feel like taking hold of the reins and changing the situation, and talking up the bad points and making sure everyone knows what's wrong, without seeking the answer, you know that you've not taken the essential step of making yourself the host for God. *That's the problem!*

Making yourself the host for God makes the Father's Perspective available to you to bring into play, to be the expression of in the world that changes the world through love, not more hate, not just another form of manipulative ego or evil. You see?

At some point in the past I used the illustration of the coliseums in Rome, where the gladiators came out and fought the lions. Well, some big deal to be a gladiator huh? Great sounding title! But it meant that you were a criminal, or someone judged to have been a criminal, who is held in cells beneath the coliseum until the next day when the lions would be released and they would be out in the center of the coliseum. And if they were fortunate enough to be one who killed the lion instead of being killed they could keep their gladiator title. But of course, **there weren't many gladiators.**

Now, what you need to remember is that outside the coliseum, two or three blocks away, people were eating in restaurants and conducting business. They didn't care what was going on in the coliseum. Those

in the coliseum – not the observers, but the ones being observed – had complex social structures. They had status amongst themselves and they worked their handlers to move themselves into better positions and so on. And it was a life-style.

They did a dance with their captors, not realizing that the answer was not to constantly be the winner, but to walk out of the coliseum and go down a couple of blocks where they could have dinner and enjoy the company of others, giving not a single thought to the social and political structure of what went on inside the coliseum. They could go out where nobody ***cared*** what went on in the coliseum, where nobody cared what they went through and what their social behaviors involved and their fears. You see?

The answer to being a hostage – and you could even be a hostage, you think, to your body – the answer to being a hostage is to abandon the hostage mentality, to abandon the fear that makes a hostage a really good hostage, and as unreasonable as it seems at the moment, shifting the **attitude and becoming a host to God. It's the *only way out!*** It is simple!

Now, I want you to remember that ideas generate fear, but emotions are the engine. So when you find the rich texture of emotions that cause you to remain committed to the unintelligent acts of hostagehood, you must make a switch. You must engage in the two-step, the holy instant. You must abandon the richness of the texture of the engine of emotions and be willing to shift into the gentle, non-coercive but infinitely blessing ***action*** of Love, by asking of the Father, **“Tell me the truth about everything. I want to gather my information from You.”**

That's how you become host to God. And that's how the Father comes back into His Wholeness . . . when His prodigal Son or Daughter returns to Him, acknowledges Him, and acknowledges His or Her divinity and unity is restored.

There is much to be corrected in the world. What part do you play in it? You play your part by not condemning and convicting the ones who are misleading, selfish, cruel, but rather by giving expression to the way things divinely work, to what the truth is, not as an argument

against, but as an amplified sharing of what really means something .
.. a sharing of the good news, where the good news isn't used as a
battering ram to change the misguided ones who do indeed need to
learn.

Value the truth that is revealed to you when you engage in the holy
instant and join with the Father . . . becoming host to God.

It's important to understand that the Father never intended for you to
be estranged from Him. And therefore, His love for you and His wish
for you to come Home stands at this very moment unchanged. And
so there is a promise present in the Father's intent to be there for you
the moment you begin to shift your attention to Him with the intent
of becoming host to Him. And it's not something you have to
accomplish all by yourself.

There is nothing hopeless going on. There's *infinite* opportunity for
truth to be more clearly seen, and there's infinite opportunity for each
one of you to find ways to express the truth that are so attractive that
they can't easily be denied by those who have forgotten.

***This is very important.* It's important not to overlook the simplicity.**
It's important not to forget what the starting point is. And it's
important for every single one of you to engage in this every day.
Because every day the need for true real clarity that blesses all
mankind becomes more needed.

I love you all. And I invite you to give your attention to the Father so
that you might love each other more consistently and more broadly,
more inclusively. That ***will*** change the world! No one is stuck!

Okay.

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And, at Raj's instruction, these materials will never be sold.

If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 20th 2013

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Good evening. And welcome to everyone who's joining us on the Internet.

Every year *Time Magazine* publishes an article entitled, "Man of the Year" or "Person of the Year" or "Woman of the Year." And emergencies that occur that are handled very well by an individual, they may have a "Man of the Moment."

And in that vein, I'm going to suggest that each of you ask yourself, "Are you a man of the moment?" Is the you that you present to the world, the "you of the moment" or "the eternal You?"

Are you *the "you of the moment" or the "Eternal You?"*

Where are your feet planted? Where are you being from? If **you're** the man, the person or the woman of the moment, your measuring stick **is the moment you're in** and the events that are happening in the **moment you're in . . . or it's the you that you have presented that everybody expects you to be . . . or it's the you that you want to project and have everyone believe that you are.**

And all of it, without being joined, all of it without experiencing your connection with your Source – with your essential Being.

Same old subject, but it's one we need to continue to look at so as to make it easier and more realistically desirable to shift where you have your feet planted.

The you of the moment is the You of the Now. Indeed, we've talked about being in the Now. But you know what? It's not a matter of being in the intersection of "Now" with "Here." Here is a place on a timeline as you are used to looking at it. Now is a place on a timeline as you are used to looking at it – a place between the past and the future.

But you know what? The you who is the eternal You is Being in the Here and the Now that is truly identified as your attention – your **consciousness**. The Here and the Now is the pure awareness that you are before you have a single thought, the You that is conscious of Creation before you have a single thought about Creation, or before you decide to come up with a personal definition of your own about Creation. The Here and the Now is the pure Awareness that you always Are, that you always have been.

And when you plant your feet there, you are in effect practicing the two-step, abandoning the thinking that conceptualizes and seems to give meaning or definition to the pure experience of Being – the **infinite pure experience of Being that is called, "Creation Moving."**

That's what you Are – that's what the eternal You is. And that's where, through the practice of the two-step of the holy instant, you plant your feet and make the shift from the "you of the moment."

Now as the "you of the moment," every one of you looks for patterns. Even your pets – even the animals – you notice find patterns and follow the patterns. And when you find patterns, you attempt to use them as, let's say, identification markers for your identity, even when you're thrown into a new experience that you have no identification markers for and you engage in being in this new arena, we'll say, of your life. You don't let it be forever new. You look for identification markers.

It's like moving to a new town and trying to remember key intersections. And you follow certain paths as you go from place to

place and you call that, “becoming familiar,” when all you’re really doing is establishing a pattern of behavior . . . a pattern of behavior **that doesn’t need to be your pattern of behavior because you could** pick any of an infinite other number of patterns and use them to identify your being familiar with the new territory.

Do you see what I’m saying?

The two-step – the planting your feet in the eternal Now as the eternal You – means never **allowing** the infinite Movement of Creation to become bound by identification markers that tell you who you are.

Being consciousness is who you Are – **is What you Are. And it’s when** you abandon **patterns that you’ve used to make yourself feel secure,** that you are free to Wake up and to see Creation for what it Is and to Know yourself for what you Are and to see it as unified – all God – all God being All including You. And You, the recognizer of It, the confirmer of It.

How? By not having applied your own definition to It. But having let ***It reveal Itself to You***, not as a concept or memory to be stored but as a present ever fresh Movement of Meaning.

Now, Paul has had an experience for the last thirty some years of speaking with me, and my sharing what I have to say with everyone. And ***the happening of it as right now*** – the happening of it ***is not a matter of fulfilling a concept.*** Paul has no way to say what he is right now. And what he’s doing isn’t what he is, but as pure conscious Awareness paying attention in the Now of Attention, he finds himself Being this way and has for all of these years.

He is unable within himself to identify himself as, let’s say, a teacher. Because he hasn’t planned any of this, he hasn’t studied for it. What he’s doing and what comes out of his mouth isn’t calculated for a particular purpose that he developed. He is just Being. And yet, others can look and say, “Oh well, he’s a teacher of ***A Course in Miracles***, or he is channeling Jesus, the Author of ***A Course in Miracles*** who is teaching what the ***Course*** means, or he’s a teacher of God.”

And then regardless of that, as he looks at the last twelve years where every week there has been an ACIM Study Group he could see a pattern there and begin to feel that every gathering, every meeting is going to follow that pattern because it is an ACIM Study Group. And **yet, I've been throwing him for a curve for a number of months now** and have jumped around in the book and have even, as tonight, not read from the book at all, discussing things of great value but not following the pattern.

And many of you, like Paul, practice linear thinking . . . very orderly linear thinking. And the linear thinking is a means of control – a means of establishing security. After all, if Paul consistently holds *A Course In Miracles* Study Groups, others can depend upon the idea that he will continue to do that. And so he will suffer from their expectation, or he could imagine that they have that expectation **when they don't, and suffer from not living up to their expectation** because of course, **it's important to be consistent because that's what renders identity in form.**

Identity? . . . wait a minute! Identity is conscious Awareness – **Attention.** Attention that is non-conceptual, which in the Silence of its capacity to Know, things become Known. And that is the Movement of Creation. That is what being the eternal You means.

Now, what I am teaching, what I am sharing with everyone and have **been sharing for a number of months now is for Paul's education as well.** Paul has had to learn because of the way his life circumstances **are occurring that he can't be prepared to let me speak. He can't be prepared for an ACIM Study Group.** And he must come up to the moment we begin to move into that space of the eternal Now and let me speak, let the unfoldment of our Being unfold spontaneously **fresh. And he's having to learn to do this without fear and without doubt** creeping in to kibosh the unfoldment.

In other words, he's having to trust more so than in the past. He's having to let go control.

And I'm sharing this because it's something everyone needs to do. It's part and parcel of Waking up. Part and parcel of Waking up is

learning to let go of *patterns* that you have used to provide yourself not only with a sense of identity, but with a sense of security, safety and power – presence, if you will.

The moment you recognize a pattern, even of a so-called divine activity, the moment you recognize a pattern like that and then **attempt to repeat the pattern, keep the pattern going, because that's normal and because that's what's expected of you, you have lost your innocence. You've lost the innocence of your *attention*.** Your attention has become clouded by preconceptions, by memory and by goals that have nothing to do with the eternal You. Of course, they have to do with the you of the moment. But you want to get out of the moment. Paul wants to get out of the moment. He wants to become free of the bondage of the structures of the conceptions that he brings into play in the moment.

If you're so sure what the structures are, then when you enquire of the Father, "what is the truth here," you are going to expect the answer to conform to the patterns and the identifications that you're in the middle of, and employing, and valuing. That blocks the eternal freshness and spontaneity that Being actually is. And so you're not the eternal You. And that which is characteristic of the eternal You is invisible to you, because you're the "you of the moment," the "you of the circumstances."

Your feet are planted in the wrong place, if you want to Wake up, if you want the benefit of the holy instant. If you want the benefit of the **holy instant when you say, "Father, what is the truth here?" you must mean, "Father, separate and apart from my best theories and conceptions and everything I know, what is the truth here? What is the truth beyond my best beliefs?"**

Last week I phrased it a little differently. I said, "Father, tell me the truth about *everything!*" Imagine if you will, a cozy living room in the winter, with a fire in the fireplace and a father sitting in a wing-backed chair, with four small children in their pajamas sitting on the floor around him looking up at him, and he has a book in his hand, and the book says, "Fairy Tales." And the children say, "read to us daddy, read to us!" And now let's change the title of the book to, "The

Truth About Everything,” with the children eagerly saying, “Father, tell us the truth about *everything!*” You see?

When you practice the holy instant, the point is **not to say**, “What is the truth here about this awful situation, so I can do something about the awful situation.” It’s not like getting spiritual medication to treat some actual problem. It’s a matter of stepping out of the “you of the moment” and the moment that you’re seeing yourself in, and shifting your attention to the eternal You that you Are and gathering information, gathering the wonderful truth from *there, that clears your mind* and causes you to stop misunderstanding, which *will* be accompanied with what you would call “healing,” or the resolution of the problem. But it’s not because you stayed in the world, in the moment and fixed something up there, by virtue of bringing something from the eternal Now into the moment of time. You see? **That’s** not what happens.

You plant your feet firmly in your divinity. You plant your feet firmly in your relationship with the Father or the Holy Spirit and you ask to know the truth about *everything*, because you want to *Know*. You **don’t want to be ignorant. And you don’t want to make up answers** just so you can feel somewhat secure.

“I want to know the truth about everything.” No, you’re not too busy taking care of problems to give your attention there. There aren’t other more important human problems and conditions to be attended to – more important than wanting to know what the truth is about everything. “Father, speak to me about anything I need to know.”

Do you think your Father would talk about something irrelevant to your clarification of mind and **your healing?** No. But don’t, in the asking of the question, provide a structure that the Father’s Answers must fill or satisfy, because you don’t know what you need to know, primarily because you think you’re the “man of the moment,” the “you of the moment.” And from there you can’t know what the eternal You Knows. And so, your feet don’t get replanted where your Being is the answer and the resolution of the problem.

Write it down and put it on a sticky note where you can see it:

“Father, tell me the truth about everything!”

. . . to remind yourself that He Who is your Source Loves you and is intent upon your being the eternal You and experiencing It and understanding It and daring to be from There with Him.

I really have only one task, and that is to, in as many ways as necessary, tell you that you are in the middle of the Kingdom of Heaven, you are in the middle of the Movement of Creation. You are **part of It, as with all of Creation you are divine. And you’re not experiencing It as It truly is. And that does not mean you’re insane and that you should be concerned. It simply means that you’re experiencing confusion, which can easily be replaced when you stop accepting all the definitions you’re currently using, and reach out to That which is the Movement that causes all of these things as they divinely are, not as you’re misperceiving them and saying, “Father, tell me the truth about everything! Tell me the truth about this.”**

And I must say this, as I said, in as many different ways as possible, to encourage you to dare to risk the chance that doing that will indeed **constitute the essential steps of your Awakening. Don’t be satisfied with the miserable way things are. And don’t assume that because there has been a pattern to them that they are actual and substantial.**

They’re flimsy, totally flimsy. You give the seeming strength to them by your attention and your belief. But you can do something else. You have the capacity to say, “There must be a different way to look at this. I wonder what it is? Father, tell me the truth about everything! I choose not to ignorantly stay stuck in my ignorance. Father, tell me the truth about everything! I will listen and I will do my best not to coerce Your Answers into the structures of my current, local, finite perceptions.”

The children say, “Father, tell us the truth about everything!” And He looks down at them and says, “Okay, but you’re going to have to expect to hear what you’re not expecting to hear.”

I love you very much. This is the good news. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

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A Course in Miracles Study Group with Raj, October 20th 2013
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

October 27th 2013

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Good evening . . . or since we have started so late, good morning. And welcome to everyone who is joining us on the internet.

Tonight, we're going to be talking about Love.

The Bible quotes me as saying, "As I have loved you, love one another."¹

How have I loved you? With patience . . . with inspiration . . . with long-suffering . . . and with persistence.

The other things, the first things I mentioned are relatively easy to do. But the last one – the persistence – is the one most everyone gets hung up on and has the most difficulty with.

Now what is Love? Love is looking into your brother's eyes. There it is – that relationship, that involvement – **looking into your brother's eyes and remembering God.** It isn't looking into your brother's eyes and getting frustrated with him because of how crazy he is or how inconsistent he is or how hateful he is or how careless he is or how he screwed you over a year ago. Mind you, all of those things will tend to **get in the way, but the function is that of looking into your brother's eyes and remembering God.**

Now this is not a new subject. But the tendency to be ***distracted*** from this familiar subject occurs frequently with everyone. And the necessity is to find a way to no longer be distracted from being the Presence of Love – from wishing to be the Presence of Love and wishing to see the Presence of Love.

Now, in the ***Course*** it says:

Do the Holy Spirit's work because, you SHARE in His function.²

Not surprising considering the fact that the Holy Spirit is nothing more than your right Mind, of course ***you SHARE in His function.***

As your function in heaven is creation, so your function on earth . . .

. . . is what?

. . . healing.

Healing is the evidence of Love, the evidence of looking into your brother's eyes and resolutely, patiently, persistently remembering God.

God shares His function with you in Heaven, . .

. . . that's the function of Creation.

. . . and the Holy Spirit shares His with you on earth.

And His is healing.

When you faithfully fulfill your function of remembering God when you look at your brother or sister or any aspect of your world, your mind is whole – healed – and that wholeness blesses you and your brother together.

“Oh-h, but my brother's not worth it! He's not worth the effort it will take me.” Yes, but is ***your*** clarity worth having? Is ***your*** peace worth

having? Is ***your*** recognition of your brother's divinity, which will ***override*** all of the justifications you have for not wanting to put forth the effort, worth having?

I realize that sounds sort of selfish but there's nothing selfish about wanting to be sane – to be of single Mind – not to be conflicted and in a state of war within yourself, where you're maintaining that which cannot possibly heal you or your brother.

You know, if healing isn't occurring, it's because you think there is some other alternative. Oh yes, your brother must be willing to be healed! What's the old joke, "How many psychiatrists does it take to change a light-bulb?"

I'm sorry, I forgot . . . this is Paul . . . I've lost the track there . . .

Raj: There are all kinds of excuses that can arise that will seem to **justify abandoning the willingness to look into your brother's eyes and remember God. One is, that he doesn't want to change, another is, that his will is stronger than yours and you can't possibly succeed, or you lack the persistence or clarity to be able to follow through and become single of purpose, even though it is fully your intent to Wake up, to engage in the holy instant, to listen for the Holy Spirit's Guidance.**

You see, if healing isn't occurring it's because you are not single of mind yet.

Nothing else will heal but Love. Any other means you try to employ to correct a situation that calls for correction ***will not heal***. You can try being kind. You can try being nice. You can try being loving, whatever the current definition of loving might be at any given moment. But when you do any of those things without being joined with That which is your right Mind – the Holy Spirit – will be nothing but a rehearsal of an ***act*** devoid of the Meaning of being infilled with **the Father's Love**, which has been revealed to you by the Holy Spirit and which renders your behavior divinely Meaningful and therefore, healing.

So there is no alternative to persistence.

“Oh-h, but I’ve been loving. I’ve been asking the Holy Spirit over and over and over and the situation has only gotten worse. I must be doing something wrong.”

In fact, most of the explanations you will come up with will be brought up by your ego and will be at your expense. And I will simply discourage you further until you finally hit the bottom of the barrel and you *genuinely* let go. And you *genuinely* with all of your heart **and with all of your humility ask the Father, “What is the truth here? How can I see my brother as the holy Son of God and not as what I’ve thought he was, not what I am convinced he is. Father, I acknowledge that my perspective *is not healing and cannot be healing because I’m not joined with you. And I am going to join with you steadfastly without interruption because I no longer believe that there’s any other alternative, viable or unviable, real or unreal.”***

It is sometimes agonizing to try to be the presence of That which heals. And it makes you self-conscious, as I’ve said before, in a negative way – self depreciating. *But* the necessity is to forget about yourself and give your attention to your brother, knowing, even if its intellectual knowing, that right there where the bastard is, is a holy **Son of God who couldn’t appear to be a bastard if God wasn’t right** there being what that brother truly is, in spite of what he thinks he is(.) and in spite of what you might believe he is.

And you are going to stand with that with commitment. Patience is recognizable as Love when nothing else is being employed. And no other options are being held behind your back, just in case loving **doesn’t work.**

As I have loved you, love one another. Love one another . . . love one another . . . love one another. Let those words ring, let them echo through your day. Love one another . . . love one another . . . love one another. **That’s what you are here for.**

As your function in Heaven is creation, so your function on earth is healing.

Love one another. In the process be intelligent, being the Presence of **Love does not mean becoming stupid. It doesn't mean overlooking** what needs correction and letting bad behavior continue – letting what needs to be healed continue.

And so use intelligence so that you are not abused in the name of Love while you are persisting in love. This is important.

Love one another . . . love one another . . . love one another. Love one another enough not to allow what stands in the way of healing to persist, such as abuse or bad behavior. But remember this: When the Love that you are being the expression of is rejected, when it is not received, **it doesn't mean that you have to bring something else into** play, such as coercion or force or logic or any other method of manipulation, like anger or fear. There are no options to love. There are no alternatives to love.

If you have allowed yourself to be used in the process of your **extending love, be Love enough to say, “No!” without anger, without emotion,** without all of the results of the fear that love will not be enough.

Sometimes working out problems is very laborious. I mean that when you are consistently and persistently employing the two-step and practicing the holy instant and things seem to get very **complicated because you're able to interpret all of the factors that are coming into play to make it difficult. But here's the one factor** that is the only factor making it difficult, and that is, that you have been hoodwinked into believing that there is an alternative to loving your brother as I have loved you. And that one divisive thought has split your mind, and of course, that is the definition of conflict.

And the answer is not the manipulation or the coercion of your brother or sister, but the bringing of your mind back into alignment with the one and only thing that heals: Love . . . and refusing to abandon it – I was going to say, no matter what. And yet that **involves an assertion of will, “No matter what, I'm not going to do this.” No, that's not it. You want to do it without interruption because you know that there's nothing else that works.**

This doesn't take force **then** or coercion. It takes the steadfast turning of your attention to the Father, "Father, what is the truth here?" or, "Holy Spirit, what is the truth here? *Help me see what my function is on Earth in terms of healing here, because together that is our function here.* And you know what? I want to Wake up. And I do not want to continue in the dream of suffering. And so, I will persist in finding the way to Be the Presence of Love, because I find no value in anything else. Help me . . . help me! Help me love my brother. Help me do what puts me in the position of being the unconflicted presence of that which heals, of that which is Whole, of that which is the presence of harmony that flows *freely* from me to everything in recognition of the Father in it. I do not want to be conflicted, and I no longer want to believe that my brother is making me be conflicted. I want to remember that the only thing that works is love. And I want You to help me Father, or Holy Spirit. I want You to help me experience love and remain steadfastly in it with patience and **gentleness . . . with fearlessness.**"

No matter how complicated things seem to get, no matter how many endless strings of spaghetti there seem to be, the answer is always simple: Abandon the spaghetti, turn your attention to the Father or the Holy Spirit. Have one goal: To remember how to be *willing* to be the avenue through which love finds expression and make no room for anything else to find its way into expression through you.

Love is the Answer. And Love is the Royal way. Hold steadfastly to **this truth and don't become discouraged when it doesn't seem to be doing any good. Because it's the only thing that does heal.**

Remember this and you will not take any useless side trips away from the singular intent **of finding God in your brother's eyes.**

I love you very much with singleness of vision, singleness of purpose, persistence, commitment. And as I am loving you, love one another. **It's the Answer.**

I look forward to being with you next time.

A Course In Miracles (reference pages)

¹ John 13:34

² Sparkly Book – p.272 The very Last Line

In the other Editions it is found in:

Chapter 11 – Section: THE GUIDE FOR MIRACLES

The end of the 4th Paragraph

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A Course in Miracles Study Group with Raj, October 6th 2013

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 3rd 2013

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who is joining us on the internet.

Last week we talked about something very important, not just the value of Love, but the practice of Love.

I said repeatedly, love one another . . . *love one another*. Make a **point more than you've ever done before to love one another** instead of what you spontaneously tend to do when **you're preoccupied with yourself or your situation or with your distress with others that you're called upon to love**.

Tonight I'm going to speak about one particular practice that effectively gets in the way of loving one another. And as a result, our **Gathering tonight is likely to be shorter than usual. I'm only going to** discuss this one facet, because if you will pay attention closely and watch yourself during the coming week, you will find that avoiding this practice will take up a great deal of your time and will also provide the – **I'm going to say** – engine for transformation, for making changes so that you are more able to love one another *well*.

Now tell me . . . when you're involved with someone and you say something and they respond and it's obvious from what they said that they didn't hear a thing you had said, it doesn't leave you with a feeling of being loved, does it. It leaves you with a feeling of being

estranged, of somehow standing outside of what appears to be a **relationship you're involved in** because you are supposedly communicating with each other – conversing.

And so the correction to this problem lies in making a point of staying present, staying present with those you are with so that ***you do not leave them feeling estranged.***

Staying present is another way of saying: Look at your brother with innocent eyes. Listen to your brother with innocent ears . . . ***not with preconceptions.***

If you will pay attention during this coming week, you will find that a lot of your time when you are involved with others is spent ***thinking.*** In fact one of the modes of thinking that you bring into play when ***you're with another is to interpret*** what your brother or sister is saying. You see? You listen to what is being said and in your mind you think, “***well, based upon her background or based upon his experience, he's likely to be meaning this or that or the other thing.***” And then you respond not to what they meant but to your interpretation of them.

And so you're having this conversation with yourself and leaving your brother out because you're not present with your brother.

One of the greatest disservices you can bring into play in your relationships is to ***interpret*** what another means.

Now there's a benefit to this. If you interpret what they mean based upon your assessment of their background, their upbringing, their life-style and so on, you are not present with them. Not being present ***with them means you're incapable of loving them. You're not in the space or the frame of mind to actually love one another.***

Being present means not using interpretations to ***distance yourself*** from your brother or sister – to keep the involvement minimal and ***therefore less messy. You don't want to get too involved.*** And so you will come up with an interpretation and then usually your response will be some sort of cliché or thought that talks away what it is you thought they meant.

To love one another means really being present with them. It means listening to them without thinking. It means listening to them so that you might simply grasp what they are simply meaning. And I promise you they are simply meaning something. You might believe that there are complex psychological factors coming into play behind **what they're saying and you might think that in order** to be truly loving you must discern what the complexities are so that you can bring out the answers that reduce the complexities.

But once again, you're not present with them and they know it. Just like when they do that to you, they aren't present with you and you know it.

You don't need to protect yourself against intimacy by not paying close attention to what your brother is sharing about himself. You don't need that. That just keeps the separation going. That keeps the dissonance of no love going. It's not what you want. And it's not only unnecessary, it's destructive. You understand?

Interpreting what your brother means disconnects you from your brother. It disconnects you from each other. That is not the definition of loving one another.

Oh, I know . . . if you really allow intimacy to occur, things are really going to get messy, because of course – **and here's your mindset** – your brother is nothing but a collection of psychological habits and **concepts themselves and they're unclear. And if you're going to be intimate with them, you're going to be intimate with their lack of clarity, their confusion. And you're likely to get sucked in.**

Well, unless you let yourself get into that place where your fear of being sucked in **can happen, you won't find yourself experiencing real** clarity about your brother . . . clarity that is simple and that allows you to speak to your brother so that your brother recognizes that you **understand, that you're not a stranger, that you're not from some other planet or some other foreign mindset. And so you don't have the chance to find defenselessness brought into play by virtue of the innocence with which you're being present with your brother or sister.** And so, no healing occurs.

And if you thought that your brother in his confusion was stubborn, you will be further convinced that he is stubborn because he **obviously doesn't recognize the value of what you're saying.** Of course **he doesn't, because again, you're responding to your interpretation** rather than being in response to an actual connection with your brother in the simplicity of his Being.

Now all of you are going to have to get past this. You are going to need to pay attention so that you can see that, indeed, you do this. You will be amazed to find out what kind of clarity and simplicity will come forth from your involvement with others when you abandon indulging in interpreting what they mean.

Be with your brother. And when your brother says something, **whether it's pleasant or unpleasant, no matter what it is . . .** when your brother says something, **remember that you're not there to** immediately think of an answer that addresses what you think they said. Let yourself hesitate before you open your mouth and say a word. And remember that unless you are willing to look with **innocent eyes or hear with innocent ears, you're not going to have a** fair chance of understanding.

You know, sometimes all that's needed is to be understood. Sometimes providing a correction is not what heals. Sometimes innocent non-judgmental presence that can be felt as being genuine is all it takes. It certainly is all it takes in order for a meaningful **relationship to grow that isn't weighed down with your great** intellectual capacity to reason and interpret. You see?

Love . . . love means being with your brother, not knowing how to see his innocence but realizing that that is your purpose in that moment. And that the way to experience it is to stay out of the way yourself and let your . . . well again, your innocent vision provide you with the means to be in your peace and in your genuineness from the tips of your toes, because you have no agenda, no agenda created by your fantastic interpretations.

Love one another. Love one another by neglecting to insert your thinking **in between the two of you. It's that simple. But you're going**

to have to risk the chance of getting that intimate *might* cause you to **be in a place you don't like because your interpretation of it lacks** clarity, period.

Do it! So that you might find that in your innocence and in your **genuineness, your brother's innocence and genuineness can come** forth in ways you could never have logically or intellectually imagined or come up with as a result of great skill at interpreting.

Simplify your involvements with each other by daring to be present with each other without thinking, but with a desire to Know the truth – **to know what' really happening.**

It's an easy practice to engage in. Nothing complicated about it. Every single one of you can do it. Don't even ask yourself why you're not, when you find that you're not doing it. Just take it as a signal that you need to return to your innocent perceptions by abandoning interpreting your brother.

A simple lesson. It will keep you busy. And it will cause a lot of growth – a lot of learning – which will move you beyond anything you thought you could accomplish in a week. And I will be with you, all of you, as you go through your week, loving you and supporting you in your fearlessness at practicing innocence.

I love you very much. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

November 24th 2013

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Good evening. And welcome to everyone who is joining us on the internet.

I'm going to talk about a simple subject tonight. Certainly one we've talked about before. It's the subject of Love. Not Pollyanna love, not airy-fairy impractical love, but grounded dynamic *healing* Love.

I spent quite a bit of time a few weeks ago sharing the idea, ***Love one another***. This idea is still of great importance. And to understand its meaning is becoming imperative. Imperative because of disaster? No, but imperative because there is simply no justification for not experiencing the fulfillment of the practice of Love any longer. And there is a need for its blessing.

It used to be that there would be hot spots of distress around your globe, but they would be a very small percentage of the general movement of life on your globe. But today distress, violence, greed, anger, stress itself is present in about every quarter of the planet. **And the tendency is to look at it and say, "Oh, these are the signs of the end times." And in a rather perverse way, that recognition is enjoyed in the sense that it means that the illusion isn't going to last much longer . . . as though it's a sign that no matter how rough it gets, no one will have to endure the illusion much longer: It will suddenly, magically be over for everyone because these are the "end times" that have been predicted and described.**

Be careful, it's not going to be magically over. It isn't a movement pre-designed that was set into motion that would occur whether anyone liked it or not . . . and everyone would simply find themselves governed by this movement which would bring about the end of illusion.

It's not true. So don't be too happy.

Now, let's also be practical. The signs of the end times are truly no different from the signs of the orphan mentality – the orphan mindset, the ego frame of reference. The signs of the end times are simply the selfishness, the self-righteousness, the attempt to make something valid out of oneself when one has divorced himself or **herself from his or her Source, the Father. It's back-biting, it's controlling, it's manipulating** at the expense of others, climbing on **others' shoulders to get to the top so that one can be the greatest or** ~~the~~ most significant, even when it comes to spiritual matters, and let us say, promoting Awakening.

Many studying the *Course*, and others studying other religious books, are grateful that in these end times they have the most advanced **means for providing correction to one's greedy, manipulative self-serving** selfish brothers and sisters.

It is a mean-spirited attitude. Why? Well first of all, **it isn't your brothers that need correction. It's their illusions. It's that simple. Remember that. It isn't your brothers who need correction. It is their illusions, their misperceptions.**

So don't take pleasure in correcting your brothers. Don't take pleasure in having the means to correct your brothers, to call them on the carpet, to make it perfectly clear to them where they are out of sync. **Now that is attack. It isn't Love.**

Now, I want to remind you that Love is not a means of control. Love is what occurs *when control is abandoned*, when self-righteous self-assertion is abandoned and one says, **"Father, what is the truth here about my brother? What is the truth here that needs to be known?"** One shifts into a yielding place where Love, by virtue of its very

nature, transforms. Love is the universal solvent, as it were, which dissolves everything unlike itself, without dynamics to it, without force, without stress, through inspiration. Inspiration softens the heart. Inspiration softens and **illuminates the soul. That's the nature of Love.** And the call is to ***Love one another.***

As you look around and the world situation seems to call for the exercise of forceful control to bring things back into order, you must catch yourself, because in the act of taking control, you will become thoughtless. You will act off the top of your head, you will act out of habit, you will act out of your conditioning without ever having taken the step – the two-step – of stepping beyond your conditionings, reaching **beyond your best judgments and saying, “Father, what is the truth here? Father, when I look at my brother or my sister in the way they are acting, I can't see the Holy Spirit there. What is the truth?”** And the Father says, **“The truth is, that their behavior doesn't govern what you see, *your Vision does.*”** Wow . . .

Love turns the attention in a direction away from the tendency to belittle and scold and correct a brother for his ignorance. And the correction ends up being punishment of some sort. You see? But the **Father says their behavior doesn't govern what you see, *your Vision does.***

Well, that changes everything. That puts you in a position of releasing your brother as the focus of your attention so that you might turn it towards your Vision. You know, when you ask to know what **the truth is here, when you ask to know what the answer is, and I've** said this before, it will never be a description of the problem. It will never be a description of the misperception.

Someone is behaving in a manner that could be expressed as two **times two equals five. There's a call for correction. Is a call for correction to say, “Stop doing that! What an idiotic thing to do! Now start over again and do it right!”** No, the one having made the mistake does not need to be corrected. The answer, which is four, needs to be provided together with the explanation as to how that conclusion is arrived at from two times two. You see? The answer that Love provides when one engages in the two-step is the one that

illuminates and puts at rest everything because clarity is experienced and recognizable.

Oh-h . . . that means more involvement than you thought, because you thought you were listening and hearing how to identify where the mistake was being made and then finding a way to get the person to change, when listening for the answer means listening for that which **makes clear the truth so that there isn't any resistance to it.**

“Oh dear, well that means that I'm obviously going to have to listen more significantly, more deeply than I have in the past. Because if I need to listen for the answer that is clearly true, that's easily recognizable, Oh, that might be a problem. That might be more than I am capable of. When I look at my brother or my sister, it certainly looks to me like there's going to be a lot of resistance and they're not going to easily recognize the truth.”

Well, there you are. You're letting their behavior and your perceptions of it govern how you feel, instead of your vision. And that's not your Vision, that's not your clarity.

Now, you know what? The answers are simple. One of the answers is, **“Love one another” instead of judging and enjoying correcting another . . . *Love one another.***

The problems aren't really complicated. The complications arise when great defense seems to be needed. And so the defense becomes complicated and confusing because that provides an armor that **becomes difficult to penetrate. But Love, well, when you're willing to look at your brother or sister and want to know what the truth is, with an acknowledgement that they are worthy of having the truth no matter what behavior they're presenting, well, you put yourself in a different context. You put yourself in the context of Reality. You put your attention in the context of the Father, the Father's Perception – the Truth.**

And you know what? You're as worthy of the miracle of the answer as your brother or sister is. You deserve to experience the simple answer that changes everything. But you're going to have to remember this one simple thing: When you ask for the answer, you must understand

that the answer will have to be **recognizable** because of its utter simplicity, so that it will not be able to be **deniable** and your brother can with relief say, “*Thank you, I am full of gratitude.*” You see?

That’s how the end of illusion happens. *That* is what will mark the end-of-the-end-times. **Nothing automatic** is going to happen to you or anyone else, where suddenly everyone is Awake without their having wanted to know more than they currently knew and reached beyond their current best judgments and even their current best spiritual understanding.

It says in the Course:

You will never give this holy instant . . .

. . . because of course, every moment is the holy instant utilized or not . . .

You will never give this holy instant to the Holy Spirit on behalf of your relief while you are unwilling to give it to your brothers on behalf of THEIRS. For the instant of holiness is shared and cannot be yours alone. Remember then . . .

. . . it’s so simple.

Remember then when you are tempted to attack a brother, that HIS instant of release is YOURS.

And likewise yours is his. But you can’t get it first and then give it to your brother. You have to extend it to your brother **first** and then you get to keep it. **It’s simple.**

The politicians, the governments, oh-h, the solutions of austerity, the weather conditions . . . all of these things seem to justify withholding love. All of these things seem to justify **waiting** before you honor **any of these things** enough to be present with them wanting to know the answer. The answer being, that which illuminates **fully** the truth so that there is no misunderstanding and there is no temptation to hold onto ignorance. The answer is what is obvious.

Again, all of this is going to require *involvement*, your involvement.

You know, in the “Pogo comic strip” in the late Sixties, a statement appeared that continues to be remembered to this day: “*We have met the enemy, and he is us!*” Well today we could say, “I have met the enemy and he is me.” Why? “Because I’m insisting upon looking at my brother’s behavior and basing my conclusions about him on his behavior and I’m totally ignoring the investigation of my Vision of genuinely and honestly looking at my capacity to knowing the truth and wish to know it because my brother is the holy Son of God, my sister is the holy Daughter of God and deserves that kind of attention from me.” You see?

And then you stick with listening, even if the answer **doesn’t seem to** come easily. You stick with it until your willingness to hear the answer is complete . . . until you have no other aces up your sleeve that you can bring into play before you yield completely . . . gentle down . . . soften up completely. You see?

So, hey, hopefully the end times are here. But don’t jump to conclusions based upon appearances or behaviors. Recognize that what you are experiencing is simply providing you with the opportunity to want to know the truth, to want to know the actual answer: Four as the answer to two times two instead of five, together with an understanding as to how that happens, how that correct answer is arrived at, because it is simple and it is understandable.

You know, you can go into a poverty stricken area of a large city and you can find ***all*** of the elements that could be identified as ***end-of-times elements***, but because they’re located in a rather confined space one would not say these are “end times.”

Ego dynamics, whether global or individual or in a community, are all **the same. And they’re all constituted of ignorances which have answers.** And all of the elements identified with the end times will ***cease*** as soon as each one of us decides to practice the two-step, **whether we can see our brothers’ or sisters’ divinity or not, so that we** might be able to bless them with the answer which brings equilibrium to them ***and*** to you.

So don't wait too long for the end times. Don't wait for the Rapture that isn't going to come until you've played your part.

Pogo said, "We have met the enemy and he is us!" Today we can say, "We have met the Savior and he is us. I have met the Savior and he is me." But not unless you care enough to love your brothers, to love one another, exonerating them from whatever they believe they've done and whatever you believe they've done, so that in innocence you can listen for the answer that is the specific release, but has the meaning *"This is my beloved Son, in Whom I am well pleased."*²

Love one another.

A Course In Miracles (reference pages)

¹Chapter 15 THE PURPOSE OF TIME – Section: THE USES OF TIME.
Sparkly Book – p.350, 2nd Full Par. / JCIM – p.147, 4th Par. / CIMS – p.294, Par.13
Chapter 15 THE HOLY INSTANT – Section: THE TWO USES OF TIME
First Edition – p. 282 / Second Edition – p.303, Par.12
²Matthew 3:17 and Matthew 17:5

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A Course in Miracles Study Group with Raj, November 24th 2013
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 22nd 2013

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Good evening. And welcome to everyone who's joining us on the Internet.

It is three days before Christmas. And so tonight I have a Christmas message. And in order to give perspective, we will begin by going back in time to the time of the Exodus from Egypt, when Moses led **the Israelites out of bondage. And I'm bringing this up because the advent of the Christ appearing on earth was the beginning of the Exodus from bondage to a false perception of one's self and a false perception of the Kingdom of Heaven.**

After crossing the Red Sea and no longer being pursued by the Egyptians, there came a point where the people grew restless – their faith being tested. And Moses took leave and went up onto a **mountain and did the “two-step.” He silenced “human will” within himself and in so many words said, “Father, what is the truth here? What needs to be known?”** And he listened. And the product of the listening came forth as what have been called, **“The Ten Commandments.”**

Let us say, the understanding of what humanity means as lived by those who embrace it as an integral part of escaping the bondage of illusion. And Moses came back down from the mountain with the tablets that the Commandments were engraved upon. And when he came back to the people he discovered that their faithlessness had

taken over. And that they had resorted to idolatry and debauchery and immoral behavior *and he believed what he saw!*

He saw fault. He saw immorality. He saw people who didn't deserve what he had gone up to the mountain to get and brought back, because he was convinced by what the people were convinced of about themselves. And he joined them in that faithlessness and threw down the tablets and broke them so that the Commandments were lost.

Now the question is: Is seeing what is wrong – identifying it, labeling it – is that the answer that corrects the wrong? Absolutely not! And so there was no way to proceed because the freedom, the Birthright of man could not be achieved through faithlessness and doubt and immorality.

And so Moses had to go up to the mountain *again*. In other words, he had to stop regarding what he was convinced he saw. He had to abandon the negative assessment of all of those who were following him into freedom out of bondage. He had to let go of that and turn his attention elsewhere. He had to turn his attention to where the truth was available to experience – to Know and to be from.

And so he did the two-step again. And this time when he came down from the mountain, he did not abandon the Vision the Father gave him, and he proceeded to lead the Israelites into the Promised Land. There is a simple but profound lesson in this. The correction of illusion does not occur as a result of making a reality out of it – pinpointing it, labeling it, judging it, being offended by it and in self-righteousness, attempting to get rid of it.

That behavior is behavior that arises out of faithlessness, not out of the result of practicing the two-step. Because practicing the two-step uncovers what is truly true. It uncovers the Good News. It uncovers that which is worth making a joyful noise about. Because it does not **confirm what isn't real. You see?**

And in the absence of that confirmation and the Vision of a, for lack of better words, new horizon, the movement into freedom is assured.

And this is the important point. And this is the Message of Christmas. This is the Gift that the appearance of the Christ brought **and gave to the world. It's important.**

It's important not only because the living of It involves the right use of your mind that heals, it keeps the attention from staying bound in the orphan mentality – in the separated tiny, independent, Sourceless, meaningless experience of being.

Now, I want you to contemplate my life from Christmas day on. And I want you to notice how much of my time was spent calling out the sinners, pointing out their sins . . . chastising them, correcting them. You can easily understand that if my attention had been given there, there would have been no healings. There would have been no transformation, because none of that would have revealed the divinity of every **single man, woman and child on the planet. And it wouldn't** have uncovered the Kingdom of Heaven that everything actually is, but nobody sees because they are convinced by their faithlessness, **that it's just a material world and universe. There is no potential** for healing or correction there.

My life did not convey that message. My life, my words, my brotherhood uncovered the fact that you are my Brothers and Sisters. That we are One divine family with one Father: God. That we, each one of us . . . every one of us is holy.

Now there's a general belief that God so loved the world that He gave his only begotten Son to what? To save every sinner on the globe because everyone on the globe had been born in sin?

That's the wrong emphasis. That was not my purpose. And that is not what I engaged in. I engaged in providing the Vision which illuminated *faith* because it re-awakened in each one the glimmering memory of his or divinity, of his or her divine worth.

If I had magnified everyone's poor assessment of themselves, it would have further depressed everyone. It would have exacerbated the problem, not resolved it.

Now, when Moses came back down from the mountain, the people were still behaving badly, were still expressing their faithlessness. **But this time he didn't believe it. And in so many words, in his mind, the declaration was, "tain't so! tisn't so! This is not the truth! I will not be swayed by what isn't true, by what isn't so." And he wasn't.**

And the message of my life and the reason for my arrival on what you call "Christmas" was to uncover the fact that it "tain't so" that you're sinners. It "tain't so" that you're just mortals. It "tain't so" that you are unholy messes.

That's the gospel. That's the good news that lifts you out of your poor assessment of yourselves and allows you to let your mind be inspired with the truth about you – you holy Son of God, you holy Daughter of God – who are my Brothers and Sisters – equals in actuality.

Whatever else you believe . . . "tain't so!" And my purpose is to convey over and over, "tain't so!" Don't you dare believe it! Don't continue to carry that negative false self-assessment forward with you any further. "Tain't so!"

Now one of the reasons I'm bringing this up is because you all know that you are suffering from false perceptions of the Kingdom of Heaven and of the holy Sons and Daughters of God that are your Brothers and Sisters, and because that is presented to you daily, you need to remember to daily acknowledge, "tain't so!" rather than succumbing to the invitation to believe what tain't so and joining in reaction at that level of divine ignorance. That's the point.

If you do not take that step of declaring that it "tain't so!" the fact that it isn't so can't manifest. In other words, the truth of the holy Son of God and Daughter of God that each of you Are can't emerge as a conscious experience for you or the Brother or Sister that you are acknowledging it about. Healing will not occur.

Now, all of you at this time are very well aware that communication at all levels is being abused. Its purpose is to deceive. It does it through insinuation, and the suggestion that what is said is factual without ever backing it up with facts. And because it is consciously designed to manipulate your mind for reasons you have no awareness of at all,

you must be *wise* so that you don't become used for purposes that are destructive to you or those ones or those things that deceitful information is being shared about.

Now, I can hear someone saying, “Well, what if the information can be backed up with facts?” Well, hey, Moses could see with his own eyes that the people had created calves made of gold and jewels that they were worshipping. He had the proof. It was a fact.

Well, that suckered him in. He bought it hook, line and sinker and said it is true, “these people are not worthy of the holiness of this movement of freedom that they're in the middle of. I am *angry* with them!” And he lost his divine perspective.

But again, after collecting himself and engaging in the two-step again and turning to the Father and saying, “What is the truth here?” The Commandments – what was needed at that time – were given again. And he brought them down and this time the behavior didn't prove anything of value to him and he knew, “tain't so!” and he didn't buy into it hook, line and sinker and proceeded to lead the way out of that ignorance and out of that faithlessness into the Promised Land. In other words, the Answer – the clarity, the wholeness – **that's the** message.

When it comes to literature, or any “good story,” there is always a protagonist, there is always the good and the bad balancing off of each other, attempting to overcome each other. And the more conflict there is, the greater potential there is for the story to become great. And everyone likes it. Everyone is turned on by a good story, a story of real conflict in which good does triumph.

But of course, now and then, there has to be a story where evil triumphs so that no one gets to feeling too good, and stays bound to the dynamics of good story telling.

Why am I bringing this up? I'm bringing it up because there are suggestions coming from, we'll say, metaphysical or spiritual sources that you are all coming into times of great potential disaster. And in light of that, directions are being given as to how you can play a part in overcoming the evil. You see? And everyone looks at it and says,

“Wow, these are the elements of a good story!” The bigger the evil, the bigger **the disaster that’s ahead of us, the greater the truth will be,** the greater the reality will be that will override it. And I am going to take my part in what? The drama – the conflict. You see?

And you get sucked in, hook, line and sinker, into a fabric of conflict which you are familiar with and from which you are able to glean a sense of purpose that is gratifying and self-satisfying and causes you to bring commitment to the conflict – to *your part in the conflict*.

And no one is saying to the whole thing, to the novel – the story **that’s unfolding – “tain’t so!”** Nobody is saying, **“We don’t need a good story or a bad story, we want to be out of the realm of story and the necessary conflict which stories involve.”**

So, you say, “What if I have proof that our leaders or our governments or other governments or other leaders are dishonest and I have proof **of it?”** **And not unlike that, the question is, “What if my sister or brother or myself has terminal cancer? I have the facts, it is the truth!”**

Well, it’s the same call: **“Tain’t so . . . tain’t so . . . tain’t so!”** You don’t actually have to yell it, I’m being firm about it because until there is **an acknowledgement that it “tain’t so” the illusion of it can’t collapse, its seeming reality can’t fade,** so that what is true about your leaders or your governments or your banking systems, and their real humaneness can come through.

The message of Christmas is: You are my Brothers. You are my Sisters. I am the Christ. You are the Christ. We are equals held perfectly, immaculately in the Mind of the God no matter what you might think you are or believe you are. No matter what your apparent history seems to state about you, ***you are being brought out of a state of bondage by the uncovering of the fact that the bondage is illusory not because it’s real but you have a powerful enough God-given truth to overwhelm it and destroy it. Is that clear?***

The correction of the illusion lies in the realization that the illusion **has no actual presence. It “tain’t so!” at any level. That’s the message** of Christmas. It re-introduces humanity into the conscious

experience of Being, together with its absolute underlying divinity – yours.

You are being constantly invited to hold your Brothers in disrespect. Because **whoever's inviting you to do it, has a profit to be made from** your believing it, has a benefit to be enjoyed by the downfall of whoever they are discrediting.

Again, whether they back it up with facts or not, there is strain occurring around your globe as the truth is being twisted and bent into untruth so that you might *validate* the untruth and stop being the Presence of That which carries forward the movement out of Egypt, out of bondage, out of mortality.

The message of Christmas is one of joy. And the question is, how are you going to use your mind now that you know that you are the holy Son or Daughter of God and that every single one of your Brothers and Sisters is also. And that you all deserve to experience your sinlessness, your guiltlessness. Because you could never have become what you have been convinced you are, or that you have convinced yourself that you are without ever referring back to the very Source of you – your Being.

The message of Christmas says: Don't be taken in by appearances. Don't be taken in by "the facts," if they don't return you to the mountaintop. If they don't confirm to you the need of not abandoning the Vision that the Father provides of your divinity and your Brothers' divinity. You see?

You're here to be the leaven that leavens the whole lump, that lifts and inspires everything above and out of the state of illusion – the idolatry, the lasciviousness, the immorality.

The Gift of Christmas is Love. Plain, pure and simple. It is Love that insists upon not being sucked in. It is Love that causes you to be **unable to say, "It tis so, when it tain't so!" And to have the nerve and the guts and the commitment to reverse the suggestion that presents itself to you that says, "you have justification to be disturbed and you have justification to blame your brother, punish your brother and use whatever force it takes to get him to change his behavior."**

Well, I'll tell you something: If you walk around pointing at everyone and saying, "you're a sinner...you're a sinner...you're a sinner...you're a sinner, I'll have nothing to do with you until you stop being a sinner, you sinner." If you do that, everyone is stuck.

You've got to ask yourself where you're giving your attention? Are you looking down or are you looking up? Are you looking at things in your immediate vicinity or are you looking at the horizon? Are you looking from a limited negative viewpoint or the infinite vantage point that the Father provides you with and that its worth your reaching for at every moment.

Be careful. When you bandy about words that characterize, or shall I say mis-characterize the holy Sons and Daughters of God who are in **your world at this time, you don't have any other brothers and sisters** to have a corrected vision of. So work with the materials at hand.

Oh, I know . . . you could interpret that to mean I'm saying "work with the lousy materials you have at hand and refine them." No. The materials you have at hand no matter how negatively you are assessing them are the Sons and Daughters of God – the holy ones that are worth your denying the illusions about.

If you go around, as I said, saying "you're a sinner...you're a sinner" you keep everyone else looking down, instead of lifting up their minds to the infinite view. You're here to do something more than identify and peg problems and illuminate them. You're here to see it like Moses did and if you're taken in by it, return to the Father, go back to the mountaintop – do the two-step – so that your Vision is coming not from the world, but from the Mind of God that is your real Mind.

Because therein lies the Answer that you can share with your brother that is of such Meaning that he gladly lets go of his poor self-assessment because the truth is so much more meaningful. But if **you're going to do that through the right use of your mind, you're going to have to acknowledge that the illusions you see simply aren't so and stop energizing them.**

Be wise. Deceit has not always been the primary means of motivating and manipulating the population. But with the information explosion **so that it's not only through mass media, but through the internet**, it is easier than ever before for mis-information and dis-information to be given. And for those who like a good story to be that which sucks **them in, be alert! you holy Son and Daughter of God, so that you don't get sucked in and you don't leave the Father's Vantage Point. You don't abandon the two-step.** And you remember that in any way, that you can assess an illusion to be real and justification for condemnation or self-righteousness, you have lost your perspective. And the Promised Land will not be reached.

Love your brother. Love one another. If indeed your brother is engaging in activities that are a result of his poor self-assessment and **he's experiencing bondage, you cannot just say, "his behavior is wrong. He's lost. He doesn't deserve the truth."**

The call is for you to refuse to receive the invitation to believe that any part of the illusion is real. Because the Answer does not lie in whatever follows that acknowledgement.

The message of Christmas is: Love one another you holy Sons and Daughters of God as I love you, as the Father loves you, as the Holy Spirit loves you. Any justification for anything else will not heal. But **your commitment to the truth that you're willing to listen for by going beyond the appearances *will heal***, will cause the Promised Land, the Kingdom of Heaven to be revealed to you here and now.

How are you going to be? How are you going to behave? I have **suggested before that you express the wish to see . . . "I wish to see the evidence of Love. I wish to be the evidence of Love. I wish to see the more of what God is Being right here than what I'm seeing."**

These desires place your attention in the infinite vantage point on the horizon as it were. And it is your Birthright to be experiencing the result. You must care enough about your brothers to find a way to go within and do the two-step, engage in the holy instant because you want to see the guiltlessness **and nothing else** of your Brother, of your Sister.

Sticking with that desire and that commitment is the being of the **statement that the illusion, “tain’t so!” and *it is the Answer*.**

May your holy days be full of glory and joy because you’re **finding release from finding fault as though that’s an integral part of Waking up** – of embodying the very reason the Christ appeared on that first Christmas.

I love you all. Love one another.

A Course In Miracles (reference pages)

Raj did not read from the Course tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

December 30th 2013

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Well, for all practical purposes it is the last day of the year. Tomorrow is **New Year's day . . . a day when many do their best to turn over a new leaf or make commitments to change habits.**

Well, in a way that's what we're talking about all the time isn't it.

But I'm going to invite you all to re-listen to or re-read the transcript of our meeting last week, *the Christmas Message* **because it's simple, so simple.** And then I would invite you to let the Meaning of that accompany you as you move into the New Year.

Love one another. I'm re-emphasizing that again this week and for the coming year because I will tell you, it is the one transforming element that is called for in order for Awakening to occur. **Love one another.** I went into some detail about abandoning your perceptions of your Brother or your Sister and your perceptions of yourself. Abandon whatever limited, demeaning insulting **definitions** you have applied to yourself or others because they do not fit you, you holy Son or Daughter of God.

What do I do every week? I love you by reminding you not of your sins, but of your holiness. And I do that so that the very concept of holiness becomes less and less foreign to you, as relates to you.

And in this way, you more and more easily embrace the idea, which is actually the divine fact that you are the direct expression of God. You are His beloved Son or Daughter in whom He is well pleased **because** you are not other than Himself/Herself expressed and expressing.

Now when you are engaged in loving one another, you're not engaged in fault-finding. You're not even engaged in correcting one's faults. You're engaged in asking the Father, "What is the truth about my Brother, what is the truth about my Sister – the God's honest truth about them – the truth about what is Real about them, not the truth about why they have such a negative impression of themselves, or why I have such a negative impression of them."

No one needs to listen to a long litany of mistakes that you have made or that others have made in order to understand why they are confused and behaving badly. Because in that, there is no inspiration, there is no realization . . . there is no Revelation. There is nothing to take what is being experienced to another level where confusion is not governing and where thereby vision clears. And the good news, the truth about your Brother or about yourself registers with you and registers with them, releasing them from the bondage of your and their false perceptions.

Now after everything I said last week, the question could arise, **"Yes, but when something needs to be corrected, how do you correct it?"**

When Moses came back down from the mountain the second time and the people were still practicing their faithlessness, he was not moved by it this time. He did not believe their unbelief. He did not join them. And one could say, **"Well, if he didn't correct them, how did he change the situation?"**

Well, first of all, I want to point out that the Commandments that he came down with all dealt with the poor activities that they were engaged in as a result of their faithlessness, all of which had to do with having false gods and not relating to each other with love, but rather with usury and lasciviousness and negativity. And although Moses threw the tablets down the first time, he held onto them the second time. And he did not hit them over the head with the tablets.

The tablets, more than being Commandments that perhaps uncovered the **inappropriateness of everyone's behavior, more than that, they were the** evidence of an element that had been missing, that the people had lost sight of. And that was that they were not alone. God was still with them. You see?

What did Moses do to change them? Well he didn't address what they were doing. By listening, by going up into the mountain top, hearing and experiencing the Vision provided and coming back down and holding onto It, his presence and his actions revealed more clearly than anything else, that everyone was still loved and companioned with, and their loss of faith was baseless. You see?

He did not come down and rail at them about this bad behavior and that bad behavior and what an awful kind of person it made them. He came down evidencing the fact that they were accompanied still by the Father. They were not alone. You see? The answer was something entirely different from any act of correction of any particular behavior. And this is what it is so important to understand.

Now, oh . . . it could seem, and I mean this not just for this day and age, **because what I'm going to describe** has going on forever, but it could seem that because of the unscrupulous nature of the ego, that it would be wise to be constantly on the watch for *evil* so that it can be ferreted out and gotten rid of, so it will not spoil everything like the one apple that will spoil the barrel. And so one can justify becoming a watchdog, as it were, always on the alert for evil, always on the alert for the opportunity to correct a mistake.

Well, that can get you into trouble. It's like a child, upon learning that there really isn't a Santa Claus, going through the first Christmas after learning that, making sure to tell everybody that there is no Santa Claus. And when **everybody is opening up the presents and they're so happy, he says, "But there is no Santa Claus!" Who turns the day into a wretched day for himself by his constant rehearsal of what he thinks is the truth, as though it's** important to know that.

And yet in the ensuing year before the next Christmas, that child realizes **that it didn't matter whether** Santa had ever been real, because what made the day outstanding was the love and the caring and the thoughtfulness put

into *giving* and shared with all of the members of the family and friends. And that was real. And that was what made the day special.

And so there was no need to make pronouncements of the truth that there is no Santa Claus. Just as there is no need to be a constant watchdog for evil so that you can find it and get rid of it quickly.

And somebody says, “Yeah, but what do you do about evil?” Well it’s the wrong question. You don’t do anything about the evil that you see. You do something about the way you are seeing.

Earlier on in the *Course*, we spent quite a bit of time discussing the fact that your attention *activates* the sending out of messengers, messengers that go out to find and return to you with confirmation of *whatever it is you are wishing to see*. And so if you are wishing to see evil, the messengers that go out with you have that task, that is their charge and you can count on it, **they will come back with confirmation of it whether it’s truly there or not.**

And so you must understand that you are responsible for what you see just as Moses was. Moses wised up so that when he came down the second time, the messengers that were sent out looked for confirmation of those who were quite capable of understanding the Commandments and a feeling that they were not alone — that they were loved.

And how do you suppose he rallied them to move forward? Not by making an issue out of their behavior. You can imagine that he might have said, **“Okay everybody, now that we have this security in terms of a code of behavior that supports and nurtures and values the human being, let’s pack up the golden calf and let’s pack up the pots and pans and the tents and let’s move on because the Father is leading us to the Promised Land.**

The absence of judgment from Moses and the clarity as to a Vision of direction was all that was needed for everyone to rally and move forward. You see?

Gee, heaven help the watchdog **who’s going to find the tares and the wheat**, who happens one Spring to head from Los Angeles to New York through the plains states, who drives for hours through fields of wheat that might have tares in them so that he must stop at every one and check and root them out

when it's almost impossible to distinguish which is which at that point, . . . but oh-h, he's doing a great work.

No. You don't try to separate the tares from the wheat until it's time for the harvest and you can easily see which are which or even if there are none. You see?

You can waste your whole year this coming year trying to find error, trying to find evil, exposing it and trying your best to get rid of it through the use of one form of force or another.

Now that's the equivalent, I'm going to say, of having lived in an orphanage where there are codes of behavior, mutual agreements that have been established that everybody abides by and everyone controls each other with and usury and abuse and manipulation goes on constantly because everyone is jockeying for a better position either in the social order or to be able to shift to a room on a higher floor with a better view or whatever. And one happens to humbly reach out for help beyond the agreed upon code of conduct and Guidance is experienced and a different perspective is provided.

The simple fact is, that the different perspective, because it reflects the **Father's Will and the Father's Intent and because it reflects what is *Real*** when embraced by the one listening, causes his perspective to change . . . moves him to a new vantage point that no longer elicits the responses from his fellow orphans that had occurred before and he becomes inspirational. **And he doesn't have to call anyone down or criticize them or bully them into changing their behavior, because it's easy for them to catch the Vision,** to catch the feeling and join in a new perspective.

Again, healing does not occur because a more powerful truth has been obtained that is capable of overwhelming the illusion that seems to be real. **Healing occurs because the intent to see what isn't real is abandoned. The** messengers are no longer being sent out. The intention is ***not looking for fault***, is not looking for error, is ***not looking for evil*** and so the conformation of evil ceases to come back.

The enemy doesn't need to be coerced into a new behavior because the enemy by virtue of being Loved from the Father's Vantage point through you is *relieved*. Defense is no longer called for. What a relief! And how

wonderful to be able to dare to be genuinely Real instead of constantly abiding according to the code of conduct – the mutually-agreed-upon-definitions for behavior. You see?

Again, whether it's an illness, a disease, a bad attitude, a belief that one is a mortal and that death is inevitable, these things *vanish* when you dare to love one another, and by virtue of loving one another, send out new messengers.

It's a fact. A change of heart, as it were, can spontaneously cause a change in behavior in someone who has been aggressively and negatively abusive to you. Why? Because you're not sending out the messengers of fear, *looking for that which is fearful*. And your faith in your brother, rather than faithlessness, inspires your brother.

And so you say, **"Well, what if it doesn't?"** And I must ask you, **"What side of the fence are you choosing to stand on? What are you fighting for?"** because you will surely have what you fight for. If you cannot conceive that your brother or sister might actually be as holy as you are beginning to believe you are, then the messages to that affect will be what you send out ***and they cannot come back and confirm something other than the intent with which you sent them.***

Rather than asking "What if they don't change?" you need to be asking, "What is the means of my going back to the mountain top . . . what is the means of my engaging in the two-step genuinely enough and committedly enough to *persist* in giving my attention to the truth that will make a difference? You see?

Your attention will not be on your brother **and what he's doing**. Your attention will be on where you are giving your attention and what you are desiring and whether you are willing to say that your brother is worthy of the amount of time or effort or commitment that it takes to stay on the mountain top or to return as many times as necessary in order to get the message again and bring it down from the mountain and not abandon it yourself. You see?

Yes, occasions arise when bad behavior occurs. But God didn't send you here to put the one engaged in bad behavior up on a cross and crucify him. That's not what you're here for. You're here to learn how to be your

Father's Son or Daughter. You're here to look at your Brother or Sister with the desire to learn what there is about them that causes your Father to be greatly pleased with them. That Vision immediately constitutes the broadcast, the sending out of new messengers which necessarily must come back, and do come back with conformation of what they were sent to find.

What your Brothers and Sisters seem to be to you or to themselves *isn't what they Are*. But as long as you believe it is what they are you will have **the evidence of it. Is that because you're causing it? No! But it is because** you are not doing what is essential to uncover anything else.

And so it's not the correcting of someone that's important, it's the uncovering of Something else other than that which calls for correction. **It's the uncovering of their holiness, because that's what you** wish to see more than anything. And why do you wish to see it? *Ah-h . . .* because it heals . . . because it is the practice of Love.

Be alert to what goes on in your own mind. Be alert to judgment that you feel is valid.

You know, the recognition of the holiness of your brother is not a judgment. The ability to acknowledge Reality, the Kingdom of Heaven right here as It is, is not a result of judgment. They are both the result of the abandonment of judgment, the abandonment of reasoning that leads from point A, to point B, to point C and so on. So that you are not engaged in the examination of the function of your intelligence, but you are in touch with your Brother or Sister directly, intimately, wholly. You see?

This is the key. It's not the watchdogs. Your governments have watchdogs **and they're called the Armed Forces, and they find evil and they squash it with force**, although there is beginning to be a more concerted effort, as **they say, to deal with things diplomatically. It's a step in** the right direction, but reason is still the basis for the negotiation, rather than the valuing of the holy Brothers and Sisters, the holy Sons and Daughters of God that constitute mankind and the desire to make peace not war.

So there is still further **to go, but it all boils down to what I'm telling you** tonight . . . Love one another.

Instead of asking, “What do we do to correct them?” You must ask, “What do *I* do Father, to love my brothers and sisters? Reveal to me their holiness so that I might *feel it*, not so that I might understand it with my mind, my intellect. Let me feel their holiness. I’m told that when I feel their holiness I get to feel mine as well. How do I hang in here, without joining them by becoming frustrated? How do I hang in with the Vision and stay on the mountain top?” You see?

One of what you call “the Beatitudes” says, “Blessed are the” . . . what? “peacemakers.” Not the watchdogs. Not the ones ferreting out evil. Not the ones checking every wheat field for tares and trampling the good wheat. No. “*Blessed are the peacemakers for they shall be called the Children of God.*¹” Well, we can reverse that, “Blessed are the Children of God for they shall be peacemakers.”

You holy Sons and Daughters of God, turn to the Father, turn to the Holy Spirit, desiring to recognize and feel the holiness of the other Children of God called your Brothers and Sisters.

Another of the Beatitudes says, “Blessed are the meek,” not the warmongers. “Blessed are the meek,” not the aggressors. “Blessed are the meek,” those who let love motivate the messengers they send out. “Blessed are they for they shall,” . . . what? “inherit the Earth.” They will find themselves having what “*It is the Father’s good pleasure to give them, which is the Kingdom.*”²

That’s the way healing occurs. If you want to call it correction, that’s the way correction occurs, because when you are meek, you inherit what it’s the Father’s good pleasure to give you . . . all of the Kingdom. And you will be peacemakers and be called the Children of God, because that is what you Are. And *that* transforms because you move your attention out of the realm of “accuser,” of “watchdog for evil,” of dishonesty. You abandon that mindset. And in abandoning it, you withdraw the messengers that will go out bringing back confirmation even though what they find isn’t so, because it’s no part of the Kingdom that it’s the Father’s good pleasure to give you. You see?

You won’t have the Kingdom until you are willing to let yourself be the Son or Daughter of God by asking for His Perspective. You certainly won’t have

it by manipulating your world by force into what looks like peace and harmony.

Love one another. Find the way to love one another even if the behavior of others seems to convince you that you should be upset. Love one another **enough to silence the human will in you that insists upon seeing what it's seeing, and turn to the Holy Spirit or the Father asking, "What is the truth here?" and then staying with that Vision. And** if you lose it, go back to the mountain top. And if you lose it, go back to the mountain top. And if you lose it again, go back to the mountain top. Because like the Israelites, you are accompanied by the Father and the Holy Spirit and your Guide and all those who are already Awake. You are not alone.

Enjoy your Brotherhood this year. Love one another. I love you. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the book tonight

¹*Bible: Matthew 5:9*

The Beatitudes start at Matthew 5:3

²*Luke 12:32*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 14th 2013

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Okay. Tonight we will not be continuing in the Book. There are some further things I want to share about the practice and the abandonment of self-righteousness, because there is more peace that needs to come from understanding it than most of you are experiencing.

So, let's take a few moments to be quiet together.

[Quiet time]

Good evening. And welcome to everyone who is joining us on the internet.

I am aware that distress has been felt by many during this past week as a result of willingness to look at the practice of self-righteousness, when one thought one was being loving or being a good citizen, or being a good neighbor.

I am aware that looking around, it is obvious that there are instances of injustice or apparent injustice that have come into play that certainly arouses *self-righteousness*. And at the same time, because the problem of injustice needs to be corrected and the correction is going to take time to change the laws, one feels on-goingly vulnerable and not at peace – even beyond the discomfort of practicing voluntary self-righteousness.

The situation will call for persistence for an intent to put forth the **effort necessary to bring about the corrections. In other words it's** going to take work. And at the bottom line, self-righteousness tells **you that you shouldn't even be confronted with a need to attend to** these things.

And so here **you are feeling vulnerable for awhile until it's corrected. And then you're feeling put upon by having to participate by bringing** about the changes that install justice into the system and into the **world. And so that's one of the disconcerting and distressing aspects** of self-righteousness that you're dealing with.

There are other situations with families where injustice is being asserted and is causing abuse to occur with such ferocity or such conviction that it seems that the correction of that will be impossible. **But on top of this, because it's family, your emotions are brought into** play and you are distressed. And again, you are made to feel **powerless and you have reaction to that: "It's unfair. I shouldn't have** to be faced with this. Everybody should know better. If everybody **would listen to me we wouldn't be having these problems!"** And on and on and on go the self-righteous judgments and conclusions.

Another aspect is that you've looked at yourself and it is clearer than ever the degree to which you attempt to control, in order to get what you want, in order to get your partner or your Brother or those you work with to serve your best interests to be thoughtful of you. And yet, they seem to be beyond your control and therefore, in your powerlessness, all you can do is gripe, be distressed and depress yourself.

Also you look and you see what I'm going to call "mortality" presenting itself to loved ones. And they are accepting the presentation hook, line and sinker and are not available to hear any healing perspective that you might be able to provide. And so again, you feel frustrated, angry, powerless. You feel abused yourself. And **at the bottom line, the solution to all of this is very simple, but it's not** one you want to hear.

Now, we need to take a brief look at how the human condition, how the dream, how the illusion of existence started. And we discussed it briefly last week. It started because you and another holy Son of God decided to make a mutual agreement, an agreement as to the definition of things – the definition of Reality that is different from the Meaning the Father is Embodying in Creation, actually.

Now this mutual agreement agreed to by the two of you caused you to have a special relationship – a relationship other than the one the Father established by expressing Himself as you and your Brother or Sister – with whom you have formed this mutual agreement that is at odds with Creation itself.

Now here we are squarely looking at the practice of self-righteousness, squarely looking at the fact that, as I said a couple weeks ago, self-righteousness is the number one killer.

Now as you've gone through the last couple weeks and you've taken perhaps a more honest look at your practice of self-righteousness or the falsity of your “loving kindness” that you have been sharing with people, you have become confused by thinking that the correction of the difficulty of the distress will come from *other people changing* – *other* people changing by virtue of your exercising spiritual control, by virtue of your willing to ask of the Holy Spirit to see your Brother's or your Sister's innocence so that you might cover your Brother's or your Sister's back.

This is tricky, because that understanding will get you into trouble. It will confuse things.

You – **and here's the bottom line simplicity of it** – you need to stop practicing self-righteousness because *it will kill you*. I do not say that threateningly or to cause you to be frightened, but to make it utterly clear that the practice of self-righteousness has an effect *only on you, who practice it*.

Sin, disease and death are the effect of the practice of self-righteousness and the effect is on you who is practicing it. Self-righteousness, practiced by your Brother or Sister affects *them* in their practice of it, not you.

And so to think that you, through the practice of the two-step, will engage in an activity that will cause your Brother to start treating you better is a misunderstanding.

Again: The human condition – the dream of existence – was the result of a mutual agreement engaged in by two Sons or Daughters of God. And Waking up is the undoing of those mutual agreements. It is the undoing of the mutuality of a ***special relationship*** in which special definitions, imaginative definitions have been arrived at and agreed to and committed to. You see?

It's the undoing of the relationship, which means – and this is the part that no one really wants to hear – it means that you and you alone have the means of abandoning the practice of self-righteousness. And in the abandonment of it, ***having your mind be healed.*** You see?

In a way it is totally private. It is something you must do in the withinness of your Being without regard to your Brothers or Sisters so that ***peace*** replaces the frustration and the self-righteous anger of self-righteousness causing your mind to become clear, unconfused, at **peace within itself, so that it is able to let the Father's Perspective** register with it – register with you.

And in that Revelation, being healed yourself, so that your perspective of your Brother is changed. ***Not because you're trying to change your Brother's perspective, but because you've attended to the only thing you can attend to which is whether you're going to continue to practice self-righteousness, or whether you are going to abandon it by abandoning the special relationship and letting your Brother off the hook and letting yourself off the hook by no longer saying, "My Brother will be the death of me yet. My daughter or my son will be the death of me yet!" by saying someone else in some magical way can ruin me, ruin my life. You cannot die from someone else's self-righteousness. You hear that? You cannot die from someone else's self-righteousness.***

You can access eternal life by abandoning ***your*** practice of self-righteousness. And in your acceptance and receipt of eternal life, you

will find yourself being transformational but not because you're trying to. You will be transformational because you will no longer be participating with your Brothers and Sisters in mutual agreements that all of you believe are law and have committed yourselves to. You see?

The whole reason for looking at what self-righteousness is and the need to abandon it and your act of abandoning it is because that **brings forth the conscious experience of God's Perspective in *you* and returns you to your right Mind, which right now is called, "the Holy Spirit" because you've divorced yourself from It. And that is the** process of the Movement of Awakening. You will do this because you want to Wake up not because you want to manipulate or control your Brothers and Sisters even for their best interest.

Things will remain messy and complicated if you don't abandon the special relationship and all the habitual techniques that you have engaged in in these special relationships.

You must be willing to turn to the Father, which is what the holy **instant is for, to say, "Father, what is the truth here? Father I . . . because I don't want to suffer the dire effects of practicing self-**righteousness, want to know the truth. I want You to share with me Your Perspective. I no longer want to be confused and I no longer **want to suffer from confusion."**

Now last week we went back in the *Book* about one hundred pages. **And tonight I'm going to refer you to something about two hundred pages ahead. It's in Chapter Twenty-Seven and it's a sub heading called, *The Healing Example*. And I'm going to share it because it** helps to clarify the fact that what is called for is abandoning the special relationship, abandoning your expectations of others, abandoning the idea that others through their neglect, can cause you to suffer and have an unfulfilled life, or through their devoted attention they can make you blissfully happy, when at no point, have you bothered yet to abandon your self-righteousness and join with the Father and have His Perspective infill you and transform you. You see?

And so, it says here:

THE HEALING EXAMPLE ¹

The only way to heal is to be healed.

So if you think you want to heal your Brother, you're going to have to be healed yourself.

The only way to heal is to be healed.

The only way to get out from under the effects of self-righteousness is to be healed of the practice of self-righteousness yourself, regardless of what your Brother or Sister is doing.

But listen to this:

The miracle . . .

. . . in the healing.

The miracle extends without your help, but you ARE needed that it can begin.

You see? This isn't just laborious. This isn't just you looking at hard things to look at and dealing with hard things to deal with as though **Waking up is a struggle**. But the looking at it that we're talking about *isn't easy* and you need not to be afraid to do the work. ***It's essential!***

Because after all, self-righteousness is the number one killer! I keep saying that because death seems to be such a reasonable justification **for changing one's life because it's rather ultimate.**

Now, you want to abandon self-righteousness because in its absence, the holy Son or Daughter of God that you Are is revealed to you as your **Whole Mindedness**. That is incredible! That is worth every bit of effort you might find you need to put forth. So . . .

The only way to heal is to be healed.

To participate in that transformation. And . . .

The miracle extends without your help, but you ARE needed that it can begin. Accept the miracle of healing, and it will go forth because of what it IS.

You see? The good news – **God’s Love, Healing, radiates infinitely.** It goes out infinitely because that’s **It’s nature.**

And so when you abandon trying to manipulate or change your mate or your family or your society and you give your undivided attention to monitoring the use you put your mind to and refraining completely from engaging in self-righteousness, you open the door for something marvelous!

The miracle extends without your help, but you ARE needed that it can begin. Accept the miracle of healing, and it will go forth because of what it IS. It is its nature to extend itself the instant it is born. And it is born the instant it is offered and RECEIVED.

It’s borne the minute you let it in, the moment you let yourself be changed by it.

No-one can ask another to be healed.

You see? “Oh, if you would just treat me nicer, I would be happy – that would be healing to me. If you just wouldn’t be engaged in so much self-interest that you abandon me, I would be much happier.”

That’s asking somebody else to heal you.

No-one can ask another to be healed. But he can . . .

. . . this is the part you don’t like.

But he can let HIMSELF be healed, . .

. . . how unfulfilling. How much fuller my relationship would be if I **didn’t have to do this all by myself.** Well that’s false. Because it’s only in a special relationship – one bound by mutual agreements – that

mean the two of you are holding yourselves separate from God, and therefore, your true understanding of your identity, that it could seem to be justifiable.

No-one can ask another to be healed. But he can let HIMSELF be healed, and . . .

. . . listen to this . . .

. . . thus offer the other what he has received.

But you see, it won't be offered with any stigma of manipulation or control or arrogance. My God, when you are filled with Love and you look at your Brother with Love, that's all there is to it. It isn't done for an effect, else it isn't Love, it isn't a simple genuine heart feeling. But when a simple genuine heart feeling of Love is spontaneously shared, it is received — it is felt. And if it isn't felt immediately, it remains there to be recognized.

Who can bestow upon another what he does not have?

You see? Well, I tell you that when you sit being frustrated and pissed-off at your Brothers or your mates or your family, whatever, you are bestowing upon your Brother emptiness. You are bestowing **nothing** transformational, because nothing in you has softened, nothing in you has melted, nothing in you has gentled-up and come forth with humility that has no designs of any sort on your Brother or Sister. You see?

Who can bestow upon another what he does not have? And who can share what he denies himself?

Oh yeah, you deny yourself because you say, "Damn! I really have a right to be pissed-off. The situation here is so unjust that I have complete reason to be upset and not to abandon my distress." Well, **that's the way you insure death, because that is the practice of self-righteousness that keeps you separate from the Father and your divinity because you're bound to a mutual agreement with another holy Son of God in denial of your holiness.**

Don't do it! No matter how reasonable it seems, *don't do it!*

Listen to this.

The Holy Spirit speaks to YOU. He does not speak to someone else.

You see? Difficult to hear. But you spend a lot of your time thinking about him and her and so-and-so **and what she did and what they're** doing, as though there really is a he, she or it or them or those. When at the bottom line, there is ***you*** perceiving Creation correctly or incorrectly. And if you are perceiving it incorrectly, the correction lies in abandoning the misperception, by joining again with the Father or **the Holy Spirit and asking, "What is the truth here?" not because of him or her or them or they, but because you don't want to die from self-righteousness. You don't want to lose the** conscious experience of your eternal divinity for any reason. And so you must remember that:

The Holy Spirit speaks to YOU. He does not speak to someone else.

As far as you are concerned . . .

He does not speak to someone else.

He speaks to YOU. Give your full attention to Him. Why? Because the Holy Spirit is nothing more than your right Mind. Be willing to pay attention to ***your*** right Mind and stop worrying about whether or not the Holy Spirit is talking to him or her or them or those. Because as long as you are imagining him or her or them or those, you are not listening within yourself to the Holy Spirit – that is nothing more than your right Mind. And therefore, you are doing nothing to bring about the conscious experience of the integrity of ***you*** which will **involve the experience of God's Perspective, because that is the Gift of God to you. Again . . .**

The Holy Spirit speaks to YOU. He does not speak to someone else. Yet by your listening, His Voice extends because you have ACCEPTED what He says.

Not what He says about someone else or what they ought to do, but ***you have ACCEPTED what He says*** that reveals to you your divine clarity and therefore, your ability to be utterly appropriate in every relationship you have. And from there, your relationships will be holy **relationships and not special relationships. That's the benefit of** attending to the use you are putting your mind to.

Health is the witness unto health. As long as it is unattested, it remains without conviction.

Well, when you're not asking to know what the truth is here and you are insisting upon interpreting everything according to the mutual definitions, then health, Reality has no witness. It's unattested to and it remains without conviction. You see?

Without conviction there will never be manifestation, there will never be ***the evidence***. You don't want to be so busily engaged in self-righteousness that you don't bring conviction into the picture, which is what will give evidence of health. Whose health? Your health! When you have your health, you have it to share with others. And it will be shared because it's obvious, it shows up, everyone can see it, not because you're some grand teacher. You see?

It's done for you. The communication is carried forward because that's the way it works. That's the good news . . . the end result of what we've been talking about in abandoning self-righteousness.

Health is the witness unto health. As long as it is unattested, it remains without conviction. Only when demonstrated has it been proved, and MUST compel belief.

But you don't have to compel the belief. The demonstration, the manifestation compels the belief. It's simply obvious.

No-one is healed through double messages. If you wish only to be healed, you heal.

If you wish only to be healed . . . if you wish only to be relieved of the suffering that accompanies the practice of self-righteousness, stop practicing self-righteousness. You see?

If you wish only to be healed, you heal.

If you wish only to abandon self-righteousness and you abandon it, . . . what? You will find yourself to be the unequivocal and the **uncalculated Presence of Love. That's what! That's the marvel! That's what's transformational. And because it's Love it's broadcast,** it extends because that is its nature.

If you wish only to be healed, you heal. Your SINGLE purpose makes this possible. But if you are afraid of healing, then it cannot come through you.

You see? Black and white, but therefore, simple. If you are not afraid of healing then it can come through.

The only thing that is required for a healing is a lack of fear.

Well, we've talked about the fact that there's been distress in taking a look at the practice of self-righteousness and in looking at the effects of self-righteousness expressed by others, and the fact that it causes you all to feel out of control, and therefore, vulnerable, and at the bottom line, seeking for some stronger means of control so that you might get your peace back without doing the only thing that will bring your peace back, which is to just abandon the practice of self-righteousness. You see?

The only thing that is required for a healing is a lack of fear. The fearful are not healed, and cannot heal.

Why can they not heal, because they are not healed. And as long as you are trying to manipulate and heal your Brother without **your mind** being healed, there will be no healing. But the moment you value your Sanity and your Peace enough to catch yourself when you are practicing self-righteousness and immediately abandon it, you

will find healing *entering* and extending because that's what it does. That's the good news! That's what this is all about.

The fearful are not healed, and cannot heal. This does not mean the conflict must be gone forever from your mind.

You don't have to manage to do it perfectly so that it's done forever.

This does not mean the conflict must be gone forever from your mind. For if it were, there were no need for healing then. But it DOES mean, if only for an instant, you love without attack.

[Repeats] . . . it DOES mean, if only for an instant, you love without attack.

That is the simplicity of it.

An instant is sufficient. Miracles wait not on time.

Now:

The holy instant is the miracle's abiding-place.

What a relief. How wonderful to know that. Practicing the holy instant is what we've been talking about, especially in the last few weeks.

The holy instant is the miracle's abiding-place. From there, each one . . .

. . . each miracle . . .

. . . is born into this world as witness to a state of mind which has transcended conflict, . .

. . . yours. You see?

From there, . .

... the holy instant ...

each one ...

... each miracle ...

... is born into this world as witness to a state of mind which has transcended conflict, and has reached to peace.

Peace is an ultimate goal, far more important than whether your mate or family loves you enough to be devoted to you and cause your life to be bliss.

Again:

From ...

... the miracles abiding place, the holy instant, each miracle ...

... is born into this world as witness to a state of mind ...

... yours ...

... which has transcended conflict, and has reached to peace. It carries comfort from the place of peace into the battle-ground, and demonstrates that war has no effects. For all the hurt that war has sought to bring, the broken bodies and the shattered limbs, the screaming dying and the silent dead, are gently lifted up and comforted. There IS no sadness where a miracle has come to heal.

There is no sadness where one has abandoned the right he thinks he has to be self-righteously upset and judgmental of his Brother or Sister.

And nothing more than just ONE instant of your love without attack is necessary, that all this occur.

This is the whole point! Don't get hung up on your self-righteous inclination to jump on your Brother's ass and blame him or your Sister for causing you to be abused or sad or depressed.

. . . nothing more than just ONE instant of your love without attack is necessary, that all this occur. In that one instant are you healed, and in that single instant is all healing done.

That is the simplicity. And that is the Father's Love that you are embraced by and that which is nothing more than your right Mind – the Holy Spirit – is intent upon uncovering the Reality of You to you **when you're willing to abandon the mean-spirited right that you think you have to judge and hold grievances and never wish to see your Brother's innocence, which you will automatically see when you humble yourself and let your divine capacity to be the presence of Love fill you up and spill over and extend itself spontaneously, infinitely, because that's what it does . . . and blesses everything.**

I love you and I trust that this coming week will not be as nearly distressing as the past week or two have been, because the perspective is clearer about what is meaningful and what is meaningless.

I love you very much.

A Course In Miracles (reference pages)

¹Raj read from Chapter 27 – Section: *THE HEALING EXAMPLE*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

July 21st 2013

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

You will notice that we are continuing on from where we left off in the *Course* last week, rather than returning to the *Obstacles to Peace* and continuing from there. There is still some unfinished business regarding the practice of self-righteousness. And again, more ease needs to be felt around the abandonment of self-righteousness.

I'm going to back up one paragraph from the stated beginning, where it says:

*The holy instant is the miracle's abiding-place.
From there, each one . . .*

. . . each miracle . . .

*. . . is born into this world as witness to a state of
mind which has transcended conflict, . .*

. . . meaning yours . . .

*. . . and has reached to peace. It carries comfort
from the place of peace into the battle-ground, and
demonstrates that war has no effects.*

That's the result of the practice of the holy instant – of your abandonment of attack for even just one clear moment.

For all the hurt that war has sought to bring, the broken bodies and the shattered limbs, the screaming dying and the silent dead, are . . .

. . . what? . . .

. . . gently lifted up and comforted.

This is quite a transformation we're talking about. This is quite a correction we're talking about.

There IS no sadness where a miracle has come to heal. And nothing more than just ONE instant of your love without attack is necessary, that all this occur. In that one instant are you healed, and in that single instant is all healing done.

Now mind you, you can understand that in that one instant are you **healed**. But I don't want you to misunderstand what it means when it says:

. . . and in that single instant is all healing done.

As though you have been healed and then all healing in the world and universally **is brought about** – is caused to happen. **But that isn't** what it means.

In that one instant where you have expressed love and not attack, you have arrived at a point of **balance** within you, a point of perfect peace within you, even if just for a moment. And in that peace, that which is nothing more than your right Mind, called the Holy Spirit, can register with you and **your perspective is healed** – your vision is cleared, causing everything you see to be seen truly. And when seen truly, it is obviously uninjured, undamaged – perfect in all respects – not because all the bad things got changed, but because the perspective that you had been using, which was one of fear and guilt

and self-righteousness, because *that* was abandoned by you, it causes you to see everything as the Father is Being It, which is Perfect.

In that single instant when your perspective is healed, all correction of your misperceptions of the Kingdom of Heaven have been done. You can see the simplicity of it.

The truth is simple. If self-righteousness is the number one cause of death, then the abandonment of self-righteousness is the number one cause of the revelation of your eternal life, unchallengeable, **unchangeable, actual . . . absolute. That's the simplicity.**

Now, knowing this, what on earth could cause you to continue to employ self-righteousness? You know you want only the good. You know that you want to Wake up. You know that you want to **experience your Salvation and deep within you, you know that it's available to you and it's your Birthright.**

So, in the face of that kind of wonderful clarity, what could justify your continuing to practice self-righteousness?

It is understandable. When you got your divorce from the Father by joining with a brother or sister in the manufacturing of false definitions – definitions different from what the Father created Creation to be – you found yourselves feeling disconnected from your Source and fear immediately was experienced and guilt along with it.

As a result, everything that followed and everything that follows to this moment is imbued with the characteristics of fear and guilt. Even your relationship from the holy Son or Daughter of God that you moved into a special relationship with, by means of coming up with **definitions of Creation different from the Father's Meanings. As a result, as we've discussed, the special relationship became competitive while at the same time feigning harmony and love and sweetness and light.**

Now, let's suppose that during the past few weeks, you have been diligently attending to the task, we'll say, of not employing self-righteousness and being alert for when it creeps in. And let's say that at times it crept in and you didn't notice it, and your partner or a

loved one or someone who has joined you in this endeavor to abandon self-righteousness, says to you, “Whoa, you are being self-righteous!” And you cannot see it but it does upset you. It’s seen as criticism – unfair criticism. But why?

Well, the call of the loved one or the partner or the one who’s joined you, they’re bringing it to your attention says to you that you need to stop playing manipulative games because after all, it’s the leading cause of death – it’s totally impractical, it’s dangerous! It’s something you don’t want to engage in or experience.

But if you hear that it’s a call for abandoning self-righteousness, you realize that you have been using it as a defense. You are always using self-righteousness as a defense. But in many instances, your practice of self-defense is like one of many branches on a tree. And yes, you can cut this branch of self-defense off, and that branch, but hey, we’re talking about chopping down the tree, aren’t we. We’re talking about abandoning any use of self-defense.

Well, if you’ve been engaging self-righteousness to protect yourself by implicating your brother or sister or brothers and sisters with whom you are engaged in special relationships, well, you can see that its value to you apparently, but not truly, is to put you in a position of not being totally responsible for whatever might happen. And your brother or sister becomes the scape-goat, the one that you can blame, the one that you can shift the guilt to. You see?

I mean after all, if you’re not going to shift blame and guilt to your brother or sister with whom you’re in a special relationship, then it’s rather like standing there naked, all alone without defense. And of course you think that you will need defense. Why? Because as I said, fear and guilt cover every aspect of your experience of Reality, of the Kingdom of Heaven, of Creation and therefore, you obviously are guilty and the penalty will come. That is the fear.

Another part of it is, that if you’re not going to claim the right to use your brother or sister as a scape-goat – for passing the responsibility on to – then it’s going to mean that your practicing the two-step, engaging in the holy instant, is going to require that you be always

absolutely, flawlessly **“right!”** and Heaven help you if you aren’t. You see?

If you can’t share the blame, if you can’t share the guilt, you’re going to have to bear it all by yourself. Again, but the only reason you feel that is because every aspect of your experience when you are unjoined, when you are not engaged in a holy relationship, is an experience of vulnerability. And therefore, if you’re going to practice the holy instant, and if you’re not going to engage in attack, and if you’re going to ask to experience the Father’s Love so that you can express the Father’s Love, then obviously you are going to be vulnerable like you’ve never been before. That is the fear. Because of yourself, you have no confidence. Of yourself, you have no ability to be absolutely incredibly **“right”** all the time.

This is very important to understand.

You use self-righteousness – everyone uses self-righteousness – as a defense against having to bear the brunt of all the guilt there is all by yourself. And in the spotlight of that kind of responsibility and that kind of penalty, it really becomes impossible to say, **“Father, what is the truth here? I truly want to know the truth.”** It’s that simple.

Now, continuing in the Book:

What stands apart from you, when you accept the blessing that the holy instant brings?

Of course, the answer is **“nothing.”** *But that’s not what you believe* at the outset of this new practice of abandoning self-righteousness. You still don’t see unity or its potential, because this **“poor little orphan”** who is attempting to access an experience of divinity that he’s not believed for a long time, he cannot find the courage to do it completely.

But again:

What stands apart from you, when you accept the blessing that the holy instant brings?

The question uncovers the fact that there *is nothing* that stands apart and therefore, there is no vulnerability left for you to experience.

It's important to know this because it will help give you the courage to do something that seems wildly unintelligent and unreasonable.

Be not afraid of blessing, . .

. . . of healing, of dawning clarity, of Revelation.

*Be not afraid of blessing, for the One Who blesses
you loves all the world, . .*

. . . and who is *the One Who blesses you*? The Holy Spirit – that which is nothing more than your right Mind – and the blessing of that which is nothing more than your right Mind brings your whole Mind into active Presence as your conscious experience of inviolable **integrity. That's the blessing!**

*Be not afraid of blessing, for the One Who blesses
you loves all the world, and leaves nothing within
the world that could be feared.*

What does that mean? It means that when the truth dawns on you and you look at the world with the truth that has dawned on you, you **will see nothing there that could be feared. Not because you've done anything to it, but because you've abandoned what caused the** distortion in the first place . . . that said that the Kingdom of Heaven was not the Kingdom of Heaven and that it is flawed, conflicted, polarized and that It will die.

Now, it says:

*But if you shrink from blessing, will the world
indeed seem fearful, . .*

. . . if you shrink from actually abandoning the important right you think you have to express self-righteous indignation – judgment – if you shrink from abandoning that right, then there will be no dawning clarity in your mind and the wholizing of your whole Mind will not

occur yet to your perception. And thus the conflicted, polarized nature of the world will be unchanged.

[But] if you shrink from blessing, will the world indeed seem fearful, for you have withheld its peace and comfort, leaving it to die.

You've refused to see it. And you are insisting on seeing a material world and universe, leaving Creation Itself, flawless, infinite eternal Creation to die. You've left it out of sight, out of mind.

Would not a world so bitterly bereft be looked on as a condemnation by the one who could have saved it, but stepped back because he was afraid of being healed?

You see? The experience doesn't seem to be one of being afraid of being healed, it is rather the fear that in not being able to practice self-defense you will be *penalized!* You see? So you step back from what is actually healing and exercise your right to be "pissed-off" to judge or to hold others or things in contempt.

The eyes of all the dying bring reproach, and suffering whispers, "What is there to fear?"

You see? When you look at the Kingdom of Heaven, when you look at your Brothers who are Sons and Daughters of God, but you are seeing your definition of them, you will see nothing from them but reproach.

. . . and suffering whispers, "What is there to fear?" Consider well its question.

You see? In other words, you're so used to it. You're so used to the expression of self-righteousness and critical judgment that you think there's nothing to fear from it, not realizing that it is the number one cause of death. It is what makes *life seem terminal*, even though life is eternal.

Consider well its question. It is asked of you on your behalf. A dying world asks only that you rest an instant . . .

. . . hesitate an instant, shut up!

. . . that you rest an instant from attack upon yourself, that it be healed.

The world asks you to stop the attack on yourself so that it can be healed. Meaning, so that you can see it truly and stop defining it through a mean-spirited, self-righteous arrogant frame of mind.

Come to the holy instant and be healed, . .

. . . remember, this section started out last week with the statement, *“The only way to heal is to be healed.”* Meaning, you. So . . .

Come to the holy instant . . .

. . . practice it – shut up and say, “Father, what is the truth here?” And then *listen!* Because the answer will be given or ask, “Holy Spirit, what is the truth here, reveal to me what it is my Birthright to be experiencing?”

Come to the holy instant and be healed, for nothing that is there received is left behind, on your returning to the world.

Meaning, as you look at the world you had been looking at before, but are now seeing the Kingdom of Heaven there instead.

. . . nothing that is there received is left behind, on your returning to the world. And being blessed, you will bring blessing.

Now you see, that is what happens. Being found guilty and being judged and paying the penalty for abandoning this wonderful expression of self-protection called “self-righteousness” *will bring blessing.* That is the actual result.

And so again, you must dare to take these steps, even when your conditioning says it is unintelligent and dangerous, else you will not find that – even though you can understand the logic of it – that when you are clear of mind you will be clear of Mind. You will not suffer from confusion or from misperception.

Life is given you to give the dying world.

Oh, I know . . . that sounds like some sort of grandiose task that must **have been given to you because there's something quite special about you.** But **all it means is, that everything that you're experiencing is an experience given to you so that you might recognize it for what it truly is and give it life – give it life by not *disagreeing* with what you're seeing and providing a different definition of it.**

*Life is given you to give the dying world.
And suffering eyes no longer will accuse, . .*

. . . *suffering eyes?* Oh yeah, the suffering eyes of others, the suffering eyes of others who you saw through your poor definitions of them and your frightened need for self-protection.

*And suffering eyes no longer will accuse, but shine
in thanks to you who blessing gave.*

When the scales fall from your eyes and you see truly, then I tell you, that even if you are looking at someone who still believes they are an orphan and who still seems to be afraid, you will see the holy Son of God or the holy Daughter of God there. And you will see eyes that shine in thanks for your willingness to see truly.

*The holy instant's radiance will light your eyes, and
give them sight to see . . .*

. . . what? . . .

*. . . beyond all suffering, and see Christ's face
instead. Healing REPLACES suffering.*

Clarity replaces confusion. Clarity is the absence of confusion.
Healing is the absence of suffering.

Who looks on one cannot perceive the other, . .

Who looks on healing cannot perceive suffering. Who looks on suffering cannot perceive healing . . .

*. . . for they cannot both be there. And what you see
the world will witness, and will witness TO.*

In that sense, you have a false experience of being all-powerful, because you can choose to believe a lie and you will see the lie. And no matter the fact that God is all there is, you will not see that fact. And you will not experience Creation here and now.

*Thus is your healing everything the world requires,
that it may be healed.*

That's the simplicity of it. [whew] The special relationship is a sticky, complicated, arrangement of agreements that says, the only way anything can be better or worse is if we cooperate or fight with each other. But it's not true. The only thing that can make things better is for you to abandon the mutual agreements as to what will make things better, so that you, in the *peace* of your mind, can experience the singularity, the purity of all conscious experience, of all of Creation, which is the manifestation of the Mind of God.

Don't complicate things by making it seem as though others or other things have some means of governing you and causing you to suffer and miss the Kingdom of Heaven that *you're right in the middle of.*

Thus is your healing everything . . .

. . . and the only thing . . .

*. . . the world requires, that it may be healed. It
needs ONE lesson which has perfectly been learned.*

One lesson – your lesson – the lesson of simply not indulging in self-righteousness again. **That's the lesson that changes absolutely everything and redeems Creation to your sight.**

It needs ONE lesson which has perfectly been learned. And then, when you forget it, . .

. . . if you do . . .

. . . will the world remind you gently of what you have taught.

You see? You won't be able to forget completely. And your clear vision will find means of being reflected back to you and reminding you lovingly without the suggestion of guilt or fear or punishment.

No reinforcement will its thanks withhold from you who let yourself be healed that it . . .

. . . the world . . .

. . . might live. It will call forth its witnesses to show the face of Christ to you who brought the sight to them, by which they witnessed it.

You know, when you are a blessing, others are blessed. And when others are blessed, they bless you back. And out of the love that arises in them and is expressed toward you, you will find when you slip . . . when you slip back, that they will lovingly remind you of the truth through their love, not through self-righteousness of any kind. **That is the new way things work** when you dare to disregard the fear that you will stand naked and alone and subject to guilt and penalty if you indeed abandon the self-defense of self-righteousness.

The world of accusation is replaced by one in which all eyes look lovingly upon the Friend who brought them their release. And happily your brother will perceive the many friends he thought were enemies.

You get that? As you let yourself be infilled with the spontaneous illumination of the Love you are Loved by from the Father and the Love that you Are that cannot help but flow spontaneously from you, you see with new eyes and you see Friends where you had seen enemies. And the friends you see are illumined themselves and they see Friends where they had previously seen enemies.

Now, you're all familiar with the statement, the saying that "The devil's in the details?" The devil is in the details. Well, here's another way of putting it: The devil's in the definitions. The ego is in the definitions. The devil is in the mutually agreed upon definitions that the Sons and Daughters of God have ***made up*** to replace the True perception of everything. You see that?

Now this is important because if at any point during the day you close your eyes for a moment, clear your mind, and imagine that you are **opening your eyes up in a place you've never been before, what will you see?**

Before we answer that: If, when you close your eyes, you acknowledge that the only thing ever confronting you is the Kingdom of Heaven and you want to see the Kingdom of Heaven and you open your eyes, what will you see? You are not likely to see the Kingdom of Heaven. Why not? Because there will be something in the way. The something that will be in the way are all the meanings and definitions that you have applied to everything you are seeing.

Let's say that you are a spiritual person, one who attempts to be loving, give the benefit of the doubt and feels somewhat holy as a result. And being holy has its own definitions. And someone who is holy does not breathe in or find himself in an immoral atmosphere.

But let's say that at any given moment when you do this little practice and you open up your eyes and you are outside a bar, or perhaps **you've had to go into the bar to deliver a message . . . whatever . . . you** open up your eyes and you see an immoral atmosphere. You also feel very uncomfortable because it, being an immoral atmosphere, your **holiness doesn't fit. And the definition of your holiness says to you that there's no way for you to feel good, there's no way for you to feel** your peace until you get out of there as quickly as possible.

Now, *that is exactly what gets in the way of your Waking up*, because what happened was the practice of self-righteousness, the practice of judgment.

You believe that what you believe everything is, *is what everything is*.

And as long as you are suffering from that belief you will not be able to feel peace and you will not be defenseless enough to have the Father or the Holy Spirit reveal to you what this place that looks like a bar Really is, because something is there, seen clearly or seen though a glass darkly – seen through self-righteousness. You have a right to be able to open your eyes and see what the Presence of God Is right there where you have learned there is a bar and where there is immorality and where you cannot possibly feel your peace. You see?

The meanings that everything have for you right now, are definitions that you have been taught or that you have *made up* for yourself. And these are the elements of self-righteousness that cause self-righteousness to be the number one killer — the number one cause of death.

So if you want to Wake up, if you . . . oh, if you want to be free of sin, sickness and death, you are going to have to be willing to look with innocent eyes and with enough courage no matter what you're seeing, to say, "If anything at all is going on here, right now, it has to be Creation, it has to be the Kingdom of Heaven, because in actuality there *is nothing else*. That's all there Is and I'm seeing it clearly or I'm not.

It's very important that you realize that when you look at your world you are seeing the meanings you are *applying* to the world, and you're not applying the meaning that what you're seeing is the Kingdom of Heaven seen unclearly, but which you would like to see clearly. You don't even associate the Kingdom of Heaven with what you're seeing today. That's because you're giving preference to the mutually agreed upon definitions that are the devil's details that cause the only thing there Truly is to be misperceived by you, causing you to suffer needlessly.

Continuing in the book:

Problems are not specific, . .

. . . listen to that.

Problems are not specific, . .

. . . problems are not in the details.

Problems are not specific, but they take specific forms, . .

. . . by virtue of the definitions you apply . . .

. . . and these specific shapes make up the world.

And I will say, make up the world you see.

And no-one understands the nature of his problem.

[Chuckling] No one understands that the nature of his problem is that he is looking at everything through the lens of his own misperceptions. And it is the lens of his own misperceptions that need to be abandoned to solve all misperceptions — all problems.

*And no-one understands the nature of his problem.
If he did, it would be there no more for him to see. Its
very nature is that it is NOT.*

It's not there for him to see. It's not there for you to see.

*And thus, while he perceives it, he can NOT perceive
it as it is.*

As long as he perceives the Kingdom of Heaven as a material world and universe he cannot see it as the Kingdom of Heaven.

*But healing is apparent in specific instances, and
generalizes to include them all.*

What does that mean? It means that problems are experienced in a general way, not a specific way. And then they take specific forms as you provide definition to it.

But to the contrary, healing appears in *specific instances and then generalizes to include them all*. And so you experience the disappearance of a cavity in your tooth. You experience appendicitis vanishing. You experience specific things that in a way are finite, but the *experience* provides you with a basis for anticipating and being able to believe in other specific instances of healing.

... healing is apparent in specific instances, and generalizes to include them all. This is because they really are the same, despite their different forms. All learning aims at transfer, which becomes complete within two situations which are seen as one, for ONLY common elements are there.

Okay, let's break this apart here:

All learning aims at transfer, which becomes complete within two situations which are seen as one, . .

Here are the two situations: A **material world and universe, that's one situation**. The Kingdom of Heaven is another situation. But when you see that they are one, they are one thing experienced clearly or through a glass darkly, now the two meet and the dawning in your consciousness can flood your awareness and the transfer of what is Real in both situations to each other becomes a singular and only experience of the Kingdom of Heaven **of what is Really there. That's the way it works. And you don't have to know how to make it work.** You simply have to be willing to look at what appear to be two different things and recognize that they are one thing seen from two different perspectives – one of which is simply false.

Yet . . .

. . . as I just said, this isn't something you have to understand how to do.

Yet this can only be attained by One Who does not see the differences you see.

And that one is the Holy Spirit – that which is nothing but your right Mind, your whole Mindedness.

The total transfer of your learning is not made by you. But that it has been made in spite of all the differences you see, convinces you that they could not be real.

And the moment you are convinced that the differences are not real, ah-h . . . you release the false definitions, you release the self-righteousness, you release the need for self-defense. And in the peace of your mind all of this becomes clear.

Your healing will extend, . .

. . . spontaneously . . .

. . . and will be brought to problems that you thought were not your own. And it will also be apparent that your many different problems will be solved, as any one of them has been escaped.

Dare . . . oh-h, dare to abandon the practice of self-defense. Dare to believe that in the abandoning it, you will **not be found guilty** and penalized. And genuinely desire to have the Holy Spirit reveal the Truth to you, because the Holy Spirit will do it. And like a domino effect, the healing will move forth and expand.

This is the point. The whole point of this is to bring each of you to a point of inner equilibrium, a **balance** that feels natural and feels good, one which is inescapably holy but which makes you not better than anything else because it uncovers the holiness of absolutely everything. And you feel at Home, not different.

I encourage all of you during this coming week to continue to explore [chuckling] the abandonment of the practice of self-righteousness.

And bring a little bit more faith to the fact that if you abandon confusion, you will become clear. And the elements of confusion will not color your new clarity. Your new clarity will emancipate you from them.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

*Chapter 27 – Section: THE HEALING EXAMPLE
Sparkly Book – p.633, 1st Full Par. / JCIM – p.266, 1st Full Par. / CIMS – p.536, Par. 44
Chapter 19 – Section: THE ATTRACTION OF PAIN
First Edition – p. 535, 3rd Line from Bottom / Second Edition – p.577, Par. 4, Sen. 4*

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And, at Raj's instruction, these materials will never be sold.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 6th 2014

THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

A long time ago I said, "*As I have loved you, love one another.*"¹ Love one another. I'm staying with this again this week, especially as we enter into this New Year.

You may have noticed that I have been speaking less intellectually, less in terms of intellectual principles and behaviors, and more in terms of Brotherhood – relationship, which is of course what ***A Course in Miracles*** is truly about. But it can become very easy to get wrapped up in the intellectual concepts and ideas expressed in the ***Course*** as if the ideas were what is important rather than *your changing behavior*.

The ***Course*** is not about ***A Course in Miracles***. The ***Course*** is about you. Its function is to promote change, growth, emancipation from what? From the intellect . . . emancipation from the intellect into your Soul – Soul – your divine capacity to feel the Meaning of everything. Your capacity to feel . . . *to feel*, not think about, not intellectually grasp . . . *but feel the divinity of all Creation*.

If you don't move into Love, you will remain trapped in the human condition which all of you dearly wish to emancipate yourselves from.

But you know what? You're not used to paying attention with your Soul. It takes quietness. It takes the silencing of the intellect – the human mind, the thinking – so that in the emptiness of thought, in **the thoughtlessness achieved, we'll say, in the *Silence*,** divine Meaning can become illuminated in you as your awareness of the truth of something.

This is what the two-step is all about . . . becoming still and then enquiring, **“What is the truth here?” the truth beyond your intellect,** the truth beyond your best reasonings, your best concepts and your best defenses.

In a way listening seems not to be easy. Because what are you **listening for? You're listening for what you don't** know yet.

So many of you try as diligently and as honestly as you can to become still and listen. But as Paul did in the very beginning, you forget that **what will come will be simpler than anything you're expecting. And one of the reasons it is simpler than anything you're expecting is because it's the experience of Love. And Love is utterly simple. It is** an experience of Knowing the truth but not in the intellect . . . in the Soul.

This is very important.

You think that the situations you are in, the circumstances call for you to deal with everything from your intellect. When you are upset with a situation you think it calls for you to use your best reasoning. It seems to call for you to do everything but move into Silence. And yet, Salvation is arrived at ***only through*** the Silence . . . through the inner quietness in which the experience of Soul and Love and Truth can register with you and renew you and cause you to ***see*** afresh, which will cause everything you see to seem to be transformed even though **it's simply returning to its original perfect status which had escaped** your attention.

Now in order to Love one another, it is absolutely essential to become **still and ask of God, “What is the truth here?” and then remain silent.** Why? Because the truth will be revealed to you. The Father and the Holy Spirit – which is nothing more than your right Mind – will

disclose to you the truth, which is a miraculous experience, a wonder-filled experience, a divine experience.

And in that experience, there is only one behavior that can follow it. And that is the expression of it, whatever the clarity is of the truth will constitute your new Perspective and it will be a wonder to you and it will be wonderful to you. And your Vision will bless, it will seem, everything that you were misperceiving before, because the illusion will have fallen away.

Now the most significant thing that can get in the way of your loving one another is your tendency to define each other according to your poor thought models. And you project guilt and judgment and negative interpretations upon your Brothers and Sisters. Love cannot be *felt* in that frame of mind.

Love is the abandoning of the projection of guilt and blame and judgment. The silence you go into is the absence of guilt, blame and **judgment. And without that being abandoned, your mind can't be transformed making available to you the God's honest truth about your Brother and about everything.**

As I have loved you, love one another. Pay attention to how I have treated you . . . how I do treat you . . . how I teach you . . . how I explain things. Does it leave you guiltless? Does it inspire you to let **go of your own poor assessment of yourself because you haven't been** condemned and you feel safe? Of course.

I'm going to suggest that maybe other than the precepts and the ideas and the explanations of the meanings in the *Course*, that other than those things, the truly transforming part of our relationship has lain in the way I treat you. ***The way I have treated you is more important than what I have taught you.***

You are loved because of what you divinely Are. That is perfectly clear to me. And because it is perfectly clear to me I cannot treat you **otherwise. It's impossible. Give it some attention to how you have felt treated, whether it's in public Gatherings where we have been together face to face or whether it's over the internet, where it's been a visual image and a voice, or whether it's been the printed word –**

how I have loved you . . . feeling. These are the things I need you and you need yourself to embrace and find room for expression in this **coming year, because it's through the expression of Love that you will** find your way into the Kingdom of Heaven.

All of the words we've been using, all of the words we've read from the Course have been geared to your being motivated to dare to trust into the holy instant. It has invited you to believe that there is a part of you that have not been in touch with, that wants to be in touch with you because its Wholeness and your Wholeness are inseparable from **that reunion. It's the Holy Spirit.**

You *allowing* What you have been unaware of to come into you and abide in you and renew you is the way the holy instant *works*. That is the, we will say, mechanism of it.

And so, if guilt . . . if the projection of guilt and judgment and blame are the key things that stand between you and your Brother and the experience of the communion of love, then do practice *abandoning* the use of guilt . . . for anything.

Forgive...forgive...forgive. What does that mean? It means go into the holy instant...go into the holy instant...go into the holy instant. It means, go where your right use of your mind can bless you with the experience of truth that causes you to be unable to do anything other than love your Brother. And if you lose it, if you become frustrated again, if you lay a guilt trip on your Brother for whatever reason, **STOP** and move back into the holy instant. Choose again . . . over and over and over and over. And there can never be too many times to do it. Do it until the inclination to do otherwise ceases.

Now why am I stressing this at the beginning of this year? Well, it's not because things are going to get so bad that it's going to be needed. I'm stressing it because as a matter of fact, more of you – more of those on the face of your globe – are at a point of being able to hear and feel and grasp the importance of loving one another. We'll say that a level of maturity has been arrived at which will allow for transformation as a result of Love to occur and spread much more rapidly.

But you know what? That's a fact, but you will need to behave as though it's not the fact. You can't say, "Oh, it's going to be easier now," and then rest back on your laurels and not put yourself in that uncomfortable position of the unknown, where for the thirtieth or the fortieth or the two hundredth time you have given the benefit of the doubt to your Brother or Sister.

Do it as though it's the most important thing in the world. Because your Sanity is the most important thing in the world. And the *blessing* that the world will experience as a result of your Sanity is the most important thing in the world.

Be alert. Monitor your thoughts. Watch what goes on in your mind. If you are not, in every encounter with your Brother or Sister, insisting upon finding His guiltlessness, *you are missing out!* You will stay stuck and it is unnecessary.

Again, remember this: to forgive is to engage in an act and it's not an act that extends from your mean-spiritedness directly to your Brother, where you think friendly thoughts. It's not where you, in direct connection with your Brother, try to change things. It is an act of going into the Silence – the first part of the holy instant, the first part of the two-step.

Forgiveness is the silencing of the projection of guilt, judgment and **blame. That's an inner act *within you*.** And that inner act practiced, **with the intent to learn of your Brother's divinity and holiness and your genuinely *listening*,** will result in insight, in clarity arising, in **Revelation. And that's what it's all about.**

So forgiveness isn't just refraining from projecting guilt. It's you engaging in a conscious act of going into the Silence within you. You could say, moving into the altar in the very center of your Being, where you bring your innocent attention with inquisitiveness and then abiding in the genuineness of your desire by listening until you hear. That is forgiveness. And that is what heals. That is, we will say, the stepping-stone to your Salvation.

I may seem to be speaking seriously, not bubbling over with joy here, **even though we're talking about loving one another and the**

importance of it. And the reason is, that I do want to convey that commitment needs to be brought into play, simply because every single one of you engages in the projection of guilt and blame and judgment all day long, every day, even if you think you are doing it for positive reasons, for positive outcomes. ***So it's a habit. And it's a habit*** that has to be replaced by loving one another. And so it will **seem to take effort . . . consistency. That's all.**

Is it because you're bad? No. If you want to learn how to play a piece on the piano, you must sit down and practice it. Why, because there's something wrong with you and so you have to bring diligence into play and rehearse and rehearse and rehearse? No. It's because that's the way it works when you are overcoming ignorance. You see? Simple.

So I am encouraging you to purposely – I almost said seriously – to purposely enter into this year practicing the willingness to love one another, and bringing it into play more than ever before. Certainly we have not reached the end of ***A Course In Miracles***, but there is no reason not to begin ***now to practice what you've learned*** – what is clear to you – so that you might not have to get to the end of the book **before you're Awake!**

Love one another. Love yourself . . . as I have loved you, love yourself. ***As I have loved you, love one another.*** Every single one of you are worth it. And it is the practice of love that transforms everything. Why? Because the greatest gift you can bring to anyone or anything is the recognition of its divinity, of its holiness.

Like when you see someone **that you haven't seen for years and you're not quite sure if it's them, and then they turn toward you and you recognize them.** That's not an intellectual process. It's a knowing. A friend is there. You know him, you know her. Recognition occurs. Loving one another is what happens when you turn to the Holy Spirit – that which is nothing more than your right Mind – or the Father, desiring to know the truth and having the truth revealed to you so that you know what to look for, to ***recognize*** the divinity and holiness of your Brother or Sister. You see?

And so you can make that gift, which is **what it's all about. It's that simple. It's that humble. And to those practicing a great deal of arrogance, it is that humiliating. But it is a healing humiliation.**

I do love you all. And my desire is for you to feel it and share it, extend it, ***embody it, project it on your world***, if you will, which will automatically happen. And guilt, judgment and blame will disappear forever. And that is the point. ***You changing, you being changed by the Revelation of Truth in your mind is what it's all about because you're connected with your Soul again.***

I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the book tonight

¹ John 13:34

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A Course in Miracles Study Group with Raj, January 6th 2014
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 14th 2014

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Good evening. And welcome to everyone who's joining us on the Internet.

We're going to be talking about an interesting topic, one that in many ways we've talked about before, but not quite the way we're going to talk about it tonight.

You've heard me refer to everyone as the holy Sons and Daughters of God. You've heard me make it clear that every single one of you is divine even though you believe otherwise. And you've heard me refer to you as Brothers and Sisters of mine.

Now even though we have discussed this at length, there is a persistent habit of perception that gets in the way of the fulfillment of the Meaning of those words. The persistent perception is that you are human beings – that you are born, that you grow up and as you grow up you learn. And a lot of your learning is done through classes and books. And as you move into adulthood, the sorts of things that you choose to learn about become more varied. And you choose books about all kinds of topics including spirituality and religion. And you gain comfort from your learning as you age and eventually die.

And you don't *challenge* that sort of moving picture, that perceptual lifetime that you, as one of many human beings, go through and carry

on a tradition of, we'll say, spiritual learning. But nevertheless, you do it as you age and die.

Now, when I have referred to you as being holy Sons and Daughters of God, ***I mean*** that you are something quite different from that **perception that you carry with you. And if the perception isn't challenged, there can't be breakthrough into the *experience*** of what those words Mean.

Now in the Christian tradition of religion and religious study, there is a concept: the concept of the Trinity – the Father, the Son and the Holy Spirit – **called, “the three Persons of the Trinity.”** And as you study ***A Course in Miracles*** and you read about the Holy Spirit, you continue, in spite of what the book says, to perceive the Holy Spirit as a part of a Trinity that keeps It separate from the other two parts, distinctly Itself. And this gets in the way of what needs to happen.

Now, you've heard me *incessantly* repeat the phrase: “The Holy Spirit – that which is nothing more than **your right Mind.” *I repeat it,*** because the only place that phrase appears is in the original transcript of ***A Course in Miracles***. It was edited out of all of the revisions. I repeat it so that it cannot be forgotten, and so that it keeps the door open to an intimacy that exists between you and the Holy Spirit – that ***keeps It from being a separate part of a Trinity.***

Nevertheless, many of you turn problems over to the Holy Spirit. Many of you ask, as you do the two-step, as you practice the holy **instant, you ask the Holy Spirit, “What is the truth here?” or the Father,** and you listen for an Answer. The Answer always comes as a realization of truth clothed in words because that is what you have **asked for and that's the language in which you are listening. In other words,** the mode in which you are listening is that of paying attention to hear ***language*** – words that express intelligence.

And in a way, this does not contribute to the clarity of mind that would reveal to you that the Holy Spirit is nothing more than your right Mind. And that in the joining of you with the Holy Spirit, in other words, in the abandoning of the boundary between what you think you are and what you divinely Are, all of what you Are comes

together in a unity where the Holy Spirit *is your Mind, is* therefore, *your experience of Being of* (I'm going to carefully say) *Selfhood*.

Now the Trinity is not an eternal fact. It was an accommodation to the choice that was made to be an independent agent, when you said **“Father, I’d rather do it my way. Father I would rather determine what this is and what that is. I wish to create my own meanings for everything.”**

Now coming Home involves letting that Mind – which is nothing more than your right Mind – permeate the *privacy* that you have indulged in of a personal individual, self-governing selfhood and letting a melding occur, or a reunion occur.

Now I’m going to suggest to you that when you ask the Holy Spirit, **“What is the truth here?”** that you ask to have the *experience of Truth*, not an intellectual understanding. I encourage you to ask the Holy Spirit to reveal to you *Its experience* of the Truth about you, of the Truth about every aspect of your world, of the Truth about your Brothers and Sisters, so that the two parts of the Trinity, called, **“the Son and the Holy Spirit,” collapse**, and there is just the Son, which is the Holy Spirit or there is just the Holy Spirit, which is the Son.

Now when that occurs, it would seem that you would be left with the Father and the Holy Spirit/Son: Two things instead of three.

But the wonder of it is, that the Trinity totally collapses into a Unity where the Father, Being the Movement of Mind that constitutes Creation, is the Source and the Manifestation. God Is what is **rendered visible and tangible as Creation. It’s all One. And yet in** that collapse from a Trinity into a Unity, Creation does not lose its *infinite manifestation, its infinite recognizability*.

You as Soul continue to experience everything in terms of what it *divinely Is* without any misperceptions being overlaid upon everything. And so your Mind is Whole . . . your Mind is Whole, but it is not nebulous. The Holy Spirit – that which is nothing more than your right Mind – when you let It in to the space that you had been **holding private, constitutes an influx of (what’s the word we use?) Enlightenment of Revelation** where something is revealed. And what

is revealed is the experience of the actual Meaning that the Father is expressing in and as every single thing – every aspect of the infinity of what God Is.

Now, if you have been seeing yourself as a human, a mortal, going through life reading books, praying to a Father which is part of the Trinity, and reaching out to the Holy Spirit which is part of a Trinity, and thinking that the Son is Jesus Christ and not You, you have a **wonderful and essential discovery to make. And that's the point. You** are going to realize your divinity. You are going to *feel it*. Your holiness will be inseparable from and indistinguishable from you and your conscious experience of Being. Your conscious experience of being with . . . being in relationship with your Brothers and Sisters who it is very clear to you are also the Christ.

This is what most everyone is afraid to let happen.

It is wonderful to think of yourself as being holy. It's wonderful to think that your true status is that of my full Brothers and Sisters. But, ***do you want the experience?*** **It's an important question. And** especially **since I'm stating it so clearly: that the experience *awaits*** you, that the separation of the Father, the Son and the Holy Spirit is ***not actual***. You see?

Now it's rather like the "Gold Rush," we'll say, where many flocked to the places where gold was discovered and mined it. And they came from all walks of life – a lot of them from poverty. And what was the procedure? Well, the procedure was first, find gold. Second, stake your claim. And third, register it.

Now as you study the ***Course***, or without studying the ***Course***, if you have leaned into the Silence within yourself wanting to Know the Truth, you have taken the first step – that of looking for gold. Having found it, as it is revealed to you, you have to "stake your claim." In other words, you have to acknowledge that the experience of what you call **"Guidance" is Real and is actually being provided to you by an** Awakened Brother or Sister who is performing the very same function **as the Holy Spirit. Or, it is direct from the Holy Spirit. That's the way** you stake your claim – you consciously choose to have this experience.

Then registering your claim means the step we're talking about tonight, where you move beyond the level of information about your divinity and about the divinity of all things and you ask for the *experience* of the divinity of everything. You ask the Holy Spirit – that which is nothing more than your right Mind – to share with you **It's experience of what everything really Is . . . It's experience of Truth.**

That's the way you register your claim to your divinity.

You register your claim by claiming it as yours and letting the transformation *happen*, letting yourself be changed, letting yourself be infilled with an undistorted, unmistakably holy experience of yourself, of your Brothers and Sisters and of everything.

Now, it's a popular idea among Course students that when that happens the universe will disappear – **things will cease to be.** But it's not true, because the infinite Expression of God is eternal, *identifiable, experienceable, actual.* The experience of It awaits you in every single moment.

And so, it's time to abandon this picture of yourself as someone who lives in a house or an apartment or a tent or even the back of a car, who reaches out to God or studies a holy book and reaches out to the Holy Spirit asking for understanding, asking for things without ever *expecting the Trinity to collapse into a Unity that brings you into an infinite conscious experience of everything as God is Being it and God is Seeing it.* Because you see the Father has withheld nothing of what He is from any aspect of His Creation.

Now, you holy Sons and Daughters of God, I want you to realize that your embrace of your holiness is the means by which you escape the distorted perceptions which have been the result of you believing that you are something other than holy. And your reverence for your **perceptions, after all it's quite a concept isn't it, that mankind is** through the ages growing spiritually, and someday mankind, as this sort of developing group through the ages, will discover the Truth and be transformed into something new.

No, this hasn't been happening through the ages and you don't have to feel like you're carrying on a tradition. You don't want to be carrying on what I taught two thousand years ago. *You want to be embodying what I or the Holy Spirit or your Guide or the Father reveals to you in the very moment you're in and making enquiry – NOW!*

You're not on a long journey, and you're not on a long journey that mankind, whatever that group is that has been moving down through the centuries. ***You're not that!*** You are the point of conscious awareness. You are at this very moment, the presence of Mind – and **I'm going to capitalize that word "Mind" because the Mind that you are, the Mind that is you is God presencing Himself right where you are. And so the experience of what God Is, is presencing Itself simultaneously *in that very instance*.** You see?

And so, stop being on a journey of spiritual growth, either down through the ages or through this lifetime which you will end up dying out of and at some future time or place you will Wake up. No, you'll Wake up when you grab the moment you're in and you say, "Father," or you say, "Holy Spirit, reveal to me the experience of Truth right here, it's my Birthright to Know it, to have the experience."

You know, in an allegorical way you could say that before the crucifixion, there was the Father and the Son. And at the end, when I was leaving, we will say, I said that I would provide a Comforter. The Comforter was the Holy Spirit. And of course, the Holy Spirit has been present since the moment you got your divorce from the Father and said, "I would rather do it my way." **In that moment when you acted upon your decision, you lost your experience of your divine infinite wholeness. And because it couldn't be affected, it remained,** but you were unaware of it, and it was what is called the Holy Spirit – *that* which is nothing more than your right Mind.

And so, there was a Trinity. **It didn't happen as a sequence in time. The establishment, we'll say, of the Father, the Son and the Holy Spirit happened at the instant that each one of you decided to join with another Son or Daughter of God and make up your own stories, your own rules, your own definitions and your own codes of conduct.**

It's the undoing of that that we're talking about. And you need to understand or be clear that the doing of it is something you're doing now, it's not something you *did* in the past, way back in "the beginning." You can think of it that way but that will bind you.

Your freedom comes in understanding that at this very moment you are that point of conscious awareness, you are the point of Mind that is **conscious** and embraces all that infinitely is, because your Mind in this moment, is God Moving, God Moving You, **God Being You and All.**

And so, time cannot trap you. Time is not delaying you. Your holiness is actual at this moment and your practice of the two-step is the way you lay claim to your divinity. Step one of the two-step, of the **holy instant is, shut up, isn't it? Abandon your conscious active** creation of meanings, of definitions, of explanations, of interpretations that give everything apparent substance, but only to a deluded awareness. It never becomes actual. Nothing ever ceases to be what God is Being. Because in the holy instant, the point of conscious awareness, we will say, in the now . . . in the now . . . in the now . . . is Eternity, is infinity.

When you practice the holy instant from now on, **ask for the experience of Truth, ask for the experience that it's not only your** Birthright to be experiencing but is the only thing you can actually experience. In this way, your persistence will result in the dissolution of, the evaporating of, the disappearing of misperceptions, and you will experience being holy.

I'm going to end with something important. The experience of holiness is not complicated or strange. It is not outlandish. It is simple. It can best be described as an experience, a humble experience of everything, of yourself and everything you see. As an experience of infinite Creation that is infinitely and specifically incredibly holy, beautiful, harmonious, perfect, inviolable. And nothing is more important than anything else, because holiness is whole. Holiness is ultimate.

And so everything fits exquisitely on an infinite scale that isn't confusing because the simplicity of the Love of God that moves into

expression remains simple. You will find your holiness in an experience of yourself that is more genuine, less presumptuous, less magnified and therefore, less threatenable. And it will speak of and illuminate *peace* while at the same time being an exquisitely ultimate experience of *Being*.

Don't be afraid to embrace your holiness. Do not be reluctant to ask for the experience of You in your right Mind. You will become, for lack of better words, a more genuine presence, whose presence is a blessing to all things.

And so, in your house, or your apartment, or your tent, or the back seat of your car, you can stop being “a human living through a lifetime that will end in death,” and, instead, everything can become truly meaningful and truly transformational just because Love is its fundamental and actual nature. And you see it. And you behave toward it with that understanding, I will say, which has come from the experience. Let what will be the wonderfulness of you come forth **and don't worry that it will make others jealous, or envious, or angry** with you.

The Presence of God heals and transforms. And the Presence of God is what the Son is. It is what you Are. Let It in. Consciously invite It so that you can be in your house, or apartment, or tent, or the back seat of your car in a *new way that changes everything*, by turning the creation that you see that appears to be infinitely conflicted into a unity of perfect harmony. And let your Brothers and Sisters be the reason you engage in embracing *your* holiness. Let your desire to uncover the holiness of your Brothers and Sisters be that which facilitates your discovery of your holiness unifying what had been chaotic.

I love you all, you holy Sons and Daughter of God, my Brothers and Sisters.

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And, at Raj's instruction, these materials will never be sold.

If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

January 28th 2014

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

We're going to stay with the theme a little longer – the theme of loving one another. We're going to come at it from a slightly different angle tonight, that angle being, bearing witness. Usually, bearing witness is thought of as bearing witness for each other as in a court case or in an argument or in a situation where clarification is needed.

But actually, we need to talk about bearing witness to Reality, bearing witness to everything in its *Actuality*.

When Moses came down from the mountain with the Commandments, one of the Commandments said, "*Thou shalt not bear false witness*"¹ . . . continuing with examples that was something not to do.

But what to do instead? The very fact that the subject was bearing witness, means that bearing witness is the activity that needs to be engaged in correctly, instead of incorrectly.

Now, the Bible speaks about glorifying God. Well, that's bearing witness. To glorify God is to bear witness to God. Since you are the Son or Daughter of God, your function is to bear witness to your Source – That which is responsible for your Being at this very moment. To let That which is Being You show forth, that **is your divine function. And it's through the practice of the holy instant that this is accomplished.**

Now when you're not joined with the Holy Spirit or the Father and you are not being "in the world" from that joined place, you are being in it under the guidance and the rules of mutual agreements. And so indeed you witness for each other, but you also witness against each other. And always it is for the purpose of accomplishing a goal of self-improvement. Even when you are engaged in **promoting another's self**-improvement, it is always with your benefit behind it – to **witness for another doesn't mean to witness for what is Real about another** or what is true about another, it means doing that which will accomplish a selfish end result – a result that will benefit you and if it is going to benefit you, well, the **one you're bearing witness for is going to end up feeling good as well, even though it's a game of manipulation, it's a dance the two of you engage in without ever asking of the Father or the Holy Spirit, "What is the truth about this one I'm relating to, so that I might *magnify that*, so that I might behave in accordance with what is Real and turn what had been a special relationship into a holy relationship. You see?**

Bearing witness . . . bearing witness. You know, to truly bear witness is to be like a teacher. What does a teacher do? The teacher bears witness to that in the student, which the student is not aware of yet. One could say that the teacher bears witness to a ***capacity*** beyond what the student thinks he has. And he provides the environment and the encouragement for that student to access it. And the key element of accessing it, **is curiosity, isn't it.**

A true teacher doesn't send the student to a book to learn. A teacher puts the student in a mental environment – the student's own mental environment – points him there and says, "Now be curious."

You can go to the books all you want and you can read about the result of what someone else ended up with as a result of going within themselves. You see? But **that's not what you're supposed to emulate. You're not to emulate the result.**

You truly are to go within yourself and reach for, be curious to know what you **haven't the slightest idea about yet. You see? The teacher bears witness to that in the student, which the student is not yet aware of.**

You see how healing that is? You see how transformational that is? How different that is from manipulating each other for selfish ends – witnessing for another because it will get you something instead of ***reveal*** Something already there much greater than was seen before?

The petty manipulations, the small-minded means by which everyone witnesses for each other is empty of fulfillment, because it never lifts those involved out of a ***personal involvement*** that is being carried out ***from an image*** that each one of them has about themselves being an orphan and needing to do something to establish credibility and meaning.

And yet credibility and meaning cannot be experienced until one abandons the bearing of false witness – follows the **Commandment**. **See, even when you're** bearing witness for the integrity of another, if that integrity has nothing to do **with an awareness of God in them, it's just an integrity that is conceptual and it doesn't lift anyone into a valid enduring place or way of being.**

So, we have the two-step. We have the holy instant to get out of the orphan mind-set and the manipulations that orphans go through.

Now, you want to bear true witness for your Brother? Well then, you shut up. You turn your attention away from your Brother to your Father, or to the Holy Spirit – that which is nothing more than your right Mind – **and you ask, “What is the truth here?” And as I said last time, you ask, “I wish to have the *experience* of** what the truth is here so that what I do and what I say and the way I am with my Brother inspires him to let himself into that place in him where the Holy Spirit – that is nothing more than his right Mind – can ***enter*** and inspire and illuminate **what he didn't know before. So that he ends up along with you, glorifying God, bearing witness to the Presence of God.”**

That's what the ***Course*** is all about.

There's a lot that's distressing going on in the world today. And you know what? **You can't afford to start with the way things are or the way things appear to be or the way you're perceiving them if you want to get out of it. You're going to have to step out of the orphan mind-set, out of the level of manipulation, out of the level of bearing false witness and so-called true witness about the other orphans and *make the connection with the Father.***

That's what it's all about.

You know, some of you don't like being lonely. Some of you, let's say, who have been mothers or even parents, and your role has been to be a mother and the children grow and the children leave and the house is empty and you have no one

to mother or father and your life is empty, meaningless. Well, the role of mother **is a temporary one that serves a function. But it isn't who you Are, it isn't what you Are. And to try to keep the role when there's no one to practice it on, causes depression because it's constantly meaningless.**

But you know what? When you find yourself alone, if you find yourself without personal friends, if you find yourself without associations that you used to have, ***be grateful*** because you have the opportunity and the time and the quietness to become still and practice the holy instant, the two-step.

All of you play roles with each other if you're not listening to Guidance. Count on it! There's nothing original or Real about what you're doing if you're just bouncing off of each other's egos.

And so if you have the quiet time and the space in which to ask of the Holy Spirit what the truth is – to engage in learning – **be grateful, because you're not being** distracted by your spontaneous tendencies to fulfill a role with your Brother or **Sister when you're in the way** with them.

Then as a result of your practicing the holy instant and experiencing the influx of **the Father's Perspective so that you are able to bear witness to It, you are in a** perfect position to have an encounter with a Brother or Sister or friend and not be immediately sucked back into the habitual role, the habitual way of relating to each other that causes you to reinforce the orphan mentality again.

Your job is to love one another, which means, your job is to bear witness for each other, which means to bear witness to the Father in them that you are **experiencing because you said, "Before I engage in a relationship with my Brother I am going to join with the Father so that I can see my Brother truly and *be* with him from there."** That is the Answer. That is the step to your salvation. That is the means of your Awakening.

Now, this is not necessarily new to you, but you are in need of someone to witness **for you and witness to That in you which you're not yet aware of, and inspire your** curiosity which may have been dulled through disappointment, because of the loss of those to manipulate.

And so, I am engaging in witnessing for you by pointing you in the direction of **that which you're not experiencing *yet*** but which it is your Birthright to be

experiencing. And I'm telling you to go within, into the Silence and become curious, *want to know the truth, want to experience the truth.*

Now, because this isn't something new in it's totality to you, you have engaged in these activities and there have been times when you have been met with resistance. There have been times that opposition has confronted you and you have said, "Oh, this doesn't work." Or, you have persisted and persisted and persisted, and there is a stubbornness on the part of the one you are engaging with, based on that one's internal decisions, that you're not able to overcome. And so you say, "Hm-m-m, this must not be the truth. This must not be the step to salvation. This must not be the ultimate thing that will promote Awakening." And it's not true.

You need some perspective. And so I'm going to return to the example of the teacher — let's say a professor (although it can be a teacher anywhere). But the professor has classes in a university. And students sign up for his classes and show up — attend the classes — and he teaches them.

As he's walking around the campus, or perhaps having lunch in the cafeteria, he engages in chats with other students, who are not his students, and may, from time to time, share with them what he's teaching and invite them to check into his class. But, you know what? *He doesn't try to teach them there!*

There is a prerequisite to learning. And the prerequisite to learning is the presence of curiosity . . . *acted upon*. And so, when you run into resistance or sheer opposition, stop attempting to be the teacher! Stop attempting to practice the holy instant for a planned result! Stop using, or trying to use the holy instant as a means of control!

Essential to learning is curiosity, acted upon. And in practical terms for the professor, that means that if he is going to teach a student, the student is going to **have to be curious, and he's going to have to *act*** on his curiosity by signing up for the class and showing up in the classroom . . . bringing his attention with him. *Then* the teacher will give his all to that student. That teacher will practice the two-step himself, practice the holy instant himself or herself, and witness to the **more that that student is, and is capable of, than he's presently allowing** — inviting and accepting in. It's simple.

Be careful that you don't use your spirituality as a higher level of control, and stay with your common sense. *Teach those who have brought their curiosity into your presence.*

Now, I've used the example of a teacher, a teacher as a concept, a teacher as a role. And I'm not suggesting that you scan the horizon for the best teachers you've had, or to do a study on what has constituted the greatest teachers in the world, so that you might emulate their behavior in the world. You see?

If you're being a teacher, it's because you're *not trying to be a role*. It's very simple. When you listen for the truth about your Brother so that you may use it as a means of control, then you are indeed trying to be the role of a teacher.

But when you engage in the holy instant, when you shut your ego up, when you silence your thinking and you bring your curiosity to the Father or the Holy Spirit — which is nothing more than your right Mind — *then* your attention **isn't on yourself and what you're doing, at all, or what others might think you're doing**, what it looks like, whether you look foolish, or wise, or important, or unimportant, because your focus, your attention is on the truth and the experience of its Meaning. **And you're letting *that* elicit your behavior, prompt your behavior toward your Brother or your Sister, whom you're not in the least bit interested in controlling or enlightening, as it were.**

You're being the Presence of the Father. You're letting the Father show up. You're glorifying God by bearing witness to what? To God, not yourself. You are bearing witness to God. You are involved, but you're not involved as the originator of your behavior and you're not being a role.

And so, there's a simple, humble, genuineness to you. And I'll tell you something: That simple, humble, genuineness feels good, not only to everyone around you, but to everything . . . every plant, every animal, every rock, every object. Because every one of them is a divine Idea, an active divine Idea in the Mind of God at this **moment, bearing witness to God at this very moment. And when you're doing the same thing, there is what I'm going to call, a resonance with everything.** Resonance is harmony, for lack of better words, it feels good, it is that which elicits joy.

Now, this is your function: to glorify God, to bear witness to the Reality of everything as God is ***Being It*** because God is revealing to you what He is being and providing the experience of what it Means.

This is the way the Trinity collapses into a Unity.

Now, let's be clear on something else: Don't even bother to try to bear witness for yourself. You know what? That's what the ego is. That is what you are suffering from. And that is what you want to abandon.

When you are willing to turn within to the Father, or the Holy Spirit – whose job **it is to reveal to you the Father's Meanings** – you find yourself in utter harmony with everything, and everything finds itself in utter harmony with you. And it is a conscious experience had by everything. And that is a way of describing the **Unity that is caused by or brought forth by the collapse of the Trinity. And that's Awakening.**

Now let's keep it simple this week. None of you has any other job to engage in, but to bear witness to God . . . to bear witness to God in your Brother and Sister, and to not confuse yourselves by trying to *compete* with resistance or opposition that you run into. And mind you, having an opinion about it is engaging in competition with it. And it will drag you right down into the polarities of the orphan mentality. And you're going to have to find a way once again to be alone so that you're not reinforcing your old habits and you can shut up without distraction, and you can return your attention to the Father so that you in your bearing witness to the Father, can allow the Father to bear witness to you in your actuality.

It's beautiful. It is simple. Don't let yourselves be discouraged.

I love you very much. And I promise you that no matter when you might be hearing this, ***I am with you now***. You are not alone. The Holy Spirit – which is nothing more than your right Mind – is with you and of course, the Father is with you because the Father is being all there is of you.

Accepting these facts, promotes the collapse, bringing about the experience of Unity. When things seem to be rough, this is what is called for. What is called for is, the Answer to the dissonance, or the problems, or the unfairness and so on. You see? So **don't be discouraged, because there's ample opportunity to bare true witness.** It will be your joy.

I love you very much. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the book tonight

¹ *Bible: Exodus 20:16 and Matthew 19:18*

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 9th 2014

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Good evening. And welcome to everyone who's joining us on the Internet.

The last time we were together, we talked about bearing witness, and the difference between bearing false witness and bearing true witness. And for a brief review: Bearing false witness is when you witness to **your definitions, your beliefs, your confidences**. It's when you bear witness to mutual agreements that you have made with each other, but not with God.

It's that simple.

More importantly, bearing true witness is *to bear witness to God* – to bear witness to Creation *as it truly is*. Bearing witness to Creation is *to glorify God*.

And you know what? That's the definition of prayer.

You think of prayer as a request – questions that you ask of God in hopes of getting answers. But prayer is sharing what you have learned as a result of setting aside your best judgments and your best ideas, because in the silence you have asked, "What is the truth here? I want to know the truth about this, that or the other thing."

That's not the prayer. Prayer is the act of *giving glory to God*.

Now this is not a foreign idea. But it's much more intimate the way I'm expressing it than is usual.

When you pray, you give evidence of God by expressing God's Meaning. That is prayer. Prayer is a Gift. It's not something where you ask to get. This is very important.

Now it's simple. There's only one thing confronting you at any given moment – at any point in your day or what you call, your life. The one thing that is confronting you *is what God is Being*. When I say that, I mean the only thing confronting you is undistorted, perfect Reality which when you see it through a glass darkly, which means when you put it through the sieve of your personal assessment and interpretations and your attempt to give definition yourself, you see a distorted perception — a misperception.

But your perception is not what is there. *This is the fundamental point*. Because your perception is not what is actually there, because what I will call mankind's perception as to what is there, is not based upon a joining with That which has formed it. You're seeing something that is not only unreal, you're seeing something that can *disappear instantly*. And what had been a bondage to you will not be present any longer without any process to its disappearance.

That is the importance of it. The fact that your misperceptions of what is going on are purely illusory, is what means that their correction can be instantaneous!

Be with that for a moment . . .

Now, everyone's familiar with the feeling of “not fitting in,” of not belonging. Most of the time, you have these feelings relative to groups in your society, or your community, or your family. But at times you experience it on a larger scale: Like, you do not belong here “in the world.” You see? You don't fit in the world, in this universe, in this “material” universe. You see?

A book was written entitled, *Stranger in a Strange Land*,¹ and you feel at times like a stranger in a strange land – foreign to you,

unnatural to you. And this idea of a disparity between you and what **you're experiencing also finds expression in the words, "being in the world but not of it."** You see? As though there's a discrepancy that is actual.

And so, even metaphysically or spiritually the idea of being intelligent **and careful not to be deluded, you need to make sure that if you're in the world, you're not of it. This is *careless thinking*.** It is an idea which ***absolutely blocks*** the opportunity for the misperception of Reality [snaps fingers] to instantaneously vanish.

Why? Because as long as you feel that there's the possibility of actually not belonging – of actually not fitting in, that you are . . . oh-h . . . in a body temporarily, but it's not your eternal destiny to be in a body, and so you will "live through it" and you will "make the best of it" and you will hopefully turn it into learning, so that if you have the experience again, you'll be further along the road to your Salvation. You see? In the body but not of it! You see? Careless thinking.

Why? Because as I said, if you are only confronted with one thing and that is Reality, if you are only confronted with Creation, meaning exactly what God is perfectly Being, then your way out of your misperception – the past, if you will – the direction to move in is right **into that which you're calling "the strange land,"** the very thing that you do not feel you are a part of.

As long as you indulge in the idea that there is a world that you can be in but not of, you will always be being alert, you will always be **scanning your experience to separate what's valid from what's invalid so that you don't get sucked in and end up being "of the world."**

And yet, anything you pick in the world, point at, and what you're pointing at is some aspect of Reality, some aspect of the perfect flawless, harmonious, invincible Creation of God. And if you want to cut through the illusion, you've got to home in on the very thing that you would avoid. You've got to be willing to look at any part of your world with the conscious intent to discover God there. You see?

The world is not something to **"rise above."** You're not to rise above the world. But you are to pierce the misperception. And you're

having a misperception of something specific. And the something specific is ***Reality – the Presence of God.***

So, you’ve got to be willing to give your attention there, *anywhere* – anywhere at all – give your attention there with a conscious desire to see God there, and abandoning your best judgments and assessments and definitions and saying, “What is the truth here Father?” You see?

Do not let this artificial ***discrepancy*** between you and a world that **you’re not to be of** – let it become an invalid concept. Because until you do, there are parts of your world that you will avoid because . . . **what? Well, they’re beneath you, or they are too immoral, or they are unworthy of your attention or your blessing. That part of the world doesn’t deserve it!**

Is that not arrogance? Is that not self-righteousness?

You can see now how self-righteousness will, by virtue of the way it functions, cause you to withdraw your attention from the threshold of Awakening! You see that?

This is important. You must become single-minded – single of purpose. You must get up every day and go through your day with the intent to see the Presence of God ***EVERYWHERE*** – everywhere you look, any place you give your attention to, any one you give your attention to.

“Oh, they don’t deserve it! Oh, they don’t want to hear it! They don’t want to know the truth.” You see? “I do. They don’t and a lot of others don’t and that’s why I don’t fit – that’s why I don’t belong!”

You know what? When you drive along a road you see “for sale signs.” And sometimes the property that is for sale is a dilapidated property and there’s not much desire to purchase it, of course, unless you see a way to make a buck. But that’s not my point.

My point is, that when you see a dilapidated property, is it a place to see as foreign to you, unworthy of your attention? Or do you see it as an opportunity to restore its original intent – to redeem it to its **original state? You see what I’m getting at?**

When you go through your day and you see, in any form, a world that **you don't want to be of, or a group that you don't want to be of, or** anything else that you use as a means of separating yourself — isolating yourself from — you need to ***catch yourself*** and recognize that here is an opportunity of redemption. And that is the purpose of that moment. Because until you do it and until you Wake up, that is the only thing you should be giving your attention to. Because that is the only thing that will free you from the misperception of the Kingdom of Heaven and reveal to you the Kingdom of Heaven that it **is right now. That's why it's the only thing to do.**

The only thing to do is that which Wakes you up. Anything else leaves you a stranger in a strange land. And you know that being a stranger **doesn't feel good. It's not your Birthright. And it's not even actually possible, it's only *imaginatively possible*.** You see? And then the possibility that you're experiencing isn't Real.

Some of you have the experience of a sudden shift of perception, **where what wasn't real vanishes and what is in its place is the *opposite*,** and you call it a miracle. If that has happened ***once*** in your experience, or if that has happened once to someone else in your immediate experience, where they are close enough for you to catch the Meaning of it, then you understand what I am talking about and **can bring your commitment more easily to the task I'm talking about.**

Now are you the Sons of God, and now is everything the Kingdom of **Heaven. And as the Son or Daughter of God it's your Birthright to be** experiencing who you Are, and the Kingdom of Heaven as It is. And the ***restoration of your Sanity* is what it's all about . . . is what everything we're talking about is all about.**

Watch out . . . watch out for any technique that you find being used that distorts your perception and causes you to ***doubt*** the true Meaning, the true value, the actual divinity of absolutely everything, which seems to justify your standing apart from It — **“rising above it,”** as they used to say.

Whatever you feel like rising above, whatever you feel uninclined to expend the energy on, ***catch yourself*** and give your attention and energy there.

What does that mean? It means to bring your curiosity there. It **doesn't mean to bring some capacity you have in your mind to force a new perception into the picture. It doesn't mean to exercise a form of will through creative imagination. It calls for peace in you. It calls for silence in you. It calls for the humility in you that allows you to abandon control, which means creating new ideas or abiding by ideas already established in your mind, and making room for what you're not expecting, making room for what you *don't know*, which isn't the exercise of will at all. It's the presence of *yielding*. You hear that? It's the presence of yielding—letting in.**

So, the next time you're in a circumstance which seems to be less than the best — to be one that you would rather not be associated with — or some dilapidated property along the road, *catch yourself*. Don't go down that road of judgment and false superiority in your mind. Humble yourself to bring *wonder* into play. That's what curiosity is — wonder. "I wonder what the truth is? I wonder what is *actually* right there where I seem to see a strange land that I don't fit in."

In the simple act of wonder, that which is *wonderful* comes forth and that is the ***only way*** it does. You see?

In a way it's like being a super-sleuth, because you want to get past all the folderol, all of the belief structures which cause what you're looking at to seem to *you* to be a strange land, and *make you* seem to be a stranger in it. When the fact is, that as the holy Son or Daughter of God, you are inseparable from Creation in all of its flawless perfection. And so, you're not a stranger in It and you're not, not of It! It's a unity.

Now, when I said that you're not to rise above the world but pierce the misperception, that could have sounded aggressive to you. But the only way to pierce the misperception is by *yielding* to what is behind it. It's like yielding through the misperception, sinking through it by not validating the misperception, sinking through it by means of the humble desire to see the Presence of God that has to be

there, because ***there literally is nothing else present!*** And now that is clearer to you, giving you a means to practice this with more trust and I will even say, with more anticipation.

Wherever you are, whatever **you're experiencing, *be present with it***, not judging it and standing apart from it — above it, superior to it. Be **present with it. Sink into it, knowing that you're not sinking into the current definition you're holding of it, but that you are sinking into the Presence of God that *is what is there*** that you have been blinded to, but which it is your Birthright to be experiencing, and therefore, awaits your simple acceptance of the fact that the illusion is an illusion, that your current beliefs are not true and have no substance or structural integrity to hold themselves together and successfully blind you. Therefore, they can collapse instantaneously and will collapse instantaneously.

A Course in Miracles defines a miracle as “a sudden shift of perception.” We're talking tonight about what that sudden shift of perception is.

Be careful not to take the definitions you are applying to your world as you go through your day and the media tempts to bias you and train you into how to see things. Be careful that you do not take your perceptions ***seriously***, else you will be trapped a little longer until you **can remember that if you're seeing anything less than the Kingdom of Heaven, if you're seeing anything less than infinite, harmonious, invincible *Reality***, then you are seeing nothing with substance and you need to not validate what you are seeing, and you need to bring ***wonder*** into your mind with a sense of expectancy. And you must **continue to do this until, we'll say, the misperception is pierced, or** until in your humble lack of assertion of private perceptions, you find yourself infilled with a sudden shift of perception, in which redemption occurs, healing occurs — everything is redeemed to its spiritual original. And that which appeared to be dilapidated, or unworthy of interest or attention is gone because it has been ***redeemed***.

It's not gone because it wasn't real. It's not gone because it was an illusion. It's gone because the misperception you applied to it was abandoned by you when you began to wonder.

I'm using the word "wonder" here in it's wonderful connotations so that you understand that what I'm talking about tonight is not to be seen as work, it's not a labor to engage in. It's a joy to allow.

Joy to the World . . . joy to the world coming from you is prayer, the **evidence to your having said, "Yes" to God. Not the evidence of your having asked for a favor, but because you don't want to hold yourself — you holy Son of God or holy Daughter of God — you don't want to hold yourself separate from the very Source of You one moment longer.**

I have been making a joyful noise unto the Lord tonight. And I'm sharing it with you and inviting you to join me in doing the same thing.

I love you all and I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the book tonight

¹*Science Fiction novel by Robert A. Heinlein*

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*A Course in Miracles Study Group with Raj, February 9th 2014
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

February 24th 2014

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

A short time ago, I shared with everyone that on February 7th we arrived at an anniversary—the anniversary of my first conversation **with Paul, Paul's first conversation with me thirty**-two years ago.

Since then we have been working together. And Paul's and Susan's life has revolved around this work we have done together in association with all of you and all of those through the years who have found what we are sharing to be valuable, meaningful and healing.

During those years, there was only one reason that there was a continuity—a **consistency, and it wasn't just because Paul was willing** to listen to me, but it was because there was, shall I say, a natural partnership which evolved between us and everyone who availed themselves of the materials and the involvement with us.

In other words, there was no private personal wealth that Paul was able to use to successfully carry on the work for thirty-two years. In fact, during those thirty-two years, Paul and Susan have not acquired assets, like automobiles and houses and stocks and bonds. They have constantly lived on the cusp and continue, as many of you know, **because we frequently let it be known when there's a need for support**

and there is less than three hundred dollars in the Foundation's bank account.

The fact is, that the Foundation at this moment owes Paul seven **weeks' worth of paychecks because it hasn't been able to pay it.**

I mention this, I say this, I share it, so that you might understand that no one here is living high off the hog, or making a profit in any way from the work that is being done. And yet, in the face of constantly living on the cusp, there is persistence, there is commitment. And with that, is this ever present ongoing support from all of you, from everyone who accesses the website from around the world.

It is an amazing and wonderful demonstration of divine economy.

Now the reason that I am bringing this up is, because over the next six weeks there are going to be uncommon expenses—necessary expenses, essential expenses. And so I am letting the . . . what shall I say . . . the wonderful camaraderie, and involvement that we all have, I am going to say, energizing it with the invitation for everyone to join in the intent to have these things fulfilled that are essential, so that the continuity continues, **I'm going to say, comfortably . . . easily . . .** because the continuity will continue one way or another.

Now, when the residence was purchased three years ago that Paul and Susan occupy, it was paid for in full by means of contributions from you and others like you, and one individual who made a five hundred thousand dollar loan to be paid back when the previous residence was sold. At that time the previous residence was valued at more than the amount of the loan.

Almost immediately afterwards, the economic slump, if you will, occurred and the value of the house dropped below the amount of the loan. And I advised Paul and the one who made the loan, to wait and not attempt to sell the house.

Now it is time. And so the house is going to be prepared to go on sale in the Spring—in April, if at all possible or very shortly thereafter. And so there is work to be done in preparing it: Some refurbishing, replacement of some carpeting, of some tile work, yard work to make

the yard presentable and attractive. All of these things are essential in order for the sale of the house to occur. And this will cost approximately fifteen thousand dollars.

Then on April 15th property taxes come due. That is something that occurs twice a year as many of you know, because we always invite help. That is an out of the ordinary expense. And that is approximately sixty-five hundred dollars.

These things are on top of the regular monthly expenses that are supposed to pay Paul regularly an income, and which pay Christopher regularly for his work. And the fact is, that Christopher has not been able to be paid absolutely consistently. But we all work together in spite of it.

Now, I am not going to try to beat the drum and rev you up and tell you what a good thing it would be to support these steps that need to occur. Whatever support comes is invited, and I invite it to come from a natural spontaneous *feeling* of wanting to support—not being conned into it, not being pushed into it, not being artificially enticed into it, not doing anything to cause you to do it by means of building up your ego. And so, I am not going to spend a single moment tonight trying to talk anyone into anything, you know.

Every need includes within itself everything necessary to its fulfillment. Again: ***Every need includes within itself everything necessary to its fulfillment.***

That means that needs are not a negative, but a doorway or a **threshold of fulfillment. And so, I'm sharing the need so that the** attention might be brought there and so that the means of its fulfillment can come forth and all of us can watch how it happens—all **of us can see it happen. It's the way healing occurs. It's the way the correction of "problems" occurs.**

You bring your attention to the need and you do not determine it to be a lack or a problem, but rather something that sits there as a precursor of an answer . . . a solution . . . an uncovering of the fulfillment that renders the need no longer a need.

And so, we will proceed through the next six weeks recognizing the need. And Paul and Susan and I invite all of you, to conscientiously participate in expecting to see the Answer, and bring with you a willingness to embrace It, rather than indulging in any ego arguments **that say, “It can’t be done,” or “It shouldn’t have to be this way,”** or any other argument that might present itself and distract you from the fulfillment that is *in Movement right now*.

I’m speaking to you in very grounded terms, so that everyone might stay very grounded and not become nebulous or air-fairy and just say, **“Oh, well, God is Love and everything will work out.”** Paul could say that, **“Oh, God is Love and everything will work out.”** **“There’s no** need to share what Raj has to say, everyone will get it because God is Love and everything will **work out.”**

Well the fact is that, yes everyone will get it, but what Paul is doing is essential. His involvement is part and parcel of the Revelation of the Truth of Man and his relationship to the Father, his divinity, which no one *believes in*, in a practical grounded way—who think it will show up in the **“sweet by ‘n by” after you die . . . instead of today, instead of now as needs met, as needs being met and the expectation to *see them met now*** in grounded terms without being afraid to be involved in *IT*.

Now the simple fact is, that if something new is introduced into the world, **it doesn’t register with everyone all at once. It seems to** register with a few, and they share it. And who they share it with shares it with others, and so it grows, but not without *involvement*. You see?

Those who have ears to hear, initially, and recognize its value, become part of the wedge, if I may put it that way, that gets inserted into the general consciousness that, like an ice breaker, pushes through making room for the new.

And so those in the beginning who see it become part of the wedge, become part of the means by which it grows, because those who see its value *express it, bring it forth* in one way or another so that the news spreads.

In the beginning someone **might** say, “Wow, this is too much of a burden.” “There are so few of us, how can we possibly do anything to really make change?” “There need to be more of us!” “We need more of this, more of that.” No. The need for the truth to appear includes within itself everything necessary to its fulfillment. And for thirty-two years the work that we’ve been doing . . . not just Paul and me and Susan and Chris and Judy, but those of us, as well as all of you and everyone else who has shared and extended to others and also supported what they found of value so that it might be extended more fully. You see?

And it has worked. It is the only way it has worked for thirty-two years. Never has financial manipulation entered into the picture—no back-room deals out of sight. Any mention of finances has always been made publically on the internet, and before that, in letters to everyone on the mailing list. No one was excluded. Everyone was embraced . . . straight forward, honest, simple. And so it remains.

So to put it very simply: There is a need, a substantial need. Not an impossible need. And I am inviting everyone to participate in whatever way they can, whatever way they are led, whatever way you are led, so that we might watch the completion of this move from one residence to the other, with no one coming up short-changed regardless of the state of the economy.

I’m not going to say we are having a fund-raising-drive . . . that’s organized. What we have is an opportunity for simple, honest love to find expression—to identify the security, you might say, of the ongoingness of that which is valuable.

I embrace everyone in the wonder of how it works, of how it has ***always worked***. And we will keep you posted.

I thank everyone for being who they Are and fulfilling the place that they fulfill, and for our involvement together and for the honoring of each other that has been consistently expressed throughout the years.

Thank you for listening.

A Course In Miracles (reference pages)

Raj did not read from the book tonight

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*A Course in Miracles Study Group with Raj, February 24th 2014
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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

March 9th 2014

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

You may not have thought about it, but when you practice the two-step, when you reach out to the Holy Spirit, when you ask for Guidance, you are very specifically requesting to move beyond what you already believe. You are experiencing what you already believe and you are not experiencing what you cannot believe.

The way out of the box, the way out of the limitations you're bound by, is to reach beyond what you believe. And at the bottom line, that's all we're talking about. *That is the fundamental point taught by A Course in Miracles.*

What it amounts to is stretching your boundaries—*accessing* what is currently unbelievable to you.

You seem to have a terminal illness. It's unbelievable to you that it not only could go into remission but actually vanish entirely, so that you are not someone *with* a disease that is in remission, you are whole and invincible where you had believed otherwise.

You believe you're human when you are divine. And *A Course in Miracles* points you in the direction of Awakening to your divinity, which means moving into an experience of what is currently

unbelievable. And as you take steps to Wake up, you push against your doubt—you push against the unbelievability. And even though you have the Guidance of the Holy Spirit, even though you have the Guidance of your Guide who is fully Christed—fully Awake—the Guidance given stretches you sometimes uncomfortably because the call is for you to experience Something more than you are experiencing . . . that there is a demand for you to experience more, a demand **that you can't shove aside or make nothing of.** And so you **feel pushed.** And yet it's unbelievable.

And so your faithlessness comes into play.

Well, in other words, you're having little faith in the Guidance that is given as a result of your successfully doing the two-step—as a result of successfully abandoning your willful intent to believe only what you believe so that you might access the more of what God is Being than **what you're currently experiencing.** You see?

You see, it's not your faith that needs help, *it's your faithlessness that needs to be lifted up.* It's your faithlessness that needs to be replaced with the inspiration of the Truth. Faithlessness is expressed in an **unwillingness to believe what you can't believe.**

When you find yourself **bound by a demand to believe what you can't believe and you're stuck in that in-between place,** you become immobilized. And it feels as though the only thing that will get you out of that is an act of willfulness—some strong personal assertion to overcome the inertia.

But the simple fact is, that the only thing that you can willfully assert **is what you already believe. There is no way to assert what you don't believe yet. And there is no way to access what you don't believe** through the assertion of what you do believe.

I'm going to say that again: There's no way to access what you don't believe through an act of assertion of what you do believe. You can only ***yield into*** the unbelievable. You can only ***yield into*** what the Holy Spirit will reveal to you in the absence of willfulness. You see?

Willingness to believe what you can't believe becomes the door through which the Holy Spirit can enter into your awareness and inspire you with the truth that goes beyond what you currently believe and lift you into the experience of fulfillment that you want but that **you haven't been able to access because of your very strong beliefs.** You see?

Faithlessness or doubt is never charged. It's just doubt. It's just an inability to believe the truth of something. But when your doubt becomes energized by fear, it becomes anxiety. And if you persist, the anxiety is enervating, debilitating, immobilizing.

Why am I bringing this up? I'm bringing it up because it's an experience that all of you have had or will have as you lean into the Holy Spirit more and more significantly—more and more consistently.

You will find yourselves led to do what seems to be impossible to you, **because it's time for a breakthrough, because it's time for a real shift** to occur. And you will resist it.

What will be needed is for you to ask further questions of Guidance—**of the Holy Spirit. But when you're immobilized by anxiety, you're inclined to say, "Why should I ask Guidance for information, for an 'understanding' that doesn't make any more sense than what I've already gotten?" "Why should I ask a question that's going to generate more anxiety?" "I would be better off resorting to the assertion of will and break through this inhibition on my own."**

It very often seems that an act of willfulness constitutes real **movement. It can seem like that, when willfulness doesn't constitute** movement at all. Because movement is the clear and simple result of yielding . . . what? . . . into the Movement that you are not initiating, which, because it is the Movement of Creation it is the Movement of the Father, constitutes fulfillment beyond what you could imagine—beyond what you currently believe. You see?

Now I am bringing this up because in very practical terms, as I shared two weeks ago, Paul and Susan are in the process of taking the steps needing to be taken to put the old residence on the market. And

when it became apparent that this needed to happen now, for **whatever reason, it went beyond Paul's sense of what was possible.**

He found himself **full of arguments. It's not the right time. There's** no way to do it. He will look like a fool in front of everyone when he **publically shares that steps need to be taken that he doesn't believe** can be taken . . . and on and on—the ego ranted and raved.

Now, this is not the first time that I have guided Paul and Susan to take steps that seemed to be impossible. There was another time when they moved back to the mainland from Kauai. And when it came time to get a release for the car to be transported back to the mainland which had been purchased on Kauai, the bank said, **“No, you cannot take it with you, you have too much of a balance,”** the logic of it being that once it got back on the mainland it would be almost impossible to repossess, because difficult to trace.

Well, this was shocking news, because it was like a week before the movers would load up the truck and take it down to the ship to be transported . . . an impossible situation. And then when I was asked, **“What do we do?” I told them, “Give the car back to the bank.”**

Well, the first Guidance said **(that wasn't the first Guidance)** the first difficulty that was presented was that the car could not accompany them back to the mainland. The Guidance was to move back to the mainland. That presented an impossible situation. Then when I said, **“Give the car back to the bank,” that was an absolutely impossible** situation. How can you move back to the mainland and do anything without transportation?

It was alarming. At least Paul was alarmed.

Nevertheless, he called the bank and said to them, “We will let you repossess the car.” And that was that! Within 24 hours he got a call back from the bank and he was told that they had reconsidered their decision and that they would release the car to go back to the mainland for a relatively small sum. It was a sum that was not **available in the Foundation's account (the car belonging to the** Foundation). But nevertheless that was a significant shift.

Later that day, after they had gotten the news that a relatively small amount was all that was needed in order for the bank to release the car, Paul and Susan received a call from someone who received the Newsletters from the Foundation, had attended Gatherings and so on, and he was visiting Kauai and wanted to know if he could visit with us.

We explained to him—Susan and Paul explained to him—that all there were to sit on were boxes, but they would love to meet with him. And he came and visited. And during the visit Paul shared the situation. And **the gentleman said, “Well, that’s no problem, I’ll write you a check right now for the small amount that they require.”** And it was a gift.

So that which seemed utterly impossible, which seemed to generate Guidance that was even more impossible, when tempered with a **willingness** to believe that maybe the impossible was possible, resolved itself as fulfillment identified.

Now, as I said, this is not something that only Paul and Susan will run into or have run into as a result of Guidance. Every single one of you will be faced with the call for the opposite of faithlessness—a call for faith. A call for daring to be **willing**, without employing willfulness, daring to be willing to be open to the **possibility** of what seems to you to be impossible and then listening—persisting in listening—being determined, if I may put it that way, focused without willfulness to stay steady in the attitude of attention. Attention toward what? . . . more of the ego talk? No. Attention to the **Guidance** that the Holy Spirit is intent upon sharing with every one of you, because **fulfillment is ordained**. The experience of what God is actually Being is ordained to be your experience and will **be** your experience when faithlessness is abandoned.

Now, as I said, for whatever reasons the preparation of the old residence for sale registered with Paul as something not possible at this time, something that there was no indication there could be a possibility of. And it was discouraging and immobilizing. And when I shared it with everyone two weeks ago, it was difficult for Paul to sit and let me share it, although he did it well—he persisted.

Now, we did not have a meeting last week because of the immobilization that he experienced, an immobilization during which he has, to the best of his ability, persisted in asking me and asking of the Holy Spirit, **“What is the truth here? What is the truth beyond what I seem to be able to embrace? What is the truth beyond what seems to be frightening me?” He persisted. He was determined not to be immobilized, but he was also determined not to be willful.**

And so, we did not have the meeting, and you may have noticed that there has been less activity on the blog. And to tell you the truth . . .

. . . just a moment . . .

. . . it has taken faith on his part to allow this Gathering to occur. And yet he was insistent upon putting himself in the place where he could hear what I had to say for his healing, and for yours as well.

When you are stuck because you cannot believe, “unbelievable good,” you can stay stuck for as long as you want. You can be uncomfortable for as long as you choose to be, even though you say that the discomfort has been forced upon you. Or, you can engage in the *simple act* of joining with your Guide, joining with the Holy Spirit, *reaching out to ask*, **“What is the truth here? As unbelievable as it might be, what is the truth here? . . . because I *want* my boundaries stretched. I do not want to remain tied up in a little ball. And I refuse to employ willfulness to break the bondage.” You see?**

This is the good news about the bad news. This is the answer to the difficulty of being stuck by what you currently *believe*, which is incompatible with the unbelievable answers that release you from the human condition, that release you from the concept of your being mortal that release you from illness, whether terminal or not, or injury or damage whether supposedly permanent or not. Have enough gumption to persist even in your worst moments, to ask the Father, to ask the Holy Spirit—which is nothing more than your right Mind—**“What is the truth here?” Persist in reaching, we’ll say,** through the veil, through the cloud, through the disturbance that seems to blind you to the experience of joy—the joy of fulfillment.

Now, it's your Birthright to have the breakthrough. It's your Birthright to experience the Atonement. It's inevitable! *It is inevitable*, because it is impossible for you to remain ignorant of what you never stopped being . . . the divine holy Son or Daughter of God . . . the perfect expression—His perfect Expression.

Now I said two weeks ago that we would keep you informed regarding the refurbishing of the previous residence. And I will share with you, and Paul is very happy, and Susan is very happy that I will share with you that the support, the contributions that have been received have been quite wonderful and there is a lot of gratitude. And a lot of that gratitude reflects the relief from fear that Paul had been experiencing, which of course had been affecting their relationship.

The need is not totally met. It is approximately two-thirds met. But it is an apparently large amount of money, and yet it is showing up. And although I have spent more time tonight talking about overcoming faithlessness, there is one strong message, which we, including me, wish to share, and it is gratitude. Gratitude, Paul can tell you, is a far better thing to be experiencing than faithlessness, fear and anxiety. And although he is not totally free of faithlessness, fear and anxiety, his gratitude out-weighs it and he feels the fact that in the face of present gratitude, faithlessness, fear and anxiety cannot stand.

Thank you to everyone who is participating in whatever way they are participating in the support of this movement which is necessary, and which I will reaffirm will be fulfilled and identified as fulfillment.

Thank you again. And I look forward to being with you next time.

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And, at Raj's instruction, these materials will never be sold.

If you would like to add your thoughtfulness and love, to gift others with the availability of these materials, you're invited to make a tax-deductible contribution at our website, or send it to our address, both of which are shown below.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

April 13th 2014

THIS IS A ROUGH TRANSCRIPT.
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AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

Well, are things going smoothly for everyone or do things seem to be more rugged than they used to be? Are situations arising which seem overwhelming, not easy to deal with? Does it seem as though difficult situations are not yielding as quickly and easily as they used to? Do things seem generally more complicated? And do these factors discourage you, do they engage you in negativity? And do they engage you in the attempt to gain authority over them?

Of course, the answer is “Yes.”

Some of you have been caught in this mode for days, weeks or even some months without finding the relief that used to come so easily. **That's why we're going back in the book to this section entitled:**

PRACTICING THE HOLY INSTANT.

If you go back and listen to the Study Groups that have been held over the last three or four years, you will find that almost without fail the holy instant has been a significant part of each discussion—almost monotonously so.

But there is a reason. And the reason is that the holy instant is the threshold of the elements of Atonement. Again, *the holy instant is the threshold of the elements of Atonement*. There you go. It's so simple. It's so uncomplicated. There are not many parts to it: The holy instant.

Going into the Book:

This course is not beyond IMMEDIATE learning, unless you prefer to believe that what God wills takes time. And this means only that you would RATHER delay the recognition that His Will is so.

Well, I'm sharing this tonight because it's something Paul is needing to learn more significantly than ever before. And so I'm taking the opportunity to teach him along with everyone else the simplicity of it so that release from distress and frustration and anger can be had.

When it says:

. . . this means only that you would RATHER delay the recognition that His Will is so . . .

. . . you, like Paul might be likely to say: "Oh, that's not true. I would not rather delay it. I'm certainly not saying 'God hold off.'"

But the simple fact is, that if you aren't experiencing the holy instant—the *instantaneous* nature of being in the holy instant—it is because . . .

. . . you would rather delay the recognition that His will is so.

And how do you do that? You do it by exercising your will. You exercise it by choosing to listen to *yourself* instead of listening to the Father or the Holy Spirit or your Guide.

"Sure," you say, "I go to my Guide and I ask questions and I talk to my Guide." But let me ask you something: How often when you're talking to your Guide are you telling your Guide what you want Him

or Her to hear? How much of the time are you asking your Guide to listen *to you?*

Well, I promise you, if you're not getting the answer that resolves the problem, you are doing that. You're making too much noise. You're filling up the arena with your voice, your concepts, your will. And that's not going into the holy instant.

I'm going to read again:

This course is not beyond IMMEDIATE learning, unless you prefer to believe that what God wills takes time. And this means only that you would RATHER delay the recognition that His Will is so. The holy instant is THIS one and EVERY one. The one you WANT it to be it IS. The one you would not have it be is lost to you.

That doesn't mean that it wasn't the one that could have been the holy instant. It simply means that because you chose for that instant not to be the holy instant, its promise escaped you. What it is passed by your attention because you weren't giving your attention.

YOU must decide on when it is.

You hear that?

YOU must decide on when it is.

When the holy instant is—*that you're going to let be* the holy instant. You see?

It's never about the circumstances "out there." It's never about the complexity that you see in them. It's never about the mean-spiritedness that might be being expressed in your environment or in your world. It all boils down to the simplicity of whether or not you have decided that this instant is going to be the holy instant.

Simple! Utterly simple. But although it's utterly simple, because it's the threshold of the elements of Atonement, it is the most significant

thing available to you in your existence, because it *impels*, it promotes Atonement, Awakening—you coming back into your right Mind, you becoming the Sane Expression of the divine intelligence called God.

Delay it not.

The book says.

Delay it not. For beyond the past and future, in which you will not find it, it stands in shimmering readiness for your acceptance.

Whether you're giving your attention to it or not, whether you're allowing it or not, *it's there . . .*

. . . in shimmering readiness for your acceptance.

Oh-h . . . but I know, you have to attend to the mean-spiritedness that is going on around you, instead of asking, “Father,” or “Holy Spirit, how do I step into the holy instant?” You're saying, “Father, Holy Spirit, tell me how to deal with this mean-spiritedness! Help me to deal with the *complications* that I see in what's going on.” Or you're saying, “I'm not even going to ask because I know this is an impossible situation and there is no answer . . . I know it! I cannot conceive of an answer, it is an impossible situation!” You see?

That's not entering into the holy instant. That's doing a rant! And expecting your Guide or the Holy Spirit to listen to *you—to* listen to the idiocy of your rant—instead of saying, “Father, Holy Spirit, what's the truth here?”

So . . .

. . . it stands in shimmering readiness for your acceptance. Yet you cannot bring it into glad awareness while you do not want it, for it holds the whole release from littleness.

You want to know something? When you are engaging as an ego, you think that littleness is gotten rid of by your expressing grand, great

authority—power of your own which you exercise forcefully. That feels to you like being BIG.

But like a light-bulb, like a lamp unplugged from the wall, no matter **what it does to try to imagine that it's lit, it can't be lit if it's not** plugged in. And so the attempt to express authority through force and willfulness constitutes littleness, not the opposite.

Your practice must therefore rest upon your willingness to let all littleness go.

Well, I know you probably think that littleness has to do with being small. But letting ***all littleness go*** means letting all of your personal private judgments go—releasing them and not attempting to exercise or practice them.

Letting littleness go is letting your small-mindedness go in favor of **saying, “Father, infinite Mind of all that Is, fill me with what You** already placed in me the moment You created me by virtue of the fact that You withheld nothing of what You Are from me. I illumine to me **the truth about me so that I don't imagine that I have to have** solutions of my own—determinations, authorizations of my own. Let me feel my infinite wholeness by illuminating it to me.”

The instant in which magnitude will dawn upon you is but as far away as your DESIRE for it.

Well, I know . . . you desire it, you say you desire it, and yet you continue to anchor yourself in your ***misperceptions*** of everything and using those misperceptions as the basis for ***listening*** for answers. But as long as you are basing the answers that will come on your misperceptions, you are not listening where resolution can arise from. **It's that simple.**

And so, the necessity is to abandon any imagined authority that you think you have or that you must exercise. And you must become **humble. And you must say, “Father,” or “Holy Spirit, what is the truth here from *Your vantage point*, separate and apart from any concepts or beliefs I have?”**

The instant in which magnitude will dawn upon you is but as far away as your DESIRE for it. As long as you desire it not, and cherish littleness instead, by so much is it far from you. By so much as you want it will you bring it nearer.

Wanting it then means actually engaging in releasing your devotion to your best judgments and your ideas and your goals and your agendas.

By so much as you want it will you bring it nearer. Think not that you can find salvation in your own way and HAVE it.

You see? Now I'm going to suggest something. What we're reading tonight is very simply put. It is not convoluted, complex or difficult to understand. When you find yourselves bound by a feeling of **overwhelm, of being trapped in a situation that there's no resolve for**, come to this place in the book. Because no matter how overwhelmed you might be with the complexities you *think* are there to be dealt with, the simplicity of this will be able to register with you.

It's very important.

Once you let it sink in that the answer is simple, you will relax and you will stop trying to do *what's complicated and what will not work*.

Listen to this:

Give over EVERY plan that you have made for your salvation in exchange for God's. His will content you, . .

[He repeats] His will content you, and there is nothing else that can bring you peace. For peace is of God, and of no-one beside Him.

So peace is *of God*. It's not of you. It's not of your best judgments. It's not of your worst judgments. It has nothing to do with anything you have come up with or can come up with *all by yourself*.

It is the act of independence. If you'll remember, the divorce that was gotten from the Father in the Beginning, so to speak, that brought forth two things: Fear and guilt. Fear and guilt combine to make all of the complexities that disturb you, depress you and cause you to give up hope, cause you to abandon the holy instant, cause you to not to engage in the simplicity.

Be humble before Him, and yet great IN Him. And value no plan of the ego before the plan of God. For you leave empty your place in . . .

. . . what?

. . . His plan, which you must fulfill if you would join with me, by your decision to join in any plan BUT His.

Again:

For you leave empty your place in His plan, . . . by your decision to join in any plan BUT His.

It's not your role to leave your place empty. It's your role to fulfill your place *if you would join with me.*

I call you to fulfill your holy part in the plan that He has given to the world for . . .

. . . what?

. . . its release from littleness.

You see? Right now if you're in the middle of excruciating of long-standing stress and distress, remember this:

I call you to fulfill your holy part in the plan that He has given to the world for its release from littleness.

You see? You either think there's no release from the problems or you think that the release will only come from some force you

personally privately exert. And for the most part, you are convinced **that you probably don't have what it takes to accomplish that.** That's how debilitating it is. But the Answer is simple.

Again:

I call you to fulfill your holy part . . .

I call you to be the holy Son or Daughter of God that you Are right **now when you're feeling overwhelmed and you are insistent** on your awful point of view.

I call you to fulfill your holy part in the plan that He has given to the world for its release from littleness. God would have His host abide in perfect freedom.

Who is His Host? You.

Every allegiance to a plan of salvation that is apart from Him diminishes the value of His Will for you in your own minds. And yet it is your mind that IS the host to Him.

Would you learn how perfect and immaculate is the holy altar on which your Father has placed Himself?

Where is that holy altar? Right in the center of you. That's where the **Father has placed Himself**, because you are the Father's Self-expression. You are the Father **in Expression**. He's placed Himself in you by being all there is of you. . . you holy Son or Daughter of God.

Would you learn how perfect and immaculate is the holy altar on which your Father has placed Himself?

Well, not if you insist on holding onto your best judgments and your confidences and your agendas and how you think things ought to go.

This you will recognize in the holy instant in which you willingly and gladly . . .

. . . what?

. . . give over every plan but His. For there lies peace, perfectly clear because you have been willing to meet its conditions. You can claim the holy instant any time and anywhere you want it.

Oh I know, again you say, “I want it, I want it!” But no, what you really want still, is the right to have your opinion and your judgment—your self-righteous assessment. “Well, this unfoldment is certainly isn’t very convenient, and it certainly isn’t comfortable, it can’t possibly be divine!”

Well there you are, playing God asserting an authorization that you’ve made up. But:

You can claim the holy instant any time and anywhere you want it.

And what will tell you whether you want it or not, is whether you’re holding on tightly to your best judgments and your self-righteous indignation and your authority. If you’re holding on to them you don’t want the holy instant. That’s what that means.

In your practice, try to give over every plan you have accepted for finding magnitude in littleness.

Remember, you think that magnitude comes from the expression of private personal force, an authority that you have somehow mustered up and brought into play for the purpose of controlling the situation or the individuals in the situation. That’s what you are calling magnitude—that so-called capacity—but it’s inseparable from the littleness because it’s you unplugged from your Source.

In your practice, try to give over every plan you have accepted for finding magnitude in littleness. IT IS NOT THERE. Use the holy instant only to recognize that you alone CANNOT know where it is, and can only deceive yourself.

You hear that?

Use the holy instant only to recognize that you alone

...

... all by yourself, privately, secretly ...

... CANNOT know where it is, and can only deceive yourself.

Now that might sound depressing, but the clarity of it is enlightening. **Because once you realize that you can't have it on your own, then it** becomes clear to you that the only way you can have it is when you are joined in the holy instant with the Holy Spirit or your Father. And **you are reaching out to Them for Their Perspective because it's the** Perspective They have placed in you since the beginning, which is yours and is therefore part and parcel of your **Sanity**, which is your peace of mind and your joy and your capacity to Love.

I stand within the holy instant, as clear as you would have me.

And I'm going to add: "no more and no less."

I stand within the holy instant, as clear as you would have me. And the extent to which you learn to be willing to accept me is the measure of the time in which the holy instant will be yours.

In other words, if it takes a long time for you to do it, the holy instant will take that long to be yours. If you accept me now, now the holy instant is yours. You see? It's very simple. It's very black and white, uncomplicated and requires one decision ... that's all! It doesn't require arguments. It doesn't require negotiations. It just requires a simple decision now.

I call to you to make the holy instant yours at once, for the release from littleness in the mind of the host of God ...

. . . you . . .

. . . depends on willingness, and NOT on time.

You see? The willingness to go ahead and say, “Yes” *now*. “Yes I accept You *now*. I let You in *now*. I listen to You *now and nothing else*.”

The reason why this course is simple is that TRUTH is simple. Complexity is of the ego, and is nothing more than the ego’s attempt to obscure the obvious.

Listen to this:

*You could live forever in the holy instant,
BEGINNING NOW . . .*

. . . not tomorrow, not a week from tomorrow, not a year from now.

*You could live forever in the holy instant,
BEGINNING NOW and reaching to eternity, but for a very simple reason. Do not obscure the simplicity of this reason, for if you do, it will be only because you prefer not to recognize it, and not to let it go. The simple reason, simply stated, is this: The holy instant is a time in which you receive and GIVE perfect communication. This means, however, that it is a time in which your mind is OPEN, both to receive and give. It is the recognition that all minds ARE in communication. It therefore seeks to CHANGE nothing, but merely to ACCEPT everything.*

In order for your mind to be open, both to receive and give, you must not be bringing with you any willfulness, any self-assertive authority. How can you possibly be in harmony with Creation? How can you possibly be in harmony with your Source that is fulfilling you in every moment, if you are harboring a perception or a concept or a **determination that you have made up out of “whole cloth”** through the use of imagination and committed to. You see?

So therefore, when you are in a place of openness to give and receive, you seek . . .

. . . to CHANGE nothing, but merely to ACCEPT everything.

Now let's be very clear here: It doesn't mean that you will not seek to change anything, and you will let disease be disease, and you will let injury be injury and you will let *death continue*. It doesn't mean that you accept all that is un-God-like, all that has nothing to do with **Eternal Life, has nothing to do with the nature of God, it doesn't mean that you accept that, and don't try to change it.** If you think it does, that is something that you have made up. It's a concept that was not given to you by the Father or the Holy Spirit. Exactly the opposite is what you learn from practicing the holy instant.

This is important.

Now I understand that there are those, especially students of the *Course*, that say, "Well, the body . . . everything that could be injured, everything that can become ill, everything that dies is illusion. And you don't try to fix illusion, you don't try to fix illusion up.

I'll tell you something: *Illusion is delusion*. And delusion is a misperception of something not an actuality. And that of which the misperception is a misperception is the only thing there is: Creation, God being All-There-Is. In the holy instant you experience Creation as it is and *you do not try to change it*. You do accept it. But right now in your independent frame of mind, having gotten a divorce from your Father so that you could make up the rules, you have attempted to change everything and you're living with the consequences.

The practice of the holy instant is engaging in the abandonment of what you have made up . . . by what? Not giving your attention to **what you've made up and trying to get rid of it, but by turning your attention from what you have made up to the Father, to the Source of your being, or to the Holy Spirit so that you might enquire as to the divine Perspective which has already been placed in you, but which you're not utilizing because you're getting so much damned**

excitement out of making your own decisions as well as having all of **the suffering that accompanies it because you're in a state of self-denial.**

You are being what you were not created to be, and you think you are practicing capabilities that were never given you. God did not give you the capacity to be at odds with yourself, Creation, or God Himself.

So . . .

How can you do this when you would prefer to have PRIVATE thoughts, and KEEP them?

If you turn to the Holy Spirit for answers but you refuse to abandon your private thoughts . . . tough luck!

The only way you could do THAT is to DENY the perfect communication that makes the holy instant what it is.

Again:

The only way you could do THAT is to DENY the perfect communication that makes the holy instant what it is. You believe that it is possible to harbor thoughts you would not share, and that salvation lies in keeping your thoughts to yourself ALONE.

And you use your thoughts to curse Creation. You curse Creation by defining it **different from what God is Being It.**

For in private thoughts, known only to yourself, you think you find a way to keep what you would HAVE alone, and share what YOU would share.

As I said, you go to the Holy Spirit or the Father to have Them listen to what **you would share. And that's not the way it works. That's** what happened when you got the divorce in the so-called beginning of the illusion.

And then you wonder why it is that you are not in full communication with those around you, and with God Who surrounds ALL of you together.

Well, hey, if you are holding on to private thoughts and keeping them **private and not sharing them, you're denying communication itself**—you are disallowing it.

Every thought you would keep hidden shuts communication off because you would HAVE it so.

Again, your argument is, “No, I would not have it so!” “I never thought that.” “I never would choose to do that.” But the simple fact is that if you are not confronting your day, or engaging with your day joined with the Holy Spirit's Perspective, it's because you would have it so. Because you can't have communication that way, and as long as you're insisting upon that, you will not have communication. Because you would have it so, and you would have it so by virtue of not joining and asserting your private thoughts as the law—as the *word* that everything must revolve around.

It is impossible to recognize perfect communication while BREAKING communication holds value to you.

And now you can begin to see that breaking communication is what you've been engaged in, although you didn't have the words to define it as what it truly was. But now you do and it makes it simpler. And that's why we are going over this again . . . because it's time for the difficulty of the times you're in to become powerless over you, unable to influence you in any way, so that you might engage in the holy instant—the very simple act—and become free and let the elements of Atonement move in you and move you.

Ask yourselves honestly, "Would I WANT to have perfect communication, . .

... it's a good question. And you would say, “Yes,” except that you don't if you also want to hold onto your arguments—the arguments

you have made up with your own private thoughts. As long as you are holding thoughts privately you are un-joined, and the perfect communication that comes from joining cannot be experienced.

Ask yourselves honestly, "Would I WANT to have perfect communication, . .

Paul has had to ask himself that question several times during the last few weeks. And sometimes he has not wanted perfect communication because he has wanted me or the Holy Spirit to understand *his point of view*. And that's not the way perfect communication occurs.

Ask yourselves honestly, "Would I WANT to have perfect communication, and am I wholly willing to let everything that interferes with it go forever?" If the answer is no, . .

. . . you see? And here is the simplicity of it:

If the answer is no, then the Holy Spirit's readiness to give it to you is not enough to make it yours, for you are not ready to SHARE it with Him. And it cannot come into a mind that has decided to oppose it.

Be willing to look at yourselves squarely. Look at your mental behavior squarely. Honestly assess whether you are being mean-spirited, tight-fisted, small-minded, because you feel that there is going to be some benefit from it. And of course, the primary benefit **from it is that you think it's going to make you big, that it's going to give you magnitude and wipe out your vulnerability, make you safe, give you peace. But you're using the wrong tool. You're using the tool that takes away your peace and insures your vulnerability until you abandon it.**

And it cannot come into a mind that has decided to oppose it. For the holy instant is given and received with EQUAL willingness, being the acceptance of the single Will that governs ALL thought.

Now, you are Loved. Listen to this:

The necessary condition for the holy instant does NOT require that you have no thoughts which are not pure.

I will tell you, if it did require that, you would be overwhelmed and you would have no resource to get out of it.

The necessary condition for the holy instant does NOT require that you have no thoughts which are not pure. But it DOES require that you have none that you would KEEP.

You see? You don't have to *get rid of them*, you just have to be willing to let go of them. And the willingness to let go of them occurs when you're actually holding your hands out open with a desire to receive from your joining with me or with the Holy Spirit.

Innocence is not of your making. It is given you the instant you would HAVE it.

Ah-h . . . that would imply wouldn't it, that when you are engaged in your own private thoughts you are not engaged in innocent activity. Of course, the activity you're engaged in is imaginary, so any guilt that you might be experiencing is also illusory. So you're not trapped in any way.

Innocence . . . is given you the instant you would HAVE it.

The instant you would let it in.

Yet it would not be Atonement if there were no NEED for Atonement. You will not be able to accept perfect communication as long as you would HIDE it from yourself. For what you would hide IS hidden from you.

And right now you're hiding it from yourself. You're frustrated, you're feeling vulnerable, you say because of everything going on around you. And even your depressed, angry, frustrated thoughts that you know aren't really serving you, but you think you have no other choice and that feeling them is serving you in some way in giving you magnitude.

For what you would hide IS hidden from you.

In your practice, then, . .

. . . practice of what? The holy instant—this one simple thing that we have been talking about for years, and which we're revisiting with greater clarity tonight.

In your practice, then, try only to be vigilant against deception, and seek not to protect the thoughts you would keep unto yourself.

Be willing to let them be meaningless, even though they feel meaningful to you. Let them feel meaningless so that you can have **reason** to open up to and reach for what is truly meaningful.

Let the Holy Spirit's purity shine them away, . .

You see? Again, I want to point out, what you want is for the Holy Spirit to shine away the thoughts that you would keep to yourself. **That's the Answer to the problem you think is constituted of complex** circumstances and situations out there in the world that you can do nothing about, that have nothing to do with you except that you must suffer from them. Those things out there are not what you are to address. What you are to address is what you are using as the source of your information . . . the Holy Spirit or your orphan mentality.

Let the Holy Spirit's purity shine them away, and bring all your awareness to the readiness for purity He offers you. Thus will He make you ready to acknowledge that you ARE host to God, and hostage to no-one and nothing.

You see? You are Loved. And you will know it when you will shift **what you're giving your attention** to. And the instant you do it, you will instantly experience the healing, the clarity, the Sanity, the Movement of the elements of Atonement.

Remember the simplicity of this so that you don't suffer a moment longer unnecessarily because you're addressing the wrong thing with the wrong method.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Chapter 15 – Section: PRACTICING THE HOLY INSTANT

Sparkly Book – p.356 / JCIM – p.149 / CIMS – p.299

First Edition – p.? / Second Edition – p.309

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A Course in Miracles Study Group with Raj, April 13, 2014

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 16th 2014

THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

Quite a long time ago, I shared the idea that questions are the leading edge of answers. And just recently, I shared the idea that when you are seeking Guidance—when you are inquiring of the Holy Spirit or **your Guide or the Father, “What the truth is here?” or asking any** question, that you should treat the question like a grace note. You ask the question and you get off of it quickly and shift your attention to listening for the Answer.

If indeed, the question is the leading edge of the Answer, it means that the emergence of ***inspiration is occurring, and let's say, tickling*** your fancy, causing you to be curious. And so, when you bring your curiosity onto the scene, you are primed for the emergence of the Answer, which is in process of coming to mind to your awareness.

Now the tricky thing about it is, that when the emergence of inspiration is occurring and curiosity is experienced, it seems as **though what you're curious about is what is important. In other** words, that the question is what is important. And even more, it suggests that there is someone asking the question, as though you, having a question, are initiating a movement out of which will come some new information. In other words, the suggestion is that you, as the questioner, are causing an answer to come forth rather than the

fact which is, that an Answer coming forth is getting your attention so that you might become curious without becoming preoccupied with **yourself as the questioner, or the question. So that the “ah-ha!”**—the light bulb, can go on and the inspiration can be experienced—the Revelation—the clearer experience of truth can register with you. You see?

This is important.

God has not created you as an independent entity capable of functioning on its own of its own volition, and with capacities included within you causing you to supposedly function with total independence from anything. That is **not . . .** that is not what God did and that is not what you Are—infinite Mind, God.

The Movement of inspiration is what causes Creation—is itself the Movement of Creation. You are here to observe it and recognize it for what it is, and not assume that you caused it or that you can take credit for it in any way other than, that you have fulfilled your function which is to recognize God in it.

So you see, there is no “you” as a questioner. **You can imagine that there is, but there isn’t. Because inspiration is eternal and it occurs for you to experience—not for you to think you have initiated.**

Now whether you recognize it or not, when it is accepted, when it is grasped, **is a great relief. Because it means you’re not responsible for** anything that you can be guilty for not handling well. There is no you of the sort that could be at fault.

You have a wonderful opportunity as the very nature of your Being to be in the flow—**in the Movement of inspiration dawning...dawning...dawning...dawning...dawning, and you recognizing God in it...God in it...God in it. You see? You will find that when you let that be your function—which it is—but when you let it be your *only* function, sin, disease and death, dissonance, chaos, negativity of all kinds will stop *seeming* to present themselves to you.**

The only thing that ever caused them to show up in your experience was you taking credit—you, thinking you were the initiator, or you

were the one able to pose a question, the answer to which would change everything—change the world, contribute to the world, make a huge difference that would prove to you your value and your validity. You see?

Now when you realize that the question *is not really a question*, but a niggling awareness of something new about to present itself and that there is no questioner at all initiating the answer—initiating the revelation, what happens? Do you disappear? Absolutely not!

Oh-h, but the fear—the anxiety associated with the responsibility of being in charge yourself . . . that disappears. And together with that, the apparent physical effects that seem to accompany fear: self-doubt, self-criticism, self-judgment . . . that disappears.

Now, there is a flip-side, **you might say, to this. When you're experiencing a problem, there seems to be a problem that you need to address and there seems to be a "you" who has the problem. And just as with questions and the questioner, the problem and the one with the problem are *illusions*. But if you don't recognize it, you can end up being snared—caught in the dilemma of being the one with the problem that *maybe, you won't be able to cope with, that maybe,* will be too big for you to master.**

But the key lies in not finding **a way to master the problem. It isn't** for you, as the one with the problem, to find a way to master the problem. The answer lies in recognizing that the problem and the **"you" who you think you are, that has the problem, are** misperceptions—are illusory. In other words, as anyone who has studied metaphysics or spirituality knows, these things are said to be ***not real*** . . . which in many cases seems to be an unreasonable statement.

But they are not Real. Because when you abandon the stance of being one with the problem that must solve the problem, when you are **willing to take a look at that and say, "Maybe this perception of a problem and this perception of a 'me having the problem' isn't *real*,"** you have a means of exit from the strangle-hold the problem has on **you because you can at least conceive that there's an "outside" of the problem that you can step into.**

Just as with the fact that when you realize that the question is not **what is important, and the questioner isn't what is important, but** that the Answer that is emerging is the only thing going on. Likewise, the “you” with the problem and the problem are ***not you*** and are ***not your perspective***, even though you have claimed them as yours and ***believe*** that they are yours and believe that it is truly you having the experience and being responsible for it.

And it's not true. Because if you will be willing to at least imagine that at the moment you seem to be embroiled in the problem, it is just a perception, just a mind-set, just a stance you have taken, you can conceive that you can abandon the stance.

And when you abandon it, do you disappear? No. Just as you don't disappear when you stop claiming to be the questioner and you stop seeing the question as the initiator of answers, you find yourself to be in the pristine place of innocence and invulnerability. You see?

It all depends on what you're going to let be your teacher. To what do you turn to learn? Well, this can be a sticky question also.

Do you get up in the morning and look out the window to see the **weather, to see what kind of day you're going to have? Do you get up** in the morning and check the associated press releases on your phone **or turn on the TV to find out what's going on in the world so you** might know how you should feel?

What do you let inform you about yourself? What do you use to determine who you are, what you are and how you must feel? Do you let the world inform you about you? Or do you do the two-step. Do **you turn to the Holy Spirit to learn and inquire, “What is the truth here?” So the truth dawning in you informs your world as to what it is—what it divinely is—**so that you might learn the truth of that Teacher and enjoy your day and see the Father illuminated more and **more clearly so that you're able to fulfill your function of recognizing** God in your world.

Now we've talked about the two teachers a lot. And usually, the two teachers have been referred to as the ego and the Holy Spirit. But

tonight I want to use two different words that will bring home the meaning more fully.

The two teachers and the *only* two teachers you have to turn to are memory or inspiration. The only two teachers there are that you can gather anything from, are *memory and inspiration*.

Inspiration you can have no control over whatsoever. Inspiration **happens, doesn't it**. And I will tell you that it happens whenever you **let it**. **It doesn't seem to happen often because you don't invite it, you don't let it**. **You don't realize that that is the Movement of Creation**. That is the Movement of the infinite Mind that is God that *informs Reality* called, "Creation."

But it's a fact. But in order to experience inspiration you must be willing to lose your balance, you must be willing to be out of control. You must be willing to ALLOW what is Real to register with you **because you've asked** to know what it is. And you have declined to search through memory—*your memory*—to find out what the Answers are. You see?

These are really the meanings of what "the two teachers" mean.

Now, in spite of the **truth of what I've said, most of you do let** yourselves be informed by your world. And your world seems to be reporting to you chaotic, destructive, inconsistent, unloving actions and events.

And Oh-h . . . does it get to you! It depresses you or it makes you furious or it makes you feel like getting up on your hind feet and making something happen to correct it. It makes you try to take control.

But you see, what you have seen and the effect it had on you is not because your world has informed you, but because you have turned to *memory* and all of the meanings you have assigned to the world and all of the mutual agreements and rules that you have put into place that you rely upon *absolutely* in order to try to be in charge and keep a reasonable amount of order in place so that you will not be

overcome by chaos and fear and sin, sickness and death. It's that simple.

Now, here's the part that needs to be understood very simply and very clearly. The *you* who has looked out at the world, the *you* who has turned to his or her *memory* in order to determine the *meaning* of the world he or she has looked out at, that one is an illusion—is an imaginary character! And *you*, who are employing that stance, have **not yet truly seen the world, even though you've observed** it to try to gather information about how you are, about how safe you are, and so on.

You are not an illusion. You are actual. But You *are* the conscious awareness of Being, the presence of Mind, which has only the capacity to be conscious of what Is. And what Is, is what God is Being. And part of God being All includes you recognizing God in All. You see?

It is as though you are the confirmation of Creation. It is as though you are the act of confirming Creation for what it is . . . by what? having *asked of God* what the truth is. And having asked of God because there is a niggling question [chuckling] that is occurring in you!

Now the niggling question may be occurring because you're in distress and in so many words something in you says, "There must be a better way than this." Where did that thought come from? It didn't come from your memory. It came from the insistence of the Holy Spirit—that which is nothing more than your right Mind—insinuating the wholeness of You into your present **limited awareness. It's your** salvation releasing you from an unreal bondage—an imagined bondage.

Now, when you arrive at this point where you seem to be caught and overwhelmed and hopeless in a problem, and you look squarely at the **possibility that what I'm saying is true, and that the you that seems to be experiencing this, and whatever it is that you're experiencing are an illusion, you're likely to think, "Well that means I'm totally insane.** It means that I am *possessed* by another presence . . . not me. And I **am possessed by it so completely that I think it's me, and I have no**

inclination to seek any other perspective. Now, if that's not the definition of crazy, I don't know what it is. And that scares me."

You see, that line of thought could occur and cause you to stay bound. But I will reaffirm to you something you need to know. And that is, that separate and apart from your present fixation on a sense of self **with a problem, and a problem that aren't actually Real, is like an idea** in the mind of *you* having the idea, and the *you* that is having the idea is not the *idea*. You see? Therefore, you can abandon the idea. You **can abandon the idea in preference to saying, "Father, what is the truth here?"** You see?

Now another aspect of all of this is, that the you who has the problem is not going to be able to work its way out of the problem, because the you that has a problem is *imagined*. **It is an imagination and it's not you. That's how come you can escape from it. You see? That's why you can escape from it. And that's why you have A Course In Miracles** to explain these things so that you might realize that the way Home is already predetermined, set in place for you because you are not what you *think* you are. You are divine, and every aspect of your Being is absolutely divine, invulnerable, absolutely perfect. And this perfect presence of Mind that you Are, is untouched at the very moment that you feel caught by a problem, or even overwhelmed by a question that you think there might be an answer to that you could figure out.

The you who has the capacity to Know exists untouched by the imagined self who has a problem, or who has a question . . . and who knows so much about the problem or so much about the question that it seems that an answer is absolutely impossible. And as a result of that conviction, locking yourself into the problem or the question without an answer, and all of it because you think that you are the questioner and that you are the one who has the problem and that you are responsible for only having questions or problems [chuckles] without answers. You see?

To what do you turn to learn . . . memory or inspiration?

So what do you do? You feel frightened. You feel tense. You feel grief-stricken. You feel misunderstood. You feel disrespected when

you deserve respect. Well, wait a minute . . . where did those feelings **come from?** “Well, I don’t know where they came from, but I’m experiencing them. I am sad. I am angry. I do have hurt feelings. I **have been mistreated**” . . . and on and on and on.

Well, wait a minute . . . there isn’t any *you* who stands in the middle of problems and solutions, or questions and answers. There isn’t any you that stands between the Holy Spirit and an ego that you are. You see? **You don’t** have an independent valid place from which to be or do anything. But you imagine that you do.

In other words, at any given moment, a *teacher* is teaching you **something**. **You are never in an independent place where you’re not** being taught by something other than who you think you are. If you are experiencing fear or distress of any sort, or jealousy, or self-righteousness, a teacher is providing you with those dynamics, and of course, we have referred to it as the ego. And I have pointed out in the past **that the ego never says, “You are feeling this way, or you are hurt, or you are upset.”** The ego, we’ll say, in your mind says, “I am hurt. I am upset. I am feeling appropriately self-righteous.” **You see?** And you hear the words that a teacher is presenting to you and you hear them as though you are speaking them in your mind. And you claim ownership of something that a teacher is providing you with.

Is the Holy Spirit revealing to you the spirit of fear? No! But **something is. And it’s not an independent** experience you are having all by your little self, separate and apart from a teacher called the ego, or the teacher called the Holy Spirit.

I’m sorry to hurt your feelings and to tell you that you just don’t exist that way at all. You don’t exist with any *independent*, self-initiated selfhood. You are always being taught. You are always giving voice to a teacher. In other words, you are a puppet no matter what. And **you’re either a puppet of your memory or you are a puppet of the** inspiration of Being that is the Movement of the Mind of God called Creation. You see?

Pay attention to this. You’re never having a thought of your own. You are never having a thought of your own. Get used to the idea. Accept it. Acknowledge it. And that will release you. It will cause you

to allow yourself to be what you Are—the puppet of the Father, the Expression of the Father, reflecting everything that the Father is Being, not initiating anything on your own. And in that experience is your salvation, your atonement, your Awakening.

Acknowledge and accept it as a precept that you have no ideas by yourself. As long as you think you do, and based upon your memory **and the rules that you've set up there, you will believe that having** thoughts of your own validates you and you will not be so willing to abandon that right—that so-called *right*—in favor of being the reflection of the wholeness, the infiniteness of the Movement of God.

Now again, you will never work your way out of the problem. In other words, you will never improve.

You can't get to the truth from the bottom up. The emergence of Truth, the emergence of Reality, the emergence of Salvation, the emergence of Revelation is always from the top down. And the top-down movement is called *inspiration*.

When and if you are so caught by the morbid or negative energy of a distorted ego viewpoint, or orphan mentality—that which is separated from all that makes it valid—you must remember to stop trying to improve yourself and to engage in the two-step, address the situation **at the top, “Father, Holy Spirit, what is the god's honest truth here? I'm willing to abandon what the other teacher is teaching me. In fact, I insist upon it.”**

The rules of memory, because you formed them by yourself and in tandem with others governs you absolutely. They are laws that cause **you to say, “No, no I am so miserable I do not want to seek the Truth** right now. No, I have been so badly wronged I refuse to get into a place where I might experience love or forgiveness or a non-judgmental practicality that allows me to deal with the situation constructively and harmoniously while correction is brought about. You see?

When you seem caught you must insist upon first of all recognizing that a teacher is teaching you and these thoughts and feelings are not *your* thoughts and feelings, the divine one that you Are. And then

stop validating them by *insisting* upon turning to the Father, changing teachers with commitment. It will take purpose. It is appropriate to be ongoingly consistent in your insistence upon **seeking the answer from God's Teachers.**

That's the only way you can switch teachers, when you're so upset or unhappy or fearful that you say it is hopeless to ask what is the truth here, that it's hopeless to turn to God. "Well, nobody else has turned to God and made it!" Hey, don't make commitment to that attitude. Don't let that attitude rule you with the same kind of insistence and determination. Switch teachers! "Father, what is the divine fact here that uncovers the Truth—the perfect invulnerable Self that I Am at Your hand." You see? But do it with the same amount of commitment that you bring to your willingness—your stubborn willingness—to govern yourself by the negativity you're feeling.

Abandon your faith in the teacher that is teaching you to *DIE*. Amen.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the book tonight

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

June 29th, 2014

Good evening. And welcome to everyone who is joining us on the internet.

Well, most everyone found our last get together stimulating, to say the least. Setting thought in new directions. Setting attention in new directions.

We discussed the fact that there is no independence whatsoever. Everyone is either the puppet of the ego or the puppet of the Holy Spirit. Or as we said, the puppet of memory or the puppet of inspiration.

And since that get together, someone expressed the idea that they didn't really like the idea or the use of the word, "puppet." They didn't like the idea of being the puppet of we'll say, the Father or the Holy Spirit. They preferred to think of themselves as the reflection of God.

Now that's a wonderful idea—that's a wonderful thought. But it leaves something essential out of the picture in this way: If you see yourself as the reflection of God, then you can say, "I, as the reflection of God, am this or that." "I, as the reflection of God, can expect to have healing where I couldn't have when I didn't know I was a reflection of God."

You can speak of yourself and what is true about you as a reflection of God but that isn't being the reflection of God, *that's you thinking about and conceptualizing* being the reflection of God.

Now, in the most practical of terms, here's the difference: If you are the puppet of God and if you accept that as a fact, that you're either the puppet of God—the puppet of the Holy spirit—or the puppet of the ego, then you know you have to make a choice between which teacher you're going to use. And when you make the choice you're going to have to what? *Listen to that teacher.* Which means that you're going to have to shut up. In other words, the one who says, "I as a reflection of God am this or that or the other thing," *that* has to shut itself up. Did you ask of the Holy Spirit or the Father, if you as the reflection of God were this that or the other thing?

You see, you can think spiritual thoughts without engaging in the **connection** with God that makes you the puppet of the Father which causes you to give voice to—not your best thinking—but **the Father’s Perspective, the Father’s Words, the Holy Spirit’s words**. You see?

As a reflection of God you may or may not hear anything except your best thoughts about what being a reflection of God is. You see?

And so you can believe **that you are on the right track because you know you’re a reflection of God, when you’re not on the right track at all, because the intimate connection with the Father wherein you hear His Voice and choose to give expression to His Perspective occurs**. You see? **That’s where the actuality of it is**.

You are the puppet of one of two teachers. There is no place where you are not a puppet, but are an independent free agent. God did not create you with free will to be on your own, on your terms, using your imagination and giving definition to everything yourself.

That is the fundamental mistaken belief. And the only way to get past that is to recognize that since there is no independent place and you are a puppet of one of two teachers, then you must choose **the teacher you’re going to follow . . . you must**. That becomes clearer and it helps motivate you to make the choice and to make it with commitment.

Now I gave clues to this when I was present on Earth. If you remember, I told my disciples, ***“If you have seen me, you have seen the Father.”***¹ Now, why would I say that? I said it to convey the fact that what was present and presenting Itself where I was, was the Father and not Jesus’ memory, not Jesus’ background, not Jesus’ thoughts. You see? ***If you have seen me, you have seen the Father***, because in actuality **the Father is all there is to the presence called “You.”**

That was my task, because that’s my function. And that is your function.

Now in the Garden of Gethsemane, I said in so many words, ***“Father, if this cup can pass from me . . .”***² In other words, if I don’t have to go through this I would prefer it, but nevertheless, ***thy Will be done***. You see?

In other words, the bottom line was ***yielding to*** the Father. Letting myself be the presence of what the Father intended to be out of Love for His Sons and Daughters at that moment. I let myself be the unequivocal ***puppet***.

Now that wasn’t the only moment. At every moment during what everyone calls “my ministry,” that is what I was doing. That is what I was Being. And I was setting the example.

Now you have the same task in front of you.

Now we must understand what the Holy Spirit is, because the Holy Spirit is one of the two teachers. The one sentence, the one important sentence that didn't make it intact into the revisions of the *Course* but which was present in the dictation to Helen was, *"The Holy Spirit is nothing more than your right Mind."*

Now I've described that when you got a divorce from the Father, when you said, "But Father, I'd rather see it my way," you abandoned the infiniteness of you—the omnipresence, the omniscience of you—and in effect you circumscribed infinity and said, "This little part of It is me . . . this is the new definition of me." And you excluded everything else as not you. And suddenly you were finite. Suddenly you were limited. **Suddenly you were experiencing guilt and fear because you can't help but be fundamentally uncomfortable when you're in a state of self-denial.**

Now I've explained that everything on the outside of this circumscribed area that you are now describing or defining as you, everything else—the rest of the infiniteness of you—became what is called, "The Holy Spirit." That's why the Holy Spirit is nothing more than your right Mind. The Holy Spirit is your Teacher. **And the Holy Spirit's function, just as mine is, is to reveal to you and disclose to you the Father's Will.** Why? Because It insists upon bringing you back into your right Mind. And in your right Mind, you **are the presence of the Father's Will in action Being the Movement of Creation.**

Now I would ask you why would you not want to be the puppet of the Holy Spirit, if the Holy Spirit is nothing more than your right Mind? Why would you not want to be absolutely governed by the absolute puppet of your right Mind—your infinite right Mind—if that constituted you being sane and nothing else did?

You see? **That makes it clear doesn't it.**

To this bound off little area of the infiniteness of you and the vulnerable perceptions that are experienced there, your yielding up your autonomy feels insane. Because it takes **everything you have to keep a sense of order when you're doing it all by yourself.** And your belief is that if you abandon that you will collapse, chaos will ensue, order . . . whatever degree of order you are experiencing will be lost, and the very essence of you will disappear. **And it's not true.**

What is true about you has already disappeared by virtue of your blocking it off and saying, "Here I am and I'm the puppet of no one and there is everything else and it's not me."

And so you're living an untruth without knowing it. You have created for yourself an ego—a tiny separated sense of self. And you know what? As you have spent time in this separated off sense of self, you have not done it alone. You have done it with others who had the same goal and who are now experiencing the same vulnerability and the same need for self-defense and all of you together have established mutual agreements and definitions as to how things work. Each of you has created an ego for yourselves—structures of thought, structures of concepts, structures of beliefs—all of which you use

to maintain a sense of relative peace or to use to regain peace when you lost it. You create an ego for yourself and everything you do is scripted.

You think you're being original but everything you do is an expression of the decisions and the agreements and the definitions that you have put into place. And every single word that comes out of your mouth in one way or another, expresses the script of those ego structures. The script could be you being "Mr. Nice Guy." Or as many of you know, you do employ different scripts at different times of the day. At one time of the day the script is one of a parent. At another time of the day, it's the script of an employer. At another time of the day, it's the script of a mate or a partner.

And you have rules that you abide by. **"Mr. Nice Guy" has lots of rules of etiquette—of proper behavior. You see? And so you've created an ego for yourself.**

Now the interesting thing, if I may put it that way, is that these structures govern what you see. They become a sieve through which life arrives at your attention, causing you to see according to the **script you're using**. And so when you look at your Brother, you have a script for your Brother. The *Course* says that you created an ego for yourself *and* your Brother. You see? **That's how you do it.** You have a script for yourself depending upon who you are supposed to be at any given moment. And that script governs how you see the world and it causes you to create an ego for your Brother or your Sister or your spouse or your parents or your children. And you will lock them into your definition and it will cause you to see what you have decided to see no matter what **they're doing.**

So this simply elaborates on what we discussed last time . . . the fact that the questioner and the question are an illusion. **The "you" has an ego and the egos it creates for everyone else and the made up definitions that get applied to Creation—all of these things are illusions. The illusions are the result of following the teacher—the ego—instead of following the Teacher, the Holy Spirit.**

You **think you're being original. You think you're being creative. But it's all going on through the sieve of the structures of belief** that you are employing—the imaginative made up, artificial, untrue ideas. And you, if you are a student of the *Course*, are **beginning to become aware that there's another way to look at this.**

Now let's understand a little more about the Holy Spirit because students of the Course very often refer to the Holy Spirit in a very loose way that's very misleading.

You have a problem and you say, **"I turned it over to the Holy Spirit."** Or a friend and an acquaintance of his are having a great disagreement and you say, **"I turned them over to the Holy Spirit."** Well gee, how dandy! What in the heck does that mean, you turned them over to the Holy Spirit? Is the Holy Spirit like a mail box where you send dysfunctional situations so that somehow they can be magically dealt with?

No. Look, here's a clearer way to understand those words. When you are confronted by someone or something that is exhibiting problems and their behavior is a call for

correction, you can turn them over to the Holy Spirit ***by not turning them over to your best judgment.*** In other words, instead of trying to figure out how to solve the problem by your independent “**goody-two-shoes self,**” **you can do the two-step.** You can shut up the goody-two-shoes self. And in the silence, turn to the Holy Spirit. You see? Turn it over to the Holy Spirit by turning your attention ***to the Holy Spirit and inquiring, “What is the truth here?”***

Turning it over to the Holy Spirit is not a way of becoming relieved of having to be involved or having to be an active part of the correction of the problem. You turn it over to the Holy Spirit by turning your attention to the Holy Spirit and **saying, “What is the truth here?” and letting your right Mind be, if I may put it this way, the hand with the strings that are attached to the wonderful puppet that you are so that you can hear the truth and give Voice to the Truth and be the Presence that heals.** You see?

The Holy Spirit isn’t something “out there,” some wonderful fatherly presence, or brotherly presence who will help you not have so many problems if you will simply ask. No. The Holy Spirit is the Presence of Mind that is your right Mind which, when you embrace it without resistance, consumes you, overwhelms you completely with Itself, which is your right Mind and is therefore, your Self in its total Sanity being able to be the illumined Presence of Mind that is the Love of God which transforms and heals the situation. You see?

You don’t want to find ways to somehow have the benefits of the Truth without ever having to give your attention to It, invite It in and yield to It completely. That is what it’s about. ***That is what the Course is teaching.*** You see?

I know . . . everyone is used to going “willy nilly” along their way having care-free fun with care-free thoughts thinking that they are experiencing freedom when every single care-free thought is a *scripted thought carrying out instructions,* I will say, that embody a concept of you that you are trying to create and maintain and establish and turn into a real you.

That’s the orphan mentality. That’s the ego mentality. And it’s all made up. It is all invalid. There is no such you!

Every single one of you has experiences that demonstrate to you that it isn’t you. And those experiences are what you call “**inspiration**”—sudden inputs of insight that go beyond anything you had embraced before that involve divinity, for lack of better words. **You don’t have any other way to describe it to yourself.** And that penetration of the divine into your current mindset—your current orphan mindset—is a demonstration of the fact that indeed there is another way to look at this. And you can specifically choose for it. And you need to.

Now this is being made explicitly clear. And as you embrace it and you dare to more consistently say, **“Father, what is the truth here? Holy Spirit, what is the truth here?”** and you listen for the Answer before you express anything, much less your best judgments, **you will have the Answers coming more and more fluidly even though it’s**

halting in the beginning. And your new behavior, your choice—your conscious choice—**for the Teacher that's nothing more than your right Mind**, that will transform you, and it **will leaven the whole lump of mankind that doesn't yet think there's another way to look at this.**

And this is important. **And it's worth engaging in. But you won't engage in it until it** really registers with you that you are not independent, you are the puppet of one of two teachers. You see?

You think there's no penalty for being your wonderful independent self. Because you don't know there's an alternative and you don't know that this wonderful independent self is an illusion, which is accompanied by sin, sickness and death. And therefore, you don't realize that there's a choice that can release you from those three things and return your Sanity to you . . . and your peace and your vital aliveness to Creation.

This is very important! It is very practical good news.

It really doesn't do a lot of good to talk about *A Course in Miracles*. It doesn't really do a lot of good to talk about the “Raj materials,” because they mean nothing if they're not moving you to a place of making a choice—a choice to abandon the unoriginal scripted life that you have been living and you didn't know you had an alternative to.

The benefit is too great. The detriment is too great. And the detriment is a useless meaningless side-trip that in the end has never affected the holy Son or Daughter of God that you Are. **And has never affected Creation that all of you are calling “the material world and universe” and which you see through the lens of your definitions and which,** as you are aware, also seem to embody sin, disease and death. You see? Deterioration, entropy, positive and negative polarizations . . . and on and on and on . . . this is the way **it looks through the scripts you've written and adopted that govern what you see.**

And you know what? You want to come back into your right Mind. You want to be dominated. You want the imaginary you to be over ruled by the Holy Spirit—that is your right Mind—**because it's the end of illusions and it's the return of the experience of the glory of God that is inseparable from you in your right Mind . . . *recognizing God in everything.***

When you do that, you abandon the ego and you—you **don't overcome it, you don't** destroy it, you abandon the ego in you. And you also abandon the egos that you created for others and release them, which makes it so much easier for them to release themselves from the ego they created for themselves. **It's the way you witness for your Brother and your Sister and confirm the truth. And that is healing.**

So let's stay attentive and let's stay grounded and let's stay practical. And let's not get airy-fairy and, “Oh, I'm the reflection of God.” Well you know what, you're not the reflection of God until you've turned to God and you've asked of God, “What is the truth here?” and you hear God's Voice and you give voice to It instead of giving voice to yourself. You see?

Now there is one way in which you could say you are the reflection of God and that is in **the sense that the word is used when you say, “He watched the incredible sunset and continued to sit there after it was over reflecting upon it.”**

Reflection is a Movement of Mind, and you are the reflection of God. You are an Idea of God in the Mind of God. You are the Presence of His Mind moving. And in that way **you are God’s reflection.** But in order for that to be *actualized* you have to be willing to open up to that awareness—**God’s Reflection.**

“What is the meaning of me? What am I God, as you are seeing/being me. I want the experience—not the idea, not the words—I want the experience. **I’m happy to abandon all of my concepts and all the pictures I have in my mind and all the rules of what’s true about me that I’ve been making everything fit into. I’m willing to abandon all of that for the experience of what I am as Your Reflection—as the reflection, the activity of your Mind being me. I am happy to be the puppet of the Movement of Your Mind by accepting that I am Your Mind expressed and expressing Itself. And I no longer choose to try to initiate and practice a contrary concept, viewpoint, perspective and so on.”**

This is the truth.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the book tonight

¹John 14:8-11

²Luke 22:42

All of the activities of the Northwest Foundation for "A Course In Miracles" are provided without charge or obligation. This is possible because of thoughtfulness, love extended without conditions. Such is the nature of Gift. As a result these materials are available to you, because someone like you has already gifted you with them.

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A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

September 15th 2014

THIS IS A ROUGH TRANSCRIPT.
THIS COPY IS NOT IN ITS FINAL FORM
AND WILL BE UPDATED

Good evening. And welcome to everyone who's joining us on the Internet.

We've talked before about your getting a divorce from the Father. We've talked about the "act of independence" in which you and another Son or Daughter of God said "Father, we'd rather do it our way." "Father, we'd rather define what everything is." "Father we would rather think for ourselves, instead of always and only acknowledging the Movement of Your infinite Mind . . . always behaving in deference to **You.**"

And we talked about the fact when you made the decision to act on your own, two things came into play: fear and guilt.

Now we've talked about how fear and guilt can be used by you as triggers to accomplishment—as the justification for improving yourselves. And in that sense, fear and guilt are cast in a so-called **constructive light**. But there's an aspect to it which is actually its *real* aspect and it is not constructive. It is not comfortable. It is not kind or loving or promotive of *any* good thing.

What you find behind the so-called **positive use you're putting it to**, that it is nothing more than a terrorizer. It tells you that you have denied God. And that therefore you are guilty of a profound sin. And

therefore you had better not approach the Father in any way—**don't** even think about the Father in any way.

It scares you and does everything it can to promote ongoing fear so as to prevent you from returning to the Father and instead promoting your independent self so that you might become what the ego now **tells you is the Father's goal for you**—to be an independent will successfully and prove your worth, your value, and your validity.

And so, using terror, using fear of that which would solve your problems, it goads you into defending yourself, protecting yourself and getting your brothers and sisters who have also decided to try to be independent, to join with you either through cooperation or **manipulation, to secure the “brotherhood of man” we'll say**,—these organisms that have nothing to do with God.

Now, my language is not too strong. The ego is a terrorizer and it governs every single individuality who has gotten this imaginative divorce from his Father and is ignoring his Father or her Father, totally. The result is a life of suffering which is made somewhat comfortable by the skillful manipulation of each other.

Now, the ego—the voice for fear—is constantly distracting you from the real source of your problem. It convinces you that the wrath of God awaits you and if you want to escape the wrath of God and escape that fundamental problem you had better continue to defend and protect yourself and engage in entirely selfish actions at the expense, if necessary, of every one of your brothers and sisters.

This approach—this style of distraction—keeps you from recognizing that it is the ego *itself* that is your **problem**. **It points the finger “out there” at your brothers and sisters—at the countries in your world—at the political parties in your countries.** It points the finger out even more infinitely to God and turns your existence into a constant state of self-protection fueled by compulsive fear.

As a general rule, **you don't feel it** as starkly as it is actually. But I will tell you, and I don't really need to tell you that **“the times, they are a changing.”** And the starkness of evil, the starkness of the mean-spirited distraction from what solves every problem is no longer able

to be experienced with as much comfort. And as a result, most everyone to one degree or another is experiencing heightened fear, together with heightened guilt. Because at the same time that the ego **points its finger at another and says “they are the problem,” it also points the finger at you, and says “you are responsible for it.”** It even takes your spiritual teachings and tells you that your thinking has brought it on you. You are the culprit. You are guilty. And therefore, since there is no infinite loving Source available to you, you are stuck with this untenable situation, of being guilty and not being able to get free of it.

Many of you, because of what is going on in the world scene or in individual countries or in communities or in families or friendships, many of you are finding yourselves experiencing fear, experiencing being **discounted**—finding that what of value you are able to share is not wanted. In fact, you are ridiculed and this undermines your stability and your security even more than the general presence of fear and guilt.

And so there is more discouragement than usual. And it seems to be just the way things are. The ego distracts you significantly enough that it is almost impossible to remember that **“there is another way to look at this.”** If you cannot remember that in the midst of a state of fear, you will be stuck and you will be inclined to take steps based on your misunderstanding of the nature of Being, and you will use force in an act of desperate self-preservation that constitutes the out picturing of further terrorism—terrorism upon whatever you are acting against. And that magnifies the problem.

You must find a way to remember that **there is another way to look at this.** You must find a way to remember that there is something that **we’ve called, “the two-step.”** You must find a way to remember that **there’s something called, “the holy instant”** which is the bridge out of the insane distortion of your mind that the voice for fear has created into the inherent unchangeable divine sanity of your Being.

And **then** you must have the courage. You must find the willing—not willful—the willing determination to plant your attention firmly in the **holy instant, in that place where you are saying, “Father, what is the truth here?” “Holy Spirit, what is the truth here, separate and apart**

from what the voice for fear is describing?” “What is the God’s honest truth here?” “What is God Being here?” And then you must be willing to stay there until you hear the Answer, without attempting to provide the answer first, yourself.

Terrorism is a result of a disconnection with your Source, with your Father, with that infinite divine Mind and infinite divine Presence, which in Its Movement, constitutes Creation—constitutes everything of which you are aware but of which you are experiencing a **misperception because you’ve been listening to the voice for fear** which will tell you anything to get you to engage your personal will and forget to ***shut it up*** and in the Silence turn away from the voice for fear to the Father or the Holy Spirit ***truly wanting*** to know what **the other way to look at it is . . . what the Father’s Way of seeing it, is.**

“Oh . . .” the ego says, “Well, you’ve never done that before. What makes you think you’re going to be able to have that experience now?”

And so when you try—when you make a point of becoming still and asking—**your conditioning makes it difficult for you because you’ve been told that the wrath of God awaits you. You’ve been told that you’re not divine. You’ve been told that you have no inherent worth** and you have to earn it. And therefore there is no justification whatsoever for your hearing the Voice for Truth—for your hearing the Voice for God. And that makes it difficult, that makes something that is utterly simple, difficult.

In the beginning when Paul was able to hear me initially, it did not flow smoothly like it is right now and I had to remind him many **times, the answer is simpler than anything you’re expecting. I had to tell him that because it’s the truth and because that would help him** relax and not try so hard to overcome a lack of skill that he thought he **must have to have which “holy people” have, but not everyone.**

Maybe you haven’t experienced the Voice for Truth directly within yourself yet, or maybe you have experienced it intermittently. But there is little confidence that it could happen again. Well, that’s no reason to stop. Persistence will not give you the skill to do something that’s difficult. Persistence will wear down the resistance to hearing.

It will undo the strength of the belief you're entertaining that says it won't work.

Now, you look at the world, you look at your communities, you look at **your families and you're confronted with situations that seem** unresolvable either because the members of the family or the **community can't see any alternative or believe that there can't** possibly be a viable alternative or because you yourself and your conditioning are arguing against it.

But again, the answer is: step into the void. Step into that place where you lack control, authority, or the knowledge it takes to resolve **the situation. Step into that "not-knowing place" with the desire to** have the knowledge needed, *imparted to you*, and do it, if for no other reason than I am telling you that the Father waits. The Holy Spirit—that which is nothing more than your right Mind—waits. I wait. The Awakened Brotherhood waits to fill you up with the Answers, with the resolutions, with the inspiration, with the strength to move out of the territory—to move out of the neighborhood in which terrorism lurks and seems to insert itself.

You know what? The Truth is true. It is true that you are the holy Son or Daughter of God—the direct expression of the Father and ***nothing less***. And you are that ***right now***. And it is the truth that you are that ***right now*** in the middle of the Kingdom of Heaven ***right now***, even though the definitions of yourself and your world as provided by the voice for fear has totally colored it, depriving you of the holy experience of yourself, your body and your world.

The Ultimate is what you're right in the middle of and this is the Truth. And it's the Truth that you forget when you're overwhelmed by the voice for fear and you BELIEVE what it is saying about your brothers and sisters and your world and yourself.

It is as though you're drugged into a stupor and you cannot think clearly and you believe what you are thinking. And yet that is not your natural state and it is not your perfect conscious experience of Being, which ***cannot*** be taken away from you but which you can be distracted from when you are not carefully choosing your teacher.

And so, one of the great lessons of *A Course in Miracles* is, that ***there is another way to look at this***—whatever it is. There is a way to look at it and see the more of what God is Being right there than what the voice for fear is telling you is there and causing you to commit yourself to.

If you want to become free of fear, if you want to be in that place where terrorism is not controlling you and manipulating you, you must remember this fundamental fact: ***There is another way to look at this***—and then abandon the voice for fear. In other words, you must arrive at a place within yourself right when the voice for fear is at its loudest. And you must come to what seems like a totally irrational position of ***believing*** that every compelling thing the voice for fear is presenting you with is ***meaningless and does not deserve your attention or emotional response!*** And then shut up. Turn to the Holy Spirit, engage in the holy instant by saying, “Father, Holy Spirit, what is the truth here?”

As I said, perhaps the bottom line significant point to be recognized, which the *Course* presents is this: There is another way to look at this. “Ah,” the ego could say, “Well, what’s new about that? For centuries, forever, ***it’s been a fact, there’s another way to look at this.*** I mean after all people walked to get everywhere and they said, ‘there’s got to be another way to look at this’ and so they started riding horses. And then they said, ‘there’s got to be a better way than this, another way to look at it’ and there were automobiles and then there were planes and on and on.” And in every area of human life, and human endeavor there’s been a constant overturning of the way things are seen: ‘there’s another way to look at this.’”

Well, that’s not what we’re talking about. We’re not just talking about having some new creative mutual agreement for everybody to manipulate each other with and hold each other in line with, and control.

There is another way to look at this means: there is a way to look at what I am seeing as a material body, as mortals, as a material world **and universe. There’s another way for me to look at it** than that, and that is to look for and desire to experience the Kingdom of Heaven, the actual Movement of Creation, right here, right now that the

infinite Mind that is God is, I'm going to say, fabricating, or bringing into an experienceable form (isn't the right word). Well, we'll say, bringing it into an experienceable experience that embodies all that the Father is, including the fact that because God is Love, every aspect of the experienceable experience is imbued with Love. Which is experienced by every part of Creation, so that **you** are experienced by the flowers and the trees and the stars and the elements as the radiance of Love loving them, just as they are experienceable by you **as the radiance of Love that they are, because it's all the infinite** expression, the infinite experienceable experience that embodies, that expresses the fundamental Love that God is, that the infinite Mind is that is Moving and looking like all of Creation.

That's the different way to look at this. That is the different way.

So be sure that you are not limiting what you expect to experience when you say, **"There is another way to look at this."**

Now, it's very simple, from the standpoint of everyday human experience at the moment, when you are overwhelmed by fear and guilt and self-criticism that always accompanies it, because that is what will distract you from returning to the Father, because you expect his wrath to meet you, when you remember to look for and be **opened to infinite holiness, but you're doing it in the midst of the** onslaught of fear and guilt, you may well have to be diligent, determined . . . ***not determined to make a change happen, but determined in the form of self-discipline to listen for the Voice for Truth and nothing else.*** And when you catch yourself distracted [snaps his fingers] as in a meditation, bring your attention back. And stay with the Teacher who will reveal the Truth about everything and the Truth about You.

I am not meaning to imply in any way that hard times are upon **everyone or that it's going to get worse like "the end times."** I am simply pointing out that the illusion is wearing thin. What the voice for fear teaches is incapable of registering with everyone as significantly as it used to as though it were truth. And this is felt as a disturbance, because after all, it would be nice to keep the status-quo. I mean after all, there has been a certain amount of reasonable amount of peace for all these centuries. But the illusion is wearing

thin, which means that you're faced with a very practical help in your Awakening. And this very practical help is that remaining asleep *isn't going to work anymore*.

You're going to lose what you thought the status-quo was. Thank God. This can be discouraging or you can, in a mature way, look at it and say, **"Okay, no more fooling around. I can't dally with the ego any longer while my divinity is held in trust as the Holy Spirit, unavailable to me as my conscious experience of my individuality and identity. I can't maintain that anymore and so I'm going to stop. And I am going to make commitment to remember the fundamental point: There is another way to look at this." And then act upon that by engaging in the holy instant, practicing the two-step.**

Now, a simple piece of advice: When you join with the Holy Spirit and you listen for Its guidance and the coming together of all that you Are begins to occur so that the Holy Spirit is not something different from your conscious experience of Being, you may find, as I said **earlier, that others will say, "I don't want what you have to give. What you are calling clarity is nonsense." You know, just as you when you are in the thick of your relationship with the voice for fear think that returning to the Father is not going to be your salvation, when that happens and there is a refusal to value what you are sharing, *be wise* and ask further of your connection with the Holy Spirit—that is nothing more than your right Mind—whether or not you should persist or whether you should turn your back and walk away and find those who are ready to embrace and enjoy the benefit and the growth that comes from what you have to give.**

It's very simple. The more who Awaken, the fewer there will be who are asleep. The fewer who are asleep means that the strength of the mutual agreement is weakened. And so instead of working with the hardcore committed individuals who insist upon listening only to the voice for fear and doing little to lessen the strength of the mutual agreement, because there is no real contribution to the number of those Awakening, go to those who are hungry for the Truth and **facilitate their Awakening. Because, if I may put it this way, that's the only thing that will break the back of the terrorizers. That's the only thing that will take away the strength of the mutual agreement that makes it seem reasonable for those who are addicted to the voice for**

fear to continue. “Oh, but she’s my mother. Oh, but she’s my daughter. Oh, but she’s my wife. I must stay and fight with her will, to overcome it and weaken it so that she **sees the truth!**”

Don’t get me wrong, always be willing to share the Truth. But don’t dedicate yourself to those who are dedicated to ***not hearing it*** . . . another aspect of maturity that will contribute to the speedup, the acceleration of the breakdown of the mutual agreements that keep the voice for fear alive. That is Love . . . ***that is Love.***

So, what am I saying? I am saying that the good news is, that it is now becoming increasingly difficult to engage in and maintain illusion. And this means that you will have to be willing to abandon your use of manipulation and control to keep you safe . . . and let it push you . . . let yourself be pushed by the demands of the times **you’re in, to shift from your exercise of control out of fear** and guilt to an inner state of innocence and humility that will flow with the Movement of Mind—the infinite Mind that is the Father—so that the Movement of Mind that constitutes Creation now . . . now . . . now . . . now registers with you as what It is, instead of what the voice for fear had been telling you it was.

Some old habits will have to be dropped: The habit of ruminating over the awfulness of the situation here or there or elsewhere, shock at the boldness of evil. All of this distracts you from noticing how you are using your mind and keeps you from recognizing the simple step that needs to be taken.

“Oh, there is another way to look at this. *I am going to engage in the two-step.* I’m going to employ the holy instant with diligence and dedication. I’m going to do that and nothing else. And if I find myself waffling back and forth, I’m going to catch myself and rededicate myself to doing only that—only listening for the Voice for Truth until I hear it. And then I’m going to continue to listen here . . . listen here . . . listen and hear so that the way I Be is in perfect harmony with the way the infinite Mind that is God, Moves and I can see it and recognize God in it, and know my place, which is always to defer to God. Because in deferring to the way things are, I experience the way things are without fear and guilt and with a full comprehension and understanding of the *absolute divinity of everything* that is going on

right here and right now. And I no longer suffer from the idea that **it's somewhere off after I die.**"

This is the good news! It may sound as though I was unnecessarily repetitive tonight but I know that there are going to be many occasions very often in the middle of the night, in the darkness where fear takes over, that many will listen to what I have just said. And my constant elucidation of the Truth will wear down their commitment to their fear and help release them. And I know that every one of you who has been listening as I have been speaking—we will say live—have **likewise been moved, even if you weren't in the darkness of** despair at this very moment.

I love you all. And I look forward to being with you next time.

A Course In Miracles (reference pages)

Raj did not read from the book tonight

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